SCIENCE, SUPPLEMENTED BY AN EXALTED MORALITY, THE BIBLE OF THE FUTURE.

THE PROGRESSIVE THINKER.

Eight Pages of INTERESTING Reading Matter, each of which is Worthy of Careful Perusal. A Spiritualist Paper that is Sustained by HONEST INDUSTRY.

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MYSTERY IN CARDS.

Significance Attached to Them by the Master of the Order of the Magi.

A REPORTER'S FORTUNE.

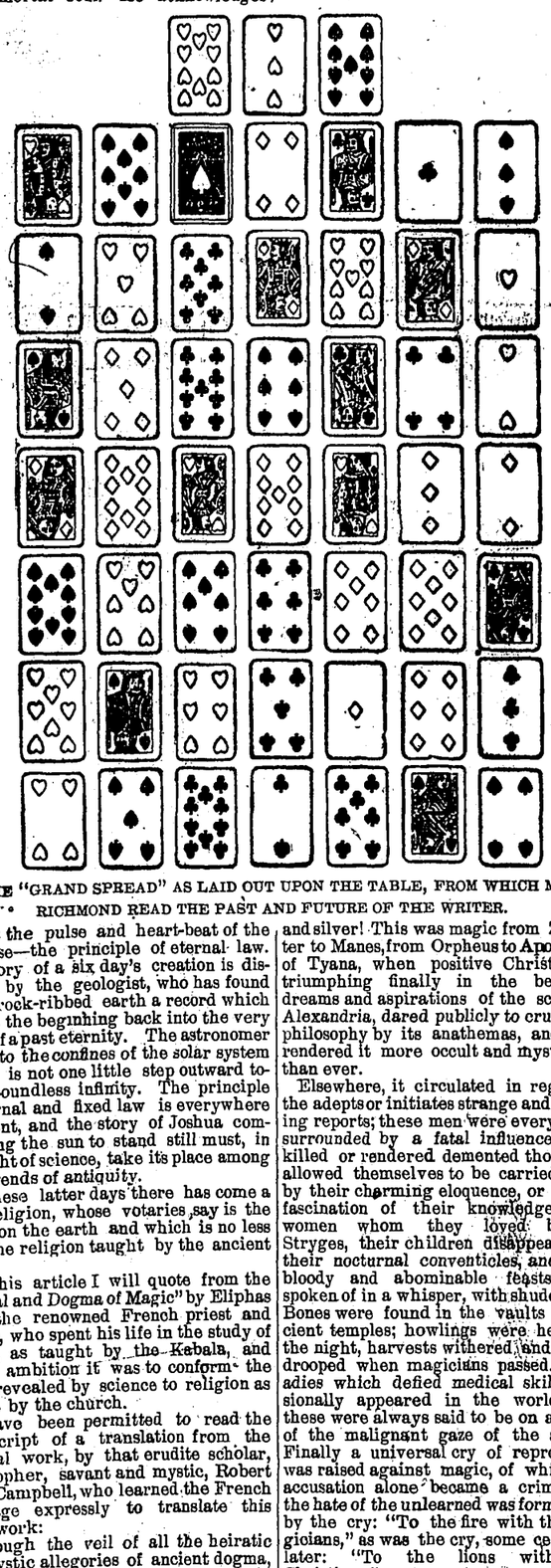
Read from a Fresh Deck in the Secret Temple at Chicago.

THE VISIT HAD BEEN FORETOLD.

Curious Tarots that Can Be Built on Mathematical Lines.

THE CLAIMS OF MODERN ASTROLOGY.

The world is seeking light. Dogma and creeds are swept away by the inexorable force of science and logic. Man-made gods and devils with almighty power belong to the times of the fabulous. Credulity is giving way to reason, and that which appeals to reason is worth consideration. Man in his endeavor to fathom the mystery of life, no longer turns to the black-robed priest for knowledge of the destiny of his immortal soul. He acknowledges



THE "GRAND SPREAD" AS LAID OUT UPON THE TABLE, FROM WHICH MR. RICHMOND READ THE PAST AND FUTURE OF THE WRITER.

God as the pulse and heart-beat of the universe—the principle of eternal law. The story of a six day's creation is disproved by the geologist, who has found in the rock-ribbed earth a record which carries the beginning back into the very mists of a past eternity. The astronomer points to the confines of the solar system which is not one little step outward toward boundless infinity. The principle of eternal and fixed law is everywhere apparent, and the story of Joshua commanding the sun to stand still must, in the light of science, take its place among the legends of antiquity.

In these latter days there has come a new religion, whose votaries say is the oldest on the earth and which is no less than the religion taught by the ancient Magi.

In this article I will quote from the "Ritual and Dogma of Magic" by Eliphas Levi, the renowned French priest and mystic, who spent his life in the study of magic, as taught by the Kabala, and whose ambition it was to conform the facts revealed by science to religion as taught by the church.

I have been permitted to read the manuscript of a translation from the original work, by that erudite scholar, philosopher, savant and mystic, Robert Allen Campbell, who learned the French language expressly to translate this great work:

Through the veil of all the heiratic and mystic allegories of ancient dogma, through gloom and grotesque trials of all initiations, under the seal of all sacred writings, in the ruins of Ninevah and Thebes, upon the wreaths worn stones of ancient temples; and upon the black face of the Assyrian and Egyptian Sphinx in the monstrous paintings which translate for the believers in India the pages of the sacred Vedas, in the strange emblems in our old books of Alchemy, in the ceremonies of reception practiced by all secret societies, is discovered the traces of a doctrine everywhere the same, and everywhere carefully concealed doctrines of occult philosophy seem to have been the nurse or godmother of all religions, the secret lever of all intellectual forces, the key of all divine obscurities, and the absolute queen of society in the ages when it was reserved exclusively for the education of priests and kings. It reigned in Persia with the Magi, who perished in a day as perish the masters of the world for abusing their power. It gave India the most marvelous traditions and an incredible luxury of poetry, grace and terror in its emblems; it civilized Greece by the music of the lyre of Orpheus; it concealed the principles of all sciences and all the progress of the human spirit in the bold calculations of Pythagoras. Fable is full of miracles, and when history undertook to judge this unknown power it was confused with fable. It unsettled or established empires by its oracles, made tyrants turn pale upon their thrones; and dominated all minds by curiosity or fear. To this science, said the masses, nothing is impossible; it commands the elements, knows the language of the stars, and directs the march of the planets; the moon, at its word, falls all bloody from heaven; the dead are raised in their graves and speak in fatal words as the winds of night whistle in their skulls. Mistress of love or hate, this science can give at her will to human hearts either paradise or hades; she disposes at leisure of all forms, and distributes as it pleases her either beauty or ugliness. She changes by turn, with the wand of Circe, men into brutes, and animals into men. She disposes alike of life and death. She can confer upon her adepts wealth by the transmutation of metals, and gives them immortality by her quintessence and her elixir of life, composed of gold and silver! This was magic from Zoroaster to Manes, from Orpheus to Apollonius of Tyana, when positive Christianity, triumphing finally in the beautiful dreams and aspirations of the school of Alexandria, dared publicly to crush this philosophy by its anathemas, and thus rendered it more occult and mysterious than ever.

Elsewhere, it circulated in regard to the adepts or initiates strange and alarming reports; these men were everywhere surrounded by a fatal influence; they killed or rendered demented those who allowed themselves to be carried away by their charming eloquence, or by the fascination of their knowledge. The women whom they loved became Stryges, their children disappeared in their nocturnal conventicles, and their bloody and abominable feasts were spoken of in a whisper, with shuddering. Bones were found in the vaults of ancient temples; howlings were heard in the night, harvests withered and flocks drooped when magicians passed. Maladies which defied medical skill occasionally appeared in the world; and these were always said to be on account of the malignant gaze of the adepts. Finally a universal cry of reprobation was raised against magic, of which the accusation alone became a crime, and the hate of the unlearned was formulated by the cry: "To the fire with the magicians," as was the cry, some centuries later: "To the lions with the Christians."

Now the multitude never conspired except against real power; they do not know the true, but they instinctively recognize the strong. It was reserved for the eighteenth century to laugh at once at Christians and magic, through being infatuated with the homilies of Jean Jacques and the fascinations of Cagliastro. Nevertheless, science is the foundation of magic, as love is the foundation of Christianity; and in the gospel symbols we see the incarnated Word adored in his infancy by the three Magi, who, conducted by a star (the ternary and sign of the microcosm) and receiving from them gold, incense and myrrh, another mysterious ternary, under the emblem of which are allegorically contained the highest secrets of the Kabala. Christianity ought not therefore to hate Magic, but human ignorance always fears the unknown. Science was obliged to conceal itself in order to escape from the impassioned aggressions of a blind love; it enveloped itself in new hieroglyphics, disseminated its efforts, disguised its hopes. Then was created the gorgon of alchemy, a continual deception, misleading the unlearned, thirsting for gold, but living language only to the true disciples of Hermes.

It is desired to call attention to what this great student has to say about certain books of the Bible—Ezekiel and the Apocalypse, and also about that "little book" which is spoken of in Revelations, sealed with seven seals, known in our day as playing-cards, claimed by those who have studied it and learned some of its secrets to be the most ancient book in the world, and among the most important ever given to man.

"Singular thing, there exists among the sacred Christian books two works that the infallible church makes no pretension to understand, and never tries to explain—Ezekiel and the Apocalypse, two cabalistic keys, reserved doubtless in heaven for the commentaries of the magian kings; books closed by seven seals for the believing faithful, and perfectly clear to the infidel who is initiated into the occult sciences. There is still another book, in a way popular, and that may be found everywhere, and yet the most occult and unknown of all, because it contains the key to all others; it is public without being known to the public; it is not sought where it is, and time would be utterly wasted to seek for it where it is not, even if its existence should be suspected. This book, more ancient, perhaps, than that of Enoch, has never been translated, and it is still written entirely in primitive characters, and upon detached pages, like ancient tablets. One distinguished savant has revealed, without its being noticed, not precisely its secret, but its antiquity, and singular preservation. Another savant, but of a mind more fantastic than judicious, spent twenty years studying this book, and only suspected all its importance. It is, in fact, a monumental and singular work, simple and strong as the architecture of the pyramids, and consequently durable as they, a book which sums up all science, and the infinite combinations of which can solve all problems; a book that speaks to arouse thought, inspirative and regulative of all possible conceptions; the masterpiece, perhaps, of the human mind, and certainly one of the most beautiful things left us from antiquity; a universal key, the name of which only has been understood and explained by the illuminated savant, William Postd; a unique text, of which the first characters only carried away in ecstasy the religious spirit of St. Marten, and might have restored the reason of the sublime and unfortunate Swedenborg. We will speak of this book later, and its mathematical and rigorous explanation will be the object and crown of our conscientious labor."

The foregoing would appear a fitting introduction and endorsement for the "little book" which is the subject of this article, and will no doubt convince the skeptics that within its fifty-two leaves is contained knowledge of value to all, and which will enable the adept to demonstrate its wondrous properties.

My experience in a visit to the Temple of the Magi is faithfully portrayed in the following narrative which was recently printed in the Chicago *Inter-Ocean* and the Pittsburgh *Dispatch:*

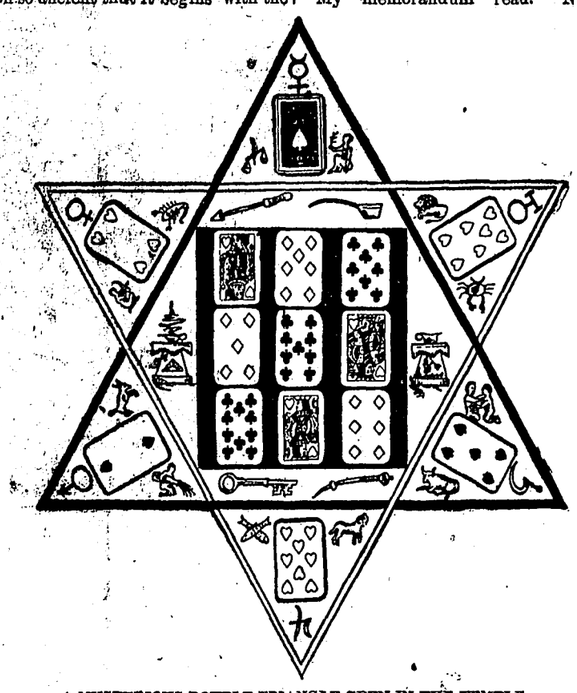
The Legislature of the great State of Illinois has recently had under consideration a bill which is intended to stop, or at least curtail, the business of clairvoyants, mediums, astrologers and others who get money by claiming to foretell the future.

It is a question in my mind whether some of those who profess to deal out knowledge of this kind are not working on the credulity of their customers and follow the business for the money there is in it, rather than with a sincere desire to help those who seek their aid. Indeed, many of the communications that purport to come from the Spirit-world are frivolous and silly and are not worth the consideration of an intelligent person. It is well known that the sciences of palmistry and phrenology reveal much of the character of individuals, and an astute physiognomist can tell by the face many things that to a person who is unfamiliar with this science would seem to be of an occult character.

There is a grain of superstition in all of mankind; a desire to know the future seems to be a common heritage.

This is the force that sends the maiden to the fortune-teller with a dollar, and the hope that she can learn who is to be her future husband. It is well known that many operators here in Chicago employ this method to ascertain how the markets will stand at a certain time. "Spook traders," as they are called, are not unknown to the Board of Trade. I learned while investigating this subject that one medium at least made the forecast of the markets her sole business, and her time is almost wholly taken up by men who trade in futures. It was also learned that detectives sometimes seek the aid of the clairvoyant in locating thieves and stolen property, or to clear up mysteries that follow their calling. In the rounds among a half a hundred people who profess to foretell the future it was found that the most of them are kept busy by anxious inquiries after hidden knowledge. Indeed, at many places it was necessary to make an appointment in advance before a sitting could be granted, and in some cases the time of the medium was taken for days ahead, so the visitor was required to select some day and hour when he could be received.

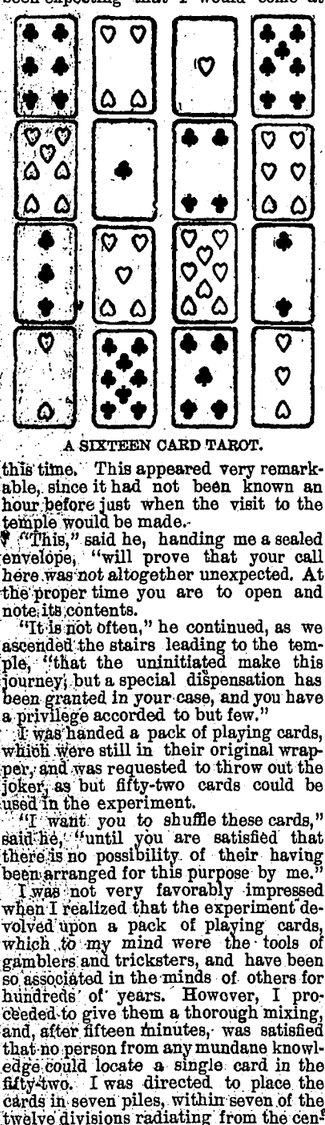
O. H. Richmond, who is grand master of the Grand Temple of the Order of Magi, located in this city, does not claim to be a fortune-teller, but says he is a scientist, and is at the head of a society whose votaries believe and practice the "Religion of the Stars," a religion so ancient that it begins with the



A MYSTERIOUS DOUBLE TRIANGLE SEEN IN THE TEMPLE.

garden of Eden, and flourished when the sunken and forgotten continent of Atlantis was young and the seat of the knowledge of the world.

Much has been written about this mystic temple and the wonderful powers of its master, and it is the purpose of this article to give my experience in a visit to the temple of the Magi. Mr. Richmond was found busily engaged in some astronomical calculations, and the table at which he worked was covered with papers on which were drawn many strange signs and symbols, and among others were the familiar emblems seen on ordinary playing cards. On explaining the object of the visit, Mr. Richmond stated that although he was very busy he was glad to see me, as he had been expecting that I would come at



A SIXTEEN CARD TAROT.

this time. This appeared very remarkable, since it had not been known an hour before just when the visit to the temple would be made.

"This," said he, handing me a sealed envelope, "will prove that your call here was not altogether unexpected. At the proper time you are to open and note its contents.

"It is not often," he continued, as we ascended the stairs leading to the temple, "that the uninitiated make this journey, but a special dispensation has been granted in your case, and you have a privilege accorded to but few."

I was handed a pack of playing cards, which were still in their original wrapper, and was requested to throw out the joker, as but fifty-two cards could be used in the experiment.

"I want you to shuffle these cards," said he, "until you are satisfied that there is no possibility of their having been arranged for this purpose by me."

I was not very favorably impressed when I realized that the experiment devolved upon a pack of playing cards, which to my mind were the tools of gamblers and tricksters, and have been so associated in the minds of others for hundreds of years. However, I proceeded to give them a thorough mixing, and, after fifteen minutes, was satisfied that no person from any mundane knowledge could locate a single card in the fifty-two. I was directed to place the cards in seven piles, within seven of the twelve divisions radiating from the center on the top of the temple altar, which I was informed represented the twelve signs of the zodiac, with the sun as the center, and to draw any single card from each of the seven piles; to make a written memorandum of the cards drawn, which was to be kept secret. After the cards were drawn and the memorandum made according to directions the seven cards were placed in the pack and again thoroughly shuffled and cut many times. After the second shuffling the cards were placed on the altar faces up in seven rows. All this shuffling and cutting of the cards was done by myself. Mr. Richmond stood at least twenty feet away and had not touched them since they were handed to me. He then came to the altar and selected seven of the cards and turned them cross-ways to the rest of the deck.

"Please look at your memorandum," said he, "and see if it corresponds to the seven cards as I have turned them."

My memorandum read: "Nine of hearts, six of spades, three of diamonds, queen of clubs, eight of spades, four of spades and five of clubs." The memorandum corresponded exactly to the seven cards turned upon the altar by Mr. Richmond.

"I would like to have you," continued this interesting mystic, "open the envelope and find what that contains."

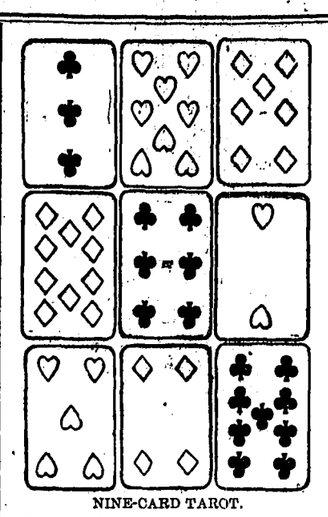
Within the sealed envelope was a sheet of paper on which was written:

"Prognostication, on or about (date of visit given) a gentleman will call here whom we have in our records. He is a writer and unbeliever in most occult manifestations although of mystic tendencies. Lead him to the temple and if he is the one expected he will select the following cards from the test book: Nine of hearts, six of spades, three of diamonds, queen of clubs, eight of spades, four of spades and five of clubs. Book iv., page 140, Temple Archives."

While I was greatly astonished when I found my secret memorandum corresponded to the seven cards as turned up on the altar by Mr. Richmond, my breath quite left me when I read the paper contained in the sealed envelope, which was safely in my pocket at least an hour before the experiment took place.

"The fifty-two cards as laid on the altar," said the Master Magea, "are a record of your entire life. The first three rows represent the past, the central row the present, and the last three rows the future. The seven cards drawn by you represent the cards ruling with you at this time under each of the seven planets. With all the shuffling, mixing and cutting, they have come out precisely as predicted in accordance with strict mathematical law, and you will observe that the seven cards were placed by you under each of the seven planets. However, they will not always be so arranged, as it frequently occurs that two or more cards will fall under one planet. Now, these are only symbols, which is a method of universal communication. The language of symbols is the same the world over. The figure 2 means the same in Greenland as it does in India. A kiss conveys a sentiment of affection everywhere, so these cards, which to a mystic are a sacred test book, are symbols which express a meaning, and are not the tools of a gambler or for frivolous or idle amusement. They are the same today as used by our ancient brethren in Egypt to forecast the future, and were handed down to us from lost Atlantis, the great kingdom of four kings, which was divided by four rivers flowing out from the garden of Eden, toward the north, south, east and west.

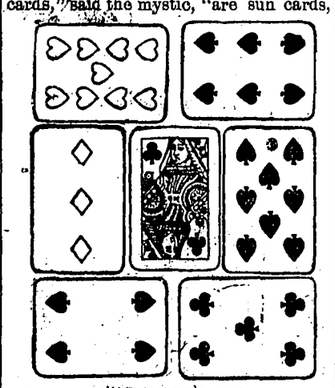
"Each card has a numerical value, and the suits are symbolical, among other things, of the four seasons of the year, each having a mathematical power expressed in figures. In reading the past, present and future for a person from the layout, the cards, if properly understood, will tell the story with unerring accuracy. Thus the aces represent desires or wishes, the twos, joinings. To illustrate: Should the two of diamonds fall between two kings, it would indicate that the person was to have or had a connection with two elderly men, of a financial character, the diamond suit being symbolical of wealth, power and trade, and the success or failure of which would be determined by the surrounding cards. Threes indicate indecisions; for instance, the three of clubs would indicate indecision as to knowledge, as this suit stands for learning, etc.; hearts as to love; in spades the person would be undecided as to labor, and diamonds would indicate an indecision as to money. Fours indicate contentment and happiness,



NINE-CARD TAROT.

and fives changes, sixes monotony, or that affairs will run along without change, as shown on the cards in two straight parallel lines. Sevens are undesirable cards to draw, for the reason that they presage sickness and trouble. It is a noteworthy fact that there is a superstition in regard to sevens, and they are not held in high repute by those most familiar with cards. A gambler will not wager much money on sevens. Seven in all ages and all religions has been regarded as a sacred number, and it still retains many strange and wonderful properties. Eights denote power and ability, nines disappointments, while tens are cards of success. Without knowing why, in the same manner that there is a superstition among those who play cards for money, against the sevens, the tens are accepted as an omen of good luck, and it would be a costly experiment to undertake to force an old card-player to lay down three tens in a game of poker. The knaves represent single men, queens married or single women, and the kings elderly married or single men.

"The top line, containing only three cards," said the mystic, "are sun cards,



THE CARDS DRAWN.

and do not rule under any of the planets, with you in this spread. The nine of spades shows a bitter disappointment which you have outgrown, although it affects your entire life. Great love, as shown by the ten of hearts, and an indecision in a love matter, are things of the past. The following rows come successively under Mercury, Venus, Mars, Jupiter, Saturn, Uranus and Neptune, and the cards in each of those rows take their meanings from the planetary characteristics. I can see several mystic manifestations in this layout. The lines of light and dark are peculiar. Another thing I see is that you have had a cross to bear, like many others. It is a Venus cross, or what we call a love cross, with a disappointment of the heart in its center, and a warm-hearted woman at the foot.

"There is a rival, shown by the knave of clubs between the lady and the heart. You are going to be more successful in the future than in the past, although I see changes and two journeys under Venus, Mars and Neptune. I am sorry to inform you that those sevens under Saturn indicate not only illness, but a financial loss through illness.

"I cannot understand how it can be so, but it would seem that you have lost money that you never had, and do not even know that the persons owe you.

"Through a friend under Jupiter I see a success in a pecuniary way. Twice you have been in copartnership with others, and will be once again. All failures. You are alone, and yet not alone.

"There is something strange in your life. A secret guard is shown. The journey in June will be for pleasure, and with friends, as shown by 5h, 6h, 4h, 8h and 10 C, under Neptune and Uranus."

There was much told me from the cards which is of a personal nature, and would not be of interest, but the reading was absolutely correct as to the past and present. Events long since forgotten were brought vividly to mind. Disappointments, troubles and successes were recalled, and the manifold changes occurring up to mature manhood were set forth with startling accuracy.

"I want it understood," said Mr. Richmond, very emphatically, "that under no circumstance will I give an astral reading to any one. My time is fully occupied with my duties as Master of the Grand Temple. The publication of an interview of this kind has always had the effect to cause a rush of people to my studio, and I hope you will say that I do not give these readings, and it will be useless for any one to call on me for that purpose."

Among the many things of interest in the Temple of the Magi were noticed charts containing squares of figures, which Mr. Richmond explained were tarots. These tarots were arranged in squares, from one to sixteen, and which are claimed to be of great value as aids in working out problems as to the future of individuals, and he says were highly prized in ancient times, and large sums were paid to adepts to arrange them. The curious feature of a sixteen tarot is, it will always foot thirty-four in every direction diagonally, and wherever four figures can be made to come together Mr. Richmond claims to have over 8,000 of these sixteen tarots, and it will interest those who delight to work problems in figures to construct a tarot.

Cuts of sixteen and nine-card tarots are given, which have many strange and curious properties. The sixteen-card tarot foots eighteen in every direction, across, up, down and diagonally, and by adding the four cards in each corner the same result is attained. In addition to that, if the suit values of the cards are added it will change the sum by increasing it, but the footing in every direction, while larger, will remain the same. Mr. Richmond alleges that every number in existence, however large or small, has a spirit which is not commensurable with the number itself, but bears certain definite mathematical relations thereto.

By adding the spirit of the numbers in the tarot the values are increased, but it will not change the tarot, whose characteristics still remain the same. The double triangle with the nine-card tarot in the center, and the well-known figures 142857 in the points, is given as a mathematical curiosity, and those of a mystic turn will derive much pleasure in figuring out its real significance.

THE CLAIMS OF THE MASTER MAGEA.

Mr. Richmond says that he spent nearly twenty years in the study of the occult, and makes the following claim:

The Magi who followed the star and found the child were members of an order the most ancient in the world. The secrets of this order have been handed down through all the centuries, from the time when it reached its highest development in Egypt. The first modern temple of the Order of the Magi was established in Chicago in the year 1890, and has courts or branches in every prominent city in America, and it is from the Grand Temple here that all other courts derive their powers and charters. It is in reality an institution of learning, for its votaries discuss at the weekly meetings astronomy, geology, chemistry, and other sciences.

The oracle of Delphi, speaking with a living voice to the sons of men, is no longer a myth, but at the close of the nineteenth century evidence is piling up and demonstrations are coming to the students of occultism that the knowledge possessed by the ancients which has lain dormant for thousands of years is a living reality. We may hope under the broadening horizon of knowledge to learn even the secret of life.

C. S. NICHOLS.



The "Religion of the Stars."

This wonderful occult book, by Olney H. Richmond, Grand Magea of the Ancient Order of Oriental Mystics for the United States, is filled to overflowing with knowledge that all light-seekers and Mystics should be in possession of.

This book contains 320 pages on heavy paper. It contains all the sixteen old "Temple Lectures," with fifty pages additional, devoted to lectures on the Soul Under Environments: Objections to Reincarnation Considered: Evolution of the Astral, etc. It tells of magical wonders, Magnetism of Stars, Governing Forces, Law of Vibrations, Study of Infinity, evolution in all its phases.

All this is told in the simple, unstudied manner for which Prof. Richmond is noted. It is not necessary for one to be a university graduate in order to understand this mystic work.

We can confidently affirm that owners of the Temple Lectures, published a year ago, will find the new lectures more than worth the price of the new edition. We will mail this work to any address in the world on receipt of the price, $1.25. Address this office.

A Witch of the Nineteenth Century.

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited widespread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of subscription. Induce your neighbor to send 25 cents for a trial subscription.

The first deposit of silver bullion in the Mint of the United States was made July 18, 1794, by the Bank of Maryland. It consisted of French coins valued at $80.715.73.

The Indians of the Ohio Valley made coins of anthracite coal. These tokens were always engraved with figures supposed to indicate the value.

Terra cotta coins have been found not only in the American tumuli, but also in the graves of the Etruscans, and even in Egyptian tombs.



CHAPTER XVI.

On the tenth day out they reached a very high altitude. For the three days previous they had been constantly ascending the foothills, and during all this time they had seen no Indians, although they had been specially warned of the ugly temper of these tribes by their acquaintances before they started, and had now for several days been passing through territory noted for the unceremonious familiarity of the natives. Notwithstanding all this, they had met with neither trouble nor hindrance from this source. On the night now mentioned they had halted for the purpose of going into camp. An exclamation from Jose called the attention of all the party. Looking to his eager face, and then in the direction of his outstretched finger, they saw something in a far-off valley that looked like houses. The sun's declination was such as to show the structures to the best advantage. The use of field-glasses by the party soon convinced them that the wonderful unknown city was before them.

A careful examination revealed that it was regularly laid out in streets and peopled with a race who evidently knew something about civilization.

The houses were of stone, and were surrounded by yards in which could be discerned growing flowers and shrubs. On all sides were evidences of taste in the inhabitants.

The location of the city seemed to be in a vast amphitheatre that could only be reached, if at all, by a long, narrow defile from the west, leading into the mountains from the Pacific coast side. From the size it might be inferred to contain between 5,000 and 6,000 inhabitants.

Taking accurately their bearings from a compass, they went into camp and waited eagerly for the dawn. Their apparently objectless journey had suddenly received a mighty impulse toward a definite conclusion.

At the first dawning the whole company was astir, and as the light grew stronger the field-glasses were anxiously turned again upon this wonderful spot, but owing to the position of the sun the view was not as distinct as the night previous. Still it did not diminish in size, nor vanish as a mirage. So soon as breakfast could be finished camp was struck, and they started full of hope of being able to reach this wonder of the American continent.

To their surprise and pleasure the defiles seemed to be easier to travel over and the roughness of the broken ways not so troublesome as they had been at the first; all things seemed to help them in their effort to move toward the nameless city. For three days they advanced steadily on the course indicated by their compass without getting another sight of the place they sought. Most of the route was made at such low levels as to give no farther chance for a distant view.

On the noon of the thirteenth day from the City of Mexico, they stopped for their siesta. All the morning they had been traveling through a narrow canon, on each side of which impassable, rocky barriers held them to their course, while a small stream ran along one side of the rough and rocky path that constantly ascended at an angle of from 15 to 25 degrees. No green thing grew here, for the sun never reached down into its twilight depths. There was no attraction in it for man or animal, and besides this was a feeling of awesomeness which even the strongest minded of the party could not shake off, and it was with the utmost difficulty they could compel the attendants to move forward; but this they finally did, although with much crossing of themselves, and muttered prayers to the virgin mother for safety and help. It was as if invisible sentries held the way, and constantly challenged their right to proceed. At last the defile broadened out upon a plateau of some quarter of an acre in extent. Here, on the farther side from the entrance, a bleak precipice lifted itself squarely up between two and three hundred feet. It was absolutely inaccessible; no cleft nor crevice appeared in the cold, hard quartz; nor was there shrub nor plant to give vantage nor hold, on all its surface. To the right and left the ground was of such formation that there was no way in sight by which this mighty wall of rock could be flanked. From the junction of the precipice and the surface of the plateau a stream of clear, sparkling water gushed forth, skirted the edge, and lost itself in the canon.

Here in an absolute solitude they prepared for rest first, and, after consultation, to do whatever might be thought best. The surface of the plateau was arable; there was quite a growth of grass. The animals were hobbled and turned out to graze, while the remainder of the party, after a light repast and indulgence in their cigarettes, concluded to divide themselves into scouting parties to explore the immediate neighborhood, and ascertain if there was any other path or mode of egress save where they had entered. So after fixing up a shelter-tent for Elsie, they scattered, with the understanding that they should all return by sunset.

So Elsie and the animals were left alone. The shadows of the cliff hung lower and lower as the sun dropped farther and farther down on its western course. There seemed to be a peculiar fascination to her in gazing up the side of the cliff, it was so immense, so strong. Watching the descending line of shade, she noticed all at once a little bunch of green. Wondering, she had looked so long at that part of the bare rock without having perceived the patch of vivid color on that bare, bleak outline, she rubbed her eyes and looked again. Now a brilliant, crimson blossom nestled invitingly in the foliage. Astonished, with almost a child's eagerness and impulsiveness, she started forward to attempt to gather the prize. On close approach, two or three knob-like projections afforded her foothold. Light and sure of foot she soon reached and plucked the flower. As she did so, and rose from a stooping posture, a wicket-gate in the side of the rock opened, disclosing a broad passageway within, and a tall, pleasant faced man standing at the entrance. Where had she seen him before? The impression of the face was distinct, but when? Just then a sensation from the locket hanging on her neck recalled the whole, and the scene of her seventh birthday in her father's wood-lot spread before her mental vision. But this was far more substantial, and without any of the eerieness of that well-remembered scene.

"Yes, it is I, indeed, but I am now in the flesh, and not as then in the 'astral body,'" he said kindly, in answer to her quick, moving thought. "We are most glad to welcome thee to the Temple of the Brotherhood."

"How shall I know that this is right?" demanded Elsie.

"By this," was his reply, and he uttered a single syllable. To this the locket added a syllable, the brother another, and the locket completed the word.

Elsie seemed, by some recurring knowledge, to know that this was correct, and without hesitation entered the gate, which closed without noise behind them. Before them a long, broad passage stretched, wide enough to allow the two to walk abreast.

Taking his place by her side, he said: "You have been summoned and led hither, and you will be detained here three days."

"But what of my husband and his party?"

"They will be notified, and remain. They cannot go hence, as they could not have come hither save by our permission. Make yourself easy, for you are where you have rights, based on obligation."

Leaving Elsie to go forward, let us return to the outer. As Mr. Clenham came back to camp with his party at the appointed time, he at once missed Elsie. Alarmed at her disappearance, he turned to his friends to say something, when, wheeling out of the heights beyond the mountain, sailed down a carrier-dove. Coming straight to him, it alighted on his arm. He saw a letter fastened around its neck. This he took from its resting-place. It was sealed with yellow wax, with blue characters upon it. Mr. Clenham did not break the seal, but, with his knife, cut around it, and, opening it, read as follows:

"TEMPLE OF THE GUARDIANS OF SECRETS, AND MASTERS OF POTENCY.

"Full-moon of the third month, 14,815 year of the Temple.

"To him who in loving kindness waits news from his comrade, greeting:—Rest quietly with thine attendants for three days; at the end of that time she shall come to thee. Meanwhile, she is safely attended within the Temple of the forgotten city, whose inhabitants worship the one God, and growing daily in perception await the unfolding of Time, who will make them the teachers of what the world so hungers to know. Under the law, but one may enter. So the others must wait for the fulfillment. Be patient.

(Signed) "THY BROTHER."

Mr. Clenham had, as we have already seen, the fullest confidence in Elsie and the invisible, and in the Most Ancient Wise Ones; but for all that it was a hard struggle to school himself for this task. He did accomplish it, however, and on the evening of the third day she suddenly stood in the midst of the waiting company, looking fresh and strong, but with a new expression of conscious knowledge, such as comes to all who make any effort at the unfolding of their spiritual natures. She was warmly greeted by her husband and by the rest of the company, as if she were one risen from the dead. They had all, even the humblest peon, become attached to her for her uniform kindness of manner during the trip, and were ever ready to serve her to the extent of their ability.

"To night we rest," she said; "to-morrow, at dawn, guides will come to us who will show us a shorter and easier route home than the way we came."

When questioned of what she had seen, or where she had been, she replied that she had been in the city, which did really exist. She was sure that when these people came out from their retreat, the oppression of man by his fellowman, under the pretense of government, would cease forever. However, she refused to enter into details, putting off the inquirer in such a way that they were in no wise hurt, but really felt as if they had become responsible partners for the keeping of her secrets.

As the grey mists of morning grew clear, two stalwart Indians, mounted on wicked-looking little mustangs, rode out of the canon, and, making a sign of submission to Elsie, waited orders.

It was not long before the party was ready for their homeward route. The guides put themselves at the head of the train, and, with but little speech, directed its movement.

The whole journey was uneventful. There was nothing to disturb, although moving through the country of the most hostile Indian tribes, which, in going out, they had made a considerable detour to avoid. On the morning of the fifth day they found themselves on the great road leading from the south overlooking the fair City of Mexico, although it had taken them thirteen days to go. Here the guides turned back and left them.

One thing was strange about the whole matter: Every member of the whole party seemed under some sort of glamor. Old woodmen as some of them were, they were never able to tell how they came, nor did their stories on this point ever agree; nor did they appear anxious to return in that direction.

CHAPTER XVII.

Returned to their lodgings, Elsie and her husband rested quietly for about a month. Mr. Clenham had never asked her about her adventures, sure that whatever it was lawful for him to know she would tell him when the proper time came.

The evening when the moon fulled again they were sitting in their room at the hotel. The great waves of light rolled in upon them, as sitting side by side they enjoyed a quiet chat.

"Arthur," said Elsie, "I can tell you to-night whatever I may of my visit to the Temple, and of all the incidents connected therewith. Afterwards I must forever hold my peace on this subject, for such is the law."

"You are perfectly free, as you know," he said, "to say or withhold; I have no desire for unlawful knowledge."

"Yes, I know," Elsie hastened to reply, "and it is because you understand, I am allowed to permit you to help me keep this knowledge, so listen."

Then commencing with her entrance into the mountain, and her recognition of her old friend, already known to the reader, she continued:

"So we went on together for a long distance, the floor seemingly rising by a very gradual slope until I came to a curious flight of steps, which went up three steps to a landing, then five steps to another landing, and then seven steps. These were repeated in this order twenty-one times. On the top platform we stood just inside of a little window looking out over the city lying before and below. The immense plain was mountain-locked by huge and precipitous walls of rock that restrained those within, equally with warding off those from without. Almost in the center of the plateau was a great lake, with neither a visible inlet nor outlet, but at certain distances about the rocky inclosure huge tanks had been hewed out of the solid rocks. These were filled through earthen pipes with water drawn from the central lake by machinery moved by electricity, or some other force of which I have no knowledge. From these tanks the water was drawn off to supply the houses and irrigate the soil, which, originally sandy, is now blossoming with flowers, fruits and vegetables in the greatest profusion. The streets all radiated from the lake at the center like the spokes of a wheel. The land seemed to be apportioned by measure, and the houses were in regular order. Never have I seen, nor do I ever expect to see anywhere else, such a scene of beauty, harmony and peace.

"'You see the type of the coming Sixth Race,' said my friend. 'Do you think there is anything in the outer world that can make us any better or happier?'

"I could make only one reply, and that was 'No.' I thought how woefully unlike this was to the outer world as we know it.

"'I should be pleased to show you the city at closer range, but our laws will not permit, so you must be content with this; and thus know that the resident members of the Brotherhood are performing their part of the mutual and universal obligation.'

"Turning, finally, from our point of view as the sinking sun announced the coming of the twilight, he led me to an inner room, where he left me for rest and refreshment.

"Two most beautiful girls of about twenty years of age came to attend me. They unbound and combed my hair, and bathed my face, hands and feet in cool water, and then leaving me lying upon a couch, covered with a light, woven fabric, they brought me the most delicious bread, honey, grapes, oranges and fresh pomegranates, with some kind of a delicious acid drink.

"When I had fully satisfied my hunger—and I was hungry—they left me, smiling kindly back, and by signs wishing me pleasant sleep. So I lay down and slept until the bright sun, pouring into the window of my chamber, awakened me. By that I knew that it faced the east. Hardly was I fairly wide awake when my attendants of the night before came to me and assisted me to a bath of running water that was led through a tank cut in the solid rock. Thus refreshed and reclothed, they brought me refreshments, unleavened cakes, crisp and white, and tropical fruit. These were served upon plates of hammered gold.

"After I had finished, one of the girls went away, carrying the remnant of the repast, and the other sat with me awhile, talking by signs and rather as a matter of companionship than of the curiosity that might be expected under the circumstances.

CHAPTER XVIII.

"By and by my guide of the day before came, and his coming was announced by the ringing of a small bell in the air just above my head. The tone was silvery and clear, but there was no bell in the room. It was not a phantasy of my brain, either, for the maiden with me immediately arose, and, going to the silken hangings of the doorway, drew them aside and admitted him.

"Coming toward me, he bowed gravely, and said:

"'My brother, let the day bring thee but good. I am ordered by the Elder Brother to show you some portions of the Temple, and to give you instructions thereon, and also to bring to your knowledge some other matters of importance to yourself. Will you accompany me?'

"'Certainly, with the greatest pleasure,' I replied.

"So taking his courteously offered arm, we went forth into a great corridor running spirally around the outer edge of the mountain—inside, I should judge. Here we began a long descent. The whole had been cut out of the solid rock, and was as light as if the daylight penetrated it. But I knew no ray of sunlight ever entered there through the thick, rocky ribs of the mountain. At last we came to a smaller corridor running at right angles to the greater. This ended in a large, circular hall, as if one stood inside of a hemisphere. As we went in it was quite dusky, but at a word from my guide it all lighted up; then I saw that the whole polished surface was a model of the heavens, where the motion of the planets in their orbits could be studied.

"'This is our hall of object teaching, where we can study the combination of the stars before we verify them by the telescopes at the top of the Temple. All the motions of the planets are exactly imitated here, and we can better read and explain thus to our pupils from the city, than from books.'

"At various places about this hall were large alcoves. These were fitted up in the same way, with apparatus to illustrate the flow of the tides, and the movements of the waters to and from the sea; the formation of storms and tornadoes; the growth and development of animals and plants; the shifting of the centers of population. Here also was illustrated the tidal waves of thought, by which mankind, while believing themselves masters, are controlled. In short, here was taught their pupils everything that can possibly concern our race. They did not blindly seek from varying effects the causes, but dealt boldy with the underlying principles of the universe.

"To me the strangest part was that I understood all his explanations as if I had once known all about the subjects he was talking about, and you know I never paid any special attention to them while at school. At last he asked me to go to his own laboratory. To this I consented. We returned to the corridor, and going up instead of down, finally came to a hexagonal-sided room on the western exposure of the mountain. You know we came up to the north side. Here on a little table carved of alabaster we found a lunch waiting for us. My walk had given me a good appetite, and I did full justice to the viands. My host partook but sparingly.

"He explained to me that he had been charged by me in a former life with the keeping of my locket, which he had returned to me at the earliest opportunity. Its properties were that of an interpreter, just as the 'Urim and Thummim' of the Jews was an interpreter to the priests of the ancient days. He told me all about the Black Brotherhood, whom I have told you about. He said that Black and White both handle the same power—one selfishly and the other unselfishly—but the Black can never conquer the White when it comes to a direct issue, although they may for awhile, by the help of ignorance and fear, enslave a portion of mankind.

"So we chatted all the long afternoon, until the setting sun approached the horizon. Then he accompanied me to my own chamber, and as we parted, he said: 'Take an early rest, for you will be called at the hour of the full moon. Be ready, and fear not.'

"Thus he left me once more in the hands of my fair hostesses. Having supped, they gave me a small confection of pleasant taste and fragrance. On eating it I felt strengthened and wonderfully reinvigorated—ready to face the world if need were. With this came also a feeling of restful harmony. They signed to me to rest, and, lying down, I almost immediately fell asleep.

CHAPTER XIX.

"I do not know how long I slept, but I was awakened by a light touch. Looking up I saw both my attendants standing by the side of my couch. Rising at once, I appareled myself, and when I was ready they threw over me an outer garment of white, and fitted upon the head a light headdress of some white material. Thus equipped we stepped out into the main corridor and moved up, they going one upon each side, until we came to another passageway, where my companion of the previous day waited my coming. Here they left me, and I went forward with my guide for a short distance, when we came to a closed door. Here a challenge and a reply opened the way and we entered an anteroom. At the farther side of this room from the entrance I perceived another door, which, at our approach, slid back noiselessly, revealing forty-four persons seated in the form of an ellipse, facing the entrance, with one vacant chair. The arrangement of the seating was a central chair and four rows, two on each side, of eleven each. The outer rows were elevated above the inner. All this I perceived by the flood of brilliant moonlight pouring in from an opening overhead, which, from the effect, must have contained optical mechanism of some kind. My guide conducted me to a small disc of glass inlaid upon the floor, and bidding me stand upon it, he made a sign of salutation to him who occupied the central seat, and then crossed over to the vacant seat. At a signal from the Elder Brother, they all stood up.

"Then, in a steady, sonorous voice, each word well-chosen to mean the exact thought expressed, he addressed me thus:

"'My brother, you have been summoned hither to consecrate your present incarnation to the cause so dear to us and to you, for this is our custom. That which is—not that which appears—is known to us of old as a brilliant and tireless student, and a most potent will. His loyalty to our order has never been for a moment questioned. In whatever form or clime he may exist, we know him for a brother. Lay your right hand upon the hilt of the physical symbol of power, your left hand upon your heart; repeat your name and say on after me.' He paused. A sword of flame came hilt toward me out of the moonlight, presenting itself to my hand. Following his instruction, I laid my right hand upon the hilt, my left upon my heart; then, word by word, pledging the best effort of my present life to the service of the Brotherhood, I slowly followed his impressive utterance. This was succeeded by an obligation, that unspoken, unwhispered even, I must carry to the grave.

"Once more came the Brother's voice to me:

"'We have been trustees of possessions belonging to thee, waiting such time as thou would be fit and able to claim them. Into thy hands we now commit them, feeling that in thy hands they will forward the world's good. When the moon fulls again, the necessary details for lawful possession shall be placed in your hands. We do not doubt your use of it. You will be conducted whence you came, and rest until you rejoin your companion.'

"Here my guide came forward, and, facing the silent ones, we retired into the anteroom, and thence to the place where my attendants waited. He bade me good-night, saying: 'I will come for thee at the sixth hour to-morrow.' Then the maidens and myself retiring to my chamber, they tenderly assisted me to disrobe, and left me for the night.

"It was past noon when I awoke the next day, but my hostesses seemed to be watching, and came to me instantly. Leisurely I made my toilet, and then we sat together until my guide came for me, when, bidding them an affectionate farewell, I came with him to the outer entrance. Here he, too, said the parting words:

"'More than brother to me, it is not likely I shall see thee any more during this incarnation. Thy work lies outside of the Temple, that expiation may the more readily be accomplished. Say farewell, and close thine eyes.' This I did, and instantly opening them again, I found myself with you."

Her husband had listened with the greatest interest, and was about to speak, when close to them stood a lithe, strong man, clad in ancient robes of a misty gray. Bowing, he said:

"The Elder Brother sends you these." At the same time he presented a packet of papers to Elsie, and disappeared as quietly as he had come.

Ringing for lights, on examination they found these papers to be a complete and perfect title, duly authenticated by the proper authorities to Elsie, of what has since proved to be one of the richest gold mines in Mexico.

They returned to Chicago in the early spring, where they settled permanently, deeming it the best center of their work.

There is but little more to be told. Mr. Clenham has proved himself a most capable business manager. Their income is used for the benefit of those who need. While munificent in their donation, they are always solicitous that there be no waste, and that the utmost service possible may be rendered with the means used. Schools, hospitals and the needy ones of earth have felt the strong impulse of their helping hands. They have no desire for notoriety. While a large circle of friends know of their kindness and generosity, the experiences herein recorded are not known. Nor would they be told now except that the Brotherhood have suggested it. They also permitted the actors to withhold their identity, and the writer only is permitted to offer this narrative to the public on an inviolable promise of secrecy as to their present names or address.

(THE END.)

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TO THE EDITOR:—We had the pleasure of conducting the services yesterday for the Unity Spiritual Society, P. S. George president, and were pleased to greet old friends again. The hall was full to overflowing, many standing, and for the first meeting of the course it was pronounced a success.

The lyceum has started afresh, and the ladies are busy as bees preparing for "the fair" on the 27th, and all are lively and happy.

We find the "hard-times" cry is not so loud and frequent as in Tacoma, Wash., where we had the pleasure of organizing a flourishing society. Two thousand miles from one society to another is quite a step, but we survived the strain. Strange to say, we have never had an accident during the years of travel in this work. G. F. PERKINS.

The earliest New England shillings bore the device of a willow tree, afterwards changed to an oak, out of compliment to King Charles II., whose life was saved by climing into a tree of that description. Later Massachusetts coins bore a pine tree device.

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TWILIGHT MUSINGS.

As I sit at my table at this solemn hour, and put my thoughts on paper, to be printed and read by others, I do not wish to force my opinions and conclusions on others, unless they appeal to their own good sense. But I try to present them as they appear to me, after many years of sober thought and reflection. There are so many things that are unaccountable to me that I hardly know how to express them. Others may be able to explain them consistently, but I cannot do so.

It does not surprise me that doctors of divinity and theological students should be bigoted, narrow, contracted, and altogether one-sided, in their expressions and ideas; but that eminent lawyers, who in their practice certainly must find out the fact that there are two sides to every case they come in contact with, should be so narrow and so contracted on theological matters, is very strange indeed to me.

That there are many eminent "law writers" that are so ignorant and silly on the *morals* of the Bible, is a fact that must be apparent to every close observer of human nature. To show how blinded by a false education and prejudice some of these legal gentlemen are, and how silly their language appears to those that use their own thinking powers, will be the subject of my "Musings" at this time. But how I hate work of this nature no one knows, nor how sorry I am to be obliged to join issue with such eminent men! But somehow I can't help doing so.

As an illustration in proof of my statement, I will refer to Mr. Thomas W. Clerke, author of "Rudiments of American Law and Practice." Says this law-writer: "It is our glory and our consolation that the great system upon which the Christian's hopes are founded is supported by testimony which when examined by the strictest rules of legal evidence is found to be complete and irresistible."

Says Mr. Hoffman, another eminent law-writer:

"The purity and sublimity of the morals of the Bible have at no time been questioned. It is the foundation of the Common Law of every Christian nation. The Christian religion is a part of the law of the land, and as such should certainly receive no inconsiderable portion of the lawyer's attention.

"In vain do we look among the writings of the ancient philosophers for a system of moral law comparable with that of the Old and New Testaments."

Says another eminent writer: "From the Bible may be collected a system of ethics, in which every moral precept founded on reason is carried to a higher degree of purity and perfection than in any other of the wisest philosophers of preceding ages. Every moral precept founded on false principles is totally omitted, and many new precepts added."

Mr. Locke, another law-writer, remarks that: "In morality there have been books enough written, both by ancient and modern philosophers, but the morality of the Gospel so exceeds them all that to give a man a complete knowledge of genuine morals he would send him no other book but the Testament."

This view of the Testament is held by Sir William Jones and many others, and is no new idea among eminent lawyers in every town and city all over these enlightened States, that have the motto, "In God we trust," stamped on the basest coin.

But to the ones that are thinkers, the question arises: Are these great men correct and truthful, or are they persons possessed of one idea only, and not capable of giving good and wholesome advice to law students, as well as to the world generally? Have they honestly and carefully examined the testimony found in the Old and New Testaments, in the same manner and under the strictest rules that they adopt in regard to legal testimony when presented in our courts?

The Bible, to me, seems no better than any other book. In it I can find some good maxims, and some good moral teachings and moral ideas. But as a code of laws for people in this country, at the present day, to be governed by, taken as a whole, to my mind it is unjust, contemptible and vulgar, as well as greatly immoral in its tone and tendency, and God, its reputed author and lawmaker, is represented as the most unjust and cruel creature that humanity, in a savage state, could conceive of. In proof, let me take up one simple matter, that is often referred to to frighten children and adorn one of the beautiful *morals* so highly spoken of by the eminent law-writers I have quoted. This case is a mild one when compared with many others in that great moral book, and is often used to frighten the children at Sabbath-schools, as a moral antidote against the great sin of lying.

With the reader's permission, I will introduce the record of that great moral incident entire. To do so, I will refer to one of the books of the "New Testament" entitled "The Acts of the Apostles," and commencing at the beginning of the 5th chapter:

1st verse—"But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part and laid it at the Apostles' feet. But Peter said: Ananias, Why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thy heart? Thou hast not lied unto men, but unto God. And Ananias hearing these words, fell down and gave up the ghost, and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him.

"And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said: Yea, for so much. Then Peter said unto her: How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and carrying her forth, buried her by her husband. And great fear came upon all the church and upon as many as heard these things."

And here I can't help saying that this beats "Jack the Ripper" in New York, and the moral it teaches is a damnable one. Poor Ananias and Sapphira! I do honestly believe that you were murdered for your money, and not a policeman interfered to bring your murderers to justice. But I am happy to say that we have a better system of detectives now, and the only way for murderers to escape justice is by pleading "insanity." What a contemptible way this is of teaching a young lawyer a moral?

Let me analyze this story found in "God's Holy Word," and looked upon with such profound reverence and devotion by these great and eminent lawyers, and see really what it does teach us, and find out, if I can, the great moral to be derived from it, when properly understood:

1. I discover a gang of boggy, worthless vagabonds, gathered together in the name of religion, living from hand to mouth, and ready to fleece or rob any new victim that they could draw into their meshes.

2. This gang was under the control of the meanest vagabond this earth ever produced, whose name was Peter—a man that after declaring to his master that he would die before he would deny him or his acquaintance, as soon as his master did get into trouble, to save his own worthless carcass, cursed and swore that he never saw the man, three times in repetition.

I see a poor victim, led on by the wiles of this ungrateful scoundrel, sell his property, and come and throw the proceeds down at the feet of this ungrateful and unthankful wretch, who, not satisfied with the sum donated, demanded more, and in an ungentlemanly manner accused the poor man with lying. Without uttering one word in the matter, the man drops down on the floor, while the young men of the gang pick him up, take him out and bury him, and in about three hours they are back for another victim—the poor wife that had not heard of the death of her husband. No wonder she dropped down also, and the same heartless ruffians picked her up, carried her out and buried her also. Peter kept their money, and no doubt divided it among the pious rascals.

And now, can it be possible that educated lawyers, here in America, in the latter part of the nineteenth century, will have the impudence to tell the young lawyer and student that *God* killed these poor victims in order to favor the renegade Peter, and thus fill his pocket with their money, acquired in this damnable manner.

Religious people indeed! How such a class of people were fitted to preach to others from these words, "Love your enemy!" It appears that there was no examination or coroner's inquest over the bodies, and the authorities were frightened and entirely powerless. There was no accounting for the property of the deceased, and their murder was laid to God. Why, the wicked wretch that murdered Mayor Harrison owned up to the crime, and did not have the meanness to charge it up to God. He did not present the relatives and friends of the deceased from holding funeral services over the remains. It appears that Peter was never of a forgiving nature, as our Christians are at the present day. For when he first started out as a vagabond, in a fit of anger he cut off a man's ear. Had the man turned to him "the other ear," he would, no doubt, have cut that off also.

When a small boy at Sabbath-school, I was instructed as follows from the Catechism: Question—Who were struck dead for lying? Answer—Ananias and Sapphira. I would change the question to read thus: Question—Who were murdered in cold blood for their money? Answer—Ananias and Sapphira. Question—Who aided and encouraged the murder? Answer—Peter, one of the Apostles, a man that is now supposed to be gate-keeper at the Christian Heaven!

Oh, ignorance and superstition! you have cursed the earth from time immemorial! When will men and women learn to think for themselves? When will lawyers learn to write words of even common sense?

Cruelty and wrong are no better, and no more moralizing in their nature, when sanctioned by the Bible, than when the acts are committed in the saloon or under the red flag; and as I close these "Musings," I can't help feeling that the meanest people this earth ever produced are the ones spoken of as God's favorites in the "Holy Bible." Ananias and his gang are not the only mean ones. From such a book how much morality can the law student glean? Time will tell, and we shall see.

M. P. ROSECHANS.

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Coleridge left his wife and children without apology or farewell, and never would see them again.

In 1652 a mint was set up at Boston, with John Hull, master. The pieces coined were to be "for forme flat and square, of the denomination of 12, 6 and 3 penny pieces."

The first coins, as the name is now understood, were made by clipping the edges of a bit of gold until it was nearly round, and then stamping it with a punch and hammer.



THE A. P. A. VS. CATHOLICISM

It appears that an effort is being made to induce Congress to suppress the American Protective Association. The first movement in this direction is a resolution offered by Representative Weadock, of Michigan, October 29, 1893, for an investigation into the methods of that society, which, he asserts, has lately been upsetting Roman Catholic political calculations in a most surprising way, particularly in Michigan, where a Roman Catholic candidate for office lays his defeat directly to the efforts of this organization. It is also asserted that the resolution of investigation originated with this same sorehead. If, as the name indicates, it is to protect American institutions, any investigation that Congress should see fit to make would inevitably popularize the organization.

The methods of popery, from a historical standpoint alone, are horrible enough to make the blood of American patriots run cold; but what is worse, its modern plans are accomplishing the same results, namely: the perpetuation of a tyrannical sectarian despotism, which in this enlightened age naturally stirs up a spirit of revolt. Submission to popery in past ages was only dividing oppression between priest and prince; now there can be no uniting of the liquids of liberty with the pools of popery; now the politics of the nation is involved; now the people must divide and decide whether they will have all popular or all papal rule.

That papal officials do not fully represent any other government is proven by the late act of Mayor Des Jardenes, of Montreal, who refused to take part in the reception of the officers and men of the Italian war-ship Ætna. The mayor is a knight of the Holy Roman Empire, and a devout Roman Catholic. As such, he said he could take no part whatever in the reception of the war-ship of the country whose government is under the ban of the Vatican. Does this not show conclusively that a papist is unfit to fill a popular office upon American soil? There is every reason to believe that popery is working to impose the same burden of taxation for supporting the Catholic Church in America that it now forces upon republican France, which country possesses an army of prelates and priests numbering altogether 36,743, and which are recognized by the State and supported by the money which is voted every year by the Chamber. From this source the Catholic Church gets $900,000. It gets gratuitously 29,314 churches, and 31,965 presbyteries, the estimated rental of which would be $50,000,000. The prelates get free quarters in the Episcopate Palace, and the State keeps the seminaries in repair. Adding the salaries of the clergy to the estimated rentals of churches, palaces and presbyteries, and we find the Catholic Church costs France every year $60,000,000. This immense sum is filched from the people in spite of the so called free government, and in spite of so-called republican principles. Kings may be beheaded, emperors banished, popular elections held, and state officials inaugurated, and yet the deadly malaria of Catholicism continues to arise from the whitewashed cesspools of ancestral bigotry.

Representative Weadock states that the A. P. A. is dominated in Michigan by Canadian Orangemen of the most ignorant class. It has issued alarming circulars as to the aims of the Catholic Church in this country, declaring, among other things, that it is the intention of the Catholics to rise and slaughter their Protestant neighbors. These circulars have caused a reign of terror. While the abovementioned circular statements may seem rather rash at this particular time and under present circumstances, yet when we consider what has been done in the past, and the tremendous hold Catholic bishops, priests, brothers, Jesuits, nuns, sisters and mother superiors now have upon those who have never known what it is to be from under their immediate control since they were born of parents held in the same mental vise, it should not create any great sensation that cautious and careful liberal Americans have raised a cry of warning against this growing and spreading power. By excluding all Asiatics from our domain, the papal church will be enabled to find room for its own importations from Europe, already amounting to about six hundred thousand yearly. With some government aid in other directions it might be enabled to add a round million yearly to its present supporters in the United States. This with its natural increase, carefully hoarded in its parochial schools, of, say, two millions more, how long will it be before popery can safely raise its standard of imperial power, and satisfy that vehement desire for office and spoils characteristic of papal subjects throughout the world.

No one will pretend to deny the Roman Catholic Church is anti-public schools, anti-free thought, anti-free speech and anti-everything that does not place popery to the fore, first, last and all the time. Such being the case, the American people are justified in organizing anti-Catholic societies for self-protection, and Congress will do well not to interfere with such laudable efforts on the part of these constituents. The Roman Catholic Church holds too high an opinion of its own importance to appreciate the great boon of national liberty and individual independence established by Washington, Jefferson and their co workers, and the opinion is becoming general that all the communicants of that self-conceited church, and the mutual admiration confederation known as its priesthood, will yet have to take lessons in waltzing to the tune of "Hail Columbia," and in marching to the music of the "Star-spangled Banner."

Oakland, Cal. W. W. JUDSON.

SOUL-SUICIDE.

Is it Possible under Any Circumstances?

TO THE EDITOR:—In your paper No. 197 is an article, mostly quotations, over the signature, Divine Wright, purporting to show that there are souls so densely environed in the debris of earth that their onward course eventuates in suicide.

According to the teaching of those from higher spheres who come to me, the very nature of the soul, its essence and origin, precludes the possibility of such a result.

I am taught by them that the soul is an individualized atom of the Infinite, and the creation of it (if *creation* can be truly predicated of an immortal entity), was the creation of the essence or substance that performed that separation and gave it an individualized existence separate from its divine source, the combine endowed with self-consciousness and all the attributes, in germ, of that divine source, except infinity.

I am further taught that in all the universe there is none of that peculiar essence in mass, that performs the office of separating and individualizing this atom of the Deity, which is the immortal energizing centre of each human being; the attraction between that essence and the soul-atom being so great that it precludes the possibility of any remaining in mass.

If this be true, it follows that no power can disintegrate that which required Infinite power to so perfectly organize; and inasmuch as there is no mass of the essence that individualizes a human soul, if one is destroyed that essence would have to be annihilated and the soul-atom thus freed would become united to Infinite Deity as perfectly as though it had never been separated, and the individual, that was, would be bereft of self-consciousness, memory, and all that was required to make it *a self*, an "I am I;" hence to all intents and purposes, as far as a self is concerned, it would be annihilated, but as it required infinite power to organize a soul, all finite power combined would not be adequate to disintegrate it.

I am further informed that each human soul is attached to the love centre of the Infinite (that "centre which is everywhere and whose circumference is nowhere," because He IS Infinite) by a line which is, by them, termed the soul's eternal life line; hence there can be no *lost* souls, for the line is absolutely unbreakable by aught, or all that is finite.

Again this line is the line of direct communication between each soul and its divine author, and a time will come when the germ attributes of each soul will become sufficiently unfolded so it can vibrate its end of the line and receive a direct response from the eternal centre.

This means, or method of communication with the All Father, is the one and the only one used by the highest intelligences in the universe for that purpose; in this regard and upon this plan of entity-origin the lowliest soul on earth, or on any other planet in the universe, is the equal of the highest and most perfectly unfolded souls in the Spirit-world or in the soul-realm beyond even spirit spheres, it matters not what their position and attainments may be; the difference being entirely one of individual unfoldment of attributes all held originally in germ, on equal terms.

As regards those souls in darkness and outward degradation so vividly described in the article, I am told they are like diamonds deeply and densely encrusted in earth environments, the difference being that the light of the diamond is wholly sought for by conditions and means—applied exteriorly, while the light of the encrusted soul sooner or later unfolds a desire for outward expression, asks for aid, which vibrates its line of communication and powers are delegated able to render all that is required. Such souls have but to "ask and they will receive," have but to "knock and it *shall* be opened unto them."

The point is, they themselves must take the initiative and seek for what they desire, and further, that they are so constituted that sooner or later that desire will become a ruling power within them, then they needs *must* seek for light and find truth and wisdom with it combined. E. R. R.

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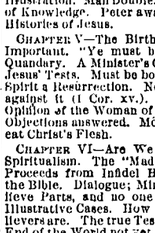
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CHAPTER I.—The Adaptation of Spiritualism to the Wants of Humanity.—No argument so good as that of Adaptation. Religions must adapt themselves to Men. Religions and Sciences have failed to demonstrate an After-Life. Two contradictory Chains of Thought in the Bible. Law *forbidding Consultation with the* Dead. Its Effect. Bible Writers in Doubt as to a Future. A Dialogue. Spiritualism convinces a Minister of his Immortality. Dying Minister in Despair. Why this Appetite for a Knowledge of a Future.

CHAPTER II—The Moral Tendency of Spiritualism.—A Natural Query. Jesus regarded as a Blasphemer and a Devil. Every new System passes an Era of Calumny. Persecution purifies. What Good has Spiritualism done. Opponents unfair. Immorality in the Churches. Religious Systems not responsible for Errors of their Adherents. None Perfect. All are God-makers. Men worship their own Opinions. Shortcomings of Bible Saints. Jewish Church. Testimony of Jeremiah.

CHAPTER III—Bible Doctrine of Angel Ministry.—A Common Doctrine. Angels are Spirits. Terms "Man" and "Angel." Angel Men visit Abraham, Lot, Joshua. The Host of the Lord. An Angel appears to Gideon; to Manoah's wife; is introduced to Manoah. Writing on the Wall. Daniel a Superior Medium. Gabriel both a Man and Angel. The Stone rolled from the Sepulchre by a Man.

CHAPTER IV—The Three Pillars of Spiritualism.—Spiritual Platform. Three propositions. Man has a Spiritual Nature. Spirit not Immaterial. Spiritual Man. Sources of Evidence. Biblical Testimony. Elihu. Zephaniah. Papal Decree. Hard Questions. Can not answer all. Spiritual Senses. Blind and Deaf Man. Illustration. Man Double. Two Fathers. Two Sources of Knowledge. Peter awakened. Two Contradictory Histories of Jesus.

CHAPTER V—The Birth of the Spirit.—All Subjects Important. "Ye must be born again." Nicodemus' Blunders. A Minister's Question. Author's Objection. Jesus' Tests. Must be born out of Flesh. Birth of the Spirit a Resurrection. Not of Flesh and Blood. Bible against it (1 Cor. xv.). Natural and Spiritual Body. Opinion of the Woman of Tekoah. Of Job. Of Jesus. Objections answered. Mortal Bodies quickened. Must eat Christ's Flesh.

CHAPTER VI—Are We Infidels?—Rapid Growth of Spiritualism. The "Mad-Dog" Cry. Charge Ignored. Proceeds from Infidel Hearts. Truths and Errors in the Bible. Dialogue; Minister wants a Bible. All believe Parts, and no one believes All, of the Bible. Illustrative Cases. How shall we decide who the Believers are. The true Test. Works. The Commission. End of the World not yet. Jewish and Christian age. Preaching, Baptism, and Signs go together. Is Christ in the Church?

CHAPTER VII—Are We Deluded?—A Common Cry. Contradictory Positions. Order of Batteries. They fire into each other. "Kettle Story." Result of the Warfare. Dialogue. God and Mediums deceiving the World. Are God and the Devil Partners? Is it just to damn the World for Unbelief. Author loves God more than Bibles. Lying Spirits sent out. Did God do it? Case of Jeremiah and Ezekiel. Ezekiel's Explanation. Spiritualism a Delusion. The Lord coming. Reasoning in a Circle. Wonderful Success of the Opposition (?). Spiritualism will not "down." "Old Spitfoot."

CHAPTER VIII—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Abolitionism. God legislates against Spiritualism. Necromancy; Definition of. The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and honored as Saints. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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SATURDAY, NOV. 25 '93

Largely Orthodox.

Was there a conspiracy on the part of the press of this city to belittle the Rev. Joe Cook, of Boston, while attending the Parliament of Religions lately in session at the World's Exposition? In a recent editorial we made a quotation from the Chicago *Herald*, showing how that gentleman "glared, stamped his foot and looked unutterable things" while the Buddhists were exposing the vile actions of the missionaries from the West, who were trying to engraft their peculiar civilization, with the slaughter of animals for food, the introduction of the rum bottle, the opium habit and licentiousness, in the name of Christianity, upon their milder methods. The *Tribune* of this city, evidently inspired as was the *Herald* by the peculiar action of the Boston divine, said: "Joseph Cook made the platform tremble with the weight of three hundred pounds of orthodoxy," as "he thundered and tramped to and fro upon the stage, pouring out a torrent of denunciations with a face red with the vehemence of his utterances," while the speaker's desk was made to "totter as the sturdy New England fist smote it."

We have not room for the address at length of the Buddhist who aroused the ire of the stalwart Bostonian, so our readers must be content with the *Tribune's* condensed notice:

"The greatest enthusiasm, perhaps, of the week was awakened by a Japanese orator, who, after explaining the gentle precepts of Buddha, went on to tell how Christian missionaries had brought blood and riot into his land. It was a broad and liberal spirit which led four thousand people, most of them professing Christians, to rise and cheer Kinza Ringe Hirai, when he declared he was the first man in Japan to urge that Christian missionaries be banished from the land and the first to organize a society to accomplish it. In a like spirit he explained that it was not against the truth of Christianity he preached, but against the persecutions to which his people had been subjected by the emissaries of Christendom."

Discouraging Report.

A New Zealander, the official stenographer of the Tasmanian government, visited Kansas during the last summer to learn the workings of the prohibitory law, with a view to its introduction into his own country, if found a success. In his official report, he details his experience in getting liquors in the Sunflower State. He concludes:

"I have never failed to get supplies without resorting to even as much trickery as is at times necessary in New Zealand to get served on Sunday. I think it will be conceded by Prohibitionists themselves that I have fairly proven that no such thing as prevention exists; that their very preventive laws offer a premium for perjuring one's self, and therefore must have a bad effect; that young people are not prevented from acquainting themselves with the character of strong drink, and that such a widespread and universal violation of a law is demoralizing."

The Grand Denouement.

Must these wrongs of superstition and false education go on forever? Must blind bigots continue to deceive the young and innocent, and make them tools of priestly cunning? On the 5th inst., in this goodly city of Chicago, at 5487 Madison Avenue, near the close of the nineteenth century, just as all the world had concluded its celebration marking the advance of the ages in enlightenment, thirty-five deluded Swedish laboring girls, instructed by their pastor, Rev. O. H. Larson, that the Judgment Day—whatever that may be—was on them, when the heavens would be rolled together as a scroll, and the chosen of the Lord would ascend to glory, gave up their work, while with prayers and tears they awaited through the entire day the consummation of all things. Midnight came, when the poor creatures, worn out with long vigils and fasting, returned to their late homes to await another time which the wily pastor shall name as the period for the grand denouement.

Attention, Preachers.

THE PROGRESSIVE THINKER is very desirous to learn when and where Jesus of Nazareth was anointed, if anointed at all. If the event is anywhere mentioned in Scripture, it has failed to attract our attention; and yet he is everywhere mentioned in the New Testament as "Jesus the anointed," if the Greek verb *Christos* is properly rendered into English.

No lengthy article is desired in answer to this question, neither do we wish any special pleading; but we do want chapter and verse in the New Testament, clear and distinct, telling when and where this great event transpired.

The question is an important one. It has been too long overlooked. Either Jesus was anointed, or he was not anointed. If not anointed, the multiplicity of times he is mentioned as such—for it is as numerous as Jesus *Christ* occurs—causes the reader to be not only confused, but misled.

Though a spiritualistic medium should be mentioned a thousand times, and it should be repeated annually for a thousand years, representing him as "the anointed of the Lord," unless he has been "smeared or rubbed over with oil or unctuous substance," he could not be truthfully mentioned as the anointed, otherwise *christos* in Greek, our English translators, for their own reasons, having capitalized the word, but failed to translate it into its English equivalent.

Anointing was a common practice among the Egyptians, Phœnicians, Chaldeans, Babylonians, Assyrians, Persians, and Hebrews. No king was lawfully invested with regal authority until the oil of consecration was poured over him. No priest was permitted to minister in the temple until he was thus devoted to the service of God.

This "holy anointing oil," used by Hebrews, was compounded by special direction of the Lord to Moses. It consisted of two parts myrrh, two parts cassia, one part oil of cinnamon, one part sweet flag, with sufficient olive oil to give consistence.

"This shall be a holy anointing oil unto me throughout your generations."

Then, evidently to preserve this ointment pure and simple, and insure its genuineness, and prevent its use by improper persons, a sort of heavenly patent right was put upon it:

"Whosoever compoundeth any like it, or whosoever putteth any of it on a stranger, shall be cut off from his people."—See Ex. 30; 22 to 32.

But what we want is to know when and where this holy, consecrating oil was applied to Jesus, by which he became "the Christ," and we want some Catholic or Protestant, a preacher preferred, over his own signature to furnish the information.

A Suicide's Grave.

Conditions must have changed since David wrote: "I have not seen the righteous forsaken, nor his seed begging bread," else the king's field of observation was extremely limited. The text is not an encouraging one to the Christian toiler out of employment, his family turned into the street, unable to pay rent and starving for food, and all the while faithful to his religious convictions. No wonder he thinks the times out of joint—the very laws of God reversed—not only forsaken but unable to supply the needs of loved ones by beggary. It is such as he, with doubts in regard to his future, who ends the turmoil of disappointment by plunging into a suicide's grave.

Support Each Other.

As the forest trees interlock their branches, and sustain each other when the tornado sweeps by, so the members of social organizations are protected in hours of adversity. The lone tree in the plain is borne down by the powerful blast, so man alone is prostrated by the assaults of the vicious, and sooner or later must yield to their cruel attacks. For these reasons, all-sufficient in themselves, we advise Spiritualists everywhere to unite their strength, and stand shoulder to shoulder against the waves of superstition which are uniting their forces, and are threatening to overwhelm all opposition. When Catholics and Protestants meet each other in friendly contest, then danger is nigh.

Looking Hopefully Forward.

Some fifty Presbyterian clergymen were lately in session at Cleveland, O., considering the proposition of organizing a more liberal church. The call for the convention originated with a committee of the New York synod, appointed after the Briggs case was disposed of. Instead of favoring the formation of a bolting church, they declared against such action, in consideration of the general dissatisfaction with their confession of faith as it now stands, and the evident desire of a large majority for revision and a new creed.

A Sensible Act.

Judge Clark, of the Superior Court, Atlanta, Ga., the other day, direct witnesses before him to swear by uplifted hand. He said he was induced to this step by sanitary considerations. He did not believe in keeping a kissing block on which all kinds of ulcerous and foul lips may be pressed. Another improvement—swear not at all, but affirm. The oath is a relic of the trial by ordeal, and is just as senseless.

Mr. J. H. White.

He lives at Port Huron, Mich., and by nature is one of the best men living. He takes stock in THE PROGRESSIVE THINKER; stock that will pay a dividend right along, and which will never be repudiated. Mr. White realizes that fact in full force, hence sends to this office $10 to do a grand missionary work. Thanks, Brother White.

One Man's Opinion.

"I have yet to find a true believer in the spiritual philosophy who cannot be trusted," was a sentence we overheard one day last week as we were waiting in the down town office of a large establishment that employs hundreds of persons without regard to their religious belief. The speaker, a short, active, ruddy-faced man of about forty, has, by his ability and power to judge men, been advanced to a very responsible and lucrative position. "I am not a Spiritualist; haven't had time to investigate, and don't know what they claim to believe; but I do know that there is a mighty power influencing their daily lives that makes them better than others on the same grades."

Such is the candid opinion of one of Chicago's active business men. Spiritualists, how do you like it? Does it not seem as if the days when we were deemed the scum of the earth, lunatics and idiots, with whom it was dangerous to associate, were passing away?

They who are behind us, in the invisible, will see to it in the fullness of time that we are vindicated. The abuse, wrath and ignominy heaped upon us, is not a tithe of the terrible current poured upon the despised Nazarene and his followers ages ago, and yet look at their numbers and present influence.

We have reason to congratulate ourselves that we "can be trusted." No Spiritualist can be simply an eye-server, a sham and a fraud. Those who are classed as frauds and confidence abusers may either be misrepresented, or they are the barnacles who cling to the ship for what there is in it for them, and are not Spiritualists at all, but like the same classes in the churches, have "stolen the livery of heaven to serve the Devil in."

How can a Spiritualist who believes that he lives constantly in the presence of his loved ones gone before, be otherwise than trusty in every particular? He might possibly conceive that by some hook or crook he could escape the notice, for a minute or two, of the eye of the One; but he knows that his friends form a cloud of witnesses to whom not only his acts but his thoughts are visible.

Of what use is it for a man to win a point in life by injustice, knavery and chicanery, when he knows he will be obliged to make restitution sooner or later, in full? The cup he giveth his neighbor to drink will surely be pressed to his own lips, filled to the brim, and there held until the last drop is swallowed.

To us, "I have yet to find a true Spiritualist I could not trust," are the most glorious words we have heard for many a day. They mark a new era. They show that the tide of public opinion against us has changed. They echo the desire of every earnest Spiritualist. When Spiritualism and its teachings are understood, it will be perceived that it is the corner-stone of the new-old brotherhood of the race, which is destined to make all men, embodied or bodiless, believers in and doers of the right. Our brothers, everywhere, bind this saying on your hearts and memories for meditation. Strive to be worthy of the coming favorable opinion of the outside world, of which this is a forerunner.

Our First Page.

Once or twice a year we devote a page to publishing matters pertaining to the Order of the Magi, which is located in this city. While the aim of this Order is to illustrate the existence of certain occult planetary forces, it is also in perfect harmony with those grand higher spiritual truths inculcated by Spiritualism. The fact that this order contains many high degree Mason's also prominent physicians, law-reporters, lawyers, capitalists, one ex-Congressman, and prominent editors and publishers, shows conclusively that it is rapidly taking a prominent place, and doing most efficiently the work for which it was originally designed. Those who wish to keep step with all reformatory agents will thank us for enlightening them somewhat in regard to the Order of the Magi. For further particulars in reference to the Order, address Olney H. Richmond, 1910 Washington Boulevard, Chicago, Ill.

A Witch of the Nineteenth Century.

Remember, please, that this highly interesting story, which ran through THE PROGRESSIVE THINKER for eight weeks, will be sent free to all new yearly and trial subscribers. Get your friends to send on 25 cents for a trial subscription.

Glossary of Words.

Hudson Tuttle has something to say of interest in regard to certain words and their meaning.

Nature's Method.

Has Nature a method of her own, peculiar to herself, by which she proposes to settle the color question in harmony with her own eternal laws? We note in the medical journals that most of the life insurance companies refuse to take risks on the negro, giving as a reason that the death rate is one-third greater with them than with the whites. Vital statistics gathered by companies doing business for pecuniary gain are the most trustworthy, however much the humanitarian may deprecate the facts they reveal.

Spiritual Consultation.

The guides of Mrs. Cora L. V. Richmond have consented to resume the consultations through her instrumentality, on spiritual topics and mediumship, Wednesdays from 1:30 to 5 P. M., at 40 Loomis street.

GENERAL SURVEY

THE SPIRITUALISTC FIELD—WORKERS, DOINGS, ETC.

☞ Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

J. R. Alter, H. W. Simmons, Perry Brown, Wm. Buckland, John Dawson, and T. H. Guinness, of the First Society of Spiritualists of Stuttgart, Ark., join in recommending S. B. Hymen as a clairvoyant and clairaudient, medium and trance lecturer of much ability, and worthy of confidence for honesty and integrity.

Mr. J. W. Fletcher is meeting with splendid success at Conservatory Hall, in Brooklyn, where he lectures every Sunday until January and returns again in March. His New York lectures open in December, but the place is not yet announced. He will be followed in Brooklyn by Mrs. Ada Foye, W. J. Colville and others. He is not open for any engagements except for funerals outside of New York City or Brooklyn.

P. S. George, president, writes from Dubuque, Iowa: "Mr. and Mrs. Geo. F. Perkins are again in our midst after an absence of one year in the West. These famous mediums held forth at our hall last Sunday evening, which drew a crowded house, every available seat being taken. Mrs. Perkins, as a clairvoyant medium, is excelled by none, while Mr. Perkins, as a singer, is the best that has ever been heard in Dubuque, and is also a good lecturer and test medium. We hope to keep these mediums the entire winter, if possible."

Mrs. J. B. Chrisney sends a communication from A. C. Ladd, written through her mediumship. He emphasizes the importance of fulfilling the scripture injunction: "Cast thy bread upon the waters," etc., in its true sense of sowing the seeds of good and teaching spiritual truth. Every moment of life we are casting bread upon the stream of eternity. We must reap what we sow—therefore, let us sow goodness, truth, spirituality and righteousness, and we shall reap accordingly in spiritual light, progress and happiness.

Prof. Cadwell, the well-known mesmerist, is filling a four week's engagement at Lowell, Mass., under the auspices of the Lowell Reform Club, and is drawing crowded houses of the best citizens. He has been a public mesmerist for over forty years, probably mesmerising more people than any other man ever has. The Lowell *Citizen* mentions several remarkable cures performed by him on well-known residents of that city. Prof. Cadwell said that one saloonkeeper in Lowell could do more in one month to injure the mental and physical condition of people than have all the mesmerizers and hypnotists who ever lived on earth.

F. W. Scott writes: "I am astonished to know how you can afford such a valuable paper for the price."

Mrs. Mary C. Lyman is engaged to lecture for the St. Paul (Minn.) Spiritual Alliance during November and December, 1893, and is drawing good audiences and people are becoming very much interested in her lectures. Her address is Room 14 Hotel Barteaw, St. Paul, Minn.

W. S. Clemens, of Columbus, Ohio, writes: "The First Church of Spiritualists have secured W. J. Hull, from Buffalo, N. Y., who will speak for it in November. With the interest manifested with our people here and the inquiry prevailing on all sides in regard to Spiritualism, Bro. Hull seems to fill the programme and greatly satisfies his hearers with his clear and decided elucidation of facts.

Mrs. T. Wilkie writes that Miss Georgie Reynolds, a splendid test medium, is doing a grand work in Albany, N. Y.

Mrs. J. Held is located at Oakland, Cal., for a good season of rest after a year of hard and successful work in locating mines, at Butte City, Mont., to which place she is to return in May next, to fill several engagements. She has visited several meetings and found them well attended. Spiritualism is growing in Oakland and San Francisco.

C. S. Butler, of Sacramento, Cal., writes in terms of warm praise of Mr. and Mrs. Bartholmes as mediums and lecturers, and says that Spiritualism is gaining ground in the far West.

Mrs. B. A. Ball writes from Payne, Ohio: "Our circle is progressing. We have as good a band as there is at any place—so our guides tell us. We receive many good communications from P. P. Bliss, and I send you one we received from E. V. Wilson."

Mrs. Henry Ide writes of two seances at her home with Willie Brown as medium. He was hardly seated in the cabinet, a bedroom, before beautiful lights came, and there were many positive demonstrations of spirit presence and power. At the second seance spirit friends materialized, walked, coughed, drummed tunes, etc. Messages were written. Mrs. Ide's husband came out four or five times, her niece came and spoke audibly and wrote a message, as also did a little girl of Mrs. Ensly.

Mrs. Celia Hughes is located at 52 Oakwood avenue, first street south of 39th and east of Cottage Grove avenue, where she will give public seances every evening except Saturday and Sunday.

Dr. A. W. S. Rothermel is in Indianapolis, Ind., holding successful seances, and can be addressed there this month for engagements at other places within 100 miles. His seances include physical manifestations and materializations of hands, etc., in the light; music, written communications, telegraphy, etc.

Mrs. J. E. Reed writes: "The annual meeting of the O. U. S. Society, of Geauga Co., O., was held November 12, with the following officers being elected: Worthy adviser, Mr. Hiram Potts; president, Mr. Henry Morse; vice-president, Mr. Smith Goold; recording secretary, Miss Maud Morse; corresponding secretary, Mrs. C. D. Clapp; treasurer, Mrs. J. E. Reed; trustees, Mr. Byron White, Mr. F. H. Morse and Mr. F. R. Johnson; lyceum conductor, Mrs. E. D. Clapp; organist, Mrs. F. H. Morse. The next meeting will be held November 26, at Hiram Potter's, in Newbery."

Veritas writes that Dr. E. G. Woodard and wife, of Sugar Grove, Pa., gave a series of seances at Oil City, at which full opportunity was given all to satisfy themselves of the genuineness of the phenomena, and none could question their reality. An interest has been awakened in Spiritualism which will be slow in subsiding.

Charles Bean desires to call the attention of Mr. Neely to 2d Chron., xxviii., 5 to 8 inclusive, where it will be seen that it was Ahaz that was badly beaten. Isaiah's prophecies in chapter vii., also viii., 1 to 4, were a complete failure.

P. C. Mills will answer calls to lecture during the winter in Washington, Oregon or California, on reasonable terms. Address box 5, Edmonds, Snohomish Co., Wash.

Prof. S. W. Edmunds can be addressed at 304 West street, corner Peach, Rockford, W. S., Ill.

A. A. A., of Wayland, Mich., writes: "We have no organization at the present time, but through the efforts of Mr. and Mrs. John Lindsay, of Grand Rapids, Mich., we expect to organize in the near future. They have done a good work here, and we can recommend them to societies who want to build up."

G. C. S. writes that Indianapolis Spiritualists are most fortunate at this time in having in their midst the materializing medium, Prof. F. W. Tabor, who is accompanied by his wife; also Rev. G. V. Cordingly, who is with the local society for this month. Dr. A. W. S. Rothermel, another famous medium, gave demonstrations in spirit telegraphy which caused some commotion. Prof. Tabor will be in the city for several weeks, and hold seances Tuesday, Wednesday, and Friday evenings, also seances for ladies Saturday afternoons, at 84 West Ohio street. There is much promise of great interest being taken by the people of this city in investigating that light which liberates souls.

The Rochester (Ind.), *Republican* says: "Moses Hull, well-known as an orator and publisher, will lecture each Sunday morning, Sunday evening and Thursday evening during the month of November, at Temple hall. For several years he was a minister of the gospel, but has been a Bible expounder of Spiritualism for more than a quarter of a century. To him the Scriptures contain no secrets or mysteries, and are as plain and comprehensive as the life of Washington. All persons desirous of gaining a knowledge of nature's true religion have a special invitation to hear him."

Jessie B. Beam, of Philadelphia, writes: "I have been a reader of your paper for a long time, obtaining it at the meetings here, but recently sent a subscription, so that I could have it regularly. It pleases me so much that I hope to continue it as long as I live. I was especially delighted with the article in the last number in reference to Mr. Jonathan M. Roberts and Prof. J. R. Buchanan. I was personally acquainted with Mr. Roberts, and know that what Mrs. Decker Buchanan said about him was true in every detail. I want to thank, through your valuable paper, Mr. Jason Roberts for his brave defense of Mr. Roberts and 'Antiquity Unveiled.'"

Mrs. Mary Hare has our thanks for a club of subscribers. If all our friends would put forth equal earnest effort, thousands of subscribers would be added to our list, and tens of thousands spiritually benefited.

Prof. Barrett, president of the National Association, has something of interest to say in reference to a book which will be of interest to every Spiritualist.

Frank T. Ripley, the well-known trance, test and business medium and lecturer, is engaged up to April, 1894. He can be engaged for April and May. Address, 2762 Broadway, Cleveland, Ohio.

Willard White, of the glorious State of Massachusetts, sends us a large list of subscribers. Thanks, many, Brother White.

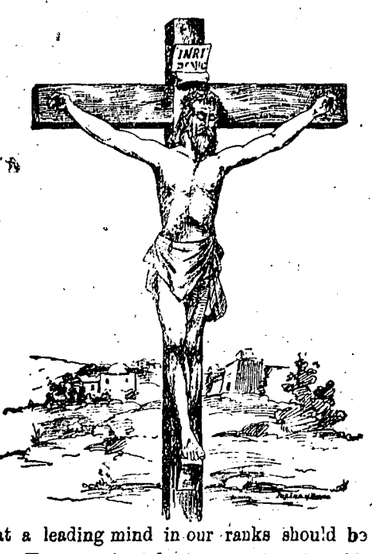
Dr. JOHN C. WYMAN, ORAL SURGEON AND DENTIST. FIRST-CLASS WORK. MODERATE PRICES.

39 GREENE AVENUE, NEAR CUMBERLAND ST. BROOKLYN, N. Y. Dr. Wyman's Vanishing Cloth Fever.

J. R. Francis Esq.
Esteemed Sir,
Please send me a few copies of No 198 "Prog. Thinker" for distribution. It is a splendid example of your prompt recognition of the demand for the very best oriental and spiritual pabulum to awaken thought among Liberal thinkers. I rejoice in your good success, and wish you even greater prosperity in the future, for your Journal is truly active and kaleidoscopic. Rouse the indifferent to action by your stirring appeals to their patriotism and love of individual and National liberty & progress.
Ever Yours Fraternally, Dr. John C. Wyman

JESUS, THE GREAT CHARACTER OF HISTORY.

Invaluable Facts in Reference to this Notable Personage.



It is a fact that no one will dispute that THE PROGRESSIVE THINKER leads in presenting thoughtful articles for the consideration of the people. It stands to reason that such should be the case. It arises from no particular merit on the part of its editor, but simply from the fact that the paper has attained a very large circulation. Such a paper must necessarily attract to it prominent thinkers. It cannot be otherwise. Leading literary lights, especially those who are traveling around the country, can readily see that it has an extensive circulation, and they realize fully that it is the best medium to reach the public. Taking all these various facts into consideration, it is not strange, then, that a leading mind in our ranks should be attracted towards THE PROGRESSIVE THINKER in order to present some valuable facts to the people, which he has been a very long time in accumulating. The subject is one of paramount interest. It is one that interests the people generally, and the facts that he will present will be invaluable to the student. He will show:

1. That Jesus, if he was born at all, was surely not born on Christmas.
2. He will show that the events said to have happened in connection with his birth and death never occurred.
3. He will show that not one of the "Biblical" prophecies was fulfilled in him.
4. He will show that Christmas was kept as the day of the birth of the Savior thousands of years before Christ.
5. He will give an astrological interpretation of Christmas, Christ and the Bible.

This eminent thinker, scholar, and investigator will present all of the above facts in a most attractive style, and they will prove of great utility to every reflective mind.

Now, Spiritualists everywhere, see the rare treat which you will have in one issue of December! The article will prove of great value—in fact, it will be worth twice the price of a yearly subscription to the paper. Do all you can, reader, to get your neighbor interested; now is the time to give THE PROGRESSIVE THINKER another impulse onward and upward. Knowing, as you do, that it is founded on a substantial basis, and never resorts to questionable practices in order to get patronage, we should have at least an order for 20,000 of this paper. It will be furnished at the following rates: Orders of 10 copies and upwards, **One Cent** per copy. Single copy, **Two Cents.** There is no profit whatever for us in this price, nor do we want any. We are able to do this philanthropic work because there is no stock company back of us to swindle the people. No stock company on this earth can compete with THE PROGRESSIVE THINKER in getting out literature that combines cheapness and excellence.

Now, Spiritualists, go to work at once, and call the attention of your neighbor to this production. See that your orthodox minister has the paper containing this article; see to it that every Spiritualist in your neighborhood sends in at least ONE TRIAL subscription. HUSTLE, please, and do it. None of the high-priced magazines will ever publish an article of greater merit. Again we say, hustle, please, and send in an additional subscriber.

Lip Service is Salvation.

That fellow Paul, complimented by Catholics with the title Saint, was a genius, and merits the fame he acquired in the church. The more we search the scriptures, as commanded, the more we find out. Read: "If thou shalt confess *with thy mouth*, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. * * * With *the mouth* confession is made unto salvation."—ROM. 10, 9, 10.

Lip service, it seems, has not been properly esteemed. Hereafter it should be regarded as the thing indispensable to salvation, if Paul's teaching is divine.

Passed to Spirit-Life.

Passed to Spirit-life on Tuesday, Nov. 7, 1893, at Pittsburg, Pa., Mrs. M. J. Irvin, aged 58 years. The funeral was held at her home, the undersigned officiating. Sister Irvin was an earnest Spiritualist, a member of the Sixth Street Spiritualist Church of Pittsburg, a great worker in the cause, and one beloved by all who knew her. Just before she passed away she saw and named the dear spirit friends who gathered at her bedside. She was ready and willing to go, and cheerfully gave instructions regarding her funeral. Almost her last words were a request that no other than a Spiritualist be allowed to officiate, as she wanted people to know that she died as she had lived, a true Spiritualist. She passed away peacefully, apparently without pain. E. W. SPRAGUE.

GENERAL SURVEY.

Continued from 4th Page

Mr. George W. Walrond conducted a most successful public service at Hamilton, Canada, on Sunday last. The Spiritualists' hall was again full, an evident sign of the interest in Spiritualism in this city. So many earnest workers and truth-seekers are bound to keep alive the subject in even the most orthodox city on earth. The guides of Bro. Walrond gave an address on the fallacy of the orthodox belief in the approaching second advent of the "Messiah." Messiahs had been coming and going ever since the first dawn of man on earth. Superstition gave birth to all the Messiahs of the past, and superstition was one of the props of Christianity today. Brother Walrond replied to a number of questions, gave a number of clairvoyant tests, and delivered many messages from spirits to friends present.

John Mosely Clarke thinks his fittest expression over the good times the Spiritualists of Nashville, Tenn., are having, would be that of the old lady in a church meeting, who, in a glow of pious excitement, broke out with: "O, how good I do feel!" Dr. H. T. Stanley's platform tests dissipate doubt, banish agnosticism, and lead sorrowing hearts to know their "departed loved ones" are with them still. In the seances, "hands of more than mortal symmetry caressed our own; music unplayed by mortal touch filled the air, and messages of love were indited to many present."

Katharine D. Knox, of New York, writes: "The friends of Mrs. Stimson Smith in Michigan will be pleased to hear how she is sowing the seed 'as the days are going by.' She gives a lesson on Friday of each week on the development of the spirit as embodied in the word LOVE, to a class of ladies who are extremely interested in her explanations. Her hearers are largely the gainers by her beautiful lessons, and if she might be impressed to extend and continue the work she would be doing the work of the spirit world in a most satisfactory manner."

J. W. Hummel writes: "Harlow Davis, the inimitable platform test medium, is still with us in New York City, and doing a grand work among the skeptics. I attended his meeting at Spencer hall, 114 West 14th street, last evening. The hall was filled to its utmost capacity. For upwards of an hour the audience were held spellbound listening to the wonderful tests of spirit-presence, and frequently showed their appreciation by rounds of applause. He is as fine a medium as I have ever seen, and his gentlemanly manner, combined with his mediumistic gifts, have made for him a host of friends."

The funeral of Judge Fisher, of Wichita, Kansas, who recently passed to Spirit-life at the age of 78 years, was largely attended—nearly all the members of the bar and many old settlers being present. The services were conducted by Rev. Mr. Post, the pioneer Baptist minister, and Judge S. N. Tucker, who made appropriate and impressive remarks. According to his own request, made two years previous, selections from "There Is No Death," and the closing lines of Bryant's "Thanatopsis" were read by Judge Tucker.

Titus Merritt, of New York, writes of the splendid lectures given by Dr. F. H. Willis.

Will C. Hodge reports a pleasant trip to Jacksonville, Ill., and will tell our readers more about it next week. Keep him busy, and address for engagements 471 West Madison street.

The Marshalltown Spiritualist Association have organized a Progressive Lyceum, through the assistance of George H. Brooks, who is now with them, and it starts out with prospects of good results. The Lyceum is an institution which is distinctively of spiritual origin, and is based upon the principle that by training a sound body the mind is made more receptive for the exercise of its spiritual unfoldment.

W. J. Colville lectured November 11th to an appreciative audience in Perrin hall, Waukegan, Ill. November 12, 13 and 14 he addressed excellent audiences in Milwaukee. His engagements in Chicago are Auditorium hall, Thirty-first street, Thursdays and Fridays, 10:30 A.M., ending December 1. Health College, 8 South Ada street, Wednesdays, Thursdays and Fridays, 3 P. M., ending December 1. Thanksgiving day, November 30, 77 Thirty-first street, he will lecture on "America and Her Destiny: Her Conflicts and Her Triumphs," at 10:30. A. M. During December he will fill engagements in New York and Brooklyn.

Mrs. Harry St. Clair sends one of the handbills of the notorious "Dr. Alexander Hume and Katie Fox," traveling fakirs, whose promises are very large and their performances very small—but, as their circular claims for them mediumship, they succeed in extracting a harvest of shekels from the unwary—and that is their object. We can only advise our readers, once more, to avoid all such fakir shows—that deserve to be prosecuted for obtaining money under false pretenses.

Jos. Singer is located at Farmington, New Mexico, for the winter.

Mrs. E. T. J. Bullene, an old time worker, and a most estimable lady and an able lecturer, is now located at 142 Eugenia street, this city, where she can be addressed for engagements. Mrs. Bullene has not been actively at work for several years, and it gives us great pleasure to announce that she will renew her labors in the field of reform.

Mrs. F. M. Eddy has removed from Morgan Place to 98 South Green street.

A goodly number of friends of Mr. and Mrs. Levi Wood, of South Haven, Mich., met at their pleasant home on the 15th inst., the occasion being their fifteenth anniversary. Many valuable presents were given, which called forth a response from the soul, tending to unite in closer bonds of friendship one for another, and cultivating a brotherly view in the goodness of humanity, thus removing the chains of isolation. There is no such thing as isolation, but one continuous change and interchange, vibrating from soul to soul, from heart to heart, crossing and recrossing, which gives utterance to the soul's earnest desires.

The First Society of Spiritualists of Lansing, Mich., have again taken up the work in earnest, and have now quite a lively society of about fifty members. It has elected new officers, and holds regular meetings every Sunday. The society has not had any foreign talent as yet, to address it, but made the best of home talent. A. J. Champion, an honored member of the Order of the Magi, Mr. J. Bush and others have assisted. It expects to soon have L. V. Moulton, a first-class speaker, to lecture. The officers are: President, Mr. O. Spaulding; vice-president, Ralph Smith; secretary, Mrs. May Ayres; treasurer, P. F. Olds.

PROSPECTING.

Locating Slocan Leads with the Aid of an Invisible Power.

As Told by the Locater.

TO THE EDITOR:—In writing this article I only propose to state facts which occurred and can be substantiated by affidavits by one or more persons who were present, and witnesses to the facts as stated—consequently I am not called upon to explain the whys and wherefores of the mysterious agency that produced this intelligence that came to me.

This intelligence, distinct from my own, gave me messages from time to time, covering a year or more, previous to my entering upon my summer's trip. I was told by this invisible agency that in the Kootenai and Slocan country I would be shown good mining properties that I would locate.

On the 25th, under the direction of this invisible agency, I went up what we afterward called Granite Creek, and about one mile from Kootenai Lake I found the mines, going direct to where they were situated. These we located as Spirit No. 1 and 2. Three names are on the location notices, I, myself, holding one-third in each.

On the 6th of May I went to Ainsworth. There I was almost immediately thrown into the society of a gentleman who, I soon discovered, was greatly troubled, and in order to determine what it all meant, I invited him to my room in the hotel. There I gave him a reading, which showed the true nature of his trouble. This reading prevented a tragedy which was planned and would have been carried into execution the very same night. Through this invisible agency this individual was directed to immediately leave Ainsworth and to proceed to the Slocan country, where he would be fortunate enough to get into mining property which would enable him to support his old father and mother better than he had been able to do heretofore. He obtained what was promised him, and a verification of the power of this unseen agency.

I desire, before closing my stay in Ainsworth, to give a striking circumstance. A miner was engaged in doing assessment work on a property owned by some parties doing business in Spokane. One evening we were together in a cabin convenient to where he was working, and this unseen intelligence gave a message to him, saying that 150 yards from where he pitched his tent the year previous in the Slocan was a good lead of mineral. The miner remarked that it was close to his ground, but not on it. Some six weeks later I was in Three Forks, where I again met him. He remarked: "By the way, do you recollect in relation to the message and the lead close to where I had my tent a year ago?" I told him I distinctly recollected it. "Well," said he, "a blind lead was found in that very locality, on a property belonging to Mr. Lemmon, of Nelson, found by the miner speaking about the message received at Ainsworth."

I left Ainsworth and went to Kaslo. Here I met an old friend who had some supposed interests in the mines. We came to an understanding, and from that time on we were a great deal of the time together, for a time trying to unravel the knotted skeins of mining prospects, which failed to materialize. But there came a time when this invisible power asserted authority. I was told to go to the Whitewater basin. I was directed to the southern rim of the basin, and in going there we left the trail leading directly to the basin, taking the Wellington trail running west, thence north to the mountain forming the south rim of the basin.

At this point this invisible power gave us information that the lead crossed the mountain in a northerly and southerly direction.

We then went on together and soon came to a mineral lead crossing the summit of the mountain. This is a gold property, and from what the invisible intelligence says about it, it will materialize in good shape.

After making this location we returned to Kaslo where we duly made record. Here we remained for some time.

The time comes when we are again summoned by this invisible intelligence to proceed to a place designated. We prepare our packs, for where we are now going we must pack on our backs blankets and provisions. We expect to be ten days or more in doing what will be necessary to do, consequently we have about forty pounds each to carry. We have our outfit transported to a point where we leave the road.

The next day we continued on our journey, and in the afternoon were told by this invisible intelligence where we should go into camp. For two or three days we had rain and the dense fogs settled down over us, making it exceedingly disagreeable.

When it was possible to attend to business we went to the immediate vicinity of where we were to find the mines. We came upon a high bluff; the walls were nearly perpendicular for hundreds of feet below. This position afforded a good view of the immediate surroundings. I here sat down with my back towards the cliff, and this invisible intelligence pointed out to my partner the exact location of the prospect, situated about a mile and a quarter distant, in a depression on the point of a mountain. On going to where the invisible intelligence directed we were overjoyed to find an exceedingly fine showing. Here we located a block of three claims. After staking off the ground according to law we returned again to Kaslo.

In getting ready for the last trip we prepared a sail for our boat, laying in a varied assortment of provisions. With trolling lines to catch fish, and a fair wind from the north we set sail for the point of destination, for the final work laid out by this invisible power.

Arriving, we encamped on the banks of the lake. The next morning, putting our things out of sight, we commenced ascent of one of the highest mountains in the Kootenai country. We were two days in accomplishing our purpose. We were directed to the lead by this same unseen intelligence, pointing out its exact locality when we came to where it was practicable to do so. This is a gold property and very extensive. We staked it out according to law and immediately retraced our steps to our camp.

The next morning quite early we started for our boat. We found everything undisturbed, and putting our things aboard we headed with a fair wind for Kaslo. The wind dying off in the evening, we went ashore and camped for the night. After we had our supper, we built a big fire and were just sitting down to listen to the invisible intelligences, when all at once from the summit of a snow topped peak on the opposite side of the lake there arose a most brilliant light, illuminating for many miles around the whole horizon. This, the unseen intelligence said, was given in honor of the successful consummation of our mining doings.

And now in conclusion I will state without fear of successful contradiction that the Slocan mineral belt proper, embracing an area of some six miles wide and from fifteen to seventeen miles long, is the best mining country lying out of doors, and its future will be simply wonderful. The mineral being lead and silver of a very high grade and in some instances carrying gold, makes a combination that will enable the mine owners to work to an advantage while other sections will have to close down.

N. C. BOATMAN.

Spokane, Wash.

THE STREAM OF TIME.

We're afloat on the silent stream of Time,
As it runs through the valley of years;
From the brooklet of childhood and springtime,
With its sunshine, joy and tears,
And we scarce heed the coming and going
Of seasons, or the seeds we are sowing.

There are rapids where the torrent rages,
'Neath beauteous rainbow and spray;
There are shoals where the driftwood of ages,
Is gathered and left to decay;
But the river still onward is sweeping;
And the sandbars its record are keeping.

We glide through the lowland and meadow
Where daisies and violets bloom,
'Long the base of the mountain, whose shadows
Casts o'er us a season of gloom;
Yet, by landmarks, man knows he is going—
While the river still deeper is flowing.

There's a harbor below, not far away;
Where stream and earth-life are ended;
But the wavelets dance on the land-locked bay;
For past and future are blended;
And we fall asleep in the evening's grey,
To wake in the morn of eternal day.

Then, the ocean of infinite space,
We unfurl our sails to the breeze;
Though mariners charts no longer we trace,
Glide onward through mystical seas;
From mainland to isle, and from zone to zone,
Toward the borderland of the great unknown.

This wondrous sweep is the home of the soul,
On its swift-winged pinions of flight,
Where thought-waves of light unceasingly roll
Far beyond the shadows of night;
Where the stellar key of wisdom unbars,
And our heavens of rest are suns and stars.

TALLMADGE.

Passed to Spirit-Life.

Miss Emma Flanders passed to Spirit-life in her 29th year, at the home of her parents, in the full knowledge of immortality and spirit return. Miss Flanders had been an invalid from childhood, but had been made comparatively happy in her crippled condition by the sympathy and ever-watchful care of a loving mother, a tender father and an affectionate brother. In her latter years she had become a clairaudient, clairvoyant and trance medium, giving many proofs of spirit return through her mediumship. She also wrote some admirable poetry under control. Being quiet and reserved, she would not go forward as a public medium, but preferred the quiet of her home and a few appreciative friends.

Wilmington, Ill. JOHN P. RANSOM.

Frederick Muhlhauser passed to Spirit-life from his home in Cleveland, Ohio, Wednesday evening, Nov. 1st, 1893, aged 52 years. He was a native of Berne, Switzerland, came to this country in 1848, returned to his native land in 1854 with his parents, but came back in 1857. When the war broke out he enlisted in the 3d Maryland Volunteer Infantry. He was one of the bodyguards at the White House at the time of Lincoln's second inauguration. He settled in Cleveland in 1867, and established the Cleveland Woolen Mills. He held several prominent municipal offices; was foremost in public and private acts of charity, a very successful business man, not only a popular public man, but a man well liked by the humblest of his employes.

A veteran passed on: Judge B. H. Fisher, an old and respected citizen of Wichita, Kan., passed to the higher life Nov. 8, 1893. He was 78 years old; had been a resident of this city twenty-one years. He had been engaged in the practice of law, until about five years ago, when he moved upon a fruit farm near the city. For five years he was in partnership with the writer. His body was buried from his son's residence in this city, yesterday, in the presence of a large number of his friends. At his special request the writer of this assisted at his funeral. He had been an avowed Spiritualist for more than forty years. He was always a friend to mediums, and his house was the home of many mediums and speakers while in this city. He leaves a widow and a large family of children and grandchildren to mourn his departure, but they do not mourn him as dead, but only passed on to a better life. S. M. TUCKER.

A Witch of the Nineteenth Century.

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited widespread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of subscription. Induce your neighbor to send 25 cents for a trial subscription.

The piece of money taken by Peter from the mouth of the fish in order to pay the government poll-tax was an imperial stater of silver, and worth about twenty-five cents.

GLOSSARY OF WORDS

Pertaining to Spiritualism.

Something to Be Preserved.

BY HUDSON TUTTLE.

There are many new words introduced by Spiritualism, and old words have been given new meanings. Not a little obscurity has resulted from the loose manner in which these are used. The following list, which by no means is exhaustive, contains the most important words, with their legitimate meanings:

AURA: Nerve-aura, Spirit-aura. An influence supposed to be thrown out from the nervous system, and to surround every individual as an atmosphere.

ANIMAL MAGNETISM: Another name for mesmerism.

CHRISTIAN SCIENCE: The application of this term is peculiar, inasmuch as the matter to which it is applied is not Christian in the received sense of that word, and the methods employed are the very reverse of scientific. It affirms that God is all in all, and man being a part of God, and God being incapable of sickness, there can be no reality in disease or evil of any kind. Consequently Christian Science is a series of denials as well as affirmations. It surreptitiously brings hypnotism to its aid and accepts a good share of Spiritualism. In fact, all that is valuable in Christian Science, in Mind Cure and Metaphysics, is taken from Spiritualism, and what is not thus taken is of no value.

CLAIRVOYANCE: Clear-seeing. A sensitive state, of all degrees of acuteness, from that where the personality predominates and modifies the perception, to that wherein the mind is independent of the physical body and its surroundings, and is in direct contact with superior intelligences.

CLAIRVOYANT: One endowed with the faculty of clairvoyance.

CLAIRAUDIENT: Clear-hearing; the faculty of hearing voices or sounds, independent of the physical ear.

CHARMING: Fascination; mesmerism.

DEMON: A spirit holding an intermediate place between man and the gods. They were good and evil. The word is wrongly translated in the Bible as Devil, and its use in the New Testament has given the modern meaning, an evil spirit.

DEMONIAC: A human being obsessed by a demon.

DIAKKA: A word first used by A. J. Davis to designate undeveloped, ignorant and mischievous and evil spirits.

THE DOUBLE: Double presence; the appearance of an individual at a distance from his physical body.

ETHER—PSYCHIC: A universally diffused medium similar to that of light, in and by means of which psychic influences are propagated. Its existence is proven by the harmony it introduces among the most diverse phenomena. It is superior to the laws of gravitation and physical conditions, and hence all manifestations therein are unamenable to physical laws or forces. Out of it comes life, and hence it has been termed *Psycho-Ether* and *Zoether*, the life-ether.

EVOLUTION: The theory that all forms of life on this earth are united by common parentage and development by the accumulation of beneficial changes.

FASCINATION: The same as mesmerism, but undesirable; because suggestive of the influence serpents are supposed to excite over birds, etc.

HALLUCINATION: A false perception without any material basis, being formed entirely in the mind.

HYPNOTISM: M. Charcot, who claims to have founded the science of hypnotism, says it is a diseased state of the soul. Prof. Bernheim says it is "a peculiar psychical condition which can be provoked artificially, and which to a varying degree augments suggestibility." Dr. Forel says it is "the idea of suggestion." Dr. Luys says: "It is an experimental, extra-physiological state of the nervous system." All these definitions but repeat each other. It is a strictly normal state, maybe spontaneous or induced, and is the activity of the spiritual being more or less freed from the limitations of the physical body. It is a composite state and it may be divided into three ascending stages—hypnotic, somnambulic and clairvoyant. By mesmerism all these stages may be induced, and the mesmeric state is equivalent to the hypnotic.

HYPNOTIC: Subject to hypnotism.

HYPNOTIC STATE: State induced by hypnotism. It is readily divisible into two stages. In the first the subject is not unconscious, and is controlled by the "dominant idea." The second is a profound state, resembling clairvoyance or trance, in which memory is lost and the mind becomes independent of the operator and of surrounding conditions.

HYPNOTIZER: The operator; one who practices hypnotism.

ILLUSION: A deceptive appearance. Illusion differs from hallucination in always being produced by a real object, which appears differently from what it is, while the latter is entirely a creation of the imagination, without external cause.

IMPERSONATION: The control of the medium in such a manner by a spirit as to represent the appearance, character, disease, etc., of that spirit.

MESMERISM: A term which has been loosely used, with a wide range of meaning. With Mesmer it meant the influence gained by one person over another by means of passes, dominating the will of the subject.

MEDIUM: One who by sensitiveness is able to communicate with departed spirits.

Physical Medium: One who receives manifestations in which physical matter is acted on by force beyond his control.

Psychic Medium: One receiving communications through the mind or spiritual sensitiveness.

MIND READING: Reading the thoughts of another by impressibility.

MATTER: The matrix through and by which force is expressed, and of which all that is known, or can be known, is from the impressions of such force on the senses.

MATERIALIZATION: The appearance of a spirit in tangible, bodily form, differing from an apparition, which is supposed to be intangible.

MATERIALIZE: The act of a spirit clothing itself with matter. This word is so expressive that it has become of general use, with a wide range of meanings.

DEMATERIALIZE: The dissolving of a materialized form.

MATERIALIZING MEDIUM: One through whom the phenomena of materialization occur.

METAPHYSICS: Is similar to Christian Science, differing mainly in dropping the Christian nomenclature. In no sense is it metaphysical except, perhaps, in the obscurity of its affirmations.

MIND-CURE: Is nearly identical with metaphysics, but perhaps gives hypnotism a more conspicuous place. [See Christian Science.]

OBSESSION: The taking possession of a human being by a spirit. In a stronger sense, the dispossession of the rightful spirit of its body, and using that body as if it were that of the obsessing spirit. The "Watseka Wonder" was a remarkable instance of obsession by a well-intentioned spirit intelligence.

OCCULT: Mysterious, concealed; as applied to the magic of the past its use in descriptions of modern psychic phenomena is misleading, and it should not be employed.

OD, OR ODYLIC, FORCE: The force Baron Reichenbach thought he discovered in magnets, crystals, etc., of influencing sensitives.

PATHEISM: Healing by the use of hypnotism or mesmerism.

PSYCHIC SCIENCE: The science of spirit. This term covers the new field of research, in which actual observation after the methods of physical experimentation, takes the place of speculation and metaphysical contention of the old school of psychology.

PSYCHIC: One sensitive to psychic influence. A medium must be a psychic, but a psychic may not be a medium. A somnambulist, a mesmeric or hypnotic subject is a psychic, the word covering the whole field of sensitiveness, while a medium is one who has that degree of sensitiveness which can be controlled by spiritual beings.

PSYCHIC ETHER: An ether similar to light-ether. Pervading all space, which transmits thought by waves, as the light-ether transmits light. [See thought atmosphere.]

PREMONITIONS: Impressions of coming events, received by thought-transference from some mortal or spirit.

PRE-EXISTENCE: The belief that the spirit is an eternal creation, and enters the physical body at conception to be clothed in flesh.

PERCIPIENT: The psychic or mesmeric subject; the sensitive under experiment.

PSYCHOMETRY: The name given by Prof. J. R. Buchanan to his discovery that sensitives were influenced without direct contact by drugs, minerals, etc., and were able to read the characters of the writers from letters held in the hand or placed on the forehead. This influence has been found to be universal.

PSYCHOMETRIST: One sensitive to such influences.

PSYCHOGRAPHY: Writing, independent of and without mortal contact, impliedly by spiritual beings.

PHENOMENA, OBJECTIVE AND SUBJECTIVE: Subjective phenomena are such as have no tangible existence, being impressions so vivid they seem realities. The suggestions made by the operator on the hypnotized subject are examples. Objective are such as have a real existence, outside the mind.

REINCARNATION: The belief that the spirit passes through successive births until freed from the stains of earth by expiation; an old belief which has been revived and made a fundamental statement in the teachings of Kardec and his followers.

RECEPTIVITY: A state of mind favorable to impressions, either the result of passiveness, concentration, or intense attention.

SENSITIVENESS: Impressibility; the mental state in which impressions are received from other minds. It may be normal, or induced by fatigue, disease, drugs, or may arise in sleep. It may have all degrees of acuteness, from that in which impressions are difficult to distinguish from the normal thought, to independent clairvoyance. It is a quality belonging to all, varying in degree, and capable of cultivation.

SIXTH SENSE: The capability for spiritual perception; sensitiveness; the state of the hypnotic or psychic. This sense is really composite, being formed of the blended spiritual perceptions, more or less awakened.

SOMNAMBULISM: Sleep waking, sleep walking. The physical senses are dormant, and the psychic or spiritual senses dominant. Has been used in place of mesmerism or hypnotism.

SOMNAMBULIST: One subject to sleep-walking

SPIRIT: The old definition is, an imponderable, intangible nothing, capable of thinking and feeling, and God-created by miracle. The new definition makes it created and sustained by law. It is a celestial or spiritual body, originated in and sustained by the physical body, from which it is separated by death, to go forward the same entity, in perfect and complete continuity of existence. The celestial or spiritual body is composed of attenuated matter, not recognizable by any of the physical senses. It is organized, and has as real an existence amidst spiritual things as it had in mortal life.

SPIRITUALIST: One who believes in Spiritualism.

SPIRITISM: Often used as synonymous with Spiritualism, but really having a widely-different meaning. As received by the Latin or Kardec school, it means the acceptance of the doctrine of reincarnation as a cardinal principle. The term has also been used to designate those who demand phenomena as a test, rather than the philosophy of spirit.

SPIRITIST: One who accepts the doctrines of Spiritism; one who seeks and is satisfied with phenomena, rather than the scenes of Spirit-life.

THEOSOPHY: The definition of this term given by H. P. Blavatsky, is "Wisdom Religion, or Divine Wisdom. The substance and basis of all the world religions and philosophies, taught and practiced by a few elect ever since man became a thinking being." To this exceedingly abstract definition must be added, the doctrines of reincarnation, the brotherhood, etc., the conjectures of ages long since past.

THOUGHT ATMOSPHERE: Same as psychic ether. A thinking being in this atmosphere is a pulsating center of thought-waves, as a luminous body is of waves of light.

TELEPATHY, OR THOUGHT TRANSFERENCE: The transmission of thought from one mind to another without tangible or physical means. This occurs without regard to distance and is referred to waves sent out from one mind to another through the psychic ether.

TRANCE: When persons fall into a state resembling death, in which they may or not be conscious, it is said they have fallen into a trance. This is not a correct use of the term. If in this state resembling death their spiritual perceptions or sensitiveness is quickened, and they perceive thereby, then it may be truly said they are entranced. The trance thus defined is similar to clairvoyance.

TRANSFIGURATION: Transformed, as when a medium takes on the appearance of the communicating spirit. The expression of the spirit when it transcends the body, as in clairvoyance, and sometimes at the moment of death.

VISIONS: A term of wide meaning. In the sense derived from the Scriptures a revelation of supernatural appearance. The state in which these are received may arise from physical or mental derangement or exhaustion. They may be simple phantasms, or the state may be a truly sensitive one in which impressions are received from other intelligences.

ORGANIZATION.

To All Iowa Spiritual Societies.

The call for a convention of Spiritual societies of Iowa, for the purpose of organizing a State Association was published in THE PROGRESSIVE THINKER of Nov. 18, a part of which article should be as follows:

"In order that a State Association may be organized and incorporated as herein suggested, the delegates who are appointed for this purpose are requested to meet in convention at the Spiritual Temple, in the city of Marshalltown, and State of Iowa, on Tuesday, the twelfth day of December, 1893, at 2 o'clock P. M., then and there, and at any adjournment thereof, to consider and act upon the questions of organizing the Iowa State Spiritualists Association, and of Incorporating the same, and upon such other questions and matters as may be brought before said convention."

All Spiritual societies taking favorable action are requested to report the same at once to the committee, in order to permit them to complete all proper arrangements. All correspondence may be addressed to the committee at 201 Sonth Third Avenue, Marshalltown, Iowa.

E. N. PICKERING,
G. H. BROOKS,
A. NORMAN,
Committee.

New Thought.

New Thought has taken Time by the forelock—the issue for January, 1894, having already made its appearance. The form is changed—the size of the page being reduced and the number of pages increased to sixty-four, making it very convenient, indeed. The table of contents shows that its high standard of excellence has not been abated. A fine tinted engraving of the well-known and talented musician, singer, orator, medium and lecturer, Mr. J. Frank Baxter, of whom there is a sketch further along. Moses Hull gives the first chapter of a series devoted to that deeply interesting personage, Joan, the mediumistic heroine of Orleans, etc. There are articles by E. Bach, T. D. Efner, Mattie E. Hull, D. W. Hull and U. G. Figley. *New Thought* is a gem, in form and in quality, and it is only $1 per year. Address Moses Hull & Co., 29 Chicago Terrace, Chicago, Ill.

Spiritual Meetings.

Spiritual meetings are held at the following places;

No. 77 Thirty-first street, at 2:30 P. M.

Corner Ogden avenue and Washington boulevard, at 10:30 A. M. and 7:30 P. M.; Mrs. Cora L. V. Richmond speaker.

No. 93 South Peoria street, at 2:30 and 7:30 P. M.

Corner Sigel and Sedgwick streets, at 7:45 P. M.

No. 686½ West Lake street, at 8 P. M.

No. 11 North Ada street, at 7:30 P. M.

No. 619 Jackson Boul., 3rd floor; 7:30 P. M.

The Spiritual Union, Nathan Lodge Hall, 1565 Milwaukee avenue, near Western avenue, at 7:30 P. M.

Hear the Other Side.

In all subjects where differences of thought and feeling exist, it is well to be on guard against the judgment likely to be given in consequence of prejudices arising from the influence of the customs and prevailing ideas of society by which we are surrounded. It is well to stand in the attitude of an impartial umpire—a just judge—and after viewing the matter on all sides and from all standpoints, decide fairly, without yielding to the influence of preconceived bias, and according to the actual merits of the case.

This matter is well illustrated by one of our correspondents, Mrs. E. C. Peaslee, of New York City. She writes:

Reading in your paper a very good piece upon the Fair, it reminded me of a little experience I had last July. There is an old adage that "one side of a story is good until the other is heard." I attended a very interesting drama in the Turkish quarter of the Midway Plaisance. It was the "old, old story of the course of true love." Whilst there I met a Turkish gentleman of education and entered into conversation with him, as I was anxious to obtain his views of our country. He considers our public ballet-dancers "very immodest." He spoke particularly of the "skirt dance" so popular at present, where the danseuse throws her limbs higher than her head, taking long strides across the stage. In his country all this is prohibited; therefore all expression of emotion is from the waist upward. He spoke of the evil practice of wearing corsets among the so-called Christian nations, thereby preventing a woman from taking a healthy abdominal inspiration, and bringing on consumption. He considered it even worse than the habit of the Chinese, who bind up and cripple the feet.

A Witch of the Nineteenth Century.

Remember, please, that this highly interesting story, which ran through THE PROGRESSIVE THINKER for eight weeks, will be sent free to all new yearly and trial subscribers. Get your friends to send on 25 cents for a trial subscription.

The sum of all that makes a just man happy consists in the well choosing of his wife.—[Massinger.

The first European coinage was issued by Pheidon, king of Argos, who coined copper and silver. The best authorities place his reign at B. C. 783.



THE PSYCHOGRAPH OR DIAL PLANCHETTE.

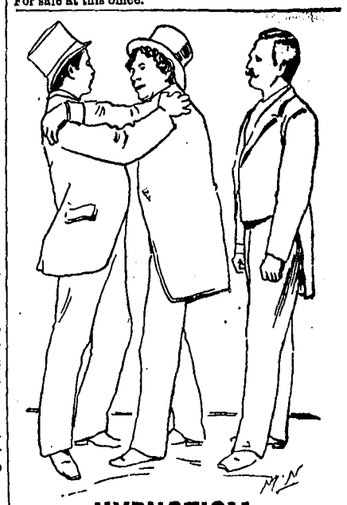
This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) Advance, says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Just what investigators want. Home circles want. Price, by mail, free with full directions for use, $1.00. For sale at this office.



HYPNOTISM;

Its Facts, Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminiscences.

BY CARL SEXTUS. THE BOOK IS largely a record of the facts and demonstrations which the author has seen, heard of or presented in his own experiments. The history of the various phases of the science is succinctly presented, and the various theories clearly stated. Many of the experiments described occurred in Chicago. The pictorial illustrations add much to the interest and value of the book, which will be found very interesting to the general reader, as well as helpful and instructive to the student. The work is a handsome volume of 300 pages, bound in cloth. *Price, $2.00.* For sale at the office of THE PROGRESSIVE THINKER.

HOW TO MESMERIZE.

FULL AND COMPREHENSIVE INstructions How to Mesmerize. Ancient and Modern Miracles by Mesmerism. Also Is Spiritualism True? By Prof. J. W. Cadwell. Ancient and modern miracles are explained by mesmerism, and the book will be found highly interesting to every Spiritualist. It is the only work ever published giving full instruction how to mesmerize, and the connection this science has with Spiritualism. It is pronounced by Allen Putnam and others, who have read it, to be one of the most interesting books ever written. Paper, pp. 128 50 cents. For sale at this office.

ROMANISM AND THE REPUBLIC.

A WORK THAT EVERY LOVER OF his country should have at hand for consultation. By Rev. Isaac J. Lansing, M. A. This is a most able work, consisting of a Discussion of the Purposes, Assumptions, Principles and Methods of the Roman Catholic Hierarchy. The work contains 447 pages, and may be considered a mine of valuable information for every patriot in the land. Price $1. For sale at this office.

STUDIES IN PSYCHIC SCIENCE. An invaluable work, by Hudson Tuttle. Price $1.25.

ALL ABOUT DEVILS. BY MOSES. Hull. A work you should read. Price 15 cents.

VIEWS OF OUR HEAVENLY HOME. By Andrew Jackson Davis. Highly interesting. Postage 5 cents. Price 75 cents.

THE SPIRITS' WORK. WHAT I Heard, Saw and Felt at Cassadaga Lake. By H. L. Suydam. It is a pamphlet that will well pay perusal. Price 15 cents.

THE DIAKKA, AND THEIR EARTHly Victims. By A. J. Davis. A work as interesting as it is curious. Price 50 cents.

BIBLE MARVEL WORKERS. BY Allen Putnam, A. M. A marvelous book. Price 75 cents.

AGE OF REASON. BY THOMAS Paine. A book that all should read. Price 50 cents.

REAL LIFE IN THE SPIRIT-LAND. Given inspirationally by Mrs. Maria M. King. You will not become weary while reading this excellent book. Price 75 cents.

LIFE AND LABOR IN THE SPIRITworld. By Miss Mary T. Shelhamer. It abounds in facts in reference to the Summer-Land. Price $1.00.

LIFE IN THE STONE AGE; THE History of Atharael, Chief Priest of a Band of Al Aryans. An Outline History of Man. Written through the mediumship of U. G. Figley. You should read this work. Price 50 cents.

THE SCIENTIFIC BASIS OF SPIRITualism. By Epes Sargent. A work of profound research, by one of the ablest men of the age. Price $1.50; postage 10 cents.

GOSPEL OF NATURE. BY M. L. Sherman and Wm. F. Lyon. A book replete with spiritual truths. Price $1.00.

THE MYTH OF THE GREAT DELuge. Something you should have to refer to. By James M. McCann. Price 15 cents.

PHILOSOPHY OF SPIRITUAL INtercourse. By Andrew Jackson Davis. A rare work. It possesses great merit. Price $1.25.

THE CHILDRENS' PROGRESSIVE Lyceum. A manual, with directions for the organization and management of Sunday schools. By Andrew Jackson Davis. Something indispensible. Price 50 cents.

WHITE MAGIC TAUGHT IN "Three Sevens," a book of 271 pages. It is really a very interesting and suggestive work. Price $1.25.

THE QUESTION SETTLED. A Careful Comparison of Biblical and Modern Spiritualism. By Moses Hull. An invaluable work. Price $1.00.

WAYSIDE JOTTINGS, ESSAYS, Sketches, Poems and Songs: Gathered from the Highways, By-ways and Hedges of Life. By Mattie E. Hull. It is most excellent. Price $1.00.



GRAND MISSION WORK.

It Is Among Dark Spirits.

They Reside on the Very Lowest Planes.

Humanitarian Efforts to Redeem Them.

A Work Inaugurated by Noble Souls.

PART THIRD.

A SEANCE—SUICIDE.

"Well, it is done! I wonder who will find me in the morning? What will they say? What will Laura say? I would like to stand by and see how she will take it! I wonder if she will be sorry or glad that I am gone?

"What an ending of a life that once held promise of so much happiness! I was the only child of wealthy parents. No pains were spared in educating me, and everything possible was done to add to my enjoyment. I did not take advantage of the opportunities afforded me, and grew into a careless, selfish man.

"I became acquainted with Laura. She, too, was an only child, and, like myself, had become willful and selfish. After a time we were married, and when two people with dispositions like ours attempt to live together as man and wife, the result is easy to foretell. Unhappiness could but ensue from such a union. We could not meet without reproaches and bitterness. At last our life has become so unhappy that I cannot bear to go home. Home! it is mockery to speak of it as such.

"I have resolved to put an end to it all! I have opened this vein in my hand, and my life is slowly ebbing away with the blood that trickles from the wound. I am growing weaker. Have I done right by Laura? Have I been as patient with her as I might—as I should have been? Alas! no. I must go to her and beg her forgiveness; tell her that I have been a brute to treat her so unkindly. Oh, God! my strength is going fast. I cannot rise! Oh, Laura! I would go to you if I could. I realize that I have been unmanly, and I would that I might make amends for all the pain that I have caused you. Is this death? I am growing so weak! The end is near! Laura, f-o-r-g-i-v-e!"

The foregoing was listened to by the writer, and was the soliloquy of a spirit who had been brought to us for assistance. It was a brief outline of his earth-life, and a re enactment of his last moments after having taken the step that was to launch his spirit into the life beyond. That which follows is the outline of a conversation between the spirit and myself when he had again taken up the conditions:

He complained of a feeling of weakness, and I told him to give me his hand, and I would strengthen him. He declined to do that, saying that there was blood on his hand, which came from a slight wound.

To draw his attention from himself for a time, I asked his idea of the life after the change called "death." He said he had never given much thought to the subject, and had no very definite idea as to what that life would be. I told him that I was a Spiritualist in belief, and that I had often conversed with those who had entered Spirit-life. That I had learned that the change called "death" is but a stepping-stone out by the spirit from the mortal form; that the spirit takes with it the same ideas, passions and appetites that it held before the change; that the Spirit-life is so real, and the spirit so tangible to itself, that many who have entered Spirit-life do not realize that they have made the change.

The spirit became restive, and begged leave to withdraw, saying that his wife was ill, and that he must hasten home. But he stated that he had become interested in the recital of my experiences, and would be glad to listen to me at another time.

I inquired the nature of his wife's illness, and he said that she had been informed that he had committed suicide, and, being in a delicate condition, the shock had thrown her into convulsions. I asked if there was any ground for the report that he had committed suicide. He reluctantly admitted that he had attempted to take his life, but said: "You are witness to the fact that the attempt was futile, as you can see that I am still alive and active.

"Oh, how wrong it was of me to attempt such a thing! I will hasten home at once and beg Laura's forgiveness for the suffering I have caused her, and I will show her that I am capable of being a good, true and loving husband. I will make amends for all the wrong that I have done her, and her life shall be joyous, happy."

I was so moved by his talk that I could not immediately open his eyes to the true situation, but sought to gain time by asking if he did not fear that his sudden appearance, as of one of the dead returned, might prove another severe shock to his wife, and increase the gravity of her condition. He said that that thought had not occurred to him, but that he could see the wisdom of being careful, and must adopt some means of gently breaking to her the intelligence that he still lived.

Being unable to further delay acquainting him with his true condition, I cautiously told him that his attempt on his life had been successful; that his spirit had indeed left his body. He could not realize the truth of my assertion, argued that he was just as much alive as he ever was—in fact, he felt that, as regards a true realization of life and its duties, he was more alive than before his attempt at suicide. I assured him that I could believe that such was the case, but that he had made the change called "death" nevertheless, and that I would prove to him the truth of what I had said.

I asked him how he knew that his wife had been thrown into convulsions when informed of his rash act? "Because," he replied, "I was there, and saw her go from one spasm into another."

"Did you not speak to her, and tell her that you still lived; that you were by her side?"

"Yes, I told her that and much more; but she was in no condition to understand what I said to her."

"Were there not others with her? If you had spoken audibly, would they not have observed your presence, especially as you were believed to be one of the so-called dead?"

He saw the point that I was aiming at, and said: "Indeed, I fear that what you tell me is true, and that I am the victim of my own rash cowardice; and now what is to become of me? How am I ever to be at peace with myself again? Oh, would that I had better understood life and its duties, its responsibilities! How can I make restitution to her whom I have so cruelly wronged?"

I tried to comfort him with the assurance that we are afforded opportunity in Spirit-life to outwork all of the mistakes of earth-life, and commending him to the care and teachings of those of the spirit-band who are associated with us in our work, I bade him "good night."

Poor man! had he been possessed of a true understanding of life he would have realized that to seek to escape the petty annoyances of earth by taking the course which he did was an act of cowardice, and could only result in great suffering for himself and others.

Why can we not understand that each experience which comes to us is the effect of a cause, and that by carefully analyzing our experiences and arriving at their causes, we can place ourselves in a position to avoid much that is unpleasant?" E. T. WASHBURN.

Spirit Communication.

QUESTION.

THEODORE PARKER, MY DEAR SPIRIT FRIEND:—I do not know whether Jesus was myth or man. I incline to the former. Can you enlighten me? Also, can you explain the method of spirit-writing done between two closed slates? Respectfully,

J. C. ABBOTT.

MR. PARKER'S ANSWER.

Good evening! I am Theodore Parker. Now I am ready to answer your questions. Oh, you cannot decide; so I will come to your rescue. Jesus as myth—yes; but I will inform you that the man Jesus was one of the most powerful of mediums ever in existence; not at all as you are taught through your orthodox religion. He was, as I have told you, the happy possessor of the most wonderful spiritual comforting powers; hence the miracles performed by him. Yes, your idea is partly correct. My friend, the process of independent slate writing cannot be explained satisfactorily to you mortals. Only this I will say for your benefit: There is a great deal of fraud committed called independent writing; this much I will say to you.

I would be glad to give you a good account and description of our spirit home and surroundings; also of the many friends we come in contact with; that is, in the near future, not to-day. I wish you good in every way. Cheer up, all is coming out well. Remember me to all my friends. Your old spirit friend,

THEODORE PARKER.

Sir Thomas More's wife scolded him on the eve of his execution.

"The Atonement."

McPherson kept a liquor store;
In order to evade the law,
And increase his worldly store,
Sundays he had a private door.

Untold misery and scenes of woe,
Of crime and vice, evils that grow,
Did from McPherson's traffic flow—
All surely reap whate'er they sow!

From toil and misery of the poor
Proud wealth stalked in McPherson's door,
And all the gold he had in store
With crime and tears was rusted o'er.

Soundly McPherson slept at night;
To feast and drink was his delight,
A creed his only source of light,
"Believing which" he'd be "all right."

For the dogma of atonement
Was his evil life's condonement;
Christ on the cross was slain for him—
Died cleansing him from every sin.

Sunday straightway to mass he went;
Kept, "in his way," the fast of Lent;
Religion was to him a form,
A faith in dogma old and worn.

To this man's wine and liquor store,
Entering by the private door,
There staggered in one Sunday morn,
Trembling, tottering and forlorn,

Semblance of what was once a man.
"Some drink, some drink, quick as you can!"
Exclaimed the wretch; "'twill save my life;
I've horrors, and might kill my wife!

"All that I had went in your till
Last night to pay my whiskey bill;
Trust me, and I'll pay to-morrow—
My God, I must drown my sorrow!"

"Get out of here, you drunken bum;
What you want's free lunch, free rum!"
McPherson shoved him towards the door;
They clinched and fell upon the floor.

Falling, McPherson struck his head;
But one brief hour and he was dead.
At his funeral prayers were read,
Church-masses for his soul were said.

Fifty carriages, six blocks long;
A plumed hearse with four horses strong;
Sidewalks filled with a gaping throng,
Watching McPherson moving along.

Ten years later, at home one night,
In my room in the dim twilight,
My hand was seized and moved to write
By one invisible to sight.

And I wrote: "I am John McPherson;
I am here to-night in person—
Here to tell of my conversion,
Free from malice or aspersion.

"I have learned atonement's truth—
Would I had known it in my youth!
Mournful sorrow and deepest gloom
Did follow me beyond the tomb.

"Salvation is not bought nor sold;
And all the wealth and all the gold,
And all the time-worn creeds of old,
And doctrines of atonement told,

"Will never bring you in the fold—
Into the kingdom Christ foretold
On earth in gospel days of old—
A kingdom that shall rule the world.

"I am striving for atonement,
That admits of no postponement;
I must work for my redemption—
Humbly work without assumption.

"Sowing the truth in deeds of love,
Spreading light from the skies above;
Touching hearts of the rich and proud;
Lifting bright hope above each cloud,
Often buried in grave and shroud.

"I my father's work am doing,
In my heart his love is growing.
Good night—good night, my earthly friend!
In paths of love your footsteps mend."

—*Leander Thompson.*

Toledo, Ohio, Spiritualists.

Our beautiful new hall, new music and the inspirational addresses of our speaker, Mr. Coulson Turnbull, keep the interest in Spiritual truth alive in this city. Last week Mrs. Curran presented for use a beautiful little organ. Sunday last the subject for lecture was "Giordano Bruno; His Life and Teachings."

The speaker remarked that this noble spirit often inspired him in his utterances. The lecture elicited from the audience much admiration. While the pathetic story of Bruno's life and troubles were being told, the controlling spirit, in brief, said that before his death, while he was imprisoned, and while visit after visit was paid him by prelates and priests of the Romish Church, that they were not the only visitors. Once he particularly remembered, while in his prison cell, he had a visit of the unseen ones, who silently encouraged him, promising him help at the dark moment at the stake. These angel visitors often revealed to him inspirations that showed the hollow hypocrisy of the church, and when the end came they kept their promise, as his death was almost painless. But through the whole of his incarceration he never recanted his heretical (?) teachings.

The speaker then alluded to the papacy question as it affected this country at the present moment, saying that the people of America should hurl back to Rome the allocutions addressed to this country, particularly when they touched our freedom. The monument in front of the Vatican in Rome, besides being a monument to the memory of the martyr, Bruno, was also a milestone on the road of freedom, and showed the progress we have made in free-thought from that time to now. He made in his peroration a grand appeal to guard well the truth, and this only can be effectively accomplished by co-operation and harmony.

We welcome all. Our hall is in Memorial Building, and is comfortable, well-ventilated and lighted.

Boswell's "Uxoriana" is a collection of his wife's sayings to him, which does no little credit to her abilities as a scold.

Alexander the Great was accustomed to beat his wives with the flat of his sword whenever they "talked back" at him.

Cervantes drew a picture of his own wife in the "Mistress Housekeeper for the Devil," whom Sancho Panza abused so bitterly.

We send free to all new subscribers the back chapters of this remarkable story. Now is the time to send in your orders. Sent three months for 25 cents.

WORDS OF COMMENDATION.

For The Progressive Thinker and its Contributors.

TO THE EDITOR:—About one year ago I gave your readers my opinion of this spiritualistic paper, that has created such a grand and beneficent interest in the cause of modern Spiritualism. I expressed the idea that it was "The Torch of Liberty Enlightening the World!" and when I wrote these words a strange thrill as of a mighty spirit-power permeated my whole being. I wrote as I was inspired to write.

A year has passed into the great ocean of eternities, and if our ideal was strong then in support of the above truth, we have seen it strengthened, and supported by and through the magnificent array of spiritual food, moral and intellectual lessons, beautiful words of wisdom, and above all, the honesty and integrity of purpose that have come to us through the richly-laden columns of this prince of American spiritualistic newspapers.

Not only have I enjoyed as an individual the wise teachings, the beautiful and instructive lessons and the science of life given to us from the super-mundane shores, but the perusal and repeated study of facts and principles given through the grand mediums and bright galaxy of writers who weekly speak to us through THE PROGRESSIVE THINKER—I say these combined have added more than human language can express to the power and logic of my inspirational efforts.

There is no denying the fact that however well any speaker or medium upon the spiritualistic rostrum of the world to-day may succeed in holding their audiences through the superior power of the spirit forces controlling and inspiring them, those mediums and speakers will draw the largest houses and fill the greater measure of public need who take and read, as much as time will permit, the best spiritual newspapers and periodicals.

"Thoughts are things," and when we come in contact with the best we cannot fail to reap the rich and abundant harvest of our reading and sowing. Hence, in the wiser choice of our spiritual reading, that quality and character appeals to us that serves our higher purposes at the least outlay and expense.

This is an economical world, and we are taught by nature, the queen of economical science, that it becomes us to practice this virtue, and become truly grand and wise. Therefore, the man, woman or child who reads the bright, beautiful, instructive and eminently spiritual columns of the matchless PROGRESSIVE THINKER cannot fail to receive the most valuable lessons of science, philosophy and religion.

Let us look for a moment at the beautiful things we are weekly receiving: One or more grand and soul-stirring lectures by some of our best lecturers upon the rostrum, each one of which is a gem; a continued story, holding the reader from its commencement to its finale in spellbound ecstacy, and teaching grand truths illustrative of human life. Each week we receive the movements of our principal mediums and speakers; desires of societies, etc.; a spirited editorial, always good, and filled with elevating thoughts; Brother Jonathan on Catholicism, and how we can throttle the great octopus threatening to usurp and engulf, if not finally destroy, our grand institutions of human liberty.

No one but Judge Rosecrans could furnish us with "Twilight Musings," and he seems to steal in upon us ere we are aware, and capture our hearts—yea, bear them away to the Summerland. Long live the good and humane Judge, and may he ever continue "musing." With its eight pages per week, thirty-two per month, and four hundred and sixteen per year, of the most solid, beautiful, instructive and entertaining reading matter, interspersed with suggestive and illustrative cuts and figures, THE PROGRESSIVE THINKER stands preeminently at the head of spiritualistic newspapers and periodicals of the world.

I almost forgot to mention the "Carrie Miller Circle" feature of this matchless paper, and in which we receive through one of the world's grandest mediums, Brother George H. Cole, independent communications from great souls who have passed beyond—not only of our own country, but of the different nations of the world, and the sages, philosophers and wise of ancient days speak to us of the magnificent life in store for mortals in the future. This feature alone I consider to be worth more each week than the subscription price of the paper, and I believe that I voice the honest convictions of the thousands of readers when I say that, considering the matter, tenor, quality and nature as well as price—the nominal sum of $1 per year—THE PROGRESSIVE THINKER is not only the peer, but the decided superior of every other spiritualistic newspaper or periodical now published, circulated and read over the area of our planet.

In this declaration I do not desire to overreach or extol beyond the measure or standard of excellence earned and merited, but as a brave and fearless defender of human liberty, and as an advocate of the highest, broadest, grandest and most beautiful in man, woman or child. I speak out as I am prompted, and for one I shall do all in my power to extend the circulation of the world's best and broadest and most magnificent spiritualistic newspaper—THE PROGRESSIVE THINKER.

PROF. SILAS W. EDMUNDS.

"A Witch of the Nineteenth Century."

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a year's subscription. Induce your neighbor to send 25 cents for a trial subscription.

Gold coins of Alexander the Great are very numerous. They have been seen in circulation in Greece in the present century. The Alexandrian stater is worth about $6.

The Kingdom of Heaven at Hand —A Song of Jubilee.

Air—John Brown.

The kingdom of heaven is once again at hand,
The tokens of its coming are now seen in ev'ry land;
With "mighty signs and wonders" it makes its advent grand,
As it comes marching on.

CHORUS.

Glory, glory hallelujah!
Glory, glory hallelujah!
Glory, glory hallelujah,
The kingdom of heaven is at hand!

The resurrection trumpet has been heard throughout the earth,
The "dead" are now rejoicing in a happy spirit birth,
And sounds of lamentation are changed to songs of mirth,
As their souls come marching on.—CHO.

No more the "King of Terrors" can fill our souls with dread,
The goblin who affrighted us forevermore has fled;
The grave has lost its victory, and death itself is "dead,"
For all souls are marching on.—CHO.

The angels of the kingdom are drawing very near,
Their voices oft are heard by the spirit-quickened ear,
And in their shining garments they often now appear,
As they come marching on.—CHO.

They come to save humanity from gloomy fear and doubt,
To wipe away the mourner's tear, and put their grief to route;
To banish want and misery and cast all evils out,
As they go marching on.—CHO.

The "spirit-gifts" of ancient days all seekers may behold,
Both seers and prophets now abound as in the days of old,
And "signs" attend believers as Jesus Christ foretold,
Where angels are marching on.—CHO.

The "day of doom" is near at hand for tyrant, pope and king,
The kingdom that is coming a democracy will bring;
Then "peace on earth, good will to men," the angels well may sing,
As they come marching on.—CHO.

The priests in gilded temples now quake with fear and dread
Before the mighty spirits who have "risen from the dead,"
Lest they must leave their pulpits and earn their daily bread,
While spirits go marching on.—CHO.

The idols of antiquity each one and all "must go,"
For science is advancing fast, and soon will lay them low;
And the spirit hosts are coming now to strike the final blow,
As they go marching on.—CHO.

Then shout this song of gladness to the nations o'er the sea,
Who wait the time in sadness for the dawn of liberty;
The kingdom now is coming here to set all people free,
As it goes marching on.—CHO.

—*Dr. Dean Clarke.*

MAUD LORD-DRAKE.

Wonderful Manifestations.

John Horsham relates some remarkable occurrences at a seance of Maud Lord-Drake, held at his house in Madison, Neb. He writes:

"There were twenty-four people present, the best and most intelligent people of our city. Among the number was a merchant whose son had committed suicide by shooting himself through the brain with a pistol. All of this I can positively swear the medium knew nothing of. In her seance, after she had spoken to several and given good tests, she turned to this gentleman, placing her feet under his—as is her usual custom—both sitting in chairs fronting each other, telling him his place of birth, his father's name in full, his mother's name, the number of their family, and names of his brothers and sisters. Also his wife's brother appeared before him, plainly to be recognized, giving his name so all could hear. He passed from this life over thirty years ago. She gave the number of his own family, and names, saying: 'Here is a young man that went by accident; he left a widow and a child was born to him after he went out, his name was Charles.' We all listened with breathless silence, all knowing his great sorrow. The medium repeating: 'There is one who went out by some terrible accident—not a railroad accident. He is near and dear to you.' The medium seemed to be confused—when, under or near the medium's chair, on the carpet, was a loud explosion as of a pistol, followed by a blaze of light encircling Mrs. Drake in what seemed to be a flame of light. The smell of powder was very distinct. The report was loud and distinct and the flash plain and bright to all. The medium shrieked as though shot, and would have fallen but for assistance. She was immediately controlled by a man whose voice the gentleman recognized as that of his son, who gave words of encouragement to the heartbroken father, who had already recognized him as he gave his name. He said his brain had been overtaxed and he did the deed in a moment of mental aberration. He exonerated his father from all blame, telling him it was not his fault, and spoke of other family business matters. He talked in a very plain, audible voice, using good language, for about five minutes. The last words were: 'It is all right now, father, but I want to see my wife.'

"Any one wishing the names of the gentleman in question or those present can be accommodated by writing to me. The young gentleman was a teacher in a college in South Dakota—being overworked mentally; he was home with his parents for rest and recreation, and was well-known to the writer.

"JOHN HORSHAM."

"A Witch of the Nineteenth Century."

We send free to all new subscribers the back chapters of this remarkable story. Now is the time to send in your orders. Sent three months for 25 cents.

FIFTY YEARS IN THE *CHURCH OF ROME.*

A Remarkable Book.

This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 832 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Instruction in the Roman Catholic Colleges.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Riviere Boyer.
CHAPTER XX.
Papineau and the Patriots in 1838—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kakakia—He forgets it next day and publishes that he has Interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Distress from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le Bellic's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Deauniner is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
CHAPTER LXVII.
Bird's-eye View of the Principal Events from my Conversion to this day—My Narrow Escapes—The end of the Voyage through the Desert to the Promised Land.

Price, $2.25, Post-paid.

The To-Morrow of Death.

OR THE

Future Life According to Science.

By LOUIS FIGUIER.

Translated from the French.

BY S. R. CROCKER.

A Very Fascinating Work.

This fine volume might well have been entitled: Spiritualism Demonstrated by Science. It is written in that peculiarly interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author is not a Spiritualist—he even mentions Spiritualists as "devotees of a new superstition," etc., etc., in which he manifests the usual animus of the "scientific class," yet he says again: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhumans and the inhabitants of Earth;" and he goes on to relate instances of fact in evidence. There is, to a Spiritualist, a manifest discrepancy in the author's ideas, but the well-read mind will readily select and arrange the pros and cons, and out of the whole will find not only good mental culture, but much valuable information. The author holds the theory of reincarnation. Price $1.50.

For sale at this office.

Conditions—Their Necessity.

TO THE EDITOR:—Once more I wish to use your valued columns to call the attention of the people who are investigating our Spiritualism, especially through the phenomenal phases, to this one important fact—that to obtain the best results they must pay particular attention to the existing "conditions." When most of the investigators attempt to look into the matter of spirit communion, they seem to think that the medium knows all about the matter, and that the mediums can control and decide just what shall be obtained through them, and when I positively assert that many of our mediums are more ignorant of the whys and wherefores of the modus operandi by which these manifestations are obtained than the majority of sitters are, then they open their eyes in wonder, and ask if you, as a medium, cannot call up any spirit that you wish to, or that they wish you to call up, when the fact is that a good and true medium is just like a sponge or a mirror—the sponge is a medium to pass water through, or like a mirror that reflects to your sight and hearing just what is given them from the spirit side of life; and if the medium is what is called a trance or controlled medium, then they know nothing of what they give while in the trance state. "Conditions" are what every man, woman and child attempts to make in every moment of our earth-life. When the child is first born the conditions of the little one must be looked carefully after, or it will die; it must be clothed, fed, cared for, kept warm and educated, until it is old enough to arrange and make "conditions" for itself, and as soon as it is of a proper age, it will, as long as it exists on earth, occupy most of its time in making conditions for its own bodily comfort. Editor J. R. Francis, in publishing THE PROGRESSIVE THINKER, is only making "conditions"—conditions that will ultimate in placing before the world the thousands of living truths that are continually flowing in a steady stream through that paper like a mighty river all over the world of ignorance, that they may know of the life beyond, and that the realm of soul-life may be brought in closer contact with this everyday work-life of ours on earth. He is an agent in the hands of the Spirit-world, who is delighted to do nothing else but make "conditions"—conditions that shall be a lasting benefit to the world of mankind forever.

When a company of moneyed speculators convene together to plan a railroad, that very convention is only one of the "conditions" that must come, so that the railroad may be built, and even the whole railway, from beginning to the end, is only making "conditions" so that a railway train can be driven over the road-bed in safety, and upon the good condition of that road-bed and its "conditions" depends the life of the traveling public.

A steamship and a locomotive are only "conditions" made for the purpose that they are intended for. No child can be born into this earth-life unless the proper conditions are in accord with the natural law of propagation, and in accord with the natural laws that govern and surround our existence. No man can for a moment exist under water, because that is not the condition that is inaccord with the laws of his earth existence. Yet a fish is at home in the water because that "condition" is the one that fits the law of the fish's existence.

A man working upon a patent or a new device, is only trying to make a "condition" whereby he can accomplish a certain object.

In fact, "conditions" are all in all; they are the ultimatum, the end and the beginning, the middle, the top and the rock bottom of all things.

The earth upon which we live swings in eternal space, on its eternal round, simply because the "conditions" are such that it can do so, and the whole solar system is based and the grand plan of the universe is founded upon "conditions." Yet, Mr. Editor, I find many people foolishly quibbling with Spiritualists over the fact that at our seances we demand "conditions;" that to get good manifestations we must have good "conditions."

Not long since I heard a prominent so-called Spiritualist declare that this talk about conditions was "all rot—the veriest rot, for," said he, "if a medium is good for anything, she or he can get manifestations under any and all conditions." Suppose, then, he gets his medium to sit for him while he and a half-score of trifling females carry on a flirtation and laugh and talk most of the time during the seance. Do you, Mr. Editor, or any other man of sense, believe that the Spirit-world would give this set of trifiers any manifestations worth while? No! I say no! For the Spirit-world is in earnest in this work, and means business and nothing else.

From the tiny rap up to the grandest of the manifestations through our materializing mediums, they come to earth for downright earnest work, and do not and will not pay any attention to those that think that they can trifle with the Spirit-world, and with those that are sent to us to aid us in communing with the dear departed ones that dwell so near us on the bright and beautiful shores of the golden strand.

"Conditions!"—I wish that I could shout "conditions" into the ears of all our investigators, and that forever might these words ring in our ears: "Conditions!"—give us good "conditions," and we will give you good manifestations. Honest skeptics we all admire, but to those honest people let me say, give the Angel-world one-half a chance to manifest, and you will be astonished at the grand result.

J. W. DENNIS.

"A Witch of the Nineteenth Century."

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a subscription. Induce your neighbor to send 25 cents for a trial subscription.

INTERESTING SEANCE

With Mrs. M. E. Williams.

TO THE EDITOR:—To the interesting and varied phases of phenomena which Spiritualism is ever affording, there is constantly being added newer marvels, to the increasing wonderment and satisfaction of the votary and investigator. A few evenings ago I paid my accustomed visit to Mrs. Williams' seance, at 232 West Forty-sixth street, New York. So many things of a startling and surprising nature in the realms of Spiritual science have occurred through her mediumship, that one can only pause and ponder on those immutable psychic laws which govern the after-life of the ego, yet happy in the reflection that the problem of ages is rapidly approaching a satisfactory solution.

On this occasion there occurred two instances of such a positive and indubitable character, that I feel it devolves upon me to give a record of them through your progressive columns. There was present an unknown gentleman, admittedly a comparative novice in the philosophy of Spiritualism, and a stranger to the medium and the visitors present. His desire for communication with some one beyond the borderland was manifest in his anxiety, and little Bright Eyes' sympathy was immediately enlisted in his behalf. Presently the curtains parted, and the spirit of his wife's mother appeared, and, calling him to her, assured him that "they had the little one safe with them." It was then that he informed the circle that his child was lying in his casket at home, having passed out the day before. He had come in quest of news from his little one, and this comforting message from the beyond must have been indeed cheerful tidings to carry home to the grief-stricken mother. A touching instance of spirit sympathy was the materialization of Bright Eyes, that she might present to him from her own little hands a rose to be placed upon the casket.

The other incident of such strange meaning was when Mr. Cushman, the cabinet guide, exclaimed: "Well, here is a spirit whom had I seen in the circle, and not in the cabinet, I should not have been surprised. He is known to Gertrude (the medium's daughter), and Mr. Haywood, and will materialize for identification." This the spirit did, and was immediately recognized by the two mentioned as Mr. Muhlhauser, of Cleveland, who had frequently visited Mrs. Williams' parlors. Their amazement may be imagined when it is stated that neither they nor any present were aware of the demise of this estimable gentleman and earnest worker in the cause of Spiritualism. He identified himself conclusively to Mr. Haywood by recalling a business matter which had been discussed between them at their last meeting. Surely these are most lucent testimonies to the positiveness of spirit-return, and arguments which the skeptical will find much difficulty in surmounting.

I cannot close without quoting the comforting words of Mr. Cushman, given in answer to one who desired to know if pain attended transition, as mortals were not unfrequently led to infer from the agony depicted on the countenances of the dying.

"My friend," he said, "I find it wholly out of my power to express in words the pleasurable sensations which accompany the freeing of the spirit from the gross clay which has held it. The apparent pain in the countenance is not an indication of suffering, but merely an effort toward deliverance, which, as it is taking place, is but approaching nearer and nearer to that transcendent condition which knows not physical distress. The dread of dissolution is a fear which man has created in his own mind. There is no occasion for it. You are never for one moment alone, for at the instant of transition you are met by your angel-guide, and welcomed by the loved ones who had gone before."

Can anyone conceive of a more beautiful truth, or a more comforting assurance? In verity do we send forth the glad cry,

"O death, where is thy sting?
O grave, thy victory?"

JOHN HAZELRIGG.

Mrs. J. J. Whitney Again to the Front.

This worthy and much-admired medium is again on the public rostrum; at San Francisco, Cal. The first of her series of "mid-winter" public seances opened at the Odd Fellows' Hall in this city on Sunday evening, November 5th. The rush of people long before the hour of commencement amounted to an ovation; every seat in the large and commodious hall was filled. The evening's entertainment commenced with music by the Robinson Band, and singing by Prof. Fairweather. The singing was fine, and greeted with applause.

The tests given by the medium, as usual, were clear, pointed and convincing. She promptly gives the names of the communicating spirits, naming the person to whom the message is addressed, giving details, with names, times, places and circumstances with wonderful accuracy.

These meetings will be kept up during the Mid-winter Fair. Her opening address is always interesting and entertaining. On the platform she is graceful and pleasing in her manner.

Spiritualism is coming to the front again. Several Spiritual meetings are held on Sunday and weekday evenings. On the whole we are anticipating a good time during the Fair, and hope to increase our ranks from the coming crowd.

R. B. HALL.

The Progressive Thinker.

Spiritualists, THE PROGRESSIVE THINKER leads, for leading minds send in their best thoughts, and they know by so doing they reach the largest number of readers. Send 25 cents to J. R. Francis, 40 Loomis street, Chicago, Ill., and try the paper for three months.

Harmony and Concord.

TO THE EDITOR:—I take notice of friend Aspinwall's letter in regard to the reorganization of the Spiritual societies of the Northwest. This region is ripe for Spiritualism. I am among the people here, and know whereof I speak, but it must be presented to them properly; the right conditions must be brought about. The annual encampment is a great proselyter; no one will deny this; but these encampments require money, and there should also be harmony. Harmony is a necessary condition in Spiritualism. In the creeds they have a head with power, prestige, and they can hold the terror of future punishment over their followers in order to carry a point. Nothing of the kind is, nor will ever exist, in our philosophy. Whatever is done must be underlaid with harmony and unselfishness. Now, here are the conditions: There is a large and growing territory tributary to the Twin Cities—growing, I mean, in population. These cities are the hub of the Northwest. All roads in the Northwest lead to the Twin Cities. We out here do our business largely in the Twin Cities. They are the gateway to us. We are acquainted there; have business friends. They are the center around which we move. We look to them first in many things, and this holds good regarding Spiritualism. The Spiritualists of these cities owe it to themselves and to Spiritualism to see that we are furnished with some central rallying point. The encampment is the means which will bring us together, and make us personally acquainted with one another. We meet there, become acquainted with speakers and mediums, and learn who is fitted to come to this region and who is not. No one will deny these assertions.

The Northwestern Spiritualistic Association was formed some three years ago. It organized regularly, and held its first encampment near Lake Minnetonka. This was done at some financial loss to some of the projectors, and with a good deal of hard work and inconvenience to some of the leading workers. The second year another encampment was held at Merrimac Island under the same conditions as the first—hard work and financial loss to the workers.

During last winter it was rumored that another society was organizing, which would hold an encampment in the vicinity of Minneapolis. The writer went to St. Paul and induced the Spiritualist Alliance of that city to send a delegation to Minneapolis to see if we could not harmonize and have only one camp. I did this after I had written to several of the Minneapolis societies regarding the subject, but I had not received any encouragement. The Alliance sent a committee; we met many of the leading Spiritualists at Minneapolis, and had the promise that something would be done to unite us, but nothing was done, and the result was that two encampments were held where only one ought to have been.

There should be no discord among the Spiritualists of the two cities and the Northwest. A well-conducted camp in the vicinity of the two cities would pay its expenses, and do a great deal of good. Two are too many, financially, and it creates antipathies among the Spiritualists, if not enmities, which are detrimental to the cause, and to Spiritualists as individuals as well. A move has been made to consolidate. It should be done; but there is a little feeling now. I censure no one. In the interest of peace I wrote to the present president of the Northwest Society, and told him that the only way to make the new society successful, in my opinion, was to select entirely new officers; not permit one who had anything to do with either of the old societies to become in any way interested in the management of the new one as an officer. I begged him to select the most respected, independent, intelligent, disinterested men which it is possible to get for the officers. If there are any individuals who have been conspicuous in either of the two old societies who are not willing to step out, but who show any desire to either rule or ruin, the sooner these are prevented from doing mischief the better for Spiritualism, and every honest Spiritualist will say "amen" to this.

I do not believe there are many Spiritualists in Minneapolis who will try to sow discord. Let Mr. Hoyt present the case in its proper light, and let those who vote understand the conditions fully, and, I think, all will be willing to stand back and bring about harmony. Let all the old officers and managers stand back, and assist the others who shall be selected. The camp at Merrimac Island this season was a success, and while, financially, somewhat behind, the society has double the amount invested in property that it owes. The other society has also prospered, and when they consolidate there will be one very prosperous society.

The writer was prominent in the Northwestern Society, but he can say truthfully that he has no antipathies or enmities, and that he is ready to extend the hand of friendship to all members of both societies, and asks that all should feel likewise. Throw personal feelings and prejudices aside, and let us all work for the success of our cause in this region. Consolidate, elect the best people you can get for officers, and the whole Northwest will do their best to make the encampments a success. Show any selfishness or personal prejudices and Spiritualism will be set back—be injured in the house of those who should be its friends.

Aberdeen, S. Dak. E. BACH.

The coins of Constantine struck A. D. 312 were the first to bear Christian emblems. These showed the cross, the monogram of Christ, and sometimes the words alpha and omega.

"Antiquity Unveiled," communications from ancient spirits. Appollonius of Tyana, the Jesus of Nazareth, St. Paul and John, the revelators of the Christian Scriptures, return to earth as a spirit, and explain the mysteries that have concealed the theological deception of the Christian hierarchy. 608 pages. A evry valuable book. Price, $1.50; postage, 12 cents.

The Cause at Villa Ridge, Ill.

In my last I spoke of the work of the society in Villa Ridge, Ill. While in the field as State organizer, my work led me to Villa Ridge, not to organize a society, but to have the society work with the State society and enjoy its benefits. When I was there, which was in the spring of 1892, I found a large class of young people that needed the work of a Lyceum. I organized one with a very large membership, which incensed the Christians, as it nearly if not quite broke up their Sunday-school. After the Lyceum was organized it gave a Fourth of July entertainment, which was a most pronounced success, through the the church element undertook to destroy its influence by getting up counter attractions. This enraged the church people to that extent that they went to work, and, by unfair methods, turned them out of the hall which they were using. They then went to work, bought an old church that had long been unused, fixed it up, and held some kind of meeting there for a while, for fear the Spiritualists would obtain it and hold their meetings there. There was then no place for our people to meet except, during the summer, in the grove at Mr. Leidigh's, and when the weather was unpleasant, in the large, roomy house of Mr. Leidigh's. The society kept on in this way until they deemed it best to build; so they went to work and built an open pavilion on ground donated by Mr. Leidigh. I returned to them in October, and spent four Sundays with them. I found the society in good condition, full of energy and zeal, bound to hold together and build up a society that shall be far-reaching in its influence. The lyceum is in good condition, and would shame many a society situated in large places, and with no opposition to meet with.

The friends have other things to contend with. Many of them—yes, all of them, are in the fruit business, with their places unpaid for, as yet, and this season is a poor one for fruit, as a late frost killed much of it. They have done all they can for the present for the finishing of their building. It would not take much to enclose it, and I wish some good, liberal ones, as they read these notes, would send them a little help, so they can go on with their meetings during the season. Send to Mr. Wm. H. Leidigh, Villa Ridge, Ill. I write this unasked by any one, and entirely unknown to them. The society will hold together whether they finish their building or not; but they are obliged to meet at Mr. Leidigh's home, which makes, as every one knows, so much trouble.

I never saw a society that tried to live Spiritualism as a whole as this society does. Not a member of the society uses tobacco in any form, and yet I think all of the men over twenty-five used it before they joined the society. What is true in that direction is true in every direction. The young people are among the very best I have ever met in my life; all are earnest seekers after the truth, all are trying to live their Spiritualism, and yet the society has had so much to contend with.

I cannot close this article without referring to Mr. Leidigh's people. Much of the success that belongs to the society has come through the earnest effort of this family. Everything is held subservient to that one thing. No sacrifice is too great for them to make. Mrs. Leidigh, as a medium—not so much for the public, but for the home—as well as her spiritual presence, which is a tonic to all, has done much by her influence to uplift and elevate its members. Others I should like to speak of—of their faithfulness in the great work, of Horace Hogendobler, the Prindles and the Conants, and others—but space will not permit. Let me say that Spiritualism, through the effort of this society, will get a hold in that country as nothing else can. I dedicated the hall, unfinished though it was, the last Sunday I was there. I trust that some of the many readers of THE PROGRESSIVE THINKER will, out of their abundance, send a little aid to these friends. I know there are brighter days in store for this society, for truth must prevail, and the lives the members are living must impress all with the power of Spiritualism.

G. H. BROOKS.

Elgin, Ill.

"Echoes from the World of Song."

BY C. P. LONGLEY.

This volume contains fifty-eight beautiful spiritual songs, with tunes, in sheet-music form, neatly bound in cloth, and convenient for use on piano or organ. Competent music critics pronounce it a perfect gem in rhythm and harmony, and declare there are single songs in the collection worth the price of the book. They are soul-inspiring and perfectly adapted to all spiritualistic gatherings, and to the home circle as well. Mr. Longley's music is spiritually uplifting, and the sentiments and melody of his songs seem like thrilling and spiritualizing echoes from the Angel-world.

There should be a large demand for this collection, because of its intrinsic musical and spiritual excellence.

For sale at this office. Price, $1.50.

Dr. J. C. Phillips writes as follows in reference to this work:

"I have just finished the perusal and examination of Mr. Longley's latest work, entitled "Echoes from the World of Song," and pronounce it in rhythm and harmony a perfect gem. Among the songs contained in this new book I will name a few, each of which I consider worth the price of the book: 'Your Darling Is Not Sleeping,' 'Gathering Flowers in Heaven,' 'Beautiful Home of the Soul,' 'Home of My Beautiful Dreams.' It seems strange that Spiritualists will continue to use in the home circle and seance 'Nearer My God to Thee' and 'John Brown's Body,' etc., when they can get Mr. L.'s soul-inspiring songs so perfectly adapted to all spiritualistic gatherings."

The Quaestor was a Roman official found in two or more departments. In one he fulfilled the duties of a public prosecutor, in the other he had charge of the public revenue.

A BEAUTIFUL SEANCE,

And One That Was Entirely Satisfactory.

Some rare manifestations of spirit materializations were given Tuesday evening, November 14th, at the home of Miss Lizzie Bangs, 10 South Elizabeth street, Chicago. It was a select circle, and only three persons were present—Mr. C. H. Horine, the veteran and pioneer Spiritualist of Chicago, a man tried and true in the cause; Mr. George Dedrick, a sensitive of great promise along astronomical lines, and "White Rose," whose writings are somewhat familiar to the readers of THE PROGRESSIVE THINKER. The sweet and harmonious atmosphere of the sitters combined to make the communion one of rare glory. "White Rose" opened the seance with an inspirational prayer. As soon as the prayer was ended the materialized spirits began to appear. The guides of the mediums came in glorious attire and illumination, their garments as white and shining as the pure snow sun-kissed on a Christmas morn. A celestial spirit appeared, also three other guides of the medium, to "White Rose." The other sitters received their guides; one, a planetary spirit, Faith, came, and relatives of the other sitters. The forms were complete, and George, the guide, and other cabinet spirits deserve great praise for their manipulation of the forces.

The guide of "White Rose" led him into the cabinet, and, while touching the head of the medium with his hand, and gazing at the lovely presence that stood by him and the medium, he caught these words:

"There is a difference, my dear one, between personations and materializations; this is a materialization."

George, the medium's chief guide, then led each one into the cabinet, and the same test was given to each sitter, George standing forth by the medium, who was sitting on a chair, lost in a deep trance. All the spirits, excepting one lady and a gentleman, the Rev. Harter, of Auburn, N. Y., were clothed in pure white, the medium being robed in black. A guide of Miss Reynolds' materialized. The forms were of various sizes, while all who know the medium realize that in personation her form could not be mistaken.

Mr. C. H. Horine said after the seance that it was, without exception, the grandest seance for materialization that he ever witnessed, and that testimony should bear weight. If these circles could thus be composed of three congenial souls, even though the expense might be a few dollars more than the ordinary fee, the skeptic and investigator would easily find the way to conviction and the truth. All interested in this phase of spiritualistic phenomena should arrange such a circle, and visit Miss Lizzie Bangs.

AN OBSERVER.

Portland, Oregon.

TO THE EDITOR:—Since my last we have been enjoying a Spiritual boom, so to speak, for which Mr. Barney, of San Francisco, should have the free credit. This gentlemen and his talented wife will close their engagement with us this week, and their work has been phenomenally successful. His reading of sealed letters and his public tests have greatly surprised many hundreds of our citizens, and set many a skeptic to thinking, which is the first step towards Spiritualism.

Mrs. Barney is not a medium herself, but is of great assistance to her talented husband in her magnetic influence, and singing solos while performing on an instrument, or singing in duets with her husband, both being good singers. Twice a week they held circles and every day Mr. Barney gave private sittings, and his parlors were constantly crowded, and gave universal satisfaction. Mr. Barney will work his way South through Oregon to California, stopping at the principal towns to work and make converts. While in this city he has made a host of friends by his straightforward and honest action, and going away causes great regret, both by our society and all who have met him.

Mrs. A. E. Barker has concluded her engagement with our society, and at present is running a series of independent meetings, and is doing very well. This lady is a fine platform lecturer.

Mr. Hatfield Pettibone, a materializing medium from Kansas, has been in our city some two weeks, and has done well. He is working in conjunction with Mrs. Barker. Mr. and Mrs. Pettibone will start for San Francisco about the last of this month.

I am now expecting to start a small paper in the interest of Spiritualism about the first of next month.

J. HENRY BROWN.

The coins struck by the Roman Prosecutors of Judea were designed to show respect for Jewish prejudice against images. They bore only such subjects as ears of corn, palm-trees, vases, flowers and shields.

The scheme for Continental coinage proposed by Robert Morris provided the following scale: Ten quarters make one penny, ten pence make one bit, ten bits make one dollar, ten dollars make one crown.

All coins minted at Charlotte, N. C., bear, in addition to all other marks, the letter C; those at Dahlonega, the letter D; those at New Orleans, the letter O; those at Carson City, C C; those at San Francisco, S.

Some of the early copper coins of Connecticut bear curious legends. One is, "Value me as you please;" another, "I am good copper;" another, under the image of an ax has these words: "I cut my way through."

Some of the later Massachusetts coins bore a rude device illustrating the parable of the good Samaritan, and were called good Samaritan shillings. There are only two or three known to be in existence.

The "nova constellatio" coppers of 1783, so highly valued by collectors, were made in Birmingham, England, for Gouverneur Morris. Forty tons of copper were used in the manufacture.

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is a condensation of the life of all foods—it is cod-liver oil reinforced, made easy of digestion, and *almost as palatable as milk.*

Prepared by Scott & Bowne, N. Y. All druggists.

JOYS

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By LOUIS FIGUIER.

Translated from the French.

THE TO-MORROW OF DEATH was written to develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of etherial space. "BEYOND THE THRESHOLD" continues on the same lines enlarging and expanding the idea by reasons and considerations drawn from science and philosophy; claiming that the certainty of a new birth beyond our earthly end is the best means of arming ourselves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing religions. From beginning to end it is interesting, entertaining, instructive and fascinating, and whether one accepts it all or not, much will have been learned of much pleasure enjoyed in its perusal. Price $1.25.

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This book should be in the hands of every one interested in Spiritualism.

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VERY VALUABLE BOOK.

SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. This is a large 12mo of 372 pages, with an appendix of 23 pages, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical. All this is clearly shown, and the objections from "scientific," clerical and literary denouncers of Spiritualism, ever since 1847, are answered with that penetrating force which only arguments, winged with incisive facts, can impart. Cloth, 12mo, pp. 396. Price $1.50. Postage 10 cents. For sale at this office.

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THIS BOOK, BY BURTON AMES HUNTINGTON, is written in the interest of humanity, of liberty, and of patriotism—a book written for the purpose of calling attention to the deadly dangers that beset us on every side, and more especially to the hostile attitude and the insidious wiles of an ever-present, though secret, unscrupulous foe—the Catholics. Washington's words of warning, Lincoln's apprehension and the prophecy of General Grant are all included in the volume. Archbishop Ryan, of Philadelphia, in a recent sermon said: "The Church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated heretics in the Middle Ages, and how she treats them today where she has the power. We no more think of denying these historic facts than we do of blaming the Holy Ghost and the princes of the church for what they have thought fit to do." Every one should read this work. Paper, 800 pages. It will be sent, postpaid, for fifty cents. For sale at this office.

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MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY

PHENOMENA.

Through the Mediumship of Geo. Cole.

Carrie Miller and Sethei Manephtah wrote their communications in a glass jar (independent spirit writing). The former October 17th, and the latter on November 7th.

Marshall Macdonald's communication was spoken at the Carrie Miller circle October 24th. I have the pleasure and the honor of a personal acquaintance with Mr. A. G. Macdonald, who is the grand-nephew of the French general. On several recent occasions, when Mr. A. G. Macdonald and myself have attended Mrs. Cadwell's materializing seances in Brooklyn, we had met Marshal Macdonald. In the seance-room this spirit is a splendid personality, not only in form and feature, but in a full, high and broad forehead—my admiration and interpretation of which, can best be expressed in the language of Bryant:

"The human mind! that lofty thing,
The palace and the throne
Where reason sits a sceptered king,
And breaths its judgment tones."

In the familiar but brief interviews which conditions permit between mortals and materialized spirits, I invited the French marshal to visit our circle, promising him the best conditions we could give to enable him to write or speak.

The eloquent address, signed "Macdonald, Duc d'Ferrante," is his response to my invitation.

"There is not," says the Macdonald address, "an individual Spiritualist who has not spirits from my side of life hovering around to comfort in periods of misfortune, to encourage in great enterprises, and to direct into those channels leading to safety and happiness."

I interpret the foregoing statement to mean that the law of spirit control is regnant in power and universal in its operations; that it operates upon all individuals according to law and conditions; that those mortals who are open, intelligent and receptive, receive and are influenced precisely in proportion to their ability to make responsive answers to angel influence and guidance.

In other words, the educational and humanitarian work of the Spirit-world in mortal life is in the primary school, the academy and the college, and all are progressing to higher and better conditions.

The Macdonald communication says of Napoleon that "he was a Spiritualist," that is to say, the mighty and matchless law of spirit control reaches and governs all persons and all conditions of mortal life. In this sense the law of spirit control was conspicuously illustrated in the life of the great Napoleon.

Spirit Charlotte Corday, communicating at our circle in February, 1892, wrote this of Napoleon:

"Sympathising spirits from every age and clime had also come there (Palais Royal, France, in the midst of the French Revolution) and prominent among them was the great Roman spirit, Claudius Appius, who stated that the spirit of the celebrated Julius Cæsar had been incarnated in an obscure Corsican named Bonaparte, and that he would conquer the bloody revolution, bring order out of chaos, and extend the arms of unhappy and bleeding France to the uttermost parts of Europe—would establish an empire of splendor and glory, whose renown would endure for all time."

The Egyptian Manephtah whose earth-life career reaches back more than fifteen centuries B. C., speaks of the birth of first century Spiritualism as "the advent of the great Spirit of God."

If I rightly interpret this sentence, it is a most appropriate and most significant description of the birth in mortal life of the greatest of the long line of Judean seers and prophets. This Jesus, the son of Joseph, was richly endowed with spiritual gifts; and his life and career mark one of the greatest of historical events.

As a medial instrument of spirit power the greatest obstacle that Jesus had to encounter was the ignorance of the age and race to whom he ministered. He said of himself, that "he could not do many mighty works, because of their unbelief," and that "those who would come after him would do greater works than he had done."

Thus did Jesus, in his own person, give to the law of spirit control a complete and splendid illustration, and thus did he foretell of the advent of modern Spiritualism when he said, "Those who would come after him should do mightier works than he had done."

CHAS. R. MILLER.

2481 Atlantic Ave., Brooklyn, N. Y.

A BRILLIANT AND POWERFUL ADDRESS FROM A FRENCH MARSHAL.

One week ago this day it was my privilege to preside at a seance for your daughter, Carrie Miller, in the presence of my grand-nephew.

It had been my intention to manifest upon that occasion, as my nephew came here rather with the expectation of hearing from me. But your daughter Carrie had promised to write in defence of materialization of departed spirits, and hence I am delegated the honor of controlling, while the communication was being written.

I have come here today for the purpose of expressing my views upon this all important question of communication between spirits and mortals.

When in earth-life and in command of a corps d'armes during the wars, I considered it a good axiom, when invading an enemy's country, to move from a base of supplies, fortifying such base and guarding the lines of communication against interruption by the enemy.

Though I have come here today, not in an enemy's country, but, I trust, among friends, still I have my lines of communication well guarded by the mighty Claudius and your daughter, Carrie, who returns the compliment of presiding at my manifestations, as I presided one week ago.

It is very remarkable, from a spiritual standpoint, that so many mortals should seek to oppose and combat their highest interests. Comparatively speaking, the duration of mortal life is as nothing to the unending years of eternity, through which every spirit must pass, and yet so many mortals are there who seek to ignore that great future and live only for the troubles and vexatious years which characterize mortal existence.

Spiritual life is indeed the only state that can be of import in the great economy of time, and it does appear extremely reckless that mortals should throw away the brief space given them for preparation and development, for the gross sensualities arising from the perverted tastes of a social system.

Now, since the way has been opened and the many causeways leading from the spiritual to the mortal world are filled with returning spirits, anxious to communicate with their mortal friends, the assurances of the errors under which they themselves did abide, and, since so many brave and determined mortals have cast aside the opinions of the prejudiced public, press and pulpit, and have determined to give cordial reception to those returning spirits, then is there a ray of light increasing upon the horizon, flashing out the hope that the liberties and the distinctive individualities accorded to each human being will be returned to them in fuller and greater measure, that the mortal world may take that step of progress among the spheres of space, and revolve triumphantly in its orbit as a redeemed and beautiful planet.

Spiritualists among mortals, as spirits find them, are the chosen media—the selected instruments to work out the great problem of life. And here permit me to observe, that every Spiritualist among mortals is a media for one phase or another of spiritual manifestation; and there is not a moment, however brief, that passes, that an individual Spiritualist has not spirits from my side of life hovering around to comfort in periods of misfortune, to encourage in great enterprise and to direct into those channels leading to safety and happiness.

Thus the relations between spirits and mortals are very intimate, and, though the presence of spirits is ofttimes denied and their manifestations discredited, yet in those final moments of earth-life, decay and dissolution, the gaze of those very mortals are gladdened by the presence of spirit friends who approach to lead them over the river from the mortal to the immortal.

Those who are familiar with the history of Napoleon and his generals will scout the idea that Macdonald, whose division decided the battle of Wagram, has manifested in this manner, communicating upon a subject that is now becoming so popular in the mortal world.

But, let me say, good friends, that Napoleon and his generals were Spiritualists, as they (the latter) had an abiding faith in the methods by which Napoleon was influenced, and whose heroes were those found in "Plutarch's Lives." It was this reliance upon the immortal of Napoleon and the faith of his generals in that direction that gave the unheard-of victories, recording the brightest pages of modern history. And it is not extravagant to say that the same spirit that governed Napoleon and his generals still controls the mortal affairs of men.

As I have already exhausted the time permitted for this communication, I will close with the remark that the phenomenal increase in numbers and importance of the adherents of the cause of Spiritualism, gives promise of a general and I may say, universal acceptance of the beautiful and sublime truth developed, and yet to be disclosed, in modern Spiritualism.

MACDONALD,
Duc d'Farrantie.

MATERIALIZATION DEFENDED AND THEOSOPHY CRITICISED.

To my friends of Carnegie Hall: It has been stated upon the platform of the Carnegie Hall Conference that the spiritual cause has not progressed in the last fifteen years, but has retrograded from the point attained up to that period.

There could perhaps be no better evidence of the courtesy, kindly consideration of the Carnegie Hall Spiritualists and their disposition to make their platform free for the expression of every shade of opinion, than the fact that such a theosophical sentiment could be uttered in their presence unrebuked by the presentation of facts, now accepted by the unprejudiced minds of every profession.

Theosophy, on the occasion referred to, traveled far from the course prescribed by the most common etiquette, to make the gratuitous assertion that "the same old routine, the same old dark cabinets were still resorted to to prove to an intelligent world that there is such a thing as spiritual phenomena."

Spiritual phenomena are not dependent upon old routine for their production, and if dark cabinets are made available for the materialization of departed spirits, they are only so made in proportion to the amount of illumination of many of the minds of those mortals who sit before them, and endeavor psychologically to prevent the manifestations they have paid to witness.

There are other phases of spiritual phenomena theosophy has declined to notice, which address themselves more to the intellectual capacities of mortals and which are silently and surely gaining converts to the spiritual cause from every theological denomination, and from professions of every grade of science and philosophy.

It is through these phases of manifestations that the tones of pulpit orators have been softened, their views broadened and enlarged, their dispositions liberalized, and an angry, unrelenting God, as taught in the mysteries of theology, come to be recognized as a God of love.

But to return to the dark cabinet. Though the phase of the materialization of departed spirits has been the most criticised and their media the most vilified and persecuted, yet such phenomena have so increased in the last fifteen years that dark or materializing cabinets have become sacred sanctuaries in many private homes in every civilized nation of the earth, and at their shrines congregate the departed spirits of those who in mortal life were valued and loved relatives and friends, whose earth remains had long since returned to the dust from whence they came.

The importance of the phase of materialization is now recognized by the best minds, and acknowledged by the greatest enemies of the spiritual cause, as affording tangible proof, through ocular demonstration, of the existence of a state of being beyond the mortal, and the possibilities of the renewal of those relations and associations interrupted by untimely decease.

The dark cabinet, so slurringly alluded to on your platform, has apparently not retrograded in the past fifteen years; on the contrary, it has successfully combated every opposition, and overcome the many obstacles thrown in its way, standing out to-day an argument on the side of spiritual immortality before which the Theosophist must bow, and from which the materialist must retire, either theory shrinking before the light of reason, the palpable demonstration of which no argument of creeds, theories, or isms can controvert.

There are many among those assembled at Carnegie Hall every Sunday who have repeatedly met their friends from the borderland at the portals of the materializing cabinet, and have thus become acquainted, by practical experience, with the truth that there is no death, but that the grave and tomb are "gates ajar" to a continued existence on a higher plane, to a step of progression that continues through the countless ages of time.

Finally, dear friends of Carnegie Hall, permit me to congratulate you upon the progress you have made in disseminating the truths of a cause in which we are all interested, and which is revolutionizing old and effete dogmas and driving back the old and musty jugglers into the caves of antiquity from which they emanated, to insult the intelligence of the nineteenth century civilization.

Spiritualism has so progressed in the past fifteen years that the cause has now a national organization, and is estimated as one of the important forces in the politico-social system; and the many converts that are daily made to the ranks of Spiritualists testify to the importance of a cause it is our highest privilege to advocate.

CARRIE MILLER.

MYSTERY OF A HOUSE.

Queer Doings in a Prairie Ave. Home Unexplained.

THE FAMILY OF MRS. FRANCES COHN DISTURBED BY THE RATTLING OF DISHES, RINGING OF THE DOOR-BELL, ROCKING OF CHAIRS AND SHAKING OF THE HOUSE—EFFORTS TO FIND THE CAUSE OF THE TROUBLE FAIL, AND NOW THE NEIGHBORS SPEAK IN WHISPERS OF GHOSTS.

TO THE EDITOR,—The Chicago *Tribune*, when it gives a ghost story, will generally be found to be correct. It sets forth that for the last two weeks the home of Mrs. Frances Cohn, No. 3901 Prairie avenue, Chicago, has been disturbed in such a mysterious way that the family has become concerned as to final results unless the mystery is soon solved. The explanations of the happenings of the mornings and evenings of the last fourteen days are as numerous as the people who attempt to give the explanations, and cover all the possibilities known and unknown, from ghosts to earthquakes. None of them seem to fit the case.

The trouble began two weeks ago last night, at 11:30 o'clock. The family was suddenly awakened by a strange scraping noise and the rattling of windows, the slamming of doors, the ringing of the door-bell, and the jingling of dishes and pans in the kitchen. The house rocked from side to side, and then began dancing up and down in a most peculiar manner, and acting not at all as a well-behaved house should act at that time of night.

To say the inmates were scared is putting it mildly. Mrs. Cohn says she is not at all superstitious, but she would like to know what it was that got her out of bed so suddenly. The house is a story and a half frame building, set upon wooden pins or posts. The disturbance lasted several minutes, and then stopped as suddenly as it had started. Upon investigation no changes were discernible in the walls of the rooms, the doors were all right, and the building was just where it had been for fifteen years.

Nothing more seems to have been thought of the occurrence, and little was said even among the members of the family. Mrs. Cohn was sure the neighbors would not believe the story, and would probably think her demented, so she cautioned the children to say nothing, and forget what they had seen.

STRANGE HAPPENINGS REPEATED.

That was all right for one day, but at 11 o'clock the next night strange things happened again. Then there was a general hust for causes, and the stovepipes were more securely wired to the walls and the dishes laid out so as not to fall from the shelves. The gas was lit at the time, but did not appear to lose any of its brilliancy while the commotion was going on. Again the house rocked and danced, and the tin pans rattled and the rocking-chairs rocked without apparent cause.

Then things were considered serious, and an investigation was ordered at a conference of the members of the family as they met in the sitting-room to report experiences. The next morning at 6 o'clock the family was at the breakfast table, when the same thing broke loose once more. It is not daylight these mornings at 6, but upon the beginning of the strange occurrences, the children, a boarder and Mrs. Cohn scattered themselves about the house and outside to investigate. All brought in the same stories—nothing in sight.

Then a plan of defense was formed. As soon as the noise was again heard the boarder was to go into the basement with one of the boys, the other boy was to run around the house, and Mrs. Cohn and the girls were to hold down the chairs and dishes on the inside. The mystery put in its appearance on schedule time that night, and, as it generally lasts from four to five minutes, each watcher found his appointed place and kept a sharp lookout for ghosts, burglars and earthquakes. None were found and the mystery was still as deep as before.

The family had become accustomed to its guest by this time and was able to pay more attention to details. It was noticed that the first heard was a peculiar sawing sound as if some one was cutting an iron pipe with a hand-saw. This was in the southwest corner of the house. Then in the opposite corner would be heard a strange pounding as of a great suction-valve in motion or a trip-hammer driving piles. This would be followed by the rocking of the house and the accompanying slamming of doors and shutters and the rattling of pans and dishes. The door-bell would ring and nobody could be found who rang it.

POLICEMAN AND PLUMBERS AT SEA.

The policeman was notified the next day and he began investigation. So far he has been unable to explain the mystery. A plumber was called in. He said the pipes were all right and had not been tampered with. The boarder dug a hole in the cellar, but could find nothing out of the ordinary, except the earth resembled that over a body of water.

Then the neighbors got hold of the story and it was whispered about that the house was haunted. Superstitious people began to walk on the opposite side of the street and imagine they could see misty shapes putting their hands against the building to make it rock.

Last night Mrs. Cohn invited a dozen of the neighbors into her home so they could see for themselves. At 8:45 the house had its regular "shake." No one attempted to explain the thing.

DIVINE WRIGHT.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflammation, allays pain, cures wind colic, 25c a bottle

The Medical Law.

(ADVERTISEMENT.)

The old doctors have obtained a law giving them a monopoly for caring for the sick; if they had not, their business would have been gone. Read the following;

DR. A. B. DOBSON, Maquoketa, Iowa. My Dear Friend; I esteem it not only a pleasure, but a duty I owe, not only to yourself alone, but to the public, to set forth some facts respecting my mental and physical condition during the past year. In the early part of the year 1883 my nervous system became very much affected, so that I was unable to sleep. This restless and sleepless condition continued to that extent that many nights in succession I was unable to close my eyes, all of which was reducing my physical powers, and also affecting the mental; in fact, the whole structure was gradually becoming weaker and weaker each succeeding day, and during all this time I was seeking the various patent medicines and consulting the best medical ability that I could find in Michigan and Northern Minnesota, but of no avail; and finally I was advised to cross the continent, and in October I took a trip to Puget Sound, returning home about November 1, having received little or no benefit from my journey. Upon returning home I again consulted an eminent physician, who informed me that nothing but temporary relief could be afforded me; and thus I went on until November the 25th; when a friend, hearing of my situation, brought me one of Dr. Dobson's circulars, advising and urging me to try the magnetic healer of Maquoketa, Iowa.

I finally consented, under protest, to send for a diagnosis of my case. This was November 25; on the 27th I slept some, but from the latter date up to and including December 4, I did not sleep, all told, twenty minutes, at which time my mind and memory had become so weakened, and with a distracted brain, I was on the verge of insanity. At the time of the arrival of the first month's medicine, December 5, I had about fully made up my mind that my case was hopeless, and my restoration doubtful in the extreme, as it had baffled the skill of the most eminent physicians in different sections of the country. I commenced your treatment on December 5, and ere I had taken the first month's medicine I could readily perceive a marked change in my mental and physical condition, and before the second month was ended, to my surprise, and that of my friends, I regarded myself fully restored, both mentally and physically, to as good a degree of health as I have enjoyed in twenty years, and for the same I express my heartfelt thanks to Dr. Dobson, the magnetic healer, of Maquoketa, Iowa, to whom I am indebted as the restorer of my health.

Very respectfully,
SAMUEL MAFFETT.
Muskegon, Mich.

(See ad. in another column.)
Address all letters to San Jose, Cal.

A NEW CAMP-MEETING.

The nndersigned are organizing a Spiritual Camp, to be located in Florida this coming winter. Other camps and societies are cordially invited to join with us. For further particulars address G. W. Carpenter, M. D., 125 S. Clark street, Chicago, Ill.; Mrs. D. H. Elliott, 2924 Lake Park avenue, Chicago, Ill.; Mrs. Helena F. Spalding, 2924 Lake Park avenue, Chicago, Ill.

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TESTIMONIAL.

PATCHOGUE, Long Island, N. Y., 1893.

DR. J. S. LOUCKS, Shirley, Mass.—DEAR SIR:—I received your diagnosis and remedies you sent me, and have taken them as directed, and I at once began to improve. I was sick in bed for a long time, and given up to die; then I was informed of your great skill in curing the sick, and I resolved to send to you, and did, with this result. I now can sit up all day, and do all of my work, and am gaining flesh and strength, and feel well. I owe all this to you and your band. You can never know how grateful I feel towards you. I have given your address to some of my friends, and you will hear from them, as I have told them what a miraculous cure you have done for me, and saved my life, and found me on what was then supposed my dying bed. Sincerely yours, MRS. GEORGE POWELL.

(See advertisement in another column of this paper.)

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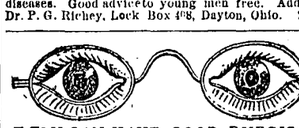
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PHENOMENA.

Through the Mediumship of Geo. Cole.

Carrie Miller and Sethei Manephtah wrote their communications in a glass jar (independent spirit writing). The former October 17th, and the latter on November 7th.

Marshall Macdonald's communication was spoken at the Carrie Miller circle October 24th. I have the pleasure and the honor of a personal acquaintance with Mr. A. G. Macdonald, who is the grand-nephew of the French general. On several recent occasions, when Mr. A. G. Macdonald and myself have attended Mrs. Cadwell's materializing seances in Brooklyn, we had met Marshal Macdonald. In the seance-room this spirit is a splendid personality, not only in form and feature, but in a full, high and broad forehead—my admiration and interpretation of which, can best be expressed in the language of Bryant:

"The human mind! that lofty thing,
The palace and the throne!
Where reason sits a sceptered king,
And breaths its judgment tones."

In the familiar but brief interviews which conditions permit between mortals and materialized spirits, I invited the French marshal to visit our circle, promising him the best conditions we could give to enable him to write or speak.

The eloquent address, signed "Macdonald, Duc d'Ferrante," is his response to my invitation.

"There is not," says the Macdonald address, "an individual Spiritualist who has not spirits from my side of life hovering around to comfort in periods of misfortune, to encourage in great enterprises, and to direct into those channels leading to safety and happiness."

I interpret the foregoing statement to mean that the law of spirit control is regnant in power and universal in its operations; that it operates upon all individuals according to law and conditions; that those mortals who are open, intelligent and receptive, receive and are influenced precisely in proportion to their ability to make responsive answers to angel influence and guidance.

In other words, the educational and humanitarian work of the Spirit-world in mortal life is in the primary school, the academy and the college, and all are progressing to higher and better conditions.

The Macdonald communication says of Napoleon that "he was a Spiritualist," that is to say, the mighty and matchless law of spirit control reaches and governs all persons and all conditions of mortal life. In this sense the law of spirit control was conspicuously illustrated in the life of the great Napoleon.

Spirit Charlotte Corday, communicating at our circle in February, 1892, wrote this of Napoleon:

"Sympathising spirits from every age and clime had also come there (Palais Royal, France, in the midst of the French Revolution) and prominent among them was the great Roman spirit, Claudius Appius, who stated that the spirit of the celebrated Julius Cæsar had been incarnated in an obscure Corsican named Bonaparte, and that he would conquer the bloody revolution, bring order out of chaos, and extend the arms of unhappy and bleeding France to the uttermost parts of Europe—would establish an empire of splendor and glory, whose renown would endure for all time."

The Egyptian Manephtah whose earth-life career reaches back more than fifteen centuries B. C., speaks of the birth of first century Spiritualism as "the advent of the great Spirit of God."

If I rightly interpret this sentence, it is a most appropriate and most significant description of the birth in mortal life of the greatest of the long line of Judean seers and prophets. This Jesus, the son of Joseph, was richly endowed with spiritual gifts; and his life and career mark one of the greatest of historical events.

As a medial instrument of spirit power the greatest obstacle that Jesus had to encounter was the ignorance of the age and race to whom he ministered. He said of himself, that "he could not do many mighty works, because of their unbelief," and that "those who would come after him would do greater works than he had done."

Thus did Jesus, in his own person, give to the law of spirit control a complete and splendid illustration, and thus did he foretell of the advent of modern Spiritualism when he said, "Those who would come after him should do mightier works than he had done."

CHAS. R. MILLER.

2181 Atlantic Ave., Brooklyn, N. Y.

A BRILLIANT AND POWERFUL ADDRESS FROM A FRENCH MARSHAL.

One week ago this day it was my privilege to preside at a seance for your daughter, Carrie Miller, in the presence of my grand-nephew.

It had been my intention to manifest upon that occasion, as my nephew came here rather with the expectation of hearing from me. But your daughter Carrie had promised to write in defence of materialization of departed spirits, and hence I am delegated the honor of controlling, while the communication was being written.

I have come here today for the purpose of expressing my views upon this all important question of communication between spirits and mortals.

When in earth-life and in command of a corps d'armes during the wars, I considered it a good axiom, when invading an enemy's country, to move from a base of supplies, fortifying such base and guarding the lines of communication against interruption by the enemy.

Though I have come here today, not in an enemy's country, but, I trust, among friends, still I have my lines of communication well guarded by the mighty Claudius and your daughter, Carrie, who returns the compliment of presiding at my manifestations, as I presided one week ago.

It is very remarkable, from a spiritual standpoint, that so many mortals should seek to oppose and combat their highest interests. Comparatively speaking, the duration of mortal life is as nothing to the unending years of eternity, through which every spirit must pass, and yet so many mortals are there who seek to ignore that great future and live only for the troubles and vexatious years which characterize mortal existence.

Spiritual life is indeed the only state that can be of import in the great economy of time, and it does appear extremely reckless that mortals should throw away the brief space given them for preparation and development, for the gross sensualities arising from the perverted tastes of a social system.

Now, since the way has been opened and the many causeways leading from the spiritual to the mortal world are filled with returning spirits, anxious to communicate with their mortal friends, the assurances of the errors under which they themselves did abide, and, since so many brave and determined mortals have cast aside the opinions of the prejudiced public, press and pulpit, and have determined to give cordial reception to those returning spirits, then is there a ray of light increasing upon the horizon, flashing out the hope that the liberties and the distinctive individualities accorded to each human being will be returned to them in fuller and greater measure, that the mortal world may take that step of progress among the spheres of space, and revolve triumphantly in its orbit as a redeemed and beautiful planet.

Spiritualists among mortals, as spirits find them, are the chosen media—the selected instruments to work out the great problem of life. And here permit me to observe, that every Spiritualist among mortals is a media for one phase or another of spiritual manifestation; and there is not a moment, however brief, that passes, that an individual Spiritualist has not spirits from my side of life hovering around to comfort in periods of misfortune, to encourage in great enterprise and to direct into those channels leading to safety and happiness.

Thus the relations between spirits and mortals are very intimate, and, though the presence of spirits is ofttimes denied and their manifestations discredited, yet in those final moments of earth-life, decay and dissolution, the gaze of those very mortals are gladdened by the presence of spirit friends who approach to lead them over the river from the mortal to the immortal.

Those who are familiar with the history of Napoleon and his generals will scout the idea that Macdonald, whose division decided the battle of Wagram, has manifested in this manner, communicating upon a subject that is now becoming so popular in the mortal world.

But, let me say, good friends, that Napoleon and his generals were Spiritualists, as they (the latter) had an abiding faith in the methods by which Napoleon was influenced, and whose heroes were those found in "Plutarch's Lives." It was this reliance upon the immortal of Napoleon and the faith of his generals in that direction that gave the unheard-of victories, recording the brightest pages of modern history. And it is not extravagant to say that the same spirit that governed Napoleon and his generals still controls the mortal affairs of men.

As I have already exhausted the time permitted for this communication, I will close with the remark that the phenomenal increase in numbers and importance of the adherents of the cause of Spiritualism, gives promise of a general and I may say, universal acceptance of the beautiful and sublime truth developed, and yet to be disclosed, in modern Spiritualism.

MACDONALD,
Duc d'Farrantie.

MATERIALIZATION DEFENDED AND THEOSOPHY CRITICISED.

To my friends of Carnegie Hall: It has been stated upon the platform of the Carnegie Hall Conference that the spiritual cause has not progressed in the last fifteen years, but has retrograded from the point attained up to that period.

There could perhaps be no better evidence of the courtesy, kindly considerationof the Carnegie Hall Spiritualists and their disposition to make their platform free for the expression of every shade of opinion, than the fact that such a theosophical sentiment could be uttered in their presence unrebuked by the presentation of facts, now accepted by the unprejudiced minds of every profession.

Theosophy, on the occasion referred to, traveled far from the course prescribed by the most common etiquette, to make the gratuitous assertion that "the same old routine, the same old dark cabinets were still resorted to to prove to an intelligent world that there is such a thing as spiritual phenomena."

Spiritual phenomena are not dependent upon old routine for their production, and if dark cabinets are made available for the materialization of departed spirits, they are only so made in proportion to the amount of illumination of many of the minds of those mortals who sit before them, and endeavor psychologically to prevent the manifestations they have paid to witness.

There are other phases of spiritual phenomena theosophy has declined to notice, which address themselves more to the intellectual capacities of mortals and which are silently and surely gaining converts to the spiritual cause from every theological denomination, and from professions of every grade of science and philosophy.

It is through these phases of manifestations that the tones of pulpit orators have been softened, their views broadened and enlarged, their dispositions liberalized, and an angry, unrelenting God, as taught in the mysteries of theology, come to be recognized as a God of love.

But to return to the dark cabinet. Though the phase of the materialization of departed spirits has been the most criticised and their media the most vilified and persecuted, yet such phenomena have so increased in the last fifteen years that dark or materializing cabinets have become sacred sanctuaries in many private homes in every civilized nation of the earth, and at their shrines congregate the departed spirits of those who in mortal life were valued and loved relatives and friends, whose earth remains had long since returned to the dust from whence they came.

The importance of the phase of materialization is now recognized by the best minds, and acknowledged by the greatest enemies of the spiritual cause, as affording tangible proof, through ocular demonstration, of the existence of a state of being beyond the mortal, and the possibilities of the renewal of those relations and associations interrupted by untimely decease.

The dark cabinet, so slurringly alluded to on your platform, has apparently not retrograded in the past fifteen years; on the contrary, it has successfully combated every opposition, and overcome the many obstacles thrown in its way, standing out to-day an argument on the side of spiritual immortality before which the Theosophist must bow, and from which the materialist must retire, either theory shrinking before the light of reason, the palpable demonstration of which no argument of creeds, theories, or isms can controvert.

There are many among those assembled at Carnegie Hall every Sunday who have repeatedly met their friends from the borderland at the portals of the materializing cabinet, and have thus become acquainted, by practical experience, with the truth that there is no death, but that the grave and tomb are "gates ajar" to a continued existence on a higher plane, to a step of progression that continues through the countless ages of time.

Finally, dear friends of Carnegie Hall, permit me to congratulate you upon the progress you have made in disseminating the truths of a cause in which we are all interested, and which is revolutionizing old and effete dogmas and driving back the old and musty jugglers into the caves of antiquity from which they emanated, to insult the intelligence of the nineteenth century civilization.

Spiritualism has so progressed in the past fifteen years that the cause has now a national organization, and is estimated as one of the important forces in the politico-social system; and the many converts that are daily made to the ranks of Spiritualists testify to the importance of a cause it is our highest privilege to advocate.

CARRIE MILLER.

MYSTERY OF A HOUSE.

Queer Doings in a Prairie Ave. Home Unexplained.

THE FAMILY OF MRS. FRANCES COHN DISTURBED BY THE RATTLING OF DISHES, RINGING OF THE DOOR-BELL, ROCKING OF CHAIRS AND SHAKING OF THE HOUSE—EFFORTS TO FIND THE CAUSE OF THE TROUBLE FAIL, AND NOW THE NEIGHBORS SPEAK IN WHISPERS OF GHOSTS.

TO THE EDITOR,—The Chicago *Tribune*, when it gives a ghost story, will generally be found to be correct. It sets forth that for the last two weeks the home of Mrs. Frances Cohn, No. 3901 Prairie avenue, Chicago, has been disturbed in such a mysterious way that the family has become concerned as to final results unless the mystery is soon solved. The explanations of the happenings of the mornings and evenings of the last fourteen days are as numerous as the people who attempt to give the explanations, and cover all the possibilities known and unknown, from ghosts to earthquakes. None of them seem to fit the case.

The trouble began two weeks ago last night, at 11:30 o'clock. The family was suddenly awakened by a strange scraping noise and the rattling of windows, the slamming of doors, the ringing of the door-bell, and the jingling of dishes and pans in the kitchen. The house rocked from side to side, and then began dancing up and down in a most peculiar manner, and acting not at all as a well-behaved house should act at that time of night.

To say the inmates were scared is putting it mildly. Mrs. Cohn says she is not at all superstitious, but she would like to know what it was that got her out of bed so suddenly. The house is a story and a half frame building, set upon wooden pins or posts. The disturbance lasted several minutes, and then stopped as suddenly as it had started. Upon investigation no changes were discernible in the walls of the rooms, the doors were all right, and the building was just where it had been for fifteen years.

Nothing more seems to have been thought of the occurrence, and little was said even among the members of the family. Mrs. Cohn was sure the neighbors would not believe the story, and would probably think her demented, so she cautioned the children to say nothing, and forget what they had seen.

STRANGE HAPPENINGS REPEATED.

That was all right for one day, but at 11 o'clock the next night strange things happened again. Then there was a general hunt for causes, and the stovepipes were more securely wired to the walls and the dishes laid out so as not to fall from the shelves. The gas was lit at the time, but did not appear to lose any of its brilliancy while the commotion was going on. Again the house rocked and danced, and the tin pans rattled and the rocking-chairs rocked without apparent cause.

Then things were considered serious, and an investigation was ordered at a conference of the members of the family as they met in the sitting-room to report experiences. The next morning at 6 o'clock the family was at the breakfast table, when the same thing broke loose once more. It is not daylight these mornings at 6, but upon the beginning of the strange occurrences, the children, a boarder and Mrs. Cohn scattered themselves about the house and outside to investigate. All brought in the same stories—nothing in sight.

Then a plan of defense was formed. As soon as the noise was again heard the boarder was to go into the basement with one of the boys, the other boy was to run around the house, and Mrs. Cohn and the girls were to hold down the chairs and dishes on the inside. The mystery put in its appearance on schedule time that night, and, as it generally lasts from four to five minutes, each watcher found his appointed place and kept a sharp lookout for ghosts, burglars and earthquakes. None were found and the mystery was still as deep as before.

The family had become accustomed to its guest by this time and was able to pay more attention to details. It was noticed that the first heard was a peculiar sawing sound as if some one was cutting an iron pipe with a hand-saw. This was in the southwest corner of the house. Then in the opposite corner would be heard a strange pounding as of a great suction-valve in motion or a trip-hammer driving piles. This would be followed by the rocking of the house and the accompanying slamming of doors and shutters and the rattling of pans and dishes. The door-bell would ring and nobody could be found who rang it.

POLICEMAN AND PLUMBERS AT SEA.

The policeman was notified the next day and he began investigation. So far he has been unable to explain the mystery. A plumber was called in. He said the pipes were all right and had not been tampered with. The boarder dug a hole in the cellar, but could find nothing out of the ordinary, except the earth resembled that over a body of water.

Then the neighbors got hold of the story and it was whispered about that the house was haunted. Superstitious people began to walk on the opposite side of the street and imagine they could see misty shapes putting their hands against the building to make it rock.

Last night Mrs. Cohn invited a dozen of the neighbors into her home so they could see for themselves. At 8:45 the house had its regular "shake." No one attempted to explain the thing.

DIVINE WRIGHT.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflamation, allays pain, cures wind colic, 25c a bottle

The Medical Law.

(ADVERTISEMENT.)

The old doctors have obtained a law giving them a monopoly for caring for the sick; if they had not, their business would have been gone. Read the following;

DR. A. B. DOBSON, Maquoketa, Iowa. My Dear Friend; I esteem it not only a pleasure, but a duty I owe, not only to yourself alone, but to the public, to set forth some facts respecting my mental and physical condition during the past year. In the early part of the year 1883 my nervous system became very much affected, so that I was unable to sleep. This restless and sleepless condition continued to that extent that many nights in succession I was unable to close my eyes, all of which was reducing my physical powers, and also affecting the mental; in fact, the whole structure was gradually becoming weaker and weaker each succeeding day, and during all this time I was seeking the various patent medicines and consulting the best medical ability that I could find in Michigan and Northern Minnesota, but of no avail; and finally I was advised to cross the continent, and in October I took a trip to Puget Sound, returning home about November 1, having received little or no benefit from my journey. Upon returning home I again consulted an eminent physician, who informed me that nothing but temporary relief could be afforded me; and thus I went on until November the 25th; when a friend, hearing of my situation, brought me one of Dr. Dobson's circulars, advising and urging me to try the magnetic healer of Maquoketa, Iowa.

I finally consented, under protest, to send for a diagnosis of my case. This was November 25; on the 27th I slept some, but from the latter date up to and including December 4, I did not sleep, all told, twenty minutes, at which time my mind and memory had become so weakened, and with a distracted brain, I was on the verge of insanity. At the time of the arrival of the first month's medicine, December 5, I had about fully made up my mind that my case was hopeless, and my restoration doubtful in the extreme, as it had baffled the skill of the most eminent physicians in different sections of the country. I commenced your treatment on December 5, and ere I had taken the first month's medicine I could readily perceive a marked change in my mental and physical condition, and before the second month was ended, to my surprise, and that of my friends, I regarded myself fully restored, both mentally and physically, to as good a degree of health as I have enjoyed in twenty years, and for the same I express my heartfelt thanks to Dr. Dobson, the magnetic healer, of Maquoketa, Iowa, to whom I am indebted as the restorer of my health.

Very respectfully,

SAMUEL MAFFETT.
Muskegon, Mich.

(See ad. in another column.)
Address all letters to San Jose, Cal.

A NEW CAMP-MEETING.

The undersigned are organizing a Spiritual Camp, to be located in Florida this coming winter. Other camps and societies are cordially invited to join with us. For further particulars address G. W. Carpenter, M. D., 125 S. Clark street, Chicago, Ill.; Mrs. D. H. Elliott, 2924 Lake Park avenue, Chicago, Ill.; Mrs. Helena F. Spalding, 2924 Lake Park avenue, Chicago, Ill.

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I SUFFERED 6 MONTHS SEVERELY with heart disease; it threatened to terminate my life. Drugs appeared to be helping on the disastrous end. Before I saw Dr. J. H. Randall he made such a correct diagnosis of my case, I decided, to try his treatment. I cheerfully say I believe he saved my life. I heartily recommend him to the sick seeking health. GEORGE A. SHUFELT.
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Send five 2-cent stamps, lock of your hair, state age, sex, whether married or single, and one leading symptom, for free diagnosis, to Dr. J. H. Randall, 1438 Park Avenue, Central Park Station, Chicago, Ill. Or send $1 and get straight, sensible instruction. 234tf

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Treats patients at a distance, however great the distance, with unparalleled success.

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Patients come to him from far and near, and those who cannot come order treatment sent by mail. A trial treatment sent by mail costs only $1.

In writing give name in full, age, height and weight, color of eyes, and one leading symptom, with $1, and you will receive by return mail appropriate treatment, which will immediately cure or relieve you. Address,

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TESTIMONIAL.

PATCHOGUE, Long Island, N. Y., 1893.
DR. J. S. LOUCKS, Shirley, Mass.—DEAR SIR:—I received your diagnosis and remedies you sent me, and have taken them as directed, and I at once began to improve. I was sick in bed for a long time, and given up to die; then I was informed of your great skill in curing the sick, and I resolved to send to you, and did, with this result. I now can sit up all day, and do all of my work, and am gaining flesh and strength, and feel well. I owe all this to you and your band. You can never know how grateful I feel towards you. I have given your address to some of my friends, and you will hear from them, as I have told them what a miraculous cure you have done for me, and saved my life, and found me on what was then supposed my dying bed. Sincerely yours, MRS. GEORGE POWELS.
(See advertisement in another column of this paper.)

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DO NOT FAIL TO OBTAIN "THE EDUCATOR" cause and cure of all disease, at the large discount offered until the close of the holidays. Will mail morocco binding at $2.50, cloth at $2.00. After twenty-four hours' examination, if not suited return the book, and the money will be refunded. Send for descriptive circular. Address THE EDUCATOR PUBLISHING CO., 123 Park Avenue, Chicago. [211

AN ENDORSEMENT.

B. F. POOLE, Clinton, Iowa.—Dear Sir;—I have worn your melted pebble spectacles. Find them superior to any that I have ever used, receiving much benefit from them. I thought best to send for your treatment for the catarrh and Elixir of Life for the system. Am pleased to inform you that your remedies and new system of treatment have cured me. I fully believe that by following your spirit directions we can live one hundred years. Yours fraternally,
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MR. H. MOHNER, WRITING MEDIUM, desires to say that he is capable of conversing with spirits, and will answer all questions asked by mail. Send name of spirit you wish to communicate with on any possible subject; charges $1. Address, H. Mohner, Box 1025, Des Moines, Iowa. [212

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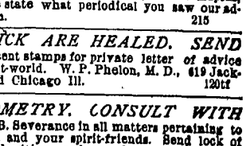
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VOL. 8. CHICAGO DECEMBER 2, 1893. NO. 210

MODERN SPIRITUALISM.

Its History, Doctrines and Position in the Religious and Philosophic Consciousness.

Also Its Relation to the Evolution and Character of the Dogmas of the World's Religions.

[The following paper was written at the request of Mr. Jenifer, the president of the Illinois Association of Spiritualists, with the idea of having it read in the Parliament of Religions; but I had but two days in which to prepare the paper, and there were then but three more days left of the parliament. To have the paper go before the committee, be examined, passed upon, and time assigned for its reading in the closing days, was impossible. President Bonney assured me that if I left the paper, and it was accepted by the committee, it would be published with the other papers of the parliament; but as time would not allow me to revise as I thought was necessary, I have not attempted it; but, as friends who have heard it read think there is merit in the positions taken, I have consented to its issue as a hastily written article. It may stimulate and call out thought along lines too little explored by Spiritualists.—J. S. LOVELAND.]

GENERAL STATEMENT OF THE SUBJECT

The great humanitarian movement known as modern Spiritualism had its origin in certain occult phenomena first witnessed in the family of a Mr. Fox, in the village of Hydesville, near Rochester, N. Y., some forty-five years ago. Although the first phenomena were not in themselves absolutely new, consisting in certain percussive sounds since termed rappings, yet the discovery by one of the Fox girls, of a method of conversation with the rapping force constitutes one of the most important discoveries of the present century, and has produced a greater revolution in human opinion in the same length of time than any other one event in recorded history.

Spiritualism claims to be a natural religion and a religious naturalism, and hence discards all forms of supernaturalism. It claims to be, in its varied phenomena, the analysis and interpretation of all the existent forms of the world's religions—that the variant explanations resulting from racial differentiations and environments of the same primal phenomena, constitute the different systems of religion.

It affirms continuity of conscious existence for the soul in a spiritual body after physical death, and that the soul, through a vast variety of phenomena, can and does demonstrate that continued existence to those still in the mortal body. These manifestations are the common heritage of humanity, and though sometimes simulated and oftener mixed with and confounded with various esoteric powers of human nature, they nevertheless furnish a residuum of phenomena which defy all solution upon any other hypothesis than that of an origin in the intention and potency of a decarnated soul or spirit. To this conclusion every persistent investigator has come, except the small number who have assumed a diabolical origin. All classes and conditions of people, from the crowned monarch to the peasant, have investigated the claims and accepted the conclusion. Kings, queens, emperors, presidents, eminent scientists, pious divines, as well as the common people, are among the adherents of modern Spiritualism.

Although the first manifestations, as said before, were percussive sounds, in a short time the modes became numerous and varied, and we now have the raps, movements of physical objects, automatic writing, painting on closed slates, drawing, painting, playing upon musical instruments without physical touch, the transportation of persons and things through the air, trances similar to those of the Hebrew prophets and the Greek pythonesses, and veritable appearances or apparitions of spirit persons, like those of Moses and Elias to Christ, and those of himself to his disciples, and many other equally wonderful phenomena.

But, without entering into minute detail of the very many forms of observed phenomena, and their bearing upon the problem of continued life, which are constantly witnessed by investigators, it accords more with the objects of this Parliament of Religions to state as tersely as possible the position which Spiritualism sustains in the field of religious and philosophic thought. What relation it sustains to the old organizations and methods of religious doctrine and purpose. Is it an ally or an enemy? Does it come to build up, or destroy? Is it merely a variant interpretation of ancient systems, or is it something distinctively new? Is it special, or universal? On the answers which it must give to these questions depends its right to challenge the attention of the thinking world. If it is merely a new sect, another differentiation of uncertain, dogmatic opinion, the less attention it receives from thinkers, the better for all concerned.

ITS RELATION TO PHILOSOPHY.

Philosophy presents itself to our consciousness in two main divisions or schools, the sensational and the ideal. The attempted harmonizations under the name of eclecticism, have met with very limited results, as the basis features of one or other of the primal systems have been predominant in all eclecticisms. Spiritualism embraces both, as the dual polarities of human thought, and indispensable to perfect oneness. It concedes to sensationalism the absolute necessity of sensation in order to idealization. It concedes to the idealist that common sensation utterly fails as a basis for the highest and noblest ideas of human consciousness, but affirms and shows another mode of sensing as real as that of the five outer senses; and while it fully admits the intuition or original suggestion of the idealist, it conclusively shows that this vaunted intuition is only a higher and more interior form of sensation, and that much which is claimed for intuition is the lightning like work of the reason under the stimulus of intuitive sensing. The intuitional sensing is, and must be interpreted by the reason, transformed into thought images or concepts as absolutely as the products of any of the five outer senses. In other words, intuition is not thought; intuitions are not ideas. "All thought begins in feeling," as Lowell well says, but feeling is not thought till the transmutating energy of intellect makes it so. Thoughts, concepts, ideas, are the interpretations which the intellect gives of sense perceptions. But these interpretations are by no means always correct. Misinterpretation of outer sensing bound the geocentric fable upon the world's faith for thousands of years. Misinterpretation of intuitive or inner sensing has riveted the fetters of enfeebling superstitions concerning gods, demons and their relations to man, for an equally long and dreary period.

As the mass of men are not perfect analysts; and as the elements of both these phases of philosophic thought exist potentially in all men, we find a confused mixture of both in the common consciousness of humanity.

It is the province of Spiritualism to disentangle this snarl of thought, by a clear analysis of these forms of mental activity. The special character of the so-called spirit manifestations places at our command a mass of facts, which are in themselves, most potent factors, the "missing links" needed for the manifestation of philosophy. And right here it must be said, that no correct philosophising is possible without prior scientific demonstration. Philosophy, starting without these demonstrations, is simple theory: and while assumption may be admitted as a tentative position, and though I would be far from denying the splendid results wrought out by the old thinkers, we must nevertheless admit the evolution of most colossal forms of error as products of that process.

Spiritualism is based upon science, so far as method is concerned, *prima facie*, it is an agglomeration of multitudinous and multifarious facts or phenomena. It does not explain them, and they do not explain themselves any more than, or in any different manner from, any other class of natural facts; hence they are a challenge, first, to the scientist, and then to the philosopher and religionist.

A phenomenon includes three distinct ideas: (1.) Something done. (2.) Something which does. (3.) The method or law of the doing. And, if the actor is intelligent, we must add a fourth element, the purpose of the doing. Now, in the multiplicity of spiritualistic or psychic phenomena, we meet in the outset movements of physical substance independent of all mechanical appliances. Then we have sight or seeing without the use of the natural eye, and knowledge without the use of the ordinary means of knowing; also telepathy or telegraphing without wires or electrical apparatus. Recurring to the physical movements, our common senses enable us to perceive the first element of phenomena, something done; but the doer and the law are not apparent. Leaving the question of personality in abeyance for the time being, we seek first for the acting energy. Science gives us the clue. In a simple electrical contrivance iron is suspended in the air. Gravitation is overcome by a more potent stress. Why not, then, a table, or a man, by the creation of analogous conditions? But experiment proved no electric energy in the psychic phenomena. The inevitable inference was, that here was a new correlation of energy, or that it indicated an entirely new form of natural energy.

But the French physiologists had discovered an energy in the nerves not electrical, and Baron Von Reichenbach, of Vienna, by extensive experimenting had found a force radiating from magnets, crystals, the sun, the stars, chemical action, and especially from the human organism, which was substantially the same as the magnetic fluid of Mesmer, the nerve force of the physiologists and the nerve aura of the Spiritualists. Experiment demonstrated that this energy, when radiated from the human system, was amenable to volition, hence motion of certain physical substances was possible independent of all former methods; and as volition inhered in mind, those living in the realm of spirit could produce sound and motion, and using them as telegraphic letters and signals could communicate with men. This energy, in man, is eliminated from the blood and stored up in the various nerve-systems, especially the brain, solar plexus and the numerous ganglia of the ganglionic system. In the waking state, the nervous energy works largely through the cerebrum and the sensor and motor nerves. But in sleep, temporary paralysis holds the outer life, while the work of assimilation and repair of waste goes on under the automatic action of the nerves of organic life. The trance, whether mesmeric, hypnotic or mediumistic, is physiologically a state of more or less perfect sleep. The nervous energies are centered predominantly in the nerve system of organic life. And it is in this condition of sleep, and the abnegation of the common consciousness, that we find the evolution of clairvoyance and the cognate phenomena termed spiritual or psychic. The patient scientist has discovered here the astounding fact of a dual consciousness. He calls the trance consciousness, sub-consciousness. But consciousness must have a brain or nerve basis or center, and the sub as well as the super. What is that center? I answer, the brain of organic life, and the correlated nervous system—the homogeneous, automatic department of our complex being. The energies of sun and stars pour themselves in vibratory floods upon earth and man, and thus tell the tale of their chemical constitution. Every center of energy, vital or mental, is a vortex of motion, radiating by vibration its own peculiar force and impinging upon every other center susceptible thereto, and itself impressed in turn by other centers. Our outer senses are impinged upon in the wakeful state, and hence, our primary ideas are exclusively of the physical world and those suggested by the reflective process. But these do not exhaust the vast mass of our conscious concepts.

In this connection a most suggestive and illustrative fact in human experience demands a passing notice. Many of the brightest gems of human thought, whether of poetry, art or invention, have been termed inspirations. They have come in seasons when the intellect was working, if working at all, automatically—when the person was substantially in the condition of trance. The radiant thought-images have leaped upon the mirror of consciousness like full-robed angels from the heaven of beauty. Whence came they? What artist painted or sculptured them on the passive mind? There is but one answer. The universe of energy and life, by ceaseless vibrations, is impressing itself on all susceptible forms, and pre-eminently on man. But it is on his subconscious life that they are most largely impressed; and the impinging process is by and through senses as utterly unnoticed by the every-day intellect as the subconsciousness itself. As the artist's chemicals develop the photographic negative, so the trance condition develops this hidden wealth of knowledge.

Here meet and harmonize the two great schools of thought. Intuition is the sense which feels the vibrations ascending from the subconscious deeps of being whereon the tidal forces of the cosmos are photographing themselves in pictures of wisdom and beauty. Though unseen, the ceaseless energies are ever at work, and intuition senses the processes and results as perfectly as the eye or the ear catches light or sound vibrations. Idealism is not despoiled, while sensationalism is enriched by our exposition.

As Spiritualism thus unifies the two philosophic cults, so also is it the unification of the two distinct forms of thought which we may term spiritualistic and rationalistic. The religionist may proudly claim that, whatever of error he may have accepted in his theology, he has unswervingly affirmed the immortality of man. Rationalism has questioned and denied this cherished tenet of the world's faith and hope. I have only time now to sketch in brief the modern battle, its results and the position of Spiritualism in the contest.

This contest began when Luther assailed, first the practices and then the authority of the Catholic church. Excommunicated by its authority, he was compelled to find a substitute, and he fell back upon a book—the Bible, and to make that authority useful he affirmed the un-Christian position of the sufficiency and supremacy of the human reason as the interpreter of divine inspiration. He introduced rationalism into religion. Protestantism is the asserted right and sufficiency of reason in each man and woman to interpret an inspired book, and conform their lives and acts to such interpretation. Catholicism truly said the church is not from the book, but the Bible is from the church. The church is older than the book, which is the product of the inspired men of the church, and can only be correctly and authoritatively interpreted by the same inspiring spirit which gave it at first. Hence, the living, inspired church is greater than the dead letter of a book. Catholicism said this doctrine would unchain the demons of error, division and anarchy, and pave the way for destructive infidelism among men. After the first fierce shocks of contention were over, the Protestant doctors busied themselves in the formulation and discussion of creeds and confessions of faith. In the meantime, hardly a century had elapsed when a new Protestantism appeared on the field—the predicted infidels or rationalists. Luther, said they, challenged the authority of the Pope—we challenge the authority of the Book. In the long strife ensuing the rationalists were victors in argument; the church in practical results.

The rationalist had the logic, the church had the people. Why? Because the rationalist denied to man a future life. His position was a most glaring *non sequitur*. His argument was, in substance, this: The sacred books are fables, the doctrines of the church are monstrous; therefore, the doctrine of a future life is false also. But the truth or falsity of sacred books, or the monstrosities of human creeds, neither prove nor disprove the doctrine of immortality.

During the first part of this century, and even before, there began a reaction from the great Wesleyan revival of the last century. Rationalism had refurbished its weapons, and was again on the warpath, and was mightily aided by that tremendous industrial and commercial conquest which is now celebrating its triumphs in our great Exposition. But in the middle of the century a new rationalism, like Minerva, full-armed from the brain of Jupiter, leaped into the arena, and challenged the old combatants to a halt, a conference and a reconciliation. This was modern Spiritualism. To the religious world it said and says: You have nobly and truthfully affirmed the spirituality and immortality of man—you have sadly mistaken when you have accepted the traditions of ignorant and barbarous tribes as superior to the cultured reason of enlightened man. To the rationalist it says: You have grandly upheld the supremacy of reason as the highest authority—the supreme court of last resort in all questions of human controversy; but you have greatly erred in asserting the unreasonableness and consequent falsity of the doctrine of immortality. Through and by the various phenomena already mentioned, by methods absolutely scientific, the fact of future life is demonstrated. Thus the demands of the most exacting rationalism are met, and the phenomena of sacred books and church history are shown to be more than probable, but, stripped entirely of their miraculous character, are relegated to the categories of natural facts, and hence amenable to scientific explanation. So the new rationalism is spiritualistic, and also religious in the best sense of that term; and at the same time it is the only genuine rationalism, for it takes in the totality of phenomena as the only basis possible for a perfect philosophy of human nature and destiny. It has continuity of life as a demonstration, and not a traditional faith: an unfettered rationalism without materialistic despair. In and by Spiritualism religion and rationalism are married, and no power on earth exists to pronounce a decree of divorce.

RELATION OF SPIRITUALISM TO THE EVOLUTION AND CHARACTER OF RELIGIOUS DOGMAS.

The child mind forever attaches the idea of personality to both things and forces, and from this infantile conception have come the gods and goddesses of the world's religions, fashioned by the ethnic traits and environments of the different races.

But as soon as the psychic forces, of which I have spoken, came into play, and evolution raised man to that intellectual status where he introspected himself, he saw forms, he felt unwonted inspirations and impulsions. He fell in trances, like Daniel and Paul, and saw visions and heard utterances of strange things, like John on Patmos. He thought the gods appeared and spoke to him. He had no means of correcting the false inferences drawn by his intellect from the phenomena presented in the trance condition. He knew nothing of science. He had never heard of the sub-conscious, or hypnotism. He yielded to the notion of the supernatural, and constructed religions on that unscientific and impossible basis. Forced on and upward by the stress of evolutionary force he grasped more fully the unity of the cosmos, and faith in many gods gradually yielded to the idea of one, although dualism and trinitarianism still largely dominate theology. If sensationalism was the predominant philosophy, Deity was to him a master mechanic, and he wrote treatises upon natural theology, based upon the undemonstrable assumption of design, not being able to discriminate between the natural fitness and harmony of substance and energy in the formative operations of nature, and an intentionally-purposed plan of a personal being. He assumed creation of the universe, either from the essential substance of his personal Deity, or, with greater absurdity, asserted creation from absolute nothingness. And then, with incomprehensible inconsistency arrays before us, the creator engaged in desperate efforts to repair the defects of his creation by destroying or counterworking the very forces which he had made; for they were either God-originated or self-originated, or self-existent, like himself. The originated is like its originator—actually and potentially, it is from and like its source.

Spiritualism, not looking through the smoked glass of barbaric conception, rejects all these ghastly notions of divinity, and especially the absurd one of creation from nothing, or of any creation of real substance. A person, and especially a perfect one, must act from motives as an impelling reason for the act. An infinitely perfect and immutable person could never feel the impulsion of motive more at one period of eternity than another; consequently, if an infinity of ages had passed and God was still alone in that solitude of self-contemplation, he must forever remain, change being an impossibility. Hence the essential substance of the cosmos is eternal; its forms and motions subject to endless change; and those infinite permutations will evolve new beauties forever.

We have shown that the grandest intellectual feats of man, and the marvelous processes of organic life as well, are automatic, and some of them entirely unnoticed by the intellectual consciousness.

The tendency of idealism is to the denial of material substance, and of sensationalism to the denial of soul substance; hence, while sensationalism leads to a materialistic atheism, idealism lands us in a refined spiritualistic pantheism. The last analysis of both these systems compels the conclusion of the impersonality and automacy of the infinite life-energy of being.

Spiritualism accepts this postulate, but asserts the absolute dualism of the cosmos—matter and spirit, as a prerequisite to any possible unity. The oneness of nature is the blended duality of positive and negative. We would not demur to Paul's affirmation where he says that Deity is *Ta panta en ta panta;* the all in the all. From this conclusion, to which all science and philosophy inevitably tend, certain most important inferences necessarily follow.

THE ORIGIN AND CHARACTER OF EVIL.

The problem of evil has defied all reasonable and intelligible solution by any of the great systems of religion. In substance they all agree: Man has, in some way, lapsed from a state of purity and innocence and of favor with the Deity, and become a rebel against him; and all the vast systems of worship and ceremonialism are God's appointed agencies, to reclaim, if possible, man to himself. Commands, threats, entreaties, punishments and rewards, are all brought into requisition to redeem man. From what? Why, from sin—from moral evil. The religious hypothesis is that a sinless being, with every power and tendency perfectly attuned to the key of loving obedience to God, with no existing or possible motive to disobey, nor the existence of sinful example in view, at once, self-moved, became a rebel, polluted, stained, with every gravitation of his nature downward and sinful. It is enough to say that such a revolution is an intrinsic impossibility. If light, by its own shining, can become darkness—if anything by its own normal action can become its exact opposite, then God might become a devil, and holy angels and holy men become sinful. Evil is inherent, in the nature of things, or it flows out of the power which originated them. It exists in nature, or, if a personal Deity as creator is assumed, it is an attribute of his nature, and flowed into the creature from him. This seems to be the idea of Paul, who affirms that "the creature was made subject to vanity, not willingly, but by him who hath subjected it in hope."

But Spiritualism rejects the pitiable spectacle of a Deity putting forth frantic efforts to counteract and render nugatory the results of his own creative doings: and after directly or permissively placing man in the condition of moral corruption and alienation from good, and liable to the fearful penalty of endless woe, incarnating himself in man, that "by any means he might save some." At the bar of eternal justice any god will stand condemned who puts in peril of hopeless pain one single soul. But when the gods have created men in sin and abandoned them to the tempting sport of devils, and then come forward with pretenses of "amazing love" and pity, the climax of hypocritical absurdity is attained. If the gods have anything to do with man's nature, he has the right to demand that the conditions of his being shall outwork the highest possible excellence and happiness—not make it a bare possibility that he may be saved.

Spiritualism submits, in place of these dogmas, that evil, in the sense of suffering, is the necessity of sentient being: that moral evil is the result of an animal and spiritual nature conjoined in one being. Evil will exist so long as men are born. It will, in one sense, exist forever, as so long as there are obstacles to overcome they will be felt as evils; but evil as an absolute antagonism to the ideal and perfect good, which the law of evolution demonstrates has no place in reality, or in the categories of Spiritualism. As a part of the vast process of evolutionary perfectness it has its place, and performs the needed work in the wondrous chemistry of soul development. The high ends of human destiny could not be achieved without it, any more than the sweet and luscious fruit of autumn could be grown without the sour and bitter of its growing stage. The glory and joy of man inheres largely in the consciousness of conquest. Evil furnishes the great battle-ground for the soul. The pangs of conscience only whet the appetite of aspiration, and make the moral sinews more iron-like for the battle. Of the result, however long the weary fight may last, there is no doubt. Soul is immortal—its energies unfailing. Cast to the earth, like the fabled giant it renews its strength and continues its conquering fight. It sees its certain triumph, and the ideal future is the present inspiration.

RELIGION THE LAST WORD.

My last words shall be of religion as the highest expression of Spiritualism. Perfect religion, as a state of consciousness, is the harmonic, balanced action of all the attributes of the human soul.

As a process of evolution, it is the transformation of all the energies of the physical nature into soul forces. It is not subjugation, nor destruction of what are termed animal powers, but a transmutation into higher forms, an ascension from one plane of being to another. That mineral substances, like soda, potash, etc., should become part of the vegetable, and that vegetables should be continually transformed into animal tissue, occasions no surprise, scarcely a thought even. Why, then, should not the animal be transmuted into the spiritual? And, if the instinct of the animal may ascend to the intuition in man, why not the animal powers of man himself be transformed into higher or soul forces? It is an illustration of the economy of nature in securing a vast range of uses by the smallest number of substances. It is an outworking of the great law of the correlation and persistence of energy in the higher realms of being.

Religion, in its universal sense, is the the experience of humanity. Every pain, every pleasure, have been potent factors, working together to effect the complete transformation of all human attributes into that image of moral beauty and perfect brotherhood which is the ideal of man's deathless hope.

All existing religions are only the prologue to the coming drama of spiritual evolution. They are the preface to the vast volume yet to be written.

THE WHITE LADY.

An Interesting Document Relating to the Famous Hohenzollern Ghost.

TO THE EDITOR:—The following, which appeared in a late number of the New York *Tribune*, will be read with interest. The Hohenzollern ghost is a historical character. In one of the last issues of the *Russian Archives*, a well-known magazine of the Czar's country, appeared the translation of a document which was added to the family archives of the Hohenzollerns by Emperor Frederick in 1870. It was sent to the Emperor, at that time Crown Prince, at his request, by Count Nostitz, son of Count George Nostitz, a Prussian by birth, who entered the service of the Czar and died a Major-General in 1838. The document relates to the "White Lady," the famous ghost of the Hohenzollerns, who is supposed to make her appearance just before the death of a member of the family.

Count Nostitz, Jr., was sent to Berlin in 1869, at the time of the centennial celebration of the Order of St. George, to present King William, later Emperor William, the grand cross of the order. While the Count was in the German capital, Crown Prince Frederick learned of the possession of documents in the Nostitz family relating to the "White Lady." As everything in reference to the woman who has played an important part in the history of the Hohenzollerns deeply interested the subsequent Emperor, he begged the Count to send him a transcript of the document. It read, according to the *Russian Archives*, as follows:

"In the year 1806 Count Nostitz, senior, was adjutant of Prince Louis of Prussia. On the day before the battle of Saalfeld, the Prince, with his officers, was at the castle of the Prince of Schwarzburg-Rudolstadt. In the evening the guests were gathered in a large room of the palace. The Prince was charmed at the idea of a coming contest with the troops of Napoleon. As the clock struck 12, the Prince turned to Count Nostitz, and said: 'How happy I feel today! Our ship is at last on the high seas; the wind is favorable.' He had hardly spoken when the count, to his great astonishment, saw the Prince grow pale, springing up suddenly, draw his hand across his eyes, catch hold of the chandelier, and a moment later rush into the hallway leading to the guard room. Count Nostitz went after him and saw that the Prince was following a white apparition, which suddenly disappeared through the wall. The Prince examined the wall; there was no opening. As the Prince heard steps behind him in the hallway, he turned and said to the Count:

"'Did you see it, Nostitz?'

"'Yes, Your Highness, I saw it,' was the answer.

"'Then,' continued the Prince, 'it was neither a dream nor a ghost of the brain.'

"There was a third witness present—the guard—who declared that a figure wrapped in white had passed him. He had allowed it to do so because he had believed it to be a Saxon cavalry officer. The hallway had only two outlets—into the guard room, and the salon, where the Prince and his officers were gathered.

"The apparition made a deep impression on the Prince. He said that he looked upon it as a bad omen, for the 'White Lady' only appeared to announce the violent death of a Hohenzollern.

"On the following day the battle of Saalfeld was fought. When the Prussian troops had been put to flight, Prince Ferdinand and Count Nostitz again saw the 'White Lady,' who stood on a hill and wrung her hands, as in despair. Count Nostitz put spurs to his horse and rushed up the hill, but the apparition suddenly disappeared. A few minutes later Prince Ferdinand received a mortal wound in an attack of the French cavalry. Count Nostitz tried to carry the Prince to a place of safety, but was also wounded and sank senseless to the ground.

"Count Nostitz never spoke in all his lifetime of this occurrence, save to his son, and to him he commanded secrecy. Count Nostitz was not superstitious."

Emperor Frederick sent a hearty letter of thanks to Count Nostitz, Jr., for the copy of the document, declaring that the family would always preserve it as a relic.

Strange narrative this, yet exceedingly interesting and suggestive.

JUS TICE.

The slander of some people is as great a recommendation as the praise of others. [Fielding.

One merit of poetry few persons will deny; it says more, and in fewer words, than prose.—[Voltaire.

The old English pound sterling was derived from the weight of 7,680 grains of sound wheat from the middle of the ear and well dried.

Diamonds from Coal Gas.

The *Scientific American* says: M. Gustave Rousseau recently communicated to the *Comptes Rendus* a remarkable statement referring to his experiments upon the cyclical condensation of carbon. It appears that in the course of some investigations into the nature of certain manganites, cobaltites, and ferrites, M. Rousseau obtained some metamorphoses which led him to the discovery of a new phenomenon in chemical physics—that is to say, the so-called cyclical transformations to which can be subjected a particular radical under different temperatures. Thus certain compounds of manganese and soda can be formed at a given temperature, changed into something different by raising the temperature, and finally reconverted into the original compound at a still higher heat. From these analogies, says the *Journal of Gas Lighting*, M. Rousseau thought that if hydrocarbons were heated through the range of temperature between bright red and 3,000° C., there might be produced in turn the various isomeric states of carbon, each of which presents its own degree of stability according to its place in the thermometric scale. It is known that the hydrocarbons form amorphous carbon by decomposition at red heat; while all varieties of carbon are transformed into graphite in the voltaic arc. M. Rousseau claims to have established the novel fact that carbon presents the cycle graphite-diamond-graphite in an interval of temperature comprised between 2,000° and 3,000° C. He worked with acetylene to solve this problem, because this carbon compound has a certain stability at high temperatures, and is endowed with a marvelous plasticity, besides polymerizing easily into a series of carburets more and more condensed. Acetylene was heated in an electric arc furnace, producing both black diamonds and graphite. The experiment was of a difficult character; and much acetylene escaped treatment. M. Rousseau says that the hydrocarbons of coal gas can be made to furnish acetylene, under the action of heat; and in one experiment of 40 minutes' duration, he was able to obtain 20 milligrammes of black diamond in this manner: He caused a current of illuminating gas, saturated with the vapor of benzene, to pass into a hollow block of quicklime, where the voltaic arc was maintained. Unfortunately, owing to the leakiness of the furnace, the gas burnt; and after two hours' heating, he could only find a small quantity of graphite mixed with some grains of carbonado. M. Rousseau proposes to continue these experiments, with a furnace hermetically sealed, and constructed of refractory material not containing carbonates. He also intends to substitute for coal gas the highly condensed carburets derived from coal tar or petroleum residuum. Whatever may be the further outcome of these experiments, it is of interest to record that diamonds have actually been made directly from coal gas by simple heating under ordinary atmospheric pressure.

Bureau of Information.

TO THE EDITOR:—In looking over the many good things in THE PROGRESSIVE THINKER of Oct. 28th, I was especially impressed with the timely and wise suggestions of S. O. Sanborn of Grand Rapids, Mich., that in connection with the National Organization of Spiritualists a Bureau of Information be established for "a benefit" to societies, speakers and mediums. Surely such a suggestion should strike a responsive chord in every heart that beats true for Spiritualism and desires to raise its standard higher. Spiritualists, as a rule, admit that mediumship is the basis upon which this grandest of philosophies is reared, but there is such a variety of mediumistic talent, and each medium can only render service according to his or her temperament, capacity and nerve aura, upon which the quality of mediumship and inspiration is dependent. For these reasons each medium is led into this mine of wisdom, the inner life, by a different entrance, and each one, if of the true metal, brings forth priceless trophies differing from those of every other one, as they receive them from the angels for the benefit of humanity. Why not, then, establish in connection with the Bureau of Information a regular "Exchange Service" for mediums and speakers, arranged satisfactorily to societies, speakers and mediums, of *all* phases, so that the different societies and the communities in which they exist may hear all sides of the issue. Such a system of exchange and reciprocity would certainly be productive of great good to all. We, as a society, have not yet joined the national organization, but think some of doing so. We have been organized for fifteen years, and were fortunate in that our society, though very small, comprised everything necessary to having and enjoying regular services, to-wit:—speaker, choir and organist, and we have been so well contented that we have felt little desire for any change; but our spirit-friends, my own guides especially, remonstrate and say that the truths they give should also be spoken elsewhere, while others might in some way be a benefit here. We hold two public services each Sabbath, and will now again begin our weekly circles which are so much enjoyed by all. I hope that the wish of my guides may be carried out, that I may do greater service to mankind by teaching as they give it, as opportunity may be offered.

Van Wert, O. MRS. M. KLINE.

Love is work, not sweet words.—[Portuguese Proverb.

STRANGE ENGLISH SUPERSTITIONS.

Districts in Which Witches Are Still Regarded with the Utmost Respect.

Manchester *Mercury*: Superstition is by no means a defunct anomaly in the customs and characteristics of some of our smaller towns or villages. First and foremost of West Country superstition comes an entire and thorough belief in witchcraft. Every West Country village has an old woman who is a good deal more feared than the village policeman.

No one dares to contradict her will in anything. If she takes a fancy to the finest cabbage in a man's garden, she may cut it as if it grew in her own. Though it should be the very pride of his heart, he must not try to stop her proceedings; if he does, a far worse thing is sure to befall him. His pig will be seized with sudden and deadly sickness, or his daughter's hair will fall off, or a shower of rain will spoil his hay just when it is about to be carried. The West Country term for a witch's power is "overlooking."

If a witch has evil feelings toward you, she is said to "overlook you." One indubitable sign by which you may know a witch is to bring her into the church, and try to make her stand with her face toward the east. No real witch can do it for a moment; however much she may strive she will stand as firmly fixed as a frozen weathercock. No West Country farmer living near a witch will doubt the cause when his horses or cattle fall ill.

Next to their belief in witches is their faith in the power of a seventh son or seventh daughter to cure diseases. It is in vain that the clergyman preaches, that the schoolmaster teaches, that the parish doctor remonstrates, the West Country matron bears off her sickly baby in triumph to the man or woman in the neighboring village who happens to have been born a seventh son or seventh daughter.

These privileged individuals have but to touch the diseased part and the cure is certain and immediate. There are always some wise women who can cure various complaints with a charm, which they speak over the patient. In the neighborhood of Exmoor these things are far more trusted in than all the medical faculty put together.

POEM

To be recited by the youngest member of each Society on the day of the NATIONAL SPIRITUAL JUBILEE, December 17, 1893.

The day of jubilee is here,
We sing our song of praise and love,
We celebrate Life's perfect year
United with the realms above.

We know there is no death today,
We see the leaves and blossoms fall,
The hidden germs cannot decay—
They waken to the Spring's sweet call.

We know our loved ones fade from sight,
As shadows fade before the sun,
To be revealed in golden light
In the fair kingdoms they have won.

We cannot see the atmosphere,
That is our breath of life below;
So, viewless, these heavenly friends are near,
Lighting our pathway as we go.

Yet manifest sometimes to sense,
More frequently to soul they come
Dispelling earthborn shadows dense,
With glory of the heavenly home.

Taught by these blest ones from above
That every deed and word of ours,
If prompted by goodness and love
Will blossom into heavenly flowers.

That if we nurture hate and scorn,
And seek revenge while in this state,
Each thought becomes thistle or thorn,
To pierce our lives with our own hate.

That if we injure others here,
Or take the life we cannot give,
Our shadows clothe us in that sphere,
And make our realm till we forgive.

That the fair Islands of the Blest,
The gardens of our Paradise,
Are fashioned where we do the best—
Having but Truth before our eyes.

Our mansions are not made with hands,
Our treasures are not gold and gems,
But fashioned of Love's high commands,
Of thoughts wrought into diadems.

They teach us that no soul is lost,
No one can enjoy heaven alone,
But if one heart by woe is tossed,
We feel that sorrow every one.

No flower blossoms all alone,
No star shines but its sister star
Pierces the depths of its azure throne,
To greet its sister from afar.

Each atom helps to form the whole
Of this grand Universe of ours,
So every thought from every soul,
Completes the Truth's resplendent powers.

Immortal songs are in the air,
Anthems of praise by spirits sung,
The soul repeats the theme most rare,
The earth with garlands is o'erhung.

Let joy-bells ring in every heart,
Our watchword—"Truth and Unity!—
Let sorrow from each life depart—
This is the "DAY OF JUBILEE."

"A Witch of the Nineteenth Century."

We send free to all new subscribers the back chapters of this remarkable story. Now is the time to send in your orders. Sent three months for 25 cents.

In 1634 the Massachusetts General Assembly made bullets a legal tender by the following enactment: "It is likewise ordered that muskett bulletts of a full boare shall pass currantly for a farthing apiece, provided that noe man be compelled to take above XIId att a tyme in them."

The Georgius Triumpho token was struck in 1783. Some experts believe it was coined in honor of George Washington. The die was made by altering an old head of George III. on one side, to produce a resemblance to Washington, and a Britannia on the other for a Goddess of Liberty.

THE VOICES. BY WARREN SUMNER BARLOW. The Voices contain poems of remarkable beauty and force. They are most excellent. Price $1.00.

THE GODS. BY COL. R. G. INGERSOLL. A pamphlet of 40 pages. Worth its weight in gold. Price 20 cents.

The Saginaw Valley Spiritualist Convention at Chesaning, Mich., a Ringing Success.

The Saginaw valley societies have taken a new step in advance. At the suggestion of O. F. Walker, of Chesaning, a committee on arrangements was appointed at the Owosso Spiritualist celebration the Sunday previous to Labor Day, composed of Willis Miller, Chesaning, chairman; Mrs. Dr. Sarah Allen, Flint, secretary, and Mrs. C. W. Hopkins, Saginaw.

The culmination of this move was one of the grandest, most enjoyable and enthusiastic Spiritual meetings ever held in the valley, which took place at Chesaning November 17, 18 and 19.

Over fifty delegates and visitors were present from the counties of Saginaw, Bay, Shiawassee and Genesee, aside from those of Brant and Chesaning townships, which swelled the numbers of Spiritualists in attendance to over one hundred and fifty.

The Opera House was packed at every public meeting, and numbers turned away unable to get a seat, while scores stood through the long exercises.

Some of Chesaning's best singers furnished beautiful music, assisted by the sweet songs of Mr. Joseph Sanders, of Saginaw. His music is inspirational, he setting to music some of our best Spiritual poems.

The speakers were: Hon. L. V. Moulton, president of the Michigan Spiritual Association; Mrs. Anna L. Robinson, the talented test medium and pastor of Port Huron society; Miss Julia Walton, pastor of Jackson society; Mrs. Martha E. Root, one of the coming women of Michigan, whose inspired utterances sparkled with wit and wisdom; Dr. Charles Andrus, of Saginaw; D. P. Dewey, of Grand Blanc, and Dr. Sarah Allen, of Flint.

Mr. Moulton, as usual, gave some of his "knockdown" arguments, showing the fallacies of the Bible in their most ridiculous light, and by examples and facts proving that Spiritualism is not humbuggery, trickery, jugglery or electricity. There were some who did not like it, but they could not dispute it.

Mrs. Robinson gave a most pleasing and instructive lecture from her subject, "The Light of the World," and many correct descriptions and names of departed friends, among them being a description of a murder that occurred here, with full name of the victim. Her work created a profound sensation.

The other speakers all brought words of wisdom and light and the best of harmony, and a good feeling prevailed. If all speakers were not given a fair chance, there was no jealousy that the writer learned of, and all seemed to be in the happiest mood.

Chesaning entertained her guests in the best possible manner, and was thanked heartily by Mrs. Root. Mrs. R. also responded beautifully to the address of welcome given by Mrs. Carrie W. Miller.

Among the guests were: James H. White, president of Haslett Park Association; Mrs. White and Miss Hubbard, of Port Huron; C. E. Dent, of Vicksburg, president of Vicksburg society; Mr. Rix, one of the board of directors of State association; Melvin A. Root, Bay City, secretary; Dr. H. C. Andrews, of Bridgeport, Mich., and Mrs. M. A. Bunell, of Owosso, formerly from Chicago. Most of the latter gave short speeches.

A temporary association was organized, comprising the counties of Saginaw, Bay, Shiawassee and Genesee, to hold quarterly meetings, create a circuit for speakers and other good things that may culminate later. The following officers were elected to hold until the meeting at Saginaw, January 13 and 14: President, Dr. Charles Andrus, Saginaw; vice-president, Mrs. Martha E. Root, Bay City; corresponding secretary, Mrs. Lila Bliss, Saginaw; recording secretary, Mrs. Carrie W. Miller, Chesaning; treasurer, O. F. Walker, Chesaning. Directors: D. D. Striotland, Owosso; H. R. Algers, Flint; Melvin A. Root, Bay City; Willis Miller, Chesaning.

Mr. Moulton also called a meeting of the State board while here, and they decided to hold the annual meeting of the State Spiritual Association in Lansing, February next.

This convention has left a great and increased interest in Spiritualism throughout Chesaning and vicinity that, we think, will add a great impetus to the work here; and it has been the means of bringing the societies of the valley into closer relationship, cementing and renewing friendships, and should the same harmony continue will be the means of accomplishing much good. The associations will be able to do collectively what they could not singly, and will furnish a circuit for lecturers and mediums that will be a saving financially to societies as well as speakers, with also a relief from the wear and tear of speakers, whose appointments are now too often far apart, thus giving us better talent oftener and at less expense. May all labor for the best interests of the cause, forgetting self and personalities, is the wish of the writer. I know this move has been guided by the Angel-world. There was not a single objection made by anyone, all prophesying that it would be a success, and the committee of arrangements were helped out of every little difficulty by ways that seemed miraculous, but which we know was through angels' aid.

May other districts in Michigan follow the example of the Saginaw Valley, when our State association will have a backing that will keep it sailing vigorously through its waves of uncertainty.

MRS. CARRIE W. MILLER, Secretary.

There are three series of Roman coins, the Republican, the Family and the Imperial coins. The first were issued by the State mints; the second by families which had purchased the right of making coins; the third were issued by the Emperors.

St. Patrick's half pence were coins struck in Ireland during a rebellion. A great quantity of them were brought to New Jersey in 1681 by Mark Newby, and were legalized by the Legislature as current coin. They represent the saint as expelling the snakes from Ireland.

Organization—Shall It Be a Success?

All must admit the importance of organization. It is a process that enters largely into all human affairs. The great realm of nature would not be a success without it, neither can Spiritualists succeed in doing the great work before them without that united effort which is found only in a practical organization having no creeds or bonds to obstruct the growth and unfoldment of each individual soul. As one of the delegates to the National Convention of Spiritualists in Chicago, I feel inclined to make a few remarks upon this topic.

Efforts in the direction of organization have been made in our ranks heretofore, but without success for various reasons. In all probability the time for its successful inauguration was not ripe until now. I consider, however, the main reason for failure to have been the fact that the attempts in the past have been to organize Spiritualism instead of Spiritualists, and to embody in the process measures which were antagonistic to the spirit and teachings of Spiritualism. The proper thing to be done is what has now been accomplished, viz.: to organize Spiritualists into a body for self-defence, as well as to protect mediums from the injustice of their bigoted enemies, and be able to more fully co-operate with the Spirit-world in the interest of Spiritualism. It appears to me that the Spiritual movement was organized in the Spirit-world, and a mistake has been made in the past in attempting to reorganize it on the earth-plane.

Now we have an organization of Spiritualists, through the earnest efforts of delegates representing the various societies throughout the country, which is without the former objections. This was consummated at the expense of considerable time and money. A good beginning has been made; the plan is simple and practical. Now the important question arises: Will the body of Spiritualists in the United States come forward and make a success of the movement so well begun? Will they aid, through their influence and means, the objects of the National Organization? Will they assist in organizing local societies, and induce those already organized to co-operate with the National Organization, and obtain a charter from that body? Look at the millions raised and donated every year to propagate the crumbling, decaying religions of our time, based upon the vagaries of pagan mythology. Should we not be as interested and as willing to aid in a movement which heralds the spiritual light from the spirit spheres that is destined to strike off the shackles of error from every human soul?

If Spiritualists will do but a tithe of what the Christians do to uphold their cause, our movement of organization will rest upon a basis of firmness and strength which will command respect for the spiritualistic body that it represents. In closing, I venture to make the following suggestion: At least one or more lecturers, if possible, ought to be employed by the National Organization to visit various societies throughout the country, for the purpose of inducing them to unite with the national body as before mentioned. I know of no one better adapted for this most important work than our able and popular President Prof. Barrett, if his services can be obtained. I mention his name because I have had recent opportunities to observe his marked ability for that position in connection with his recent visit to Philadelphia, where he interested the people to such an extent that probably three charters will be the outcome of his labors in that city. Spiritualists, all along the line, will you give this matter your earnest attention, and push forward the work? The delegates at the Chicago convention did their work well; the future of this organization is in your hands.

B. B. HILL.

Philadelphia, Pa.

Slander Rebuked.

"Slander—the foulest whelp of sin."—Pollok.

TO THE EDITOR:—I wish to pen a few thoughts that have been running in my mind for a long time, upon what I consider the most dangerous class of persons, that will do the most harm in society, and those that cause the most unhappiness. I refer to the slanderer and the gossiper that infest every town and city. They have a chance to do their most dirty work in small towns, where their influence is most felt. Such persons are ready to attack anyone that they are envious of, for envy, jealousy, hate and all the worst passions of the human breast are what prompts such persons to attack anyone; and they often attack those that are far superior to them in general refinement and moral purity. And when they can ruin a person in the eyes of the community, no matter how many heartaches and sleepless nights and broken hearts they have caused, they seem to gloat over it with ghoulish glee.

They are like the turkey-buzzard and hyena, that act as scavengers, hunting for the foulest stench, impurity or immorality, to scatter it among the people like an infectious disease, to spread and cause all the misery possible.

They do it by saying: "Have you heard so and so? It is the talk of the town." "Near as I can find out, it is just as I expected." And with no positive evidence whatever of anything, they seek to smirch and blacken anyone's character that they may have a spite against. This should be frowned down by all persons that are lovers of truth and justice. They should be shunned as immoral lepers in society, and made to live in their own sphere, and with their own associates. When they come with their scandalous stories, tell them we don't want to hear any such thing. If they could be rebuked in that way, it might have a tendency to reform them so that they would become worthy and useful citizens.

Let us hope the coming man and woman will never seek to destroy human happiness by telling lies, or in any way misrepresenting others for the purpose of injury.

PROF. A. B. SEVERANCE.

Milwaukee, Wis.

"Oh! Why Are We Not Like Our Forefathers?"

The Rev. Dr. Dix, of Trinity Parish, New York, preached last Sunday, November 12th, on the influence of the Parliament of Religions, taking views decidedly against the majority, who regard it as a great event in true religious progress. "He denounced that gathering as a decided step in the direction of agnosticism."

He thought "Paul would never have dreamt of granting to another religion a share in this power of salvation." "To him such a thing as a Pantheon of Religion must have been inconceivable." "There can be no rival of Jesus. Christ is all in all, and the Christian Church is the body of Christ." * * "There is only one religion that teaches God's truth." "What elements of truth other religions contain are remnants of earlier revelations, but there is only one God, and only one mediator between God and man." "The most characteristic feature of the Christian religion is its exclusiveness. To surrender that would be to surrender everything. To submit to adjudication before any body of men on this earth would be to abdicate the chair. That there is but one religion, and that the Christian, is denied."

Dr. Dix evidently thinks there is danger ahead. He trembles for his creed. He "has heard something drop." He has heard of the "Parliament of Religions," and thinks it "was a masterpiece" in the interest of agnosticism. He refers to one speaker, who said: "If anyone dreams of the successful survival of his own religion, and the destruction of all others, I pity him from the bottom of my heart," and says: "Words like that should open our eyes. And yet I venture to say that that Parliament will be approved by the Liberals of the day. Wherever are found men who do not believe in the Church of God, who do not look for salvation solely to Christ, who would have religion without dogma or authority, there you will find men who consider that Parliament to have been a magnificent spectacle, and a perfect success." "Oh! why are we not like our forefathers?" "Why are we weak where they were strong?" * * * "If we be true men, there must be no compromise. The moment you abandon your position, Christ and the gospel become as things that were but are no more." This is a doleful cry from the wilderness of sectarian superstition; but Dr. Dix represents no small class of Christian fossils who deplore all progress in religion. "Hark! from the tomb a doleful sound" still echoes along the Christian horizon. "Oh! why are we not like our forefathers?" What a pitiful wail! What a cry for the good old days of Cotton Mather, John Calvin and the Spanish Inquisition! What a hallowed time we might enjoy if all Christian ministers were faithful to the old-time sentiments, and filled the air with the eloquence of dear old orthodoxy, when every sermon was loaded with fire and brimstone, and threatenings of "the wrath to come." "Oh! why are we not like our forefathers?" Why don't we go to mill with an ox-team, reap our grain with a sickle, and out our fingers for Christ's sake; winnow the chaff from the wheat with a hand-fan; rake the hay with a hand-rake; put a stone in one end of the bag to balance the grain in the other, and then, to rest the poor horse, take the bag, grain, stone and all on our shoulder while we ride on the poor beast's back? Why don't we whip our children for looking out on the beautiful fields on Sunday with their little sinful eyes, which were made principally to weep and get sore because Eve was not a natural dressmaker, and Adam employed the Lord to make his first suit of Sunday clothes? Why don't we crucify all heretics; deny that the earth is a globe; insist that St. Augustine was divinely inspired when he denied the possibility of people living on the opposite side of the earth, for then the saints could not see Christ descending through the air at his second coming? Why do we use the telegraph and telephone, which Christ never taught his disciples? Why does Dr. Dix permit an organ in his church? "Oh! why are we not like our forefathers?" Why don't we use tallow candles in church and at home? Why do we care for criminals and orphans, whom God ordained for hell in the good old days of our forefathers? Why allow Dr. Dix to enjoy a warm church, and an elegant pulpit and pews, when our forefathers sat on hard benches in a totally cold house to hear the warming processes of sheol proclaimed, from firstly to twenty-firstly, while the saints and sinners shivered with fear, made more real by the temperature of twenty degrees below zero? It was sin then to warm the house of God. If they froze, they would thaw out in hell. It was sin to make themselves comfortable when they should be bearing the cross. Dear doctor, wake up! This is the nineteenth century!

We have discovered Christians are much like other people; that they eat, sleep and enjoy about as sinners do; that they have passions which often betray them; that they are not always as good even as the heathen; that they persecute, imprison and slander men and women who are as devoted to truth and righteousness as they are; that heathens have many virtues, that are not found in Christian lands, as natural traits. We have discovered that the sun does not stop at the command of man; that woman is entitled to man's respect in spite of the authorities of the church, which so long kept her slave to man's caprice. We have learned that babies and children are not expressions of total depravity, and we have no use for the arbitrary, despotic and savage barbarity "of our forefathers." Look up, doctor, something has dropped!

LYMAN C. HOWE.

When the Boston mint was established in 1652, the master was ordered to accept for refining and coinage "any bullion or Spanish coine," and the depositor was allowed to be present "to see the same melted, refined and allsjed and to receive a receipt for the weight of good silver as aforesaid."

Lyman C. Howe Gift Fund.

TO THE EDITOR OF THE PROGRESSIVE THINKER AND ITS 40,000 READERS:—Personal friends of Lyman C. Howe that have known him for years, and known all his sacrifices for Spiritualism and humanity, some four months since arranged a plan and determined if possible to lift a debt that had been hanging over his head for years. Now, the difficult point is this: how to do this and not in the least have the public misunderstand the matter.

We first published a letter in these columns explaining the whole matter; also sent this letter to many persons. As a result of this move we have received pledges to the amount of nearly $500. Now, could we increase that amount to $1,000 it would cancel the debt and leave him free from a heavy load and great anxiety.

How and what was the cause of this debt? Many causes: First, for many years in his early work and ministry but little compensation came to him. After a time he purchased a very humble home for his loved ones and his declining years. Years passed on, and the home must be repaired or vacated. The repairing of this place placed the debt upon him which for many years he has by the most frugal economy been seeking to pay.

This matter was not brought to the public by his request, will or desire, for never in all his years of public work has he begged, asked or expected anything, only as it was his due, yet those who know him and his unselfish life, know how that could he be relieved of this care and tension, it would give him a new lease of life and our glorious cause would have the benefit of his teaching voice and pen for many years. Thus, as an act of justice, rewarding true merit and doing that which should be done, this gift was started. Many have responded nobly, yet I must say that the mass of Spiritualists have done nothing. Now, for the purpose of giving all a chance to contribute that wish to do so, we have extended the time until Jan. 1st, 1894.

Now, my dear friends and fellow-Spiritualists, you can not take any of your money with you to the other side, yet you can use it here so it will give joy and not pain over there.

Send your name, and amount you feel you would like to contribute, to James H. White, Port Huron, Mich., who is treasurer of this fund. I hope and trust that no envy or jealousy will be felt on the part of other speakers towards our friend and brother in this matter, for the whole matter and its responsibility rests upon Mr. White and myself. We felt that the amount we asked for could be raised—ought to be raised—and should have been freely contributed. We also feel that other worthy speakers and mediums should be assisted. It is hoped that all readers of this journal will correctly understand this matter, that this is a gift—a New Year's present—to a worthy, faithful worker that the angels called to toil and lay down his life for humanity. We who feel and know these things are trying to sustain his hands, prolong his years, and thus aid the Spirit-world and the inhabitants of this. We have said enough; send in your money or decline, as your conscience tells you.

A. B. SPINNEY, M. D.

Detroit, Mich.

Obsession.

With reference to cases of apparent obsession, A. B. sends a communication received through the mediumship of Mrs. Kate Alberts, of Huntington, W. Va., which says:

"There is a way to free one's self from these tormentors, by an earnest desire to be surrounded by good spirits. Light and darkness do not assimilate, neither do good and evil, although permitted to grow side by side. If one asks for good influences, constantly, the evil will be sure to vanish. As the rebellious were said to be turned out of heaven, so will all sin be turned out by the Godlike power of good. Earth-children must live in constant watchful warfare, ever guarded by the Father's chosen ministering spirits that are willing to help all who trustingly ask protection and aid.

"I would suggest to the young lady mentioned in your paper that she must show this determined spirit that a strong desire to do right will repel the evil one, while a weak, wavering (and excuse me for saying it) between right and wrong gives him all the power he needs to stand between her and true happiness. She has plighted her troth to a man whom she respects and loves, except when possessed by the evil spirit. If she would assert her better self and fulfill her vows, do you think her evil tormentor would linger about, to be made miserable by their happiness? Evil is ever cowardly and ready to flee from good.

"Hoping this may benefit some one who reads THE PROGRESSIVE THINKER, I send it to the editor with many good wishes for the searchers after truth."

The Progressive Thinker.

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The Imperial Roman coins always contain on the obverse the portrait and name of the Emperor; on the reverse a representation of some event connected with his reign. The coins of Titus showed the Coliseum, those of Trajan a triumphal arch, those of Vespasian a picture of Jerusalem.

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Capital Punishment.

SPIRIT COMMUNICATION FROM JAMES A. GARFIELD.

My name is James A. Garfield, and I was at one time President of the United States, and lost my life while in that office. Of my assassin I wish to say that he was not properly executed, and I want to talk to the people of the United States on the subject of capital punishment.

I want first to say that nine times out of ten you do not understand the nature of the man who commits the crime, or, perhaps I may say, the nature of the man who is charged with the offense for which he is brought to trial, for many are accused but few are guilty. The chaotic condition of the brain of a criminal has much to do with his action outside of his own premeditation. For cold-blooded malice I can find no excuse. Such an one must suffer in eternal life according to the quality of his sin, irrespective of the verdict of jury or the sentence imposed upon him by the court. But of the criminal in whose unbalanced brain surges the fiery blood of unrestrained passions, you can have no moral jurisdiction. For such an one there is justly no tribunal of man. His irresponsible nature places him beyond the power of reason or the touch of moral suasion. Therefore, your punishment imposed is no punishment, but is simply the murder of an animal, but of an animal with an immortal soul which must receive its sentence at the bar of eternal justice.

For what, O men of earth, has eighteen hundred years of Christianity availed, that you do not better understand your fellowmen and govern your judgment accordingly. If that I walked once more upon the earth in the eyes of men, all of my days would I devote to teaching that charity which says: "Judge not that ye be not judged." But can I speak to you in trumpet tones from my life beyond the grave, I shall feel that I have not lived in vain, and that eternity itself is not a barren waste.

"Love ye one another," preached Jesus Christ as he walked to and fro upon the earth with not where to lay his head. How basely hath that gospel brought forth from the woes of those tumultuous times, been perverted. To build a church and grind the face of the poor seems all the aim of the rich man's life, but in the shadow of his church festers and breeds the hotbed of crime, that grown to man's proportion, stalks forth armed with the assassin's weapon to strike into the hearts of men and deal foul blows to lay them low upon beds of sickness and death.

Far better it would be if, instead of your useless churches, you built schools wherein to teach the youth of our land to so conduct their moral lives that when the body has been cast aside, a worthless shell, the soul shall be prepared to stand in its highest integrity before that Court from whose judgment there is no appeal.

My fellowmen, for such ye are still to me, though you see me not, I would say to you this day of our Lord Jesus Christ, "Except ye become as little children ye cannot enter the Kingdom of Heaven."

Of what avail, therefore, is it that you hang men by the neck until they are dead? Of what avail that you sit in judgment upon your fellowmen in order that you may slay them? Rises that soul from your judgment purified and cleansed of all its baseness and fit to stand before the throne of God, who spake from the mouth of his disciples, "Thou shalt not kill."

Wherefore shall I, who have my own sins to combat, sit in judgment upon a fellow-citizen and thus usurp the power of God? Is it for me, who am but an humble worm in the dust of God's footstool, to take upon myself the prerogative to say to an immortal soul: "You are the sinner and I am the judge?" God forbid, for I, too, must one day stand in His presence and lay bare the innermost recesses of my soul to His searching gaze, and if He say to me, "Art thou thy brother's keeper?" what answer shall I make if on my hands there be the blood of that brother. I tremble to think what judgment that God may lay upon me who presumed in my little brief authority to take upon myself the rights that are vested in Him alone.

Wherefore avail your prayers, O sinful man, if upon your garments you carry the stain of your murdered brother's blood? Of what avail that you build churches that are but whited sepulchers to cover from the world the sins that you carry in your hearts? When before that tribunal to which you must all come, the great and the small, the rich and the poor, what manner of man must you be that you can say, "Lord, be merciful to me a sinner. I have done this and I have done that to my own aggrandizement, but not once did I stretch forth a helping hand to my poor, fallen brother; but Lord, I have done this and I have done that, that I might win to myself fame and honor among men; but not once did I turn to some poor, misguided youth, and say unto him: 'Walk ye in the paths of righteousness.' Lord, receive me into thy Kingdom that I may sit upon thy right hand."

"As ye have dealt with me and mine, so deal I with you. Go hence from my presence, nor return again unto me, for that ye have in no true sense construed the Word of God, which saith: 'Thou shalt not kill!'"

ELIZABETH TYLER, Medium.

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The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for $1 per copy. For sale at this office.

Behind the Veil—A Sketch.

It had been a gala day in heaven. Far and near the herald's voice had sounded to call the people home. Music and games had filled the gladsome hours, and now as the twilight hour approached, a murmur of suppressed excitement pervaded the great halls, and seemed to echo from the lofty arches, for it was known that the name of the successful competitor for heaven's highest honors was soon to be announced.

It had been a contest of centuries as measured by events in the kaleidoscopic calendars of heaven; yet scarcely had the rolling earth turned forty tedious days since it began.

Strange and simple had the conditions been. He that shall show himself to be most truly great in thought, word, deed and aspiration while the horologe of eternity marks a day, shall have the privilege of leading the next army that descends to earth to battle for possession.

Most keen had been the rivalry, although not one but wished his fellow might be winner, if to win was in his power. In entering, however, each had bound himself to put forth every effort, thereby enhancing the honors of the victor, whoever he might be.

And now the day drew near its close—a day so filled with multitudinous occurrence and great event that to recount it all would take the space required to chronicle earth's history for centuries.

"To the plain," now came the word, and like the flight of birds the uncounted millions spread abroad and covered the vast area. From out a canopy of clouds a voice like the mellow note of horn reached every ear in all that vast assemblage: "Immanuel has won."

A moment's pause, and then, as by a common impulse, arose a song whose every note breathed glad congratulations, while the subject of them, mounted on a car whose habitat was the air, moved across their field of vision, his face aglow with calm, pure resolution nobly to act his part.

The company dispersed, while he, the chosen one, went apart a while, then bent his steps toward the council-chamber, stepping quickly, as though aware his presence was awaited. Entering, he stood a moment in the vestibule, and then, at signal of the usher, advanced until he stood in the very center of the apartment. Lofty columns, each one a glowing jewel, sustained a translucent dome, from which a mellow radiance diffused itself to every part.

On a raised platform, semi-circular, sat the counsellors. Their snowy hair and beards suggested age, but their calm, clear eyes and movements, tense with vigor, told that age in heaven is free from its usual accompaniments on earth.

The youth made grave obeisance, and waited till the chairman spoke. "Immanuel," he said, "thou art called to lead the army in its next advance upon the hosts of darkness. Art thou acquainted with the duties that will fall to thee?"

"Thou knowest I am ignorant, O Father," Immanuel replied. "It was not for the prize I strove. I did but wish to give expression to my soul—to give the seed implanted there by the All-father a chance to grow, to blossom and bear fruit."

What quick intelligence and keen delight flashed around the circle at this answer! Scarcely could the chairman suppress the vibratory thrill of pleasure in his own voice as he proceeded:

"'Tis true I know thou hast never led an army of our hosts in the way that thou art thinking of, but heaven has many modes of action. Not with might and power will the next attack be made, but by the embodied manifestations of that which contains within itself all might and power—self-sacrificing love."

And now it was Immanuel's turn to be surprised. Quick dropping on one knee, with hands clasped and eyes upraised, "Thine be the praise," he murmured; "thine be the praise forevermore."

Then rising to his feet, his face alight with a wonderful serenity, he said: "I am ready for the work. In spiritual labor I cannot fail while I maintain communion with the Highest."

"Thou canst not fail, and now attend: Thou wilt appear again among thy kindred as a man—to their dull eyes scarce changed in outward seeming by the trials and the conquests of this age long day in heaven. The day thou disappeared is known to them, and thou shalt soon be wrapped again in thine earth habiliments, now guarded in the wilderness by our forces, and make appearance like to other men.

"The powers thou hast won by high endeavor here shall still be at command, and any special needs thou hast will be conveyed to us by messenger.

"Go, my son, and in thy darkest hour recall this word of mine: Not one of these who now sit here but has trod this path on other worlds before thee."

The All-one never fails us, and delights to have us trust him to the uttermost, walking out on space, if need be, to find his word a floor.

A. CHESBORD.

"A Witch of the Nineteenth Century."

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a subscription. Induce your neighbor to send 25 cents for a trial subscription.

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A HOLY WAR.

The "Canada Revue" Returns to the Attack.

The British Canadian says:

In an article with the above title, the *Canada-Revue* has denounced in most vigorous language the attempts of the Roman clergy to crush that journal into silence. It says of the recent address presented by the clergy to Archbishop Fabre:

"The revolt of the clergy against civil institutions is becoming accentuated. There was, the other day, at the Archbishop's palace, a real council of war under pretence of the feast of Archbishop Fabre. Our poor clergy, who cannot pay taxes, presented His Grace with a fine purse containing five hundred fine gold pounds in order to allow them to fight the just demands of the *Canada-Revue*, deprived of its property through an iniquitous and arbitrary measure. The occasion was a good one to give full vent to all the rancor and hatred of those holy souls against the audacious people who claim the liberty of speaking freely." As to the charge that it was the enemy of the Catholic faith, the *Revue* says: "Thus it is well understood. The parts are changed. We are the enemy, the tormentor. The rapine commenced. Ravening wolves penetrated into our houses and soiled our homes; monstrous beings perverted not only the mind, but also the bodies of our children; rapacious beings snatch away the bread from our mouths to satisfy their hunger for gold and silver; ferocious dominators put their foot on our throat to gratify their appetite for domination and authority. We protest and raise our head. Then we are called enemies. Yes, we are the enemies of adultery, of crime, of robberyt of autocracy; but remember that we are no, alone. Our followers are legion, and we will disarm only when the honor of our families is secure, the virtue of our children safe, our daily bread protected, our liberty guaranteed. Until then, no truce!"

When Roman Catholics deal in such scathing denunciations against the Roman system, it can scarcely be expected that Protestants are to look on and call it "holy." No stronger language has ever been used by any Protestant or ex-priest in exposing the evils of the Confessional. No more forcible or emphatic terms could be applied to the greed for wealth and power which inspires the Catholic Church. But their power is breaking. The French-Canadians are waking up and brushing from their eyes the mists of superstition, are beginning to catch glimpses of the sunrise of freedom. Freedom from spiritual bondage! Freedom from the curse of ecclesiastical laws, set up by human hands in defiance of the laws of God!

Mississippi Valley Spiritualists' Association.

TO THE EDITOR:—Knowing that a word in relation to our camp-grounds at Clinton, Iowa, is always acceptable to many of your readers, I wish to say that I have just returned from a flying trip to Mt. Pleasant Park, where I remained over night, the guest of Superintendent Smith and family. The beautiful and luxuriant foliage that so completely enveloped the grand old oaks, and was admired and enjoyed by all campers and visitors last August, and which aided in bringing inspiration to our noble speakers, and elements of harmony to the many mediums, has lost its royal beauty through the changes wrought upon it by old Father Time and Jack Frost. Much of it has fallen, covering the earth as with a mantle or carpet of dry husks, which rustle loudly in the stillness as one walks through the grove.

To those who are familiar with the loveliness of Mt. Pleasant Park it is unnecessary to say that the park is beautiful even at this season of the year.

As has already been stated in THE PROGRESSIVE THINKER, the suit brought against the stock company and association, for the appointment of a receiver and sale of the grounds, was decided in favor of the defendants. The costs of defending this suit must be paid by the stock company, and the secretary has notified all stockholders that each must pay his or her share according to the amount of stock held by them. The association will, however, pay the costs on all stock donated to it within thirty days, the donor to retain control of the stock in voting the same until final settlement with the stock company is made, when the stock shall become the property of the association.

L. P. WHEELOCK, Secretary M. V. S. A.
Moline, Ill.

Childhood's Dream.

It seems but yesterday, I ween,
When life was full of joy and youth,
I roamed thro' fragrant fields of green,
And fancy wove in every scene
An air of spotless truth.

The morning dawned fresh and sweet;
The sparrows sing adown the lane!
I press the grasses at my feet;
O'erhead the elm-branches meet
Near rippling fields of grain.

Through all the livelong, sleepy day
There comes sweet, fancied tones,
Half brooding in the far-away—
From fairylands where fountains play,
Near golden palace homes.

And still these scenes of childhood's day
Rise like pictures to my view;
As bars of sunlight softly play
Among the tender buds of May,
I see them fresh and new.

They come—the dear ones that I knew—
Old friends, familiar as the day,
When hearts were warm, fond and true,
And only mirrored heaven's blue
That lingered there always.

These pictures of the heart must be
Awakened by some mystic hand,
That holds the secret mystery
Beyond this world we see,
Across life's wintry strand.

And so I wait with patient trust,
With faith's undimmed eye,
And feel that God is always just—
This life at best is feeble dust—
The soul can never die.

—*Bishop A. Beals.*

When We Have Done with Care.

GRATEFULLY INSCRIBED TO HIS SPIRIT FRIEND AND GUIDE, FELICIA HEMANS.

Is there for us a blissful land
Of constant jubilee,
When love and worth walk hand in hand,
Far o'er life's billowy sea?

Where no unequal task fatigues?
No wrongs encroach by stealth?
And wicked men with base intrigues
Rule not the commonwealth?

While each receives what he deserves,
Although of modest worth,
And none his fellowbeings serve
Because of humble birth?

Is there some sunny, soothing clime
Where every day is fair,
And we note not the passing time,
Since all are done with care?

Oh, muse! where lies that happy zone
With all its love and truth,
Where neither sin nor pain are known
To mar perennial youth?

Oh, man! she says, be good, be brave,
Be true to every trust,
And you will find beyond the grave
This Eden of the Just.

—*E. D. Shaw.*

Mrs. Lillian Wood in Topeka, Kan. —Magnetic Healer.

I have seen nothing in your paper of late from this city. The First Society of Spiritualists celebrated its twenty-fifth anniversary two or three weeks ago. A few of the original charter members were present and gave their experiences during the time the society has been in existence. It was stated by one of the charter members that at that time, while the meetings were largely attended, there were but few believers of the Spiritual philosophy in the churches, while at present it has permeated all of the churches, and no minister could hold his church together if he did not preach most of our views every Sunday. It was stated that it is rare indeed that the old ideas of theology are promulgated from the pulpits.

Lillian L. Wood resumed her meetings last Sunday evening, when it was noticed that there was a change in her mode—instead of being entranced she now speaks from inspiration. She called out a large audience the first evening. The reason of her long vacation is that she was called home from Chicago the day after the adjournment of the National Spiritualist Association by the serious illness of her father. She was by his bedside for five weeks, when the transition took place. He was over 80 years of age.

One peculiarity about Mrs. Wood's work is—at least while she is in Topeka—that she will not speak to an audience that does not come in without a fee at the door. Another peculiarity of her work is that she will take no pay for private sittings. She gives psychometric readings every Sunday evening, and they are always acknowledged to be true by the parties whom she reads.

Your paper has a much larger circulation in this city than all the other Spiritualist papers combined, and is highly appreciated by our people. By the way, what is the reason that the Eastern Spiritualist papers practically ignore our national organization? We have to look to your paper for everything in relation to this matter. I prize the *Banner of Light* very highly. I have taken it for years, but I confess I do not understand good old Brother Colby's course relative to our national organization.

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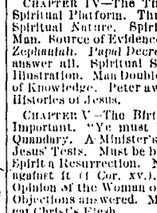
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SATURDAY, DEC. 2 '893

Things to Think Of.

How much is that expression of Paul, as given in Romans 3:28, "A man is justified by faith without the deeds of the law," responsible for the wrong-doing, not only of ecclesiastics, but of laymen? With the records of courts and the reports of penitentiaries, sustained by the United States census, it is positive that churchmen and their sympathizers are really accountable for nearly all the crimes of the nation, while they constitute, in their entirety, less than one-third the whole population. The parent of all other Christian denominations, the Catholics, contribute a majority of the offenders; at the same time this sect is the most rigid in its articles of faith. There must be a reason for this. Is it not because Christians expect immunity from punishment because of belief?

This justification by faith of Paul has its counterpart in the words credited to Jesus: "He that believeth . . shall be saved." The thief on the cross, without a single manly act, but simply for believing, was told: "This day shalt thou be with me in paradise."

The prison reports show that Jews, Agnostics and Spiritualists, and even atheists, all of whom are unbelievers, are models of morality when compared with churchmen. Though in the aggregate a very numerous body, they escape the prisons and the gallows. Church offenders caught in crime declare: "I am a good Catholic, a good Presbyterian," or something of the sort, while no one dreams of escaping punishment because he is an unbeliever.

The so-reputed heretical sects, the Unitarians and the Universalists, have a much smaller percentage proportioned to their numbers, in the penitentiaries, than have the evangelical churches. We insist, and repeat, there must be a reason for this disparity against the orthodox, and we believe it rests on the false dogmas of the fall of man and the atonement, the latter contingent on belief in its efficacy.

No Creed but the Truth.

Rev. M. W. Chunn, a very scholarly gentleman, ministering to the Unitarian church at Luverne, Minn., discoursing on the forward movement in religion, after quoting the criticisms of various orthodox clergymen of prominence, showing numberless fatal errors in the Bible, both inconsistent with itself and natural law, concludes in these words:

"I have simply laid the Bible aside—both the Old and the New Testaments—as a back number. I do not propose to go on thumping and pounding and denouncing the Bible as if, after all, I had a half-hearted belief that it is divinely-inspired, and feared that this half-hearted belief might become a whole-hearted belief if I ever ceased thumping and pounding and denouncing the old book. When the small boy is a little shaky regarding the non-existence of the bugaboos, he whistles to keep up his courage. I sometimes wonder if the Freethinker, who is always thumping and pounding and denouncing the Bible, is not in the same condition of mind as the whistling boy. I propose to go right on with my preaching, as if the belief in an inspired Bible, or Koran, or Veda, had never gained a foothold in the world. A year ago I might have thumped and pounded and denounced the Bible; to-day, I simply ignore the Bible. A year ago I was a Freethinker, just crawling out of the shell of superstition; to-day I am a Freethinker or a progressive Unitarian, who is entirely out of the shell of superstition. I think the latter condition is better than the first. What does the audience think?"

Rev. Mr. Chunn is a young man, a university graduate, learned in not only the classics, but Oriental languages, including Hebrew, Arabic, Assyrian and Sanscrit. He was ordained to the Congregational ministry, but obeying the laws of evolution, he is now a free man, bound to no creed but the truth. We shall hear from him again.

The mite mentioned in the gospel in connection with the widow's contribution to the treasury was a Greek copper coin weighing 18 grains.

Pretty Hot.

While Rev. H. H. Barbour, of the Belden Avenue Baptist Church, this city, was preaching a sermon on Sodom and Gomorrah, and had reached the grand culmination, as reported in the daily *Record* of the 13th inst.:

"Sodom and Gomorrah are being razed to the ground: The crash of falling walls, the smell of brimstone and the roar of the flames are heard in every direction. There is no hope for any living thing inside the cities' walls. The angel is speaking to Lot; "'Flee for your life!'"

Casting his eyes upward, he saw a spark of fire falling from the dome of his own church. Another and another, then, controlling his voice as much as possible, he announced, "The church is on fire!" The house of God was quickly cleared of worshipers, and firemen were pouring water on the blaze, which was soon extinguished with damages estimated at $5,000 to the building.

With such a disastrous result following this fiery discourse should not the clergy be required to somewhat abate their fervor when preaching on Hell, Sodom, Gomorrah, etc., for next time they may set the city, perhaps the world on fire?

The priests have a wonderful influence over the malignant spirits who seem at times to run this earth.

Rank Heresy.

President Washburn, of Roberts College, Constantinople, a Christian institution, devoted to educating the young for missionary work, has made himself liable to the charge of heresy, by saying that "many missionaries do not deserve their title, and their work is worthless." He continues:

"It is often better missionary work to import a plow than tracts; to help a fisherman mend his net than read a chapter on the sin of worshiping idols; far better to help a heathen dig a well than to sit idly by and read the ten commandments; far better to read and study the Koran than to always read the Bible, if the missionary is in the land of Mahomet." He added: "A missionary can gain more converts by practising a good life, than by preaching."

The last proposition is evidently a difficult one, for it is easier to tell others how to live rightly, than always to do right in the midst of temptation.

As Others See Us.

The Russian Prince Wolskonsky, of St. Petersburg, who made a brief address at Memorial Art Palace during the last days of the exposition, took off American ways thusly:

"People advertise and carry their denomination about with them like a ticket they present at every turnstile. If they continue in this way I shall not be astonished to see them print their denomination on their cards—the club in one corner, the church in the other. They seem to think that the fact of a man belonging to a church establishes his moral value. The church becomes an end in itself, instead of being a gate which leads us to that humanity to which we all belong. It becomes a principle of division, instead of being the strongest promoter of sociability. It becomes a screen which keeps man apart from man, instead of being a bond to bring them together.

A Frank Confession.

The Michigan State Sunday-school Convention, lately in session at Bay City, wrestled with the following question:

"Why is it that we possess so little spiritual power?"

The answer, after earnest discussion, was formulated in these words:

"Because of our worldly alliances. We use money which is not our own. Our practices will not bear inspection. Our lives are not pure, holy and blameless before men."

These are just the points we have been making for years against the church and its members. It is a pleasure to find that one large body of the faithful has reached the same conclusion with us. We hope they will now reform their lives, and we wish all who have been trusting in "faith" for salvation may see their error and hereafter practice what they preach.

A False Position.

"It is impossible to believe and honor God while we receive honor from men."

We find the above startling lines in a religious paper, in which the writer was laboring to bring the world to salvation. The position taken is that God's requirements are inconsistent with one's duty to his fellows, therefore, instead of gaining mortal honors he should incur human displeasure so as to gain heavenly reward. Spiritualists hold, on the contrary, that he serves God best who serves humanity most. They have no sympathy with trying to gain eternal favors by crucifying the flesh, or in degrading man to elevate a god.

Cheap Salvation.

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God."—John 4:2.

Good works, orderly lives, personal sacrifices for the good of others, don't count for anything in the Christian plan of salvation; but belief is everything. Spiritualists, agnostics, everybody, reverse this Christian rule if you would enjoy this life, and escape suffering in the next.

Objects to Christians.

Somebody in a Philadelphia periodical edited by a clergyman of the orthodox faith, advertises for several domestics, male and female, the latter to care for children, and concludes: "No Christian need apply." It would be interesting to know the experience of that advertiser who has become disgusted with Christian service, and has turned to "the beggarly elements of the world" for faithful labor.

False Creeds Lead to Corruption.

Can any one explain, other than on the theory of false creeds, why it is that next to the ignorant and debased negro, clergymen are the most guilty of revolting sexual crimes? Nearly every daily paper has a loathsome account of the misdeeds of some intermediate between God and man, who, plying the trade of saving souls, has overstepped the bounds of moral duty. The latest case coming under our attention is that of Rev. W. W. Totheroh, of the Hyde Park Presbyterian Church, this city, who was lately deposed from the ministry and suspended from church privileges, "until he shall give satisfactory evidence of sincere repentance," a period always near at hand with such offenders, the sorrow being that his lecherous conduct was discovered.

If these crimes against chastity were limited to Protestants, there might still remain hope in the Christian system; but Catholics, notwithstanding their arbitrary power over communicants, are as frequently exposed for moral derelection as are the clergy of rival sects.

THE PROGRESSIVE THINKER takes no pleasure in referring, even indirectly, to these disgusting departures from manly virtue. It would that all persons were just and true to themselves and the moral law; but it is firm in the conviction that the vicious system of belief without works is almost wholly responsible for these great wrongs; so as a faithful exponent of the truth it directs attention to the subject, and invites its readers to make observations in the same direction.

An Infidel Church.

A peculiar case in ecclesiastical practice has just occurred at Monmouth, Ill. The Rev. J. G. Stewart, of the United Presbyterian Church, has been tried and suspended by the presbytery for disorderly conduct. For the past three years Mr. Stewart has been engaged in evangelistic work and is credited with being eminently successful in gaining converts and instrumental in healing the sick. He maintains that the age of miracles is not past, and that there are living witnesses who testify that they have been both physically and spiritually benefited through his ministrations.

The fact seams to be that he is what Spiritualists know as a "healing medium"—hence he is able in some degree to fulfill the word of Jesus when he spoke of the signs that should in coming time follow those that truly believed in him.

But, sad to say, the authorities of the church of so-called Christians have so far apostatized from the living faith and fallen from grace that they are ready to suspend, excommunicate, and ecclesiastically crucify the disciple who, by the "signs that follow" him, proves his just claim to be a true follower of Jesus, the great healer of Nazareth.

This incident unmistakably proves that the church of to-day is a fallen church. While ever ready to brand as "infidels" those that discard the dogmas of orthodoxy, the church to-day, in all its branches, is infidel to the plain, express teachings of the great teacher whom it professes to follow.

Jesus declared that, as one of the signs of true discipleship, those that believed in him should "heal," and do other wonderful things; but the church to-day brands those who fulfill his words as "disorderly," etc., and suspends them from the ministry!

Yes, plainly, the church is to-day a fallen church—an infidel church.

A Popish Scheme.

A London telegram says: "The report is confirmed that the vatican" (that is to say, the Pope and his ecclesiastical cabinet of Jesuits, cardinals, etc.) "has instructed Archbishop Satolli to influence the Catholic Members of Congress in Washington, in favor of America sending a diplomatic representative to the vatican."

While our President and Congress are considering the project of "sending a diplomatic representative to the vatican," we suggest that they also consider the advisability of sending representatives to the headquarters of Mohammedanism, Buddhism, etc. We suggest that the Church of England also influence Members of Congress in Washington in favor of America sending a diplomatic representative to Canterbury. And let all the other churches—big and little—in foreign countries follow suit! Why not?

We hope this impudent Jesuitic scheme of popery will be incontinently squelched. It is a scheme to gain government recognition and eclat for the Romish Church.

It is a scheme of the oily Jesuits for the aggrandizement of the church. There is no need nor occasion for sending a diplomatic representative to the vatican. The vatican is simply the headquarters of the Romish hierarchy; it is not the seat of government of a nation, but only of an ecclesiastical hierarchy which, whatever its pretenses, is and ever has been the enemy of all governments except those subservient to Romish dictation.

The Pope and his satellites are to-day the deepest and darkest designing enemies of our country's free, non-Romish institutions. In every sly, underhanded, treacherous way they are plotting and scheming the downfall of our free secular schools and reaching out to grasp everything on which the church can lay her hands.

The aim of Rome is to Romanize or ruin.

FLORIDA CAMP.

Those wishing to form a camp in Florida, either for permanent residence or winter visit, will confer a favor by writing Geo. W. Carpender, M. D., at 125 So. Clark street, Chicago, Ill.

Roman colonial coins bore a number of banners corresponding to the number of the legion whose veterans had occupied the country.

Harmony the Essence of Growth.

As we examine the vegetable kingdom we may perceive that all parts of plants and trees are in harmony. The roots draw to themselves nutriment out of the solidity of the earth. The sap passes up into the stalk, the leaves form shelters for the unfolding flowers and fruits. Cell is added to cell on all planes. Each method of action does not interfere with any other operation, but carries forward to completion in the unity of perfection. Growth and unfolding are the result of this harmony.

In the mineral world, all the ceaseless motions by which the globe is ripened and perfected are the result of harmonious action between the forces of nature. The endless flow of the rivers, from the mountain to the sea; the rising and ebbing of the tides: the falling rains; the rotation of the seasons; the winds, the waters, the fire and the sunshine, all act in harmony. The result is the crystallization and maturing of the metals, rocks and earths, for special use by vegetables, animals and man. All these are parts of the great harmony of the planet, in which is no note of discord. On the animal plane, harmony always brings the best development. Domestic animals that are treated with the kindness that is the natural outcome of harmony, always develop more evenly, and unfold more perfectly than when they are constantly in the discord that breeds cruelty and fear. Whatever is true of the physical plane is true also of man also on that plane as an animal. All the processes of growth and unfolding are better developed by a home of kindness and mutual forbearance.

But when we come to the spiritual side of man's nature, how much depends upon the kind, encouraging word, to dawning perception of the invisible. We can have no better illustration than the building of the White City. There never was a mutual planning of fellow-architects which was so harmonious as this in all respects. Out of this unity and harmony came realized visions of beauty and magnificence never before conceived nor equaled in all the broad earth.

Harmony in music means that each instrument shall start from a certain keynote. If the individual key is too high, the player lowers it; if it is too low, he raises it. This is a type of all true harmony. In all differences of opinion each concedes a little, and all are willing to put aside the objectionable feature.

There has been a disagreement about the reality of life. All disputes are about the trifling points of illusion and unreality. In the valley of the river Jordan it is recorded that thousands were slain because they said "sibboleth" instead of "shibboleth." Why should I insist that my neighbor should come to my standard of perception, thought or expression, while I will not come to his, and am not even willing to meet him half way? Why is it people are so fond of compelling, or trying to compel, their friends or neighbors to believe as they do, having no nobler motive than the gaining of an insignificant concession of belief? If we, each and every one, could only train ourselves to concede to others the same liberty of thought and expression thereof that we demand for ourselves, how many quarrels we should avoid in our efforts to prove something which we have no earthly means of proving, and which it would be no earthly use to demonstrate, if we had the power.

All organization is the manifestation of harmony. In Holland, where thousands of acres of land have been wrested from the grasp of the sea, suppose a single man had, unaided, attempted the work: life itself could not have been long enough to have hardly begun it, to say nothing of the finishing, but a nation harmoniously united, and the work has been accomplished within a generation.

No one man could have built the White City. But the harmonious action of the city, State and nation made the outpouring of money and means a perfect flood. The overwhelming harmony resulting has left an unsurpassable record in the peaceful events never before reached by any nation. Harmony is growth, is power, is manifested Omnipotence.

Spiritualists, Remember.

Remember, Spiritualists, your religious neighbors, and especially your ministers, on Christmas. If you cannot make them a present of THE PROGRESSIVE THINKER for one year or for three months, you can surely set ten of them to thinking by sending them each a copy of the Christmas number. They have been trying to teach the world "Christ and him crucified," now turn missionary, and give them a lesson. Sow the seed and watch the result. This number of THE PROGRESSIVE THINKER will be particularly valuable. The articles in regard to Jesus will be worth the price of a year's subscription. Two cents per copy. One cent per copy where ten or more copies are ordered. They will be mailed to any address you may order, thus saving you postage. One thousand copies will be sent to one address for $7.50. If you send names and postoffice addresses with your orders, be sure and write them in full on only one side of the paper, so that they can be cut out and pasted on the wrappers.

No representation of the face of a man was ever stamped on a coin until after the death of Alexander the Great, who was regarded as a divinity.

The first deposit of gold in the United States Mint was made by Moses Brown, a Boston merchant. It was composed of gold bars valued at $2,276.22.

Necessity and Power of Spirituality.

"Truth, eternal truth, which all free souls accept and love, is to-day the object of tireless research, not only for its own sake, but for the practical purpose of bettering the condition of man's estate."—*Freethinker's Magazine.*

"The truth shall make you free."—*New Testament.*

"The first duty of men who have to die is to learn how to live, so as to leave the world, or something in it, a little better than they have found it. Our future life must be the natural outcome of this; the root of the whole matter is in this life."—*Gerald Massey.*

"It is only through the clear atmosphere of spirituality that you can mount up to the regions of peace and harmony." Prof. C. N. Chachravarti, of India, at the Parliament of Religions.

One with, and inseparable from, the overestimate of the worship and service due to God, or the gods, has been the neglect of the service due to humanity. So limited and imperfect has been man's conception of Deity and his correspondingly imperfect worship, that some very intellectual men and great thinkers say that all religions originated in a distorted imagination. The more spiritual thinkers say that religion is an element inherent in man's nature, the connecting link between Father God and child man, exemplified in the filial tie between parents and children.

In the religious code of Israel they were commanded to love the Lord, their God, with all their heart, soul and might; but when a more spiritual teacher came he gave an additional commandment, which bound them to love also their neighbor as themselves. These two he called the first and second commandments: see Deut. 6, 5, and Matt. 22, 35-40.

To speak of a religion as false does not always state the case fairly. Man, as a religious being, may feel after God very truly and sincerely—indeed, some clergymen believe what they preach—but in their attempt to serve God they do some very foolish, not to say very wicked, things. This is true of Christians in their shameful neglect or disobedience of the second commandment, and is the result of imperfection, although we are apt to call it positive wickedness: and it is that when it comes from his undeveloped and unspiritual nature and results in the destruction of the life and liberties of his fellowmen.

The history of the individual is in many respects the history of the race. The child remains for some time in a semi-conscious condition, instinctively drawing its sustenance from its mother; then there must be a certain amount of physical strength attained before the intellect can develop: and lastly, in the order of nature, the moral and spiritual attributes unfolded. He is then, if nature has not been restricted, a fully-developed individual, and is, perhaps, a law unto himself, because he loves truth, justice, reciprocity and his fellowman. He is a freeman because he obeys, and does not violate law: and therefore fears no consequences. Looking along this line retrospectively and prospectively, we see the young race in every stage of development from semi-conscious infancy to maturity. History opens with man fully developed physically; then might was right. Subsequently intellect was developed, and the world became full of invention, literature, science, art, books, pictures, commercial enterprise and everything that shows man to be intellectually great.

But as the individual required the unfoldment of the inner soul-life to complete his character and make him not only a law-abiding citizen, but himself the embodiment of truth, love and justice, so it is with community; until the same spiritual leaven permeates every part of society, from the most insignificant individual to the most highly advanced, there can be no real harmony, peace or safety to life or property; because, in the first place, it is the law of human progress that the divine side of man's nature should be so unfolded, and that is what he is here for. In the next place, it is absolutely impossible for man to be happy, in this or any other world, without complying with the law of his being; and that means: drawing around him all the comforts that generous nature has provided in a world full of all that the physical organism requires, and governing himself by the law of the spirit, which is love, truth, purity, justice and reciprocity.

When this state of things prevails, the spirit will dictate to the intellect the unselfish method of transacting all worldly business for the good of all, without in the least restricting the energetic development of the rich resources of nature for man's use.

You ask: Can this ideal be realized? A thousand voices answer: Yes! We have learned this lesson ourselves and we will, each in his and her place, work in obedience to the spiritual law within us. Our motto is love, truth and justice; "to do good is our religion." We will enlist in our army everyone who is willing to work for the good of humanity, and will never disband untill we have conquered every evil that afflicts this fair world and made it the happy home of a pure race.

"This world is full of beauty, as other worlds above,
And, if we did our duty, it might be full of love."

Spiritual Consultation.

The guides of Mrs. Cora L. V. Richmond have consented to resume the consultations through her instrumentality, on spiritual topics and mediumship, Wednesdays from 1:30 to 5 P. M., at 40 Loomis street.

DR. A. B. DOBSON.

His permanent address is San Jose, Cal., and not Los Angeles, as given in one of his testimonials—a mistake of the printer. Bear this in mind when writing him. The misdirected letters will finally reach him, though the delay will be annoying.

Lyman C. Howe.

Dr. Spinney proposes a testimonial to Lyman C. Howe. We hope every Spiritualist will respond. The Doctor has something to say about it in another column.



THE SEARCH LIGHT.

The Spiritual Search-Light that None Can Escape.

I.

Nearly everybody has read about the wonderful Search Light at the World's Fair. It was a magnificent wonder. According to the *Inter Ocean*, a big mirror is mounted at one end of the big drum, the outer end of which is furnished with a door consisting of a metal rim, in which are fixed a number of plate-glass strips five-sixteenths of an inch thick by six inches wide. Inside this drum and sliding upon ways arranged on the bottom is placed the electric lamp, the source of the light which is reflected by the mirrors. It is entirely automatic in its action, is six feet high, and weighs about 400 pounds. The maximum current at which this lamp operates is 200 amperes, and at this current the lamp has a luminous intensity of about 90,000 to 100,000 candles, the reflected beam a total luminous intensity which the eye cannot appreciate. In looking at the side of the beam the spectator only distinguishes a stream of light of comparatively low intensity, but in looking at the beam directly its brilliancy is fully seen, and the effect is absolutely blinding.

WROTE WORDS UPON THE CLOUDS.

Before the projector was sent to the World's Fair a public test was made at Middletown, Conn. From the roof of the works the great white beam of light shot forth into the obscurity of the night, and slowly swept the countryside for miles around, bringing every object upon which it was directed into brilliant and distinct relief. It illuminated the roofs of distant villages and scared the inhabitants, and lighted up the sign-boards miles away, so that they could easily be read by means of a glass. The projector was turned upward toward the sky, and the beam, like a supernatural divine finger, wrote words upon the clouds—messages of light to the starry populations. It was a majestic manifestation of man's invasion of the realms of Phoebus.

READING NEWSPAPER, LAMP TEN MILES AWAY.

How far the powerful beam of light of this instrument can be seen is difficult to state. The Search Light set up by the General Electric Company on Mount Washington, in the White Mountains, has a diameter of only thirty inches, and a reflected light from the mirror of about 100,000 candle power, yet the newspaper can be read in its beam ten miles away, and the light can be seen from points one hundred miles away. How much further, then, could this 375,000,000 candle-power light be seen in a clear atmosphere, free from moisture, if the projector could be mounted on an eminence sufficiently high to clear all surrounding obstacles?

II.

Yes, indeed, this is a magnificent Search Light, revealing the sublime ingenuity of inventive man, and capable of illuminating many dark places. Directed on a dismal, pestilential alley, it would so illuminate it that thieves and wrongdoers would shrink back into their holes, and vermin be surprised in their depredations, while midnight marauders ten miles away would think it was a torchlight in the hands of some angel watching them in their wrongdoing. Even a Christian at his devotions might think it the harbinger of the judgment day, "when all shall appear before the throne of God." Though this Search Light was brought into existence through the inventive ingenuity of mortal man, it teaches a grand, beautiful and impressive lesson—a lesson scintillating with divine wisdom, and which directs the mind to that Spiritual Search Light which can penetrate one's pathway of life, reveal its crimes, its hidden mysteries, and its ways that are dark and pestilential. It can, too, bring to light every good deed, every philanthropic impulse, and every aspiration to elevate the world to a higher plane. The Spiritual Search Light, differing from the material one in many respects, can penetrate the soul, measure its capacity, the character of its aspirations, and even prognosticate with mathematical certainty its future destiny, through a complete understanding of mathematics and the Mystic Text Book.

III.

What a grand conception is this, that there is a magnificent Search Light that can gently raise the veil that conceals the future, enabling you to read therefrom the lesson of one's life. The astronomer, comprehensive in his knowledge of the universe, has his Search Light—"mathematics"—and he can tell with absolute certainty the pathway of a comet millions of miles in space, and predict the very hour when it will come within range of mortal vision! Prof. Olney H. Richmond, one of the most wonderful men now living, with the aid of his Search Light—the Mystic Text Book, supplemented by mathematics—can tell the very thing you will do at 10 o'clock A. M. one year hence, or ten years hence. This Search Light of his is not mediumship, is not seership or clairvoyance—it is a comprehension of those planetary vibrations that are ultimately interwoven with human destiny, whether in the ever-living present or the remote future.

IV.

There never was a future event foreseen; never in all of God's vast universe a method whereby one can lift the veil of time to come, as you can lift the curtain of a theatre and reveal the trappings of the stage. A wise denizen on the spirit side of life may, with absolute correctness, reveal to you the future, but his knowledge, obtained from the primal source, is simply the result of a perfect understanding of those occult forces that control the destiny of individuals as well as nations, and which are brought within the domain of mathematics. We speak from actual knowledge when we say that the future can be revealed by mathematics, as applied to the occult forces that prevail in the stellar universe. We have seen it demonstrated many times in the Temple of the Magi of this city.

V.

Then, most truly, there is a Search Light—a Search Light which, in the hands of the wise denizens of Spirit-life, can reveal your whole life—every dark spot and blemish thereon, as well as every good deed and unselfish act. When the mathematician, Adams, figured out the existence of a planet that had never been revealed to mortal eyes, he gave a simple hint only of the possibilities of the human mind in dealing with occult forces, with whose manifestation mortals are becoming somewhat familiar. Thus it is that there is comparatively no end to the possibilities of this Search Light which is manifesting itself in this the nineteenth century.

VI.

Spiritualists, turn on this Search Light—this grand and beneficent agent that reveals somewhat of the occult nature of the molecule, as well as the occult vibratory influence that moves the brain and stirs the human soul with emotions. Turn it on to Spiritualism, on to the human character, on to the motives that actuates individuals. We invite its closest scrutiny from man as well as angels. The invidual who says, "Don't turn your Search Light this way, or that way, or the other way, *you may injure our cause!*" has not an adequate conception of human destiny, or a correct estimate of human life. Turn this Search Light on ministers of the gospel, on church members, on government officials, on bank clerks, on the officers of corporations, on Spiritualists, on mediums—on everything! The one who shrinks from it is guilty! The one who turns from its scrutinizing gaze cannot stand its illuminating effect. By all means turn it on the spiritualistic press, and see the thousands of dollars that have been squandered by irresponsible scoundrels who are inwardly demons, but outwardly Angels of Light.

VII.

Spiritualists, let this Search Light be constantly in your mind, and recognize the sublime fact that it is a reality—a divine reality. Beautify your spiritual nature by heroic deeds in defense of the right; by lofty aspirations; by philanthropic purposes; by following the exact lines of truth and honesty, never swerving therefrom. Always live with an invitation on your lips for the divine Search Light to be turned upon you, and, whether you invite it or not, it will survey your soul and reveal every act of your life sometime. The one who fears this Search Light, who fears to have it turned on himself and others, is only trying to put off an event which is sure to occur in the future.

John R. Francis

Col. Ingersoll.

A subscriber writes that Col. Ingersoll's lecture delivered at Kansas City was, in a measure, against Spiritualism. That fact dosen't hurt Spiritualism nor Spiritualists. He does a grand work in exposing the errors of the churches, while his exalted moral sentiments will tend to elevate those who carefully read them.

Constitution and By-laws of the National Association.

As the preparation of this work has involved considerable extra labor, it has been delayed in publication, but it is now safe to assure our friends who have solicited copies of the same, that it will be complete for delivery about the 1st of December, and they will then be sent out as ordered, and to the officers of all societies who apply for the same charters will be issued about that time, in the order of the applications, as registered. Blanks will be furnished to those who have not received them.

ROBERT A. DIMMICK.
Washington, D. C.

Work of the A. P. A.

At the recent election in this city and county the A. P. A. printed and distributed a list of the Roman Catholic candidates on the democratic and republican tickets. Daniel J. Deasy, an Irish Romanist, was on the Republican ticket for County Commissioner, and he alone of the ten candidates on the ticket was defeated. Deasy, a morning paper states, charges his defeat to the "Deputies," or A. P. A., and says that the Republican leaders instigated the "Deputies" to do the work. We can assure Mr. D. that the A. P. A. do the work of their own accord, without instigation by the leaders of any party, and with impartiality towards all parties.

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SATURDAY, DEC. 2 1893

Things to Think Of.

How much is that expression of Paul, as given in Romans 3:28, "A man is justified by faith without the deeds of the law," responsible for the wrong-doing, not only of ecclesiastics, but of laymen? With the records of courts and the reports of penitentiaries, sustained by the United States census, it is positive that churchmen and their sympathizers are really accountable for nearly all the crimes of the nation, while they constitute, in their entirety, less than one-third the whole population. The parent of all other Christian denominations, the Catholics, contribute a majority of the offenders; at the same time this sect is the most rigid in its articles of faith. There must be a reason for this. Is it not because Christians expect immunity from punishment because of belief?

This justification by faith of Paul has its counterpart in the words credited to Jesus: "He that believeth . . shall be saved." The thief on the cross, without a single manly act, but simply for believing, was told: "This day shalt thou be with me in paradise."

The prison reports show that Jews, Agnostics and Spiritualists, and even atheists, all of whom are unbelievers, are models of morality when compared with churchmen. Though in the aggregate a very numerous body, they escape the prisons and the gallows. Church offenders caught in crime declare: "I am a good Catholic, a good Presbyterian," or something of the sort, while no one dreams of escaping punishment because he is an unbeliever.

The so-reputed heretical sects, the Unitarians and the Universalists, have a much smaller percentage proportioned to their numbers, in the penitentiaries, than have the evangelical churches. We insist, and repeat, there must be a reason for this disparity against the orthodox, and we believe it rests on the false dogmas of the fall of man and the atonement, the latter contingent on belief in its efficacy.

No Creed but the Truth.

Rev. M. W. Chunn, a very scholarly gentleman, ministering to the Unitarian church at Luverne, Minn., discoursing on the forward movement in religion, after quoting the criticisms of various orthodox clergymen of prominence, showing numberless fatal errors in the Bible, both inconsistent with itself and natural law, concludes in these words:

"I have simply laid the Bible aside—both the Old and the New Testaments—as a back number. I do not propose to go on thumping and pounding and denouncing the Bible as if, after all, I had a half-hearted belief that it is divinely-inspired, and feared that this half-hearted belief might become a whole-hearted belief if I ever ceased thumping and pounding and denouncing the old book. When the small boy is a little shaky regarding the non-existence of the bugaboos, he whistles to keep up his courage. I sometimes wonder if the Freethinker, who is always thumping and pounding and denouncing the Bible, is not in the same condition of mind as the whistling boy. I propose to go right on with my preaching, as if the belief in an inspired Bible, or Koran, or Veda, had never gained a foothold in the world. A year ago I might have thumped and pounded and denounced the Bible; to-day, I simply ignore the Bible. A year ago I was a Freethinker, just crawling out of the shell of superstition; to-day I am a Freethinker or a progressive Unitarian, who is entirely out of the shell of superstition. I think the latter condition is better than the first. What does the audience think?"

Rev. Mr. Chunn is a young man, a university graduate, learned in not only the classics, but Oriental languages, including Hebrew, Arabic, Assyrian and Sanscrit. He was ordained to the Congregational ministry, but obeying the laws of evolution, he is now a free man, bound to no creed but the truth. We shall hear from him again.

The mite mentioned in the gospel in connection with the widow's contribution to the treasury was a Greek copper coin weighing 18 grains.

Pretty Hot.

While Rev. H. H. Barbour, of the Belden Avenue Baptist Church, this city, was preaching a sermon on Sodom and Gomorrah, and had reached the grand culmination, as reported in the daily *Record* of the 13th inst.:

"Sodom and Gomorrah are being razed to the ground. The crash of falling walls, the smell of brimstone and the roar of the flames are heard in every direction. There is no hope for any living thing inside the cities' walls. The angel is speaking to Lot: "'Flee for your life!'"

Casting his eyes upward, he saw a spark of fire falling from the dome of his own church. Another and another, then, controlling his voice as much as possible, he announced, "The church is on fire!" The house of God was quickly cleared of worshipers, and firemen were pouring water on the blaze, which was soon extinguished with damages estimated at $5,000 to the building.

With such a disastrous result following this fiery discourse should not the clergy be required to somewhat abate their fervor when preaching on Hell, Sodom, Gomorrah, etc., for next time they may set the city, perhaps the world on fire?

The priests have a wonderful influence over the malignant spirits who seem at times to run this earth.

Rank Heresy.

President Washburn, of Roberts College, Constantinople, a Christian institution, devoted to educating the young for missionary work, has made himself liable to the charge of heresy, by saying that "many missionaries do not deserve their title, and their work is worthless." He continues:

"It is often better missionary work to import a plow than tracts; to help a fisherman mend his net than read a chapter on the sin of worshiping idols; far better to help a heathen dig a well than to sit idly by and read the ten commandments; far better to read and study the Koran than to always read the Bible, if the missionary is in the land of Mahomet." He added: "A missionary can gain more converts by practising a good life, than by preaching."

The last proposition is evidently a difficult one, for it is easier to tell others how to live rightly, than always to do right in the midst of temptation.

As Others See Us.

The Russian Prince Wolskonsky, of St. Petersburg, who made a brief address at Memorial Art Palace during the last days of the exposition, took off American ways thusly:

"People advertise and carry their denomination about with them like a ticket they present at every turnstile. If they continue in this way I shall not be astonished to see them print their denomination on their cards—the club in one corner, the church in the other. They seem to think that the fact of a man belonging to a church establishes his moral value. The church becomes an end in itself, instead of being a gate which leads us to that humanity to which we all belong. It becomes a principle of division, instead of being the strongest promoter of sociability. It becomes a screen which keeps man apart from man, instead of being a bond to bring them together.

A Frank Confession.

The Michigan State Sunday-school Convention, lately in session at Bay City, wrestled with the following question:

"Why is it that we possess so little spiritual power?"

The answer, after earnest discussion, was formulated in these words:

"Because of our worldly alliances. We use money which is not our own. Our practices will not bear inspection. Our lives are not pure, holy and blameless before men."

These are just the points we have been making for years against the church and its members. It is a pleasure to find that one large body of the faithful has reached the same conclusion with us. We hope they will now reform their lives, and we wish all who have been trusting in "faith" for salvation may see their error and hereafter practice what they preach.

A False Position.

"It is impossible to believe and honor God while we receive honor from men."

We find the above startling lines in a religious paper, in which the writer was laboring to bring the world to salvation. The position taken is that God's requirements are inconsistent with one's duty to his fellows, therefore, instead of gaining mortal honors he should incur human displeasure so as to gain heavenly reward. Spiritualists hold, on the contrary, that he serves God best who serves humanity most. They have no sympathy with trying to gain eternal favors by crucifying the flesh, or in degrading man to elevate a god.

Cheap Salvation.

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God."—John 4:2.

Good works, orderly lives, personal sacrifices for the good of others, don't count for anything in the Christian plan of salvation; but belief is everything. Spiritualists, agnostics, everybody, reverse this Christian rule if you would enjoy this life, and escape suffering in the next.

Objects to Christians.

Somebody in a Philadelphia periodical edited by a clergyman of the orthodox faith, advertises for several domestics, male and female, the latter to care for children, and concludes: "No Christian need apply." It would be interesting to know the experience of that advertiser who has become disgusted with Christian service, and has turned to "the beggarly elements of the world" for faithful labor.

False Creeds Lead to Corruption.

Can any one explain, other than on the theory of false creeds, why it is that next to the ignorant and debased negro, clergymen are the most guilty of revolting sexual crimes? Nearly every daily paper has a loathsome account of the misdeeds of some intermediate between God and man, who, plying the trade of saving souls, has overstepped the bounds of moral duty. The latest case coming under our attention is that of Rev. W. W. Totheroh, of the Hyde Park Presbyterian Church, this city, who was lately deposed from the ministry and suspended from church privileges, "until he shall give satisfactory evidence of sincere repentance," a period always near at hand with such offenders, the sorrow being that his lecherous conduct was discovered.

If these crimes against chastity were limited to Protestants, there might still remain hope in the Christian system; but Catholics, notwithstanding their arbitrary power over communicants, are as frequently exposed for moral dereliction as are the clergy of rival sects.

THE PROGRESSIVE THINKER takes no pleasure in referring, even indirectly, to these disgusting departures from manly virtue. It would that all persons were just and true to themselves and the moral law; but it is firm in the conviction that the vicious system of belief without works is almost wholly responsible for these great wrongs; so as a faithful exponent of the truth it directs attention to the subject, and invites its readers to make observations in the same direction.

An Infidel Church.

A peculiar case in ecclesiastical practice has just occurred at Monmouth, Ill. The Rev. J. G. Stewart, of the United Presbyterian Church, has been tried and suspended by the presbytery for disorderly conduct. For the past three years Mr. Stewart has been engaged in evangelistic work and is credited with being eminently successful in gaining converts and instrumental in healing the sick. He maintains that the age of miracles is not past, and that there are living witnesses who testify that they have been both physically and spiritually benefited through his ministrations.

The fact seems to be that he is what Spiritualists know as a "healing medium"—hence he is able in some degree to fulfill the word of Jesus when he spoke of the signs that should in coming time follow those that truly believed in him.

But, sad to say, the authorities of the church of so-called Christians have so far apostatized from the living faith and fallen from grace that they are ready to suspend, excommunicate, and ecclesiastically crucify the disciple who, by the "signs that follow" him, proves his just claim to be a true follower of Jesus, the great healer of Nazareth.

This incident unmistakably proves that the church of to-day is a fallen church. While ever ready to brand as "infidels" those that discard the dogmas of orthodoxy, the church to-day, in all its branches, is infidel to the plain, express teachings of the great teacher whom it professes to follow.

Jesus declared that, as one of the signs of true discipleship, those that believed in him should "heal," and do other wonderful things; but the church to-day brands those who fulfill his words as "disorderly," etc., and suspends them from the ministry!

Yes, plainly, the church is to-day a fallen church—an infidel church.

A Popish Scheme.

A London telegram says: "The report is confirmed that the vatican" (that is to say, the Pope and his ecclesiastical cabinet of Jesuits, cardinals, etc.) "has instructed Archbishop Satolli to influence the Catholic Members of Congress in Washington, in favor of America sending a diplomatic representative to the vatican."

While our President and Congress are considering the project of "sending a diplomatic representative to the vatican," we suggest that they also consider the advisability of sending representatives to the headquarters of Mohammedanism, Buddhism, etc. We suggest that the Church of England also influence Members of Congress in Washington in favor of America sending a diplomatic representative to Canterbury. And let all the other churches—big and little—in foreign countries follow suit! Why not?

We hope this impudent Jesuitic scheme of popery will be incontinently squelched. It is a scheme to gain government recognition and eclat for the Romish Church.

It is a scheme of the oily Jesuits for the aggrandizement of the church. There is no need nor occasion for sending a diplomatic representative to the vatican. The vatican is simply the headquarters of the Romish hierarchy; it is not the seat of government of a nation, but only of an ecclesiastical hierarchy which, whatever its pretenses, is and ever has been the enemy of all governments except those subservient to Romish dictation.

The Pope and his satellites are to-day the deepest and darkest designing enemies of our country's free, non-Romish institutions. In every sly, underhanded, treacherous way they are plotting and scheming the downfall of our free secular schools and reaching out to grasp everything on which the church can lay her hands.

The aim of Rome is to Romanize or ruin.

FLORIDA CAMP.

Those wishing to form a camp in Florida, either for permanent residence or winter visit, will confer a favor by writing Geo. W. Carpender, M. D., at 125 So. Clark street, Chicago, Ill.

Roman colonial coins bore a number of banners corresponding to the number of the legion whose veterans had occupied the country.

Harmony the Essence of Growth.

As we examine the vegetable kingdom we may perceive that all parts of plants and trees are in harmony. The roots draw to themselves nutriment out of the solidity of the earth. The sap passes up into the stalk, the leaves form shelters for the unfolding flowers and fruits. Cell is added to cell on all planes. Each method of action does not interfere with any other operation, but carries forward to completion in the unity of perfection. Growth and unfolding are the result of this harmony.

In the mineral world, all the ceaseless motions by which the globe is ripened and perfected are the result of harmonious action between the forces of nature. The endless flow of the rivers, from the mountain to the sea; the rising and ebbing of the tides; the falling rains; the rotation of the seasons; the winds, the waters, the fire and the sunshine, all act in harmony. The result is the crystallization and maturing of the metals, rocks and earths, for special use by vegetables, animals and man. All these are parts of the great harmony of the planet, in which is no note of discord. On the animal plane, harmony always brings the best development. Domestic animals that are treated with the kindness that is the natural outcome of harmony, always develop more evenly, and unfold more perfectly than when they are constantly in the discord that breeds cruelty and fear. Whatever is true of the physical plane is true also of man also on that plane as an animal. All the processes of growth and unfolding are better developed by a home of kindness and mutual forbearance.

But when we come to the spiritual side of man's nature, how much depends upon the kind, encouraging word, to dawning perception of the invisible. We can have no better illustration than the building of the White City. There never was a mutual planning of fellow-architects which was so harmonious as this in all respects. Out of this unity and harmony came realized visions of beauty and magnificence never before conceived nor equaled in all the broad earth.

Harmony in music means that each instrument shall start from a certain keynote. If the individual key is too high, the player lowers it; if it is too low, he raises it. This is a type of all true harmony. In all differences of opinion each concedes a little, and all are willing to put aside the objectionable feature.

There has been a disagreement about the reality of life. All disputes are about the trifling points of illusion and unreality. In the valley of the river Jordan it is recorded that thousands were slain because they said "sibboleth" instead of "shibboleth." Why should I insist that my neighbor should come to my standard of perception, thought or expression, while I will not come to his, and am not even willing to meet him half way? Why is it people are so fond of compelling, or trying to compel, their friends or neighbors to believe as they do, having no nobler motive than the gaining of an insignificant concession of belief? If we, each and every one, could only train ourselves to concede to others the same liberty of thought and expression thereof that we demand for ourselves, how many quarrels we should avoid in our efforts to prove something which we have no earthly means of proving, and which it would be no earthly use to demonstrate, if we had the power.

All organization is the manifestation of harmony. In Holland, where thousands of acres of land have been wrested from the grasp of the sea, suppose a single man had, unaided, attempted the work: life itself could not have been long enough to have hardly begun it, to say nothing of the finishing, but a nation harmoniously united, and the work has been accomplished within a generation.

No one man could have built the White City. But the harmonious action of the city, State and nation made the outpouring of money and means a perfect flood. The overwhelming harmony resulting has left an unsurpassable record in the peaceful events never before reached by any nation. Harmony is growth, is power, is manifested Omnipotence.

Spiritualists, Remember.

Remember, Spiritualists, your religious neighbors, and especially your ministers, on Christmas. If you cannot make them a present of THE PROGRESSIVE THINKER for one year or for three months, you can surely set ten of them to thinking by sending them each a copy of the Christmas number. They have been trying to teach the world "Christ and him crucified;" now turn missionary, and give them a lesson. Sow the seed and watch the result. This number of THE PROGRESSIVE THINKER will be particularly valuable. The articles in regard to Jesus will be worth the price of a year's subscription. Two cents per copy. One cent per copy where ten or more copies are ordered. They will be mailed to any address you may order, thus saving you postage. One thousand copies will be sent to one address for $7.50. If you send names and postoffice addresses with your orders, be sure and write them in full on only one side of the paper, so that they can be cut out and pasted on the wrappers.

No representation of the face of a man was ever stamped on a coin until after the death of Alexander the Great, who was regarded as a divinity.

The first deposit of gold in the United States Mint was made by Moses Brown, a Boston merchant. It was composed of gold bars valued at $2,276.22.

Necessity and Power of Spirituality.

"Truth, eternal truth, which all free souls accept and love, is to-day the object of tireless research, not only for its own sake, but for the practical purpose of bettering the condition of man's estate."—*Freethinker's Magazine.*

"The truth shall make you free."—*New Testament.*

"The first duty of men who have to die is to learn how to live, so as to leave the world, or something in it, a little better than they have found it. Our future life must be the natural outcome of this; the root of the whole matter is in this life."—*Gerald Massey.*

"It is only through the clear atmosphere of spirituality that you can mount up to the regions of peace and harmony." Prof. C. N. Chachravarti, of India, at the Parliament of Religions.

One with, and inseparable from, the overestimate of the worship and service due to God, or the gods, has been the neglect of the service due to humanity. So limited and imperfect has been man's conception of Deity and his correspondingly imperfect worship, that some very intellectual men and great thinkers say that all religions originated in a distorted imagination. The more spiritual thinkers say that religion is an element inherent in man's nature, the connecting link between Father God and child man, exemplified in the filial tie between parents and children.

In the religious code of Israel they were commanded to love the Lord, their God, with all their heart, soul and might; but when a more spiritual teacher came he gave an additional commandment, which bound them to love also their neighbor as themselves. These two he called the first and second commandments: see Deut. 6, 5, and Matt. 22, 35-40.

To speak of a religion as false does not always state the case fairly. Man, as a religious being, may feel after God very truly and sincerely—indeed, some clergymen believe what they preach—but in their attempt to serve God they do some very foolish, not to say very wicked, things. This is true of Christians in their shameful neglect or disobedience of the second commandment, and is the result of imperfection, although we are apt to call it positive wickedness; and it is that when it comes from his undeveloped and unspiritual nature and results in the destruction of the life and liberties of his fellowmen.

The history of the individual is in many respects the history of the race. The child remains for some time in a semi-conscious condition, instinctively drawing its sustenance from its mother; then there must be a certain amount of physical strength attained before the intellect can develop; and lastly, in the order of nature, the moral and spiritual attributes unfolded. He is then, if nature has not been restricted, a fully-developed individual, and is, perhaps, a law unto himself, because he loves truth, justice, reciprocity and his fellowman. He is a freeman because he obeys, and does not violate law; and therefore fears no consequences. Looking along this line retrospectively and prospectively, we see the young race in every stage of development from semi-conscious infancy to maturity. History opens with man fully developed physically; then might was right. Subsequently intellect was developed, and the world became full of invention, literature, science, art, books, pictures, commercial enterprise and everything that shows man to be intellectually great.

But as the individual required the unfoldment of the inner soul-life to complete his character and make him not only a law-abiding citizen, but himself the embodiment of truth, love and justice, so it is with community; until the same spiritual leaven permeates every part of society, from the most insignificant individual to the most highly advanced, there can be no real harmony, peace or safety to life or property; because, in the first place, it is the law of human progress that the divine side of man's nature should be so unfolded, and that is what he is here for. In the next place, it is absolutely impossible for man to be happy, in this or any other world, without complying with the law of his being; and that means: drawing around him all the comforts that generous nature has provided in a world full of all that the physical organism requires, and governing himself by the law of the spirit, which is love, truth, purity, justice and reciprocity.

When this state of things prevails, the spirit will dictate to the intellect the unselfish method of transacting all worldly business for the good of all, without in the least restricting the energetic development of the rich resources of nature for man's use.

You ask: Can this ideal be realized? A thousand voices answer: Yes! We have learned this lesson ourselves and we will, each in his and her place, work in obedience to the spiritual law within us. Our motto is love, truth and justice; "to do good is our religion." We will enlist in our army everyone who is willing to work for the good of humanity, and will never disband untill we have conquered every evil that afflicts this fair world and made it the happy home of a pure race.

"This world is full of beauty, as other worlds above,
And, if we did our duty, it might be full of love."

Spiritual Consultation.

The guides of Mrs. Cora L. V. Richmond have consented to resume the consultations through her instrumentality, on spiritual topics and mediumship, Wednesdays from 1:30 to 5 P. M., at 40 Loomis street.

DR. A. B. DOBSON.

His permanent address is San Jose, Cal., and not Los Angeles, as given in one of his testimonials—a mistake of the printer. Bear this in mind when writing him. The misdirected letters will finally reach him, though the delay will be annoying.

Lyman C. Howe.

Dr. Spinney proposes a testimonial to Lyman C. Howe. We hope every Spiritualist will respond. The Doctor has something to say about it in another column.



THE SEARCH LIGHT.

The Spiritual Search-Light that None Can Escape.

I.

Nearly everybody has read about the wonderful Search Light at the World's Fair. It was a magnificent wonder. According to the *Inter Ocean*, a big mirror is mounted at one end of the big drum, the outer end of which is furnished with a door consisting of a metal rim, in which are fixed a number of plate-glass strips five-sixteenths of an inch thick by six inches wide. Inside this drum and sliding upon ways arranged on the bottom is placed the electric lamp, the source of the light which is reflected by the mirrors. It is entirely automatic in its action, is six feet high, and weighs about 400 pounds. The maximum current at which this lamp operates is 200 amperes, and at this current the lamp has a luminous intensity of about 90,000 to 100,000 candles, the reflected beam a total luminous intensity which the eye cannot appreciate. In looking at the side of the beam the spectator only distinguishes a stream of light of comparatively low intensity, but in looking at the beam directly its brilliancy is fully seen, and the effect is absolutely blinding.

WROTE WORDS UPON THE CLOUDS.

Before the projector was sent to the World's Fair a public test was made at Middletown, Conn. From the roof of the works the great white beam of light shot forth into the obscurity of the night, and slowly swept the countryside for miles around, bringing every object upon which it was directed into brilliant and distinct relief. It illuminated the roofs of distant villages and scared the inhabitants, and lighted up the sign-boards miles away, so that they could easily be read by means of a glass. The projector was turned upward toward the sky, and the beam, like a supernatural divine finger, wrote words upon the clouds—messages of light to the starry populations. It was a majestic manifestation of man's invasion of the realms of Phoebus.

READING NEWSPAPER, LAMP TEN MILES AWAY.

How far the powerful beam of light of this instrument can be seen is difficult to state. The Search Light set up by the General Electric Company on Mount Washington, in the White Mountains, has a diameter of only thirty inches, and a reflected light from the mirror of about 100,000 candle power, yet the newspaper can be read in its beam ten miles away, and the light can be seen from points one hundred miles away. How much further, then, could this 375,000,000 candle-power light be seen in a clear atmosphere, free from moisture, if the projector could be mounted on an eminence sufficiently high to clear all surrounding obstacles?

II.

Yes, indeed, this is a magnificent Search Light, revealing the sublime ingenuity of inventive man, and capable of illuminating many dark places. Directed on a dismal, pestilential alley, it would so illuminate it that thieves and wrongdoers would shrink back into their holes, and vermin be surprised in their depredations, while midnight marauders ten miles away would think it was a torchlight in the hands of some angel watching them in their wrongdoing. Even a Christian at his devotions might think it the harbinger of the judgment day, "when all shall appear before the throne of God." Though this Search Light was brought into existence through the inventive ingenuity of mortal man, it teaches a grand, beautiful and impressive lesson—a lesson scintillating with divine wisdom, and which directs the mind to that Spiritual Search Light which can penetrate one's pathway of life, reveal its crimes, its hidden mysteries, and its ways that are dark and pestilential. It can, too, bring to light every good deed, every philanthropic impulse, and every aspiration to elevate the world to a higher plane. The Spiritual Search Light, differing from the material one in many respects, can penetrate the soul, measure its capacity, the character of its aspirations, and even prognosticate with mathematical certainty its future destiny, through a complete understanding of mathematics and the Mystic Text Book.

III.

What a grand conception is this, that there is a magnificent Search Light that can gently raise the veil that conceals the future, enabling you to read therefrom the lesson of one's life. The astronomer, comprehensive in his knowledge of the universe, has his Search Light—"mathematics"—and he can tell with absolute certainty the pathway of a comet millions of miles in space, and predict the very hour when it will come within range of mortal vision! Prof. Olney H. Richmond, one of the most wonderful men now living, with the aid of his Search Light—the Mystic Text Book, supplemented by mathematics—can tell the very thing you will do at 10 o'clock A. M. one year hence, or ten years hence. This Search Light of his is not mediumship, is not seership or clairvoyance—it is a comprehension of those planetary vibrations that are ultimately interwoven with human destiny, whether in the over-living present or the remote future.

IV.

There never was a future event foreseen; never in all of God's vast universe a method whereby one can lift the veil of time to come, as you can lift the curtain of a theatre and reveal the trappings of the stage. A wise denizen on the spirit side of life may, with absolute correctness, reveal to you the future, but his knowledge, obtained from the primal source, is simply the result of a perfect understanding of those occult forces that control the destiny of individuals as well as nations, and which are brought within the domain of mathematics. We speak from actual knowledge when we say that the future can be revealed by mathematics, as applied to the occult forces that prevail in the stellar universe. We have seen it demonstrated many times in the Temple of the Magi of this city.

V.

Then, most truly, there is a Search Light—a Search Light which, in the hands of the wise denizens of Spirit-life, can reveal your whole life—every dark spot and blemish thereon, as well as every good deed and unselfish act. When the mathematician, Adams, *figured* out the existence of a planet that had never been revealed to mortal eyes, he gave a simple hint only of the possibilities of the human mind in dealing with occult forces, with whose manifestation mortals are becoming somewhat familiar. Thus it is that there is comparatively no end to the possibilities of this Search Light which is manifesting itself in this the nineteenth century.

VI.

Spiritualists, turn on this Search Light—this grand and beneficent agent that reveals somewhat of the occult nature of the molecule, as well as the occult vibratory influence that moves the brain and stirs the human soul with emotions. Turn it on to Spiritualism, on to the human character, on to the motives that actuates individuals. We invite its closest scrutiny from man as well as angels. The invidual who says, "Don't turn your Search Light this way, or that way, or the other way, *you may injure our cause!*" has not an adequate conception of human destiny, or a correct estimate of human life. Turn this Search Light on ministers of the gospel, on church members, on government officials, on bank clerks, on the officers of corporations, on Spiritualists, on mediums—on everything! The one who shrinks from it is guilty! The one who turns from its scrutinizing gaze cannot stand its illuminating effect. By all means turn it on the spiritualistic press, and see the thousands of dollars that have been squandered by irresponsible scoundrels who are inwardly demons, but outwardly Angels of Light.

VII.

Spiritualists, let this Search Light be constantly in your mind, and recognize the sublime fact that it is a reality—a divine reality. Beautify your spiritual nature by heroic deeds in defense of the right; by lofty aspirations; by philanthropic purposes; by following the exact lines of truth and honesty, never swerving therefrom. Always live with an invitation on your lips for the divine Search Light to be turned upon you, and, whether you invite it or not, it will survey your soul and reveal every act of your life sometime. The one who fears this Search Light, who fears to have it turned on himself and others, is only trying to put off an event which is sure to occur in the future.

John R. Francis

Col. Ingersoll.

A subscriber writes that Col. Ingersoll's lecture delivered at Kansas City was, in a measure, against Spiritualism. That fact dosen't hurt Spiritualism nor Spiritualists. He does a grand work in exposing the errors of the churches, while his exalted moral sentiments will tend to elevate those who carefully read them.

Constitution and By-laws of the National Association.

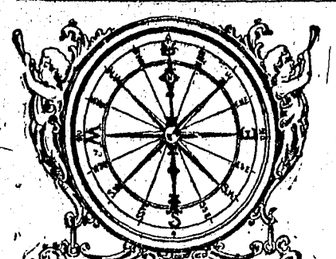
As the preparation of this work has involved considerable extra labor, it has been delayed in publication, but it is now safe to assure our friends who have solicited copies of the same, that it will be complete for delivery about the 1st of December, and they will then be sent out as ordered, and to the officers of all societies who apply for the same charters will be issued about that time, in the order of the applications, as registered. Blanks will be furnished to those who have not received them.

ROBERT A. DIMMICK.

Washington, D. C.

Work of the A. P. A.

At the recent election in this city and county the A. P. A. printed and distributed a list of the Roman Catholic candidates on the democratic and republican tickets. Daniel J. Deasy, an Irish Romanist, was on the Republican ticket for County Commissioner, and he alone of the ten candidates on the ticket was defeated. Deasy, a morning paper states, charges his defeat to the "Deputies," or A. P. A., and says that the Republican leaders instigated the "Deputies" to do the work. We can assure Mr. D. that the A. P. A. do the work of their own accord, without instigation by the leaders of any party, and with impartiality towards all parties.



☞ Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

S. M. Bumstead writes that the christening or dedicating to the spiritual cause of Myron Joel Bumstead, the infant son of M. C. and Anna Bumstead, took place in the society of the Spiritual Union, October 1, the Rev. E. W. Sprague, of Jamestown, N. Y., officiating.

Mrs. Clara Watson, inspirational speaker, will answer calls for funerals; is also authorized to officiate on marriage occasions. Permanent address 643 E. Second street, Jamestown, N. Y.

Julia Stillman writes from Andover, Ohio: "We have had the pleasure of having Mrs. A. E. Sheets, of Grand Ledge, Mich., with us, who gave us six lectures during the first three weeks of November. She is one of the best of speakers; we recommend her to any society wishing an inspirational speaker. Mrs. Sheets has won the admiration and praise of the people in this vicinity. She returned to her home at Grand Ledge, November 20, where she has engagements to fill."

Frank N. Foster, the spirit photographer, will be at 340 Shawmut Ave., Boston, Mass., until further notice. Address mail orders to 2705 Fourth Ave. S., Minneapolis, Minn.

Report comes that two attempts have recently been made to burn the church building of the Good Shepherd Catholic congregation, in Toledo, Ohio; and the supporters of the church allege that it is the work of the A. P. A. Ten chances to one it is the work of Romanists themselves, done with the object of creating sympathy for themselves and casting suspicion upon the A. P. A.

Orrin Woodbury writes that in District No. 5, Russell's Mills, West Farmington, they have had a "revival of religion" in which many claim to have been "converted;" they have a Sunday-school, a Christian Endeavor Society, and prayer meeting twice a week. Methodists, Free Will Baptists, Congregationalists and Adventists all hold meetings and advocate their doctrine. He has been a member of the Bible class, and all were invited to explain or enquire. He told them that Jesus and his disciples lived in common, and the early churches were formed on that principle, very like the Bellamy idea in "Looking Backward;" also that Jesus taught that his disciples should heal as he himself had healed, and that was to be an evidence of their Christian discipleship, a proof that they were his true followers, etc. Recently he announced a lecture to be held in the same schoolhouse, subject: "Immortality; Positive Proof of Life Beyond the Grave." Though they were given to quoting the golden rule, he found himself locked out. But nearly forty people went in through a window, including an old lady of eighty years, whose indignation made her spry as a girl. Others would not enter through the window, but went away indignant. Such occurrences do good—by reflex action.

J. W. Fletcher lectures and gives tests every Sunday at 3 and 8 P. M., at Fifth Avenue Hall, 27 W. 42nd street, between Fifth and Sixth avenue, New York.

L. Peterson writes: "Mrs. C. Cornelius, trance and test medium, during her short visit to this city, Portland, Oregon, was the means of leading several on the right road in search of true spiritual food, never yet so satisfactorily taught by any creed handed down from the superstitious past. It has proven a particularly gratifying visit for this medium, as some of her own relatives were led to obey the divine injunction: 'Seek and ye shall find; knock, and it shall be opened unto you,' and they are now seeking the light through private circles. She has now returned to Seattle, Washington, where she is actively at work, trying to lift humanity unto a higher plane of thought and action, and where she will stay until she leaves for a visit to the midwinter fair at San Francisco."

Hon. A. Gaston writes: "It was by mere accident that I went to Florida last winter. I had never been South before. I was so charmed with the climate and its beneficial results that I was faith in its being a good work and in its drawn into assisting the association in organizing and starting. I have great success if properly handled. The parties agreeing to build a hotel at De Leon having failed, it became necessary to select another location. At the earnest solicitation of colleagues I went down to assist Dr. W. S. Rowley in the selection. We decided that Winter Park was the most practical point for the present, and have so arranged."

Melvin A. Root writes: "The official board of the new Michigan State Spiritual Association held a meeting in Chesaning on Saturday the 18th. Especial preparation was made to hold a grand midwinter rally of Spiritualists in Lansing next February. To further this meeting and other good of our cause, it is desired that every society in the State send to the undersigned the name and postoffice address of its president and secretary quite soon. Also that from every neighborhood in Michigan where there are a few Spiritualists without a society the name of some good worker be sent."

E. J. Bowtell is at present lecturing in Philadelphia, Pa. Invites societies within reach of that city who may desire his services to address him there at 711 Green street.

S. Stanford, of Indianopolis, Ind., writes of a materializing seance by Oran Stevens, at which forms appeared strong and beautiful, walking around the room and conducting sitters into the cabinet. Mrs. Stevens also gave excellent tests. Friends of Mr. and Mrs. Stevens made a surprise visit and gave them some handsome presents.

G. H. Brooks is engaged for December in Bay City, Mich.

J. Bennet Lewis writes of a visit to the Bangs Sisters. To four questions previously written out and folded, unread and unknown to the medium, correct answers were written upon slates—some of these being held by himself alone, in his lap or under his feet. Each answer was in a different handwriting. He also received answers to questions he intended to write but forgot to do so.

Mr. and Mrs. Ben F. Hayden write that the cause is prospering finely at Indianapolis, Ind. G. V. Cordingly attracts large audiences with his tests and answers to questions. Then there is A. W. S. Rothermel, with his peculiar telegraphic phase; F. W. Tabor and Oran Stevens—materializing mediums of wonderful power. Mr. Stevens has recently taken to himself a helpmate who is an excellent public test medium. Her tests given before a crowded house of entire strangers, on the evening of November 19, were truly remarkable, names in full being given, and every test she gave was fully recognized and publicly acknowledged by those for whom they were intended.

Mediums who possess strong physical phases, that are sufficiently developed and of convincing worth, will do well to correspond with J. N. Richardson, Delphos, Kan. Said phases are needed for camp service in 1894.

A series of meetings for the dissemination of the philosophy of Spiritualism, with tests and proof of spirit return, by the popular and well-known platform test medium, Florence Rich White, formerly of Boston, will be held at Spencer Hall, 114 W. 14th street, this city, beginning Friday evening, November 24. Theodore F. Price, the earnest and eloquent inspirational speaker, will deliver a discourse on the "Spiritual Philosophy," preceding the tests by Mrs. White, on each occasion. As the standing and reputation of those conducting the meetings are well established, and as the hall is centrally located, a large attendance can be predicted.

H. G. Hogendobler, secretary of Meridian Truth Seekers' Association of Villa Ridge, Ill., writes of the work at that place, of which an account was given by G. H. Brooks in our last week's issue. Since Mr. Brooks left, the society has torn down the temple, and is making preparations to build one that will be more commodious and comfortable through the winter months. Great credit is given Mr. Brooks for his earnest and effectual work at different times.

The Dubuque *Daily Telegraph* of November 6, says: "Mr. and Mrs. Perkins, the famous spiritualistic mediums who recently arrived in Dubuque from the Pacific Coast, lectured and gave tests to a large audience at Unity Hall under the auspices of the United Spiritualists' Society. Every available seat in the house was occupied. Both Mr. and Mrs. Perkins lectured and gave tests, greatly to the delight and amazement of the audience."

Dr. and Mrs. S. N. Aspinwall, materializing mediums, go to Hudson and River Falls, Wis., for a short engagement.

The Dayton, Ohio, *Evening Herald*, of November 6, says: "Mr. Oscar A. Edgerly lectured at Knights of Honor hall last evening, taking for his subject 'Heresy and Heretics.' The subject was handled in a most masterly manner, and was a surprise to those present, who have heard the subject described by other eminent men. Mr. Edgerly's controls are of the highest order of intelligence, and as it was demonstrated last evening, are able to lecture intelligently on any subject. It is not egotistical to say that the best minds in the city may be highly entertained and instructed if they will attend his course of lectures during the month."

Dr. H. T. Stanley is now at Nashville, Tenn.

Mr. F. A. Wiggin, lecturer and platform test medium, is at present speaking to large audiences in Salem, Mass. His time is all engaged in New England during December and January, and in February, 1894, he is to speak for the Spiritual Association of St. Louis. During the month of February he would like to make week-evening engagements to lecture and give tests anywhere within a hundred miles of St. Louis. Address 66 Essex St., Salem, Mass.

W. J. Colville will give his closing lectures at 77 Thirty-first street, Thursday and Friday, at 10:30 A. M. Subjects: November 30, "The Planetary Chain; or the Birth and Death of Worlds; and How the Heavens Repeat Themselves in Man." December 1, "A Practical Application of Theosophical Teachings to the Immediate Requirements of this Present Life."

Bishop A. Beals, after filling a successful engagement at Stockton, Cal., returns to San Jose, where he will lecture during the Sundays of December. He can be addressed there for engagements during January, February and March. Mr. Beals has found California a most excellent field for work.

Mrs. M. E. Dobson, of San Jose, Cal., feels impelled to appeal to all Spiritualists and Liberals who may feel able, to donate a sum toward building a home for the poor unfortunate cripples among our ranks who are unable to support themselves; also the homeless, worthy elderly people of our cause. She is not able to do this worthy and laudable work alone; but is willing, she says, to donate one dollar apiece for one hundred of those not able to add their mite toward this home.

Mrs. M. E. Dobson writes: "My husband, Dr. A. B. Dobson, has taken THE PROGRESSIVE THINKER ever since its first issue. We prize it very highly—could not keep house very well without it. I never let a paper go to waste, but hand them out among my friends."

Mrs. B. G. Hoig, secretary, writes that the executive board of the Devil's Lake, Pleasant Grove Camp, Mich., met November 14 to discuss ways and means and lay plans to make the next year, if possible, more successful in work and pleasure than ever. All mediums and speakers interested are requested to correspond with Dr. P. J. Curtis, 211 Park Ave. N., Jackson, Mich.

Thy friend has a friend and thy friend's friend a friend. Let thy words be few. [Talmud.

MISSION WORK.

It Is Among Dark Spirits.

EXPRESSLY PREPARED BY DR. JOSEPH BEALS.

I would ask the the orthodox readers of THE PROGRESSIVE THINKER, provided there are any such, who profess to believe that there is no progression after the change called death: What they make of the passage in 1st Peter, 3d chapter, when it speaks of Jesus after his crucifixion and before his resurrection, going and preaching to the spirits in prison, that sinned in the days of Noah. Do they believe that he did do this? If so, what could have been his object? Was it to make their torments all the more unendurable? Oh, no! this would not accord with his life-work during the three years that he went about with his disciples doing good. But it was to help them to rise from their low degraded condition into a higher and happier one. It seems to me that no one with much intelligence, who accepts the Bible in its entirety, could read this and reason upon it closely and candidly, and ever again think there was no progression beyond the grave. I was reminded of this by reading in THE PROGRESSIVE THINKER the article, "Grand Mission Work Among Dark Spirits." Some twenty-five or thirty years ago a Mr. Stevens came to Greenfield, Mass., and opened the hotel called the Mansion House. My office has been in the Mansion House block since 1850, and consequently I became well acquainted with these parties. The family of Mr. Stevens, who came with him, consisted of a wife, one daughter, and two sons, George and De Lue. All three of the men drank more or less liquor, and all eventually died with delirium trémens. Living near the hotel was a well-to-do farmer, who had one son and one daughter; Fanny Ames (the daughter's name), was a lovely young lady, who, after a few years' courtship, and against the wishes of her parents, married De Lue Stevens. He was one of the best-hearted young men I knew of, and almost his entire fault was his love for intoxicants.

He often came into my office, and I would talk with him about this habit. He realized fully the pernicious effects, and often left with tears in his eyes, and a promise to do better, but the habit was too strong for him. Mrs. Stevens after a few years passed to Spirit-life, leaving one child, a beautiful girl, who is now some twenty-two years old. Mr. Stevens passed on some two years later. Twenty years ago or more we commenced holding seances in my office for development. A Mrs. Bickford, a partially developed trance medium, was one of the members. Her development went on rapidly, and many spirits came through her, giving their names, and making themselves unmistakably known to us. One evening a Miss Fisk, a maiden lady, who belonged to the same church that I was formerly a member of, came and gave her name, and then began to upbraid us for holding these seances, saying:

"This is all the work of the devil. Spirits cannot come back; they never did, and never will, and if you don't stop this you will all go to hell, every one of you."

I said: "Miss Fisk, you are a spirit now, are you not?"

"Yes, I am."

"Well, you are talking to us, are you not?"

"Yes."

"Well, you are not using your old body, that lies in the grave; you are using the organs of the medium, Mrs. Bickford. What do you think of that?"

She looked at the hands and the dress of the medium, and exclaimed:

"I don't know nothing at all about it," and immediately left. Something like a year after, she came several times, and was profuse in her thanks for the great good it did her in coming to our circle that evening.

Mrs. Fanny Stevens came one evening and gave her name in full, and in other ways made herself unmistakably known to us. Most of the circle had known her for years. One of the circle who had not been a member long, said:

"Well, Fanny, are you in heaven?"

The reply was: "I don't know whether I am in heaven or not. I am living in a very beautiful place, and surrounded with flowers, and almost everything to make one happy, and I should be perfectly happy if only De Lue was with me."

"What," says the questioner, "are not you and De Lue living together?"

"Oh, no," was the reply, "you know how De Lue was, and how he passed out. He is in great darkness. I can get so near to him that I can see him, but he cannot see me. Oh, won't you pray for him, and try to help him?"

We promised her we would, and asked our guides to assist him if possible. In a few weeks Mr. Stevens came again and reported progress, saying the darkness was not quite as dense around him and he began to see a little glimmer of light in the distance. Thanking us for what we had done and urging us not to relax our efforts, she left, and the next one to control was De Lue Stevens; his first remark was: "I want a glass of rum."

"Why," I said, "You would not drink a glass of rum through the lips of this medium, would you?"

"Yes, by —— I would, and I want it now."

I replied: "You cannot have it."

"Well," he said, "things have come to a d—d pretty pass. This is the first time I ever came into this house that I could not have all the rum I wanted;" and he went off swearing. Fanny came occasionally and reported progress. One evening she came with a smile, and said: "I got so near De Lue to-day that he saw me. And now, if everything goes on well, it won't be a great while before we shall be living together again."

Some weeks later she came, and her face was wreathed in smiles, and she exclaimed: "Oh, De Lue visited me in my beautiful home to-day. He could not stay only a minute or two, but he was there, and now it won't be long before he can stay with me all the time." With many thanks she left. The next one to come was Le Suc. He was profuse in his thanks for what the circle had done for him. One of the circle, much to my disgust, said: "Don't you want a glass of rum, De Lue?" The reply was: "A glass of rum? No! Why, I have been to see Fanny in her beautiful home to-day. I could only stay a moment, but it won't be a great while now before we shall be living together again; and do you think I would take a glass of rum, which would put me back into the dense darkness! No! thank God, I can come into the house now and not want a glass of rum."

A few months later they both came again, one after the other, saying that they were living together in the beautiful home, and they were profuse in their thanks for what our little circle had done for them.

Quite a good many other dark spirits were brought to our circle by their friends, and we talked with them, encouraging them to look higher and giving them the best advice we could, and when they had progressed a little out of their darkness they immediately became missionary spirits and brought others to our circle for the same kind of help.

Oh! that there were more such circles and more mediums who were willing darkened spirits shall manifest through them.

JOSEPH BEALS.

Greenfield, Mass., Nov., 1893.

THE COMFORTERS.

I sat, one day, in a darkened room,
With heart and mind in the deepest gloom,
For my fair young boy, my joy, my pride,
In the springtime of youth had sickened and died.
In the years that are passed, I had laid to rest
My first born son—a babe at the breast—
And I thought, as I sank 'neath that bitter blow,
That a deeper sorrow I never could know.
But the years passed on and this other dear boy
Came to lighten our sorrow, and fill us with joy.
With what pride we watched his young life unfold
From the tender babe, to the lad, bright and bold,
And as he grew older, more dear seemed to be
This boy, to his parents and his sisters three.
But that blighting frost which we call death,
Came and withered our bud with its chilling breath.
And the grief that then filled us with deep despair
Could not be lightened, not even by prayer.
Not though kind Christians bent low to say,
"The Lord gave—the Lord takes away."
I cried to the Christian and priest in my pain;
"Oh, where is my boy?" But I cried in vain;
For they pointed above, with reverent eye,
And whispered of "faith," and the "Sweet bye and bye,"
Of the "Blood of the Lamb," and the "cross" we must bear
If we'd meet our loved ones in mansions so fair.
"Have faith!" they cried, "and when death sets you free,
Then you'll find your loved one safely waiting for thee."
So life's pathway stretched out in impenetrable gloom,
With its one ray of light at the door of the tomb.
Small comfort was this, and I cried in my heart,
As I sat all alone, on that desolate day,
Trying to teach my sad heart to pray.
I could only cry out, in the depth of my grief,
For a glimpse of my boy, no matter how brief,
For a kiss—a hand clasp—the sound of his voice,
Oh! then, indeed, would my sad heart rejoice.
All at once a sweet voice murmured low in my ear:
"Take comfort, dear mamma, your boy is right here.
The heaven they told you was so far above
Lies all about you, for God is all love.
When you called for me, mamma, you called not in vain,
For the mission of spirits is to soothe away pain.
God will not take your boy to some far away place,
Where he never could hear you, or see your dear face.
Oh! no, mamma dear, each day I can come
And mingle again with the loved ones at home.
Perhaps you won't see me, but then, mamma dear,
You'll feel your boy's presence, you know he is near."
Upon my wet cheek soft lips pressed a kiss,
And my sorrow was changed into rapturous bliss.
The darkness was lightened to sunshine so bright;
The cross seemed easy—the burden grew light.
'Tis knowledge, not faith, that mourners need,
As the wheat, not the chaff, must the hungry feed.
Now often I go to that once darkened room,
But the sunlight of Truth has dispelled all the gloom.
And I seat myself in my old arm-chair
And close my heart to all earthly care.
Then a holy peace steals into my soul
And visions of beauty before me unroll.
Soon bright spirit forms draw very near,
My sister, my boys and others so dear,
And with words of comfort and counsel so true,
My burdens they lighten, my strength they renew.
Oh, sorrowing ones, all over the land,
Throw open your hearts to the bright spirit band.
From the ones you call dead let them loving words bring.
To rob death of its victory—the grave of its sting.

CLARA E. PETERSON.

Passed to Spirit-Life.

Mrs. G. W. Sherwood, of Duluth, Minn., passed to Spirit-life November 6, after a short illness. She was a good, true Spiritualist, and the last few years of her life were devoted to our cause. She knew she was going to pass out, and seemed glad to go to meet those who had gone before. She telegraphed me to come and be with her. She said to me: "I am not afraid to go. I am glad to go to be with those I love." And her death was the most beautiful and sweet I ever saw, looking at those that came to take her with a smile. Mrs. A. H. Luther is there, filling a three months' engagement to crowded houses. She officiated, and the address was most beautiful and consoling to the friends. There were many there who had never heard a spiritual service, and they listened most attentively. The city quartette sang at the house, "Angel Footsteps on the Floor;" there was a short address at the grave, after which the Duluth Glee Club, of which Mr. Sherwood is a member, sang "Touch the Harp Gently." The floral offerings were many and most beautiful. What is more beautiful than to pass over with the knowledge of Spiritualism.

JENNIE MOORE.

Significant.

A New York letter to the *Public Ledger* states that the Episcopal Congress while in session there discussed "The Ethics of Doctrinal Subscription," and what is involved in "the doctrine of the sufficiency of the Bible." These topics were discussed by the Rev. Dr. Hodges, of Pittsburg; Dr. Peters, Dr. Walpole and others. Dr. Hodges, in a paper on the first topic, said that doctrines are continually changing. "If Abraham had written out a creed," he added, "Moses would have been a heretic. Growth is the divine intention, and when either Church or State attempt to hinder it they undertake a foolish task. A theological subscription which says a man shall think along certain lines places a premium on intellectual indolence and invites a bigoted or dishonest clergy."

JESUS, THE GREAT CHARACTER OF HISTORY.

Invaluable Facts in Reference to his Notable Personage.



It is a fact that no one will dispute that THE PROGRESSIVE THINKER leads in presenting thoughtful articles for the consideration of the people. It stands to reason that such should be the case. It arises from no particular merit on the part of its editor, but simply from the fact that the paper has attained a very large circulation. Such a paper must necessarily attract to it prominent thinkers. It cannot be otherwise. Leading literary lights, especially those who are traveling around the country, can readily see that it has an extensive circulation, and they realize fully that it is the best medium to reach the public. Taking all these various facts into consideration, it is not strange, then, that a leading mind in our ranks should be attracted towards THE PROGRESSIVE THINKER in order to present some valuable facts to the people, which he has been a very long time in accumulating. The subject is one of paramount interest. It is one that interests the people generally, and the facts that he will present will be invaluable to the student. He will show:

1. That Jesus, if he was born at all, was surely not born on Christmas.

2. He will show that the events said to have happened in connection with his birth and death never occurred.

3. He will show that not one of the "Biblical" prophecies was fulfilled in him.

4. He will show that Christmas was kept as the day of the birth of the Savior thousands of years before Christ.

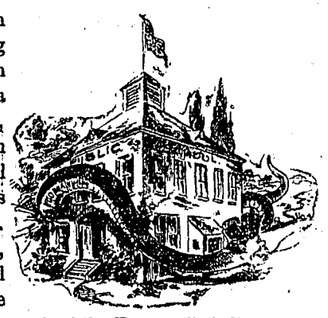
5. He will give an astrological interpretation of Christmas, Christ and the Bible.

This eminent thinker, scholar, and investigator will present all of the above facts in a most attractive style, and they will prove of great utility to every reflective mind.

Now, Spiritualists everywhere, see the rare treat which you will have in one issue of December! The article will prove of great value—in fact, it will be worth twice the price of a yearly subscription to the paper. Do all you can, reader, to get your neighbor interested; now is the time to give THE PROGRESSIVE THINKER another impulse onward and upward. Knowing, as you do, that it is founded on a substantial basis, and never resorts to questionable practices in order to get patronage, we should have at least an order for 20,000 of this paper. It will be furnished at the following rates: Orders of 10 copies and upwards, **One Cent** per copy. Single copy, **Two Cents.** There is no profit whatever for us in this price, nor do we want any. We are able to do this philanthropic work because there is no stock company back of us to swindle the people. No stock company on this earth can compete with THE PROGRESSIVE THINKER in getting out literature that combines cheapness and excellence.

Now, Spiritualists, go to work at once, and call the attention of your neighbor to this production. See that your orthodox minister has the paper containing this article; see to it that every Spiritualist in your neighborhood sends in at least ONE TRIAL subscription. HUSTLE, please, and do it. None of the high-priced magazines will ever publish an article of greater merit. Again we say, hustle, please, and send in an additional subscriber.

THE TRAIL OF THE ROMISH SERPENT IN HISTORY.



We take pleasure in announcing an article of great importance touching the "Trail of the Romish Serpent in History." Facts will be given of a startling nature to the American people, and well-calculated to arouse them from their lethargy. This article will be prepared by one who has made this subject a careful study for many years. A critical thinker, a profound reasoner, and a painstaking student; he is, of all persons, the best qualified to handle this subject. As is well-known, the strength of the Roman Catholic Church to-day lies in the ignorance of the masses as to her true character and history, and if these were universally known, the masses of Catholics themselves would desert the institution as one too horrible and unworthy even for toleration in a semi-civilized age. Just think of it, *sixty millions* of human beings murdered by the Romish Moloch!—enough to depopulate the United States—and yet there are to-day over two hundred millions of devotees of this destroyer of men. This article will show:

1. Catholic persecutions in Austria, Bohemia and Germany.

2. The decree of Charles V., of Spain, for the extermination of the heretics of the Netherlands, and the bloody work of the Duke of Alva in that country.

3. St. Bartholomew's massacre, and who was responsible therefor.

4. The cruel persecutions of the Vaudois.

5. Something about the infernal Spanish Inquisition.

The article, which will appear in December, will be of special interest and of great value to every reflective mind. The author, for business reasons, and out of consideration for the fears of his family, prefers that for a time at least his name will be held from the public.

This number of the paper will be worth one dollar to every reflective mind. In aid of the great work we are doing, and as an encouragement and appreciation, each subscriber should send in one additional subscription. As we are doing a philanthropic work, this number of the paper will be furnished as follows: 2 Cents per copy; ten or *more* copies, One Cent per copy; **$7.50** per thousand to one address. Send in your orders at once.

☞ Copies will be mailed to any address you may send with your order. This will save you postage.

☞ This article will appear in the same number of THE PROGRESSIVE THINKER that the one does in reference to Jesus.

Mrs. Bumstead has opened Lodge hall, on Milwaukee avenue, near the intersection of Western avenue, and very excellent meetings are being held at this place. On last Sunday evening the hall was filled with an intelligent and appreciative audience, and in addition to the regular speakers, Will C. Hodge gave a stirring and practical address which elicited the closest attention and secured the generous applause of his hearers. He was followed by Dr. J. C. Phillips, the noted psychometrist, who gave quite a number of his wonderful readings to perfect strangers, all of which were acknowledged entirely correct. Brothers Hodge and Phillips are both earnest workers, and should be kept busy. The number of young people present was noticeable, and indicates that they also are becoming interested in the gospel of the new dispensation. Mrs. Bumstead deserves great credit for her courage and fidelity to the cause, and the friends in that vicinity may congratulate themselves on having such a meeting in their midst. The hall can be reached with only one car-fare, as transfers are given on Western avenue.

A Witch of the Nineteenth Century

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited widespread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of subscription. Induce your neighbor to send 25 cents for a trial subscription.



THE PSYCHOGRAPH
OR
DIAL PLANCHETTE.

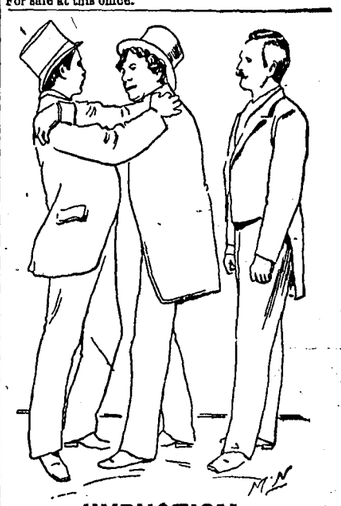
This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) Advance, says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Just what investigators want. Home circles want. Price, by mail, free with full directions for use, $1.00. For sale at this office.



HYPNOTISM;

Its Facts, Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminiscences.

BY CARL SEXTUS. *THE BOOK IS* largely a record of the facts and demonstrations which the author has seen, heard of or presented in his own experiments. The history of the various phases of the science is succinctly presented, and the various theories clearly stated. Many of the experiments described occurred in Chicago. The pictorial illustrations add much to the interest and value of the book, which will be found very interesting to the general reader, as well as helpful and instructive to the student. The work is a handsome volume of 800 pages, bound in cloth. *Price, $2.00.* For sale at the office of THE PROGRESSIVE THINKER.

HOW TO MESMERIZE.

FULL AND COMPREHENSIVE INSTRUCTIONS How to Mesmerize. Ancient and Modern Miracles by Mesmerism. Also Is Spiritualism True? By Prof. J. W. Cadwell. Ancient and modern miracles are explained by mesmerism, and the book will be found highly interesting to every Spiritualist. It is the only work ever published giving full instruction how to mesmerize, and the connection this science has with Spiritualism. It is pronounced by Allen Putnam and others, who have read it, to be one of the most interesting books ever written. Paper, pp. 128 50 cents. For sale at this office.

ROMANISM AND THE REPUBLIC.

A WORK THAT EVERY LOVER OF his country should have at hand for consultation. By Rev. Isaac J. Lansing, M. A. This is a most able work, consisting of a Discussion of the Purposes, Assumptions, Principles and Methods of the Roman Catholic Hierarchy. The work contains 447 pages, and may be considered a mine of valuable information for every patriot in the land. Price $1. For sale at this office.

SOMETHING USEFUL.

OUT OF THE DEPTHS INTO THE Light. By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This little book will be read with intense interest by thousands. It contains Mr. Bowles' interviews with the inhabitants of the Hells of Spirit-life—a dreadful, but apparently true report of the suffering and wrath of the millions who have gone from earth-life with the damning effects of debauchery, unadirected ambition, unsatisfied revenge and lying lives. The book is made up of fifteen chapters. Some of the titles of the chapters are as follows: The Spheres of Insurrectionists and Prostitutes—The Home of Corrupt Politicians—Abode of Spirits who plot to increase sorrow, debauchery, drunkenness, dissension and revenge—The War Department in the Hells of Spirit-life—Unhappy Marriages are promoted by the low spirits in the match-making hell of Spirit-life—The Negro Hell—The Indian Hell—The Mormon Hell—The Hell for Dishonest Spiritualists and mediums—Into the Light. The Redeemed Prince. An Indian Camp-fire—A Negro prayer-meeting in the light. An Adventist looking for the end. The Spiritual Congress. Price, 25 cents.

THE CHILDRENS' PROGRESSIVE Lyceum. A manual, with directions for the organization and management of Sunday schools. By Andrew Jackson Davis. Something indespensible. Price 50 cents.

WHITE MAGIC TAUGHT IN "Three Sevens," a book of 271 pages. It is really a very interesting and suggestive work. Price $1.25.

WAYSIDE JOTTINGS, ESSAYS, Sketches, Poems and Songs; Gathered from the Highways, By-ways and Hedges of Life. By Mattie D. Hull. It is most excellent. Price $1.00.

PSYCHIC PROOFS OF ANOTHER Life. Letters to the Seybert Commission. By Francis J. Lippitt. An illustrated pamphlet. Worth its weight in gold. Price 25 cents.

THE QUESTION SETTLED. A Careful Comparison of Biblical and Modern Spiritualism. By Moses Hull. An invaluable work. Price $1.00.

LIFE OF THOMAS PAINE. IT IS IN- tensely interesting. Price $1.00.



ENGAGED IN ASSISTING DARK SPIRITS TO ADVANCE.

GRAND MISSION WORK.

It Is Among Dark Spirits.

They Reside on the Very Lowest Planes.

Humanitarian Efforts to Redeem Them.

A Work Inaugurated by Noble Souls.

PART FOURTH.

AN AWFUL EXPERIENCE.

A few months since a spirit was brought to us who requested that he be released from the box in which he was enclosed. He was in a state of nervous excitement, and it was some time before we could get him sufficiently calmed down to enable us to convince him that he was not then confined in a box.

After having thrown off the excited condition which he took on at first, we learned something of his past history. He had been a lawyer, residing in New York. Having been ill for some time, his physician recommended a trip to Europe as a means of restoring his health. Accordingly he sailed across the ocean, and landed upon the other side. The needed change and rest seemed for a time to renew his lost strength, and he felt that he was fast improving in health.

But finally he was stricken with that which those about him supposed to be death. The body was placed in a metallic casket preparatory to its transportation across the water to his family. The man had passed into a condition which gave the body all of the outward appearances of death, and while in that state the body had been prepared for shipment. While the man was seemingly dead his spirit had not been released from the body, and he was conscious of everything which took place about him, but was incapable of making the least sign to attract the attention of those present.

Picture to yourself, if you can, the horror of his position. The mind—the man—fully alive to all that was being done about him, but unable to make known his condition through the avenue of any of the senses. He knew when they first pronounced him dead. He understood their conversation, when the question of the disposition of the body was being discussed; and he realized what was taking place when his body was being laid in the casket, and when the lid of the casket was being fastened. Imagine the terrible mental suffering of that man as he lived through those awful hours.

The spirit was at last freed from the body, but not until after the casket had been placed aboard ship and a part of the journey across the water had been accomplished. There was a brief space of time during which the physical functions were restored, and the struggle at that period must have been terrible; but one horrible feature could have been added to increase the intensity of his suffering, and that would have been to have passed through the ordeal of funeral service and burial.

The first excited condition which he displayed was due to the fact of his having taken on the condition immediately preceding the dissolution of the spirit and the body; and for a few moments he fully believed that he was in the casket. He realized my presence, and would call upon me to assist him in getting out of the box in which he believed himself to be confined.

After a time we succeeded in getting him into a state of mind where it was possible to interest him in questions that did not pertain to his own personal experiences. I then began to talk with him regarding the truths of Spiritualism, and explained to him that the life beyond this was so entirely different from that which the majority of mortals had been taught to believe that many made the change called "death" without being aware of it or understanding what change it was that had come to them. I told him, too, that it is possible under certain conditions for those who are in Spirit-life to communicate with those in earth-life; that communication between the two worlds can be carried on in many ways; that through one avenue of communication I had many times conversed with spirits just as intelligibly as we were then talking together. Not realizing his condition at the time and never before having had the experience himself, he was unprepared to admit the possibility of such intercourse. He considered my past experiences interesting, and expressed a determination to investigate irit phenomena on his own account.

I explained to him that, according to the teachings of those who had experienced life in the Spirit-world, "there is no death; what seems so is but change," a mere separation of the immortal spirit of man from the mortal body; that life is taken up by the spirit in the Spirit-world just where it is laid down here; that is, we begin the spirit life at the same point of mental or spiritual development that we had arrived at in mortal life; that opportunity is afforded in Spirit-life to rectify and outwork all the errors of earth-life; in fact, that all must work out their mistakes or they cannot progress, and that we are taught that sooner or later all do progress.

The reasonableness of the philosophy of Spiritualism appealed to him, and he felt that if we were convinced of the truth of that which had been given to us, we could not be afraid to enter Spirit-life. I asked him if he were prepared and willing to make the change, and he replied that he felt he was neither prepared nor willing. There were many things he had done that needed re-arranging, and there was much knowledge of the future life which he hoped to acquire preparatory to making the change. He was unwilling to depart from this life, because there were those dependent upon him whose lives would be seriously affected by his being taken away. There was his mother, who, while she owned the home in which they lived, was dependent upon him, in a measure, for support. There were two sisters who were attending school and a brother whom he was educating. He felt that he could not be content to leave them, even though he had made some provision against such a contingency in the way of life insurance.

When, at last, I informed him that he had indeed left the form; that his terrible experience in the casket had ended in the separation of the spirit from the body, he could not for a time realize that I was telling him the truth. I called his attention to that which I had previously told him in relation to spirits not being unable to understand that they had made the change, owing to the fact that they had been incorrectly taught regarding the condition of the spirit after the birth into spirit life; and by persuading him to note his own appearance and that of those surrounding us, I was enabled to convince him of the truth of my assertion.

At first he could not be reconciled to the change, but after I had reasoned with him a little, and had commended him to the care and teachings of those bright and beneficent intelligences who work in connection with us, he saw the wisdom of a graceful submission to the inevitable, and, thanking us for the assistance given him, he withdrew.

There is but one lesson which I shall endeavor to deduct from the above-mentioned experience, and that is: Be careful that you do not, through ignorance of the truth, place any person in a like position to that occupied by this man, in his awful experience. Have a care that there be no question of the fact that dissolution has really taken place before permitting a body to be laid away in the earth, or otherwise disposed of. E. T. WASHBURN.

(TO BE CONTINUED.)

Florida Camp.

The National Spiritual and Liberal Association, that held its annual meeting at De Leon Springs, Florida, in January and February, 1893, having failed to secure proper accommodations at that point for the season of 1894, has, through its representatives, located at Winter Park, where, we trust, the facilities will be ample for taking care of the people who will want to attend the camp, as well as take advantage of the excursion rates that may be secured. Winter Park is some forty miles south of De Leon Springs, on the same trunk line of railroad from Jacksonville to Tampa. It is beautifully situated in pine lands on a chain of lakes, twelve miles from, and ninety feet above, the St. John's river. Further particulars, as well as programme of meeting, excursion rates, etc., will be given later. A. GASTON.

The earliest coinage intended for America, was of copper, and made in the Bermudas in 1615, and called the "Hogge Penny," from the figure of a porker on the obverse. Only two pieces are known to be in existence.

Most of the Wood coinage of 1717 and 1718 was designed for use in the American colonies. The Wood coins were not, however, well received either in Ireland or America. They are generally known as the Rosa coins.

The Astral Body.

TO THE EDITOR:—Some time since I saw it stated in one of the Spiritual papers that the "Psychical Society" seek no further evidence in proof of the fact that we have a spiritual or astral body, that can, under certain yet unknown conditions, be projected or, in other words, sent out, thus making it possible for an individual to be in different places at the same moment, distance cutting no figure. What they, the "Psychical Society," now ask for, is a knowledge of the law by which this "projection" is possible.

For some years prior to reading this statement I had been very much interested in this line of thought, and the projection of the spiritual body has been an interesting study to me, and during the time that I have been practically investigating in this line I have succeeded in getting (so to speak) outside of myself on three different occasions, in proof of which I have unquestionable evidence.

My object in writing on this subject is to give others who are interested the benefit of my experience, and that they may test my mode of doing; and at the same time possibly assist in the discovery of this as yet unknown law governing the projection of the spiritual body.

My experiments have mostly been made at night, and in as concise a way as possible I will explain my *modus operandi* and conditions needed. One very requisite thing is a quiet mind, free from all business troubles, or, in fact, any disturbing condition.

Eat but little for supper. Have a bed to yourself, and a room, if possible. Do not have too much cover. Get in an easy position so that the limbs will not be cramped. Close your eyes. Wait a few moments, and then say mentally: I am going on a trip—I am going to see ———. Fill in the blank with the name of some relative or friend who resides at a distance, but yet at a place you have visited. This latter knowledge helps to concentrate your thought. Your eyes are closed, remember. Now mentally say: I must get up and dress. I will put on such and such things (naming them); yes, I am dresed. Now I will go and bid —— good-bye. Now, with my "grip" in my hand, I am going to the depot. There is the ticket office. Yes, I want a ticket to ——. Here comes the train. I am on the car. I have a good seat, and now we have started and in —— (mention the time) I shall be in ——.

The above is enough to give any one an idea how to proceed. Make your trip a real trip. Speak to the conductor, if you know him, the ticket agent, or your seat-mate. Put in all the details until the time comes (as it surely will) that they will put themselves in, and do not lose sight of the fact that you in all probability will be talking to real people, and they, too, will look upon you as just as real as they are, although your physical body may be quietly resting in bed miles away.

In conclusion, I am satisfied that the projection of the astral or spiritual body is done by concentration of thought, and that when this subject is better understood, we shall be able to account for many of the (so-called) fraudulent spiritual manifestations.

Here, perhaps, I had better state why I advise sleeping alone. Should you be out of the body and at a distance, and some one should try to wake you, it might prove disastrous; and the verdict of the M. D.'s no doubt would be "heart disease." HUBERT CHILD.

Wichita, Kansas.

Los Angeles, Cal.

TO THE EDITOR:—I have not seen in your excellent paper any mention of the organization and incorporation of the First Spiritual Society of Los Angeles, Cal. The first meeting for the purpose of forming such a society was held October 15 h, and a permanent organization, with over fifty members, was held a week later. Officers and a board of directors were elected, letters of incorporation taken out, a seal procured, speakers engaged, and largely-attended meetings have been held on Sunday afternoons and evenings since, with most encouraging manifestations of interest and promises of success.

Miss Susie M. Johnson, of Long Beach, lectured on the last two Sunday evenings, and she has been engaged for the present month. Last Sunday evening Mrs. Ella M. White, of this city, a medium of well-developed power, pleasing manner and unquestionable integrity, gave many psychometric readings and convincing tests.

There are now one hundred names enrolled as members, and the society is arranging to put on the platform this winter some of the ablest exponents of the Spiritual philosophy to be obtained. The hall now used will comfortably seat only about 250 persons, but a committee is endeavoring to find a larger and pleasanter one. Successful lecturers in the East, or in any part of the country, who contemplate visiting the Pacific coast, should put themselves in communication with H. W. MCCUNE, Secretary,
414 West Third street.

"A Witch of the Nineteenth Century."

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a year's subscription. Induce your neighbor to send 25 cents for a trial subscription.

A series of coins were made for Kentucky during the Revolution. One side bore the legend, "Our cause is just;" the other the words, "Unanimity is the strength of society."

Among the titles of the Roman Emperors were Augustus, Cæsar, Divus, Pius, Felix, Clemens, Tranquillus, Sanctissimus, Altissimus, Dominus and others of similar ponderosity.

POEMS OF PROGRESS. BY LIZZIE DOTEN. They are really valuable. Price $1.00.

At the Spiritual Institute and Home.

In my business travels it has been my good fortune to visit the little town of Liberal, Mo. As I am an old Spiritualist and interested in progressive thought generally, I concluded to avail myself of the opportunity to visit the Spiritual Institute and Home recently established there. During my visit I was invited into the recitation-room during the session of the psychic class, and found in charge of a class of seven students Prof. M. Theresa Allen. The room is a good sized reception-room, neatly fitted up for school purposes, with a large and well-stocked library of a choice collection of Spiritual and Liberal books and with several sets of encyclopædias, to which the students have free recourse. The walls are ornamented with portraits of various pioneer workers of the past and present in the Liberal and Spiritual cause.

The room was filled with an air of unexpressed thought, which was quite impressive to one not accustomed to a mental atmosphere of that kind. The students were all busy writing, and I was told by the professor that it was the first examination of the psychic class—just one month from date of opening, October 17, 1893.

I was then handed a list of ten important questions that the students were required to give a written report upon to their professor. Among the books used in the psychology class I found: "Studies in Psychic Science," by Hudson Tuttle; "Psychopathy," by Mrs. O. L. V. Richmond; "Psychometry," by Prof. J. R. Buchanan; a comprehensive work on "Psychology of Illusions," and a fine display of "Psychical Research Proceedings," together with many works of other leading authors on spiritual science.

These students, I am told, are all mediums, and desire to fit themselves as instruments for the Spirit world, equipped with the most modern thought and research in spiritual matters. Mrs. Allen said: "In connection with these three lectures per week, the class in psychology constitute also a developing class for the unfoldment of their mediumship. We are already receiving some fine tests of spirit-presence and aid through these mediums. Besides this, they attend the classes in physiology, Latin, algebra, geology, astronomy, chemistry, phrenology, hygiene and other branches." The geology class has recourse to a large and fine collection of geological specimens, which, I understand, were collected from many parts of America and Europe.

Mr. Walser, the business manager, is having completed a new dining-room, kitchen, conservatory and seance-room for the use of the Institute, which will add quite a feature to the Home.

The more secular branches of education at this college are in charge of Rev. J. De Buchananne, M. D., Ph. D., president, and Prof. James Madison Allen, both very genial and well-informed gentlemen, and thoroughly qualified for their respective positions in the school, as one can readily realize when in conversation with them, as I have had the pleasure of while visiting there.

Upon the whole, I was much pleased with the beginning made at Liberal of a Spiritual institute and home. L. M. WILLIAMS.

Spirit Photography.

TO THE EDITOR:—With all due respect for the opinion of Mr. L. Peterson, of Seattle, Wash., who thinks that spirit photography "is a comparatively new undertaking from the spirit side of life, and has not got beyond the experimental stage," I have to say that in 1869 I sat for and obtained a spirit photograph in Buffalo, N. Y., on which were at least two persons—relatives—recognized. Previous to the above date (a few years, probably), W. H. Mumler, at 630 Broadway, New York, produced numerous spirit photographs, and was prosecuted and persecuted as a criminal, and charged with obtaining money under false pretenses. He was pronounced innocent after an exhaustive trial, and Mayor Hall of the great city of New York lost his case, and had his labor for his pains. I shall be pleased to give your readers, if desired, a full history of this celebrated case, compiled from the *Banner of Light* more than a quarter of a century ago.

A visit to the gallery of Mr. H. E. Chase, No. 2550 Broadway, Cleveland, Ohio, will demonstrate that spirit photography has "got beyond the experimental stage," and that those of us who can attract our spirit friends into our environments will find that they can be photographed. C. H. MATHEWS.

New Philadelphia, Ohio.

Musical Reception.

On Monday evening, at No. 32 Ogden avenue, Chicago, Ill., Mrs. Eva Hill, of Greenwich, N. Y., was given a reception by Mrs. Pet Anderson Bouvie. This lady is inspired by the musicians of the past, both male and female; does not understand music herself, never having taken a lesson on piano or organ. The influences use the organ, and entrance her at the instrument. They sing in trio, in duet or single voice; use five different languages while singing—the old Greek is one of them, English is another. Voices are bass, tenor and soprano. Mrs. Hill is a lady in private life, but is being brought before the public against her wishes or inclinations to demonstrate the power of spirit through matter, showing that all genius lives and attracts to itself like elements, even after the body has fallen from the soul; genius is immortal. We had a feast for the soul that evening; there were many cultured ladies and gentlemen present; and one lady gave an inspirational poem. Addresses were made, and all present felt heaven was here upon the earth, when we make conditions for it.

Mrs. Anderson has been a faithful worker in the cause of Spiritualism, which will solve "the problem of life" and uplift minds to a knowledge of themselves and the laws controlling their being. H. E. HOLBROOK.

Jacksonville, Ill.—A New Medium.

It was our fortune to be called for a week's work to this town, comprising a population of 15,000, and containing an institution occupied by Catholic Sisters, a denominational college for young ladies, another for young men, twenty-three churches, and twenty-two saloons. The town is also blessed with a large insane asylum and one private institution for the same unfortunate class, as well as institutions for the deaf and dumb and the blind. As might well be supposed, the atmosphere was not conducive to spiritual work, especially as there is a strong element of opposition and much ignorance on the part of the masses concerning the claims of the Spiritual philosophy—added to this is the apathy among those who might put shoulder to the wheel, but who will not, for fear of that delectable old lady, Madam Grundy. We gave two lectures in a fine hall provided for that purpose, and while the audiences were not large, they were appreciative, and we trust there was seed sown which will produce fruitage bye and bye. We also held a parlor meeting at the home of Mr. and Mrs. George Lyne, where we were bountifully entertained, and where we met friends and old-time workers in the persons of Mr. and Mrs. Henry Hammon, of Topeka, Kansas. This meeting was well attended and there were many earnest inquirers and investigators who expressed themselves delighted with the opportunity afforded. Many descriptions of spirit friends were given and we were ably assisted by Mr. and Mrs. Rosenstien, both good mediums and formerly of Chicago.

A new medium is being developed here in the person of Edward Major, and when we consider that only a little more than a year has elapsed since he first became aware that he possessed occult powers, his development is marvelous. He has various phases, including clairvoyance and clairaudience, slate-writing and independent writing which is produced on tablets and sheets of paper pinned upon the curtains of the cabinet while the medium sits outside. Sheets of celluloid are also put between closely-folded slates and then placed in the cabinet, on which appear writing and drawings in various colors, including landscapes and portraits—all these are produced without the presence of the medium in the cabinet. For about four months he has been sitting for materialization and in this phase has already developed astonishing results. As yet the forms do not possess the power of speech to any extent, but in their make-up are truly wonderful. There is an entire absence of white flowing robes, veils, and other things usually accompanying form manifestations, each spirit appearing in its own proper costume. Both sexes and all sizes are represented, while many of the forms and faces are as beautiful and perfect as finely moulded statuary. The light is furnished by a large bull's-eye lantern placed directly opposite the door of the cabinet, and which throws the light directly upon the spirits manifesting, affording all a satisfactory view of the manifestations. If nothing intervenes to prevent the further development of this instrument, he will be heard from in the near future. He is working against great prejudice in the community, because of his lowly origin and the indiscretions of earlier years, but according to the testimony of all familiar with the facts, is now living a blameless life. It is a repetition of the old question: "Can any good thing come out of Nazareth?" He has friends who are standing by him nobly, and he should have the kindly sympathy and extended welcoming hand of all Spiritualists, so long as he is doing everything in his power to help himself. We are, however, obliged to note the fact that there are those claiming to be old Spiritualists, and well versed in our philosophy, who absolutely refuse to extend a helping hand, even refusing their sympathy or a kindly word in his behalf, because of the ignorance and prejudice of the masses. What are such Spiritualists good for? and of what benefit are they to Spiritualism? Who can tell? WILL C. HODGE.

471 West Madison street.

Florida Camp-Meeting.

Owing to the financial stringency, through which the De Leon Springs Company was unable to erect the necessary hotels and other buildings, the management have decided to hold the coming session at Winter Park, Florida, commencing January 14, 1894. This is reached from Jacksonville over the lines of the J., T. and K. W. R. R., and the South Florida Railroad, and is eighteen miles south of Sanford. The town and vicinity are extremely picturesque, and the climate one of perpetual summer. It has good hotels and boarding-houses, and can take care of our people at very reasonable rates. Full information will be given later on through the columns of THE PROGRESSIVE THINKER. A very low round-trip rate on the railroads has been promised. Further particulars upon application. W. S. ROWLEY, President.

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This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 892 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Instruction in the Roman Catholic Colleges.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore *to give up the Word of God to follow the* word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Riviere Boyer.
CHAPTER XX.
Papineau and the Patriots in 1838—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass *established.*
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soirce at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soirce.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has Interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Address from my People, asking me to remain—I am again dragged as a prisoner *by the Sheriff* to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—La Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of *Interruption* in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter *of the Pope to Jeff Davis*—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of *my Colony*—My last Interview with him and Mr Brassard.
CHAPTER LXIII.
Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and *publicly proclaimed* by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his *Authority*—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
CHAPTER LXVII.
Bird's-eye View of the Principal Events from my Conversion to this day—My Narrow Escapes—The end of the Voyage through the Desert to the Promised Land.

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BY S. R. CROCKER.

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THE BIBLE SPIRITUALIST'S CONCORDANCE.

A Digest of Biblica Spirituaism.

BY REV. MOSES HULL,

AUTHOR OF "QUESTION SETTLED," "THE CONTRAST," ETC

MARK.

I promised to say very little about the Book of Mark. The reasons are: 1. Mark has said but little but that has been well-said, and has been commented on in Mathew. 2. Mark knew personally little of what he wrote. He never, personally, knew Jesus. All he knew of him he learned from hearing Paul preach. As Paul never saw Jesus during his earth-life, it may be inferred that his knowledge of him was very meagre.

Jesus thoroughly believed in mountainous regions for spiritual development; he also believed in developing mediums by ordination, or by the laying of his hands upon them. Chapter iii., 13 to 15, says: "And he goeth up into a mountain and calleth unto him whom he would, and they came unto him; and he ordained the twelve that they should be with him and that he might send them forth to preach."

That Jesus believed in private circles is proved by the statement found in chapter v., 35 to 43. There Jesus healed the ruler's daughter, who was supposed to be dead. But Jesus said, in verse 39: "Why make ye this ado and weep? The damsel is not dead, but sleepeth." They were scoffers, and laughed him to scorn, but Jesus put them all out. The fact is, Jesus was determined to have a thoroughly harmonious circle, so he took with him only Peter, James and John, and the father and mother of the girl. Then he took her by the hand and spoke to her, and thus proved that he was clairvoyant when he said: "She is not dead, but sleepeth." In this case clairvoyance was worth more than the world's pseudo-science, which would soon have buried the girl.

That opposition affected Jesus much the same as it does mediums to-day is proved by chapter vi., 4 to 6. Here Jesus "could do no mighty works, save that he laid his hands on a few sick folk, and healed them," and he went around among the villages teaching. In this chapter he called the twelve disciples and sent them out to preach, to cast out demons and to heal the sick.

It was in this chapter where Jesus walked on the water, which, be it remembered, was in the fourth watch of the night. See verse 48. In fact, the most of the Biblical manifestations occurred in the night. In this same chapter also they brought the sick in touch of Jesus so that he could heal them. See verse 56.

In vii., 32, Jesus healed a man whom the world now supposes to have been stone deaf—probably born deaf—but he was not. The case reads as follows: "And they bring unto him one that was deaf, and had an impediment in his speech, and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit and touched his tongue." This reads very much like modern spiritual healing. "He took him aside from the multitude." The object was to get the patient where no magnetism except that from himself could affect him. For some reason Jesus adopted the popular custom of his time of using saliva as a remedy; this, combined with magnetism, did the work. It will be found that he used it in Mark viii., 23, and in John ix., 6.

The next case of healing was that of the blind man, in viii., 23 to 26. Here the remedies were saliva and magnetism. Also we find it took a second treatment to perfect a cure. This takes the whole case out of the realm of miracles, and makes it a perfectly legitimate case of spiritual healing. It seems, also, that Jesus did not want the man to report the case. A report would lead to discussion, this would bring conflicting elements to bear on the man, and, perhaps, destroy the good work done.

In this chapter, also, is another instance of phenomena-hunters looking after a "sign from heaven." How many times curiosity-seekers have been disappointed in their sign-hunting! See verses 11 to 17.

In ix., 14 to 30, is a case of obsession, and of Jesus casting out the obsessing spirit.

In xi., 13, 14, Jesus curses the fig-tree because it did not yield figs out of season. While this phenomenon shows that Jesus was subject to about such caprices as many modern mediums, it shows that thoughts are things, and that they have much power for evil as well as for good, especially when put into words. They can kill as well as cure.

That Jesus believed in trance or inspirational speaking, especially in certain cases, is proved by chapter xiii., 11, where he says: "But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the holy ghost." Be it remembered that that holy ghost, which was to talk without premeditation on the part of the speaker, was the *pneumatika haggion* which I have elsewhere shown to signify spirit power.

Sometimes our spirit friends appear to us as little children; sometimes as feeble old people; again the same persons will appear in all the vigor of man and womanhood; so Jesus appeared in different forms; xvi., says: "And after that he appeared in another form as they walked and went into the country. "And they went and told it unto the residue, neither believed they them." This whole connection shows how skeptical they were. They not only would not believe the testimony of others, but some of them even doubted after they had seen and talked with Jesus.

That Spirit Jesus believed that such spirit manifestations as healing the sick, etc., were to continue right along is proved by verses 17 and 18, which read as follows: "And these signs shall follow them that believe, in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them."

I now pass to a consideration of the book of

LUKE.

Luke was another writer who wrote from hearsay. He told but little that has not been found in Matthew and Mark. He was not personally acquainted with Jesus. He begins his narrative as follows: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most assuredly believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." Luke i., 1, 2.

It will be seen that Luke was giving a "declaration," or *diegesis* of the things "believed among us," not of things known to him. Furthermore he gives the things believed "as they were delivered" by those who "were eye-witnesses from the beginning," and "ministers of the word." Thus Luke, for his narrative, depends on the ministers—a class who could hardly be trusted for accuracy and truthfulness to-day. Luke says he has had a "perfect understanding"—not from what he has seen, but from what "they delivered unto us."

This book opens out with Zacharias, the priest in the temple, and the whole multitude without praying; thus affording the very best opportunity for spirit manifestation. The manifestation came, the story says, "and there appeared unto him an angel of the Lord, standing on the right side of the altar of incense." Verse 11 this angel enters into conversation with Zacharias, in which he tells him that his wife Elizabeth shall have a child that shall be filled with the holy ghost—that is, with spirit-power—from the time of his birth. In verse 17, he says: "And he shall go before him in the spirit and power of Elias (the spirit and power of Elias was the holy ghost) to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." In verses 18 and 19 the angel announces himself as Gabriel, called in Daniel, 21, "the man Gabriel."

The Elias here announced as John's control is none other than the Elijah of the Old Testament. As this is undisputed, I will not take the time and space here to present the proof.

Verse 22 announces that Zacharias was speechless because of the vision which he had seen. In verses 26 to 36, this same angel Gabriel appears to Mary with the announcement that Jesus was to be born.

In ii., 9, 10, the angels announce to the shepherds the birth of Jesus. In verses 25 to 30, Simeon, the medium, had a revelation from the holy ghost, that he should not depart this life until he had seen the Lord's Christ—the Lord's medium. This was literally fulfilled. In verses 29 to 34, Simeon indulges in certain predictions concerning Jesus. In verses 36 to 40, the old medium, Anna, recognized the mediumship of Jesus. In verses 40 to 47, Jesus, at the age of twelve years, was filled with the spirit, and astonished the learned men of Israel with his questions and answers.

In chapter iv., 17 to 26, Jesus, after reading to the Jews from the Book of Isaiah, "The spirit of the Lord God is upon me, because he hath anointed me" (that is, christened me, christed me or made a medium of me), informed his hearers that in old times the manifestations were not nearly so common as they had supposed, nor should they be with him. His words on the subject are: "Ye will surely say to me this proverb—physician, heal thyself. Whatsoever we have heard done in Capernaum do also here in thy country." And he said: "Verily I say unto you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land, but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisius, the prophet, and none of them was cleansed saving Naaman, the Syrian." Verses 23 to 27.

This text ought to forever stop the mouths of those who want manifestations—here, now, anywhere, with or without conditions. Such manifestations as the average sign-hunter is after never were and never can be universal.

In v., 20 to 24, Jesus heals one who was sick of palsy. This case of healing was so wonderful that it led the writer of this book to say: "And they were all amazed, and they glorified God, and were filled with fear, saying, we have seen strange things to-day."

In vii., 37 to 39, Jesus associated with certain persons not supposed to be as "chaste as ice," and this caused certain ones to call his mediumship in question. They said: "If this man were a prophet (medium), he would have known who and what manner of woman this was."

In viii., 52 to 56, Jesus, after putting the enemies of his work out of the house, raises the supposed-to be dead ruler's daughter.

In chapter ix. is Luke's record of the transfiguration. In verses 37 to 39 he casts an angry demon out of a young medium.

In x., 17, the disciples rejoiced that they had power over demons, and Jesus said: "Rejoice not that spirits are subject to you, but rather rejoice because your names are written in heaven." After which he says: "Blessed are the eyes that see the things that ye see, for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

In chapter xiii, 11 to 13, Jesus cures a woman of an eighteen years' infirmity by simply laying his hands upon her.

In xxi., 23, Jesus prayed, and the writer said: "And there appeared an angel unto him from heaven, strengthening him." This not only shows the ministry of angels back there, but it also shows that Jesus—be he God, medium, or only an ordinary man—could be strengthened by an angel or spirit.

In verse 64, Jesus' enemies thought they would test his clairvoyance. The record says: "And when they had blindfolded him they struck him on the face, and asked him, saying: 'Prophesy who is it that smote thee.'" Jesus, who had told so many wonderful things, could not tell that. This satisfied his enemies that he was an impostor—just as thousands have been satisfied in this era that mediums are impostors.

When Jesus was crucified, it was said in xxiii., 46, that he said: "Father, into thy hands I commend my spirit; and having said thus he gave up the ghost." A better reading would be, yielded up the spirit. This shows the writer to have believed the spirit to have been a separate entity, which the body gave up at death.

In xxiv., 4, when the women went to the sepulchre, "two men stood by them in shining garments," and spoke to them. When the women returned and related the phenomenon, "their words were as idle tales, and they believed them not." Verse 11.

In verses 14 to 16, "Jesus himself drew near" to two of his former associates, "but their eyes were holden that they should not know him." In verse 23, the women told the story of the two men standing by them in the morning, but by this time the two men had become "a vision of angels."

Verses 28 to 30 read as follows: "And they drew nigh unto the village whither they went, and he made as if they would have gone further; but they constrained him, saying, abide with us, for it is toward evening, and the day is far spent, and he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread and blessed it, and broke and gave it to them, and their eyes were opened, and they knew him, and he vanished out of their sight." Here was a materialization, a breaking of bread and a dematerialization, or a vanishing out of sight.

Verse 34 says: "They said the Lord has risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread."

In verses 36 to 43, Jesus materalized and appeared in the midst of the twelve. He denied being a spirit—that is, being a phantom. The word rendered spirit in this instance is, in the best Greek version, *phantasma*, not *pneuma*, the word applied in over a hundred instances in the Greek Testament to the spiritual part of man. On this occasion he ate fish and honeycomb with them, and finally led them out as far as Bethany before he was parted from them. See verse 51.

We now pass to an examination of the Book of

JOHN.

This book, if written by a Jew at all, was probably written by a Gnostic Jew. It was more probably written by a Greek, who was determined to fasten his theology upon the Jewish mind. It is supposed by Christian scholars to have been written as a kind of an addendum to the other gospels some thirty to fifty years after the others were written. It records many things not found in either of the other gospels, among them the story of Jesus and the woman of Samaria; the circumstance of the healing at the pool of Bethesda; the story of the woman taken in the very act of adultery; the resurrection of Lazarus, and many of Jesus' talks with the Jews. With these I need not meddle; my duty is to bring out some of the main spiritual points of this book.

In chapter i., 32, 33, John tells of the test he got of Jesus' mediumship. In verses 48 to 51, Jesus demonstrates to Nathaniel his clairvoyant power, and promises more.

In ii., 6 to 10, is the not very pretty manifestation of turning water to wine for people who had already "well drunk." In verses 24 and 25 the psychometric power of Jesus was described as follows: "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man, for he knew what was in man."

In iii., 1 to 8, Nicodemus, a member of the Jewish senate, went to Jesus in behalf of the Jews, and acknowledged his mediumship. He said: "We know that thou art a teacher come from God, for no man can do those miracles that thou doest except God be with him." In speaking of Jesus' mediumship, John said: "God giveth not the spirit by measure unto him." Verse 23.

In chapter iv. is the conversation between Jesus and the naughty woman of Samaria. In this Jesus, after telling in a kind of blind way of his mediumship, asks her to call her husband. When she says she has none, he answers, in verses 17, 18: "Thou hast well said I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband." This caused the woman to say: "Sir, I perceive that thou art a prophet." Verse 19. Our modern idea of a prophet is a fortune-teller, or one who foretells future events. But though that may have been embraced in the idea, it was never the leading thought when the word was applied to Jesus. The word medium would always fit the case better than the word prophet. See Luke viii., 16; xxiv., 19; John vi., 14; vii., 40; ix., 17. Jesus' talk to the woman convinced her so thoroughly that she went to her friends and said: "Come, see a man which told me all things that ever I did. Is not this the Christ?" There really is no better definition of the word Christ than medium; the woman really said: *Is not this a medium?*

All the conversation between Jesus and this woman is not recorded, for in verse 39 she again says: "He told me all that ever I did."

In verse 42 the Samaritans said to the woman: "Now we believe, not because of thy saying, for we have heard him ourselves."

In verse 50, Jesus heals the son of a nobleman at a distance.

In v., 1 to 9, Jesus, at the pool of Bethesda, finds a "great multitude" of sick folks, and heals just one. If Jesus was a medium subject to all the conditions of modern mediums, I can see why only one was healed; but if he was an all-powerful and an all-good God, I cannot see why he did not, while he was in the miracle business, heal all this "great multitude." The position taken by Spiritualists is that his mediumistic power told him that there was one he could heal, and, having performed that one cure, he went away and left the whole multitude there sick.

In vi., 17 to 20, is the history of Jesus walking on the water. John was very particular to say this was done in the dark.

In vii., 15, the Jews marveled at Jesus' education, he never having learned his letters. People in this new dispensation have often marveled in like manner at the wisdom of some of the discourses given through some of our uncultivated mediums.

In vii., 40 and 41, some of the Jews acknowledged Jesus' mediumship, others debated the question whether he was the Christ. Some are never satisfied with what they see and hear. The Jews of Jesus day were eminently satisfied with what Moses had done fifteen hundred years before, but not with what occurred before their own eyes. All this proves that people are apt to see more through other people's eyes than with their own. See John vi., 28 to 32. So in this chapter, verse 31, they say: "When Christ cometh, will he do more miracles than this man hath done?"

In verse 46, some acknowledged his power by saying: "Never man spake like this man." Yet others were afraid to believe because the thing was not popular. They say: "Have any of the rulers or of the Pharisees believed on him?"

In ix., 6, 7, Jesus opened the blind man's eyes by spitting on the clay, and making a salve of clay and spittle, and anointing the man's eyes with it. This caused the man to say, in verse 17: "He is a prophet." That is, a medium.

In xi., 47 to 50, after he had raised Lazarus out of supposed death, the record says: "Then gathered the chief priests and Pharisees a council, and said: What do we, for this man doeth many miracles? If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them: Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation."

The words, "and this spake he not of himself," shows that the writer acknowledged the influence accompanying Caiaphas.

Chapter xii., 28 to 30, says: "Father, glorify my name. Then came there a voice from heaven, saying: I have both glorified it and will glorify it again. The people, therefore, that stood by and heard it, said that it thundered; others said an angel spake to him. Jesus answered, and said: This voice came not because of me, but for your sakes." Here a spirit voice speaks to Jesus, and even the Jews recognize it as the voice of an angel.

Prejudice was as strong in those days as it has ever been since. Verses 42 and 43 state the matter as follows: "Nevertheless, among the chief rulers, also, many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God."

In xiii., 21, Jesus is inspired to foretell that one of his supposed friends shall betray him. After a while he was able by a physical manifestation through his own hand to tell who it was. See verse 26.

In verses 33 to 38, Jesus foretells his own suffering and death. In verse 38, he uses language which afterward proved to be a test for Peter. See xviii., 27.

In xiv., 1 to 28, he delivers what might properly be called his own funeral discourse. He tells his friends that he goes to prepare a place for them, and that he will come again and receive them. Verse 3. He promises them that they shall have the power, and even greater power than he had. Verse 13. This, by the way, does not look as though he esteemed himself as the one and only Christ; it looks more as though he regarded himself only as a medium.

In verse 16, 17, he promises them that he will send the comforter, even the spirit of truth, to them. In verse 18, he says: "I will not leave you comfortless; I will come to you." Many Spiritualists have made like promises to their weeping friends.

In verse 19, he says: "Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also." This is a plain promise to them of clairvoyance; besides that, he instructs them that the phenomenal evidence that he is alive is to be taken as evidence that they shall live also. That is the very kind of evidence that Spiritualists use.

In verse 21, he says: "I will manifest myself to him." Verse 26 says: "But the comforter, which is the holy ghost, whom the father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said to you." This comforter, the holy ghost, I have elsewhere shown to be spirit power. "He shall teach you all things." How many mediums there are in the world who never had any other teacher.

In verses 28 and 29, he says: "Ye have heard how I said unto you, I go away and come again unto you. If ye loved me ye would rejoice, because I go to my father, for my father is greater than I. And now I have told you before it came to pass, that when it is come to pass ye might believe." Stronger discourses on Spiritualism cannot be found in any of the mediumistic discourses of to-day than is found in this, Jesus' dying sermon.

In xv., 26, the matter is again referred to as follows: "But when the comforter is come, whom I will send to you from the father, even the Spirit of Truth, which proceedeth from the father, he shall testify of me."

In xvi., 7, this "comforter" is again promised as follows: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart I will send him to you."

In verse 13, he says: "Howbeit, when he, the spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."

The various appearances of Jesus after his resurrection out of the dead contain the most positive proofs of materialization. In xx., 12, 13, Mary saw two angels, who spoke to her. In verses 13, 14, Jesus spoke to her, but she did not recognize him. In verse 16, she found out that it was Jesus. In 17, he says. "Touch me not, for I am not yet ascended to my father."

Verses 19 and 20 read as follows: "Then the same day, at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst, and saith unto them: Peace be unto you. And when he had so said, he showed them his hands and his side. Then were the disciples glad when they saw the Lord." Here it will be observed that Jesus stood in the midst of them as materialized bodies do. He did not break through the circle to get into their midst, but the first thing they knew he stood there.

Thomas was not much of a believer in materialization. The record in verses 24 to 27, says: "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him: We have seen the Lord. But he said unto them: Except I shall put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in their midst, and said: Peace be unto you. Then saith he to Thomas: Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless but believing."

Here the doors were shut, and, no doubt, fastened, as in modern seances; no chance to smuggle a dummy into the room, and yet Jesus appeared as materialized forms do to day. Thomas was like many others. Verse 29 says: "Jesus saith unto him: Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed." Thus it is proved that physical phenomena convinced Thomas. Why should not phenomena make converts to-day?

In xxi., 4 to 14, Jesus appeared on the seashore, cooked fish for his disciples, and again showed himself.

The Popular Science Monthly for December, 1893.

The illustrated articles are an important feature in the December *Popular Science Monthly*. The number opens with an account by President Jordan, of Stanford University, of the behavior of a South Sea Monkey in the various surroundings of human civilization. It is called "The Story of Bob," and is a delightful mixture of scientific observation and comical incident. Several of Bob's most interesting feats are shown in pictures. The Modern War Vessels of the United States Navy are described by W. A. Dobson, their means of defense and offense being fully explained. The article is illustrated with views of the cruiser New York, the monitor Miantonomah, and other typical vessels. Another copiously illustrated article is The Fruit Industry in California, by Charles Howard Shinn, the pictures comprising views of orchards, specimen trees, and branches of fruit. Prof. G. H. Perkins contributes a paper on The Calumet in the Champlain Valley, in which thirteen forms of Indian pipes are figured. Prof. Huxley's Romanes lecture on Evolution and Ethics is concluded in this number, and is followed by a critical letter from Robert Mathews. This lecture also furnishes Leslie Stephens with a text for a discussion of Ethics and the Struggle for Existence. Prof. Warren Upham tells what answers are given to the question "How Old is the Earth?" Miss Abby L. Alger contributes a myth of The Creation, told her by a Penobscot Indian. The results of some of Lombroso's recent researches upon Criminal Women are set forth by Miss Helen Zimmern. Sir Daniel Wilson is the subject of the usual "Portrait and Sketch," the latter being furnished by Horatio Hale. Other articles are State Interference in Social Affairs, being the vice-presidential address of Prof. J. S. Nicholson before the British Association, and the Essay of Jean Rey, by MM. L. A. Hallopeau and Alb. Poisson. Subjects suggested by the closing days of the World's Fair receive editorial comment, and the other departments contain their usual quota of minor scientific items. As a scientific magazine the *Popular Science Monthly* has no equal. It is published by D. Appleton & Company, N. Y. Fifty cents a number. $5 per year

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A FAMILY BIBLE.

The Value Placed Upon It.

I do not wonder that so many people of our order, and many out of our order, do not have any holy or reverential feelings for that old book, the Bible, by some called the word of God. Every rational man knows it starts with a lie, for they know it is no more the word of God than many another book that makes no claim to divine inspiration, and some would like it better if it had less high pretensions; in fact, it makes no such high pretensions and is made a fetich by devotees. It is fast taking its place in the world's literature where it belongs, on its intrinsic merit. Then, whatever else may be said of it, it is not a true book in much of its literature, and as to its authority, anything can be proved from it, and the great number of Christian sects all dating from it as a revelation from God, and an authority, speaks of its contradictions and its tendency to diversify people's religious thought. It has been a book of contentions from the earliest times, and has been the cause of more wars and persecutions than any other one thing in our possession.

So many make a fetich of it, that I do not blame people who say and think it has done more harm than good; but I feel like saying a good word for it. My family Bible now lies on the table before me—it is much older than I am; the copy before me was published in 1751—one hundred and forty-two years ago; was an old mutilated book when I, as a youngster, first saw it, nearly seventy years ago, and it seems to have had a fancy for me—it has stuck by me all those long years without any effort on my part, and I am inclined to think there is a spirit influence in that fact which I think the readers of this article will see in what I propose to say about it, and as a relic of old times I venerate it.

My grandmother's sister, "old Aunt Fales," used to read it and find comfort in its precepts, and she died in 1844, aged 93 years. She used to say that she and it were twins, both of them born into worldly existence in 1751, and since she has been a departed spirit she has referred to the fact in her several communications. I think, though, on the other side, she feels towards the book more as I do now than she did when in mortal life. As a child my grandmother used it for my picture-book and gave many an object lesson to me from its ancient pictures, which I have not forgotten; and whenever I now look at it I think of her and feel that it draws her near me, and she is present, though invisible. One picture she showed and explained to me is strongly impressed on my memory, and that was where the woman of Endor raised the spirit form of the prophet Samuel, for King Saul—and if it did not frighten that king it certainly did me; and since she has been a departed spirit she has made a connection with it, which has identified her, and she, like her sister, my aunt Fales, venerates the book still; but now, as a departed spirit, thinks of it about as I do—thinks it useful and consoling, full of beautiful passages and fine poetry, and wise as well as unwise precepts. She does not now consider it a revelation from God, she considers, as I do, that truth is God's revelation, and "what is truth?" has not yet been answered. Certainly there is no religion higher than truth.

I have so associated this venerable copy before me with my early childhood and the old familiar ancestral faces of now departed spirits, that I am obliged to venerate it as I would perhaps anything else as old and intelligent as that book. It lays on a small table, of the same age, that I am equally attached to; but the book on it was my admiration in my youth, and to an astonishing extent is to-day, from the wise and kind admonitions from those ancient lovers of it that were given to me, and they crowd back into my memory visibly as I now look at the large and venerable book.

Since my investigation of and belief in modern Spiritualism for the last thirty-five years, and reading it with the eyes of Spiritualism, I see beauties and truths in it where once I saw deformities and lies, and I have learned to respect it and its teachings more than I did in the long ago—not only my special copy for its kindred associations, but the Bible in general for its thousands of years of history. I am not sorry for its sacred or superstitious associations, for that is what has preserved my copy these one hundred and forty-two years for my eyes to see when other contemporary books and things have vanished and are forgotten. Like a horseshoe on a barn door, its sanctity and the superstition have protected it—if not from the witches of evil, from the hands of the despoiler; and not only my Bible but the Bible generally for these two thousand years, giving us a tolerable record of 4,000 years, when without the superstition it would have been a lost institution and we would have known nothing of it. True, some of its evil effects, to which I have referred, would not have been human experiences; but man being prone to evil, there might have been other evils that would have been due to other causes, so I am very glad that it was called the "Holy Bible," when it was no more holy than any other book. I am glad it was labeled "God's word," or revelation to man, for if it had not been, it might have been among the world's "lost arts." I rejoice that it was considered a sacred institution, and I can remember the time when I thought so myself, and harmonized with my ancestors in that view of it. As I grew to manhood and rationality I lost my interest in it. Still it stuck by me, and where I went it went.

A medium, who once lived with me as a wet-nurse, was giving a table-tipping communication, and I wanting to know who the spirit was, the table told me to turn over the leaves of the Bible and they would rap at the right name. It did not rap at Joshua or Samuel or Ruth or any of the prophets, but it did at Job, and I learned then it was an ancestor of mine, my great-grandfather, Job Smith, of Taunton. These associations with this old book fascinated me and taught me it was a revelation, and in a great measure from the spirits, and reading it then with the eyes of a Spiritualist, I saw truths where I once saw errors, facts where I once saw fancies, history where I once saw fables. I could not believe that God wrote the Ten Commandments on two tables of stone, or that Moses would have broken them in a mad fit if he had really thought so himself. I certainly did not believe it, and felt that I was like-minded with that old prophet, that it had no foundation in fact; but my experience with my friend and neighbor, Epes Sargent, in independent slate-writing perfectly satisfied us that the phase was true, and since that scholar has been a departed spirit I have continued the experience, and at every time, fully a hundred instances, he has put in his autographic appearance, referring to our early investigations, thus proving both his identification and the fact; and so knowing the phenomena of slate-writing to be true, I am inclined to believe the decalogue story, considering it an early instance of spirit writing—that the decalogue was the work of a departed spirit. I have seen enough of the slate-writing phenomena under absolutely test conditions to make it appear reasonable that a departed spirit wrote the decalogue; it is possible that in that ignorant age Moses might have thought it a higher authority, and it is possible also he might have said its source was divine, to impress its importance on his barbarous followers, the children of Israel; so I can now believe rationally that the writing of the Ten Commandments on two tables of stone may have been an historical fact which, if I did not know that

"The spiritual world
Lies all about us, and its avenues
Are open to the unseen feet of phantoms
That come and go, and we perceive them not,
Save by their influence,"

which the poet Longfellow wrote, and which modern Spiritualism teaches, I should probably not believe now.

When we come down to Balaam's ass, which spoke audibly in human speech—that also, was one of the things I did not believe, except in a metaphorical sense—for I have heard human asses speak in the pulpit and out of it—but that did not help the Bible story any; but I have heard vocal utterances in human speech, and knowing the above poetic quotation to be true, I think Balaam heard a spirit voice that seemed to come from the beast, and it had the desired effect, and it is so recorded, and Balaam stated what he thought was true; so to me there is a rational way of reading that fact, and in the light of modern Spiritualism I think it might have been a fact.

Another thing I did not believe was the mysterious handwriting on the wall of Belshazzar's hall: "*mene, mene, tekel upharsin*," but I have seen many spirit hands, that had no visible human body, hold a pencil and write on a block of paper. I will relate one of many instances. I saw a human hand come out of a hooded aperture in the center of a table in a well-lighted room, and nothing was under the table and nobody sitting near enough for it to be any one's hand who was present—which hand I felt, so did Mr. Levi Brigham, and it was a materialized hand, and felt and looked like a human hand, that took a pencil from my hand and wrote an intelligent message on a block of paper laid before it; and knowing I am stating an absolute fact, I have no trouble in believing that the writing on the wall may have been an historical fact.

There is nothing that interests me more than the story in the book of Samuel, where Saul went to the medium who lived in Endor and had a sitting and got a communication from the departed prophet. I have been to just such a seance, and had such an experience, and it pleases me to find such manifestations are not new—that ancient and modern Spiritualism are of one piece, and it is not a new advent in modern times. The fact shows that the Spirit-world was just as near three thousand years ago as it is to-day, and that fact will endorse the idea that the Bible was the work of spirits—that much of its literature was inspiration, not the word of or revelation of God, but the inspiration of departed spirits, which is so common to-day and is found in so-called profane literature as well as in sacred. I am aware the Endor medium was a proscribed individual, and the class also, and they were condemned in this vicinity 200 or 300 years ago, and the so-called prophets and preachers to-day would proscribe them, if they could, as they did in Judea; so the whole idea of that ancient Endoric seance, which once I could not believe, I now certainly believe was probable, and a true statement. My modern experience includes a number of such, and that is why I believe in this ancient record.

One day, thinking of these and coghate things about ten years ago, looking at my old family Bible in its mutilated condition, a feeling came over me that I think and know was a spirit influence, that this old book should be rebound and gilded and made a handsome table ornament, and I did at the cost of forty dollars, and it is now a handsome book, which I consider of great value both in its contents and its individual character. This book itself has a history which I propose, now to briefly write, but I wrote in the book on its renewed state a dedication which contains its history, which I will copy, because it gives my ideas of the book and also its history to which I have referred. It has interested a good many people, and they have found enough in it to class me among the heretics. Well, I suppose I am one, but when such a one as my old pastor, Theodore Parker, was a heretic, I need not be ashamed to be called one.

The voice of bigotry now is hushed
That called him heretic, though sent of God;
Full many a sham by him lies crushed,
And others safely walk where he in peril trod.

The dedication reads as follows:

My Dear Reader: This old Bible, which was originally in one volume, has just been divided for convenience into two volumes and rebound. At this writing its age is 142 years, and on this first blank page it seems to be the place and now seems to be the time to write a brief history of this book; this, then, is the object of this letter.

This Bible came into the possession of my grandfather, William Clap, in A. D. 1790; when it appeared in this family its age was thirty-nine years, and was then an old book without covers and considerably mutilated. From the family traditions it is said it came to Clap in payment of a bad debt—that is, a man had failed, owing Mr. Clap a large sum, and this book was among his assets, and in that way came into line in our family. This old book, considered valuable intrinsically, is made more so by its history, having in its better days; that is, when it was younger and newer, been the pulpit Bible of the old King's Chapel in this city (Boston)—I am unable to give the exact date of this sacred sojourn, but it was before the war for independence, 1775.

When possessed by William Clap, who was living in his mansion, in then Middlecot street, now changed to Bowdoin street—the house now faces on Bulfinch Place, which was then its front garden—he had the book bound in rough Russia leather and very strongly, and it was then in better condition to last than in its first or new state.

It was some thirty years after this that my eyes first saw it: its binding had faded and was worn by years of handling and had the appearance of a veteran, outside as well as in. It was, and had been, the familar picture-book of all the children and grandchildren as they filed into line and life, and many besides this writer have utilized it as a seat to make the chair at the table conveniently high for nutrition at meal times. When I first remember it in this period of its second dress, some sixty or seventy years ago, it was an old book, penknives had been sharpened on it, and their edges tested, leaving many a deep cut; it did not seem to grow any older, but as it looked when I first saw it, it looks now, or did a month ago, like any old person; age had ceased to make any further marks of progress, or rather decay; a three-cornered piece of leather had been cut from one of its flanks with other mutilations of near a century ago, and then, uncared for these long years, protected only by its strength and character, used as a seat or a footstool, and as a press for faded flowers, it seemed to take no note of time. Its unchanged oldness suggested these lines, which were pencilled on the cover, which I quote here:

"Time writes wrinkles on thy russet brow,
As I first saw thee I behold thee now."

It is, as you see, a large book—when a child it seemed to me enormous; as I increased in weight and size this relatively diminished; looking at it a short time ago and with the attachment of long association and many sacred memories, I thought it not only good for another century, but deserved at my hands its present new and expensive dress.

In doing this let it be understood that it is not for a burnt-offering, or to offset any shortcomings, or as a soothing to my conscience, or to make my peace with Him whom some think is the author. In this act of attention to this old book there is, I am sure, more of family pride and selfishness than of religion. The Bible to me is not a fetich, nor in any sacred sense holy, but is a book of considerable value, if rationally used. I am not sorry there has been and is the superstition connected with it, for that may have saved it from rude and ignorant hands for modern eyes and this special copy also, when other books, Shakspeare, histories, and other contemporaneous things, have passed out of sight and even of memory. May the same good fortune attend this book, now rebound and ornamented, and my children's children read it rationally and with the respect I think I do, and if saved in its passage down, or cared for from any superstitious reverence for its claimed holiness, I shall be glad, even then, for the end in that case will justify the means.

May the generations and generations that follow me with my blood in their veins have as much to be thankful for to the Great Unknown as I have for my checkered past and present condition and prospects, is the wish of him who is now on the shady side of life, whose steps are toward sunset in the mortal sense, but who believes in no essential sunset, but a continuation of day, a permanent day of transcendent brightness, of which this mortal life is but the auroral or early dawn. With respect to all thoughtful readers.

I am theirs truly,
JOHN WETHERBEE.

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BISHOP COXE TO SATOLLI.

Sharp Letter from the New York Prelate to the Papal Ablegate.

NEW YORK, Nov. 18.

The following letter has been addressed by the Rt. Rev. Dr. A. Cleveland Coxe, Protestant Episcopal Bishop of Western New York, to Monsignore Satolli, the papal ablegate now in this country:

To Monsignore Satolli, etc.—Monsignore: During the last twelve months you have continued to place yourself before the American people in a manner alike aggressive and offensive. Offensive not only to the Protestant convictions of our people, but to the honest citizenship of many who profess the Roman religion. I have hoped that some eminent civilian would feel it his duty to inform you that you are not qualified to expound our constitution to an intelligent people, nor entitled as an alien to lecture us on our duties. You are not only an alien but the emissary of a foreign court, and evidently as ignorant of our institutions as you are of our language. Since you have come to the city where I dwell and where no inconsiderable number of its prominent citizens look to me as their chief pastor, I cannot permit your intrusive and gratuitous teaching to be placed before my people without a courteous but firm rejoinder. My people profess the Catholic religion, but they are proud and happy to be reckoned among their Protestant fellow-citizens in all civil relations. It was to define this fact of brotherhood with the American people and of loyalty to their constitution, which embodied principles that Protestant nations only have ever professed or maintained, that our fathers accepted a local and civil name for our American church. But that name defines our civil estate; the Nicene creed defines our religion. I shall, therefore, express myself as a Christian bishop should, but I shall speak as one jealous of the freedom which it has cost our forefathers so much to purchase and to perpetuate. And I shall say to you nothing but what the noblest oracles of your own religion have said before. Nay, I shall quote the illustrious pontiff, Clement XIV., as fully sustaining my positions. I shall speak for America as Bossuet spoke for France. I shall cite the maxims of Mr. Brownson, the most eminent and respectable convert among American laymen who has ever been led to cast in his lot with your people. In everything I mean to say my fellow-citizens of your persuasion shall find me not their enemy, but their champion. I make no war upon their right to enjoy their religion, but, like the best and noblest man that for centuries has been reckoned among Roman pontiffs, like him who earned the applause of all nations when he condemned and suppressed the Jesuits, I am the antagonist of that corrupt society. So are thousands of professed Roman Catholics. I trust many of them will aid me to awaken my countrymen to the fact that it is a band of secret conspirators against all liberty and all laws. I shall prove that it is the duty of all free people to limit and control, if not to banish, the Jesuits from their coasts. For a few weeks occasion may permit me to speak to you in another letter, but in a short time you shall hear again by God's leave, from your Christian brother and sincere friend.

A. CLEVELAND COXE,
Bishop of Western New York.

Spirit Healing.

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Dr. A. B. Dobson, of San Jose, Cal., formerly of Maquoketa, Iowa, is a clairvoyant physician of marvelous power, who has been in active practice over thirty years. As a spiritual healer he has no equal. His vegetable medicine receives a magnetic power higher than human or earthly agency, and in treating diseases at a distance with this medicine his success is remarkable. His practice is very large, both at home and abroad, and he is daily in receipt of numerous letters expressing the profoundest gratitude, acknowledging wonderful relief and complete cures, performed by his band of invisibles, such as rheumatism, neuralgia, paralysis, dyspepsia, bronchitis, diseases of the liver, heart and kidneys, every phase of female complaints, cancers, tumors and dropsy; in fact, every disease that flesh is heir to they have successfully treated.

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Please show this to some sick person. It may be the means of saving their life.

Address all letters and make all money orders payable at San Jose, Cal.

(See ad. in another column.)

GENERAL SURVEY.

Continued from 5th Page

Geo. F. Perkins writes: "We had the pleasure of conducting the services yesterday for the Unity Spiritual Society, of Dubuque, Iowa, P. S. George, president, and were pleased to greet old friends again. The hall was full to overflowing. The Lyceum has started afresh, and the ladies are busy as bees preparing for "the fair" on the 28th, and all are lively and happy. We find that "the hard times" cry is not so loud and frequent as in Tacoma, Wash., where we had the pleasure of organizing a flourishing Society. Two thousand miles from one society to another is quite a step, but we survived the strain. Strange to say, we have never had an accident during the years of travel in this work."

A meeting of the Northwestern Spiritualist Association will be held Thursday, day, November 30th, at 7:30 P. M. in Masonic Temple, Minneapolis, Minn., for the purpose of effecting a union of the Northwestern and North Star Spiritualist Associations. Members who cannot be present should send proxies at once to some member who will be present. A. O. Hoyt, President; R. U. D. Evans, Secretary, N. W. S. A.

Thos. Lees writes: "There is a strong double attraction in Cleveland, Ohio. Mrs. F. O. Hyzer, the gifted inspirational speaker and Miss Maggie Gaule, the wonderful platform test medium, proved a strong attraction at the Sunday evening meetings of the Cleveland Spiritual Alliance on the 19th and 26th of November. Nearly every seat in the spacious hall was filled, and Miss Gaule, notwithstanding being a perfect stranger in the city, gave many startling tests as she passed around the hall among the audience. Mrs. H. S. Lake, the regular pastor of the C. S. A., is to resume her ministrations the first Sunday in December."

Mr. Allen F. Brown, of Minneapolis, Minn., has been giving some lectures and satisfactory psychometric readings at Whitewater, Wis. Mr. Sands, Jr., writes: "Mr. Brown is doing a grand work in a quiet way, and with his power and style of reasoning, leaves a satisfactory conviction with his auditors. Many of the churches open their doors to him. As a harmonizer between the orthodox and Spiritualist he has but few equals."

Mrs. Mary C. Lyman's engagement with the St. Paul Spiritualist's Alliance as speaker continues through December. A marked interest is manifested at each session of the meetings held at 3 and 7:30 each Sunday. The Young People's Progressive Society, auxiliary to the Alliance, is proving a great aid spiritually and pecuniarily in promoting the work and sustaining the finances. A spirit of interest is felt in connection with the National Organization.

Frank T. Ripley's appointments are as follows: Ionia, Mich., for December; Allegheny, Pa., January; February, re-engaged at Fort Wayne, Ind.; March, at Grand Rapids, Mich. Mr. Ripley can be engaged for April and May, 1894, by addressing him at 2762 Broadway, Cleveland, Ohio.

The children of the Portland Secular Sunday-school want books, minerals, shells, fossils, insects, etc., for their library and museum, and Freethinkers are asked to donate for this purpose. All donations will be acknowledged by the Secretary, Will Jesse, 10 N. Union avenue, Portland, Oregon.

Isaac S. Lee, M. D., 304 Broadway, Hannibal, Mo., will lecture and give clairvoyant tests to societies or Spiritualists desiring to have societies formed anywhere within a radius of 125 miles from Hannibal. Address as above.

Moses Hull speaks in St. Louis, Mo., during December. Give him week-day work in that vicinity. For the present address him at the general delivery, St. Louis Mo.

C. E. Dent, Vicksburg, Mich., will answer calls to lecture. Address him care of post office, Box 338.

The guides of Mrs. Cora L. V. Richmond will continue their class on Soul Teaching December 5, at the office of the *Truth Gleaner*, Masonic Temple, 15th floor. All interested will please be there.

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The Real Pope.

Who is the real Pope? This is the question that may well be asked by Catholics as well as Protestants and others. The press states that the Pope has been considering the question of conferring the cardinal purple upon Archbishop Ireland, but has abandoned that idea, being afraid of offending the Jesuits, who oppose Archbishop Ireland. In this Kilkenny-cat fight we have no interest as between the parties engaged in it; but it is a matter of some interest to know which is the real pope, the "black pope" of the Jesuits, or Pope Leo XIII. One of his predecessors in the papal chair condemned and suppressed the Jesuits—but Leo is afraid of offending them!

It shows that Jesuitism is the dominating "power behind the throne" of the Catholic church.

Orders Coming In.

Moses Hull writes: "If you send the paper containing that Christmas article out to names, I'll send you $2 and two hundred names. If you do not, why, just salt away one hundred copies for me; I'll use the other $1 in postage. I think 100,000 copies of that Christmas article distributed as Christmas presents among the ministers and church members will do more good than any other presents that can be made."

Yes, subscribers can send in the names and post office addresses, plainly written, and they will be put on wrappers free of postage. Be careful and write them, one after another, giving postoffice and State in full, so that they can be cut out and pasted on wrappers. Write only on one side of the paper.

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A. CAMPBELL,
Spirit Artist and Slate-writer.

IN ANSWER TO THE MANY INquiries from his friends and others, in this city and elsewhere, he finds it necessary to state that he is located, for the months of November and December only, at 26 Bishop Court, Flat C, Chicago; after that the Pacific coast. 210

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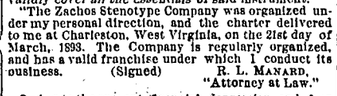
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AN ENDORSEMENT.

B. F. POOLE, Clinton, Iowa.—Dear, Sir;—I have worn your melted pebble spectacles. Find them superior to any that I have ever used, receiving much benefit from them. I thought best to send for your treatment for the catarrh and Elixir of Life for the system. Am pleased to inform you that your remedies and new system of treatment have cured me. I fully believe that by following your spirit directions we can live one hundred years. Yours fraternally,
MRS. KATE HOSKINS, St. Paul, Minn.

MR. H. MOHNER, WRITING MEdium, desires to say that he is capable of conversing with spirits, and will answer all questions asked by mail. Send name of spirit you wish to communicate with on any possible subject; charges $1. Address, H. Mohner, Box 1025, Des Moines, Iowa. [212

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THE PROGRESSIVE THINKER.

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VOL. 8. CHICAGO DECEMBER 9, 1893. NO. 211

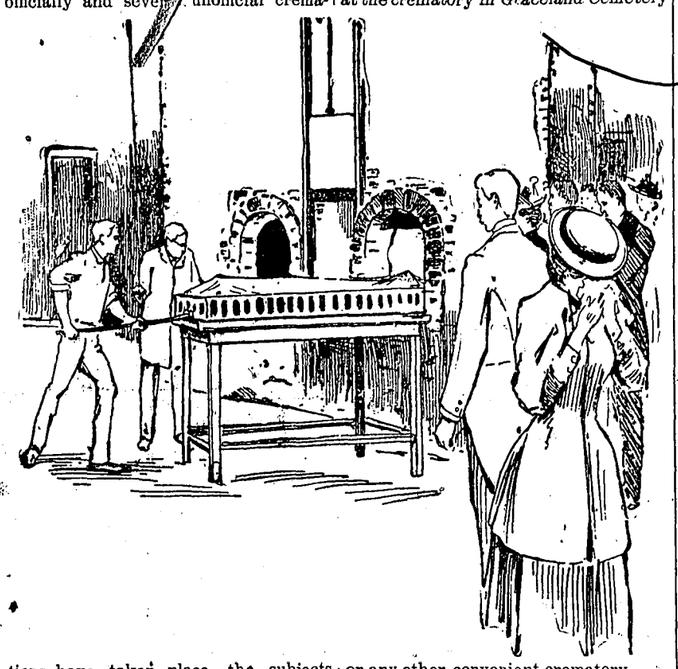
IT HAS A CREMATORY.

Graceland Quietly Secures Apparatus for Incineration.

The Demands of Spiritualism Realized.

RETORTS UNDER THE CEMETERY CHAPEL TESTED SUCCESSFULLY WITH THE REMAINS OF HUMAN BEINGS—FIRST PLACE OF THE KIND IN CHICAGO—SOME LOT-OWNERS MAY OBJECT—CREMATION ONLY FOR THOSE WHO MAKE WRITTEN DIRECTIONS—FEE TO BE $25—SUPT. SIMONDS EXPLAINS.

TO THE EDITOR:—We learn from the *Tribune* of late date that there is a crematory in Graceland Cemetery. It is ready for business, and in a few days the cemetery association will announce that it is able to take the remains of human beings for incineration. The crematory, which has been built without any publicity, has been tested and, it is said, found to be perfect. The remains of one man have been reduced to ashes officially and several unofficial crema-



tions have taken place, the subjects being paupers secured through the Board of Health. The crematory is located directly under the pretty little chapel in the cemetery. The space beneath the chapel is divided into two sections, and in each section there is a retort, thus giving the cemetery association really two crematories. Both may be used at the same time in case the idea of cremation becomes as much in demand in Chicago as its advocates say it should.

Last summer when the Graceland association decided to build a crematory the contract was let to a Des Moines, Ia., firm, and the work was done quickly and quietly. No attention was attracted, and the announcement that the crematory is ready for work will cause a surprise to most people, even to those who favor incineration.

THE MODE OF PROCEDURE.

The walls and floors of the ante-chambers, or preparing-rooms, are laid in white enamel and the woodwork is natural oak. Crude oil is the medium employed in the production of heat and two burners are used in connection with each furnace. In the chapel a portion of the red-tiled floor was removed, and in its place is a movable platform controlled by a short lever which projects through the floor close to the west wall. On this platform the casket containing the remains of the subject for incineration will be placed and a touch on the lever will send it gently and slowly down to the preparing-rooms. Here the caskets and the clothing are removed, the remains are placed on a slide and quickly pushed into a retort. The remains are at once subjected to 1,800° or 2,000° of heat, and in a short time nothing is left but a small heap of white ashes. These are cooled and placed in an urn for the disposal of the friends or relatives.

The crematory was completed more than a month ago, but many delays were caused by the inability of the cemetery company to procure bodies with which to test the apparatus. For a time asphyxiated dogs were experimented with until negotiations with the Board of Health resulted in an agreement whereby human remains were secured. The trial incinerations were made at night and repeated from week to week until, it is said, absolutely satisfactory results were obtained.

GUSTAVE SCHROEDER'S REMAINS CREMATED.

Finally came the official cremation. The remains reduced to ashes were those of Gustave Schroeder, who died a year ago. His earnest desire when he lived was that his remains might be cremated. His family at this time were unable to comply with his request, but placed his remains in a vault temporarily. Three weeks ago Mr. Schroeder's remains were placed in the retort and the process was declared to be perfectly satisfactory to all concerned.

The fee for a cremation is fixed by the Graceland people at twenty-five dollars. Every precaution will be taken when application for the cremation of a body is made to the office at Graceland. Often cremation is opposed, the assertion being made that in cases of death through criminal causes, all evidence of guilt is destroyed completely by incineration, but adequate safeguards are placed around Chicago's first crematory, and all danger from sources of this kind will be obviated. In ordinary interments a certificate from a physician is required by the Health Department and at the cemeteries before a burial permit can be obtained or used, but to secure cremation at Graceland the signatures of two reputable medical men will be necessary, besides a formal request signed by the person desiring his or her remains to be cremated. One reliable witness is also required to this official form of application, which in the Graceland management has been drawn up like this:

TESTAMENTARY CLAUSE.

To remove all doubt as to the final disposition of my body, I hereby express to my survivors my earnest desire that on my decease my body shall be cremated at the crematory in Graceland Cemetery or any other convenient crematory.

Dated.....

Signed.....

Address.....

Witness:

.....

O. C. Simonds, superintendent of Graceland Cemetery, said: "We are all ready for business. A year ago we decided that Chicago was large enough to own a crematory. We decided our people were broad-minded enough to make the introduction of a crematory a paying investment, I went to St. Louis, New York and Milwaukee and inspected the crematories at these places, and our aim has been to surpass these in the detail and construction of our furnaces. Two years ago a number of Chicago business men tried to organize a society for building a crematory, but they failed to incorporate and the agitation weakened. I believe the idea of a cremation stock company is defunct.

TO ASK PERMISSION NOW.

"We have proceeded quietly so as not to alarm. Undoubtedly there would have been opposition, more or less violent, from a majority of the lot-owners, had our proposition been presented to them and their permission asked to run a crematory in connection with Graceland Cemetery, so we determined to make the crematory an accomplished fact first, and ask afterwards. And we are just about ready to ask.

"We are preparing an elaborate paper on the utility and good results cremation is sure to bring about, and we expect to excite less criticism than if the subject had been openly and generally discussed heretofore."

The endeavor of two or three years ago in the direction of cremation in Chicago gave promise at one time of resulting in permanent organization. E. S. Dreyer, the banker, and W. F. Wiemers, the lawyer, were at the head of the movement, and had advanced so far toward the attainment of their object that people generally became interested and considerable stock was sold. No money was collected, however, and the plan was abandoned for the present enterprise.

In a few days every undertaker in Chicago and surrounding towns will be notified by an official circular that Graceland Cemetery has a crematory fully equipped and is ready to receive applications for incineration.

The Chicago *Herald* sets forth that the trustees are a little timid in restricting the benefits of the crematory to those who may have the forethought or the knowledge necessary for leaving the order it is proposed to require. Many persons wishing to be reduced by this scientific and cleanly process to final dust, instead of having that process left to far less agreeable forces in the ground, will die in ignorance of a *pre mortem* warrant. The family of a deceased person ought to have sufficient authority in regard to Graceland as they have now in respect to crematories in the east. The Graceland crematory ought to be made open to all on as broad a basis as is consistent with prudence.

Only the superstitious and ignorant can oppose cremation on theological grounds. It would be grotesque if it were not shocking to find presumably pious Christians objecting to cremation as likely to interfere with the resurrection of the body; as if those who are burned by accidental fires are not to have resurrection, or as if reduction of the perishable envelope by one process is going to interfere with Almighty power any more than by any other process. According to the belief of these objectors, millions and millions of human beings who have perished by all modes of death since the beginning of time are to be reconstituted on the day of final judgment. Surely it will be as easy for this miracle and mystery to be accomplished for the dead whose cherished dust is sacredly guarded in vessels consecrated to it, as for the neglected and abandoned, left to be devoured by sharks in the seas, by reptiles in rocks, by machinery that scatters mortal remnants over the waters or lands, or consumes some portions of the human frame, or leaves discernible no trace of even a skeleton.

Cremation is the reverential mode of extracting the pure and final from the impure and perishable of the casket that no longer breathes with life. In a little time it will be universal for the dead of cities. It will be hereafter cause of wonder and humiliation that civilized communities so long deferred its adoption. For those who prefer that the ashes coming out of the purifying crucible shall be confided to a grave, that choice will continue, but the sacred deposit will be beyond the approach of corruption or defilement. "Ashes to ashes, dust to dust," will be realized in truth: corruptible will have already put on incorruptible; the grave will have lost its sting for the living.

In the construction of this crematory the demands of Spiritualism have been fulfilled. JUS TICE.

COL. INGERSOLL ON IMMORTALITY.

"I Hope for All Good, for All Joy, for All the Children of Men."

Boston *Journal:* An editorial in an afternoon paper Monday said, speaking of Col. Robert G. Ingersoll:

"Why not make public the rumor that the brilliant orator who has been called the great American infidel, has been heard to say that perhaps he will say in public before he dies that he believes in immortality?"

A *Journal* man called upon Col. Ingersoll at his apartments at the Adams house Monday and obtained the following autograph statement from him contradicting the above:

I have never said that perhaps before I die I will say in public that I believe in immortality. I have nothing to conceal on that question. I have always been perfectly frank, and have given the transcript of my heart and brain.

I do not say that death ends all, neither do I say that man is immortal—I say that I do not know. To know is one thing, to believe is another, and to hope is still another. I hope for all good—for all joy, for all of the children of men.

All I can say about immortality is this: There was a time when I was not, after that I was, now I am, and it may be that it is no more wonderful that I should continue forever now that I have a start than it was that I should begin.

We love, and those we love die, and we cling to the hope, to the wish that we may meet again. Love was the first to dream of immortality, and as long as we love we shall hope.

Spirit Photography.

TO THE EDITOR:—While at Onset this year I met Mr. Frank N. Foster, the spirit photographer. I had a sitting with him, and as I got such convincing proof, I desire to give your readers a brief account of the same. There appeared on the picture back of me three faces, one of which I recognized as my mother; the others I did not know. I visited my two sisters after my return from Onset; they live in different towns, and are opposed to Spiritualism and consider me insane. I handed them the picture without stating how or where I received it, and asked them if they knew any of the faces on it. They both immediately recognized their mother and asked me how I got it, knowing full well that none of the family had a picture of her. Now, I would like to ask how Mr. Foster got a picture of my mother when none existed? Neither did he ever see her or ever know that she had passed on; and until Mr. S. W. Fallis or some other expert can explain this to my satisfaction, I shall remain convinced beyond the shadow of a doubt that while I sat in that chair at Onset, July, 1893, my dear old mother was standing by my side. Hoping that friend Foster may continue to carry on one of the most convincing phases of mediumship, and that he may be instrumental in carrying to many minds the truth as he has to mine, and wishing THE PROGRESSIVE THINKER long life and prosperity, I am,

Yours for truth,

Lynn, Mass. JONAS BALCOM.

ALL ABOUT DEVILS. BY MOSES Hull. A work you should read. Price 15 cents.

MOTHER OF SCIENCES.

Ancient Sabaeism and Modern Astrology.

The Creed of the Persian and the Chaldean Embodied in the Science of the Stars—Some Remarkable Predictions.

In the cyclic order of world development, history has ever evinced a predilection for repeating itself. It is not that she lacks convenient resource with which to gratify man's desire for novelty; but nature's kaleidoscope ever shows a fondness for those primal hues which accentuate the beauty of her dissolving images. The revival of interest at the present time in all previsionary arts indicates a regeneration of what was once the most respectable and religious of sciences, a revelation of the mystery of astral influence as embodied and taught in the tenets of astrology. The universal cosmos was the scintillant map on which fact and fancy converged, and her intricacies are today as much a puzzle for solution as when the episcopacy of ancient Chaldea studied her secrets from the vantage of elevated watch-towers. This astronomical priesthood, delving in the storehouse of celestial knowledge, invented the allegories from which rose the superstructure of every theological system. God was the universal ether from which was generated the imponderable forces traversing the starry heavens, and their indefatigable labors were directed towards the elucidation of these celestial problems, that he who ran might read the origin and destiny of all created form. In the figurative legends of this ancient religion, the twelve disciples of biblical theme are correlative to the twelve zodiacal constellations through which the Sun-god passes, evolving the story of the subsequent Christ in remarkable similitude.

Astrology (from *astron*, a star, and *logos*, a word or description) is referred to by Josephus, the Jewish historian, who, in quoting antecedent authors, avers that Adam instructed his son Seth in the science, and that the latter, foreseeing from the stellar aspects the approach of the deluge, and in order to preserve its elements for the benefit of future ages, engraved astrological characters on pillars of stone. Josephus further asserts that he himself saw these antediluvian relics in Syria. According to the same author, the art was preserved by Enos and Noah to the days of Abraham, who transmitted it to the Chaldeans and Egyptians. In the latter country it was patronized and taught by Joseph, who, on the authority of Origen, Diodorus Siculus, and other ancient historians, is said to have promulgated a treatise on the subject, called "The Aphorisms of Hermes the Egyptian." Sir Isaac Newton states that an African prince, assisted by an Egyptian priest, were the original founders of astrological science, 2,000 B. C., and that when the Egyptians fled before the invasion of the Ethiopians, the knowledge was disseminated among the Babylonians, who carried it into the farther East. The signs of the zodiac are said to have been formed by Schedad and Menncawousch, two celebrated magicians of the second dynasty, and to the latter of whom was assigned the honor of having discovered the Philosopher's Stone and other secrets in theurgic sciences.

Whatever its source, none of the abstruse sciences—in which the Oriental nations excelled—received more profound study or thoughtful solicitude than this bible of the starry heavens. The Eastern potentates attached to their courts men famous in cabalistic lore, who furnished strange and authenticated proofs of the verity of the science. There is no dearth of biblical reference to it, nor after an investigation into its history can there be any question of its antiquity and divine origin. In Babylon the priests of the temple were conversant with an astro-theology which enabled them to give extraordinary illustrations of predictive powers. The court astrologer was of more importance than the prime minister, and numerous historical instances are recorded in confirmation of this individual's wonderful faculty for peering into the future.

One of these, Asclatarius by name, foretold the hour and manner of the Emperor Domitian's death, which he affirmed would be by the stiletto. The Emperor asked him if he could with equal facility predict his own fate. The seer replied that he knew he was shortly to be torn to pieces by dogs. The monarch in order to prove him a false prophet ordered that the wise man be put to death by fire. The sentence was accordingly put into execution, and the pile upon which the body was securely bound was kindled. But a storm of wind and rain arising suddenly drove the spectators from the scene and extinguished the flames, and as he had foretold, Asclatarius was subsequently torn into pieces by dogs. Domitian grew morose and troubled over the strange fulfillment of this portion of the prophecy, and on the day in which his death was to occur locked himself in, denying admittance to even his trusty counsellors. But Stephaness, a captain of the guard, under pretense of delivering an important dispatch, and persuading him it was later than the time specified, gained admittance and stabbed him to the heart in the very hour the astrologer had predicted, on the 18th of September, the month he had ordered to be called Germanicus.

The Archbishop of Pisa, in consultation with several different professors of astrology, at different times and without opportunity for collusion, was told he would be hanged. In his popularity nothing seemed more incredible, yet in the sedition of Pope Sextus IV. he was suddenly seized and the dread prophecy consummated.

The curious similarity marking the events in the lives of George III. and a tradesman named George Hemming, who was born in the same locality and on the same day and hour as his majesty, is an example of planetary influence worthy of consideration. Their fortunes ran parallel, the ups and downs in each coinciding, making allowance for their difference in station and environment; they married at the same time, each suffered with a mental affection, and finally succumbed to the inevitable on the same day and hour.

Much has been written concerning William Cilly's hieroglyphics, in which he foreshadowed the burning of London and the great plague fifteen years before their occurrence. On October 22nd, 1666, he was summoned before parliament to explain, if possible, the cause of these visitations. He replied that "he had taken great pains in the search thereof, and had concluded it was the finger of God only; but what instruments he used thereunto, he was ignorant." It is not generally known that Nostradamus, a celebrated astrologer and alchemist, had also predicted the calamity 111 years previously.

Certain unusual positions and configurations of the planets are said to indicate those strange and unseemly antics which distinguish the fate of one individual from the lot of the masses. In regard to death, Ptolemy, in Book IV. of his "Tetrabiblos," says: "Mars, if in signs of human form, and posited in quartile or in opposition to the Sun or Moon, and contrary in condition, will operate death by slaughter." Thus in the nativities of President Lincoln and the Prince Imperial, who was killed in Zululand, these positions are curiously coincident, and during an evil direction which culminated in an affliction of the Sun in Aries, (ruling the head,) each received his death wound in that part of the anatomy governed by that sign. Again, Saturn afflicted in the midheaven, the house of honor, presages rise to eminence, with ultimate downfall, as illustrated in each of the Napoleons' nativity. Likewise does Jupiter similarly posited ensure success and honor, vide Queen Victoria and the Duke of Wellington. Some years previous to the battle of Waterloo, an English astrologer, after comparing the horoscopes of these two generals, Napoleon and Wellington, declared that should their destines ever come in conflict, Wellington would be the victor.

The multitude err in the belief that astrology is founded on the rock of fatalism and foreordination. Not necessarily. Ptolemy, in one of his aphorisms, says: "A skillful person, acquainted with the nature of the stars, is enabled to avert many of their effects, and to prepare himself for those effects when they arise." In other words, foreknowledge and human free-will may subvert to a great extent the planetary evils foreshadowed. But is it wise to peep into the future? you may ask. The words of David are pertinent: "Teach me to number my days, that I may apply my heart unto wisdom." Solomon also says: "There is a time for everything; a time to be born, a time to marry, and a time to die;" while Shakespeare has written, "There is a time in the affairs of men, which, if taken at the flood, leads to fortune."

That there is, or is not verity in the science, must rest upon the numerous authentic examples of vaticination furnished us by the Egyptian priests, the Persian Magi, the Arabian seers, and the modern professors of the art. Were it a fanciful one, could it have enlisted the support of such giant intellects as Æschylus, Virgil, Homer, Dante, Milton, Dryden, Sir Isaac Newton, Kepler, Bishops Jeremy and Hale, and a host of noted Rosicrucians?

After the mathematical probing and the intellectual observation which justified these learned savants in conceding to astrology the dignity of an inductive science, is not the adverse judgment of ordinary thinker somewhat ludicrous and superficial, if not inconsistent in its character? JOHN HAZELRIGG.

He who never relaxes into sportiveness is a wearisome companion, but beware of him who jests at everything. Such men disparage by ludicrous associations, all objects which are presented to their thoughts, and thereby render themselves incapable of any emotion which can either elevate or soften; they bring upon their moral being an influence more withering than the blasts of the desert.—Southey.

Old trees in their living state are the only things that money cannot command. Rivers leave their beds, run into cities and traverse mountains for it; obelisks and arches, palaces and temples, amphitheaters and pyramids, rise up like exhalations at its bidding; even the free spirit of man, the only thing great on earth, crouches and cowers in its presence. It passes away and vanishes before venerable trees—Landor.

In company, it is a very great fault to be more forward in setting off one's self, and talking to show one's parts, than to learn the worth and be truly acquainted with the abilities of men. He that maketh it his business not to know, but to be known, is like a foolish tradesman who makes all the haste he can to sell off his old stock, but takes no thought of laying in any new.—Charron.

A REVIEW.

Some Friendly Criticisms of Mrs. Besant.

BY E. D. BABBITT, LL. D., M. D.

Mrs. Besant deserves great credit for her incessant labors in spreading a knowledge of the occult and refined forces of this mysterious world of ours. I had the pleasure of meeting her at the delightful home of Mr. John W. Lovell, the publisher, in New York City, and freely give the right hand of friendship to the eloquent lady. But there are a few points in her very interesting lecture on "Mesmerism," reported in THE PROGRESSIVE THINKER of November 11th, which I think should be modified.

First, it was Mr. Braid, not Bray, that invented the word Hypnotism in place of Mesmerism. This may have been the reporter's fault.

Second, she correctly says that "hypnotism is a far narrower thing than magnetism or mesmerism," but she makes a mistake when she says that magnetism and mesmerism are the same. Magnetism is a force by means of which mesmerism may be induced and is of various kinds, all of which sweep in electrical curves or whirlwinds which are attractive in their nature. Thus ferro magnetism is that of the ordinary magnet. Solar magnetism is that of luminous ethers. Animal magnetism consists of the ordinary animal ethers. Psycho-magnetism belongs to our interior nature and is so refined, swift and powerful when brought into predominance, as to hold the animal ethers in a rigid control, which we often term magnetic sleep. We know that these forces are ethers or fine fluids because the forces of the whole known world are exerted through fluids, such as air, water, steam, etc., and the true philosopher will not dare to go against nature.

I am glad the lady considers astral not a very good term. It is certainly a very indefinite and far-fetched term. Why speak of a "starry ether," or starry body? If our reformers would dwell more closely with the Spirit-world they would learn that psychic ethers and the psychic body are more accurate terms. Those who have become Sinnett-ized, or who, with Ella Wheeler Wilcox, consider the communications from the Spirit-world as coming from the superficial deceptive shells of human beings, have great need of enlightenment. Whenever you hear a person harping on the danger of spirit communion, you may put him down as having reached only the half-way house of true spiritual knowledge, while the most of our orthodox friends, who think the universe is filled with devils, have scarcely attained to the quarter-way house.

The following words denote confusion of ideas with regard to the human machinery: "I will ask you to grant me to-night three kinds of matter: first, that which we find in the material universe; second, astral; third, mental." But we find everything in the material universe. Let us see if this matter cannot be made a little clearer. First, there is the coarser grade of matter which constitutes our animal or physical bodies. Ordinary mental action is brought about by the flow of two kinds of fluids through the brain, the blood and the animal ethers. These ethers kindle the cellular or external portion of the brain and bring about one grade of mentality. Now it so happens that when the interior psychic forces can be brought uppermost, their greater power is able to hold the coarser physical forces in abeyance and their almost lightning speed is able to develop a swifter and grander mentality. The psychic vision becomes kindled and clairvoyance results, or the psychic ear and clairaudience becomes possible. An operator well armed with psych aura of his own can send it into a sensitive's brain, and, sometimes, without saying a word, can make him think and act as he pleases. This is hypnotism, or more properly, psychoma. When Mrs. Besant speaks of a mental system, which grade of mentality does she mean, the ordinary physical action or the swift and powerful psychic?

She proceeds to state that all over nervous, hysterical, cataleptic and mediumistic persons have an excess of astral matter. I have scarcely space here to show how great a mistake the lady has made in these assertions. In most nervous diseases there is a deficiency of nervous force, or an inversion of the direction of its currents. A full tide of nervous force opens up the blockaded channels and prevents irregular or spasmodic symptoms. But this ordinary nervous force has less of the astral (psychic) character than of the animal nervous ethers. Mediums or psychics, of course, are strong in the psychic ethers, which bring them into rapport with a grander universe. But should this make them more nervous or sickly? Not at all. Power lies in refined forces, not so much in coarse elements. Knowledge is to make psychic force one of the great elements of human salvation. Ignorance or misuse of this divine power may become perilous. A superficial and polished scientist in New York declared that mediumship was the result of uterine disease, but the fact was that near him sat a number of masculine mediums, every one of whom was powerful enough to have thrown him out of the window, and some of whom had had their lives saved by their mediumship. Psychics can put themselves into a psychic state, and then, while in this condition of power, can will to be strong, self-possessed and nerve-controlling and they become so—will to have certain diseases banished and they go, sometimes immediately, or at least in a short time.

So much talk about "mind stuff," the "astral body," "thought body" etc., tends to confusion of idea, as it seems to me. Thought is impossible without a brain, either in this or any other world, and the front part of the brain is the especial region of thought. The great clairvoyant spirits show us that every human being has a more interior psychic brain and body, which is so refined as to be invisible to the outward eye, and which also answers to the action of the psychic forces. Mind consists of the unparticled something which we call spirit, and a brain. Although our ordinary mental action uses what is called our physical brain, yet the sensorium upon which all thoughts and impressions are made, reaches into the psychic brain and passes on with the psychic body to another life. While it is of great importance to be able at times to get into the psychomic state so as to enjoy its great upbuilding power, yet it is a still more desirable thing to attain to what may be called a psychozoic state, in which both the physical and psychic forces work together. In the mesmeric sleep great illumination may take place, but the memory of its fine teachings is usually lost on awaking and getting back into the coarse condition. But psychozoism enables a person to have lightning perceptions and intuitions and spirit communings, and yet be conscious of all things around in the external. To develop these fine conditions it would be well to be in the atmosphere of developed psychics, and sometimes to receive massage from them; to have strong sunlight on the bare skin, and at times to look at some bright object or fasten the thoughts intensely on some distant place to draw the psychic forces outward. When this is done, even if only partially successful, use the will power to bring about any desired condition.

Eloquent thought is not always the most accurate. Take this fine passage from our lady: "Imagination is the great creative force in the universe; all this (these) phenomena, the world and its planets of the solar system, as well as the stellar systems, were built up (by) and are the result and expression of the Divine thought and Divine thinking. That is imagination in its most sublime sense." But eternal matter, or the atomic universe and eternal spirit or the unatomic universe must be forever correlated and interblended, and forever helpless without each other. Thought itself comes from the union of a material brain with spirit, but the mightiest thought of the mightiest being cannot create or destroy a single atom of matter, much less a world. The power of the human spirit, especially under the reign of psychic forces is of course marvelous, and it is well for man to realize his own innate grandeur, but it is not best to run wild and suppose it can do everything. Intoxicated by these thoughts some persons become flighty. Our esoteric Butler seems to think that mental and spiritual forces will be able to level the very mountains, and a whole class of people have demolished the material universe by a simple assertion, although the whole range of known facts seems to prove that during all these millions of years, God and nature have not been able to eliminate or destroy a single particle of matter. Mrs. Besant is still young in the study of the spiritual arcana, but I prophesy that her fine mind will, ere long, be able to balance these great dual divisions of the universe and stand on the everlasting harmony of things.

I will mention one other thing in which I differ slightly from Mrs. Besant. She says hypnotism "is too important a science to be trifled with or made an exhibition of." Certainly it should not be trifled with, but these marvelous powers of the mind, these potentialities of the spiritual nature, should be exhibited over the whole civilized world. I would say, however, that the subjects should be treated with care and, especially if made to undergo any severe process, should be made right and be brought into a happy condition before losing the influence. Dr. Luys, at the Charite Hospital in Paris, lately made a hypnotized lady believe that a doll was a live baby, then repeatedly plunged a knife into its cotton vitals. The lady screamed fearfully, and at last when almost expiring with excitement, was brought out of the condition by the Doctor. Such savage experiments are reprehensible and unnecessary.

College of Fine Forces, 5 Pulaski St., East Orange, N. J.

I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation in speaking his opinions, but a right understanding of the relations between what he can do and say and the rest of the world's doings and sayings. All great men not only know their own business, but usually know that they know it, and are not only right in their main opinions, but usually know they are, only they do not think much of themselves on that account. They do not expect their fellowmen to fall down and worship them: they have a curious under-sense of powerlessness, feeling that greatness is not in them, but through them. They do their work feeling that they cannot well help it.—Ruskin.

I notice that gentleman to be the best dressed whose dress no one observes.—A. Trollope.

SCIENCE, SUPPLEMENTED BY AN EXALTED MORALITY, THE BIBLE OF THE FUTURE.

The Progressive Thinker.

Eight Pages of INTERESTING Reading Matter, each of which is Worthy of Careful Perusal. A Spiritualist Paper that is Sustained by HONEST INDUSTRY.

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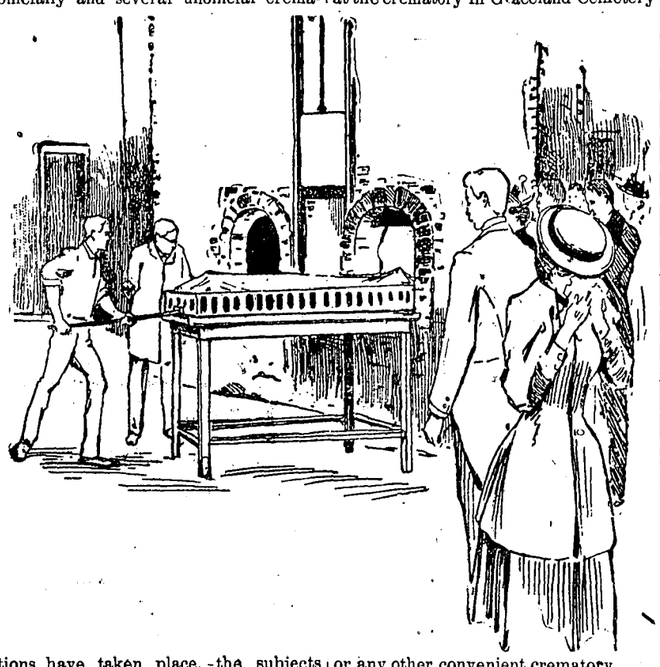
IT HAS A CREMATORY.

Graceland Quietly Secures Apparatus for Incineration.

The Demands of Spiritualism Realized.

RETORTS UNDER THE CEMETERY CHAPEL TESTED SUCCESSFULLY WITH THE REMAINS OF HUMAN BEINGS—FIRST PLACE OF THE KIND IN CHICAGO—SOME LOT-OWNERS MAY OBJECT—CREMATION ONLY FOR THOSE WHO MAKE WRITTEN DIRECTIONS—FEE TO BE $25—SUPT. SIMONDS EXPLAINS.

TO THE EDITOR:—We learn from the *Tribune* of late date that there is a crematory in Graceland Cemetery. It is ready for business, and in a few days the cemetery association will announce that it is able to take the remains of human beings for incineration. The crematory, which has been built without any publicity, has been tested and, it is said, found to be perfect. The remains of one man have been reduced to ashes officially and several unofficial cremations have taken place, the subjects being paupers secured through the Board of Health. The crematory is located directly under the pretty little chapel in the cemetery. The space beneath the chapel is divided into two sections, and in each section there is a retort, thus giving the cemetery association really two crematories. Both may be used at the same time in case the idea of cremation becomes as much in demand in Chicago as its advocates say it should.



Last summer when the Graceland association decided to build a crematory the contract was let to a Des Moines, Ia., firm, and the work was done quickly and quietly. No attention was attracted, and the announcement that the crematory is ready for work will cause a surprise to most people, even to those who favor incineration.

THE MODE OF PROCEDURE.

The walls and floors of the ante-chambers, or preparing-rooms, are laid in white enamel and the woodwork is natural oak. Crude oil is the medium employed in the production of heat and two burners are used in connection with each furnace. In the chapel a portion of the red-tiled floor was removed, and in its place is a movable platform controlled by a short lever which projects through the floor close to the west wall. On this platform the casket containing the remains of the subject for incineration will be placed and a touch on the lever will send it gently and slowly down to the preparing-rooms. Here the caskets and the clothing are removed, the remains are placed on a slide and quickly pushed into a retort. The remains are at once subjected to 1,800° or 2,000° of heat, and in a short time nothing is left but a small heap of white ashes. These are cooled and placed in an urn for the disposal of the friends or relatives.

The crematory was completed more than a month ago, but many delays were caused by the inability of the cemetery company to procure bodies with which to test the apparatus. For a time asphyxiated dogs were experimented with until negotiations with the Board of Health resulted in an agreement whereby human remains were secured. The trial incinerations were made at night and repeated from week to week until, it is said, absolutely satisfactory results were obtained.

GUSTAVE SCHROEDER'S REMAINS CREMATED.

Finally came the official cremation. The remains reduced to ashes were those of Gustave Schroeder, who died a year ago. His earnest desire when he lived was that his remains might be cremated. His family at this time were unable to comply with his request, but placed his remains in a vault temporarily. Three weeks ago Mr. Schroeder's remains were placed in the retort and the process was declared to be perfectly satisfactory to all concerned.

The fee for a cremation is fixed by the Graceland people at twenty-five dollars. Every precaution will be taken when application for the cremation of a body is made to the office at Graceland. Often cremation is opposed, the assertion being made that in cases of death through criminal causes, all evidence of guilt is destroyed completely by incineration, but adequate safeguards are placed around Chicago's first crematory, and all danger from sources of this kind will be obviated. In ordinary interments a certificate from a physician is required by the Health Department and at the cemeteries before a burial permit can be obtained or used, but to secure cremation at Graceland the signatures of two reputable medical men will be necessary, besides a formal request signed by the person desiring his or her remains to be cremated. One reliable witness is also required to this official form of application, which in the Graceland management has been drawn up like this:

TESTAMENTARY CLAUSE.

To remove all doubt as to the final disposition of my body, I hereby express to my survivors my earnest desire that on my decease my body shall be cremated at the crematory in Graceland Cemetery or any other convenient crematory.

Dated.....

Signed.....

Address.....

Witness:

.....

O. C. Simonds, superintendent of Graceland Cemetery, said: "We are all ready for business. A year ago we decided that Chicago was large enough to own a crematory. We decided our people were broad-minded enough to make the introduction of a crematory a paying investment, I went to St. Louis, New York and Milwaukee and inspected the crematories at these places, and our aim has been to surpass these in the detail and construction of our furnaces. Two years ago a number of Chicago business men tried to organize a society for building a crematory, but they failed to incorporate and the agitation weakened. I believe the idea of a cremation stock company is defunct.

TO ASK PERMISSION NOW.

"We have proceeded quietly so as not to alarm. Undoubtedly there would have been opposition, more or less violent, from a majority of the lot-owners, had our proposition been presented to them and their permission asked to run a crematory in connection with Graceland Cemetery, so we determined to make the crematory an accomplished fact first, and ask afterwards. And we are just about ready to ask.

"We are preparing an elaborate paper on the utility and good results cremation is sure to bring about, and we expect to excite less criticism than if the subject had been openly and generally discussed heretofore."

The endeavor of two or three years ago in the direction of cremation in Chicago gave promise at one time of resulting in permanent organization. E. S. Dreyer, the banker, and W. F. Wiemers, the lawyer, were at the head of the movement, and had advanced so far toward the attainment of their object that people generally became interested and considerable stock was sold. No money was collected, however, and the plan was abandoned for the present enterprise.

In a few days every undertaker in Chicago and surrounding towns will be notified by an official circular that Graceland Cemetery has a crematory fully equipped and is ready to receive applications for incineration.

The Chicago *Herald* sets forth that the trustees are a little timid in restricting the benefits of the crematory to those who may have the forethought or the knowledge necessary for leaving the order it is proposed to require. Many persons wishing to be reduced by this scientific and cleanly process to final dust, instead of having that process left to far less agreeable forces in the ground, will die in ignorance of a *pre mortem* warrant. The family of a deceased person ought to have sufficient authority in regard to Graceland as they have now in respect to crematories in the east. The Graceland crematory ought to be made open to all on as broad a basis as is consistent with prudence.

Only the superstitious and ignorant can oppose cremation on theological grounds. It would be grotesque if it were not shocking to find presumably pious Christians objecting to cremation as likely to interfere with the resurrection of the body; as if those who are burned by accidental fires are not to have resurrection, or as if reduction of the perishable envelope by one process is going to interfere with Almighty power any more than by any other process. According to the belief of these objectors, millions and millions of human beings who have perished by all modes of death since the beginning of time are to be reconstituted on the day of final judgment. Surely it will be as easy for this miracle and mystery to be accomplished for the dead whose cherished dust is sacredly guarded in vessels consecrated to it, as for the neglected and abandoned, left to be devoured by sharks in the seas, by reptiles in rocks, by machinery that scatters mortal remnants over the waters or lands, or consumes some portions of the human frame, or leaves discernible no trace of even a skeleton.

Cremation is the reverential mode of extracting the pure and final from the impure and perishable of the casket that no longer breathes with life. In a little time it will be universal for the dead of cities. It will be hereafter cause of wonder and humiliation that civilized communities so long deferred its adoption. For those who prefer that the ashes coming out of the purifying crucible shall be confided to a grave, that choice will continue, but the sacred deposit will be beyond the approach of corruption or defilement. "Ashes to ashes, dust to dust," will be realized in truth: corruptible will have already put on incorruptible; the grave will have lost its sting for the living.

In the construction of this crematory the demands of Spiritualism have been fulfilled.

JUS TICE.

COL. INGERSOLL ON IMMORTALITY.

"I Hope for All Good, for All Joy, for All the Children of Men."

Boston *Journal*: An editorial in an afternoon paper Monday said, speaking of Col. Robert G. Ingersoll:

"Why not make public the rumor that the brilliant orator who has been called the great American infidel, has been heard to say that perhaps he will say in public before he dies that he believes in immortality?"

A *Journal* man called upon Col. Ingersoll at his apartments at the Adams house Monday and obtained the following autograph statement from him contradicting the above:

I have never said that perhaps before I die I will say in public that I believe in immortality. I have nothing to conceal on that question. I have always been perfectly frank, and have given the transcript of my heart and brain.

I do not say that death ends all, neither do I say that man is immortal—I say that I do not know. To know is one thing, to believe is another, and to hope is still another. I hope for all good—for all joy, for all of the children of men.

All I can say about immortality is this: There was a time when I was not, after that I was, now I am, and it may be that it is no more wonderful that I should continue forever now that I have a start than it was that I should begin.

We love, and those we love die, and we cling to the hope, to the wish that we may meet again. Love was the first to dream of immortality, and as long as we love we shall hope.

Spirit Photography.

TO THE EDITOR:—While at Onset this year I met Mr. Frank N. Foster, the spirit photographer. I had a sitting with him, and as I got such convincing proof, I desire to give your readers a brief account of the same. There appeared on the picture back of me three faces, one of which I recognized as my mother; the others I did not know. I visited my two sisters after my return from Onset; they live in different towns, and are opposed to Spiritualism and consider me insane. I handed them the picture without stating how or where I received it, and asked them if they knew any of the faces on it. They both immediately recognized their mother and asked me how I got it, knowing full well that none of the family had a picture of her. Now, I would like to ask how Mr. Foster got a picture of my mother when none existed? Neither did he ever see her or ever know that she had passed on; and until Mr. S. W. Fallis or some other expert can explain this to my satisfaction, I shall remain convinced beyond the shadow of a doubt that while I sat in that chair at Onset, July, 1893, my dear old mother was standing by my side. Hoping that friend Foster may continue to carry on one of the most convincing phases of mediumship, and that he may be instrumental in carrying to many minds the truth as he has to mine; and wishing THE PROGRESSIVE THINKER long life and prosperity, I am,

Yours for truth,

Lynn, Mass. JONAS BALCOM.

ALL ABOUT DEVILS. BY MOSES Hull. A work you should read. Price 15 cents.

MOTHER OF SCIENCES.

Ancient Sabaeism and Modern Astrology.

The Creed of the Persian and the Chaldean Embodied in the Science of the Stars—Some Remarkable Predictions.

In the cyclic order of world development, history has ever evinced a predilection for repeating itself. It is not that she lacks convenient resource with which to gratify man's desire for novelty; but nature's kaleidoscope ever shows a fondness for those primal hues which accentuate the beauty of her dissolving images. The revival of interest at the present time in all previsionary arts indicates a regeneration of what was once the most respectable and religious of sciences, a revelation of the mystery of astral influence as embodied and taught in the tenets of astrology. The universal cosmos was the scintillant map on which fact and fancy converged, and her intricacies are today as much a puzzle for solution as when the episcopacy of ancient Chaldea studied her secrets from the vantage of elevated watch-towers. This astronomical priesthood, delving in the storehouse of celestial knowledge, invented the allegories from which rose the superstructure of every theological system. God was the universal ether from which was generated the imponderable forces traversing the starry heavens, and their indefatigable labors were directed towards the elucidation of these celestial problems, that he who ran might read the origin and destiny of all created form. In the figurative legends of this ancient religion, the twelve disciples of biblical theme are correlative to the twelve zodiacal constellations through which the Sun-god passes, evolving the story of the subsequent Christ in remarkable similitude.

Astrology (from *astron*, a star, and *logos*, a word or description) is referred to by Josephus, the Jewish historian, who, in quoting antecedent authors, avers that Adam instructed his son Seth in the science, and that the latter, foreseeing from the stellar aspects the approach of the deluge, and in order to preserve its elements for the benefit of future ages, engraved astrological characters on pillars of stone. Josephus further asserts that he himself saw these antediluvian relics in Syria. According to the same author, the art was preserved by Enos and Noah to the days of Abraham, who transmitted it to the Chaldeans and Egyptians. In the latter country it was patronized and taught by Joseph, who, on the authority of Origen, Diodorus Siculus, and other ancient historians, is said to have promulgated a treatise on the subject, called "The Aphorisms of Hermes the Egyptian." Sir Isaac Newton states that an African prince, assisted by an Egyptian priest, were the original founders of astrological science, 2,000 B. C., and that when the Egyptians fled before the invasion of the Ethiopians, the knowledge was disseminated among the Babylonians, who carried it into the farther East. The signs of the zodiac are said to have been formed by Schedad and Menncawousch, two celebrated magicians of the second dynasty, and to the latter of whom was assigned the honor of having discovered the Philosopher's Stone and other secrets in theurgic sciences.

Whatever its source, none of the abstruse sciences—in which the Oriental nations excelled—received more profound study or thoughtful solicitude than this bible of the starry heavens. The Eastern potentates attached to their courts men famous in cabalistic lore, who furnished strange and authenticated proofs of the verity of the science. There is no dearth of biblical reference to it, nor after an investigation into its history can there be any question of its antiquity and divine origin. In Babylon the priests of the temple were conversant with an astro-theology which enabled them to give extraordinary illustrations of predictive powers. The court astrologer was of more importance than the prime minister, and numerous historical instances are recorded in confirmation of this individual's wonderful faculty for peering into the future.

One of these, Asclatarius by name, foretold the hour and manner of the Emperor Domitian's death, which he affirmed would be by the stiletto. The Emperor asked him if he could with equal facility predict his own fate. The seer replied that he knew he was shortly to be torn to pieces by dogs. The monarch in order to prove him a false prophet ordered that the wise man be put to death by fire. The sentence was accordingly put into execution, and the pile upon which the body was securely bound was kindled. But a storm of wind and rain arising suddenly drove the spectators from the scene and extinguished the flames, and as he had foretold, Asclatarius was subsequently torn into pieces by dogs. Domitian grew morose and troubled over the strange fulfillment of this portion of the prophecy, and on the day in which his death was to occur locked himself in, denying admittance to even his trusty counselors. But Stephaness, a captain of the guard, under pretense of delivering an important dispatch, and persuading him it was later than the time specified, gained admittance and stabbed him to the heart in the very hour the astrologer had predicted, on the 18th of September, the month he had ordered to be called Germanicus.

The Archbishop of Pisa, in consultation with several different professors of astrology, at different times and without opportunity for collusion, was told he would be hanged. In his popularity nothing seemed more incredible, yet in the sedition of Pope Sextus IV. he was suddenly seized and the dread prophecy consummated.

The curious similarity marking the events in the lives of George III. and a tradesman named George Hemming, who was born in the same locality and on the same day and hour as his majesty, is an example of planetary influence worthy of consideration. Their fortunes ran parallel, the ups and downs in each coinciding, making allowance for their difference in station and environment; they married at the same time, each suffered with a mental affection, and finally succumbed to the inevitable on the same day and hour.

Much has been written concerning William Cilly's hieroglyphics, in which he foreshadowed the burning of London and the great plague fifteen years before their occurrence. On October 22nd, 1666, he was summoned before parliament to explain, if possible, the cause of these visitations. He replied that "he had taken great pains in the search thereof, and had concluded it was the finger of God only; but what instruments he used thereunto, he was ignorant." It is not generally known that Nostradamus, a celebrated astrologer and alchemist, had also predicted the calamity 111 years previously.

Certain unusual positions and configurations of the planets are said to indicate those strange and unseemly antics which distinguish the fate of one individual from the lot of the masses. In regard to death, Ptolemy, in Book IV. of his "Tetrabiblos," says: "Mars, if in signs of human form, and posited in quartile or in opposition to the Sun or Moon, and contrary in condition, will operate death by slaughter." Thus in the nativities of President Lincoln and the Prince Imperial, who was killed in Zululand, these positions are curiously coincident, and during an evil direction which culminated in an affliction of the Sun in Aries, (ruling the head,) each received his death wound in that part of the anatomy governed by that sign. Again, Saturn afflicted in the midheaven, the house of honor, presages rise to eminence, with ultimate downfall, as illustrated in each of the Napoleons' nativity. Likewise does Jupiter similarly posited ensure success and honor, vide Queen Victoria and the Duke of Wellington. Some years previous to the battle of Waterloo, an English astrologer, after comparing the horoscopes of these two generals, Napoleon and Wellington, declared that should their destines ever come in conflict, Wellington would be the victor.

The multitude err in the belief that astrology is founded on the rock of fatalism and foreordination. Not necessarily. Ptolemy, in one of his aphorisms, says: "A skillful person, acquainted with the nature of the stars, is enabled to avert many of their effects, and to prepare himself for those effects when they arise." In other words, foreknowledge and human free-will may subvert to a great extent the planetary evils foreshadowed. But is it wise to peep into the future? you may ask. The words of David are pertinent: "Teach me to number my days, that I may apply my heart unto wisdom." Solomon also says: "There is a time for everything; a time to be born, a time to marry, and a time to die:" while Shakespeare has written, "There is a time in the affairs of men, which, if taken at the flood, leads to fortune."

That there is, or is not verity in the science, must rest upon the numerous authentic examples of vaticination furnished us by the Egyptian priests, the Persian Magi, the Arabian seers, and the modern professors of the art. Were it a fanciful one, could it have enlisted the support of such giant intellects as Æschylus, Virgil, Homer, Dante, Milton, Dryden, Sir Isaac Newton, Kepler, Bishops Jeremy and Hale, and a host of noted Rosicrucians?

After the mathematical probing and the intellectual observation which justified these learned savants in conceding to astrology the dignity of an inductive science, is not the adverse judgment of ordinary thinker somewhat ludicrous and superficial, if not inconsistent in its character?

JOHN HAZELRIGG.

He who never relaxes into sportiveness is a wearisome companion, but beware of him who jests at everything. Such men disparage by ludicrous associations, all objects which are presented to their thoughts, and thereby render themselves incapable of any emotion which can either elevate or soften; they bring upon their moral being an influence more withering than the blasts of the desert.—Southey.

Old trees in their living state are the only things that money cannot command. Rivers leave their beds, run into cities and traverse mountains for it; obelisks and arches, palaces and temples, amphitheaters and pyramids, rise up like exhalations at its bidding; even the free spirit of man, the only thing great on earth, crouches and cowers in its presence. It passes awap and vanishes before venerable trees—Landor.

In company, it is a very great fault to be more forward in setting off one's self, and talking to show one's parts, than to learn the worth and be truly acquainted with the abilities of men. He that maketh it his business not to know, but to be known, is like a foolish tradesman who makes all the haste he can to sell off his old stock, but takes no thought of laying in any new.—Charron.

A REVIEW.

Some Friendly Criticisms of Mrs. Besant.

BY E. D. BABBITT, LL. D., M. D.

Mrs. Besant deserves great credit for her incessant labors in spreading a knowledge of the occult and refined forces of this mysterious world of ours. I had the pleasure of meeting her at the delightful home of Mr. John W. Lovell, the publisher, in New York City, and freely give the right hand of friendship to the eloquent lady. But there are a few points in her very interesting lecture on "Mesmerism," reported in THE PROGRESSIVE THINKER of November 11th, which I think should be modified.

First, it was Mr. Braid, not Bray, that invented the word Hypnotism in place of Mesmerism. This may have been the reporter's fault.

Second, she correctly says that "hypnotism is a far narrower thing than magnetism or mesmerism," but she makes a mistake when she says that magnetism and mesmerism are the same. Magnetism is a force by means of which mesmerism may be induced and is of various kinds, all of which sweep in electrical curves or whirlwinds which are attractive in their nature. Thus ferro magnetism is that of the ordinary magnet. Solar magnetism is that of luminous ethers. Animal magnetism consists of the ordinary animal ethers. Psycho-magnetism belongs to our interior nature and is so refined, swift and powerful when brought into predominance, as to hold the animal ethers in a rigid control, which we often term magnetic sleep. We know that these forces are ethers or fine fluids because the forces of the whole known world are exerted through fluids, such as air, water, steam, etc., and the true philosopher will not dare to go against nature.

I am glad the lady considers astral not a very good term. It is certainly a very indefinite and far-fetched term. Why speak of a "starry ether," or starry body? If our reformers would dwell more closely with the Spirit-world they would learn that psychic ethers and the psychic body are more accurate terms. Those who have become Sinnett-ized, or who, with Ella Wheeler Wilcox, consider the communications from the Spirit-world as coming from the superficial deceptive shells of human beings, have great need of enlightenment. Whenever you hear a person harping on the danger of spirit communion, you may put him down as having reached only the half-way house of true spiritual knowledge, while the most of our orthodox friends, who think the universe is filled with devils, have scarcely attained to the quarter-way house.

The following words denote confusion of ideas with regard to the human machinery: "I will ask you to grant me to-night three kinds of matter: first, that which we find in the material universe; second, astral; third, mental." But we find everything in the material universe. Let us see if this matter cannot be made a little clearer. First, there is the coarser grade of matter which constitutes our animal or physical bodies. Ordinary mental action is brought about by the flow of two kinds of fluids through the brain, the blood and the animal ethers. These ethers kindle the cellular or external portion of the brain and bring about one grade of mentality. Now it so happens that when the interior psychic forces can be brought uppermost, their greater power is able to hold the coarser physical forces in abeyance and their almost lightning speed is able to develop a swifter and grander mentality. The psychic vision becomes kindled and clairvoyance results, or the psychic ear and clairaudience becomes possible. An operator well armed with psych aura of his own can send it into a sensitive's brain, and, sometimes, without saying a word, can make him think and act as he pleases. This is hypnotism, or more properly, psychoma. When Mrs. Besant speaks of a mental system, which grade of mentality does she mean, the ordinary physical action or the swift and powerful psychic?

She proceeds to state that all over nervous, hysterical, cataleptic and mediumistic persons have an excess of astral matter. I have scarcely space here to show how great a mistake the lady has made in these assertions. In most nervous diseases there is a deficiency of nervous force, or an inversion of the direction of its currents. A full tide of nervous force opens up the blockaded channels and prevents irregular or spasmodic symptoms. But this ordinary nervous force has less of the astral (psychic) character than of the animal nervous ethers. Mediums or psychics, of course, are strong in the psychic ethers, which bring them into rapport with a grander universe. But should this make them more nervous or sickly? Not at all. Power lies in refined forces, not so much in coarse elements. Knowledge is to make psychic force one of the great elements of human salvation. Ignorance or misuse of this divine power may become perilous. A superficial and polished scientist in New York declared that mediumship was the result of uterine disease, but the fact was that near him sat a number of masculine mediums, every one of whom was powerful enough to have thrown him out of the window, and some of whom had had their lives saved by their mediumship. Psychics can put themselves into a psychic state, and then, while in this condition of power, can will to be strong, self-possessed and nerve-controlling and they become so—will to have certain diseases banished and they go, sometimes immediately, or at least in a short time.

So much talk about "mind stuff," the "astral body," "thought body" etc., tends to confusion of idea, as it seems to me. Thought is impossible without a brain, either in this or any other world, and the front part of the brain is the especial region of thought. The great clairvoyant spirits show us that every human being has a more interior psychic brain and body, which is so refined as to be invisible to the outward eye, and which also answers to the action of the psychic forces. Mind consists of the unparticled something which we call spirit, and a brain. Although our ordinary mental action uses what is called our physical brain, yet the sensorium upon which all thoughts and impressions are made, reaches into the psychic brain and passes on with the psychic body to another life. While it is of great importance to be able at times to get into the psychomic state so as to enjoy its great upbuilding power, yet it is a still more desirable thing to attain to what may be called a psychozoic state, in which both the physical and psychic forces work together. In the mesmeric sleep great illumination may take place, but the memory of its fine teachings is usually lost on awaking and getting back into the coarse condition. But psychozoism enables a person to have lightning perceptions and intuitions and spirit communings, and yet be conscious of all things around in the external. To develop these fine conditions it would be well to be in the atmosphere of developed psychics, and sometimes to receive massage from them; to have strong sunlight on the bare skin, and at times to look at some bright object or fasten the thoughts intensely on some distant place to draw the psychic forces outward. When this is done, even if only partially successful, use the will power to bring about any desired condition.

Eloquent thought is not always the most accurate. Take this fine passage from our lady: "Imagination is the great creative force in the universe; all this (these) phenomena, the world and its planets of the solar system, as well as the stellar systems, were built up (by) and are the result and expression of the Divine thought and Divine thinking. That is imagination in its most sublime sense." But eternal matter, or the atomic universe and eternal spirit or the unatomic universe must be forever correlated and interblended, and forever helpless without each other. Thought itself comes from the union of a material brain with spirit, but the mightiest thought of the mightiest being cannot create or destroy a single atom of matter, much less a world. The power of the human spirit, especially under the reign of psychic forces is of course marvelous, and it is well for man to realize his own innate grandeur, but it is not best to run wild and suppose it can do everything. Intoxicated by these thoughts some persons become flighty. Our esoteric Butler seems to think that mental and spiritual forces will be able to level the very mountains, and a whole class of people have demolished the material universe by a simple assertion, although the whole range of known facts seems to prove that during all these millions of years, God and nature have not been able to eliminate or destroy a single particle of matter. Mrs. Besant is still young in the study of the spiritual arcana, but I prophesy that her fine mind will, ere long, be able to balance these great dual divisions of the universe and stand on the everlasting harmony of things.

I will mention one other thing in which I differ slightly from Mrs. Besant. She says hypnotism "is too important a science to be trifled with or made an exhibition of." Certainly it should not be trifled with, but these marvelous powers of the mind, these potentialities of the spiritual nature, should be exhibited over the whole civilized world. I would say, however, that the subjects should be treated with care and, especially if made to undergo any severe process, should be made right and be brought into a happy condition before losing the influence. Dr. Luys, at the Charite Hospital in Paris, lately made a hypnotized lady believe that a doll was a live baby, then repeatedly plunged a knife into its cotton vitals. The lady screamed fearfully, and at last when almost expiring with excitement, was brought out of the condition by the Doctor. Such savage experiments are reprehensible and unnecessary.

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I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation in speaking his opinions, but a right understanding of the relations between what he can do and say and the rest of the world's doings and sayings. All great men not only know their own business, but usually know that they know it, and are not only right in their main opinions, but usually know they are, only they do not think much of themselves on that account. They do not expect their fellowmen to fall down and worship them: they have a curious under-sense of powerlessness, feeling that greatness is not in them, but through them. They do their work feeling that they cannot well help it.—Ruskin.

I notice that gentleman to be the best dressed whose dress no one observes.—A. Trollope.

WHY THE HATRED?

After months of patient and honest investigation, in private or unprofessional circles, of the claims and proofs of Spiritualism, and after receiving sufficient demonstration to convince me of its truth, and change the whole trend of my life, bringing me in personal contact with "the life that was, and now is," I find myself confronted with an opposition that is appalling, and I cannot help asking myself the reasons for such, if reasons there be. Here are a few of the causes, as I am helped to see them by the spirits that daily surround me, and inspire me; and these disembodied ones have so acted on my mental eyes or powers that what was once hard to understand—as if a wall lay between me and the fact—now opens up from the center, and I sense the meaning at a glance. And I am guided at this moment, while the Southern sunlight falls all around me like a shower of gold and silver—for the sunlight here seems to be a mixture of the two precious metals—to say that orthodox hatred and opposition arise from the first demand made on the individual man or woman seeking information or comfort at the hands of Spiritualism. It meets such by informing them that if they "would know the truth of Spiritualism," they must make a personal examination. Now that seems simple and easy; but is it? Now look below the surface, the only place where we detect the foundations of the grand and glorious, ever supporting the ordinary and commonplace, and you will find that to the ordinary man or woman that is almost impossible, and for the following reasons:

Man, in the general, is a proxy creature. By transmission, and through a long series of cut and dried religious trainings, he has been molded into a mere believer—not a thinker. His spiritual faculty, or power of sensing those things which lie back of the grosser forms of matter, has, by these two forces, hereditary and continued education, been so deflected as to make him naturally hate and avoid anything calling for a complete change in his mode of seeking after God and spiritual knowledge.

In his case the child was the father of the believer. As a child he was taught certain ideas about creation and the Creator. He accepted them, and having the substratum of the same belief placed in his blood and brain through the thinking and beliefs of a long line of ancestry, he conforms himself easily to the general creed; and the creed conforms itself to him until you can hardly tell which is the creed and which is the man, for, believe me, creeds, being thoughts, have life, and they grow into and around the spiritual man until they become as two branches springing from the same trunk. Therefore, it does matter what a man believes. Therefore, when you speak about the orthodox man going to a circle or medium for proof himself, you must not forget that in ninety cases out of every hundred, his entire nature and disposition is against him; and in nine cases out of every ten he will look upon you as an agent of the devil, and feel it his religious duty to oppose you in every way imaginable; and, from his standpoint, it is. He has been cast that way. It's his natural way. Of course I am speaking of the general believer, not of the exception to the rule. Often during the past six or eight months have I had some dear church friend say to me: "Yes, I do believe there's something in it—something I can't fully understand, when judged from the usual way of looking at things; but what is it?". And when I would endeavor to get them to go with me to a circle, they would put me off under the plea of being too busy, or they must have a little more time to think over it, etc.

Therefore, my spirit guides must be right when they tell me to say that Spiritualism's grand harvest lies in the future; and that its present mission is one of education—educating the masses from their malforming systems; and that this work calls for brave, patient men and women—mediums endowed with that power of seeing which counts not the movements of the Reformation wheel by days and months, nor even by years. Yes, it will require long years of faithful work on the part of the teachers of the Spirit-world and their earth-agents—mediums—ere we behold the general man clothed in the habit of independent investigation in spiritual matters.

But that time must be. The law of human nature works that way, and the signs of the times show that we are in the widening circles of that promised epoch; and when these circles make a few more sweeps, then shall we see, in its full glory, the fulfilling of the early Christian's prayer: "Thy kingdom come, and thy will be done on earth as it is in heaven," for then the whole earth shall be a Spiritual temple, and all mankind hold converse with our disembodied ones; and we shall have pictures of the various spheres beyond hanging on our walls, each acting as a spur on our higher qualities, and helping us to release ourselves from the grosser.

So then let us not lose heart, but rather increase our labors of love, well knowing we shall not have wrought in vain, for the well-spent years never fail in bringing their blessings, and the future generations shall rise up and call us blessed.

And now for the second cause. It rests in the fact of Spiritualism having changed the entire conception of the life beyond. It squarely clashes in its statement of death causing any radical change in man's nature or disposition. The church has it that the dropping of the body completely changes the Homo and his present relationships. Death in her hands, and in spite of the cross-price, is the Savior or Destroyer. Spiritualism denies that. It says death only brings about changes in conditions and opportunity, the man being still the same in all essentials. Here, then, lies the main battle-ground between Spiritualism and orthodoxy, for should that idea become general, the whole of the blood-bought and death-finished plan of salvation falls to the ground, and as that is the foundation of modern Christianity, the whole church idea and ministry, as now practiced, falls with it. That is the plain logic in the case, and we Spiritualists must face it bravely, and prepare ourselves for its natural outcome—abuse, ridicule and an undying hatred—for orthodoxy fighting Spiritualism is only a natural law following its proper order; it is simply doing its best to defend its existence, and even snake-life will do that. And this being the case, I detect neither sense nor good policy in Spiritualists trying to blend their great doctrines and truths with those of the church and Bible. Oil and water make but poor mixtures, for these latter sources teach the opposite of the first, and they cannot all be right; error is lodged somewhere. Where? Spiritualism claims its doctrines, or, if you prefer it, its messages come direct from the Spirit-worlds, and proves it, too; and, if that be so, the other two can have no part or parcel with it, because they give it the flat lie. Therefore, I cannot for the life of me see by what system of logic they are to be fused and made to agree.

No, Spiritualism knows no fusion or compromise with an idea which robs man of his spiritual strength, and fills him with horrible conceptions of the Over-soul or Source of all life; therefore, as I see it, a war must go on between Spiritualism and orthodoxy, until one stands as victor over the other.

Just think of it! Spiritualism, a religious babe in one sense, dares to tell the church that its eighteen hundred and odd years' notion of Hell, Limbo, Purgatory and golden-paved Heaven are not worth the paper they're printed on; that the only masses and prayers and baptisms that can help a man in the Spirit-worlds are those which come to him through the act of his putting himself in right relationship with the laws affecting his moral and spiritual nature; or, in other words, that if he desires to be saved, grow out of evil and its punishments, he must kill that evil in him by working towards the good. In plain language, he must become his own Savior—God giving him the needed means and opportunity; and, of course, that is a deathblow to all priesthoods. Let man accept that truth here, and no more money will pass into the hands of the priests for masses, etc., and the race will soon begin to improve its status on earth by a purer and higher manifestation of thought and action; and the dead capital, which now goes towards building select places for the self-elected ones, to meet and talk at their self-made God, and to support a priesthood too ignorant to see and feel the presence of the Great Over-soul all around them, will be used for the nobler purposes of educating man and woman to a fit plane, and from whence they may pass unhandicapped into the spheres of eternal progress and happiness. So, then, let every Spiritualist lift the banner bearing these great truths boldly to the breeze. Let him proclaim without fear the grand truth brought from the other worlds, that the author of all life is Love, and that there is no hell save that which we create in us by our own deeds, and that to every such hell—for every evil thought and action carries with it a hell of its own—man, in the other spheres as well as in this, finds an open door as soon as he determines to renounce and forsake his sin.

I know these thoughts are simple, yet my guides tell me "'tis by the simple the wise ones of the earth are made to see what other eyes never see." Poets catch the single note of a bird the splash of a humble stream, the passing face in a crowd, and from these simples they weave us a song of many hues, glorious scenes and a symphony that carries us from the earthly to the heavenly; and may this humble sheaf-thought start better ones into life.

China, La. P. GALVIN.

An Invocation.

GIVEN INSPIRATIONALLY TO "WHITE ROSE," BY HIS GUIDE, "HEARTSEASE."

The following poem is from one in the Spirit-world—the guide of White Rose—who, in her earth-life was, and yet is, the foremost poetess of England and the world, and while this poem is regarded by White Rose as scarcely a ray of her brilliant genius, yet it evinces, though somewhat in a crude way, what is possible through the earth-instrument by inspiration. It has a sublime spirit.

INVOCATION.

We bring thee roses pure and sweet and fair,
Our token of the love we all may share;
We bring thee lilies, innocent and meek,
The tokens of the truth we all may seek.
O stars of heaven, your radiance lights the way
To heights above, where shines eternal day;
O God of love, we are not far from thee,
Though in the earth or in eternity.
Make us to feel thy care in all we do,
So shall we shine and be forever true;
Make us to seek the angel-help and love,
And rise to thee, our Father-soul above;
So shall we live, and live the life of peace,
All storms to conquer and all pain to ease;
So shall the work we now have just begun
Ripen to fruitage ere the setting sun;
So shall the days that bring each duty, care,
Make angel-wreaths for crowns of thorns we wear;
So shall the love we give to God and man
Dry mortal tears and brighten faces wan;
So shall men's lives, that burn like beacon lights,
Fresh kindled as the sunlit mountain heights,
Blaze o'er the world till earth and heaven are one,
And in the light man finds the victory won.

Go forth, my boy, nor waver on the way;
The dawning light points to the brighter day.

* * *

PERFECT MOTHERHOOD;

Or Mabel Raymond's Resolve.

BY LOIS WAISBROOKER. THIS IS a novel written with a purpose, and that purpose is not merely to enable an unthinking, idle mind to while away the time in a state of idle blessedness, devoid of earnest thought or care for either self-improvement or the good of humanity. It is a book designed especially, primarily, for mothers and those who are to be mothers; and secondly, through the mothers, to effect the well-being and happiness of the race. It brings strongly and clearly to view the result upon the child of proper surroundings and influences bearing upon the mother previous to maternity. Incidentally the author touches upon various things in modern social and business life, which are unjust, and fix unequal burdens upon the individuals composing society as a whole. The book is trenchant, instructive and very interesting, even when regarded merely as a novel, and is especially commended to "women everywhere," to whom it is dedicated. It also thoroughly shows up the Jesuitical spirit of the Catholic Church; advanced ideas relating to the Spiritual philosophy are introduced. It contains a fine likeness of the author. It contains 345 pages, neatly bound in cloth. Price by mail, prepaid, $1.25.

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ADVICE.

Given to Young Mediums.

BY MRS. M. KLINE.

DEAR SISTER:—Your favor is before me. I must say that I am so very busy all the time that I seldom undertake to answer any of the many letters I receive, but I feel strongly impressed to write you a few lines and to tell you that it is essential to your development that you be prayerful and give your mind to pure, lofty thoughts when you sit for spirit control, no matter what the phase or form of expression may be. Such a course will close the avenues against undeveloped spirits who may seek to surround you, and open them to pure and progressed ones. Then, too, bear in mind, dear sister, that we must all creep before we can walk, and that after all the recipient is at fault if the deposit is meagre, for the spiritual operators are necessarily restricted by a Supreme Power, because the unfolding mind must be carefully used and can receive only such spirit messages as it is prepared for. Be content to be at least as a tallow dip at present, as such light may be as much a saving power to some storm-bound voyager praying for light, as the stronger rays from a light-house. Humbly and cheerfully receive what is given you and in turn give it freely to whom it may be addressed, or in a general way. Thus the circuit for mental interchange is widened and the mind operated upon by spirits is strengthened by the impersonal energy imbibed naturally, but augmented by spirit and because they open the closed avenues, and thus the innate powers are called into use. Then again, we older mediums who have gone through the developing ordeals, some of which were very severe, have our times when we receive but little special inspiration, but we understand why it is. Again, we are ofttimes let down from sublime heights to mingle with what we term zero systems. Yes, to mingle with undeveloped ones and to realize the conditions of chaos struggling for assimilation into spheric harmonies. We usually call this new development, but it is that only in part. The truth is, we are used by our guides as factors, by which such crude states and conditions are changed and the rescue of captives who may have been long held there and need such special aid, may be effected. We ourselves are benefited even while we suffer, for it develops in us unbounded sympathy for suffering mortals and spirits, no matter what may have been the cause of their captivity. Thus are we ourselves fitted to receive measure after measure of love and pity from the universal stores which we are to freely dispense to all who need.

This is, apart from the special or specific labor each medium is fitted to perform, the divine purpose of all co-joined angelic and mortal labor. Trusting this may be of service to you, I am yours very truly.

SPIRIT PHOTOGRAPH.

Picture of a Man Long Dead Shows in a Family Group.

The appearance of the "astral" or spirit in casement of a man who had been dead more than a year, in a photograph made with a kodak, was the cause for the almost total suspension of animation on the part of A. Allan Wheat, of Wheeling, W. Va., a few days ago. He had made a lot of photographs of people and things about the home of his wife near Danville, Va., and had sent them to the kodak factory to be developed, and received them back. Among the lot was a group composed of his wife, his father-in-law, Captain Haas, formerly of the Baltimore and Ohio Railroad; Miss Maud Halcom and his brother-in-law, Master Charles Haas. The picture was taken at the home of Captain Haas, about ten miles from Danville, and was made by the usual pressure of the button, about three weeks ago. When it was taken the party were ranged about the veranda of Captain Haas' residence, the sun was shining brightly, and Mr. Wheat, who operated the camera, was stationed about forty feet away. Miss Halcom, who lives near Captain Haas' residence and who is a friend of Mrs. Wheat, called on the day in question, and as it was the first time she and Mrs. Wheat had met since the death of Mrs. Halcom's brother Charles, they naturally talked about him considerably. After dinner the party went to the veranda to make the picture. Nothing unusual was noticed by any one, and no further thought of the picture was given by Mr. Wheat till to-day, when he opened the package from the kodak factory. To his amazement he found a perfect likeness of Charles Halcom standing immediately back of his sister on the veranda. The figure of Mr. Halcom and his head are four times as large as those of the other persons in the picture, although he is further away from the camera, being in the extreme background. He wears the clothing which he wore in life. A stiff hat tilted back to show his forehead, as was his custom, a turnover collar, with a small black bow, black coat and white shirt. He appears to be coming out of the double doors at the back of the veranda, although the picture shows the doors to be closed. Mr. Halcom died under ordinary circumstances, of typhoid fever, a little more than a year ago. He was not a spiritualistic believer, nor was he interested in such things. His family were not spiritualistic, nor is Mr. Wheat nor others who were present at the time the picture was taken. Mr. Wheat, who made the picture, is a man of stability and merit. He is not a photographer and merely took the camera along on his recent visit to get some views of his wife's homestead.

Wheeling, W. Va., Nov 24.

Let the Dead Bury their Dead.

"But Jesus said unto him: Follow me and let the dead bury their dead. Mat. viii : 22."

A large number, if not the majority of the millions of Spiritualists in the United States claim to believe that Jesus is a myth, and yet so far as relates to the Fox sisters, they are rigidly carrying out the above command of this same Jesus. They who claim to be the champions of the universal brotherhood of man, and of the golden rule, are permitting the bodies of the two pioneers and discoverers of spirit communion with mortals, to lie neglected and unburied:

Ye ten millions of Spiritualists, come forward with a penny apiece and provide a suitable resting place and a monument to those who brought to the world the light and truth you are now enjoying, or go hide your heads for shame. It is no doubt from negligence rather than from poverty or penuriousness that this matter has not been attended to before. We would suggest that a box be put up at the hall of every Spiritualists Society, plainly marked: "Fox Burial Fund," into which all may drop their mite, the amount to be forwarded weekly to the Treasurer of First Spiritualist Society, Carnegie Hall, New York, and in all towns like my own, where there is no society, let some one make a collection and forward it. I will volunteer to do it here, and although there are but few Spiritualists among us, I will guarantee they will do their full share. The article in the PROGRESSIVE THINKER of Nov. 18, from Emily B. Ruggles, relating to the death and burial of Henry Fox-Jencken, is another case in point, showing the necessity of such a funeral fund as I suggested in your paper a few weeks ago. It is a shame that the Spiritualists must depend on the Roman Catholics to not only nurse their sick but to bury their dead in a Catholic cemetery, and under the services of a Catholic Priest. Such a scene certainly does not redound much to the credit of Spiritualists. Arouse yourselves for humanity's sake. Come up out of the lethargy into which you have fallen, and let the world see that you practice what you preach.

W. J. INNIS.

Southwestern Michigan.

The quarterly meeting of Spiritualists of Southwestern Michigan convened in the town hall at Lawton, Sunday, Nov. 26th. The meeting was called to order at half past 10 o'clock, A. M., by the president, W. R. Sirrine. First was the rendering of a piece of music by the Odell sisters, of Paw Paw; then a recitation by Mrs. Stevens, of Paw Paw; and following this was a poem and lecture by our well-known speaker, Mrs. A. E. Sheets, of Grand Ledge, Michigan. The title of the poem was "The Song of Truth;" the subject of her lecture was given her by some one in the audience, which she handled in a masterly manner that pleased all present. Another piece of music by the sisters, then the meeting adjourned for a pic nic dinner at the hall.

At the afternoon session there was a little business to transact; after that Mrs. Odell, of Paw Paw, who was sent to Chicago as a delegate of the Southwestern Association, read her report of the National Convention, which was interesting; then there was a piece of music by the sisters and a recitation by Mrs. Stevens entitled "The New Church Organ;" then another piece of music; then a poem by Mrs. Sheets, entitled, "The City of Light," followed by a grand lecture from Mrs. A. E. Sheets, on "The Old and the New," which seemed to please even those that did not believe in Spiritualism. The day being fine for the time of the year, there was a good attendance in the forenoon, but a still better one in the afternoon. The meeting closed with a piece of music. The next meeting will be at Paw Paw some time in March.

H. A. SORTONE Sec.

Lawton, Mich.

"Phenomenal!"

TO THE EDITOR.—The word "Phenomenal" should be at the head of this article. Why? The following lines will explain: Early in October about fifteen Spiritualists of Allegheny City and Pittsburg, Pa., organized a Spiritualist church, or society in Allegheny City, hired a hall at two dollars and fifty cents per day, engaged the services of that grand and noble trance and test medium, E. W. Sprague, of Jamestown, N. Y., who never tires in doing good for the glorious cause of Spiritualism. His salary we looked upon as being a little heavy for beginners, but we made up our minds to have no failure and our efforts have been crowned with wonderful success. Mr. Sprague has just closed a seven week's engagement and we now have one hundred and ten members and good prospects for several more in the near future and the beauty of all this story is yet to come. Listen! We have paid every dollar we owe and have a few dollars in the treasury. We have also sent in our petition to the proposed National Organization, which we look upon as one of the greatest steps for the upbuilding of every progressive spiritual society. Mrs. Abbie Burnham, of Boston, Mass., will be with us next Sunday, and will remain through the month of December. I had about forgotten to mention the fact of our hall being too small for the seekers of that glorious truth—Spiritualism. We have now engaged a nicer and larger hall and anticipate a wonderful accession to our society this winter. We predict for the future even more marked advancement until this knowledge, already possessed by millions of human beings, shall become so widely and so generally diffused that by it the entire human family shall become enlightened. Truly, we are living in a world of progression.

J. F. KIGHT.

"A Witch of the Nineteenth Century."

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a year's subscription. Induce your neighbor to send 25 cents for a trial subscription.

Anna L. Robinson.

TO THE EDITOR:—As I predicted in my last report of our Port Huron Society, Mrs. Robinson's delightful way of presenting the truth is attracting such large audiences that we are at a loss to know what to do with them. The hall we now occupy has a seating capacity of three hundred, yet very many are turned away for want of even standing room. This is the third hall furnished us free of expense by Mr. James H. White, but the prospect now is that we will have to engage the City Opera House till we can build a larger hall for ourselves, if Mrs. Anna L. Robinson remains with us; for as Lyman C. Howe says, "She is a wonderful woman, and her gifts are supplemented with such a high purpose and grand womanly character and sincerity, that carry the angel influences and teachings home to the hearts and consciences of the people"—a truth which very many are fast learning, and after having listened to her a few times they will never be satisfied to return to the dry husks on which they have been feeding in years past. I will give a report of our flourishing Lyceum in my next. C. H. HUBBARD, Sec.

Psychometry.

READING OF HELEN STUART RICHINGS, INSPIRATIONAL LECTURER.

The following psychometric reading was made by "White Rose" of a letter of Helen Stuart Richings, the brilliant lecturer of Spiritualism, now in Minneapolis. The letter was sealed in an envelope, quite heavy, and it followed the reading of another letter, and was the second psychometric reading that "White Rose" has ever given. The facts are furnished by a lady friend of both mediums and the reading will prove interesting to the readers of the PROGRESSIVE THINKER:

READING.

"This person is a sensitive—a woman. She is of delicate health, having had a great deal of sickness, but it has sweetened and perfected her life. She has blue eyes and is fair; she is not a society woman; rather, she shrinks from the outside world and lives to and in herself. She is domestic, but of fine, brilliant mind and lives in the spirit, and is therefore fond of books and nature. I see a very large, bright star. She is spiritual; she has a strong will, and when once she agrees that she is right she maintains her position with determination. She is a lecturer; I see Helen Stuart Richings before me."

AN OBSERVER.

He is an American.

TO THE EDITOR:—I must say I am first, last and always an American—a patriotic-American; and if necessary an American defender of the cherished, honored and respected "*free public schools.*" I belong to a patriotic organization that has "Our Country" for a motto, "Deeds, not Men," our creed. I realize that we have enemies brooding and hatching amongst us and I also feel that we must begin to show our manhood, open our eyes and look around us and see what they are trying to do, and what would become of our government if they were allowed to go on in their way unchecked.

This government is fast becoming a monarchical government and we must be up and doing, in order to retain our liberties that our pilgrim fathers shed their blood on the battle-field that we might enjoy—the liberty of worshiping God according to the dictates of our own consciences, and that Church and State should be forever separate.

JOHN P. FEAR.

Buffalo, N. Y.

Brighter than ever are our prospects for future work. Our hall is crowded every afternoon and evening on Sundays, and often people leave the hall for lack of room.

Mrs. Celia M. Nickerson, of Boston, is an attraction that fills our house more than full. Her lectures are grand, and her tests are true and to the point.

She is one of the kind of speakers that inspires her audiences in a good-natured manner, so that they are willing to pay for the lectures, and we have no trouble in collecting funds for our work. Last Sunday our donations were over $75. Our workers are a host of good, earnest people, who have found Spiritualism worth working for.

Mrs. Nickerson is engaged for a year ahead, and Buffalo people like her work so well that the longer she stays the more the hall is crowded.

Mother Van Buskirk is one of our strongest workers, and her son, Henry Van Buskirk, is our president. Take it altogether, we have no fear for the future, for peace reigns supreme among us, and it is a solid fact that our social parties are large, and intelligent people only are to be found attending them. May the good work go on forever, is the wish of your correspondent. J. W. DENNIS.

THE MYTH OF THE GREAT DELUGE. Something you should have to refer to. By James M. McCann. Price 15 cents.

THE CHILDREN'S PROGRESSIVE LYCEUM. A manual, with directions for the organization and management of Sunday schools. By Andrew Jackson Davis. Something indespensible. Price 50 cents.

THE SPIRITS' WORK. WHAT I HEARD, saw, and felt at Cassadaga Lake. By H. L. Suydam. It is a pamphlet that will well pay perusal. Price 15 cents.

LIFE IN TWO SPHERES.

A Fascinating Work.

The readers of THE PROGRESSIVE THINKER will remember the story under the above title, by Hudson Tuttle, which was published in its columns. At the time, constant inquiries were made as to its appearing in book form. This wish has now been gratified. It makes a volume of 343 pages, in style and form like the "Convents of the Sacred Heart," with a finely-engraved likeness of the author on the cover. The scenes of the story alternately shift from earth to the spirit spheres, and the philosophy of Spiritualism, the occupation and modes of life of spiritual beings, are presented in the pleasing form of narrative.

The following are the chapter-titles: Introduction; The House of the Sage; Home of the Miser; The Low Societies; Hades; Christmastide in the Spheres of Light; Christmastide and the Golden Gate; The Unhappy Marriage; Easter Day in Heaven; A Visit to the Earth; The Change Called Death; Coming to the Knowledge of the Light; The Society Again Visits Earth; The Forsaken and Despised; Discussion; A Visit to a Distant Globe; Reunion in the Spirit-world; Contentedness Not Goodness; Address of the Sage.

It is a book the Spiritualist will be delighted with; a book in which the investigator will find answers to ever-recurring questions; a book which will interest the church member, nor repel the most prejudiced. The price in paper is 50 cents; muslin $1; postpaid.

RELIGION

AS REVEALED

By the Material and Spiritual Universe.

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This is a most excellent work. Dr. Babbitt is a born critic, a thorough scholar and a comprehensive thinker.

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CHAPTER SEVENTH—Deific Law and Human Intercession.—Special Providences. A supposed Miracle of Healing. How God interposes to answer Prayer. Prayer. A Form of Prayer. Does Prayer Influence God? Hudson Tuttle's View of Prayer. The Central Principle of Deific Action. Prof. Wallace's View of Prayer. Prayerfulness is not necessarily Goodness.

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CHAPTER SIXTEENTH—Death under the Old Religions.—Popular Conceptions of Death. Death made terrible through Church Songs. Made Gloomy by Church Materialism. Church Teachings have darkened Death. Death Bed of a Christian. Of an Immoral Man. Of Attempted Death Scenes under the Old Dispensation. Terrors under the Old to those who lose friends.

CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to this Life. Departed Ones attract the Spiritual Mind. The Spiritualist understands Death, so does not fear it. Death of an Ancient Philosopher. Death of Mozart. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalist Minister. Joyful Transition of a Friend. Triumphant Experience of a Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

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YOU SHOULD HAVE IT.

POEMS FROM THE INNER LIFE. By Lizzie Doten. New edition. This handsome volume opens with the wonderful experiences of the author, who is peculiarly gifted as a trance medium and public speaker. Her platform labors have for a long time been unceasing, and the deep religious and spiritual tone of her discourses have extended her influence far beyond the limit of her voice, through the instrumentality of the press. But it is chiefly for her mediumistic power to give utterance to poems noble, exalted and thrilling, pervaded with a spirit religious and elevating, that she is most specially known. This volume contains the gems of the inspirational utterances, given chiefly before public audiences, under direct spirit influence. Several of them are attributed to the spirit of Edgar A. Poe. They have all the rhythmic beauty, grandeur and imagery of his productions in earth-life, but far surpass these in exaltedness of conception and purity of purpose. Others are by the inspiration of Shakespeare, Burns, A. W. Sprague; but in many cases the author's name is not recorded. The Biographical Introduction gives a succinct account of the means by which these poems are given to the world. The peculiar influence which each spirit exercised over the medium is stated, and the unmistakable certainty and significance of this higher phase of spiritual communion is beautifully portrayed. Cloth, plain, reduced from $1.50 to $1.00. Postage 10 cents. For sale at this office.

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AND THE WONDROUS POWER which helped or made them perform mighty works and utter inspired words, together with some Personal Traits and Characteristics of Prophets, Apostles, and Jesus, or New Readings of "The Miracles." By ALLEN PUTNAM. Price 75 cents. For sale at this office.

The National Organization.

To THE EDITOR:—The officers of the National Spiritualists' Association have been kept extremely busy attending to important business correspondence ever since the act of incorporation was signed on the first of the present month. Secretary Dimmick has his hands full in supplying societies with necessary blanks, and in furnishing information to hundreds of people in various sections of the United States. Brother Dimmick takes great pride in having everything that comes into his hands in a business way done systematically and with expedition. He is thoroughly in earnest, and aims to promote the highest good of the association in his every effort.

Inquiries concerning the National Organization are reaching us from all quarters. On the 12th instant I was called to Philadelphia to address the First Society of Spiritualists in regard to our movement; and received a kind greeting from the friends of the cause in all parts of the famous "Quaker City." The First Society is one of the oldest (if not the oldest) incorporated local societies now in existence having been chartered in 1857. Brother Benj. P. Benner gave an able lecture before this society in the morning, and in the evening a large audience greeted the writer to listen to a description of the late National Convention in Chicago, and exposition of the purposes of the National Association. The people seemed deeply interested in the subject, and the society at once voted to take out a charter under the National Association. In addition to this a large number of subscriptions for the forthcoming book, "The Proceedings of the National Convention," was received, with the promise of more in the immediate future. Many earnest words of encouragement were extended to the national officers by our good friends in the "city of brotherly love."

November 19th found me in Williamsport, Pa., whither I had been summoned by telegraph to organize a new society under the auspices of our National Association. Brothers F. E. Allen and Thomas G. Ruffhead, two earnest workers, greeted me as I stepped from the train, and I learned from them that our gifted co-worker and esteemed friend, Mrs. S. A. Walters, of Auburn, N. Y., was already on the ground waiting to go to work for this new society. Joint services were held by Mrs. Walters and the writer on Sunday afternoon and evening, and on Monday and Tuesday evenings, with good audiences present on all occasions. A society numbering over seventy-five persons was duly organized on Tuesday evening, with the following officers: T. J. Trapp, president; J. J. King, vice-president; Mrs. Lydia R. Chase, secretary; Mrs. Ada C. Allen, treasurer. An application for a charter as an auxiliary to the National Association was forwarded to Washington, accompanied by the charter fee. This society contains many live workers, and its future seems assured. Every member is an earnest friend of the National Association, and is ready to further its interests in every possible way.

Mrs. Walters will remain with the friends in Williamsport for an indefinite period of time, to dispense the Spiritual gospel in her able and eloquent manner. She always has something of interest to say, and is possessed of fine inspirational power. We opine that she will do much for the cause in Williamsport, where she will have such able assistants as Brothers King, Byers, Allen and Ruffhead, and Mrs. Allen, Mrs. Chase, Mrs. Prettyman, and many other local workers.

November 26th will find me in Baltimore, Md., in response to a call for an address before the First Society of Spiritualists in the "Monumental City," on the popular theme of "Organization and the National Association." The entire month of December will probably be spent in visiting such societies as wish addresses of that nature in various sections of the country. The Spiritualists of the United States are alive to the importance of co-operative effort, as is evinced by the tone of scores of letters that Secretary Dimmick is constantly receiving, assuring him of the hearty sympathy of the writers in our national movement, and often expressing the same in a most practical manner. Applications for charters are coming in rapidly, several being sometimes received in one day.

Subscriptions for the book relative to the late convention are quite numerous, over 850 orders being now on record, and when 400 more have been received the board will authorize its publication at once. The interest manifested by the people in this book, and their generous sympathy for the National Association and its officers are most gratefully appreciated by all of the trustees, as the trend of public opinion is clearly shown by these expressions. Our board stands as a unit in its efforts to further the best interests of our cause, and despite the hard times the members can see the rainbow of success already rising in the sky above them. They hope there will be a prompt response from the people in their appeal for pledges for the 400 copies necessary to insure the publication of the interesting book referred to above. When these names are on record, the manuscript will at once begiven to the printer.

So far as heard from, the idea of a "Spiritual Jubilee" on December 17th prox., seems to have taken well with all Spiritualists, and the board confidently expects to receive some valuable contributions to the literature of Spiritualism, as well as substantial proofs of the interest of the people on that memorable occasion. We commend the programme of that day, as published in THE PROGRESSIVE THINKER of the 11th inst., to the careful attention of its thousands of readers. That the day is to be generally observed there is no doubt, and we hope to have an early report from every society, with programme given in full, accompanied by the manuscript of each address in response to the first toast on the subject of "Organization." These addresses will be compiled and published in book-form for the benefit of the friends of the cause everywhere.

The National Association now has its headquarters at 510 E street, N. W., where Secretary Dimmick can be found at his post every day in the week. Spiritualists visiting Washington are requested to call and register their names, so that a "Bureau of Information" may be established as early as possible. Lecturers and mediums, as well as societies, are all urged to send in their names and addresses, so that a complete roster of all can be made for the benefit of the public.

It is also the wish of the board to establish a free public library, containing every work ever published in the interest of Spiritualism. To that end each author is respectfully invited to donate one of each of his works to the library shelves, and all others are requested to contribute such volumes as they feel disposed to offer to this good cause. The books may be sent by mail or by express to Secretary Dimmick, addressed to the Association's headquarters. Judge R. B. Westbrook, of Philadelphia, has donated one of each of his six books to this library, and "Cassadaga; Its History and Teachings," donated by A. W. McCoy, of Meadville, Pa., will soon keep them company. May hundreds of others emulate their praiseworthy example.

Fraternally thine, H. D. BARRETT.
510 E St., N. W., Washington, D. C.

SPIRIT PHOTOGRAPHY.

Something of Interest Concerning It.

To THE EDITOR:—I have seen much so-called phenomena connected with Spiritualism that I believe to be genuine and honest manifestations of an unseen power, made use of by our departed friends to demonstrate to us the fact that they are ever with us, and can communicate with us, and I have also seen much that I had very serious doubts about.

Yet I am not prepared to say that it was fraud or humbug; I do not know; I only say that it looked a little doubtful to me.

I am not fully convinced as to spirit photography, yet I saw Prof. Cravens do some wonderful things last summer at the Merrimac Island camp. I will try to give one or two instances.

The first Sunday that we were on the grounds he made an exposure on the platform in the big pavilion, in the presence of probably one thousand people, with good results. On Saturday afternoon, President Bach, of the Spiritualist Association, came up to the city and purchased a box of plates of one of our leading photographers, carried it to his tent on the island, and retained it in his possession until the test was made the next morning at the public meeting.

He stated to the audience just before the test that the plates had not been out of his possession until they were opened in the "dark-room" of Mr. Cravens' gallery just a moment before, in the presence of himself and a newspaper man from Minneapolis, who, by the way, had been something of a photographer himself, and had been invited to witness the experiment, and I have no reason to doubt the word of Mr. Bach. They both stated that the plates had simply been put through the same process that any photographer uses to prepare them for the exposure, and had not been in Mr. Cravens' hands until that moment. Mr. C. then arranged an oblong circle, as his guides directed, with Mr. W. H. Bach in the sitter's chair, with a musical instrument on his knee playing softly all the while. When all was arranged to the satisfaction of Mr. C., he signaled to Mr. Bach to look at the camera and keep still for an instant, when the exposure was made, and then retired to the "dark-room," accompanied by President Bach and the Minneapolis newspaper man, where the plate was developed just as any other photographer would do it, and when the picture came out there was, in addition to the face of the sitter, about half a dozen others, four of which were very distinct, and the balance rather dim, but well enough defined to be readily distinguished. One of the faces was exactly upon the breast of the sitter.

Now, I can see no way in which there could have been any humbug or chicanery about this experiment, as Mr. Cravens had not had the plates in his hands, nor had the box been opened until within a very few minutes of the exposure, and then in the presence of two reliable men who could have no possible motive in deceiving the congregation, and the exposure was made in the open air, on the public platform, in the presence of one thousand people.

My eleven-year-old daughter sat for a picture in the gallery, and when the plate was developed there were four strange faces on it, but the face of my little girl did not show at all.

Two of the faces were said by the medium to be those of my two brothers, who died in infancy before I was born, and there certainly is a resemblance to my own face in them. Another was said to be the face of my infant son, who passed over fourteen years ago. The fourth was said to be the spirit guide of my little daughter, who is a wonderful little medium, by the way.

Some obtained photographs of friends passed over, whom they professed to recognize. The faces appeared in all parts of the plate, all around the sitter, and sometimes in front of their faces or chests.

I have seen the statement that this spirit photography is all trickery, and that these results can be obtained by almost any photographer, but I have never heard anyone explain how it was done. I should like very much to see the opinions and experiences of others in your paper. WM. A. PETERSON.

"A Witch of the Nineteenth Century."

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a subscription. Induce your neighbor to send 25 cents for a trial subscription.



FALSE RELIGIOUS TEACHING.

What It Will Do for the People.

PECULIAR INSTITUTIONS OF TORTURE IN MONTREAL.

Dr. Jacques' "Convent," Where Religious Fanatics Can Enter and Scourge Themselves.

The power of false religious teachings to warp and distort the human judgment, and carry it away from the plain paths of good common sense, is clearly shown in a recent account, which states that one of the most mysterious and peculiar institutions that could exist in a modern age has just been unearthed in the heart of Montreal. Women immured in a private dwelling called a convent, their lives devoted to torture and self-sacrifice, cut off from the world, sleeping in coffins, shackling themselves in chains, a small community entirely cut off from human ties, such is the private convent of Dr. Jacques.

The latter is a French physician, at one time having a good practice in Montreal, but years ago he became afflicted with what cannot be called otherwise than a religious mania. Always of a philanthropic turn of mind, Dr. Jacques has become insane on one point, that is, to found a religious institution where women tired of the world could expiate their sins and find heaven in scourgings and penalties.

Dr. Jacques for years past has labored under the illusion that a mysterious voice counselled him to start a religious institution. At first he did not dare to ask the permission of the authorities of the Catholic Church, who laughed at his plans and pronounced them impracticable. Dr. Jacques traveled through the greater part of Europe, all the time watching for ideas that would favor his scheme here.

He returned to Montreal in 1886, when the great smallpox epidemic was raging, and the people were dying by thousands. He went heart and soul into the work of saving the people, and, it is said, attended himself 1,500 cases free of charge.

Among the families Dr. Jacques met was one named Aubin, from St. Jerome, who had come to Montreal with letters of recommendation to Dr. Jacques. They all took the disease, and the six girls in the family made a vow that if their lives were spared they would turn nuns. This was an opportunity for which the doctor had long been looking, and he immediately founded his convent. This was some eight years ago, and since that time the entire family have been inmates of this peculiar institution.

The sisterhood is composed of the six Aubin girls, and their father and mother act as caretakers and drudges for all kinds of work, while Dr. Jacques poses as the spiritual head of the institution. The eldest of the sisters is the Mother Superior, and is 30 years old. All wear, in the name of religion, a red habit with a white veil.

Perpetual silence is enjoined, except during one hour of the day. The nuns arise at 4 o'clock in the morning, and retire at 6 P. M. 4:30 in the morning they pray for an hour before the cross. During the entire day they pray and sing hymns, even while attending to the necessary housekeeping duties, which are few in number, and as simple as possible. The food is of the plainest possible description, and the table utensils are of wood.

In the second story of the convent, which is a very modest wooden building, are the kitchen, the dining-room and the "hall of exercise," which is decorated with flowers, quotations from the scripture, crosses, holy pictures and all the accessories of a private chapel. At one side stands a wooden column four feet high, decorated with chains, scourges, a crown of thorns and other instruments of discipline. The Holy Writ lies open on a decorated stand, and a lamp is kept burning day and night in imitation of the chapel of Notre Dame de Lourdes.

On holy days and feast days, when, according to their ideas, the Lord has more reason to be offended at the behavior of man than usual, the greatest self-sacrifice and discipline is indulged in, and one of the sisters is chained for a whole day and night to the pillar, fastened by the neck, the hands and the feet, while she wears the crown of thorns on her head. The sisters take turns in this discipline.

Twice or thrice each week they scourge themselves with a whip composed of five lashes, with little nails at the end, in memory of the five wounds of our Lord on the cross, and they are compelled to administer to themselves thirty-three lashes in honor of the thirty-three years which our Lord passed on earth.

The dormitory is immediately under the roof, and is divided into small cells. This is probably the most horrible portion of the house. In each cell there is an empty coffin, which serves as a bed for the sister, and the only covering consists of a mortuary cloth. A little bench, with a pitcher and washbasin, go to make up the rest of the furniture, in addition to another small bench, which serves as a chair.

Except in cases of illness, each one of these girls—the youngest as well as the oldest—sleeps on the bare wood, without support for her head. When they are seriously ill their coverlet is put between them and the hard wood. At the end of the passage which divides the cells, is a large cell for penitent girls—women of the world who wish to pass a few days in retreat, and to expiate sins committed. One of its ornaments is a skull, and while there the penitents are compelled to wear haircloth next to their skin, so as to continually remind them of their shortcomings.

The cell of Dr. Jacques, the spiritual head and founder of the institution, resembles that of the others, but contains besides a little pillow stuffed with grass collected by him at Notre Dame de Lourdes, in France, and ornamented on top with a picture of the holy face painted at that place. The institution is supposed to contain several relics of wonderful power, the principal one of these being a medallion of the holy face imported from the Convent of the Precious Blood at St. Hyacinthe. This picture at different times is supposed to sweat blood.

Besides the apartments already mentioned, the building contains a courtyard most fantastically built. The rear wall is arranged like the side of a rock, and contains a niche in which the statue of the Madonna is visible. Each evening a concealed lamp placed on the top of the niche throws a pale glamour over the face of statue. A little farther on is a grotto, the interior of which has been made into a chapel, containing the statue of St. Jean into Baptiste.

Pictures representing the "Way of the Cross" are placed on the walls at intervals, and each afternoon the six sisters, with heavy chains at their wrists, go the rounds, praying at each station, and prostrating themselves for several minutes before the last of the pictures.

In the course of a statement made by Dr. Jacques, he said: "There is not the slightest doubt that the religious authorities of the Catholic Church have sanctioned the institution for a long time past. It is a fact that Monsignor the Archbishop of Montreal has never officially given me authority to continue the institution, but he has never refused it, and I feel perfectly safe in my mind on that point."

The latest developments seem to show that it is the intention of the Catholic authorities to break up this peculiar institution; but although it may be placed under the ban of the church authorities, because of the public expressions of condemnation, it cannot be properly denied that the institution is a legitimate offspring of the teachings of the Catholic Church for many centuries. In books, sermons and by the example of so-called saints, approved by the church, self-scourging, voluntary endurance of painful penances as means of grace, for which the church has bestowed the crown of canonization as saints, has imbued the devotees of Romanism—ignorant and besotted with superstition—with the Romish idea of gaining grace, saintship and heaven by way of torture of the body.

Springfield, Mass.

The season opened with October. Mr. W. F. Peck has been settled as the resident speaker for the coming year. Each Sunday afternoon a spicy conference is held in the Spiritualists' Hall, in Foot's building. In the evening Mr. Peck delivers a thoughtful and elaborate address, replete with sound philosophy. His ministrations as speaker, leader of the conference and teacher of elocution and singing, are very acceptable. He has opened a Tuesday evening singing-school, which is bringing forward the young people, and some of the older ones, in knowledge and practice of song.

A dramatic club has also been formed, with Mr. Peck as teacher.

Mr. Peck will speak at Northampton, Mass., the afternoons of the first three Sundays of December, and in Willimantic, Conn., the last two Sundays of that month.

Our society will listen to Sunday evening addresses for December as follows: December 3d, Mrs. H. G. Holcomb; 10th, Mrs. Sarah A. Byrnes; 17th and 24th, J. Frank Baxter; 31st, Mrs. Juliette Yeaw. In January they will have Dr. George A. Fuller, of Worcester, two Sundays, Mr. Peck exchanging with him.

The First Spiritualists' Ladies' Aid Society hold Thursday evening sociables at their parlors in Foot's building.

Both societies act in harmony, and mutually assist in carrying on all the religious, social and literary meetings.

Both societies have lately been called to part with the earthly form of the president of the First Spiritualist Society—Mrs. Mary E. Smith, of this city—who, after a long and painful sickness, induced by cancer of the throat, passed to Spirit-life.

Mr. W. F. Peck and Mrs. Clara Banks admirably officiated at the funeral; all the exercises of which were in sympathy with the Spiritual faith of the ascended.

The First Spiritualists' Society passed resolutions of respect and condolence.

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A Poisoned Fountain.

Were the Catholic priests of the earlier centuries, through whose hands the Bible, and all church literature came on their way to our times any more trusty than those of the present age? Back of the 15th century everything was Catholic, and scarcely any but Catholic priests and monks could read and write. They lived in cloisters; subsisted by beggary, and practiced pious frauds. They were the fathers of the church; they wrote its history; for a thousand years every book now found in our libraries and labeled "Ancient History" which did not come to us through the Moors, was in their hands; was probably written by them; was copied, recopied and altered at will, and was passed on from generation to generation, each copyist adapting it to accommodate his own views. Nothing was too sacred to escape alteration at their hands.

Protestants put no trust in anything which now comes from Catholic hands. Were these vile men more worthy of confidence when they had no opposition, save such as they silenced at the stake, when they dominated civilization? From a poisoned fountain flows impure water.

Economy in Brains.

The *Daily Record* of this city has unearthed a sermon-factory, which seems doing a wholesale business. The head of the concern represents that he has two hundred and fifty Methodist, Presbyterian, Baptist and Congregational ministers on his list, to whom he furnishes material for Sunday discourses. He has been engaged three years in this sermon-factory business, and when interviewed under a pledge of secrecy, said the sermon on which he was then at work would be used by seventy-five preachers on the following Sunday.

This is refreshing news, and shows how a class of the clergy keep in line, and never wander outside of their creed. The eloquent divine whose sermon was so greatly enjoyed last Sunday, is a young man not ordained to the ministry, having a secluded office on one of the upper floors of one of Chicago's great buildings, while the preying repeater acts the part of salary-grabber and plays the agreeable to his parishioners during the week. We like this way of doing business; it encourages labor and brains.

Depravity of Our Christian Ancestry.

Hallam, in his history of the Middle Ages, tells his readers, p. 473, Harper's edition:

"It is a humiliating proof of the degradation of Christendom, that the Venetians were reduced to purchase the luxuries of Asia by supplying the slave market of the Saracens. This trade was not peculiar to Venice. In England it was very common after the conquest [by William, of Normandy, A. D., 1066,] to export slaves to Ireland." In a note the author says: "William of Malmsburg accuses the Anglo-Saxon nobility of selling their female servants, even when pregnant by themselves, to foreigners." Hallam then says he would not have given credit to the historian, Malmsburg, had he not "found too much authority for the general practice."

And such was the civilizing influence of Christianity! May we not inquire if barbarians sunk in paganism could have descended to lower depths of brutality?

A Critical Observer.

Dr. Adolf Brodbeck, a learned cleric of Hanover, Germany, startled the religious world by his utterances at the Parliament of Religions, the full force of which the Christian press is just beginning to comprehend. We quote one paragraph:

"It is an open secret that millions of people in our civilized countries have practically given up Christianity and with it religion. Millions of others cling to the old belief only because there is nothing better there. Again, millions are believers in Christianity or other religions, because they have been educated in those lines and do not know better. The time has come for a new form of religion, in which the painful discord between modern civilization and old beliefs disappears, and bright harmony is placed instead."

Returning Sense.

It is stated that by joint action of Congress, and the ruling of the Supreme Court of the United States, the proceeds of the sale of Mormon church property, under a former act of Congress, has been turned over to the church authorities for distribution. The fund had reached several hundred thousand dollars. The attempt at confiscation of Mormon property, by federal authority, was an indefensible and unjustifiable act to begin with, and it is only proof of returning good sense to restore this wealth to those to whom it belonged. Why select a weak and unpopular church over which to tyrannize? Congress had as much right to confiscate the property of all other religious denominations as that of the Mormon church.

Not Silenced.

Rev. Dr. Briggs, the finally convicted heretic, at the Parliament of Religions:

"The Bible is now being subjected to the searching criticisms of science; and it will not do to oppose criticism with faith. . . We admit it contains errors in astronomy, geology and anthropology. . . . Different tests show great discrepancies. All scientific criticism finds errors in the Bible. . . We cannot defend the morals of the Old Testament. Polygamy and slavery are not anywhere condemned. The Patriarchs were not truthful. David was a sinner. The Israelities were told to destroy their enemies."

Religious Riot in Bombay.

A friend writing from Bombay, India, says they have recently experienced a terrible religious riot in that city. "For a whole week a fearful panic prevailed, and the roads looked as if a plague had swept away every human being. The Europeans and Parsees were not disturbed. The Hindoos and Mohammedans were enlisted against each other, and many were murdered on either side. The military were called out, and the heavy artillery was placed in the heart of the native communities. This prompt action restored order, and all is quiet as I write."

Will the time ever come when religionists will learn to respect conflicting views on the hereafter?

A Survival of Cannibalism.

The German naturalist and physiologist, Carl Vogt, is responsible for the apothegm, "All religion is the daughter of fear and ignorance, and consists of the adoration of the unknown." This unknown, the same author claims, is the superlative of man. He reasons that cannibalism paved the way to human sacrifices, which he finds was common to Jews, Egyptians, Greeks, Romans and Gauls. M. Vogt says: "The words of Jesus, 'He who eats my flesh and drinks my blood lives in me, and I in him,' are based on the cannibalistic idea that by absorbing the flesh and blood of any one the life of the person passes into the feeder, 'for the life is the blood' was a Jewish maxim." Thus the sacrament of the Lord's supper, he claims, is a survival of cannibalism.

The New York *Observer* says: "Gather up all the money that the working classes have spent for rum during the last thirty years, and I will build for every man a house and lay out for him a garden and secure him a policy of life insurance, so that the present home may be maintained after he is dead. The most persistent, the most overpowering enemy of the working classes is intoxicating liquor."

The colony of Pennsylvania suffered greatly from a debased copper coinage made in Birmingham, England, and imported to this country.

A Damnable Romish Scheme.

The fine Italian hand of the popish emissaries is plainly apparent in the following scheme as reported from Baltimore and published in the Chicago *Tribune*:

BALTIMORE, Md., Nov. 26.—[Special.]—A printed circular which is understood to have been prepared under the direction of Cardinal Gibbons will be distributed among Catholics and Protestants during the present week. Its object is to feel the public pulse with reference to the distribution of the public school money biennially given to the schools in the State. In this circular the plea is made that while Catholics are not opposed to public schools so far as they impart a good secular education they believe that instruction in religion is also necessary. The demand is made that the law be so changed that parents who prefer to send their children to parochial schools will not be deprived of the benefits to be derived from the taxes paid by them to sustain the schools, but that the fund be fairly distributed among all denominational schools. As there are scarcely any denominational schools excepting the Catholic in this State, the parochial school alone would benefit. A bill will be offered in the next Legislature in accordance with the above. It is understood that the circular was inspired by Mgr. Satolli, and that similar appeals will be made to the authorities and citizens in other large cities.

This damnable scheme is quite in accord with the Romish and Jesuitical designs to weaken, undermine and gradually destroy the American Free Public Schools, and substitute therefor the Romish system of parochial schools, in which the inculcation of Romish and popish notions is paramount to a genuine secular education. Rome will never be satisfied till the influences and teachings of distinctively Romish ideas are put into practical effect in all the schools. The true Romanist and Jesuit cares not so much that a genuine good education be given the people, as that Romanism and all the category of superstitions, inanities and lies that are included in the term popery, be instilled into the being of the children, so that they be fashioned into the pliant tools of priestly and jesuitic overseers.

This sly and treacherous scheme of the slimy enemies of our free American institutions should be fought, tooth and nail, to the death, whenever and wherever attempted. Evidently there is a good missionary field for the A. P. A. in Maryland, and we hope it will be worked carefully and thoroughly.

Down with the enemies of the public school, among whom may be classed Satolli, Gibbons and all their Romish cohorts.

The division of the public school fund, as thus attempted in Maryland, is the entering wedge to the final overthrow of the American Public School System—and none know it better than these oily representatives of the Romish hierarchy. Their honeyed phrases of love for our public schools are all sheer hypocrisy—meant to deceive and hoodwink the American people, and the treacherous ablegate, cardinals, archbishops, etc., all well know it.

Defeated Again.

Another little popish scheme has fallen flat. Romanists are quite sore over the defeat of many of their chosen Romish candidates at recent elections; so a scheme was devised to squelch the A. P. A., which was largely instrumental in compassing their defeat. The soreness came to a point in Buffalo, N. Y., where the A. P. A. had been very active. Steps were taken to effectually squelch the A. P. A. by legal process against the organization as an illegal and traitorous "conspiracy." And now comes a prominent Catholic lawyer and tells them the case has no standing and that any man has a "perfect legal right to join the A. P. A. without let or hindrance; and the case has been abandoned. Once again are the Romish "Conspirators" defeated.

Spiritual Consultation.

The guides of Mrs. Cora L. V. Richmond have consented to resume the consultations through her instrumentality, on spiritual topics and mediumship, Wednesdays from 1:30 to 5 P. M., at 40 Loomis street.

The President's Thanksgiving

When the President sits him down on this Thanksgiving day
And asks the Father's blessing in the customary way,
Will his heart be filled with gladness as he views the bounteous spread?
Will the feast that lies before him still the workman's cry for bread?

Will he render up his thanks for the factories closed down?
And the homeless workingmen on the charity of the town?
Will he offer up his blessing for the coming of the day,
When the laborer is idle, and his debts he cannot pay?

Will he say the country's prosperous when the banker hoards his gold
And the merchant can't collect for the goods that he has sold?
Will he ask the soldier's blessing when he stabs him in the back?
Will he wish the people happy when he keeps them on the rack?

Will he ask for strength to keep him from infliction of the blight?
Which threats our country's future with the darkness of the night?
Will he hear the people's voices—will he hearken to them well?
Will he give them recognition, or deny them—who can tell?

WILL TIFFANY.

A Witch of the Nineteenth Century.

Remember, please, that this highly interesting story, which ran through THE PROGRESSIVE THINKER for eight weeks, will be sent free to all new yearly and trial subscribers. Get your friends to send on 25 cents for a trial subscription.

Let Us Be Thankful.

Thanksgiving has come and gone, and let us be thankful that we live in this free and enlightened country, and that the world is no worse than it is.

Let us be thankful that Spiritualism has increased in numbers during the past year, and that THE PROGRESSIVE THINKER has been in the front as its earnest worker.

Let us be thankful that the statute books of this State are free from odious laws regarding the rights of Spiritualists and mediums, and that that happy condition of affairs is mainly owing to the valiant fight of THE PROGRESSIVE THINKER.

Let us be thankful that in none of the States during the past eventful year has there been any legislation inimical to the interests of our glorious cause.

Let us be thankful that THE PROGRESSIVE THINKER has survived the financial shock of the past year without trying to sell fictitious bonds, without swindling stockholders, and without begging or asking any one to die in its behalf. Let us be thankful that it first inaugurated the publication of a paper combining CHEAPNESS and EXCELLENCE.

Let us be thankful, and jubilant over the fact that Governor McKinley, of Ohio, had the exalted manhood to listen to the appeal of THE PROGRESSIVE THINKER, and send back to the Legislature the Bruck bill, and insist that the portion imposing a fine on clairvoyants and seers should be expunged. Let us be thankful that he has been rewarded by being re-elected governor by a large majority.

Let us be thankful that THE PROGRESSIVE THINKER issued one edition numbering 145,000. Let us be thankful, too, that that edition was a favorite with A. P. A.'s, and that it has been instrumental in defeating the Romish Church in several of its strongholds.

Let us be thankful that while THE PROGRESSIVE THINKER leads in circulation, it is not subsidized by any wealthy man who can make a puppet of its editor to dance while he fiddles.

Let us be thankful that Spiritualism exists; but let us all drape ourselves in mourning that so few are engaged in a grand humanitarian work; and that to day it cannot boast of a single charitable institution.

Let us be thankful that there are 10,000,000 Spiritualists, but let us all tie black crape to our door knobs and wear a black ribbon around our necks on the 17th of this month, for at least one hour, expressing our deep regrets that our poor crippled mediums have not where to lay their heads.

Let us be thankful that there are twenty-eight Spiritualist camp-meetings to pour out spiritual truth to the people, but let them keep before them a small coffin to denote that the Fox sisters have no place where their mortal remains can be deposited.

Let us be thankful that through the earnest appeals of Frederick F. Cook and Titus Merritt, aided solely by THE PROGRESSIVE THINKER, the two Fox sisters, through whom the grand truths of Spiritualism first originated, were kept from actual starvation.

Let us be thankful that THE PROGRESSIVE THINKER was the first to show up in the ranks of Spiritualism the danger of the Romish Octopus.

Let us be thankful that Spiritualists in the aggregate are the most moral people in the world, but let us feel sorrowful, that as they lose the fear of hell fire their purse strings tighten.

Let us be thankful that Spiritualism has never been sectarianized; that it has no creed; no horned devil; no hell fire and no heaven paved with gold; but it is to be regretted that it does not employ a hearse to stand before each society containing statistics to show how little has been done in a humanitarian way by its devotees.

Let us be thankful that criminal statistics contains but one account of a murder being committed by Spiritualists. The perpetrators of the horrible deed are now serving out a life sentence in Michigan.

Let us be thankful that the great American turkey is an appendage of Thanksgiving Day.

Let us be thankful—doubly, trebly, grandly thankful that there are 10,000,000 Spiritualists in the United States; but let us be sextuply sorrowful that a call on them for $100,000—one cent apiece—to do a humanitarian work, would not be responded to by one-tenth; but let us be thankful that in the course of gradual evolution, as the monkey recedes in their make-up and the angelic steps in to take its place, that each one will become a humanitarian in word, thought and deed. In conclusion, let us be devoutly and reverently thankful that in the aggregate, Spiritualists are the most moral people in the world. Amen!

Eighty-five Years of Age.

Dr. R. S. Ensign lives in Duluth, Minn. He is eighty-five years of age. His penmanship is perfect, and his mind as clear as crystal. He is a Spiritualist, and takes an unlimited amount of stock in THE PROGRESSIVE THINKER. Thanks, Doctor, for your interest in our behalf, and that large list of subscribers.

Teachings on the Soul.

The guides of Mrs. Cora L. V. Richmond will commence a class for teachings on the soul, Tuesday evening December the 5th., in Room 1535, (office of *Truth Gleaner*) Masonic Temple, at 7:45 sharp.

Children are excellent physiognomists and soon discover their real friends.—Sidney Smith.

Signs of Progress.

There are signs of progress even among the ranks and leaders of the most hidebound orthodoxy. In a recent interview, so prominent and distinguished a personage as Bishop Fowler, of the Methodist Episcopal church, said:

"We are growing more liberal every year. You know that beautiful hymn in our hymnbook which begins: 'There's a wideness in God's mercy?' Well, fifty years ago that hymn could not have found a place in our hymnbook. I do not know how it is with you [this to the interviewer], but as I grow older I find that I know a good deal less than I used to. Twenty-five years ago I knew exactly who were to be damned. To-day I can't tell who are to be."

The hell-and-damnation dogma is the great bulwark of orthodoxy—it is this which keeps minds from searching for truth wherever it may be found, outside of the Bible and church creeds, outside of orthodox ruts and channels. The fear of hell as the result of free thought and investigation ever has been and still is the bugaboo that frightens timid "believers" into an unquestioning adherence to orthodox dogmas—into shutting their eyes and stopping their ears against the light and voice of all truth that coincides not with orthodox faith.

Bishop Fowler would better beware: as liberal free thought comes in, orthodoxy steps out. But perhaps the time will come when liberal views—even anti-hell-and-damnation views—will be "orthodox," and liberalism and orthodoxy will be synonymous. Toward this goal the world is tending.

A Romish Tax.

The lying Jesuitical haters of our free secular public schools put forth the hypocritical claim that Catholics are made to pay two taxes—one for the public schools and one for their parochial schools. This claim is advanced to justify their demands for a proportionate share of the public school fund. The lying sophistry of their argument is quite characteristic of the oily Jesuits. But the plain fact is, the money paid by Catholics for parochial schools is not a tax at all. It is simply a religious contribution, levied by Jesuitical priests and bishops, and extorted from their ignorant dupes by the methods which the Romish ecclesiasts so well know how to employ.

Only Fined.

The amazons of Osceola, Neb., heretofore mentioned in these columns, who disgraced their sex by turning White Caps and flogging some young women, were only fined instead of imprisoned as their acts merited.

A Spiritualistic Wedding.

A very pretty home wedding between two Spiritualists took place last week at Blaisdell, a suburb of Buffalo, N. Y., at the home of the bride, Miss Helen Potter, where Mr. Ernest Hamilton, of Bradford, Pa., took the above-mentioned lady for better or worse during her natural life on earth.

The Rev. J. W. Dennis, of Buffalo, N. Y., performed the marriage ceremony.

Mr. Dennis being a regularly ordained minister of the denomination of Spiritualists, is doing a good deal of this ministerial work at weddings, funerals and at lecturing in and near Buffalo. Spiritualists are beginning to see the folly of calling upon other denominational ministers when we have just as good talent among our own people.

E. M. HALL.

James H. White.

In another column Will C. Hodge suggests that as many Spiritualists do not know James H. White, of Port Huron, Mich., that THE PROGRESSIVE THINKER will consent also to become the custodian of gifts for Lyman C. Howe. We desire to say that Mr. White is thoroughly reliable, financially and otherwise, and every cent forwarded to him will be as safe as in the hands of any National Bank. He is a first-class man and a humanitarian, and always trying to do some good.



The "Religion of the Stars."

This wonderful occult book, by Olney H. Richmond, Grand Magea of the Ancient Order of Oriental Mystics for the United States, is filled to overflowing with knowledge that all light-seekers and Mystics should be in possession of.

This book contains 320 pages on heavy paper. It contains all the sixteen old "Temple Lectures," with fifty pages additional, devoted to lectures on the Soul Under Environments; Objections to Reincarnation Considered: Evolution of the Astral, etc. It tells of magical wonders, Magnetism of Stars, Governing Forces, Law of Vibrations, Study of Infinity, evolution in all its phases.

All this is told in the simple, unstudied manner for which Prof. Richmond is noted. It is not necessary for one to be a university graduate in order to understand this mystic work.

We can confidently affirm that owners of the Temple Lectures, published a year ago, will find the new lectures more than worth the price of the new edition. We will mail this work to any address in the world on receipt of the price, $1.25. Address this office.

The beautiful is seen with the eye of the soul.—Joubert.

Nothing is more terrible than ignorance in action.—Goethe.

He who purposely cheats his friends would cheat his God.—Lavater.

Man subsists upon the air more than upon his meat and drink.—Thackeray.

THE LAWYER'S VISION.

A Remarkable Instance of Physical Suffering and Thought Transference.

The *Popolo Romalo* relates the following authentic fact, without giving more than the initial of the person to whom it occurred, a distinguished young lawyer of literary reputation, who stated that he could not give the most remote explanation of it: "Some years since, on a hot summer afternoon, the Avvocato A——, together with his wife and two children, left their house in Via Gaeta at 6 o'clock precisely for an evening walk. He was in good health and spirits, but just as they crossed the street he was suddenly seized with a shock through his whole body, which caused all the blood to leave his face and obliged him to support himself against the wall. His wife in alarm assisted him to steady himself, anxiously asking what was the matter.

"He recovered himself speedily and was able to continue the walk, only describing an unaccountable perturbation and humming in his ears. The evening breeze and exercise gradually calmed and revived him, and he completely regained his usual frame. They went to visit some friends and then rested at a cafe, when toward half past 11 o'clock a storm which had been gathering began the first blasts of wind, and they hurried home. Scarcely arrived indoors, the Avvocato A—— hurried to remove some flowerpots from a balcony over the street, taking a light with him. The wind extinguished the lamp, so he had to continue his operations in the dark, only illuminated now and then by the lightning flashes. He was just lifting the last flower vase, an ornamental one, given him by his mother, when he was startled by seeing a kind of black veil waving upward close in front of him, which, as it rose, assumed a human form.

"Very much disturbed, he immediately related the strange appearance to his wife, and the perturbation before experienced again overcame him, leaving him unable to sleep all night. Early in the morning came a telegram from his brother at Ferrara stating that their mother had been suddenly seized with cerebral syncope the previous evening at 6 o'clock and had expired at midnight, just as the Avvocato A—— had seen the black veil vanish into space.

Grand Rapids Spiritual Association.

TO THE EDITOR:—In behalf of the Grand Rapids Spiritual Association, I desire to report to your readers the excellent work of Prof. Wait, of Ft. Edmonds, N. Y., who has been our respected teacher for the month of November. It is not too much to say of this cultured scholar and gentleman, that he has given us, in his lectures and classes, much food for thought, many beautiful explanations of the esoteric or basic spiritual principle underlying the so-called sacred writings of the ancients He has given the Greek and Hebrew interpretations, showing that names and phrases had their origin in the character and quality of the thing named, which serves to throw a flood of light on many contradictory and otherwise absurd statements of biblical writers. He has also shown us the progressive creation of man, that he is still being created and eventually to come to the "full stature of man," in which the beast shall be transmuted into the human and that in turn into the true order of harmony, the unfolded spiritual man or race, symbolized in the Christ or Son of God, etc. I can give but a faint outline of this gifted teacher's course of lectures. He speaks in a calm, dispassionate manner, making every point clear, sometimes rising to the sublime, but never descending to the ridiculous. Those who have investigated along the lines of mental and theosophical philosophy and those still affiliated with the church, have formed a large portion of his audiences, and listened with rapt attention. Cultured and thinking people will do well to secure his services in their societies. Our speaker for December will be our esteemed townswoman, but widely known and well-loved Jennie Hagan-Jackson. The society is growing, and undergoing the changes consequent to growth, and and will, it is hoped, go on to the success and Spiritual unfoldment its promotors aim at and work for.

MRS. C. H. HINKLEY.

MEMORIAL SERVICES.

Held in Honor of the Late Frederick Muhlhauser.

Memorial services were held in Army and Navy hall yesterday afternoon, in memory of the late Frederick Muhlhauser. The hall was practically filled and the audience, composed of Jews and all denominations of gentiles, was greatly interested.

The exercises opened with singing by the choir, which is composed of Mr. and Mrs. Emmerson, Mr. John Pae and Mrs. Addie McClymond.

The opening remarks were made by Mr. Thomas Lees, who alluded to Mr. Muhlhauser as one of the most eminent of the defenders of Spiritualism that ever lived in Cleveland. He paid a splendid tribute to the deceased, alluding to his well-known qualities as a citizen, a gentleman and a Spiritualist.

The other speakers were Mr. C. L. Hotze, a well-known attorney, and intimate friend of the family, who made the principal address; Mr. Geo. Ingham of the West Side society; Mrs. Nellie M. Smith, pastor of the Pioneer Spiritual Truth Society; Mr. Thos. A. Black, president of the Cleveland Spiritual Alliance; Mrs. Effie Moss and Miss Maggie Gaule. Two beautiful recitations were also given: "The Home of the Soul" by the leader of Fountain group and Kindergarten, Miss Nellie Thayer, and "The Child's Vision" by Ruby Snape. An appropriate and beautiful solo was artistically rendered by Miss Sarah Cohen, one of Cleveland's most popular sopranos. The bereaved family were all present, and occupied seats near the rostrum, which was tastefully decorated with flowers and shrubs, with a life-size, excellent portrait of Mr. Muhlhauser, on which was a motto: "In Memoriam, Unser Fritz."

Cleveland, O.

The Dutch of New York attempted as early as 1661 to establish a mint, but without success. The first coins were issued about 1700.

Science surpasses the old miracles of mythology.—[Emerson.



G. H. Brooks's address during December will be 1212 Fifth av enue care of Mr. and Mrs. M. E. Root, Bay City, Mich. He will attend to funerals or weddings within a reasonable distance of Bay City.

G. E. J., of New Bedford, Mass., writes: "Mrs. Hattie C. Mason, of Worcester, occupied our platform Sunday, November 26th. She gave the best of satisfaction as a test medium; her control, Sunshine, is very correct; nearly all were recognized. As a psychometrist she is one of the best, also as an inspirational singer she is wonderful. Sunday, December 3d, Mrs. Clara H. Banks, of Haydenville, Mass., the powerful and eloquent inspirational platform speaker, will occupy our platform."

We are requested to state that if Mrs. Dr. Amelia Lamon will publish her present address in THE PROGRESSIVE THINKER, she will confer a favor on her many friends in Salt Lake City.

C. H. Jones, of Vicksburg, Mich., writes of a seance with J. Knight Perkins, of Kalamazoo, in full daylight. He says: "I placed two clean slates together with a piece of pencil between, on the floor, placed a rug over the slates, and then placed my foot on the rug over the slates, the medium lying on a couch by my side, and not touching the slates. After a moment the medium told me to take the slates. I did so, and found a message of seventeen words on the upper side of the under slate. I consider proofs of this kind absolute proof of spirit-return."

On the evening of November 28th, Mrs. Jennie Moore christened the infant daughter of S. and Maria Flint, at the home of Mrs. S. M. Bumstead. At a materializing seance afterward over twenty forms appeared, all being recognized. The proceeds were for the benefit of the Spiritual Union. Over thirty were present.

Dr. Juliet H. Severance has gone to Florida for the winter. Her address is Jacksonville. We hope she will return to Chicago with forty-five pounds additional weight. That will make her the best-natured woman on earth. We advise the Spiritualists of Florida to employ her as speaker. She can talk well and eloquently.

Dr. W. Shelburn, of Atlanta, Neb., writes: "Mr. and Mrs. Parker, the Elgin, Ill., mediums, are with us. There is much promise of interest being taken by the people on these far-distant prairies in investigating that light which liberates souls. Their seances are phenomenal music and trumpet and written communications, etc., giving convincing proof of the return of our loved ones. They will accept engagements on their way back towards Omaha. Address them in my care.

H. D. Barrett, President of the National Spiritual association, is in Washington, D. C., busy with association work, and expects to remain there several weeks yet. He stands ready to speak anywhere within 500 miles of Washington, on Sundays. His address is 1121 Tenth St., N. W., Washington, D. C.

Geo. P. Colby, who has been dangerously ill with pneumonia, is slowly convalescing.

The Dayton, O., *Evening News*, of Nov. 25, contains an account of the funeral services of Mrs. Mary E. Barbour, which were conducted by Oscar A. Edgerly, and were, in every way simple, modest and devoid of cant, ostentation and sensationalism.

Mrs. Anna Orvis will serve the society of Anderson, Ind., for the months of December and January. Will gladly answer calls for week-day evenings in neighboring towns, also attend funerals or weddings. She has a little disengaged time in the spring of 1894.

On the afternoon of October 9, a very interesting ceremony was performed in the First Progressive Spiritual Church, of San Francisco, Cal., viz., the taking into full communion of Mrs. Ann N. Rutland, of 417½ Hayes street. The exercises commenced with a hymn, followed by an invocation. Mrs. Rutland then ascended the platform, and having satisfactorily answered the usual questions as to qualifications, the ordination service was performed by the Vice-President. The ceremony was followed by the hymn, "Rock of Ages," after which the Rev. Mrs. Rutland made an address in which she stated her reason for leaving the faith of her fathers and adopting Spiritualism. The President explained that all the ordained are Ministers of Light sent out by the church to a suffering world, and that in a real way they are missionaries of the Faith-the Truth. The ordained are ministers, and can perform all the functions of ministers of other Churches—marry, bury the dead, etc. Tests and addresses by leading mediums followed, and the exercises were closed by the congregation singing the Doxology and the President pronouncing the benediction.

Mrs. G. Partridge, psychometrist, is again at home, 291 Ogden Ave., from Goodland, Ind., where she has been for the past two weeks treating the sick.

Mrs. Olive A. Blodgett, secretary of the Mississippi Valley Spiritualist Association, promises to write of some of her experiences in the way of art, slate-writing, and type-writing phenomena while on a recent visit to Chicago. She had a very interesting time with Mr. Campbell, the spirit artist, and the Bangs sisters.

T. N. Travis, speaking from experience, thinks it is not an idle fancy to state or believe that Spiritualism is the boon of true gladness springing up in the mind as soon as the hungry soul gets the evidence of its truth.

Brother T. Pomeroy, of Winslow, Ill., is entitled to our sincere thanks for his interest in THE PROGRESSIVE THINKER and the cause of Spiritualism. The work that he is doing cannot fail to bring forth good fruit.

W. J. Colville's closing services in Chicago took place on Thanksgiving Day. He has now returned to New York. His Sunday engagements during December are: Conservatory hall, Bedford avenue and Fulton St., Brooklyn, at 11 A. M. and 3 P. M. Fifth Avenue Hall, 42d street, New York, 7:45 P. M. On Tuesdays, Thursdays and Saturdays at 3 P. M., he speaks in Kingston Hall, Kingston and Atlantic avenues, Brooklyn; and on Mondays, Wednesdays and Fridays, at 3 P. M., in Union Square Hall, 8 Union Square, New York. He can be addressed care of Ward Bingley, 8 Union Square, New York City.

P. Galvin writes thus encouragingly from Cussets, Texas: "At the solicitation of brother H. C. Fulcher we turned our steps from Marshall here. We came, as we thought, for a couple of weeks, and behold! here we are going on our second month, and the hint of our making this our home reaches us from orthodox as well as Spiritualists. The guides have enabled us to do some good work, and when we leave we will carry many happy thoughts away with us."

Mrs. L. E. Wood, of Kelloggsville, O., writes: "Your fearless and courageous paper finds its way to my home weekly, filled with so many good things that I, with my mother, (who subscribed for it) would be loth to do without it. To me its rostrum is its most interesting feature; one sure to be appreciated by Spiritualists who live at a distance from any organized society. By the way, never was time so ripe for organization as the present, and never a time when there was such need of organization as now."

Mr. Geo. W. Walrond, of Hamilton, Canada, gave an interesting trance discourse on "The Astral Influences on Mankind." The guide, William Lilly, a seventeenth century astrologer, was the controlling intelligence, and defined with remarkable clearness the science of the soul. Man was related to the universe, and every planet and star exercised a direct influence on human nature. "Cans't thou bind the sweet influences of Pleiades?" was a question asked in the days of Job. It indicated the immutability of the laws governing planetary influence. These laws, said the controlling spirit, were still in force for good or evil as the case may be. Mr. Walrond gave some spirit messages at the close of the trance address.

A. J. Champion writes: "To the public: Having given a part of my time since 1852 to the study of the philosophy of Spiritualism, both through personal experience, and the experiences and the published thoughts of the best minds in our ranks; and since March 1891 been a close student of the Temple of the Magi and its problems, conducted a Court for nearly three years, and last winter nearly a daily attendant at the Grand Temple working degrees from first to twelfth degree, I am at liberty to offer my services at reasonable terms to spiritual societies and courts that may desire them; also conduct funeral services and marriage ceremonies. Address me at Lansing, Mich., Box 578."

Miss Alpha Vance, of South Haven, Mich., writes that Mr. Geo. B. Holmes, of Grand Rapids, a gentleman who is just starting out in the lecture field, delivered two deep and interesting lectures at South Haven the 19th of November. His phase of mediumship is something useful, beautiful and uplifting.

Will C. Hodge, inspirational speaker, will make reasonable terms with any society desiring his services. Address him at 471 W. Madison St., Chicago, Ill. Mr. Hodge is a favorite in this city.

A fine audience assembled at Lodge Hall, Milwaukee avenue November 26. Will C. Hodge was the speaker for the evening and was followed by Dr. J. C. Phillips with psychometric readings. These meetings are increasing in interest from week to week, and the prospect is good for building up a fine working society. One car-fare only, as transfers are given at Western avenue.

This item, which lately appeared in THE PROGRESSIVE THINKER, was badly disjointed by the printer misplacing a line in correcting proof. It should have read as follows: "Hon. A. Gaston writes: 'It was by mere accident that I went to Florida last winter. I had never been South before. I was so charmed with the climate and its beneficial results that I was drawn into assisting the association in organizing and starting. I have great faith in its being a good work, and in its success if properly handled. The parties agreeing to build a hotel at De Leon having failed, it became necessary to select another location. At the earnest solicitation of colleagues I went down to assist Dr. W. S. Rowley in the selection. We decided that Winter Park was the most practical point for the present, and have so arranged.'"

Spiritualist services every Sunday at Schlotthauer's Hall, corner Sigel and Sedgwick streets, at 3 P. M. and 7:45 P. M. Good mediums and speakers will take part—Mrs. Jeffreys in the afternoon, and F. Cordon White in the evening, during December.

Dr. F. Schermerhorn, lately from Colorado, lectured last Sunday evening at No. 77 Thirty-first street. Mr. Schermerhorn is well and favorably known at Rochester, N. Y., where he formerly lived. For the last two years, in consequence of ill-health, he has not been engaged on the rostrum. We are glad to announce that he is again to give his services to the cause which he is capable of serving so well. He can be addressed for engagements at 247 Oakwood boulevard, this city.

C. L. Clark, of this city, writes: "Mrs. Tillie Hinkel, formerly of Rochester, Ind., is now located at 879 North Halsted street. In connection with her daily sittings at home, she is helping the North Side Society Sunday afternoons. Mrs. Hinkel is a true medium for the cause of Spiritualism, always willing to assist in doing good.

G. C. Love, of Portland, Ore., writes: "Last Saturday evening I delivered a lecture 6 miles west of here, and another on Sunday evening at the same place, which were well received by a small but attentive audience. I have promised to be with them on the afternoon and evening of the second Sunday of each month. I am confident a good work may be done there."

(CONTINUED ON EIGHTH PAGE.)

GOOD RESULTS.

His Hand Was Controlled.

Weaned from Intemperate Habits.

The following experience by a member of the Young Folk's Club for Spiritual Research has been sent to the secretary. Personal and direct testimony is the strongest kind of evidence. The spirit friends of this R. G. Smith have helped him overcome his old smoking and drinking habits. As a person lives here so he passes into Spirit-life; and his bad habits cling to him for an indefinite time until he outgrows them. As like attracts like, young people should be careful not to begin any bad or useless habit, for if they do they will unconsciously attract undeveloped and congenial spirits who passed to Spirit-life with a similar habit clinging to them, and their unseen presence and thought will intensify the feelings and desires of sensitive mortals until the latter's actions have grown into a habit. So we young folks and sensitive people should be careful what we think, say and do, that we may repel the undesirable and attract the good angels with their noble inspirations.

Now, young reader, you will never yield to any immodest act or unclean thought or begin any bad habit, will you? You will keep such clean thoughts that higher spirits will not become tired of your company, but you will hold them to you by aspiring and yearning after goodness and purity, won't you, please?

H. E. MARTIN, Sec.

Dimondale, Mich.

LANSING, MICH., Sept. 7, 1893.

H. E. MARTIN,

FRIEND AND BROTHER:—While at Haslett Park I promised to write you my experience as a Spiritualist. My parents and sisters have been Spiritualists ever since I can remember, but I never believed in it until last February.

My aunt used to call at my house and together with our folks talk Spiritualism from A to Z, or what the boys call a standstill. I used to laugh at them and poke all manner of fun at them on account of what I thought to be crazy ideas. My aunt then told me that if she passed out of this life before I did she would shake me up good some time. About two years after her death she shook my bed so hard that I was too frightened to ask questions, as I had been instructed to do.

Nothing more happened to me until last spring (1893), when I was on the road selling oils for a Cleveland concern. Just here let me say that I honestly believe that it was my hard drinking and carousing, associating with bad company of all kinds and constant excessive use of tobacco, that interfered with spiritual conditions so that nothing more could happen. Well, while on the road for that oil company I began to have queer feelings. I would no sooner get into bed than my hands would feel a light shock like that from a galvanic battery. I just noticed it at first, but it finally became so strong that I began to cross-examine myself for cause of same. I was changing rooms every night, eating three good, big meals each day, sleeping well and keeping clean, the sum total of which prevented me from deciding that I was very nervous or undergoing the prelude to a fever.

To be brief, the above experience shortly made itself known on the night of Feb. 7, 1893, at the Albion House, Albion, Mich., in the following manner: I went to bed at ten minutes to nine, standard time (something I hadn't done before in eight or nine years) and taking some paper with me wrote a short letter home and got into bed. I had no sooner got into bed than the shock came stronger than ever, so strong, in fact, that it moved my hands.

It straightened both arms out and I couldn't for some time pull them back. Finally my right hand felt of my eyes, nose and mouth and then rubbed my head. Left hand went through same routine, except not quite so thoroughly, and then stopping for an instant on top of my head it began to move in circles like a person practicing writing.

A young lady of Ionia, Mich., had told me about being influenced to write, and as that instantly popped into my head, I got up, turned on the light and securing pencil and paper, commenced to write with my left hand. The pencil was shortly crowded against my right hand, and then it moved like a flash, giving eleven different names and as many different styles of handwriting, none of which were mine.

After having written twenty-nine sheets (most of them on both sides) it wrote: "Now go to sleep," and of course I wanted to know why, and it said: "It's getting late." I wanted to know how late, and it said: "10:30 exactly, standard time, by your watch; look and see."

My watch hung in my vest over a chair eight feet distant and I hadn't seen it since ten minutes to nine. 10:32 was the exact time. Since that time I have seen lots of faces; flowers too numerous to mention; heard music and voices; talked and danced Indian; have got an arrow and Indian's head on slates; and am making speeches to myself every day and every night of my life. I have no more dreams.

Last, but not least, it has made me quit drinking and smoking and chewing. I have through spirit guidance made one young man quit drinking and have several more on my list. When asked what Spiritualism has done for me, I mention the foregoing, and for the sake of liberality I say, attribute it to works of the Devil if you choose. "By their acts ye shall know them." This is only repetition, no doubt, of what has happened to thousands of others, and as at best it is very rudimentary, do what you see fit with it. I am sitting regularly Tuesdays, Wednesdays, Thursdays, Fridays and Sunday evenings with the young man whom I succeeded in curing of the liquor habit, and we have promises of grand things. He's a big, fine Kentucklan, best adapted to physical demonstrations, my guides say. Now, Brother Martin, I will quit for this time.

If you think my little experience will give one person light or strength, tell it to him even seventy times seven times.

As things come I will report them to you. I am young, vigorous and vivacious, and full to the brim of strength for the cause of Spiritualism.

Your friend and brother,
R. G. SMITH.

Talk what you will of taste, you will find two of a face as soon as two of a mind.—Pope.

MAYOR HARRISON.

The Causes that Led to His Death.

DEATH AND LIFE—WRONG THOUGHT—THOUGHT IN THEOLOGY—THE MURDERER JERKED TO HEAVEN—THE ARTS OF PEACE—THE SLAYER OF HARRISON A CATHOLIC—OUR PRISONS.

I saw in Sunday's *Tribune* what purported to be an outlining of Spiritualists and Spiritualism, etc. I am glad for any notice, whether treated fairly or otherwise. Such notice brings the subject before the proper tribunal, the people. Truth has nothing to fear in a fair fight in the long run. Thirty-five years in this line of thought, and a quarter of a century of thorough belief and practice of the precepts of doctrine and ethics, has left with me very pronounced convictions. I see in all the papers letters of condolence from eminent persons from all over the world. The liberal pulpit has spoken well and the rostrum has given forth no uncertain sound. I am pleased with Dr. Hirsh's reference to what Mayor Harrison said just before life departed: "This is death;" but when he found himself alive "over there," said: "This is life!"

Many causes have been assigned for cranks and crimes, none of which strike at the real cause. A physician was called to see a sick man, who said: "Doctor, I want you to strike at the seat of my disease and cure me at once." The doctor took a little time to diagnose the disease and espied a bottle of whiskey on the sideboard, and with one swoop of his cane demolished the case which held the producing cause of his sickness. The patient recovered with homœopathic doses of advice and with an allopathic dose of application.

For the love of humanity I am an idol-smasher, so pardon for iconoclasm. Idols must go, so let them go as gracefully as possible.

What is disease in the physical? Want of equilibrium. So in the body politic and religious world. Wrong thought caused the death of Mayor Harrison. The accumulation of Christian thought incarnate in Prendergast conceived the bullet and guided it to the heart of Mr. Harrison. According to Christian theology, God made man, put him in a garden, not to labor, but to have a life of ease; but he must not eat of the forbidden fruit. But natural curiosity caused him to taste, and then he was doomed to an eternal hell, and a scheme could only save him or his race; that a son be born of a virgin, innocent and holy, and be murdered; then man could be saved, possibly. So murder is the main thought in Catholic, Protestant and Greek theology. Every child is begotten in sin, and is in thought a devil incarnate, and can only be saved by the blood of an innocent murdered man. The child unborn is taught by psychic influence of mother, and every one coming in contact, and after birth this God-dishonoring doctrine is hung in his mental gallery, and he grows this very thought into his very being, and what he thinks for himself he thinks for others, only he thinks others are worse than himself, and have not given him his rights—and so all the Prendergasts, Booths, Guiteaus and others sail in to get their rights for themselves and others.

We have tried this thought and worshiped at this shrine for eighteen hundred years, trying to make people better by causing them to believe they are vile and bad. Now, let us turn over a new leaf and cause people to believe in the fatherhood of God and brotherhood of man; then man will not murder his brother man, and every man will consider himself his brother's keeper.

In 1876 Patrick Quigley, another good Catholic, stood with hempen rope around his neck and said in ecstasy: "I would not take, to-day, $10,000 and my liberty. I want to go to heaven and my wife"—whose throat he cut in the streets of Philadelphia, and, as per priestly teaching, was jerked, through sacraments, directly to Jesus and heaven. The Jews do not believe in blood atonement, and only thirteen have been hanged for murder in this country in a century. A Catholic prelate in the Parliament of Religions read a paper saying that the largest proportion of scientific men were Protestants, while nearly all the criminal class and rum and beer-sellers were Catholics. He was truthfully severe, which caused a flutter. "Hit birds always flutter." Prof Mivart, a Catholic scientist, has written an article taking the ground that there must be some happiness in hell, and not eternal and active punishment. The Inquisition has decided the paper heretical, and will not allow one to even breathe in hell. Glad to see man's humanity outgrowing his Christianity.

I have taken great interest in Mayor Harrison's sayings and acts ever since the commencement of the Fair proved his heart to be right. Mayor Harrison had traveled around the world, and had broad views, and loved humanity. At a meeting at the Fair where he spoke of the Krupp gun and other armaments, he emphasized the arts of peace rather than war. In June, when the people were not able to continue to buy food and pay their rent, Mayor Harrison was the first to set the example and lower rents. I met the Mayor on the lake front, where I frequently spoke to the starving poor, warning them against overt acts, and in the language of a daily: "Philosopher Cotton, from New Jersey, talked Psychic Science," which to me is the science of life, and when understood and lived there will be no more murders committed, and crime will cease. Mayor Harrison stepped on the box I had occupied, and talked kindly, and promised to do all he could to give bread and work to the unemployed. The man murdered by Prendergast, who said, after arrest, "I am a good Catholic," was no Christian—he was no saint—he was more and better than either; he was a humanitarian—not puritanic—did not believe in making men religious by law.

As I have shown, wrong thought for ages incarnates men as demons; let us try right thought for generations, and we will have God incarnate in man. Many have been the antidotes for crime, and to cure or rid the world of cranks and criminals. One cry is almost universal: A speedy trial, conviction and death, is the sure cure. One paper says: "To be well hanged is to be out of the way." To me, this is a great mistake. Dr. Kiernan, expert in the Guiteau case, says that statistics in England show that for the execution of every crank for murder three similar cases immediately follow, and he gives it as his opinion that others claim notoriety in the same line. To me, the cause is the psychic impingement on sensitives. Hanging only gets rid of the body, while the real individual is free under law to still carry on his nefarious work. To be forewarned is to be forearmed. The more cranks and criminals we send out of the body, the more vampires over there. Now, suppose the assassin is convicted, and the church by wafers, etc., prepares him for heaven (as they say), how can he go to heaven while he has so much hell and revenge in him? No, he cannot get away from his old haunts.

No, the worst use that can be made of a man is to execute him. It increases rather than lessens crime. History in our own and foreign countries proves it. What shall be done to Prendergast? Revenge says: Hang him! Hang him! I say: Let us convert all our prisons from places of punishment to asylums for treatment and reform.

Crime is the result of inharmonious conditions, caused by wrong beliefs, as I have shown; therefore, crime is the result of disease, to be cured, rather than punished. Restraint must be had. Let the diseased one who commits crime be put to labor, and have the amount earned by the criminal applied to the wants and needs of the relatives of the murdered one. Then the man will wake up to the enormity of his crime—will feel that he is in some degree working out his own salvation, which is the only way any one of us can be saved. We must reap what we sow. We must grow into our being that life which we would enjoy out of the body. People in and of the flesh exist, but not live truly. It is to be wished that all who know of this higher truth will live it, that the atmosphere may be good, and the world may be the better for their life.

Oak Park, Ill. A. C. COTTON.

THANKSGIVING.

No Cause for Rejoicing in Europe.

IN THIS COUNTRY DITTO, WITH THOUSANDS OUT OF EMPLOYMENT—THE HOPE OF THE WORLD IS IN SPIRITUALISM.

TO THE EDITOR;—The *Tribune* illustrates the condition of Europe, setting forth that if Thanksgiving were one of the anniversaries in Europe the various governments in that part of the world would be puzzled to discover where there was any occasion for national gratitude. There is scarcely a capital on the continent which is not this week a witness of conflict between the people and the ruling powers, more or less acute in nature. In France the Dupuy Cabinet has been overthrown by a combined assault of all the Radical groups upon the Conservatives and moderate Republicans. Revision of the Constitution, separation of Church and State, the closing of all State offices to the clergy, and the abolition of the Senate are among the demands of the Radicals; and with these demands for issues the government was not able to secure a vote of confidence and had to retire. The Radicals are flushed with their victory, but as the new Cabinet will not be more disposed to concede the demands than the old one the struggle between Radicalism and Conservatism evidently only has begun. Whether this victory is an omen of success now remains to be seen.

In Italy the Parliamentary committee of inquiry into the Roman Bank scandals, jestingly called the "Panamino," or little Panama, by the Italians, has made a report charging not only the outgoing members of the Cabinet but numerous ex-Ministers, friends of the King, among them Gen. Crispi, with complicity in the notorious scandals. The startling disclosures as a matter of course were followed by the resignation of the ministry, and the riotous proceedings which followed show that the sympathies of the Italian people are with the Radicals, who forced the inquiry. The parties involved are the Monarchists and Clericals, and they are so numerous that it is difficult to see how the King can secure a new ministry without calling upon the Radical minority. The outcome of the present crisis may be far-reaching, since the Radicals, who have been successful, are demanding the repeal of the law of Papal guarantees, the substitution of a republican form of government for that of the house of Savoy, and withdrawal from the triple alliance, which, in their eyes, is responsible for the distressful financial condition into which the kingdom has been plunged. The sympathies of the people are all with France, whom rightly they believe to be their nearest friend and their natural commercial neighbor. The King, therefore, is in a perplexing position. All the leaders of his party are involved in the bank scandals, and it is intimated that some of his own family are smirched, notwithstanding his effort to shield them. The Republican skirts are clear, and this has given them immense advantage. Even if they fail to secure their radical demands they are in a position to force the government into exceedingly democratic concessions.

The German Government is having trouble with the proposed commercial treaties with Austria, Italy, Spain, Servia, and Roumania. The Agrarian League is making a powerful and well-organized resistance to them upon the ground that if the treaties were accepted it would mean the pauperization of German farmers. The reply of Chancellor Caprivi to Von Ploetz, President of the league, gave the farmers little comfort, as he declared he would not favor them at the expense of other classes, nor would he go further with the conservatives if they opposed the interests of the government. The result of the Chancellor's ill-timed threat may be his own removal from office, in which case he is likely to be succeeded by Count Waldersee. The war with the Moors and the aggravating manner in which the campaign drags along have brought about an internal dissension in the Spanish Ministry, which may lead to a general resignation. Portugal is now engaged in trying to organize a new Cabinet. The Servian Cabinet has offered its resignation on a tariff issue. In Greece Cabinet after Cabinet has tumbled over and now the government has declared its insolvency and frankly announced it cannot meet its financial obligations. In Norway the Storthing has renewed its old struggle with Sweden and the breach between the two kingdoms is widening fast. In Austria a few weeks ago the Cabinet went to pieces because it would not grant a certain measure of electoral reform. The new Cabinet proposes a still more restricted measure, which, in all probability, will lead to its overthrow ere long.

The only powers on the continent which seem to be happy are little Belgium, Holland and Turkey. Russia never is happy. Thanksgiving day would have a hard time of it in European courts. A proclamation from any European government calling for national gratitude would be a sinister piece of satire.

The above sketch is far from encouraging, and even in this country, the outlook is not much better. The hope of the world and its advancement to a higher plane, depends upon Spiritualism.

JUS TICE.

JESUS OF NAZARETH.

The Great Character of History.

Invaluable Facts in Reference to this Notable Personage.

It is a fact that no one will dispute that THE PROGRESSIVE THINKER leads in presenting thoughtful articles for the



consideration of the people. It stands to reason that such should be the case. It arises from no particular merit on the part of its editor, but simply from the fact that the paper has attained a very large circulation. Such a paper must necessarily attract to it prominent thinkers. It cannot be otherwise. Leading literary lights, especially those who are traveling around the country, can readily see that it has an extensive circulation, and they realize fully that it is the best medium to reach the public. Taking all these various facts into consideration, it is not strange, then, that a leading mind in our ranks should be attracted towards THE PROGRESSIVE THINKER in order to present some valuable facts to the people, which he has been a very long time in accumulating. The subject is one of paramount interest. It is one that interests the people generally, and the facts that he will present will be invaluable to the student. He will show:

1. That Jesus, if he was born at all, was surely not born on Christmas.

2. He will show that the events said to have happened in connection with his birth and death never occurred.

3. He will show that not one of the "Biblical" prophecies was fulfilled in him.

4. He will show that Christmas was kept as the day of the birth of the Savior thousands of years before Christ.

5. He will give an astrological interpretation of Christmas, Christ and the Bible.

This eminent thinker, scholar and investigator, Moses Hull, will present all of the above facts in a most attractive style, and they will prove of great utility to every reflective mind.

Now, Spiritualists everywhere, see the rare treat which you will have in one issue of December! The article will prove of great value—in fact, it will be worth twice the price of a yearly subscription to the paper. Do all you can, reader, to get your neighbor interested; now is the time to give THE PROGRESSIVE THINKER another impulse onward and upward. Knowing, as you do, that it is founded on a substantial basis, and never resorts to questionable practices in order to get patronage, we should have at least an order for 20,000 of this paper. It will be furnished at the following rates: Orders for 10 copies and upwards, **One Cent** per copy. Single copy, **Two Cents**. There is no profit whatever for us in this price, nor do we want any. We are able to do this philanthropic work because there is no stock company back of us to swindle the people. No stock company on this earth can compete with THE PROGRESSIVE THINKER in getting out literature that combines cheapness and excellence.

Now, Spiritualists, go to work at once, and call the attention of your neighbor to this production. See that your orthodox minister has the paper containing this article; see to it that every Spiritualist in your neighborhood sends in at least ONE TRIAL subscription. HUSTLE please, and do it. None of the high-priced magazines will ever publish an article of greater merit. Again we say, hustle, please, and send in an additional subscriber.

THE ROMISH SERPENT.

Its Poisonous Trail in History.

We take pleasure in announcing an article of great importance touching the "Trail of the Romish Serpent in History." Facts will be given of a startling nature to the American people, and well-calculated to arouse them from their lethargy. This article will be prepared by one who has made this subject a careful study for many years. A critical thinker, a profound reasoner, and a painstaking student, he is, of all persons, the best qualified to handle this subject. As is well-known, the strength of the Roman Catholic Church to-day lies in the ignorance of the masses as to



her true character and history, and if these were universally known, the masses of Catholics themselves would desert the institution as one too horrible and unworthy even for toleration in a semi-civilized age. Just think of it, *sixty millions* of human beings murdered by the Romish Moloch!—enough to depopulate the United States—and yet there are over two hundred millions of devotees of this destroyer of men. This article will show:

1. Catholic persecutions in Austria, Bohemia and Germany.

2. The decree of Charles V., of Spain, for the extermination of the heretics of the Netherlands, and the bloody work of the Duke of Alva in that country.

3. St. Bartholomew's Massacre, and who was responsible therefor.

4. The cruel persecutions of the Vaudois.

5. Something about the infernal Spanish Inquisition.

The article, which will appear in December, will be of special interest and of great value to every reflective mind. The author, for business reasons, and out of consideration for the fears of his family, prefers that for a time at least his name shall be held from the public.

This number of the paper will be worth one dollar to every reflective mind. In aid of the great work we are doing, and as an encouragement and appreciation, each subscriber should send in one additional subscription. As we are doing a philanthropic work, this number of the paper will be furnished as follows: 2 Cents per copy; ten or *more* copies, 1 Cent per copy: **$7.50** per thousand to one address. Send in your order at once.

☞Copies will be mailed to any address you may send with your order. This will save you postage.

☞This will appear in the same number of THE PROGRESSIVE THINKER that the one does in reference to Jesus.



A RITUAL.

Prepared for Spiritualist Funerals.

While Spiritualists are invincibly opposed to creeds or anything that will in any degree restrict freedom of thought, or hamper full investigation and research, they will yet recognize the spiritual utility and value of a manual prepared in accord with Spiritual ideas for use on funeral occasions. Such a ritual may be useful to our workers, and it will be especially welcome and useful to Spiritualist friends who wish to conform as far as may be proper to the general customs of society in disposing of the mortal remains of their departed ones, and who, unable to have the services of a Spiritualist minister, are unwilling that the ideas of orthodoxy shall be preached at the funeral of their loved ones. Our readers will feel like congratulating us on the fact that we have secured the services of Hudson Tuttle, of Berlin Heights, Ohio, to prepare these funeral services. That he will do this work very acceptably to the great mass of Spiritualists we know. His long experience as an author, seer and writer for the press makes him specially adapted for this work. This ritual will appear in the same issue with the one in reference to "Jesus," and "The Trail of the Romish Serpent in History." This number alone will be worth a year's subscription to the paper, and each of our subscribers should reward us by obtaining at least a trial subscription.

This number of the paper, when ten copies or more are ordered, will be furnished at ONE CENT per copy. Sent to any address desired, free of postage.

Important Suggestion.

TO THE EDITOR:—Will you please ask the Rev. Moses Hull who is to provide that Christmas article for you to be sure and tell how those "Wise men of the East," that is, the Magi of farther India, traveled? They saw the star at midnight on Christmas eve; on Christmas morning they had rounded the Cape of Good Hope—a journey of several thousand miles, and were then loaded down with myrrh as a Christmas present for the baby God.

J. A. C. F.

The shell coins used by the Indians were manufactured in such enormous quantities by the Dutch at New York that the value of the currency was greatly depreciated.

A Witch of the Nineteenth Century

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited widespread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of subscription. Induce your neighbor to send 25 cents for a trial subscription.

FRANK G. REUTTER, TRANCE MEDIUM and magnetic healer. Gives private sittings at address below. Diseases diagnosed by lock of hair. Terms $1. 233 Washington Avenue, Allegheny, Pa. 212

THE 2 CHEAPEST AND BEST books on earth. Every American should read them. Enclose 20 cents in silver. J. E. McMahel, P. M., Diamond, Ark. 218

URIEL BUCHANAN WILL SEND you a perfect delineation of character, giving mental, physical and business qualifications, and letter of advice, for 50 cents. Send date of birth in own handwriting. Marionville, Missouri.

HOW TO HEAL YOURSELF AND others. The secret revealed for 25 cents. Uriel Buchanan, Ph. D., Marionville, Mo.

DR. HENRY ROGERS,

The Celebrated Medium for Independent Slate-Writing, Pictures and Other Phases.

ALSO MAKES A SPECIALTY OF diagnosing and curing disease where others have failed. DR. ROGERS makes his remarkable cures entirely through SPIRIT POWER. He is endorsed by the spiritual press as being one of the best Clairvoyants and Phenomenal Mediums in the world. The doctor has established a large Sanitarium at

234 to 238 Park Ave. (near Hoyne Ave.), Chicago, Ill.,

to accommodate his growing practice, and where patients can have the benefit of first-class board while under treatment. Out of town people who are unable to come to the Sanitarium can be treated at home. Send for descriptive pamphlet and testimonials. SPIRITINGS DAILY for slate-writing and diagnosis. 211tf

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TESTIMONIAL.

APTOS, Santa Cruz County, California.

DR. J. S. LOCKE, Shirley, Mass.:—I will, for your own good and the good of humanity, try and give you a truthful statement of my case of chronic catarrh of the bladder and Bright's disease of the kidneys and diabetes, and a general weakness and nervous exhaustion of 12 years' standing, for which I had employed six different and best magnetic doctors, and paid out two ($300) hundred dollars for electric belts and batteries and kidney pads, and I had employed some of the best doctors in the United States, and when you commenced doctoring me I was worse off than I had ever been. The ulcers in the neck of the bladder had eaten through into my bowels, and also through outwardly in two more places, and the water would pass off through each place instead of passing through the natural passage, and every time it did it nearly killed me, and no language can tell what I suffered, and I can't express my gratitude to you and your band for curing me, for I feel that I am entirely cured, and you have done it under the most unfavorable circumstances, for I had to work when I should have been in bed, and, truly, I am your everlasting friend and well-wisher. J. F. WINTERS.

This is the kind of work we are doing. We can cure others, if they wish. See add. in another column of this paper.

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This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

CSpt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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PART FIFTH.

A SEANCE—ORTHODOX CHRISTIANS.

During one of our seances, held about a year ago, after I had talked for some time to a spirit who was unaware that he had entered Spirit-life, a lady addressed me, stating that she was aware of the fact that she was a spirit, but that she could get no clear understanding of the life on which she had entered.

She said that, having been reared in the orthodox faith, she had expected to see Jesus on entering the Spirit-world, and that she and others, together with their pastor who had joined them, had traveled far and wide in their search for the Savior. But, although they had passed through many scenes of beauty, and had found much to admire and enjoy, they had failed to find him of whom they were in quest; nor could they find any person who had seen Him.

They had been attracted to us on this even- and, having listened to the conversation between the gentleman and myself, she had addressed me, hoping that I might be able to enlighten her on some points that were not understood by her or her companions. She said that the ideas which I had expressed were new to her, and she was anxious that their pastor should discuss them with me.

The man who had been designated as "our pastor" then spoke to me, and repeating much of that which the lady had uttered regarding their experiences in Spirit-life, he added: "I, having been the spiritual teacher of these people when we were in mortal, and having taught them of the beauties and splendors of Heaven, and of the savior whom we were to meet; they are asking me why it is that the life which we experience is not as I taught them that it would be. We have traveled far and long, searching for Heaven, for the Savior, and for God; but we have found no city with pavements of gold; neither have we found the Son of God who was to take away all our sins; nor have we been ushered into the presence of God the Father. And when these, my people, ask me regarding the fulfillment of the promise contained in my teachings, to them I can only reply that I do not know. I am as ignorant as they. And now, my friend, having listened to your conversation of a few moments since, I feel that through you we can gain some information regarding the life which we have entered, that will aid us."

I then said to him: "You are a minister of the gospel. It was your mission to teach the people how to live on earth, and what the life would be after the change called death. You seem an honest, straightforward man, and there is one question which I would like to ask you. Your life having been devoted to the ministry, you were afforded opportunity to study and inform yourself in regard to that vital question: If a man die shall he live again? Were there ever any doubts or misgivings in your own mind as to the truth of that which you taught? Everything being accepted on faith, and no proof whatever offered in support of the orthodox teachings, I have wondered how it is that an honest, intelligent man can teach the Christian religion in its entirety, as founded upon the Bible."

He replied: "I did, at times, have doubts; that is, I would begin to wonder if that which I had been taught and was then teaching were all true; and for a moment I would be sore troubled. But then the thought would come to me that I was being tempted of the Devil, and I would fall upon my knees and pray God to forgive the thought, and to sustain me in the hour of temptation, by restoring to me my faith."

I then said: "We are believers in Spiritualism, and you have proof of the fact that the spirits of the so-called dead can communicate with mortals, as you are demonstrating that fact now. We know that man lives beyond the grave. We believe, for we have been taught by our own friends who have proved their identity, that man begins life in the Spirit world at the same point of spiritual development that he had attained in mortal life, that there is no 'change in the twinkling of an eye,' so far as the spiritual nature is concerned. He, the mind, the man, has but stepped out from the environments of the mortal, into the limitless realm of the spirit; and he enters the spirit life knowing no more, nor no less, than when he left the mortal body, except that, in some instances, the mind may be enriched by the one experience of making the change. Instead of being met by a Savior who bears away all his sins, he has to work out his own salvation. Opportunity is offered him for the outworking of all the errors and mistakes of earth-life; and instead of being a bankrupt whose liabilities are assumed and forgiven by Christ, he is obliged by Nature's law to pay every debt which he has incurred. We believe in a progressive life for all mankind, and that all will, in time, attain a state of spiritual unfoldment that brings with it a condition of pure happiness. By a progressive life we mean a life of constant spiritual unfoldment; a dropping off of the grosser appetites and passions, and a taking on of the divine attributes of love, charity and wisdom. We believe that the life of the spirit is one of active employment, not in endeavoring to advance personal interests, but in working for the advancement and happiness of others, the highest enjoyment being attained by promoting the happiness of our fellowmen. We believe that progression does not begin with all individuals immediately upon their entry into spirit life, because some are not sufficiently developed, spiritually, to take up a life of advancement; their tastes and inclinations are for material things, and until a desire arises within them for something higher they must remain upon the earth plane.

"We believe these teachings of our spirit friends, because they accord with the working out of Nature's law, as illustrated by the life of man here on earth. From the day of a child's birth into mortal life, to the time of his transitition to the life beyond, each day brings its lessons and experiences; the transgression of a law of Nature brings its punishment, and the transgressor suffers, sooner or later. There are times when the innocent are forced to suffer with the guilty, but there is no instance where a man can come forward and suffer for the misdemeanors of another, while the wrong-doer goes free. Such is frequently the case in matters governed by the laws of man, but in those governed by Nature's laws, never!

"Now," said I, "let us consider some points in your religious belief. You believe that God made the earth in six days and rested upon the seventh; while geology teaches that the earth must have been thousands of years in forming. You try to reconcile the six-day statement with the geological fact by saying that the word 'day' as used in reference to the creation means a longer period of time than the twenty-four hours to which it is now applied. When we discuss the longevity of the man of the present time as compared with the mortal life of man as recorded in the Bible, we find that whereas few of the present day reach the age of one hundred years, it was a common occurrence, in the early days of the world, for man to attain the age of seven, eight or even nine hundred years. This comparison is reconciled by the explanation that the years were shorter periods of time, in the days of Methuselah, than is our period of three hundred and sixty-five days. The Bible is full of accounts of various occurrences where communication was had between spirit and mortal; spirits, or angels, as they were called, were frequently seen, and that which is to day termed spirit phenomena was then a common occurrence and accepted as a matter of fact. Such acts, at that time, are conceded to have been according to natural law, and to have been the work of God. Similar manifestations at the present time, according to your religious belief, are supernatural and the work of the Devil. To carry a point in argument you overlook the fact that like conditions produce like results, always; and that what was once a law of Nature, is always Nature's law.

"You claim that man's salvation depends upon his belief in the vicarious atonement of Jesus Christ, and you tremble when you think of the terrible position of the heathen, who is condemned to eternal damnation, because he never heard of Christ. Then, too, you say the elect only, or those who accept Christ and his atonement, are the children of God. If a man have several children, and some of them love and obey him while, the others are wayward and disobedient, are they not all his children just the same? And are not those who are wayward and disobedient in greater need of his charity and his love, to reclaim them from their evil ways, than are the good children who are treading the pathway of righteousness?

"Your God is a God of love and also a God of hate. He is a merciful God, and a merciless God. A just God and still condemns a man to punishment because he does not love a being of whom he has never heard. In fact, he blows hot or he blows cold, just as it may please your religious fancy.

"You believe that yours is the true religious doctrine, and that those who do not accept your faith are in error. You believe that God is all wise; and you also believe that all things are possible with God. Then is he not a monster of the most diabolical type? For has He not created a part of His children to enjoy everlasting bliss, while the others are consigned to everlasting punishment even in their creation? Such barbarity in an earthly parent could only be possible in the lowest type of humanity; and when we ask a believer in the Christian faith how it is that he can endure such an unreasonable doctrine, his answer is: God's ways are not man's ways. There are many other points that I might touch upon, but what say you to those which I have mentioned?"

"I must say," was his reply, "that I have never looked at the matter in the light in which you put it. I have no argument with which to meet you, as you have already used those which we have always kept in stock. I fear that I have been in the wrong all through my life, so far as my religious convictions were concerned. And now, if that be true, what course ought I to pursue to set myself right with my fellowmen and with myself?"

"I would advise you," said I, "to first give the whole subject your serious consideration. Discuss our conversation with your people and see what conclusion you can arrive at. If convinced that you have been in the wrong, acknowledge it and earnestly, sincerely desire that the truth may be made plain to you. When you have discarded the erroneous ideas which you have so long entertained, as I feel that you will do, you will be ready for progression, and will find those who are far advanced in spirit life, who will surround you with their loving kindness and teach you how to pass onward and upward."

In conclusion, I will say that this friend afterward came to us and stated that he had become convinced that the teachings of Spiritualism were true, and that he had begun to outwork the unconscious wrong which he had done to the children of earth, in teaching them the man-made doctrines of theology.

E. T. WASHBURN.

(TO BE CONTINUED.)

Anointing of Christ.

TO THE EDITOR.—Replying to your request concerning the anointing of Christ, I will say, you do not comprehend the condition which the anointing ceremonies of Jews and others symbolized. You, like many others look at the matter in a literal sense, which is wholly wrong.

It was not a part of the divine plan to consecrate Christ a literal king, neither was he to be ordained a literal priest. The Jews looked for such, but they were mistaken. They were too literal to understand the spiritual significance. Christ came as a spiritual king to change the order of things, to teach the people to take a step up the ladder of progress from a literal to a spiritual plane.

Such being the case, Christ could not have practiced, participated in, or taught the ceremonial laws as given by Moses. The observance of those laws was a preparatory course for the higher or the spiritual, Moses denoting the literal condition in man and Christ the spiritual, thus showing the grand theory of evolution in the religion of the ages. The laws of ceremonies, as given through Moses, were types of the higher order.

The Jews ordained their priests and consecrated their kings by the powers vested in their laws, but Christ was anointed high priest and king by the powers of heaven, "forever after the order of Melchizedek," king of Salem, which means king of peace, king of righteousness, sometimes called. A king to that spirit we call God does not mean the same as it does to man; neither does the term priest. There is as much difference as there is between daylight and darkness. A king and priest to God means simply one who does that which is right, no matter how low or how humble be his condition.

The holy anointing oil of the Jews types a spiritual power of the highest, or the Holy Spirit. Christ was anointed at his birth with this power, at the baptism, and at other times as spiritual development required.

As a literal priest and king Christ was never anointed with the oil you mention, nor consecrated by ceremonies after the manner of the Jews. The law of ceremonies was done away with in him. He taught the spiritual order of things. His life gives us an example of how to live; his death the birth of the spiritual body, and his resurrection the phenomena of spirit return. We should teach that his life and works is a condition that we can enter into, an ideal that we can attain; the works that he did we can, as he says, "do also, and greater than these." It depends upon the life we live and the perfection we attain.

J. H. SANDS, JR.

Whitewater Falls, Minn.

Gladness of Spiritualism.

My soul is often filled with glee,
From death and darkness now set free;
While peace from God celestial flows,
And hope in life sure-anchored grows.
Each day my mind finds sweet employ,
And, being moved with blissful joy,
I walk along the heavenly plane
Where light of life doth ever reign.
A song of joy shall cheer my way,
To lighten labor every day,
To freely give and aid the cause
That teaches me diviner laws.
Oh, glorious truth! Oh, light divine!
E'er making glad this heart of mine;
While all my soul finds sweet surprise,
And hastens on to Paradise.
Here dear ones near the pearly gate,
In mercy's mission watch and wait
To guide me o'er the crystal tide,
With them forever to abide.

—*T. N. Travis.*

"Occultism, Spiritualism, Theosophy."

BY FRANZ HARTMANN, M. D.

Three terms referring essentially to one and the same thing. Occultism is the knowledge of that which is "occult," because it is supersensual and beyond the grasp of the narrow material intellect that deals only with limited things; it means the knowledge that comes from the heart, whose power extends beyond the limitations of space and time into eternity; in other words it is spiritual knowledge, or the knowledge that belongs not to the terrestrial mind, but to the immortal spirit of man. "Spiritualism," in its true sense, is by no means the practice of dealing with ghosts, such as the word "Spiritism" implies, but it is the opposite of "Materialism," and means the knowledge of that which is supersensual, sublime and spiritual. Without spirituality there can be no true religion; without spirituality "occultism" becomes nonsense, and "theosophy" bosh. "Theosophy," in its true sense, means "divine wisdom," which is but another term for the highest kind of spiritual knowledge, such as cannot be attained by anybody unless he is himself spiritual; it deals with things which are mystical, supersensual, and cannot be practically known and experienced without the possession and cultivation of the power of spiritual or soul-perception, such as results from becoming spiritual in character.

The reason why so many people harbor entirely wrong conceptions in regard to the meaning of these terms is because there are comparatively few in whom the state of spirituality has been sufficiently unfolded to enable them to realize the true nature of anything occult, spiritual or theosophical. The majority of investigators, whether they call themselves "occultists," "Spiritualists" or "theosophists," are, in fact, nothing but phenomenalists, while spirituality reaches beyond all phenomena, finding no rest before reaching the one eternal Reality, *the Absolute.*

The "issue" which is attached to such terms is also misleading, and it is to be regretted that the English language has no more appropriate terms, such as Sanscrit possesses, for expressing the real meaning of such things, for the term "mysticism," for instance, brings before the mind's eye a person dabbling with mystical things which are beyond his comprehension, and one instinctively confounds it with superstition, while *Vidya* (Sanscrit) means real mystic or occult knowledge—a knowledge which is spiritual and theosophical, being the true knowledge of the heart, which is as real and still more so as the objective science of the speculative brain.

No knowledge of any kind is perfect as long as it is merely theoretical. No one really knows anything absolutely unless he has experienced it himself. The study of phenomena produced by the action of spirit in matter does not give us any real knowledge of the spirit itself; it is comparable to the observation of the shadows which are produced by the light as it shines through the fleeting clouds, and which does not enable us to realize the true nature of the light itself. For the purpose of knowing the light, its rays must enter our eyes and the field of our consciousness for the purpose of knowing the truth; the truth itself must enter our heart, and become a part of our being. All the information we may receive from books, spirits, sages or saints, is merely information, and nothing more. The knowledge of another person cannot be our own as long as we have not passed through the same experience as that other; it can only enable us to remove the errors and misconceptions which hinder the light of the truth becoming manifested in us; but it cannot endow us with the true understanding itself; that comes only from the revelation of truth, and this revelation, to be satisfactory, must be an internal one, and cannot take place unless the man in whom it is to take place is himself true to his highest ideal. Thus the true "occultist" is he who, by overcoming his animal nature, has entered consciously into the realm of that which is spiritual, and belongs to the kingdom of "heaven," and the real Spiritualist is he who has become sufficiently spiritual to know his own spiritual nature, and realize that he himself is an immortal spirit; while the real Theosophist is not satisfied with a blind belief in any "authority," however well recommended it may be, but seeks to cultivate himself that love of eternal and infinite truth which enables him to sacrifice the delusion of "self" in the spirit of divine wisdom, and be taught by the light of the truth.

FLORIDA CAMP.

The next session of the National Spiritual and Liberal Association will be held at Winter Park, Florida, commencing January 14th, 1894, and continuing about eight weeks. Winter Park is a beautiful town situated on the South Florida R. R., eighteen miles southwest of Sanford, and is reached from Jacksonville via the Jacksonville, Tampa and Key West R. R. It is 144 miles south of Jacksonville. It has good schools, a fine college, churches, three good hotels, boarding-houses, furnished rooms, &c., &c., and the management also expect to have a number of tents to rent at reasonable rates. We expect to have very low rates on all railroads, amounting to about one fare for the round trip, tickets good returning until May 31, 1894. A good orchestra will be taken from the north, and the very best platform attractions obtainable will be with us. Full particulars later in this paper.

Very respectfully,

W. S. ROWLEY, Pres.

The Progressive Thinker.

Spiritualists, THE PROGRESSIVE THINKER leads, for leading minds send in their best thoughts, and they know by so doing they reach the largest number of readers. Send 25 cents to J. R. Francis, 40 Loomis street, Chicago, Ill., and try the paper for three months.

THE PACIFIC SLOPE.

A Worker Gives Some Interesting Items.

TO THE EDITOR:—I again salute the many readers of THE PROGRESSIVE THINKER, and from this provincial town and new field of pioneer labor, situated on the Waukeen river, that extends into the ocean, a distance of fifty miles, and one hundred miles from San Francisco. There is a fine line of steamers running to and from San Francisco, and, with the railway system, brings the city in close contact with the country. As a manufacturing and business town it is one of the most prosperous commercial centers on the coast. The town numbers some thirty thousand inhabitants, and is full of enterprise and thrift.

The cause of Spiritualism is greatly hampered and weakened here by the pseudo-Spiritualists, who, for prudential reasons, are masquerading in the liberal Christian churches, and speculating in the subjects of Theosophy. That so-called Spiritualists who claim to have received communications from the departed, and have been solaced by the comforting assurance that the so called dead do return to their mortal friends, can negative their highest convictions with long-winded sophistries and an adherence to dull and stupid forms of old, superannuated beliefs, is the anomaly of our present time. But such is the strange inconsistency of the human mind, and the slow advancement of spiritual knowledge, that its luminous rays come and go like the ebb and flow of the ocean-tide; but that its ceaseless flow makes an advance on the shores of time is the hope and prophecy of the seer, as the poet Whittier beautifully expresses it:

"Through the harsh noises of our day
A low, sweet prelude finds its way;
Through clouds of doubt and creeds of fear
A light is breaking calm and clear."

My work here has been signaled by a few earnest souls, and amongst that worthy number, Brother and Sister Rihn, at whose hospitable home your humble scribe finds shelter, are doing all they can to make my work a success. Mrs. Rihn is a fine magnetic healer and clairvoyant, and, in a quiet way, is doing a good work in healing the sick bodies and giving light and strength to the sin darkened minds. THE PROGRESSIVE THINKER makes weekly visits at their home here, and is doing double work as a missionary to those who seek knowledge of spiritual things.

Dr. C. Gratten, of this place, an old-time Spiritualist, is a patron of THE PROGRESSIVE THINKER, and commends the course it is pursuing in the Search Light it has shot on dishonesty and fraud in the ranks of so called Spiritualists. Brother Gratten was identified with Spiritualism in the East in the early days, and is acquainted with the development and work of A. J. Davis. His presence at my meetings lends a healthful tonic, and inspires new faith in the cause here that lacks assistance.

Since I commenced my work here a new impetus has been awakened, and the groundwork of a working society has been started which may take practical steps in the near future.

Next Sunday closes my work here, when I return to San Jose for the Sundays of December and can be addressed there for engagements for January, February and March.

BISHOP A. BEALS.

Materialization.

TO THE EDITOR:—I have attended three of Mr. Max Huffman's seances where numerous forms came out, but the last one is the one I wish to speak of in particular. On Wednesday evening, October 1st, thirty-four forms came out, several materializing outside of the cabinet, and all who came to friends were recognized; but two of the forms were of special interest to the circle. One of the spirits said he worked in the Order of the Magi, and came to a Mr. Gray, who was a stranger to the medium and most of the circle. He was most beautifully illuminated with symbols and emblems of the order, for there were those present who were members of the order and recognized the symbols.

There was another that was of great interest to all, but more to myself, for he said he was a guide of mine, and from a high sphere; he was beautifully illuminated; he wore an Egyptian crown, three stars diagonally across his abdomen, and some kind of hieroglyphics on his breast. The same spirit was described to me two days previous to the seances, and the medium told me he wore tights when he materialized. He took particular pains to show us that he was dressed in tights. He materialized to me through the same medium the following Friday evening in the same costume, and talked to me for quite a while, and gave me his name as Brenzzillia. Another incident occurred which was most interesting, and that was the materializing of a ring, that the guides had taken from Mr. Huffman last May. And they had promised to return the ring to him when proper conditions were afforded. So this night was selected and the guides came out of the cabinet and selected a committee of five to come to the cabinet. Being one of the five, I had a good chance of observation to see what was done. We joined hands; Mrs. Gillette and myself were next to the cabinet, and as requested by the spirit I laid my right hand in Mrs. Gillette's left hand—and then the spirit, who was one of Mr. Huffman's guides, and gave the name Katie (she was beautifully illuminated), passed her open hand several times over ours and presently the ring dropped in the palm of my hand, and all the time her hand was wide open. The committee examined the ring and found it to be a solid gold ring, and recognized by some present as the ring that had been taken from Mr. Huffman. This can be testified to by at least twenty persons who were at the circle that evening. I do not give the names for the reason that I have trespassed too much on the kindness of our worthy editor.

St. Paul, Minn. A. T. DORSEY.

ANTIQUITY UNVEILED.

The Most Important Revelations Concerning the True Origin of Christianity.

Reader, in bringing to your notice ANTIQUITY UNVEILED it is with the sincere hope that you are earnestly looking for the truth, regardless of any other considerations. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful perusal.

An important step toward the light is taken when we become independent enough to reason for ourselves, instead of accepting through blind faith the teachings of others, thus being led into the darkness of error, and away from truth. At no period in the history of Christianity has there been so much research and investigation regarding its origin as in the last decade, the result of which has caused many of the leading and more progressive advocates of the Christian religion to recede from the positive claims heretofore assumed on credal and doctrinal points. After a full and impartial investigation of the claims of Christianity, they have been forced to yield their ground by evidence resting upon a scientific basis, as well as upon revelation and discovery. These new developments have caused the intelligent and reflective mind to stop and consider the more liberal and progressive religious views presented, which are better adapted to the needs of humanity in this Nineteenth century. This liberal spirit is in accord with the law of religious evolution, as well as with the views of the most cultured and advanced religious teachers of our time, who now realize that much of the framework of the Christian religion was borrowed from the more ancient religions existing many centuries previous to the Christian era. In ANTIQUITY UNVEILED you will find so much corroborative evidence bearing upon this point that you cannot fail to be impressed by it. The subject of the origin and progress of the Christian religion has often been discussed, but never before has the direct knowledge and remarkable revelations contained in this work been accessible.

The origin and progress of Christianity is fully disclosed, bringing to light the interpolations and forgeries committed in the early days of the Christian era by the Priesthood, the details of which will convince the reader that truth is stranger than fiction. This work is a complete library in itself, showing how mankind has been misled by its trusted teachers. No home or library should be without a copy, as it sheds light upon matters pertaining to the most important interests of the human race in both worlds.

This volume has an absorbing interest for every individual; a glance at the table of contents will reveal the nature of its important revelations. The work deals in an impartial manner with the subject of Christianity and carries the reader back into the mists of past ages, unveiling their secrets and hidden mysteries. Nothing has escaped the keen search of the authors of these communications. They expose to view the methods employed by the formulators of Christianity from the time of its first inception. The scriptures are traced to their source and are shown to have been derived from the written gospels and doctrines of sun worship. The life and teachings of the great sage and philosopher, Apollonius of Tyana, are shown to have been appropriated by the founders of Christianity. In fact, it is clearly shown that the so-called teachings of the Christian Jesus are largely a compilation of the teachings of other personages. The characters of the New Testament are portrayed in their true colors, and the appropriation of the rites and ceremonies attending the worship of the sun, as well as the efforts made by those who organized Christianity to destroy all knowledge of their previous existence, are fully disclosed. It will open the eyes of many to read the cause of the destruction of the great libraries of the world and their valuable contents by order of popes and prelates in past centuries. The forgers of evidence in favor of Christianity are compelled to confess their vandalism, and the mutilating of and interpolations in history by Christian writers are exposed to view. Not only are these subjects elucidated, but history is corrected in a manner that makes clear doubtful points never before satisfactorily explained.

The scholarly manner in which the communications are treated by the late J. M. Roberts, Esq., editor of "Mind and Matter," as he takes each point in succession and throws upon it such light as can be gleaned from the pages of history, is well worth the candid consideration of the reader.

TESTIMONIAL.

"Rockford, Ill., April 4, 1892.—ORIENTAL PUBLISHING COMPANY:—Gentlemen: I feel it my duty, as well as a pleasure, to write you with thanks for the satisfaction the partial reading of ANTIQUITY UNVEILED has given me. Having traveled over the entire historical ground with diligent care, pencil always in hand, I say to you in all frankness, I find the positions taken in your book mainly true. Your work should be everywhere welcomed, and I bespeak for it an immense sale. G. W. BROWN, M. D., author of *Researches in Oriental History.*"

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The author says: "Each individual partakes of both physical and mental or spiritual aliment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nourishment of which I individually partake and digest. My soul must expand by virtue of the soul essence which I individually gather and comprehend or digest." For sale at this office.

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AFTER EIGHTY YEARS.

An Octogenárian's Views—Some Personal Experiences.

For several years I have been a regular reader of THE PROGRESSIVE THINKER, as, in my opinion, it is a live paper, run on proper principles, in the interest of advancing the truths of the Spiritual philosophy and religion, and well-deserves the support of Spiritualists.

This is my first attempt to occupy space in its columns, and in all human probability it will be my last, for the reason that I am marching close upon the line of four-score years, am a confirmed invalid, broken down physically and confined to my room. Yet I feel that I must say something for your valued journal before taking my final departure to that other country to which we are all tending. As a matter of course it will be somewhat personal, as well as disjointed, for it was a full quarter of a century ago that I first undertook an investigation of the reality of Spiritualism.

I was born and raised near Louisville, Ky. When about eighteen years old, I went to Indiana and settled down to a farmer's life. In my twentieth year I married a Methodist girl. Though I had been cradled in the faith of Presbyterianism, and knew that many Presbyterians were excellent citizens in every respect, I abominated their creed of election and reprobation. If it were true that God elected a certain set or number of men, women and children to everlasting life—the number being so definite it could be neither increased nor diminished—if that doctrine were true I could not see the necessity of a church organization at all, for let one of the fortunate elect act as wickedly as he desired, he was foreordained to be saved, while the reprobated one might be as good in all his words and deeds as the best of the elect, yet he was irrevocably doomed to condemnation.

I believed then and now that John Wesley came as near being an exemplar of the life and character of Jesus of Nazareth as any one man of whose history I had read.

I was naturally of a religious turn of mind. In my sixteenth year, while attending a school about two miles from home, I boarded with a Methodist family, and was persuaded by them to join the Methodist Church. On returning home I was severely upbraided by my father for having done so, as in his opinion Methodists were not regarded as a respectable class of people. This had the effect to cause me to wholly absent myself from the church and their meetings, but after marrying a Methodist girl, I was naturally thrown into the society of Methodists more than ever, and being harmoniously inclined, I thought it would be doing the right thing to join my wife by uniting with her, and so again I became a Methodist. After eighteen years' association I finally became dissatisfied and withdrew.

My first attempt to investigate Spiritualism was with an independent slate-writing medium, and the first message I ever received was from my father, in the following words:

"My son, I am glad you came here this morning to learn of these new and beautiful truths. Try the spirits, if they be of God."

In another message I received a most convincing test, and a witness who was present corroborated the facts. I was aroused and startled, as well as dumbfounded. I had most excellent opportunities to continue my investigations with two mediums, and I duly improved the chances, and though since then I have experimented with a great many mediums, I know of none who have surpassed those first two of my acquaintance.

All the churches have become saturated with Spiritualism, and here is where the greatest obstruction is to be found. In this connection Brother Moses Hull, who is abundantly qualified for the work, has accomplished a good that will tell long after he has ceased his personal labors here, and ascended to his home above. His presentation of the Spiritualism of the Bible with that of to-day is worthy of all praise.

In my twenty or more years of experience in the investigation of Spiritualism, I have witnessed a vast amount of all the different phases of spirit phenomena. I have been in the society of every known kind of mediumship, among the genuine and the false. Knowing something of the difficulty of holding spirit intercourse, I wonder that there has not been more of the latter than there actually has been, while the whole claim of the Christian fabric rests upon the spiritual phenomena of the Bible records, especially upon the dream of one man—Joseph.

I have become disgusted with the practice of many in writing for the paper, to detail what they chanced to witness of certain manifestations as being supported by such and such evidence. I could support much of the phenomena by indubitable proof, but I have quit that business. I am content to state certain facts as they occur, and leave the matter right there. Whoever reads the statements must accept or reject them as they see fit, for I recognize the fact that what is evidence to me may not be to another. Each for himself must judge as to the genuineness or falsity of the described manifestations.

Among my first experiences with the slate-writing phase, my father was communicating with two of his grandchildren, when the spirit wrote on the slate "that those were very nice peaches that were brought over from the old homestead; the next time you come over, please bring me some." They lived three miles apart. On the next occasion, peaches being all gone, the grandchildren brought over some of the grandfather's favorite apples and grapes, which were laid on the slate, and the slate put under the table.

One of the young girls remarked that "grandpa could not eat apples very well," so she placed a knife with the apples, when the knife was at once taken out from under the table and thrown violently across the room by invisible power, while in from five to ten minutes the grapes had evidently been eaten, for the seeds and skins were piled together on the slate, and one-half of one of the apples had disappeared, while on the other half of the apple was the print of teeth plainly visible. Nothing was ever found of the half that disappeared so mysteriously. This transaction was in broad daylight, while the sunshine was streaming into the room.

The following message was written on the slate: "Now, children, you see that grandpa *can* eat apples without a knife."

A few days after I visited another grand medium, in company with my niece and a lady who circulated among the elite of the city, and was well-known in society. She had recently lost her husband, and hearing me talk of Spiritual matters, requested me to take her to some medium. She also privately requested me to preserve her incognito. This I did by introducing her to the medium as Mrs. Smith.

We three sat down to the table with the medium for slate-written messsages. But for half an hour nothing came, when the medium said: "Something is wrong here; nothing seems to come." After a while, however, the lady's husband wrote an affectionate letter to his wife, but ended it with these words: "Now, the next time you come here, don't sail under false colors," politely signing himself "Smith." Following this we had a materializing seance through the same party, all of which, be it remembered, was in the daytime. All three of us had our spirit friends talk to us as familiarly as in this life. Mrs. Smith conversed with and fully recognized her own husband, confessing aloud, and with her eyes filled with tears, that all was as real as could be, yet after a few days had passed she declared it must have been a species of fortunetelling! Since then I vowed I would never take another party to a medium under a false name. Such was the influence of this affair upon me that it has ever been a matter of indifference to me whether any one believed the spiritual manifestations occurring in my presence or not—even as it is whether they accept the dream of Joseph or not.

One of the most important things in connection with Spiritualism, and the least understood by most investigators, is the psychological aspect of the case. The evangelist John, alluding to the subject of spirits, inculcated the necessity of "trying the spirits."

It is no wonder that Moses, guided by that wise and powerful spirit "Jehovah," issued an edict that the Jews must not deal in mediumship and spirit intercourse; their gross ignorance and superstition forbade such a practice. In this century, however, the great bulk of mankind has reached such a degree of enlightenment as to justify such proceedings; hence we may expect a continued movement in this direction.

Now, as this thing of direct spirit communion is based on natural law, and all grades of spirits can and do return, it is indeed highly proper and necessary to "try the spirits." It has become a vast field for missionary operation to assist darkened or undeveloped spirits to rise to more exalted conditions. Rarely will one be found who loves low conditions purely and simply. It is the experience of most investigators, I believe, that to hold intercourse with loved ones who have passed to the higher life, naturally tends to soften, chasten and hallow the spiritual nature of their mortal friends, and to cause them to lead purer and more spiritual lives.

Every intelligent and candid individual who sets out to give an honest and impartial consideration of all the facts and circumstances connected with his investigations, soon finds himself in deep water. It is simply impossible to give any correct diagnosis of what any spirit may attempt to submit relative to the subtle, ethereal conditions in what is known as the spheres of heaven. It will prove time and labor thrown away. "God is a spirit," as the Oracle declares. If a spirit, then the Jehovah of the Jews is not God, the creator of this world of ours. Then by logical sequence it follows he was not one of the trinity, as claimed by the orthodox theologian; and if not, down comes the scaffolding of the theory of a vicarious atonement and the trinity. The same author who instructs us to "try the spirits" also declares that "no one hath seen God at any time." I venture to affirm that no mortal has ever heard a spirit claim that it had seen God.

God being a spirit, the creator of the universe, whirling through illimitable space and all contained therein—it is that God whom Spiritualists worship by and through the unchangeable laws he has enacted. Hence there never was a miracle performed, for the reason that God's laws cannot be changed.

It is fully established by all intelligent investigators that the denizens of the higher life, like the denizens of the earth-life, are ever busy and persistently engaged in discovering the workings of God's laws, by which means they arrive at the truth.

"No pent up Utica contracts our powers,
The whole boundless universe is ours."

The better aspiration of mortals in their investigations naturally leads them to reach out towards the higher planes of spiritual thought and life, which desirable ends found to be based on moral law.

As we find the Spirit-creator in the grandeur of his works, so we discover in these works his attribute of love, which is the impelling power that moves all worlds—the universes within and without.

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DEATH WARNING.

It Occurred in a Dream.

THE KING OF POLAND—A STRANGE PRESENTIMENT.

A short time before the Princess Nagotsky, of Warsaw, traveled to Paris, she had the following dream: She dreamed that she found herself in an unknown apartment, when a man who was likewise unknown to her, came to her with a cup and presented it to her to drink out of. She replied that she was not thirsty, and thanked him for his offer. The unknown individual repeated his request, and added that she ought not to refuse it any longer, for it would be the last she would ever drink in her life. At this she was greatly terrified and awoke.

In October, 1720, the Princess arrived at Paris in good health and spirits, and occupied a furnished hotel, where, soon after her arrival, she was seized with a violent fever. She immediately sent for the King's celebrated physician, the father of Helvetius. The physician came and the Princess showed striking marks of astonishment. She was asked the reason of it, and gave for answer that the physician perfectly resembled the man whom she had seen at Warsaw in a dream; 'but' added she, "I shall not die this time, for this is not the same apartment which I saw on that occasion in my dream."

The Princes was soon after completely restored, and appeared to have completely forgotten her dream, when a new incident reminded her of it in a most forcible manner. She was dissatisfied with her lodgings at the hotel, and therefore requested that a dwelling might be prepared for her in a convent at Paris, which was accordingly done. The Princess removed to the Convent; but scarcely had she entered the apartment destined for her than she began to exclaim aloud: "It is all over with me; I shall not come out of this room again alive, for it is the same room that I saw at Warsaw in my dream!" She died in reality not long afterward in that same room, in the beginning of the year 1721, of an ulcer of the throat, occasioned by the drawing of a tooth.

THE KING OF POLAND.

Can it be possible that all of these old anecdotes are without foundation? Is there not some truth in them? The following narrative was penned down with the greatest possible care, after being previously narrated by the imperial privy-counsellor, Von Seckendorf:

King Frederick William I, of Prussia, the father of Frederick II, stood in such friendly connection with Augustus II, of Poland, that, if possible they saw one another at least once a year. This was also the case a short time before the death of the latter, who appeared at the time to be in tolerable health, except that he had rather a serious inflammation in one of his toes. The physicians had therefore strictly warned him against any excess in the use of wine, &c.; and the King of Prussia, who was aware of this, gave orders to his field-marshal, Von Grumbkow, who was to accompany the King to the borders, and to entertain him there at one of the royal residences according to his rank, that, at the parting dinner, he was carefully to avoid everything by which that moderation in the use of wine, which the physicians, for the above reasons, had so strongly recommended to the Polish monarch, might be exceeded.

But on the King's desiring to have a few more bottles of champagne, to make a finish, as it were, Grumbkow, who was himself fond of this wine, consented, and drank so much of it for his own share that, in passing over a courtyard of the villa to his quarters, he broke a rib against the pole of a carriage, and was therefore obliged, the next morning, to be carried in a sedan to King Augustus, as the latter intended to pursue his journey very early and had still some commissions to give him for the Prussian monarch. On this occasion the King of Poland was dressed in a short fur cloak, with the exception of a shirt open in the front.

In this very dress, but with his eyes closed, he appeared on the 1st of February, 1733, about three o'clock in the morning, to Field-Marshal Von Grumbkow, and said to him, "Mon cher Grumbkow, je vieus de mourir ce moment a Varsovie!" (My dear Grumbkow, I have just expired at Warsaw). Grumbkow, the pain of whose broken rib at that time allowed him little repose, had observed immediately before, by the light of his night-lamp, and through his thin bed-curtain, the door of his ante-room, in which his valet-de-chambre slept, opened; that a long human figure entered, which, having made the tour of his bed with a slow and solemn pace, on a sudden opened his bed-curtains. There stood the figure of King Augustus, exactly as the latter had presented himself alive before him only a few days previous, before the astonished Grumbkow; and after having spoken the words above mentioned, it went out of the door again.

Grumbkow rang the bell and asked the valet de chambre, who hastened in at the same door, whether he had not seen the person who had just come in and gone out; but he had seen nothing.

Grumbkow immediately wrote a statement of the whole affair to his friend, the imperial embassador and field-marshal, Count Von Seckendorf, who was at that time at King Frederick William's court, and besought him to communicate the matter, in a proper manner to the King on the parade. On the arrival of Grumbkow's note at the embassador Von Seckendorf's, which was at five o'clock in the morning, there was no one with him but Von Seckendorf, his sister's son, and secretary to the embassador, afterward minister at the court of Brandenburg, Anspach, and finally imperial privy-counsellor. The former said to him, while offering him the note to read: "One would think that pain had made a visionary of old Grumbkow; I must, however, communicate the contents of this letter to the King this very day."

Forty-six hours after (if I mistake not) the news arrived at Berlin, by the Polish uhlans and Prussian hussars, who were stationed every ten miles from Warsaw to Berlin, that the King of Poland died in the same hour, at Warsaw, that Grumbkow saw the apparition.

It may also be added in confirmation of the above, from the "History of the Life and Acts of Frederick William I., King of Prussia, Hamburgh and Breslau, 1735," page 454, that the King of Poland is also stated there to have died on the 1st of February, 1733, and that this event was already known in Berlin on the 4th. It is also further observed that the King of Poland, in his journey backward and forward between Dresden and Warsaw took the road from Dresden by way of Crossau to Karga, and thence finally to Warsaw; on which occasion the King of Prussia almost always sent General Grumbkow, one of his ministers of state, to welcome him there.

The truth of this tale rests upon the credibility of persons whose integrity and sagacity it would be criminal to doubt; it is therefore a certain fact. King Augustus, at the approach of death, assuredly deeply regretted that he had so illy followed the advice of his physician at Grumbkow's entertainment. He might also at the same time deem his host reprehensible for not having removed out of the way everything that might be injurious to him, and for having complied with his desire for champagne, although he knew the sentiments of the physicians, and had, besides this, received instructions from the King of Prussia carefully to avoid whatever might be pernicious to his royal guest. Under the influence of this deep regret, and with this fixed idea, he died. The earnest desire he had to make Grumbkow sensible of his error was the reason why he wrought upon his imagination and developed his feeling of presentiment, and hence originated the apparition.

A STRANGE PRESENTIMENT.

The following narrative is related by Dr. Jung-Stilling:

The merchant in whose employ I was formerly, from the year 1763 to 1770, and whom I have called "Spanier," frequently related to me a remarkable presentiment which he once had in Rotterdam. On commencing business, he took a journey into Holland for the purpose of forming connections for his extensive iron-works. But his chief attention was directed to Middleburg, in Zealand, to which place he had several recommendations from his friends, as well as to other towns in Holland. Having finished his business at Rotterdam, he went in the morning to the Middleburg market-boat, which was lying there at anchor ready to sail at noon to Middleburg. He took and paid for his place and then requested that a sailor might be sent to him at an inn, which he named, when the vessel was about to sail. He then went to the said inn, prepared for his voyage and ordered some refreshments sent up to his room at eleven o'clock. When he had almost finished his repast, the sailor came to call him; but as soon as the man opened the door and the merchant cast his eyes upon him, he was seized with an unaccountable trepidation, together with an inward conviction that he ought not to go to Middleburg, so that all his reasoning against it was of no avail: and he was obliged to tell the sailor that he could not accompany him, to which the latter replied that if so he would lose his fare; but this mattered not—he felt himself compelled to stay.

After the sailor was gone, the merchant coolly reflected on what might be the probable reason of this singular mental impulse. In reality he was sorry and vexed at thus neglecting this important part of his journey, as he could not wait for the next market-boat. To banish his tedium and disappointment, he went out for a walk, and toward evening called at a friend's house. After sitting there a couple of hours, a great noise was heard in the street. Inquiry was made, and now they learned that the Middleburg market boat, having been struck by lightning, had sunk, and that not an individual was saved!

H. V. SWERINGEN.

Methodist Minister's Experience.

Kansas City, Mo., Nov. 20, 1893.

S. M. BALDWIN, 1202 Penn Av., Washington, D. C.—*Dear Sir*:—He is indeed a courageous preacher who would, even in this year 1893, dare to assert before a large, fashionable and rich congregation, upon whom he depends for his bread and butter, a belief in the supernatural, or in the existence of spirits, and their power to return and be seen by us. And yet one of the best educated, most popular and powerful preachers of the Methodist Church in this city, last night, said that he "would not dare assert that there were no spirits that had manifested themselves to us; on the contrary, I believe there have been such manifestation, from the days of the Christ-age back to the days of Buddha, down to this day." He continued: "Oliver Wendell Holmes, one of the brightest men of the century, wrote with his own pen that he stood by the bedside of a dying friend and saw his spirit leave the body." Continuing, the speaker said: "I, myself, can testify to a similar experience." He said: "I was awakened one night while on my bed in Colorado, and raising myself on my elbow, I distinctly saw my mother. I got up, looked at my watch—it was 3 o'clock. The next day I received a telegram from Nebraska saying that my mother had passed away at 3 o'clock that morning. I told my wife then that I saw my mother at that same hour!"

One could feel the deep interest with which his vast audience listened to this experience.

Yours truly,

J. W. ANDREWS.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for $1 per copy. For sale at this office.

LYMAN C. HOWE.

An Earnest Appeal from a Prominent Worker.

TO THE EDITOR:—I note the appeal by A. B. Spinney in THE PROGRESSIVE THINKER of December 2d, in behalf of the noble worker whose name heads this article. Many Spiritualists do not know James H. White, of Port Huron, Mich., to whom contributions are requested to be forwarded, and while he is doubtless a responsible party, yet it has occurred to the writer that if THE PROGRESSIVE THINKER will also consent to become the custodian of remittances for this worthy brother, that many will be induced to respond to the appeal who will not otherwise do so. Five hundred dollars are already pledged, and five hundred more needed to relieve Brother Howe from these harassing conditions. No workers can do their best work when financial burdens are pressing upon them. We claim millions of adherents to the cause of Spiritualism, and it would be a burning shame and disgrace to our cause not to heed this appeal. Certainly there ought to be five hundred Spiritualists who would esteem it a privilege to donate one dollar each (if no more), and in this way present to Brother Howe a New Year's gift that will not only relieve him from anxiety, but in the reflex action will bless the donors as well. If this cannot be done, and the first of January see one of the grandest workers that ever stepped upon the Spiritualist platform relieved from this debt upon his home, we had better disband our organizations, including the National, and betake ourselves to the churches, where we will be regularly assessed for contributions to the heathen. Send contributions to THE PROGRESSIVE THINKER, 40 Loomis street, Chicago, Ill. Here is my dollar! Who next?

WILL C. HODGE.

Wayside Thoughts.

We are voyagers on life's ocean. If we keep our eye on the beautiful star Truth, some day after earth's night hath past our ship will touch the "Land o' Leal," where we may truly say, "Home at last."

He who truly watches for the sweet music of the spheres will not be disappointed even in this life, but we must first rise above the grossness of earth.

"The churches" are fast learning that God's love cannot be confined to a certain sect or sects, but wherever good seed is placed in good soil, there God's love protects it, and watches over its growth and development.

Rum, tobacco, opium—three king evils of the nineteenth century. They cause sorrow, misery, poverty—three degrading conditions.

How strange it is, when we think of it, the possibilities of soul-power, applied either as lifting upward or pushing downward; as seeking the light or remaining in darkness.

He whose soul is in harmony with the processes of nature will soon find where the richest veins of gold and silver lie. Not earth-gold or earth-silver, but soul-gems whose rich veins stop not in their upward reach short of eternity.

What vast oceans of goodness lie buried deep in the souls of men, and how it struggles upward towards the light into the practical walks of life. Here a flood of it bursts out; there a grand demonstration is made known, and so on until the world smiles through glistening tears of joy because of this uplifting power. Look out on the earth plane! See the contentions! See the poverty! See the misery! See the sickness! See the suffering! But the old ocean of goodness begins to be agitated, its waves run high, and they dash over these plague spots of evil, and hungry bodies and souls are fed. This is religion in its highest sense; this is the Christianity that the Christ gave.

There is about as much value-difference between the uplifting results of good (philanthropic) works and sectarianism as there is between a cotton thread and a gold wire.

I cannot find in the New Testament any command to make a "very God" of Jesus. To be sure he says, "follow me," and so we should, in good example. "I and my Father are one," and so they are, in the harmonious carrying out of truth, and the uplifting of humanity; and so is every other human being at onement with God who works harmoniously to the fullest extent of the capacity given him

If Christ's teachings were divested of the flimsy dress that orthodoxy hath given them; if the religious speculations of the world could be suppressed; if the barrels of useless theology extant in the world could be sunk deep in oblivion's sea, then Christ's Christianity would have more beautiful avenues in which to develop itself. Yes, Christ's Christianity is nearer earth to-day than ever.

G. S. GREEN, M. D.

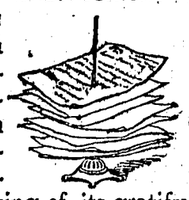
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MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY

PHENOMENA.

Through the Mediumship of Geo. Cole.

The Charles L. Reason communication was written some five years since, and was one of the first of the elaborate papers written at the Carrie Miller Circle, through the process of independent spirit writing.

During the whole period—four years—of the publication of the *Psychometric Circular* we had independent spirit writing, through the medial instrumentality of Mr. Cole, but the manifestations were mainly confined to personal communications and short though forcible addresses, many of which were printed in my monthly journal. I am speaking of a period ten to fourteen years anterior to the present.

But since the visiting spirits of our circle inaugurated the elaborate discussion of public topics in their writings they have continued that line of manifestation to this date, with the most important results—important in what has transpired, and yet more important in that which is to follow.

I have had frequent occasion to say (but on account of its great public importance, it cannot be too often repeated) that the manifestations of the Carrie Miller Circle owe their special importance to the fact that this circle is so organized on the spirit side of life that whenever it invites, it readily commands the services of spirits of all ages and eras—historic and prehistoric as well as contemporary.

Planetary spirits find favorable conditions for manifesting at the Carrie Miller Circle, and are not infrequent visitors; and it is this conjunction of mighty spiritual forces that is giving to spirit manifestations a variety, attractiveness and power such as even five years ago we did not dream of.

Let the reader bear in mind that the Charles L. Reason communication was written nearly five years ago, at the period of the inauguration of independent spirit writing—elaborate papers—on varied public topics. "Who was Charles L. Reason?" I asked when I read the signature. No one could tell me. Finally my question was answered by Prof. Henry Kiddle. A short period before his passage to the higher life I called upon my valued and noble friend at his home in New York City. Among other spirit communications I read to him the one from Charles L. Reason. No sooner did he have the name than he exclaimed: "Why, that is a colored man. He was one of my teachers when I had charge of the public schools of this city. I did not know that he had passed on. I remember that he always attended my lectures."

Prof. Kiddle spoke highly of the colored school-teacher, and we both agreed that the Reason address was as logical and eloquent a presentation of the subject "The Slavery of Conscience" as could be written.

The seven pages of manuscript on which Prof. Kiddle's colored school-teacher wrote his address sparkles all over with the brightness of his intellect, disclosing a profound and analyzing grasp of his subject and a lofty, sympathetic and humanitarian conception of life and duty.

The Confucius communication was spoken at our circle Tuesday afternoon, 14th inst.

This mighty and exalted spirit intelligence is not a stranger at our circle. A dozen years ago I printed communications spoken by him, through the medial instrumentality of Mr. Cole, in the *Psychometric Circular*, and I printed in my *Gallery of Spirit Arts* an engraved likeness of Confucius from Anderson's spirit paintings. I also printed Dr. J. M. Cooper's biographical sketch, written under spirit control. Anderson, as a spirit artist, and Dr. Cooper as a medial instrument of spirit powers, have no superiors in their several phases of mediumship. Through these accredited channels I first made the acquaintance of the ancients, Atlantians, and other prehistoric spirits. That acquaintance has continued and ripened, not to the fruition period, but to the highest position that I ever desire to attain in mortal life—a position of co-operative relations with spirit friends (no matter in what age or era they may have lived on earth) in the humanitarian and educational work in which they are engaged.

In the Confucius address he says: "This leads to a subject which you have published, if I remember correctly, in your *Psychometric Circular* some years ago in reference to the great spirits while in the spiritual condition devoting their time and resources to the development of new worlds, and this is so much the case that I deem it of importance to speak to mortals of this age of some of the duties they will have to perform when spirits."

Through Dr. Mason, Dr. Cooper; through Judge Lawrence, of Ann Arbor, Michigan (in his last report of the Pence hall seances), through Mrs. Cora L. V. Richmond and other medial instruments I received many communications and addresses of similar import to the accompanying Confucius address.

The address of Confucius opens a new field of inquiry, and I anticipate a continuation of communications on the new line of discovery and discourse.

The communication of Sethei Menephtah, written at our circle on November 7, I gave a brief introduction to in THE PROGRESSIVE THINKER of November 25.

CHAS. R. MILLER.

2481 Atlantic Ave., Brooklyn, N. Y.

SPIRITUALISM IN ITS ADVANCING STAGES.

From the year 1579, before the advent of the great spirit of God, I have in these closing years of this nineteenth century to write upon a subject that is engaging the attention of mankind.

Before proceeding with these remarks it may be well to acquaint my readers with the identity of my mortal career.

I was known among men as Sethei Menephtah, first successor of Rameses First, of Egypt, and I was the twelfth king of the eighteenth dynasty. Memorials of my reign may yet be found at Medina, at Haboo, Luxor and Karnak. Also at Thebes, the palaces of Gournali.

I carried my conquests to Edom, Scythia and Babylon. The confines of my empire were extended to the great waters Naharaina and on the frontiers to Lybia and Nubia, thus having conquered forty-two nations and tribes.

In all this great lapse of mortal years the race of man has been swayed and controlled by the individual destinies of those who, through the force of passion and ambition, arose to eminence and power, making slaves and proselytes to further their aims and dynasties—overturning empires—until at last the culminating scene was enacted at Mount Calvary, eventuating in the fall of the Roman empire, the subsequent darkness, and the birth of a new era, which shed a light of knowledge, literature and art, developing under the fostering care of a new civilization, so that now mankind is elevated upon a plane of life far above any other civilization of the ages of antiquity.

Without descending into detail, I may point out that the modern conveniences of mortal life through inventive genius and the wise application of capital have attained a state of development which from ancient standpoints are not only phenomenal but wonderful in every sense of the term.

It is assuredly not to be attributed to mortal man alone that so much has been acquired, else the same acquired development would have been attained thousands of years ago. To what, then, is to be attributed this great progress in the affairs of mortal life? The question is easily answered. It is attributed to the interposition, the influence, the control, of outside invisible forces which in the last fifty years have made themselves manifest, and it is notably in that brief space of time that most of the progress has been made; and yet greater progress is promised as these manifestations are recognized and appreciated by the mortal world.

These manifestations are made by spirits whose earth-life careers were noble, self-sacrificing and devoted to the interests of their fellowmen; and having, when mortals, been limited in their sphere of action to the necessitous circumstances of their surroundings, are now becoming freed from the fetters imposed by crude conditions and malign mortal influence, they (the enfranchised and exalted spirit intelligences) are now controlling and directing mortals to a higher state of life and a more refined and cultivated civilization.

Permit, therefore, spirits of the departed to make their manifestations, not in the seclusion of the seance-room but in public, and permit them to perform their mission in a manner known to men, and not as they have been obliged to perform them, without the knowledge of the mortals through whom they were working.

Then a still greater era will have been inaugurated and the wisdom of the past will be taught, not through biased and colored annals, but by the individual presence of the spirits themselves, who were actors in the scenes, some of which have been so vividly painted by historians of every age. It is upon spirits, their wisdom and experience, that mortals depend for all they may attain. Let, then, this source of knowledge receive its due recognition.

SETHEI MENEPHTAH.

TEACHINGS FROM A GREAT AND ILLUMINATED MIND.

Friends of the past, friends of the human race and friends of their future condition of happiness:

I esteem it a great privilege to be permitted to manifest in this manner. The phenomena which I exemplify as a manifesting spirit, is by no means peculiar to your age. Centuries anterior to the Christian era, every phase of spiritual phenomena was produced in the Empire of the Sun, in which I had the privilege to dwell when a mortal.

It is not my purpose, however, to speak of the past, and though I may incidentally allude to the present, the burthen of this discourse will be of the future.

Worlds, which are termed planets, are constantly coming into being, awaiting the completion of their development for the populations they are designed to contain. The myriads of mortals which have been ever upon our insignificant globe, comparatively speaking, were they all massed together would constitute but a very small percentage of the people required to populate these new worlds.

From whence, then, good friends, are the people to be drawn for such purpose? This is not singular to the present, it ever has been and ever will be; therefore, there must be some source to supply so vast assemblages as populations of many worlds.

Allow me to state that spirits who were mortals of other planets, after they have performed their mission in the spiritual spheres, are reincarnated for other worlds and other duties. This is the true significance of what moderns term reincarnation.

I do not dispute, however, that there are spirits who are reincarnated on the planet from which they passed as mortals, and such reincarnation was given that the spirit might complete a destiny, fulfil a mission interrupted by an untimely mortal death. Those, however, are exceptions in the vast agglomerations of cases which are constantly utilizing the spiritual forces for the purpose of perfecting the scheme of general human existence.

This leads me to a subject which you have published, if I remember correctly, in your *Psychometric Circular* some years ago, in reference to the great spirits, while in the spiritual condition, devoting their time and resources to the development of new worlds; and this is so much the case that I deem it of importance to speak to mortals of this age of some of the duties they will have to perform when spirits.

The very planet upon which you now exist was, previous to its mortal occupation, unsuitable for the occupation of mortal man. Darkness there was, geological formations, glacial periods and all the other incongruities opposed to the cultivation of the soil and production of those fruits necessary for the sustenance of the mortal race.

Your scientists and philosophers have taught you of the different periods of the earth's formation, but they have not told you of how one formation and one period succeeded another; but I will tell you.

Great spirits who were mortals upon other and older worlds performed the prodigy of removing in succession the many difficulties and obstacles in the way of progress. They, from the mountain tops and valleys, at the sources of the great seas, performed Titanic labor in removing a portion of the surface from one place and transplanting to another, causing herbage to grow and forests to spring into being, and finally green fields and sylvan streams to beautify the surface of the globe from one side to the other.

It was then, good friends, that mortal habitations on the earth commenced; and what is true of your world is true of every other world.

It will thus be seen that the doctrines I taught when a mortal were not far out of the way. On the contrary, I only had a faint conception of the magnitude of the subjects which so interested me.

The works of men, therefore, do follow them, and though earth-life is but a transitory state, yet the different trades and professions learned while in that state serve to qualify the spirits for the duties they will be called upon to perform when they shall have reached the universal spheres of spiritual space.

Every mortal should sacrifice no day or hour of his time apart from the calling in which he may find himself placed. It should be remembered that knowledge and accuracy of performance arise from practice and not from theory.

Let the trade or profession be ever so humble, it has its importance in the ages to come; and that mortal who shall be found to be the most proficient in his art will be found in advance of those spirits who have sacrificed their opportunities for the indolence of luxury and pleasure while mortals.

Spirits are not those negative, inactive beings as taught in recent years. They are positive, active and powerful, and wise with the experience of anterior states of existence.

And let me say that to spirits, mortals are indebted for what they possess and ever will possess. It is the mortals who are negative and wanting in that activity which contributes so much to progressive development, and it will be conceded by every fair mind that mortals are but weak in themselves, may be with you one day and lost to your companionship the next. This with spirits is not so. They are immortal and never die, and their reincarnation is for the purposes I have named in another part of this communication.

Finally, what can I advise that may be of value to you as mortals? Icare not for race nor creeds. I cannot forget that they are all spirits in mortal conditions and are as much entitled to consideration as though they were engaged in their avocation developing new worlds.

There is a sect among you known as Spiritualists. This circle contains mortals of every clime and persuasion; they are above the petty altercations of dogmas and creed. They look above and beyond to a future which they feel they must sometime experience. They invite and entertain spirits who were once their mortal friends and receive instructing light and knowledge through manifestations.

This sect, good friends, I can recommend, as they will place you on the way to a life of higher aim and more noble attainments.

Spiritualists of this age are our friends, and it is through their courtesy and kindness that I have been enabled to make these few remarks.

CONFUCIUS.

THE SLAVERY OF CONSCIENCE.

It is not our mission to assail principles based upon the general welfare of our race, nor seek to undermine the foundation upon which is reared that social structure whose doors are ever open to the great mass of mortals who may be honest, sincere and deserving; but it is our mission to correct the errors in mortal life, to eliminate the evil from the good, and justly weigh and measure every grain and every drop of every system, and mete out to mortal men the full weight and measure of their just and equal rights.

In the performance of this mission we are met by obstacles arising from three distinct systems, whose colossal proportions have been the growth of ages, nurtured by cunning craft and lust for self-aggrandizement, together with a mad ambition which has led to corruption and vice, hypocrisy and dissimulation, and to all those evils which are enslaving mortal men to a dogmatic servitude more humiliating and degrading than the system of African slavery which so long stood the Nemesis of American independence.

The latter exacted physical servitude; the former presumed to dictate to the consciences and God-given spirits of men, compelling compliance and a surrender of manhood, with principles which were to be held in sacred trust from the Supreme Creator to ennoble, distinguish and characterize man from the ordinary brute-beasts, which were to be servants and not his companions.

Thus we find the theological, social and political altars loaded down with the enforced sacrifices of a deluded people; terrorized, if the term may be used, by a sentiment as brazen and hollow as were ever the idols of antiquity.

Who will be the iconoclast of to-day, and hurl this idol from its pedestal into the dust, to seek companionship with the brazen wolf and other idols which ages have overturned and buried forever from the gaze of men?

Slavery of conscience deprives mankind of that nobility of character, that independent manhood, which presents him as the most beautiful of all created objects. It confines his sphere of action, sets limits to his intellectual and scientific researches, and should he from any invisible influence overstep the bounds prescribed by the social, theological and political sentiment, anathemas are hurled at him from the pulpit; he is denounced from the rostra, and busy scandal in the social ranks fabricates, traduces and ostracises a character which had dared to assert its manhood.

This is a condition pre-eminently characteristic of the systems which govern man in this day and age, and the only problem is that man can be defrauded and deceived by a sentiment which requires his undivided labor and toil in the business of life, his faithful and unremitting services to theological teachers, his quiet and passive submission to bribery and corruption in public office, and, lastly, his acquiescence to a social status whose grotesque deformity and false and pretentious claims are revolting to every unbiased intelligence.

This, indeed, is a problem whose solution has passed from the province of man. From an individual entity, self-discerning, predominating and master quantity, he has degenerated into a mere machine or tool in the hands of a public sentiment.

The solution, therefore, lies not with the mortal but with the spiritual, and our mission is to solve that problem, and remove the shackles of bondage, restoring to man that freedom of which he has been deprived, creating a more pure, honest and noble moral atmosphere.

We have already emancipated some mortals from this bondage, and they now enjoy untrammeled freedom of thought, expression and action. Enjoying the heaven-prescribed freedom themselves, they render valuable aid in freeing others, and though but forty years have passed since the movement began, the Spiritualists, the freedmen, are now of respectable numbers, and constant accessions are being made to their ranks.

Our mission shall succeed, and shall never cease until the mortal shall be made worthy of the immortal, and earth-life so pure that it shall seem as the reflex of the bright and glowing existence beyond the silent tomb.

In conclusion I would congratulate you all upon the phenomenal success of the cause under adverse and repressive conditions. Though it may appear but a shadow as yet to the great mass of mortal beings, it promises much for the future. I will close with the words of the seer to Lochiel:

"'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before."

CHARLES L. REASON.

Another Wonderful Cure.

(ADVERTISEMENT.)

Made in Maquoketa, Iowa, by Dr. A. B. Dobson and his band of spirit doctors.

My wife, who has been sick for several years with a disease called by physicians scrofulous consumption, was taken worse, and doctors were employed for months, she all the time growing worse, and at last given up to die, her physicians stating that she could not live three weeks. Then we called Dr. Dobson; he came to see her (at this time she could only speak in a whisper); her face and arms were covered with large, running scrofulous sores! She was a complete skeleton, coughing and raising all the time.

He told her he believed the spirits could cure her (of course she or I could not believe that she ever would recover). However, we commenced giving her his so-called spiritual magnetized medicines, and instead of her dying in three weeks she was out of bed, and in a few weeks out riding in a buggy. It has now been over a year, and she has never had better health, with the exception of some stiffness in the knees, she is well. She gained in flesh, and never weighed more than she does now, and has an excellent appetite.

I call this a miracle, and Dr. Dobson was the one that performed it by what he calls his spirit band. We are not Spiritualists, but we know Dr. Dobson personally; he is one of our townsmen, having lived here for many years. He is an honorable man in all his dealings, and a very popular man in Maquoketa, and we can truly recommend him to all that are sick and suffering. We can't help but believe he has a power outside of himself that can cure when other doctors fail.

ALONZO BREWSTER,
SARAH J. BREWSTER.

Maquoketa, Ia.

(See ad. in another column.)
Address all letters to San Jose, Cal.

St. Paul and Minneapolis, Minn.

TO THE EDITOR:—Yesterday was in deed a Thanksgiving Day for the Spiritualists of St. Paul and Minneapolis, for on that day a marriage ceremony was performed by Dr. Wheelock between the Northwestern Spiritual Association and the North Star Spiritual Society. It was consummated in the Masonic Temple, Minneapolis, a building consecrated to brotherly love. There were present as witnesses a large number of prominent workers from both the twins and the surrounding country. At the close of the ceremony the following gentlemen and ladies were elected to fill vacancies caused by resignations of officers of the Northwestern Spiritual Association, which was the groom on the above-mentioned occasion, viz.: Dr. Wheelock, Minneapolis, president; E. S. McKee, Minneapolis, 1st vice-president; F. E. Irine, St. Paul, 2d, vice-president; Mrs. E. C. Haskins, Minneapolis, 3d, vice-president; M. T. C. Flower, St. Paul, treasurer; R. U. D. Evans, St. Paul, secretary.

Now friends, that the long wished for marriage has been performed, don't delay any longer, but come right in and join us. We ought to have one thousand members by next camp-meeting. It costs but one dollar to become a member, and would hardly be felt by any one; but what a help to our officers, to spur them on to renewed effort during the interview between now and next camp-meeting. We number now nearly two hundred paid-up memberships, and I hope and believe that at the semi-annual meeting I shall be able to report a membership of at least five thousand. There is no excuse for any true lover of our cause in the northwest for not joining us; our financial standing is good; harmony and brotherly love prevail. If each member of the Northwestern who has not remitted his dollar annual dues for 1993 will do so at once and inclose the names of some new members for membership it will soon be where it ought to be. Let me be able to report at the close of this year that our membership has been doubled within thirty days. If each one would consider himself or herself a committee of one on membership, it could easily be accomplished, and my appeal would not be in vain.

My permanent address will be found at the foot of this article, where remittances can be sent, or any information concerning the Northwestern Spiritual Association obtained.

R. U. D. EVANS.

674 Edmund Street, St. Paul, Minn.

GENERAL SURVEY.

Continued from 5th Page

Mrs. Francis Teachout writes that passages concerning the anointing of Jesus may be found as follows: Matt. xxxvi., 7; John xii; and xi: 2. Are not our correspondents on this subject slightly off in their ideas about it? Did not the anointing, or christening relate—not to any literal application of material oil or ointment of any sort, but to the fullness of spiritual influx and power with which Jesus was endowed by the Spirit-world? Was not this the anointing that made him above all others "the Christ." Mrs. Teachout thinks Jesus was the body which the spirit Adam took to do its work through—the work of expiation.

We have had the pleasure of a visit from Mr. R. M. Williams, of Nashville, Tenn. He is a member of the board of directors of the First Spiritual Church of Nashville, and one of the leading photograph artists of that city.

As an item of interest to our many readers who may be interested in the defense of American free institutions against the overt and covert aggressions of Jesuitic adherents of popery, we will state that Eld. L. C. Goodrich, of Homer, Champaign Co., Ill., is an authorized lecturer and Illinois State organizer of A. P. A. councils. He will also lecture for councils. We hope our friends will give him plenty of work to do, and help him to push the good and important cause to the fullest extent.

Moses Hull is engaged for December in St. Louis, Mo. He will be in Grand Rapids, Mich., during January.

J. L. Reed, of Hastings, Mich., writes: "We have organized a society of Spiritualists with ten members; have held three meetings and also there is manifest quite an interest in our exercises by outsiders."

G. C. S., writes that the friends in Indianapolis are unusually favored with opportunities to witness spiritual phenomena. Prof. F. W. Taber is having great success in materializations, and good audiences are the result. At a recent seance the first spirit which came was a very tall Indian who gave his name as Red Leaf, a control of Mrs. Seery-Hibbits, of Muncie. Dr. Rothermel, who is a taller man than the medium, Taber, was standing by the cabinet, when Red Leaf, stretching out his arm, was so tall as to place it over Dr. Rothermel's head. At another seance, before an audience of twenty-eight people, five forms materialized full and distinct, at the same time, and dematerialized outside the cabinet. There were many church people in the audience, and the sound of "Ahs" and "Ohs!" filled the room. At a seance by Dr. Rothermel the results were marvelous. Spirits played upon various musical instruments at once; messages were received upon paper; also written upon handkerchiefs, with indelible lead, in German and in English—all under test conditions. His materializations were very fine and beyond criticism.

Mrs. Delia Karcher suggests that Deadwood, S. Dakota, and the surrounding towns and cities, afford a good field for spiritual missionary effort. The people as a rule are liberal in their views and generous from their pocketbooks when truth and honesty are given them. Good platform, test and materializing mediums are needed. While in Chicago last September she visited several mediums in Chicago, and since her return, telling her friends what she saw and heard has excited an interest in Spiritualism, and she thinks they could organize a society if they had help. She offers to give the use of her home, her work and influence. She is mediumistic, and has been able to get automatic writing. In the hope that she may be assisted to the fulfillment of her desires for the good of the cause, we give her address: Box 542, Deadwood, South Dakota.

Mr. J. W. Fletcher began his fourth New York City lecture season at Fifth Avenue Hall, 27 W. 42d street, December 3, at 3 P. M. Subject; "The Other World and This." Mr. W. J. Colville speaks Sunday evenings in December. Mr. Fletcher will lecture at Conservatory Hall, Brooklyn, Sunday evenings in December, closing thereby his three months' engagement at that hall. All communications for Mr. Fletcher should be sent to 268 West 43d street, New York City. No engagements accepted

G. C. Love, President of the Clackamas County Society of Spiritualists, of Oregon, desires to thank the good sisters who have sent blocks for the benefit of the Camp-meeting next July. She has received 17 blocks for the purpose, and more will be thankfully accepted. Size, 12 inches square when finished. Address 324 Front St., Portland, Ore.

Anna L. Robinson, of Port Huron, Mich., writes: "The cause is growing and most encouraging here; our large hall will not hold the audiences that assemble each Sunday, and we begin to feel the need of a building of our own. The children's lyceum is doing a fine work; we have forty children, and a promise of an older class in addition to the one we have. The little ones present a most attractive sight as they march down the hall with their flags and badges, and fill us with the desire that all societies would see to it that the children have their share in doing a work for humanity."

Passed to Spirit-Life.

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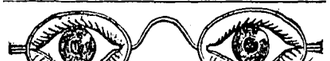
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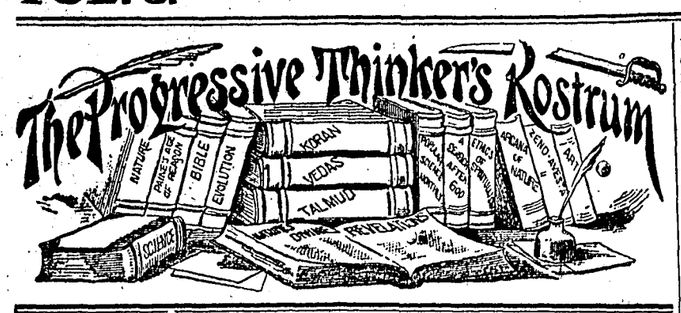
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VOL. 8. CHICAGO DECEMBER 16. 1893. NO. 212



DR. R. B. WESTBROOK.

He Gives Interesting Views on Various Subjects.

There Is Life Beyond the Grave.*

An Address from "The Progressive Thinker's" Rostrum to Its 40,000 Readers.

Dr. Johnson said that "language was invented to conceal one's ideas," and a certain Scotchman defined metaphysics to be: "When a man talks so nobody understands him, and he does not know what he is talking about himself!" Admonished by these hints, I must define the meaning of a few words in the sense in which I shall use them. I am a *Monist*, a name which conveys the idea of oneness.

I believe in one God, who is not outside of the universe, as a carpenter is outside of a house; but as Haeckel has expressed it: "There is no atom so small that God is not in it." I believe in man—that is, that man is not a trinity, not a duality, not a unit. I do not accept the ordinary distinctions which are made in speaking of a man as consisting of a body and a soul. The body is not the man, the soul is not the man, the mind is not the man; but it requires what is intended by these three terms and much more to make a man. *Man is man*—the whole of a man—a single individual (if you will excuse the tautology) one.

In like manner I reject the idea that man is made up of different parts—such as matter and mind, or the physical and the spiritual, and that while one of these is material the other is immaterial. I make no distinction between the immaterial and the material—the natural and the supernatural—as I do not know where to draw the line. I simplify the subject by calling everything matter. If you ask me what matter is, I must answer: "I do not know," and the greatest scientist that ever lived must give the same answer.

But there are different degrees of refinement in matter. A block of granite is quite different from a steel rail, and a brick-bat does not compare with the human eye, or even with the eye of the most stupid insect that burrows in the ground.

The pulpy grayish matter that we call brain (consisting mostly of water) does not compare with the thoughts that appear to burst therefrom, and are spoken, or written, or printed in a book. I can think of nothing separate from matter.

Now please dismiss from your minds the quaint old ideas of mind and matter, and try to realize that all the words I use in this connection are used to represent the different degrees of power and refinement, in the one great entity of matter; and bear in mind what Prof. Tyndall said in his great Belfast speech, that every atom of matter in the universe contains the promise and potency of every form of terrestrial life—without pretending to account for the origin of that promise and potency.

I must now pay my respects to my friend, Mr. Charles Watts, of Great Britain. This gentleman delivered a lecture in this hall last Sunday afternoon, and he also delivered it last month in Canada, amid "rapturous applause," entitled: "Is There Life Beyond the Grave?" He also delivered in this hall three years ago the same lecture, and the subject seems to be a favorite one with him. He must have become very fluent on the subject and worked the lecture up to the very highest degree of perfection. Fortunately I have a copy of the Canada lecture printed in *Secular Thought*, and as the one delivered here last Sunday was identical with the one I have in print, there is no danger of misrepresenting him.

The most remarkable thing in the lecture is the fact that the lecturer calls himself an Agnostic on the subject of a future life, and thereby tacitly admits that the doctrine is beyond the limits of controversy. If he had any logical argument that could be used against the theory of a future life, would he not have produced it? He said that "he had never denied a future life;" that "we should not dogmatize on this subject;" and that "experience shows that the less we know the more dogmatic we become." Now let us see. Mr. Watts says he "never denied the doctrine of a future life," and that "a denial would be illogical." (I quote from the speech.) Now let us put this into the form of a syllogism:

1. To deny the continuance of life beyond the grave would be illogical.

2. But Mr. Watts denies it.

3. Therefore Mr. Watts is illogical!

Did Mr. Watts deny the future life? You say, he neither denied nor admitted. Well, then, he had nothing to say. He was silent! He acted like an Agnostic and knownothing. Is this so? What did he say? What was he trying to do? Did he not use irony, satire, witticism and every form of ridicule to make the doctrine of a future life appear ridiculous and absurd? And yet he plainly says a denial of a future life would be illogical!

He refers to Spiritualism as professing to solve the vexed problem, but says he had studied Spiritualism for five years but found nothing in it. Well, what does this prove? Why, that Mr. Watts did not find anything in Spiritualism. But does his failure show that nobody else ever succeeded? Does he know everything? If not, what he does not know may be the truth of Spiritualism! We have no right to doubt the truth of what Mr. Watts says concerning his failure in investigating Spiritualism, but we have a right to offset his failure of success with the more successful experiences of other brainy Englishmen, at least his peers:

C. F. Varley, F. R. S., the first electrician of the Atlantic cable, set about inventing an electrical apparatus by which to demonstrate the falsity of the spiritual phenomena—and he became a Spiritualist, and lived and died proclaiming his faith in a future life.

Dr. Wm. Crookes, F. R. S., now living and one of the most learned chemists the world has ever produced, and the inventor or discoverer of many important principles and facts in chemical science, undertook the study of Spiritualism, and in his own house and under circumstances of which he had the entire control, and he became an out-and-out Spiritualist and a firm believer in the future life; and published the same to the world. Alfred R. Wallace, F. R. S., the coadjutor, and in some respects the superior of Darwin, is the leading Spiritualist of the world, and has written most exhaustively in support of the doctrine of a future life! I could mention scores and hundreds of similar cases, but these three distinguished Englishmen are enough to offset the conclusion of Mr. Watts: "I found nothing in it!"

Cromwell F. Varley, William Crookes and Alfred R. Wallace, all of England, to say nothing of hundreds of scientists and college professors on the Continent, did find something in Spiritualism—and their testimony is entitled to respect.

There is strong presumptive evidence of the future life in the fact that man so ardently desires it, and from the profoundest depths of his nature shrinks back and abhors the thought of annihilation. That great student of human nature and one of the greatest of English authors, Mr. Addison, puts into the mouth of Cato these words:

"It must be so. Plato, thou reasonest well.
Else whence this pleasing hope—this fond desire—
This longing after immortality?
Or whence this secret dread and inward horror
of falling into naught!
Why shrinks the soul back on herself, and
startles at destruction!
'Tis the divinity that stirs within us;
'Tis heaven itself that points out an hereafter,
And intimates eternity to man."

There may be a few exceptions to this "longing for immortality," this "dread of destruction," but they are comparatively few when placed side by side with the untold millions whose fondest desire has been life beyond the grave. But we are told by Mr. Watts that "man desires many things which he never gets, and that a desire for a thing does not prove its existence." He says that man "desires wealth and justice, and yet may never get them."

But hold a moment. Does man or the great mass of men desire that which is impossible and unattainable? He desires wealth, you say—but is there not such a thing as riches? He desires justice and right, and very many things that are true and beautiful and good, but have not all the things which he desires and longs for an actual existence? Can you mention one thing which man actually desires—which has not a palpable existence? Now I throw this matter into the form of a syllogism:

1. Man never desires and longs for the impossible and unattainable.

2. But he does desire and long for life beyond the grave.

3. Therefore, life beyond the grave is possible and attainable.

I think I have shown that in this almost universal desire for a personal future life there is strong presumptive evidence that such a life is not only possible but highly probable.

But Mr. Watts thinks it is absurd and impossible to long for a future life. Hear him: "Did men know anything of such a life? No. Then how could they long for a thing of which they knew nothing? It was impossible." When Mr. Watts uttered this very astute declaration (having first printed it in *Secular Thought*), I looked with curiosity to see how it would be received by the audience; and to my utter amazement it was greeted with more rapturous applause than was given to any other assertion during the evening. Now, life beyond the grave is simply this: a continuation of the present life—nothing more, nothing less—and yet we are told that we can form no conception of a future life, and therefore cannot long for it. To state the proposition of the lecturer is to refute it, and to show its absurdity; leaving one to wonder how a confessedly able man could utter such a flimsy argument with such imperturbable gravity. Huxley was right in saying that prejudice and habit were sometimes so great as to render it impossible for men to see self-evident truths.

There is strong presumptive evidence of the reality of "life after death" in the fact that the great mass of mankind have not only longed for it but believed in it.

The fact that faith in human existence beyond the grave has been the creed of earth's vast population in all ages and in all quarters of the globe, is too well known to need proof. The Druids, Scandinavians, Etruscans, Egyptians, Persians, Greeks and Romans, Brahmans and Buddhists, to say nothing of Christians, Catholics and Protestants—all, all have been united in this one faith of life beyond the grave.

Nations most refined and highly civilized, and living in countries most remote, have joined with tribes most barbarous and ignorant, in declaring their belief in a future life. Certain tribes have been found who had not the faintest idea of the existence of a God—but no people was ever discovered who had any doubts of the immortality of the soul. How shall we account for this? Either this faith was developed in the mind of primeval man by an orderly system of evolution and became an instinct—part of his very nature—or he gathered proof of immortality from phenomena with which those children of nature were more or less familiar. Even our North American Indians hold views on the future life which should cause our modern agnostic to blush with shame.

True, there have always been a few men who have had neither faith in, nor desire for, a future life, but the number has been very small, and the fact can be accounted for in various ways. Even that Prince of American Agnostics, Robert G. Ingersoll, while standing at the grave of his brother gave expression to a feeling and a conviction that was alike creditable to his head and to his heart:

"Life is a narrow vale between the cold and barren peaks of two eternities.

"We strive in vain to look beyond the heights; we cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word—but in the night of death, hope sees a star and listening love can hear the rustling of a wing.

"He who sleeps here, when dying, mistaking the approach of death for returning health, whispered with his last breath, 'I am better now!'

"Let us believe, in spite of doubts and dogmas and tears and fears, that these dear words are true of all the countless dead!"

To some persons the doctrine of a future life has been unattractive because of the severe asceticism with which it has often been associated. To others a willingness to forego a future life has existed, because of the miseries to which they have been subject in this life. Others have steadfastly refused to believe in the future life, because of the fiendish pictures that have been drawn of the doom of the majority of our race. Others have rejected the future life to get clear of the dogma of eternal torture taught by all the leading orthodox theologies; and many sagacious persons have rejected it because it is the principal stock in trade of selfish priests, who offer to their ignorant dupes their priestly services (for a consideration) to enable them to escape purgatorial fires! And yet the fact stares us in the face that the great majority of men in all ages and in all climes have had an unbounded faith in a future life, and have shown their sincerity in ways innumerable. We presumptively conclude that there must have been a solid basis for the faith that was in them. Mr. Watts said that "men and women of both sexes—old women of both sexes—arrived at the conclusion: that if there be no future life, then this life is not worth living."

Mr. Watts is too old a man to ridicule the aged, and has too noble a mind and too womanly a heart to cast a slur on woman, even to gain temporary applause. Yet he did it!

Now, at the risk of being called an "old woman" of either sex—I take just this ground, and affirm that in my judgment this life is not worth living (comparatively) if there be no future life! What is the average length of human life? About thirty-three years. Thousands upon thousands of human beings die in infancy. Thousands upon thousands die in childhood and youth—while a majority die when they have scarce entered upon the work of life. Now, do I risk anything in asserting that life to the majority is not worth living?

But take the other half of our race. They die at 40, 50, 60, a very small number reaching three-score-years-and-ten. Now subtract the years of infancy, childhood and youth and what have you left? Take the struggles of early manhood and the failures of middle life and the decrepitudes of old age and what remain? Then subtract the years of schooling and apprenticeship, and sickness, and sleep, and what does life amount to? Now I give credit to the very few for all their attainments, acquirements and successes in their noble pursuits—and after all, what is the sum total? Life is a struggle, mainly more or less successful, for bread. But suppose life is successful from the cradle to the grave—crowned with everything desirable, it only lasts seventy or eighty years—and then it closes amid the weakness of puling childhood.

I know Tennyson has said:

"Is there no other life!
Pitch this one high."

but what is mortality compared to immortality—time to eternity—a few brief years to perpetual existence? We truly have every reason to do right now and here without regard to the question of a future life. Virtue has an essential excellence and a present reward. Selfishness and vice are degrading now, and bring suffering and sorrow as a consequence; and yet it cannot be denied that a firm faith in a future state has a most salutary influence. It ennobles man, increases his self-respect, and sheds an additional radiance over the dim lights of life. It gives new and stronger motives for right living, it pours sweet comfort into desponding hearts, and hallows the precious memories of departed loved ones; and furnishes an abiding inspiration for every high and manly purpose. From the depths of my heart I commiserate the gloomy and hopeless condition of those who say there is no God, and there is no future life beyond the grave! "Knowest thou the worth of man immortal? Behold this midnight glory? Worlds on worlds? Amazing pomp, redouble this amaze! Ten thousand add—and twice ten thousand more! Man outweighs them all and calls the astonishing magnificence of unintelligent creation poor!"

The common-place joke in the address of Mr. Watts, about "a husband having three wives (at different times, of course) or the wife three husbands," is scarcely worthy of serious notice. The question he raises is, "whether such married persons would have an opportunity of exhibiting the compensating process, whatever that is, should they meet in a future world?" He added to this remarkably witty connundrum, that he "would like to see it!" That some men (not a few) have reason to dread a meeting with their wives in another world is not to be wondered at, in view of the manner in which they have wronged them during this life; but as the objects of marriage terminate with this world, it is not reasonable to suppose that the conjugal relation continues in the life to come, at least in its present form. Moreover, the wife is generally so far superior to her husband in every virtue and every grace, that she will probably occupy such a high seat in the heavenly spheres, that her late lord and master will never get a chance to see her.

When the Jews asked Jesus whose wife the woman who had married seven brothers would be, in the life beyond the grave, he is said to have replied that in that world they "neither marry nor are given in marriage, but are as the angels." This is my answer to those who are troubled on this subject.

Then Mr. Watts seems concerned lest the inferior animals might have a future life. He says: "They tell us we have a soul because we have a thinking principle; but this proves too much, as this would show that the lower animals have souls also!"

Well, what a calamity this would be! Suppose, for the sake of the argument, we admit that the inferior animals have souls (or are souls) and consequently have a prospect of immortality. We get along with them very well here, and if the time is coming when "the lion shall lie down with the lamb and a little child shall lead them," we shall have no trouble with them "over there."

Agassiz, the great and learned scientist, in his "Contribution to the Natural History of the United States," advocates the idea that brute animals have a future life. Coleridge has beautifully defended the same theory. The doctrine of "Eternal Monads," maintained by the great scholar, Leibnitz, favors the immortality of all creatures. Richard Dean published a genial essay on "The Future Life of Brutes," and Goethe, the renowned German poet and philosopher, wrote in a most attractive manner in favor of the same view; so that if we believe in the future life of inferior animals, we find ourselves in very respectable company. It would never do for our modern philosophers to admit that one fate awaits them both, unless it be annihilation. The fact is, it is easy to cavil and suggest difficulties, and Mr. Watts' whole lecture seems to be of this sort. But let us turn to science.

A circular was recently sent out by a bright Boston editor to many of the most distinguished scientists of the world, as to the teachings of science on the question of human immortality, and from twenty-six of those addressed answers were received.

Their disquisitions, assumptions and speculations were various and contradictory, but in one thing they all or nearly all agreed, viz., that there is nothing in science to show that immortality is unscientific. On the other hand, several of these experts seem to think that there is much in modern science to render human immortality highly probable, while others think that science has nothing to do with the question. Three or four of these learned gentlemen, however, express the opinion that personal human consciousness depends upon the brain, and that the destruction of this physical organ must result in the destruction of personal consciousness. This assumption is openly antagonized by the noblest Roman of them all, Prof. Huxley, who writes: "If one says that consciousness cannot exist except in relation of cause and effect with certain organic molecules (of the brain), I must ask how he knows that; and if he says it can, I must put the question." This shows that in the estimation of Prof. Huxley all the speculation about the brain and human consciousness are baseless as the fabric of a vision. They are speculations—and nothing else. Personal consciousness might exist after the brain disintegrates without making an external manifestation of itself, cognizable by our dull senses. What appears to be destruction may be mere suspension.

Take a well-known example. A British officer in a naval engagement was struck on the head by a shell, when in the middle of a sentence giving a verbal order, so that the order was left unfinished. Years afterward a surgical operation was performed, and the instant that the brain was relieved from the pressure of the fractured skull, the officer uttered in plain language the order which he left unfinished when long ago he was struck by the shell. Now what does this prove? Not that personal consciousness had been destroyed, but that the means of expressing the thought had been interrupted. The thought was not destroyed, the power of thought was not destroyed, but the organ or instrument by which thought is conveyed to others was rendered useless. The same power or capacity for thought must have existed during the interval of the brain's derangement, and the case rather proves the independent, substantial, entitative character of the mind which held the order in abeyance and then communicated it as soon as the only physical instrument of communication was in proper order. When the telegraphic operator fails to communicate with his fellow-operator at a distant point, he simply concludes that the wire has been broken or deranged. The brain is the physical medium of communicating thoughts to others, but it cannot be shown that the brain ever originated a single thought. All the blind talk about thought being produced by the "molecular motion" of the brain is the baseless assumption of modern materialism. There must be something back of "protoplasm" and "molecules." Force must exist before it can be correlated, and "natural selection," destitute of intelligent and discriminating purpose, would be nothing but blind chance. Who can look upon the wondrous form of man, and hear him talk, and laugh and reason, and contemplate his wondrous philosophical achievements, and then rationally conclude that all is the result of the automatic motion of the molecules of his brain? Where there is motion there must be a mover, and where there is thought there must be back of it that which has the power to think. Where there is intelligent motion there must be an intelligent mover.

The arrangement of the component parts of the brain may be precisely the same in two different persons, but the attendant mentality may be very different, as every sane man can change the direction of his thoughts at pleasure, so that the molecular motion of the atoms of the brain must be regulated and directed by a personality, a cause which is not automatic. Even the most pronounced physicists admit that there is something in and back of gross matter which is invisible, impalpable and incomprehensible. Prof. Haeckel, the renowned materialist of Jena University, in Germany, speaks of "a monistic conception of the universe which recognizes God's spirit and power in all phenomena, without exception," and approvingly quotes Bruno as saying: "A spirit exists in all things, and nothing is so small but contains a part of the divine substance within itself, by which it is animated." He affirms that "the life force that moves our bodies is nothing but the complicated motion of the molecules of the brain, and other portions of our living organism." A child can be made to see his fallacy of confounding two things which are altogether different, and of using words interchangeably that have an entirely different meaning; viz., the words force and motion. He says that motion moves, thus making an effect a cause. There can be no motion without a producing force. The cause is substantial and entitative, a real something, but the effect is phenomenal. Motion is a process—the behavior of an inert body under the contact of an adequate agency. Motion really affects nothing, only as it is itself affected. Back of motion there must be a force, an original, actual cause. And, as before suggested, the real and most potential agencies of the universe are the invisible, impalpable and incomprehensible. Is gravitation less real than the universe which it sustains and propels in orderly motion? Is light less real than the glass through which it passes? Is electricity less real than the magnet and the metal which it puts in motion, even though a plate of glass intervene between the magnet and the metal? Is there no such thing as spirit, that is, ethereal matter, because you cannot see it, taste it, handle it and weigh it. Can you put gravitation in your crucibles and ascertain its component parts?

Every man has an abiding consciousness that there is in and behind his physical organs a something which is the moving force. He says: I am, I lift my hand, I move my body at my will. I think, invent, reason. My physical organs are inert. They have no more power of self-moving than the stones upon which I walk, or the staff I hold in my hand. I am sovereign. My physical organs are my willing subjects and slaves.

But skeptics say: "Show us that personality in man." Do not all scientists know and admit that we are surrounded by forces that are entirely beyond the cognizance of our corporeal senses? Is it not an incontrovertible fact, never doubted by science, that the real and most potential entities of the universe are the invisible and incomprehensible? That which moves an inert body must have a real and independent existence. It is the one fatal fault of science (falsely so-called) that it deals only with effects, not with causes. It seems to abhor the question of causation, and builds up theories upon questions of momentous interest, upon the appearances and properties of mere corporeal things, entirely ignoring that which is psychic. It assumes that personal consciousness is the result and product of the automatic action of the molecules of the brain, but it has not one solitary fact to prove it. It assumes without evidence that the human personality cannot exist independent of a gross material mass, called brain, which can be measured, weighed, dissected, put under the microscope, and by chemical processes be reduced to its original elements.

There lives among us in this city one of the most distinguished surgeons, in the anatomy and physiology of the brain, that the world contains: I refer to Dr. James E. Garrettson, the Dean of the Medical-Chirurgical College, and the head of its magnificent hospital. He has published a great work on Oral Surgery, with 2,000 illustrations, and it is used as a text-book throughout the civilized world.

He says: "Analysis of brain shows a construction of wonderful likeness to a telegraph system. Dissections of hundreds of brains and of their allied relations of nerve-cords and ganglia, made by the writer, in long experience as an anatomist, resolve the complexity into simplicity as follows: What a battery and cords are to an electrician, that exactly the nervous system is to the user of it; again the nervous apparatus is to the user of it precisely what a piano is to a composer or player. The understanding to be conveyed is that the nervous system is simply, wholly, absolutely an instrument.

"A telegraph apparatus is means of expression, nothing else. A cerebral apparatus is means of expression, nothing else. Brain is mind-instrument. A brain separated from its user is little more than its bulk in water." Man says: "I see, I feel, I taste, I smell, I hear. The man expresses himself correctly. Certainly it is not the simple lense called the eye that sees. A man never thinks that it is his spectacles that look. What sees is the self—the I (personal pronoun). I (personal pronoun) is identical with self-consciousness, that is with that which knows itself. "I am an I," was the impulsive and enthused exclamation of Jean Paul Richter. "I is identical with self." User is to be appreciated as separable from instrument. "The I, ego, self, differentiates and distinguishes itself. I is itself." "Can men see the ego? No mother has with the common eye seen her child, nor has wife in like manner ever seen her husband, nor has sister seen a brother." Ordinary acquaintance with an ego, is alone what it exhibits itself to be in the acts of its environment. "There is, however, a something else; men see visions when the eyes are shut, a Beethoven hears sweet music though deaf." "Here is the meaning of senses back of senses."

But the materialistic scientist will ask: What do we know about the ego, or human personality? We might retort: What do you know about matter? He replies: "By its properties and manifestations to our external senses." We respond: "So do we know of self-consciousness, and independent personality, as manifested not only to our external senses, but to our internal senses beside. Moreover if the molecular motion of the atoms of the brain were purely automatic, and thought was the result of this motion, there would be no intelligent and varied mentality. It would be uniform, at least in each particular brain. But what are the facts? He, the ego, the real man, is conscious of a volition—a will-power that is master of and superior to the physical atoms of his brain. Now he wills to indulge in flights of the imagination—and molecules of the brain dance attendance, and he soars to the boundary lines of the universe, and in thought sees and hears many things in "heaven and earth not dreamed of in our philosophy."

From anticipating the future, he chooses to dwell upon the past, and traces the history of our globe from the fire-mist of its beginnings to the present time. At pleasure, he is a poet or a philosopher, a musician or a mathematician, gay or grave. Is he not the independent, intelligent personality which simply uses the brain, as the type-writer uses his instrument? You may put out my eyes, destroy my senses of hearing, tasting, smelling, feeling, and I still exist!

That there is in man some incomprehensible principle or potency, that is superior to his physical organism, there is abundant evidence to show. When the gross material organs disintegrate in death there may be the counterparts or equivalents of what these organs were. But even if this cannot be proven, it does not follow that the ego perishes with the physical organism, as it may survive in some higher and grander mode. This would be no more marvelous than our development from an ovum so small that the shell of a birds egg would hold germs enough to populate the globe. After the decay of the material body the ego may enter into a stream of evolution, in this or some other world just as naturally as it began to float in the present stream so mysteriously. There is ample time ahead with innumerable worlds and infinite possibilities, and the resources of the Over-all Spirit of the universe are not limited to the experiments of the chemist's labratory and the dissecting room of the anatomist and pathologist. The miracle of awaking into conscious existence (without any agency of our own) has once occurred, and it may be repeated on a grander scale in our second birth.

Nature cannot be so wasteful and improvident of her achievements in making man what he is, and then blot him out of existence; nor so cruel as to inspire immortal hopes, only to blast them in a moment. The "indestructibility of matter" held by scientists, at least suggests the indestructibility of that which is the essence, life and master of matter. If the "conservation of force" is a true principle of science, the spiritual, that is the refined matter, must be "conserved" as well as the grossly material, and so cannot cease to exist at death. The "persistence of energy" in the human personality must at least be equal to the primary elements which environ that personality. If "natural selection" in the "struggle for existence" is a scientific fact, why may not this principle apply to continued future existence? Why may not those men at least have a future conscious existence who resolutely "struggle" for it?

Dr. John W. Draper, in his great work on "Human Physiology," well says: "Those who have accused physiology of tending toward materialism, have never duly weighed the charge they make, and certainly have never understood the arguments it can present."

In his profound study of "Cerebral Mechanism," that is, the construction of the human brain, he says that the agent which moves the physical object "may be determined from the effects, or results of that motion." If the optical apparatus be inert and without value save under the influence of light; if the auditory apparatus yields no result save under the impressions of sound, and there is between these structures and the elementary structures of the cerebrum, a perfect analogy, the conclusion is inevitable that in the well-known phenomena of thought and mentality, there must be an agent as perfectly external to the brain, and as independent of it, as are light and sound, and that agent is the soul-refined matter. There may be organs in man so refined, so attenuated, so subtile, as not to be subject to material tests by the gross physical senses. We cannot conceive of spirit pure and simple, the very opposite of matter, but we can conceive of something called spirit which nevertheless is material, but so rarified and ethereal, so unlike the grosser forms of matter cognized by our present dull senses, as to be essentially unlike it, having none of its apparent properties. That there is some such principle or potency in man is demonstrated by indubitable evidence. But even if this cannot be maintained, it does not follow that the human ego perishes with the physical organism. It may pass into other bodies, or it may enter into a new body specially prepared for it. What we hope for man is no more incredible than what has already been experienced. We point to the admissions of science, that there are in nature, all around us many things that are invisible and impalpable, entirely beyond the range of our corporeal senses. It is therefore superficial and unscientific to assume that man has only a physical existence, and that there is nothing of him but what our bodily senses cognize. The whole analogy of nature shows the absurdity of such conclusions. Why the air in which we live has a pressure of fifteen or sixteen tons upon a man of ordinary size; but who is conscious of such pressure? As we ascend in the atmosphere it becomes more subtle, until at a certain height it becomes a luminiferous vapor to which the air we breathe is as mud or tar. And what shall we say of electricity, of light, of heat, of steam, of magnetism and of gravitation? Surely there are many things on earth entirely beyond our comprehension. They are not supernatural, but supersensuous; and we learn that external appearances are not always sure guides to truth. A grain of corn does not appear to contain the future harvest, nor are there appearances of the majestic oak in the tiny acorn. The beautiful butterfly is not visible in the worm, nor the worm in the egg. It is certainly a significant fact that the faith of man in, and a desire for a future life are strongest in his moments of greatest mental and spiritual exaltation. If this is an illusion, it is strange that it should be particularly vivid when he is in his most God-like moods, and when he is most in love with the beautiful, the true and the good. Is it possible for nature to thus trifle with and deceive and disappoint man when he is most serious and truthful, and when all the elements of his better nature are in the ascendant, and predominate over everything that is gross and perishing?

There are times when every man is glad to be alive, and so there are times when men specially desire immortal life. That there is a close connection between mere gross matter and the intellectual and emotional nature of man is seen in the clouded hour of perplexed intellect, in the witching light of a lover's eye, and in the crimson blush that mantles the maiden's cheek. The internal man often photographs his finest features upon the rough surface of the physical encasement. The doctrine of "natural selection" certainly favors the doctrine of a future life, and never appears so real and so beautiful, as when we realize that as man progresses in everything that is grand and good, he voluntarily falls in with this natural law, and of choice not only selects that which is most to be desired, but by self-denial and almost superhuman exertions

Continued on 5th page.

*A lecture delivered in Philadelphia, before he Liberal League, occasioned by a lecture elivered by Charles Watts, of England.

The Illinois Medical Practice Act

TO THE EDITOR:—I now read, Sunday, Nov. 5, 1893, in your yesterday's issue what is called a "criticism of the Illinois Medical Practice Act," by Dr. Robert Greer. While a portion of the criticism is just, there is much of it that seems to me to be unjust—at least uncalled for, what I would name an extravagance, and will work injury unless corrected. Harsh expressions of our opponents, even if true, generally do harm; if they are not true, there will be a recoil upon the assailant and it will work great damage, and also if there is a want of fact, or bad use of facts, a want of logic in their attempted application, or an exhibition of an unjust judgment. All these, besides being unkind and unjust, will depreciate us with all the considerate and make against us if we come to ask for justice.

The reformers of a community who are still in a minority and are overborne, should still claim only what they want and ought to have, and every overclaim and every overcharge will bring detriment to the aspiring cause; and on the other hand, in mutual friendship, there should be granted to the opponents all that they ought to have and that will not injure ourselves.

Now, Mr. Editor, according to my best judgment of the matter, what we ought to maintain as to this Medical Practice Act, is that the medical men may have their way, provided they let us, who believe in something beyond, have our way, too. I believe in the general principles and provisions of this Practice Act. As to the practice of medicine, the error is in its attempt to reach out beyond its proper field of action and interfere with those who hold to something else, or who do not want them, either with or without reason. If we labor for this, and this only, we will get it. If we strive for more than this, we will at least the longer fail to get what we ought to have.

I feel away up high in my upper spirit, that the learned doctor will agree to all this; it is so clearly the common sense of the matter. If so, then my criticism would only be as to his use of language. For his language is such as to throw contempt upon the whole Act, and not merely upon its objectionable features, of which we have a right to complain, or are absolutely disposed to complain, and to make also most serious charges against those who would maintain the act in general for any reasons.

I will make one quotation: "The clamor for laws to govern the medical profession is a cordial acknowledgment of professional weakness, or a low state of professional development somewhere."

On the other hand, Mr. Editor, I take precisely the opposite view. Differentiation comes of development, and the propriety of organization and rules come from learning. We do not ask for "laws governing the medical profession" for their benefit, so much as laws governing their conduct with the unlearned people with whom they deal, for the benefit of the people who are disposed to trust them. I am an advocate of such laws, and I think the highest good of the community demands them, and I reason thus: Experiment, learning, observation, care, have placed in the pharmacies an untold number of things that are of benefit to the diseased. Their qualities are so numerous, their effects in use so varied, that it requires a great deal of learning to use them aright. What learning can be judged of except by those who have learning? If the unlearned will blindly deal out these medicines, assuming to have knowledge and skill when they have not, and injury follows; if the truly learned will put their heads together to repress them and their injurious work, they certainly ought to have the admiration and the thanks of the community. If they do so, it is no acknowledgement of their "professional weakness," but rather a demonstration of their "professional strength," and a desire to serve the community the best they can. To say that they are mercenary in this and are led by unworthy motives, such as a design to cover their ignorance, and to get some unseemly advantage, can be met by a counter-charge against the other doctors and who oppose them. The question is, is, which course is best for all? Regulation or non-regulation.

Some talk of the regulation of the practice of medicine as anomalous, even a monstrosity. It is not anomalous. Such a method obtains in our educational system. The learned examine novices, sit in judgment and give or refuse certificates. In law, a candidate for the profession is examined, pays a fee, is admitted, and his name put upon the roll of attorneys: the object being to save the people from loss and wrong by pretenders. If one goes into an office, say at the sign of "A. B., Lawyer," he has a right to have and it is best he should have such a guarantee as can be given, that he has learning and skill. It is given by this system of examination and enrollment. This is one example; there are many more. In fact there should be such in every department where practicable.

It is not often that it is practicable, but it is practicable in medical matters, and more necessary than in any other department. Say I go into a strange town; I feel sick; I go to a place where there is this sign up: "A. B., Doctor of Medicine." I have a right to have an assurance by the use of that sign that he is learned in medical matters. So also in surgery, but even in a stronger sense. So also with apothecaries. They should all know their business, and for the good of the community they should not be allowed to wear the name, or badge, or the sign, unless they have the approbation of those who know best whereof they approve. There will be, under any system, many errors, many things unworthy. If this is better than none (and who can doubt it?) it should be maintained by honorable mention, at least, till something better is found, while that which is not a necessary part of the system should be eliminated.

EXTRAVAGANZA.

Extravaganza: A going away from, a departure from the true object, from true reasoning, and hence a failure to arrive at the best, the highest truth, the best practice.

Extravaganza is always wrong and sometimes calls for correction; sometimes it cures itself, as when it is so very extreme that the light of truth shines through, and there is no shadow cast. Most of the rest of this learned doctor's letter-address, I should have said "on the rostrum of THE PROGRESSIVE THINKER, to its 40,000 readers," perhaps is of this character, but I thought, Mr. Editor, nevertheless, that here was possibly a place for me to express my views on the "Extravaganzas" that are before the country; the one the effort of the regulators, that they will regulate all methods of obtaining health by their medical practice; and the other, those that are not content with their own way, if they can have it, but will prevent others from pursuing their way, if they will let others alone.

If I were able, I would call attention to my distinction all along the line from Maine to California. Let each claim only what he wants personally for himself and others like himself, and what he is entitled to receive, and I believe there will be no savage contest, no overbearing oligarchy, no offensive special privileges. The difficulty in the way is "Extravaganza," the claiming too much, and the abusing too much. While I do not surrender the point that every one has a right to be protected by law along the line of his choice in any system of practice, in my own mind I have concocted this way out of the difficulty, that the law should provide that any one may knowingly elect his assistant in his struggle for health; in which case he shall be free, and assumes all the risk and all the blame, whatever the practice may be. The law would then stand for the protection of the ignorant, for those who trust on the strength of appearances and pretensions, and who are not what they pretend to be, or appear to be.

I see that the learned Doctor speaks, of affects to speak, on behalf of "Spiritualists and Spiritual Healers," and says, among other things, that our "professional spiritual healers have not been fairly dealt with." I grant all that; but the question is, how best can we right things? This is why I write. I am very unwilling that such an unmitigated tirade against the medical profession and the law pertaining to the medical profession (the dispensers of medicine, mind you, a thing that the spiritual healers proper have nothing to do with) should go out from the spiritual rostrum without a protest. Most of the medical healers are ignorant of the pretense and claims of spiritual healers, so-called among us, and being ignorant, think them all a sham, and will be disposed to legislate against shams; but it should not be thought that they are malignant and act from base motives. The spiritualist healers are not hurt much yet, and if they will exhibit a little more patience and show their claims good by their successes, all will soon be well.

I guess, Mr. Editor, I have filled out my subject as well as I can in the time and space that are allotted me. I could take up the learned Doctor's statement as to how he does not take bad cases, such as he knows by his "keen, searching, intuitional instinct," and hence does not have deaths on his hands, and suggest that such course is not commendable; but as that is personal I let it pass; neither can I condemn it much, it smells so much of the Christian doctrine: "Let the dead bury the dead." For the learned Doctor, as an exemplar for all other doctors, "now being threescore and ten," would say, "Let all do as I do." Therefore, all the incurable sick, and all those thought to be incurable, would be left to take care of each other as best they could and die without attendance, and none to give a certificate of death.

E. S. HOLBROOK.

Hands Off, Pope Satolli.

TO THE EDITOR:—Pope Satolli, it seems, is beginning to carry out the policy of Rome in the subversion of the public schools of this country, but, judging from the furore his latest action has caused, he will be likely to call a halt for the present, and bide his time a little longer. It now transpires that the circular calling upon Catholics in New York and Maryland to demand legislative action for the division of the public school fund among the various denominational and public schools, was prepared under the direction of the Italian papal ablegate and against the wishes of Cardinal Gibbons, but the ablegate being the pope of America and "standing in the place of God," the more politic Gibbons had to yield and the circulars went out. So much opposition to the presumptuous proposal of the meddling foreigner so quickly developed that Gibbons ordered his priests and teachers to stop distribution of the circulars and to cease further agitation of the school question for the present.

It is quite as well for the interest of the Romish schemer that Gibbons may vote the decrees of "His Infallibility" in the political matters of a country with which he is much better acquainted than is "the bloody Italian" who has no business in this country at all for the purposes for which he is here. It would, however, be better for the country to call Gibbons off and give the infallible humbug all the rope he wants, for then we might be assured that he would soon enough be hanged and Rome's chances of setting up the Inquisition in America would more quickly vanish into the thinnest kind of air.

A. M. GRIFFEN.

"A Witch of the Nineteenth Century."

We send free to all new subscribers the back chapters of this remarkable story. Now is the time to send in your orders. Sent three months for 25 cents.

A Study of Obsession.

TO THE EDITOR:—Since reading our Eclectic Magazine of October 21st, on the subject of obsession, I am impressed to write a few lines of experience which, if it never reaches the English correspondent to do him good, may at least be a light by the wayside to teach others how to dispel the shadows that sometimes obstruct the pathway in our pilgrimage here below. For fifty years and more have I been a gleaner from the spirit side of life, and many are the experiences which have never been booked or spoken, one of which I will here briefly outline, following with comment.

Some years ago I was traveling in Northeastern Ohio, treating chronic diseases by electro-therapeutic processes, when my attention was called to a maiden lady who was stopping at the same hotel, aged about 27 or 28 years. The landlady (who was a relative of the young lady) informed me that the girl was just on the verge of insanity, requesting me to investigate her case, and see, if possible, what was the trouble. I sought frequent opportunities for private conversation with her, drawing out the thought most prominent in her mind, which finally led me to a satisfactory conclusion as to the exact cause of the confused condition of her mind.

Of course, at this time I found the brain somewhat morbid, congested, the result of continuous thought, with little sleep. Her trouble was like unto the difficulty met with in trying to solve a mathematical problem which would seem to give a different answer every time you would go through your figures. And now I will give you the case as I found it: This young lady had a cousin who was a very amiable and honorable young man; he married an equally amiable and lovable young woman. During their married life, which I think did not reach a year, this young lady visited them quite frequently, and took much pleasure in their society on account of the deep and ardent love that existed in the twain. She said to me she had never seen two lives so completely absorbed in each other.

The young wife, before their rich joys of conjugal life had reached a twelve-month, sickened and passed on prematurely to the higher life. This cousin was sent for to nurse and care for her in her sickness, and finally staid a few days to put things in order prior to the closing up of the broken home. Now comes the more remarkable part of the story, not then understood by any one she had met. And this is what confused the dear, good girl, as I shall here relate.

Study and study as she would, the answer would not come; and she was possessed of more than an ordinarily philosophical mind. After the wife passed on, whenever this lady would be in the company of her said cousin, she would seem to be seized with such an ardent love for him that she would feel there was nothing to do but love him, and be ever the happiest woman in the world; then, when they were separated, she lost all that ecstacy of love for him, and these conditions continued for months as they would meet and part; she had never known such love for any other, hence the confusion of mind in trying to solve the problem of the fickleness of nature's laws.

Now the matter is right here as I found it: This lady knew little of Spiritualism; she was unconsciously quite mediumistic, and this spirit was enabled by and through the blending of their aura in the sick room to have more than ordinary power to return through her, and with such ardent love as described above, why would she not in this, her only demonstrable way to manifest herself to her own, while the medium, unacquainted with this law of intercommunion with loved ones gone on before, considered it her own soul-love going out to its mate. In this manner the spirit seemed to take full possession of the girl to reach her own loved husband; then when they were separated the spirit-wife left the girl to hover more closely about him.

Now, to be brief, I will say I simply taught her the law of life in the harmonies of perfect love, which, if it is not realized in this mundane pilgrimage, will be ours somewhere in the eternities.

I also taught the spirit the error she was making, showing her the wrong she was doing in making another so very miserable, simply to obtain for herself joys so incomplete, also jeopardizing the life and happiness of another she also loved dearly. I taught her the law that ought to be better known and practised by all civilized people, namely: You cannot obtain permanent and perfect happiness through selfish means.

And now a word to our brother across the water: If he would relieve the one so dear to his heart, he must first forget himself and commence a labor of love to release the "schoolmate" from the bonds of ignorance and selfishness; teach him through tender, unselfish love how great is his mistake when he or any one seeks to obtain love under enforced conditions; teach him understandingly this one law, and the obsession will truly cease; and be assured that all human spirits on this or the other side of life are ever teachable when brought under the realm of love and sympathy, unselfish and pure. Do not presume to ask favors for your own sake; be more than one—be all; ask for humanity's sake. Show your love of God by your love of humanity.

I hope the editor and readers will pardon the imperfections in this hastily-written article, while I hope it may prove a lesson to many who read the pages of the grandest paper now published on the earth—THE PROGRESSIVE THINKER—as I verily believe. When the demand is made, I will other lessons give from a half-century's gleanings.

Ottumwa, Ia. A. A. DAVIS, M. D.

The Progressive Thinker.

Spiritualists, THE PROGRESSIVE THINKER leads, for leading minds send in their best thoughts, and they know by so doing they reach the largest number of readers. Send 25 cents to J. R. Francis, 40 Loomis street, Chicago, Ill., and try the paper for three months.

Seance with John A. Johnston

OF ST. LOUIS, MO., AT CLINTON, IA.

I wish to take up a little of your valuable space in order to inform your readers of my experience with John A. Johnston, the medium from St. Louis, Mo., and I hope it may be the means of convincing some skeptic or materialist that the so-called dead are not dead, but living beings, and that they can and do return to us under suitable conditions. We (the members of the circle) were seated around a small table on which were placed trumpets, a tambourine, music-box, tablets, pencils, etc. These tablets we were requested to examine to satisfy ourselves that they were perfectly blank. The medium sat in the circle with us, we all holding hands, so that it would have been an impossibility for the medium to use his hands in any manner.

No sooner was the light extinguished than the manifestations began. The music-box was wound by unseen hands, carried around the circle, over our heads, and at one time it rested upon my head, and was held there for some time, until I kindly requested the spirit to replace it upon the table. In the meantime independent voices were heard, the trumpets were seized and carried around the circle, voices speaking through them, bells were rung, tambourines were shaken, and the spirits seemed to be having a lively time of it. Then a materialized hand could be seen writing on the tablets. A sheet would be torn from the tablet, and given directly into the hand of the one for whom it was intended. But it would take too long for me to enumerate all of the phenomenal things which occurred, so I will close by relating a little of my own experience, which has convinced me beyond the shadow of a doubt that if a man die he *shall* live again.

The voice of my husband (who had been in Spirit life about five months) came through the trumpet and told me that he would try and materialize for me in a few moments. So I waited, hardly knowing how he would form or in what manner he would come to me. At first I saw a bright, phosphorescent light appear before me, and almost immediately he stood almost directly behind me, holding in his right hand what seemed to be a little torch. This he held close to his face, so that it illuminated his features so plainly that I looked into his face and saw the well-known features of my husband as plainly as I ever saw them in life. Looking down I saw that he seemed to be fully clothed in what appeared to be a black suit; he remained long enough for me to fully recognize him, and then stepped back into the darkness and was gone. Hoping I have not wearied your readers with this rather lengthy article, I will bring it to a close. At some future time I may write again, and relate my experience with this same medium in a slate-writing seance.

Geneseo, Ill. MRS. L.

A Criticism.

"DOES MUNDANE LIFE ANTEDATE SPIRIT-LIFE?"

TO THE EDITOR:—In your last issue Brother A. S. Hudson, of Stockton, Cal., has an article with the above heading, and I wish to use your valued space to criticise that article just a little in a kindly manner. Brother H. claims that "this earth-life is the forerunner and the predicate of spirit." And, also, "that the matrix of matter is the nativity of spirit;" also that "spirit is the outcome and offspring of the parent earth." But I hold a far different knowledge, that has been obtained from the higher life, that all matter is the product of spirit work and power; and I would ask Brother Hudson if he does not know it to be a fact well established that man's soul or spirit, or both, is a spark of life and intelligence from the great eternal fountain of all life, and that as there is but one fountain of life, we must have existed somewhere before we came into earth-life. So instead of matter being the source of spirit-life, he ought to have said that spirit was the source, so far as we can know, of all matter and of all spirit-life on earth. Man is a spark from the Infinite source, passes through earth-life in contact with matter, and in the ages before him will at last return to the eternal fount from whence he came, and be absorbed in that fount and as an "individual," be lost forever. As the mist that rises from old ocean and drifts to the mountain-tops, and then drops down in refreshing rain, and, in time, rills back to old ocean again, so does man's soul drift out from the great ocean of eternal life, and in the end finds its way back to that eternal fount, then to rest forever.

This idea of at last resting in the "bosom of the maker" is often expressed in the pulpit by our ministers. So the Buddhist exclaims:

So the soul that is freed from the bondage of nature
Escapes from illusions of joy and of pain,
And pure as the flame that is lost in the sunbeam,
Ascends into God and returns not again;
It comes not, it goes not,
It comes not again.

J. W. DENNIS.

Buffalo, N. Y.

The Egyptian artists knew nothing of perspective, chiaroscuro or composition.

Rosa Bonheur has the reputation of the greatest animal painter who ever lived.

Sir Edwin Landseer was pre-eminent as an animal painter. His specialty was dogs.

Perspective was first scientifically studied and taught by Uccello, who died in 1432.

The American school of landscape painting was founded by Thomas Cole about 1825.

The first caricaturist is said to have been Antiphitus, an Egyptian, about 332 B. C.

The architects of the Jewish tabernacle in the wilderness were Bezaleel and Aholiab.

Early Christian art was wholly symbolic; the lamb typified Christ, the fish baptism.

The first painter in Rome was brought from Etruria by Quintus Fabius about B. C. 291.

All the Egyptian paintings were executed according to a code of rules laid down by the priesthood.

Spiritualism in Los Angeles.

TO THE EDITOR:—Having promised your readers an account of a seance held at our house a few weeks ago by Mr. Emmet G. Ord, I will, in as few words as possible, tell the story. Mr. Ord is a young man of about thirty, and a nephew of Gen. Ord, of our late war, who was a great personal friend of Gen. U. S. Grant. The subject of this writing has only been conversant with our philosophy for a short time, but his gifts are wonderful. At the seance held at our house, we first sat in the dark, but almost as soon as the lights were extinguished there were small, darting lights coming and going from the cabinet to the sitters, these lights resembling balls of fire. Soon soft, silky hands were felt in different parts of the circle, all at the same instant, thus precluding the thought of fraud on the part of the medium.

Several slates were passed to the sitters in the dark, each containing a nicely written message. Then the main control called for light, and said he would try and produce full-form materialization, which he did in very good style, considering the medium is so very new at the business, for, let me say, Mr. Ord takes no pay whatever, only sits (so far) to gratify his friends. He works hard every day as a plumber and gas-fitter. His healing powers are the most marvelous of all. The very touch of his hand will dissipate pain or restore swelled joints to their normal size in a wondrous short time.

We have here in Los Angeles Capt. Wingate, also, who has on several different occasions shown his wondrous powers as a hypnotizer; in fact, Los Angeles just now is blessed with several great mediums, and I hope that three hundred and twenty-five years from now there will not arise another Constantine to call a council and steal all that our mediums have done, and credit it to a mythical Christ.

Our cause here in the city of the Angels is in good condition. The First Spiritual Society of Los Angeles is now fully organized, and working under the laws of the State of California, and the attendance is large. I had the honor of addressing a large, elite audience at Forrester's Hall a few evenings ago, my wife following with tests.

With best wishes for the cause at large, and its firmest champion, THE PROGRESSIVE THINKER,

J. L. BAISLEY.

The Peripatetic Hypnotizer.

The New York *Tribune* says that "the latest terror of society is the peripatetic hypnotizer, who, according to the European newspapers, seems to be creating widespread consternation in England and on the continent. In London recently a victim of hypnotism applied to a police magistrate for a summons against a man whom he charged with having caused him to reveal his confidential family affairs at a public-house bar. Of course his application was refused, since it is obvious that neither theft, fraud, imposition, libel nor assault could be accepted as the proper designation of such an incident. On the continent the danger appears to be of a still more serious nature. A man with fascinating eyes is reported as haunting the Parisian omnibuses, and whenever he feasts his eyes on a good-looking young woman, she immediately falls to sleep. So numerous are the charges of this character against him that the police are now straining every nerve to capture him. But it is difficult to say what can be done with him when he is secured. He can scarcely be guillotined, and to place such an offender in confinement would only be to invite him to try his powers on his jailors. He might even succeed in sending to sleep the judge and the jury before whom he was brought for trial. If there is really anything in the new form of the Evil Eye, it may become a source of moral danger and crime, and the laws of all civilized countries will have to be amended in such a manner as to grapple with it. In the meantime it may serve as a fertile field for authors of comic operas and screaming farces."

Benjamin West was a native of Pennsylvania, but gained all his reputation abroad.

Sir Joshua Reynolds was best in portraiture and history, and admirable as a colorist.

In Greece art was essentially religious; the Romans adapted it to household decoration.

The first great artists of the Venetian school were the brothers Gentile and Giovanni Bellini.

Down to the days of Apelles the Greeks knew but four colors—white, red, yellow and black.

The famous Venus de Medici is, by some, attributed to Cleomenes; by others to Alcamenes.

In 1861 photography was first successfully applied to the transfer of art works to wooden blocks.

The portrait statues of the early Roman emperors are among the finest relics of ancient art.

The first English sculptor of note was Flaxman, an artist of singularly fine ideal conceptions.

Thomas Gainsborough was the first of a long and noble line of English landscape painters.

Appollodurus, about 404 B. C., enunciated the principles and value of light and shade in painting.

Aristides, of Thebes, was, according to Pliny, the greatest ancient master of expression.

The best examples of Christian art during the first three centuries are in the catacombs of Rome.

Phidon, of Argos, 748 B. C., is believed to have been the first sculptor to employ metals in statuary.

RELIGION

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CHAPTER SIXTH—Moral Evil and Deific Perfection.—The Perfection of God. Has God created Evil? Is Man depraved? Is anything Innately Bad? Is an endless Hell possible? Is absolute Evil possible under Divine Law? Evolution.

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CHAPTER ELEVENTH—The Christian Bible Tested.—Miracles. Modern Miracles of Healing. Prophecies. The Bible tested by its Teachings. Said to be the only Book which gives any correct conception of God. Said to present the only true Foundation of Ethics in the Decalogue. Claims for the Golden Rule, Love to Enemies, etc. Is it safe to build on Falsehood? Has only one Nation been Inspired? Shall we waste time and money on Falsehood? Do numbers prove the Truth of a System? Shall Policy rule?

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CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to this Life. Departed Ones attract the Spiritual Mind. The Spiritualist understands Death, so does not fear it. Death of an Ancient Philosopher. Death of Mozart. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalist Minister. Joyful Transition of a Friend. Triumphant Experience of a Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

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SNOWBALL SERMONS.

Reported by M. P. Rosecrans.

NUMBER ONE.

To-day the Tank House was crowded, and Elder Snowball discoursed on the death of Adam:

"Dear sorrowing mourners:—As there has not been a death among the members of this church since its organization, and as most of the old smokers have thrown away their pipes and bid fair to live to a good old age, your parson can't expect to attend many of your funerals, or take in any extra compensation for such services.

"Under this state and condition of our church, and realizing the fact that funerals are extremely popular, and draw large crowds to listen to the preacher as he tells them whether their friend has gone up higher to play on a harp through the endless ages of eternity, or gone down below to float around on waves of hot brimstone, your parson has determined that this church shall not be behind any other in a fashionable ceremony of this kind; and as you won't any of you die so that your friends can make a popular show of your dead carcasses, and haul you off to your graves in a grander carriage than you ever rode in while living, your parson, in order to be popular and keep up with the times and fashions, will preach the funeral sermon of some of your relatives and friends, who, dying in primitive times before grand funerals came in fashion, never had the consolations of the gospel tendered to their friends over their dead carcasses.

"Your parson feels that he must do this in order to keep up with the times, and make this church and society as sensational as are the others.

"In order to do this dramatically, we will suppose there is a coffin down there before us, and in that coffin a corpse, and the name of the corpse is 'Adam.' The deceased, my brothers and sisters, was the first father any of you ever had, and were it not for him we would none of us be here to-day.

"Whether his name was 'John Adam' or 'Peter Adam' makes no difference to us; as he was all the Adam living at the time, he did not need a handle to his name.

"His wife, we have no doubt, was known as 'Mrs. Eve Adam' when she was spoken of by their neighbor, the snake. But, my dear mourners, it has been said, truly: 'There is nothing in a name.' So we will let that pass.

"As I said before, the deceased was our father (away back), and as such relative, we mourn for him.

"He was not an old man when he died, being only 930 years old. He would have lived longer had it not been for a boyish indiscretion that shortened his days somewhat. He had two alternatives offered him: He could remain an idiot or senseless fool, perfectly naked, without a child to bear his name, or a shelter to keep off the wind and the rain forever, or he could eat a certain fruit, have his eyes opened, wear a new coat made out of skins, help his wife raise children, and then live on 930 years, and then die and take his chances of playing on a harp or wallowing around on waves of hot brimstone. After consulting with his wife and his neighbor, the snake, he chose to die, and your parson is here to-day to preach his funeral sermon.

"Your parson is real glad he chose to die, and poisoned himself the way he did, for had he not chosen to eat the fruit and take his chances, there would not have been a church-steeple in America, and the Republican party would not have adopted 'prohibition,' and placed a 'school-house' on every hilltop in Iowa.

"Our deceased friend was the greatest naturalist that ever lived on this planet, for he knew the name of every bird, animal or reptile on sight, and called their names all over in one day, even before he had ever eaten a meal of victuals, or knew the difference between good and evil.

"How the old man passed his time away during the long, long years when he was not rocking the children to sleep is wonderful to think of. There was not a church society, missionary society, or even a mite society in the neighborhood.

"Poor old father Adam! If he could only have chewed tobacco, or sat and smoked his pipe, as do many of his descendants at Clear Lake to-day, and thus disgust and sicken every one around him, it would not have been so bad, or so monotonous, or lonesome; or if there had been a saloon near where he could have walked in from time to time and got drunk, and then gone home and beat his wife for amusement (as many of his descendants do to-day), it would not have been so tedious for him. If he could have gotten up a horse-race, a prize-fight, gambled on election, or even attended a revival meeting, or listened to some one at prayer—but no! the poor man knew nothing of the fashionable amusements of to-day; he had no church creed; never was a candidate for office, and never had the fun of killing or burning a single heretic for his unbelief. As he and God had a falling out, and were not on the best of terms with each other, it is not likely he knew of the benefits his race in the future would derive from the Jews killing Christ, or the great good that murder would accomplish for his descendants.

"But the poor old man had to die at last; nine hundred and thirty years soon rolled around. Whether he died from the effects of the fruit he ate, or from the exposure to the weather—resulting in 'sciatic rheumatism'—we are not informed. There being no doctors in the neighborhood at the time, we never knew just what his disease would be called in 'Latin.' But, dear friends, that doesn't matter now, as he has been dead so long we cannot have a coroner's inquest held over his remains, or his exact disease described by a doctor of divinity.'

"For formality's sake we will suppose him dead now, that he lies down there before us in a hardwood coffin, with polished silver handles and rich trimmings. Then, let some of the sisters wipe their eyes and pretend to weep, or seem to shed tears; then when you all get in proper condition, your parson will talk to the mourners, and tender to them the consolations of the gospel for these cases made and provided.

"My dearly beloved mourning friends! It was once said by a great man when preaching a funeral: 'The evil that men do lives after them; the good is often buried with their bones.' This seems true of our deceased father. Had he not eaten the fruit against orders there would never have been a war on earth, and the Jews would never have killed Christ, and John Rogers would never have been burned at the stake. There would never have been a saloon or a Prohibition party. To-day Adam and his woman would still be trimming trees, picking berries and talking to the snake. But this rule does not apply to politicians. When living they are slandered, reviled and lied about. When they are dead their virtues are praised, Congress spends many dollars of the people's money for drinks and cigars while attending their funerals, and monuments are erected to their memory by the ones that are glad they are dead. Let the death of Adam, then, dear mourners, impress you with this grand and solemn lesson.

"Had our father not died as he did for his transgression, we never could have died for ours; there would never have been a Christ to die for us, or God's chosen people to kill him. God would have been lonely with his four beasts in heaven, and the devil would have had little use for fire and brimstone.

"And now we come to the saddest part of our sermon. As a minister of the gospel we must ask the sad question: Where is Adam now?

"On this subject the books are all silent, and the great and extremely wise Doctor Talmage has not expressed an opinion, his mind being so taken up looking after holy relics for his Tabernacle. In this case, then, we must depend upon the Bible and our blessed theology to answer the question.

"There is no account that Adam ever repented, or even attended a revival meeting, or ever heard an evangelist preach in his life, or that he ever held family worship or said grace at his meals, or even dropped a small mite into the contribution-box.

"It was never said of him that he kept the Sabbath day holy, or refused to eat meat on Friday. How sorry your parson is that he can hold out no hope to you or word of comfort as to the present state and condition of your dead ancestor. The best he can say is this: 'That as in Adam all die, even so in Christ shall all be made alive.'.

"As Adam and Christ were representative characters for the whole human race—one in hell and the other in heaven—they must have great regard for each other. The one causing by his act 'damnation,' the other 'salvation,' and from this reason your parson hopes they are on the best of terms with each other, and from time to time call each other's attention to the grand and beautiful plan of salvation as taught us at this grand era of civilization by the educated doctors of a poor, emaciated and wornout, old, 'sickly divinity they call 'God.'

"The choir will now sing this verse in the most solemn manner:

"'Hark, from the tombs a doleful sound!
Mine ears attend the cry,
For Adam is dead and underground,
And we'll bid him now a sad good-by.'"

The audience went home sad and sorrowful, while the Tank House was draped in black as an expression of their great sorrow.

M. P. ROSECRANS, Reporter.

Cherryvale, Kansas.

TO THE EDITOR:—In spite of the most bitter and unprincipled opposition by church members and outsiders, and the indifference and fear of public opinion which exists in our own ranks, we are glad to say our little society still lives. On Monday evening, November 13th, we held our annual meeting for the election of officers. Brother H. P. Dryden was elected president for the coming year; Mrs. Dr. Applegate, vice-president; W. E. Bonney, secretary (re-elected); Mrs. Stimpson, treasurer (re-elected); Mrs. W. E. Bonney, organist.

On Monday evening, November 27th, a called meeting was held for the purpose of taking into consideration the call of the National Association for a Jubilee Day, to be held on Sunday, December 17, 1893. It was decided that our society celebrate this day; that cards of invitation be sent out to friends in the neighboring cities who have no society to come and help us. We, therefore, cordially invite all who will, not celebrate at home to come and have a pleasant visit with us. We expect to have our lunch in the hall in picnic style, to have music, and singing, reading, recitations and lectures, and a good all-round social Spiritualist Jubilee. We extend an invitation to isolated Spiritualists to come in and help us.

We are just coming out of fires of orthodox opposition, unscathed and unsullied by the smoke and soot and flame of rage which they heaped upon us, "bright as a new dollar."

Spiritualism has come to Cherryvale to stay, and the puny efforts of theological professors and orthodox newspaper scribblers will have no more effect in keeping back the truth than a woman with a broom would have on the waves of the Atlantic Ocean.

W. E. BONNEY.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for $1 per copy. For sale at this office.

To be prepared for war is one of the most effectual means of preserving the peace.—Washington.



THE ROMISH OCTOPUS.

It is Squirming in Kansas City.

KANSAS CITY, MO., Nov. 10, 1893.

TO THE PROTESTANTS OF KANSAS CITY.—*Dear Sir:*—We, the undersigned, were appointed by Council No. 40, of the American Protective Association, to bring to your knowledge existence of the following facts, namely:

Very recently a paper known as *The American* was established in our city, with headquarters at 807 Main street. The paper is acknowledged an A. P. A. paper. The editor thereof, in soliciting advertisements from business firms in town, was given an advertisement by B. Howard Smith, manager of the Smith Steam Baking Company, a concern doing a general baking business at 109 and 111 East Twelfth street.

Mr. Smith is a very liberal advertiser, and has advertisements in almost all the papers.

Within a day after the next issue of the paper having Mr. Smith's advertisement in it, Mr. Heilman, manager of *The Western Cross*, a Catholic paper, with offices at 1106 Baltimore avenue—and a paper, too, in which Mr. Smith has been running an advertisement continuously for more than two years, and has an advertisement there now—came to Mr. Smith at his place of business, and said:

"Mr. Smith, you have done something that is going to injure you, and ruin your business."

Upon being asked why, and to explain, said:

"You have put an advertisement in that A. P. A. paper."

Mr. Smith told him he was solicited by the editor of *The American*, that the solicitor made him a very low rate, and that as a matter of business he gave him the advertisement, and inquired how this was to injure him.

Mr. Heilman thereupon informed Mr. Smith that he had received a number of communications from Catholics—some of them very lengthy—wanting to know if this man Smith was an A. P. A., and whether he did not know that a great many of his customers and patrons were Catholics, and suggesting that if further patronage be given *The American*, grocers who had Catholic customers would be forced to stop buying Smith's bread, and further, that the Catholics would boycott him to a man.

Mr. Smith expostulated, replying that he advertised in nearly every paper, etc., and that he then had an advertisement in the Catholic *Western Cross*, Mr. Heilman's paper, which had been running for two years and more.

Mr. Heilman argued that if the advertisement remained in *The American*, Mr. Smith's business would be ruined; tried to persuade him to take the advertisement out, saying: "You must take it out," and that his advertisement was the only one in the paper, and *that business men dare not advertise in that paper.*

Mr. Smith, who is a Protestant—and we are not able to state whether an A. P. A. or not—reasoned with Mr. Heilman that such a course was not treating him fair; that he had a right to advertise where and with whom he pleased; that it was not proper, right or American to bulldoze and browbeat him in such a way.

Mr. Heilman's arguments and persuasions here merged into threats, and he told Mr. Smith if he did not take his advertisement out of *The American* that not a Catholic would buy a loaf of his bread, nor a groceryman who cared to retain his Catholic trade would handle a loaf; and further, that the Catholics would boycott and ruin him; that he would publish the letters he had received that *The American* was anti-Catholic; that he had to, and would protect his church.

Mr. Heilman has since sent word to Mr. Smith that his advertisement had been discontinued in the *Western Cross*; that they would have nothing to do, in a business way, with an A. P. A., or any one who patronized an A. P. A. paper.

Mr. Smith brought these facts home to the editor of *The American*, and he reported them to Council No. 40, and this committee, as above stated, was appointed to communicate the facts to you, and to every Protestant minister in Kansas City, and to every A. P. A. Council, in order that all Protestants may know, and their faith and devotion to American principles be tested by the same standard established by the Catholics.

If any verification of these facts be sought or desired, the same may be had from Mr. Smith personally, on from good and true persons he will name who were present and heard the conversation—threats, rather.

Believing that all Protestants, and especially ministers, should be informed of the intolerant bigotry of the Roman Church as brought home to us and existing at present in our midst, emboldens us thus to address you.

We have the honor to be very respectfully yours,

THE COMMITTEE,
424 Hall Building, Kansas City, Mo.

ASA DUNHAM, OF "YORK STATE."

A True Story of the Seventies.

Old Asa Dunham came in one day
Where his good wife Anna was washing dishes,
And said, in a somewhat embarrassed way:
"I want you to tell me, wife, your wishes—
If you should die in a month or two,
Would you be buried in Canton Centre?—
You know there are many there kin to you—
Or shall we lay you in old North Mentor?"

His wife surveyed him with quiet eyes,
The dishes gave not a clink nor clatter;
She roused at last to a sharp surprise,
And cried: "Oh, husband! what is the matter?
Have you been dreaming of losing teeth?
Or, worse than that, about snow-white horses?
Maybe an angel, with harp and wreath,
Has talked to you about ghosts and corpses!"

"No, Anna, I have not dreamed at all;
But Death *may* enter our humble dwelling,
And you *may* answer his voiceless call—
I hope you will not object to telling."

"I think," said Anna, "I shall not go
As long as I'm doing the work for seven!
But how, now, is it you come to know
The good God is wanting me in heaven?"

"I guess it will—settle the hash as well
To tell it out without dodge or quibble,
And take my chances for catching—well,
I've been and consulted a female sybil!
She talked to me about 'atmospheres,'
And the 'wearing out of old conditions,'
But yet that it all lodged in my ears,
I never had harbored the least suspicion,

"Until her messages seemed to work
All through and through me, and set me thinking,
Till every place where a thought could lurk
A ghost uncannily peered out winking.
The most of them seemed of the social kind—
Believers in something she called soul-meeting,
And all conjoined in a common mind
That my conditions was needing treating.'

"But, Asa, what did the lady say?
You must forget that you have not mentioned.
How did my partner go astray?
Honest always and well-intentioned.
How did the woman break the news?
How did she *tell* I was near to dying?
Why have you not been down with the blues?
Were we to part without *tears or sighing?*"

"Well, Anna, she came and sat down by me—
I was not looking for such a story!
She rubbed her eyelids, and said: 'I—see—
Your—present—wife—at the gates of glory!
Her fingers rest on the jeweled latch:
But turning sadly, she says: "Tell Asa
Our marriage was only a sorry match;
He—yet—will—marry—a—perfect—daisy!"

"Wonderful strange! was it not, my dear?
If Death, as the sybil said, *should* seize you,
I'd *rather* know if you'll make it clear,
Which of the graveyards best will please you.
Fate is fate, and if you *must* die,
And if I *must* rig for another wedding,
It's nonsense, Anna, to snuff and cry,
When we are near to our parting treading.

"Fate is fate, and I rather guess
I will tell it all: I have seen the lady—
The one to come after you—unless
You go not down to the valley shady—
Which, Anna, I rather think you *will*,
Although you *are* doing the work for seven—
The sybil, she saw you, up life's hill,
Your hand on the jeweled latch of heaven."

"Yes, fate is fate! and if you're to be
The foolishest fool in the world, you'll be it!
You *did* come home with a great idee,
And lucky it is I'm here to V. it.
Now, straighten up, and collect yourself!
Assist that rosebud to leave your button!
You'd better step in to the pantry-shelf
And lunch on a piece of bread and mutton.

—*Emma Rood Tuttle.*

A RARE BOOK.

"The New Religion of the Future."

By Rabbi Samuel Weil, now in press by the Arena Publishing Co., promises to be a work of rare merit and interest to all Spiritualists. Rabbi Weil became convinced of the truth of Spiritualism by listening to the guides of Mrs. Richmond, and witnessing the phenomenal phases through several mediums at Cassadaga some three years ago.

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Reply to Charles Bean.

Brother Bean is right in saying that "Ahaz was badly beaten," but wrong in saying that "Isaiah's prophecies were a complete failure." The object of the conspiracy, which Isaiah said would not stand, was to supersede Ahaz as King of Judah, by the son of Tabeal. Ahaz, though "badly beaten" in battle, was not subjugated.

R. NEELY.

"A Witch of the Nineteenth Century."

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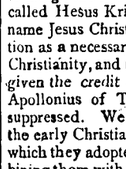
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SATURDAY, DEC. 16 893

Do the Figures Lie?

The late census of the United States shows that Christian denominations of all sects in this country have an enrolled membership of about 20,000,000, less than one-third of the entire population. These twenty millions are made up of very discordant material. Every child of nearly all the sects is baptized when named, and is entered on the church roll, and aids in swelling the membership. Is it not a fact that those removed by death encumber the list for months or years after they have ceased to be actors in the great drama of life? There is another long array of names who have identified themselves with the church, not because they have any sympathy with the creed, but for family and social purposes. And there is still another very numerous class who use the church as an aid to business or to cover defects in character. Even students in colleges are heard discussing the merits of the several learned professions as money-making adventures, many choosing the clerical for the peculiar advantages it has over others in exempting from exhaustive toil and in the estimated certainty of a handsome pecuniary reward. The advancement of religion or good morals is seldom taken into account in the selection of a profession. Another class of members must not be omitted, they who are loudest in prayer, and longest on their knees, whose zeal for the dear Jesus outstrips all the rest, and who have sought the church and wear its mantle to cover a multitude of sins. They are the forgers, the absconding clerks, the embezzling cashiers of banks, they whose business capital consists of being good for speculative purposes. These swell the hosts of the Young Men's Christian Association and the Christian Endeavor societies a not inconsiderable number.

If a skilled mathematician will come to our aid, and eliminate all these selfish elements, whose names so largely augment these twenty millions of Christians, and will oblige us with the result, then these can be subtracted from the greater number. What is the product? It is believed the children alone will reduce the number one-fifth. Is it too much to estimate the other designated classes at one-fourth? Then we have a balance of eleven millions, almost wholly women, of good practical Christians in all the churches of the United States. These are led by an army of one hundred thousand preachers, who attempt to rule the country and direct its legislation in their interests, who in the name of God assume to voice the sentiments of the entire population. Such baseless assumptions deserve indignant repudiation by all lovers of universal freedom.

What Shall the End Be?

We notice the tendency with clergymen who commence thinking, and who have independence of character sufficient to stand alone, is not to stop with the utterance of a single truth; but they advance step by step, until, finally, they repudiate the entire false system of barbarian dogmas in which they were educated. The latest case attracting our attention is that of Rev. Howard MacQueary, an ex-Episcopalian, who for the last two years has preached to the Universalists at Saginaw, Mich. He has lately left that city to enter a liberal church at Erie, Pa. If it were not for the bread-and-butter question the desertion of a sinking ship by rats would be paralleled by desertions from the pulpit.

Gone South.

Prof. Silas W. Edmunds, A. A. A. S., of Cleveland, O., has recently given a series of lectures with universal satisfaction to the Spiritualists of Rockford, Ill. He left that city on the 1st inst., for New Orleans, where he has an engagement with the Association of Spiritualists to lecture during the month of December, when he expects to return North. Success to his labors.

Expiring Subscriptions.

The period of expiring subscriptions is on us. As THE PROGRESSIVE THINKER is published on the cash plan, of course all names are dropped as soon as the time is reached to which advanced payments are made. We know money is close and hard to get. Newspaper publishers feel the pressure more keenly than others, because many persons unwisely commence economy in expenses by cutting off mental aliment. This should not be. The trifling cost of THE PROGRESSIVE THINKER, but little more than the blank paper on which it is printed, and the large amount of educational matter with which it is laden, commends it to the thoughtful everywhere.

If the reader is in straitened circumstances, and cannot afford to invest $1 for a year, he can certainly spare 25 cents and extend his subscription three months, until business resumes its wonted activity. Then there will be no break in healthful reading, no discouragement to the publisher, and no regret that invaluable matter, which will never be replaced, has escaped attention. The hope of the world rests with the well-read Spiritualist and Agnostic.

Reader, let us share each other's burdens as much as we can while these financial embarrassments stare all in the face. Only a few months more, when public confidence will be restored and prosperity will return in an unexampled manner.

Missionary Enterprise.

A new field of missionary labor, and one which it is hoped will be cultivated in the interest of truth, is our own America. The Orientals visiting the World's Exposition, coming in contact with Western wickedness and unbelief, seem to have determined to attempt a reformation, by teaching us what they conceive their better religion. Two Brahmans, Jinda Ram and Siddhu Ram, who, besides their native tongue, with a knowledge of Sanscrit and Persian, have a fine English education, remain in this city and are instructing us that the Brahmans, the Christian missionaries to the contrary notwithstanding, are in no sense idol worshipers.

Of the great antiquity of the Brahmans there can be no question. The sect is easily traced back to 1500 years before our era. It is believed by many scholars that they are an offshoot of Zoroastrianism, who were carried by waves of immigration from the great hive of the Aryans, in Central Asia, southward by that branch invading Hindoostan. There, in contact with the native Siva worship, it became corrupted, and took on forms which modern intelligence has repudiated. Originally in its love of life, all of which it esteems divine, it seems a less offensive religion than Judaism. It is this better faith which has been revived in its ancient home, which these apostles of the older thought are now desirous of engrafting on our new civilization.

We own to sympathy for this movement, for its tendency is to demolish the walls of intolerance, bigotry and egotism and bring all the world into universal harmony and nearer relation to the age in which we live.

A Heathen Idea.

The Lacedemonians had a law among them which required every one to serve the gods with as little expense as possible. Lycurgus being asked the reason for such a requirement, replied: "Lest the service of the gods be intermitted. If religion shall be as expensive in Lacedemon as in other parts of Greece the time may come that divine worship, out of the covetouness of some, and the poverty of others will be wholly neglected. Magnificent temples and costly sacrifices are not as pleasing to the gods as true piety and unfeigned devotion on the part of worshipers."

Are we any wiser today than was Lycurgus, who was known as "The friend of the gods" 884 years before our era, when the above utterance was heard. Would not the world be benefited by returning to some of those primitive customs, which we in our ignorance label heathen?

California to the Front.

The Mid-Winter Fair, to open at San Francisco, January 1st, writes a San Jose subscriber, promises to be a great success. Already eighty-three splendid structures are nearing completion, and the exhibits therein will be peculiarly fine, not excepting Chicago's grand Exposition. The site is an elevation in a spacious and beautiful park, just outside of the city and overlooking the Golden Gate and the Pacific Ocean. Success to it, and to every enterprise which brings the nations and peoples of the earth into closer relation with each other.

The Reason.

Butler's Hudibras explains the source of the zeal of the average pulpiteer thusly:

"What makes all doctrines plain and clear?
About two hundred pounds a year;
And that which was proved true before
Proved false again? Two hundred more."

The two hundred pounds withdrawn and the whole world may go to destruction for aught the preacher cares. The lawyer seldom takes a case without the certainty of a generous fee. The priest is fired by a similar impulse.

Five Hundred Copies.

M. Bitters & Sons, leading co-workers in humanitarian work at Rochester, Ind., have subscribed for 500 copies of the Christmas number of THE PROGRESSIVE THINKER. Orders are flowing in from all sections of the United States.

Dr. R. B. Westbrook.

He has something on our first page that will deeply interest our readers.

Ingersollism Viewed from a Spiritualistic Standpoint.

Col. Ingersoll says some very hard things about what "spiritual gentlemen" have done, but he refers to monks, priests, popes and parsons, who are willing to pray for others, if others are willing to work for them. He is very spiritual himself, but does not know it, perhaps, because he has given more attention to intellectual than spiritual culture. He is very skeptical to be sure, but honest in it; and it matters little if he does not accept spiritual phenomena so long as he is spiritual in principle, for that is the main thing after all. Theology without religion is a farce, and spiritism without spirituality is no better.

What we like in Ingersoll is his moral courage, integrity and independence. It may be said that every man cannot afford to be independent. Why not? As well say he cannot afford to be a man, and if not a man, what is he? A poltroon, despised alike by both honest men and Mrs. Grundy, before whom he obsequiously bows the knee. But, "A man's a man for a' that."

Mr. Ingersoll is not a Spiritualist in the popular sense; that is, he does not fraternize with Spiritualists or follow their methods of promulgating truth and developing character. Indeed, we do not know where to place him or what to call him unless it be simply Robert G. Ingersoll, for there is only one Ingersoll, and he is not a Goliath either, for no slinger has ever been able to fell him though many have tried hard, but he still stands.

The Colonel has never been answered and never will be, although like Paine, he may suffer as far as superstition is able to detract from his high moral worth; but he lives in a different age from that of his unfortunate predecessors; and he is doing his best to lift the *odium theologicum* off the fair name of the great patriot and advocate of human rights; but there are thousands of living witnesses who will not suffer the name of Ingersoll to be dishonored as was that of Thomas Paine.

We know it to be a fact that many of the orthodox would like to capture Ingersoll's talent to bolster up their declining cause. As well, like Joshua, command the sun and moon to stand still while they fight their ignominious battle against human progress and spiritual liberty.

We are satisfied that the Colonel, considering his make-up, is in his proper place, and is doing enough for one life. As to his spiritual status, in other words, his chances of immortal life—they are equal to those of Paine and Voltaire; and if there is any truth in Spiritualism they occupy high positions in the spirit realm. Voltaire, by his satire, in which he was an adept in this life, has pointed out the way of happiness to many disappointed Christians who could not find it by their superstitious belief, and, Paine has sat in judgment on his reverend traducers, and they were glad to slink away from his bright august presence to their own place, where they could begin to work out their salvation.

Our hero will find that notwithstanding his agnosticism and apparent materialism, death, so-called, is but a mere incident in the continuity of life, and that "the future life is the natural outcome of this," therefore his firm adherence to the principles of nature and reason will place him in better condition in the after life than those who depend for salvation on the merits of another and do nothing themselves but believe. "The false faiths are fading in the light of a truer knowledge."

We leave our friend to answer, by his own pen, the charge of talking for the money there is in it. We talk every week, through THE PROGRESSIVE THINKER, to an audience many times larger than his (3,000) for almost nothing, for the sake of disseminating what we believe to be the highest truth.

Snowball Sermons.

We take especial pleasure in calling attention to Elder Snowball's sermons—the first of which is presented to our readers this week. While taking the serio-comic style to outward appearance, our readers will find that there is beneath the outward semblance of humor a serious lesson worthy of remembrance. Judge Rosecrans' burlesque on the silly gabble of the great Doctors of Divinity will afford instruction as well as amusement.

Once upon a time, it is said, a young lawyer who had no case was opposed by an eminent attorney. When it was the young man's turn to talk to the jury, he went through all the motions and gestures of his eminent opponent, but said not one word—and won his case. Elder Snowball will imitate the silliness of eminent parrots in the church pulpit—but he will embody more sense in his humorous "motions and gestures" than they will in their high-sounding words and phrases. Fail not to attend the Elder's meetings in the Tank-House and listen to his discourses.

Spiritual Consultation.

The guides of Mrs. Cora L. V. Richmond have consented to resume the consultations through her instrumentality, on spiritual topics and mediumship, Wednesdays from 1:30 to 5 P. M., at 40 Loomis street.

The Christmas Number.

The readers of our Christmas number will get dollars in value for cents of outlay—a paying investment, truly. Scattered broadcast, it cannot fail to bring a rich harvest of good to the cause; and it costs so little. See the terms, and send your order for a quantity at once.

Why Don't They Attend Church?

It has become a recognized fact, and one that is causing much concern among orthodox church people and pastors, that what are known as working people, to a very great extent do not attend church services. In fact, it is becoming more and more the habit of working people to hold aloof from all connection with churches and church services. Of course there must be a reason for this—and the ministry in particular are anxiously inquiring into the reason why.

Inquiry among workingmen develops the fact that about three-fourths of the mechanics and laboring men of all sorts habitually stay away from church. The proportion would be larger still, were there no Catholics. Of those who stay away about one-third are indifferent—and of the whole mass of workingmen about one-half are hostile to the church.

The hostility arises from causes within the church itself. A knowledge of its history and its present attitude shows that through all ages since it acquired power and influence, its efforts have tended to uphold caste based on wealth and aristocracy; it has played upon the fears of the ignorant and credulous to keep them in subjection to their "superiors;" it has taught the right of the master class to rule and rob those beneath them in the social and industrial scale, and it has ever taught that the poor ignorant, credulous, toiling producers of wealth for others, to hold and enjoy should cultivate a spirit of resignation and contentedness with their condition—to be content with the condition which a wise and good Providence has assigned them, looking for their reward in Heaven. It has ever tried to keep the slaves of toil in quiet and willing subjection to their masters, notwithstanding the wrongs and grievances to which they were subjected.

Jesus preached the gospel to the poor—his heart and sympathies were for and with the lowly—the "under dog in the fight" of life. With them he mingled and had his associates, companions and home. He felt drawn to them—his love and his spiritual blessings were bestowed lavishly upon them. They were the ones most dear of all to him. The rich, the proud, the arrogant, the "money kings" and aristocrats of his day—upon them he poured hot vials of wrath, in denunciation of their pride, their selfish greed of wealth. It is needless to quote his words of righteous condemnation of the "money changers" of Wall street and La Salle street of Jerusalem.

Do our modern so-called—they claim to be God-called and heaven-sent, but "so-called" is the truer term—do these so-called ministers of the gospel of Christ, do as he whom they call "Lord," "Lord," did? Are not the modern churches mostly merely social clubs for the rich and "respectable?"

Besides, the church by its creeds, if not by its pulpit, of late, teaches the old orthodox dogmas concerning religion and human destiny—including depravity and endless misery; and the steady march of humanity is away from all such horrible dogmas.

So the laborer is drifting away from the church—nay, under the influence of increased general knowledge he is not merely drifting—with sails set and full head of steam he is swiftly coursing onward to the beacon lights of religious, industrial and social freedom and justice—nor Church nor State can stay his progress.

Vicarious Atonement.

What is called an odd Hindu custom has been brought to the attention of reading people by a student of life and manners in the Punjaub. He was surprised at the very large portion of very old men in the Indian jails. In the prison at Mooltan there were last year seventeen life prisoners whose total ages were found to amount to more than 1,100 years—two of them being patriarchs of upwards of 80. This remarkable fact is attributed partly to the great improvement in the economy of Indian jails since the exposure of their mismanagement some years ago, but more directly to the prevalent practice when a crime has been committed of handing over the least useful member of the family as a sort of vicarious offering to justice. Thus the old and feeble go to jail to atone for the crimes of the younger and more able-bodied.

The inspector-general of Indian prisons observes that confinement is less irksome to the aged than to the young; moreover, the people know that a specially comfortable place in the shape of good food, ample clothing, a special dietary, the lightest of work, and a society not entirely uncongenial, awaits the old man in the jails. A case is cited in which a man had been strangled. The person to whom the crime, by his own confession, was brought home, was a feeble old fellow who had been paralyzed in both arms for twenty years, and who could not have committed the crime. But as his family all said he did it, and as there were plenty of "eye-witnesses," the old man went cheerfully to jail and lies there still.

This is certainly a very interesting feature of Hindu life and custom, and presents to the student in social ethics and economics a subject for thought. How the moral idea and sentiment of justice can be reconciled with the punishment of the innocent as a substitute for the guilty is a puzzle for an adept in metaphysics and moral science.

We see but one way whereby the problem may ostensibly be solved, and that is, on the old orthodox theory of inherited depravity or sinfulness—the sinful nature passing down from progenitors to posterity—which would render the father in a manner really the cause and source of the crimes and wickedness of the son who inherited his evil propensities—and thus the aged, feeble, helpless old "reprobate" might justly be made to suffer and be a vicarious atonement for the crimes actually done by the son.

But—and it is a very big and important "but"—the justice of the "substitutionary atonement" will depend wholly upon the actual fore-guilt and real moral pre-responsibility of the atoner. If he be, as progenitor, the cause of the crime, he may justly, perhaps, atone for the same; but if he be innocent, where is the justice?

The answer does not fall to the Spiritualist, but to the "orthodox."

THE NOISY MINORITY.

He Has Been Victimized.

TO THE EDITOR:—Knowing that THE PROGRESSIVE THINKER is established along the lines of strictest honesty and integrity, admiring also the bold and fearless manner of its denunciation toward all forms of rascality, and its honest endeavor to protect, as far as lies in its power, its many readers, what more natural than that said readers should seek through its columns redress from the wrongs inflicted upon them by the deadly leeches who fasten themselves upon a too-confiding public, posing meanwhile as instruments for the Spirit-world, the better to perfect their schemes of swindling honest people out of money and other valuables, thereby dragging the beautiful banner of Spiritualism into disgrace. It is high time a note of warning was sounded along the line to take up arms and rout the enemies who defile the purity of its folds. Our only hope is through the spiritual press—without its aid we can do but little to down these vipers who retard the cause on the onward march of progression. The writer of this article is only one of many who appeal to THE PROGRESSIVE THINKER to sound the note. A VICTIM.

While Spiritualists in the aggregate are the best, the most intelligent, and the most moral people, it doesn't surprise us in the least that there are whiskey-soaked mediums; that there are tricky mediums; that there are mediums and their controls who will, if possible, swindle you out of your last dollar. That condition of affairs is the legitimate outgrowth of present imperfections, and exists in the ranks of Spiritualism as well as elsewhere, and no mistake. For 35 years we have known that, and yet we entertain a roseate view of Spiritualism, because, in the aggregate, Spiritualists are the most moral people on this earth.

"A Victim" is indignant. He is right in being so. But there will cease to be dishonest mediums in practice when they cease to find victims. Man's ancestral caudal appendage ceased to exist because it found no employment. So will dishonesty disappear—in practice at least—when there ceases to be any victims. Of course this is poor consolation to "A Victim," and does not afford him any relief. He may have lost all by being victimized, and to-day may be a pauper in consequence; but it will prove uphill work for him to get justice—justice is so tardy in this country. If swindled by a medium or a publishing company, "A Victim" will find it difficult to get any relief. Just see the victims of the old Religio-Philosophical Publishing House of Chicago, and the Better Way Company, of Cincinnati.

How can you reach the two gangs that squandered the hard-earned money of the stockholders? Alas! how?

"A Victim" will learn that it is not an easy matter to rout the horde of irresponsibles that have for 45 years followed in the pathway of modern Spiritualism—outwardly angels of light, but inwardly devils. The one who victimized him will find apologists, even if rotten to the core, and if he tries to get justice he will find it uphill work. A small but noisy minority will always defend the rascal, and that encourages him to go on with his nefarious work. The only way, as we have said before, to purify Spiritualism is to so educate the masses that there will be no victims—being too sharp; but better still for humanity it would be to eliminate from each rascal his tendency to wrong-doing; and that indeed would improve the world. There is a loud and noisy minority who make it a practice to defend rottenness and dishonesty; but that fact does not discourage us in the least. It is only a question of time when that trait will cease to exist; but it can only be when the masses shall have advanced to a higher plane.

One Hundred and Thirty Names.

Jos. Wolff writes: "Herewith please find postal note for $1.50 and a list of something over one hundred and thirty names, with proper addresses, to whom you will please mail each a copy of the Christmas number of THE PROGRESSIVE THINKER. I cannot think of a more effective way of doing missionary work among the benighted, and I confidently believe that your mark of 100,000 copies of that issue of the paper will be much exceeded. At least, that is my present firm conviction."

While we realize that times are hard, no one should allow THE PROGRESSIVE THINKER to stop, thus depriving themselves of spiritual and intellectual food. All should aid in elevating the world to a higher plane, and that can not be better accomplished than by circulating THE PROGRESSIVE THINKER far and wide as Brother Wolff is doing.

Death, to a good man, is but passing through a dark entry out of one little dusky room of his father's house into another that is fair and large, lightsome and glorious, and divinely entertaining.—Clarke.

The Battle for Crumbs.

According to the Chicago *Tribune*, one thousand men sought shelter from the weather in the City Hall one night last week. Some slept on the stone floor, others actually slept standing up, leaning in bunches against radiators and in the doorways to the various offices not in use. Early in the night the long corridor was so completely filled it almost was impossible to walk from one entrance to another without treading on an outstretched leg or arm. By 10 o'clock it was found necessary to open the basement to the homeless wanderers, and 300 were soon crowded just as near to the furnaces as it was possible for them to get. They were not all tramps, the proportion of "laboring men out of a job" to the professional idler being almost three to one.

They were hungry, too, and the sight of sandwiches purchased by some of the more fortunate ones almost caused a riot. For a moment it looked as if the 600 men who were camped in the main hallway and stairs in the north end of the building would engage in an encounter, but the appearance of the police officers prevented trouble. The men were hungry, and when a few of them entered the place with sandwiches there was a rush for food, and those who had bought it were sorry they did not eat their supper outside. They lost all they had, and this was what caused the trouble. The sandwiches were passed from one hand to another.

BLOWS STRUCK IN ALL DIRECTIONS.

In an instant there were 200 men on their feet, and blows were struck in all directions. No sides were taken in the matter except the twenty who had purchased the food, and this accounts for the fact that the trouble was easily suppressed. No one knew against whom he had a grievance, and when officers commanded the men to remain quiet they obeyed, and again took their places on the cold stone floor to sleep.

There was a small amount of money among a few of those in the north end of the hall. While some could not have bought a single sandwich, the entire amount was enough to purchase three or four dozen. A collection was taken up, and soon twenty had combined their money for the purpose of buying food. While two went out to make the purchase the others cleared away a place large enough to accommodate them, and spread clean papers on the floor. Here they intended to eat their meal. All around them, however, were hungry men, and when they heard their companions talk of sandwiches they were even more hungry.

RUSH FOR THE FOOD.

When the two returned with the food each carried a well-filled box. They had no sooner placed it on the floor in front of their companions when others rushed in and seized the food. There was scarcely a crumb left for those who had furnished the money to buy it. The skirmish aroused others, and soon every one along the line in that end of the corridor was attempting to get a portion of the food. In their eagerness the men trampled the sandwiches under foot and but few succeeded in getting anything at all. Those who had purchased the food resented the steal by striking several blows, and more than one in the hall received a bruised face.

Thomas Cusik, the night watchman, was sitting half way down the corridor when the trouble arose. He hastened down the hall and commanded the men to be quiet. A few officers who were in the Central station came out, but no violence was necessary in suppressing the disturbance.

Earlier in the evening five or six men in the south end of the hall nearly became engaged in a fight over a sandwich. One man had come in with two sandwiches wrapped in a paper. When he opened it they were snatched from his hand.

The above is a most pitiable picture in this, the nineteenth century of "Christian civilization." Never before has such a scene been witnessed in Chicago. It will be repeated probably many times during the winter. With ignorant foreign hordes flocking to this country continually, crowding out of employment the native born, what better state of affairs can be expected? If each affluent home in the city would agree to take in during the winter one unfortunate, all this suffering might be avoided.

The Fog Horns.

The medical journals say the fog-horns, ever sounding along the shore on foggy nights, to warn seamen of danger, are a fruitful cause of nervous diseases and insanity to those living within their hearing. We venture the opinion that for every cause of lunacy produced by these sleep-disturbing sounds there are a hundred cases produced by pulpit fog-horns, warning the sinner to flee from an imaginary "wrath to come." The latter nerve-distracting noises are of no practical utility; while the former guard the lives of those who go down to the sea in ships. Let the pulpit fog-horn nuisance be first abated, then it may be discovered the injuries to the nervous caused by the roaring along the sea-beach, were, practically, of small moment.

Mrs. Cora L. V. Richmond's Books.

The books of the guides of Mrs. Cora L. V. Richmond on sale at the office of THE PROGRESSIVE THINKER are "The Soul in Human Embodiments." Price $1.00.

"Psychopathy or Spirit Healing," by Spirit Dr. Benj. Rush. Price $1.50.

"Heaven's Greeting to Columbia," a poem by Whittier, Longfellow, Tennyson and Whitman. Price 15 cents; extra binding 25 cents.

Also a few copies of "Ouina's Canoe, or Christmas Offering." Price $1.00.

Any of these books would make a rare Xmas gift to a friend.

It takes a great deal of grace to be able to bear praise. Censure seldom does us much hurt. A man struggles up against slander, and the discouragement which comes of it may not be an unmixed evil; but praise soon suggests pride, and is, therefore, not an unmixed good.—Spurgeon.

There is Happiness in Hell.

According to the New York *Advertiser* "there is happiness in hell." The Rev. E. C. Bolles, pastor of the Church of Eternal Hope, on West Eighty-first street, delivered a sermon to his congregation, saying those very words. He said that, in his opinion, there was neither a heaven nor a hell, in the general acceptation of the term. The question has provoked considerable discussion recently, and two important contributions to literature on the subject were made during the present year. The most remarkable, and the one to create the most widespread sensation, was written by a distinguished Catholic theologian and entitled "Happiness in Hell." This essay contained ideas that were highly creditable to the author. According to the tenets of the older and sterner church there was a hell not only for the wicked who defied God's commandments in this life but also for others who, through no fault of theirs, were unable to fulfill certain conditions. This writer in his essay set forth the doctrine that the latter class did enjoy a certain happiness, and that their greatest misery lay in the fact that they could not enjoy the beatific vision. Such souls, it was maintained, could be happy, though the highest happiness was not within their reach. This sensible and humanitarian view of a complex question was severely assailed by other Catholic writers, and the heretical mouse was quickly disposed of by the orthodox cats, so that the world is now made aware that such is not the doctrine of the Catholic Church. But there was also contributed to literature recently, by an American woman, a drama which gave an idea of hell that was fully in accordance with the speaker's, of that most dreaded place. It represented a man in a dream talking with several of his departed ancestors. One of these told the young man that he was in hell, though there was no such place as heaven and hell is the way in which it was commonly understood. This man's hell was a condition or feeling in which he had no interest in anything. He felt no enjoyment, no ambition, no pleasure, no passions, no desires. He could go to heaven, he said, if he liked, but he had no desire. He was not interested in anything he might find there or anywhere else. This picture, Dr. Bolles said, was awful in its impressiveness and ought to contain a warning against evil indulgences and the violation of God's laws. What could be more appalling than a man alive and yet dead, a human being without ambition, enthusiasm, desires, or passions, a wicked man who could no longer enjoy anything? This condition was to an extent exemplified in club life, in society, and in the general lives of the rich and idle. They have exhausted every source of enjoyment and tapped all fountains of enthusiasm. The Prince of Wales, it is said, has indulged so much in vice and pleasure that he has become affected to such an extent with ennui that hardly anything can afford him pleasure. New schemes have to be constantly provided to stimulate his appetite for pleasure even a little. Hell, concluded Dr. Bolles, was this condition carried to its extremity. It was a condition without hope, feeling, ambition or desires, one of the most horrible states in which any man or woman could be placed.

The Doctor assumes that one makes his own heaven or hell, which is the spiritualistic idea.

It Never Pays.

It never pays to fret and growl
When fortune seems our foe;
The better bred will look ahead
And strike the braver blow.
Your luck is work,
And those who shirk
Should not lament their doom,
But yield the play,
And clear the way,
That better men have room.

It never pays to wreck the health
In drudging after gain,
And he is sold who thinks that gold
Is cheapest bought with pain.
And humble lot,
A cosy cot
Have tempted even kings,
For station high,
That wealth will buy,
Not oft contentment brings.

A Black Spot in Ohio.

Word comes from Columbus, Ohio, that State School Commissioner Corson has received a report from D. E. Daniels, appointed to investigate, to the effect that in sub-district 1, Marion township, Mercer county, the Catholic national series of books are in use in the public schools, but were not adopted by the Township Board of Education, and that on certain days the parish priest listens to recitations from the catechism. The investigation was started because of charges that the law was being violated. Mr. Daniels says the investigation shows that the charges have been sustained. This black spot in Ohio should be wiped out.

Bear in Mind.

Bear in mind that in sustaining THE PROGRESSIVE THINKER you not only get the Spiritual food that it contains, which is worth far more than the subscription, but you enable us to give a dozen persons employment during these hard times. By withdrawing your two cents per week paid for the paper, you not only lose the spiritual food it contains, but, in a measure, withdraw assistance from those who need employment. One object we had in view when we first started THE PROGRESSIVE THINKER was to give employment to those who needed it, as well as to dispense grand Spiritual truths. Not only renew your own subscription promptly, but try and induce your neighbor to subscribe, and thus aid in the good work. If not able to send a dollar for a year's subscription, send 25 cents for three months.

Remember.

Remember, please, that the Christmas number will be sent to any address you may furnish, at one cent per copy, where ten or more copies are needed.

THE PROGRESSIVE THINKER

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J. R. Francis, Editor and Publisher.

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CLUBS! IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER thirteen weeks, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from $1 to $10, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for THE PROGRESSIVE THINKER, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week.

A Bountiful Harvest for 25 Cents

Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of THE PROGRESSIVE THINKER thirteen weeks is only twenty-five cents! For that amount you obtain one hundred and four pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a medium-sized book!

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☞ At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

☞ If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied gratis.

☞ Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, DEC. 16 893

Do the Figures Lie?

The late census of the United States shows that Christian denominations of all sects in this country have an enrolled membership of about 20,000,000, less than one-third of the entire population. These twenty millions are made up of very discordant material. Every child of nearly all the sects is baptized when named, and is entered on the church roll, and aids in swelling the membership. Is it not a fact that those removed by death encumber the list for months or years after they have ceased to be actors in the great drama of life? There is another long array of names who have identified themselves with the church, not because they have any sympathy with the creed, but for family and social purposes. And there is still another very numerous class who use the church as an aid to business or to cover defects in character. Even students in colleges are heard discussing the merits of the several learned professions as money-making adventures, many choosing the clerical for the peculiar advantages it has over others in exempting from exhaustive toil and in the estimated certainty of a handsome pecuniary reward. The advancement of religion or good morals is seldom taken into account in the selection of a profession. Another class of members must not be omitted, they who are loudest in prayer, and longest on their knees, whose zeal for the dear Jesus outstrips all the rest, and who have sought the church and wear its mantle to cover a multitude of sins. They are the forgers, the absconding clerks, the embezzling cashiers of banks, they whose business capital consists of being good for speculative purposes. These swell the hosts of the Young Men's Christian Association and the Christian Endeavor societies a not inconsiderable number.

If a skilled mathematician will come to our aid, and eliminate all these selfish elements, whose names so largely augment these twenty millions of Christians, and will oblige us with the result, then these can be subtracted from the greater number. What is the product? It is believed the children alone will reduce the number one-fifth. Is it too much to estimate the other designated classes at one-fourth? Then we have a balance of eleven millions, almost wholly women, of good practical Christians in all the churches of the United States. These are led by an army of one hundred thousand preachers, who attempt to rule the country and direct its legislation in their interests, who in the name of God assume to voice the sentiments of the entire population. Such baseless assumptions deserve indignant repudiation by all lovers of universal freedom.

What Shall the End Be?

We notice the tendency with clergymen who commence thinking, and who have independence of character sufficient to stand alone, is not to stop with the utterance of a single truth; but they advance step by step, until, finally, they repudiate the entire false system of barbarian dogmas in which they were educated. The latest case attracting our attention is that of Rev. Howard MacQueary, an ex-Episcopalian, who for the last two years has preached to the Universalists at Saginaw, Mich. He has lately left that city to enter a liberal church at Erie, Pa. If it were not for the bread-and-butter question the desertion of a sinking ship by rats would be paralleled by desertions from the pulpit.

Gone South.

Prof. Silas W. Edmunds, A. A. A. S., of Cleveland, O., has recently given a series of lectures with universal satisfaction to the Spiritualists of Rockford, Ill. He left that city on the 1st inst., for New Orleans, where he has an engagement with the Association of Spiritualists to lecture during the month of December, when he expects to return North. Success to his labors.

Expiring Subscriptions.

The period of expiring subscriptions is on us. As THE PROGRESSIVE THINKER is published on the cash plan, of course all names are dropped as soon as the time is reached to which advanced payments are made. We know money is close and hard to get. Newspaper publishers feel the pressure more keenly than others, because many persons unwisely commence economy in expenses by cutting off mental aliment. This should not be. The trifling cost of THE PROGRESSIVE THINKER, but little more than the blank paper on which it is printed, and the large amount of educational matter with which it is laden, commends it to the thoughtful everywhere.

If the reader is in straitened circumstances, and cannot afford to invest $1 for a year, he can certainly spare 25 cents and extend his subscription three months, until business resumes its wonted activity. Then there will be no break in healthful reading, no discouragement to the publisher, and no regret that invaluable matter, which will never be replaced, has escaped attention. The hope of the world rests with the well-read Spiritualist and Agnostic.

Reader, let us share each other's burdens as much as we can while these financial embarrassments stare all in the face. Only a few months more, when public confidence will be restored and prosperity will return in an unexampled manner.

Missionary Enterprise.

A new field of missionary labor, and one which it is hoped will be cultivated in the interest of truth, is our own America. The Orientals visiting the World's Exposition, coming in contact with Western wickedness and unbelief, seem to have determined to attempt a reformation, by teaching us what they conceive their better religion. Two Brahmans, Jinda Ram and Siddhu Ram, who, besides their native tongue, with a knowledge of Sanscrit and Persian, have a fine English education, remain in this city and are instructing us that the Brahmans, the Christian missionaries to the contrary notwithstanding, are in no sense idol worshipers.

Of the great antiquity of the Brahmans there can be no question. The sect is easily traced back to 1500 years before our era. It is believed by many scholars that they are an offshoot of Zoroastrianism, who were carried by waves of immigration from the great hive of the Aryans, in Central Asia, southward by that branch invading Hindoostan. There, in contact with the native Siva worship, it became corrupted, and took on forms which modern intelligence has repudiated. Originally in its love of life, all of which it esteems divine, it seems a less offensive religion than Judaism. It is this better faith which has been revived in its ancient home, which these apostles of the older thought are now desirous of engrafting on our new civilization.

We own to sympathy for this movement, for its tendency is to demolish the walls of intolerance, bigotry and egotism and bring all the world into universal harmony and nearer relation to the age in which we live.

A Heathen Idea.

The Lacedemonians had a law among them which required every one to serve the gods with as little expense as possible. Lycurgus being asked the reason for such a requirement, replied: "Lest the service of the gods be intermitted. If religion shall be as expensive in Lacedemon as in other parts of Greece the time may come that divine worship, out of the covetouness of some, and the poverty of others will be wholly neglected. Magnificent temples and costly sacrifices are not as pleasing to the gods as true piety and unfeigned devotion on the part of worshipers."

Are we any wiser today than was Lycurgus, who was known as "The friend of the gods" 884 years before our era, when the above utterance was heard. Would not the world be benefited by returning to some of those primitive customs, which we in our ignorance label heathen?

California to the Front.

The Mid-Winter Fair, to open at San Francisco, January 1st, writes a San Jose subscriber, promises to be a great success. Already eighty-three splendid structures are nearing completion, and the exhibits therein will be peculiarly fine, not excepting Chicago's grand Exposition. The site is an elevation in a spacious and beautiful park, just outside of the city and overlooking the Golden Gate and the Pacific Ocean. Success to it, and to every enterprise which brings the nations and peoples of the earth into closer relation with each other.

The Reason.

Butler's Hudibras explains the source of the zeal of the average pulpiteer thusly:

"What makes all doctrines plain and clear?
About two hundred pounds a year;
And that which was proved true before
Proved false again? Two hundred more."

The two hundred pounds withdrawn and the whole world may go to destruction for aught the preacher cares. The lawyer seldom takes a case without the certainty of a generous fee. The priest is fired by a similar impulse.

Five Hundred Copies.

M. Bitters & Sons, leading co-workers in humanitarian work at Rochester, Ind., have subscribed for 500 copies of the Christmas number of THE PROGRESSIVE THINKER. Orders are flowing in from all sections of the United States.

Dr. R. B. Westbrook.

He has something on our first page that will deeply interest our readers.

Ingersollism Viewed from a Spiritualistic Standpoint.

Col. Ingersoll says some very hard things about what "spiritual gentlemen" have done, but he refers to monks, priests, popes and parsons, who are willing to pray for others, if others are willing to work for them. He is very spiritual himself, but does not know it, perhaps, because he has given more attention to intellectual than spiritual culture. He is very skeptical to be sure, but honest in it; and it matters little if he does not accept spiritual phenomena so long as he is spiritual in principle, for that is the main thing after all. Theology without religion is a farce, and spiritism without spirituality is no better.

What we like in Ingersoll is his moral courage, integrity and independence. It may be said that every man cannot afford to be independent. Why not? As well say he cannot afford to be a man, and if not a man, what is he? A poltroon, despised alike by both honest men and Mrs. Grundy, before whom he obsequiously bows the knee. But, "A man's a man for a' that."

Mr. Ingersoll is not a Spiritualist in the popular sense; that is, he does not fraternize with Spiritualists or follow their methods of promulgating truth and developing character. Indeed, we do not know where to place him or what to call him unless it be simply Robert G. Ingersoll, for there is only one Ingersoll, and he is not a Goliath either, for no slinger has ever been able to fell him though many have tried hard, but he still stands.

The Colonel has never been answered and never will be, although like Paine, he may suffer as far as superstition is able to detract from his high moral worth; but he lives in a different age from that of his unfortunate predecessors; and he is doing his best to lift the *odium theologicum* off the fair name of the great patriot and advocate of human rights; but there are thousands of living witnesses who will not suffer the name of Ingersoll to be dishonored as was that of Thomas Paine.

We know it to be a fact that many of the orthodox would like to capture Ingersoll's talent to bolster up their declining cause. As well, like Joshua, command the sun and moon to stand still while they fight their ignominious battle against human progress and spiritual liberty.

We are satisfied that the Colonel, considering his make-up, is in his proper place, and is doing enough for one life. As to his spiritual status, in other words, his chances of immortal life—they are equal to those of Paine and Voltaire; and if there is any truth in Spiritualism they occupy high positions in the spirit realm. Voltaire, by his satire, in which he was an adept in this life, has pointed out the way of happiness to many disappointed Christians who could not find it by their superstitious belief, and Paine has sat in judgment on his reverend traducers, and they were glad to slink away from his bright august presence to their own place, where they could begin to work out their salvation.

Our hero will find that notwithstanding his agnósticism and apparent materialism, death, so-called, is but a mere incident in the continuity of life, and that "the future life is the natural outcome of this," therefore his firm adherence to the principles of nature and reason will place him in better condition in the after life than those who depend for salvation on the merits of another and do nothing themselves but believe. "The false faiths are fading in the light of a truer knowledge."

We leave our friend to answer, by his own pen, the charge of talking for the money there is in it. We talk every week, through THE PROGRESSIVE THINKER, to an audience many times larger than his (3,000) for almost nothing, for the sake of disseminating what we believe to be the highest truth.

Snowball Sermons.

We take especial pleasure in calling attention to Elder Snowball's sermons—the first of which is presented to our readers this week. While taking the serio-comic style to outward appearance, our readers will find that there is beneath the outward semblance of humor a serious lesson worthy of remembrance. Judge Rosecrans' burlesque on the silly gabble of the great Doctors of Divinity will afford instruction as well as amusement.

Once upon a time, it is said, a young lawyer who had no case was opposed by an eminent attorney. When it was the young man's turn to talk to the jury, he went through all the motions and gestures of his eminent opponent, but said not one word—and won his case. Elder Snowball will imitate the silliness of eminent parrots in the church pulpit—but he will embody more sense in his humorous "motions and gestures" than they will in their high-sounding words and phrases. Fail not to attend the Elder's meetings in the Tank-House and listen to his discourses.

Spiritual Consultation.

The guides of Mrs. Cora L. V. Richmond have consented to resume the consultations through her instrumentality, on spiritual topics and mediumship, Wednesdays from 1:30 to 5 P. M., at 40 Loomis street.

The Christmas Number.

The readers of our Christmas number will get dollars in value for cents of outlay—a paying investment, truly. Scattered broadcast, it cannot fail to bring a rich harvest of good to the cause; and it costs so little. See the terms, and send your order for a quantity at once.

Why Don't They Attend Church?

It has become a recognized fact, and one that is causing much concern among orthodox church people and pastors, that what are known as working people, to a very great extent do not attend church services. In fact, it is becoming more and more the habit of working people to hold aloof from all connection with churches and church services. Of course there must be a reason for this—and the ministry in particular are anxiously inquiring into the reason why.

Inquiry among workingmen develops the fact that about three-fourths of the mechanics and laboring men of all sorts habitually stay away from church. The proportion would be larger still, were there no Catholics. Of those who stay away about one-third are indifferent—and of the whole mass of workingmen about one-half are hostile to the church.

The hostility arises from causes within the church itself. A knowledge of its history and its present attitude shows that through all ages since it acquired power and influence, its efforts have tended to uphold caste based on wealth and aristocracy; it has played upon the fears of the ignorant and credulous to keep them in subjection to their "superiors;" it has taught the right of the master class to rule and rob those beneath them in the social and industrial scale, and it has ever taught that the poor ignorant, credulous, toiling producers of wealth for others, to hold and enjoy should cultivate a spirit of resignation and contentedness with their condition—to be content with the condition which a wise and good Providence has assigned them, looking for their reward in Heaven. It has ever tried to keep the slaves of toil in quiet and willing subjection to their masters, notwithstanding the wrongs and grievances to which they were subjected.

Jesus preached the gospel to the poor—his heart and sympathies were for and with the lowly—the "under dog in the fight" of life. With them he mingled and had his associates, companions and home. He felt drawn to them—his love and his spiritual blessings were bestowed lavishly upon them. They were the ones most dear of all to him. The rich, the proud, the arrogant, the "money kings" and aristocrats of his day—upon them he poured hot vials of wrath, in denunciation of their pride, their selfish greed of wealth. It is needless to quote his words of righteous condemnation of the "money changers" of Wall street and La Salle street of Jerusalem.

Do our modern so-called—they claim to be God-called and heaven-sent, but "so-called" is the truer term—do these so-called ministers of the gospel of Christ, do as he whom they call "Lord," "Lord," did? Are not the modern churches mostly merely social clubs for the rich and "respectable?"

Besides, the church by its creeds, if not by its pulpit, of late, teaches the old orthodox dogmas concerning religion and human destiny—including depravity and endless misery; and the steady march of humanity is away from all such horrible dogmas.

So the laborer is drifting away from the church—nay, under the influence of increased general knowledge he is not merely drifting—with sails set and full head of steam he is swiftly coursing onward to the beacon lights of religious, industrial and social freedom and justice—nor Church nor State can stay his progress.

Vicarious Atonement.

What is called an odd Hindu custom has been brought to the attention of reading people by a student of life and manners in the Punjaub. He was surprised at the very large portion of very old men in the Indian jails. In the prison at Mooltan there were last year seventeen life prisoners whose total ages were found to amount to more than 1,100 years—two of them being patriarchs of upwards of 80. This remarkable fact is attributed partly to the great improvement in the economy of Indian jails since the exposure of their mismanagement some years ago, but more directly to the prevalent practice when a crime has been committed of handing over the least useful member of the family as a sort of vicarious offering to justice. Thus the old and feeble go to jail to atone for the crimes of the younger and more able-bodied.

The inspector-general of Indian prisons observes that confinement is less irksome to the aged than to the young; moreover, the people know that a specially comfortable place in the shape of good food, ample clothing, a special dietary, the lightest of work, and a society not entirely uncongenial, awaits the old man in the jails. A case is cited in which a man had been strangled. The person to whom the crime, by his own confession, was brought home, was a feeble old fellow who had been paralyzed in both arms for twenty years, and who could not have committed the crime. But as his family all said he did it, and as there were plenty of "eye-witnesses," the old man went cheerfully to jail and lies there still.

This is certainly a very interesting feature of Hindu life and custom, and presents to the student in social ethics and economics a subject for thought. How the moral idea and sentiment of justice can be reconciled with the punishment of the innocent as a substitute for the guilty is a puzzle for an adept in metaphysics and moral science.

We see but one way whereby the problem may ostensibly be solved, and that is, on the old orthodox theory of inherited depravity or sinfulness—the sinful nature passing down from progenitors to posterity—which would render the father in a manner really the cause and source of the crimes and wickedness of the son who inherited his evil propensities—and thus the aged, feeble, helpless old "reprobate" might justly be made to suffer and be a vicarious atonement for the crimes actually done by the son.

But—and it is a very big and important "but"—the justice of the "substitutionary atonement" will depend wholly upon the actual fore-guilt and real moral pre-responsibility of the atoner. If he be, as progenitor, the cause of the crime, he may justly, perhaps, atone for the same; but if he be innocent, where is the justice?

The answer does not fall to the Spiritualist, but to the "orthodox."

THE NOISY MINORITY.

He Has Been Victimized.

TO THE EDITOR:—Knowing that THE PROGRESSIVE THINKER is established along the lines of strictest honesty and integrity, admiring also the bold and fearless manner of its denunciation toward all forms of rascality, and its honest endeavor to protect, as far as lies in its power, its many readers, what more natural than that said readers should seek through its columns redress from the wrongs inflicted upon them by the deadly leeches who fasten themselves upon a too-confiding public, posing meanwhile as instruments for the Spirit-world, the better to perfect their schemes of swindling honest people out of money and other valuables, thereby dragging the beautiful banner of Spiritualism into disgrace. It is high time a note of warning was sounded along the line to take up arms and rout the enemies who defile the purity of its folds. Our only hope is through the spiritual press—without its aid we can do but little to down these vipers who retard the cause on the onward march of progression. The writer of this article is only one of many who appeal to THE PROGRESSIVE THINKER to sound the note.

A VICTIM.

While Spiritualists in the aggregate are the best, the most intelligent, and the most moral people, it doesn't surprise us in the least that there are whiskey-soaked mediums; that there are tricky mediums; that there are mediums and their controls who will, if possible, swindle you out of your last dollar. That condition of affairs is the legitimate outgrowth of present imperfections, and exists in the ranks of Spiritualism as well as elsewhere, and no mistake. For 35 years we have known that, and yet we entertain a roseate view of Spiritualism, because, in the aggregate, Spiritualists are the most moral people on this earth.

"A Victim" is indignant. He is right in being so. But there will cease to be dishonest mediums in practice when they cease to find victims. Man's ancestral caudal appendage ceased to exist because it found no employment. So will dishonesty disappear—in practice at least—when there ceases to be any victims. Of course this is poor consolation to "A Victim," and does not afford him any relief. He may have lost all by being victimized, and to-day may be a pauper in consequence; but it will prove uphill work for him to get justice—justice is so tardy in this country. If swindled by a medium or a publishing company, "A Victim" will find it difficult to get any relief. Just see the victims of the old Religio-Philosophical Publishing House of Chicago, and the Better Way Company, of Cincinnati.

How can you reach the two gangs that squandered the hard-earned money of the stockholders? Alas! how?

"A Victim" will learn that it is not an easy matter to rout the horde of irresponsibles that have for 45 years followed in the pathway of modern Spiritualism—outwardly angels of light, but inwardly devils. The one who victimized him will find apologists, even if rotten to the core, and if he tries to get justice he will find it uphill work. A small but noisy minority will always defend the rascal, and that encourages him to go on with his nefarious work. The only way, as we have said before, to purify Spiritualism is to so educate the masses that there will be no victims—being too sharp; but better still for humanity it would be to eliminate from each rascal his tendency to wrong-doing; and that indeed would improve the world. There is a loud and noisy minority who make it a practice to defend rottenness and dishonesty; but that fact does not discourage us in the least. It is only a question of time when that trait will cease to exist; but it can only be when the masses shall have advanced to a higher plane.

One Hundred and Thirty Names.

Jos. Wolff writes: "Herewith please find postal note for $1.50 and a list of something over one hundred and thirty names, with proper addresses, to whom you will please mail each a copy of the Christmas number of THE PROGRESSIVE THINKER. I cannot think of a more effective way of doing missionary work among the benighted, and I confidently believe that your mark of 100,000 copies of that issue of the paper will be much exceeded. At least, that is my present firm conviction."

While we realize that times are hard, no one should allow THE PROGRESSIVE THINKER to stop, thus depriving themselves of spiritual and intellectual food. All should aid in elevating the world to a higher plane, and that can not be better accomplished than by circulating THE PROGRESSIVE THINKER far and wide as Brother Wolff is doing.

Death, to a good man, is but passing through a dark entry out of one little dusky room of his father's house into another that is fair and large, lightsome and glorious, and divinely entertaining.—Clarke.

The Battle for Crumbs.

According to the Chicago *Tribune*, one thousand men sought shelter from the weather in the City Hall one night last week. Some slept on the stone floor, others actually slept standing up, leaning in bunches against radiators and in the doorways to the various offices not in use. Early in the night the long corridor was so completely filled it almost was impossible to walk from one entrance to another without treading on an outstretched leg or arm. By 10 o'clock it was found necessary to open the basement to the homeless wanderers, and 300 were soon crowded just as near to the furnaces as it was possible for them to get. They were not all tramps, the proportion of "laboring men out of a job" to the professional idler being almost three to one.

They were hungry, too, and the sight of sandwiches purchased by some of the more fortunate ones almost caused a riot. For a moment it looked as if the 600 men who were camped in the main hallway and stairs in the north end of the building would engage in an encounter, but the appearance of the police officers prevented trouble. The men were hungry, and when a few of them entered the place with sandwiches there was a rush for food, and those who had bought it were sorry they did not eat their supper outside. They lost all they had, and this was what caused the trouble. The sandwiches were passed from one hand to another.

BLOWS STRUCK IN ALL DIRECTIONS.

In an instant there were 200 men on their feet, and blows were struck in all directions. No sides were taken in the matter except the twenty who had purchased the food, and this accounts for the fact that the trouble was easily suppressed. No one knew against whom he had a grievance, and when officers commanded the men to remain quiet they obeyed, and again took their places on the cold stone floor to sleep.

There was a small amount of money among a few of those in the north end of the hall. While some could not have bought a single sandwich, the entire amount was enough to purchase three or four dozen. A collection was taken up, and soon twenty had combined their money for the purpose of buying food. While two went out to make the purchase the others cleared away a place large enough to accommodate them, and spread clean papers on the floor. Here they intended to eat their meal. All around them, however, were hungry men, and when they heard their companions talk of sandwiches they were even more hungry.

RUSH FOR THE FOOD.

When the two returned with the food each carried a well-filled box. They had no sooner placed it on the floor in front of their companions when others rushed in and seized the food. There was scarcely a crumb left for those who had furnished the money to buy it. The skirmish aroused others, and soon every one along the line in that end of the corridor was attempting to get a portion of the food. In their eagerness the men trampled the sandwiches under foot and but few succeeded in getting anything at all. Those who had purchased the food resented the steal by striking several blows, and more than one in the hall received a bruised face.

Thomas Cusik, the night watchman, was sitting half way down the corridor when the trouble arose. He hastened down the hall and commanded the men to be quiet. A few officers who were in the Central station came out, but no violence was necessary in suppressing the disturbance.

Earlier in the evening five or six men in the south end of the hall nearly became engaged in a fight over a sandwich. One man had come in with two sandwiches wrapped in a paper. When he opened it they were snatched from his hand.

The above is a most pitiable picture in this, the nineteenth century of "Christian civilization." Never before has such a scene been witnessed in Chicago. It will be repeated probably many times during the winter. With ignorant foreign hordes flocking to this country continually, crowding out of employment the native born, what better state of affairs can be expected? If each affluent home in the city would agree to take in during the winter one unfortunate, all this suffering might be avoided.

The Fog Horns.

The medical journals say the fog-horns, ever sounding along the shore on foggy nights, to warn seamen of danger, are a fruitful cause of nervous diseases and insanity to those living within their hearing. We venture the opinion that for every cause of lunacy produced by these sleep-disturbing sounds there are a hundred cases produced by pulpit fog-horns, warning the sinner to flee from an imaginary "wrath to come." The latter nerve-distracting noises are of no practical utility; while the former guard the lives of those who go down to the sea in ships. Let the pulpit fog-horn nuisance be first abated, then it may be discovered the injuries to the nervous caused by the roaring along the sea-beach, were, practically, of small moment.

Mrs. Cora L. V. Richmond's Books.

The books of the guides of Mrs. Cora L. V. Richmond on sale at the office of THE PROGRESSIVE THINKER are "The Soul in Human Embodiments." Price $1.00.

"Psychopathy or Spirit Healing," by Spirit Dr. Benj. Rush. Price $1.50.

"Heaven's Greeting to Columbia," a poem by Whittier, Longfellow, Tennyson and Whitman. Price 15 cents; extra binding 25 cents.

Also a few copies of "Ouina's Canoe, or Christmas Offering." Price $1.00.

Any of these books would make a rare Xmas gift to a friend.

It takes a great deal of grace to be able to bear praise. Censure seldom does us much hurt. A man struggles up against slander, and the discouragement which comes of it may not be an unmixed evil; but praise soon suggests pride, and is, therefore, not an unmixed good.—Spurgeon.

There is Happiness in Hell.

According to the New York *Advertiser* "there is happiness in hell." The Rev. E. C. Bolles, pastor of the Church of Eternal Hope, on West Eighty-first street, delivered a sermon to his congregation, saying those very words. He said that, in his opinion, there was neither a heaven nor a hell, in the general acceptation of the term. The question has provoked considerable discussion recently, and two important contributions to literature on the subject were made during the present year. The most remarkable, and the one to create the most widespread sensation, was written by a distinguished Catholic theologian and entitled "Happiness in Hell." This essay contained ideas that were highly creditable to the author. According to the tenets of the older and sterner church there was a hell not only for the wicked who defied God's commandments in this life but also for others who, through no fault of theirs, were unable to fulfill certain conditions. This writer in his essay set forth the doctrine that the latter class did enjoy a certain happiness, and that their greatest misery lay in the fact that they could not enjoy the beatific vision. Such souls, it was maintained, could be happy, though the highest happiness was not within their reach. This sensible and humanitarian view of a complex question was severely assailed by other Catholic writers, and the heretical mouse was quickly disposed of by the orthodox cats, so that the world is now made aware that such is not the doctrine of the Catholic Church. But there was also contributed to literature recently, by an American woman, a drama which gave an idea of hell that was fully in accordance with the speaker's, of that most dreaded place. It represented a man in a dream talking with several of his departed ancestors. One of these told the young man that he was in hell, though there was no such place as heaven and hell in the way in which it was commonly understood. This man's hell was a condition or feeling in which he had no interest in anything. He felt no enjoyment, no ambition, no pleasure, no passions, no desires. He could go to heaven, he said, if he liked, but he had no desire. He was not interested in anything he might find there or anywhere else. This picture, Dr. Bolles said, was awful in its impressiveness and ought to contain a warning against evil indulgences and the violation of God's laws. What could be more appalling than a man alive and yet dead, a human being without ambition, enthusiasm, desires, or passions, a wicked man who could no longer enjoy anything? This condition was to an extent exemplified in club life, in society, and in the general lives of the rich and idle. They have exhausted every source of enjoyment and tapped all fountains of enthusiasm. The Prince of Wales, it is said, has indulged so much in vice and pleasure that he has become affected to such an extent with ennui that hardly anything can afford him pleasure. New schemes have to be constantly provided to stimulate his appetite for pleasure even a little. Hell, concluded Dr. Bolles, was this condition carried to its extremity. It was a condition without hope, feeling, ambition or desires, one of the most horrible states in which any man or woman could be placed.

The Doctor assumes that one makes his own heaven or hell, which is the spiritualistic idea.

It Never Pays.

It never pays to fret and growl
When fortune seems our foe;
The better bred will look ahead
And strike the braver blow.
Your luck is work,
And those who shirk
Should not lament their doom,
But yield the play,
And clear the way,
That better men have room.

It never pays to wreck the health
In drudging after gain,
And he is sold who thinks that gold
Is cheapest bought with pain.
And humble lot,
A cosy cot
Have tempted even kings,
For station high,
That wealth will buy,
Not oft contentment brings.

A Black Spot in Ohio.

Word comes from Columbus, Ohio, that State School Commissioner Corson has received a report from D. E. Daniels, appointed to investigate, to the effect that in sub-district 1, Marion township, Mercer county, the Catholic national series of books are in use in the public schools, but were not adopted by the Township Board of Education, and that on certain days the parish priest listens to recitations from the catechism. The investigation was started because of charges that the law was being violated. Mr. Daniels says the investigation shows that the charges have been sustained. This black spot in Ohio should be wiped out.

Bear in Mind.

Bear in mind that in sustaining THE PROGRESSIVE THINKER you not only get the Spiritual food that it contains, which is worth far more than the subscription, but you enable us to give a dozen persons employment during these hard times. By withdrawing your two cents per week paid for the paper, you not only lose the spiritual food it contains, but, in a measure, withdraw assistance from those who need employment. One object we had in view when we first started THE PROGRESSIVE THINKER was to give employment to those who needed it, as well as to dispense grand Spiritual truths. Not only renew your own subscription promptly, but try and induce your neighbor to subscribe, and thus aid in the good work. If not able to send a dollar for a year's subscription, send 25 cents for three months.

Remember.

Remember, please, that the Christmas number will be sent to any address you may furnish, at one cent per copy, where ten or more copies are needed.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

A correspondent writes that Mrs. A. E. Sheets served the Southwestern Michigan Society of Spiritualists at Lawton recently, the occasion being their regular quarterly. A successful meeting is reported, with good attendance.

Mrs. Nina F. Thompson, of Deadwood-South Dakota, writes: "We have no organization yet, but have been holding seances regularly, and think we have mediums of as much ability as older places. I wish to name some of the more prominent, and their particular phases of mediumship: First on the list is Mr. John Hart, of Terraville. His gifts are truly wonderful. He is clairvoyant, clairaudient and healing. He has foretold coming events with an accuracy truly startling. He is a spotless and stainless gentleman. Even the critics (orthodoxy) can say no worse of him than that he teaches progress after death. Mrs. L. E. Altaffer is an earnest investigator and healer. Mrs. Anna Putnam is an excellent trance medium. Mr. Dix, of Terraville, and Mrs. N. F. Thompson, of Deadwood, are each psychometric and inspirational. We expect to organize this week and give an entertainment publicly in one of the halls of Deadwood at Christmas, at which Mr. John Hart will give tests, and Mr. Dix and Mrs. N. F. Thompson are engaged as inspirational speakers; the proceeds to buy spiritualistic literature to send broadcast to the heathen in our midst."

Paul A. Smith, of Whatcom, Wash., is working for the cause in that place. A Whatcom paper says: "As a speaker no man in the State stands better with all classes than earnest, eloquent Paul A. Smith."

G. C. S. writes that during the past month Indianapolis has had the presence of some very excellent mediums, including Dr. A. W. S. Rothermel, who is now at Crawfordsville, Ind., and Prof. F. W. Taber. Their materializing seances have been very successful. Mr. Winans, of Cincinnati, gave one seance and left for Terre Haute.

Dr. Wilder, the spiritual revivalist, after closing his meetings at Seattle went to Olympia. Brother Barnes, a pioneer Spiritualist, gave the use of his hall, and a series of meetings were held. Words from the Spirit-land were given, and twenty-five to thirty tests at each meeting, so true and convincing that the most skeptical were convinced. At Turnwater, on a stormy night, the hall was crowded. Dr. Wilder is now at Tacoma, Wash.

G. W. Kates, Manitou, Col., would like to hear from the Spiritualists of Colorado, with reference to holding an anniversary meeting March 31st to organize a State association.

Mrs. G. W. Kates will speak and give tests for the Spiritualists of Pittsburgh, Pa., during December. Address her there at 8 Kirkpatrick St.

N. C. Westerfield, president of the Society of Modern Spiritual Thought, Minneapolis, Minn., writes: "Our society is doing nicely under the direction of Mrs. Helen Stuart-Richings, who commenced her engagement with us on October 1. She will remain until January 1. Every lecture seems to open up new thought for every hearer; her splendid command of language as well as her manner of delivery is something marvelous. A lover of truth and justice, she lives what she preaches. We have Oscar A. Edgerly for February and possibly for March, and with Willard J. Hull for April and May, will, we think, prepare the people for one of the grandest camp-meetings ever held in the Northwest, now that we are consolidated."

Geo. R. Raugh is so full of joy he feels he must give it out to humanity. Passing through Indianapolis he made inquiries for a good medium, and a prominent State official spoke in high terms of Mrs. Mary C. Jacobs, an independent slate-writer and trumpet medium, visiting her in full daylight, he got the names of his wife, mother and son in writing, also at the same time heard the voices of his wife, of an old friend who had been in Spirit-life twenty years, and of the medium's control.

E. A. Marsh, of Oak Hill, Fla., wants "more neighbors," and sets forth the especial advantages of his locality. He says: "We have all that Bro. De Pew has—and I will go him one better. I will answer all questions and give all needed information to anyone that will send twenty-five cents for a new subscription for THE PROGRESSIVE THINKER for three months.

Will C. Hodge is engaged with the Marshalltown Society, Iowa, for December. Letters will reach him directed as usual to 471 West Madison street, Chicago.

Field writes from Colorado Springs, Col: "Mrs. G. W. Kates has given efficient labor here, as a lecturer and test medium, since June. She has left us for a month or two to fill eastern engagements. We shall keep up the interest by socials and circles. Mrs. Kates appeared before the Colorado Springs Psychic Research Society a few nights ago and gave them an interesting series of tests in clairvoyance and psychometry. We hope for increased activity here and shall axiously await the return of Mrs. Kates."

Mrs. Mary A. Jeffreys will lecture and give tests on the North Side at Schlotthauer's hall, corner Siegel and Sedgwick streets, every Sunday afternoon. Services commence at 3 o'clock sharp. Mrs. Jeffreys is a talented speaker and medium, and worthy of a large audience. Mrs. McBaine will act as organist.

C. P. Longley writes from San Francisco, Cal: "Mrs. Longley and myself are interested in our work on this coast—it promises to yield good results for the cause. Mrs. Longley was publicly ordained as a minister of the gospel of Spiritualism by Dr. Ravlin, under the auspices of the Society of Progressive Spiritualists here last evening, November 26. The ceremony was very beautiful."

The *Arena* Publishing Co., of Boston, is about to publish what promises to be an important addition to spiritualistic literature, under the title of "The Religion of the Future, or Outlines of Spiritual Philosophy." The work is written especially for all who are perplexed by modern doubt, and coming from one who is a friend and not a foe to churches, is likely to prove especially valuable as a missionary among members of the churches. The author, Rev. S. Weil, identifies the religion of the future with modern Spiritualism. The work is already in print.

E. Armburg, magnetic healer and trance medium, has removed to No. 4 Emerson avenue, this city.

J. L. Baisley, of Los Angeles, Cal., writes: "Your paper has the ring of the pure golden coin. We are to have N. F. Ravlin here soon."

Rev. J. C. Marple, of Elm Grove, W. Va., is open for engagements to lecture after the 1st of January. He is an inspirational speaker and healing medium.

Having seen a book entitled "The Mysteries of the Head and Heart," in which the author tries to prove that man is not immortal, and there is nothing in spiritual phenomena, Rev. J. C. Marple writes that he would like to meet the author in public discussion in Chicago on the following proposition: "Resolved, that man is immortal and that the disembodied spirit is capable of manifesting itself in various ways." He thinks he could clear up some of the author's "mysteries."

Frank T. Ripley writes under date of December 4, from Ionia, Michigan, that he is sick with la grippe, but hopes to be better soon. A large audience greeted him at his first appearance. He remains there during December.

J. W. Dennis writes from Buffalo, N. Y., that he is a regularly ordained minister of the denomination of Spiritualism, and is ready to officiate at weddings, funerals, or to lecture, anywhere within reach of his abiding-place.

Some good friend desiring the enlightenment of a poor benighted brother has caused THE PROGRESSIVE THINKER to be sent to W. P. Woodward, of Carpenter, Pa. Brother Woodward, we regret to state, does not appreciate the gift. He is filled with holy anger and pious wrath, as it were—like the Dutchman in "Knickerbocker's History of New York," who was "brimful of wrath and cabbage." He gives vent to his pious feelings by writing us a letter. He says: "I take the Bible as my sole teacher and guide, and as your paper is in the interests of the arch-enemy of God and places the human reason above the word of Almighty God, and is a snare and comes from the father of lies, you will please stop sending it to my address, as I burn it as often as it comes." We hope the good friend who kindly ordered the paper for him will not be discouraged because in this instance the scripture is fulfilled that speaks of "casting pearls" before those who are unable to appreciate their value. Sometime in the dim future our benighted brother will rise to that state of spiritual and mental enlightenment that, with him, reason and religion will walk hand in hand. It is quite proper that Bro. W. should cremate THE PROGRESSIVE THINKER—since his Almighty God sets the pattern by cremating his children in hell-fire.

G. G. W. Van Horn will be at Staples, Minn., during December, where he will lecture and give tests.

On Sunday evening, in Toledo, O., a fine audience listened to Mr. Coulson Turnbull's lecture on "Monad to Man." It was thought to be the best he had yet delivered. The class which attended Mr. Turnbull's private lectures gave an unsolicited testimonial, expressing high praise and thanks for his course of lectures on Psychic Science. This was signed on behalf of the class by K. C. Randolph, M. D., and H. Weyant, M. D.

Mr. George Gray, of West Troy, N. Y., writes that the Lake George Camp Association is organized, with Henry J. Newton, president, New York City; James D. White, vice-president, Albany; S. H. Smith, secretary, Lake George, and E. L. Seeley, treasurer, Lake George. They have purchased thirty acres of land at Lake George, are selling lots right along, and building cottages, a hotel and stores, and by next summer things will be in good shape.

Mrs. Maggie Waite, the California platform test medium, is prepared to arrange camp-meeting dates for 1894. Address, 31 Fell street, San Francisco.

Mrs. M. writes: "The First Spiritualist Society of the South Side will give a musical and literary entertainment, assisted by the celebrated Beasly children of California, on Wednesday evening, December 13th. We hope for the patronage of our sister societies at this and other entertainments which are to be given during the winter at 77 Thirty-first street."

We are informed that the Spiritua Research Association, conducted by Mrs. S. C. Scovell, trance speaker and test medium, assisted by Prof. M. Hoffman, is doing a good work in the cause of Spiritualism at Lodge Hall, 11 N. Ada street, this city. In addition to the regular Sunday afternoon and evening meetings, Mrs. Scovell is conducting on Tuesday nights, at the same hall, what she terms a test developing circle, or school of psychometry. Last Tuesday evening a number of students were entranced, some to sing, some to give tests, others to speak, etc.

P. C. Norton, of this city, writes: "Several of us came together Sunday afternoon and evening, December 3, at the Lakeside Hall, Indiana avenue, just south of 31st street, and made a substantial start toward the formation of a society in which we all hope to realize some of the higher teachings." A permanent organization was to have been effected Sunday, December 10.

THE STIGMATA.

Christ's Wounds on the Cross.

Alleged Instances of Stigmata in Mortals Shown to Have Been Due to Deception.

HOW THEY MAY BE MADE ARTIFICIALLY.

One of the most remarkable of divine manifestations in human beings has always been considered that of the stig-

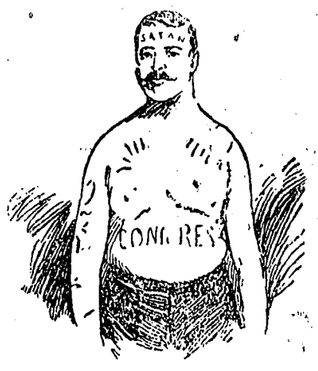


HOLY STIGMATA.

mata, says a writer in the New York *World*. Alleged instances in recent years have in almost every case been found to be in some way unworthy of their alleged divine origin and used merely to deceive an over-trusting public.

St. Francis d'Assisi was the first example of the stigmata. Emerging from a long religious seclusion, he displayed, as an evidence of the visitation made to him by the Lord, the five marks in the centre of his hands and feet, and on his side, corresponding with those inflicted upon Christ on the cross. This experience of the holy man inspired many others to resort to a base imitation, until finally the influence which this peculiar mark had upon ignorant worshipers led designing people to utilize the superstition for their own ends.

An essay recently read in Paris by Dr. Barthelemy upon this and kindred subjects gave some remarkable incidents of the impositions practiced in the Middle Ages by means of false stigmata. Of these probably the most curious was the Stigmates du Diable. Dr. Barthelemy showed photographs of men and women who had been pictured in the Middle Ages as either gifted or afflicted, suffering or rejoicing in the evidences of Divine indorsement or Satanic approval. In the one case, they were revered and powerful in their neighborhood; in the other, they were persecuted and frequently hounded to death. The doctor explained that in some nervous temperaments the skin would retain for a long



STIGMATA OF SATAN.

time the impression of a figure or other pressure put upon it.

Several subjects were so susceptible that a mark drawn across the flesh with the large round head of a bonnet pin left a brilliant red mark bordered on either side by white marks, all of which swelled up in a few moments and remained thus for twelve hours.

The Doctor pressed his hand upon the back of one of the subjects and wrote "Satan" across another, both of which quickly became blood red and remained so. He then made a mark upon the side in the nature of a wound, and when it had swelled, he punctured the swelling with needles, which caused the bleeding. The bleeding, it is true, was not very great, but was sufficient to give an excuse for the claim that the bleeding proceeded from the wound itself. From this experiment the readiness of the people to accept the phenomenon that the insignificant effusion of blood might be made into an excessive flow could be easily understood.

The illustrations are photographic reproductions of the examples shown by the Doctor, with the exception of the hand beneath which there is a rough cross. This mark was descended from mediaeval days, when it was claimed to have appeared without any earthly or human interference upon the back of a stigmatist.



ANOTHER FORM.

About two years ago a case of stigmatism appeared in western Pennsylvania, and the woman who claimed to have received this distinctive mark caused much sensation in the small town where she lived, and it bade fair to precipitate a genuine revival. Finally the Bishop of the diocese visited the woman and caused her to put a stop to this manifestation, at the same time rebuking the priest of the district for encouraging what the Bishop pronounced to be a deception.

A more recent case occurred in Vienna upward of six months ago, where an hysterical female showed marks in her hands, feet and side, and the wound in the side bled every Friday. The police took her to the hospital, where her sides and hands were bound in cloths to prevent scratching or rubbing, and the wounds were treated daily with healing ointment. When the first Friday came around there was no bleeding, but on the Monday following the woman's side bled very perceptibly, but it was discovered that she had rubbed the wound against the edge of the bed. The authorities threatened to lock her up if she persisted in her deception; the healing applications were continued, and in a short time the wound disappeared. The woman is now in an insane asylum.

In the stigmata we have an illustration of one of the great frauds perpetrated by the Catholic Church. It is purely the result of natural laws, and has been repeatedly produced by celebrated hypnotists.

When will the world advance from its ignorance and superstition on to the broad plane of truth? That consummation will be attained when Spiritualism, pure and undefiled, shall have penetrated every human soul.

JUS TICE.

DR. R. B. WESTBROOK.

Continued from 1st Page

strives to attain the highest ideal of his heavenly aspirations. When crowned by the glories of his home; when contemplating the wonders and beauties of nature from mountain-top or seaside, looking up into the blue sky at noonday, or into the deep vault of celestial splendor, in the calm silence of midnight—when contemplating a great work of art, or when o'erwhelmed with the harmonious strains of classic music, man feels more distinctly than he can ever express, that he is not a mere insensate clod about to drop into everlasting nothingness.

All the scientific twaddle about ancient fetichism and inherited faiths from early ancestors, and other baseless assumptions, can never shake the innate convictions and immortal hopes of mankind. Then every cultivated man realizes as age increases that his attainments and successes in this ephemeral life fall far short of, and are absolutely inadequate and disproportionate to his inherent powers, and it is irrational to conclude that his very existence is to be blotted out and life itself become utterly extinct just as he has learned what life is. A future life and an immortal one must exist to enable man to reach that perfection to which he aspires, and feels himself bound to attain, as the only end worthy of his being, and which during the brief space of mortal life, is never reached, even by the most virtuous.

Moreover, if human experience and testimony are not utterly worthless, then there have been phenomena observed in thousands of instances and under the most crucial tests which demonstrate the continuity of life beyond the grave. One fact is worth a million of assumptions; and facts proving the future life of man are as numerous and as well-attested as in any other department of human knowledge. Those who have passed the grave do sometimes return and give the most indubitable evidence of the continuity of life. There is no doubt that much that seems marvelous is fraudulent, but it does not follow that there is nothing genuine.

Herbert Spencer says, somewhere, in substance, that the persistency of a faith is generally in proportion to its truthfulness. Everywhere, among all classes in every country upon the globe, and before historic times the conviction has prevailed that those whom we call dead, do sometimes return, and hence I must sincerely disavow the expression, "Modern Spiritualism." The facts presented in all ages are of such a character as not to admit of any other explanation than the one claimed. Some things apparently supersensuous can be traced to trickery and sleight-of-hand, and there are optical illusions and psychological influences of which little is known—such as "mind-reading." Then we have mesmerism, and telepathy, and hypnotism, but these will not account for the phenomena upon which life beyond the grave is predicated. There are cases where the apparitions are seen by a number of persons at the same moment, where facts are communicated that are unknown to all present and can only be verified after months of waiting and patient investigation, and where messages received are in learned and strange languages, which expert linguists only can translate.

It generally requires more credulity to accept such explanations of these phenomena, as are sometimes offered, than to believe that they are just what they profess to be: communications from beyond the grave.

Now, until science shall find out some rational solution that shall cover all the conditions of the phenomena, it is rational to conclude that at least some of them are genuine. It does not help the opposition if we assume that these strange things are sometimes produced by the psychological power of the psychic. If man hampered by flesh and bones can produce such wonderful phenomena, independent of his grossly material environments, how much more reasonable is it to conclude that he can more easily and freely exercise those powers when released from his physical body? There are ten thousand incontrovertible facts which conclusively prove that man's conscious, personal existence by no means depends upon his present gross physical organization. Man has a capacity for a continuous life, and if he be not immortal, he has a right to be, and deserves it. I could continue these suggestions indefinitely, but I must bring the lecture to a close. I am a lawyer, and am very familiar with all the rules of evidence, and I am perfectly satisfied that the testimony to man's survival of the grave could be proved in any court of justice. I propose in a future lecture to take up and summarize this evidence.

White Rose will deliver a lecture at 77 thirty-first street, Wednesday evening, Dec. 13th. Subject: "The Industrial Problem," Seats free. This lecture will be delivered under the inspiration of the poetess, Mrs. Elizabeth B. Browning.

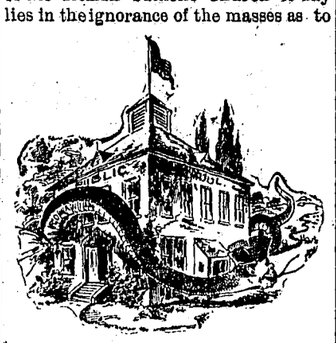
Mr. and Mrs. G. W. Howell, prominent Spiritualists, of this city, closed their restaurant on Dearborn St., last week, and departed for the Pacific slope to spend the winter.

The best preparation for the future is the present well seen to and the last duty done.—G. Macdonald.

THE ROMISH SERPENT.

Its Poisonous Trail in History.

We take pleasure in announcing an article of great importance touching the "Trail of the Romish Serpent in History." Facts will be given of a startling nature to the American people, and well-calculated to arouse them from their lethargy. This article will be prepared by one who has made this subject a careful study for many years. A critical thinker, a profound reasoner, and a painstaking student, he is, of all persons, the best qualified to handle this subject. As is well-known, the strength of the Roman Catholic Church to-day lies in the ignorance of the masses as to



her true character and history, and if these were universally known, the masses of Catholics themselves would desert the institution as one too horrible and unworthy even for toleration in a semi-civilized age. Just think of it, *sixty millions* of human beings murdered by the Romish Moloch!—enough to depopulate the United States—and yet there are over two hundred millions of devotees of this destroyer of men. This article will show:

1. Catholic persecutions in Austria, Bohemia and Germany.

2. The decree of Charles V., of Spain, for the extermination of the heretics of the Netherlands, and the bloody work of the Duke of Alva in that country.

3. St. Bartholomew's Massacre, and who was responsible therefor.

4. The cruel persecutions of the Vaudois.

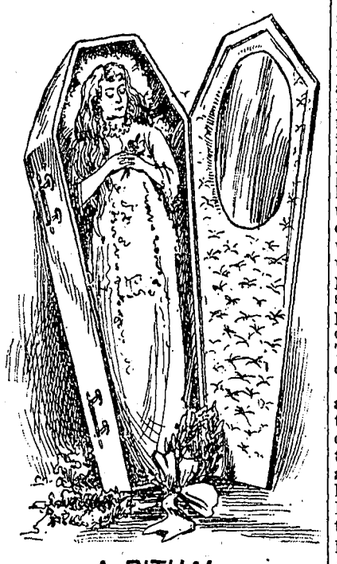
5. Something about the infernal Spanish Inquisition.

The article, which will appear in December, will be of special interest and of great value to every reflective mind. The author, for business reasons, and out of consideration for the fears of his family, prefers that for a time at least his name shall be held from the public.

This number of the paper will be worth one dollar to every reflective mind. In aid of the great work we are doing, and as an encouragement and appreciation, each subscriber should send in one additional subscription. As we are doing a philanthropic work, this number of the paper will be furnished as follows: 2 Cents per copy; ten or *more* copies, 1 Cent per copy; **$7.50** per thousand to one address. Send in your order at once.

☞Copies will be mailed to any address you may send with your order. This will save you postage.

☞This will appear in the same number of THE PROGRESSIVE THINKER that the one does in reference to Jesus.



A RITUAL.

Prepared for Spiritualist Funerals.

BY HUDSON AND EMMA ROOD TUTTLE.

While Spiritualists are invincibly opposed to creeds or anything that will in any degree restrict freedom of thought, or hamper full investigation and research, they will yet recognize the spiritual utility and value of a manual prepared in accord with Spiritual ideas for use on funeral occasions. Such a ritual may be useful to our workers, and it will be especially welcome and useful to Spiritualist friends who wish to conform as far as may be proper to the general customs of society in disposing of the mortal remains of their departed ones, and who, unable to have the services of a Spiritualist minister, are unwilling that the ideas of orthodoxy shall be preached at the funeral of their loved ones. Our readers will feel like congratulating us on the fact that we have secured the services of Mr. and Mrs. Tuttle, of Berlin Heights, Ohio, to prepare these funeral services. That they will do this work very acceptably to the great mass of Spiritualists we know. Their long experience as authors, seers and writers for the press makes them specially adapted for this work. This ritual will appear in the same issue with the one in reference to "Jesus," and "The Trail of the Romish Serpent in History." This number alone will be worth a year's subscription to the paper, and each of our subscribers should reward us by obtaining at least a trial subscription.

This number of the paper, when ten copies or more are ordered, will be furnished at ONE CENT per copy. Sent to any address desired.

JESUS OF NAZARETH.

The Great Character of History.

Invaluable Facts in Reference to this Notable Personage.

It is a fact that no one will dispute that THE PROGRESSIVE THINKER leads in presenting thoughtful articles for the



consideration of the people. It stands to reason that such should be the case. It arises from no particular merit on the part of its editor, but simply from the fact that the paper has attained a very large circulation. Such a paper must necessarily attract to it prominent thinkers. It cannot be otherwise. Leading literary lights, especially those who are traveling around the country, can readily see that it has an extensive circulation, and they realize fully that it is the best medium to reach the public. Taking all these various facts into consideration, it is not strange, then, that a leading mind in our ranks should be attracted towards THE PROGRESSIVE THINKER in order to present some valuable facts to the people, which he has been a very long time in accumulating. The subject is one of paramount interest. It is one that interests the people generally, and the facts that he will present will be invaluable to the student. He will show:

1. That Jesus, if he was born at all, was surely not born on Christmas.

2. He will show that the events said to have happened in connection with his birth and death never occurred.

3. He will show that not one of the "Biblical" prophecies was fulfilled in him.

4. He will show that Christmas was kept as the day of the birth of the Savior thousands of years *before* Christ.

5. He will give an astrological interpretation of Christmas, Christ and the Bible.

This eminent thinker, scholar and investigator, Moses Hull, will present all of the above facts in a most attractive style, and they will prove of great utility to every reflective mind.

Now, Spiritualists everywhere, see the rare treat which you will have in one issue of December! The article will prove of great value—in fact, it will be worth twice the price of a yearly subscription to the paper. Do all you can, reader, to get your neighbor interested; now is the time to give THE PROGRESSIVE THINKER another impulse onward and upward. Knowing, as you do, that it is founded on a substantial basis, and never resorts to questionable practices in order to get patronage, we should have at least an order for 20,000 of this paper. It will be furnished at the following rates: Orders for 10 copies and upwards, **One Cent** per copy. Single copy, **Two Cents**. There is no profit whatever for us in this price, nor do we want any. We are able to do this philanthropic work because there is no stock company back of us to swindle the people. No stock company on this earth can compete with THE PROGRESSIVE THINKER in getting out literature that combines cheapness and excellence.

Now, Spiritualists, go to work at once, and call the attention of your neighbor to this production. See that your orthodox minister has the paper containing this article: see to it that every Spiritualist in your neighborhood sends in at least ONE TRIAL subscription. HUSTLE please, and do it. None of the high-priced magazines will ever publish an article of greater merit. Again we say, hustle, please, and send in an additional subscriber.

"A MERRY CHRISTMAS!"

Under the above head, Col. R. T. Van Horn, editor of the Kansas City *Journal*, the leading Republican daily of the West, will present some unique but highly interesting views in regard to Christmas. The Colonel is a critical thinker and discerns the truth along new lines, and he presents it in a very fascinating manner. His productions create widespread interest among thoughtful people. He consents to the publication of this article in THE PROGRESSIVE THINKER because he has had an opportunity to examine its mailing list, and knows that his thoughts will be candidly considered by at least 40,000 readers.

Mrs. Kate C. Mikesell, secretary, writes that the First Spiritual Society of Adrian, Mich, has been enjoying a feast during the past month. Mr. Charles Barnes has been giving tests from the platform to the satisfaction of believers and the astonishment of skeptics. In token of appreciation an impromptu surprise for his benefit was given recently, by the home talent. Mrs. Anna E. Thomas opened with a very fine discourse on Spiritualism. She is a home medium, and is a good psychometric reader and test medium. Dr. D. C. Martin followed with appropriate remarks on Harmony; and Mr. Barnes closed the exercises with some splendid tests. A recent literary entertainment was financially and everyway a success. The society was never in a more flourishing condition, and the prospects are bright.

EVOLUTION AND REVOLUTION.

A very able, thoughtful, philosophical, eloquent and practical address was recently delivered by Hon. A. B. French. As an additional attraction we have the pleasure to announce that this masterly address, by one of our ablest thinkers, will be presented to the readers of our Christmas number. It will be a rich and rare treat—worth more alone than a year's subscription. Mr. French stands forth prominent as a public speaker. He is always eloquent, highly magnetic and has no superior as an orator.

VISION OF PAST AGES.

Nebuchadnezzar's Dream.

A Lecture Delivered BY PROF. O. H. RICHMOND

On the Universal Religion, the Year of Fate, and the Mystic Properties of Ancient Times.

BEFORE THE GRAND TEMPLE OF THE ORDER OF THE MAGI AT CHICAGO, ILL.

This lecture will appear in full in our Christmas number. It gives a view of the Prophetic books of the Bible which cannot fail to interest all Mystics and Spiritualists. It will prove especially valuable to the student, emanating as it does from the high official of the Temple of the Magi.

A Witch of the Nineteenth Century

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited widespread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of subscription. Induce your neighbor to send 25 cents for a trial subscription.



THE PSYCHOGRAPH OR DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) Advance, says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Just what Investigators want. Home circles want. Price, by mail, free with full directions for use, $1.00. For sale at this office.

HOW TO MESMERIZE.

FULL AND COMPREHENSIVE INstructions How to Mesmerize. Ancient and Modern Miracles by Mesmerism. Also Is Spiritualism True? By Prof. J. W. Cadwell. Ancient and modern miracles are explained by mesmerism, and the book will be found highly interesting to every Spiritualist. It is the only work ever published giving full instruction how to mesmerize, and the connection this science has with Spiritualism. It is pronounced by Allen Putnam and others, who have read it, to be one of the most interesting books ever written. Paper, pp. 128 50 cents. For sale at this office.

HISTORICAL AND CRITICAL REview of the Sunday question. It is invaluable. By C. W. Brown, M. D. Price 15 cents.

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The To-Morrow of Death.

OR THE

Future Life According to Science.

By LOUIS FIGUIER. Translated from the French. BY S. R. CROCKER.

A Very Fascinating Work.

This fine volume might well have been entitled: Spiritualism Demonstrated by Science. It is written in that peculiarly interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author is not a Spiritualist—he even mentions Spiritualists as "devotees of a new superstition," etc., etc., in which he manifests the usual animus of the "scientific class," yet he says again: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhumans and the inhabitants of Earth;" and he goes on to relate instances of fact in evidence. There is, to a Spiritualist, a manifest discrepancy in the author's ideas, but the well-read mind will readily select and arrange the pros and cons, and out of the whole will find not only good mental culture, but much valuable information. The author holds the theory of reincarnation. Price $1.50.

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ENGAGED IN ASSISTING DARK SPIRITS TO ADVANCE.

GRAND MISSION WORK.

It Is Among Dark Spirits.

They Reside on the Very Lowest Planes.

Humanitarian Efforts to Redeem Them.

A Work Inaugurated by Noble Souls.

PART SIXTH.

TWO SEANCES—MURDER.

At a seance held some time ago, there was brought to us a spirit, who, being in a dazed condition, seemed not to notice our presence. After having thrown off through materialization certain conditions consequent upon the manner of his passage from mortal to Spirit life, he became conscious of his surroundings.

Simultaneous with his perception of the members of the circle, an object claimed his attention which caused him great uneasiness. We were made aware of this fact by his imploring us to remove "that barrel." The barrel seemed to be ever present to his vision, and his anxiety to rid himself of it was an indication to us that a crime had been committed, and that the remedy in his case was confession.

As he continued to ask for the removal of the barrel, we requested him to inform us what the barrel contained. For a long time we could get no word out of the man, other than his prayers that the barrel be taken from his sight; but after promising that if he would tell us what were the contents of the barrel it should be taken away, and impressing upon him the fact that its removal could only be effected in that manner, he told us that concealed therein was the body of a man.

After he had once begun his story he told it willingly and rapidly, seeming anxious to share with us the secret that had caused him so much distress. It seems that a quarrel had arisen between an acquaintance and himself, and, being goaded beyond self-control by the taunts of his companion, he seized hold of him and before he fully realized what he was doing he had strangled the man who had angered him.

Then fear of detection took possession of him, and to conceal the crime which he had committed, he dismembered the body, placed it in a barrel, and set it afloat.

Our questioning which brought forth the recital of his story was prompted, not by curiosity, but by a knowledge that he could not be released from the condition of darkness and distress which surrounded him except through his voluntary confession. Hence we did not attempt to locate the affair, to ascertain his name, or to find out through what agency his spirit had been released from its mortal tenement. These details would, no doubt, have made this narrative more complete, but they were unnecessary to the work which we had in hand.

Sufficient it was to us to know that a stranger was present who was in great trouble, and in sore need of sympathy, love and instruction. After having listened to his self-accusation, we assured him of our sympathy, and desiring to fully gain his confidence, asked if the barrel had disappeared as we had promised that it would do if he followed our advice. He answered that it had gone, and seemed immeasurably relieved that it was so.

We encouraged him with the information that in the "life beyond the mortal" opportunity would be afforded him to overcome and outwork all the errors of his earth-life, and as our teachings were at variance with those that had been imparted to him in his early days, he asked what authority we had for our belief as we had expressed it to him. We explained to him that we were in frequent communication with those who had been our friends and companions in this life, and who had passed on into the Spirit-world, as well as with many others, who, in mortal life, had been well-known and highly-respected individuals; that the promises of future usefulness and happiness which we had given him were based upon the teachings imparted to us by those who had experienced the truth of that which they had taught us.

We told him that as there was no unforgiving God to fear, he must seek the forgiveness of all persons whom he had wronged. And last, but hardest of all, he must earn the forgiveness of his own accusing conscience. We explained to him that as each individual extended that forgiveness which he must seek, a ...t would be removed from his conscience that would enable him to rise higher and higher and higher on the ladder of progression.

Our sympathetic interest in his behalf, and his confidence in us acquired through the fulfillment of our promise relating to the removal of the barrel, seemed to lighten the load of trouble that had pressed so heavily upon him. And when we suggested that he call upon the man whom he had slain to come and forgive him the great wrong which he had done, he only hesitated while we informed him that the conditions existing with us were such that his old friend could and would come to him if called upon to do so.

"Earl!" he called, "Earl, will you forgive the wrong I did you? I was crazed with anger, and knew not what I did until the act which has caused so much misery was committed! If you can hear me, if you can understand what I have suffered, I pray that you will not withhold that forgiveness which I so sincerely crave!"

For a time no answer came, and the spirit was beginning to fear that the pardon which he so earnestly desired could not be granted, when a voice said: "Henry, I forgive you from the bottom of my heart! It was I who drove you to it, with my gibes and taunts! I angered you beyond endurance, and the fault was mine! It was well for me that I went when I did, as I was only growing worse and worse each day, and had my life continued in the grooves which it then followed, I should have become unfit for anything useful. Instead of injuring me, you did me a kindness. I can now see in what direction my life was tending, and I am thankful to be spared the great suffering which must have resulted from such a life as mine would have been. The great wrong was done to yourself, and I have tried to reach and make you feel all that. I am now telling you, but you have been so lost in your sufferings through remorse that I could not gain your attention."

After a little more conversation between the two, they thanked us for our assistance, and we believe that they are earnestly endeavoring to follow the bright and beautiful path of progress, which leads upward toward the seat of love, truth and wisdom.

VICTIMS OF FIRE.

At near the end of one of our seances held just after the great Milwaukee fire, there was brought to us a family, consisting of husband and wife and their daughter. They were permitted to manifest that they might throw off with the material certain conditions which had clung to them in consequence of the manner of their passing from mortal to Spirit-life.

At their first meeting with us their manifestation was confined chiefly to materializing and dematerializing, but we conversed with them long enough to learn that they had been residents of Milwaukee, and that their home had been situated in the district laid waste by the fire.

They had no understanding of that which had befallen them, nor did they realize where they were. Our energies were bent toward making them feel that the welcome which we extended them was genuine, and toward gaining their confidence. The husband came bearing his wife in his arms, and they were attracted to us by being impressed with the idea that they were entering the office of a physician who would render medical assistance to the woman. When we ascertained what it was that they desired, I requested the wife to place her hand upon me, explaining at the same time that I cured the sick in that manner. But I had first to prevail upon the husband to test the truth of my assertion by getting him to place his hand upon me, and note the result of such contact. When he found that he was strengthened by touching me, he urged his wife and daughter to do likewise, and both of them came and placed their hands upon my shoulder and arm.

At our next sitting they came again, and were better able to converse with us from their experience at the previous meeting.

I asked the man if he knew there had been a great fire. He replied that his wife had told him that she noticed a bright light, and that she thought a big fire must be raging in the city. This conversation had, he stated, taken place after he had returned home very tired from a hard day's work, and he had eaten his supper and gone directly to bed. He had not paid much attention to the remarks of his wife about the fire, being too tired to keep awake. We subsequently learned from a member of the spirit band that the fire had swept down upon their home while all were asleep, and that they were suffocated in their beds, without being aware of their peril.

After a little I explained to them that they had made the change from mortal to Spirit-life, but for some time could hardly convince them that such was the case, as their experiences were different from what they had been led to expect through the religious teachings given them. When at last I had shown them that they were indeed outside the mortal form, the man began to lament that they had suffered such great misfortune. At first I had to smile at his ideas of death, and could understand how little there is in the teachings of theology that is calculated to make a man face the future life with any degree of confidence.

"Why," I said to him, "it seems to me that you are peculiarly fortunate. I gather from the conversation which we have had, that you were a poor man, forced to labor very hard to procure a scanty subsistence for yourself and family. Your life, then, was one of trial and privation, and there was little prospect of brighter times in store for you. Now, let us suppose that either your wife Mary, or your daughter Aggie, or both, had been taken, or that you had been taken and the others left, would that have been better than what has taken place? Or if you had even lost your little home and its contents, escaping with your lives, would you have been any more fortunate? Here you are, a whole family who have passed over the dark river together. You would have had to make the change sooner or later, and that, perhaps, one at a time, after long and painful illness. As it is, none are left behind to mourn. You are still united, and can enjoy the experiences of the beautiful life which you have entered without a sorrow for loved ones left behind. You and Mary and Aggie need worry no more for fear that you may suffer from hunger and cold, for you have entered a life where you will be surrounded by loving friends and companions; where you will be taught how to live that the most enjoyment may be extracted from your daily experiences. If you will closely follow the instructions which will be imparted to you by the kind spirits who were instrumental in bringing you here, you will soon realize the beauty and happiness of the life which you have entered, and may peace and love go with you as you journey onward and upward."

He had closely followed all that I said, and when I had finished my remarks, he said: "I had not looked at the matter in that light, but I can now see that it is as you have said—better that we are all together. Oh! it would have been terrible had a part of our family been taken, and a part spared. I thank God that we are still united; and I thank you, kind friends, for all that you have done for us."

E. T. WASHBURN.

(TO BE CONTINUED.)

American Home Rule vs. Papal Domination.

The leopard and tiger as sheep will have been,
The wolf with the lamb to lie down will be seen,
Ere popery anything good can us give,
Or the church and the state in amity live.

Their books must be burned and their canons be changed,
Their system anew must be freshly arranged,
Before cardinal, pope, with bishop and priest,
From underhand scheming will ever have ceased.

If we are not watchful before it's too late,
Dark and sad then must be proud America's fate.
Assaults on her liberty never will cease
By those who come here speaking soft words of peace.

For our subjugation they silently work,
Concealing the fetters that ever must lurk
Under methods that paralyze soul and mind,
In chains stronger than steel the intellect bind.

With wonder we're asking, what will they say next?
When of high education they make a pretext,
As with impudence cool they've boldly ignored,
They've sent us from Europe an ignorant horde.

Italians, Bohemians, Irish and Poles,
Their behests must obey or else lose their souls;
Their priests thought it safer their duties to tell,
Than to teach them to read, to write or to spell.

To free institutions the priest is a foe,
The church reigns supremo, the state is below;
And though they are getting the right here to vote,
For American laws they care not a jot.

In this country so free, with our public schools,
They think by soft sodder to make us their tools;
They tell us they're anxious that children be taught,
But all our best methods with danger are fraught.

What is education compared with their souls?
They'll lose their religion in our "Godless schools;"
So they are preparing each effort to strain,
A division of funds that they may obtain;

This would cripple our schools all over the land.
United we now must undauntedly stand,
For our birthright, our schools, lest they be laid low
At the feet of our crafty, soft-spoken foes,

For the leopard a leopard always will be,
And the tiger turned sheep we never shall see;
So of bishop and priest, with insidious snare,
And cardinals gorgeous, now let us beware!

—*American Home Ruler.*

"A Witch of the Nineteenth Century.

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a subscription. Induce your neighbor to send 25 cents for a trial subscription.

"Antiquity Unveiled," communications from ancient spirits, Appollonius of Tyana, the Jesus of Nazareth, St. Paul and John, the revelators of the Christian Scriptures, return to earth as a spirit, and explain the mysteries that have concealed the theological deception of the Christian hierarchy. 608 pages. A evry valuable book. Price, $1.50; postage, 12 cents.

"God in the Constitution." By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for $1.00. For sale at this office.

Letter from a Veteran Worker.

TO THE EDITOR:—It is truly gratifying to all Spiritualists who have the cause at heart, and who have passed through the many trying ordeals of the past, to at last find ourselves in the midst of such earnest and able effort to secure to our cause the rights and recognition which belongs to it. It has taken Spiritualists a long time to be made fully aware of the necessity of organic effort. Without legally organized societies we have no rights which sectarian ignorance and bigotry are obliged to respect. With it we secure equal rights with the adherents of all religions, and will command their respect.

Binding creeds and long drawn articles of faith do not belong to our religion. It embraces in its broad arms "the Fatherhood of God and the Brotherhood of Man," coupled with the mottoes, "Love, Charity and Toleration." We are all quite agreed as to continued existence after physical dissolution; and of intercommunion between spirits and mortals; also that both inspiration and revelation are the inheritance of all peoples and in all ages and climes. We recognize the universal law of evolution and progression; and that the true object of life is to develop to highest manhood and womanhood attainable in physical life. Man is a social, intellectual and religious being, and to attain to the highest expression of those characteristics, he must have opportunities which will appeal to all of those.

The demands of the present hour are, that Spiritualists secure to themselves such opportunities, and rights, as will appeal to their higher needs. To this end, all Spiritualists should perseveringly work.

After long years of waiting and working, I at last found in the Court and Temple of the Magi an avenue through which all those needs and higher aspirations can be met and gratified. Its religion is the religion of the stars. Its creed is, that law rules, controls and manipulates everything in the universe, from minutest atoms to revolving planets, satellites and remotest suns. It accepts as a fact, "that all are parts of one stupendous whole, whose body Nature is, and God (The Infinite) the Soul. Its teachings are that for men and women to attain to highest manhood and womanhood they must aspire to their highest ideal and work as well as pray for its attainment. Knowledge is the watchword, and through that alone can mankind be saved from all our lower appetites and passions; saved from ignorance, vice and crime; saved from bigotry, superstition and intolerance.

Through knowledge, coupled with scientifical data and demonstration, men and women can be brought to realize and understand the secret forces of Nature and their own being, and can so order and regulate their lives that duty, charity and harmony will be the natural outgrowth of their attainments.

The present generation will not be satisfied with a religion which is not based on reason, philosophy and science. Men and women everywhere demand demonstrated facts. The time has come for the proper application of those time-worn injunctions: First, "To live a reason for the faith that is within you;" second, "Prove all things and hold fast to that which is good." To this end are the Courts and Temple laboring, and as living testimonials, they are the peers of the best institutions, socially, religiously and scientifically, to be found on earth to day. It is truly gratifying, after so many long years of bickerings and strife, to see so many able and active workers uniting their efforts to try and bring unity out of chaos. Every Spiritualist should give them their best efforts in co operation that they may successfully carry into practical effect that which will secure to them and their posterity freedom of speech, freedom of conscience, freedom to use for the benefit of humanity their psychic gifts, and freedom to worship their highest ideal of the Infinite!

To this end I shall, as I have done in the past, continue to labor and to wait.

A. J. CHAMPION.

Lansing, Mich.

Mrs. Tillie Reynolds at Glens Falls, New York.

One year ago the Liberal element of this place organized a "Psychical Society." The members are mostly Spiritualists; we have, however, several freethinkers and a number of "church people" in our organization.

Mrs. Reynolds has been with us for a month past, and her work has been so satisfactory that we have engaged her for December. Sunday last was a regular field-day with us. A pre-historic spirit, Wynona, Princess of Atlantis, controlled Mrs. Reynolds, and delivered a magnificent historical and philosophical address. The gentle and dignified demeanor of the medium while under control, indicated clearly that the spirit addressing us was "every inch a princess." It was her first attempt in addressing an audience through a psychic, and resulted in an unqualified success. This ancient denizen of a sunken continent was the original prompter of my article on "Lost Atlantis," published in THE PROGRESSIVE THINKER last spring.

Following Wynona, my recently deceased father, R. M. Little, known throughout the country as the late president of the Glens Falls Insurance Company, took control of the medium, and addressed the large audience. His remarks were so natural and so effective that at the close, when he gave his full name as the spirit addressing them, a large portion of the audience, who had known him for many years, were in tears.

A great interest has been aroused among our people under the ministrations of Mrs. Reynolds. Were the names of all our prominent citizens who have had private sittings with this faithful servant of the Angel-world published, it would create a sensation in this locality. MERREDITH B. LITTLE.

Glens Falls, N. Y.

Collodion was first used in photography in 1851 by Archer.

COULSON TURNBULL.

Good Words from a Fellow-Worker.

TO THE EDITOR:—I desire to call the attention of the readers of your splendid paper to one of our young and rising workers in the cause of truth, than whom there are none—no, not one, more devoted than he. I have known him for nearly three years, almost two of which we have been as brothers; and among the many gentlemen I have met and blended into the bonds of friendship, none have come so closely into my atmosphere as my devoted friend and brother, Coulson Turnbull.

He is a young man of unquestioned integrity, of profound learning—having received a high collegiate education—a practical and successful teacher, and combined with these qualifications he is deeply intuitional and a grand medium. His studies and research into occult science, astrology, etc., eminently fit him for the great work before him. He cast my horoscope nearly a year since, which is as true of the past as truth itself.

In any of the fields above mentioned, as well as a faithful expounder of the Spiritual Philosophy, he is rapidly taking a front rank.

As he is now laboring for the Toledo Spiritualists, I congratulate them upon having secured so able a teacher and lecturer; for I know that his intensely profound and highly inspired teachings cannot help reaching the heart and soul. Knowing the path of the young medium and teacher is difficult and often discouraging, I speak these words as encouragement, realizing that wherever Bro. Turnbull is called to labor in the great and promising vineyard of truth, both his students and hearers may recognize the honesty of purpose, integrity of character, and spiritual purity of one who has, like myself, consecrated his life to the grand and noble purpose of endeavoring to speak the truth and uplift humanity.

PROF. SILAS W. EDMONDS.

Lifting the Veil.

The Spiritualist Society of Andrews, Indiana, met at my residence on the evenings of November 27th and 28th for an interview with the Spirit-world. We were highly entertained by J. B. Johnson, trumpet and physical medium, of 731 Thayer street, Toledo, Ohio.

The results of the seances were beyond description, but I shall attempt to enumerate some of the most interesting phenomena. His light seances were very convincing to the most skeptical. He sits in front of the cabinet in plain view of every one in the audience, while the invisible inhabitants were making a grand display of their power behind the curtain. Instruments were beautifully played; questions were asked by persons in the circle, and answered in the cabinet; hands were materialized and extended, and touched those sitting in front with the medium.

There were some very good tests, such as raising an umbrella to the top of the cabinet, and hoisting it over those that were near the curtain, and at the same time whirling it rapidly and dropping it in the circle; handing a large chair over the curtain to the sitters, and making paper ornaments by use of the scissors, which were put into the cabinet, etc.

At the conclusion of the light seance the dark one was instituted, in which nearly every one received trumpet messages from relatives and friends. Tim, the medium's control, conversed freely on different subjects in a jovial manner.

Mr. Johnson is a complete success as a trumpet and physical medium, and we congratulate ourselves in securing his services, and would recommend him to any society wishing seances of that nature.

S. J. DERBYSHIRE, M. D.

Andrews, Ind.

The Woman's Progressive Union, of Buffalo, N. Y.

TO THE EDITOR:—Your correspondent lately made a social call upon the president of the above-mentioned union. I found the president, Mrs. N. W. Hunt, a woman of business; a bright, vivacious, talkative, earnest worker for the work on hand: That is, raising funds for the purpose of building a Temple for the use of the Spiritualists of Buffalo. Mrs. Hunt is not a masculine, coarse woman, by any means, but an intelligent, educated lady of good manners, and rather retiring in her disposition. From her conversation I take it that she is in love with the natural law around her, and an admirer of the Spiritualist societies of our fair city. Associated with Mrs. Hunt is Mrs. Dr. J. H. Mathison and the Hon. J. J. Johnson, whom, the president considers a true and noble gentleman of the old school, who is at all times ready to assist in the good work to the extent of his ability.

The Progressive Union is an incorporated society, composed of ladies only, yet at some future time gentlemen may be admitted to membership. If that time comes, then I take it to be a foregone conclusion that the Hon. Mr. Johnson will, at some future day, occupy the president's chair, for he is a great favorite among the ladies of the Union. The Union has purchased a lot on which they intend to build a Temple, as Mrs. Hunt expressed it, "If it takes fifteen years to raise the funds;" but with the workers associated with her, and with the gentle persuasive way that the president has of talking to people, I think that it will be only a few years before a fine temple will rear its spire heavenward and the structure will be one that will be a credit to the promoters thereof. All hail to this trio of workers! Good luck to them now and forever, is my heartfelt wish. J. W. DENNIS.

Sculpture is commonly believed to have begun in Egypt.

In 1877 composite portraits were first taken by Francis Galton.

The most flourishing period of Egyptian art was from B. C. 1400 to B. C. 525, the time of the Persian conquest.

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ANTIQUITY UNVEILED.

The Most Important Revelations Concerning the True Origin of Christianity.

Reader, in bringing to your notice ANTIQUITY UNVEILED it is with the sincere hope that you are earnestly looking for the truth, regardless of any other consideration. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful perusal.

An important step toward the light is taken when we become independent enough to reason for ourselves, instead of accepting through blind faith the teaching of others, thus being led into the darkness of error, and away from truth. At no period in the history of Christianity has there been so much research and investigation regarding its origin as in the last decade, the result of which has caused many of the leading and more progressive advocates of the Christian religion to recede from the positive claims heretofore assumed on creedal and doctrinal points. After a full and impartial investigation of the claims of Christianity, they have been forced to yield their ground by evidence resting upon a scientific basis, as well as upon revelation and discovery. These new developments have caused the intelligent and reflective mind to stop and consider the more liberal and progressive religious views presented, which are better adapted to the needs of humanity in the Nineteenth century. This liberal spirit is in accord with the law of religious evolution, as well as with the views of the most cultured and advanced religious teachers of our time, who now realize that much of the framework of the Christian religion was borrowed from the more ancient religions existing many centuries previous to the Christian era. In ANTIQUITY UNVEILED you will find so much corroborative evidence bearing upon this point that you cannot fail to be impressed by it. The subject of the origin and progress of the Christian religion has often been discussed, but never before has the direct knowledge and remarkable revelations contained in this work been accessible.

The origin and progress of Christianity is fully disclosed, bringing to light the interpolations and forgeries committed in the early days of the Christian era by the Priesthood, the details of which will convince the reader that truth is stranger than fiction. This work is a complete library in itself, showing how mankind has been misled by its trusted teachers. No home or library should be without a copy, as it sheds light upon matters pertaining to the most important interests of the human race in both worlds.

This volume has an absorbing interest for every individual; a glance at the table of contents will reveal the nature of its important revelations. The work deals in an impartial manner with the subject of Christianity and carries the reader back into the mists of past ages, unveiling their secrets and hidden mysteries. Nothing has escaped the keen search of the authors of these communications. They expose to view the methods employed by the formulators of Christianity from the time of its first inception. The scriptures are traced to their source and are shown to have been derived from the written gospels and doctrines of sun worship. The life and teachings of the great sage and philosopher, Apollonius of Tyana, are shown to have been appropriated by the founders of Christianity. In fact, it is clearly shown that the so-called teachings of the Christian Jesus are largely a compilation of the teachings of other personages. The characters of the New Testament are portrayed in their true colors, and the appropriation of the rites and ceremonies attending the worship of the sun, as well as the efforts made by those who organized Christianity to destroy all knowledge of their previous existence, are fully disclosed. It will open the eyes of many to read the cause of the destruction of the great libraries of the world and their valuable contents by order of popes and prelates in past centuries. The forgers of evidence in favor of Christianity are compelled to confess their vandalism, and the mutilating of and interpolations in history by Christian writers are exposed to view. Not only are these subjects elucidated, but history is corrected in a manner that makes clear doubtful points never before satisfactorily explained.

The scholarly manner in which the communications are treated by the late J. M. Roberts, Esq., editor of "Mind and Matter," as he takes each point in succession and throws upon it such light as can be gleaned from the pages of history, is well worth the candid consideration of the reader.

TESTIMONIAL.

"Rockford, Ill., April 4, 1892.—ORIENTAL PUBLISHING COMPANY:—Gentlemen: I feel it my duty, as well as a pleasure, to write you with thanks for the satisfaction the partial reading of ANTIQUITY UNVEILED has given me. Having traveled over the entire historical ground with diligent care, pencil always in hand, I say to you in all frankness, I find the positions taken in your book mainly true. Your work should be everywhere welcomed, and I bespeak for it an immense sale. G. W. BROWN, M. D., author of Researches in Oriental History."

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THE PRIEST, THE WOMAN —AND— THE CONFESSIONAL.

BY FATHER CHINIQUY.

This is a most valuable book. It comes from an Ex-Priest, whose character is above reproach, and who knows what he is talking about. Everybody should read it. Price, $1.00. It contains the following chapters:

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STUDIES IN THEOSOPHY; HISTORICAL AND PRACTICAL. A manual for the people. By W. J. Colville. Valuable to those investigating Theosophy. Price $1.50.

A SCHOLARLY ESSAY.

In Which the Shakeeperean Enigma is Considered.

BY MORRIS M. BOSTWICK.

A Chicago *Tribune* of recent date contains a paragraph referring to the Bacon-Shakespeare controversy now going on in the *Arena*. The *Tribune* seems surprised that such a controversy is still going on, and speaks of it as a dead issue whose ghost it is but folly to seek to revive. This arrogant assumption that the whole matter is settled on the part of those upholding Shakespeare's title with a blind reverence, is very amusing to one conversant with the results of the latest researches concerning Bacon's claim to the honor.

The controversy in the *Arena* as well seems to be carried on by persons ignorant of the results of the latest researches and discoveries concerning the matter. One fact which the plaintiff has overlooked and one which has much significance is to be found in the evidence that Shakespeare was troubled by insomnia.

See the little volume by Head, on "Shakespeare's Insomnia." This proves quite clearly that the writer of the plays must have been troubled greatly by our modern affliction of sleeplessness, and from thence arose all those beautiful tributes to sleep.

But when we look into the stolid, heavy face of Shakespeare and try to imagine him as suffering from insomnia, we must confess the effort a failure. It is difficult to believe that a man of his type ever lost a night's sleep, but as soon as we turn to Bacon, how completely do the facts fit the man. Here we have a fine-fibered, delicately constituted being, who suffered from ill health well nigh all his life; a sensitive, nervous nature; a large, active brain which sapped the feebler body of an undue amount of its vitality. Here we find favorable conditions to produce troublesome insomnia, and, indeed, we find proof that he was so troubled, in his mother's letters to him, which are still extant, in which she worries over his wakeful nights, and advises him to take ale posset to make him sleep.

It has been discovered recently, by the microscope, that the apparent lines which form the face of Shakespeare in many pictures, are made up of minute cipher writing. It has also been discovered that the books of Bacon's time are full of secret signs which connect many of them with each other and which are evidently put there to identify them and also as a guide-post to the initiated.

There are sixteen volumes of Antony Bacon's correspondence in Lambreth Place, much of which is written in cipher and in foreign languages; but there is enough written in English to show that he and Francis were leaders in some great secret reform movement. Take the 1614 edition of Raleigh's History of the World. You will find the face of the author engraven on the title page. Compare this portrait with all the extant pictures of Raleigh and Bacon and then you will find that you will have to admit that it is a picture of Bacon; Bacon's face it is in every lineament. Meditate on this awhile and then you will have an eye open to find a score of Bacon's disguised portraits when you are looking over old books. Those who have had opportunities to examine into the matter claim that there exist a great many such with other men's names under them.

Then meditate on the fact that it has been discovered that the first three editions of the folio of 23 are exact *fac similes*, as much so in every particular as though they had been photographed one from the other; either they were all printed at one time and dated differently or some secret society saw that the exact arrangement of the text was precisely followed. The fourth edition published in 1885 is entirely different. The guiding hand was no longer there. It is very difficult to make a summary, in this case in a few short lines, owing to the fact that there is not so little, but so much evidence, to consider—much, by the way, which the plaintiff has not made use of.

This controversy is no small matter in fact, but relates to a very grave epoch in history which concerns not only the Shakespearean plays, but a vast amount of other literature: "The Origin of Modern Freemasonry;" "Rosicrucianism;" "The Royal Society of Great Britain," and a dozen other literary, historical and scientific societies; the founding of great libraries over the length and breadth of Europe; the origin of our dictionaries, encyclopedias and other great works of reference; the simultaneous rise of the theatre in France, and Spain, and England, and Italy, all playing a class of plays which held in contempt the roles on which the drama had hitherto been composed—the unities of time and place were completely disregarded.

We must widen our horizon until it takes in the length and breadth of Christendom, and also peer back some distance into the past, and grasp its meaning before we can really begin to comprehend the meaning and mystery of these plays.

The result of all, a compendium of all, a sign-board by which those who run may read, is voiced and crystallized for all time in the one word, "Shakespeare."

An intellectual spear of defiance, waved triumphantly and defiantly in the face of the foe; waved triumphantly at last, by an art so complete that the enemy could not read the mystery, but accepted it like the uninitiated for what it purported to be; for all these Shakespearean plays are written with a double meaning, of which the exterior meaning is the fictitious and unreal one. They are created with an art akin to the art with which the creator hides himself in nature, and which divine art this author was eager to imitate, and become a God of art in the mimic world of the stage, expressed and yet concealed in his works in the same way that God is in nature.

Here we have one of the very logical reasons why Bacon was anxious to conceal his authorship; but this was not the only reason; there were other and far more weighty ones. The age in which he lived was dark and dangerous; poison and the assassin's dagger and the prison-cell lay in wait for those who knew too much, or attempted too much, or who even were suspected of as having any political designs. The morals of the age were too low for any one to believe, outside of a very circumscribed circle of learned men, that a man could have any disinterested desire to improve his age, or be insane enough to waste his years laboring in behalf of posterity; and Francis Bacon and his father before him both worked for Prince Posterity, and there were few of their contemporaries who could comprehend such an aim. Of the few learned men who could, many of them got into sad straits through their lack of caution. Campinella, Ochino, Galileo, Servetus, Bruno and many another bear painful witness to the truth of our assertion.

Sir Nicholas Bacon, and his sons, Francis and Antony, however, were the soul of caution. Medioca Firma was the father's motto, and neither of his sons ever forgot it. As we have said, the age was a dark and dangerous one; the dark shadows of Spanish despotism seemed about to creep over all Christendom.

The Netherlands were red with the flames kindled by the Inquisition. Sir Nicholas and his good wife had themselves experienced the horrors of the times of Bloody Mary, and the frail thread of Elizabeth's life was all that lay between them and the repetition of those horrors; and frail and insufficient it must have seemed indeed, when attempts to assassinate her failed so often by so slight a length.

Such times as these are the times when secret societies flourish, when men band themselves together to seek mutual protection, and their brains are most alert to solve and mend the occasion of their difficulties.

We look about Sir Nicholas for evidences of such a society, and we find proofs in plenty that such was the case. Lack of space, however, compels us to make but the merest reference to them here.

The facts, however, seem to show that Masonry in a crude form was well established in England, and that lodges at York and London were in operation, and furthermore that Sir Nicholas was at the head of some society of arts and printing, doubtless for the furtherance of the doctrines of the reformation. Whether this society was a branch of Masonry or not is not at present known.

Sir Nicholas had a great deal to do with the paper mills and printing houses. In 1540 he was in the Netherlands and from that date the great printing houses in the Netherlands took their rise and seem to have been deeply interested in all renaissance movements which followed.

We find Sir Thomas Gresham, Sir Nicholas' brother-in-law by his first wife, and also through the marriage of his son Nathaniel to Gresham's daughter, building paper mills in a stream which ran through Osterly Park. We find the letters from Gresham's confidential agent, Richard Clough, who resided in the Netherlands, full of hints and half concealed allusions to some secret reform or political movement which was being carried on. The letters of this Clough, by the way, show him to have been a most remarkable man, and far in advance of his age.

The main object of this society, in my opinion, was to thwart the plot of the Spanish papists who aimed (as Gondomar, the Spanish ambassador subsequently confessed in King James' time) to buy up and destroy all classical literature, out of the hands of the Protestants, and by this means at length to destroy all learning. Whenever a learned man would die they would seek to buy up his library, and as they would bid higher than anyone else, they could, of course, easily secure it.

Sir Nicholas and his friends had evidently discovered this conspiracy, and had organized this society of arts and printing, to so multiply classical works, and all others of value, that the attempt of the Spaniards would be futile.

The existence of this society also at once clears up the mystery, which has often been pondered over, of how men like Bruno and Ochino, and the like, were able always to at once find a publisher, no matter where they might wander.

Any man who has attempted to publish a book, even in these days, without securing the publisher against loss, will realize what a miracle it was to go about, like Bruno did, apparently publishing his work wherever and whenever he felt disposed. Clearly, he must have had the help of this society.

(CONCLUDED NEXT WEEK.)

Light Wanted.

TO THE EDITOR:—Will you please call the attention of the National Association, Washington, D. C., to set forth in clear terms what benefit State organizations can have by joining the National?

How can the National Association give a charter for Ohio or any other State which can be recognized in case of litigation?

How many members constitute the National?

Can an organization chartered under the laws of the District of Columbia or any State of our Union, grant a charter for another State which will be valid in case of litigation or prosecution of any of our mediums?

Has a precedent been set forth by any society?

Now, these are all questions of deep moment to all our people, and if we join any society, we want first to know what we are to expect and receive. We want to be reasonable people, even if we are despised Spiritualists. W. F. BALL.

Mantua Station, O.

The court painter to Augustus was Ladius, who died A. D. 14.

Vandyke brought portraiture to the highest degree of perfection.

The magnesium light was first applied to art photography in 1864.

The Thanksgiving Farce.

Go to your God and tell him your tale
Of what you have laid up in store;
And tell of the rags, the shivering wail
Of hunger and cold of the poor.

Show Him the large and elegant house
You built Him this year of brown stone;
Then show Him the hut, the ragged old blouse,
And laborer gnawing a bone.

Ask Him to bless all the merry, well-fed
Lovers of Jesus who pay;
Then call His attention to table and bed
Of His unemployed ones to-day.

Ask Him to help you to more, and still more,
And thank Him for all you have got—
Wrung from the hands and mouths of the poor—
Thank Him for what they have not.

Lead your God out to sewer and street,
Oh, Godly and God-loving man,
And ask Him to scatter His blessings in meat,
And help the distressed if He can.

While gorging your stomachs with turkey and pie,
And sauces—the best in the land,
Tell God and Jesus that every-day lie
Of "plenty on every hand."

You in your palace, so warm and so cheer,
Can thank Him and praise Him; but not
In a spirit of truth, with conscience as clear
As many who clean up your rot.

Let us be thankful to God for these times
The schemers have caused with His aid;
Wealth for themselves—for others but dimes—
These awful conditions they made.

Oh, give us a God to thank that is true,
A God to thank that is just,
Or give us no God; just something to do,
And even a crumb or a crust.

DR. T. WILKINS.

THE LYCEUM GUIDE.

For the Home, the Lyceum and Societies.

A Manual of Physical, Intellectual and Spiritual Culture.

COMPILED BY EMMA ROOD TUTTLE

A collection of Music and Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for Sessions, Parliamentary Rules, Instructions for Organizing and Conducting Lyceums, Instructions for Physical Culture, Calisthenics and Marching; Banners, Standards, the Band of Mercy, etc.; a book by the aid of which a Progressive Lyceum, a Spiritual or Liberal Society may be organized and conducted without other assistance. It supplies the wants of Spiritual Societies for fresh Spiritual songs, with music free from the dismal tone of the old hymnology. It furnishes a unique selection of choice readings and responses such as no other selection contains. It gives a practical system of graceful calisthenics, every step of which is made plain by engravings. It gives instructions how to make the badges and banners and instructs in marching. It shows how to establish a Band of Mercy as auxiliary to the Lyceum, and has all the most beautiful songs which have been gathered up by that movement.

The author and compiler of this Guide is eminently prepared for the task by years of devoted labor in the Lyceum. The book is the result of practical work and tested by the interest awakened in the actual session of the Lyceum. In her preface she thus states her purpose:

"The central idea of the Lyceum system is the harmonious development of the physical, intellectual, and religious faculties of the scholars, and the preservation of their individuality; to educe all the good that is in them, and encourage a proper independence. As no dogma is taught in the school, except in entire subordination to the first principle of evolving original thought and encouraging individual freedom, Freethinkers and Liberalists of all denominations may safely allow their children to avail themselves of its advantages.

"To further this object I offer 'The Lyceum Guide,' and hope it may supply a need in the Lyceum work which has been widely felt. The most earnest effort has, too often, been only half successful for want of such means of instruction.

"In the working of a Lyceum, a book is demanded containing plain directions for its establishment, its calisthenics and marching, music, lessons, recitations, and yet of moderate size, and cheap enough to be within reach of every child as well as adult member. It has been my aim to produce such a book; so plain in all its directions that wherever a Lyceum is desired it will furnish all required information, and those who are to act as officers can, by its assistance, go forward without the expense attending the procuring of an individual already versed in the methods of organization. The size of the 'Guide' gives small indication of the labor expended on its pages.

"I have endeavored to make the work cosmopolitan and the selections such as convey the highest and best expression of truth, moral purity, and entire nobility of life.

"It will be noted that directions are given for establishing that powerful auxiliary to humane education, 'The Band of Mercy,' which is doing so much good in our public schools, Church Sunday-schools, and counts its societies by thousands. I expectantly hope Liberal Societies will not be remiss in taking up this needed reform.

"The book is not only designed for Lyceums, but for societies which desire an aid in conducting meetings on the Lyceum plan."

The ability and patient labor required to prepare a book of this kind, and the great expense of its publication, has hitherto prevented the urgent demand of Lyceums and Societies from being answered. Yet the publishers have such confidence in the support of Lyceums and societies, that the price of the "Guide" has been placed at fifty cents, mailed free. It contains about 200 pages square, 8mo, neatly and substantially bound.

The book may be obtained at this office, wholesale and retail.

Wonderful Production by the Spirits.

"For, in that sleep of death, what dreams may come must give us pause," so Hamlet argued after he was convinced there were "more things in earth and air than were dreamed of in the philosophies of the times." Who of those in this better, higher thoughts, here in Chicago, has not heard of Mr. A. Campbell, the favored medium of "Azur, the Helper." In hundreds of homes are the oil paintings given through his mediumship. They are sources of much discussion and awakeners of serious, fruitful thought.

Azur had promised a portrait of himself for his medium, and on Friday evening, Nov. 17, the first sitting for it took place at Mr. Campbell's rooms on Bishop Court. Four ladies and five gentlemen comprised the circle. Across one corner of the room was placed a folding screen, behind which were a chair, an easel, a little pot of colors and a vase of flowers. The stretcher, already primed and dried, 25 by 30 inches in size, was passed around and examined by each one carefully. It was void of color of any kind. Each sitter placed his hands on the front of the canvass for a moment. The gas jets were lowered to a dim light and the sitting began, Azur taking control of the medium, and in beautiful simplicity of language explaining the reason for his granting the wish for his portrait. In 45 minutes the sitting was over and it was announced that the portrait would be finished on the night of Dec. 1st. Each one of the party examined the canvass and found the portrait roughly filled in, giving promise of a final, beautiful picture.

Friday night last the circle was again formed, the canvass examined and found in the condition in which it was left two weeks before. The conditions of this sitting were similar to those of the former one, and lasted not longer than thirty minutes. The result is a most beautiful piece of work, a perfect reproduction of the head and bust, full life-sized, of a Chaldean Ancient. The view is full front; the head is enclosed in the turban-like drapery of white that falls in graceful folds about the shoulders, dividing to disclose the tunic gathered in plaits about the firm neck, just showing underneath the white beard and moustache. All this detail is worked out most carefully, the lights and shadows and the artistic treatment admitting of no fault finding.

Of course the charm of this work of art lies in the face, and here description fails. The eyes, dark brown, deep and full of thoughtful frankness, follow one and meet the gaze of each observer. The face, an ideal expression of matured, manly beauty, truth and beneficent love, enchains the attention and wins the heart. As an artistic production the portrait is wonderful and would be a surprising result if accomplished in weeks of labor under the hand of a portrait artist. It was painted and finished in not more than one and one-fourth hours, as any one of the circle will attest.

Chicago, Ill. R.

Two Notable Mediums.

TO THE EDITOR:—Owing to advice from our spirit friends, we think it our duty to inform the public, through the medium of your paper, that we have in our town a truly remarkable medium: Mrs. Ellen Hirschhiemer. She first developed her power by table-tippings and rapping, and one evening surprised her friends by being entranced. This was ten years ago, and since then she has held seances twice a week and has become a truly wonderful medium. Although she knows not a note of music, when entranced she sings the most beautiful melodies. She is controlled by Emma Abbott, Litta, Jenny Lind, Berseelas and Brignola, the great tenor, and an Italian baritone, whose name is Signor Vensinni. They sing music from the Spirit-world. A younger sister of Mrs. Hirschhiemer is controlled by Prof. Henri Bizique, and plays the accompaniment for the singers in a purely professional style. They have been criticized by professional critics, who admitted that the music could be rendered only by the great artists themselves; and some who heard Emma Abbott while on earth, recognized the same beautiful voice and her characteristic attitude. The most convincing fact is, the singers sing in the Italian language, which the medium is entirely ignorant of. Mrs. Hirschhiemer has in her band a number of prehistoric people who call themselves the Lobites. They are of immense stature and great strength, and when holding a person's hands can give them an electric shock. Her chief control is a little Danish girl, who speaks in her own native dialect and also the Danish language, of which the medium has no knowledge. She has performed some wonderful cures through her mediumistic powers. Hundreds have been convinced by these two mediums, although they have never appeared before the public and their seances have been strictly private. They are both controlled by lecturers, who have delivered some very beautiful lectures. Madame Aderseley, an elocutionist, comes through Mrs. Hirschhiemer, and has given us several stirring recitations.

WM. PIEDMORE.

Ironwood, Mich.

"A Witch of the Nineteenth Century."

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a year's subscription. Induce your neighbor to send 25 cents for a trial subscription.

The best specimens of alabaster carvings have been exhumed at Nineveh.

The British school of water-color painting is deemed the best in the world.

Salvator Rosa was one of the earliest and most vigorous landscape painters.

The revival of arts in Western Europe dates from the capture of Constantinople by the Venetians in 1204.

Tennyson a Spiritualist.

It will interest and surprise most people to know tha the late Lord Tennyson was an ardent Spiritualist. None of his readers could be ignorant of the poet's profound spirituality, of course, for that is apparent on almost every page of his works, but there is nothing in his poems to indicate that he was a genuine believer in what is known to-day as "Spiritualism." He never openly declared his belief in the Spirit-world, out of deference to the strong feeling of his wife and family on the subject, but he entertained on various occasions during his life professional spirit mediums from London, and during his later years he expressed an eager desire to establish spiritualistic communications with his dead son Lionel.

These interesting facts have been known only by his family and immediate circle of friends, for the poet rarely alluded to his belief. Like Victor Hugo, he even refrained from using poetry which he thought had been dictated by the spirits. In this way the world has, no doubt, lost many a noble line, for Lord Tennyson became a convert to Spiritualism when quite a young man.

It will be interesting to see what light the present Lord Tennyson will throw on this subject in the biography he is preparing. It is quite possible, however, that the public will be disappointed, for important as this trait in the poet's character is, it is said to be the present intention of the family to omit all reference to it.—*Cor. Cincinnati Tribune.*

Good Words for a Worker.

Permit me to give a brief detail of a visit my husband and myself enjoyed at the pleasant home of Mr. and Mrs. Seth King, of Butler, Michigan.

Mrs. Emily King is a good medium, possessing a fine organization for the inspirations of the arisen ones. She is a fluent speaker, somewhat inclined to the poetical. She is earnest and reliable in her mediumship, often giving tests to honest seekers after the light and truth of spirit communion, and those who listen to the practical lessons she gives cannot but be benefited mentally, morally and spiritually. Her improvised poems upon any subject one may give are fine indeed, and all who hear them as they flow in sweet and impressive rhythm cannot but be interested and inspired by them; they touch the chords of our better nature.

Schooled by privations and strengthened by hardships, she has developed a truthful and self-reliant character, and has done much to advance our cause in her vicinity.

Mr. and Mrs. King are earnest, devoted workers, and, what seems rather uncommon, their family, consisting of five intelligent men and women—two sons and three daughters—are outspoken Spiritualists, and through their efforts a grove-meeting for some years past has been held in their vicinity.

I bespeak for Mrs. King a promising future, and think she should be in the field laboring for the good of our comforting and glorious cause. MRS. A. D. HOWARD.

Sturgis, Mich.

Echoes from the World of Song, Volume I.

The author and composer, C. Payson Longley, has laid the spiritualistic community under obligation to him for this excellent collection of spiritual songs set to soul-inspiring music, adapted to families, private circles and societies. They are properly named "Echoes from the World of Song," because they are as truly an inspiration as any of the bibles of the world; and no Spiritualist will have to reject any of them for being ortho-heterodox.

Some may object to the form of the volume as being unhandy for general use, the pages being 11 by 9 inches; but that will be made up by the large, clear type and elegant binding.

The province of song and music is, not only to harmonize, but to excite the emotions, and should, therefore, be adapted to every grade of work in which we are engaged. We cannot always indulge in beatific visions of our heavenly home, because we have to fight for the redemption of the world from superstition and all its train of woes as well as the oppression arising from the selfishness of undeveloped mankind; and we want more of such songs as the "War Song of Progress," on page 86, and "Freedom's Reveille" in the December *Arena*, by James G. Clark, in which he says:—

"'How long, O Lord! How long
Shall creeds conceal God's human side,
And Christ, the God, be crowned in song
While Christ the Man is crucified?
How long shall mammon's tongue of fraud
At Freedom's Prophets wag in sport,
While chartered murder stalks abroad,
Approved by Senate, Church and Court.

"The strife shall not forever last,
'Twixt cunning wrong and passive truth—
The blighting demon of the past,
Chained to the beauteous form of youth;
The truth shall rise, its bonds shall break,
Its day with cloudless glory burn,
The right with might from slumber wake,
And the dead past to dust return."

Let Spiritualists everywhere remember that "eternal vigilance is the price of liberty;" and let them sing the songs that will stir their souls to fight for freedom; and let them teach them to their children, that it may be said of them also, as the angel said of our composer:

"They sang the song that stirred the heart,
The Song that came from heaven."

R. NEELEY.

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CONTENTS:

Dedication.
Sketch of the Life of A. B. French.
William Denton.
Legends of the Buddha.
Mohammed, or the Faith and Wars of Islam.
Joseph Smith and the Book of Mormon.
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SOMETHING NEW

A Wonderful Picture.

A Seance with A. Campbell.

TO THE EDITOR:—I wish to acquaint the readers of your valuable paper concerning a marvelous spirit picture. There appears to be a new phase in this line of work which has been overlooked, from the fact that there are hidden beauties that are not revealed to the natural eye. Wonderful, indeed, is the work that the angel world is producing, that should prove to all intelligent seekers after truth, beyond a possibility of doubt, that death does not end all, and that progression is ever onward and upward, as is evinced by this example of high attainment of art. During October last I was favored with a sitting with Mr. A. Campbell, of Chicago, and it was through his mediumship that I obtained this picture along with other work at that time. I am of the opinion that anything that is new and of interest to investigators should not be hidden, especially that which will help to break down the barriers of false theology and bigotry, and add laurels to the cause of truth and human liberty.

To preclude all possibility of deception, Mr. Campbell requested me to examine the table and its contents lying thereon, and also to assist him in cleaning the slates, which I did and carefully examined, as the light in the room was ample for that purpose. During the sitting the medium and myself remained seated at the table. After cleaning the four slates that lay before us on the table, two of the slates were pushed aside and two remained directly in front of us. The slates being in readiness, I was requested to place my hands jointly with his upon the slates to magnetize them; this occupied about 60 seconds, when the medium took a porcelain plate from a pile on the table, and we magnetized that in the same manner. This being done, Mr. Campbell requested me to place the porcelain plate between the magnetized slates and hold them up for him to place bands upon them. We then jointly held them under the table for perhaps two minutes, when Mr. Campbell placed his finger in the cup of miscellaneous colored paints that were on the table, which I transferred to my finger and placed the paint on both upper and lower sides of the slates.

At this juncture Mr. Campbell bound the remaining pair of slates to those already bound, and after perhaps ten minutes the work was pronounced finished, and we repaired to the reception room and unbound them. Wonders on wonders! On the porcelain was a beautiful landscape in oil, and on the inner slates that held the porcelain was a message on the one and a portrait on the other. The message purported to be written by my mother who died when I was a small child. The language used in the message plainly indicates that the portrait is none other than my mother.

Right here I want to say that the slates were not out of my hands an instant during the sitting, and until we unbound them in the reception room. I was perfectly amazed and delighted, and to pronounce the work fine in both pictures is putting it mildly. The portrait looks as if it grew out of the slate, as it is nearly colorless and dimly outlined, yet still a perfect piece of art. Could I believe my eyes? Scarcely. Upon the porcelain was a landscape in oil, fresh as a rose plucked with the morning dews still glistening upon it.

Undoubtedly such work as I received is of common occurrence with Mr. Campbell, but it is to the mysterious part of it I wish to call the reader's attention. In a few days after the sitting I returned home and was proud to show my pictures to believers and skeptics alike, and many were the comments passed upon the beauty and strangeness of the work. But a revelation was to come of which none had dreamed. I was impressed with the idea of taking a magnifying glass to see more plainly the portrait, and the most natural thing to do while I had the glass would be to look at the landscape also. I was more amazed than when I first received the pictures. Here was the revelation! I found that I had only seen the outlines as yet in the oil painting. Here were marvels of hidden beauties that the natural eye could not see. The landscape appears to be a perfect picture without the aid of a glass, but a transformation takes place, and where were but mere specks of paint were now perfectly natural flowers, with all the tints and shades and colorings of nature's own. So perfectly true to nature are they, that they look as though one could reach out and pluck them. The scene is a Southern one and consists of a lovely lake environed on one side with cypress trees and evergreens and clinging vines and dense undergrowth. In the foreground is a bank of flowers, easily recognized as to variety. In the lake is an island which to the natural eye seems only ordinary work of art, but when the glass is focused on it it appears to change to that "Mystical Isle in the River of Time," so true to nature it appears, with grassy lawns and wide-spreading trees, a place fit for the gods to dwell and apparently be contented. To the right of the island in conjunction with the wooded shore of the lake, a stream flows on its winding way and is lost in the hazy distance.

It is oh, indeed! a summerland scene, typical of that which the name implies; you see it but dimly with the natural eye; but the mists are cleared away when you see it through the glass, and the beauties that are hidden reveal themselves in all their magnificence and charming splendor.

I was of the opinion that Mr. Campbell was not aware of the real beauty of the work, hence I wrote him in regard to it, and in reply he confessed that he knew nothing of this phase till I informed him of the fact, and that to convince himself of the truth of my statement he procured a glass and verified my assertion.

Here is a nut for non-believers to crack. Mortal artists have not progressed up to the attainment of such work. Who did it? It would be a great credit to the Devil to be accused of doing such work. Think of it, will you; the idea of such beautiful conceptions of the Summerland! No, that would be adding new laurels to his crown. Reason teaches us that an artist, if he can do this, can command more than the small pittance of three dollars for this magnificent work, and it places the bigots who will not believe, "between the Devil and the deep sea" as to who produces such work, for it is in plain contradiction to all laws regarding work in oil; and it appears to be conclusive evidence within itself to show us there is a higher intelligence in the Spirit-world that makes use of sensitives of earth to give us proof positive that spirits do return, and that instead of death ending all, life is eternal and of endless progression.

B. E. RIGGS.

INTEMPERANCE.

The Duty of Spiritualists.

Last year the saloon-keepers of Iron Mountain, Michigan, paid $30,000 to the State for licenses, and more than $50,000 as rent for their places of business. This in a city the population of which was but 8,600 at the date of the last census, and cannot since have much exceeded 10,000, the total vote cast there a year ago being 1,774. Supposing the number of adult males to be double the number of voters, each of them contributed, on the average, $23 last year to pay saloon rents and licenses alone, besides what it cost the keepers for liquors, lighting and attendance, and the sums they put by as net profits after meeting all the expenses of the business.

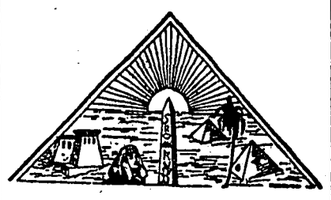
That statement explains a large part of the story of dire destitution that comes from Iron Mountain, and doubtless similar conditions have existed at several other points in the now poverty-stricken iron-ore districts. While the mines were being operated actively the miners earned good wages and spent them lavishly on strong drink. Now they and their families are menaced with starvation, unless the charitable come to their aid. Of course there are exceptions to the rule. A few among the workers were wise and prudent enough to provide against the inevitable "rainy day," and these are now doubly thankful that they did not spend their money in the saloons. Doubtless some of them are helping others who are called "less fortunate" than they, when the only difference was that between saving and dissipation, except that the wives and little ones of the spendthrifts are not responsible for their own misery.

Sixty-two saloons in Iron Mountain was at the rate of one for every 160 residents, counting in women and children. It was one for every 28½ voters, and all these saloons were prosperous. The report says the same thing is true of all mining towns in the Upper Peninsula of Michigan. The amount that was paid to the groggeries last year was double what went to the grocer and butcher. The money received for wages was spent as if the weekly or monthly supply was inexhaustible. The average miner made no provision for possible sickness or otherwise enforced idleness. He may not have participated in the wild orgies which made Hurley a stench in the nostrils of all good people a few years ago, but doubtless other forms of vice besides drunkenness were rampant, and the pimp and the gambler throve upon their ill-gotten gains.

The fact that the great majority of the miners in the iron regions of Michigan have squandered their money in the saloons and other bad places does not put them outside the pale of sympathy. Still less does it warrant the holding aloof while the innocent wives and children of these spendthrift debauchees are starving for lack of bread and fuel. The latter should be helped generously, while at least a little discrimination ought to be exercised in the aid of those who threw away their money when they had plenty and now are dependent on charity for continued existence. It is a thousand pities that those who fattened upon the vices of the workers and pandered to their depraved appetites cannot be made to disgorge at least a portion of the plunder. It is a burning shame that the relief must come from out of the savings of many men and women who now would have nothing to give had they been equally reckless in the past as were the iron miners on the Upper Peninsula. But to extend succor now is by far the least of two evils, and perhaps it may be said that there is more merit in contributing to relief where it is so little deserved by the great majority of the able-bodied males in that region. Those who have hitherto been dependent upon them must not be allowed to die of starvation in a land of plenty.

The above thoughts from the Chicago *Tribune* illustrate the evil of intemperance. There ought to be a law making it a misdemeanor for a working married man to spend his money for liquor. Spiritualists, your duty is plain in this matter.

DIVINE WRIGHT.



The "Religion of the Stars."

This wonderful occult book, by Olney H. Richmond, Grand Magea of the Ancient Order of Oriental Mystics for the United States, is filled to overflowing with knowledge that all light-seekers and Mystics should be in possession of.

This book contains 320 pages on heavy paper. It contains all the sixteen old "Temple Lectures," with fifty pages additional, devoted to lectures on the Soul Under Environments; Objections to Reincarnation Considered: Evolution of the Astral, etc. It tells of magical wonders, Magnetism of Stars, Governing Forces, Law of Vibrations, Study of Infinity, evolution in all its phases.

All this is told in the simple, unstudied manner for which Prof. Richmond is noted. It is not necessary for one to be a university graduate in order to understand this mystic work.

We can confidently affirm that owners of the Temple Lectures, published a year ago, will find the new lectures more than worth the price of the new edition. We will mail this work to any address in the world on receipt of the price, $1.25. Address this office.

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O grand old poems of the ancient time, untied to measure and untuned to rhyme; sweet aspirations such as high souls raise, the heart of beauty and the voice of praise.—Anon.

CLAIRVOYANCE.

A Hypnotic Seance in Africa.

FROM DR. ANTON STECKER'S EXPLORATIONS IN AFRICA.

Having returned at the end of 1882 after the war between Schoa and Todsham from the southern Galla countries to the camp of the Emperor Ioassnes of Abyssinia, I had the good luck to meet the King of Schoa, Melinck, who had come there at the command of the Emperor Ioassnes for the purpose of arranging the peace with Todsham.

King Melinck gave me a very friendly reception this time, trying by all means within his power to make up for the evil he had done to me during that campaign in the Galla countries. I paid him several visits, and at one of them I had the opportunity of hearing wonderful things related about an officer of the king, to whom the faculty was attributed of easily ferreting out thieves, which has produced for him the title of "Liewascha," or "thief-catcher." The reports I heard seemed so incredible to me that I looked forward with intense curiosity to an occasion for witnessing one of these performances of the Liewascha, in order to expose the frauds which I was sure were at the bottom of them. My wish was soon to be satisfied. From a tent which was assigned to a part of my servants a number of garments had been stolen, and disappeared without any trace.

A close investigation had failed to discover the thief, and this vexed me the more, as in my opinion one of my own servants must have committed the crime, since on that day in question no stranger had visited my camp, and during the night no one was allowed to enter the camp grounds. Fortunately I remembered what I had been told about the Liewascha; I, therefore, paid a visit to the King of Schoa, and told him what had occurred, and asked him to order the Liewascha to assist me in finding the culprit. King Melinck readily acceded to my request, the more so as a few days ago I had not hesitated to express my incredulity concerning the boasted dexterity of his officer.

I returned to my camp, and a short time after the Liewascha made his appearance, accompanied by a little Galla boy of about eight years.

After the exchange of the lengthy phrases and ceremonies of the courtesy usual among the Orientals, I told the thief-catcher what I knew about the robbery, not omitting to flatter him by stating how happy it would make me to become an eye-witness of his wonderful gifts. The Liewascha, visibly pleased with my compliments, had now called the robbed servant, questioned him about the theft, and had him swear by the Emperor Ioassnes that the clothes had really been stolen from him. Then the thief hunting immediately commenced. First of all the Liewascha asked for some fresh milk and a water-pipe (nargileh). As soon as the articles had been furnished, we left the tent. The whole corps of my servants was then summoned together, and placed on a carpet spread before the tent, on which I and the Liewascha were sitting, while the Galla boy took a position between us opposite to the robbed servant. The Liewascha took the milk, poured it into a larger vessel, drew from a leather bag two packages, and emptied their contents into the milk. It was a pulverized mass, one part black, the other of the color of red cinnabar, both soon dissolving in the milk. Of this mixture one part was poured into a goblet; with the other, however, instead of water, the nargileh was filled. Then the boy had to be stripped of his clothes, which was done with difficulty, for, as I observed, the little Galla trembled all over, and dreadful anxiety was expressed on his face.

Then one end of the body-girdle of the robbed servant was fastened around the left hand of the boy, while the man kept the loose end, and was commanded not to let it slip. The Liewascha then reached the goblet to the boy and commanded him to empty it at one draught, while the robbed one had to hold the head of the boy between his hands. The boy, however, whose features betrayed the greatest fright, refused to drink, and could only be brought to do it by promises. He hastily grasped the goblet, drank the contents at one draught, put the mouth-piece of the nargileh handed to him by the Liewascha into his mouth, drew a few puffs from the pipe, but breathing heavily he soon threw it away.

After some convulsive motions of his whole frame, the boy seemed to have fallen asleep. He lay motionless on the floor, his staring eyes closed gradually, and the only signs of his being alive were the deep inspirations which from time to time heaved his chest.

Suddenly he arose, led by the servant by the body-girdle. With closed eyes he slowly approached the tent from which the clothes had been stolen in the preceding night, and stepped right up to the spot where the robbed servant had slept. Cautiously he pulled out three tent-poles, reached with his hands into the tent as if taking something from it, and softly retracing his steps as if he were carrying some stolen burden. Thus he went about a hundred paces and stopped in front of a rock below by which there was a hole, probably dug out by some beasts of prey. Then he went down and acted as if he intended to hide the things stolen in the tent. With a rock lying near by he then cautiously covered up the hole. Upon this he returned into the tent, lay down and feigned to sleep. After awhile, however, he woke up again, left the tent, and at a distance of about fifty paces from it, cowering down, he apparently performed the ablutions which immediately before daybreak are done everywhere in the Orient, and here even, by the women. As soon as the Liewascha observed this, he announced that the thief was certainly to be found among my female servants. The boy then crouched into several of the servants' tents erected in front of my tent, and acted as if he was grinding corn, one of the duties which, in Abyssinia, belong exclusively to the women.

After having been occupied in this way for a few minutes, he went again to the hole above mentioned, acted as if he was taking something from it, and carried it to one of the huts in front of my tent, in order to hide it there. He then made another circuit, taking the direction toward the neighboring camp of a distinguished Abyssinian. There some female servants were just busy with bread-baking. The boy here cowered down again, then sprang suddenly up and apprehended the hand of one of the females who sat opposite to him, gave her three blows in the neck, and in the same moment fell down as in a swoon.

The Liewascha, glowing with joy, then announced to me that this maid was the thief. She was one of my servants, and, indeed, at once confessed having committed the theft in the previous night, and to having concealed the things in the hole, and then hidden them in the daytime in the hut the boy had indicated. The boy had, therefore, imitated everything which the girl had performed, from the moment of stealing up to her being caught, or, as she had at least confessed, he had visited all those places where she had remained some time —in one word, he had followed her every step.

When the boy awoke about two hours after, he seemed to ignore everything that had occurred during the whole time. He only owned to remembering the moment when the milk had been handed to him by the Liewascha.

"We are spirits clad in veil;
Man by man was never seen;
All our deep communings fail
To remove the shadowy screen."

Wishing THE PROGRESSIVE THINKER 25,000 new subscribers, I am

Very truly yours, INVESTIGATOR.

Passed to Spirit-Life.

On November 24th, Mrs. Caty Worth passed to a higher life from her home in North Loup, Neb. Mrs. Worth was born in 1800 and is the honored mother of Dr. Juliet Severance and two other daughters—Mrs. E. S. Davis, with whom she resided, and Mrs. S. A. Saunders, who resides in New York. Mrs. Worth retained her faculties to a remarkable degree—with the exception of memory of recent events, one might say they were unimpaired—and she did not grow childish with her declining years. She never belonged to any church; was a woman of wonderful strength of character and self-possession. She will be a welcome addition to the company of the friends of her youth, who have most of them long since passed through the flower-encircled doors, unlocked by the noiseless hand of death, the kind and gentle angel who conducts us to those we love. All hail! blessed, darling mother, we will soon join you over there.

JULIET H. SEVERANCE.

Passed to the higher life on Thanksgiving morning, John R. Dufur, aged 79 years. His wife passed on seven years ago. Both were Spiritualists of many years' standing. The remains were taken to Chelsea, Mass., for interment, of which he was formerly a resident and held the office of both councilman and alderman. His integrity and business ability won for him the high regard of his fellow-townsmen. W. J. INNIS.

Jonathan Koons, of Athens Co., Ohio, passed to Spirit-life January 26, 1893, in the 83d year of his age. It was at his seances the first musical manifestations were produced by spirits. There are but three remaining of those who were members of that circle, Nahum Koons, his son; Ezra Tippie and myself.

WILLIAM ELLISON.

David Anthony passed to Spirit-life at his home in Ross Co., Kalamazoo, Mich., at the age of 85 years and 5 months. He was one of the pioneer settlers. In all the sixty years of his active life he never, knowingly, wronged a human being. He was a man of most kindly heart, loving and affectionate to his family and friends, of strict integrity and moral uprightness. Funeral services by Mrs. C. S. Cowles, M. D., of Battle Creek, Mich.

George Wilson departed for the higher life from his home in Chardon, O., Nov. 24. He was one of the most trusty and efficient mail clerks on the Pennsylvania railroad, where he had been for over twenty years, with slight intermission. He was a thorough Spiritualist from his youth, and when scarcely twenty years of age was elected secretary of the State Spiritual Association. At home he filled various offices of trust, and constantly contributed valuable articles to the spiritual and reform press. No man had more and stronger friends, and despite the deep snows and stormy weather, the church was crowded to its utmost capacity at his funeral, which took place on Sunday, November 26. The Oddfellows officiated, but the Masons were represented by a large attendance, and the Daughters of Rebecca, to which Mrs. Wilson belonged. Aside from his activity with these brotherhoods, Mr. Wilson devoted a great deal of attention to the Humane Society. Mr. Hudson Tuttle gave the address, and with emotion he scarcely could control, spoke of the fervent friendship which had for more than a score of years been unbroken between him and the arisen brother.

His discourse was the embodiment of the grand spiritual philosophy, but he carried the church with him by showing that the teachings of Paul were the essence of spiritual life, and that his words were as true to-day as when he preached to the Corinthians. We heard many church members ask in surprise: "Is that Spiritualism? Then I have no objection, but sincerely hope it is true. It is just what I want to comfort me."

S. D.

GENERAL SURVEY.

CONTINUED FROM 5TH PAGE.

D. Phillips writes: "Please say to the many anxious inquiries from Western friends as to Prof. Lockwood's health, that he is still unable to reply to their kind letters. I hope soon to be able to report rapid improvement."

The West Side Cleveland Lyceum and Society will celebrate the 17th of December by a supper in their hall Friday evening, the 15th, with music and lecture by Hudson Tuttle. At the lyceum session on Sunday Mrs. Emma Rood Tuttle will address the children and Mr. Tuttle the society, and in the evening he will give a lecture on the "Higher Aspect of Spiritualism."

W. E. Bonney writes that the Spiritualists of Cherryvale, Kan., will celebrate Jubilee Day December 17th. Services in Alliance Hall from 10 A. M. till 9:30 P. M. Dinner at 1 P. M. Friends are cordially invited.

We would inform all persons interested in Spiritualism, psychical research and psychometry, that this estimable lady, Mrs. Emma Jay Bullene, is about to leave Chicago for the West, and may visit the Pacific Coast. Societies wishing to engage her services en *route* for one or more lectures in any department of psychical knowledge, will find in Mrs. Bullene a trance speaker of remarkable powers of analysis and attractive presentation of general truths pertaining to spiritual life. As a psychometrist, Mrs. Bullene has secured a marvelous and fascinating history of the Cliff Dwellers, obtained from contact with relics of that fierce prehistoric people of Mancos Canon, Colorado, and is prepared to give lectures upon that subject, or will instruct classes in psychometry. Mrs. Bullene considers this subtle sensibility of touch as a new branch of Mental Science that must soon command marked attention from scientists. By its active operation the blind have long been able to distinguish colors, and its culture will improve human perception in business relations and social life: while the physician who will master its possibilities may make correct diagnoses of disease now subject to conjecture only. For appointments address Mrs. Bullene, 3701 Ellis avenue, Chicago, Ill.

"Well-wisher" writes: "Mrs. Ida P. A. Whitlock has just closed a most successful engagement with the Spiritualist Association of Providence, R. I. Whenever she speaks here many of her old friends and co-workers attend the Spiritualist meetings, and express themselves as very much pleased—in fact, many of her friends in the church are not strangers to the Spiritual seances. It was the first venture of the society in engaging a speaker by the month, but the experiment proved highly successful. She merits all that can be said of her as a woman, speaker and good test medium."

Dr. J. M. Temple has closed his engagement as platform test medium with the Progressive Spiritual Society of San Francisco, where he labored in co-operation with Dr. N. F. Ravlin and Mrs. Shelhamer-Longley, of Boston, as lecturers. He has been called to Los Angeles for a few months. His permanent address is 503 Turk street, San Francisco.

Bay City, Mich.

TO THE EDITOR:—I began my work in this most beautiful city the first Sunday in this month, and was greeted with fine audiences both morning and evening in spite of the severe storm. I met many new friends, as well as many of the campers of Haslett Park, as many of the friends attend the camp from season to season. There has been no organized work here in Spiritualism for many years, but the truth has kept growing, so much so the friends determined to see what could be done in forming an organization; so Tuesday evening of this week a goodly number met in G. A. R. Hall, and formed an organization with the best constitution it has ever been my lot to see. Mr. M. A. Root was chosen president; Mrs. Howey, vice-president; Mr. Howey as secretary; Mr. John Broughton as treasurer; Mr. L. Souvereign, Mr. Rossman and Mr. Ferris as trustees. The society starts out with a fine set of officers, and a membership at their first meeting of thirty-six, which is doing well. Thusday afternoon, at the residence of Mrs. Root, the ladies met and formed themselves into a ladies' aid society, known as the Spiritualist Willing Workers of Bay City, Mrs. Augusta Ferris as president; Mrs. De Reamer as vice-president; Mrs. Anna Broughton as secretary; Mrs. Gould as treasurer. The ladies are determined to do what they can in helping the society along, and in aiding those who need assistance. Next Sunday I am going to try and arrange a lyceum.

Much credit is due here to L. Souvereign for getting the meetings started. He is ever on the alert to see what he can do to advance the work.

I trust that the friends in other parts of the State will awaken, put their shoulders to the wheel, receive their charter from the Michigan State Association, as this society is to do, and help in furthering the cause here in Michigan. I find many who take THE PROGRESSIVE THINKER, and esteem it very highly. G. H. BROOKS.

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VOL. 8. CHICAGO DECEMBER 23. 1893. NO. 213

IMPORTANT QUESTION

In Relation to a Leading Character.

Christmas, Christ and the Cross.

Something for Christians to Consider.

BY REV. MOSES HULL.

PREPARED EXPRESSLY FOR THE PROGRESSIVE THINKER.

A more truthful inspiration never came than the one which led Ella Wheeler Wilcox to say:

"Laugh, and the world laughs with you;
Weep, and you weep alone,
For the sad old earth must borrow its mirth,
But has trouble enough of its own.
Sing, and the hills will answer;
Sigh, it is lost on the air,
The echoes bound to a joyful sound,
But shrink from voicing care."

Days of pleasure, no matter to whom or to what they may be dedicated, are always popular. When our fathers came to this country they established a day of fasting and prayer in April, and a day of thanksgiving in November. The day of fasting has gone so thoroughly out of date that it is seldom mentioned; the day of feasting is so popular that it is doubted whether it could ever be abolished.

When Christianity supplanted paganism it found many almost world-wide heathen institutions. Their great festivals could not be disestablished. Christianity, had it not accepted the heathen Christmas, the heathen Saturnalia, and the heathen Easter, could never have gained a foothold among the lovers of pleasure.

Individually, and as a Spiritualist, I have no objection to Christmas, its rights and its festivities; but I *do object* to the ignorance, or the toadyism which pins these celebrations on a false basis; and to making them levers to elevate fatherhood and superstition into fetichesario be worshiped.

As I have but little of this world's wealth with which to cheer my fellow-pilgrims on account of the appearance of the sign of the returning sun-god, and as there is here and there "a lonely traveler," who enjoys intellectual pabulum more than they do turkeys and "wine, which maketh glad the heart of God and man," it seems to me that I could make no more appropriate Christmas offering to such than to present for their consideration a few such facts as will not be issued from any of the one hundred thousand American pulpits as a Christmas sermon.

The Christian world has so long accepted Christmas as a Christian institution, that the one who denies it, as I do, should see that the ground under him is firm. I usually spend but little time in denying anything. Generally all the people want is affirmations and evidence. In this case, however, a superstition holds the minds of almost the entire public; that superstition must be routed in order to prepare the public mind for the reception of truth. For that reason I must first make a few negative arguments.

I do not deny that the man whom the world calls Jesus ever existed; on the other hand, I incline to the opinion that he did exist, and that he was crucified. I do deny that he was born on Christmas. I deny the wonderful events said to have been connected with his birth, his life and his death. I deny that any of the Old Testament prophesies have any reference to him. I deny that he was miraculously conceived and born. I deny also that Christmas was originally a Christian festival.

I will first take the story as told by Matthew. The writer of this book was a daring, dashing ignoramus of probably the second century. Yet as Matthew is received with more authority than either Mark or Luke, who, it is admitted, are only relating second-hand stories, I prefer to take the story as related by one who it is generally supposed was an eye-witness of much that he relates.

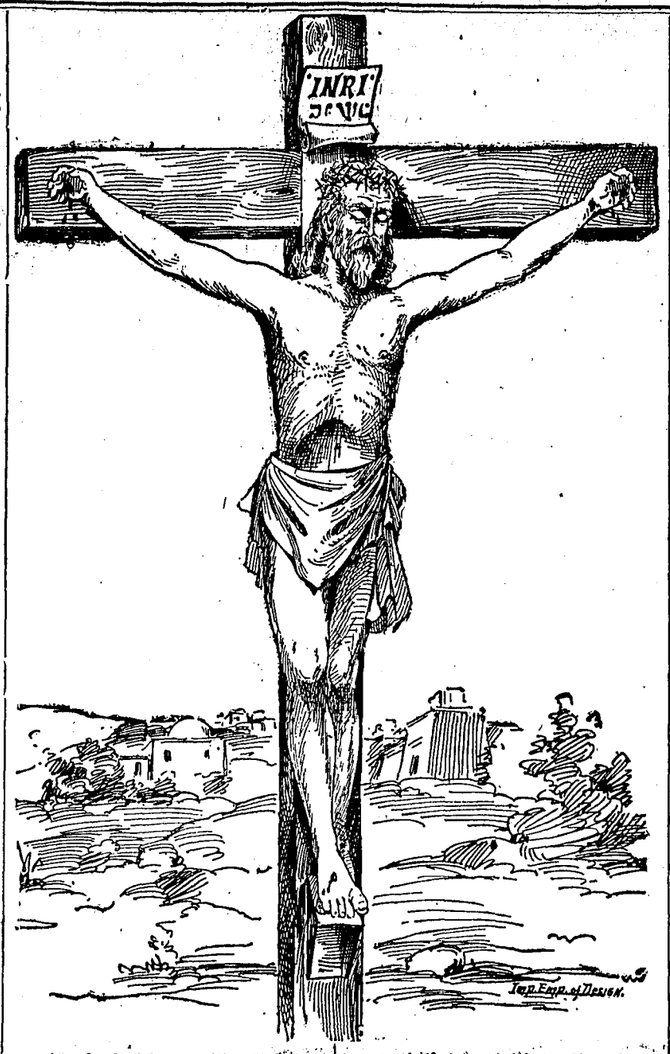
Of the book of Matthew, Rev. John Chadwick in his "Bible of Today," pp. 273, 274, says:

"To suppose that the Apostle Matthew wrote our present gospel, based, as it is, on various prior documents, is manifestly absurd. Not until the year 173 A. D. is it ascribed to him, and what is more, there is no evidence until about this time of the existence of the gospel in its present form."

This relieves the Apostle Matthew of the responsibility of the errors of this book.

In Matt. ii: 2, the "wise men" are represented as coming from the East; that is, the Magi, from Farther India; and saying: "Where is he that is born king of the Jews? for we have seen his star in the East, and are come to worship him."

Did any Christian ever stop to consider the absurdity of that story? This star—the star *Vindimatrix*, mother of wine—the Star of Bethlehem, arose for only a few moments at midnight on the night of the 24th of December; and yet, as the story goes, Christmas morning finds these Indian Magi in Jerusalem, enquiring of the ignorant Jews where their king was; they had been led there by his star, and wanted to worship him. These wise men were great sailors! They had somehow rounded the Cape of Good Hope, traveling thousands of miles by water, and traveled many miles by land, and had got there on Christmas



morning, loaded down with Christmas presents for his little Royal Highness. What presents they were, too! Just think of it! Frankincense and myrrh! What could he do with them? If they had brought him a few sticks of candy he might in a few months have nibbled away at them some. Even chewing gum would have been a more appropriate present than frankincense; and as for the myrrh, I cannot see any earthly use his little highness could have for that! I would as soon think of making a new-born babe a present of a lump of aloes. Remember, these wise men never thought of the Godhood of Jesus; that was an after invention. They supposed it was a Jewish king—not a God, to whom they were offering their adorations.

Rev. T. Dewitt Talmage, in his oft-repeated attack on Spiritualism, has much to say about spiritualistic dreams and dreamers. He advises all who find themselves inclined to dream, to "take a dose of bilious medicine."

I wonder if it ever occurred to him, that except Joseph's five dreams, as recorded in Matthew, and the girl's story as recorded by Luke—the two worst possible witnesses in the world—there is not in all the world a scrap of evidence of the miraculous conception of Jesus. If eternal salvation depends on the evidence of the miraculous conception, I am not astonished that Watts said:

"Great God, on what a slender thread
Hangs all eternal things."

First dream:—When Joseph found that his intended wife was soon to become a mother, his first thought was, "Well, I love the girl; I will not expose her; I will simply break off the match." He went to sleep with that thought uppermost in his mind; but the thing was changed by a dream. Matthew says: "But while he thought on those things, behold, the angel of the Lord appeared unto him in a dream, saying, 'Joseph, thou son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her is of the Holy Ghost.'" This settled the matter; he dreamed that an angel told him his girl was all right: and the millions of Christians who could not be induced to believe a like story concerning their own daughters believe this story without a particle of evidence of its truth except Matthew's representation of the dreams of this love-sick old widower.

Second:—The second dream is recorded in Matt. ii., 12, as follows: "And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way."

Third:—The third dream is recorded in the next verse: "And when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, 'Arise and take the young child and his mother, and flee into Egypt, and be there until I bring thee word; for Herod will seek the young child to destroy him.'"

Fourth:—Verse 19 contains the fourth dream. It says: "But when Herod was dead, behold, the angel of the Lord appeareth in a dream to Joseph in Egypt, saying, 'Arise, and take the young child and his mother and go into the land of Israel; for they are dead which sought the young child's life.'"

Fifth:—In verse 22nd is his fifth dream. "But when he heard that Archelaus did reign in Judea in the room of his father, Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophet, he shall be called a Nazarene."

This last dream shows Joseph, on whose dreams all Christianity hangs, to be as wild a dreamer as Dr. Talmage imagines Spiritualists to be; or, it may be that Matthew was wild in either his description of the dream or in his reference to scripture. I have a chromo for the Christian who will find where any prophet, or where any other writer before Matthew ever said, "He shall be called a Nazarene." The fact is, there is no such text: and the monk who attempted in this gospel, to make Jesus a subject of prophecy, was either very ignorant himself, or he intended to impose on the ignorance of his readers.

In Judges xiii., 5, there is a prediction concerning Sampson—not Jesus—which says: "No razor shall come on his head, for the child shall be a Nazarite unto God from the womb, and he shall begin to deliver Israel out of the hand of the Philistines." Is it possible the writer of Matthew had heard of this text, and that he did not know a Nazarite from a Nazarene? A Nazarite was one who had taken a certain vow upon himself; a Nazarene was one who was born in Nazareth. Jesus was not a Nazarite, and only in a secondary sense could he be called a Nazarene.

I shall, in this paper, wave the argument that Jesus, himself, is an unhistorical character—that all history that refers to him is spurious—but there are other facts I cannot pass by in silence. "We have seen his star in the East." Is there an astronomer on earth who believes that a new star was created for this occasion—that a different star was seen in the East than those which had been observed for ages in the past? The fact is, this was written when it was supposed that the stars were only small lights fastened to the firmament of the heavens and the putting in of an extra star for a night or two would make no more difference in the order of the heavenly bodies than the lighting of an extra lamp would make in a farm house. They were therefore prepared to believe that this star could not only point the way to an insignificant village, but could point out and actually go into a stable as a farmer could take a lantern into his barn.

The Apostolic Father, Ignatius, Bishop of Antioch, in his Fourth Epistle to the Ephesians, says:

"How, then, was our Savior manifested to the world? A star shone in heaven, beyond all the other stars, and its light was inexpressible, and its novelty struck terror unto men's minds. All the rest of the stars, together with the sun and moon, were in chorus to this star, but this sent out its light exceedingly above them all."

In Gal. ii., 7, Paul refers to "The Gospel of the Circumcision." There is a book now bearing that title; Paul's reference to such a gospel was sufficient reason to induce some monk to palm such a book on the world. In that book the writer informs his readers that the star not only guided the wise men to the stable, but that it actually went into the stable. His words are:

"Behold it [the stable] was all filled with lights, greater than the lights of lamps and candles, and greater than the light of the sun itself." Quoted by Rev. Robert Tayler, in "Devil's Pulpit," p. 37.

Jesus Was Not Born on Christmas.

Does anybody who has studied the question believe that Jesus was born on Christmas?—that shepherds were at that time of the year out watching their flocks by night?—that people at that time went up to the annual taxing? The Jews by their own laws and customs had settled all their bills and squared themselves with the world in September. There are the scales—the balances; there every account must be adjusted.

Christians, those who are posted, do not believe Jesus was born on that day. D. M. Bennett, in his debate with Maire collates the following:

"As to the real time of the birth of Jesus, there is no agreement among those who claim to be authorities on the subject, and the most bitter contests have existed among Christian writers. The Bishop of Gloucester and Bristol, inclined to the opinion that his birth occurred in the month of February. Weiesler, a German chronologer, and Tischendorf were of the same opinion; while Gresswell, another German writer, decided that it occurred on the 5th or 6th of April. Dr. Robinson was of the opinion that it took place in the autumn. Lardner says Jesus was born between the middle of August and the middle of November. The only correct conclusion that can be arrived at is that Jesus was not born on the 25th day of December, and it is not the only curious circumstance in connection with him that a day is celebrated as his birthday on which he was not born; but the day was adapted by the early Christian church because for many centuries it had been a heathen festival."

The late Thomas Gales Forster, in a discourse on "Christmas and Its Suggestions," has the following:

"The return of Christmas furnishes another important suggestion. Ancient nations for centuries before the dawn of the Christian era were accustomed to celebrate the return of the natural sun of our world from the winter solstice by a great festival on the 25th of December, during which they performed religious ceremonies in honor of that bright luminary, feasted each other, and interchanged gifts as is done in the present day throughout Christendom. To have abolished these heathen practices in the olden time would have been as unpopular as previously intimated, as would be the abolition of Thanksgiving Day in our New England States; and besides, would have involved the rejection of any system thus seeking to violate such universal and long-cherished customs. Consequently, in the fourth century this was adopted by the church, under the decree of Julius, then Bishop of Rome, as the birthday of 'The Son of Righteousness;' and it has been so observed, as you know, down to the present time.

"Prior to this, however, the birth of Christ was believed to have occurred on other days of the year. Some authorities have named May 25th; others, April 19th or 20th. In the Orient and in Egypt they celebrated the nativity on January 9th. The Gauls are said to have celebrated December 25th as Jesus' birthday, and May 25th as the day of his resurrection. Other dates have been likewise named by different authorities: so that really it is a remarkable fact, strange as it may seem, that Christendom is still ignorant of the day on which its reputed Savior was born."

The Killing of the Babies.

Matt. ii., 16 to 18, says:

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken of by Jeremy the prophet, saying, in Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they were not."

Does anybody believe that? What mothers of the vicinity of Chicago, and all along the coast of Lake Michigan, could to-day be induced to bring their babies in for the Mayor to slaughter? Probably there was not one Bethlehem mother in a thousand that would not have fought her weight in wildcats before she would have submitted to have seen her babies slaughtered? Yet no mother, nor any one else, seemed to offer any resistance to this bloodthirsty tyrant. More strange, if possible, than all this, no historian ever thought the matter of importance enough to make a note of the fact.

In order to relieve the suspense of the reader, and to give him a kind of foregleam of the astrological interpretation of this class of Scripture, I submit the following from Rev. Robert Tayler's "Devil's Pulpit," pp. 23, 24:

"'In Rama was there a voice heard, lamentation and weeping and great mourning; Rachel weeping for her children.' Why in Rama? What is Rama? Why, Rama is the Hindostanee, Coptic, Syriac, Phœnician word, and literal name for the Zodiac; the high, the elevated, the exalted. And this whole tale of the birth of Christ is found in the Bagvat Pouana of India; in the Mythrics of Persia, and in the fabulous writings of Zoroaster, the supposed contemporary of Moses. As, turn to the old astronomy ascribed to Moses, you will find that Rachel had but two sons, which were Joseph and Benjamin, and there they are to this day in Rama, the two boys of the zodiac; as Joseph and Benjamin are together accounted as making up but one of the twelve signs; and this King Herod is no other than such a sort of personage as our English John Bull—he never grows old—he never goes dead—but he is the bloody King Herod, the naughty man that comes and takes away the naughty children. As we find the grave historian, Eusebius, assuring us that the martyrdom of Polycarp, in the reign of Marcus Aurelius, at Smyrna, two hundred years after the pretended date of this affair, took place by order of this selfsame King Herod, notwithstanding the worms eating him up; as they do every year when he enters the sign of the scorpion, of October."

The Story of Jesus' Death.

The events which the writer of "the Gospel according to St. Matthew" says occurred at the death of Jesus, were indeed wonderful, but are they true? If so, is it not strange that neither of his supposed contemporary gospel writers, Mark, Luke or John, ever heard of the most important of them; and no other writer ever mentioned any of them? Matthew says, in chapter xxvii: 51, 53: "Behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake and the rocks rent; and the graves were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city and appeared unto many."

How strange that nobody but Matthew and his readers ever heard of these events? On this point the sarcastic Gibbon says, Vol. 2, Chapter 15:

"How shall we excuse the supine inattention of the pagan and philosophic world to those evidences which were presented by the hand of omnipotence, not to their reason, but to their senses? This miraculous event, which ought to have excited the wonder, the curiosity, and the devotion of mankind, passed without notice in an age of science and history. It happened during the lifetime of Seneca, and the elder Pliny, who must have experienced the immediate effects, or received the earliest intelligence of the prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of nature—earthquakes, meteors, comets and eclipses, which his indefatigable curiosity could collect; both the one and the other have omitted to mention the greatest phenomena to which the mortal eye has been witness since the creation of the globe."

This is the way Gibbon, the historian, has of saying the story of Jesus' death and resurrection, or at least the wonderful events connected with his death and resurrection, are not true. "The veil of the temple was rent in twain from top to bottom." The Jews were worshiping in that temple every day, and kept it up for twenty-five years; how strange that not one of them ever heard of this tearing up the veil to pieces. Has the reader ever thought how indefinite those wonderful things are? "Many bodies of the saints which slept, arose." How many? Who were they? Why not call at least one or two of them by name? Were Moses, Joshua, or "the harlot Rahab," whom Paul canonized, among them? If Matthew had only mentioned one of them by name; or if anybody else in the world had thought the thing worth mentioning, it would not require quite such a stretch of faith as it does under existing circumstances to believe the story.

Again, where did these "saints" go? "They went into the holy city and appeared to many." What holy city? Where is it located? Chicago was not yet builded, so it is certain that none of the "many" were Chicago reporters. What became of these "saints" after they got through with their exhibition? Did they go back to their open graves and get the undertaker to cover them up once more? Really, I wish we had more of this story!

Prophecies of Jesus.

When Christians are pinned down in this matter, they tell about the prophecies being fulfilled in Jesus. May I ask what prophecies? Matthew thought prophesy centered in Jesus, but failed to make out a case. Let us follow him in his attempts in that direction. The first attempt of this writer to find a prophecy fulfilled in Jesus is in i., 22, 23: "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which, being interpreted is, God with us."

Matthew may have been right; all this may have been done that the prophecy might be fulfilled in the event. Yet either those who did it, or the one who related it, was ignorant of prophecy. In Isaiah vii., is a prophecy made to Ahaz, the son of Jotham, that a confederacy formed against him should not succeed; he should beat the combine; and that within threescore and five years "Ephraim should be broken, that he be not a people." He then asked Ahaz to ask a sign that this should be accomplished, but Ahaz refused to tempt his God by asking a sign. Then Isaiah said: "Therefore the Lord himself shall give you a sign: behold a virgin shall conceive and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings."—Verses 14, 16.

This child was to be born as a sign that "Ephraim should be broken, that he be not a people," and that all this should be accomplished within threescore and five years. Scholars tell us that the word rendered "virgin" is the same that is elsewhere rendered young woman. The next chapter gives the history of a child born to Mr. and Mrs. Isaiah, which, in fulfillment of this prophecy, they called Maher-shalal-hash-baz. Certainly the birth of Jesus, seven hundred years after, does not fulfill the prediction. The child was to be born as an evidence that certain things were to transpire within sixty-five years of the time of the prediction. Isaiah says the child should be named Immanuel, but neither the child of the prophetess nor the child of the "virgin" had that name. In fact, no part of Isaiah's prophecy was ever fulfilled.

The next plunge Matthew makes into prophecy is as follows:

"And they said unto him, in Bethlehem of Judea: for thus it is written by the prophet: And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a governor that shall rule my people Israel." Matt. ii: 5, 6. Whoever will take the trouble to turn and read Micha v., 2 to 7, will find the prediction Matthew made an attempt to quote; not one word of which was fulfilled in Jesus. This governor or ruler which was to come out of Bethlehem was to "waste the land of Assyria with the sword," and "the land of Nimrod," also he was to deliver the Jews from the Assyrians. Jesus never delivered them from anybody.

The next effort to find a prophecy fitting the case is in Matt. ii., 14, 15: "And was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, out of Egypt have I called my son." If this was done to fulfill the prophecy, it was a failure, as every one can see who will turn to Hosea xi., 1, 2: "When Israel was a child, then I loved him, and called my son out of Egypt. As they called them, so they went from them: they sacrificed unto Baalim, and burned incense unto graven images." As Jesus did not sacrifice to Baal, or burn incense to graven images, this so-called prophecy will hardly apply to him. In the days of Moses, when Israel was a child, Israel was called out of Egypt.

I have already quoted Matt. ii: 17, about the "lamentation and bitter weeping." Any one who will take the trouble to read Jer. xxxi: 15 to 17, will see that this does not refer to Herod killing the babies, but to the return of the children of Israel—the sons and daughters of Rachel, from the land of the enemy to their own borders.

The only remaining prophecy supposed by the writer of Matthew to connect itself with the birth of Jesus, is the one which says: "Behold, he shall be called a Nazarene." As there never was any such prophecy, it is useless to comment further on Matthew's mistake.

The prophecies supposed to be connected with the death of Jesus were as thorough failures as those supposed to refer to his birth. The main one is in Matt. xxvii: 7, 9: "And they took council and bought with them the potter's field to bury strangers in. Wherefore that field was called the field of blood unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, and they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field." If the term Jeremy refers to Jeremiah, as it evidently does in Matt. ii: 17, then the thing is all wrong. Jeremiah never said a word about purchasing the field, or anything else mentioned in the pretended quotation. Indeed, no prophet ever uttered anything like the quotation. The nearest approach to it that can be found is in Zach. xi: 12, 13. It reads as follows: "And I said unto them, if ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, cast it unto the potter; a goodly price that I was praised of them. And I took the thirty pieces of silver, and cast them to the potter, in the house of the Lord."

Here it was Zachariah who sold out and cast the money to the potter. In Matthew it was the chief priests who bought the field. Judas cast the silver down, and went and hanged himself. See verse 5. In Acts i: 18, Judas bought the field, and then fell down and his bowels gushed out.

In conclusion on this branch of the subject, I will say these wonderful stories of the miracles and the fulfillment of prophecy in the birth and death of Jesus were not invented until the church decided to make a God of him. The idea of deifying Jesus caused the invention of these and many other stories concerning him. The gospels, particularly those of Matthew and John, were, for the most part, taken from older documents.

The Gospels Not Original Documents.

At the time Jesus was supposed to have existed, it is well known that there was a class of people called Ascetics, or Essenes. Many of these people lived in Egypt, but this sect had made some progress in Palestine, especially in the northern portion, where Jesus was supposed to have spent his youthful days. These people, on account of being healers of the sick, were sometimes called Therapeuta. They were also sometimes called Eclectics. These people had several gospels, embodying the highest moral principles known. Mosheim says (Vol. I., p. 196): "It was in Egypt that the morose discipline of Asceticism took its rise. . . . It was here the Essenes dwelt principally, long before the coming of Christ."

Again, on page 199 he says: "It manifestly appears, from the testimony of Philo the Jew, who was himself one of this sect, that this philosophy was in a flourishing condition at Alexandria, when our Savior was upon the earth."

Though this sect was in a flourishing condition before Jesus came into the world, yet Eusebius is quoted by Lardner, in his Cred. Gosp. Hist., Vol. 2, p. 361, as saying: "Those ancient Therapeutia were Christians, and their writings were our gospels and epistles."

Again he says: "The sacred writings used by this sect were none other than our gospels and the writings of our apostles." Eus. b. l. p. 186.

Bishop Marsh, in his introduction to Michaelis' Translation of the New Testament, says: "Our gospels were drawn from the epistles of the Essenes."

Again: "The opinion that the evangelists drew a great part of their materials from a written document is perfectly consistent."

Bausobre says: "In my opinion, the gospel according to the Hebrews is the most ancient of all. This, the Nazarenes pretend, was the original from which that of St. John was taken. . . . That which has been called the gospel according to the Egyptians is of the same antiquity."

I fear that this is becoming tedious, and will therefore withhold testimonies I have from Justin Martyr, Clemens Alexandrinus, Lactantius Arnobius, Origen, St. Augustine and others.

The New Testament Stories Not Original.

In Luke i: 1, 2, the writer says: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word."

In 1 Cor. xv: 1, 4, Paul is reminding them of a gospel which they had heard from the beginning—a gospel wherein they stood. He also told them that Jesus died, was buried, and rose again, "according to the Scriptures." As those events occurred long before a word of our New Testament was written, it could not refer to that: and as there is not a word in the Old Testament relating to the matter, it could not refer to that. It must and does refer to an entirely different set of Scriptures.

In Acts xviii: 24, is the account of one Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, who came to Ephesus. Alexandria in Egypt is a queer place for a man to get a Christian education! But here is an educated minister from Alexandria. How is this? I answer, they had Christian colleges in Alexandria before the supposed founder of Christianity was born.

The Church and All Its Institutions Before Jesus.

Matt. xviii: 17, says: "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be to thee as a heathen and a publican." How could they tell it to the church if the church did not exist?

In 1 Cor., xi: 23, 26, Paul says: "I have received from the Lord that which I also delivered unto you, that the Lord Jesus in the same night in which he was betrayed took bread, and when he had given thanks he brake it and said, take, eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner, also, he took the cup, when he had supped, saying, this cup is the new testament, in my blood: this do ye, as oft as ye drink it in remembrance of me. For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

Now when it is remembered that this epistle was written before either of the four gospels, and when it is remembered again that Paul's quotation is not in either of the four gospels, it will be easy to see that Paul and the gospel writers could draw from a common original. See Luke xxii: 19, 20.

In Acts xx: 35, Paul says: "I have showed you all things, how that so laboring ye ought to support the weak; and remember the words of the Lord Jesus, how he said: it is more blessed to give than to receive." Where did Jesus say this? It is not recorded in either of the four gospels. Either Paul is palming something off on his readers as the words of Jesus which were not his words, or he had access to some of those original gospels out of which ours were largely drawn.

Paul said that the gospel which he preached was an old one; it had "been preached to every creature which was under the whole heaven" before he wrote the epistle to the Colossians. See Col. i: 23.

The Crucifixion of Christ Was an Old Play.

Paul admonished the foolish Galatians that "Christ had been set forth crucified among them." See Gal. iii: 1. Surely Jesus was not crucified in Galatia. The Bible knows of but two crucifixions of Jesus—one, as everybody knows, in Jerusalem, and one in a city which "spiritually is called Sodom, in Egypt." Rev. xi: 18.

"Prometheus Bound" is the title of a play written in Greek by Æschylus, and played in the theaters at Athens at least five hundred years before Christ. Pot-

Continued on 4th page.

SPIRITUALISM REPRESENTED.

THE WORLD'S PARLIAMENT OF RELIGION.

An Address that Will Go Out with Those Who Represent the Different Religions.

An Address by the Guides of MRS. CORA L. V. RICHMOND.

HEADQUARTERS NATIONAL SPIRITUALIST CONVENTION, AUDITORIUM HALL, 77 THIRTY-FIRST ST., CHICAGO, ILL.

September 29, 1893.

Whereas, the National Convention of Spiritualists of the United States of America did on this day select Mrs. Cora L. V. Richmond, of Chicago, Illinois, to prepareand present to the authorities in charge of the World's Parliament of Religions a paper setting forth the basic principles of Spiritualism and its present status;

Now, therefore, I, Harrison D. Barrett, President of the National Spiritualist Association of the United States of America, do hereby designate and appoint Mrs. Cora L. V. Richmond to act as the representative of the aforesaid association in the preparation of said paper, and that the statement therein contained shall stand as the voice of the Spiritualists of the United States.

HARRISON D. BARRETT,
President of National Spiritualist Association.

PRESENTATION OF SPIRITUALISM.

"God is spirit, and they who worship Him must worship in spirit and in truth."—*Jesus.*

"Now, brethren, concerning Spiritual gifts I would not have you ignorant."—*St. Paul.*

"Millions of Spiritual beings walk the earth both when we wake and when we sleep."—*Milton, Hesiod.*

"A little cloud is rising in the West not larger than a man's hand, which will one day overspread the earth; that cloud is Spiritualism."—*Lord Brougham.*

"I have not had time, in the midst of a busy life, while solving the problems of human freedom, to investigate the phenomena of Spiritualism; nevertheless, I believe its philosophy and phenomena are true, and that Spiritualism will be the religion of the future."—*Theodore Parker.*

"Sooner than we imagine the day will dawn when a Godless science will be an unscientific absurdity."—*Giles B. Stebbins.*

General Statement.

Spiritualism, as a name, is synonymous with all that relates to the spirit.

1. The universal spirit pervading and governing the universe as universal intelligence.

2. The individual spirit, whether expressed in the earthly environment or in the larger freedom of the higher realm.

Specifically the name applies to the religious, philosophical and phenomenal aspects of a movement that had its modern beginnings in a series of manifestations Spiritual, mental and physical, forty-five years ago.

This movement and these manifestations came unsought by those in mortal life; they appeared almost simultaneously in the different portions of this country, and very soon after in different parts of the world.

The manifestations and the name, Spiritualism—in fact, the movement as a whole and in its several parts, were the result of impelling intelligences outside of, and manifestly beyond, human beings in the earthly state.

For convenience only, and without any intention of dividing any portion of the subject from the whole, and without forgetting that the name in its entirety signifies all that has ever been expressed from the realm of spirits to those in mortal life, and all that has been unfolded by aspiration and inspiration from within the human spirit, the writer will divide the subject into three general headings, viz.:

1. THE PHENOMENAL ASPECT.
2. THE PHILOSOPHICAL ASPECT.
3. THE RELIGIOUS ASPECT.

Being convinced that this method of presentation will the better represent all classes of minds who are interested in this stupendous movement, either as a whole or through any one of these especial departments.

PART I.

In the presentation the writer will reverse the order by considering first

The Religious Aspect.

If, as St. Paul declares, "Faith is the substance of things hoped for, the evidence of things not seen," the most exalted faith must be synonymous with the most positive knowledge, and the word Faith must have been misinterpreted in its essential meaning by most denominational religionists.

Those who accept Spiritualism as a new manifestation of, or a new religion (always using the word religion in the largest interpretation), do so upon the following bases:

1. The Supreme Intelligence, the Mother-father, God, the Over-soul, the Divine Parent, or any other name or term that the individual may choose as synonymous with the Infinite Good, the Love and Wisdom.

2. The soul (or spirit) as an immortal entity, forever *en rapport* with the eternal Infinite Good, continuously seeking and receiving evidences of the loving. All-presence. As the sun is the light of the visible universe, so this Infinite Love and Wisdom is the light of all souls.

3. The recognition of the divine message from God to man, either by direct perception awakened in man, or by inspiration from higher realms of spirits and angelic beings.

4. The recognition of the great Messianic Teacher of Teachers as the voice of truth to the world.

Those who receive Spiritualism in its religious aspect are:

1. Christian Spiritualists, who accept the Christ-life as impersonated in Jesus of Nazareth as the highest expression of religious revelation of truth, and who consider that, without denominational or sectarian definitions, the life and works of Jesus are the highest guidance, but who also recognize that every age has been blessed with Spiritual teachers chosen to bear to earth the message of immortality, and the love of God to man. Most of these Christian Spiritualists are members of different Christian churches. There are to be found in every denominational church in Christendom those who accept spirit-communion as taught by Spiritualists as a part of their religion.

2. Spiritualists who accept the word Religion in the broadest possible interpretation of its meaning, who recognize the religions of every age as having their primal basis in inspiration, and who are willing and ready to accept the truths received in any and every form of faith; who consider that Zoroaster or Zardhust, Moses, Buddha and Jesus were the interpreters of truth to the ages in which they lived; that the prophets, seers and others endowed with "spiritual gifts" in every age have been the means of presenting spiritual truths to man; that spiritual gifts as witnessed today among the media for Spiritual manifestations are similar (making due allowance for the differences in the general state of humanity) to those that have occurred in past times—especially those accompanying every New Dispensation or manifestation of religious truth, and are particularly similar to those mentioned in Paul's epistle on "Spiritual Gifts."

3. There are still others who believe Spiritualism is to be a new dispensation of religion; not only as a new statement of old revealments perpetuating the good in all past religions, but a new and living inspiration from the Infinite as the light of this day, and they believe that Spiritualism, in its entirety of phenomena philosophy and revelation, forms the basis of the new religion.

Spiritualists have no sectarian creed, articles of faith or statement of belief excepting the truth as perceived by the individual, each according to others the privilege of worshiping God according to the dictates of conscience.

There is a feeling of fellowship with all, and they meet on the common ground of universal Spiritual truth.

God as manifest in Infinite love. Universal fraternity of souls.

PART II.

The Philosophical Aspect.

"There are more things in heaven and earth, Horatio, than are dreamt of in *your* philosophy."—*Shakespeare in Hamlet.*

"We all are parts of one stupendous whole,
Whose body nature is, and God the Soul."
—*Pope.*

As religion is love (love to God, human brotherhood), as science is demonstrated Truth or Knowledge, so Philosophy is Wisdom.

The philosophy of Spiritualism is the imblending into the one perfect whole of all its parts; the union of its phenomena and spirit; the meeting and merging of its body and soul.

To many—perhaps a greater number of thoughtful minds than most people are aware—the philosophical aspect of Spiritualism is its most enchanting, as it seems to them its most comprehensive side. To the writer it is one side of the equilateral triangle, of which the phenomenal portion is the base and religion the other side, which triangle reveals the circle of immortality.

The logical perfection of the philosophy of Spiritualism is the primal statement.

Its harmony with the highest ethics in the undoubted elevation of purpose of the individual and the whole human race, by the substitution of individual growth and unfoldment into Spiritual perfectness for any other method of attaining the highest good here and hereafter. Its propositions are:

1. That the present and continued existence of the conscious spirit, the *ego*, inheres in the soul, and is not an especial bestowment of the Infinite or the result of contact with the human organism.

2. That whatever may be the ideas of individuals or classes concerning a conscious *a priori* existence, or previous state of the individual intelligence embodied in each human life, there is but one philosophical conclusion based on the phenomenal and intuitional evidences of Spiritualism, *i. e.*, that the change called death (or separation from the body) is not only a natural change inherent in all organisms, but that it is the next step in the existence of the spirit, releasing or setting free its activities in the next state or realm, and so perfectly in accordance with the divine plan as is the birth into the human form. In fact, that the next step or state is the legitimate sequence of existence here, and that each human spirit takes up its line of active individual life in spirit existence just where as an individual spirit the thread seems broken or disturbed at death.

3. That the spirit realm includes whatever spirits are or need in that state of existence, as the earth states include whatever is needed for earthly expression.

4. That fixed states of happiness or misery are not possible in any state of the spirit expression, but that each spirit, according to its present growth, continues the individual activities and unfoldments, and all advance from lower to higher conditions by gradual states of progression through unending cycles.

5. That no spirit or angel is too exalted or holy to reach and assist those who are beneath, and none too low to be aided by those above.

Cycle on cycle must the ages move,
Onward and upward must all spirits tend,
Seen in the perfect light of perfect love,
All in one supreme purpose ever blend.

That the various states in which spirits find themselves after their release from the environments of the sensuous organism, the relative and absolute principles governing those states, the interblending of spirits in more perfect with those in less perfect conditions of unfoldment; the communion with and ministrations to those in earthly existence; in fact, that the principles governing the spiritual realm, and the wisdom by which that realm pervades, encircles and governs the whole of life are made known.

The philosophy of Spiritualism is the philosophy of life.

Material science has claimed to prove the indestructibility of the primal atom, or whatever is the ultimate term of matter.

Spiritualism *does* prove the continued existence and deducible immortality of individual soul by bases, deductions and proofs as undeniable as the principles of mathematics.

In its final definition it is the philosophy of philosophies as it is the religion of religions, and (if need be) the science of sciences.

It includes the primal and final statements of matter, the final and primal terms of mind, the primal and final principles of spirit in the eternal entity, the soul and all that relates to states and conditions, degrees and stages of expression, all that relates to being; and includes every portion and factor in its statement of the whole.

PART III.

The Phenomenal Aspect.

This phase of the subject is sometimes designated scientific, although the writer does not think individually that the words "science" and "scientific" as usually understood can be applied to the investigation of even the phenomenal phases of Spiritualism.

Forty-five years ago scientific men like Professor Robert Hare, of Philadelphia; James J. Mapes, of New York, and later, Alfred R. Wallace, Professor Crookes and Mr. Varley, of England; Camille Flammarion, of France; Professor Zollner, of Germany, and scores of other scientists of note, investigated the physical phenomena of Spiritualism, and have uniformly declared that there is no law of material science with which they are familiar that can explain these phenomena; and that they have recourse only to the solution always claimed by the manifesting intelligence, namely: that the source of the phenomena is disembodied spirits, working through means and methods entirely unknown to any human science.

As the result of the experiments in investigating the phenomena of Spiritualism, made by so many eminent scientific men in all parts of the enlightened globe, extending over the entire period of forty-five years in which Spiritualism as a name and manifestation has been in the world (from the small rappings near Rochester, New York, to the various and multitudinous phenomena of to day) there has been but one conclusion among scientific men, viz., that the cause of the phenomena is immanent in the phenomena; that both are demonstrated beyond the possibility of a cavil or a doubt; and that to investigate the physical, mental or intuitional phenomena of Spiritualism separately from the whole subject with a view of ascertaining another cause than that of the action of spirits, is as much a work of supererogation as to investigate the phenomena of the light of day with a view to finding another source of light than the sun.

The phenomena, philosophy and inspiration focalize around persons who are called "mediums," that being the name bestowed upon them by the manifesting intelligences, the spirits who act upon and through them. At the present writing there is no knowledge among Spiritualists as a body, or investigators within or outside of the ranks of Spiritualism, as to what constitues mediumship.

Mediums are chosen by the spirit intelligences desiring to manifest, from among all nationalities, classes and conditions of people. Although the particular gift or phase of mediumship may seem to depend upon, or be modified by, the mental and physical or other states of the individual, the mediumship *per se* seems to be determined by the choice or action of the spirit intelligences governing the manifestations.

The difficulties to be met in approaching this investigation from a purely scientific standpoint are very clear, even if the word "scientific" shall be made to mean every kind of investigation.

These difficulties we briefly state: Physical phenomena are usually the basis of scientific investigation, and, naturally, along that line the investigation must be from effect to cause; therefore, from the first the investigation must be confined to results merely. Sometimes scientific methods lead to a perfect knowledge of results, usually only approximately at causes. With the phenomenal, as well as all other phases of Spiritualism, the cause is immanent from the first, and science has nothing to do but make a statement.

This may be illustrated thus: If one hears a rap at the door of his room or dwelling, and on opening the door he finds a friend or any person or thing whatsoever as the cause of the sounds, he at once loses interest in the phenomena of the sounds, and is occupied by the larger interest of receiving his friend. There is nothing to be solved. If, however, he repeatedly hears the sounds, and on going to the door discovers no person or thing that could have produced them, he commences his investigation to discover the cause.

From the very first manifestation of the phenomena of Spiritualism to the last, the cause or source of the phenomena has been as manifest as the phenomena.

By as intelligent methods as language, signals or any established system of communication between mind and mind in human states, these Spiritual intelligences have been recognized. Invariably they have declared themselves to be individual spirits who once lived in earth-forms, accompanying the declaration by evidences of personal identity entirely separated from and independent of any individual in the earth-form at the time of the manifestation.

The cause of the phenomena is, therefore, so clearly identical with the results as to make a scientific investigation on the basis of discovering a new cause entirely impertinent. To ignore the knowledge already gained is totally unscientific as well as illogical; therefore, all investigations of Spiritualism *de novo* claiming *a priori* that the source of the manifestations is still unknown is equivalent to ignoring the whole subject.

Doubtless the methods of communion between the two states of conscious existence, the one preceding and the other following the change called death, will be formed into an interesting branch in the future study of Spiritualism, or will be revealed from the same realm by the same intelligences from whence the movement as a whole has been impelled into mortal life; possibly that study may lead to scientific data upon which to predicate knowledge of the methods by which disembodied spirits communicate with those in the human environment.

Thus far there has been no formulation of facts because none was needed, each particular manifestation being given for the specific purpose of conveying the intelligence desired from disembodied spirits to those in human life; and since the philosophy or *rationale* of the whole subject includes both cause and result, and since these resolve themselves into the one word, "Spiritualism," the subject in its entirety is before the world, and the subdivisions may be open to study.

The conclusions are invariably the same, whether arrived at from the supposed scientific method, or the result of philosophical deductions, or revealed by distinct inspiration, namely, individual human intelligences existing beyond human states (and presumably immortal) do manifest under conditions not known by those existing in human life. The demonstration of this, and what it naturally leads to in all that pertains to the relation of spirits, embodied and disembodied, to each other, and to the whole universe, constitutes the realm of Spiritualism.

That there is no solution for the phenomena, physical, mental or spiritual, in the known realm of science; and that while the methods of communion between the two states are still unknown, the evidence of the existence of disembodied spirits and the intercommunion with this world are demonstrated.

Spiritualists are by no means tenacious as to terms, and the writer is perfectly willing to state that to those who pursue the investigation along the lines of exact science there is the fullest appreciation of their work; but the majority of Spiritualists in viewing the matter consider that the whole subject is beyond the realm of exact science, and within the realm of revealed or intuitional knowledge.

Whatever view may be taken of scientific investigation of the whole subject, or of its physical phenomena only, it is the proper place here to state that all scientific minds who have investigated phenomenal phases of this movement readily admit, and many of them openly declare, that Spiritualism will compel a restatement of science, either by the readjustment or the recreation of scientific bases and terms, in the recognition of a vast unexplored realm between the realm of spirit and matter, the latter being the heretofore recognized domain of science, whether that realm shall include a "fourth dimension of space," as suggested by Professor Zollner, or whether it will be found to be a realm of occult forces impinging on the material and spiritual states, and interblending with each, or whether the results will prove the methods of communion between spirits and mortals to be simply the setting free of individual volition. The final adoption of either of these methods, or of any other not named, must be determined by future revealments, and in any case the new statement will be incorporated into Spiritualism as a portion of its entire statement.

Scientific minds in Spiritualism epitomize the whole subject as follows: The existence of the individual human spirit; the continued conscious existence of the individual spirit after the change called death; the intercommunion between the two states by the voluntary action of individual disembodied spirits to and through existing in human form:

1. By automatic action upon the brain or any part of the human organism without the conscious concurrence of the individual acted on.

2. By action upon sentient or non-sentient objects without the intervention of any human being, excepting that these manifestations usually occur in the presence of a medium, who does not voluntarily aid in their production.

3. By action upon all bodies and substances upon the earth or in its atmosphere without the intervention of any human agency, and by methods not known in any existing sciences.

The scientific statement is the knowledge of a future life; demonstrated truth of immortality.

PART IV.

A Resume of Its Work and Influence.

In a movement wholly impelled from the realm of spirit, and borne forward on the waves of inspiration, although intelligently met and aided from the first by many among the ablest minds of earth, it is utterly impossible to name or number those whom it has reached.

Societies have been organized in every State in the Union, and in all parts of the world, as centers for those who have had individual experiences, and to receive the manifestations and ministrations from the Spirit-world; but Spiritualism has spread rather by individual experiences than by organized efforts.

As early as 1860 the late Archbishop Hughes, of New York, estimated that there were ten millions of Spiritualists in the United States alone; *pro rata* there should now be thirty millions. Spiritualists claim no definite number, and numbers are unimportant in a statement of truth, for if its principles and its manifestations be perceived by but one, all the world must follow.

The organization of Spiritualists into local societies, and now into a National Association, is rather for the purpose of fellowship and mutual protection than for any sectarian purpose, and also for the purpose of making more available to investigators the manifestations and ministrations as well as the Spiritual teachings given through their media.

As a whole movement the scope of its influence is measureless. Its manifestations extend into every department of human thought; its presence in the world has changed the entire attitude of thoughtful minds concerning the problems of death and the after-life, and their relation to human states, at the same time opening up for investigation a vast inter-realm, including the latent possibilities of the human spirit while in the earthly environment.

It has reached the man of science in his laboratory or study, and within its rare alembic has rewrought the demonstration of immortality.

It has walked into the churches of all denominations, religions and tongues; has stood beside the clergyman or priest or minister, and has whispered the message of immortal life, saying: "Are they not all ministering spirits?"

It has proved itself a solvent of all religions and philosophies, by correcting erroneous ideas born of imperfect human interpretations concerning a future life, and substituting knowledge.

It has restored spiritual gifts, and made them a portion of the recognized possessions of the human race.

It has made thousands and hundreds of thousands to acknowledge by name within and without the churches, within and without established schools of philosophy, within and without the walks of science, by knowledge alone, and thousands of others to accept its evidence in the form of belief based upon testimony of others.

Its sources of inspiration are the invisible hosts. Its teachers and messengers the great, the wise and the loved ones who have passed on.

It has opened a royal or inner way to knowledge for many who are its chosen instruments by touching child-minds with facts and data, with scientific and philosophical knowledge, with wisdom far beyond their years, and with eloquence unknown to mortal art.

It not only has created a literature of its own in hundreds of volumes of experience and philosophy, and scores of periodicals publishing its demonstrations and advocating its propositions, but it has pervaded the best literature of the age, touching and illuming the minds of such writers as Dickens, Thackeray, Longfellow, Phelps, and scores of others, with its living presence.

Its uplifting influence is felt in every life that accepts its truths, and in the whole world, by making the aim of existence here consistent with a continued existence—primary steps in the eternal pathway, and by making the basis of life Spiritual, not material.

To a materialistic and unbelieving age it has demonstrated the existence of the human spirit beyond the change called death.

To those who had "hope" and "faith" through any form of religious belief in a future life, it has added *knowledge*, and to both has opened the gateways that had not even been left "ajar" between the spiritual and material realms.

It has removed the fear of death and of what might come to the spirit after the dissolution of the body, by a knowledge of the states and conditions of those who have passed beyond that change, as declared by the testimony of disembodied spirits who must be, in the very nature of the case, the only authentic sources of information upon all subjects pertaining to that future existence.

It has bridged the chasms, spanned the gulf between the two states of existence by the Iris archway of love.

Immortal messengers have brought the knowledge of their state of existence, and have announced in unmistakable ways the nearness of that so-called "undiscovered country."

Invisible hands have rekindled the fires upon the altars of inspiration that had long been desolate.

Angels and ministering spirits have anew attuned the voices of mortals to immortal songs.

They have "rolled away the stone from the door of the sepulcher" of thousands of human hearts who thought their dead lived not.

Its authority is truth wherever found.

Its sacred books the inspirations of every age.

Its oracles and priests those whom truth anoints and inspiration calls; its creed the unwritten law of Knowledge, Wisdom, Truth and Love.

Its ceremonials the service of a nobler life.

Its communion is with kindred spirits, and its fellowship with all.

Its altars the human spirit, its temples living souls.

It is the open door, the present light, the demonstration, philosophy and religion of the immortal soul.

Calm-browed and unafraid, this mild-eyed, open-visioned Presence views the heretofore and the hereafter, the present and the future, with equal interest and courage born of perfect truth.

The well-springs of eternal life are hers, and she bids mortals drink fearlessly at their living fountains.

The "bread of life" is hers, and she bids all spirits partake freely from the all-bounteous store.

From the vintage of the spirit the wine of her everlasting kingdom is distilled in streams of living inspiration.

Poets quaff as this golden goblet is pressed to their lips, and sing the songs of the spheres.

Sages gather from its open treasure-house the wisdom of the skies.

Seers and prophets, inspired anew, reveal again the forever old, forever new immortal theme.

The mourner forgets her grief and dries her tears while listening to the messages of love.

The weary find rest in its all-reposeful and eternal ways.

The weak find strength in its unhindered helpfulness.

Crime, sin and all human imperfections and shadows fade gradually, yet surely, before its all-potent light.

The whole world, touched, awakened, thrilled, is aroused from the lethargy of material propositions and dogmatic assertions, from charnel-houses of the senses, the tombs of death and despair, from sepulchers wherein their hope and faith and highest love were well-nigh buried, and turns toward this new day-dawn, saying: "Is not this the light that lighteth every man that cometh into the world?"

RELIGION

AS REVEALED

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CHAPTER FOURTH—The Nature of God.—Is God a Being of Intelligence? Is God a Personal Being? Is God a Being of Absolute Attributes?

CHAPTER FIFTH—The Deific Greatness and Glory.—The Greatness of God. An Angel's Conception of the Universe. The Greatness of God. Anthropomorphism.

CHAPTER SIXTH—Moral Evil and Deific Perfection.—The Perfection of God. Has God created Evil? Is Man depraved? Is anything innately Bad? Is an endless Hell possible? Is absolute Evil possible under Divine Law? Evolution.

CHAPTER SEVENTH—Deific Law and Human Intercession.—Special Providences. A supposed Miracle of Healing. How God interposes to answer Prayer. Prayer. A Form of Prayer. Does Prayer Influence God? Hudson Tuttle's View of Prayer. The Central Principle of Deific Action. Prof. Wallace's View of Prayer. Prayerfulness is not necessarily Goodness.

CHAPTER EIGHTH—How Man helps Govern the Universe.—Man a Co-worker with God. How Spirits control Nations. Human Spirits placed over Worlds. How Spirits assist Planetary Development. Vision of world-forming by Judge Edmonds. Spirits rejoice in this work. Countless worlds yet to be formed. Spirit Worlds developed. Do Mighty Spirits ever thwart God's Purposes? Military Chieftain in Spirit Life. A Miltonic Absurdity.

CHAPTER NINTH—Creeds and Practices of Christianity.—Terrors of Creedal Theology. Churchianic Conception of Hell. A more blessed Gospel. A Bright Dawn approaching. Science and Religion. Salvation by Faith.

CHAPTER TENTH—The Dangers of Infallible Standards.—Churchianic Infallibility. Infallibility of a Book. A true Eclecticism necessary.

CHAPTER ELEVENTH—The Christian Bible Tested.—Miracles. Modern Miracles of Healing. Prophecies. The Bible tested by its Teachings. Said to be the only Book which gives any correct conception of God. Said to present the only true Foundation of Ethics in the Decalogue. Claims for the Golden Rule, Love to Enemies, etc. Is it safe to build on Falsehood? Has only one Nation been inspired? Shall we waste time and money on Falsehood? Do numbers prove the Truth of a System? Shall Policy rule?

CHAPTER TWELFTH—Religions Tested by their Fruits.—Church Standards too low. The Atonement contrary to Natural Law. The Fruits of Religious Systems. Some great Points in Buddhism. Mohammedan and Hindoo Achievements. Missionary Achievements. Testimony of a Hindoo. Results of the Parsee Religion. The Parsee Bible. The High Priest of Siam. Catholicism and Buddhism. Present Progress of Mohammedanism. The Religions of to-day Insufficient.

CHAPTER THIRTEENTH—The Ethics and Religion of Nature.—A Diviner Bible presented. The sacred Teachings of a Leaf. Of Flowers. Of a Tree. Of a Forest. Lessons from the Shells. The Teachings of Crystallization. Teachings of the Human Form. Of the Great Masses of the Universe.

CHAPTER FOURTEENTH—Life under the Old Religions.—Importance of Historic Truth. Roman Catholicism. Influence of Catholicism in Spain. Calvanism. The Five Points of Calvanism. Presbyterianism in Scotland. Puritanism in New England. Persecuting Spirit of the Old Religions. The Spirit of Persecution not yet Dead.

CHAPTER FIFTEENTH—Life under a Spiritual Religion.—General Divisions of the Human Faculties. The Higher Realm of the Brain. Spirituality is Ennobling. Spirituality beautifies the Countenance. Must be developed through Spirit Communion. Spirit Communion the Basis of all Religions. Spiritualism founded upon Facts. The only Religion which demonstrates Immortality. Robs Death of its Terror. The most Joy-inspiring of Religions. Promotes Civil and Religious Freedom. Leads off in Human Reforms. Perfects the Physical System. Prevents Insanity. Prevents Superstition. Leads to Nobler Living. Reveals a Grander Universe. All Great Geniuses have been Inspired. Jesus of Nazareth. Jesus in Spirit Life. Will the New Religion Abolish Churches?

CHAPTER SIXTEENTH—Death under the Old Religions.—Popular Conceptions of Death. Death made terrible through Church Songs. Made Gloomy by Church Materialism. Church Teachings have darkened Death. Death Bed of a Christian. Of an Immoral Man. Of Altamont. Death Scenes under the Old Dispensation. Terrors under the Old to those who lose friends.

CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to this Life. Departed Ones attract the Spiritual Mind. The Spiritualist understands Death, so does not fear it. Death of an Ancient Philosopher. Death of Mozart. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalist Minister. Joyful Transition of a Friend. Triumphant Experience of a Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

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NEBUCHADNEZZAR'S DREAM.

A Vision of the Ages Past.

A Lecture.

BY OLNEY H. RICHMOND.

Before the Grand Temple of the Order of the Magi, Chicago.

THE UNIVERSAL RELIGION—SCIENCE DOES NOT REPEL—A WONDERFUL DREAM—THE CHIEF ASTROLOGER OF THE TIME—A HARD NUT TO CRACK—THE LITTLE STONE—THE MYSTIC CHART—1844, THE YEAR OF FATE—THE HANDWRITING ON THE WALL.

Before this altar we behold a large number of strange faces this evening; intelligent faces, with thoughtful brows and sparkling eyes. These eyes have beheld the light of the house of Libra for the first time this day. Some of you come from distant States to the east or the south. Others have faced the winds sweeping across the wild prairies of the west, and the mountain tops of the highlands; but from whatever point you come, be it near or far, you have been drawn hither by that occult force that has led Mystics in all ages since intelligent beings first developed upon the planet Terra. You have been admitted to the Temple of Light—thus called because those whom you see about you here devote their lives to the shedding of light upon the hidden mysteries of nature, with her boundless and inexhaustible resources.

In this Temple we do not confine our religion to this speck of dust called the Earth, for ours is the "religion of the stars," which deals with cosmical truths and laws that are alike upon all planets, in all systems of suns and sun-clusters of infinite space.

We deal not with man-invented gods, devils, imps, angels, heavens and hells peculiar to this planet, but with the universal force that extends to all worlds. When we find a truth in the divine book of nature, we have a truth that will stand the test of ages and will be a fact, as well on a distant world as on our own. We are all united by one mystic bond of brotherhood, and any system of religion that does not recognize this great fact cannot stand. I am not afraid to go upon record as saying, that strive and struggle as they may, lavish money as they may, preach and teach as they may, to this every church in the civilized world must come at last; that the religion of science or the universal Religion of the Stars is the only true and lasting religion; the only religion that appeals to man's reason, and the only one that he hungers and thirsts for from a natural instinct. My Mystic friends, it is just as natural for children to reject the stories of Jonah and the whale, the snake story of Genesis, the sun and moon stopping story of Joshua, the golden chariot and the ascending fiery chariot stories, and the hundreds of other absurdities of an ignorant age, as soon as they arrive at years of understanding, as it is for their little eyes to sparkle with intelligence and delight when you tell them of the real wonders of the universe, above other worlds than ours, and other suns than ours. Religion ought not to be antagonistic to our natures; science is not. Science only asks a hearing. She does not need to hold revivals or protracted meetings. She does not intrigue for the passage of laws designed to force people to obey her mandates. The Religion of the Stars does not ask mankind to bend the knee to some supposed autocrat who has the power and will to crush them, or everlastingly damn them, if they do not placate him and cajole him as one would an earthly tyrant. But we as Mystics, while obtaining our knowledge from high sources, are not debarred from receiving light from certain ancient sources of knowledge, such as certain mystic books that have come down to us from past ages; therefore, we have for a motto: "Seize upon truth wherever found."

Mankind, subject to compelling, irresistible forces, and amenable to inexorable law, paradoxical as it may seem, is prone to assert and exercise free will, right of choice and judgment, and is emphatically opposed to yielding these rights upon compulsion.

Thus, when we felt compelled to believe the Bible "inspired," from Genesis to Revelation inclusive, and were taught by our forefathers that we must accept it or be eternally damned, we rejected it, and risked the consequences; a course millions have taken in the past hundred years.

Now that we are free from this bondage of compulsory, unreasoning belief, the Bible and other ancient books of like construction are interesting and instructive to us as a partial history of a peculiar people, their religion and traditions, manners and customs, chronicles and prophecies, poetry and morals.

In the New Testament we find the introduction, initiation and grafting in of a new religion, the influence of which has been world-wide.

Since we are not obliged to fully endorse the "mistakes of Moses" in his conception of the universe, the construction of the earth and the planetary system, the origin of species and the descent of man, we can admire him and study him as a most cultivated and powerful magician, a brave leader and a great law-giver.

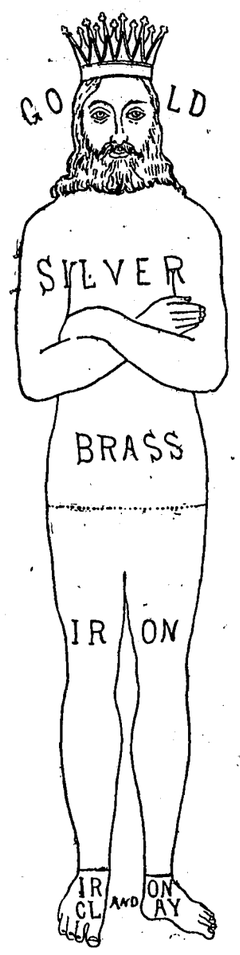
These remarks are preliminary to an explanation of

Nebuchadnezzar's Dream.

We read in the first chapter of the book of Daniel, that Nebuchadnezzar, King of Babylon, beseiged and captured Jerusalem in B. C. 682; that the vessels of gold and silver were taken away, together with certain young men, who were well favored and skillful in wisdom and "understanding science," the whole being carried unto Babylon. Daniel was one of these young men, and his mystic name, given him by the brotherhood, was Belteshazzar.

Now Daniel was particularly skillful in the interpretation of dreams, as well as ten degrees higher than any of the astrologers or magicians in that realm in general occult knowledge, as the King found on consulting him.

In the year 603 B. C., in the second year of his reign, the King dreamed strange dreams, whereby his "spirit was greatly troubled," so that he called for the magicians, sorcerers and astrologers to show him his dream. It seems that the King knew that he had dreamed an awful symbolical dream, but as day approached and the physical senses became fully awakened he could not recall the vision of the night. This is a common occurrence to this day. (See Dan. ii, 3 to 12). These magicians, or astrologers, who formed an important part of every court in those days, have been represented by interested religious parties since that day as imposters and humbugs; but such an idea is wholly erroneous, for these men were more or less developed in the occult line



NEBUCHADNEZZAR'S DREAM.

and many of them were learned in the "Mysteries of Egypt" and the lore of past ages. Some of them were scientific; others mediumistic; as we read that they had "familiar spirits" that enabled them to divine. What constitutes a "familiar person?" Why, one who is near to you, with you a great deal, to be sure. Yet the believers in this holy book are not "Spiritualists." Oh, no!

Of course it is highly probable that many of the incantations and divinations performed by these so called "wise men" were impositions, same as we find to-day, but we must concede that they must have really possessed considerable occult power, or they would not have been able to hold their positions at the court.

We see, however, by the text, that the nut given to them by Nebuchadnezzar on the occasion under consideration, was too much for them to crack. They evidently did not like to try a guess at the dream, because Kings had an unpleasant habit of throwing people into red-hot furnaces, or feeding them to the menagerie of wild beasts, in case the prognostications did not exactly tally with the facts. So they all passed. But the King sent for one Daniel, and when the magician stood before him he realized that a Master of the Inner Temple was there. Daniel was upright and noble, polished and pointed in his remarks and had an eye single to the glory of the highest. He was at that time in particularly good form, because he had been fasting from all gross foods for many months and was in a frame of mind to act as an admirable instrument for the unseen ones to transmit wisdom through. He had also been warned by his guides from on high, and therefore knew that he held the key to the situation.

We can imagine the feelings of the King, as he recognized in captive Prince before him one who had ascended high up the ladder of divine knowledge, and we can also imagine the fervor of Daniel as he asked the Infinite to make known the secret. By what particular name Daniel recognized the Infinite Intelligence is unimportant, if through him communications from a high astral plane were received and the procession of events occurring in accordance with immutable law were predicted, and prescience firmly established.

Now the King, it seems from Daniel ii, had been shown in his dream a great image, with a head of gold, breast and arms of silver, thighs of brass, legs of iron and feet of clay and iron mixed. This is in exact accordance with the entire principles of symbolism, which conceals mystic knowledge in figures of men, animals and things, in the same manner that X, Y and Z conceal the unknown quantities used in algebra. But the King also saw a stone "cut out without hands," which smote the image on the feet made of iron and clay, with such force that the feet (the basis) and with them the entire image was broken to pieces and scattered so that "no place was found for them." This little stone then became a "great mountain and filled the whole earth." I am filled with awe as I contemplate this image. Not the one depicted here so graphically upon this canvass chart, nor yet the one seen by Nebuchadnezzar, albeit "the form thereof was terrible," but rather the vast period of years and the rise and fall of great dynasties it symbolizes.

Prophecy has been aptly defined as "history in advance," and chronology as the "eyes of history." Daniel, standing at the head of this image, looked down the long vista of future ages with prophetic eyes and interpreted the dream, and told the King that the head of gold was himself, the breast and arms of silver another kingdom inferior to his own, and the thighs of brass indicated a third kingdom which should rule over all the earth.

The legs of iron represented a fourth kingdom, "strong as iron," while the feet and toes, of iron and clay mixed, represented a divided kingdom that should not cling together, but be partly strong and partly broken. Lastly the stone that smote the image and dealt it its death blow, and then grew until it filled all the earth, typified a new kingdom "from on high" that should, from small beginnings, increase until it should break the other kingdoms into pieces and fill the whole earth.

This is substantially the account of the dream and its interpretation by the chief Astrologer and Master Mystic Daniel, as may be read more circumstantially in Chap. ii, 1 to 47. That the symbolism displayed herein was considered to be of great moment and of much importance to man, by the ancient brotherhood, is fully proven by the fact that other mystic prophets allude to the same figures contained in Daniel, in all sorts of ways. Thus the "time, times and half a time" appears as "forty and two months" in Rev. xiii., 5, and as a "thousand two hundred and three score days" in Rev. xii., 6; this time being 1260 years of the prophetic time, leading downward through the ages and culminating in the year A. D. 1844, as exhibited upon this chart. We, standing at the feet of this image, look back over some 2495 years of the world's history and witness the fulfillment of the prophecy.

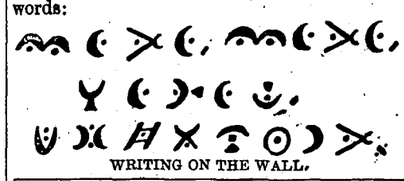
In ancient history there are commonly recorded five powerful monarchs, all of which successively established themselves on the ruins of the others. There are the Egyptian, Assyrian, Persian, Grecian and Roman. Egypt had already begun to decline, so the prophecy begins with the Assyrian monarchy. This head of gold represents the Assyrian Empire, founded by Nimrod 2218 B. C. It embraced the greater part of Central and Western Asia. Its capital and metropolis was Babylon, the "City of the Plains" of Shinar, on both sides of the River Euphrates. We need not dwell upon the wealth and splendor of this ancient city—its brazen gates, its magnificent temples, the glory of which has never been equaled. The empire attained its greatest glory under the reign of Nebuchadnezzar, about 560 B. C.

In the year 538 B. C., Belshazzar, the son of Nebuchadnezzar., became King of Babylon. In those days the only place in the world where an education befitting a king could be obtained was in the Temples of the Magi in Egypt, although a lesser education could be obtained in some other countries. So it was customary for the Princes of several countries to take degrees in our order that they might be better prepared for the high stations they were to fill.

Belshazzar had followed this rule, and had been duly and regularly admitted to the house of Libra, where he had remained on probation for many years on account of his dissipated ways. But, like many another who passed the mystic portals, this king went back to the flesh-pots and became a fallen brother. He made a great feast, where wine flowed like water, where he and his lords and shameless women drank and became intoxicated, even desecrating the sacred vessels of gold and silver.

"The King was on the throne,
The satraps thronged the hall,
A thousand bright lamps shone
O'er that high festival."

When in the height of their unholy revelry, a dark-faced and majestic stranger parted the rich hangings that draped the arched doorway at the king's back; that man was a Grand Master of Oriental Mysticism, from our Temple in Egypt. He saw the drunken king before him; he stretched forth his hand; a hush fell upon the assembled revelers; the lights grew dim; a spell seemed to be cast like a pall upon all present. As all gazed with bated breath and staring eyeballs, a mysterious materialized hand came forth and wrote upon the wall in letters of magnetic fire, the words:



WRITING ON THE WALL.

Mene, Mene, Tekel, Upharsin!

Thou art weighed in the balance and art found wanting.

Belshazzar could not read and understand the meaning of this mystic message, so he cried out for the wise men and astrologers to come to him and interpret it for him. But none of them were sufficiently advanced in mystic science to do so, until the grand master and chief magician of the court, Daniel, was brought before him. Daniel told the king that his kingdom was numbered and divided and given unto the Medes and Persians." It was indeed numbered, and in that very night was Belshazzar slain, and Darius the Median took the kingdom.

The head of gold is passed. The arms and breast of silver come next, and we will take up the story at another time and follow out this line of wonderful prophetic history, as it winds its way down the ages of this, the culminating century of prophecy, for we, the chosen and mystic ones of earth are much concerned therewith.

Think of these things, friends, and then endeavor to realize in your own minds the magnitude of the events that have transpired and are to transpire in this enlightened nineteenth century and the work we have before us in preparing the sons and daughters of men to see the coming light!

TRAIL OF THE SERPENT.

Landmarks of Roman Catholicism in History.

Persecution in Spain, Austria, Germany, Bohemia, the Netherlands, France and Italy.

A Presentation by a Profound Thinker.

One Who Has Made a Life Study of the Trail of the Romish Serpent

And Who Believes It a Menace to Liberty and Our Free Institutions!

Carlyle happily characterized "the gospel of Ignatius" as a "doctrine of devils;" and if Roman Catholicism is to be adjudged by its fruits, as revealed by history, the same gospel of the Jesuits must assuredly have been the guiding spirit of its dark and gloomy past. But the lofty spiritual ideals, the self-sacrificing life, and the tender suggestions of compassion and love, so divinely expressed in the being of Jesus of Nazareth, are not thus to be execrated because forsooth a paganized ecclesiastical despotism, with supreme audacity, names with a sacred name its blood-polluted system of cruel persecutions, sophistical doctrines and bedizened formularies.



The history of Roman Catholicism is a history of spoliation of humanity. Professing the principles of him who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you," the Romish Church has hated, cursed and anathematized its enemies, and persecuted and destroyed, by the most diabolical arts which ingenuity could devise, untold numbers of men, women and children, for no other reason than that they chose to be free and to think for themselves.

Before the establishment of what is known as the "Holy Office of the Inquisition," inquisitorial powers and punishments had been assumed by the Church of Rome, but their exercise had been confined to the bishops and was, in large measure, dependent upon the individual caprice of those dignitaries, who, however, were ever and anon urged by their synods to a more thorough and rigorous prosecution of the work of eradication of heresy. This form of persecution, called the "episcopal inquisition," extended from the beginning of church federation to the thirteenth century; when, dating from the Council of Toulouse, in 1229, the Dominicans were instrumental in having organized a special inquisition for the eradication of the Albigenses and the heretics of southern France. Still later, in 1480, the dreaded Spanish Inquisition was established by Pope Sixtus IV., in Spain, at the request of Ferdinand and Isabella, the object of which was "to deal with rich and crafty Jews and highly-trained Moors." Two thousand victims burned to death, was the harvest of this engine of Rome at the end of the first year in the archbishopric of Seville and the bishopric of Cadiz alone. "The Quemadero, or cremation place, built at this time by the prefect of Seville, not far from that city, a square platform of stone, was a grim altar on which the lives of almost daily victims ascended in clouds of smoke to heaven."

During the seventy years' sway of this juggernaut of Rome, the population of Spain fell from ten to six millions; towns, districts and provinces became decimated, and trade, manufactures, agriculture, literature, science and art suffered incalculable losses, from which the nation has never recovered. Besides the fugitive and exiled population, 31,912 were burnt alive, 17,659 burnt in effigy, and 291,450 imprisoned.

But the cruel sacrifice of human life was not the only achievement of the Inquisition in Spain; it was the means of enriching the ecclesiastics to an almost incredible extent. Its principles were indeed as well calculated to rob as to torture. One of its rules of procedure was as follows: "After the death of a schismatic, his property may be declared subject to confiscation and his heirs deprived of it, though this declaration had not been made during the heretic's lifetime."

With a complete manual of rules of torture, confiscation and blackmail, successfully put into practice by fierce and greedy monks, it is not at all incredible that at the end of the seventeenth century the Spanish clergy were found to be in possession, in the province of Castile alone, of twelve million acres of land, being one-fifth of the province, and bringing in an income of nearly $16,000,000, besides an immense property in houses and other revenue derived by terror. The archbishopric of Toledo brought in the princely sum of $600,000 annually; that of Seville, $300,000; that of Compostella, $160,000, and that of Valentia, $140,000. But the real wealth and revenue of the "Holy Office" were never accurately known, for all its operations were shrouded in impenetrable mystery, and its inhuman tortures and brutal strangulations of even repentant heretics stifled curiosity and inspired only profoundest dread.

Not alone Spain, but every country which has been subjected to the sovereignty of Rome, presents the same appalling record of relentless persecution and intolerance. Ferdinand II., of Austria, to this day lauded by Catholic writers as a man of great piety and virtue, because of his complete subjection to the church, was the instigator and Catholic hero of the Thirty Year's War, or the Catholic Crusade of the seventeenth century. Educated by the Jesuits and their pliant tool in all things, "the pious prince" undertook the task of bringing back to the fold of Rome all who had been led therefrom by the Reformers of Germany, Bohemia and Switzerland. Fully nine-tenths of the German population had, up to 1556, become Protestants, and the majority of the Austrian hereditary States also belonged to the new communion. Catholic and Protestant had become so tolerant of each other that no one inquired as to the faith of another, and intermarriages of persons of the different faiths were frequent. Left to themselves the people would have lived in happiness and prosperity, regardless of differing religious opinions and beliefs; but the mission of the Roman Church was not the fostering of happiness and prosperity among the people. Its aim was universal dominion and power over mankind in all their being, activity and relations of life and death, to the end that the church itself, and the ecclesiastical interest, might be enhanced and exceedingly prosper. Ferdinand II., "the pious prince," accordingly, toward the close of 1597, made a pilgrimage to "our Lady of Loretto," obtained the blessing of Pope Clement VIII., and prone at the feet of that pontiff, took a solemn oath "to re-establish, at the risk of his life, the Catholic faith in his hereditary States, and, to the best of his ability, throughout Germany." Adopting as his maxim the monstrous declaration: "Sooner a desert than a country peopled by heretics," Ferdinand, in September, 1598, set about the accomplishment of his fearful maxim rather than the fulfillment of his oath. In the prosecution of his task he ever kept by his side, as trusted counsellors and guides, those agile and subtle adepts in the arts of craft, intrigue and cruelty, the Jesuits. It is needless to harrow the heart of humanity in this day by details of the horrors of this most unholy war, carried on in the interest of the Romish church by her beloved son Ferdinand II., of Austria. Let us, however, recur for instruction to some of the results produced by this pitiless Romish crusade. Says a competent author:



WHAT ROME HAS DONE, AND WOULD DO AGAIN, IF SHE HAD TEMPORAL POWER.

"Catholic historians themselves, devoted to the House of Austria, state that the starving population did not despise the refuse of the lay-stall, nor corpses suspended from gibbets; during the night a chain of soldiers had to be placed round the cemeteries to prevent freshly buried corpses being dug up; bands of starving people chased men, killed them like wild beasts, cut them up, and boiled them for food. Frequently the imperial troops would notice a body of men collected round a smoking fire of branches. If they ran up and dispersed them, they found they had been collected round a cauldron in which human flesh was simmering.

"At last the most pitiless murderer that ever yet persecuted the human race, Ferdinand II., died in his turn. He expired on the 15th of February, 1637, with signs of the deepest devotion, holding in his hand a lighted taper which his confessor handed him. No remorse troubled his last moments. Twelve million

CONTINUED ON SIXTH PAGE.

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ANTIQUITY UNVEILED.

The Great Revelation of the Nineteenth Century. Most Important Disclosures Concerning the True Origin of Christianity.

This remarkable work unfolds the heretofore hidden mysteries concerning the origin and promulgation of Christianity. It appears through the testimony given from occult sources, that the life and teachings of Apollonius of Tyana were utilized as a basis upon which to formulate the Christian religion. Even the name Jesus Christ seems to be of heathen origin, and to have been coined from the names of the gods Hesus and Kristos or Christos. Hesus was the name of a god of the Celtic Druids, Kristos was the Greek name of the Hindoo god Chrishna. Through the efforts of Constantine at the Council of Nice, the leaders of both these religious sects were brought together and induced to combine their respective religions, and whereas one sect had worshipped the god Hesus, and the other Kristos, they agreed to merge the two gods into one who should be called Hesus Kristos. It is claimed that the name Jesus Christ originated in this combination as a necessary factor in the formation of Christianity, and to this assumed character was given the credit of the life and teachings of Apollonius of Tyana, while his name was suppressed. We are told in this volume where the early Christians found the myths and rites which they adopted and relabeled, and by combining them with the teachings of the great sage and philosopher Apollonius of Tyana, they formed the religious system that the Western world now knows as Christianity; and it is further shown that down through the centuries, beginning with the so-called Christian era, there has been an established system for the destruction of all literature which antagonized the interests of the religious bigots who were in power, they having had almost the entire control of all literature and historical records for many centuries; therefore having the power, they changed, suppressed, or destroyed as best suited their purpose. ANTIQUITY UNVEILED gives ample proof of the mutilation and destruction of the valuable historical records of the past, by interpolation, elimination, repunctuation and cremation, all to ensure the success of a religious system resting largely upon the vagaries and mythical teachings extracted from Pagan mythology. It has long been known to analytical minds that Christianity was plagiarized from other religions which existed before its advent, but no one could have conceived of the deeply laid plans of a self constituted priesthood to thus deceive the world, by gathering the fragments of the more ancient religious systems and combining them into a new system which was foisted upon the people as not only original but divinely inspired. How and why this scheme was carried out is fully explained in ANTIQUITY UNVEILED, by those who lived at and subsequent to the period of the Christian era. The light they bring includes not only what they acquired in earth life, but also the clearer knowledge gained in spirit life. No scholar living on earth at the present time, however learned, unaided by spirit intelligence, could thus have laid bare the facts concerning the world's religious history, especially that which pertains to Christianity. The startling revelations found in this work were mostly from the learned men of their time, rulers, prophets and historians. They step to the front in the nineteenth century to point out the criminal errors enacted by priesthood for selfish ends. In doing this they have fearlessly laid bare the vandalism which prompted the bigots to mutilate the literature of past centuries, and destroy libraries of unspeakable value to the world. This was done because they contained historical truths that were inimical to the dogmatic religious system that was to be established. In reading this work it is easy to understand why such minds as Profs. Briggs and Smith, as well as many other eminent scholars who have the courage to publicly express, not only their convictions, but the result of their researches in Biblical history, are drawing away from the old lines of absolutism touching the Bible doctrines of Christianity. Every student and every thinker should read this work. In fact all should read it who are looking for truth upon this most important question, viz: Is Christianity a divinely inspired religion, or is it the offspring of more ancient religions?

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SATURDAY, DEC. 23 . 89

Something Grand.

This Christmas number of THE PROGRESSIVE THINKER is simply grand; that is the only word to express its broad and deep significance. No high-priced magazine can boast of having articles in any way superior to those presented in this issue. Moses Hull gives facts of great interest in reference to Jesus, and which will prove invaluable to the student. He has done his work well.

Hudson and Emma Rood Tuttle have prepared an excellent ritual, which will be of great value in those localities where a liberal speaker cannot be obtained. With a little change in the phraseology, it will apply to old and young alike. It supplies a long-felt want.

Hon. A. B. French in his address charms with his eloquence and the beauty of his diction. It scintillates with rare gems of thought. It will bear re-reading several times.

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Prof. Olney H. Richmond presents some valuable thoughts that will deeply interest scholars and mystics everywhere.

Col. R. T Van Horn, editor of the Kansas City *Journal*, gives a version of Christmas that will lead the mind into new fields of thought. The colonel is the editor of the leading Republican paper of the West, is a versatile writer, a profound thinker, and one of the best men now living.

The author of the Trail of the Romish Serpent in History has done his work most admirably; no one else could have done it better. His thoughts and researches will be eventually embodied in book form, and we predict for it an extensive sale.

Miss Clara Marsh gives us a charming Christmas story.

In fact, this number of THE PROGRESSIVE THINKER is worth at least one dollar. We ask Spiritualists everywhere to go to work, and extend our circulation; and thus aid us in the good work that THE PROGRESSIVE THINKER is doing. You can at least, each one of you, send us in an additional trial subscriber.

A Merry Christmas.

We wish all our subscribers a merry Christmas, regardless of all theories or logic which shows the day to have been of Pagan or Christian origin.

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Do You See the Point?

We aim to do a philanthropic work; in consequence send out our Christmas number at about the cost of white paper on which it is printed. You who appreciate our work are requested to send in additional subscribers.

IMPORTANT QUESTION

CONTINUED FROM FIRST PAGE.

ter's English translation is said to be the best. Has the reader ever analyzed the two words Pro-metheus and Pro-vidence? The two words mean the same thing.

Esculapius and Jesus.

The likeness between these two gods is so great that if Esculapius had not been put into song and story five hundred years before our story of the cross, we would accuse the heathen of having stolen our God. Let us see a few things Esculapius did which were afterward done by our Jesus:

1. Esculapius came down from heaven—that is to say, he fell over the horizon. It was Adam's fall that brought him down.
2. He became incarnate.
3. Was crucified on Mount Caucasus.
4. He descended into hell; was raised again the third day, and ascended into heaven.

This was played every year for over five centuries in the popular theaters. The audience became participators in the play, as they were informed that their sins caused his sufferings. The Marys were always there; and at the termination of the tragedy a female voice would sing:

Lo, streaming from the fatal tree,
His all-atoning blood—
Is this the Infinite? 'Tis he—
Esculapius and a God.

Well might the sun in darkness hide,
And shut his glories in,
When God, the great Esculapius, died
For man the creature's sin.

Esculapius

was also a Savior. Ovid sang of him as Christians do of their Savior. "If it was not known that the following was written concerning Esculapius before Jesus was born, Christians might suppose that a brand-new inspiration had struck Dr. Watts, enabling him to sing of his Jesus, but it happens to come from the heathen poet Ovid, and applies to Esculapius:

"Once, as the sacred infant she surveyed,
The God was kindled in the roving maid;
And thus she uttered her prophetic tale:
Hail! Great physician of the world, all hail!
Hail, mighty infant, who in years to come
Shall heal the nations and defraud the tomb.
Swift be thy growth, thy triumphs unconfined;
Make kingdoms higher, and increase mankind.
Thy daring art shall animate the dead,
And draw the thunder on thy guilty head;
Then thou shalt die, but from the dark abode
Shall rise victorious, and be twice a God."

The Sun a God.

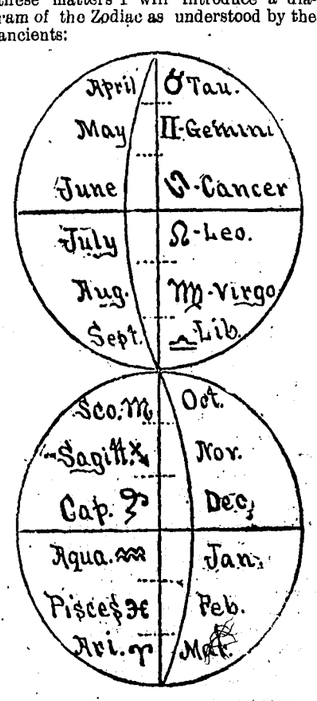
It is well known that many ancient nations worshiped the sun. The sun was the source of light, heat and life, and was for this and other reasons worshiped as a God.

The Bible-makers said: "Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajelon. And the sun stood still and the people stayed until the people avenged themselves upon their enemies." Josh. x: 12, 14,

In this connection, did space permit, I would show that the cross and the sign of the cross were both institutions many hundred years before Jesus was put on a cross. In Egypt crosses were erected all along the Nile, to show the people how high to build their houses and to stack their grain. When a superstitious people saw that the Nile never rose above that cross, they concluded there was some power in the cross to keep the Nile down, and hence they used the cross as a kind of fetich, as many good Christians do to-day.

The True Explanation of All These Things.

To assist the reader in understanding these matters I will introduce a diagram of the Zodiac as understood by the ancients:



EXPLANATION OF DIAGRAM.

1. The path of the sun on the ecliptic was by the ancients supposed to be between two parallel lines sixteen degrees apart.
2. This space was called the Zodiac, and was divided into three hundred and sixty degrees. These were divided into four right angles of ninety degrees each, and these into twelve signs of thirty degrees each.
3. These signs were called constellations.

THE SIGNS.

I. January: Janus, John the Baptizer, or Bi-Frons Aquarius.
II. February: Pisces, Fishes, Famine or Death.
III. March: Aries, the Lamb, young, tender.
IV. April: Taurus, the Bull.
V. May: Gemini; the Twins.
VI. June: Cancer or Crab—retrograde motion.
VII. July: Leo—Lion, heat.
VIII. August: Virgo—Virgin.
IX. September: Scales, Balances.
X. October: Scorpion, or Great Red Dragon.
XI. November: Saggitarius, Archer, Centaur.
XII. December: Capricornus, the Goat.

With this explanation the careful reader will be prepared to follow and appreciate my argument. All these religious tragedies, whether heathen or Christian, had a common foundation; and that foundation was the fictitious death and burial of the sun.

Before introducing the following testimony from Rev. Robert Tayler, allow me to say, Mithra and Zoroaster are one and the same. Now, take the word Zoroaster to pieces and see what it is. Zor—God, Aster—Star. From which we have Easter, astronomy, etc.

Mr. Tayler says:

"The birth of the god Mithra, from the days of an infinitely remote antiquity, was represented to have taken place in a stable, and was celebrated throughout the whole pagan world on none other than the 25th of December—our Christmas day, the most celebrated of all the magian festivals; where, if you rectify your celestial globes to the moment of twelve o'clock, at midnight, between the 24th and 25th of December, you will find the constellation of the stable of Bethlehem, in which Christ is said to have been born. The moment he achieves his first degree of ascension at the lower meridian, while you shall see the constellation of the Virgin, who is said to bring him forth (in no disparagement to her eternal virginity), at that moment come to the line of the horizon; and thus said to preside over his nativity, . . Justin Martyr . . actually draws the parallel between Christ and Mithra, that Christ was born on the same day when the sun takes his annual birth in the stable of Augeus. That is in the station of the celestial goat, where is actually placed the stable of Augeus, in the sixth labor of Hercules."—Devil's Pulpit, pp. 41. 42.

The Solution.

The astrological is the only satisfactory solution of these otherwise mythical tragedies. Be it remembered that all these saviors were born on the 25th day of December: and let it be remembered further, that all these stories of saviors or avatars except our Christ were explained as astrological characters.

Let us now carry the whole scene to the heavens, and begin our investigations precisely at midnight following the 24th day of December. If with the wise men of the east we would see his star in the east and go to worship him, let us, as they did, look to the east. Sure enough, there is the star—the star Vindimatrix: that is, Mother of Life, or Mother of Wine. The star stands over where the child is born, precisely at the time the star is seen rising: it also stands over the stable—the Augean stable, which Hercules cleaned out—the stable where all the Christs were born. Not less than sixteen of them have been enumerated as having been born in this stable. Do you ask why they are born here? I answer, we are in the constellation Capricornus, and have just got out of Saggitarius, the places where horses and goats are kept.

Here at each recurring Christmas eve will be found your Marys, your Maias, your Maus, your Myrrhas, etc., every one of them mothers of Saviors of the world. Down in the sea they can be seen now, for they have not yet arisen out of bed. That star in the elbow is the star Vindimatrix; it will be christened on the eighth day, that is January 1.

Lydia Maria Child says in Prog. Rel. Ideas, Vol. I., p. 172:

"The twenty-fifth day of December was a festival in honor of the birthday of Horus. The commemoration of that day, both in ancient Hindostan and ancient Egypt, was probably owing to the fact that the sun at that period begins to return from the winter solstice."

From the word Mary we have the word "mare," because we have associated that word with the constellation Saggitarius; and, beholding the Virgin arising at that time, we give her the name Mary. Originally this was a nautical word, having reference to the sea. From this we derive our word marine. It is the same as Miriam, who, it will be remembered, became white as the foam of the sea. She passed over the sea dry shod; but when Saggitarius undertook to follow her he was overthrown. Then it was that Miriam sang: "The horse and his rider he hath thrown into the sea." See Ex. xv: 21.

Jesus a Menagerie.

Our Christian friends have much to say about the Lamb of God; they ask us to sing:

"Dear, dying Lamb, thy precious blood
Shall never lose its power
Till all the ransomed church of God
Are saved to sin no more."

Jesus is a lamb; the church pats us on the back for saying that, but our faith goes farther; we say more; he is not only a lamb but he is a whole menagerie. In December he is a goat; in February he is a fish; in March he is Aries, a male lamb; in April he is Taurus, a male calf; in June he is a crab; in July he is a lion—"the lion of the tribe of Judah;" in October he is a scorpion; in November he is a horse. Beside all that, he is a two-faced man in January, and a pair of twins in May. If my faith on this matter embraces more of the animal kingdom than does the faith of the average Christian, it is because I have read and thought more on the subject than he has.

A Commentary.

Skipping many arguments I had intended to make, I now pass to comment on a few texts of scripture in the light of this truth.

1st. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye, for the kingdom of heaven is at hand." Matt. iii; 1, 2.

The words John, Joana, Jonas, Janus, and Jan-uary, all have the same meaning, and refer to Bi-frons Aquarius, who stands at the portal of the new year.

2nd. John comes preaching in the wilderness of Judea. Surely a literal wilderness is a queer place to preach; why did he not go to the cities and villages to preach? The word Judea, Jew, Jaue, or Jove, are all the same. The wilderness of Jaue, scholars tell us, refers to the starry firmament. The educated eye sees bears, goats, coffins, etc., in the firmament, while the one not educated in astronomy sees only a wilderness of stars.

3d. John preaches the doctrine of repentance or animadvertence. Why repent? Because, if they kept on in their downward course they would have landed in the "bottomless pit," and we would have been left without hope and without God (the sun) in the world. But now they repent—turn—animadvert, and go back to the position from which they fell.

4th. "The kingdom of heaven is at hand." They are now in hell—fallen—but Jacob's ladder is before them, and they will climb up into heaven.

5th. This John baptizes with water; why? because he is *Aquarius*. There can be no possibility of repentance, in the sense of rejuvenation—fructification—without this water baptism. It is impossible to ascend out of the Augean stable and go into heaven without passing through the reign of Aquarius.

6th. But John says "there cometh one after me who shall baptize you with the holy ghost (holy influence) and with fire." Water first, in John-uary; fire in June.

Another Commentary.

Then came Jesus, from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" And Jesus answering said unto him, suffer it to be so *now*, for thus it becometh us to fulfill all righteousness. Then he suffered him. Matt. iii; 13-15.

1st. Jesus must be baptized of John; before he can reign in the summer months he must pass through the sign Aquarius. He, himself, said, "except a man be born of water and of the spirit he cannot enter into the kingdom of God." Jno. iii; 5.

2nd. "But John forbade him, saying; I have need to be baptized of thee." That is, the rays of the sun, the fire, the heat must baptize the earth or there can be no salvation.

3rd. Jesus said, "suffer it to be so, NOW, for thus it becometh us to fulfill righteousness." That is, this is the right way; you must first baptize me, then I will baptize you.

The Crucifixion.

Jesus was crucified twice. First at the spring passover. The passover, or crossover, was celebrated at the time of the first full moon after the vernal equinox. Not because Jesus was raised from the dead, but because everything was springing into life. Thus the Christian Easter was celebrated by Jews and heathens hundreds of years before Jesus was supposed to have been raised from the dead.

Let it be remembered that Jesus was crucified at the time of the passover. John says (Jno. xix; 1-4): "And it was the preparation of the passover. * * * And he saith, behold your king." Also Paul tells us that "Christ our passover was sacrificed for us." (1 Cor. v; 7.) Could anything be more plain?

After Jesus' baptism John calls him "the Lamb of God that taketh away the sin of the world." Jno. i; 29. But why call him a lamb? I answer, because it was in the sign Aries—the male lamb—the ram, that he was to be crucified. The Greek word *amastian*, here translated sin, should be rendered aberration, unevenness—iniquity. It is the Aries of March that takes away the aberration of the solar system, for, whenever he is killed, then the days and nights are of equal length. "He is bruised for our iniquities"—inequalities—unevenness of days and nights. "And the chastisement of our peace was upon him," and "with his stripes we are healed." Is. liii: 5. Those stripes were not stripes inflicted on him for the world's sins. It refers to the stripes on the door-posts at the time of the passover. See Ex. xii; 14-20. It is in this way he dies for the sins of the world—the unevenness of the *kosmos*. After the passover both Jews and pagans had a feast lasting a week. It is celebrated in Washington City to this day by rolling Easter eggs down Capitol Hill.

Jesus Must Be Crucified in September.

On the fifteenth day of the seventh month, that was about the time of the autumnal equinox, Jews and heathens alike had another great feast. See Lev. xxiii; 34. The tenth day of this month was the Day of Atonement—at-one-ment—at-on-ment.

When it is understood that all that had been exhausted during the previous year is now brought back, and they were as well off as they were last year, the meaning of this atonement becomes plain. The day of atonement makes all things right. There are the scales—the balances of September—in the heavens, weighing out equal days and nights—equi-nox. Weighing back to the earth all that has been exhausted during the past year.

The Jews used this day as a day of settlement with the Almighty, when they paid the old score of last year's sins. Thus they, in common with other nations, recognized the balances of September as the time for settling up all debts.

Now, if Jesus is our atoner, he must be killed or crucified in the autumnal equinox—on no other time than the tenth day of the seventh month. But if he is our passover, and Paul says he is (See 1 Cor. v; 7), he must be slain on the fourteenth day of the first month.

These two theories, both sustained by the Bible, cannot be reconciled otherwise than by allowing that there was two crucifixions—one in Judea, as he ascends to the tropic of cancer, the Crab; the other down in Egypt as he goes down to hell—into the tropic of Capricorn—the Goat. In Heb. ix, Paul shows that the figurative meaning of the Atonement has reference to something done in the heavens. The whole *aidoranean* was to be found in heaven every year.

I leave these old-new views of Christmas with the reader, hoping that the light here sown may render the present Christmas and New Year the most enjoyable he or she may ever have experienced.

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What Cicero says of war may be applied to disputing—it should always be so managed as to remember that the only true end of it is peace. But generally disputants are like sportsmen—their whole delight is in the pursuit; and a disputant no more cares for the truth than the sportsman for the hare.—Pope.

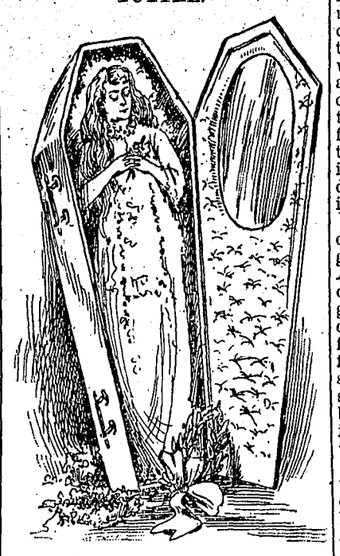
A country which has no national literature, or a literature too insignificant to force its way abroad, must always be, to its neighbors at least, in every important spiritual respect, an unknown and unestimated country.—Carlyle.

A RITUAL.

Spiritual Funeral Service.

Prepared Especially for "The Progressive Thinker."

BY HUDSON AND EMMA ROOD TUTTLE.



How I Would Die.

MUSIC ON PAGE 22 OF "LYCEUM GUIDE."

O, let not sobs of woe
Bewail me when I die,
But sing to me and let me rise
Exulting to the sky.

Mark not the damp of death
Which gathers on my face,
But sing in tender melodies
Of God's sustaining grace.

Heed not the fading eye,
Nor yet the lines of pain;
But sing of those immortal shores
Where I shall live again;

Sing of the shining ones
Who passed death's gate like me,
And triumphed o'er the lonely grave,
Immortalized and free.

O, not with burning tears
Of those who love me best,
But with the ecstacy of song,
Fold my dead hands in rest.

Like music low and faint
My soul shall float afar,
And wake in heaven, delightful heaven,
Where God's sweet singers are.

READING:

"How vast is the power of spirit! An ocean of invisible intelligences surround us everywhere. If you look for them you cannot see them. If you listen you cannot hear them. Identified with the substance of all things they cannot be separated from it. They are everywhere. Above us, on our right and on our left. Their coming cannot be calculated. How important we do not neglect them."—CONFUCIUS.

"There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. . . . So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. . . . Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. . . For this corruptible must put on incorruption; and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, there shall be brought to pass the saying that is written, Death is swallowed up in victory. 'O, Death, where is thy sting? O, grave! where is thy victory.'" —APOSTLE PAUL.

Meet Us at the Crystal Gate.

MUSIC ON PAGE 14 OF "LYCEUM GUIDE."

Meet us, angels, at the gate
With a welcome sweet and warm;
Be it early, be it late,
We shall come through dark and storm,
Weary from our dying pillows,
Faint with surging on death's billows,
Strewn with cypress leaves and willows,
Plucked to mourn the cherished form.

Meet us where low, holy hymns
Float like balm upon the air;
Where no sullen blaming dims
Those who come sin-tarnished there.
Hail us at that precious meeting
With some old, familiar greeting,
Which will set our faint hearts beating
To love's olden, olden prayer.

Meet us with extended hands,
As you used to here below;
Tell us, when you reach those lands,
"Friends, come home! we love you so!"
Then we all can love each other,
Parent, husband, sister, brother;
Knowing fully one another,
Warm as sunlight, pure as snow.

DISCOURSE:

The dead! Every spot on the ocean's floor, from the Indian seas to the base of the icebergs which guard the silent poles, is a grave. Every span of the earth's surface, from shore to shore, from loftiest summit to lowest plane, is a grave. Every atom of dust has been wet with the tears of grief for the loved and lost. The earth is one vast charnel-house, where the forces of life and death engage in relentless warfare and death triumphs over physical forms. The senses do not penetrate the darkness. The ear hears no whisper, the eye sees no shadowy form beyond the grave. As the animal dies so does man, and when we ask with pleading voice: Is there a life beyond this body's fleeting day? the old religions furnish us in blind faith a staff which proves a broken reed and has no balm for our broken hearts.

Our prayer is for knowledge, to which the scientist responds with pitying accent: "Beyond the physical body there is nothing but dust. Out of the dust all things are evolved and unto dust all things return. You may as well believe that the music of the instrument will exist after the instrument has been reduced to ashes, as intelligence after the death of the body which gives it expression."

Such is the shadow of the olden views cast over us as we stand by the couch of the departed. May we not find in its dark folds a silver lining cast by the newly arisen sun of the new philosophy of life known as Spiritualism? That country, "Over There," is no longer a bourne from which no traveler returns, but a bridge has been thrown across the abyss, and over its trembling archway our angels come to their homes on earth, to whisper the glorious intelligence that there is no death, and the sun of this life goes down to rise in an immortal day on fairer shores.

Human life is a mystery. Death is a mystery, except as the light of Spiritualism resolves its darkness. On occasions like this we are confronted with the old, yet ever-new problem of the why and wherefore of existence, the end and purpose of human life. If we are creatures of a day, and death is the end, the meaning of life is widely different from what it is if we are heirs of immortality just setting out in the race of being. Belief in immortality is the foundation of all religions, and potent factor in formation of character.

Yet are we bound by the limitations of the body, and life is a constant struggle with the accidents of time and place. Attempt as we may to fathom the course of events, to plan our lives to gain the greatest happiness, though we presume on our far-sightedness and ability to force the fates to our bidding, we soon find that our sight penetrates the future scarcely beyond the hour, and out of skies we thought forever serene, the blackest storms burst unannounced, and in a moment sweep away the proud anticipations of a lifetime.

We found our homes, and children with the years, gather with us around our hearth. There is the prattle and laughter of hearts fresh from paradise, and sweet questionings of awakening intelligence. What high hopes arise, and in the pride of fond desire, the future is bright with rainbows of promise, and we taste not our present joy, so much more satisfying is our anticipated future. Happily that future in its reality is concealed from us. Only so much is revealed as to guide our next step forward.

We do not see the reverse side, which although all our anticipations be fulfilled, would shadow our present happiness. We do not see the seperations, the flight of our fledgling from the home nest, and we sitting in the desolation of our house alone as when we began life's journey. This we do not see, nor anticipate sickness, sorrow and death of those we love. It is well the future is veiled from us, and the Book of To-morrow inscrutably sealed. Fate stands at the portal of the home and with uplifted finger admonishes, that there is only one certainty, and that is change.

Oh, mortal! build your dreams on the most solid foundation; know this alone is inevitable, that nothing will remain as it is. You cannot hold the present nor stay the coming change. The restless tide moves in the world around us. The seasons come and go as worlds swing in their endless cycles. Spring comes radiant with the beauty of fresh life; the bursting bud, the opening flower, the soft perfumed breath of the South, the prophesy of unutterable things. Summer comes with her harvests; autumn laden with fruits of the orchard and vine, in robes fantastic of the dying year; the season of life, strength and fruitfulness, followed by winter, the season of death. It comes to wrap the earth in the cerements of the grave; to hush the voice of song in the grove and the murmur of waters; to send the bitter north wind shrieking over the frozen earth in mockery of life, and they who look over the cheerless landscape must have faith in the permanency of the laws of the world, to see beyond the grey mists and shroud of snow the resurrection of spring, when the skeleton branches will be clothed again in royal robes, the flowers bloom and the birds sing sweetly as at creation's morn.

Our lives are like the seasons, and swiftly runs the tide from infancy to old age. We start on the journey surrounded by relatives and friends, who leave us one by one. As we press onward the memory of these grows dim and the parting pang less hard to bear. When we reach the summit and look down life's western slope to the low sun, glorified in mists of gold, how few are left of those who were with us in the morning! Aged father and mother, on whose brow the diamond crown of the years rests in honor, recall the friends of your youth on the great argosy which spread its sails of promise invoking the winds to waft it over propitious seas, how few remain! You recall them but to remember the wreckage of their hopes, or the diverging paths on which they sailed, when you bade them good-by through the gathering mists and saw them no more.

Such is life, inevitable, ceaseless change, and its complement is death. But as winter holds the prophesy of the resurrection of spring, death holds that of rejuvenated life. It is a beautiful picture of those who went to the sepulchre, mourning and in distress, thinking even when they saw the angel by the door, that it was the Angel of Death! They drew nearer and saw instead the Angel of the Resurrection clad in light supernal, smiling at the empty tomb. From this side over the burning portal is written in letters draped with the weeds of woe, DEATH, but from the other side, if we pass through led by angel hands, we shall see in letters of light, IMMORTAL LIFE!

Our sense of justice is not always satisfied with the changes which may come. We are often appalled by what to us appears the height of injustice; the very purposes of infinite love and wisdom seem thwarted, and we recoil from the horrible spectacle.

When the child comes to the arms of the mother, as an embodied answer to her wish of love, she folds it to her heart with a constant prayer that the angels in heaven may shield and protect it from harm. How she watches for the first articulate word which conveys its dawning intelligence; how she thrills when it twines its soft arms around her neck; how she trembles at the least cry of distress, and builds the castles of fancy, and indulges in expectations when it shall become the support of her age. Fond dreamer, dream while you may, for, oh mother, as the frost blasts the flower watched with assiduous care, your child sinks under some untoward chance, and as you fold it in your arms, as you pray to give your life that it may be spared, its breath grows faint, and it passes out of your hands, out of your grasp, as a bird from the broken cage, and you hold only the shard, the broken bars, from which the soul has escaped forever. Then heaven faded in darkness. Then there seemed no God—it seemed a sin for the sun to shine in the sky, and the birds to sing, when the dear one

could not enjoy, and the soul is torn with such wretchedness!

If we are to find consolation in this darkness for the stricken heart, we must look beyond the vicissitudes of time and grasp the realities of eternity. To escape we must arise above the earthly horizon until it merges into that of heaven. We must arise so far above that the most important events of this life will seem as nothing to the continuity of that other. Then it will be found that all events whether bringing joy or sorrow, have woven the pattern of our lives and wrought the highest purposes. If there have been mistakes or injustices, they are enfolded and compensated in the completeness of eternal being, and this brings us to the mystery of death. Shall we weep with the friends who mourn, or rejoice with the angels? Shall we moisten the grave with tears, or bring flowers in celebration of the birth of an angel?

If we only knew. If we knew that this mortal life was the beginning of an existence which can never cease, we might dry our tear-stained eyes.

On that immortal life all religious systems, all satisfying ethical codes are founded, and by it all the aspirations of the heart are answered. We are this day immortal spirits as much as we shall ever be in the future ages; clay-clad spirits with earthly limitations, but the celestial, though enveloped in their physical or terrestrial body, is the same as it is after the separation called death. We are in the courts of heaven today and stand as in the very presence of the Infinite Father, as we shall in any age of the future. And thus is pressed upon us that we order the conduct of our lives, *conscious of our positions*, as beings not for time but eternity. If fully conscious of this stupendous fact we shall in full consecration of ourselves to that which is right and true, place all selfishness beneath the iron heel of the spirit, and our mercy, charity and consecrating love will find true ideal in the Angel of Light.

Of the physical body, it may go back to dust. We place it in the grave with reverent care, for it is all that remains to our senses. For it we allow all the scientists claim, and I accept it as the true explanation of man's immortality. Evolution reaches beyond the physical body. In the successive links in the chain of beings, slowly arising by constant progress, we find that while each ascending link is apparently complete, yet it is only the germ out of which the next is evolved into superior form. Each link is prophesy of future superiority fulfilled in the next, until man appears as the last term in the physical series. As man was foreshadowed in remotest ages as the crowning type in the series of organic life, so springing out of his physical perfectibility, arises a new world of spiritual wants and aspirations, unanswered and unanswerable in mortal life. Man is neither a spirit nor a body, but the intimate union of both. In and through his physical being the spiritual is evolved from the forces of the elements and is expressed. Beyond the organic body which perishes is that which remains; to which it is the scaffolding which assists while it conceals the real edifice. As *hunger presupposes food* and the necessity of its possession, as thirst the existence of water by which it is appeased, so our aspirations for immortality presupposes its realization.

When we look down the ages and see the interminable line of wreckage of living forms, constantly arising until man becomes the perfected fruitage of this great tree of life, if, as the culmination and last term, his fate is to live for an hour and perish, then we say creation is a failure, and man a blot on the face of the fair world. But if we arise through him to a yet higher term; if perfection having been attained in physical forms, it arises to the realm of spirit, then creation has a purpose which has been carried out, and the prophesy of the ages been fulfilled.

The Apostle Paul on being asked, What of the dead? gave answer in spiritual language which for clearness and completeness has not been surpassed.

He compared death to the growth of the seed buried in the earth. The seed decayed but the germ grew into a plant. Thus was illustrated the impossibility of the preservation of the physical body. Flesh and blood cannot inherit immortal life. He says that there is a terrestrial body and a celestial. Death is the severance of the bond of union between these. The celestial being leaves the terrestrial body as a worn garment, a broken cage, and remains the same in every respect. Then it is that the corruptible has put on incorruption and that the mortal has put on immortality, and is able to say:

"Oh! death, where is thy sting? Oh! grave, where is thy victory?"

Can we explain the process of death? It has mysteries which knowledge has not fathomed. The departure of the spirit is invisible to mortal eyes. The withdrawal of the celestial body from the terrestrial which has been during the earth-life its outer garment and temple, cannot be watched by the curious eye of science. We do not understand and cannot explain the most simple manifestations of the growth of a blade of grass. We cannot explain how it bursts through the dark mould, and thrusts itself into the sunshine. We do not understand how under the same conditions of waiting care, from one nest escapes a fledgling seeking the protection of the hedge, and from another the bird of mighty pinions soaring in the clouds and defying the lightning's flaming spear. We do not understand how it is that the worm feeding the summer day on the coarse herbage, buries itself in the earth, weaves a silken shroud around itself, and through the long months of winter remains as dead. Then when the returning sun melts the icy covering of the dead world, and the birds return, filling the soft air with sweet melody, the warmth penetrating the grave awakens it to life. It bursts through the silken cerements, unfurls its gossamer wings, and is borne away like a wind-blown leaf, sipping nectar from the flowers the long spring day. We do not understand more than the caterpillar comprehends the life of the butterfly.

We must accept the fact and await a fuller spiritual development. We know that the earthly life enfolds the possibilities of an eternal future, as the lily bulb enfolds that of the lily. You take the bulb and say, this is not a lily. It has no resemblance to the flower. No! but plant it in the earth; the dews of heaven shall moisten it; the sun shall warm it; the south wind shall brood over it, and a snowy flower will expand, filling all the air with its fragrant breath. The bulb is not the flower, but it held within itself the possibilities of that exquisite bloom.

We live that we may die, and thus enter a new and higher state with wider opportunities and exhaustless endowments. It is as natural to die as to live, and the fulfillment of life's purpose. If there is one word more terrible than any other, suggesting images more dreadful and crushing, it is Death, and yet understood, it should bring rather delight. If you should receive this day a message from over the sea that you were heir to a kingdom, the most opulent the sun ever shone upon, and that your subjects awaited your coming with wide-extended arms of love, you would be overjoyed, and you would allow nothing to interfere with your preparations to depart. You would say, as heir to a kingdom, I must make ready, and the petty trifles which are crowded upon me, shall not take my time or attention.

There has such a message come to every human soul. It has come over the cable which extends from this world to the realm of spirit. The message says to every one: "You are heir to a kingdom, to which the most opulent throne of earth has no comparison. That kingdom is the glorious realm of immortal life. It is more beautiful than a dream of loveliness, and it is yours, not because of your belief, but is your heritage."

When the celestial or spiritual being passes out of the physical body, the process is one of indescribable beauty. After the pain of sickness, the fiery torture of fever, or the icy coldness, and burning thirst, there comes a period of oblivious sleep. From this the spirit awakes to find that as its physical bearing has closed to the sound of the voices of mourning friends, its spiritual sense has quickened and hears the soft murmur of angel voices. As the curtains of vision fell on earthly scenes, they were uplifted on the spirit side disclosing the presence of friends gone before, and feeling became an exquisite consciousness of being. Then ascending out of the physical form, the spiritual became distinct and the mind recognized the fact of its continued personality. No more pain, no fever thirst, the breath of health and strength and exhilaration of the new wine of existence. The bright forms of departed friends with the solicitous hands of affection, to welcome and lead the spirit to the evergreen shores of life immortal!

Such is death; the gateway to a higher life, through which all must pass to gain its vantage ground. That life is the continuity of this and while in the order of growth it is best that the experiences of earthly life be gained, such is the wisdom of the process that whether the departure occurs with the first breath, or after the allotted years in decrepit age, the spirit passes on to its heritage. The mother who mourned her child and remembers the grassy mound, the little marble slab and the name, questioning, Is that all? If your vision could penetrate the veil which shuts down between the world of mortals and of spirit, you would see that child, tall and beautiful, as taught and cared for by the angels. As the babe was received into this life by the arms of a mother's love, so its spirit was received by as loving care, and it has grown under conditions such as earth-life cannot give.

The aged mother or father, who in the full fruition of the years, after the burdens and cares of the earthly pilgrimage have been courageously and dutifully borne, are gathered like the ripened harvest, and find in death rejuvenated youth. Shall we call them back? Shall we ask them to again take up their abode in the worn bodies they abandoned? Bitter tears fall on the flaming embers of our love. It is human to weep, but our sorrow is selfish, for it is for our loss, while we should rejoice that one more angel has gained the heights of the resurrection.

Let not our grief be reflected on the arisen ones. They are with you. They know your thoughts and share your sorrow. Do not think of them as far away for rest assured there can be no spot in the garden of paradise more attractive, more replete with joy than the dear old home. We cannot say they have departed, for they are here; we cannot say dead, for they have awakened to a life eternal; we cannot say at rest, for they have entered a sphere where activity is delight.

They who have met the great transition we cannot recall; we must arise to them. A swing of the pendulum, more or less, and we shall cross the river, where so rapidly our nearest and dearest are gathering. There the broken strands of friendship will be united, the broken family circle made whole, and bound by the chords of sympathy; we shall in the delights of the infinite possibilities overshadowing us, forget the accidents, the pain, the sorrow, the burdens and cares of the brief day we passed on earth.

So they pass
From stage to stage along the shining course
Of that fair river, broadened like a sea;
As its smooth eddies curl along their way,
They bring old friends together; hands are clasped
In joy unspeakable; the mother's arms
Again are folded round the child she loved
And lost. Old sorrows are forgotten now,
Or but remembered to make sweet the hour
That overpays them. Wounded hearts that bled
Or broke are healed forever."

The Unseen City.

MUSIC ON PAGE 18 "LYCEUM GUIDE."

I think of a city I have not seen
Except in my hours of dreaming;
Where the feet of mortals have never been
To darken its soft, soft gleaming,
A glimmer of pearl and a glint of gold,
And a breath from the souls of roses;
And glory and beauty all untold,
Steal over my calm reposes.

I think of that city, for oh! how oft
My heart has been wrung at parting
With friends all pale, who with footfalls soft
To its airy heights were starting.
I see them again in their raiment white,
In the blue, blue distance dwelling;
And I hear their praises in calm delight
Come down on the breezes swelling.

That beautiful city is home to me,
My loved ones are going thither,
And they who already have crossed the sea
Are calling, "Come hither, hither;"
The tender eyes I worshiped here,
From the golden heights behold me;
And their songs entrance my raptured ear
When the wings of slumber fold me.

Service at the Grave.

[This service is so arranged that it may be read continuously, by the person officiating or as represented with responses by assistants.]

LEADER.—We gather around the casket, containing the form once radiant with life, but now cold in death, to express our sympathy and bestow the last tokens of respect to one who was by us most dearly loved. We cannot say, as we lower this form into the bosom of Mother Earth, "Ashes to ashes and dust to dust."

RESPONSE.—Only to the physical body.

LEADER.—For the spirit has arisen in beauty and power, as an eagle freed from the broken bars of the confining cage.

RESPONSE.—Not here must we seek our dead, for he [she] has arisen to a higher life, the continuity of this, but more exalted and refined;

LEADER.—Whither we are all going;

RESPONSE.—But not into the darkness;

LEADER.—Rather into eternal light, and the infinite unfolding of our spiritual nature.

RESPONSE.—It is human to weep, and in our selfishness we mourn our inseparable loss.

LEADER.—Yet we are assured that the dark angel standing by the portal of life with inverted torch, will gently lead the departing spirit through the frowning gateway and become transformed into the angel of the resurrection;

RESPONSE.—And over that gateway whereon is written DEATH, in letters hung with the weeds of woe, when we pass through and look from the other side, will flame in letters of light, IMMORTAL LIFE.

LEADER.—Life and death complement each other. We live that we may die,

RESPONSE.—We die that we may live, and enter into the inheritance which is our birthright, where we shall have only begun the evolution of the possibilities which are ours, when this world has perished with age, the sun ceased to shine, and the stars broken in dust on the farthest coast-line of time.

LEADER.—[Throwing a flower into the grave, or laying it on the casket.] Shall we say farewell to ——— [Supply name, father, mother, child or friend, as the occasion requires.]

RESPONSE.—Only let us say farewell to the broken shard, the form of clay on which the peaceful silence and repose of death has fallen. The form which we knew we give to the arms of night, deep and fathomless;

LEADER.—And the spirit,

RESPONSE.—Indestructible and deathless, lives in the light of heaven, growing more blessed and resplendent forever and forever.

LEADER.—O death! forever old, forever irresistible.

RESPONSE.—One by one generations follow thee away into the land where sweet lips never turn to dust, nor dear eyes to ashes.

LEADER.—Oh! beautiful, □beautiful land!

RESPONSE.—Where death has lost its sting, and the grave its victory.

LEADER.—O, angel dwellers in light!

RESPONSE.—To your care we commend the spirit we could no longer keep.

LEADER.—Bless it with the treasure of your stainless love,

RESPONSE.—And while we turn tearfully from this parting, it is with confidence in the life beyond these fleeting shadows,

LEADER.—And the abiding of the love of our spirit friends and their continual guardianship.

RESPONSE.—After this fleeting life is over, we shall meet again in the morning on the evergreen shore, where there will be no parting forever and forever.

LEADER.—With this prayer: May we be true to ourselves, and the angels guide and guard us. We say to all that was mortal of ——— [giving name, etc., as before], Farewell.

RESPONSE.—But upon the liberated spirit we bestow our undying love, and entreat that our memories be cherished in the immortal life to which we are all hastening, where our arisen one has received a loving welcome.

ALL.—To the Mortal, farewell: the Spirit has received a joyful "Welcome Home."

Expiring Subscriptions.

The period of expiring subscriptions is on us. As THE PROGRESSIVE THINKER is published on the cash plan, of course all names are dropped as soon as the time is reached to which advanced payments are made. We know money is close and hard to get. Newspaper publishers feel the pressure more keenly than others, because many persons unwisely commence economy in expenses by cutting off mental aliment. This should not be. The trifling cost of THE PROGRESSIVE THINKER, but little more than the blank paper on which it is printed, and the large amount of educational matter with which it is laden, commends it to the thoughtful everywhere.

If the reader is in straitened circumstances, and cannot afford to invest $1 for a year, he can certainly spare 25 cents and extend his subscription three months, until business resumes its wonted activity. Then there will be no break in healthful reading, no discouragement to the publisher, and no regret that invaluable matter, which will never be replaced, has escaped attention. The hope of the world rests with the well-read Spiritualist and Agnostic.

Reader, let us share each other's burdens as much as we can while these financial embarrassments stare all in the face. Only a few months more, when public confidence will be restored and prosperity will return in an unexampled manner.

He who, when called upon to speak a disagreeable truth, tells it boldly and has done, is both bolder and milder than he who nibbles in a low voice, and never ceases nibbling.—Lavater.

A heroic Wallace, quartered on the scaffold, can not hinder that his Scotland become one day a part of England; but he does hinder that it become on tyrannous, unfair terms a part of it.—Carlyle.

It is not possible for a Christian man to walk across so much as a rood of the natural earth, with mind unagitated and rightly poised, without receiving strength and hope from some stone, flower, or leaf, or sound; nor without a sense of bliss falling upon him out of the sky.—Ruskin.

We always like those who admire us, but we do not always like those whom we admire.—Rochefoucauld.

EVOLUTION AND REVOLUTION.

As Explained and Viewed By One of Our Master Minds.

An Eloquent Discourse to the 40,000 Readers of "The Progressive Thinker."

BY HON. A. B. FRENCH, OF CLYDE, OHIO.

Evolution is another name for progress. It means the legitimate order of growth in nature and in man. To evolve is to outroll or unfold, as in the germination of a seed into root, stock, flower and fruit. The development of an embryo into perfect form, or the formation of a world from nebula into water, land, rock and soil. Evolution is unfoldment from imperfect to more perfect conditions. It implies order and persistency in the forces of nature. To the philosopher involution precedes, succeeds, evolution; hence many of our great thinkers aver one eternal balance between evolution and involution in the universe.

What Revolution Means.

Revolution means reversion, or a reverse order of things. It is a change in existing conditions. In the physical world it may be said to be cataclysm and convulsion. It is earthquake, cyclone, wandering comet, falling meteor and convulsed world. In society and human life it is unexpected catastrophe or a sudden termination of the given order, as in the overthrow of a government, the destruction of institutions, or an unexpected appeal to arms. In short, revolution is a reverse action in nature and society. It is in every sense the direct opposite of evolution, both in its methods and results.

The methods of evolution are slow; the law of progress never hurries. It takes uncounted ages to perfect and complete a world. It requires time to germinate a seed and develop flower and fruit. Permanent growth is comparatively slow. The human consciousness unfolds by tardy days and years. It must linger long in embryonic babyhood; endure the full season of childish hopes and fears; walk with measured step all the way up to man and womanhood's noon, and then ripen into threescore and ten years, as the purple grape ripens in the golden autumn.

Revolution is swift as the fiery-tongued lightning or the cyclone's airy feet; it comes as the unlooked-for avalanche, and completes its awful work in a twinkling. The methods of evolution are life and growth, while those of revolution are death and destruction.

Evolution is sunshine, rain, falling dew, blooming flowers and singing birds. Revolution is bursting volcano, yawning earthquake, raging tempest and nature's mad holocaust.

Evolution is a builder, revolution a destroyer. The one is life and peace, the other discord and death. The only permanent evolution is that which is slow. Rapidity soon exhausts. Impeded and pent-up force will sooner or later break forth.

A Great Obstacle.

The most formidable obstacle our century-crowned world has met in its tireless journey around the sun has been revolution or the reverse action of long-pent force. Whenever and wherever intensified conditions obtain and continue, reaction or revulsion comes. How this planet has struggled against the reverse action of her own inherent forces! When intensified conditions have prevailed in the atmosphere, cyclones, tornadoes, thunder's groans and lightning's fiery breath have followed. No doubt the most destructive force this earth has felt has been cataclysm or convulsion.

Look at the face of the earth, and you cannot fail to be impressed with its stormy history. Look over the great continent of Asia! The eyes of the poet would feast upon green fields, luscious fruits and blooming flowers; but to the devout, more commanding than all else is the great Himalayas, and Mt. Everest, king of all the mountain-peaks, looking down scornfully upon valleys, oceans, and passing storms. Look northward and the Alps, clad in perpetual snow, challenge our admiration. But how came Mt. Everest and Mt. Blanc to stand in all their sullen grandeur? Were their pillars planted by Him who threw this earth out into space, and doomed it to travel a wanderer on an ocean where suns and stars forever sail? The child of a few years, and many aged children, would say: "Yes, Himalayas and Andes were eternal. God put them there when he cut this earth from its moorings in the sun's warm harbor, and bid it sail." But to the keener eye of the scientist the great mountain ranges are the children of a day. They were lifted by mighty revolutions in the heart of the world. Intensified conditions brought revolution in nature's order; long pent-up force lifted as by the arm of a God the granite floor of the earth, and planted the pillars of mountains. They stand to-day nature's unpolished monuments to commemorate the date of her great revolutions.

A Mighty Revolution.

Walk over the Sierra Nevada range; gaze into the eyeless sockets of dead volcanoes; bend your ears low to their black and speechless lips, then descend into the mighty canyons and listen to the story of the rocks piled in wild confusion, and they will tell you the history of a world in the throes of a mighty revolution.

Go to the cold Northland, where the moon's pale beams fall on mountains of ice; where no bird sings its morning song or calls a mate; where no flowers blush in the sun's warm kisses; where the patter of childhood's feet is never heard, and ask them to tell their story. If the icebergs had lips and could speak, what a revelation they would make! They might tell us of a tropical climate in the long, distant past, when birds sang, flowers bloomed and tropical fruits ripened. They might tell us there man, too, had lived happy in his genial world. They could also tell us of a great revolution, when the earth grew cold and life departed!

Look down into the glassy solitudes of the sea, and there are cities and continents, sunken into their watery graves, that have gone down in the earth's great cataclysms. Beneath the silent waters sleeps to-day the fair Atlantis, and sea-monsters roam where once birds of brilliant plumage sung, and love's fond voice was greeted with the echo of its own. On mountain, in valley and beneath the waters of the sea, the earth tells the story of catastrophes great and fearful, revolutions dark and terrible. Life, in its evolution, everywhere meets revulsion. The insects in the air, birds in the forest, cattle on the hills, all confront the deathdealing revolutions within and around them.

He who talks of progress in the absolute or permanent and unbroken evolution along any given line, is a vain dreamer. Man's civilization is a flower which blossoms but to fade. Moreover, his culture goes out with him. Every life must repeat the same story; it must journey the same road from helpless childhood to wrinkled age; it must be an opening bud, and at last a blighted flower. There is no law of descent for the culture of mankind. Man can entail his estate, as in England, but he cannot entail his knowledge. Civilization is in no place permanent, but it is a tide which ebbs and flows.

Go into Egypt and explore the valley of the Nile. During untold ages its annual overflow has occurred at nearly the same time, and reached about the same height. If the great plains over which the stony eyes of mute sphynxes gaze could speak, what a lesson they might give! Here, even before the dynasties of the Pharaohs, before the nomads of Israel began their wanderings; before Abraham dined a God or Hagar was comforted by an angel; before Jacob the athlete wrestled with Jehovah, or a Moses pillowed his innocent head upon the sluggish bosom of the Nile, a great civilization existed. Here flourished art, and here arts have also been lost, perhaps forever. Here stood temples in which priests taught mysteries which elude the grasp of the ignorant; here man studied the brilliant spectra of the stars, and admiring eyes watched the full-orbed sun at setting. What more favorable place for a permanent civilization? But the elder and mightier Egypt has gone, and the sigh of the winds among tombs and lonely ruins is the dirge of her civilization!

Ancient Greece was once the pride and glory of the world. There, too, flourished art from which subsequent ages have borrowed. There sculpture made the cold face of stone breathe the disdain of the gods. There was architecture, whose corinthian columns live in modern times. There stood Athens in all her queenly splendor. There temples of Minerva and Jupiter Olympus, grand beyond the power of speech. There the Academy of Plato, amid a grove of palm trees, adorned with statues. There great gymnasiums and theatres, and fields where the Greek enjoyed his games, happy in winning a laurel-wreath. No age can boast of more wise philosophers. Among all the great thinkers of all the ages, Plato arises like a God. There, too, lived Socrates, the wise and good, rebuking the vices of an Athenian senate, and looking with calm and steadfast gaze into the pallid face of death. There Solon, the great statesman and law-giver—but revulsions and revolutions came to the Greek, and her glory departed.

Man today is essentially the same being he has been in all ages; and the same reactionary law obtains in his life and world. This world's volcanoes are not all dead, nor have storms and cyclones forever ceased. Revolution still follows evolution, as the ebb follows the flow of the tide.

Rapid Growth of Our Nation.

No nation has had such rapid growth and progress as has ours in the past century. To obtain a view of our National territory a hundred years ago and then look over this same territory today would be a transformation outrivaling all magic. A dense wilderness has been changed into gardens of beauty; wild beasts have been exterminated, and lambs gambol and play where bears and panthers roamed. Cities have grown up in lagoons and marshes, more beautiful than Venice, and the wonder of all nations. Wide rivers have been spanned, mountains tunneled, and glassy lakes wreathed with white sails. Space has been almost conquered, and the engine with its heart of fire leaps like an unchained demon from his lair, bidding defiance to the airy feet of the tempest. In population we have grown from a few scattered settlements to a great people of more than sixty million. Marvelous indeed has been our progress.

But the major question among the most thoughtful now is this: Can this progress be maintained without revulsion or revolution? It occurs to us that our rapid progress is a dangerous omen. The reaction of the forces which have builded our great Republic may yet cripple or destroy it. The material prosperity of the nation has thus far depended largely upon the constant stream of emigration pouring into it. The toiling sons of Europe have helped to build our colossal walls and towers. They have come to us from the Thames, the Danube, the Po, the lakes of Killarney; from the hills of Scotland, and from Italy, France and Spain. Sturdy sons are these who have faced the ocean torn by winds and storms. The statistics show that from 1820 to 1882 this tide increased until in the later year it reached nearly nine hundred thousand, or almost a fiftieth part of the entire population. It still continues—and a recent journal gave the number for May of the current year as sixty thousand, and June about the same.

This has hitherto been fortunate for us. The great West has needed strong hands and willing feet. The prayer of the young Republic was for labor, and every vessel landing its precious human freight at Castle Garden was an answer to this prayer. Moreover, this foreign element has mingled with ours and helped to unfold a broader race-type. To this Republic history will accord the birth of the Anglo-American in whose veins course the currents of universal history; in whose heart throbs the vital force of mankind; and in whom centers the hope of all the ages.

Have to Face New Conditions.

Today, however, we face new conditions. The question now is not where we can obtain labor; but what can be done to better the condition of the laborer? How can he be employed at such remunerative wages as shall satisfy his new and broadened life? This is a question for the reformer, and it also haunts the dreams of the statesman and hopes of the politician.

In the discussion of this question, the most important fact is rarely observed—we measure social conditions by the narrow yardstick of party, rather than try to observe them from the summit of philosophy. Let me impress you that beneath the surging waves and breakers of the ocean course mighty gulf streams untouched by the plummets we use in passing storms. Society is today in a great transition. Our age is experiencing the transition from muscle to brain. It is the era of invention. In the past, muscle has contended with nature; now mind commands her hidden forces. A new class of laborers has entered the arena of life. Steam is a Samson stronger than the Philistines of muscle; electricity a giant who has only, as yet, half revealed his strength. Look about you and become impressed with this thought. The village shoemaker of the old time would hammer for hours on his bench to accomplish what the revolution of great wheels will now perform in a few seconds. It took a whole neighborhood, a few years ago, to harvest a small field of wheat; now our western farmer can mount his cushioned seat, light his cigar and complete the work in a morning drive. We now do our work by steam, and ride on the wings of lightning. In this transition muscle is dropping, and mind swelling the market.

An Industrial Revulsion.

To-day the distant mutterings of industrial revolution are heard. One class proposes to better the condition of the laborer by protection on all our industries; another by a war against capital: and still another by that gilded anarchy which undermines and destroys all governments. The idea of protection originates in self-defense, and is a most important instinct in man and beast. We believe in it, and yet it occurs to us it cannot long settle the great problem. We may pile protection on all our industries, high as Chimborazo, and force wages high as we can, yet with the ocean whitened with sails, and the doors of immigration open, in a little time an equilibrium will be established between the price of labor here and in other nations of the world. Nor can war against capital obtain the end we seek. Capital is the mother upon whose breast labor feeds, and when we destroy her, toil is a houseless and homeless orphan.

Still further, we have tapped China and the great Asiatic continent. China, with her three hundred and fifty millions, has found our fertile soil and touched the green shores of this western world. The almond-eyed Mongolian is here, and here to stay. No "Geary law," whether enforced or not, can settle the race problem which now confronts us. China is like a pent-up stream which must have an outlet. Her overcrowded population must somewhere find new fields to maintain them. China is no prattling child. The seal of age is upon her brow; she had the art of printing in the tenth century: she has histories and geographies older than Europe, and she has seen the governments of Europe emerge from their cradles. Why has China so long survived the ravages of revolution? May not the answer be found in her torpidity, or less rapid evolution? But consider the conflict of races before us. The Mongolian and Anglo-Saxon here meet under new conditions in the everlasting struggle of the survival of the fittest. The two types differ in morals, and all the essential elements of society and government. What will the end be? May it not in fact soon be revulsion, or a decline in progress?

New Conditions and Relations.

He, to-day, is the wisest statesman, the greatest philanthropist—the noblest reformer, who can teach society to patiently adapt itself to new conditions and relations. The anarchist, with dynamite and fuse, and the howling fanatics with burning invectives, are not the highest servants of the hour. We now need the serene Galilean to whisper, "Peace, be still," over a torn and ragged sea.

Still further, in our rapid growth there has also been a rapid concentration of wealth in the hands of the few—while in the arid fields of poverty the many are gathering. The cold, hard lines between wealth and poverty are becoming more pronounced. Wealth easily becomes a tyrant as heartless as Nero.

We are facing to-day two great monopolies, one of labor and the other of capital. Trusts and monopolies are becoming powerful, and the masses are their slaves. Monopolies dictate the price of birth; the crib in which our children sleep; the clothes we wear; the food we eat; our medicines in sickness, and the hands that shall prescribe them: and, at last, the price of our coffins and tombstones. Over every industry, luxury and necessity the demon of "Trust" hovers, an ill-omened night-bird. We have grain trusts, coal trusts, railroad trusts, whiskey trusts, gold trusts, salvation trusts, and damnation trusts. The great danger is, they may soon deal out red-hot damnation to the Republic.

The monopoly of capital, however, is no more dangerous than that of labor. Labor is no longer a wandering beggar, pleading for alms, but a powerfully-organized body, demanding a throne. Its edicts strike severe blows at organized society and its methods are positive and tyrannical over its subjects. It bids willing hands to cease to work by the command of a self-created tyrant, and then draws on poverty's unvarnished door the lean skeleton of hunger. It does not issue in some instances a request, but utters commands, which, if not obeyed, are sought to be enforced by means almost as vehement as those which kindled the French Revolution. One of the alarming features of our times is the spirit manifested by labor and capital toward each other. Intensify those conditions just a little, and revolution ensues. Nothing but wise statesmanship and the higher education of the masses can avert it. He who can help capital and labor to co-operate with each other, whereby the fruits of each may be shared by both, and the masses be educated into higher and less wasteful modes of living, will do a service no pomp and pageantry of arms can perform.

The Financial Revulsion.

We are now in the midst of financial revulsion. In our unkindness we charge it to party and to men and measures; but beneath all this lies a law no mortal can repeal—it reigns supreme in earth, air and sky—it is the law of action and reaction. The financial reaction of the present is the receding wave of the intense action of a quarter of a century. We have been building railroads in advance of civilization; cities beyond their normal population; industries greater than necessities; and then bonding them beyond their ability. In private and personal life the frugal habits of the fathers have departed from the sons until reckless expenditure sits in judgment upon itself. The way to avert panics is to cease to create them. The most wholesome legislation is a higher education for the masses. A properly-conducted schoolhouse is worth more to a neighborhood than the claims to a representative in Congress, and a well-regulated kitchen is of more value to the family than the frescoes in a parlor.

Religious Revolution.

Nor have we as a nation yet grown beyond religious revolution. Religion is the most strongly-rooted plant in the human heart. It strikes deeper than patriotism. Men die heroic deaths for country, family and home; but life is never so freely given as when offered for a God. This sun-kissed earth is crimson with the blood of holy wars. The spirit of Gregory and Saladin still lingers in the hearts of posterity. The massacre of Saint Bartholomew may yet be repeated. The reign of eternal peace is not yet secure. Around pagoda, mosque, cathedral and church still stand guards who only need the touch of sacrilegious hands upon their idols to reveal feet with claws, and tongue of flame.

A miserable crank called Peter the Hermit was instrumental in inaugurating the awful wars of the Crusade, and religious cranks are now as numerous as the frogs of Egypt. Forces are now gathering which can but bring sad results if not impeded.

Rome Is Not the Only Danger.

But I must here and now insist that Rome is not the only danger-signal before us. Let me be fully understood: no one can be further from Romanism than myself. I do not believe in religious authority. If I did I would be a Catholic and done with it. The Roman Catholic rejects reason, but the Protestant admits it, and then presumes to damn us for thinking. Evangelical Protestantism has no consistency. It condemns the mass of the Catholic but would enforce the blue laws of the Puritan. It works by day and by night to control American institutions, and dictate the policy of the nation. It assumes the face of an angel, but spits the venom of the asp on all who oppose it. It has, for the past few years, been busy trying to put God into the Constitution—the orthodox God, of course, as it knows and worships no other.

The world, as I am now speaking at Lily Dale, is holding a great Exposition in the White City of the West. There all nations have brought tribute to commemorate a great event in the race movements of mankind. There Brahmin, Buddhist and Mohammedan meet—there Jew, Pagan and Christian are gathered. To aid in the inauguration of this great enterprise, the general government was called upon for aid. No sooner was this fact made known than so-called orthodox Christians began their work. They brought their powerful influence upon Congress to enact a law which should recognize their "holy Sabbath day." And that body made an appropriation tacking a Sunday "rider" to the bill. A more outrageous and brazen-faced act could not have been committed by a National body sitting in council. It was an insult to Arabia, China, and all anti-Christian nations; an insult to free-thinkers and all without creeds in our own country: an insult to the sovereign State of Illinois; an insult to the weary hands and feet of toil; and an insult to the great city of Chicago, which had undertaken a task never assumed by a city of equal numbers on earth. Yet it was accomplished. Had the Catholic church forced such an act, revolution would be at our doors. That appropriation act will go into history with the old blue laws and the spirit that whipped at the cart's tail and hanged on Salem Hill.

Protestants greatly fear Catholics will interfere with our public schools, and yet they would dictate who shall have charge of them and just how much scripture shall be read. They tell us the Catholic Church is increasing and its growth should be checked. But if Catholic mothers see fit to rear their children, have those who do not the right to complain? Moreover, the Catholic has the same right to repeat mass as the Protestant has to utter prayers.

But in all I have said, do not think I fail to appreciate the power and insidious, crafty purpose of the Roman Church. It is the most powerful church organization in Europe and America. She has the seal of centuries upon her. Planting her iron feet upon the graves of the Cæsars, she has lived to see emperors crowned and then dethroned, and also to dictate the policy of kings and queens. She has seen Rome both a mistress and a slave. She has seen in Spain Saracen armies wrest from her grasp rich possessions, build Cordova and proud Salamanca, and then lived to drive out her foe in the mountains of Grenada. She has touched Mexico and seen the noble Aztec race degenerate into a mourning band and the Pueblo look wistfully from his housetop to the rosy East for Montezuma's return. She has stood amid the hail and lightning of the Protestant Reformation, crossing intellectual swords with Luther and the religious knights of awakened Europe. She has seen our own fair land the abode of savage men and beasts and kept step with our numerical growth and progress. She saw Protestantism born, and she will live to see it die, and plant a cross at its tomb. Let us not deceive ourselves with vain dreams of the sudden death of the crafty Church of Rome. She will be the dominant church of this nation as surely as the circling years come and go. Catholics are born, but Protestants are artificially manufactured after birth. There is and there can be but two poles to man's religious thought. The one is authority and the other absolute mental and religious freedom. They are the upper and nether millstones which in the end will pulverize the creeds of Protestantism. While I am opposed to Catholicism with all the strength of my nature, yet I do not stand here to lightly mention Roman power. Nor am I prepared to curse her. The spiritual ignorance of her subjects I deplore, but her great charities touch my heart. With untold wealth she has made her home among the poor, and poured over the hard hand of honest toil a blessing. She does not close her doors to poverty's aching feet and the glimmer of her tapers and the smoke of her incense is not alone for the rich. But her secular power *can never be tolerated* in this Republic. America must be free from all

Continued on 8th Page

TRAIL OF THE SERPENT.

CONTINUED FROM THIRD PAGE.

human beings, at the least, had perished by his orders, but the glory and the interest of the suffering and militant church demanded the sacrifice. In a single expedition on the banks of the Danube, the Cossacks (soldiers of the imperial army of Austria) plundered five hundred villages and exterminated the whole male population; the women and children, struck with terror, took refuge in the islands, where they died of hunger and despair."

The death of Ferdinand II. did not end the war; his fanatical and obtuse son, Ferdinand III., continued it for eleven years more, and when, on October 24, 1648, peace was declared with Sweden and France, it was at the humiliation of Austria, and with the formal recognition of the equality of all forms of worship. But the fair provinces of Germany had been reduced to deserts; wolves and foxes prowled about the deserted villages, and the fields, which thirty years before were green and yellow with crops, had now become miasmatic marshes or tangled forests,. Ferdinand's maxim had well-nigh been realized. Like Bohemia, Germany lost two-thirds of its inhabitants. More than twenty millions perished by famine or a violent death, and civilization was set back a hundred years, that Rome might satiate her thirst for temporal power. The barbarian hordes that overthrew the Roman Empire and the French revolutionists that produced the Reign of Terror, coupled together, did not cause so great carnage, desolation and human misery as did this 'holy crusade,' inaugurated and carried on by Ferdinand of Austria, in the interest and at the behest of 'the only true church.'

But follow the trail of the serpent from the scenes of desolation in Austria, Bohemia and Germany, to the Netherlands, where was nurtured that tree of religious liberty whose fruitage the western world in so large a measure enjoys to-day. God bless the Dutch! On this question of religious freedom they have a history of which they may well be proud. 'Those Dutch are a strong people,' once wrote the sage of Ecclefechan. 'They raised their land out of a marsh and went on for a long period of time breeding cows and making cheese, and might have gone on with their cows and cheese till doomsday. But Spain comes on and says: 'We want you to believe in St. Ignatius.' 'Very sorry,' replied the Dutch, 'but we can't.' 'God! but you must,' says Spain; and they went about with guns and swords to make the Dutch believe in St. Ignatius—never, made them believe in him, but did succeed in breaking their own vertebral column forever, and raising the Dutch into a great nation."

Spain not only "went about with guns and swords," but with all the infernal appliances of the Spanish Inquisition, to not alone make the Dutch believe in the gospel of Loyola, but to exterminate those who did not thus believe. Some of the articles drawn up and pronounced by the Spanish inquisitors and confirmed by Charles V. of Spain for the subjugation of the Netherlands, are preserved in the Harleian Miscellany, and are as follows:

"'4. That the king write unto and command the clergy of the Netherlands, that with the Inquisition they should accept of fifteen new bishops, the which should be free from all secular jurisdiction—yea, in cases of treason.

"'5. The subjects of the Netherlands, through their malice and waywardness, will revolt and move seditions and tumults pleasing to all but our company.

"'6. The princes and noblemen, heads and authors of those factions, with the subjects, must be taken away, and the others reduced unto reason.

"'7. They shall hire, at our charge, thieves and spoilers of churches and images, whose offences shall be, by all the world, imputed to rebels, by some subtle means, and so we shall vanquish them.

"'8. That all commerce, negotiations, liberties and privileges shall be rooted out, and that all be reduced to extreme poverty, whereby the realm shall be permanent for us.

"'9. No man of all those countries (except he be of our faction) shall be held worthy to live, and, finally, all to be rooted out. And all goods, possessions, arts and trades, and all orders to be taken away, until there may be a new realm and a new people.

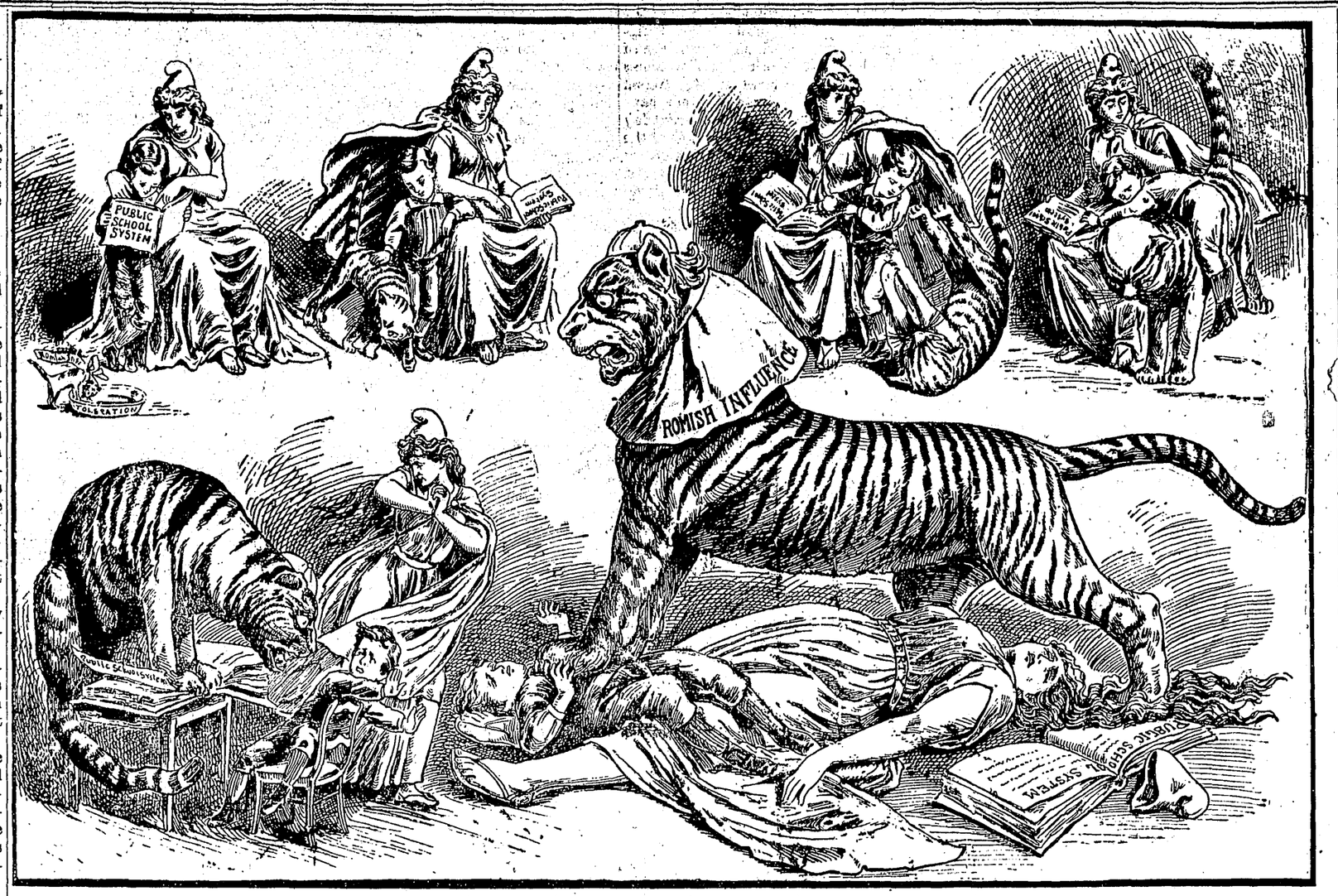
"'10. In this action the wise and valiant Duke of Alva shall be employed in person; whereas any other, were he of the blood royal, or a prince, shall be of no esteem, so as being suspected—yea, in the smallest matters, they must be dispatched.

"'11. No contracts, rights, promises, donations, oaths, privileges and solemn assertions of the Netherlands shall be of any force for the inhabitants as being guilty of high treason.

"'12. But, above all, we must have an especial care that in these matters of so great weight and moment we proceed not violently, but by means, by degrees, and that discreetly, to the end that princes, nobility and inferior subjects may mutiny among themselves, so that one may persecute—yea, execute the other, until at last the hangman be executed himself; for in all Christendom is there not a nation more foolish and indiscreet, and whose levity and inconstancy may sooner be deserved, than these Netherlands, and God punisheth them accordingly.'"

And the annalist informs us that "still there were other articles found in President Verga's chamber at Antwerp more cruel than these."

This Duke of Alva prosecuted the bloody and devastating work of torure and extermination with such vigor and success that in six years' time he was able to boast, and actually did boast, that he and his soldiers had slaughtered 186,000 human beings! For this ghastly work in "maintaining the Roman religion and subverting of heretics" he received the hearty approval of the Pope of Rome, who called him his "beloved son," and sent to him a special legate to convey costly presents, and "to commend these so rare exploits!"



STARTLING RESULT OF AMERICAN TOLERATION.

When the Romish tiger-cub first made its advent among us, it was tenderly fed on the pap of "American freedom" or "toleration." Soon it grew large and arrogant, and stood between the child and the Public School. Then it displayed its ugly teeth and claws. * * * * * * * Then it drove him from the Public School. The last scene—will be the destruction of Liberty and the American Public School system. Do we need an A. P. A.?—*From Puck.*

Turn now to France, wonderful France, whose historic page reveals perhaps the saddest tale of all. The Waldenses (moderaly called Vaudois) in the southeast of France, and those of Savoy, in Italy, had even from thetime of Constantine been an heretical people in the jealous eyes of Rome, and numerous attempts at their extermination had been made. Francis I., King of France, in 1544 entered into a treaty at Crespy with Charles V. of Spain for the extermination of heresy within their respective domains. In pursuance of this treaty, and under the influence of Cardinal de Tournan, Francis issued an order for the extirpation of the Waldenses of Provence, who seem to have incurred the especial enmity of the clergy. But the crowning tragedy of the world was projected when in pursuance of this same unholy compact between these Catholic sovereigns, Charles IX. of France, attended by his mother, the infamous Catherine de Medici, met in 1565, at Bayonne, the cruel Duke of Alva, the accredited representative of Philip II. of Spain, and there and then planned the massacre of the Huguenot chiefs of France. It was decided that the deed should be done at Moulins, in Bourbonness, immediately upon the return of the king, but because of certain suspicions manifested by the Huguenots, and because it was considered easier and more certain to get them together at Paris, that city was selected, and St. Bartholomew's Eve (August 25, 1572) appointed as the time.

Pope Pius V. was duly informed through Cardinal Santa Croce by Catherine and her son, the king, of their intentions "to get the admiral (Coligny) and all his confidants together some day, and make a massacre of them; but the matter," said Catherine, "was so difficult that there was no possibility of promising to do it at one time more than another."

But they did it, and over the bodies of 100,000 of the best citizens of France, weltering in their warm life's blood, peans of thanksgiving were raised in horrid mockery of a sacred religion, by a church that then, as now, claims, by *divine* right, not only a spiritual but a temporal dominion over all mankind.

Assuredly there is a divinity, silent, yet potent, in the destinies of men, of nations and institutions, that, with certainty unerring, searching all hearts, powers, forces and causes, determines and adjusts the fearful account in deeds like this. Let us not say that Charles IX., stripling and weakling that he was, must alone, or, indeed, in any great measure, bear the ignominy and fearful responsibility of the massacre of St. Bartholmew. Almost immediately the deed was done, this poor youth, king though he was, called his trusted Huguenot physician to his side, and said: "Ambrose, I don't know what has come over me for the last two or three days, but I feel my mind and my body greatly excited—in fact, just as if I had a fever; meseems every moment, just as much waking as sleeping, that those horrid corpses keep appearing to me with their faces all hideous and covered with blood. I wish the helpless and the innocent had not been included." And in the spring of 1574, nearly two years after the massacre, the wretched Charles, at the age of 23 years and 11 months, was attacked with a hemorrhage and died, but not before a revisit of the same bloody visions about which, a few days after the tragic event, he had spoken to Ambrose Pare. At the last crisis, his faithful nurse, also a Huguenot, had lain down upon a chest, and was just beginning to doze, hearing the king moaning, weeping and sighing, she went full gently up to the bed. 'Ah! nurse, nurse,' said the king, 'what bloodshed and what murders! Ah, what evil counsel have I followed! Oh! my God, forgive me them, and have mercy upon me, if it may please Thee! I know not what hath come to me, so bewildered and agitated do they make me. What will be the end of it all? What shall I do? I am lost; I see it well!" Then said the nurse to him: 'Sir, the murders be on the heads of those who made you do them! Of yourself, sir, you never could; and since you are not consenting thereto, and are sorry therefor, believe that God will not put them down to your account.'"

And thus Charles IX. began, on the couch of death, the awful expiation which should purge his soul of the burning bloodstains put upon it by the inexorable law of justice for the part he had played in the tragedy which shook the very center of the heart of humanity, and aroused all the Protestants of that day to a true realization of their danger at the hands of the monster Moloch masquerading in the name of Christianity, and professing the sweet graces of a religion of benefaction and love.

The Holy Catholic League had been conceived by the Cardinal of Lorraine at the Council of Trent some dozen years before the death of Charles IX. This was an oathbound association, formed for the defence of the Catholic religion against heretics, and in order to more firmly bind Henry III., already an earnest Catholic, to the league, in 1588 they drew up for his adoption the following among other propositions: "That he should remove from offices of consequence all persons whom they should point out; that he should establish the Holy Inquisition, if not universally, in the more prominent towns; that heretics should be taxed a third or a fourth of their property while the war lasted against them (the Huguenots), and that the life of no enemy taken prisoner should be spared unless he should turn Catholic, and find surety therefor, and also turn over all of his unconfiscated property, if any yet remained to him." Henry, after long deliberation, at last, in the hopes of buying his peace, acceded to these infamous proposals, and passed the "Edict of Union." But this unfortunate prince was not a swift enough instrument of persecution for insatiate Rome, and hence the hand of the assassin was employed to remove him. This murderous deed brought upon the sovereign stage of France the greatest of the house of Bourbon, Henry of Navarre, a Huguenot, who then became Henry IV. Suffice it that the Catholic party bitterly contested his accession to the throne, and his entrance to the French capital. During his reign France became a powerful and prosperous nation. However, no less than eight attempts to assassinate this great man were made by the Jesuit party before the hand of Ravaillac finally plunged the dagger of Rome to his heart.

The crowning act of Henry IV. was the issuance of the "Edict of Nantes," for the protection and security of the Huguenots; but gradually, during the reign of Louis XIII., was this charter of religious toleration and protection partially annulled, and at last it was altogether revoked by Louis XIV., the so-called "most Christian king." The "Edict of Revocation" was brought about by instigation of the Jesuits and of Madam de Maintenon. By the signing of this edict, which took place on the 18th of October, 1685, one million and a half of the most loyal subjects of the king were hurled back upon the tender mercies of Rome. It decreed the demolition of all the Huguenot chapels that remained standing, interdicted assembling for worship; exiled "heretic" ministers, compelling them to leave the kingdom within fifteen days; closed all Huguenot schools; ordered that all new-born babes be baptized by the parish priest; compelled parents to bring up their children Catholics, and forbade Huguenot laymen leaving the kingdom, under penalty of the galleys for life for the men, and imprisonment and confiscation of property for the women. "The will of the king," said Superintendent Marillac at Rouen, "is that there be no more than one religion in this kingdom; it is for the glory of God and the well-being of the state."

Strange insanity, fatal perversion of the human mind, that finds the "glory of God" in the hellish deeds of men.

In this persecution, which raged for sixty years, from one to two millions of the French population were either immolated, exiled or emigrated.

Notwithstanding the energetic measures adopted by the government to prevent emigration, no less than 500,000, and, perhaps, 1,000,000 good citizens of France left their pitiless country and found homes in England, Holland, Denmark, Switzerland and America. They brought to their new homes many new industries, and became faithful and loyal subjects of the government, as they had been in France. Was it, then, for the "well-being of the state" that Louis XIV. and his priests and dragonnades should extirpate and banish these faithful and industrious sons and daughters of France to give place for the hollow pageantry of Rome? Even Louis and his advisers soon saw their mistake. "To speak only of our province (Normandy)," writes M. Floquet, "about 184,000 religionists went away; more than 26,000 habitations were deserted; in Rouen there were counted no more than 50,000 men instead of the 80,000 that were to be seen there a few years before. Almost all trade was stopped there as well as in Normandy. The little amount of manufacture that was possible rotted away on the spot for want of transport to foreign countries, whence vessels were no longer found to come; Rouen, Daruetal, Elbeuf, Louviers, Caudebec, Le Havre, Port Audenur, Caen, St. Lo, Alencon and Boyeiux were falling into decay, the different branches of trade and industry which had but lately been seen flourishing there having perished through the emigration of the masters, whom their skilled workmen followed in shoals."

Under the guidance of his "spiritual advisers," the Jesuits, Louis passed the most oppressive measures against the Protestants. They were excluded from public offices and industrial guilds and occupations, forbidden to hold synods, establish academies, or to bring up their children in their own religion, which gave lively occupation to the bigoted priests in "snatching heretic children from the devil" and their mothers' breasts. "The Bible was burned by the executioner, gentlemen of rank and name were sent to the galleys; the heads of ladies were shaved for singing the Psalms of David in French; pastors were broken on the wheel for not having abandoned their flocks; old men were dragged to the Romish altars by blaspheming soldiers, who ordered them to worship their God; those relapsing were thrown into dungeons; parents were condemned on the charge of their children, and children were torn from parents, and died starving or insane in dungeons or Jesuit colleges and convents. Roman priests were forced upon the dying, and those abetting Protestants in their escape were condemned to death. In ten years' time more than ten thousand persons became the prey of the stake and the gibbet." Protestant men who were sick and refused the *viaticum*, were sent to the galleys for life, if they recovered, and Protestant women in such case were condemned to prison, and their property seized. Outrages were committed upon the dead; in some cases their bodies were unearthed and thrown into a ditch. Should one who was supposed to have been a convert refuse the last sacrament, a trial was had over the remains, and the body was ordered dragged in quicklime as a terror to others.

In this terrible persecution soldiers were given license to practice brutality of every description upon the defenceless people; and to all the tortures—murder, imprisonment and robbery—the clergy gave their hearty consent. Te Deums were sounded at Rome and in the churches and cathedrals of France in praise of the "most Christian king." In the language of Bossuet, a Catholic schoolman of that day, we may say to Louis XIV., though not in commendation: "You exterminated the heretics; this is the meritorious work of your reign—its peculiar characteristic." And let us add that if France is indifferent to religion or downright infidel to-day, the reign of Louis XIV., and the awful event of St. Bartholomew's day, may lawfully be ascribed as the true cause thereof.

The Vaudois, inhabitants of the valleys of Dauphiny of France, and those of Piedmont in Italy, nearly four centuries before Luther was born, fell under the evil eye of papal tyranny, and, in consequence, have suffered centuries of persecutions which, for brutality and ferocity, are only to be equaled by similar atrocities belonging to the history of the same ecclesiastical Moloch. As early as 1096 Pope Urban II. found the valleys of the Alps "infested with heresy;" in 1179 a fierce persecution of these inoffensive people raged, and in 1243 their persecution was again ordered by the Pope, "especially because they read the sacred books in the vulgar tongue." In 1486 Pope Innocent VIII. fulminated a bull of extermination against the Vaudois, and ordered a holy crusade to effect the purpose. Eighteen thousand regular troops were supplied by France and Savoy, and summoning to his aid by promise of pardon criminals of all kinds, the "Vicegerent of Christ" turned loose upon the peaceful inhabitants of the valleys a horde of wild beasts in human form to murder and pillage without let or hindrance. To add zest to the work in hand, each precious zealot who should slay a heretic was promised full remission of his sins.

Also in 1488 a "dreadful massacre of Vaudois," says Mr. Samuel Smiles, "was perpetrated by a French army, under the direction of Albert Catanee, the papal legate. The army had been sent into Piedmont with the object of subjugating or destroying the Vaudois on the Italian side of the Alps, but had returned discomfited to Briancon, unable to effect their object. The legate then determined to take his revenge by an assault upon the helpless and unarmed French Vaudois, and suddenly directed his soldiers upon the valleys of Fressinieres and Louise. The inhabitants of the latter valley, surprised and unable to resist an army of some twenty thousand men, abandoned their dwellings, and made for the mountains with all haste, accompanied by their families and driving their flocks before them. On the slope of Mount Pelvoux, about a third of the way up, there was formerly a cavern on the comb of Capescure, called La Balme-Chapelly—though now nearly worn away by the disintegration of the mountainside—in which the poor hunted people contrived to find shelter. They built up the approaches to the cavern, filled the entrance with rocks, and considered themselves safe; but their confidence proved fatal to them. The Count La Palud, who was in command of the troops, seeing that

CONTINUED ON SEVENTH PAGE.

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TRAIL OF THE SERPENT.

CONTINUED FROM SIXTH PAGE.

it was impossilbe to force the entrance, sent his men up the mountain provided with ropes, and fixing them so they should hang over the mouth of the cavern, a number of the soldiers slid down in full equipment, landing on the ledge right in front of the concealed Vaudois. Seized with sudden panic, and being unarmed, many of them precipitated themselves over the rocks and were killed. The soldiers slaughtered all they could reach, after which they proceeded to heap up wood at the cavern's mouth, which they set on fire, and thus suffocated the remainder. Perrin says four hundred children were afterwards found in the cavern, stifled in the arms of their dead mothers, and that not fewer then three thousand persons were thus ruthlessly destroyed. The little property of the slaughtered peasants was ordered by the Pope's legate to be divided amongst the vagabonds who had carried out his savage orders."

Persecution followed persecution, massacre followed massacre—one again in 1655 of especial magnitude, that of La Tour, at the instigation of the Propaganda de Fide, a branch of which popish office had been started in Piedmont for the avowed purpose of extirpating the heretics. This butchery continued for more than a week, and in many of the hamlets of the valleys not a cottage was left standing, and all inhabitants who had not been able to fly to the mountains were indiscriminately put to death. This dreadful deed horrified all Europe, and Oliver Cromwell, then in power in England, called upon the principal powers to assist him in putting a stop to such terrible and uncalled-for barbarities toward an inoffensive people, and he so far succeeded that the exiled Vaudois were permitted to return to their devastated homes, where they remained in peace only so long as Cromwell lived.

In Ireland three hundred thousand Protestant lives went out, before the time of Cromwell, that Rome might thrive and fatten upon her deluded devotees. In 1641 a wholesale slaughter of all the Protestants in Ireland was certainly attempted, if not deliberately planned. "Men and women were put to every form of cruelty which the devilish ingenuity of man could devise. In the Castle of Lisgool a hundred and fifty men, women and children were burned together. At the Castle of Moneah not less than one hundred were put to death by the sword. Some of them were laid with the center of their backs on the axle-tree of a carriage, with their legs resting on the ground on one side, and their arms and head on the other. In this position one of the savages scourged the wretched object on the thighs, legs, etc., while another set on furious dogs, who tore to pieces the arms and upper parts of the body; and in this dreadful manner were they deprived of their existence.

"Great numbers were fastened to horses' tails, and the beasts being set in full gallop by their riders, the wretched victims were dragged along till they expired. Others were hung on lofty gibbets, and a fire being kindled under them, they finished their lives partly by hanging and partly by suffocation. Nor did the more tender sex escape the least particle of cruelty that could be projected by their merciless and furious persecutors. Many women of all ages were put to deaths of the most cruel nature. Some, in particular, were fastened with their backs to strong posts, and, being stripped to their waists, the inhuman monsters *cut off* their right breasts with shears, which, of course, put them to the most excruciating torments, and in this position they were left till from loss of blood they expired."

Such things happen not with the brute, and not among men, except they be inspired by the demon of fanaticism, and shall it be said such things could not be—

Religion! but for thee, prolific fiend,
Who peoplest earth with demons, hell with men,
And heaven with slaves!

But let us now draw the curtain upon the dark and tragic past, and briefly consider Roman Catholicism in some of its relations to the present.

The most patent inquiry which suggests itself upon the record of Catholicism in the past is whether the spirit of persecution and intolerance still lurks in its essential and organic life. We know the fangs of the serpent have been drawn, the talons of the vulture clipped, the teeth and claws of the tiger pulled, by the loss of the power to command the function of secular government. But the legitimate inquiry now arises: Has the Roman Catholic church really experienced a change of heart, and does it believe its teachings and methods of the past were and are wrong? Ah, could we but believe this we should rest in peace and fear not. It may not be generally known and recognized that the one chief grievance and lamentation of the Church of Rome to-day is that it has lost its old-time temporal power, that power by which alone it was enabled to manifest its utterly intolerant and uncompromising spirit. It, perhaps, and no doubt is known that the church, either in its ecumenical council or sovereign pontiff, has always claimed infallibility in doctrines of faith and of morals. Necessarily, then, has the church precluded itself from improvement and progression in the conception of abstract truth touching faith and morals; and if perchance it has misconceived abstract truth and its application to the varying conditions of progressive human life, as demonstrably in numerous instances it has, it must shut its eyes to the truth or give up its claim of infallibility. The latter it cannot do, openly at least, without self-stultification; so it chooses to face the logic of the situation and defiantly and brazenly declare that it is right and always has been right, a position which can only deceive those who are ignorant of the real tenets of the church and of its concrete history. Hence, Rome thrives best in the soil of ignorance.

So well does the hierarchy of Rome know that the security and perpetuity of the Romish institution depend upon the ignorance of the masses that they continually and everywhere seek by cunning, craft and intrigue to thwart all efforts at popular education. Spain, as but one instance, with fifteen million inhabitants, expends annually no more for public instruction than does the city of Chicago with its one and a quarter millions.

But need we of the United States of America fear the increase in number and power of the Roman Catholic Church in America? This is the practical question for us to answer, and it can only be answered by reference to the present teachings of the church, its axioms and history.

Then let us understand that a cardinal maxim of Rome is *semper idem* (always the same), and that each recurrent "visible head," or pope, reaffirms and sanctions all the *ex-cathedra* acts, decrees, bulls, briefs, anathemas, and fulminations of his "illustrious predecessors." Certainly ever since pope Adrian IV. in 1155 declared "that Ireland and all islands upon which Christ the sun of righteousness has shone, and which have received the teachings of the Christian faith, rightfully belong to the blessed Peter and the most holy Roman Church," it has been the claim of Catholicism that no *de jure* government can exist except by investiture of the pope, and that *de facto* governments are to be tolerated only so long as it is impossible or too hazardous to attempt to overthrow them.

The government of the United States is considered by the infallible oracle of Rome a government *de facto* only, and not a government *de jure*; that is, a government which though existing in fact does not rightfully or lawfully exist, and a government which, when it shall become prudent to make the attempt, Rome will have the God-given right, as it now claims to have, to destroy.

But when the voice of history is more clearly heard and heeded, as it sureiy will be in the near coming days of this glorious land of liberty, the old serpent of Rome will be known as he is and the danger will have been passed.

CHRISTMAS.

New Theories in Reference to the Day.

Christmas in the Light of Modern Knowledge.

As you have asked for your CHRISTMAS PROGRESSIVE THINKER a reproduction of some former expressed ideas on the subject, that you were pleased to be delighted with, I send them to you to use as may suit you. They are given in the editorial idiom—"we"—from force of habit:

To everybody who lives north of the Tropic of Cancer, Christmas is the holiday of the year. It is the day fixed upon as the birth of the founder of our religion, and it is the god birthday of all religions that preceded it. The birth of the sun-god was fixed on this day from the earliest traditions of man. Without going into the historic facts, the simple statement will account for its universality. The sun-god died on the shortest day of the year, and for three days there is no change apparent in the length—or it is dead. On the third there is a calculable change, or life, and the sun-god has risen—the new year is born. Our God could not have been born out of season with the nature that he created? This is the story as our faith gives it, and it harmonizes with the ancient god ideal of that part of the race that lived between the Tropic of Cancer and the Arctic circle.

Somehow, people forget that when all our religions were born the Southern hemisphere did not exist in human knowledge, and the tropics were only known in the Hindustan peninsula, where Brahmin story located the garden of the first man and woman. Christmas is the year's birthday for all the north temperate zone, but it is not the calendar new year for us or for the Jews, from whom we draw our religion. Our own calender or era dates only from about the middle of the sixth century, when Dionysius Exigius, a monk, first formulated our present chronology. Up to that time the Christian era had been calculated from the death of Christ, and the change made our era to begin with the birth of the year as well, and this brought the great Christian holiday in harmony with the birthday of the new year, and with that of the ancient world. This is simply history.

But we must remember that knowledge has extended since these things were, and while we are celebrating the birth of our new year the people of the Cape of Good Hope, of Australia, and the South American peninsula, are in their summer—their sun-god is re-born, after his three day's death, on the 25th of June. And these facts, known to the school children of the later nineteenth century, were sealed up to the people from whom we inherit our religion, our literature, our poetry, our chronology and our almanacs. In other words, our god idea has grown from that of a zone to that of the planet. It is not pertinent to the day to go into the discussion as to the authority of any teaching, for on so universal a day of rejoicing such things are out of harmony with the occasion. Only a full and intelligent understanding of the facts and philosophy behind it all adds to the zest and conception of the observances. When all that marks our civilization, its science, literature and religion, for all time, is understood, the observance of the day and its enjoyment are greatly enhanced.

There is one fact that will strike the student; that is, our religious ideals are from Jewish sources and our chronological traditions from paganism. But when the conditions out of which our western civilization was evolved are considered, it will be found that the latter is the natural result, and the former exceptional. Greece and Rome, as the heirs of Egypt, Assyria and India, then dominated the world, and the Jewish cult was both local and not understood. The New Testament is a natural evolution from the conflicting teachings of the beginning of our era, but how the older Scriptures came to have equal sanction is one of the riddles of modern reason. But Christmas blends all conflicts and gives us one universal holiday, be our religious ideas what they may. To those who take it as the Savior's natal day it comes with all the reverential sanction of the highest aspiration, and to those who do not agree in this ascription it is the birthday of the year and an anniversary of universal significance.

The Jews occupied a country lying between 31 and 35 degrees north latitude, about the latitude of Georgia, while Babylon, or Assyria, ran up to 40 degrees, or that of Missouri. Greece was between 37 and 40, and Rome, or the Italian peninsula, is between 38 and 46 degrees. Even Egypt is in the same latitude with Texas. We refer to these facts of geography simply to show that all our religions and our literature were born under the climatic influences connected with the north temperate zone, and that our very god ideals are in harmony with the eternal facts and phenomena of the seasons. This, instead of detracting from the importance and reverence with which the observances founded on them are regarded, enhances them, and satisfies the minds of men as to their appropriateness and sanctions as no mere myth could possibly do, for it is characteristic of the human mind that it is never satisfied or at rest except when reposing on a fact. It is a little hard to realize that our brother, or cousin, or neighbor now in the Argentine republic is celebrating our Christmas cutting wheat, but it is the fact nevertheless.

We are aware that this is a somewhat unusual way of treating the Christmas question, but we are only asking the privilege of occupying the platform of 1893, with its knowledge, rather than that of the ancient times, before Columbus was born, Copernicus dreamed, or Cook circumnavigated the globe. We are celebrating Christmas in the light of modern knowledge and only enriching its ideals and adding zest to its observance by grouping together the rich treasures of tradition that have made it memorable to our race for thousands of years. It only widens the mental horizon to find the fact that the natal day of our God is the same natal day the god of the ancients was given, and that people whose only god ideals were those symbollzed by natural phenomena observed the same day as the birth of the new year. The fact shows the kinship of the race, the persistence of thought forms and the substantial agreement of its knowledge and aspirations through all time. Or, in other words, of the common creative fatherhood and the common brotherhood of all created.

The time, however, has come for the race to take a step forward. Why? Because it has now outgrown its zonal character and become planetary not only in knowledge but in civilized habitat. As a whole, the human race can no longer celebrate Christmas as the birthday of the new year. It is only so now to the Northern hemisphere. As a religious festival it will no doubt continue with those who regard it so, but they are a small division of the race, and what will be when our religious ideals are separated from the environing phenomena of nature we have not sufficient perspective yet to realize. Still the fact remains that the god idea of the future must be planetary, not only in its conception, but in its science and its literature. We are only on the margin of the new age, can see it coming, see it budding, but the flowering is to be reserved for another century.

The fact teaches us another lesson—or it asks us another question: Can the object of a creative power equal to the formation of the planet be realized by its unfoldment in one so-called zone? Between the tropic of Cancer and the Arctic circle has been confined the development of man so far, and why create a globe with five zones with only one to be utilized? The question answers itself—it is not creative economy. As the birthday of the new year is six months apart in the two temperate zones, there is none at all in the torrid zone. So here, if anywhere, the outward symbol of the creative power is unchangeable and eternal. What is the creative concept there? These are not new questions, though they may be new in the asking to many. Yet as they belong to life, as they are part of creation, as we can and do see and know them, why not talk about them and try and adjust our forms of thought to them? That is all.

And what must we do to get at the key to things? Only one way—to study man himself, not the crude utterances of men in an age when these things were unknown and did not enter into the forms of human thought at all. Rome is in latitude about 42 degrees, Geneva 46 degrees, and Amsterdam 52 degrees north latitude. When our creeds were born these 10 degrees—or between Chicago and Hudson's Bay—constituted the religous battleground of Christendom, and every one of the contenders believed the earth to be flat and known in all its parts. That fact settles forever the difference between then and now, and tells us at once how it is that all our religious concepts, ideals, traditions and teachings have been zonal instead of planetary.

And now the question becomes not only pertinent, but it is irrepressible, natural and unquenchable: Why not allow our increased knowledge to influence our lives as the restricted knowledge of our fathers moulded theirs? If anybody on earth can show any good reason why this should not be so, then will be time to halt. The fact at once suggests another inquiry: Does the legend of the tree of knowledge come from the all wise power, or is it an allegory that speaks for this restricted knowledge and its fear of consequences if once its boundaries are disregarded? Have we all these centuries been reading it aright, and is it not a glimpse of this fact that makes so many heresy trials in this age? Apple trees don't grow in the tropics and the fauna of the Southern hemisphere is as distinct from ours as is its strange flora. But we will not enter that field, though it is so suggestive.

Man is the objective in creation from this time forward. We have been told from the beginning that man was in the image of the creative power, but that fact has always been ignored. He has been denied what his credentials authorize, to act as the image of his Creator and be independent. He has been "bossed" time out of mind, and the entire economy of rule has been to make the race subject to a class. Sometimes that authority was the king, other times the priest, then the prophet, and often two combined, but always to deny to man the birthright which, being the image of his creator, was his. And this has been from the cruel assumption that the image had become totally and essentially bad. How is it possible, if man fell and became totally depraved, that any holy class could arise out of this universal condition to enslave the rest?

Why not make this common birthday of nature and the founder of our religion commemorative also of the new birth of humanity—into the new life that the creative condition has given us—into the reality of its image endowments? The race has attained a knowledge of what creation really is that it never before possessed, and has a comprehension of the place of its planet home in the universe that it never had before, and why not this enlarged knowledge and these elevated conceptions be allowed to enter into its ideals of the All Power of which it is the image?

We have been told that we are only a little lower than the angels, but the practical fact has been that we have been regarded as only a little higher than the animals. This must change and it is changing, and man will soon be the creator of his own conditions, not the creature of assumed power. As never before in human history is the race progressing in knowledge. It has become too wise for persecution, for force, or even for the employment of controversy. All these are born of and engender bigotry. It is simply learning, investigating, thinking and going forward. It would be as impossible to-day to get up a war over creeds as to make a new one; and some fine morning the theological world will wake up and find the term, in the old sense, obsolete. For all these centuries the simple teachings that are associated with Christmas have lain under the feet of theological controversy, unknown and unread. But out of the Galilee of modern progress has come the real reading of the simple lessons we commemorate to-day—that man is the image and heir of the creative power, not the victim of a mistake. His throne is the planet, and his religion as universal as the stars. COL. R. T. VAN HORN.



Grand Temple, 1910 Washington Boulevard, Chicago.

MONTHLY REPORT.

December 1st, 1893, found us at the close of the most prosperous year ever known to the Order. Many matters that should have been attended to have been neglected by us on account of the pressure of work. On account of the hard times we are not now so driven with work, so that we have been able to get out a Ritual of the Diamond Quarter for the use of the State Temples, also charters for their authorization. The Ritual will not be sold or furnished to any but qualified and elected presiding officers of State Temples of third degree.

Minnesota Temple No. 1, was chartered two weeks ago, with Mrs. Ruth A. Wadsworth Grand Magea. The Temple is located at 2605 Third Avenue, South, in Minneapolis. They reported their first work last Wednesday evening very satisfactory.

California Temple No. 1 was chartered on the 10th inst., with Dr. W. S. Cheney presiding, at Los Angeles, 662 East Spring street. Other temples will be chartered in Boston and other cities. We hope to greatly extend the Order's usefulness during the coming year, and to that end we shall endeavor to so arrange our Chicago work as to permit of our visiting our outside temples. We have received a large number of letters of appreciation from those who have purchased the "Religion of the Stars," and the "Mystic Test Book." It is gratifying to know that the principles of Mysticism are being more and more understood as men progress.

OLNEY H. RICHMOND,
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EVOLUTION AND REVOLUTION.

CONTINUED FROM 5TH PAGE.

church rule or dictation. These opposing religious forces may at any time light the fires of revolution.

An Important Question.

An important question now is: Shall America be Romanized or shall Rome be Americanized? My deep conviction is that Rome already feels the touch of our free air, and like all other creeds will conform to new conditions. Let us indulge this bright hope. I do not want to live under a Roman government or a Protestant government; nor under a Free Thinker's government; or a religious government of any kind. But I do want to live where all religions can flourish or die when they shall fail to serve the highest interest of mankind. *Let Church and State be forever separated.*

The American Flag.

I prefer to live and die under an American government over which shall always wave our beautiful and symbolic flag, untouched by cross or crescent.

Let that flag be our "cloud by day and pillar of fire by night." Its stars were borrowed from the lights God sets in the great deeps above us; its blue from the firmament which, springing from its eternal arches, enzones a world. Beautiful firmament—twin sister of the calm deep sea! Its light comes from the light which chases away the darkness and bids a desolate world rejoice; and its red from the sun set's blessing when he paints vermillion and gold on landscape and hill.

Let us hope that no revolution shall dim or tarnish the emblem of our freedom.

The Responsibilities.

The responsibility resting upon our nation is greater than all others. Here mighty social and industrial problems are to be solved for the highest good of mankind. Here races commingle and a new race-type will be given to history. Here self-government is to triumph under the encircling arms of mental and spiritual freedom. Here science is to wield her bloodless scepter; and music, poetry and art receive their coronation. Music born of summer winds, laughing streams, joyous birds, and childhood's throbbing heart; poetry gathered from setting sun, purple morning, star-gemmed night, bursting flowers, touched by inspiration's wand. Art penciled on love's changeless damask, and chipped from the eternal granite of liberty.

But let us not forget that in our rapid progress there is danger of revulsion and revolution.

Over the hilltops of unhappy Judea the angels called "peace on earth and good will to man;" and the same beings are to-day repeating the message to this nation. Let us remember the poor man in his cottage and the rich in his palace; the toilers in earth's dark mines and the millionaire in his luxury are brothers.

Pampered wealth and squalid poverty contain the same priceless and immortal gems. No nation can long survive which does not guard the humblest as well as the greatest. Let us also remember there are golden threads of fraternity woven through all our creeds and beliefs. The Hindoo's Brahm, the Mussulman's Allah and the Christian's God are only names we coin to express the overarching infinite which enzones us round about, and at last from all lands, all races, and all nations, draws to itself each human soul.

Our subject has also its practical and personal side. Along each human life-path the angels of evolution and revolution walk side by side. Rapid work means quick decline of vital force. The swiftest feet the soonest tire. The precocious child is the enervated and enfeebled man and woman. The more we want, the greater our struggles to attain it; and the more intense the restlessness of man the greater and more frequent the revolutions in his life.

It is only a step from joy to tears; hope to despondency; fortune to adversity; honor to contempt; faith to doubt; and lucidity to chaotic madness. To guard against life's reverses requires the highest wisdom. Crowns change in a night to thorns, and hoarded wealth to consuming flame. The fairest life-skies may be nursing the storm; and under the flower-wreathed altar a volcano sleeps. How rapidly the scenes shift on life's magical stage. Gethsemane follows Olivet, and Helena, sad by chant of lonely winds, lies just beyond the Alps. All happiness builded from without is like the fireflies' dance, or a fairy vision which quickly fades. The worm of disappointment is eating the heart of the golden apples we covet. In the wreath of fame is coiled the serpent with poisonous tongue. Mad lightnings rend the gilded palace, and behind babies' blue eyes, golden locks and sunlit face a death angel frowns.

Patience and contentment are twin angels sent to earth from heaven, and they who entertain them dine daily with the gods. We are ever seeking and yet how little is required to make man happy. A crumb sweetened with contentment's light; a cot whereon the silvery stars of patience smile; an evening zephyr whispering in hope's uplifted ear, "peace be still," are immortal possessions.

Ringing down through the love-lit corridors of that upper kingdom soon to be ours, I hear the clarion voices of earth and death-enfranchised millions, calling to restless childhood, passionate youth, feverish and anxious man and womanhood, and wrinkled age whereon life's twilight shadows fall: *"Oh, Man, be patient and content."*

I have long thought that the different abilities of men, which we call wisdom or prudence for the conduct of public affairs or private life, grow directly out of that little grain of good sense which they bring with them into the world, and that the defect of it in men comes from some want in their conception or birth.—Sir W. Temple.

Waste cannot be accurately told, though we are sensible how destructive it is. Economy on the one hand, by which a certain income is made to maintain a man genteely, and waste on the other, by which, on the same income, another man lives shabbily, cannot be defined. It is a very nice thing; as one man wears his coat out much sooner than another, we cannot tell how.—Johnson.

Surely oak and the threefold brass surrounded his heart who first trusted a frail vessel to the merciless ocean.—Horace.

There are many ways of being frivolous; only one way of being intellectually great; that is honest labor.—Sydney Smith.

ON CHRISTMAS DAY.

A Child's Beautiful Vision.

BY MISS CLARA MARSH.

It was Christmas Eve. Cold and clear was the night, and the heavens were thickly studded with jewels of light, while the moon, bright and silvery, looked down upon the earth with a calm, serene expression on her face, her rays making the snow glisten and sparkle as if covered with tiny diamonds. Santa Claus was busy, bringing toys and knicknacks from out his great storehouse, to fill the stockings of the many little boys and girls throughout the land. There were guns, drums and sleds for the boys, and flaxen-haired dolls, etc., for the girls. There were many happy children on Christmas Eve in town, city and country, and many, alas, whose little hearts were sad and sorrowful, because they could have no share in the beautiful gifts they saw everywhere displayed. This was the case in the home of little Nellie Brown, a sweet child with large blue eyes and flaxen hair, like the beautiful doll her little heart so longed to possess, that she might hold and caress it with loving fondness. But her mamma was poor, and had no money to expend for dolls or other toys, to give pleasure to her little girl and boy, though she loved them as devotedly as the more prosperous parents did their children, and longed to give them beautiful things, to make their lives bright and happy.

Mrs. Brown was obliged to toil with her needle to obtain money wherewith to clothe and feed herself and two children; and often the food and clothing were very poor and scanty indeed.

Nellie stood looking out of the window, listening to the merry chimes of the many bells that called the people to scenes of joy and pleasure, and to partake of the delights of Christmas-time. Turning to her mother she said: "Mamma, hear the bells—how happy they sound; why do they ring so long to-night?"

Her mother looked up from her sewing to reply; "Those are the Christmas chimes, my child."

"Is this the time, mamma, when good Santa Claus comes to bring nice things to little boys and girls?"

"Yes dear child," the mother replied.

"Do you think, mamma, he will find us to-night?"

"I fear he will have all his presents distributed before he can find us."

"I wish, mamma, he would bring you something nice, and Robbie a pretty sled, and I—I would like a dollie with blue eyes and real flaxen hair."

And the child's eyes sparkled at the thought.

Her mother sighed: it grieved her heart to hear her little girl long for so simple a pleasure, and she not able to gratify her childish longings. She said: "Mamma and Robbie have been able to earn a little more than usual this week, and we will try and have a nice Christmas dinner, even if Santa Claus does forget the doll and sled."

Nellie Brown had a sweet disposition, and seeing the sad expression on her mother's face, put her little arms around her mother's neck, and kissed her. "I love you, mamma," she said. I will not cry if Santa Claus does forget me this Christmas Eve."

The mother returned the child's caress, and continued her sewing; while little Nellie went again to the window, watched the stars and big moon, and listened to see if she could hear Santa Claus coming; she watched till she grew weary, but no Santa Claus came, though the big moon continued to smile upon her. Her blue eyes filled with tears, which she quickly wiped away—for she had promised her mother not to cry—but said softly to herself: "I guess what mamma said is true; Santa Claus forgot us, because we live so far away from the busy street."

It was her bedtime now, and she crept softly to bed, but before she went to sleep she prayed God would show Santa Claus where she lived, that he might bring her that beautiful doll she wished so much to possess; then she sank into a sweet slumber, and dreamed that a lovely lady came and stood by her bedside, and looked at her with bright, sweet smiles, while her robes were soft and shining.

"Oh, kind, beautiful lady," said little Nellie, "have you brought me a dollie?"

"No, little girl," said the sweet vision, "I have no dollies with me, but I heard your little prayer this night, and have come to earth to answer it."

"Then you are not Santa Claus, are you?" said Nellie, as she gazed at the vision of the lovely lady.

"No; I am not Santa Claus, but I will find him for you." Then she smiled a sweet smile and vanished.

When Nellie awoke she remembered her dream, and looked to see if Santa Claus had indeed found her: but no. No dollie greeted her longing vision. She told her mamma the dream she had, and her mother said: "You must not think of that, child; we often dream strange dreams, but they are caused by the thoughts of the day."

After the breakfast things were cleared away, little Nellie stole softly down stairs, intending to go out on the street and look in the windows, and see the pretty things there displayed, and perchance she might see Santa Claus somewhere about. She wore a little blue hood, from out of which peeped her face, sweet and lovely. Her bright eyes looked here and there, hoping to catch a glimpse of Santa Claus; perhaps if he had any dollies left he would give her one. The people jostled her sometimes rudely, and her shoes were worn and thin, so that they afforded her feet but little protection from the cold and icy pavement. She minded none of these things, but trudged hopefully forward.

She had gone quite a distance from home, and was thinking of returning, her little heart full of disappointment, when a sleigh came slowly along, and in it were seated a lady and gentleman. For some reason the eyes of the lady were directed toward the sweet face of Nellie Brown. "Oh, Tom, do see that lovely child," she exclaimed. "Drive up closer and let me speak to her."

"Another of your notions, Carrie," said the gentleman, but did her bidding, nevertheless. The lady descended from the sleigh and approaching Nellie, she stopped in front of her, and stooping so as to bring the sweet childish face on a level with her own, said with her sweetest smile: "What is your name, little girl?"

Nellie looked at the lady who thus addressed her, and thought she was the loveliest woman she had ever seen, unless, perhaps the lady of her dream, which in her childish imagination she thought this one resembled. "My name is Nellie Brown," she replied, in answer to the lady's inquiry.

"Where do you live, little one?"

Nellie told her; naming one of the back streets.

"What brought you so far from home?" still enquired the lady.

"I was looking for Santa Claus," said Nellie, her blue eyes regarding the lovely lady. Then a thought seemed to enter her childish mind, and she said: "Are you Santa Claus?"

The lady smiled as she replied: "I think I will be your Santa Claus—you sweet child. Tell me what you most desire."

"Oh," said Nellie, "I want something for mamma, a nice sled for brother Robbie—and for myself—I want a dollie with blue eyes, and real, real hair. Is that too much for Santa Claus to give?" And she looked enquiringly at the lady, with earnest eyes, fearing she had asked too much. But the lady only smiled.

"I guess Santa Claus has all those things left and a great many more, also. But before you have all these things would you not like to ride in Santa's nice sleigh?" pointing to the place where "Tom," as she called him, was waiting patiently for her.

"Yes, indeed," said Nellie, for her little feet were beginning to get cold from standing so long on the icy pavement. Her eyes sparkled as the lady lifted her, and putting her into the sleigh, tucked the warm, soft robes around the little form, till nothing could be seen but the blue hood and sweet face. She then told the gentleman to drive around a short time, then return for her, as she wished to make some purchases, while she smiled to see the look of perfect happiness on Nellie's face. Swiftly the sleek horses sped over the snow, as if conscious of the pleasure they were giving. They met many more happy ones, enjoying the same delightful pleasure as themselves; but Nellie thought she was the happiest of them all; for was she not riding in Santa Claus' own sleigh? And she was going to have her dollie, and something nice for mamma and Robbie, too. How happy Robbie and mamma would be, then thought the child. She wished they might also enjoy a ride in Santa's own sleigh. Her little heart throbbed and glowed with love and delight, and she knew more perfect happiness on that day than did ever any king upon his throne. Yes, this was a happy time for Nellie, for the beautiful lady in her dream had, indeed, found Santa Claus for her—this her childish heart firmly believed.

When they returned from their ride to where they left the lovely lady, the gentleman waited on her, and helped her in the sleigh. Then they drove a short distance, and stopped in front of an elegant house in one of the fashionable parts of the city, and then they all got out and went in, while a servant came and cared for the beautiful sleigh and horses.

"Here Sam"—to the servant in waiting—"exercise the horses for a half or or three-quarters of an hour, then return, as your mistress wishes to go out again." The man complied, and entering the cutter drove off at a brisk pace, returning at the appointed time. Meanwhile Mrs. Carrie Reynolds, as the lady was called, cared for Nellie, first by giving her a nice lunch, then clothing her in nice warm garments she had purchased purposely for her, making her look so sweet and lovable, that the lady went into an ecstacy of delight over her lovely charge, while her husband smiled at her enthusiasm. "I have found a treasure, Tom," she said.

Nellie's eyes opened wide as she gazed at the beautiful things she saw all around her: "Is this Santa Claus' house?" she asked.

"I think so," replied the lady, humoring her childish idea. "Now we will see what we can find, that Santa Claus has left for nice little girls."

So the lady pretended to search around in different places, for hidden treasures, Nellie, watching her, her eyes growing bigger with wonder, as package after package was brought to view from some mysterious quarter. She brought out a sled, that was for Robbie, a nice dress and shawl for mamma, with numerous other packages—and finally she brought forth a big doll with blue eyes and long, silky, flaxen hair; with other things too numerous to mention.

When the lady gave Nellie the doll her little heart had longed for these many days, she gave a scream of childish delight, while she clasped it to her heart and kissed and caressed it to her heart's content.

The lady and her husband looked on, happy in thus being able to contribute to the happiness of another; at the same time finding themselves unable to decide which was the most beautiful, Nellie or her Dollie: but finally decided in favor of Nellie, for she had life and expression, while the dollie, though beautiful, could never speak such sweet words of comfort as Nellie, to bring joy and comfort to the hearts of others.

Nellie told the kind lady of the dream she had of the lovely lady that came and told her she would find Santa Claus for her.

"Who did she look like?" said Mrs. Reynolds.

"She looked like you," said Nelly, "when you smile."

Mrs. Reynolds' eyes filled with tears. "Who knows, Tom," she said to her husband, "perhaps it was the angel form of our little Susie that spoke to the child and guided her to me."

"Perhaps," said the husband, deeply affected.

"She is such a lovely child," continued Mrs. Reynolds.

"Yes," he again asserted.

"I think she would make our home very happy," was the next comment.

"And you, wife," smilingly said her husband, voicing the silent wish of her loving heart. "wish to adopt her."

"If I only could," she said. "But perhaps she has parents who would not willingly give her up. Well, I will go now to her home and see how they are situated; there can be no harm in that;" and she carefully bundled up Nellie in the warm wraps she had purchased for her, then Tom carried Nellie out to the cutter, and saw her and his wife snugly ensconced therein. The servant was told where to drive and they were only a short time in reaching Nellie's humble home.

When they entered the home, Mrs. Brown gazed at Nellie in wondering surprise. She hardly recognized in the costly arrayed child her little ragged Nellie, that had left home a short time ago. She was just thinking of going in search of her when she appeared in this manner.

"See, mamma," she joyously exclaimed, "I found Santa Claus, and he gave me a nice dollie, and something nice for you and Robbie; and Oh, mamma, I went to his house and had a ride in his sleigh." Then she stopped for want of breath.

"I do not understand what you mean, child, by this talk," the mother replied, looking to Mrs. Reynolds for an explanation, while she politely offered her a seat.

"I will explain," said Mrs. Reynolds, untying Nellie's wrap, and giving her the dollie to play with, "You sit down, now, dear, and hold the dollie while I explain about Santa Claus to mamma." Nellie did as she was bidden, while Mrs. Reynolds told the mother what had happened, and how attracted she was to Nellie and her belief that her own little daughter in the angel world had guided Nellie to her side; and how she wished to adopt Nellie and care for her as her own.

"Thank you much for your kind intentions," said Mrs. Brown, gratefully, "but though I am poor I could not part with Nellie."

"In that case I will not ask you to do so: I know it would be hard for you to part with such a dear, sweet child as Nellie; but you would not object to Nellie's having two mammas in place of one, would you?" Mrs. Reynolds said.

"I do not understand what you mean," answered Mrs. Brown.

"I mean this," said Mrs. Reynolds, "If you will, I would like you to come and live with me, as companion and friend, and bring the two children; Nellie shall have all the advantages I can give her, while Mr. Reynolds will take Robbie in charge and send him to a good school, and provide well for him. We are both wealthy in our own right, and I would like to do some good with my money. And besides, I love little Nellie, and want her in my home." After a long talk it was so decided, as Mrs. Reynolds wished.

The servant brought in the numerous gifts, Mrs. Reynolds had brought for the family, and she left amply repaid at the joy she witnessed.

"I will come for you all to-morrow," said the kind lady, as she kissed Nellie good bye, and you shall never want for anything more while I live."

She did as she promised, and Nellie went to live with Mrs. Reynolds, and grew into a lovely young lady, the joy and delight of all the household; while Robbie became the pride of Tom Reynolds' heart, and both he and his wife blessed the day that gave them two such devoted children as those of their adoption; and Mrs. Brown, as companion and friend of Mrs. Reynolds, never knew want again, but grew young again in the brightness surrounding her.

Who will try to gladden some childish heart on Christmas night and remember those around you who are less fortunate than yourself? Though you may not be able to do as much as Mrs. Reynolds did for Nellie; still it is in the power of nearly all to do some kind act on Christmas night, and make some heart happy by by your loving remembrance. Do your part in bringing happiness to earth on Christmas time.

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F. E. P. MALCOLM,
N. MALCOLM.

P. S.—My husband's recovery is a great surprise to his family and neighbors, and they cannot account for it; but to me, a Spiritualist, it is no mystery. You are doing a noble work. Continue working in harmony with nature's laws. People should be taught what those laws are and how they operate.

Truly, F. E. P. M.
Glidden, Iowa.

NOTE.—Having carefully copied the above from the original, and read it by copy, we can testify to the truthfulness, honesty and intelligence of Mr. and Mrs. Malcolm. MOSES HULL.

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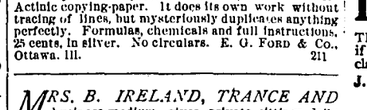
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VOL. 8. CHICAGO DECEMBER 30, 1893. NO. 214

DR. HENRY SLADE.

His Former Partner Gives Some Reminiscences.

Remarkable Manifestations That Occurred.

TO THE EDITOR:—In all that has been published in relation to mediumistic phenomena said to have occurred in the presence of Henry Slade, I can recall but one instance in which it was claimed that at the time the manifestation took place Slade was asleep.

I refer to an account that was published some years ago by Moses Hull, in a book entitled "The Question Settled."

Not having the book at hand compels me to clothe the ideas contained in the account in my own language.

Mr. Hull and Slade were occupying a room together in which there was but one bed. They had retired for the night; it being clear, Mr. Hull, who occupied the front side of the bed, was able to see the various pieces of furniture and other objects that were in the room.

Under these conditions his mind was attracted by the sound of footsteps that seemed to indicate that some one was walking between where he was lying and the window.

On looking in that direction he saw Slade's boots walking, as if worn by a lame person, one having a longer and firmer stride than the other.

Taking note of that, he said: "Owosso, you seem to be lame. Why don't you walk off like a man?" when immediately the strides became even and regular.

In the month of January, 1864, I saw Slade for the first time at his office in Kalamazoo, Mich., having called for the express purpose of seeing the person of whom I had heard so many strange things reported.

At that time he was practicing as a clairvoyant physician, having another office in the city of Jackson, where he resided, and visiting Kalamazoo at stated periods.

It being the closing day of his stay at that office, I invited him to accompany me, as my guest, to where I was staying at a hotel in the village of Decatur, where I had formerly resided.

The room I was occupying was large, being sometimes used as a reception or sitting-room, containing one bed, with a liberal supply of other furniture. It being somewhat late when we retired, Slade turned his face to the wall, and in a short time appeared to be sleeping soundly. Probably I would soon have joined him in the land of dreams, had not a chair taken the liberty of leaping onto the bed and laying itself across my lower limbs.

Before removing it, I waited a short time, expecting to hear some remark from Slade, but he remained silent; his breathing indicated that he was enjoying undisturbed slumber, so I placed the chair back on the floor, wondering what next!

By that time I had become thoroughly aroused, keenly alert, though not nervously excited, but earnestly wishing for more, with a determination to closely scrutinize whatever might occur.

I had not long to wait before my wish was realized far beyond my expectations; for, in less time than it takes to tell it, every movable object in the room appeared to be imbued with life and powers of locomotion, each acting independently of the others. This continued long enough for me to fully comprehend the situation, after which all became quiet.

Again, turning my attention toward Slade for the purpose of ascertaining how he felt about it, I was quite surprised to find him quietly sleeping, and in the next moment he was entranced by Owosso, who seemed to comprehend the situation, and good-naturedly asked me how I liked it.

After briefly expressing my gratitude for the intense satisfaction afforded me by personally witnessing such extraordinary phenomena, I questioned him as to how he was able to apply physical forces necessary to produce results I had just witnessed.

His reply was: "Language is incapable of conveying to your understanding anything like a clear solution of the problem." Continuing he said: "Slade's inability to control his nerves prevents us from doing many things when he is awake that we find no difficulty in doing when he is asleep."

As if anticipating what was in my mind, he proposed that I mentally suggest whatever I would like to have done, after he had withdrawn his influence from his medium, who would continue to sleep. Any person having seen Slade when passing into or coming out of a trance, must have observed a convulsive tremor involving his entire body, that one near him could not mistake in total darkness.

Before proceeding further I assured myself that Slade was not awake, when immediately chairs and other objects obeyed my unexpressed wish, each moving with exactness and precision in the direction suggested.

While witnessing these phenomena it was clearly demonstrated to my mind that physical forces were being applied and directed by an unseen intelligent individuality to whom my mind was an open book.

To my earnest desire for more light Owosso quickly responded by entrancing Slade, through whose lips he readily answered many questions that I submitted.

Although I had not had a moment's sleep when daylight appeared, Slade's heavy breathing assured me that he was unconscious of passing events, so after quietly arranging my toilet I went down to the office, where I waited for him before going in to breakfast.

Some time elapsed before he joined me, when we immediately repaired to the dining-room. On our way I asked him how he had rested, to which he replied: "Very well."

During the conversation that followed no reference was made to what had transpired during the night—I having resolved to remain silent, in order that I might continue these investigations in my own way.

In the closing days of the year 1865 I called on Slade in the city of Jackson, Mich. During that interview he proposed and I accepted terms by which I became an equal partner with him in his business, little thinking that those relations would continue uninterrupted for over twenty years.

Being duly installed in apartments consisting of three rooms on the second floor, the office being in the rear, we lodged in the front room, that had two large windows facing the street. The desired opportunity had at length arrived, and from that time on, during several months, I have no recollection of passing a night with Slade without witnessing more or less phenomena of the character previously described, after he was asleep.

A rap, a movement of a chair, gave me to understand that an unseen visitor was present.

Purposely leaving the window-shades up, light from a street lamp favorably situated, enabled me to see the general contents of the room quite distinctly, so that two senses, seeing and hearing, were both employed at the same time, to which would frequently be added the sense of touch.

For instance, after I had witnessed various physical phenomena, Slade was entranced by Owosso, who asked me if I had ever felt him touch me; adding that he thought he could succeed in doing so.

I replied that I was not conscious of ever having been touched in that way, though it would be a pleasure for me to realize that such a manifestation was possible.

He then said he would be obliged to withdraw his influence from the medium before making the attempt, but would first turn him over on his side.

That was done and I took good care to notice that Slade was lying with his face to the wall, to all appearance fast asleep, his hands and arms under the cover that came well up to his neck.

Then while lying perfectly still, with my senses fully aroused, being determined to detect the slightest movement on the part of Slade, or touch from other sources, I was startled by a large hand falling upon my head with such force that I would prefer to be excused from having it repeated.

It was as if a person standing in front of me brought the right hand down with the thumb and fingers extended with far greater force than I would have suggested. I am able to say that Slade did not move perceptibly, but slept on, unconscious of everything that was transpiring.

It is well known by persons who have had more than a passing acquaintance with Slade that while entranced he has been the mouthpiece of several distinct personalities, each differing from the other in voice, speech and general deportment, by which there was no more difficulty in distinguishing one from the other than between persons with whom we are in daily association.

Of these, Owosso claimed precedence, he being (so far as is known) the first to take possession of Slade's organism and speak through his lips.

He was followed by one who said his name was J. A. Davis, and that he was a practicing physician while in the earth-life.

Owosso also claimed to have been a medicine man in the tribe to which he belonged—it was through their administering to the sick that Slade came to be called Doctor. Having had so many opportunities of witnessing physical phenomena when Slade was asleep, the genuineness of which could not be doubted by one relying upon the evidence of his senses, more time was devoted to conversation.

In order to facilitate matters I was given signals that would inform them that their presence was desired when Slade was asleep. To secure the attendance of Dr. Davis I was directed to place the end of my finger at a given point on Slade's forehead, while applying it to another place would summon Owosso. From this it will be seen that I had only to "press the button," when the one wanted would immediately respond.

During the years that followed this was frequently resorted to and I have no recollection of a single failure. No matter at what hour of the night, the signal would immediately be followed by that peculiar tremor common to Slade when passing into a trance, and in the next moment the one summoned would announce his presence.

During these interviews, among other things, Slade's peculiarities, natural characteristics, mental strength and weakness, were as freely discussed as though he was miles away. This will be news to him, for to this day I have never mentioned it in his hearing, nor do I remember speaking of it to others.

In the month of March, 1866, Slade and I were staying for a few days at the Louisville Hotel, in Louisville, Ky. One evening while we were there several gentleman called, which made it necessary to have a few extra chairs brought into the room.

It must have been ten o'clock or later when they left. The cold, damp, chilly winds of the season made fires necessary. Ours having burned low, was replenished with a fresh supply of coal in the early part of the evening.

Our guests having departed, we lost no time in retiring. Slade, at the back side, turned his face to the wall, and in a short time had the appearance of being asleep. The burning coals in the grate filled the room with a subdued light by which every object in it was made clearly visible.

This being my first venture with Slade among strangers, my mind, which was too active to admit of sleep, was suddenly attracted by the movement of a chair at which I was looking.

Without the slightest hesitancy it left its position, glided toward the hearth, turned half around, then moved to the right until it came against the mantel. Then another chair started from where it was standing, and placed itself by the side of the other, both facing the grate.

One by one the others followed suit, without the slightest intermission, until every chair in the room helped to form a closely-arranged semi-circle, looking toward the fire.

Soon after the last one had taken its place with the others, I noticed indications of Slade's being entranced, and in the next moment Owasso informed me that he was holding a circle, and that all were skeptics.

At length, after bidding me good night, he withdrew his influence, leaving Slade asleep as he had found him; when my mind reverted to the chairs, with which it was absorbed until sleep put an end to my reflections.

Daylight filled the room when I awoke; my first thought was of the chairs, which still remained precisely as they were when last seen by me. Nor was that all; while I was looking at them, the one in the center of the group drew itself back until it was free from contact with the others, then leaped from the floor, revolving rapidly, came toward the bed, landing on it at my feet.

It may be said that daylight afforded no better view for all practical purposes than did the coal fire at the time the chairs were assembling.

Their movements in taking their places indicated that they were impelled and guided by a force, acting with firmness and precision, clearly showing that they were handled with ease.

On several occasions I awoke in the night to find myself alone, Slade having left the bed in his sleep. At one time I found him lying flat under it; it being easily moved far enough to release him, when there was little trouble in getting him back into bed, though I was unable to rouse him to consciousness.

Several times after these occurrences Owasso informed me that if I would resort to harsh treatment, and wake him out of that peculiar condition, it would have a tendency to break him of that habit. Later on, when acting on this advice, I was as severe as my conscience would permit, but all to no purpose. Finally my adviser became impatient and said that unless I used more violence he would. Shortly after that was said, Slade made another attempt to get out of bed, when I awoke in time to grasp his wrist with both hands, fully determined to hold on. At the same time he was pulling resolutely, backing down until he came near sitting upon the carpet, when, to my surprise, a slipper that was lying near, was so vigorously applied to the exposed parts of his person, that he sprang into bed, pulled the blankets over him, and lay trembling by my side.

After remaining silent for some time, I asked: "What is the matter?"

His reply was uttered in a grieved tone of voice and childlike innocence: "Owasso has been spanking me."

In the following morning, in broad daylight, while my mind was contemplating those strange occurrences, that lively slipper rose from the floor until it neared the ceiling, then floated horizontally directly over the bed to the opposite side of the room, where it came down.

From that time on, during several weeks, sleep-walking was not indulged in, which led me to hope the slipper treatment had been successful.

One night, however, I don't remember whether his movements woke me, or whether I was awake, he rose to a sitting position, turned down the covering as if about to get out, when a sound, such as would be produced by violently striking the floor with the heel of a slipper, instantly brought him to his senses. Since then he has never, to my knowledge, attempted it again.

It came to be an almost every-night occurrence for Owasso to warn me of his presence as soon as Slade was fairly asleep. At such times he frequently manifested traits of character that to some persons might seem surprising, if not beneath the dignity of a spirit.

He would take good care to not disturb Slade while playing all manner of pranks with me, being very adroit in handling a cane, or other light object that could be used as a prod or with which he could rap me across the knuckles, while my hands were groping in darkness trying to catch it. Generally speaking, after making several lively hits and thrusts, in which my wild endeavors to seize it had been successfully eluded, he would retire amid a shower of raps, which he said signified that he was laughing.

While Slade remained asleep all was well, but if he chanced to wake up when some of these occurrences was taking place, he would become delirious, wholly incapable of reasoning until after his nerves gradually quieted down. To say that Slade was not frightened at these phenomena, would be to contradict the evidence of my senses.

Experience taught me that Owasso was liable to call at any moment, so when I did go to sleep my mind was in such a state of expectancy that the slightest noise or movement was sure to awaken me. Long before this I was fully persuaded that as a practical joker he was entitled to high rank.

In severe winter weather, after the wood fire ceased to warm our sleeping-room, it would become very cold; when my watch, that was lying on the marble top of the dressing-case, would come rushing under the bedclothes against my lower limbs. So quickly would it awaken me that at times I fully realized what it was before it ceased moving; while continued rapping told too plainly that one and perhaps more were enjoying the situation.

In justice to him, I must also say, he was always as ready to lend his aid in caring for his medium, or when it would advance our interest, as he was to indulge in phenomena, with no apparent object in view other than for my amusement or instruction.

Slade was subject to sinking-spells, becoming suddenly limp and apparently lifeless. These conditions, which were at times of such continued duration as to cause alarm, were as liable to come upon him when he was asleep as at any time during the day. Whenever they occurred in the night, when he was asleep, I would be awakened by loud raps, which I soon learned were to notify me that Slade required my immediate attention.

We also relied on Owasso to summon us at any hour of the night (if requested) when there was occasion for us to be up and stirring before morning. In warm weather the watch was abandoned, and a feather duster introduced. This was made to do duty in various ways, though I will only mention one.

One night when the heated atmosphere rendered the slightest covering objectionable, my sleep was disturbed by what I took to be a fly running on the calf of my leg. On my attempting to brush it away, I received a rap across the back of my hand, that I felt sure came from the handle of that feather duster. My tormenter signified his pleasure in the usual way, emphasizing it by the rapidity with which the raps fell, and prolonged duration.

At length all was quiet, when the feather resumed its work, though it was not again mistaken for a fly; nevertheless, I made many frantic efforts to catch it, although we were in total darkness, my grasps would be eluded and my hands would be hit in various places, with as much precision as if the duster was being wielded by an expert swordsman in the full light of day.

Being determined to catch it if possible, I did not shrink from the warm reception my hands were getting by repeated blows that fell on them regardless of their rapid and irregular movements. The situation became so ludicrous that it was impossible for me to refrain from laughing, when a piercing scream came from Slade who was flouncing like a fish just out of water, putting an end to the performance. The duster had fallen upon him, waking him out of a sound sleep and so frightened him that he went into rigid convulsions which continued some minutes before his muscles began to relax.

During this time I had removed the duster, and was waiting for further developments when he revived, though so delirious that all attempts to appeal to his mind were unavailing.

At times his sinking spells terminated in convulsions, though not as severe as those resulting from great excitement or fright.

On the day following he had so far recovered that Owasso succeeded in entrancing him, when he said he regretted having dropped the duster; that seeing me make such wild and ineffectual efforts to catch it was so amusing to him that he lost control, when it fell upon his medium, causing a shock too great for his sensitive nature to withstand, hence the convulsions.

The foregoing are only items of extraordinary phenomena that occurred in Slade's presence when he was asleep, during over twenty years that we were together, though they are sufficient to illustrate their varied character.

J. SIMMONS.

828 Lafayette Ave., Brooklyn, N. Y., Aug. 29, 1893.

Remembering that my brother had mentioned that some years ago he witnessed phenomena in Slade's presence when he was asleep, I requested him to furnish me with a brief sketch of what occurred. This is what he says:

YPSILANTI, MICH., SEPT. 16, 1893.—Sometime in the seventies I chanced to meet Slade at a hotel in Battle Creek. Business detained me over night. Slade and I shared the same room and bed, to which we retired between eleven and twelve o'clock, when he soon fell asleep as was indicated by his breathing.

I also began to feel the gentle embrace of Morpheus, when I was startled by something falling heavily upon the bed on the narrow space in front of me. Hastily withdrawing my hand from beneath the clothing, I reached for the object, which proved to be a large wash-bowl.

It came from a stand that was at least eight feet from where it fell. I had scarcely placed it on the floor when my boots, pantaloons and two chairs left their places in different parts of the room in quick succession, and fell promiscuously upon the bed, or rather upon myself as I was lying in it.

They could not have been placed there by Slade, for he was to all appearance sound asleep between me and the wall, and no other persons were in the room.

C. SIMMONS.

Mr. E. Samson, of Ypsilanti, Mich., in compliance with my request writes:

"During the years between 1860 and 1870 Dr. Henry Slade, of Jackson, Mich., made frequent professional visits to this city.

"Oh those occasions he usually made our house his home. He then manifested fear of being alone in a dark room; therefore, by his request, I would lodge with him.

"After he was fully lost in sleep raps would be heard in different parts of the room, furniture moved, at times in accordance with my request. For instance, a pitcher filled with water was taken from where it was standing, carried several feet, then set down without any water being spilled.

"It was also a common occurrence, when Slade was asleep, for him to become entranced, when his familiar Owasso, through Slade's organs of speech, would address me. The conversation ended, Slade would be left as he had been found, sound asleep. Such is the character of phenomena to which I was a witness, night after night, during several years, and I am fully persuaded that at no time during their occurrence was Slade conscious of what was transpiring."

Iowa State Organization.

At a meeting held in Spiritual Temple, Marshalltown, Iowa, it was duly declared that a committee be appointed for the furtherance of the Spiritual cause. Owing to the inclemency of the weather, and other causes, the attendance was not very large; but of those that were in attendance a spirit of zeal was shown, that in the end will develop into (as the writer believes) something good.

The meeting was called to order by Brother Pickering, who was elected permanent chairman of the meeting. On motion, Wm. Chiquet, of Fort Dodge, was elected secretary. It was moved and seconded that a committee of three be appointed to perfect the organization of a central committee, and that they be instructed to correspond with and rally the body of Spiritualists throughout the State, and they to act in conjunction with them. The committee was made up as follows: E. H. Pickering, chairman, of Marshalltown; A. A. Davis, of Ottumwa, and Wm. Chiquet, of Fort Dodge. A few minor orders were introduced, and the convention adjourned, to call of committee. Such, in short, is the proceedings of the first meeting called to form the State organization, out of which we hope will develop a strong and permanent organization.

WM. CHIQUET.

A Spiritual Wedding.

TO THE EDITOR:—Please give me space in your columns to thank between forty and fifty of your subscribers and my friends who entrusted me with their proxies to vote at the election of officers at the called meeting of the Northwestern and North Star Camp Meeting Association, on Nov. 30th. Some of the proxies did not reach me until the day after, but through no fault of the senders; it being a Thanksgiving holiday, no mail was delivered. I am glad to inform the friends in the Northwest that the two societies were happily united and officers were elected, who, I hope, will give to the Northwest a Spiritual Camp Meeting second to no other in the country. We have everything to make it a success, viz: Climate, scenery and people; with a suitable location between two cities numbering nearly half a million people, with a five-cent fare from each, and fifty towns and cities numbering from one to fifty thousand within a radius of two hundred miles, why can't it be accomplished? If the officers will give us first-class talent for platform work, and good, honest, well-known mediums for the phenomena, I am satisfied it can be. Of course, a great majority of the people of the country have heard only a limited number of the speakers and mediums who are working in the cause of Spiritualism, and of those of whom they read, but have never seen or heard, are secured, they have a desire to see and hear them. Then there are those working in the cause—both mediums and speakers—who are general favorites wherever they go, and always draw good audiences. With good judgment in selecting talent, and in the business routine of the camp, I predict a successful meeting, both spiritually and financially, and with a membership of 1,000 for the season of 1894.

S. N. ASPINWALL.

Minneapolis, Minn.

Winged ants always fly in companies, sometime very numerous. When Col. Augustus Frazer, on October 6, 1812, was watching the battle of the Pyrenees from the mountain called Pena de Aya, he and his officers were suddenly surrounded by such a cloud of ants that their view of the battle was cut off and they were compelled to seek another station.

In times of scarcity the South African natives sometimes rob the nests of the termites, and as much as five bushels of grain have been taken from a single nest.

M. De L'Isle discovered an animalculæ that could run 6 inches in a second, and calculated that in must move its legs no less than 1200 times in that brief period.

HEARD SPIRIT MUSIC

At the Funeral of Mrs. M. C. Hubbell.

Funeral Discourse by Mrs. Clara Watson.

TO THE EDITOR.—The following inspirational sermon and poem were given by Mrs. Clara Watson, of Jamestown, N. Y., at the home of Mrs. M. C. Hubbell, of Salamanca, N. Y., daughter of Mr. and Mrs. John Shields. She was the elder of two, and 22 years of age; married June 29, 1892, and passed over October 29, 1893; married just sixteen months. The baby, which was eight days old, followed the mother. They were both buried in the same casket. Our beloved daughter had the knowledge of a future life, and told us all that she knew where she was going—her husband being a fine medium. The music of which Mrs. Watson speaks in her discourse, was brought by her husband's spirit band, and played in several rooms over and around the two bodies just after being laid out. There were sixteen people in the house at the time and all heard the music, and were indeed astonished and surprised. Following is the discourse and poem:

THE SERMON BY MRS. CLARA WATSON.

Friends, we have met on this occasion to-day to carry forward the last sad rites over the earthly forms of those endeared to this household by kindred ties. To one, indeed to two, just blossoming into life, one into early womanhood, and the other just opening its eyes to the light of immortal day. These have taken their departure from the mortal sphere of being, and have passed from our sight away; and as we stand to-day confronted by these conditions, the query arises uppermost in the mind, as it has thousands and thousands of times before—what is death? What is it that robs us of our own? Where are the friends that have passed away? Surely these cold forms of clay that lie before us are not those these friends have loved. The departed one had life, had animation, had intelligence. There was the love-light beaming from the eye. But this cold form gives back no answering word of love. The love-light has gone from the eye. This cold form that lies before you silent and speechless once responded to you in your conversation. This, then, cannot be her whom you have loved, and love still. Then where is this friend?

What is death? What is this silent stranger that comes noiselessly into our midst and snatches from us those we love?

What is death? This query has come down through the ages, and is still unanswered in the minds of many. People of past centuries have tried to unravel this great mystery without success, and humanity is still seeking to solve this problem.

It seems so natural to cling to the cold clay form, and so hard to realize that our loved ones are not still in the animate flesh.

In the light of that philosophy known as modern Spiritualism, that philosophy to which this departed friend adhered, and in which these remaining friends find comfort, death is but the laying aside of this the mortal and being clothed in the more enduring robes of immortality.

Our friends go from us for a time, it is true, when this death occurs. But oh, how comforting, how consoling the thought that our friends go not into darkness but into light; and the question may naturally arise, what are they doing there? And shall we startle you, friends, when we say to you that when they enter the new life they do as newcomers do here? They are looking about, feeling their way, seeking opportunities to send back to loving ones a message of love; for this little land of ours is not the only location where new investigations arise to light the firmament of man's existence. There is growth in heaven as on earth. There is progress in the spiritual life as here.

We shall reply, then, that death is but the cessation of bodily activity. With this view of death before us, we can only say again that this friend has simply laid aside this, the mortal frame, and has entered upon the larger life.

But whatever view humanity may hold of death (for we know that all people do not thus view death), there are those who still look upon it as the enemy of mankind, fierce and terrible.

Whatever view man may have of death, there is the absolute certainty of it in the minds of all. All people realize that sometime, sooner or later, they must meet that which is called death, but which is only a change. So surely as we exist the time will come when the soul will go out with the last gasp of the quivering form.

Now we know full well that all people do not view death in the same light as is taught by that philosophy known as modern Spiritualism. There are those, as we have said, who still look upon death as the enemy of mankind, and those, also, who believe that death ends all, that the grave is the charnel-house of all that is noble and good and true in human nature. But certainly, friends, this is a very gloomy view of death, and from our standpoint, we assert it cannot be true. We shall say to you, friends, that this is not death, this is life. The dear one, departed from this fleshy covering, may we not say is here to-day? Here at this moment? Here in the spiritual? Here not in tears, but in joy? Here not to die, but to live forevermore? She has joined the ministry of angels, of those made more perfect through the influence of the spiritual kingdom.

And friends, these are some of the views, though briefly expressed, held by that class of people known to the world as Spiritualists, some of their ideas concerning this being that the world has been pleased to call Death.

There is a sadness connected with the event that has called us together, but peculiarly sad are the conditions that surround us at this time. This young wife and mother, this loving daughter and beloved sister—and esteemed friend and companion, and this little opening bud of humanity have passed from earth away, leaving these mourning ones and this large circle of friends and acquaintances to mourn her early departure; and we sometimes do not wonder that the human soul rebels at what has been termed the ways of Providence; but we know that God's laws are immutable; and if from any cause disease fastens itself upon us, and the laws of the physical being are transcended, and there are no enduring forces of power in nature that can repair the bodily weakness, then death of the physical is the only remedy. And this life was too sensitive, too frail, too pure to long withstand, and for her there was no other alternative but to obey the summons of the silent messenger called death—to lay aside this physical covering, and for it there is sweet, silent rest. But oh, may we not claim that for the friends you loved, for the spirits of these two, that rest shall be found in renewed action, unincumbered by the environments of physical conditions, the lives of these shall be capable of great good.

If naught but words of good and of kindness can be said of the life of this departed friend—and not more beautiful are these fair flowers, tokens of esteem and love from dear friends, than was the life of this departed one; and these mourning friends shall find the sweetest comfort in the thought that their dear one was beloved by all; that her life had been true, pure, sweet and good.

How strange and uncertain is life. How subtle are nature's laws. How closely allied to the mother was this little opening bud of human life. So close and tender were the ties that bound them that not even death could sever them. These friends may have desired that this little bud of life could have been spared; still we feel confident that the mother-love was glad to take it with her, and that mother-love will still care for it. Mother will still guide and direct it there as here; and this companion, this father and husband, can feel that while his own heart is saddened and he feels the bereavement, he may feel that he has given up the treasure to brighten the home over there. And this mother and father, while they feel the sad affliction, may they feel the strengthening arm about them to support them in this hour, the trying hour of human life. Oh, friends, how comforting is the thought that you cherish, this thought that, as we have said before, robs death of all its sting and the grave of all its terror.

You will find comfort, oh, friends, in fond memories of the past; in loving remembrance of all kind deeds. You will find comfort in the bright hopes for the future, and above all, in that blessed assurance of a happy reunion in that "Sweet By-and By." And let us say to you, friends, be comforted in this hour, and feel that this one departed is not lost, not dead, but simply gone before; and that in the home life there shall be felt the sweet spiritual influence that shall encompass you round about: for we feel that these loving ones shall be sent to these earthly friends as ministering angels, and in their darkest hour shall comfort and sustain.

We, as Spiritualists, maintain that we are able to and do communicate with our friends in the Spirit-world, and that they are with us, and manifest their presence in different ways. There are those here to-day who will testify to having heard sweet strains of music in the room where these two forms lie at rest, produced there without instrument or the touch of human hands; and here, friends, was a demonstration of the spiritual manifestations that are occurring the wide world over.

To that omnipotent power in the universe, to that power, nameless and formless, yet having all names, all forms for its own, to that power we call God, our closing thoughts go forth in form of prayer. Here are those bowed down with grief and bereavement. Here are those who have been called upon to give up, as it were, those near and dear to the soul-life, and we ask at this moment that strength, comfort, peace and consolation shall come to these friends in this hour. May the husband and companion feel the spirit of consolation. May these parents, this mother, feel to be reconciled to the change that has come to this one, for it is but a change. This dear one is not dead, not even lost to her; but simply passed on before. And may the sister, who will miss the companionship of this dear one, feel the uplifting power within the soul, and know that this departed one is still her loved sister, and will still be with her to brighten her pathway of life.

And may all these friends who have come hither on this occasion to weep and mourn with those who mourn, feel the sweet spiritual influence of this departed one, and realize that she has passed to a higher life, to welcome them by and by to the beautiful realms above.

THE POEM "I STILL LIVE," GIVEN BY INSPIRATION BY MRS. A. W. SPRAGUE.

Oh! Thou, whose love is changeless,
Both now and evermore,

Continued on 8th Page

A SCHOLARLY ESSAY.

In Which the Shakespearean Enigma is Considered.

BY MORRIS M. BOSTWICK.

CONTINUED FROM No. 212.

Sir Nicholas held the seal for twenty years, and received a great income during all these years, yet died but moderately well off. Whence disappeared all this money, unless it was used in the furtherance of these secret ends he aimed at.

The evidence of the real existence of this society is to be found upon the books of the period; the water marks upon the paper, and the tooling of the bindings, give silent evidence that they were all the result of a definite plan, carried successfully to completion.

I am inclined to think that Sir Nicholas was the author of quite a number of works which were published under other names. Sir Antony Cook was a great scholar, and doubtless much interested in these matters also, he being the father of Sir Nicholas' second wife, Lady Anne, mother of the great Francis.

Now here were all prenatal conditions favorable for the coming into the world of such a child as Francis. She was a most learned scholar herself, and translated Ochino's sermons from the Italian, and also rendered Jewel's Apology into English from the Latin—though I am very suspicious that she and Sir Nicholas were its real authors.

We have a very significant proof that Sir Nicholas was engaged in secret literary work through the trouble he got into through it being discovered by Elizabeth that he was the real author of the pamphlet published by Halles favoring the claim of Catherine Grey to the succession and decrying the claim of Mary, Queen of Scots.

Furthermore, I am of opinion that Sir Nicholas and Lady Anne began the movement to retranslate the Bible into what is known as our King James version. Into this atmosphere of learning and reform at length were born Francis and Antony Bacon. They were educated by their father and mother, and their learned grandfather, to carry on the work that they so bravely had begun. I think, also, from hints dropped in Montaigne, that he must have been a day scholar at Westminster school, which was not far from York House, and studied under the famous Gabriel Goodman; and there, doubtless, he first got his taste for the stage, through taking part in the Terence Plays, which were very famous at the school, and were rendered for a number of nights on a stage improvised in the great dormitory during the Christmas merry-makings.

The Terence Plays, at Westminster, was an event which was looked forward to, and prepared for during all the year by the scholars.

Only a garden separated York House from Whitehall, where Tarlton, the Queen's famous jester and all around actor and comedian, was to be found; doubtless Francis and Antony were often in his company, and one can easily imagine the boy Francis writing little skits and farces, and compositions like the Seven Deadly Sins, which is ascribed to Tarlton for him to perform. Here we see two boys carefully educated even from their cradle for a literary life. Taught to emulate and carry forward the reforms and aspirations of their father from their cradle, we may expect that these boys will in the future accomplish something prodigious.

In the most sacred chamber of the Royal Society there hangs the picture of Francis Bacon; it is there alone. Why is it there alone? They smile and say he was a very learned man, but the ante-chamber is full of learned men; why is he in the inner sanctum alone?

There are a number of busts and pictures in England, claimed to be Shakespeare's, which are exact likenesses of Bacon. See Baconia for May, 1893.

We have not space to enter into the details of Francis' youth. On his return to England, after his father's death, he and his brother had to set about carrying forward their father's plans, under very different circumstances from those to which they had eagerly looked forward.

They were now handicapped and distressed for means in every way, and made much more so by the sudden death of Gresham in the fall of the same year their father died; but finally matters were arranged. Antony went abroad to carry on the work, and Francis settled down in his chambers in Grey's Inn.

At length the Marloe Plays began to appear. Mar oe got killed, then the plays for awhile appeared without a name attached to them, and then finally began to appear under the title of Shakespeare and Ben Johnson.

Now let any fair-minded man sit down and read "Love's Labor Lost," and "Every Man in His Humor," and then aver whether he thinks it more probable that an illiterate lout from Stratford should have written them, or a youth with his mind overburdened with Greek lore.

Now the immortal plays are beginning to appear, but not in the elaborate perfection of the folio of twenty-three years after their assumed author was dead, but in a cruder and more unpolished form.

The eagle was but yet trying its wings; and at the same time, on the continent, similar plays in general structure and incident began to appear in France and Spain.

What is the meaning of this curious coincidence? Is it merely chance, or is there a secret hand here at work. Let us look back again into the past. The method of double writing was very old. Rosseti in his "anti-papal spirit" shows us that Dante made use of it, and Petrarch and Boccacio and a host of others used it as a safe means to exhort their followers to be of good faith, and to preach, without fear of imprisonment or the stake, those reforms which they sought to bring about in church and state.

The secret of this mode of writing, which was styled the love philosophy, was handed down from generation to generation, and doubtless was well known to Sir Nicholas Bacon and to Sir Antony Cooke.

The members, the initiated, who understood its meaning, were styled the Illuminati, or those who know. Italy at this time was full of such societies, and doubtless they abounded in the Netherlands; at any rate, it was here that the stage was first used as a vehicle for teaching reform.

If one doubts that there is a double meaning hidden in the plays, let them read the works of Delia Bacon, Mrs. Potts and Mr. Wigston, and be convinced. But to return to the Netherlanders. They were great lovers of pageants and spectacles, and fond of marching in gorgeous processions, decked out in their most costly apparel. Their Miracle Plays grew into most costly spectacles, given frequently in the great squares of the cities; and an unseen influence gradually caused these theatrical exhibitions to become an arena for the discussion of political and religious questions.

They had such an influence upon the people that Clough tells us, in a letter in '61, that they had then been suppressed in the Netherlands for twenty years, and were forbidden much more strictly even than the books of Martin Luther.

Now so good a medium of influencing the public mind as these plays were, could not have failed to be noted, and to make an impression on the mind of Sir Nicholas Bacon; and I think that he gradually set about to mature plans which later planted the theatre as an educational force over the length and breadth of Christendom.

We find in the First English Tragedy, Gorbuck, which play I have strong suspicions was written by Sir Nicholas, numerous hints and intimations of the necessities of political and religious reforms. This was clearly the plan settled upon by which the work of enlightening the ignorant masses was to be carried on; we have, in fact, a direct confession later from Francis Bacon that some such method was being pursued. See "Evenings with a Reviewer," page 316, vol. 1.

Many hands doubtless assisted in the work; but that they were all under the guidance of one directing mind seems evident from the simultaneous rise of the drama in so many countries, and the similarity of all the plays; in their general characteristics they all were indifferent to the unities of time and place.

What more subtle and masterly policy could have been devised, than by this means to be able to attack the Inquisition even in its lair, and yet remain unharmed and undetected, and to thwart it with weapons even more subtle and effective than its own.

How can we explain otherwise the fact of all these plays springing so suddenly into being, and by which means the people were taught many forbidden truths, in a most subtle, insinuating and inoffensive manner, which were seemingly so innocent and devoid of other purpose than to tell a love tale, and yet which were in reality written with a most terribly earnest and definite purpose.

Can we believe that they sprung up by chance, as weeds do by the wayside? And why do we hear no more of them a few years after Francis Bacon's death? The dramatists who have accomplished all these marvels suddenly disappear, and none have been born who resemble them since.

It is a very significant fact that we find Antonia Pereze, who had been Spanish Secretary of State, on most intimate terms with the Bacons. He was a man of much learning and of great influence in Spain, and doubtless it was through him that the introduction of the drama into Spain was brought about.

Francis and Antony Bacon, from the very first, as soon as they came to be of sufficient age, must have taken an active and important part in the fabrication of these plays. By this means they could shake the spear of defiance in the very face of the Inquisition, unharmed and undetected. Here, also, we have a very logical reason why the Bacons could not acknowledge these plays. Had they done so, suspicion would have been aroused, their aim in doing so would have been inquired into, their purpose detected, and their great plan for the enlightenment of the world made of no avail. They dreamed of establishing loving brotherhood amongst all men and a Church Universal; and the means taken to accomplish it was through Freemasonry and the drama. To build Solomon's house was Francis Bacon's great dream, and then Solomon first appeared in the ritual of the craft. We believe that there are craft or Swedenborgian degrees of Freemasonry existing to-day, in which the truth of this whole matter is well known.

The solution of the whole mystery, however, we are convinced, will ultimately be found in the sonnets, which hold the key to unravel the mystery of the plays. In these sonnets we may perceive the perfection of the science of writing in the double language; it soon becomes evident to a close student that they are not what they purport to be. They are not in reality amorous verses, written by a love-lorn poet to the idol of his affections, but when analyzed, are found to conceal the severely chaste and noble tenets of a most subtle and elevating philosophy, safely hidden under its amorous garb.

These sonnets are all written in praise of the divine lady, the sovereign Lady Truth, the mistress of the philosopher. The love of which they sing is not human passion, but the platonic love of the philosophers. Then all praise to Francis Bacon, who has handed down to our age the Lamp of Knowledge.

If you are in doubt that Francis Bacon was the author of many unclaimed works, and which pass under the name of other men, read the recent profound and scholarly work by Roe on the "Masks of the De Foe Period," and be convinced.

Latreille once cut off the antennæ of an ant, and its companions, evdiently compassionating its sufferings, anointed the wounded parts with drops of fluid from their mouths.

From Mattie E. Hull.

TO THE EDITOR:—This morning's mail brought a letter with this inquiry: "Have you become wornout and are you taking a rest, or have you become disgusted in the attempt to reform the world and gone into a recluse?" Other letters containing similar inquiries have reached me of late, and as every issue of your paper falls under the eyes of those to whom I refer, I beg the privilege of saying a few words through its columns.

No, I am not wornout—I do not expect to be for many years—indeed, I do not feel as old as I did a score of years ago; neither am I disgusted with the glorious work on behalf of Spiritualism. Indeed, I see new beauties in it every day, and in all of my experience there has never been a time when I felt so much of the "Holy Ghost" influence within my soul as at present. I have not been active in the field for some weeks, owing "to circumstances over which I had no control." (Some time, Bro. Francis, we are going to control circumstances, to an extent.)

I had made partial arrangements to return south, as I was urged to do last season, with something of a financial encouragement. In fact I had made out a program for about four months' work, but the financial condition among those who were the most anxious for a renewal of my work this season, would not warrant carrying out their part of the contract. In the latter part of the summer and during the autumn, I refused calls from points east and west, fully intending to leave for the south about Dec. 1st. The time has come and gone, and the tide has not turned. I have survived several blizzards, and think by this time I am so accustomed to sudden tumbles of the thermometer that I can live north of Mason and Dixon's line the remainder of the winter.

I am now ready for work on Sundays or during the week on reasonable terms. Officiate at weddings or funerals, or assist in organizing societies or children's lyceums, north, south, east or west.

I do not feel to close this communication without making mention of a pleasant visit I experienced not long since with the Spiritualists in Rochester, Ind. Mr. Hull was engaged for the month of November to lecture on Sundays, and one night during the week, in the beautiful Temple, fitted up by the Spiritualists and used exclusively by them. I was invited to join Mr. Hull the last Sunday of the month and put in a laboring oar. I addressed a fine audience Saturday night and Sunday, p. m., Mr. Hull conducting the Sunday a. m. and the night services as usual, each occasion bringing out fine audiences, many of the representative people of the town.

Mr. M. Bitters, of the Rochester *Republican*, and his good wife, are among the most active workers. Mrs. Bitters is a fine inspirational medium, both for writing and speaking, and has addressed the friends from the platform in the Temple. There is not a large society of Spiritualists in Rochester, but it is composed of sterling men and women, who love the cause and work for it as earnestly as any people we have ever met.

Hoping those friends who are so solicitous, for fear I'll have too long a rest from the field, or "rust out" when there is so much work to be done, will see to it that I am soon in the harness, I am most sincerely,

MATTIE E. HULL.

29 Chicago Terrace, Chicago.

A Neglected Phase of Romanism.

CATHOLIC BOYCOTT OF PROTESTANT LABOR.

As space in your valuable paper is frequently used in showing up the evils of Roman Catholicism, I would like to ask why those who write of these things confine themselves almost entirely to the political bearings, and apparently ignore that which I will call the "Catholic Boycott of Protestant Labor." No fair-minded person will deny that, as times are, the opportunity to labor is indeed a privilege; and this, in view of the great truth that "Labor is the life of the people," seems equally vital and important. How well ever-vigilant Rome has looked to this! She has managed to secure control of the avenues of labor, and by the exercise of her accursed boycott succeeds too shamefully well in this line of warfare against Protestantism. I am not an alarmist. Having carefully watched and studied the methods of Rome for a long time and in many places, I know whereof I speak; it is the shameful truth and it is too little considered for the welfare of the American Protestant laborer.

It is the same everywhere; full well the political aspirant, together with his brother in the humbler walks of life, knows and often fears the power of "Catholic freezeout." But to the politician it may not be of such vital importance as to the one whose daily toil means daily bread to family and self.

Once upon a time a certain railroad was building in San Francisco, employing hundreds of men. Application for work was made to one of the bosses, having in charge a gang of laborers. His first questions were not: "Can you handle a pick or shovel?" but, "Are you an Irishman?" and "Are you a good Catholic?" The applicant answering in the affirmative was immediately put to work, while another applicant who could not answer these questions affirmatively was refused. The principals of a certain commercial firm, employing over a hundred men, themselves (the principals), without special predilection for any particular religious faith, told me they dare not employ any one who is not a Catholic for fear of the injury that Catholics would work them; and two or three good men (Protestants) who have lost positions in this house tell me that they can trace their misfortune directly to the machinations of Catholics. They went away bearing good recommendations from their employers. This state of things is traitorously wrong; but it exists everywhere, as any one who dares look carefully may know.

It is the duty of every Protestant to consider well these things, and to withhold their aid and patronage from the enemy.

Yours for a fair show in my own country.

P. D. MERRILL.

Santa Barbara, Cal.

The National Association in Its Own Defence.

D. M. KING.—*Dear Sir and Brother:*—The article published recently in your paper on "National Organizations," by reason of the errors and misleading statements which abound from the commencement to the ending demands a refutation, although it is with difficulty I am able to keep pace with the duties devolving on me, as we are now overrun with work incident to the requirements of the numerous Spiritualist societies throughout the country that are applying for charters and documentary matter and for information. I have just received one letter from a well-known lecturer, with application for a charter, which is the second he has sent in within the past two weeks, and he says: "I am very sorry to read the articles by D. M. King and J. W. Dennis, but it only makes me more determined to go on and work for the National Association." I have had other communications of a similar character. You know, Brother King, that the unholy persecution of a righteous principle most often tends to bring its advantages and benefits to the front, and stimulates its growth rather than destroys it, consequently it is possible that your onslaught may be beneficial rather than have a tendency to crush this spiritual association into oblivion.

But to the point and the facts.

1st. It was not Mr. Hull, as you state, who called the first meeting in this city relative to the propriety of holding a convention at Chicago, but the writer, who invited Mr. Hull and others to assemble for the purpose of listening to a proposition to this effect, and to which there was unanimous assent.

2d. They did not proceed to elect Brother Edson as president of the committee, but as chairman, and myself as secretary of the committee of five selected to appeal to the Spiritualists of the country, and ascertain if the disposition of this large disintegrated body of Spiritualists was not favorable to holding a national convention, under delegated authority, and in accordance with the business principles which govern such large bodies of a religious, moral or scientific character, and of which large numbers meet in convention in this city every year. The expression from all sections of the country being almost entirely unanimous, the committee then issued the call for delegates to assemble at Chicago, and you know that this convention represented the first, largest and most complete representative body of Spiritualists that ever convened for the purpose of organization.

3d. You state if the purpose of the convention had been strictly adhered to we would have by this time a National Association with over one thousand members. Now, Brother King, the applications already received for charters from this duly constituted and legalized Spiritual association represent a very much larger number of members, and they are daily coming in, and with constantly increasing impetus. Your statement that we cannot have an association without membership is technical, and we refer you to the numerous bodies already in existence, where the membership is composed of societies represented entirely through selected delegates. The individuals convened were not considered as members except so far as they represented societies. Naturally, in an incipient organization or convention, there may have been a few delegates admitted to the floor who did not really represent societies, but, if any, they were few in number, and the next convention assembled under the present constitution could not permit any irregularities, as the association is now a duly constituted legal body, which it was not at that time.

4th. Your inference that the convention has not, through its selected trustees, appointed an executive committee, with necessary subcommittees, and is not providing for the necessary business, is misleading and not in the least warranted by the facts. We are now working earnestly for the grand upbuilding of our cause, by organizing new societies under the auspices of the National Spiritualist Association, and imparting information daily to all parts of the country respecting the necessities that govern their conditions, and it would astonish you to know how much we are doing in this respect, but you will soon hear something roll along through the country, Brother King, and find we are by no means asleep. You will, in a few days, hear of a "National Spiritual Jubilee," which will leave its impress upon the pages of Spiritual history, and in January we will gratify you with the publication of the many societies that have already become a part of the National Spiritualist Association. Oh, no! No golden opportunity will be lost, as you will find.

5th. You refer to other bodies styling themselves national, one of which is your Religious Stock Association. We disclaim any intentions to make this a body of this character, but it is properly a national executive body, and now let us see if we are not national, representing as we do the legitimate coalition of societies from thirty different States (see constitution and act of incorporation), and which designates clearly that we have organized as a religious body as well as a business association, and which is the character of all national organizations of a religious nature. No body could be more national in character than the one organized with your help at Chicago, and you never called this in question, nor any of the other matters alluded to.

6th. You appear to think that the Chicago convention ignored the right of all delegates, which no one at that time thought of, nor yourself until the present time. If such had been the case, why did you not then raise your voice to make the fact known? On the contrary, Brother King, you manifested acquiescence in the entire proceedings of the convention, and for any one to participate in the deliberations of a representative body without protest, and afterward attempt to denounce its proceedings, savors of a change of heart which we favor only when it is in the right direction.

7th. As to your inference that we would ignore any Spiritual association, whether formed as State organizations or otherwise, it is not to be considered, as no action has justified such a statement, nor has it been thought of, either in the convention or in the board of trustees. We welcome all where the objects are the promotion of the cause of Spiritualism.

8th. You state that (you) we sent home nearly three hundred of our best Spiritual speakers without membership. Now, the fact is, we sent nobody home. When the convention had accomplished its purpose (although the outcome was not altogether in accord with our desires in some minor particulars, still as loyal members we were bound to submit), it adjourned *sine die*, and almost entire unanimity marked the proceedings. We refer you to the report which is now in the printer's hands, and will soon be issued, orders for 1,500 copies having been received, still coming in.

9th. Yes, we can truly reply to the question: "Is your society a religious institution?" Yes, Brother King, it is the aggregation of many religious Spiritualist societies, and this is not a debatable question, and while we shall not attempt to decry your religious society organized under the head of national, but confined to your State, we refer you to the declaration in the act of incorporation, which distinctly states that the object is for the purpose of religion—to promote religion and morality, etc. Your statement is improperly misleading in this direction.

10th. You state that your plan has stood the test (as a Religious Stock Association, but it is only three years incorporated), and we are glad of it, for we wish prosperity to each and every Spiritual association whether a part of the National Organization or not, and we shall not descend, as you are now doing, to attempt to break up or impede the progress of any. We should consider such motives as low and base, but, on the contrary, we shall wish all God-speed. You sneer at the idea of joining our association, forty-three years behind the times, the first having been organized in March, 1851, and which resulted, you state, in much good. We believe, Brother King, that any society or association for the promotion of Spiritualism may do good, and yet you question whether the combined action of the Spiritualist societies may do good through this National Association. Why, Brother King, we could show you that we are doing good every day. As to being forty-three years behind the times, you must recollect that you are near 1900 years behind the times of Jesus of Nazareth, the greatest historical medium, and yet you can do good, and there are many who will come after us who will continue the work of doing good. No, Brother King, not behind the present time, but fully abreast of the times, and, I am afraid, ahead of your time. The results have already proven that great and inestimable good is to flow out of the proceedings of that most important and truly harmonious convention.

Let me quote in big letters from the proceedings, page 159:

"MR. D. M. KING:—I desire to state that I voted for a reconsideration. I voted for a reconsideration because I wished to see fair play, and in order that this matter may be fully discussed. IN SAYING THIS, I WISH TO STATE THAT ALMOST ALL OF THAT CONSTITUTION I COULD FULLY AND COMPLETELY ADOPT!"

One thing more, Brother King, and I have done: If ever there was a movement of any kind that emanated from the Spirit-world, this organization can lay pre-eminent claim to this foundation, for I stand ready to testify, in the last hour of my earthly existence, that the numerous documents that have been put forth from first to last, ante-dating the convention and since, have come to us from an inspirational source, and without any exercise of any study or will-power of my own, and these having originated with me, except such as have come from Brother Barrett, we are in a position to know whereof we affirm. I refer, of course, to all business documents, for there are many relating to the convention, and those required to be presented to the societies and Spiritualists throughout the country, and which are already bearing fruit. It was ever thus. Many men with many minds often differ, but we do have a right to feel vexed while working so hard, as we are now doing, to build up Spiritualism, to be so glaringly misrepresented. Why did not you express dissent from the proceedings of the convention at the time? It seems that you must have but recently experienced a change of heart; but it will not work, Brother King. Go and stop the flowing of Niagara, make the earth cease its revolutions around the sun, obliterate the light from the universe, but do not attempt to crush the Spiritual impetus, which is as certain to advance Spiritualism to the acme of human hopes as you are to become a denizen of the Spiritual realm. I regret that you should thus place yourself as an obstructionist to the cause, while we conceive it a duty to assist any and all honest efforts to advance it in every possible way. It is sad that you should resort to such unfounded statements as we have shown to impede our progress, but come and sit with us a day, and you will then be convinced that you might as well attempt to dam up the Nile with bulrushes as to try to defeat the Spirit-world in carrying this work to the final glorious consummation.

ROBERT A. DIMMICK,
Secretary.

In some parts of Central and South America a single firefly gives so much light that it illuminates a whole room. The English residents catch them in order to find the match box or lamp.

Expiring Subscriptions.

The period of expiring subscriptions is on us. As THE PROGRESSIVE THINKER is published on the cash plan, of course all names are dropped as soon as the time is reached to which advanced payments are made. We know money is close and hard to get. Newspaper publishers feel the pressure more keenly than others, because many persons unwisely commence economy in expenses by cutting off mental aliment. This should not be. The trifling cost of THE PROGRESSIVE THINKER, but little more than the blank paper on which it is printed, and the large amount of educational matter with which it is laden, commends it to the thoughtful everywhere.

If the reader is in straitened circumstances, and cannot afford to invest $1 for a year, he can certainly spare 25 cents and extend his subscription three months, until business resumes its wonted activity. Then there will be no break in healthful reading, no discouragement to the publisher, and no regret that invaluable matter, which will never be replaced, has escaped attention. The hope of the world rests with the well-read Spiritualist and Agnostic.

Reader, let us share each other's burdens as much as we can while these financial embarrassments stare all in the face. Only a few months more, when public confidence will be restored and prosperity will return in an unexampled manner.



THE PSYCHOGRAPH
OR
DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) Advance, says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Just what investigators want. Home circles want. Price, by mail, free with full directions for use, $1.00. For sale at this office.

THE GOSPEL OF NATURE.

IT IS A MOST EXCELLENT WORK.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 480 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres. It treats of the Soul of Things; Intelligence in Substance; Animal Intellects; Purity; Salvation; Discords; Good and Evil; Unnatural Ideas; Church History; Progression; Inherent in Substance; The Nebulous Theory; Particles are Entities; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Mourning; The Confounding of Language; The Spirit Abodes; Matter and Spirit; Size and Distance; Spiritual Organisms; Born Again; The Key; Spirit Biography; Goes to Heaven; A Slave to Matter; etc., etc.

The author says: "Each individual partakes of both physical and mental or spiritual ailment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nourishment of which I individually partake and digest. My soul must expand by virtue of the soul-essence which I individually gather and comprehend or digest." For sale at this office.

AN INVALUABLE WORK.

IMMORTALITY, OR FUTURE HOMES and Dwelling places. By Dr. J. M. Peebles. This admirable work contains what a hundred spirits, good and evil, say of their dwelling places. Give us details—details and accurate delineations of life in the Spirit-world!—is the constant appeal of thoughtful minds. Death is approaching. Whither—oh, whither! Shall I know my friends beyond the tomb? Will they know me? What is their present condition, and what their occupations? In this volume the spirits, differing as they have, are allowed to speak for themselves. No man is better qualified than Dr. Peebles, to place a work of this kind before the people. He treats of the Mysteries of Life; Doubts and Hopes; The Bridging of the River; Foregleams of the Future; Testimony of Saints; The Growth and Perfection of the Spiritual Body; Is it the Soul or Body that Sins?; Clothing in the Spirit World; Only Little Ones in Heaven; The Personal Experiences of Aaron Reed Mank's Testimony; Evil Spirits; Testimony of Physicians in Spirit Life; The Homes of Apostles and Divines; The Friends and Shakers in Spirit Life; Spirit Homes of Bruno and Others; Many Voices from the Spirit Land. Many other matters are treated too numerous to mention. Price $1.50; postage 12 cents. For sale at this office.

SIXTEEN SAVIORS.

WORLD'S SIXTEEN CRUCIFIED Saviors; or, Christianity Before Christ. Containing new and startling revelations in religious history, which disclose the Oriental origin of all the doctrines, principles, precepts and miracles of the Christian New Testament, and furnishing a key for unlocking many of its sacred mysteries, besides comprising the History of Sixteen Oriental Crucified Gods. By Kersey Graves. This wonderful and exhaustive volume will, we are certain, take high rank as a book of reference in the field which he has chosen for it. The amount of mental labor necessary to collate and combine the varied information contained in it must have been severe and arduous indeed, and now that it is in such convenient shape the student of free thought will not willingly allow it to go out of print. But the book is by no means a mere collation of views or statistics; throughout its entire course the author—as will be seen by his title-page and chapter heads—follows a definite line of research and argument to the close, and his conclusions go, like sure arrows, to the mark. Printed on fine white paper, large 2mo, 890 pages. New edition, revised and corrected, with portrait of author. Price $1.50. Postage 10 cents. For sale at this office.

BIBLE MARVEL WORKERS. BY Allen Putnam, A. M. A marvelous book. Price 75 cents.



ENGAGED IN ASSISTING DARK SPIRITS TO ADVANCE.

GRAND MISSION WORK.

It Is Among Dark Spirits.

They Reside on the Very Lowest Planes.

Humanitarian Efforts to Redeem Them.

A Work Inaugurated by Noble Souls.

PART SEVENTH.

A SEANCE—EXPERIENCE WITH A PRIEST.

During the winter of 1892 and 1893, we had an experience with a spirit who came to us that was very interesting to the members of the circle.

We had been sitting for some time and there had been manifestations of a general character, when the medium exclaimed that her chair was being moved backward from the circle! The movement of the chair by an unseen force made her feel nervous, and she threatened to vacate the seat unless the annoyance ceased. Fearing that the medium would become so annoyed as to disturb the conditions and interfere with further manifestations, the members of the circle began to reason with the spirit who was causing the trouble, stating that unless the disturbing actions ceased, the seance would have to be terminated. That line of argument seemed to tend toward an increase of the annoyance, and we realized that the influence at work was either mischievous or malicious. Then we resorted to firmness, and called upon the spirit to speak, and, in a manly way, give us an understanding of that which he desired to accomplish.

After considerable persuasive effort on our part, we elicited the assertion that he would put a stop to such doings. Being asked why he desired us to discontinue our sittings, he replied: "Because they are undermining the church!" And to the question: "What church?" he answered: "The Holy Catholic Church."

Then we knew (having had previous experience with spirits of his persuasion) that we had a difficult case on hand, and that the spirit must either be won over into a knowledge and acceptance of the truth, or he would annoy us and retard our work for some time.

At first his animosity toward us and his prejudice against spirit manifestations prevented him from treating us in the manner which would naturally be expected from one who was educated for and who had occupied a position in the priesthood. He was angry, intolerant and abusive, by turns; and his position in the Spirit-world was so near to earth, that he was unaware that he had made the change from mortal to spirit.

During the time that he was present with us at our first meeting, our efforts were directed toward convincing him that he was indeed in Spirit-life. For a time he was sullen, and would hardly reply to our questions; but our continued good temper and the entire absence of any feeling displayed toward him, other than that of friendliness and an evident desire to gain his confidence and esteem, at last forced him to admit that of late there had seemed to be a change in his surroundings, and in the manner displayed toward him by his former friends and associates. It had seemed strange to him that when he addressed his friends they made no reply and gave no evidence of having heard him. So, too, he did not understand why a brother priest had taken his place in the church service, and in the affairs of the parish, even though he had not been officially deposed or removed by those in authority over him.

We assured him that he had passed into the life beyond the mortal, and suggested that he investigate the matter with a view of ascertaining the truth or falsity of our assertion.

On the following evening he again came to us, and said that he found that we were correct in our claim that he had entered the life of the spirit. His feelings toward us savored less of animosity than on the preceding evening, but still he had little patience with that which he felt to be an obnoxious practice on our part, in holding spirit seances. The practice seemed obnoxious to him because the actuality of the phenomena appeals to and convinces the children of the Catholic church as no other belief or religious doctrine does or can.

There are few people born or reared in the Catholic faith who abandon Catholicism for any of the Protestant forms of belief. Occasionally there is such a case, but they are rare indeed as compared with those who, becoming convinced of the truths of Spiritualism through the proofs afforded by the phenomena, drop out of the church and adopt a line of liberal thought based upon an absolute knowledge of the future life of the individual.

To our inquiries: "If he believed in the infallibility of the Pope? If he believed that God would only grant forgiveness promptly to those in purgatory whose relatives or friends pay to the priests a stated sum of money to enlist their intercession through masses said for the repose of their souls? If he believed that power had ever been or could be delegated to him through any agency, mortal or Divine, to forgive the sins of others, or to grant absolution for wrongs committed against others than himself?" His reply to each question was in the negative.

Being asked what it was that appealed to him and held him loyal to an institution in whose principal tenets he had no faith? he replied: "It is the power over the minds and actions of others, the life of ease, and the opportunity to gratify tastes and passions, that led me to remain in the church. Besides, having no faith in the doctrine of the Catholic religion in which I was educated, I could have no faith in the doctrines of other denominations, which I had always been taught were heretical, inasmuch as that originally they were offshoots from the mother church."

Having been carried one step forward, by being convinced, through his own experience, of the fact of communion between spirits and mortals, he was the more ready to listen to a brief outline of that which has been taught us regarding the experiences of the individual in the future state. We told him of the life of progression; of the ability inherent in and of the opportunity afforded each and every individual to overcome and outwork all the errors of earth-life. We told him of the power of love, which makes man work, not for self alone, but for the welfare and happiness of his fellow-creatures; for it is only in forgetting self, and in remembering others, that true happiness and progress is found.

After having given expression to other ideas which have been impressed upon us by spirit teachers, relating to life, its laws and its aims, we suggested that he take time to consider his position in life, in connection with the thoughts which we had imparted to him, and at a later meeting advise us what conclusions he arrived at.

During the interim between this and the next meeting, I was often conscious of the presence of the priest, and at such times would render him what assistance I could by giving him thoughts upon the plane along which it was desirable that his consideration should extend. He, in that time, manifested at a seance at which I was not present, and showed by his remarks that the thoughts which had been given him had taken root in his mind.

At our next meeting he came deeply regretful of his past error, and filled with despair for the future. Realizing the enormity of his action in having taught as truth a doctrine in which he had no belief, and remembering the advantage which he had taken of his capacity as priest, to wrong others in the gratification of his personal desires, his spiritual vision could discern naught but darkness.

We did all in our power to encourage him, by assurance of opportunities that would be presented through which he would be enabled to work himself into the higher spiritual atmosphere. The spirit friends also assured him of their assistance, and admonished him to remain strong and steadfast in his determination to advance, humbly willing to undo all wrongs committed, and ever on the alert to aid any with whom he came in contact, who could be benefited through his instrumentality.

And thus there was started upon the highway of truth one who had long been traversing the dark paths and byways of superstition and error.

E. T. WASHBURN.

The testudo navalis, or ship worm, has caused the loss of more vessels than were ever destroyed in war. In tropical countries this worm penetrates the timber of vessels and eats away the wood until there is only a shell left, which will crumble at a slight blow. Large beams; apparently sound, after removal from veessels, after the outside crust has been broken, have been pulled to pieces by the fingers. During the last century an East Indiaman, docked in London, crumbled to pieces when the supports were placed underneath and the water removed.

The aphides are the milch kine of the ants, and are regularly approached and milked by the latter. Ants have been known to keep the aphides in captivity, as cows are kept in cities.

The First Spiritualist Association.

The First Spiritual Association of Chicago, held its first annual celebration, or jubilee, at Washington Hall, Sunday, Dec. 17. The exercises in the morning, composed of recitations, solos, and instrumental music, by the Sunday school children, were exceptionally fine. Mr. Charles Bushnell conducted this part of the programme with great skill, and the vision of fifty little ones from four to fifteen years of age in their gay attire and joyful faces was something to be remembered. This was followed by an address by the President, Dr. Bushnell, on "Early Reminiscences," indicating the progress of the work during the eighteen years of his administration. Then an earnest appeal for money was made for the National work, by Mrs. Catlin. Subscriptions to the amount of nearly $30 in cash and over 200 of the reports of the convention, including the paper by Mrs. Richmond, which is published in the report of the Congress of Religions.

A very lovely and appropriate speech by Mrs. Musser concluded the exercises of the morning. After an elaborate dinner supplied by the ladies, the audience reassembled for the afternoon work. Toastmaster Mr. Abram J. Hoffman led the exercises by some preliminary remarks, and gave the following Toast No. 1, "The National Spiritual Association," which we give in part, as it embodies the general plan:

TOAST BY MR. HOFFMAN:

It is by association of atoms that solar systems are evolved, by association of intellectual and spiritual forces that families, societies and governments are formed, and it is through association of ideas and principles that unification becomes intrenched behind method and new religions spring into being and power, like new-born suns. The Nazarene appeared to sow the seed of a higher light and truth, but the soil was the soil of prejudice and ignorance, and it has taken nineteen centuries for the mind of man to discover what he meant by love. The congress of all the religions of earth partially realized the purpose and mission of Jesus' work. The Orient and Occident clasped hands and a common brotherhood was revealed. Each system brought in the chalice of its faith, the flowers of toleration, and laid it upon the altar of the Brotherhood of Man. The last great impulse of the spirit which has been striving for recognition through all the spiritual throes of the ages stands revealed to-day as the warp and woof of all religious systems. Dressed in her many garbs she has been compelled to masquerade in every shade of religious color, from the high churchman to the easy-going latitudinarian. In the parliament of creeds she was ready with her pure white robes, but there was no one to adorn. Her pioneer workers had not formed a functional organism for her true and proper representation. Accordingly she laid aside her robe and waited. Then out of the spiritual depths the voice came. Every State in the Republic represented that voice, and in the next Congress of Religions the National Spiritualist Association will wear her own proper vestments of the spirit.

Let us not make a mistake in the reckoning. This is the second year of jubilee in this land of the brave and home of the free. The first was when the shackles of human slavery were riven, and 4,000,000 souls sprang into the free air of equal rights and liberty.

Now we jubilate because 8,000,000 souls claim spiritual inheritance and due recognition as an organized power in the land. Focalized and intrenched behind a national organization the Spiritualists shall and will be heard.

Time is near when the true medium will receive full protection. Time is now when neither priest, minister nor municipal authority can assail us with their persecuting fangs and torture or imprison our bodies. Time is near when the odium of the name is fast wearing away, bleached by the suffering and proscription of those who have stood loyal to spirit ministration. While this promise is thus radiant and encouraging from without, let us ask ourselves: Does that which is within portend a like success and prosperity? Will our president, the personal embodiment of a magnificent manhood and possessing a mind and heart of the highest powers and culture, be able to curb the aspirations of the young organization and keep it within the limits of the powers delegated by the founders? Will he guard well the sacred rights of the States (although he mayeschew the political doctrine) and see to it that none but States give charters? Will he see to it that each State organization is aided by the prestige of the National movement to legalize and protect itself under the laws of each State? Will he see to it that Harmony, born of love and wisdom, prevail throughout the factors of the organization, and that personal differences are reconciled on the basis of justice to all? Will he see to it that the heterogenous minds which Spiritualism includes act in concert in the support of the organization and bring more order out of the confusion than at present prevails? We have planted the seed. Let us protect its germination and growth. Let it not be said of our faith that spirit is only the leaven, whereas we know it to be the sub-soil and life of all religions worthy the name of religion. Let Spiritualism be the name of our truth. Let us marshal all the forces of that truth under that one name and one banner, but always let our prayer and aspiration be "Light, more Light."

Let not depression follow elation. Let this jubilee subside into a majestic, dignified, earnest ratification. The corner-stone is in place. What shall the superstructure be? We can rejoice in what this age has achieved for us. Lessons we learn in pain, we overcome when they are no longer a necessity to us. As the scale is the language of our song, so we sing as we master the scale. After half a century of conflict, are we then ready for this organization, or will we lapse into the nomadic life of the minstral spirit seeking heartstrings for a home? Shall we shut out the love that ever seeks for recognition, or raise for it a temple for which a shrine has ever been ready?

We have drifted frequently from the guides of our beloved pastor into the labyrinths of other pathways. We have embraced Esoteric Buddhism and found there naught but the dry rot of possible annihilation, and "Blavatsky" unveiled we have roamed the wisdom-loving fields of Theosophy and been fed upon the dry crust of absorption; and we have there been taught that the ego, the individuality we have striven to hold and develop in multiplied expressions, is lost in the rest of nirvana or slips back into commencement again. We have risen into the absolute statements of Christian Science—that we are the all good—and found ourselves too feeble to demonstrate the God in us, and we find at last, as we ought to have known at first, that the spiritual philosophy taught us by these guides is the great solace and satisfaction of our being; because it meets our human wants, and guides by gradual processes to a perception of our oneness with the Father. The fact that these spiritual guides have been active in this organization is evidence that we are ready. All hail to the names of Barrett, Richmond, and Francis, and the Temple of the Magi, for they are the bright stars that lead us to the manger of the new-born at Bethlehem.

All hail to the National Spiritual Association, that shall ever protect them and all true workers in the vineyard of spiritual truth in the stormy life of Terra, our earth.

Toast No. 2: "The Progress of Spiritualism," by Mr. Frank Ormsby, was a concise and able statement of the progressive religious thought, making general the Occultism hidden in the long ages of early Christianity and mediæval superstition.

Toast No. 3: "Old Workers of Spiritualism," was by Dr. Conger. As is usual with the Doctor, he made some hard hits, and brought down the house with his voluminous illustrations.

Toast No. 4: "The Rochester Knockings," by Dr. Burland, was an elegant, earnest appeal to those who have stood true and fearless at the wheel from the beginning.

Toast No. 5: "The Children of Spiritualists," by Dr. Pottinger, was an able effort.

Toast No 6: "The Future of Spiritualism," assigned to Mrs. Richmond, was deferred by her till the evening on account of the fast receding sun. Mr. Bliss, one of the main props of the society, was called for by the audience. The fire of his earnest eloquence absolutely raised the people to their feet and convulsed them by his inimitable satire. Mr. Bliss was followed by Dr. Carl von Bergen, President of the Swedish Society for Psychical Research Stockholm, and delegate to the Congress. It was a scholarly effort. He was followed by Dr. J. H. Randall, a delegate, his subject being "The New Departure in Religion;" this gentleman was followed by Dr. Dutton, of Dutton College; both were emphatically the orations of the afternoon.

The evening exercises opened by a tender, loving tribute to our beloved faith, by our little spiritual friend, Charlie Wellington. He was followed by the elocutionist, Mrs. McIntyre, with an "inspiration" full of pathos and love. Mrs. McIntyre was followed by our "minute" energizer, Mr. Charles Bushnell, ever ready, filling minutes by hours, and when not talking, singing our tired bodies into repose. "Bless him," is the verdict of those who filled the hall through the long session of the jubilee. Mrs. Pete followed in the sweet melody of her loving, encouraging words.

Mrs. Richmond brought to the close a memorable event in the history of Spiritualism in her Toast (deferred) No. 6. When we would speak of her we have only to think.

EMERALD.

Advantages of Membership

BY ALL SOCIETIES IN THE NATIONAL SPIRITUALIST ASSOCIATION OF THE UNITED STATES.

Each and every society of Spiritualists will become an integral part of the Association, and entitled to all privileges connected therewith.

They will be interested as owners in all funds or property that may be acquired in the hands of the Association.

They will have a voice by representation at annual conventions, in the election of its officers and disposal of its funds in a proper manner.

They will have access at all times to its library, and entitled to all information desired within its knowledge.

We expect soon to issue a quarterly bulletin of "New Revelations from the Spirit-world," stating in concise form all new developments that may arise in this or any other country throughout the world.

Mediums in good standing in any local society connected with this Association will be protected by it to the fullest extent.

Lecturers will receive the benefits now accorded to all preachers of religion under the law, and thereby be enabled to secure half-fare rates on the railroads, thus saving a large amount yearly.

They will at all times be enabled to secure a complete register of the societies connected with the Association, also lecturers and mediums and their addresses.

Their rights under the law will become the rights of this Association, which will be ready at all times to render its aid for their protection. Imposition by law upon any member of a society connected with it will be met by prompt action and legal redress.

They will become joint owners in a central headquarters at the national capitol, which will be at all times open for the transaction of all business that may occur within the limits of its constitution.

Every society should apply at once for charter, and be a participant of the benefits referred to.

We hope for immediate return on the part of each and every society to aid in the important work of the National Association.

Address all communications to

ROBERT A. DIMMICK, Secretary.

The Popular Science Monthly for January, 1894.

The January number of *The Popular Science Monthly*, the best scientific journal in the world, opens with an article on "The Ethics of Tribal Society," by Prof. E. P. Evans, which is to be the first of a series on ethics by the same writer. The present article brings out the disposition prevailing among the ancient Hebrews, Greeks, Germans and other undeveloped peoples, to regard an injury done to a foreigner as praiseworthy. Dr. R. W. Shufeldt contributes an illustrated description of the "Night Hawks and Whip-poor-wills," which corrects various wrong opinions in regard to them. A fully illustrated article telling "How the Sea is Sounded," is furnished by G. W. Littlehales. Another illustrated paper, and a particularly timely one in this stormy season, is an account of the United States Life-saving Service, by F. G. Carpenter, under the title "Uncle Sam's Life-Savers." The pictures show a station-house and the surf-boats and other apparatus used by the life-savers. Equally timely is a vigorous essay on "Recent Railroad Disasters," by Lafayette C. Loomis, recommending some of the safeguards used on ocean steamers. There is a critical paper by St. George Mivart, who declares the recent Romanes Lecture to be an evidence of "Evolution in Professor Huxley." A novel subject is treated by Prof. J. L. Greenleaf, namely, "Window Lights and Their Value." The writer shows that the light that enters a city window comes not only directly from the sky, but in part by reflection from the walls and pavements near by. A red brick wall may so tinge this light that it is unfit to judge certain kinds of merchandise by. Miss Lillie E. Warren writes on methods of teaching deaf children to speak. The use of "Logical Method in Biology" is set forth by Frank Cramer. A very creditable chapter of "Invention and Industry at the South" is presented by Barton H. Wise. There is an account of "Elisee Reclus and His Opinions," by Miss Helen Zimmern, with a portrait of the eminent geographer. Other articles are "Emotions and Infection," "Legal Preventatives of Alcoholism," and "The Past and Future of Aluminum." New York: D. Appleton & Company. Fifty cents a number, $5 a year.

Lyman C. Howe Again.

A SPIRIT GIVES HIS OPINION.

TO THE EDITOR:—As the name of Lyman C. Howe has again come before the public, I have concluded to say a few words. Of all religions, the religion of humanity is the best, and a Spiritualist who does not believe in humanity is a very poor specimen of a Spiritualist.

Some time since, through the planchette, I asked my old neighbor Gibbons, who, while living, was a deacon in the Baptist Church, this question: Of all religions, which one is the best? "Do good!" was the answer given. He did not say: "Be a Spiritualist," he only said: "Do good!" If you have any respect for the advice of departed spirits, you will contribute to the fund that is being raised for the relief of Lyman C. Howe, for then you will "do good." DO GOOD is the religion of humanity, and those two little words are better and worth more than all the church creeds that were ever made.

M. BABCOCK.

St. Johns, Mich.

A New Spiritualist Society.

TO THE EDITOR:—On Sunday, December 17, 1893, a new society, called the Progressive Spiritual Society, was fully organized on a somewhat broader basis than most of the older societies, inasmuch as it is expected to endeavor to obtain light and knowledge through any of the members who may be impressed to speak on any of the subjects offered.

The meeting was held in Lakeside Hall, southeast corner of Indiana avenue and Thirty-first street, and the following officers were elected: P. C. Norton, president; Francis G. Kemp, vice-president; George D. Tyler, secretary; W. B. Millett, treasurer; C. E. Irwin, correspondent secretary, and a board of trustees consisting of William Yates, H. M. French, Mary B. Carey, Mrs. E. Marion, Blanche P. Norton, P. C. Norton, H. E. Moffat, Mrs. A. C. Huntoon and Mrs. Celia Hughes.

A certificate of incorporation will be filed at once with the recorder.

In the evening a very fine lecture was given through Mrs. Edith E. R. Nickless, on the subject of phenomena, and much light was thrown on the much-misunderstood theme. The society will meet next Sunday afternoon and evening, and it is expected to have Mrs. Emma Nickerson Warne speak for us.

C. E. I., Corresponding Secretary.

The Progressive Thinker.

Spiritualists, THE PROGRESSIVE THINKER leads, for leading minds send in their best thoughts, and they know by so doing they reach the largest number of readers. Send 25 cents to J. R. Francis, 40 Loomis street, Chicago, Ill., and try the paper for three months.

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This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a year's subscription. Induce your neighbor to send 25 cents for a trial subscription.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for $1 per copy. For sale at this office.

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THE QUESTION SETTLED

A CAREFUL COMPARISON

—OF—

Biblical and Modern Spiritualism.

By MOSES HULL,

Author of "The Contrast," "Which," "Letters to Elder Miles Grant," "Both Sides," "That Terrible Question," "Wolf in Sheep's Clothing," Etc., Etc.

This book is what its title indicates—"THE QUESTION SETTLED, an Careful Comparison of Biblical and Modern Spiritualism." We give below only a partial list of the contents of each chapter:

CHAPTER I—The Adaptation of Spiritualism to the Wants of Humanity.—No argument so good as that of Adaptation. Religions must adapt themselves to Men. Religions and Sciences have failed to demonstrate an After-Life. Two contradictory Chains of Thought in the Bible. Law forbidding Consultation with the Dead. Its Effect. Bible Writers in Doubt as to a Future. A Dialogue. Spiritualism convinces a Minister of his Immortality. Dying Minister in Despair. Why this Appetite for a Knowledge of a Future.

CHAPTER II—The Moral Tendency of Spiritualism.—A Natural Query. Jesus regarded as a Blasphemer and a Devil. Every new System passes an Era of Calumny. Persecution purifies. What Good has Spiritualism done. Opponents unfair. Immorality in the Churches. Religious Systems not responsible for Errors of their Adherents. None Perfect. All are God-makers. Men worship their own Opinions. Shortcomings of Bible Saints. Jewish Church. Testimony of Jeremiah.

CHAPTER III—Bible Doctrine of Angel Ministry.—A Common Doctrine. Angels are Spirits. Terms "Man" and "Angel." Angel Men visit Abraham, Lot, Joshua. The Host of the Lord. An Angel appears to Gideon; to Manoah's wife; is introduced to Manoah. Writing on the Wall. Daniel a Superior Medium. Gabriel both a Man and Angel. The Stone rolled from the Sepulchre by a Man.

CHAPTER IV—The Three Pillars of Spiritualism.—Spiritual Platform. Three propositions. Man has a Spiritual Nature. Spirit not Immaterial. Spiritual Man. Source of Evidence. Biblical Testimony. Elihu, Zephaniah. Papal Decree. Hard Questions. Can not answer all. Spiritual Senses. Blind and Deaf Man. Illustration. Man Double. Two Fathers. Two Sources of Knowledge. Peter awakened. Two Contradictory Histories of Jesus.

CHAPTER V—The Birth of the Spirit.—All Subjects Important. "Ye must be born again." Nicodemus' Quandary. A Minister's Opinion. Author's Objection. Jesus' Tests. Must be born out of Flesh. Birth of the Spirit a Resurrection. Not of Flesh and Blood. Bible against it (1 Cor. xv.). Natural and Spiritual Body. Opinion of the Woman of Tekoah. Of Job. Of Jesus. Objections answered. Mortal Bodies quickened. Must eat Christ's Flesh.

CHAPTER VI—Are We Infidels?—Rapid Growth of Spiritualism. The "Mad-Dog" Cry. Charge Ignored. Proceeds from Infidel Hearts. Truths and Errors in the Bible. Dialogue. Minister wants a Bible. All believe Parts, and no one believes All, of the Bible. Illustrative Cases. How shall we decide who the Believers are. The true Test. Works. The Commission. End of the World not yet. Jewish and Christian age. Preaching, Baptism, and Signs go together. Is Christ in the Church?

CHAPTER VII—Are We Deluded?—A Common Cry. Contradictory Positions. Order of Batteries. They fire into each other. "Kettle Story." Result of the Warfare. Dialogue. God and Mediums deceiving the World. Are God and the Devil Partners? Is it just to damn the World for Unbelief. Author loves God more than Bibles. Lying Spirits sent out. Did God do it? Case of Jeremiah and Ezekiel. Ezekiel's Explanation. Spiritualism a Delusion. The Lord coming. Reasoning in a Circle. Wonderful Success of the Opposition (?). Spiritualism will not "down." "Old Spitfoot."

CHAPTER VIII—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Railroads. Spiritualism. God legislated against Spiritualism. Necromancy; Definition of. The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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THIS BOOK, BY BURTON AMES HUNTINGTON, is written in the interest of humanity, of liberty, and of patriotism—a book written for the purpose of calling attention to the deadly dangers that beset us on every side, and more especially to the hostile attitude and the insidious wiles of an ever-present, though secret, unscrupulous foe—the Catholics. Washington's words of warning, Lincoln's apprehension and the prophecy of General Grant are all included in the volume. Archbishop Ryan, of Philadelphia, in a recent sermon said: "The church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated heretics in the Middle Ages, and how she treats them to-day where she has the power. We no more think of denying these historic facts than we do of blaming the Holy Ghost and the princes of the church for what they have thought fit to do." Every one should read this work. Paper, 200 pages. It will be sent, postpaid, for fifty cents. For sale at this office.

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SATURDAY, DEC. 30 '93

The Answer Not Satisfactory.

Brother Sands informs our readers that the anointing of Jesus was not a literal affair; that it was not the divine plan to make him a literal king, nor a real priest; that he came as a spiritual king, to teach the people to ascend the ladder of progress. Then he tells us *he was never anointed with oil.*

If Jesus was never anointed with oil, or an unguent, he was never anointed—that is greased, in any manner.

We find the word *christos* from the verb *chrio*, occurring upwards of one hundred times in our Greek Testament, and in every instance it signifies *anointed* and should have been so translated without capitalizing. Correctly rendered with the proper noun it would read Jesus the anointed, instead of Jesus Christ.

Nothing is said in the book about Jesus having received a spiritual anointing. This is an after-thought of clergymen, to account for the false position in which they are placed. The idea is everywhere conveyed in the New Testament that he was anointed after the manner of the times for the anointing of kings and priests, who, by this process, were especially set aside or consecrated for their work; and what we seek is the time when, and the place where, this anointing was done for Jesus. His birth was not an "anointing, greasing bedaubing," as lexicons render the word *christos*, neither was his baptism in water an anointing. If the latter had been the idea, then we should read Jesus the baptized, instead of Jesus the anointed.

Through all the centuries of the Christian era Jesus has been proclaimed the anointed of God. Our object was to find out, for the benefit of our readers, when and where this event occurred. Our friend's answer does not meet the inquiry. It is not direct, pointed and positive, but rather evasive, metaphysical and figurative. Next:

Mrs. Teachout is correct—Matthew 26 and John 12 both tell of the same anointing of Jesus, which occurred at Bethany, but there seems a wide discrepancy in statement. Matthew says a woman poured precious ointment on Jesus' *head* as he sat at meat. Jesus in the 12th verse says she poured the ointment on his *body*; while John 12th represents that Mary used a whole pound of very costly ointment of spikenard, anointing the *feet* of Jesus, then wiped them with her hair. There is not a hint in either place that the act was done for the purpose of consecration, by which he became the *Christos*, otherwise *the* anointed.

It is regrettable the inspired writers, each telling of the same event, did not agree in their narration, leaving good cause for skeptics to cavil—indeed, to suggest that such wide variance raises the suspicion that the whole story is a fiction.

A Christian Reform.

The Washington *Star* publishes a communication from a gentleman who says he is a Christian, and has been saved by Jesus Christ. He proposes to legalize lynching for one year as an experiment, because the Mosaic code declares that "whosoever sheddeth man's blood, by man shall his blood be shed." He thinks it would lessen murders.

The proposition comes from just the source from which violence may be expected. Instead of placing the edict for slaughter on high posts, as Caligula was charged with doing with his code of blood, our Christian reformer wants conspicuous posters, setting forth the lynching law, hung in every postoffice in the United States, that all may read it. Every Christian a hangman! Oh, there'd be joy in heaven, and in every home. Judge Lynch would be king, and for every murder somebody would hang.

The law of Moses fully revived, then stoning to death will be the penalty for picking up sticks on the Sabbath, or the doing of any secular thing. "Thou shalt not suffer a witch to live" will be specially remembered and enforced. Unbelievers will be cut off without mercy; and he who does not worship the Jewish God "thou shalt surely kill." By all means enthrone Judge Lynch king for one year, then look out for the fool-killer.

A Premium for Murder.

Frank Stiers and Harvey Pate, two boys, 20 and 21 years of age, were hanged at Danville, Ill., on the 8th inst., convicted of premeditated murder, for purpose of robbery, of Farmer Helmick, in August last. Elder Anderock, a Baptist preacher, looked after the souls of the boys while in jail awaiting execution. He was so successful that a few days before their taking off one of them is reported to have said:

"I wish they would drop me today. I shall be glad when the happy day comes that I can leave earth for heaven. I have repented of my sins; that is the reason I am glad the happy day has come."

The joyous pair were baptized in a large bath tub; and the day before execution, replying to the inquiry how he felt, Pate responded:

"I would rather have my chance for the future than that of half the people of Danville."

And Stiers: "Life is sweet, but the certainty of going to heaven is sweeter."

The wretched murderers dropped from the scaffold singing "Nearer My God to Thee."

Under what other conditions would it be possible for young men in the prime of life to covet death on the gallows? They were psychologized by the cunning preacher, and made to see the gibbet a swing to glory. Death was not a penalty to them; for had they died in the ordinary course of nature they would have passed on non-repentant, and, according to orthodox teaching, would have taken their places with the damned.

The example on others is lost; for death seems a reward to them, not a punishment. Instead of executing criminals, the poor boys appear as martyrs to bad laws; for if they had truly repented of their crimes, and had received forgiveness, they were eminently fitted for a Christian psalm-singing and God-praising heaven, and better merited life "than half the people of Danville," who killed them.

Pagan priests, in the early ages of the world, invented a hell to deter men from crime, and a heaven of unending delights to reward the good; but modern priests have wrested the restraining influence of belief in endless damnation from its original purpose, and now manage to send nearly every culprit guilty of a capital offense directly to glory; while the poor unfortunate victim, all unprepared, goes to the prison of the eternally damned! Does not such infernal teaching incite to crime, instead of deterring the offender from its commission, as the pagan fathers of the church designed?

A Discouraging Aspect.

According to Christian mythology the employment of the ransomed in the future life is praising God, and singing hosannas to His son. This seems an unintellectual employment, and it would be supposed would become wearisome after, say a thousand years or so; but the hymn tells us,

"When we've been there ten thousand years,
Bright shining as the sun.
We've no less days to sing God's praise
Than when we first begun."

To a person accustomed to active duties in earth-life, whose ambition is to fathom the immensity of the universe and the laws which called all into being, it would seem this constant repetition of praise would become monotonous to both the giver and the recipient. From an orthodox standpoint the heavenly aspect must appear very discouraging. An occasional interlude ought to be introduced to make the condition bearable.

A Whopper.

Why won't Dr. Briggs, the heretic, keep still? He now says the Book of Jonah is a work of imagination, in short, it is a fish story. But that is no new position. A darky field-hand from the South, during the war, whom a little girl of seven years was trying to educate in sacred things, when told of the adventures of Jonah, of his crying from the belly of hell, where he tarried three days and three nights, replied:

"Dis niggah has heard a great many fish stories, but, ha! ha! dis is a whopper."

"But it is true; it's in the Bible, and it would not be there if it was not true," said little Mamie.

"Is all de stories in de good book whoppers, like dis ar? If so, don't you tell 'em to niggahs, for dey won't believe 'em. Do you Yankees swallow such nonsense as dat or just cause you find it in de Bible?"

What Does It Mean?

The American Sabbath Union has recently assembled in New York, to take measures for "preserving the Christian Sabbath as a day of rest and worship." Did the folly of that organization, under the leadership of "the late lamented" Col. Shepard, in its futile attempts to close the World's Exposition on Sundays, so cripple its resources and energies as to require increased effort to preserve the Christian Sabbath from destruction? It looks that way.

A Scientist Gone.

The death of Prof. Tyndall, the learned scientist, was recently announced. His wife gave him an overdose of hydrate of chloral, mistaking it for sulphate of magnesia. An agnostic of the school of Darwin, Proctor, Huxley and Spencer, whose names are household words throughout the republic of letters, his loss is greatly deplored.

The hornet's nest is sometimes 2 feet in diameter, The outside layers have a small interval between each, so that if rain should penetrate it is soon arrested.

The Prevalence of Crime.

This is the year of crime and violence. Never before have there been in this country so many train-robbers. In the midst of the highest type of civilization there seems to be the greatest crimes committed. On all sides the criminal stands ready to do his nefarious work. The papers are full of audacious attempts to commit outrages against the rights of law-abiding people. House-breaking, sand-bagging, highway robbery and swindling by the sale of worthless bonds and stock are common occurrences. These, however, are minor offenses compared with assassination, rape and murder. The world is wicked. Every large city government is reeking with corruption. In this city human vultures had placed the names of dead men on the pay-rolls and drawn the money for their private use.

Between the honest and dishonest, the law-abiding and the conscienceless law-breaker, there is a constant struggle. Crime everywhere! In the churches and out; in the ranks of Spiritualism it too, has a foothold, and will try to sell bonds that have no adequate security. What shall be done under present conditions? Let the weeds, the tares, the pestiferous human animals ply their calling without remonstrance? No! a thousand times no! What about the murderer? What about the midnight assassination of Mayor Harrison? What about the negro who ravished a little girl? What about the robbers who went through a street-car, taking the money of its inmates? What about the Magdalens who robbed a man from the country? What about the thugs? What about the Spiritualist publishing houses that have robbed the stockholders of their just dues by criminal incompetency?

Well, what do you propose to do with the above? On one side are the disreputable; on the other the respectable, opposing the nefarious gangs that have reigned supreme! But it is a fact—a lamentable fact—that each criminal and high-handed offender has "respectable" friends ready to aid his cause, and get him out of the clutches of the law; therefore, eternal vigilance is required, or one may be wronged and outraged even in the "house of his friends." Now the only way out of this slime, this filthy mass of corruption, is for the honest, the upright, the pure, to demand of others what they possess and practice themselves, and that any deviation therefrom will not be tolerated. Demand truth, honesty, chastity and sobriety in all your associations with others. Send forth nothing but honest thoughts, honest impulses and aspirations, and ever remember that when you apologize for wrong-doing you are in a measure adding to the aggregate crime of the world.

He Predicts Every Fire.

We learn from the Oshkosh (Wis.) *Times* that that city possesses a veritable prophet—one who possesses great "honor in his own country." His name is Phil Ross, of the State Street Truck Company. He is a veritable fire alarm, and predicts nearly every fire. So positive is he that when he has one "in sight," he sits and waits for the gong to strike, so that no time will be lost.

Not long since, in the dead of night, he got out of bed, dressed himself and came down stairs to wait for an alarm. He was not down on the floor long when the gong struck: "It's a terror."

Not only can he tell when, but he can also correctly predict the nature of the blaze: whether it will be one that will require much work to extinguish or merely a chimney fire. He has on one occasion made the remark that the next fire would be announced by the blowing of a whistle, and sure enough a whistle was the medium of alarm. He has also predicted that the police wire would be used the next time, and the prophecy came true. Whether there will be much smoke or not is also within his power to foretell.

The above are unexaggerated facts, well known by Mr. Ross' numerous acquaintances. An afternoon not long since, Chief Brauer was seen walking rapidly down Main street, and when asked by a friend what the hurry was, responded: "Phil says we're going to have a run, and I am going to the truck house to wait for it." This shows how much faith there is in the barometer. A few days ago, Chief Brauer was sitting in the truck house at about 5:30 when he was advised by Mr. Ross to go and get supper before an alarm came in. He did not have to be told twice, but hurried home and put himself in condition for work at the fire, which came while he was picking his teeth. These are only a few of the numerous interesting occurrences of this nature.

In an unassuming, matter-of-fact manner, this man tells what to expect in the way of fires. He doesn't boast; but merely declares with earnestness what is coming, so that there will be no surprises.

The Christmas Edition.

We issued 25,000 copies of the Christmas edition. We shall probably issue 10,000 more to supply the demand now being made. Where ten or more copies are ordered, they will be furnished at one cent per copy. A copy of the Christmas number and that remarkable story, "A Witch of the Nineteenth Century," will be sent free to new yearly or trial subscribers. The two papers are worth at least one dollar to every thoughtful mind. Please call your neighbor's attention to this offer. Induce him to send at least 25 cents for a trial subscription.

Mrs. A. E. Sheets, of Grand Ledge, Mich., is not only a most estimable lady, but an excellent lecturer. She will respond to calls from societies and will officiate at funerals in any part of Michigan whenever desired.

Flies are infested with parasites which prey upon and destroy them, and these, in turn, as has been shown by the microscope, are killed by still smaller parasites.

OHIOANS, TAKE NOTICE.

Doctors Must Be Watched,

Or Spiritual Healers Will Be Suppressed.

DOCTORS TAKE STEPS TO SECURE CLASS LEGISLATION.

The mooted question of regulating the practice of medicine in Ohio will come before the Legislature again this winter. A circular signed by Drs. N. R. Coleman, Frank Warner, J. F. Baldwin, A. B. Richardson, W. T. Rowles and J. C. Graham, as a committee of the Columbus Academy of Medicine, is being sent to members of the profession in Ohio, urging them to attend the meeting heretofore announced to take place at the Neil House, December 21, the purpose of which is to frame such a bill. Physicians are urged in the circular to call on members of the general assembly in their respective counties before they come to Columbus and put the case before them, appealing to their sense of fairness and justice.—*Ohio State Journal.*

TO THE EDITOR:—I send you the above clipping from the *Ohio State Journal* of December 10th, so you may see what the medical brethren contemplate doing in our new Legislature. They have commenced early in the season, in order to have time to drag some sort of a mean, slimy, protective bill through the Legislature.

The M. D.'s want protection! Well, what do the people want? Or does it make any difference about the dear people, so the M. D.'s get a legislative bill passed to prohibit all healers and all men from practicing unless they are identified by some combination. There are, as every one knows, men in the medical profession who would have made better success in the cornfield or in a shop of some kind; and, as I heard an old physician say last summer, the reason the doctors do not write their prescriptions in plain English is to hide the names of the drugs used from the common people. Many times the drugs used were such common products that they were hidden behind some big Latin name in order to deceive the unsuspecting, and charge a fabulous price, and this class of men want class legislation! I say give them justice!

Give us a law that will compel every doctor to write his prescription in plain English, then protection will be a uniform principle, as much for the people as for the doctor.

Let us have it that way, gentlemen of the Legislature! Your constituencies will watch your movements with a vigilant eye. W. S. CLEMENS.

Columbus, Ohio.

Spiritualists of Ohio, watch the Doctors. You are abundantly able to take care of yourselves without being "nursed" by the National Organization like a "sick kitten." In fact, let each State take care of its own "odious legislation against Spiritualism," as far as possible, and give the organization at Washington as little trouble as you can. It is the duty of each State to do this; aided, of course, by THE PROGRESSIVE THINKER.

Bear This in Mind.

Spiritualists, just think of the great work THE PROGRESSIVE THINKER is doing. What a chasm would be caused if it suddenly dropped out of existence (no danger of that), and what a loss it would be to the cause of Spiritualism. Our issue last week was 25,000, which was read by at least 100,000 persons; yes, that edition will be read probably by 500,000 before January shall have passed away. THE PROGRESSIVE THINKER goes out as an evangel of Spiritualism, making a deep impression on the world on account of its large circulation. Times are hard—grievously so, and in a measure the Spiritualist press will feel this sad condition. From all sides comes word that only a quarter can be raised to continue the paper to some aspiring soul which cannot do without its welcome visits each week.

The financial condition is peculiarly depressing to a paper that relies upon strict honesty in all its business transactions, and does not sell stock or bonds to the people, in the end to swindle them, nor try by devious methods—now so common among impecunious Spiritualist papers—to get money from the too benevolent and confiding. Such being the case, THE PROGRESSIVE THINKER commends itself to all Spiritualists, and each one should try to not only renew promptly, but send in an additional subscriber. Imagine for a moment the condition of affairs if THE PROGRESSIVE THINKER were suddenly snuffed out of existence, and then you will go to work to extend its circulation by sending in an additional subscriber.

Baffled Again.

The Catholic assault on the public schools in Maryland, started by the Pope's emissary, Satolli, created such an uproar of opposition that Cardinal Gibbons has advised Catholics to cease to discuss or press the matter. This does not in the least indicate a change of wish or purpose on the part of the Romish prelates and priests; they will still continue to plot and connive to undermine and destroy the public schools, and establish Romish parochial schools instead. It has been the intention of the Romanists to introduce a similar bill in the Legislature of New York; very likely that project will be abandoned also. The people are not yet ready for Romish miseducation at the expense of the public, and to the injury of the public schools.

A Rare Offer.

All new, yearly or trial subscribers will get a copy of our Christmas edition free, and also that remarkable story, "A Witch of the Nineteenth Century." Both are very valuable papers, and will be highly prized by every thoughtful mind. Induce your neighbor to send 25 cents, at least, for a trial subscription.

Tommie Wilson Ascends to the Great Beyond.

It appears from the *Democrat* of Savannah, Mo., that the neighbors of Alex Gilpin are considerably worked up over what they consider a miraculous affair that happened at his house a short time ago. Mr. Gilpin lives about two miles southwest of Savannah, and his son Tommie, aged about 13, has been suffering since June last with terrible pains in his right leg. The little boy has been confined to his bed all this time and could not bear anything to touch his leg. It is said that even if it was touched with a feather he would cry out with pain.

His father placed bows on the bed to hold the covers to keep them from touching the leg. The neighbors say the apparent sufferings of the little boy were really pitiable. Physicians were called in but could give no relief. They claim that they could discover nothing wrong with the leg and couldn't account for the pain and suffering, therefore could not promise any relief.

The suffering of the little boy became greater and he had spasms, one after another. Whilst having these spasms his jaws would lock, as if suffering with lock-jaw, and it was almost impossible to pry them open.

He insisted upon having his leg cut off, and Drs. Martin, Kerr and Jeffries were sent for to perform the operation, but when they arrived at the house and examined the leg again they refused to perform the operation as they were unable to diagnose the cause of the pain and had no reason to believe that amputation would give any relief.

Between three and four o'clock Sunday afternoon the little boy said to his father: "Pa, I have fought death for four months, but I have got to go." In a few minutes he was taken with a spasm, his jaws became locked and he was apparently dead. An effort was made to separate his jaws, but failed. He apparently went into a trance and remained so for about an hour and a half. During this time those present heard a tapping on the head of the bed.

At the expiration of an hour and a half the little boy opened his eyes, but could work his jaws but little. He related to his parents and those present what he had seen whilst in the trance.

He said that he first noticed his sister and two little brothers, who had been dead for some years, standing near the bed and tapping on the head board. They then took him up so high that the trees below looked like sprigs of grass.

He kept ascending and got so high that he could see nothing but space below him, but could hear angels singing above him, and could recognize the voice of his dead grandmother. He said he then commenced crying, and asked to be returned home, and his angel brothers and sister consented, and told him that if he would stop taking medicine and do what they told him he would get well. They told him to have parties go to a certain bluff in a field near by the house (this bluff they described minutely), clear away the snow and the ground would be found covered with moss. They should then dig about six inches and they would come to a root which they should take up. Under this root they would find a hole made by a squirrel, which they should follow in digging, and they would come to a bunch of roots which they should also take up. They should then take these roots, fry them in polecat grease and make a salve, which should be put on his leg and jaws, and he would then get well.

His father and some of the neighbors went to the field, found everything just as he stated, got the roots, made the salve and rubbed it on his leg. The little boy was given a feather, and with it he rubbed the salve on his jaws. The jaws commenced limbering up at once, and he could talk as plain as ever. The pain left his leg, and he commenced working his toes, something that he had not been able to do for months. He told those present to feel his leg, which they did without causing him pain.

He then sent for John Cloonan, a neighbor who had been very attentive to him in his sufferings, and related to John what had taken place. He told John to rub his hand over his leg, which he did, and found that the boy did not show any sign of pain. This was a great surprise to Cloonan. He then told Cloonan that he was ordered to sleep half an hour, and at the end of that time Cloonan should wake him, which he did at the appointed time.

He then told Cloonan to call again Tuesday, and he would prove to him that he could use his leg. When Cloonan called he found the boy walking around the house with the aid of crutches; he sat down, when the boy, to demonstrate that he could use his leg, passed it over Cloonan's head.

The boy is reported as getting stronger every day, and claims that he will soon be able to walk without the aid of crutches. The neighbors and others who have seen him, regard it as a very singular case. He described his brothers and sister even to the manner in which they were dressed, and his father and mother say that the description is correct, and that the clothes agree with those worn by the children when buried. He also spoke of other remarkable things he saw when near the entrance of Heaven.

1,500 Copies.

TO THE EDITOR:—It is with pleasure that the management of the National Association of Spiritualists announce to the public that 1,500 copies of the proposed publication of the late convention at Chicago have been subscribed for, and that the manuscript is now in the hands of the printers. All who have ordered the report are therefore requested to forward the amount of their subscription to Secretary Robert A. Dimmick, 510 East St., N. W., Washington, D. C., on or before January 1, 1894, about which time the work will be ready for issue. The management of the Association also requests that those who have not subscribed will do so at once, in order that the size of the edition to be issued may be determined.

H. D. BARRETT, President.
ROB'T A. DIMMICK, Secretary.

Faith vs. Life.

An editorial in a religious paper on the subject of the "Growth of Unbelief," classes Spiritualism as one of the mightiest forms of unbelief, and says that by its fascinating teachings hundreds of thousands of "Bible-lovers" and "Christ-followers" have been won. "It was a sweet thought that the living might commune with their dead, and that the dead might come back in spirit form to abide in companionship with the tarrying ones of earth."

The religious editor deprecates the onward flow of Spiritualism, because it proves detrimental to the church idea of religion, and human life and faith. It crowds out and uproots the essential dogmas of the church, as taught by priestly expounders. While willingly accepting all, in the Bible or elsewhere, that is in conformity with reason, common-sense and established facts of experience in spiritual phenomena, Spiritualism does not take its essential principles, as do the churches, by mere "act of faith." Spiritualism demands and supplies evidence to substantiate its foundation principles, and its superstructure of philosophy and religious life and sentiment. And herein it differs from the cult of the churches, for, like Patrick Henry's tory, who went about the camp, crying, "Beef!—Beef!—Beef!" the voice of the church is ever heard, resounding, "Faith!—Faith!—Faith!"

Nothing emphasizes the difference between Spiritualism and the church more clearly than this. And in consonance with this idea, the religious editor goes on to say, referring to the results of Spiritualism upon those "Bible-lovers" who receive it:

"Men may continue to lead blameless and upright lives, but in nearly all ways they will depart from the former faith of the gospel."

Yes, here it is in a nutshell:

Spiritualism makes of the blameless and upright life, while the church makes first and greatest in her system, faith. Hence it is natural that the religious journal referred to should regard Spiritualism as "the grandest moral delusion of the age,"

Well, while "Bible-lovers" of the churchly sort hug their darling faith to their hearts, Spiritualism may be pardoned, we hope, if it continues to hold fast with undying love to its sweet thoughts and its blameless and upright lives, without the churchly "faith of the Gospel."

James, rather than Paul, is the exemplar of Spiritualism: "What doth it profit, my brethren, though a man say he hath faith, and have not works?"—a blameless and upright life—"can faith save him?" James ii., 14. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i., 27. James prefers the sweet thoughts and a blameless and upright life.

Finally, it is proper to ask the attention of our readers, orthodox or otherwise, to the great contrast between the "sweet thoughts of Spiritualism," as exemplified in its teachings concerning man and his destiny, and the horrible thoughts and terrible dogmas of the orthodox creeds which make man a wretched, depraved, helpless creature and victim, and God an unutterable monster.

More Sunday Desecration.

On Sunday, December 10, the Art Building on the Lake Front, this city, was thrown open to the public and several thousands of people visited the place and enjoyed the works of fine art, the pictures and the statuary to be seen therein. We have not read that anyone was in any manner injured or demoralized by this gratification of their artistic taste and appreciative sense of the beautiful; nevertheless, bearing in memory the "orthodox exhibits" during the World's Fair, we must suppose it will now be in order for the watchdogs of the orthodox pulpit to sit back on their haunches and howl like veritable "weeping Jeremiahs" over this "sacrilegious desecration of God's holy Sabbath day."

If they fail to do so, they show their hypocrisy; while if they fail not to do so, they manifest their extreme ignorance concerning the day and its origin, or if informed of the truth, their dishonesty in making false claims of sacredness for Sunday.

Meantime, while the preachers choose their own horn of the dilemma, let the people rejoice and turn out in multitudes on Sundays to feast their eyes on the works of artistic taste and beauty in the Art Institute. It will do their souls more good than all the orthodox sermons they could hear in a lifetime.

Thoughts for Christmas.

Apropos of Christmas, Lyman C. Howe writes: "The inclosed thoughts should occupy our minds when we enjoy the glories of Christmas in our freedom:

"O, the pitiful tales of sorrowful souls,
By nature deserted and fate accursed;
While the scornful world in luxury rolls,
And hearts love-stained are dying of thirst.

"When we bask in the glow of the golden sun,
Or thrill at the touch of a twilight kiss,
Let us think of the fate of the sad ones gone,
And share with them all the blessings they miss."

Louis C. DeWolf.

Louis C. DeWolf, the son of Mr. and Mrs. S. F. DeWolf, the latter a noted medium, passed serenely to Spirit-life at the home of his parents, 531 West Van Buren street, on Friday of last week. He was devoted to his parents, and a great favorite with all. He will be greatly missed. The Editor of THE PROGRESSIVE THINKER officiated at the funeral, and portrayed to the attentive listeners and bereaved mourners the beauty and naturalness of death, from a spiritualistic standpoint.

Passed to Spirit-Life.

Harrison Kelly passed to Spirit-life from his home in Sturgis, Mich., December 3, 1893. He was born at Harper's Ferry, Va., November 28, 1797. He settled near Sturgis in 1833 and had lived over sixty years on the farm where he died. He was a man of more than ordinary intellectual ability and a leader in every reform. When William Lloyd Garrison and others began to advocate the abolition of slavery, he championed the cause with all the earnestness of his ardent nature, and often declared the happiest day of his life was when Abraham Lincoln issued the emancipation proclamation. He was also a zealous advocate of the cause of temperance, and all kindred reforms. He served one term in the Legislature of Michigan. When modern Spiritualism made its advent, Harrison Kelly was one of the first to accept it, and to him it was a comfort and a blessing all the subsequent years of his pilgrimage. He was one of the six men who founded the Free Church in Sturgis, all but two of whom have now crossed the river of death. Notwithstanding his extreme age, he never failed to attend the yearly meeting, and in conference his voice was gladly heard proclaiming his love for Spiritualism. Death came as peaceful as sleep to the tired feet of a child. His funeral services, December 6, were touchingly impressive. Old friends and relatives, consisting of children and grandchildren, gathered at the homestead, and after all were there a friend most pathetically rendered "Home, Sweet Home," on the piano. A. B. French, with voice full of emotion, then made a few remarks, saying that Harrison Kelly loved music as a child the face of its mother, and what more fitting than that it should at last, as we bear him hence, voice "Home, Sweet Home." He has left this home, where shrub, tree, leaf and flower will speak of him. The friends then went to the Free Church, where Mr. French delivered an eloquent discourse, dwelling upon the world's progress in the lifetime of Mr. Kelly.

Passed on from her home near Gahanna, Franklin Co., Ohio, Dec. 4, 1893, Laura Patterson Moore, aged 88 years and 10 months. Sister Moore was stricken with paralysis and was freed from the body after a short illness. She, as well as her husband, whose widow she had been for forty years, was an earnest and devoted Spiritualist. All who knew her respected her for her devotion to the principles of the spiritual philosophy. C.

Mr. Dyer Wood passed to Spirit-life on December 5, at Bronson, Mich., at the age of 72 years. He was for many years a firm believer in Spiritualism. The funeral service was conducted by Mrs. King, of Butler, Mich., at the Congregational Church.

MRS. CORA CHATFIELD.

Passed to Spirit-life, Miss Rebecca Jones, aged nearly eighty years. She had been a true and conscientious Spiritualist for the past forty years and had done much for the cause. Many will recognize her as a former resident of Orangeville, Ohio. Her last illness was brief, although she had been an invalid for the past fifteen years. She died happy in her belief, and glad to be free from suffering. MRS. M. RUBLE.

San Antonio, Texas.

Abraham Weaver passed to Spirit-life from his earthly home at Taylor Ridge, Ill., with la grippe, November 27, at the ripe age of 88 years. He was ready and anxious for the change, fully realizing it would give him back the companion of years, and the children who preceded him. He was formerly a Universalist, but lately became convinced of Spiritualism, and passed away in that knowledge. He was an upright, honest man, thoroughly known in the county he lived in, and admired for his many sterling qualities. The funeral was conducted by the writer, who gave from the higher life the consolation that Spiritualism alone can give.

G. H. BROOKS.

Elmira R. Smith, wife of Hugh Smith, passed to Spirit-life, at the age of 65 years. She was the first Spiritual test medium resident in Chicago. In her last hours she saw her spirit daughter who had gone before many years ago, and with a smile of joy she passed on to her new home. H. S.

Battle Creek, Ia.

Cyrus Lee passed to the Evergreen Shore, from Modesto, California, December 11th, aged 76 years. The deceased was an ardent Spiritualist, and much respected in the community in which he lived. His home was ever welcome to mediums, and his parlors were offered freely for circles and meetings. He was seeking ever to spread the sunlight of eternal truth. For nearly twenty-five years he practiced medicine, and was a member of the Christian church. Funeral services by Bishop A. Beals, whose controls were at their best, and were listened to by a large gathering of relatives and friends.

Modesto, Cal. ANNA M. LAPHAM.

Passed to higher life, December 5th, from his home in Bronson, Mich., Mr. Dyer Wood. The services were held in the Congregational Church. He has been a Spiritualist for a good many years, and was loved and very highly esteemed by all who knew him. The services were conducted by the writer.

MRS. EMILY D. KING.

Butler, Mich.

Passed from his mortal to his immortal home, Henry De Bolt, of Omaha, Nebraska, Dec. 10, 1893. He was born in Trenton, Ohio, Feb. 28, 1817. He removed to Winchester, Ohio, in early youth, where he was married to Miss Anna Mikesell, April 14, 1844. He afterwards removed to Randolph county, Indiana, where he taught in the public schools. He then opened the first dry-goods store near Union City, and held public office for twenty years. In 1884 he removed to Omaha. He leaves behind in sorrow the wife of his youth, with whom he would have celebrated his golden wedding in April next.

HENRY HICKMAN.

Attempts have been made to produce spider silk, but have failed, the ferocious nature of these insects not permitting them to live together in committees.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

M. H. Prince writes that the First Spiritual Association of Philadelphia was favored recently with a fine lecture by Dr. R. B. Westbrook, on the question: "Is There a Life Beyond the Grave?" Mrs. E. Cutler afterwards gave some psychometric readings. The Spiritual Conference Association meets at northeast corner of 8th and Spring Garden streets. Dr. C. Beckwith Ewell lectures, gives psychometric readings and delineations which attract crowded audiences.

Wm. J. Haynes, of Maine, finds our paper laden with sacred truths that give more consolation than all other religious periodicals. We don't have to go back 1800 years—or far away in the future—the proof is present with us, and "faith" takes no prominent part in our ism.

Dr. J. H. Randall, Secretary of the College of Higher Sciences, is engaged constantly in advancing the cause of Spiritualism, and will answer calls to lecture and attend funerals. His address is 1438 Park Ave., Central Park Station, Chicago, Ill.

C. A. Perry, of California, read the last number of this paper, containing an article on work among dark spirits, and thinks it would be "A 1" for missionary work among the ministers.

G. W. Carpenter, M. D., has been speaking at Centennial Hall, corner of 92nd street and Commercial avenue, South Chicago. There was good attendance and apparent interest. The meetings are to be continued, and it is hoped our South Chicago friends will turn out and make them a thorough success. Mrs. Turbit and Mr. Dalton assisted with tests. Mrs. Snider and Mrs. Edwards were instrumental in starting the meetings. Meetings are held at 2 P. M., Sundays.

The Florida *Times-Union* of Dec. 11, gives a very appreciative notice of an address by Dr. Juliet H. Severance, delivered before the Jacksonville branch of the American Psychical Society. Her remarks were concerning Spiritualism, its objects, and its influence upon the human race. She went into the details of Spiritualism, and defined it as the escape from the thralldom of hide-bound creeds and tenets, and symbolizing the progress of humanity from its infancy to the point of reasoning maturity. She held the earnest and concentrated attention of her hearers, and upon more than one occasion her remarks were heartily applauded. She stated her conviction that by persistent work upon the part of those present an association could be organized in Jacksonville which would prove a pride and power.

Sylvester Stanford, having been developed as a magnetic healer, desires information of a locality in which to work. Address 264 E. Miami St., Indianapolis, Ind.

Moses Hull lectures in Grand Rapids, Mich., during January.

Mrs. Emma Jay Bullene lectures at All Souls' Church (Unitarian) Oakwood boulevard and Langley avenue, Sunday evening, the 31st of December.

Harlow Davis, the platform test medium, can be addressed at 2002 Market street, San Francisco, Cal., during the winter months. He will be in San Francisco, December 29th.

Reporter writes: "Mrs. H. S. Lake has returned and resumed her work upon the platform of the Spiritualist Alliance, at Army and Navy Hall, Cleveland, Ohio. Her lecture on 'Moral Obligation,' on the evening of December 3d, was pronounced a most vigorous and forcible address, while that of December 10th, upon the 'Social Evil,' which was listened to by a large audience, was so thoroughly appreciated, and aroused such an interest, that it was declared that it should be published entire, in some of our leading spiritual journals. It was sharp, eloquent, incisive, true. Mrs. Lake is certainly reaching a class not ordinarily seen at spiritual lectures. The Alliance will hold socials semi-monthly. It is generally supported by the public."

Lyman C. Howe writes: "Without much knowledge of the new national organization, or having any settled conclusions of its practical adaptation to the needs of the times, I am favorably disposed towards it as I understand its objects; and the name of Prof. H. D. Barrett, as president, inspires confidence. He is a life-long, uncompromising Spiritualist, a scholar and a gentleman, and we may well be proud of him as a representative Spiritualist."

Lyman C. Howe is filling an engagement at Bradford, Pa.

G. C. Stoll, of Indianapolis, writes: "Mrs. Carrie Twing is the lecturer for the Indianapolis Association for December. Mrs. Twing is a favorite here. Mr. Winans, materializing medium, made a return trip and gave a seance at the home of Mr. and Mrs. Kirschmeyer. Mrs. Fred W. Taber left Monday to join her husband in Chicago, after a pleasant stay of ten days with personal friends. Mrs. M. C. Jacobs, the local trumpet medium, is meeting with favorable audiences and excellent results."

A. W. Beldin, a prominent Spiritualist, of West Farmington, Ohio, writes as follows in reference to the proposed legislation by the "regulars:" "You will see the M. D.'s of this State are again on the warpath, and it devolves upon the Spiritualists to be on the alert and keep an eye on their movements. They do not name magnetic healers in this issue, but they will certainly include them in the end. We should all unite to nip this monster in the bud and stand by what is right and just for all, and not let those who do not employ magnetic healers, say to those who do: 'We now have the power in our hands. You employ magnetic healers and we will prosecute you to the full extent of the law. We are the persons who can dictate what kind of doctors the Spiritualists of the State of Ohio can employ in their own families, and what they cannot.'"

F. Stacy Whitney, of Tacoma, Wash., remits an order for 150 copies of our Christmas issue, which the society of that city are going to use for free distribution. A good example for other societies to follow

In answer to the question: Do spirits aid us materially? Nick Becker relates some personal experience. He was out of money and work, and feared his family would have to suffer. Being impressed to do so, he asked the spirits to help him if in their power. A few days after, while returning from a seance late in the evening, he was impressed to go and do something which he had not intended to do until the following Monday. On his way he picked up a $20 bill. Ten days later he found a $10 gold piece in the middle of a bridge where he was impressed to walk. Later another incident of similar nature occurred. He firmly believes these things were the work of spirits, in answer to his prayer, but does not believe in asking help from above unless we strictly need it and cannot get it by our own efforts.

Dr. P. T. Johnson would like calls to lecture any where in Michigan, on reasonable terms. Address 86 W. M. St., Battle Creek, Mich.

Chas. A. Zipp, of Baltimore, Md., writes that the Religio-Philosophical Society is being well served by Oscar A. Edgerly. A recent discourse on "Public vs. Parochial Schools," was a masterly presentation of a subject which is of special interest in Maryland at this time, and he was continuously applauded for his bold, patriotic remarks.

Will C. Hodge writes from Marshalltown, Iowa: "I can report an encouraging outlook here, in spite of hard times and cold weather. Audiences increasing, and increasing interest manifested. Subjects for last Sunday: Morning, 'Why Did I Leave the Churches?' in the evening, 'What Shall We Do to Be Saved?'"

At the close of Mrs. Adeline M. Glading's engagement in Washington, D. C., with the First Society of Spiritualists, on December 31st, she returns home to spend the first week of the New Year at her beautiful and peaceful country home in Doylestown, Bucks Co., Pa. On January 3d, 1894, she will be "at home" to her friends to celebrate the 25th anniversary of her wedding. No cards, but Hoolah's medium sends kindest greetings to her many friends throughout the United States, and hopes to be spared many years to do the work of her spirit guides in elevating mankind to a higher and a nobler plane by promulgating the truths of our knowledge.

Monhegan writes: "We have with us this month, at Ionia, Mich., the well known lecturer and test medium, Frank T. Ripley, of Boston, Mass., who is giving excellent satisfaction. His lectures and tests are doing great good here. Large audiences of our best citizens fill the hall to the doors. Mr. Ripley's tests are striking and clear, and quickly recognized. Your valuable paper is taken here; it is our Bible."

Mr. Coulson Turnbull gave a lecture to the members of the Progressive Thought Society of Toledo, O., in G. A. R. Hall, the subject, "A Review of Ancient and Modern Spiritualism," proving very interesting. The speaker showed that the phenomena and the knowledge of Spiritualism had existed in all countries, in all ages. The evil had fallen on those countries when divination and spiritual intercourse had been for the aggrandizement of self. He warned his hearers not to stop, after proving the phenomena, but go further and live the religion that Spiritualism revealed

E. C. Getsinger, of Detroit, Mich., writes: "Marguerite St Omer gave several lectures before the A. P. A. Society of this city, who gave her a warm welcome. Miss St. Omer is a medium of high order, having psychometric, clairvoyant and inspirational gifts, also being a lady of culture and refinement, adds much to her lustre as a medium. She leaves for Saginaw Valley. A fair sample of her powers can best be understood by the following: Two ladies attended one of her circles; while describing their surroundings she said: 'You must be careful of fire—I see it go close to you: it seems right by your home.' These ladies left the circle at 10:45, and as they turned the corner of the second block the engines were coming to a fire, which was located next door to these ladies. How's that?"

A notice came to hand too late for last week's issue, that the ladies of the First South Side Spiritual Society were to give a musical and literary entertainment, assisted by the Beasy children, of California, on the evening of the 16th, at the hall 77 31st street.

Wm. M. Lee writes from Terre Haute, Ind., that he has recently had satisfactory ocular demonstration of the truth of spirit phenomena, and in consequence he renews his subscription.

Frank T. Ripley, the well-known lecturer and platform test medium, can be engaged for the month of February. Write at once to 2762 Broadway, Cleveland, O.

E. T. Slight, W. T. May and six others affix their signatures to certify to the mediumship of Dr. Williams, at whose seances, under test conditions, occurred independent slate-writing, the turning of water into wine and into medicines, an empty tumbler placed under a handkerchief was filled with water; etc.

Clara Watson, corresponding secretary, writes that the cause of Spiritualism in Jamestown, N. Y., is not dead, nor are all the Spiritualists sleeping. We have a society with a membership of eighty, and are holding regular meetings every Sunday evening at the Ethical Society rooms, which are well attended. E. W. Sprague (a resident here) will be our speaker during the winter, when not engaged elsewhere. Mr. Sprague has served us faithfully and well two years, as speaker and president of the society, and his labors have been rewarded with many converts to the cause. His character readings and clairvoyant descriptions are interesting and convincing. The annual election of officers was held December 6th, at which time it was voted to join the National Association, and the necessary funds raised with which to procure the charter. The officers are: President, H. W. Watson; vice-president, Mrs. E. W. Sprague; recording secretary, A. L. Adams; treasurer, Wm. Cole; corresponding secretary, Clara Watson.

Mr. Coulson Turnbull lectured before the Progressive Thought Society of Toledo, Ohio, last Sunday, on "Symbolism in Religion." This closes a three months course of lectures in this city by Mr. Turnbull, who would now be pleased to correspond with societies, south or southwest during the winter season. His work has been very successful and much appreciated.

Rev. J. F. Allen will answer calls within one hundred miles from St. Louis, Mo. Address 3321 Franklin avenue.

Mrs. S. M. A. Bartholmes writes from Sacramento, Cal: "We are doing a good work here—we have more of the church people attend our circles, and they seem much interested. There is strong talk of organizing a society here, which we hope to do."

M. Gray writes that Marguerite St. Omer has recently been doing excellent service in the cause of Spiritualism and patriotism at Detroit, Mich. Her mediumistic gifts were shown in various wonderful tests, demonstrating spirit-life and return; and her lectures to the patriotic societies have been bursts of eloquence and warning to the American people to beware of the foes which assail us on every hand, as guided by the embassadors of the Pope.

Geo. V. Cordingly is now located at 483 Washington Boulevard.

Dr. A. W. S. Rothermel has been in this city and Milwaukee holding seances. He can be addressed for engagements General Delivery, Chicago, Ill.

A subscriber writes from San Jose, Cal: "The cause is progressing well here. Bishop A. Beals is ably expounding the doctrines of Spiritualism, and good attendance at his lectures is the rule. Everybody is looking forward to the opening of the Midwinter Fair, January 1, 1894, and it is hoped that the Spiritualists of the Pacific Coast will endeavor to hold a convention during the fair. We are sorry to note the removal of Mrs. H. N. Read and her son, Dr. E. A. Read, to their home in Lansing, Mich. Their many friends are sorry to have them leave San Jose, and it is hoped they will return here at some future day. THE PROGRESSIVE THINKER is well thought of here and has many readers. We hope by January, 1895, to see that subscription list a full 50,000."

J. R. McC. writes from Marshalltown, Iowa: "Will C. Hodge is with us this month and is doing a good work."

Friends of Mrs. Jennie Moore surprised her at her home on a recent evening and had a very enjoyable time. Remarks were made by Mrs. Bumstead, Mrs. Dryden and others, to which Mrs. Moore responded in well-chosen words. Mrs. Moore is about to leave for California. All wish her the greatest success in her new field of labor.

Dr. C. T. H. Benton, 6236 S. Morgan street, Chicago, desires information. A gentleman from Washington, D. C., came to his office during the latter part of the World's Fair, claiming to have been robbed, and obtained the loan of a "V," promising to return the amount immediately on reaching home—and the money as yet has failed to materialize; hence the Doctor is anxious to know: whether the gentleman got lost? has he yet returned home? Direct information, he says, will be acceptable.

P. S. Mackay writes that the work is progressing finely in Minneapolis, "for the churches are now taking sufficient notice of us to preach against us frequently, and call us all kinds of hard names; this is encouraging. Mrs. Helen Stuart-Richings is stirring matters up by her lectures under the auspices of the Society of Modern Spiritual Thought with historical and statistical facts, and with logical deduction and conclusions she is exposing the false positions and statements made so persistently by those who would crush truth to save dogma."

C. H. Mathews writes: "In an editorial, November 18, you say, when Vice-president King announced the Senate Committee at the first session of Congress in 1851, etc. This is an error in the date. Vice-president King was not elected until the fall of 1852, on the ticket with Gen. Franklin Pierce, of N. H., and did not take his seat in the senate until March 4 or December, 1853."

R. L. Hutchins desires to call attention to the mediumship of Mrs. Sadie E. Raub, who a few years ago resided at Kirksville, Mo. She is an independent slate-writer, also a trance medium, and the stigmata phenomenon occurs with her. Independent spirit voices speak in a wonderful manner. Mr. H. thinks she should by some means be brought to the front for the benefit of Spiritualism. Dr. W. A. Grove, of Kirksville can give information as to her present location.

W. E. Smith writes that the First Spiritualist Society of Clinton, Ia., is gaining in mediumship, and though without a regular speaker at present, they have a full house every Sunday evening. Mrs. Wagner is giving good satisfaction as a test medium. The Ladies' Aid Society is doing a good work.

Mrs. S. S. Rockhill writes that Mrs. Abbie F. Watkins, of Greentown, O., lately delivered three lectures before the society at Alliance, O., and she gives promise of being a valuable acquisition to the Spiritualist and Liberal platform

G. W. Carpenter, M. D., is holding meetings on Sundays at 2 P. M., Centennial Hall, corner 92d St. and Commercial Ave., South Side, Chicago, with good audiences and promises of better.

The *Daily Star* of Niles, Mich., devotes more than a column to an account of a seance by Joseph King, at which most wonderful materializations occurred in the presence of about twenty persons. The account closes with the statement that all were of the opinion that Mr. King could not sit in his chair, motionless, and practice fraud or sleight-of-hand and bring forth sixty different forms of men, women and children who could intelligently communicate with their friends.

Secretary writes: "A large audience packed A. O. U. W. Hall, Ionia, Mich., Sunday evening, December 17, to hear Frank T. Ripley. The subject was: 'Spiritualism, the Future Religion.' The applause was frequent all through the lecture. The lecture was a logical one and most opportune. The test seance was excellent, giving, as Mr. Ripley's guides always do, full names and clear descriptions. He closes here next Sunday; he has done good work for the cause."

The Dubuque Daily *Telegraph* of December 15th gives a synopsis of a lecture by Prof. Perking, under control. The lecture was followed with psychometric readings.

Several Spiritualists of La Grange, Ind., met recently at Mr. Edwin Wyland's according to the rules of the National Association and had a pleasant and profitable meeting.

Mrs. M. E. Cox, M. D., F. T. S., asks: "Is there not some way to induce your contributors to refrain from using the terms death and dying, for the change from a lower to a more ethereal state, not necessarily leaving the body in doing so? Every very vital person who is very sick, and hovers along the valley and then recovers, leaves a part of the past behind; then as Paul says truly, 'We die daily.'" She protests against Spiritualists adopting the terms of Theosophical writers, and declares that "Theosophy is a dead religion," while "our motto is progress."

Arthur H. Johnson, of Wallula, Kans., enumerates among the blessings of the year for which the Spiritualists of that place are thankful, the visits of several good mediums, such as Hatfield Pettibone and wife, through whom most convincing tests were given, including pictures instantaneously drawn, of departed ones, etc. Then a series of lectures on hypnotism by Prof. Jno. G. Cougher, who demonstrates that man has a soul, and can impress that soul beneficently or for ill. Geo. W. Search, also, remained a long time, and gave good opportunity for all to observe and study the grand phenomena produced through his mediumship, which they did carefully and with great satisfaction. His phases include various physical manifestations, instrumental music, materialization, slate-writing, etc. A Psychical Research Society has been formed, which meets every Saturday evening at the residence of T. C. Deuel, an old and well-known worker in the cause.

A subscriber writes that there is a good opening at Cedar Falls, Iowa, for good speakers and mediums. Address Douglas Smith for particulars.

H. P. Huyette, of Waco, Texas, writes: "Many of your readers, when they hear the name Texas, have an idea that this State is filled with lawless, long-haired men and wild Indians, and that the typical native of Texas is wild and woolly; but there never was a worse error, for in this State there is as much refinement, culture and brains as in any State in the Union; and there are as liberal-minded people. In Waco, a city of 20,000 population, just at present there is quite an interest manifested in Spiritualism, and many are being convinced that the grave does not end all. Mr. Geo. D. Search has been holding some of his wonderful and convincing seances, which have awakened hundreds. His powers as an independent slate-writer are wonderful. I have seen writing produced upon three different pairs of slates at the same time. He gets writing where skeptics bring their own slates screwed or fastened together. I met Mr. Search about one year ago, but since then his control has changed, and his powers are greatly increased. He has made a host of friends here, who would be happy to have him remain in our midst."

Oscar A. Edgerly is for the month of December filling an engagement with the Religio-Philosophical Society of Baltimore, Md. For January, 1894, he is engaged with the First Spiritual Society of Buffalo, N. Y. During February and March he will serve the Society of Modern Spiritual Thought, Minneapolis, Minn. Address for December, 1714 E. Madison St., Baltimore, Md.

Dr. A. W. S. Rothermel, who has been holding seances at Rochester, Ind., and other places, expects to visit Chicago on his way to Milwaukee, and while here will hold a seance at the residence of Mrs. Pet Anderson-Bovee. His address until further notice will be, General Delivery, Chicago, Ill.

Mrs. E. W. Huffaker writes: "Dr. R. B. Westbrook's address is one of the best things I ever read. THE PROGRESSIVE THINKER is my Bible, my greatest comforter, and our son at Ballinger, Texas, says that M. P. Rosecrans' 'Twilight Musings' have had more influence over him for good than anything he ever read."

A subscriber writes from Marshalltown, Iowa: "The work here moves on slowly; both Sundays cold and dismal. Mr. Will C. Hodge had a fine audience last evening. Mr. Pickering is, in my judgment, the right man in the right place, and is determined to have things right. Mr. Hodge's subject yesterday was, in the afternoon: 'The Natural Basis of and Reasonableness of Spiritualism;' in the evening, 'The Phenomena of Spiritualism.' A lady approached him at the close of the meeting in the afternoon and said, 'Mr. Hodge, your lecture was grand, and I am very glad I came out.' His permanent address is 471 W. Madison St., Chicago, Ill., where he can be addressed for engagements."

John T. Shanks, of Springfield, Mo., writes: "Our little society held jubilee services which were very well attended and all seemed to be well pleased. As we have no lecturer, we did not think of having jubilee until last Sunday, then looking over the progamme gave each one their part, which they performed well."

Jno. Oakley writes that in his travels he finds that there is neither a medium nor a Spiritualist society in Washington, Delaware, with a population of 60,000; nor in Newfolk, Va., with a population of 50,000. He things good mediums would do well in both cities.

C. K. writes: "I see that in not over a period of ten years our numbers will be swelled to millions and tens of millions more, and new feats of wonderful spiritual phenomena are coming before the public in the nearest future. The spirit bands are exerting their powers more markedly than ever before."

G. H. Brooks has been re-engaged by the society at Bay City, Mich., for January, 1894. He will be glad to visit neighboring places during the week, and assist in building up the cause. Will attend funerals and weddings. His address is 1209 5th Ave., Bay City.

J. C. N. Abbott, of Cedar Falls, Iowa, writes: "Cedar Falls is a city of some 6,000 inhabitants, with twelve organized churches, all of the orthodox persuasion, including the Catholic Church, of course, together with the State Normal school, with its twenty professors, nearly or quite all of whom are church-members, and in addition to all that, there are at least twelve superannuated or retired preachers here. Now with such an array of religion and religious institutions, it might be supposed that there was no room for Spiritualists or for Spiritualism in Cedar Falls. Not so, however, for there is at least a score of pronounced Spiritualists here, and every church is honeycombed with Spiritualism. But we have no organization, nor regular meetings, and yet the good angels and some holy influence has induced Mrs. J. M. Harvey, a most excellent lady and medium from Maquoketa, Iowa, to turn aside in her lecturing tour through several counties and visit us here in Cedar Falls. She has given us three able and instructive lectures, followed by tests with messages to many in her audiences. The meetings were held in the parlors of Mr. and Mrs. Shelley, on First street; the parlors were filled, good influences prevailed and much good has been accomplished. The lectures have stimulated and encouraged the faithful, toned up the waning, and excited a spirit of inquiry and investigation in the hitherto indifferent and careless, and on the whole they have prepared the way for further efforts and a genuine revival of Spiritualism in this orthodox city. On Sunday evening the 17th the exercises were appropriate to the celebration recommended by the officers of the National organization of Spiritualists; they were well attended and enjoyed by all."

W. M. King writes that J. R. Nagle and wife have been with the First Spiritual Society of Centralia, Wash., for the past two months, and with inspirational lectures, tests and healing, have set the place in commotion. A great number have come to the conclusion that Spiritualism is something more than the works of the Devil, as the orthodox are so given to declaring.

Alice Blany writes from Florence, Ala., of the mediumistic gifts of G. W. Swartz. Spirit friends of the circle materialize and float over the room. One gentleman had his two children materialize, and sit in his lap. At a circle Prof. Swartz took a snap-shot at the cabinet, and twenty faces appeared on the plate, most of whom were recognized.

Lyman C. Howe spoke at Lily Dale on the 17th; thence he went to Bradford, Pa., to give a course of five lectures. He expects to start for Florida about January 9th, to attend camp from January 14th to February 14th, inclusive. He is engaged for March in St. Louis, Mo. He is yet free for April, May and June, 1894. His camp engagements for 1894 are, thus far, at Lake Brady, O., July 20 to 25, inclusive, and at Casadaga, N. Y., August 14 to 21, inclusive. For October and November, 1894, he is under engagement to speak in the First Spiritual Temple of Boston, Mass

Daniel Foy, of Bridgeport, Ct., writes that his wife took their five-months'-old baby to a photographer, who does not know about Spiritualism, to have her picture taken, and on the picture appeared about twelve faces of friends all over the card. Nothing of the kind was expected.

Mrs. Hattie Tiffany, of Montpelier, Ind., is recommended as a medium for trumpet work. A friend writes that tests and messages are given which prove conclusively the truth of spirit-return, and make converts of the most skeptical. Mrs. T. is mentioned as a "woman, a Spiritualist and a medium, in the highest, truest and best sense the words can convey."

According to a friend, Dr. A. W. S. Rothermel has been giving a number of very fine seances at residences of prominent citizens of Crawfordsville, Ind. He was placed under strict test conditions; music was played, full forms appeared; messages were written on paper in different languages; materializations and dematerializations occurred outside the cabinet, etc.

G. G. W. VanHorn was in the city last week. He had been lecturing at Staples, Minn., where he stirred up to the biting point the Catholic element. The 24th and 31st of this month he holds forth at Gothenburg, Neb. During January he fills an engagement at Lexington, Ky.

Will C. Hodge, who is highly appreciated at Marshalltown, Iowa, will remain there during January.

A subscriber writes that Mrs. Emma J. Hanson, who is an excellent medium, can be found at Room 6, No. 661 West Lake street.

Bishop A. Beals, who is doing a good work in California, writes from San Jose: "I am holding the attention of the audiences that assemble here at my meetings, and have quite a respectful hearing, and from a new class of people, who, I am told, go to the Unitarian Church. Mrs. Watson came in from her country seat to attend my meeting Sunday evening, and at the close made some remarks which were very interesting and complimentary to your humble correspondent. We are old friends, and this was the first time she had had the opportunity to hear me. She is at her home, living in quiet seclusion at present, but will, no doubt, be heard from on our platform in the near future—East as well as West."

R. G. Neal, of Minneapolis, writes: "Mrs. Barton and Mrs. Leavitt have joined forces, and have been giving us excellent meetings at 55 Fourth street, South, in this city. Both ladies are an acquisition to our rostrum in lectures and tests, and are doing much to help spread our grand cause."

W. H. Eddy writes from Jacksonville, Fla., that interest in Spiritualism is rapidly increasing there. There are now eight developing circles, and another to be organized at once. The membership of the society is steadily increasing.

John Wetherbee says the essay by Prof. Loveland, in THE PROGRESSIVE THINKER of December 2, was an able one, and should have a wide circulation. He writes: "I am told that Brother Jacob Edson is going to print it in a pamphlet at his own expense, which I hope he will do."

Mrs. S. A. Sweet, now nearly 84 years old, and a veteran Spiritualist and medium for forty years, is still working for the cause as far as physical strength will permit. She has taken a room for the winter at 33 Church street, Hartford, Ct., and we are requested to state that a little assistance from the kindly-disposed will be a good deed in time of need, and thankfully received.

Mr. Geo. W. Walrond, of Hamilton, Canada, inspirational speaker and oculist, delivered a public lecture on Sunday last, at the Spiritualists' Hall, on "Spiritualism." The address was full of good things, with much advice on the cultivation of soul-communion. Some very strong and impressive language was used on the Devil. His satanic majesty was a myth, the creation of man, a birth conceived in the days when humanity was ignorant and terror-stricken. The Devil was the clergyman's banker, and hell the exchequer. True Spiritualism implied the acquirement of the knowledge and gift of soul-communion. When the soul was exalted and brought into natural activity, the Spiritualist would realize in all its truth and divine grandeur every branch of phenomena the world of objectivity had ever witnessed.

According to report in the dailies, an A. H. A. organizer was hissed down and his meeting stopped by a disorderly audience, at Valparaso, Ind., recently. Several persons with Mc. and O' to their names made heated addresses—against him, of course.

Bishop A. Beals' first meeting after his return from San Jose, Cal., brought out a fine audience, with encouraging outlook for the month ahead. The work of the society is in the hands of a few noble souls, who are doing valiant work for the cause. They should be aided and encouraged by all Spiritualists.

"Seeker After Truth" writes that Dr. A. W. Rothermel stopped in Rochester, Ind., a week and lectured and gave tests, to the satisfaction of full and appreciative audiences. At a private seance materializations occurred, one lady came outside the cabinet and played a zither, and while so doing she gradually dematerialized, still playing until nothing remained but the hand on the zither, playing a familiar air; she disappeared—the zither remaining suspended—then reappeared and permitted one after another to hold the zither while she played.

G. G. W. Van Horn lectured in Staples, Minn., Dec. 10, to a packed hall. It was the first Spiritual lecture ever delivered in the town, and the people are greatly interested.

Prof. Silas W. Edmonds, inspirational speaker, psychometrist, business and test medium, is now laboring in New Orleans, and may be addressed at 59 Camp street, care of New Orleans Association of Spiritualists.

Mrs. K. D. Knox, of New York City, writes: "The Ladies' Aid Society met to elect their officers on the 5th instant, and with scarcely a dissentient voice the following ladies were chosen: President, Mrs. Stimson Smith, of 50 West 96th st; First Vice-President, Mrs. M. A. Gridley; Second Vice-President, Mrs. Stodder; Treasurer, Mrs. C. Butler; Recording Secretary, Miss M. A. Stodder; Corresponding Secretary, Mrs. Katharine S. Knox; Chairman Reception Committee, Mrs. Geo. R. Storm; Chairman Entertainment Committee, Miss Dolly Leach; Chairman Relief Committee, Mrs. Butler; Trustees, Mrs. John R. Louther, Mrs. Geo. R. Storm and Mrs. Dr. Church. Mrs. Stimson Smith is so deservedly popular and magnetic that it is small matter of surprise that her election was almost by acclamation. The Society has a bright future and gave earnest last year of what can be done by a willing band of workers. Mrs. Newton received a vote of thanks on vacating the presidential chair.

B. M. Cason, of Denver, Col., thinks W. H. Bach's proposed book on Mediumship will be valuable, very instructive, and ought to be a success. Mr. Bach is expected in Denver after January 7th, for a season of labor there.

Mrs. Philipps writes that the cause is in fine condition in San Francisco, judging from the number of meetings that are held. Mrs. Maggie Waite has returned, after more than a year's absence, and Mrs Whitney, also, and are holding meetings.

Jas. Hammond writes of the good work done in San Francisco, through Mr. and Mrs. Fitch, whose platform tests, slate-writing and materializations are causing much stir among skeptics, who bring their own sealed slates and get written messages and sometimes portraits. The Sunday evening seances have been continued nearly two months.

Thos. G. Rufford writes: "After listening to the interesting trance lectures of the guides of Mrs. Sarah A. Walters, who has ministered to our spiritual wants for the past month, and awakened a new interest in the cause of Spiritualism in our town, we were visited by that gifted medium for physical demonstrations, slate-writing, etc., Mr. Fred Collins, of Gerry, N. Y., who gave a series of light and dark seances here that were highly appreciated by those who attended them, among whom were numerous skeptics, and members of the orthodox churches; who, in nearly every instance, were thoroughly convinced of the truth of spirit return. Brother Collins has done a grand work here, and we hope at no very distant day to induce him to pay us another visit, for we need the phenomena as well as the philosophy, and although our gifted lecturer, Mr. Walters, ably discoursed on the beautiful philosophy of Spiritualism, yet many investigators were unwilling to believe until they were convinced of the actual presence of their long-lost ones in Brother Collin's seances. We predict a great future for Brother Collins, who is quite a young medium, and developing new phases continually; and can recommend him to any community wanting a good, reliable medium."

Geo. F. Kittredge, of Lockport, N. Y., writes: "The Spiritualists here are being capitally entertained during the last half of this month by E. W. Sprague, of Jamestown, N. Y. Last Saturday, Jubilee Day, was his first appearance at Mizpah Hall, under the auspices of the United Progressive Society of Spiritualists. To say that Bro. Sprague captivated the audience under the thrilling impulse of his eloquent guides, with oratory, improvisations and convincing tests, is to express fact very tamely. His whole soul is in the good work. His platform tests at the close of his truly logical lecture numbered nearly a score, and a singular feature was that all were recognized, and not one who received them were Spiritualists, many of them being members of orthodox churches. To say that they were astonished needs only to be mentioned. The cause is progressing finely here, as it must everywhere or anywhere under the inspiring labors of Brother Sprague."

The Warren Spiritual Society, of Warren, Pa., met at the home of Mr. Fred Kellar, on the 17th, and celebrated the Spiritual Jubilee. The rooms were beautifully decorated. The exercises were of varied character and were greatly enjoyed by all. The ladies furnished refreshments. Liberal contributions were made, and the whole affair was a grand success.

M. E. Miller writes from Detroit, Mich.: Sunday, Dec. 17, having been set apart by the National Association of Spiritualists for rejoicing throughout the United States, was duly observed here by the largest gathering of Spiritualists Detroit has seen in many years. Fraternity Hall was filled. Addresses were made by Mrs. Carpenter, Dr. A. B. Spinney, Mrs. Dr. Cartwright, Mr. Day and others, with music and recitations; a violin solo by Miss Inez McCauley deserves special mention. Inspirational music and tests by Mrs. Carpenter were highly appreciated and general good feeling and harmony prevailed. We hope for renewed interest in the future in the good work already going forward through the efforts of Mrs. Carpenter and other faithful ones here.

A correspondent writes: At the Rockford Quarterly, Dec. 9th and 10th, there was held one of the best midwinter meetings the Society has ever held. Eleven new members joined the Society. The socials have been resumed once in two weeks, and the outlook is good. Mrs. A. E. Sheets, of Grand Lodge, was the speaker both days, assisted by local talent. As usual she gave the best of satisfaction.

Erratum.

TO THE EDITOR:—You and I are both busy men. Entirely too busy. My crowd of work made me get the work of Prometheus and Æsculapius mixed in my Christmas sermon. When I discovered it I wrote to you about it and asked you to correct it. Which you very kindly undertook to do. But I presume I was not definite enough in my instructions. So you loaded Æsculapius down with Prometheus' death, and with those supposed Christian hymns, etc.

Those five enumerated points apply to Æsculapius, then the remainder, until you get to the quotation from Ovid, belongs to Prometheus. I think this correction will help the reader to understand it.

Aside from my discourse, what a grand number that Christmas number is. It ought to have a circulation of 1,000,000 copies. MOSES HULL.

Passed to Spirit-Life.

Mrs. Martha H. Potts, one of the oldest Spiritualists, passed into the higher life from her home in Adrian, Mich., Thanksgiving morning, aged 65 years. She was born in Sterling, N. Y., July 16, 1828, and came to Michgan in the year 1837. Her maiden name was Martha Pierce. In 1852 she was married to Wm. C. Hunt. She was the mother of three children, two of whom preceded her to the Spirit-world. Mr. Hunt died many years ago, and in 1883 she was married to L. H. Potts, a well-known and highly-respected citizen of Adrian. Mrs. Potts was a most ardent Spiritualist all the later years of her mortal life. She was always a zealous advocate of the Temperance cause, and loved by all who knew her, for her many virtues. Her funeral services were conducted at the home in Adrian, Dec. 4th, by A. B French, and attended by a large company of relatives and friends. ***

Passed to the Spirit-life at Utica, Mich., Dec. 7, 1893, infant son of Rachel and Carl Wales. Funeral services were conducted at their home by Mrs. Minnie Carpenter, of Detroit. This, the second lamb of the flock gathered to the fold of the heavenly shepherd during the past year. This would, indeed, leave their hearts desolate were it not for the comfort afforded by our beautiful faith, and knowing that the grave is only the resting-place of sacred dust, while the spirit may return. The aged grandparents having lived in one township nearly seventy years, are among the faithful in the cause of Spiritualism, and now only wait the glad reunion with the dear ones in the household over yonder. M. E. MILLER.

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An Act to Regulate Medical Practice.

TO THE EDITOR:—Above all altercation must be the desire and effort to elevate our common humanity. We have recently read with interest in your columns two articles in regard to an act to regulate medical practice in Illinois. I hope they will be kept up till the act is repealed. Allow me to give to your readers some reasons why it should be repealed at once:

1st. How can we regulate without a regulator? There is absolutely no standard of medical practice, except it be an arbitrary standard erected by some local State or municipal board of health. Not only do all schools of medicine differ essentially in regard to practice, but every school of medicine differs within itself. Even the Homeopathic school agrees only upon one point in practice so far as medication is concerned, and that is their infallible dogma of "similar." As to the exact remedy to be used, and the size of the dose, hardly any two agree. They are searching for light. It is well understood that the art of drugging is an incomprehensible art.

The modus operandi of medicines, although commonly accepted as applicable to so-called remedies for disease, has never been understood by any school of medicine; and the most plausible opinion it is that is entirely inapplicable; that drugs never act at all in any manner whatever, but the vital force really acts upon the drug, and that all supposed action of the drug is really the action of the vital force. Again, we are prepared to demonstrate that the nature of disease is entirely misunderstood by the profession; that its primary cause is not generally known, or, if known at all, is not generally taught; and that the usual means of cure on which the people are taught to rely is not only wholly inadequate and deceptive, but a source of positive injury to mankind. Not even surgery, which is lauded as a science by many who have no faith in drug medication, is safe as now practiced; and as a rule the patient who refuses an operation advised by the medical faculty, comes out better than the one who submits. This is all wrong. What is the remedy? Certainly not legislation.

How can we regulate without a regulator? Do our legislators understand these matters? They do not pretend to; they simply do the bidding of those who are supposed to understand them, but do not. I repeat there is no science of therapeutics to-day as taught in medical schools of "good standing," as mentioned in the above act of Illinois. And these two words, "good standing" are the key of the act by which the seven members of the Board of Health lock out any school of medicine not of their stripe. With these words in the statute, and the whole police and judicial power of the State at their command, the oligarchy at Springfield known as the Board of Health is more autocratic in this State than the Pope of Rome with his many adherents. Indeed, the Legislature has granted them by this act unwarranted and unconstitutional power—the power to make such rules and regulations "as they may deem necessary." If this act means what it says, we have a Board of Health endowed with legislative power—in fact, the Legislature has created a dictatorship. There is great difference between the words, "as they may deem necessary," and the more usual and proper language, "as may be necessary." The latter makes the board amenable to law and justice; the former makes the judicial and executive branches of the government amenable to the board.

But why this act at all? The people do not want it. They want freedom to employ any one they please in their struggle for life and better health. It is a personal right which is usually considered sacred, and so above not only the arbitrary judgment of State boards, but above legislative interference as well. What shadow of excuse can be offered for such arbitrary proceedings, such unusual legislation? Allow me to quote from the latest (December) medical magazines, and first from the *American Medico-Surgical Bulletin* of New York, p. 1145: "Shall we consent in the establishment of a *competition* that would only lower the high standing of reputable, honest and cultured physicians to the level of the ignorant, the impostor and the quack? Apostles of truth and justice, have we lost all energy, all manhood, all self-respect? Again, as a general rule, people do not know how to protect themselves from the ignorance of the ten months' medical graduate" (how long did Jesus study?) "on the one hand, nor from the imposition of the unprincipled charlatan on the other. It becomes, then, the duty of those who are better qualified to understand to denounce abuse, to protect in every possible manner those unable to protect themselves. It is reasonably held" (*The American Lancet*, February, 1893,) "that, 'in the first instance, physicians must educate their *personal friends*, individually; if collectively they also do this, so much the better. Boards of health, general or local, have done much in this sort of teaching. This process must be extended until a sufficient amount of public instruction has been accomplished, when it will be possible *to induce the State Legislatures* to pass the needful law and provide for the protection of the people from the ignorance and viciousness of those who would prey upon the sick.'" (The italics are our own.) Now here is the real animus of the whole matter: It is to get rid of honorable competition in healing the sick; and the plea is the protection of the people who do not know how to protect themselves. This is the "divine right of kings" argument, which has been exploded. They wish to force upon the people what they denominate "modern medicine in regular doses," which means to confine the sick to such poisons in such doses as the schools "in good standing" require. No chance for improvement, for old-established institutions never reform themselves; the growth comes from dissenters.

We quote now from the current number of *Progress* of Louisville, Ky.: "The quacks have to go sometime, and the better we *work together*, the sooner their agony will be over." Here is a conspiracy to get rid of quacks—not by a general education and the establishment of medicine on a scientific basis, the only possible way if they are really sincere, but by securing the aid of law and police power through the education not of the whole people, but of their "personal friends."

Now, who are the so-much dreaded quacks? Who are quacks in any sense? Well, there are quacks and quacks; those against whom medical acts are framed are the mental healers, hydropaths, Thomsonians, Christian scientists, magnetic, electric and spiritual healers, all members of independent schools of medicine—in a few words, and using their own language, all who do not practice "modern medicine in regular doses." We have laws against malpractice, and laws against obtaining money under false pretences, and if these quacks are sinners above all those dwelling under the ægis of the law that punishes alike the good and the bad, viz.: the "Medical Act," then let them have an opportunity to prove their innocence, for the wrong-doer alone should receive punishment. By this act it is a crime to do good; it is not wrong to heal the sick.

Again, a quack is a boastful pretender. Now, who makes greater pretensions to medical skill than those who practice "modern medicine in regular doses?" Do they cure more disease than the quacks? We leave the answer to the intelligence of the public.

GEORGE DUTTON, M. D.

From Portland, Oregon.

TO THE EDITOR:—My wife and I have just returned from a visit to the interior of the State, where we have held meetings for the past four weeks. At Eugene, Lane county, we held meetings for two weeks, and succeeded in converting a great many to our belief.

The opera house was placed at our disposal by the proprietor, J. B. Rhinehart, free of cost. A very romantic little story might be related here regarding this gentleman and his excellent wife. Thirty years ago, in an Eastern State, Mr. Rhinehart wooed and won the heart of a young lady, and the day was set. Something happened which separated the two, and for thirty long years they neither saw nor heard of each other, during which time they both married and settled in different portions of the United States. About two years ago Mr. Rhinehart lost his wife, at Eugene, this State; while the sweetheart of thirty years before also became a widow in distant Luolumne county, California, about the same time. Having business in San Francisco, the lady visited that city, and while there thought she would also see if she could get a message from her late husband regarding the settlement of his estate, which was extremely valuable. She came to your humble servant. My guide reminded her of the love of her childhood, saying, also, that he awaited her in Eugene, Oregon. The lady was astonished, but concluded to visit Eugene, which she did, with the result that she is now the wife of the sweetheart of her girlhood days, and that is why the beautiful little opera house was placed at my disposal, free of charge, as many nights as I chose.

While in Eugene I treated R. B. Cochran, ex-State Senator, for paralysis, and for the first time in ten months he walked, with the assistance of his son, across the floor.

Eugene is the worst orthodox town I ever saw. Fourteen churches poured out their fountains of wrath upon my defenseless head the first Sunday evening I was in town. A preacher by the name of McInturff, a few days before my arrival, preached a funeral sermon over a brother preacher, during the delivery of which he said: "My brethren, it gives me pleasure to say that the spirit of Brother Travis stands by my side, dictating his own funeral sermon!" Yet this man denounced me from the pulpit as being controlled by his satanic majesty. Comment is unnecessary.

From Eugene we went to Cottage Grove, twenty miles south, where we conducted meetings for two weeks. We went by the invitation of Mr. and Mrs. William Hemenway, Mr. and Mrs. Stouffer and Mr. and Mrs. James Hemenway. These families composed, with a gentleman named Sherwood and Mr. and Mrs. Doolittle, about all the Spiritualists in the little city. We labored hard for the cause, and succeeded in organizing a society of twenty-seven members, with the following officers: Charles Stouffer, president; James Hemenway, secretary. Good mediums will be welcomed and handsomely treated by this society. You will please pardon me if I take the liberty of giving one test I gave there. A gentleman named F. D. Wooley, a Wells-Fargo agent, also agent for the railroad company, prepared a letter, which he thought would *stump* my guides. The envelope was most effectually sealed with sealing-wax, after the letter had been carefully folded in cardboard.

All eyes were upon this particular letter, so we concentrated ourselves upon it, and read it without opening. A committee, composed of Scott Chrisman, Charles Burkholder and the owner of the letter, carefully opened it, and, after examining it, gave it as their unqualified opinion that "the letter had not been tampered with, and that I could not have read it except through spirit-power," and that is the way we captured the little city of Cottage Grove.

It is my intention to remain in Portland for a short time, after which I shall visit the Eastern States. I am open to engagements for camp-meetings and societies during the summer of 1894. Letters addressed to Portland, Oregon, will reach me.

BEN. M. BARNEY.

The flea is covered with armored plates, very hard, and overlapping each other. Each is set with spikes, and bends in conformity with the movements of the body.

Angel Voices.

Voices of youth come back to me,
Like murmuring waves of the lonely sea.

They touch the strand of my bleeding heart,
And visions of beauty into being start;

And I hear at the close of the dying day
A prelude soft from the far away, hither

And the echo of voices soft as light
Thrills my senses with a sweet delight.

The dewy air seems all aflame
With a sacred presence akin to pain;

And all the air seems astir
With words of the angel-messenger.

And, later, amid life's worldly din
Of toil and strife and blinding sin,

That voice, like an incense sweet,
Follows me through the noisy street.

That angel-voice my way hath led,
And watched beside my lonely bed;

And sad and dark will the hour be
When this angel-voice comes not to me.

—*Bishop A. Beals.*

Crumbs for Christians.

TO THE EDITOR:—It is customary for some of the goody-good Christian preachers to throw slurs at Spiritualism, and deny and deride our knowledge in regard to the future life. This is especially the case at funerals where a promiscuous assembly is gathered, and where the clergy can fire off their brimstone cartridges without let or hindrance. They deny the truths of Spiritualism, knowing nothing about it, having never investigated it, and not desiring to.

A few days ago I attended the funeral of a young man, the son of an old and valued friend. The family were not what are called church people. In accordance with tyrant custom, a Christian preacher was on hand to consign the deceased to one place or the other. He (the preacher) was a Lutheran, of the great Smith family. During his remarks, which had one good quality—they were brief, he said, among other things, that "this is an age of reason; people demand facts." Then he proceeded to state that "we had ever before us one fact, that was, that we all must die; but as to what the future life was, that we did not know." Then he continued: "There are some people who claim they communicate with spirits; but what have they learned concerning the future life? Nothing!"

How does the reverend gentleman know that these millions of Spiritualists have learned nothing? Has he ever investigated Spiritualism? Has he obeyed the injunction of the scriptures to "try the spirits?" If not, then he has no right to make any such sweeping assertions, for they are *false*.

It has been a hackneyed phrase among the orthodox clergy for lo! these many years, that

"No one e'er came back to tell
The joys of heaven or pains of hell."

Gazing intently on the corpse, he said: "I should like to know the experience of that young man at the present time," or words to that effect. There is no doubt of it, Mr. Preacher! Spiritualists can and do readily and easily ascertain these things; but as you deliberately ignore the teachings of the Bible and the New Testament in that regard, it may be a long time before you will be able to learn and comprehend these great truths that are now known to millions of Spiritualists throughout the world, and accepted as such by the greatest scientists of the present day. The writer of this article published a challenge September 20, 1869, to the clergy of this town and Canal Dover to discuss these questions in public upon their merits, where both sides could be heard. One clergyman, in a polite note to the writer, said: "I have given Spiritualism considerable attention in my private studies. * * * I do not think, with many others, that Spiritual communication is a phenomenon too insignificant to deserve the attention of the public, and especially of public teachers." The reverend gentleman, however, declined a discussion. He wasn't quite so smart as our Lutheran preacher, who airs his ignorance of Spiritualism at a funeral, knowing that the other side couldn't be heard. About a dozen Spiritualists heard his gratuitous remarks, which were evidently intended for them. But they know all that he knows, and then they know all that they know besides.

In this connection I am pleased to note that many respectable and intelligent people are giving this religion of Spiritualism their earnest attention, and many secular newspapers are lending their columns to the elucidation of the great question: "If a man die, shall he live again?"

If we may believe the "good book," Jesus Christ "manifested" through a materialized body, and even his own disciples were the most incredulous to believe that he was able to overcome death and the grave. A huge stone had been rolled against the sepulchre, armed sentinels placed on guard, and yet notwithstanding these precautions he *did* burst the cerements of tomb, and *did* manifest himself to his disciples, at sundry times and places. Once they were assembled in an upper room, "the door being shut, when he suddenly appeared among them."

Perhaps our clergymen had better not be too swift to denounce Spiritualism as a "fraud" and a "humbug," as we are told has been done recently by some of our learned Doctors of Divinity, as it is getting popular now to revise the "creeds" in some of the Christian sects. These "gentlemen of the cloth" will have to follow suit, or be left far in the rear. Our unsophisticated clergy evidently are not aware that

"The air is peopled with beings of light,
All unseen by the human eye;
They hover around in the shadow of night,
They flit in the rays of the morning light,
They strew our pathway with visions bright,
That can never, never die;
They come like snowflakes pure and white,
From their happy homes on high."

C. H. MATTHEWS.

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Dreams Fulfilled.

Now, each dream would make quite a little story, but I will shorten them as much as I know how.

No. 1. I dreamed how to do an example in fractions that the teacher and all the scholars puzzled on for two days, and the teacher went so far as to write to the publishers, and tell them that there was a mistake in their new book. The figures were stamped on my brain so plain that I did the example, without looking in the book, in two minutes.

No. 2. I dreamed that I went to a funeral of a lady that was as dear to me as my mother. In two weeks I got a dispatch that she was dead. I went to her funeral.

No. 3. I dreamed of being called into a building by a certain man; I thought he wanted to show me the house, but he seemed to be quite sad; asked me to go into the cellar, or, as he expressed it, in the lower room. As I started to go down I noticed a pile of stones even with the ground; a door was opened and I saw the most beautiful room or place that I ever saw, and I tried to say as much, but the man said: "Hush! mother lies here." I looked and saw my wife's grandmother. I went and talked with her about the beautiful place. She said she was satisfied; she had tried to deserve what she had got, but everything was so new to her, and she had lost her palsied limbs and was again young and strong; she was so happy, but she wanted to rest a little while. Then I went back to the man, her son, and talked with him. He said that his mother was a little crazy at the last, and said there was trouble on the brain.

Then I seemed to leave him and look over the house. I found a sick girl upstairs, but I said: "She is all right, and will get well."

In my dream I saw three daughters and one son of the old lady in the house, besides one granddaughter that was sick with a fever. This lady had for children seven boys and five girls.

Now, the very night I had my dream the old lady died. I told my dream to my wife and her father, one of the seven, when I got up about light in the morning. Half an hour after the man I saw in my dream drove into the door-yard, and said: "Mother is dead!" and I had the same conversation with him that I had in my dream, almost word for word, except about the beautiful place. This son was with his mother when she died; also all of the rest that I saw. He happened to drive there that night from another town. He said that a blood-vessel probably broke on the brain of his mother, and was the cause of her being crazy, and of taking her away so quick.

I have had other dreams that I think are more accurate, and would be more interesting, than any here written. FRED F. HACKETT.

"Over the Hill to the Poor-House."

"Over the hill to the poor-house
I must wend my weary way,"
For in all this wealthy city
There's no place for me to stay.

None can spare a vacant chamber
To the poor and sick and old,
But cold cellar or hot attic
Will quickly rent for gold.

Once I had house and money, too,
In the bright long, long ago,
And shielded many a weary frame
From want and care and woe;

And then misfortune followed
In long and gruesome train,
Until I fain would ask for help,
But fear I'd ask in vain.

Bread cast upon the waters
Returns not always here;
Do angels keep it in their charge,
And pay it "over there?"

If so, I'll wait with patience—
I have not long to wait,
For I am nearing my four-score,
And near the golden gate.

Where husband and dear children
Will welcome me with love,
And bear me to their heavenly home
In flowery fields above.

So "I'll over the hill to the poor-house,"
And leave the heartless throng;
For I am sick and broken-hearted,
And my stay there won't be long.

—*Viola.*

A Farewell.

"Good night, dear heart," grandmother said,
And fondly kissed his cheek;
And stroking oft his silvered head,
Grandmother whispered to her dead
The love she could not speak.

I saw the gentle teardrops start,
And turned my head away:
"My dear old love, we two must part—
I cannot go with you, sweetheart,"
I heard her softly say;

"But you will have the children, Paul—
The wee ones of our past.
How we have sat at twilight's fall,
And listened for their welcome call
That came to you at last.

"And I will follow you so soon
The eventide is here.
We shared a blessed morn and noon,
And saw at last the harvest moon
Of life draw calm and near,

"A happy eventide of rest."
She sighed, and laid her head
In fearless love upon his breast,
As if to share that peaceful rest
Were joy unto her dead.

"And then somehow I lost you, dear,
And since we two must part,
I have a message for you, dear—
A message I will whisper here
Above your faithful heart."

That message none but angels know.
I could but dully guess
The loved and lost of long ago
Were on her lips that faltered so
In that last long caress.

—*Mrs. E. F. Evans.*

"A Witch of the Nineteenth Century."

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a subscription. Induce your neighbor to send 25 cents for a trial subscription.

The National Spiritual and Liberal Association.

TO THE EDITOR:—The second session of the National Spiritual and Liberal Association will be held at Winter Park, Florida, opening Jan. 14th, and closing Mar. 11th, 1894. Rates closely approximating those of last year have already been granted by the railroads belonging to the Central Traffic Association, and by the Merchants' and Miners' Transportation Co., on the east coast. This will give the Spiritualists of all sections of the United States an opportunity to atend the winter Assembly in Florida, where they will hear some of the most talented speakers in our ranks, and meet many of our best test mediums.

The scenery in and around Winter Park must be seen to be appreciated. The town has an elevation of over one hundred feet above the St Johns river, hence is entirely free from malaria and kindred diseases. A large number of picturesque lakes can be found in the immediate vicinity of the place, whose waters analyze ninety-two per cent pure. This one fact should be, of itself, a great attraction to all Northern people who are in search of health; for pure water, coupled with pure air, is the open sesame to the citadel of sound health. Winter Park is 144 miles south of Jacksonville, on the main line of the South Florida R. R., and the most charming spot found on the entire road. Orlando and Sanford, cities of several thousands each in population, are only a few miles distant, while Tampa Bay, with its marvels, is but sixty or seventy miles distant on the west.

Excellent hotel accommodations can be found in Winter Park, also in Orlando and Sanford. Furnished rooms, with or without board, can be obtained at reasonable rates. Tents and cottages may also be rented for the entire season by those who wish to have homes of their own during their sojourn in the sunny South. The fruit found in this vicinity is of the very best quality, and in quantity quite sufficient to supply many a market in the North, besides feeding a colony of thousands in Winter Park itself. This beautiful little city has a permanent population of over eight hundred, which number is always largely augmented each winter season. It is also the seat of one of the leading colleges in Florida, hence has peculiar attractions for literary people, who will not be deprived of books, or any other form of intellectual entertainment to which they are accustomed at home.

The lecturers already engaged are Lyman C. Howe, Mrs. R. S. Lillie, Mrs. Anna Orvis and George P. Colby, whose names are household words among Spiritualists, and when spoken carry with them the assurance of a rare intellectual feast to all who are to listen to their inspired utterances.

These excursions certainly offer great attractions to our friends in the North. There will be no biting frosts nor deep snows to annoy one in Florida. The rare June weather, of which the poet sings, rules here alone. No insects will be there to annoy the visitor, and solid comfort may be taken by all who avail themselves of the privileges of this trip.

We must not forget the mediums who are to be in attendance at the camp. Pierre L. O. A. Keler, the gifted slate-writer, will spend the entire season at the camp, and will start for Winter Park with the first excursion on Jan. 9th and 10th, 1894. Miss Maggie Gaule has as good as promised to be present during the last three weeks of the camp, while negotiations are pending with other gifted mediums in reference to their spending the winter with us in the South. Parties intending to go South via Cincinnati, desiring information in regard to rates, etc., should address Dr. W. S. Rowley, 9 Glen Park Place, Cleveland, Ohio. Excursionists from New England and the East should address Prof. H. D. Barrett, 1121 Tenth St., N. W., Washington, D. C., in regard to routes. Dr. E. C. Hyde, Winter Park, Fla., will answer all letters in regard to cottages, tents, board, rooms, etc. Let the attendance be large and the occasion joyous.

H. D. BARRETT.

Materializing.

A few of the invisible world were permitted to clothe themselves in spirit dress and come out of the cabinet, under the influence and mediumistic power of William L. Cloud, of 731 Raymer street, Toledo, O., at Andrews, Ind., Dec. 4, '93. During the seance there were several full forms materialized and came out of the cabinet, and all were recognized by the friends. Some of the materialized forms conversed with those in the circle in audible tones strong enough to be understood by all that were in the room; while another stepped out with the tambourine in his hand and rattled it in plain view of the audience. Also, there was a message written by a visible hand on the top of the cabinet, filling an entire page of commercial note paper, then rolled up in a ball and thrown among the sitters. The contents of the message were very peculiar on account of the language used and the subject-matter handled. Mr. Cloud, though a very young medium, is a very powerful one, and bids fair to be a leader as a materializing medium. S. J. DERBYSHIRE, M. D.

"A Witch of the Nineteenth Century."

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a year's subscription. Induce your neighbor to send 25 cents for a trial subscription.

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OR THE

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Translated from the French.

BY S. R. CROCKER.

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TWILIGHT MUSINGS.

To day a good member of an orthodox church entered my office. I saw he was looking happy, contented and cheerful. His face was wreathed with smiles, and he reminded me of a dyspeptic that had just discovered a patent medicine warranted to cure his ever-ailing stomach.

He held a paper in his hand, which he grasped with about the same tenacity as did Samson the jawbone of the ass when he slew with it a thousand men.

The paper was the *Chicago World* of November 18, 1893. As he held this paper towards me with one hand, he pointed with the other to the top of a column on the third page, where I saw in large type these words:

"MEDIUMS EXPOSED."

Then he said to me: "Judge, let me read to you that article, to show you how you Spiritualists are deceived and imposed upon by fraudulent mediums, and how the tricks of these mediums are perpetrated. How an intelligent man like yourself can be deceived by such silly devices as are so fully and completely explained by "Professor Zanzic," is strange to me, having heard you say that you were sure that materialization and slate-writing through mediums was a certainty beyond any question whatever. Under this state of the case, as your friend, and one who wishes you well, I thought you would thank me for bringing to you this paper, that you could see how easily the professor can explain these frauds. Then, when you see how easily you have been duped by these fraudulent mediums, you will, as an honest man, do all in your power to open the eyes of others that are imposed upon in like manner. Judge, I know you well enough to feel sure that you will do this, for I believe you want to do all the good for poor humanity you can. Am I right in my conclusion?"

"My dear, kind friend, most assuredly you are right. Why should I want to be deceived in this matter, or why should I wish to deceive others? I am ready to listen to the article, and give it all the credit it really deserves. Who is this professor that has just come to light, and made such important discoveries as to the tricks of Spiritual mediums? He must be a wonderful man, and should have been on exhibition at the World's Fair."

"I do not know him, only as this paper speaks of him as being now at St. Louis, and that he is there exposing the tricks of one Jules Wallace, who, for his frauds, was driven out of that city a short time ago. The professor will challenge the Spiritualists of St. Louis to do anything, and he will duplicate it. If he cannot do so, he will forfeit $1,000. He is expecting crowded houses."

My friend then read the article in full, from which, with my readers' permission, I will copy a portion, that they may see how they are imposed upon, and what a philanthropist the professor is in exposing these Spiritual frauds.

Standing out in bright headlines we see the word

"MATERIALIZATION."

"One of the best spiritualistic tricks is materialization. This is done in two or three different ways. The best is done by white silk used to sift gunpowder. One yard of silk can be placed in an ordinary thimble, and five yards of it can be carried in a watch-case. The medium goes into his cabinet in one corner of the room, and the silk comes out in all shapes. A face is made of rubber, painted with luminous paint. The face is made by a firm in Boston. It is blown up just like a toy balloon, but retains the shape of a face. If the medium does not care to carry it with him, he has a confederate in another room; the whole affair is concealed in half-inch gas-pipe running into the room under the flooring. The man works the bellows from the other room, being able to hear the medium call for the dear departed, and hear him say: 'There is one here now.' The spirit (the rubber face) rises, forced up out of the gas-pipe, and by the air pumped into the silk sack. The medium may, at this time, be out of the cabinet, and the manifestation is considered great. 'There is a little child here; it wants mamma,' and the bellows is worked hard enough to shoot the spook up about three feet high. The gas-pipe is not necessary; a watch full of silk and a number of fine wires in a leadpencil make a spook out of sight without a confederate. Then the medium comes from the cabinet, and is not searched, and the illusion is complete for believers."

Anna Eva Fay is also exposed, "she taking a boy seven years old under her dress, and being tied to a piece of scantling with a plane-bit attached to it to cut the rope off." But this is too silly to copy in an article of this kind. It would do better for a comic almanac. I think I have copied enough for Spiritualists to see how they are imposed upon.

When my friend had read the article in full, he handed me the paper, and said: "Judge, did you ever have an idea that these mediums were so dishonest, and how easy it was for them to deceive the credulous and rob them of their money? Do you wonder now that the different States are doing all they can to put an end to these frauds?"

"Well, dear friend, I will be plain with you, and tell you just what I do think. The article you have read will allow of two constructions. It was written either to show how silly Spiritualists are, or how silly their opponents are. Can you tell which class it is intended to hit the hardest? I cannot do so, but I think it was intended as a burlesque on medium exposers, and Professor Zanzic is a myth or a phantom—something like his windy spooks. This exposure is almost as ludicrous as is the charge of Don Quixote on the windmills.

"I do not believe that one single medium in the whole civilized world ever thought of such a fool-deception as the professor alludes to, and the reporter that wrote the same up must be an idiot, just out of an insane asylum. I do not believe that there ever lived in Boston a manufacturer of cloth so fine that five yards of it, made in bag-form, with a rubber face, well-painted 'with luminous paint,' could be packed in a watch-case. I do not believe a pencil full of wires could be made to personate what he calls a spook in the cabinet, when the medium is outside with the same in his pocket.

"I do not believe that Anna Eva Fay, or any other woman, ever went into a cabinet with a boy seven years old under her dress, unless the boy's hands were tied behind him. I know boys too well—I was a boy once myself. She must have had one of the professor's bags inflated with wind to resemble a boy, and when he discovered the fraud he was not near enough to distinguish the windy bag she had blown up, small size, to represent an infant wanting to see mamma.

"Now, friend, please tell me which side of this fool question you stand upon? Tell me which are the greatest fools, the mediums, the victims, or the exposer, alias Professor Zanzic? Hard to tell, isn't it? Tell me, please, who is benefited by such an uncertain, foolish lie as you have just read me. But, friend, I respect you for the interest you have in me, and in my welfare, and the honest desire you had to open my eyes as to fraudulent materializations, and let me assure you I have the same interest in you; and as you have never seen any of these manifestations, you are not an expert in the matter, which I claim to be; so I would like for you to hear the other side of the matter before you render judgment in the case, for this is an important question to decide. Will you listen to me if I relate to you one single incident in my own experience, showing the professor's ideas to be nothing but wind?"

"Yes, Judge, I will, for I have great confidence in your honor and truthfulness as a man, and I do not see any reason why you should deceive me."

"Well, my friend, I have attended many seances for materialization, and have seen many of my loved ones, and felt their loving kisses on my lips, and know they were not the medium, neither were they the wind-bags. I will relate to you one single fact, that proves itself equal to a problem in mathematics: I have a granddaughter in the Spirit-world whose name was Stella, but she was always called 'Star,' and always called herself by that name. She has materialized for me many times, at seances held by different mediums, and has conversed with me as natural and in the same voice as when in the old body or form. She always showed herself with a star, bright and glittering, on her person—sometimes in a crown around her head, then it would appear on her breast, and again she would show it separate from her body, holding it out from her person. Last August, at Mt. Pleasant Park, she came out of the cabinet, showing her stars distinctly, then came and sat down on my lap, put her arms around my neck, covered my face with affectionate kisses, and talked to me as familiarly as she ever did in her earth-life, and she felt as warm and tangible as any human being, and she seemed just as heavy as she rested her weight on my lap. Among other things she told me was this: 'Grandpa, if you will go to-morrow and sit with Mr. Cravens, the spirit artist, for your picture, I will go there with you, and give you my picture on the same plate, so that you can recognize at least some of my features. It is hard for me to give you an exact likeness, as I do not remember just how I used to look when in my old body. Grandpa, I will tell you what I will do—I will make a star to show on the picture, so you will know it is me, sure.'

"I told her I would comply with her request, and sit for my picture, which I did. She showed herself on the picture, full-length, so plain that we can recognize her features. But to crown the whole thing as a demonstrated fact, she made a large star all around my neck, just as she told me she would do. I have the picture here in my office, which I will now show you."

This I did, and he examined it carefully.

"Now, friend, if it was a sack of wind I saw, blown up with a rubber-tube for that special occasion, it was the most intelligent sack of that character that I ever saw or felt; and how that sack got into the hands of the artist, and turned itself into the complete picture of a young girl, and made a star around my neck, it would, I think, be hard for the professor to explain, as the picture you hold was taken entirely in the bright sunlight.

"What do you think now, friend, of the great Professor Zanzic, with his wind-bags and rubber tubes, of his pencils and wires, or of Anna Eva Fay with the boy under her dress? The incident I have related is only one out of many I have witnessed equally as convincing."

"Judge, I do not know just what to think. I have never seen any of the Spiritual phenomena; I have only read in my religious papers that the whole thing was fraudulent or the work of the devil. When I came in here I was sure that the article in this paper was a genuine exposure of the manner these seances were conducted. What you have told me has excited an interest in me to learn more of what you speak of so positively. Can it be possible that our loved ones 'over there' can, under certain conditions, render themselves visible and tangible to our ordinary senses?"

"Yes, dear friend, it is an established fact known to thousands all over the civilized world. As to the dishonesty of mediums, I will venture the assertion that no more honest or moral class of people can be found on our earth to-day than Spiritualists and Spiritual mediums. There are, no doubt, some fraudulent mediums, or pretenders, as well as fraudulent 'professors;' but nature is down on fraud everywhere, and sooner or later they reap the crop they sow, and they will die in disgrace, and their end will not be a happy one. And now, as proof of Spiritual honesty, I will call your attention to Mt. Pleasant Park, a Spiritual camp-grove, located in the corporate limits of a city of fifteen thousand people. This camp has been running for ten consecutive years, and during that whole time not a crime has been committed at any of these gatherings, and not a police officer near the grounds. Can you say the same of any other body of people for ten consecutive years?"

"No, I cannot. I am glad to learn what I have, and that the idea that our friends can come to us, as you say they can, and did come to you, removes in a great manner the dread and sting of death. I leave the paper with you to do with as you please, while the words, 'thou shalt not bear false witness against thy neighbor,' seem to ring in my ears."

Then he left me to think the matter over, to see whether there could any good come out of Spiritualism. What do you think, my dear reader? And with this question unanswered, I close these twilight musings.

M. P. ROSECRANS.

Christmas Bells.

Ring out, ye glorious Christmas bells!
Peal loud and sweet and clear,
And let your music, as it swells,
Proclaim the peace-time here;
Ring out, oh! bells, and bring your gifts,
Both for the weak and strong,
For Justice watches as she sifts
The seeds of right from wrong.

Ring out! the banner of the free
Its colors have unfurled,
And the eagle of our liberty
Guards close the waking world;
Truth, battling swift with Error's band,
Will surely win the day,
And stars and stripes float o'er the land
Where freedom leads the way.

Ring out, both sweet and sad, for those
Who, doing earth's work well,
List where the living waters flow
To the angels' spirit-bell.
They, too, bring back their gifts to earth
At merry Xmas time,
And whisper of that higher birth
In that fair, purer clime.

Ring out! and bid the man who's blest—
Full rich with earthly store,
To ope his heart and hand where rests
The brother at his door.
He may have naught to guard from cold,
No hope his heart to cheer;
You will not miss that meed of gold
That brings his Christmas near.

Ring out! and while you peal, proud bells,
Oh! let us joyous bring
Those gifts whose presence ever tells
Of the footsteps of our King;
And let the eyes with pleasure beam,
Hearts beat with joy again,
Till all shall feel the radiant glow
Of "peace, good will to man."

Ring out! earth's lessons we must learn,
As on we walk each day,
And Xmas hours, with each return,
Mark milestones on the way.
Oh! may they be the well-tried bands
That link our hearts above,
Where, in the land of golden sands,
All Xmas time is LOVE.

—*Abbie A. Gould.*

The Florida Camp.

I have been requested by the National Spiritual and Liberal Association of Winter Park, Florida, to write for your paper a statement of facts likely to interest people contemplating a visit to our encampment, to open at this place January 14th, and continue two months. Negotiations are about completed with the various railroads relative to an excursion South, January 9th and 10th, tickets for which will be on sale at all leading points at but little more than one fare for round trip, and good till May 31, 1894. Circulars descriptive of the excursion will soon be ready—not later than January 1, 1894—and can be obtained of Dr. W. S. Rowley, 9 Glen Park place, Cleveland, Ohio, or Dr. E. C. Hyde, Winter Park, Florida. Matters pertaining to railroad business should be addressed to Dr. Rowley, president of the association; regarding rooms, board, etc., all general local matters, to Dr. Hyde. A programme of the meeting will soon appear in the various Spiritual papers. Excursionists who intend living at Winter Park, as they do at Cassadaga and other Northern camps, will do well to bring with them light-weight quilts or blankets, pillows, especially bed, toilet and table linen, dishes, tinware, etc., for light housekeeping, and small oil-stoves, when convenient. Your correspondent brought the above articles in her traveling trunk. Those desiring rooms for light housekeeping should apply early, as only a limited number are obtainable, Winter Park being a prominent resort for Northern tourists; the majority of private rooms are furnished only as lodgings. Rooms range from $1.50 to $3.50 per week. If taken for a period more than the camp season, a considerable reduction will be made. Table-board, $5 to $10 per week. Rates to hotel guests as follows: Seminole—per day, $4; per week, $22.50 up; bath and fires extra. Rogers House—$3 per day; special rates per week. The Winter Park Hotel manager has been active since Dr. Rowley's visit in November, building and repairing for the special purpose of accommodating visitors to our camp. He will have thirty or more nice large rooms in readiness at following rates: $2 per day, $7 to $10 per week. There will be a bakery near the center of the village, which will daily furnish fresh bread, pies, cakes, etc., at very reasonable rates, Orlando, a thriving business place of six thousand people, four or five miles south of Winter Park, will accommodate guests at reasonable rates, and run special trains several times daily to suit campers' convenience, at a few cents per trip. Time fails me at present in which to give a description of this beautiful country and climate. I will endeavor to write something on that point for your next issue. Flowers, sunshine and oranges are staple commodities.

MRS. J. E. HYDE,
Corresponding Secretary.

Winter Park, Fla.

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"Let the Dead Bury Their Dead."

Yes, and let the living die of cold and starvation, and nine-tenths of those ten millions of Spiritualists would not lift a finger! I wish I knew the address of W. J. Innis. I could write to him a story which would tell him that his appeal to those "dry bones" is useless. "Universal brotherhood!" Why, bless you, Brother Innis, they care as little about it as they do for the Jesus who taught it. I have been a "worker in the vineyard" for nearly forty years, and know whereof I write. I know that ninety-nine out of one hundred will look supinely on and let the churches take care of those who have grown old in the service of Spiritualism, or let them go to the poor-house and die there—as some have that I know well. I also know an aged lady who will be compelled to the same fate, unless the churches continue to care for her as they have done for several years. But they have an unusual number of their own to support this winter, and cannot do so much as usual for outsiders.

Even the despised Catholics have sent her many a dinner when she had none, and bestowed other kindnesses, but no Spiritualist, except one dear old lady nearly as poor as herself, has ever given her a penny, though in her "better days" she gave hundreds freely to the cause which is dearer to her heart than all things else. Her poem (Viola's), which I send with this, tells the story. She is wholly alone, every dear one having "passed over" long ago, is very feeble, and will not probably live until another Christmas. We shall see how many Spiritualists who read this will send her so much as one dime. Any one who feels disposed can send to my address, and it will be faithfully delivered to her. Even the smallest amounts will be gratefully received. This appeal ought to have been made long ago, but I could not gain her consent.

Oh, Spiritualists, be careful how you tread on
Christians' toes,
Till you bear each others' burdens and relieve
each others' woes;
Or when the Mastor saith to them: "Ye did it
unto me"—
You, in your earth-bound selfishness, poor,
wretched souls will be.

HARRIET NEWELL GRAVES.
1274 Eddy St., Providence, R. I.

The Florida Camp Meeeting.

It is probable that some of the friends of the National Spiritual and Liberal Association that are working for the establishment of a Winter Camp Meeting in Florida, may feel that the failure of the De Leon Springs project will be likely to prove detrimental to the final success of the enterprise. To all such I wish to say that in my opinion the Association has never been so near to the realization of its aims as at the present time. If we can believe the assurance of our spirit friends, this movement is going to be one of the most important, in its far-reaching educational results, that has ever been proposed, and there is being fostered and directed by a host of advanced spirits that will ultimately guide its friends to the road that will lead to the accomplishment of the ends sought. Last winter, before any camp had been established at De Leon, our spirit friends said to us repeatedly that the location at De Leon Springs would finally be abandoned, and that some other place in the open, high pine woods would eventually be selected. So far as many of us in this part of Florida, who live within easy reach of De Leon, are concerned there will be a personal loss in being obliged to go farther to camp, but for the interests of the camp itself we cannot help the feeling that a very important gain has been made by the change. The locating committee had a difficult task to perform. They were all northern people with little personal acquaintance with our Florida climate. During the short time that they had to look over the various locations offered they had but little opportunity to learn by actual experience. The friends who reside in Florida could be of little assistance, as it would be quite evident that each one would be liable to be prejudiced in favor of his own locality. For this reason many refused to express any opinion at all. While we sympathize with the De Leon friends in their disappointment, we must all feel that in such a movement the interests of individuals must give way to the general good of the enterprise. I have not talked with a single Florida Spiritualist who does not think that the interests of the association have been greatly improved by the change. Winter Park is one of the prettiest high pine locations in Florida, and whether it is finally to become the site of the grand central Florida Camp or not, our northern friends can rest assured that the coming Winter Camp of 1894 has every prospect of having attractions worthy of their patronage.

To those who have had no experience with our Florida winters I will say that while most of the time we have little need of fires for warmth, and most of our winter days are like the mild weather of August or early September in northern States, still we are liable at any time, from November to March, to get the cool end of a northern blizzard that may bring a light frost, and call for extra clothing and the warmth of fires. After the middle of January such cold spells are very rare, but it is well to be prepared for them in case of necessity.

G. W. WEBSTER.

Lake Helen, Fla.

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HYPNOTISM.

Is it Self-Induced?

It is Not Now Even Understood.

TO THE EDITOR:—What about hypnotism, anyway? Is it the result of will-force, of mind force, of animal magnetism, of mesmerism, of this or that, or the other thing? Or is it the result of suggestion? or is it self-induced? Tell me, wise ones, if you can. But you can not, I am sure. Theories are numerous—too numerous to mention—in regard to this factor in the universe—hypnotism! The New York *World* goes on to say in reference to it: What is hypnotism? Has it any scientific value, or is it humbug pure and simple? Granting that the hypnotic condition is an admitted clinical fact, is it valuable in therapeutics? Can any use be made of the power of suggestion as a curative agent? Has it any value in the law as a means of obtaining justice? In short, is it of any use or interest beyond the revelation of certain brain phenomena and the exhibition of rather vulgar tricks? These are the questions Dr. Ernest Hart has undertaken to answer. From time to time Dr. Hart has written papers on hypnotism for medical magazines and scientific reviews. These he has grouped in an interesting book called "Hypnotism, Mesmerism and the New Witchcraft," published on this side of the Atlantic by D. Appleton & Co. The subject matter is confined to his own observation of experiments, subsequently tested by himself, and to conclusions drawn from patient investigation and from actual experience. His final conclusion is that the views advanced "will meet with general acceptance from the medical and scientific world, and that they will serve a useful purpose in dissipating some popular errors and a good deal of pseudo-scientific superstition, superimposed on a slender basis of physiological and pathological phenomena. They may be of some service, also, in unmasking a prevalent system of imposture which had imposed upon a good many journalists and men of literary culture." There is evidenced in advance the tendency of Dr. Hart's research, unfavorable to the school of psychical research.

EARLY EXPERIMENTS AND CONCLUSIONS.

Very early in life, Dr. Hart admits, he became interested in hypnotism. He found that subjects were reduced to the condition of human automata, acting under the influence of suggestion, and it was then that he instituted a series of control experiments to define the sphere of the phenomena.

These control experiments lay in eliminating the very elements which were supposed to be the cause of the phenomena. Then "the most efficient of the causes of this mesmeric, hypnotic, magnetic, or electro-biological condition of the subject was generally assumed to be either the will-power of the operator or some fluid, magnetic, electrical, psychical or other, emanating from the operator, or from some object which he has touched or otherwise impregnated, or invested with an influence, a fluid or a power proceeding from himself." Dr. Hart eliminated his will; he even set it in direct opposition to the result to be obtained. He dispensed with all passes or gestures, and sat before his patients in a state of indifference and curiosity. "Yet the same results were obtained." In one case, in treating a young woman for a bad cough, he made her sit down in front of a lighted candle which he assured her had been mesmerized. "Presently," he continued, "her cough ceased, and she fell into a profound sleep which lasted until 1 o'clock the next day.

"When I returned from shooting I was informed that she was still asleep, and could not be awoke, and I had great difficulty in awaking her. That night there was a large dinner party, and unluckily, I sat opposite her. Presently she again became drowsy, and had to be led from the table, alleging, to my great confusion, that I was again mesmerizing her. So susceptible did she become to my supposed mesmeric influence, which I vainly assured her, as was the case, that I was very far from exercising, or attempting to exercise, that it was found expedient to take her up to London. I was out riding in the afternoon that she left, and as we passed the railway station, my host, who was riding with me, suggested that, as his friends were just leaving by that train, he would like to alight and take leave of them. I dismounted with him and went on the platform, and avoided any leave-taking, but unfortunately, in walking up and down, it seems that I twice passed the window of the young lady's carriage. She was again self-mesmerized, and fell into a sleep which lasted throughout the journey, and recurred at intervals for some days afterwards."

This proved to Dr. Hart that the mesmeric condition is always subjective, is independent of passes, has no relation to the will of the operator, or to any fluid. "In short," he adds, "we can transmit the order to sleep by telephone or by telegraph. We can practically get the same results while eliminating even the operator, if we can contrive to influence the imagination or to affect the physical condition of the subject by any one of a great number of contrivances."

THE CONDITION PURELY SUBJECTIVE!

It is a common delusion, according to Dr. Hart, that the mesmerist or hypnotizer counts for anything in the experiment. The operator, whether priest, physician, charlatan, self-deluded enthusiast, or conscious impostor, is not the source of any occult influence, does not possess any mysterious power, and plays only a very secondary and insignificant part in the chain of phenomena observed. There is, he observes, no such thing as a potent mesmeric influence, no such power resident in any one person more than another. A glass of water, a tree, a stick, a penny-post letter, or a limelight, can mesmerize as effectually as can any one. A clever hypnotizer means only a person who is acquainted with the physical or mental tricks by which the hypnotic condition is produced. The condition of the patient depends on what he thinks you wish, and not on what you really wish; and if you set before him a glass of water, or a penny-post letter; or put him in front of a tree or a candle, and tell him that you have mesmerized it, and order him to look at it, and to be influenced by it, he will be influenced by it, whether you have made any passes over it or not; whether you have magnetized it or not, and whether you wish it to influence him or not.

TESTS AT LA CHARITE HOSPITAL.

A little more than eighteen months ago, attracted by the fame of the experiments by Dr. Luys, at La Charite hospital, Dr. Hart went to Paris to see and investigate for himself. Four patients were operated on, a man named Mervel and three women, Marguerite, Clarice and Jeanne. The experiments were interesting. Having thrown the man into the hypnotic condition, Dr. Luys showed him a bar magnet. "What do you see," he said, "from that pole?" Presently Mervel's features, which up to that moment had been expressive only of stupor, became animated and smiling; he caressed the end of the magnet with both hands. "Ah," he said with delight, and like a child playing with some beautiful new toy, "see the blue flames; it's blue, the flames are playing about it; it is the color of the sky—the color of heaven." Then the bar was reversed, and the opposite end was shown. "Ah," he said, "that's red." His features contracted, his brows were knit, his face was expressive of horror and fright. "Take it away," he said, "it's red, red; I don't like it; it hurts me."

Before restoring the man to his normal condition he was told to be calm, that he was to awake forgetting all that had happened, and to pass a happy day, and be very well. He did awake with a dazed look for a short time, and presently said, smilingly, in answer to questions, that he was feeling very well, that he did not remember that anything had happened, and that he was going to have a quiet, pleasant day.

The girl Marguerite was hypnotized, and a tube of alcohol was placed in contact with her neck. The tube contained about ten drachms of cognac. The effect on Marguerite was very rapid and marked; she began to move her lips and to swallow; the expression of her face changed, and she asked, "What have you been giving me to drink? I am quite giddy." At first she had a stupid and troubled look, then she began to get gay. "I am ashamed of myself," she said; "I feel quite tipsy;" and after passing through some of the phases of lively inebriety she began to fall from the chair, and was with difficulty prevented from sprawling on the floor. She was uncomfortable, and seemed on the point of vomiting, but this was stopped and she was calmed.

Clarice, another hypnotic, a former patient, and what is termed a highly-trained subject, who had looked in on a visit, was hypnotized, and placed in a chair alongside of Marguerite. Her hand and that of Marguerite were clasped together. "Now," said Dr. Luys, "we will see if the vibrations characteristic of this nervous condition will be transferred by contact from one to the other." Very shortly Clarice went through the same stages; she, too, presently became giddy, facially disturbed, disordered in gesture. She passed through the stages of drunken gaiety, and then of profound inebriety, with muscular resolution.

The last experiment lay in putting valerian into a sealed tube and applying it to Mervel's neck. "Now," exclaimed Dr. Luys, "he is being transformed into a cat, and cats cannot speak: and therefore he cannot speak." Presently the unhappy being threw himself on to the floor, sprawling on all fours, and began clawing, scratching the boards, making little leaps and springs of an awkwardly feline character, then spitting like a tom-cat, and mewing. He followed the physicians across the room with the simulated actions of a highly-excited human cat, scratching at our clothes, mewing and becoming very excited, with a livid and congested face.

DR. HART REPEATS THE TESTS.

All this was very interesting, so Dr. Hart proceeded to make some experiments on his own account, using the same subjects on whom Dr. Luys operated. "And it was with these subjects that I ascertained and proved to the satisfaction of those who saw the experiments that the whole performance was a gross imposture." He took a bar of iron resembling the magnetized bar, but which was not magnetized. Accustomed, however, to believe that a magnet must be a magnet, Marguerite began to handle it. The note taken by Dr. Sajous runs thus: "She found the north pole, notwithstanding there was no current, very pretty: she was, as it were, fascinated by it: she caressed the blue flames, and showed every sign of delight. Then came the phenomena of the attraction. She followed the magnet with delight across the room, as though fascinated by it: the bar was turned so as to present the other end; or what would be called in the language of La Charite, the south pole; then she fell into the attitude of repulsion and horror, with clinched fists, and as it approached her she fell backward into the arms of M. Cremiere, and was carried, still showing all the signs of terror and repulsion, back to her chair." Similar but false phenomena were obtained, in succession, with all the different forms of magnet and non-magnet. Marguerite was never once right, but throughout her acting was perfect.

Then Dr. Hart took a tube which was supposed to contain alcohol, but which really contained cherry laurel water. Immediately the girl began to smile agreeably, and then to laugh. "She became gay. 'It makes me laugh,' she said; and then: 'I'm not tipsy: I want to sing,' and so on through the whole performance of a not ungraceful griserie, which we stopped at that stage, for I was loth to have the degrading performance of drunkenness carried to the extreme I had seen her go through at the Charite. I now applied a tube of alcohol, asking the assistant, however, to give me valerian, which no doubt this profoundly-hypnotized subject perfectly well heard, for she immediately went through the whole cat performance I have already described as having been performed for my delectation by Mervel under the hands of Dr. Luys on the previous day. She spat, she scratched, she mewed, she leaped about on all fours, and she was as thoroughly catlike as was Mervel on the previous and Jeanne on the subsequent day."

These ideas are very suggestive, and yet humanity are as much in the dark as ever as to the real cause of hypnotism.

New York. SI ENCE.

The clothier bee covers her nest of eggs with a cloth made from the woody fiber of plants, and thus preserves her young from sudden changes of temperature.

TERESITA URREA.

A Mexican Joan of Arc.

For the past two or three years the government officials of the State of Sonora, in the Republic of Mexico, have been greatly exercised over a Spiritualist medium, who lived under their jurisdiction. The unfortunate woman has been accused of being a witch and of inciting insurrection, for which falsely alleged and heinous (?) crimes she has been banished from her native land, and is now living at Palo Parado, an obscure hamlet in Southern Arizona.

Her name is Teresita Urrea. She is about nineteen years old, and is said to be possessed of a shapely figure, but having the swarthy complexion of her race. She may be called a Mexican mestizo; that is, one in whose veins flows a mixture of Spanish and Indian blood.

Her beloved followers, who are numbered by thousands, delight to call her "Santa Teresa," that is, Saint Theresa, as we would speak it in English. She was born in or near a place called Cabora, which is not far from the city of Guaymas on the gulf of California. Her parents were "rancheros," that is, owners of a large ranch or farm, and were probably devoted to cattle raising. It is said that she has a fair education, for that section of the world, inasmuch as she can read and write. She is yet unmarried. Like all her people, she was born and bred in the Roman Catholic Church, and is perfectly familiar with the forms of that religion.

About the year 1890 she began to manifest remarkable healing powers. She performed many wonderful cures, just such as the orthodox Christian reads of in his New Testament as having been done by Jesus, and which he is pleased to term miracles. Her fame spread rapidly throughout the southern part of the State of Sonora, and thousands of sick people came to worship at the shrine of "Santa Teresa." She turned none away, healed every one, and steadfastly refused to accept any money whatever for her services. Her family became greatly burdened by the increasing number of visitors, but they bore it all in patience.

The reports of her healings coming to the authorities, they laid it to the door of witchcraft, and fearful of the loss of their slight power over the people, if the latter were once aroused to a sense of their rights, in their jealousy considered her a second Joan of Arc.

Her followers rejected the slander of witchcraft in such numbers and force that the authorities indeed became alarmed at her increasing power, and fearing that she might turn it to political ends, banished her from the State. She went north to the town of Nogales, situated on the international boundary-line of Mexico and the United States. Before starting, people whom she had healed visited her at her country home and presented her with over $5,000 worth of gold dust and nuggets. At Nogales she had a great ovation. Thousands of her countrymen assembled, and greeted her with cheers as she stepped off the railroad train from Guaymas, and gave her a royal welcome to a land, which, while it is not perfect, is freer than hers. She now lives in retirement at Palo Parado, near Nogales, exercising her wonderful powers for the benefit of all the sick who come unto her, "without money and without price."

Just how far she has developed in other phases is not known, for she has never been made the subject of a scientific investigation. A report has never been made on her powers. They may be even more wonderful than what are here related. So far as known, and herein set forth, they are attested by thousands of the best citizens of Sonora. Except some passing allusions and flippant observations by ignorant scribblers in the local press of Arizona and Sonora, Teresita Urrea has never until this had any extended notice in the press, and THE PROGRESSIVE THINKER is the first to give a correct account of her to the world. Further reports from her will be of interest.

There are two important lessons to be drawn from her story. First, that Spiritualism knows no political boundaries or race prejudices. Second, that the present materialist government of Mexico is unfavorable to Spiritualism.

The first principle was enunciated 1800 years ago, if we may believe an old story, when the wonder-working disciples turned from the Jews to the Gentiles. They found that "in every nation he that fears God [the great Power and His ministering spirits] and worketh righteousness [that is, makes harmonious conditions] is accepted of Him [and His angels]."

On the second point a little history is necessary. The Spanish conquerors of Mexico were Roman Catholics, a religion that had long since lost its power. They conquered the Aztecs, a people who also had a powerless religion. One form of religion was simply substituted for another.

In the revolt against Spanish rule the Roman Catholics sided with the Royalists. The revolutionists were successful. They naturally hated the Church of Rome and became enthusiastic adherents of Freemasonry. All the leading politicians, rulers and government officials of Mexico today are Knights Templar, which at its best may be truly called another powerless form of religion. So unfortunate Mexico has ever been dominated by one or another of the "forms of godliness which denies the power thereof."

A "form of godliness [godliness: like the gods] without the power" of the gods or spirits, is just as much materialism pure and simple as any other form of materialism, except that one pretends to have something which the other does not. Therefore, it is not strange that Spiritualism, or any of its phases, is looked upon with suspicion and distrust in Mexico by its materialistic rulers. Spiritualism will have a hard struggle to be recognized in Mexico, with the Masonic or Liberal party on one hand, and the Church or Clerical party on the other, to fight.

Still there are thousands of honest hearts in the land of the Aztecs aching for a knowledge of the truth, and which nothing else will heal. All hail, then, "Santa Teresa," and may the number of such "saints" be increased throughout Mexico, and may the Infinite Spirit, that Great Power, bless his mediums everywhere. S.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflammation, allays pain, cures wind colic, 25c a bottle

HEARD SPIRIT MUSIC.

CONTINUED FROM FIRST PAGE.

Source of all conscious being,
Thy goodness I adore.
Lord, I will ever praise Thee
For all thy love can give,
But most of all, O Father,
I thank Thee that I live,

I live! O ye who loved me,
Your faith was not in vain:
Back through the shadowy valley
I come to you again.
Safe in the love that guides me,
With fearless feet I tread,
My home is with the angels—
O, say I am not dead!

Not dead? Oh, no, but lifted
Above all earthly strife.
Now first I know the meaning
And feel the power of life;
The power to rise uncumbered
By woe, or want, or care;
To breathe fresh inspirations
From pure, celestial air;

To feel that all the tempests
Of human life have passed,
And that my ark, in safety
Rests on the mount at last:
To send my soul's great longings,
Like Noah's dove, abroad,
And find them swift returning
With signs of peace from God;—

To soar in fearless freedom
Through broad, blue, boundless skies,
And catch the radiant gleaming
Of love-lit, angel eyes;
To feel the Father's presence
Around me, near and far,
And see his radiant glory
Stretch onward star by star:—

To feel those grand upliftings
That know not space nor time;
To hear all discord ending
In harmony sublime;
To know that sin and error
Are dimly understood,
And that which man calls evil
Is the grosser side of good:—

To stand in spellbound rapture
On some celestial height,
And see God's glorious sunshine
Dispel the shades of night;
To feel that all creation
With love and joy is rife—
This, O my earthly loved ones,
This is eternal life;

There eyes that closed in darkness
Shall open to the morn;
And those whom death hath stricken
Shall find themselves new-born;
The lame shall leap with gladness,
The blind rejoice to see;
The slave shall know no master,
And the prisoner shall be free.

There the worn and heavy-laden
Their burdens shall lay down;
There crosses, borne in meekness,
At length shall win the crown;
And lonely hearts that famished
For sympathy and love,
Shall find a free affection
In the angel-home above.

O, children of our Father!
Weep not for those who pass,
Like rose-leaves gently scattered,
Like dew-drops from the grass;
Aye, look not down in sadness,
But fix your gaze on high;
They only dropped their mantles—
Their souls can never die.

They live! and still unbroken
Is that magnetic chain,
Which, in your tearful blindness,
You thought was rent in twain.
That chain of love was fashioned
By more than human art,
And every link is welded
So firm it cannot part.

They live, but O, not idly,
To fold their hands to rest,
For they who love God truly
Are they who serve him best.
Love lightens all their labor,
And makes all duty sweet:
Their hands are never weary,
Nor way-worn are their feet.

Thus, by that world of beauty,
And by that light of love,
And by the holy angels
Who listen now above,
I pledge my soul's endeavor
To do whate'er I can
To bless my sister woman,
And aid my fellow-man.

O Thou, whose love is changeless,
Both now and evermore,
Source of all conscious being!
Thy goodness I adore.
Lord, I would ever praise thee
For all thy love can give;
But most of all, O Father,
I thank thee that I live.

F. B. Geohegan.

Mr. F. B. Geohegan, prominent as a Spiritualist and Mystic, and a resident of this city, passed to spirit life Dec. 10th, at Winter Haven, Fla. He had been in feeble health for a long time. He leaves behind him a host of warm friends.

NATIONAL Spiritualists' Association.

Office, 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

THE HEADQUARTERS OF THE National Spiritualists' Association is now open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all societies, and we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Officers of societies in all foreign countries are also requested to confer with us, and information is desired respecting all new phases of development in all parts of the world. Books, pamphlets and magazines upon Spiritual matters are earnestly solicited for the National Spiritual Library. For information, address as above. ROBERT A. DIMMICK, Secretary. 214tf

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VOL. 8. CHICAGO JANUARY 6, 1894. NO. 215

HER CHRISTMAS SONG.

How Lillian Russell Once Celebrated the Day.

SHE SANG TO A DYING MAN—TOUCHING STORY OF A KINDLY DEED, AS TOLD BY THE QUEEN OF COMIC OPERA—WITH THE SONG OF SERPOLETTE SHE CHEERED THE LAST MOMENTS OF AN OLD MUSICIAN.

Now and again, fitfully across the dancing footlights, I see the ghost of an old Christmas, writes Lillian Russell in the Washington *Post*. Now and again, amid the laughing riot of new music, I hear the lilt of an old song.

I know it was a Christmas morning. Had not the manager announced, "Ladies and gentlemen, you will please remember there is a matinee this afternoon at 2 o'clock." The fairies and peasant girls slipped on their cloaks and went away listlessly, grumbling at the extra matinee. The scene-shifters and stage-hands cracked a joke or two as they went out. In the street the snow was flying about like so much paper. It is odd, by the way, what a trick of imitating stage effects real things have. The air was crisp, with an undue measure of cold in it, and even furs seemed to have lost their warmth. I paused at the stage entrance a moment before going out, and my dresser came up hesitatingly and touched me on the arm. She was a yellowish, dried little woman. Years ago—it must have been a great many years ago—she was an opera singer. Lights, illusions, flowers, elation, triumphs, the subtle charm of public praise—real and delicious as a lover's breath on your cheek—she had known all these once upon a time. The flowers faded and the illusions vanished long ago.

"What is it?" I asked.

"If you would do me a favor," she said, her hand still on my arm, and her voice trembling slightly, "ah, if you would do me a favor. If you would come home with me now and sing one song for him—one song to make him a Christmas."

"For him?" I asked; "who is he, and what in the world does he want with a song?"

"I have told you, but you have forgotten," she said. "He is only my husband now. Once, but that was long ago, he was Blenner. You do not know? See how we are forgotten. He wrote so many songs. Every one sang them then. Now you do not even know their names. Is it not sad? His fame is dead, his life is dead, and he lives on. You should have seen him when he was young and rich and famous; when lovers won their sweethearts by singing his songs; when he was king of the land of music.

"And I," the old woman went on, pride shining in her eyes, "was I not famous, too? He loved me the first night he saw me. It was in 'Les Chloches de Corneville.' I was Serpolette; you remember:

"Look at me here, look at me there,
Criticise me everywhere,
I am most sweet from head to feet
And most perfect and complete."

There, in the half-lighted entrance, the walls daubed with notices, the naked stage behind her, the old woman sang the legend of Serpolette. There was ghastly comedy in it—comedy in the cracked voice and the little steps she took, holding her skirts and courtesying:

"Look at me here, look at me there,
Criticise me——"

She broke off suddenly, and said; "The critics said I was the ideal Serpolette. Ah! you cannot imagine. My eyes were young, and my smiles were young, and my hair was bonny and black—in the stage-lights it was blue. And so he loved me. Long after we were married he called me Serpolette. This morning I said to him: 'It's Christmas, old hero, what shall your present be?'

"'One hour of youth,' he said.

"'That's not in the Christmas bag, I'm afraid,' I replied.

"But as I saw you standing here I thought," the old woman added hesitatingly, "you might come—"

"And sing the legend of Serpolette?" I asked, laughing.

"It will give him an hour of youth," she said, with such earnestness that the comedy went out of her old, fanciful figure.

She lit a gas-jet, and the light flickered strangely in the little room, battling against the daylight coming through the window. Then she took an old guitar and began to pluck the strings. The music took up the quaint, tripping cadences of the legend of Serpolette. Somehow or other, the spirit of the gay old song came upon me, and throwing aside my furs, I sang the gossiping, teasing verses:

I know not much of my relations,
I never saw my mother's face,
And of my earlier generations
There doesn't exist a single trace.
I may have fallen from the sky
Or blossomed in a rosebud sweet,
But all I know is this—that I
Was found by Gaspard in his wheat.

Why should I not? There was no yule-log flaming for me in the room of my hotel; the Christmas associations that cluster round a steam radiator are not especially cheerful, and here was a chance to do—but I dare say I went from curiosity. It was a few streets away from the theater. They lived in the back room of an old brick house. The window, I remember, looked out into a brick yard, cluttered with refuse and decaying snow-drifts. The room was filled with a heavy odor, as of food and sickness, and I know not what. At first I could hardly see in the dim light. Then I made out a table, a few chairs, a little stove, nursing a disordered fire, and, in the corner, a bed. It was a bed full of tumbled clothes and pillows, and somewhere in the welter of blankets, linen and feathers, lay the old man. His face looked out with the unreal whiteness of Pierrot's face. His eyes seemed merely blurs of charcoal. He looked at me without speaking or smiling.

"Merry Christmas, old hero," said his wife, with a note of gaiety in her poor, old voice, and then to me she whispered, "He does not understand much now. He has been ill so long, and he is getting old."

And I danced to the thrumming strings. The light of youth came into the old man's eyes, and the smile of youth and love was on his old lips. And the smile did not fade. "Serpolette," he whispered to his old woman, as she leaned over him, kissing his hair, "we were young then, little Serpolette, and now I think it has all come back."

"Does it seem like a few moments out of the famous days, old hero?" his wife asked laughing, proud of their vanished youth.

But the old man did not answer. With the smile on his lips he had gone in search of life everlasting.

And that is the ghost of a Christmas Day I see now and again. I see the dingy room, with the gaslight and daylight struggling in it: the dried little woman bent over the guitar, strumming; the white face on the pillow, ghastly and unreal as Pierrot's; and Serpolette in fluttering finery, singing:

"Look at me here, look at me there,
Criticise me everywhere:
I am most sweet——."

GOOD WORK IN MINNEAPOLIS.

Tests that Electrify.

TO THE EDITOR:—Regardless of man's ideas, desires or approval, the earth moves its appointed rounds, never for an instant delayed or hindered, its ceaseless energy displaying omnipotent power—its movements controlled, seemingly, with as much ease as the most delicate piece of machinery in the hands of the skilled workman. Indeed, this ponderous body of such vast area and wondrous density is no more in the grasp of those laws originally set for its guidance than the toy ball in the paw of the pet kitten.

As in the material, so in the spiritual kingdom; for each alike springing from the same infinite hand, is subject to the same laws, which can in no wise be set aside, whether by the carpings of the narrow-minded, ofttimes illiterate, but earnest expounder of those laws, or the shallow-brained fool who, for the sake of a mere living for himself and family, pounds the pulpit cushions in frantic endeavor—thereby to pound a little of his own egregious folly into the heads of an admiring audience. Yet what a contrast between the above ministerial characters and those who, standing between the physical and spiritual realms, bear messages of peace and comfort to the waiting ones on this side of life.

Such an one is W. L. Kuyler, at one time a resident of the City of Mexico, and who, in the capacity of a spiritual medium, now for the first time visits our city, and by his wonderful mediumistic powers fairly electrifies his auditors—as witness his first appearance at Odd-Fellow's Hall, under the auspices of the Washington Spiritualist Society, on a Sunday evening of the present month.

A perfect stranger, he sits an eager listener to the lecture delivered by Mrs. C. D. Pruden, then at the close rises to his feet with the question: "Can I be permitted to give a few tests?" which request, of course, is granted.

He without a moment's hesitation or premeditation proceeds to give tests throughout the large audience promiscuously, in each and every case verified, to the intense satisfaction of the recipient, and it is safe to say that a similar exhibition of spirit power was never before vouchsafed to a Minneapolis audience.

Again on the following Sunday evening, he gave spiritual manifestations of a like character, and although the house was crowded, many were fairly lifted off their feet in the exuberance of feeling caused by the wondrous accuracy of the tests.

Inasmuch as space in your valuable paper cannot well be claimed for mentioning isolated instances of the medium's more than mortal power, I will only add that those who may have the pleasure of listening to the gifted gentleman will be fully repaid for the time spent.

I. F. RAYMOND,
President Washington Union.

Minneapolis has 220,000 population and 225 police. Arrests last year, 5966.

The Bertillon system of identifying criminals was adopted in France in 1882.

The London police rely on their fists in the daytime. At night they carry clubs.

New Orleans has 242,000 and 274 police. Last year's arrests numbered 21,812.

FOREIGN TONGUES.

Spiritualism in Other Lands.

Our Polyglot Exchanges.

We are in receipt of *Die Ubersinnliche Welt*, a new Spiritual organ of Berlin, Prussia, full of interesting matter, not the least important of which is a description of two materialization seances at the Sphinx, Vereinigung (alliance), with Mrs. d' E—— of Gottenburg, Sweden, mention of whose wonderful gifts as a medium has been made in THE PROGRESSIVE THINKER. The Sphinx Society sent for her to test her powers, and at some future time we may give the result of these investigations. We also acknowledge the receipt, regularly, of *La Revue Spirite*, which has grown into a superb magazine, being the finest exponent of Spiritualism there is in France or on the continent of Europe. It is in the 36th year of its existence, and therefore quite venerable. *La Lumiere*, a monthly journal published by Lucie La Grange, is also on our table. It is in its twelfth volume, and is a growing magazine. *La Buena Nueva* comes to us from Sancti-Spiritus, Cuba, and *Verdade e Luz* from Southern Brazil. The latter always abounds in short accounts of spontaneous phenomena, and in the following translations we have drawn largely from it. From Italy we receive *Annali dello Spiritismo*, an able monthly, in its thirtieth year, and conducted by Niceforo Filalete:

FROM THE PORTUGUESE.

The *Verdadee Luz*, of St. Paul, Brazil, not many months since received a letter from a friend, Mr. Valeriano Gomez de Meirelles, of Desterro (Santa Catharina) from which the following extract is made:

APPARITION:—"I wish to tell you of a circumstance that took place in my family. On the 29th of January last, between the hours of seven and eight in the morning, my oldest daughter, Cecelia Rosa, on passing from the dining-hall into the sitting-room, where, near one of the windows that look out on the General Ozorio Park, I sat reading a newspaper. She saw a lady dressed in black passing through the corridor, whom she at once recognized, and hastened to overtake her as she passed out through the grated partition that one reaches before going down three steps to the door that opens to the street, but losing sight of the lady she ran to the window to see her, but on looking up and down the street she saw no one. Turning to me she said: 'Papa, just this moment I saw Maria Ferreira go out from here through the corridor and open the gate, (grated door). Being busy reading, I made some indifferent answer, and she went out into the kitchen to tell her mother of the occurrence, and in a few minutes afterwards both returned to the sitting-room and commented upon the matter.

"But the most interesting part of all this is, that on Friday morning, February 3rd, a woman by the name of Maria Machodo came to our house, who lives a neighbor to Maria Ferreira, and on inquiring after other acquaintances we mentioned her name. She replied that 'Maria Ferreira died last Sunday and was buried on Monday.' We asked her at what hour the lady died, and she said it was between seven and eight o'clock in the morning. Maria Ferreira was a friend of my daughter, and resided in the country some three miles or less distant from the city.

"Form your own judgment with respect to my narration, but with the assurance that it is a fact."

UNEXPECTED GUESTS:—A person worthy of all credence related to us the following:

"Mr. N——, a farmer, and resident of the town of —— in this State, is in the habit of celebrating St. John's day every year.

"On the last occasion, at about midnight, while all were assembled in the parlor listening attentively to a piece of music being performed on an organ, it happened that at its termination loud applauses were heard at the street door, and the words, 'Bravo! muito bem!' (bravo! very good!) were distinctly enunciated, followed by boisterous laughter, which retired little by little toward the neighboring hills, resembling somewhat the braying of a mule.

"Supposing that the noise and applause proceeded from friendly neighbors who had come to take part in the festivities, all were ready to receive gladly the new guests; but having waited in vain for them to present themselves, those inside went out, and though they searched the yard and all the vicinity of the house, they found no one.

"The same music was repeated on the organ, followed by the same applause, etc., as before, which gave place to a more rigorous search than ever.

"Perplexed, and believing themselves to be the victims of a very poor joke, and more than anxious to give the author or authors of the same a lesson which they would remember, Mr. N—— armed himself with a cudgel, and taking two men equally armed he arranged with the performer that at a signal given he should suddenly cease playing; then, stationing himself by the door with his hand on the door-knob, he waited. The signal given, Mr. N—— opened the door suddenly, and what was their surprise and terror to hear the voices sounding in the air over their heads and close to them.

"This fact can be corroborated by dozens of persons still living; the result was that Mr. N—— sold the organ and never thereafter did he celebrate St. John's day."

SPIRITUALISM IN PORTUGAL.

PHOTOGRAPHS:—The editor of the *Revue Spirite* received the following letter from Lisbon, under date of April 22nd last:

"I have the honor of sending you two photographic proofs, obtained on the 12th and 13th of the present month, at 10 o'clock in the evening, at the residence of my friend, Mr. Albert Bossolo, a medium. As we had endeavored, in accordance with instructions of the medium's guide, to obtain materializations and had not succeeded, the same spirit advised us to make the trial at night, and at our third sitting our efforts were crowned with success.

"The spirit, whom the photographs represent, says that her name is Katty, and it was she who gave us the instructions of all the minutia to be observed in our sittings.

"There were present at the first session the medium's mother, sitting on the left, and his wife on the right, and the medium counted the three seconds indicated by the spirit as the time necessary for taking the picture. I stood a little back of the camera with a magnesium light in my hand. A kerosene lamp and a lighted candle also illuminated the room.

"The plate was placed in the developing bath immediately after the 'pose,' still following the directions of Katty.

"On the 19th of April we succeeded in photographing Katty's face. The arrangement of the room was quite the same as it was on the 19th. There were nine persons present, one of whom was not a believer in our doctrine. We invited this person in order that he might examine the camera obscura and fix the focus, using the bookcase as a background. It was also this same person who, after the exposure, drew the plate from the camera, and he, together with the medium and myself, developed the picture, the former being very much impressed by the performance.

"We are the first who ever obtained spirit photographs in Portugal.

"JOSE MARIA DA SILVA,
"Captain of war vessel in the Royal Portuguese Navy."

FROM THE ITALIAN.

CLAIRVOYANCE AT THE POINT OF DEATH:—A new book, bearing the title of *Choses Vraies*, has appeared in Europe, of which the Duchess de la Torre, wife of Marshal Serrano, deceased, is the author. Early in the sixties Serrano was Captain General of the Island of Cuba, and the Duchess was then a very beautiful young lady, and of Cuban birth. Describing the last moments of Gen. Serrano's death, she says:

For twelve long months a most aggravating disease, which was to tear my husband away from us, was undermining his life. Seeing that his end was approaching at rapid strides, his grandson, the illustrious Lopez Dominiquez, who comported himself like a true son, went to the president of the Council of Ministers, Mr. Canovas, to secure from him the concession that at the death of General Serrano his body should be sepulchred in a church as other Marshals had been.

The king, who was then at Pardo, refused the request of Gen. Lopez Dominiquez, but said, however, that he would prolong his stay at the royal castle, so that his presence in Madrid should not interfere with rendering to the marshal the military honors due to his grade and high responsibilities in the army.

The sufferings of Serrano increased from day to day; he was no longer able to lie down, and was obliged to sit up in an easy chair. One morning at daybreak, when in a condition of absolute prostration from the use of morphine, which had been administered to him to assuage his pain, and so weak as not to be able to make the least movement without assistance, all at once he arose erect and firm, and with a voice much stronger even than when in full health he cried out:

"Make haste! Let an officer mount a horse and hurry off to Pardo; the king is dead!"

He fell back fainting into his chair. We all thought him delirious, and hastened to give him a sedative.

He fell into a drowse, but in a few minutes he arose again, and with a weak voice, almost sepulchral, he exclaimed:

"My division! My sword! The king is dead!"

It was the last flicker of life. After having received the final sacrament and the papal benediction he expired.

That sudden vision of the king's death was true. The next day all Madrid heard that the king was no more; he had died almost alone at Pardo.

The royal remains were removed to Madrid, and, therefore, those of Gen. Serrano could not receive the honors that had been promised.

It is well to observe that when the king is in the palace at the capital all honors are for him, even though dead.

It is a strange coincidence that the order of service which the king had signed prescribing the homages to be given by the army to Serrno, were given to himself. Alfonso XII. had signed it, leaving the date in blank.

Shall it be supposed that the king himself appeared to Serrano? Pardo is a long distance away, and all Madrid was asleep; no one except my husband knew anything of it. How did he receive the news? Here is a subject for meditation for those who believe in Spiritism. DUCHESS DE LA TORRE,

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FROM THE FRENCH.

A writer in *La Revue Spirite*, under the title of "Among the American Spiritualists," commences a long article of his experiences with the following incident:

"En route for America I frequently talked with the physician in charge of the steamship on matters of spirit phenomena, as he had made a study of them for quite a length of time at each arrival of the steamer in the port of New York.

"'Let me give you an example,' said he, 'of the stupid things these mediums will tell you! Here I am, an old bachelor, with nobody to care for, fond of my profession, the sea, travel, and desiring nothing better than to remain the rest of my life on this ship, where I have been for many years. Well, while in New York lately, a woman who did not know me at all said to me: "You travel much upon the sea—most all the time: but you are going to quit it and fix your residence in a city of this country," and the doctor laughed with a right good will.

"'You are so sure of remaining where you are,' I responded, 'that the mediums are therefore done for, and Spiritualism is knocked out!'

"That's about the size of it," he replied.

"'Well, perhaps it would be about as well for us to wait awhile before forming our opinion of things,' I answered.

"Three months later, having finished my excursions in the United States, I returned to New York just in time to find ready for sailing the same steamer I came over on. I was delighted in prospect of a return voyage with my doctor.

"I hastened to get news of him on board, but was told by a waiter-boy that he was no longer with the ship. 'How is that?' 'He has left the company, having been recently appointed physician to a post in the city of X——.' You can see how badly mistaken this medium was!"

The same writer tells his French readers of the American Spiritualist campmeetings, where, he says: "You hear lectures from male and female orators, who often show remarkable talent; and you see mediums of every description there. Spirits come with some, and speak through paper trumpets, which enable you to hear the voice peculiar to each: with others, messages are obtained on slates in full light by the simple imposition of hands, and sometimes without even touching them at all. I myself have obtained some in this manner."

"He writes at some length of his experiences in materialization, all of which are interesting, but with which the readers of THE PROGRESSIVE THINKER are already familiar. "Once," he says, "a name was given, and the figure that I saw was certainly that of the person named, who died twenty years before. At another time I saw a person whom the medium could never have seen, nor heard spoken of; and at the home of Mr. Aspinwall, in Minneapolis, I saw and recognized a friend who had died several months before, in Spain. He was a Spiritist, and had great affection for my brother and for me."

Preaches In His Sleep.

One of the most remarkable puzzling stories of "somnambulism" has recently come to light. The subject, says the London *News*, was a young ecclesiastic at a seminary. The bishop of the diocese was so deeply interested that he went nightly to the young man's chamber. He saw him get out of bed, secure paper, compose and write sermons. On finishing a page he read it aloud. When a word displeased him he wrote a correction with great exactness. The bishop had seen a beginning of some of these somnambulistic sermons, and thought them well composed and correctly written. Curious to ascertain whether the young man made use of his eyes, the bishop put a card under his chin in such a manner as to prevent him seeing the paper on the table before him, but he still continued to write. Not yet satisfied whether or not he could distinguish different objects placed before him, the bishop took away the piece of paper on which he wrote and substituted several other kinds at different times. He always perceived the change, because the pieces of paper were of different sizes. When a piece exactly like his own was substituted he used it, and wrote his corrections on the places corresponding to those on his own paper. It was by this means that portions of his nocturnal compositions were obtained. His most astonishing production was a piece of music written with great exactitude. He used a cane for a ruler. The clefs, the flats and the sharps, were all in their right places. The notes were all made as circles, and those requiring it were afterward blackened with ink. The words were all written below, but once they were in such large characters that they did not come directly below their proper notes, and perceiving this, he erased them all and wrote them over again.

This, of course, is a remarkable case of spirit influence—the trance condition.

The only system of signals in use among the Rio police is a weekly watchword.

Legal executions in Mexico are by shooting, and take place in the prison yard.

Of the 1,233 prisoners in California, 769 are American born and 464 are foreigners.

HINDOO MAGIC.

Its Wonders Vividly Portrayed.

THE EARTHEN DISH—IT DISAPPEARS—THE MANGO FEAT—THE YOGHI.

BY HUDSON TUTTLE.

The *Arena* for December has an article on the above subject by Heinrich Hensoldt, who claims that he writes from the knowledge gained by his own personal observation. The statements made are so bizarre and wonderful, one is in doubt if the author is sincere, or attempting to gauge the credulity of his readers. The advisability of an author's putting forth such statements as facts rests with himself. There has been a growing belief in the value of the mysteries of Indian jugglery, fostered by Theosophy. The retirement to a cave, or the shade of a banyan tree, and years of contemplation of the abdomen, is thought more conducive to knowledge than the experimental research of the West. It is a resurrection of an obsolete method, one which has in the past ages of its prime proved to be utterly worthless and misleading.

The *Arena* gained a great deal of notice and free advertising by the publication of the prophecies of Dr. J. R. Buchanan, which were of the usual blood-and-thunder sort. The reiteration of the wails of Jeremiah; wars, famine, pestilence, earthquakes, and a turning back of the Atlantic coast into the Alleghany mountains in a way that made one's flesh creep and each hair of his head stand on end.

The only remarkable thing about this prophecy is that not a word of it has yet come true, nor is it possible for the geological part to be fulfilled.

The enlightened smiled in pity, the ignorant trembled in fear, and the whole matter was cast into the rubbish of weather predictions.

Let us present some examples of the facts Mr. Hensoldt seriously presents. He says: "Their tricks give one at once the impression that some totally different principle is at work behind them than the mere legerdemain or substitutive trickery of the western specialists."

"For instance, a Fakir will take a large earthen dish, pour into it about a gallon of water, and hold it steadily in his left hand, the other hand being raised to his forehead. Then the vessel will diminish in size while you look on, growing smaller and smaller, so that at last it would take a magnifying glass to recognize it. Then it disappears completely. This will occupy about a minute and a half. Suddenly you see again a tiny brown object, not bigger than a sand-grain; this enlarges in the most inexplicable manner, till, at the end of another minute, the original dish, a foot in diameter, filled with water to the brim, and weighing at least fifteen pounds, is before you. (I have seen this trick performed several times, and, on one occasion, was so near as to be almost in contact with the Fakeer.)

More marvelous still is what he saw performed by the Yoghi, a higher order of Fakirs. He says he shall never forget the day and the state of his feelings, and one would think he never would.

"It was at Agra, then, that I first witnessed the mango feat, and I cannot do better than describe how I saw it performed. In the centre of one of the largest squares in Agra a Yoghi planted a mango. There were present about two hundred and fifty or three hundred people, forming a large circle of about eighty yards in diameter. In the center stood the Yoghi. Some of the onlookers were, of course, much nearer to him than others, and he seemed to have no objection if people came within ten or fifteen yards of him, but the average distance kept by the spectators was, I dare say, forty yards. Most of my readers will know what a mango is: for the benefit of the few who may not, I will say that it is an edible tropical fruit, about the size of a large pear, growing on a tree which reaches a height of from forty to one hundred and twenty feet.

"The Yoghi dug a hole in the ground, about six inches deep, placed the mango in it, and covered it with earth. I now expected to see a modification of a well-known trick practiced by some of our Western conjurers. The performer plants a bean or pea in a flower pot, containing quicklime at the bottom, covered with earth. The bean has been previously soaked in warm water for several days, and is on the point of germinating. Then, by pouring in enough water to reach the quicklime, the earth is warmed to such an extent that the germ is driven out in a few minutes, forcing its way upwards through the soil, and reaching a height of several inches in less than half an hour. This will astonish all those who are not acquainted with the wonders of plant life.

"Well, I expected to see something of this sort exhibited by the Yoghi. I expected to behold the tiny shoot of a mango, creeping slowly out of the soil, unfolding its leaves and reaching a height of, perhaps, six or eight inches. Instead of this I was startled to see in the air, above the spot where the mango had been buried, the form of a large tree,—at first rather indistinctly, presenting, as it were, mere hazy outlines; but becoming visibly more distinct, until at length there stood as natural a tree as ever I had seen in my life—a mango tree, about fifty feet high, and in full foliage, with mangoes on it."

"All this happened within five minutes of the burying of the fruit. It may have been three minutes till I saw the tree, but as I had been at first looking intently at the spot where the mango was planted, the apparition may have been there even sooner. I was so intensely surprised at what I beheld that I could hardly realize the fact that I was not dreaming. There stood a tree, to all intents and purposes as natural as any tree could have appeared to human eyes, a huge tree, with a stem at least two feet thick. And yet there was something strange about this tree—something unearthly, something grewsome. There was a weird rigidness about it, not one leaf moving in the breeze; it stood there as if carved out of some hard solid, like the obelisk in Central Park. Another curious feature I noticed—the leaves seemed to obscure the sun's rays, and yet I could not detect a particle of shade; it was a tree without a shadow.

"But the most amazing thing of all was this: after having gazed at it for about two or three minutes, I slowly approached it, wishing to make a closer examination of the stem, and, if possible, to secure some of the leaves. Now, in proportion as I drew near, the tree seemed to lose its distinctness; its outlines became blurred and faded, so that I had to strain my eyes to retain the impression of its form, until, when about ten yards from the supposed stem, the apparition had completely vanished. Only the Yoghi stood there, and he smiled as he caught my eye, but his look was such as I shall not easily forget. And my surprise did not end here, for no sooner had I commenced retracing my steps, than the outlines of the tree appeared once more, growing more distinct with every step till, at last, when reaching the spot where I had originally stood, it had resumed the same marvelous reality."

To strengthen this story the author adds another which probably on the principle that it is so much more incredible than the other, the first will be received. In the Himalayas he saw this cunning feat, by one of the greatest Yoghi, and it is not surprising that he writes: "I am almost afraid to record this experience, as it may be deemed utterly incredible. The mango tree which this Rishi produced did *not* vanish in proportion as I approached it, but retained its full realism, and I not only touched it, but actually CLIMBED SEVERAL FEET UP its stem."

"But this is surpassed by the rope feat, which the author saw on four different occasions, and every time his belief strengthened until his doubts seem to have entirely given away. "Western philosophy has not yet furnished anything like an explanation," he says triumphantly. No, there are things that philosophy is not called on to explain.

"A Yoghi, after having addressed a large assemblage of people and preached one of the most impressive sermons I ever listened to, took a rope about fifteen feet long, and perhaps an inch thick. One end of this rope he held in his left hand, while with his right he threw the other end up in the air. The rope, instead of coming down again, remained suspended, even after the Yoghi had removed his other hand, and it seemed to have become as rigid as a pillar. Then the Yoghi seized it with both hands, and to my utter amazement, CLIMBED UP this rope, suspended all the time, in defiance of gravity, with the lower end at least five feet from the ground. And in proportion as he climbed up it seemed as if the rope was lengthening out indefinitely above him and disappearing beneath him, for he kept on climbing till he was fairly out of sight, and the last I could distinguish was his white turban and a piece of this never-ending rope. Then my eyes could endure the glare of the sky no longer, and when I looked again he was gone."

The sincerity of M. Hensoldt is not in question, for he believes in his senses, and the honesty of the fakirs, a caste that has for thousands of years supported itself by imposition and the credulity of the people.

What did he see?—is the question—not what he thought he saw. There is an instrument that cannot be hypnotized, and always records what is before it. If some one would take views of the performance, three or four a minute from the planting of the mango seed to the time M. Hensoldt climbed it, or of the rope feat, then we should be able to see just what was done, and how it was done.

Will not some of the readers of THE PROGRESSIVE THINKER in India, who have the opportunity, bring the Kodac or camera to the investigation, and report the results. They would thus furnish a most interesting chapter in the study of these feats which have called forth argument and ridicule, and positively and forever show their real value.

Now for Abuse.

Another priest—one of "Father McGlynn's" former assistants—has left the Romish Church and become a Protestant. It will now be in order for the Romish cohorts to abuse, malign and persecute him—that is the way the old church ever serves those who desert her fold. They may be fit for saintship while in her communion; but let them turn their backs upon the church, and forthwith they are vilified and treated as moral and religious monsters. W.

The Jubilee at St. Louis, Mo.

THE PROGRESSIVE THINKER, learning that there was to be a jubilee celebration in the Society of Progressive Spiritualists in St. Louis, had its reporter on the ground. It regrets the necessity of abridging the report somewhat; but that cannot be helped.

The celebration of the Spiritualists' Jubilee in St. Louis was in every way a success. That indefatigable worker, Moses Hull, has been talking to the society for over a month, this being his sixth engagement within three years. They want him three months next year, and he promises them that much time providing they will pull unitedly together, and work to bring the people in, and make them feel at home when they are there.

The morning and evening services were the same as usual. In the morning Mr. Hull discoursed on the "Comparative Work for the Elevation of Humanity Done by Christianity and by Spiritualism." Without saying a word against Christianity, Mr. Hull showed that the balance sheet showed that Spiritualism is far ahead. In the evening the discourse was on "Joan of Arc, or Spiritualism in France Near Five Hundred Years Ago." Of all the over fifty discourses Mr. H. has delivered here, this one ranks as number one.

The jubilee session opened at 2:30. The hall showed the handiwork of Hon. Joseph Brown, who has been twice mayor of the city, and who is now filling his second term as city auditor.

After a song from the congregation, Mrs. Richmond's jubilee poem was rather dramatically but finely rendered by a young man—Mr. Hitchcock.

Mr. Hull then, after another song, opened with a short introductory discourse, in which he held up the utility and the dangers of organization, and in which he urged every one to take hold and make our national organization what it should be.

Auditor Joseph Brown was next called forward, as the oldest Spiritualist in the audience, he being converted to Spiritualism through the Fox girls in 1851. He told, in an interesting manner, of his battle with his common sense when, as a Presbyterian, he tried to reconcile himself to the terrible dogmas he learned in Sunday-school and in the church. He told also of the joy that the first messages from the Spirit-world brought to him, and of the rejoicing and the consolation he had obtained as a result of his forty-two years' communion with the Spirit-world. He thoroughly endorsed Mr. Hull's remarks on the organization; he had not taken hold of it; he both hoped and feared for the results.

Your reporter got, but lost, the name of the little girl who responded to Auditor Brown's speech. She was only twelve years old. She rejoiced that she was born so late in the nineteenth century; that the battles were not before her that Captain Brown had fought. She urged Spiritualists to do something for the children—to found Lyceums, and give them some plain and understandable books to read, and to help them to prepare to take the work from older hands when the time comes for them to lay the work down.

After a song by Mrs. Inman, Mrs. Kate Osborne, a blind medium, but one whose spiritual eyes are wide open, was called to the platform, and made excellent remarks, and gave the following exquisite poem:

OUT OF THE DARKNESS.

We are walking in the morning of the soul's undying light,
We are living in the glory of a joy that knows no night;
We are gliding on the noontide of progression's mighty stream,
We are learning that the future is no myth or idle dream.

Now we gather precious diamonds of the purest truth and love—
Sparkling gems that flash and glitter in the coronets above.
Yes, we gather all the jewels in each pathway as they lie—
Gems of knowledge brought by angels from the azure-tinted sky;

For the loved ones come and tell us that beyond the veil of stars
They have found a restful haven up above the golden bars.
There they gather broken heartstrings, severed by the hand of grief,
Where earth's flowers all are blighted, every bud and every leaf.

But through darkest clouds of sorrow sparkling waves of sunlight shine,
Till we see beyond the river angel loved ones—yours and mine.
We are list'ning to their voices, music tones of long ago;
How it makes the heartstrings quiver, priceless pearls, we loved them so!

Infant buds and rosy blossoms filled our homes with joy and pride,
Till they dropped 'neath waves of anguish, then they crossed the silver tide.
But we did not part forever, they are living, loving still;
Oft we feel their warm caresses making every heartstring thrill.

One by one we cross the river, soon we all shall gather there,
In a home unknown to sorrow, free from ev'ry shade of care;
Then the cherished buds and blossoms wafted to the angel shore
Closely to our hearts shall nestle, resting there forevermore.

The first toast, "Our National Organization," was responded to by the octogenarian, Captain E. W. Gould. His remarks were timely. He urged the necessity of every one taking hold and helping to make our national organization what it should be.

Mrs. Mary A. Fairchild responded to the toast, "The Progress of Spiritualism." She did not seem to take a rose-colored view of the matter. The following is a full text of her remarks:

"A summary of the progress made by Spiritualism in this city in the past twenty-five years would read something like the following: Spiritualism, as represented by organized societies, has made little or no progress in this city during the past twenty-five years; attendance at public lectures not so numerous as twenty-five years ago. Even at that time it was a difficult matter to sustain a series of lectures. I remember that the lecturer in the enthusiasm of belief would dwell on the assertion that there were millions of Spiritualists in the United States, and ten to twenty thousand of them in this city. Mr. Fairchild, then treasurer of the society, said he should be glad to discover forty or even twenty-five of them. It was then, as it is now, impossible to find forty that would subscribe and pay regularly to the maintenance of a society. From that time to this there has been no recovery from this indifference, this apathy. Our speakers still make the same assertions from the rostrum: 'There are millions upon millions of Spiritualists everywhere.' If you think so, suppose you take a search-light and our little treasurer's book and a pencil and go among these reported millions of Spiritualists. See how many will register as Spiritualists in your treasurer's book! Presto, all but a dozen or so have dematerialized, 'like the baseless fabric of a vision.' They have vanished into thin air. Take, for instance, our own society. Here is Brother Hull, a man who has been working, lo! these many years, solely for the good of the cause—a man of extended reputation, an eloquent man, a brain filled with grand, progressive ideas, which he imparts felicitously, forcibly, always interesting and instructive. Where are the thousands of St. Louis Spiritualists who should come to hear him? Do we turn any away from the door of our small hall for the want of a seat? Is it not a melancholy fact that he, and such as he, finds it difficult to keep the wolf from the door? The most eloquent discourses treating of our grand philosophy are often delivered to a mere handful of people. Especially is this true of a Sunday morning. But if there is a side-show of tests, or so-called manifestations, a gaping crowd comes out of curiosity. Brethren, I think in the long run this is injurious to our cause; not but that I believe the phenomena have their proper place. I also think the still prevailing fashion of changing our lecturers every month or so is not calculated to build up strong societies. Itinerancy may be best for sparsely-populated districts, but is not suited for city life.

"I mention this side of the progress of Spiritualism that we may not deceive ourselves with delusive visions. There is a wide gulf between this unsuccessful condition of Spiritualism as an organization, and the really magnificent success of Spiritualism as an unorganized force. Silently, but persistently, it has become an all-pervading, permeating influence. Through all strata of society, from the lowest to the highest, through all social life, in every home, into the churches of every denomination, freeing, liberalizing, enlightening. The ignorant and the educated alike feel its power, humanizing, harmonizing, crushing out superstition as nothing else ever did or can; building anew on nature's grounds; inspiring courage and hope where before darkness and despair held sway.

"The gentle radiance of a purer, sweeter soul-life is in the world since the birth of modern Spiritualism; its progress in this deeper phase of life is all that we could wish. It is wonderful, glorious! We who know this should rejoice, and continue to do our duty as Spiritualists, even though we are forced to occupy a lowly position as an organized power. Success to the national organization, and may it be the means of combining the two phases of our religion."

Captain Brown, in a few well-chosen words, responded to the sentiment, "The Children of Spiritualists." The Captain seems to have lost much of his interest in the older ones. His great desire now is to see something done for the children; they are coming on to take our places, and it is all-important that they be better prepared for the work than we are to-day.

The toast, "The Old Workers," in obedience to calls from the audience, was responded to by Moses Hull. Of the one hundred workers with which he was acquainted near a third of a century ago, he could count all that remained on the fingers of one hand. Faithful souls! they bore the burden and the heat of the day; they—some of them—went in rags to proclaim the truths which had set their souls on fire. They are now in heaven, and heaven is better for their presence. The speaker could never look back to them (here he mentioned twenty or thirty of their names) with any other than worshipful feelings.

"The Progress of Spiritualism" was the last toast, and Mr. Hull had been chosen in advance to respond to that. Your reporter got the full text of that response, but lent it to a *Globe-Democrat* reporter, who promised to return it in a few hours. He has not seen it since. The substance was, that it was dangerous to prophesy. There are so many factors to come in. The future of Spiritualism depends on its present; it must grow out of its present. It is for us to say whether in the future Spiritualism shall be a great and expanding philosophy, a religion, a life, which shall command the attention and respect of the thinkers of the world, or whether it shall dwindle down to a "Punch and Judy Show" for the amusement of children and fools. If Spiritualism takes the former course, the nations of the earth will bring their glory and honor into it; if the latter, you may as well write "mene, mene, tekel" on its brow. Like Ichabod, its glory has departed.

The crude phenomena of Spiritualism were necessary to reach a sleeping, sensualistic, materialistic world. Now the time has come when the better portion of the world begin to demand that Spiritualism, in its philosophy and phenomena, keep pace with it. There are phenomena as much higher than the crude concussions which first demanded the attention of the world as the Spiritual philosophy is higher than the theologies it is supplanting. While the old-fashioned raps, tips and other external phenomena must be kept up at proper times and places, they are only the first letters of the Spiritual alphabet.

The question to-day is not so much: spirits, can you come to us? as it is, why do you come? Can you come with more wisdom than we poor mortals have? Can you help us to solve the (to us) unsolvable problems? Have you a higher phase of spirituality? Can you open just a little the doors to the world of wisdom, and let an inspiration flow from your world to ours that will help us to put out the fires of a few of the hells, and plant a few seeds of heaven here and now? If Spiritualism takes hold of progressive and reformatory works, and invokes and receives the aid needed from the great reformers who walk the flowery shores of the better world, its sun is only just rising, but if it retrogrades, as in some places it seems to be doing, then the kingdom of heaven will be taken from it, and given to a nation bringing forth the fruits thereof.

After this speech a collection of a little over $17 was taken for the benefit of the National Association. The meeting closed with the very best of feelings on the part of all, and all went away, seemingly, with the feeling that whether the National Association is a success or not, our jubilee had lifted them a little nearer toward heaven.

Spiritualism in California.

TO THE EDITOR:—On the 15th of October last a meeting was held in this city for the purpose of forming a society for the promulgation of Spiritual truth. The call for the meeting brought together a hundred or more earnest men and women; a temporary organization was effected and all preliminaries arranged for a meeting on the following Sunday. The latter meeting was largely attended; permanent officers were chosen: Geo. A. Pleasance being president; Mrs. Amanda M. Wiggin and B. M. Raiford, vice-presidents, and H. W. McCune, secretary. From that day the meetings have been growing in interest and numbers, and a larger hall had to be found. During the month of November Miss Susie Johnson, an inspirational lecturer; of Long Beach, Cal., rendered good service on Sunday evenings, while local mediums contributed to the entertainment of the growing audiences, afternoons and evenings, by psychometric readings and spiritual tests.

For the month of December, Dr. N. F. Ravlin, the most noted orator on the Pacific Coast, and Dr. John M. Temple, a psychometrist and platform test medium of remarkable power, are engaged. They will no doubt be employed during January also, and the large hall used since their arrival is already too small for the number who assemble to hear told and see manifested the evidences of unending life.

Last night the hall was filled to its utmost capacity, and Dr. Ravlin, by request, discoursed upon the question: "Do our friends in Spirit-life follow given lines of thought, and do they impress us accordingly?" Dr. Ravlin prefaced his lecture by the statement that he did not know anything of the subject, but no one would have suspected his avowed ignorance after what followed. We regret that we do not have a stenographic report of it to give to the world. It was an eloquent, logical and plausible affirmative answer to the question. He spoke of the wonderful advancement in science, invention and mechanical appliances since the day of the Hydesville rappings, speaking particularly of the work of Thomas A. Edison, and how in the visions of his sleep he has been impressed by the spirit of Franklin and Morse.

There is nothing in the manner or appearance of Dr. Ravlin, while talking, to suggest his dependence on spirit control, but when given a subject of which he knows nothing, as was the case last night, he speaks with all the fervor, volubility and eloquence of an impassioned orator.

The First Spiritual Society of Los Angeles has been incorporated under the laws of the State, and hopes to unify all the hitherto inharmonious spiritual forces of this city, and accomplish a grand work here. Steps are being taken to get the use of the new theater for Sunday meetings. This will seat 1500 people. If we fail in this, some other equally capacious place of meeting will be secured, and then the strongest exponent of heaven's truth to be had will be employed. There are many Spiritualists in Los Angelos, and they only need to be lifted above all the trivialities of personal interest by the force of a grand thought to unite them in a common effort and make them a great power in the work of spreading the new gospel of peace and human brotherhood. H. W. MCCUNE.

Los Angeles, Cal.

Letter from the Great Violinist, J. Jay Watson.

TO THE EDITOR:—There is nothing new to write about here in the spiritual line, with the exception of a very interesting gathering on the evening of the 11th inst. in the parlors of Mrs. M. E. Williams, 232 West 46th street, in this city. A very brilliant assemblage greeted Mr. Striker, a young test medium, who I believe has recently shown remarkable powers in occult phenomena. Many tests were given by this young man of an extraordinary character, rendering happy the recipients of the same. Mrs. Williams is a great favorite here, and numbers her friends in figures so large that I would scarcely dare to enumerate them. She is a large, handsome woman, with a heart in exact proportion. She has always been a ready helper of the poor and friendless, and has a kind word and friendly greeting for any and all of God's children who come into her presence, and her beautiful little daughter Gertie is a valuable and faithful *vade mecum*. On the evening above mentioned Mr. J. R. Francis' name and that of THE PROGRESSIVE THINKER were frequently alluded to in terms of the warmest approbation, and no one was more cheered at this outcome than myself and family. Of course the Ole Bull Cremona spoke in its most inspirational manner, and the great and genial old violinist requested, through medium Stryker, a performance of one of his musical favorites, which was, of course, at once acquiesced in. J. JAY WATSON.

New York.

The authentic period of Greek art begins with the arrival of Polygnotos, of Thaos, in Athens, about 463 B. C.

WORDS OF WISDOM.

The Objects of National Organization.

The guides of Mrs. Cora L. V. Richmond spoke in substance as follows, at the Jubilee on the 17th ult.:

All organisms are growths from a germ that seeks expression. Beneath the sod the slumbering seed waits for the quickening of its life; then responsive to the law of its existence it puts forth its aspirations and powers, winning to itself the elements of earth, air and light to fashion into the fibers of its expression.

The human organism is for the expression of the spirit—not one of all its manifold powers would be complete alone; and even the intricate and subtle mechanism of the human organism is inadequate to fully express what the spirit desires to reveal. Various inventions, devices and mechanical appliances have been added to the avenues of the spirit's expression in the human form, until the wonderful powers of mechanical art have measured the facilities of human expression a thousand—aye, a million fold. Not content with what the eyes can see, the human spirit through its mental powers has devised the telescope and the microscope, not content with the range of hearing, in the reception of vibrations that become sound, the telephone and phonograph. Musical instruments that reveal under the master's skillful hands marvels of sound have been produced. Art catches the forms invisible to the naked eye and makes them captive on the sensitized plate. The sunbeams paint what no human touch could produce, and the thousand mighty arms of steam and electricity lift the burdens, perform the work and bear the messages of the world. All this is the work, not of one but of many minds, and while the individual is strictly accountable for his or her performance of the part assigned to each, still the whole result is in the suitable association of the parts.

The machinist constructs the engine, not to dominate man but to be his servant. Every created thing is to subserve the purpose of its creator.

Societies, organizations, governments, when they become oppressive, are not so by any power that inheres in the organizations, but by the tyranny of man, who would express and exercise the same oppressions individually as he does through organizations, had he the power.

The moment any association becomes oppressive, that moment revolution begins. Time was when an organization, even of the smallest local kind, among Spiritualists, was impossible.

Many had too recently escaped from the bondage of creeds that bound them to fear, not only of death but of what might come after death—the horrors of Hades, and mistaking their own condition of being bound for that which bound them they naturally rejected all thought of organization as oppressive. Besides the process of disintegration and individualization had not been completed in the minds of those noble men and women who were ready for the new light. For building there must be preparation; for growth there must be the preparation of soil and sowing of the seed.

Half a century has wrought a marvelous change; and half a century more will witness a greater one. It was plainly revealed when the delegates to the National Spiritualists' Convention came together in this city, the last days of last September, that they came to unite their labors. Many of them had been in the ranks of Spiritualism as workers from the first; many of them had come up through great tribulations, trials, and persecutions which they had bravely met; some had differed from others in opinions concerning individual and ethical problems connected with human life, but all came resolved to sink their differences and unite on the general basis of promoting human welfare and enlightenment in endeavoring to carry forward a more perfect presentation of the truths of Spiritualism.

Three basic objects were and are in view in the minds of those who were in the convention and who formed the organization to carry forward those purposes.

First: To bind the local and State societies together in a fraternal and working fellowship, and form a compact working body for the dissemination of the truths of Spiritualism, and for the protection of its mediums and teachers.

Since no part can equal the whole, or the strength of any local organization cannot equal the united strength of several local organizations, and the combined strength of all local organizations will form a great working power; since, also, there are laws in the statutes of many of the States militating against the exercise of spiritual gifts, especially the gift of healing and the various phenomenal phases of manifestation, a National Organization combining the strength of the whole movement and concentered at any given point where needed, will be much more potent to combat these unconstitutional laws, to prevent further legislation in the same direction and to repeal the oppressive laws already in existence that make the exercise of spiritual gifts a crime, instead of recognizing them as a blessing to the human race.

Mediums are encouraged to become members of the local organizations where they may abide, that they may avail themselves of the protection thus offered.

Second: In addition to the ably-conducted spiritualistic journals and the many volumes of literature already in existence, it is the intention to collect, compile, disseminate such new facts and teachings as may be needed; and to keep a complete bureau of statistics, as far as is possible, which will enable any one interested to obtain any information desired concerning the movement.

The publication of the proceedings of the National Convention for organization is one case in point, to which will be added our paper on Spiritualism presented to the Parliament of Religions, which presentation, had there been a National Organization existing two years ago could have been given orally by us, as it should have been, in the Parliament while in session.

There are many divisions of this branch of labor which time forbids our continuing here.

Third, and by no means the strongest object: A National Organization gives weight and respectability to the movement.

If we could have a thought that there is any danger of Spiritualism becoming "popular" in the butterfly sense of that term, through this or any other organization, then we would wish it instantly dissolved. Nor do we consider that applause or favor constitutes respectability. Truth is respectable although burned at the stake, or doomed to incarceration in a felon's cell. Error is not respectable although robed in ermine and worshiped of men. So valuable is truth, so precious her fair name, that no time-honored lie, no sanctioned error, no falsehood masked in whatsoever pleasing guise can for one instant, take her place. Be true to this eternal light; this knowledge of immortal life, this name of Spiritualism given you by the angel world. Sustain the organization you have made; give it the strength of your lives so long as it fulfills the purpose for which you have fashioned it, and be not stinted in the measure of your sustenance and support. It derives its existence and functions and work from you.

Above all, be true to the name of Spiritualism that to-day is the living light of the world.

State of Washington.

TO THE EDITOR:—Although we have no regular organized society at this time we have much good material, and I hope in the near future we may have an organization working under the wing of the National Spiritual Association.

We perhaps have as many young mediums who are developing finely, and bid fair to become grand workers in the cause of truth and light, as any other section according to population. It is a pleasure to witness the progress some of them are making, and the good they are doing, when one sees the tears of joy, and hears the expressions of gratitude, from white-headed old parents for the good work done by their own children—mediums of but a few months—such as the three granddaughters of our old friend and brother, J. W. Gilmore.

The youngest, Miss Maude, aged 16 years, is developing as a psychometric reader; her sister, Mrs. Mills, is a good clairvoyant, clairaudient and healing medium; the other sister, Mrs. Lathrop, has done a grand and noble work under trance, that will never be obliterated from the memory of the family.

The credit of this good work is perhaps due to Mrs. and Mr. Nagel, who, during their short stay with us, made many lasting friends. Her good work as an inspirational speaker, under her guide, Marcus, an Ancient Greek, is a grand treat for anyone; also her test control, Fleetfoot, proved to be quite interesting and amusing.

We have lots of other young mediums who are developing, and I think very highly of their controls. One lady already shows remarkable powers as a clairaudient—the other evening in the company of a few friends she repeated the following, which was pronounced as very appropriate by those present:

And what is friendship but a name,
A charm that lulls to sleep,
A word that follows wealth and fame
And leaves the wretch to weep?

She is also a trance medium of a high order and I hope at some future time to be able to report some good work by the young workers.

We also have an old worker who has done some excellent work under control of her French Doctor. Many people can testify to the powers of Mrs. May Awford. There are many others I could mention.

CLEARWATER.

Florida Camp Meeting.

We have asked the various railroads to make round trip rates to Winter Park, Florida, as follows: Ticket good going only on January 9th and 10th, 1894, and on any regular train on these two dates, good returning to May 31st, 1894, with full stop-over privileges returning; Anderson, Ind., $28.90; Fort Wayne, Ind., $28.90; Indianapolis, Ind., $28.45; Ashtabula, O., $33.80; Cleveland, O., $32.20; Columbus, O., $29.70; Dayton, O., $28.90; Toledo, O., $29.75; Sandusky, O., $30.20; Springfield, O., $29.60; Buffalo, N. Y., $37.20; Rochester, N. Y., $38.58; Chicago, Ill., $31.45; Peoria, Ill., $31.45; Detroit, Mich., $31.00; Grand Rapids, Mich., $33,15; Jackson, Mich., $31.80; Erie, Pa., $34.95; Pittsburgh, Pa., $35.20.

For rates from all points west and northwest address O. J. Johnson, 710 Sykes Block, Minneapolis, Minn. For points east of Rochester, N. Y., address Prof. H. D. Barrett, 1121 10th st., N. W., Washington, D. C., or Dr. E. A. Smith, Brandon, Vermont.

Nearly all the leading railroads have agreed, if rate asked for is made, to print a special ticket with a $2.00 coupon attached which goes to our Association to pay the expenses of the camp. All are requested as far as possible to patronize the railroads that furnish this coupon, as it is no additional expense to the purchaser. Sleeping car berths should be reserved in advance through your local ticket agent. For hotel rates, rooms, etc., address Dr. E. C. Hyde, Winter Park, Florida.

W. S. ROWLEY, Pres.

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The author says: "Each individual partakes of both physical and mental or spiritual aliment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nourishment of which I individually partake and digest. My soul must expand by virtue of the soul essence which I individually gather and comprehend or digest." For sale at this office.

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PART NINTH.

MEDIUMS, CIRCLES AND MEMBERS.

This paper being designed to form a dividing line in the series of articles on "mission work among the spirits," will be devoted to a mere outline of the advancement of the work in the circles hereinafter specified, and to a brief mention of the mediums and members thereof.

The earliest record of such mission work that the writer is familiar with, is that of the experience of Judge Edmunds, as related in the work entitled "Spiritualism," by Judge Edmunds and Dr. Dexter, published in 1855.

An account is given therein of several seances with a trance medium, where the manifesting intelligences were from the dark sphere, and were in search of knowledge as to the manner in which a higher and happier condition might be attained.

The first circle to be devoted exclusively to mission work of which I have any knowledge, is that which was formed by Mr. and Mrs. D. E. Bailey, of Buffalo, N. Y., with Mrs. M. A. Swain as medium, the other members of the circle being Mrs. Sarah Fisher and her son, Mr. Leander Fisher. It was six or seven years ago that Miss Eva, the spirit daughter of Mr. and Mrs. Bailey, requested that the work of the circle be confined to the advancement of those poor darkened souls who, through the workings of ignorance, inhabit the earth sphere but one remove from mortals.

Miss Eva has been in Spirit-life about twenty years, and is ably seconded in her philanthropic efforts by Mrs. Dora, daughter of Mrs. Fisher, who passed to Spirit-home some sixteen years since. Both have advanced to a high state of spiritual unfoldment, as have the other members of the band who are associated with them in the grand work of redeeming souls from darkened conditions, and starting them upward in the higher spiritual atmosphere.

The other members of the band best known to us (because they have manifested most) are Mr. Fox, so-called, whose name when in the mortal was Nabis. He was of the time 250 B. C., and is an historic character. When he was in earth-life he was tyrannical and cruel, and the glorious work in which he has been long engaged is a beautiful illustration of the truth that man can and must work out his own salvation. Jim Black is an Indian spirit, strong in intellect and in spirit-power. During the earlier stages of his medium's development he exhibited wonderful power in physical manifestations, and some of the accounts given of his feats during that time are indeed marvelous. Our young friend "Jimmie," bright, kind and of great strength in assisting those who come for aid, was unfortunate in his earth experience. His lot in life was cast amid adverse surroundings, and, perhaps, fortunately for him, considered in the light of events subsequent to his entry into Spirit-life, he was early called from mortal sphere to Spirit-world, where he has rapidly advanced.

"Tom" and "Mogazona" are controls of Mr. Fisher, and are of incalculable aid in the work, owing to their ability to unfold the record of those who come to us for help. Both are progressed spirits, and the lessons which they impart are instructive and entertaining to the members of the circle, as well as to the individuals whom we are endeavoring to assist. Space permitting, I might mention many others on the spirit side of life who are giving their time and attention to the mission work in connection with this band.

The recognized mediumship of Mrs. Swain dates back forty years, and has advanced from table-tipping and rappings through the various phases of automatic and independent writings, trance mediumship, clairvoyance and clairaudience to a very high and satisfactory phase of independent voice—two or three spirits manifesting at one time on many occasions. Mrs. Swain has been a medium all her life, though unconscious of the nature of the powers which she possessed in earlier years. She was known as a medium long before the people were as liberal in their religious views as they now are, and at a time when to be a medium meant that you must be subjected to much that was unpleasant and painful. But she has stood firmly through it all, seeking to glean a lesson of life from each experience, be it sad or be it joyous; and ere many years she will be called to that brighter land, there to receive the reward that must come to those whose earth-lives have been spent in assisting others.

Of the members of the little circle, Mr. and Mrs. Bailey, Mrs. Fisher and Mr. Fisher, I must say that they always stand ready, eager to extend their sympathy and aid to all who come to them needing assistance, relinquishing much of social enjoyment with their fellow mortals that they may devote the more time to this good work; and at the end of each evening spent in this labor of love they realize the satisfaction of having contributed their mite toward the advancement of their fellowmen. It has been my privilege to be associated with them in this work for two years past, and I feel that I have good reason to rejoice in that I am thus favored.

Mrs. E. S. French is another medium with whom I have been permitted to be associated in the mission work. She, like Mrs. Swain, has been a medium from childhood, and strong manifestations date from a period about twenty-five years since. Her development has also carried her through the various phases of physical, mental and independent manifestations, and there are now produced through her mediumship remarkable manifestations of the phase of independent voice, even under adverse conditions. Mrs. French's mediumship dates back to a time when but few congenial souls could be found who were in harmony with her and with the work which the Spirit-world was trying to perform through her instrumentality. She has, like all other known mediums, been persecuted and maligned by those who had not accepted the truth; but those experiences, while they have always hurt her sensitive nature, have tended to broaden her spiritually, and have taught her to be sympathetic, kind and charitable; and when she enters into the Spirit-world there will be many to greet her with words of love and gratitude, for she has been instrumental in the conveyance of many a message of love and cheer from dwellers in Spirit-life to their loved ones on earth.

Of the spirit-band surrounding Mrs. French, I wish to speak of the great Indian chief "Sa-go-ya-wat-ha," better known as "Red Jacket." He is now, as he was in the mortal, renowned as an orator, and it is indeed a pleasure to listen to the grand thoughts to which he gives expression. Then there is Dr. Hosack, who was eminent as a physician in Brooklyn early in the present century, and who now enjoys the love and confidence of those who have formed his acquaintance since he passed to Spirit-life. Many a mortal has cause to be thankful to him for advice and counsel in an hour of need. There is, also, our genial and whole souled friend Captain Dan. Bromley, who always has a pleasant word and a loving thought with which to greet those with whom he comes in contact; and last, but not least, in the band of which she is a member, I will mention our dear friend "Aunt Abbie." She is always present with us when there are children to be assisted, and her love for the dear little ones draws all toward her.

The mission work carried on through the mediumship of Mrs. French was begun some two years since, at the request of the members of her band and of numerous other spirits. They could see the urgent need of such labor, and had no difficulty in enlisting the sympathy and hearty co-operation of a sufficient number of mortals to establish the conditions necessary to the advancement of their philanthropic project; and although there has been much opposing force brought to bear by those on the spirit side of life who are governed by ignorance, superstition and bigotry, still the work has gone steadily on, and we can all realize that no small amount of benefit is being derived by those who are suffering the effects of ignorance, selfishness and false teachings.

Among those in mortal-life who gladly devote much of their time to aid in establishing conditions into which the poor, darkened souls are brought for assistance, I am pleased to mention Mrs. Sully-Chick, Mrs. Anna M. Shaver, Mrs. Caroline Washburn, Mrs. E. T. Washburn, ex-Judge George W. Cothran, Mr. Charles W. Bigden and Mr. Fred. G. Scott. All are deeply interested, and realize that much good is being done the spirits who are brought to us, and that we, also, are benefited by the knowledge gained of the experiences of those whom we assist.

The various accounts of seances given in the papers preceding this were, with one exception (part second), condensed reports of some of those held with Mrs. French as medium, and while they do not give the whole of the conversation in any case, they are intended to give a comprehensive idea of the line of argument which we adopt in dealing with "our visitors from across the border."

The papers following this, and so noted, are from stenographic notes taken at the circles held at Mr. Bailey's, with Mrs. Swain as medium, and will, I think, be perused with interest by the readers of THE PROGRESSIVE THINKER. Many thoughts may be gleaned from the remarks of "Tom" (a control of Mr. Fisher's), which are well worth being treasured by those of us who are still on the mortal plane, and I hope that they may be widely and carefully read. It is due to the kindness of Mr. and Mrs. Bailey that I am permitted to use these full reports in this series of papers, and am very happy to secure them for the purpose, as they give a much more comprehensive idea of the scope of the work than do the articles which I have prepared from memory.

E. T. WASHBURN.

(TO BE CONTINUED.)

A Fine Testimonial.

TO THE EDITOR:—Every person has his likes and dislikes—I have mine, and one of my likes is to practice the art of painting, partly as an amateur and partly as a professional. I have painted for over twenty years, and although due regard for truth requires me to say that I do not claim to be one of the modern masters, yet I do claim that I can tell a good work when I see it; and so I consider my opinion in such matters as the opinion of an expert.

Last October I had a friend tell me of paintings done by spirit power, through the mediumship of a Mr. Campbell, and urged me to see him, and see the work, which I did.

When I reached Mr. Campbell's rooms, 26 Bishop court, there were two ladies in the room, who were examining a very beautiful piece of oil-painting on a plate of porcelain about 7x11 inches, and expressing great admiration and satisfaction. I was, through their kindness, permitted to see the work, when, in view of the charges, I grew very anxious to get one or more, as I valued the work at $25, but scouted the idea that they were the work of an unseen artist. An appointment was made, one dollar paid, as was the custom, and upon the arrival of the hour I was there, anxious to get the painting, as well as to see the unusual way in which the work was done, yet with an almost fixed decision that as far as the claim of spirit power was concerned, that was mere pretense.

In company with Mr. Campbell I entered his seance-room, in the center of which stood a plain oak-table, and upon it stood a music-box, four unwashed slates and one plate of porcelain, on which, upon examination, I found nothing. After washing and wiping the slates carefully, the plate of porcelain was placed between two slates, and surrounded by two rubber bands, and after some time being spent in holding our hands on them, the slates being in my hand, I was told that the conditions were such that nothing could be obtained. You may imagine my feelings when my money was returned, with kind expressions of regret at my disappointment, for it was a disappointment, for I thought that of course they would furnish me a picture without any trouble; but how they could, at the cost, was a puzzle. Yet I did not trouble myself about that, for that was their business.

After some conversation about the necessity of harmony and a reasonable confidence, I was granted another sitting; yet I must confess that I did think still it was untrue that a spirit could get between those two slates and do that or any other work, and with that feeling I entered the same room, and after a sitting of about ten minutes I was told again that nothing could be got, and my money was again returned to me, when I left, never expecting to see Mr. Campbell again.

I then returned to my home, which is two hundred miles from Chicago, and after thinking the matter all over, I came to the conclusion that I had no just grounds for thinking these men dishonest, and it was not right to think of them as being mountebanks and cheats, for their conduct and appearance is that of refined, honest and intelligent gentlemen.

Upon the 17th of October I returned to Chicago, and, still anxious to get one of these pictures, I at once sought Mr. C., and told him of my change of mind, and, perhaps, that might have an influence on the conditions.

With a quiet smile he made out an appointment card for the 18th, at 3 P. M. At that hour I was there, having left the World's Fair grounds to be there at the appointed time.

Upon entering his seance-room I again found four slates and one plate of porcelain, which we manipulated as on the former occasion. After about fifteen minutes we came out of this room into the front room, and upon opening the slates, to my astonishment I found a beautiful landscape painted in oil colors, as delicate a work as I ever saw, and painted in accordance with correct art principles.

I returned home again, and for over a month I thought over it again and again, and the more I thought the more wonderful it seemed, until a great hungering possessed me to see Mr. Campbell again.

On November 27th I had another sitting, when I received an exquisitely-painted bunch of pansies, with a butterfly, the emblem of immortality, a very beautiful combination of color, and painted with great delicacy. With this painting, on one of the slates was written, in black crayon, the following message, signed by my sister:

"We send through these guides a painted semblance of flowers, which have been called 'the smiles of God.' May such be ever about your pathway, and may your spirit respond to the call of the spirit which ever leadeth to progression. GRACE."

I had another sitting on the 28th of November. On this occasion every opportunity was given me to satisfy myself that no fraud was being perpetrated. After examination of the slates and porcelain plate, they never left my possession until the slates were opened; and on the plate was painted a boquet of roses, and all, as on the two others, painted with no ordinary skill. On each of the slates is a beautiful message, the composition of which is indeed beautiful, and indicating a high intelligence.

These pictures, also the slates between which they were painted, are framed and hang in my gallery, and have been seen by many, and it is amusing to notice the way they are considered; the narrow-minded usually say: "Bah!" The liberal-minded say: "Wonderful!" and ask many questions, which show their inquiring turn of mind; but the narrow-minded show that they think they possess all truth without having to look for any more.

You will pardon the length of this article, but I could not say less than I have said; and, indeed, I could say much more. This I will say: I am on the hunt for the truth, which, I think, is made manifest in these, wonderful works.

R. C. SMITH.

Jacksonville, Ill.

The Children of Spiritualists in Spiritualism.

At the close of the following response which was given to the toast, "The Children of Spiritualists in Spiritualism," by Chas. L. Snyder, on the occasion of Jubilee Day, Sunday, Dec. 17, 1893, at the meeting of the First Society of Spiritualists of Washington, D. C., Mr. H. D. Barrett, President of the National Association, moved that the response be sent to the various spiritual papers throughout the United States for publication, which motion was unanimously adopted by vote of the audience.

THE CHILDREN OF SPIRITUALISTS IN SPIRITUALISM.

"A child is the repository of infinite possibilities." These words from the lips of one of the seers and prophets of Spiritualism tells us how much the sentiment of the toast just given means. Spiritualists more than any other people should realize how important is the proper ethical and spiritual training of their children, and realizing this, should energetically carry on such educational work as will fit them to become free, noble, intelligent men and women. Knowing, as we do, the immense weight that early training has upon the mind and character of the growing child, we as Spiritualists ought not to neglect the grandest, noblest part of our mission, the true spiritual education of the young.

In the work of propaganda we spend almost our entire energy in trying to bring the truths and beauties of our philosophy to the attention of those in mature years whose opinions are formed and whose characters and religious convictions are knotty bundles of superstition and prejudice. And while we sometimes wonder why our labors in this direction are apparently so futile, all around us are the beautiful, soft, pliant, growing minds of children, ready to receive the truth we are so anxious to teach, and having received them are ready to incorporate them into their lives as those of maturer years can never do.

In neglecting our children we are neglecting the most potent force in the upbuilding of a knowledge of the Spiritual philosophy. Spiritualism can never become the universal religion, which we hope and pray it may become, until in its temple is found a place for the complete and thorough instruction of our little ones in ethical and spiritual truths.

The children of Spiritualists are not in Spiritualism, but they are in almost everything else—Methodism, Presbyterianism, Universalism, Agnosticism, Nothingarianism, and even in Catholicism—and still many of our Spiritualistic brethren go on their way whistling gospel hymns and imagining they are bringing up their boys and girls in the way they should go. Many a father and mother who know the truth and beauty of the Spiritual philosophy, are willing that little Willie and Mary should have the fear of God and the dread of hell strongly impressed upon their plastic minds, and their whole childish innocence and love of justice poisoned with teachings of total depravity and vicarious atonement in some orthodox Sunday-school; but are quite unwilling to shake off their laziness and inertia of mind and give little Willie and Mary many needed moral lessons. Many parents realize that the truth is good for them to know, but they cannot overcome the cowardly, slavish thought that the fear of God and Satan are excellent whips with which to enforce the obedience which they believe to be so essential in children, and hence, they do not wish to spread the light that has come to them. Others do not wish to reveal the whole truth lest they lose in some degree social rank and popularity by striving to teach their children their highest thought, and sustaining by their presence and influence those who are willing and ready to undertake the work of rational ethical and spiritual instruction.

The attempt to bring the children of Spiritualists into Spiritualism has proved almost a thankless task to many of those who have labored most earnestly in behalf of this cause. There have been two great obstacles in the path of this work—the apathy and indifference of parents and adults in general, and the difficulty of outlining and preparing suitable lessons on ethical and spiritual subjects adapted to the minds of children, and free from superstition and sectarian bias. The last-mentioned difficulty is not an insuperable one if met by the enthusiasm and earnestness which the removal of the first would engender. We can, if we are really in earnest in this work, prepare in suitable form outlines of the truths we wish to teach, and present them with an enthusiasm and vividness that will attract and hold our children so closely to us that they will not care to go elsewhere.

Nothing succeeds like success, and nothing begets enthusiasm like enthusiasm, and the only way to keep the young folks in Spiritualism is for the middle aged folks and the old folks to join hands with them in ethical and spiritual work, and in social enjoyment.

It is true that parents working isolated and alone and doing their whole duty may bring and keep their children in Spiritualism, but how much easier and pleasanter it would be to combine in a social way to teach these things that are better taught co-operatively than otherwise. The Children's Progressive Lyceum was organized to meet the needs and exigencies that I have just mentioned—to give rational ethical and spiritual instruction to young people and children. In this lyceum movement there have been at all times a few noble, willing workers, ready to devote time and energy to the cause they love so well. But experience has shown that the earnest efforts of a few without the hearty co-operation of the many can never win the success of which we have so fondly dreamed.

The organization whose advent we celebrate in our Jubilee to-day can do nothing of greater benefit to the cause of spiritual progress than to thoroughly organize the Children's Progressive Lyceum movement, so that the work may by uniform throughout the United States. It can also erect an everlasting memorial to itself be systematizing and unifying a course of teachings to be given in our various lyceums, and by publishing suitable books and manuals of instruction for the use of those engaged in this mighty work of educating and developing the minds of those placed in our care.

If this National Organization means much to spiritual societies in the United States, it means much more to the lyceum movement, if this movement can be given the thought and consideration its importance so thoroughly merits. Believing that the ultimate advancement of our cause can in no way be so well promoted as by a broad co-operative effort for the education and development of our children and young folks, I wish to especially emphasize in the hearing of the officers of the National Spiritual Association and those most interested in it, the supreme importance of our lyceum work in the upbuilding of the true spiritual temple.

As I said before, many of the children of Spiritualists are not in Spiritualism, but if we are true to ourselves, if we believe we have found that which is highest and best, and that the practic of this makes us better, nobler, truer men and women, shall we not labor with all the earnestness and enthusiasm born of a high moral purpose to bring our young people, our boys and girls, and our little ones out of the shadows of superstition and moral stagnation into the clear sunshine of the highest spiritual truth?

Uncle Josh in the Pew.

Last Sunday our preacher stood talkin' of God,
And of Jesus—that's God's only child—
Of God gittin' angry and shakin' His rod
'Cause Adam eat apples that spiled
The hull of creation, the plan of His work;
Upsot His intention entire;
Allowin' old Adam, the coward, to shirk,
And make his good wife out a liar.

He told of a snake that stood on its tail
And flirted with Eve till it won;
Till it gained over God, with cunnin'er tale,
Then smiled at the devilment done;
How God then, in person, bade Adam to quit
The garden of Eden, their home,
Made the young people git up and git
Out in the cold world to roam.

He called this the fallin' of man from his grace,
And mentioned that horrible flood,
When God, in his anger jist deluged the place,
Leavin' people all dead in the mud—
'Cept Noah and family, and two of each kind
Of all livin' creatures then made,
Which He put in a boat—er all He could find—
Where, till it quit rainin', they stayed.

That didn't please him: He saved the wrong man,
At least it'd seem so to me,
Fer the preacher he told us God changed his whole plan:
Concluded to set us all free
By killin' his only, his lovin' young boy—
Er lettin' them bloodthirsty Jews
Do the job as they liked, to give us the joy
Of livin' 'thout payin' our dues.

He told us 'bout Jesus—that's the boy's name—
A bein' so good and so kind
That God always helped him—till dyin' time came—
Then slid—leavin' Jesus behind.
He hung on the fall of Adam in sin,
And gushed 'bout Jesus, the true;
He talked of a hell that had babies in
Burnin' fer what we 'uns do.

That talk might 'er done in the ages gone by,
In the day thet religion began;
But it soun's mighty holler, and thin like, and dry,
To the present intelligent man.
It might 'er done sinners a power o' good,
Thet jist shet their eyes good 'n' tight
And swallered it all—and sartin they could—
When the preacher he said it was right.

But to-day, when thinkin' and readin', the same
Is done, each one fer himself,
This eatin' and drinkin' in Jesus' name
And shoutin' is laid on the shelf.
If I am a prophet, er even a son—
Ter jedge by the hop of a toad—
The preacher ter come will be sich a one
Ez talks 'bout things 'et he knowed.

He'll git from the Bible what reas'nin' 'll proye,
Ter tell ter the man in the pew,
Er in a new parish he'll have fer ter move,
Where back-number talkin' 'll do.
Old Gabe and his trumpet, the Devil and Hell,
No longer can git folks to shake;
Jist truth thet has backin' the preacher can tell,
It's all thet in future 'll take.

We 'uns are growin' and boun' ter grow straight,
And know what we're talkin' erbout,
And the dummy thet 'sumes at all ter dictate,
Will know more 'n us er git out.

DR. T. WILKINS.

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SATURDAY, JAN. 6 '894

The Agnostic—Honesty in Belief.

The term Agnostic, which has recently come into very general use, is derived from two Greek words, *gnostikos*, knowing, and the prefix *a*, equivalent to not, which reverses the meaning of the first word and makes it NOT KNOWING. The word was coined by Prof. Huxley, and is applied to all that large class of persons who claim to have no knowledge of a personal God. They neither assert nor deny the existence of such a Being. They hold that the mind of man is limited to reasoning from effect to cause; that the infinite, the absolute, and the unconditioned are beyond all experience, therefore beyond the range of human thought. Many Spiritualists occupy this position.

Agnosticism is accepted by another class, who, while not denying the doctrine of immortality, claim they have not sufficient evidence on which to base an opinion, so they choose to be silent—a position which is very commendable.

Belief is not a creature of the will. It is predicated on evidence. If the proof is not convincing, no person has a basis on which to form an opinion. What is conclusive to one mind is very unsatisfactory to another. Twelve men in a jury-box, each listening to the same evidence, arrive at different conclusions, and were no compromise made each would render a different verdict.

A large number of Christian denominations base their belief on the teachings of the Bible; but they have come to a thousand different conclusions, and have divided into nearly as many sects. If all weighed evidence alike, and read the same texts, they would be a unit in thought.

Spiritualists have evidence that is satisfactory to them that there is no death; that what men call death is a change—a new birth from the mortal to the immortal; but they have no prompting to force this belief on others—neither have they any censures for those who cannot adopt their faith. They tolerate every shade of thought, and only war on those who teach dishonoring dogmas in regard to the extension of sin and wretchedness into the future life, and its eternal protraction.

Instead of denouncing a person for being an Agnostic or an Atheist, he should be complimented for honesty. It is easy to pretend belief, to play the hypocrite, and move along with the multitude; but it requires bravery and great personal character to face a frowning world. The late Rev. Phillip Brooks never uttered more praiseworthy words than when he said:

"I honor the skeptic who is honest. I honor the man who says, 'I will not believe until my soul has evidence to make me believe.'"

Not Too Strongly.

The city dailies seem impressed with the idea that Dr. Bayard Holmes was beside himself in a lecture he gave in Lake Forest University the other day, on the "Sweating System," when he said:

"If the Lord Jesus Christ came to earth today with a million dollars, and attempted to run a clothing establishment in Chicago on his principles, he would be driven out of business inside of one year."

Instead of putting the case too strongly, as the papers say, if the great teacher should practice the same system of economics accredited to him while on earth, he would not be able to maintain business a single month on a capital of only one million. "Take no thought for tomorrow," would wreck the largest business house in the world in a very short time. "Lay not up treasures on earth," cannot be adopted as a motto by commercial men. "Ask and ye shall receive," carried into practice, would soon exhaust a large stock of clothes, and bankrupt the proprietors. "If they take away thy coat, let them have thy cloak also," is instruction to the unthrifty to help themselves. This seems the "principle" which Dr. Holmes, though orthodox, probably had in mind when he was discoursing to students in the class-room of the University.

Is It Inspiration?

Rev. M. W. Chunn, of Luvern, Minn., in a recent address which has fallen under our observation, says:

"Often when I am writing an address a thought comes to me—I cannot tell from what source—which strikes me so forcibly that I have to jump up and walk across the floor two or three times before committing it to paper."

Mr. C. probably thought this habit peculiar to himself; on the contrary, it is believed to be common to all writers, and few really know the source from whence it comes. Thomas Paine, in his "Age of Reason," says:

"There are two distinct classes of thoughts; those we produce in ourselves, by reflection and the act of thinking, and those that bolt into the mind of their own accord. I have always made it a rule to treat these voluntary visitors with civility, taking care to examine, as well as I am able, if they were worth entertaining. It is from them I have acquired almost all the knowledge I have."

Mrs. Hungerford, in "The Duchess," says:

"To force the mind is bad business. What comes spontaneously is of untold value. It is always fresh, always the best the writer is capable of. Those unsolicited outbursts of the mind are as the sprays sent heavenward at times by a calm and slumbering ocean—a promise of the power that reigns in the most quiet breast."

This idea is not wholly a modern one. Philo, writing as early as the fore part of the first century, says:

"I will not be ashamed to relate what has happened to me a thousand times. Often when I have come to write out the doctrines of philosophy, though I well knew what I ought to say, I have found my mind dry and barren, and renounced the task in despair. At other times, though I came empty, I was suddenly filled with thoughts showered upon me from above like snowflakes or seed, so that in the heat of divine possession I knew not the place, or the company, or myself, what I said or what I wrote."

The Danger Imminent.

The Catholics, under the direction of Cardinal Gibbons, were lately agitating in Baltimore for a division of school funds among Protestants and Catholics alike. They propose to go before the State Legislature of Maryland when that body convenes in January, and press their demands for all they are worth. They flooded that region with circulars, telling of their great love of education, but insisting it should rest on a religious basis. The Jesuit was at the bottom of that movement. He found he was not strong enough to carry the measure singly, so he pretended great love for his Protestant brother, and urged him to engage with him in crushing the "godless schools." And there are Protestants who have forgotten, or are ignorant of, the persecutions their ancestors suffered from Catholicism, and were ready to join hands with their mortal enemy, not having foresight to discern that every movement in the direction indicated would lead to their own enslavement.

Jesuitism was called into being to suppress the Reformation. The principles of the order are the same as three hundred years ago; but they have changed their tactics, hoping thereby to gain their ends. They are the leaders, the head and front of American Catholicism, and were directing in this effort to crush our common schools, because intelligence is incompatible with their restoration to place and power. If they should gain a foothold in Maryland they would advance, with their organized cohorts, on other States; and these would fall, one by one, and finally the Republic itself would become a prey to popish misrule. The enemy of liberty is tireless; he never sleeps.

Boycott the Boycotters.

If Catholics wish to try the virtues of the boycott in extending their principles, it will be well to show them the workings of the measure by practical application to themselves. The attempt so crush Mr. Smith, the baker, at Kansas City, because he advertised in an A. P. A. paper, shows the domineering character of Jesuitism: and it must be met in a way to be effective. Protestants and all others should join hands to boycott the boycotters. Let the editor of *The Western Cross* and his sympathizers feel the effect of that method of warfare, by ceasing all business and social relations with them. Deny them the common amenities of society, and let them remain as "heathen" in the community.

Art Museum Open on Sunday.

It gives us real pleasure to announce that the Chicago Art Museum, with its great wealth of exhibits, besides being open each weekday, is open to the public from 1 to 5 P. M. on Sundays, free of charge. On week days the doors are opened at 9 o'clock, with an admission fee of 25 cents on Mondays, Tuesdays, Thursdays and Fridays; Wednesdays, Saturdays and Sundays free. The museum is located on the lake front, and will be one of the most popular as well as one of the most instructive of Chicago resorts. The Sunday attendance will be so large the trustees will be compelled to increase the hours. No one will be any more inclined to attend church because the doors of the Art Museum are closed during the hours of church service.

The Prayer Gauge.

The lamented Prof. Tyndall greatly distressed the religious world a few years ago by proposing his famous prayer gauge. He suggested that the patients in a hospital be divided into two classes of like diseases, and of equal severity; let each class be treated exactly alike medicinally, and have those who had confidence in the efficacy of prayer, exert their best efforts in appeals to heaven, and withhold their prayers from the other, and see which class made the best recovery.

Religionists treated the proposition as an insult. In doing so, did they not give positive evidence that they had no confidence in the healing virtues of prayer?

STARTLING REVELATION

Secrets of the Convent of the Sacred Heart.

Perhaps no story ever published has awakened more interest than the "Secrets of the Convent," as it ran through the columns of THE PROGRESSIVE THINKER. The demand for it was outspoken, and in a single week after it was announced to appear in book form enough copies had been subscribed for to insure its issue. The subscribers were not content to take one copy, but nearly all took five, many ten, and some even *fifty*, to distribute in missionary work. That there are 1,300 convents in the United States, behind the concealing walls of any one of which the horrible scenes depicted in the story may be daily enacted for aught the world knows, is enough to make a true American vow relentless warfare against institutions which menace our liberties. The narrative of priestly crime is paralleled by facts, and forms one of the most convincing arguments of the correctness of the position taken by THE PROGRESSIVE THINKER. It shows the worthlessness of convent schools, and the folly of Protestant parents in sending their daughters to be the dupes of the Sisters, who receive their orders from the priests. In the great struggle now immanent between the powers of the Catholic church and free thought, this revelation—for it is more than a story—plays an important part, as presenting the subject in a form that at once takes possession of the mind and convinces it of its urgency.

Thousands of copies have gone out on their mission, and tons of thousands ought to follow. There can be no better investment for missionary work than in copies of this book for distribution. It is yet offered at the subscription price—25 cents, postpaid—or 5 copies for one dollar, postpaid, or by express for 16 cents each. The price of the bound copies, which was 50 cents, has been reduced to 30 cents, or 35 cents postpaid. Order the book, friends of liberty, and send them where you think they will do the most good. If you did not read the story in this paper, send for it and appreciate the rich treat you lost in not being one of its early subscribers.

For sale at this office, retail and wholesale.

The Investigator and Spiritualism.

From an editorial in the *Medium and Daybreak* we reproduce the following as to what, in the opinion of its editor, constitutes an investigator, and what real Spiritualism is. "The most important thing for the investigator of spiritual *manifestations* to observe, is the ultimate effect of his procedure upon the movement, mediums, and mankind at large. Like Dead Sea fruit, many things look fair to the sight, which when put to the test are hollow or full of dust and rottenness. The true investigator must, therefore, be a person of open and progressive mind, holding on to his schemes tentatively, ready to relinquish the evil that he meets with, and follow the good wherever it may lead him. It is the *light* within the mind, rather than the phenomena seen without, that constitutes the real Spiritualist. 'The kingdom of heaven cometh not by observation.' It cannot be seen as an external thing. It is within and can only be apprehended by the eye of the spirit. On this account the manifestations appear in a very different light to the spiritual mind. It is only the man who has eyes to see that can see, either physically or spiritually.

"These considerations constitute the burning question in Spiritualism today. Many mistake 'Spiritualism' for 'spirit manifestations.' Some one points to certain phenomena, and asks: 'Is that not Spiritualism?' Certainly these things are not Spiritualism, any more than a star is astronomy, or a piece of stone geology. Astronomy explains the nature of the star; geology, the nature of the stone; and Spiritualism, the nature of the manifestations—indeed, the nature of man as a spiritual being in all respects. These distinctions are almost universally overlooked; the distinction is now clearly indicated to prevent misapprehension."

A Jealous Spirit.

Light, of London, sets forth that a curious story has been going the round of the Continental journals. It was originally taken from an American paper by "L' Etoile Belge," of August last, and appears to have caught the fancy of some of the Continental editors. The subject is a Mr. Baldwin, whose first wife died. He married again, and the apparition of the previous spouse manifested in a threatening manner to the one in the flesh. Matters became very serious, and the distracted husband very anxious. Soon, threats were in a way fulfilled, and the lady's arms were pinched till they were black and blue, by hands which no one saw. The torture became so acute that the tormented wife applied to the divorce court for relief, on the strength of these injuries. The relief sought was granted, and now two persons who adore each other are parted; as it turned out in evidence, the gentleman had sworn to his first wife, on her death-bed, never to marry again. The apparition first appeared only to the second wife, but latterly, to every one in the house. This scene is laid in Lanark, Ill., and the maiden name of the second wife is Teresa Cooper.

32,000! 32,000!

Our Christmas edition has just now reached 32,000! No other Spiritualist paper on this earth ever reached to such heights, as to quantity. This number will be sent to any address at the rate of ONE CENT per copy, when ten or more copies are ordered. It is worth at least one dollar.

A subscriber writes as follows of the South Side Progressive Spiritual Society: "We mean to be the best society in Chicago. We shall have a first-class Lyceum, and a Ladies Auxiliary Society, as well as other branches for work. We are established to stay."

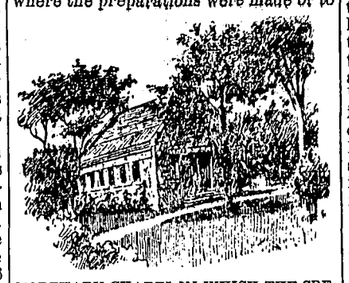
CREMATED AND URNED

Carrying Out a Wife's Last Wishes at Graceland.

REDUCED TO ASHES IN EXACTLY NINETY MINUTES IN A WHITE-HEATED FURNACE.

For the second time since its completion the crematory of Graceland Cemetery was fired lately, and the body of a woman was reduced to ashes. For an hour and a half the fierce heat of a forced flame burned over the iron cradle, and when the fire was extinguished and the furnace doors opened there remained only the white ashes to mark the end, for one human life, of all things earthly. As the fire was burning the husband of the woman stood before the furnace doors paying his last tribute of love in carrying out her often-expressed wish that her body should go to the flames instead of to the grave.

The process was a short and simple one. No services were held; no songs were sung. The superintendent of the cemetery was there to see that the orders were carried out by the three employes who were charged with the task. No one else was admitted to the room where the preparations were made or to

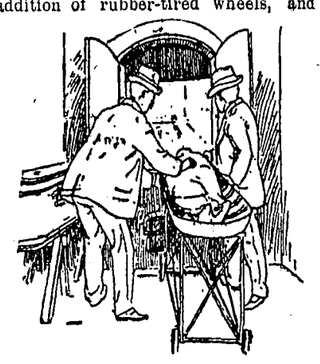


MORTUARY CHAPEL IN WHICH THE CREMATORY IS LOCATED.

see the doors of the furnace open to receive the heavy iron crate which served as a carrier from the cooling room outside to the flames within. Hardly a word was said from the moment the coffin was opened until the fires were drawn and the furnace opened to allow of its speedy cooling.

HER LAST WISHES RESPECTED.

The woman whose body was incinerated was thirty years old at the time of her death, and was the wife of a citizen of Chicago. She died in Colorado last February, and the remains were brought to Chicago and taken to the receiving vaults of Graceland Cemetery. This action was prompted by the desire expressed by the woman before her death that her remains might be cremated. The long distance to the nearest crematory caused the husband to hesitate about having her wishes carried out. When the crematory at Graceland was completed and the first successful test made the husband concluded to investigate and, if he found the arrangements satisfactory, to carry out his own and his dead wife's designs. He paid a visit to Supt. Simon and was shown the apparatus and told of the experiments. He was satisfied and yesterday morning was selected as the time for carrying out the plans. The preparations began at 9 o'clock, when the coffin was taken from the receiving vault, where it had lain for the last nine months, to the room fronting the furnace. It rested on a wheeled truck made noiseless by the addition of rubber-tired wheels, and



PLACING THE BODY IN THE FURNACE.

beside it was the cradle, as the pan is called which receives the body. The fires in the furnace were started under forced draft. At 10:30 o'clock the husband came by train from the city and, in the company of Supt. Simon, went to the crematory. The employes of the crematory were ready for the test. A vessel was filled with alum water to saturate the sheet with which the body was to be wrapped. The coffin in this instance was of copper, and the usual plan of putting it and the inclosing box into the furnace was changed on account of the great heat required to melt the copper. In front of the furnace is a small room with tiled floor and walls of white, the connecting door of which was closed. In fifteen minutes all was in readiness and the door was opened.

THE PROCESS OF CREMATION.

Stretched out on the cradle was the body, wrapped in the alum-saturated sheet. The doors of the furnace were open, revealing a white heat, the cradle was rolled gently in on the bed of firebricks, the inner door of cold rolled steel was pulled down and the outer doors were closed and fastened. Then the fire was started again, under forced draft, caused by the introduction of steam, and the end had come. The fire burned fiercely, and all withdrew. The process of incineration requires an hour and a half. At 11 o'clock the fires were started afresh, and at 12:30 they were extinguished. Nothing remained but the ashes, weighing about six pounds, in the bottom of the cradle. It was 3 o'clock before the furnace had cooled sufficiently to permit the removal of the cradle, and then the ashes were carefully transferred to the urn.

From a small opening in the rear of the furnace the work of reduction by flames can be watched. Under the intense heat the remains were quickly consumed, until there remained only the skeleton. This required more time, and the flames swept over it with the force of a tornado until at the end the bones too, crumbled into dust. The draft carried off all gases and smoke, leaving nothing but the glare of the flames to obstruct the view. There was nothing in the cremation which was in the least objectionable to the sight; nothing which the friends would have considered unseemly.

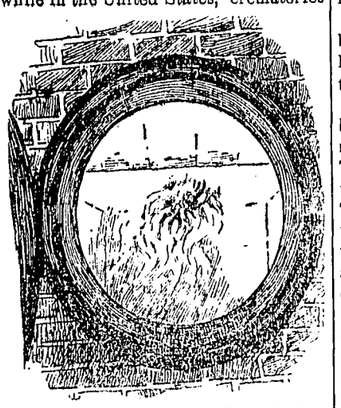
FULLY-EQUIPPED CREMATORY.

Graceland's crematory combines all the latest devices of the improved methods now in use. The directors of the cemetery association had the experiences of the builders of the crematories of other cities to guide them. Two furnaces were put in the basement of the beautiful mortuary chapel, which occupies a prominent position almost in the center of the cemetery ground. The furnaces are incased in fire-brick walls, the front being of white enamel, to correspond with the white tiled floor and walls; all the woodwork is in polished oak. The apparatus consists of two combustive chambers, one above the other. The body to be cremated is rolled into the upper chamber after it has been raised to a high degree of heat, and a flame is forced on it from the back. It passes over the body and through an opening into the lower chamber, where there is a second flame, similar to the first, the purpose of which is to burn the gases arising from the incineration.

The cradle is made of cold-rolled steel, designed to prevent its becoming warped by the flames. So great is the heat, however, that even this will not last for any length of time, and it must be renewed from time to time. Coal and coke have been discarded for fuel oil, which makes a hotter fire than either of the other fuels and is much easier to handle. The oil comes from a tank in the rear of the chapel, and is conducted through pipes to the furnaces. Oil is also used for the heating of the chapel. Under the forced draft, a heat exceeding 2,000 deg. is produced. The oil is not crude petroleum, but has stood a test of 110 deg. before it is put in the tank. A solution of alum is used so that the clothing may not be burned off until the furnace doors are closed.

OTHER CREMATORIES.

The growth of the cremation idea has been wonderfully rapid. In many cases in the European countries the incineration of the dead has received the highest indorsements of the governments, while in the United States, crematories



THE BODY IN PROCESS OF INCINERATION.

have been established in many of the cities. Those built in the United States up to 1892 were seventeen in number, beginning with the one built in Washington, Pa., in 1876, and first used for the incineration of the body of the Baron de Palm in December of that year. These, in the order of their opening, were at Washington, Pa.; Buffalo, N. Y.; Fresh Pond, L. I.; Pittsburg, Pa.; Medical Department University of Pennsylvania; Los Angeles, Cal.; Cincinnati, Detroit, St. Louis, Germantown, Pa.; Quarantine Station, N. Y.; Baltimore, Md.; Troy, N. Y.; Philadelphia, Atlanta, Ga., and Davenport, Ia. Chicago's crematory, that in Graceland Cemetery, was the last to be completed. While it is near a residence section there is nothing about it that can be found objectionable. There is no smoke from the chimney connected with the furnaces and no noxious gases can escape.

The above from the Chicago *Tribune* illustrates the fact that Cremation is gaining a strong foothold in Chicago.

Ignorance and Silliness.

According to the Cincinnati *Enquirer* the Rev. M. C. Lockwood, the Wesley Avenue Baptist Church minister, claims that he is able to perform all the difficult feats shown by the Spiritualists and mediums now interesting the public. He has an apparatus which he uses in his "manifestations." He proposes in one night to give the "manifestations," and the following night to expose them to his audience. He has been practicing with a device for producing "slate-raps," "slate-writings," and other queer tricks, which he claims he can expose as well as play. He has been working for a good while on devices to carry out his ideas, and claims that he has about perfected them. He claims that he can perform all the tricks seen on the stage.

Now, we have no doubt that the Rev. Lockwood can, with his "apparatus" and his "device," produce "manifestations" that himself and his churchly dupes are silly enough to believe are the same as those produced through spiritual mediums; but it only shows the power of ignorance and prejudice to blind and mislead. Even though he may be able by *the aid of apparatus and devices* to imitate, after a manner, some of the spiritual manifestations, it would not prove that there are no genuine spirit phenomena; and there are very many things done that no apparatus nor device can imitate nor duplicate. For instance, we would like to see an apparatus or device for painting flowers and portraits between closely bound slates carefully held in our own hands, after being thoroughly cleaned. To a well-informed Spiritualist these poor attempts to combat Spiritualism seem but a ridiculous "manifestation" of impotent ignorance and silliness; and for these traits there is no class that averages quite so high as the genuinely orthodox ministry when it sets out to "down Spiritualism."

Prayers—Religion.

The world has learned to think with Junius, that "prayers are not morality, neither is kneeling religion."

Mrs. Colby-Luther, eminent as an inspirational speaker, will lecture for the First Society of Spiritualists, South Side, No. 77 Thirty-first street, at 3 and 7:30 P. M., each Sunday during January.

The Father to His Sons.

The father, to impress on his sons the importance of united effort, placed a bundle of sticks, strongly corded, in their hands, and required each in turn to try his strength in breaking them. Failing, he removed the bands, and gave each a single one, which was easily broken. "While you remain faithful to each other, each for all and all for each," said the father, "you are invulnerable; singly and alone you are soon overborne by opposition, and become slaves of the united multitude."

Is not this a faithful illustration of Spiritualism? The church is banded together with hooks of steel. They have fought us from the beginning unitedly, openly and secretly, and we have resisted them as best we could single handed, without organization. Our numbers have been constantly on the increase; but would not the advance have been more rapid had we been organized into tens, hundreds, and thousands, and these into legions, like the Roman army? A phalanx of such cohorts, well officered and disciplined, will be invincible *on any moral* battle field. Its members instead of being defeated and scattered; will rally around a common standard, and ensure certain victory.

The church is concentrating its forces, and uniting conflicting creeds under a common banner, to crush all opposition. It is enlisting secular governments in its service, and is endeavoring to make them auxiliary to its schemes of domination.

He who discourages unity of action in our ranks, or throws serious obstacles in the way of those who are laboring to organize for self-preservation, is doing the cause and the principles they champion a great wrong. Let us change front. Wherever ten trusty Spiritualists can be found, let them band together, work together, and in the end they will triumph together; our word for that.

The bond of brotherhood must be so broad as to repel no one, not even the honest inquirer who is in search of truth.

But—*but*, we say—organization must be accompanied by correct business methods, as well as correct principles. There must be nothing connected therewith that is secreted from the masses. The officers of any organization, from the greatest to the least, are acting in the capacity of servants, amenable at all times to those they serve, and as organization in the ranks of Spiritualism has often been tried and as often failed, it would be out of place to assert that any *first* attempt, by whoever controlled, would be all that is desired.

GEM OF AN ISSUE.

Your Paper—My Paper.

THE PROGRESSIVE THINKER has just come to hand, and I must say that this number is a gem of an issue! In it we find all the religion that we need. It breathes the breath of life into our tired souls. It smells of the freshness of youth; and the poetry that is contained in Robert G. Ingersoll's lecture is worth more than the price of the paper a year. The sound sense of your contributors makes one copy a feast for a whole week; nay, for months. Judge Rosecrans' "Musings" are delightful. Matthews always writes common-sense, and your items from all over the land are refreshing: and in conclusion, let me say that I have sat in the circles (some of them) of which E. T. Washburn writes, and you and your readers will find in them food for reflection, and thought, and also, if closely looked into, the matter that he sends will open up a new world to all deep thinkers.

Long may you and THE PROGRESSIVE THINKER wave, over the land of the free and the home of the brave. Fraternally and truly yours,

Buffalo, N. Y. J. W. DENNIS.

The Old and New.

The Old year has passed away, and the New one made its advent, and that, too, under not very prosperous circumstances. Thousands were out of employment (and are still) and thousands more are being discharged from stores where the sales have fallen off in consequence of the lack of patronage. We are giving steady employment to ten persons, and they are always paid promptly for their services. We are able to do this from the patronage of our subscribers, which amounts to about two cents per week from each one.

We do not beg nor receive gifts, nor sell worthless bonds, but we do ask each of our present subscribers to promptly renew their subscriptions. In doing so, they get far more than the worth of their money, and at the same time their generous acts enable us to give employment to those who need it, a highly important matter at the present time.

A Remarkable Offer.

"The Witch of the Nineteenth Century" was a highly interesting story, running through eight numbers of THE PROGRESSIVE THINKER. That story and the Christmas number of THE PROGRESSIVE THINKER will be sent free to all new trial or yearly subscribers. Trial subscriber, thirteen weeks, 25 cents; one year $100. The Christmas number was worth, itself, one dollar to every reflective mind. Call your neighbor's attention to the paper, and get him to subscribe.

Two ladies, Mrs. Edwards and Mrs. Snyder, of South Chicago, have taken an active part in establishing a Spiritualist meeting there at Centennial Hall, 9212 Commercial avenue.

Whoso loves law dies either mad or poor.—Middleton.

Church Decadence.

Dr. Briggs, of heresy fame, has a long and well written paper in *The Forum* of late date, on "The Alienation of Christ and People," in which he states the case as fairly as could be expected from one in his position, he having seen from his standpoint, as a scholarly critic, a few of the dismal failings of the church; but, like his contemporary, Dr. Strong, author of the "New Era," he still believes in the validity of Christianity as the best system of religion. He says:

The church is a divine institution in the midst of the world, with a ministry commissioned by Christ and sacraments appointed by Christ, and is endowed by the holy spirit."

In this he does not differ from other sectarians, for every one of them thinks that if their way were adopted, everything would be right; and he (Briggs) believes as much in the authority of the church as the pope of Rome does; but it is the Presbyterian church with Briggs instead of Calvin; and he thinks that the failure of the church lies in the abuse, and not the use, of her authority.

We are of those who repudiate all authority or domination in religion, and think that every individual soul should be free to aspire to divine goodness in its own way, and entertain spiritual inspiration through its own intuitions, without the interference of any man or set of men.

There is no more dangerous, or insidious element than the "divine" authority which Dr. Briggs still vehemently claims for the Church; and with all due respect for the apparent advance he has made and the sufferings he has endured from the domination of others, we feel it to be our duty to testify against all such "divine" authority as he entertains, as being the cause of all the persecutions and bloodshed with which the Christian Church has been chargeable during all the Christian centuries: and Dr. Briggs need not flatter himself that the people who have become alienated from the church will ever again submit to her domination, even though modeled to suit his ideas.

Ecclesiasticism has become a stench in the *nostrils of all freethinking* men, and freedom from sacerdotal authority is a boon that will never again be surrendered. When the Christ said: "You shall know the truth, and the truth shall make you free," he understood what he was saying, and now we begin to understand it, too, sorely against the wish of many of the clergy, all of whom are lovers of authority; and we can assure Dr. Briggs that no freedom to a great soul seems so sweet as freedom from superstitious ecclesiastical authority.

It is said of Martin Luther, that he never felt free until he was excommunicated. It would have been better for Dr. Briggs if the same thing had happened to him long ago, because, instead of trying to reform or reconstruct an establishment pregnant with the elements of its own destruction, he might have been an active worker in the cause of human freedom, to which he may yet be forced by the obstinacy of the sacred plutocracy before which he has begun to fall.

The voice from heaven said: "Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues." This is the only sure retreat for those who are censured for searching after truth; and, we now advise all to free themselves at once from the serpentile wisdom that presumes to do their thinking, and pretends to save their souls while they pocket their money and hold them in the bonds of superstition, calling it truth and duty. Think and act for yourselves, as you have to answer for yourselves, in the great hereafter.

A New Church.

A Philadelphia correspondent of the *Truthseeker* tells of the organization in that city of a new church called Archeans. Why so-called, he does not enlighten his readers. *Archæ* in Greek signifies beginning: perhaps the idea is "Beginners." The object of the church, he tells us, is to give eternal principles precedence over debatable theories and dogmas; that deeds are placed above creeds; acts above professions. The doors of the church are open alike to Atheists and Theists, Agnostics and Spiritualists, to Pantheists, Theosophists, Christians and Jews. They teach that religion is doing, not believing; that heaven is earned, not hired. Its religion is to do good: its gospel is intelligence, industry and integrity; and its message to mankind is: Do your duty. It is an industrious and economic body, asking for more work and less talk. Success to the "Universal Church of the Archeans," is the wish of THE PROGRESSIVE THINKER.

Depew and the Pope.

The semi-Romanized news agencies have been sending out to the daily press of the world an account of a visit by railway magnate Depew to the Pope. Mr. Depew did not have to kiss the Pope's holy toe, but from the fulsome adulation he bestows upon the Pope, we should judge that Mr. Depew will be quite ready on his next visit to kiss not only the Pope's toe, but any other "most holy" part of His Holiness' "most holy" person.

His Holiness takes especial pains to emphasize his love for America, and to assert the very wise and kindly attitude of the Church on the labor question, which is very skillfully and jesuitically framed to catch Capital and Labor—both or either, as circumstances may require.

The Romish Church's love for America is comparable only to the love of the anaconda for the prey it wants to swallow; and as for the attitude of the Church on the question of Labor and Capital—*if a thorough socialistic system* were but solidly established to-day the old Romish Fraud would stand ready to claim and maintain that the Church had *always* been in favor of socialism!



Remember, everyone, that on account of our large edition, we go to press early Monday *morning*. Short items *only* will be inserted if received on the previous Saturday. We take pleasure in publishing the *movements* of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

The spiritual movement in Europe is assuming alarming proportions, especially to all those bitterest enemies, the Roman Catholics; it is spreading like the broad sunlight of eternal day to the remotest parts of the earth.

The little town of Charleroi, in the province of Hainault, has a window-smashing spook, who has been amusing itself smashing the skylight in the office of a money-changer. The police are vainly trying to capture this spookship. While they watch the premises the stone-throwing goes merrily on, often coming in uncomfortably close proximity to the nasal organs of the "cops."

A new spiritual society has recently been formed in London, England, but *Light* forgets to mention the name of the new-born. Despite the "bad times," the old wheel of progress still revolves.

L. P. Scofield, secretary, writes that the Progressive Society of Spiritualists and Materialists, of South Haven, Mich., assembled at their usual place of meeting on December 17 to carry out the program of the jubilee meeting, as far as possible. The attendance was full, and every one entered into the exercise with great zeal, and consequently had a very interesting time, and every one was happy. The exercises lasted about three hours; and yet no one seemed to be weary.

C. E. Dent, president, writes that the society of Vicksburg, Mich., held Jubilee exercises, there being a good attendance. Mr. Dent and Mr. Blanchard, of Grand Rapids, made addresses. Mrs. Roe read a poem and furnished music. On Sunday, December 24, Mrs. Emma Blake and Mrs. Henry G. Dykhouse, both of Grand Rapids, gave many and satisfactory tests.

Mr. and Mrs. J. R. Nagell, mediums and magnetic healers, closed their two-months' engagement with the First Society of Centralia, Wash., December 5. Many were convinced of the truth of Spiritualism. A final farewell reception was accorded them on the 7th, at which they received many tokens of endorsement. Their next move will be to California, where they expect to open a Magnetic Hospital.

A Magnetic Society has been formed in France, and is organizing a practical School of Magnetism, in which all *branches of the art of healing* by this method will be systematically taught by properly-qualified professors and practitioners. The instructions will be both theoretical and practical. The first will comprehend lessons in descriptive anatomy, physiology, the history of magnetism, and magnetic therapeutics, together with lectures on chemistry, hygiene, psychology, morals and Spiritualism. Fifteen lessons in experimental magnetism and a hundred in classics, will constitute the practical training. Special examinations are to be held at the end of each year, and degrees or diplomas issued to those who succeed in passing them. This would be practical if the art of healing depended upon the science of manipulation and mere animal magnetism, but where it is possessed as a special gift through a band of highly-educated spirits, by an illiterate being, in a miraculous degree, all the diplomas in the world would be of little effect, except to loosen the reins of college-bred medicos, who seek the legislative halls for assistance to monopolize the art. "Our guides" must necessarily have something to say in this respect, or the magnetic art will be a failure. Education as to the anatomical and physiological structure is all right, but let us do away with all the farcical show in the art, and fight the unconstitutional attempts on our rights.

Mrs. N. N. Hunt, President of the Woman's Progressive Union, Buffalo N. Y., writes: We desire to state a few facts relative to the affairs of our Union; also to correct errors made by a reporter. We would say, first, that we are progressive. We do not seek notoriety; are an incorporated body; have been organized over four years; have purchased a lot to build a Spiritual Temple; have sufficient guarantees to build the foundation; have presided over our own deliberations, and, so far as I know, will continue to do so. We endeavor to mind our own business, and would have others attend to theirs. We are trying to assist the poor to the extent of our ability, Mrs. Matteson having donated her place to establish a soup-house, and the members of the Union combined with those of the Spiritual Society are assisting in the good work. I would say further, that the corner-stone of our structure will be dedicated to LOVE; TRUTH the foundation, and SPIRITUALITY the superstructure. If any gentleman or lady desires to assist us in our efforts, they will receive the heartfelt thanks of the members of our Union.

A local paper of Pittsburg, Kansas, states: "Last Sunday was a red letter day for the Spiritualists of Pittsburg. They, in common with their co-workers throughout the country, celebrated the founding of the National organization at Chicago during the World's Fair, under circumstances that gave them great encouragement. The meetings both afternoon and evening were well attended, and the exercises were both interesting and instructive. The Rev. M. Theresa Allen, of the Liberal Institute, was the leading spirit and imparted to them a fervor and beauty that will make them memorable."

Ole Beardale, "from Norway, now an American," writes to express his appreciation of THE PROGRESSIVE THINKER.

O. Z. Skinner writes that the people of Durand, Wis., were recently favored with the services of Rev. Allen F. Brown, who proved himself possessed of excellent powers as an inspirational lecturer and psychometrist. He is expected to come again this winter, and assist in organizing a society.

Mrs. Nellie Phillips Raleigh writes that twenty persons met at the home of Mrs. Hinckley, in Paw Paw, Mich., on Jubilee Day, had a picnic dinner, and in the evening music, addresses by mediums, an invocation and poem by Mrs. Raleigh, and poem and benediction by the guides of Mrs. Emma Bathwick.

Mrs. Colby Luther will lecture at No. 77 31st street during the month of January. She is popular as a lecturer and should draw crowded houses.

Somewhat over three years ago, writes Mrs. A. M. Farnsworth, about a dozen progressive minds met at the home of one of the number, to discuss the feasibility of organizing a society. Encouraged by assurances "from the other side," and fortified by their own resolution, although few in number and surrounded with adverse influences, they duly announced their little band as "The First Spiritual Society of Owosso, Mich." The city papers alluded to the society as a "ghost-factory," and applied other epithets of similar character; but the society stood firmly by its colors, and now comprises fifty members, and has gained respectful mention even from those who do not accept Spiritualism. A charter has been procured from the National Association for the purpose of general union of effort with Spiritualists. A "jubilee" was held, as recommended by the National organization. Mrs. Martha E. Root, of Bay City, who has rendered effective service, was present and took a leading part in the jubilee exercises, which were of varied character, and enjoyed with great satisfaction. The result shows what might be done in other places by a little determined effort.

J. C. Stouffer writes from Cottage Grove, Oregon, that Ben M. Barney and Mrs. Barney visited that place and remained two weeks, lecturing, giving tests, etc., with great success, making many friends, securing good audiences and awakening a great interest among liberal-minded citizens, in the face of a most determined opposition by the church people. There had been but three families of avowed Spiritualists; a society has been organized with thirty members, and Mr. Barney has promised to visit them once a month during the winter. Mrs. Barney is an accomplished musician and is of great assistance in their public meetings.

Wm. H. Lewis writes that the St. Lawrence County (Ill.) Progressive Association was organized Mar. 20, 1892, and has had for speakers, from time to time, Mr. Lucius Colburn, Carrie Twing and Mrs. Nickerson. The National Spiritual Jubilee was celebrated with readings, recitations and music. Mr. L. Colburn, a good trance speaker and test medium, gave the principal address, closing with a beautiful poem. Master Llewellyn P. Lewis recited the poem by "Ouina."

In reply to an inquirer concerning the man who was to have been buried alive, and after some weeks taken up and revived, we will state that it did not take place.

G. T. Howell writes from San Francisco of attending a seance by Mrs. Fitch. Spirit forms appeared, plain and distinct, in full gaslight; among others his three children appeared and conversed with himself and wife, giving their respective names, ages, and other tokens of recognition—himself and wife being strangers to every one in the circle. Others had equally good tests.

Dr. J. C. Hennessey, of South Butte, Montana, writes that owing to unfavorable conditions during his two years of sickness, his wife lost much of her mediumistic gifts, but recently, under more favorable circumstances a new gift has come to her, such as Mrs. Cushman, of Boston, Mass., has. He has placed a guitar in her left hand, a banjo in her right, with its head down on the floor; and while he played another banjo, the two instruments played an accompaniment. Also he got a slate message from his mother—the slate lying on the floor.

Miss Clara M. Gampp will treat cases of obsession, and will answer calls from a distance. Address Box 171, Eden Center, Erie county, N. Y.

John L. Moore, J. P., writes: "The article on Christ in the Christmas number is a staver, the reading of which may open the eyes of some; but the died-in-the-wool Christians will read about as much as the heading, then drop the paper like a coal of fire, for of such is the kingdom of heaven; at least they think so. I know all about it; I have been there."

Joseph Wolff writes: "I like the PROGRESSIVE THINKER, and am astonished at your ability to print so good a paper at so small a price."

Dr. H. A. Cross writes: "The expose of Spiritualism, as presented in the address prepared by the guides of Mrs. Cora L. V. Richmond, for presentation at the World's Parliament of Religions, is, in my opinion, an exceedingly interesting and well prepared address, calculated to interest many outside the ranks of Spiritualists, without in any way exciting animosity or resentment, and I believe will result in much good. If that address could be published in book or pamphlet form, with good selections of reports of seances of the various phases setting forth the phenomena of communication between the spirit and mortal plane, it would make most invaluable campaign literature."

Mr. James Robertson, president of the Glasgow Association of Spiritualists, has been stirring up the skeptics and cowards by his highly inspirational lectures at Marylebone, W. Eng. Mrs. J. M. Smith, a praiseworthy psychometrist, has been holding forth at the same place for some time, giving short addresses and readings. This takes in England as well as in America.

M. M. Dickinson, of Rockford, Ill., with four others, writes to welcome back in the field of active duty, Mr. Samuel Smith, formerly of Rockford, and more recently of Michigan. He possesses exceptional abilities as a lecturer and developing medium. A young man of 18 years is developing into a spirit artist, and doing beautiful work; a peculiarity of his work being that he begins his pictures where others leave off. Mr. Smith is causing a great revival among the Spiritualists of Rockford. He is open to engagements. His address is in care of Josiah S. Tilden, 1305 South West street, South Rockford, Ill.

Mrs. O. H. Soule, secretary, writes of Frank T. Ripley's good work with the Spiritual society of Ionia, Mich., during December. "Jubilee Day" programme was carried out in full, with songs, short addresses, etc. Mrs. King opened, giving her ideas as to the way Spiritualists should live; the Jubilee Poem was read by Mr. C. Warren; Miss Annie Fanning gave the Christmas Carol. The secretary made some remarks concerning the need of organizations and becoming charter members, which were favorably received; the full amount was raised to get a charter, and thirteen new names were added to the society. Full houses greeted the lecturer, and the tests were well recognized.

A book has just been published in Bahia, Brazil, by Senhor Marbema Lignoga, entitled "The Three Doctrines—Which of the three will be most acceptable?" containing the Roman Catholic, by the ecclesiastical secretary of the Archbishop, of Bavaria; the Protestant by the leading Protestant minister of that city, and the Spiritual by Dr. Francisco de Menla Diasda Cruz, president of the Brazilian Spiritualist Federation. A sort of comparative triole, that will do its good work.

P. C. Norton writes: "On Dec. 17th, Sunday last, we permanently organized another society for the advancement of truth, and the mutual benefit of all concerned. The name adopted is 'The Progressive Spiritual Society.' We will hold meetings at Lakeside Hall, corner 31st street and Indiana avenue, every Sunday at 3 P. M. and 7 P. M. Mrs. Edith E. R. Nickless, whose qualifications as a medium place her in the front ranks of progress, has rendered us efficient aid. With harmonious thought and action we hope to grow in numbers and usefulness."

Minerva Aiken writes: "I want to express my thanks to you this Christmas morning for the bounteous feast prepared for the readers of THE PROGRESSIVE THINKER. The paper of this week is a wonder of journalism. Of the many articles prepared for the grand spread, every one is best in its way. A. B. French must be made of star dust—he shines and scintillates so far; and who but Mrs. Cora L. V. Richmond could string such a coronet of pearls and diamonds? Moses Hull, the peerless, the dare-to-be-true soul, with battle-ax is hewing away at the old stumps, clearing the way for others, while Olney Richmond is opening up treasure-houses of the countless ages of the past."

N. W. Stevens writes: "I have read the Christmas number of THE PROGRESSIVE THINKER. I think it grand. I wish every family on earth had the paper."

Abbie F. Watkins writes: "I received today a copy of the Christmas number of THE PROGRESSIVE THINKER. It is a grand number."

O. D. Siebert writes: "You will find enclosed postal note to extend my subscription to the banner paper of spiritual freedom. I have just read Bro. Hull's article and think it the climax of fact; also the article by Miss Marsh on the eighth page. Such lessons as that ought to go before every one in the land."

Mrs. Anna Leeman writes: "I would feel very lonesome without your valuable paper."

F. J. Breakwell writes: "I hail the not distant day when THE PROGRESSIVE THINKER shall be read by the millions, and its advanced teachings believed and better understood by a world groping in the darkness of religious bigotry and intolerance. The flaming sword of truth and justice is in your hand; let your spirit be undaunted."

W. E. Leonard, an attorney-at-law, writes: "I admire your business methods and when your paper don't pay expenses, it is certain that you are not the man to run it, or the people don't want it." That is so, Bro. Leonard.

While the Catholic Bishops, Archbishops and Priests are controversing over the origin of the church, over in England, the jealous fur is flying in America over the very important matter of the Italio-American Pope, Satoli, and his vested authority, and their poor ignorant dupes in both countries are being throttled with a firmer grip. But Spiritualism is gnawing at her vitals and the old church is in pain.

The Melbourne Spiritual Society reports great advancement of the cause, and a grand awakening of the people.

The Society for Psychic Culture in Sidney, Australia, is reported in a flourishing condition.

A. B. Coman, of this city, writes: "They are having very interesting meetings at Lakeside Hall, Indiana avenue and Thirty-first street. Mrs. Nickerson-Warne, Mrs. Nickless and Editor Stead occupied the rostrum Christmas Eve. They all brought forth thoughts that were instructive to investigators of the highest truth. Most of the audience were surprised when the president of the society called on Editor Stead to speak. He gave us a complete history of his mediumship."

H. S. Hanson, Snohomish City, Wash., writes: "There are a good many Spiritualists in this place, but for want of a medium all interest in the cause seems to lay dormant. Now, can't you stir up some good honest, medium to come here? I am sure that he or she would be upheld by the believers in the philosophy. A lecturer and test medium would be preferable."

Mrs. E. V. Wilson writes of three ordinations and three christenings on the evening of Dec. 14, by Mrs Jennie Moore. The children christened were: Terrissa V. Wilson Jellies, granddaughter of E. V. Wilson; Walter Reisament and August Reisament. Mrs. Lizzie Sawyer, of San Francisco; Mrs. S. Bumstead, and Mrs. M. Drynun were then, invested with full power as ministers.

Wm. A. Thompson writes of his experience with a so-called medium for slate-writing, in St. Louis, who defrauded him out of $7 and whom he detected in taking the frames apart at the corners. He prepared another slate in such a manner that the "medium" could not take the frame apart without being exposed. The slate was never returned, nor would the "medium" give any explanation.

From London *Light* we learn that the cause at Forrest Hill is being pushed by lecturers Mr. Bradley and Mr. Bertram and by medium Mrs. Bliss, amid an appreciative public.

The spiritual philosophy is being advocated at New-road, Eng., through an "Inquirer's Meeting," where a general discussion is held upon topics germane to the cause, and South London will soon be headquarters of a large society of Spiritualists.

Mr. Stewart Clark gave an inspirational address recently, at 14 Orchard-road, Shepherd's Bush, London, Eng., upon "Whatsoever thy hand findeth to do, do it with all thy might," that evoked the highest encomium from his auditors. The phenomena were represented by Mrs. Wooten, with clairvoyant readings and public healing.

Muskegon (Mich.) people are considerably stirred up on the subject of Spiritualism. Joseph King has been holding some seances, which have received considerable notice in the local papers. The Baptist minister resident attended three seances, and hence knows all about the business; so he advertises a lecture and announces "a complete reproduction of a seance by a noted medium." Hon. L. V. Moulton will respond on a subsequent evening, and it is hoped the good Baptist man will attend, as he will be apt to learn something that he doesn't yet know. A first class platform test medium is especially wanted, and such could find all they could attend to during the week. I. R. Sanford, president, writes that Mrs. DeWolf has been engaged for January.

Dr. Wilder, mentioned in a former issue, is a lady graduate of three medical colleges. She is working on Vancouver Island.

Mrs. Helen Stuart-Richings' subject Sunday, at Minneapolis, was: "The Foes Within Our Household, and How to Deal with Them." Any attempt to quote would only tend to depreciate the splendid influence left upon those who heard her. The evening subject was "Reincarnation," and even those who could not accept her views, were deeply interested in her presentation of the subject. Mr. N. C. Westerfield president of the Society of Modern Spiritual Thought, writes that a new medium of that city, Mr. W. L. Kuyler, followed the lecture by giving some of the most wonderful tests ever given on their platform.

Thos. Wardell writes: "The Spiritualists of Mitchell county, Iowa, have been fortunate in securing the services of A. F. Brown to lecture to their scattering brethren of our frontier country. Mr. Brown is from Minneapolis, Minn., and is just the man to go out to our villages and towns where Spiritualist lecturers have not yet found their way. He has been successful in organizing a society, to be known as the Mitchell County Spiritualist Union, with about twenty-five members. W. L. Barnum, of Otranto, president; H. A. Wardell, of St. Ansgar, vice-president; S. V. Wardell, of St. Ansgar, secretary; Abijah Mack, of Otranto, treasurer; Mrs. Fannie Mack, of Otranto, trustee. Our society unanimously recommends Mr. Brown as a pioneer worker in our cause."

William Barton, of Stippsville, Kan., writes that the Spiritualists of that place had their Thanksgiving at the house of Thomas Horsley. There was a fair congregation; Thomas Coulson was chairman. The guides of Mr. Horsley gave a good lecture on "Love and Purity."

The very laudable project of building a Home for the Aged and Unfortunate is being urged by Mrs. M. E. Dobson, who earnestly requests all Spiritualists and Liberals who may feel able to donate a sum for that purpose. She says: "I am not able to build such a home alone, but am willing to donate one hundred dollars towards it, besides shouldering the responsibility of selecting the grounds, and seeing that it is properly built and conducted, if it should be the wish of the donors. Our reasons for thus soliciting from all Spiritualists and Liberalists is that all may have an active interest in the above; and still a better reason—that the structure may be dedicated as a work of Spiritualists and Liberalists, of which work there is but very little to their credit to-day. Let all interested in this work lend a helping hand. For further particulars address Mrs. M. E. Dobson, San Jose, Cal."

Mrs. Julia E. Hammond writes that Mr. Samuel Smith, of Fruitport, Mich., has been visiting old friends in Boone county, Illinois, and gave several parlor seances and held public meetings at Caledonia and Belvidere. He is an excellent trance speaker and clairvoyant. Several have been converted to Spiritualism as a result of his efforts.

Thomas Pyford, of Weir City, Kan., writes that there are many Spiritualists in that section, but they are backward in coming out and showing their colors. Meetings are held every Sunday evening, and circles twice a week. Jubilee Day was honored with public exercises of appropriate character, presided over by Mr. Thomas Coulson, of Stippsville. Mrs. Drayer, Mr. J. Huffman, Mrs. Lowins and R. Lowins were active participants.

E. Wilcox writes: "I recollect a good many years ago of hearing the remark made by an old exhorter that there were three kinds of poor: The Lord's poor, the Devil's poor and the poor devils. Now, from my observation I am inclined to think there are a good many of the third class, for in our vicinity we see those that have the best opportunities to gain for themselves homes, but who throw them all away. If we had not denied ourselves a few luxuries in starting out in the race of life, in order to lay a little foundation for old age and sickness, we should be poor indeed."

Annie Lewis writes from California: "Enclosed please find one dollar for THE PROGRESSIVE THINKER. I am willing to give a dollar for the exposure of priests and their works. You are doing bravely."

Carrie Brayshaw writes: "Your paper is grand, and I wish it could shed its light from shore to shore."

The *National Reformer*, a "free-thought" publication of thirty-three years' battling for freedom in London, England, has recently succumbed to the death-dealing blow of "bad times," as they call it over there, and its editor, J. M. Robertson, will at once begin the publication of a monthly entitled *The Free Review*. The *Reformer* was started in 1860, by Charles Bradlaugh, who died at the helm of that paper.

A book entitled "I Awoke," has just been published in London, by Simpkin, Marshall & Co., that was written automatically, every word, punctuation and quotation marks being made in this manner, the operator being entirely unconscious of what was being penned. The book is descriptive of the other side of life, and the conditions of the spirit.

J. F. Collingwood has been lecturing before the London Spiritualists' Alliance. His first discourse was upon "The Significance of a Rap."

At a circle in London, England, recently, merely being held for the development of mediums, a lady—not a professional medium—went into a semi-trance, and gave to the circle a clear description of a spirit leaning over the shoulder of a lady in the circle. The spirit was recognized as that of Madame Blavatsky, and immediately the medium was entranced by that noted personage, who vehemently said: "—it, I will speak! I don't like to hear women quibbling over a subject they don't understand." When asked if she had changed her mind about the spirits speaking to us, she merely replied: "I am here, and speaking to you." And when asked if she had "met any Mahatmas," she only made an evasive reply.

There is a society in London, England, known as the Spiritualists' International Corresponding Society, whose intent and purpose is to furnish to inquirers into Spiritualism the necessary information and assistance toward their investigation. Free literature is sent on receipt of stamped envelope. Its membership now extends all over the globe, and it would seem a timely suggestion right here to have it connected, in a working way, with our National Association.

The Spiritualists of West Ham lane, Stratford, East, England, have recently been holding an annual social tea party, which always consists of a grand festival of viands, tea and toasts, music, recitations, speeches, and everything of a very high order that will tend to popularize Spiritualism among the young people, that will educate and unprejudice the rising generation. There is no way of reaching the mental and spiritual in man, either in England or America, or elsewhere on the globe, half so effectual as through his stomach, and our cousins are not slow in adopting the best means.

Emma Hardinge Britten and Dr. Wm. Britten are at present doing valiant service in The Lindens, Cheetham Hills, Manchester, England.

A subscriber writes: "The First Spiritual Society in the City of the Angels is in the midst of a genuine revival of spirit manifestations and power. The people are being awakened, and the masses are feeling an unusual interest in everything pertaining to Spiritualism. Grand Army Hall is crowded every Sunday night to listen to the lucid presentation of the Spiritual philosophy by Dr. N. F. Ravlin, and the forcible, convincing proofs of spirit-return by Dr. J. M. Temple. The outlook is very encouraging. If the interest continues, a larger hall will be a necessity."

Passed to Spirit-Life.

On the evening of the 21st, at his home in Ætna Green, Ind., at the age of 74, surrounded by his three daughters, the message came that called Bezaleel Hayhurst across the mystic river, and he awoke to the raptures of immortality. He was born in Catawissa, Pa., and came when four years of age with his parents to Salem, O., and in 1848 to Kossiuski county, Ind., where he settled permanently, and devoted his energies to clearing his farm and making it a home. He embraced Spiritualism in 1863 and has ever lived firm in that faith. There was for him no sadness in growing old; no fear of the change, and the final step was not a sad sinking into nothingness, but a happy, peaceful going home. Hudson Tuttle officiated at the funeral held on the 23rd, and pleased the large audience gathered in the church, not one of whom, perhaps, had listened to a spiritual discourse before, and to them it was veritably a revelation of the beauty and grandeur of that philosophy, which even the most bigoted cannot but hope to be true. J. C.

The funeral of Loren Spafford, of Cleveland, Ohio, a well-known citizen, who passed to Spirit-life Wednesday, 20th ult., took place at his late home, Saturday, 23d. The services were conducted by Mrs. Annie E. Sheets, of Grand Ledge, Mich., and Mr. Thomas Lees, the latter opening the exercises by reading several excerpts from our prominent poets on death, followed by Mrs. S., a new and beautiful inspirational speaker. Her admirable discourse on the philosophy of death, from the spiritualistic standpoint, was a revelation to many of the orthodox present, indeed to some of the Spiritualists also. Mr. Lees followed, speaking more particularly of the personal life of the departed one, who was a man highly esteemed by all who knew him—he had a kindly nature and was a scrupulously honest man. He had enjoyed the conjugal companionship of his medium wife—frequently saying: "My house is my heaven, and Sarah is my angel." His was a happy, contented life, and he passed away in his 76th year as "one who wraps the drapery of his couch around him, and lies down to pleasant dreams." T. L.

After a short illness, Miss Daisy Peele, age 13, passed to Spirit-life, December 24, from the effects of cerebro-meningitis. The interment took place Tuesday, with Mrs. Carrie Twing conducting the services, taking as a text, "Suffer little children to come unto me." Mrs. Twing's address was full of thought, impressive and effecting. As a part of the services, Mrs. Twing read several compositions of prose and poetry, written by the deceased, as indicative of the child's promise. She was a physical medium of true worth, and indeed a silver cord has been broken. The deceased was the daughter of Thomas L. and Lena Peele, formerly of Chicago, who now reside at 61 Prospect street, Indianapolis, Ind.

In Lincoln, R. I., December 19th., Nellie, daughter of Frederick and Ella Miller, in the sixth year of her age. Funeral conducted by Mrs. M. S. Pepper, of Providence, R. I. according to the ritual by Hudson and Emma Tuttle printed in THE PROGRESSIVE THINKER, after which she spoke words of cheer and consolation to the bereaved parents, who bid farewell to the form of their child with a full consciousness of life beyond these fleeting shadows. H. G. F.

A Rare Offer.

All new yearly or trial subscribers will get a copy of our Christmas edition free, and also that remarkable story, "A Witch of the Nineteenth Century." Both are very valuable papers, and will be highly prized by every thoughtful mind. Induce your neighbor to send 25 cents, at least, for a trial subscription.

Mantua Station, Ohio.

DESOLATE CHRISTMAS.

A Sad Picture Indeed.

LIMA, Ohio, December 11.—Miss Clara Weiker, the self-confessed child-murderer, was sentenced to one year in the penitentiary by Judge Richie to-day. She wept bitterly all the time she was in the court-room. The girl threw her babe from the train on the Pittsburgh, Ft. Wayne and Chicago road one day last August, and its brains were dashed out against the stone ballast. She was indicted for murder in the second degree, but the indictment was nolled, as it was clear that she could not be convicted under the indictment. She was then arraigned on the charge of manslaughter, to which she pleaded guilty. Her attorney, Hon. Walter B. Richie, stated in court that the young woman's mother died when she was three months old, and she had never known a mother's care.

Her father, who lives near Wooster, is addicted to drink, and drove her from home to earn her own living. She has a stepmother, who was kindly disposed toward her, but the father was stubborn and would not allow her to remain at home. He had never visited her in jail.

The girl said she had no intention of killing the child when she threw it from the train, and thought some one would pick it up who would care for it. The author of her ruin has never been arrested, but it was shown that it was he who prompted her to the deed. She will be taken to Columbus to-morrow.—*Cleveland Leader.*

Here is a picture of life that should stir the sympathies of all who can love, feel and remember. It is a representative case. There are thousands like it in this land of churches, schools and asylums.

A girl who has never known a mother's care or a father's kindness, is betrayed through her trusting affection, and deserted by the man she loved after he has wrought her ruin. Her cruel father spurns her from his home! Such fathers should be subject to imprisonment, and the proceeds of their labor given to the helpless, wronged victims of their cruel scorn; and such betrayers of trusting innocence should not be allowed to marry, but compelled to work six days in every week for twenty years, and their earnings devoted to the support of the mother and child. Follow this sad and deeply-wronged girl to her lonely cell. The dreams of youth, the light of hope, shadowed in social despair. The child that never knew a mother's love, left desolate and deserted, with no means of support for herself and babe, driven to desperation, flings it to the fates, hoping some kind rescuer will care for her worse than fatherless child, as she cannot. She is in prison, her betrayer free to ruin another trusting victim, and society pets and pampers him, mothers welcome him to their parlors, and the society of their daughters, and thus tacitly justify his crime, while they have only contempt for the ruined girl.

What a desolate Christmas to her! What hopeless dawns will touch her lonely life in the prison gloom! What an ordeal awaits her cruel father when awakened conscience confronts him with the blighted life for which he is responsible. When happy thousands greet the New Year with a joyous welcome, this wronged girl will be languishing in unspeakable sorrow, and who will care for her now? Who will visit her with a Christmas blessing, and carry a comforting smile to her cell, and speak sweet words of love to her broken heart, and try to inspire courage and high resolution for the new year which brings gladness to her betrayer's home, comforts to her unnatural parent and despair to her? LYMAN C. HOWE.

A SEARCHER FOR LIGHT.

He Lives In Ohio.

And Asks a Few Plain Questions.

TO THE EDITOR:—Some two weeks ago I wrote a few questions, [they are on the 8th page—Editor] which to me were very important, in as much as they called upon some one to explain the advantages of the National Association at Washington in granting charters to State and also local societies. I notice in your last issue Bro. Dimmick, of Washington, D. C., has set forth what he considers the advantages of the National, but he signally failed to answer one of the questions which we think to be of the greatest importance—that is, the legality of a charter made in the District of Columbia to any State in the Union. Will a charter granted from the National Organization at Washington, stand the test of law in Ohio, or any other State? If not, what is the good of the charter.

The Judges of Ohio say it will not be recognized in the State; hence, you cannot blame me or any other individual for asking information.

If we want protection by charter, we must procure it from the State where we desire protection, as no chartered institution can grant charters outside of the State where chartered, and have them of any active value. We are in favor of each State having protection by charter and by one or two delegates from each State (elected from the chartered societies form) a National. Such an Association would have a strength in the land, but they could not grant any charters to State or subordinate Societies, as that belongs only to the secretary of each State.

Having made careful search for the truth, I find the above covers the ground.

If the National Organization has other and better authority on this matter, we ask for its published merits, as this is a question not only of dollars, but of protection. Any five reputable citizens of any State can procure a charter from the State in which they reside, but not for any other State.

Now we hope Bro. Dimmick or any other brother who has this matter at heart may take this question and give us an explanation in plain terms, so all may comprehend, and in so doing they will aid the cause.

My only object in writing the above is purely for the good of the cause, and not for my own aggrandizement, or any selfish motive. All I ask is to place before the many readers of your worthy paper the truth, pure and undefiled.

I wish the National success, and that it may be the means of doing much good. W. F. BALL.

Mantua Station, Ohio.

RELIGION

AS REVEALED

By the Material and Spiritual Universe.

By EDWIN D. BABBITT,
Author of "Principles of Light and Color."

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CONTENTS:

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CHAPTER SECOND—God as a Spirit.—Materialists cannot understand the God Idea. Argument of the Atheist. Argument of the Spiritualist. The Author's Experience.

CHAPTER THIRD—The Deific Location and Mode of Working.—The Location of Deity. Can Infinitude have a Centre? Does God control the Universe through Law? How does God control the Universe? A. J. Davis's Theory of the God Centre. The Dual Centre of the Universe. Can the Infinitely Fine act upon the Course?

CHAPTER FOURTH—The Nature of God.—Is God a Being of Intelligence? Is God a Personal Being? Is God a Being of Absolute Attributes?

CHAPTER FIFTH—The Deific Greatness and Glory.—The Greatness of God. An Angel's Conception of the Universe. The Greatness of God. Anthropomorphism.

CHAPTER SIXTH—Moral Evil and Deific Perfection.—The Perfection of God. Has God created Evil? Is Man depraved? Is anything innately Bad? Is an endless Hell possible? Is absolute Evil possible under Divine Law? *Evolution.*

CHAPTER SEVENTH—Deific Law and Human Intercession.—Special Providences. A supposed Miracle of Healing. How God interposes to answer Prayer. Prayer. A Form of Prayer. Does Prayer Influence God? Hudson Tuttle's View of Prayer. The Central Principle of Deific Action. Prof. Wallace's View of Prayer. *Prayerfulness is not necessarily Goodness.*

CHAPTER EIGHTH—How Man helps Govern the Universe.—*Man a Co-worker with God.* How Spirits control Nations. Human Spirits placed over Worlds. How Spirits assist Planetary Development. Vision of world-forming by Judge Edmonds. Spirits rejoice in this work. Countless worlds yet to be formed. Spirit Worlds developed. *Do Mighty Spirits ever thwart God's Purposes?* Military Chieftain in Spirit Life. A Miltonic Absurdity.

CHAPTER NINTH—Creeds and Practices of Christianity.—Terrors of Creedal Theology. Churchianic Conception of Hell. A more blessed Gospel. A Brighter Dawn approaching. Science and Religion. Salvation by Faith.

CHAPTER TENTH—The Dangers of Infallible Standards.—Churchianic *Infallibility. Infallibility* of a Book. A true Eclecticism necessary.

CHAPTER ELEVENTH—The Christian Bible Tested.—Miracles. Modern Miracles of Healing. Prophecies. The Bible tested by its Teachings. Said to be the only Book which gives any correct conception of God. Said to present the only true Foundation of Ethics in the Decalogue. Claims for the Golden Rule, Love to Enemies, etc. Is it safe to build on Falsehood? Has only one Nation been Inspired? Shall we waste time and money on Falsehood? Do numbers prove the Truth of a System? Shall Policy rule?

CHAPTER TWELFTH—Religions Tested by their Fruits.—Church Standards too low. The Atonement contrary to Natural Law. The Fruits of Religious Systems. Some great Points in Buddhism. Mohammedanism and its Achievements. Hindoo Achievements. Missionary Achievements. Testimony of a Hindoo. Results of the Parsee Religion. The Parsee Bible. The High Priest of Siam. Catholicism and Buddhism. Present Progress of Mohammedanism. The Religions of to-day Insufficient.

CHAPTER THIRTEENTH—The Ethics and Religion of Nature. *A Divine Bible* presented. The sacred Teachings of a Leaf. Of a Flower. Of a Tree. Of a Forest. Lessons from the Shells. The Teachings of Crystallization. Teachings of the Human Form. Of the Great Masses of the Universe.

CHAPTER FOURTEENTH—Life under the Old Religions.—Importance of Historic Truth. Roman Catholicism. Influence of Catholicism in Spain. Calvanism. The Five Points of Calvanism. Presbyterianism in Scotland. Puritanism in New England. Persecuting Spirit of the Old Religions. The Spirit of Persecution not yet Dead.

CHAPTER FIFTEENTH—Life under a Spiritual Religion. General Divisions of the Human Faculties. The Higher Realm of the Brain. *Spirituality is Ennobling.* Spirituality beautifies the Countenance. Must be developed through Spirit Communion. Spirit Communion the Basis of all Religions. Spiritualism founded upon Facts. The only Religion which demonstrates Immortality. Robs Death of its Terror. The most Joy-Inspiring of Religions. Promotes Civil and Religious Freedom. Leads off in Human Reforms. Perfects the Physical System. Prevents Insanity. Prevents Superstition. Leads to Nobler Living. Reveals a Grander Universe. All Great Geniuses have been Inspired. Jesus of Nazareth. Jesus in Spirit Life. Will the New Religion Abolish Churches?

CHAPTER SIXTEENTH—Death under the Old Religions.—Popular Conceptions of Death. Death made terrible through Church Songs. Made Gloomy by Church Materialism. Church Teachings have darkened Death. Death Bed of a Christian. Of an Immoral Man. Of Atheists. Death Scenes under the Old Dispensation. Terrors under the Old to those who lose Friends.

CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to this Life. Departed ones attract the Spiritual Mind. The Spiritualist understands Death, so does not fear it. Death of an Ancient Philosopher. Death of Mozart. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalist Minister. Joyful Transition of a Friend. Triumphant Experience of a Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

CHAPTER EIGHTEENTH—The Future Life.—Location and Character of the Spirit Realms. The Clothing of Spirits. Children in Spirit Life. A Spirit Child from Humble Life. The Wealthy in Spirit Life. Politicians in Spirit Life. Clergymen in Spirit Life. Editors in Spirit Life. The Power of Spirits to Commune with Mortals.

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CUTS RIGHT AND LEFT.

A Prominent Worker Wields the Critical Pen.

And Demands More of Spiritualism at Our Meetings.

TO THE EDITOR:—I do not know whether this correspondence will be permitted publication, but I will write it nevertheless. The time is at hand when speakers are being engaged for camp-meetings. There is certainly not a person living, who knows me, who will doubt my Spiritualism, hence I will talk freely.

The worst enemies of Spiritualism to-day are its fool-friends. These mean well, but they are full of theories, ideal and impractical. If Spiritualism had been less a truth and a fact than it is, it would have been destroyed long ago through its mistaken friends, its self-appointed protectors. I claim the time has come when we should throw overboard these fooleries (pardon the expression, but it fits), and come out as intelligent defenders and proselyters of it and for it. It is time that Spiritualism became freed from all its appendages and came out as Spiritualism, pure and undefiled, and that those who do not comply with this condition be requested to take a back seat as leaders. Spiritualism is either a fact or a fake; a fact is a truthful condition. If Spiritualism is not able to stand on its own bottom, if there are not facts enough within it to support it on its own inherent merits, intelligent Spiritualists want to know it, and drop it. The great mass of investigators, and the intelligent investigator of the ism, do not care to go to spiritualistic meetings or spiritualistic encampments and instead of listening to the truths and facts of Spiritualism, instead of having the facts, proofs, conditions, and all which belongs to the ism, presented as it should be in the house of its friends, have to sit and listen to the delineations of every cranky, flighty, idealistic theory under the sun as Spiritualism. It is a sad fact that a great many of our mediums, both on the public platform and in private, have ideals and theories which they present to the world instead of Spiritualism. One is opposed to Catholicism, and the luckless man or woman who wends his or her way to such a lecture, expecting to hear some word from the great beyond, has to sit and listen to a diatribe against Catholicism which becomes disgusting and tiresome, and such persons leave the hall with a sigh of relief, and with a full determination never to put themselves into a position again where they will be compelled to listen to a matter to which they do not care to listen.

Another class of these mediums set themselves up as world-reformers in regard to the poor. The appearance of a seemingly well-to-do person sets them into a red-heat, and the dictionary is ransacked for language to denounce the rich. Rich robber, plutocrat, aristocrat, bloodsucker, is used as freely as it can be. The investigator who came to hear Spiritualism looks about to see if he has strayed into a madhouse, and is sure that he will never come again. Another class are world-reformers regarding finance. They know about as much of finance as the horse that brought them, but they talk on it instead of on Spiritualism. Another class are Henry George people, and instead of Spiritualism they preach Henry Georgeism. Another class imagine that they are specially called to reform the laborers' condition in the world, and they preach on that. None of these classes have much to say about Spiritualism, but they sling words on their particular theories with a rapidity and a volubility which is truly astonishing. Another one is a Christian Spiritualist; that means that they are still in the church, full of superstitions, and instead of preaching Spiritualism they expend their time in trying to prove their particular theory, and so through the list.

Spiritualists cannot afford to pass these things for the real article any longer, and it is time that Spiritualism should be preached at spiritualistic gatherings, and politics and other fakes at their appropriate places and times. To advertise a spiritualistic meeting and then preach against Catholics, against the rich, against the present financial or social conditions, is a confidence game on the people who attend. Spiritualism has not arrived at a point where it can grasp all the reforms put forth by either intelligent or cracked-brained reformers. It is the duty of spiritualistic lecturers to put the facts of Spiritualism before their hearers and nothing else. The public attends spiritualistic meetings for the purpose of hearing about Spiritualism. If they want to hear political or other doctrines preached, there are places where these are presented, and those who want to hear them need not, and would not, attend spiritualistic meetings.

We cannot afford to shut our eyes to the truth of these statements any longer. In order to spread the facts on which the Spiritual philosophy rests, we shall have to present Spiritualism in "all" our meetings, and at "all" times, and drop all extraneous things. We must purge ourselves from all fakes, or realities which do not belong to our philosophy, and present facts which are connected with the thing which we are anxious to proclaim. By bringing into our meetings (and it will have to be admitted as a fact that a great many of our even best speakers do what I charge them with) everything under the sun—things which do not belong there, it creates an antipathy among the people who hear their particular convictions or prejudices unnecessarily attacked, which works very disastrously against Spiritualism.

There is not a single thing to be said in favor of dragging every subject under heaven on to the spiritualistic platform. There are faults among human society. There are wrongs; I do not deny it; but I ask you: Is the spiritualistic rostrum the place to set people by the ears against Spiritualism, which is not strong enough now to suit us, by throwing these apples of discord among us? If the world were spiritualistic to day (as it will be some day) in the fullest sense of the word, it would soon reform itself.

The ethics of Spiritualism KNOWN, not accepted by faith or through superstition, would soon produce such a revolution in society that there would be no wrongs tolerated. Spiritualism, properly carried out, will bring such reforms into the world as paradise would not be ashamed of. Every kind of reformer should use his best powers to make Spiritualists, and the conditions brought about would be as good as they are reported to be in heaven. It is an easy thing to say that Christ came to preach the gospel to the poor; that he went out in the highways and byways and picked up the tramps, the lazy, the shiftless and unsuccessful; but look at the history of Christianity, and see where it was when Constantine picked it up. Their followers lived in caves and catacombs. They were despised, looked down upon, persecuted, made fodder for wild beasts and wilder men; but see the change that came over it when Constantine took it under his protection; to be sure, for his own selfish purposes; but he made it thrive. You live in a natural and real world. You are only a small part of it, and you must conform to the usages of the world as long as you cannot dictate. A little of the worldly goods of these "despised rich robbers" would help Spiritualism along wonderfully (I never see those who declaim against riches adverse to some of the lucre), and with a good deal of it the ism might be fostered and helped, but there are too many among our speakers who make it impossible for an intelligent person to be a Spiritualist. I know this is hard, but true.

There are more people investigating the ism now than ever there were. There is an interest and a curiosity regarding us such as never existed before, and we must meet these people more than half way. These mediums of whom I complain are intelligent, good speakers, and they have it in their power to aid the advance of true Spiritualism a great deal if they confine themselves to the ism, and let others than mediums assume the role of reformers. The Spirit-world has called them as expounders of our philosophy, and not as reformers, and they have no time to waste on fakes.

I ask the managers of camps to make the trial to limit the speakers whom they hire to Spiritualism, and nothing else. Let the outside world reform itself in other matters. Let us make it our business to make Spiritualists, and use all means to succeed. Let us be honest and intelligent, and make it possible for intelligence to come and stay with us. Let us attract people who have means, and, therefore, have influence in the world. Let us be careful to present nothing of which any Spiritualist can be ashamed. Let camp-meeting managers make it known that nothing can come into a camp-meeting or be practiced there which would be out of place in the most refined parlor in the land. Make it so elevated and interesting as to attract the best element of our population. Put every visitor on the highest plane of morality and intelligence. Spiritualism is now at the foot of the social ladder. Let us take means by which it may ascend and occupy the place to which it is entitled. Let us all drop our prejudices and preconceptions—both the speaker and all others, and unite as intelligent, virtuous and progressive people, and the results will soon be seen. Banish all and every kind of tomfoolism from among our midst, and let us rise up to the greatest possible height. Spiritualism is in our keeping, and we are responsible for its results. E. BACH.

Aberdeen, S. D.

Tribute to a Veteran.

December 3, 1893, in his 72d year, Mr. W. H. Pratt, of Minneapolis, Minn., formerly of Davenport, Iowa, where he was for twenty-two years connected with the Academy of Natural Science, which he helped to organize, and of which he held alternately the offices of president, corresponding secretary and curator. Besides his official duties, he received the scholars and teachers of public schools, and lectured to them on the rudiments of science, laying a solid foundation for scientific education. This he considered the best work of his life.

He was both a scientist and a Spiritualist, which rendered his mind impervious to all the unsubstantial ideas of a superstitious age.

Mr. Pratt was a teacher in one capacity or another most of his life. His system of penmanship, which he taught for twenty-five years in his own commercial college and in the public schools of Davenport, was unrivaled. His chirographic portraits of Washington in the Declaration of Independence, and Lincoln in the Proclamation of Emancipation, should have made him a fortune if properly brought to the attention of the patriotic public; but Mr. Pratt's worth lay in another direction than mere money-making, and the world is more benefited, in a moral and educational point of view, by his life than by that of many others who have attained to fortune and to fame.

Mr. Pratt was one of a coterie of five drawn together by Spiritual affinity thirty years ago, only to be separated by immigration or death, and these separations always gave him pain. For a great part of that time scarcely a day passed but two or three, and often all of them, met incidentally on their several paths coming or going, and talked over the great Spiritual problems which, at that time, stirred the world from center to circumference. I am the only one now left of the five. I thought it was my turn this time, because I am the oldest; but the power that governs our destinies determined otherwise. Why, I do not know; but one thing I do know—the tie that bound us together all these years defies death, for we are yet friends; and I take great pleasure in rendering this tribute to the memory of one who was emphatically the friend of God and humanity. R. NEELY.

From Dubuque, Iowa.

TO THE EDITOR:—We have just closed our "jubilee week," which, as it has so closely followed our "fair" (that proved very successful, notwithstanding the continued stormy weather), has about prostrated some of us, who have been, night and day, on the strain physically and mentally to make it a success. In obedience to the suggestions of the National Spiritualist Association to observe the 17th of December as a jubilee day, we did the best we could toward impressing the people with the weight and power of Spiritualists of this country. We were not able to carry out the programme as laid out, but prepared an original one for the lyceum and the evening services.

Questions and answers were prepared upon slips of paper, and responded to by members of the lyceum at 2:30 P. M.

At 7:30 exercises were opened by singing, as usual, and responses to the following questions were read by members of the audience: "Why do all Spiritualists observe December 17, 1893, as a day of rejoicing?" "What is our belief and knowledge?" Responded to by Mrs. Perkins. "Please refer to Bible quotations for references to spirit-return." "Please read us extracts from sermons by the following clergymen in favor of Spiritualism: Rev. E. H. Chapin, Rev. Henry Ward Beecher, Rev. G. S. Gowdy, Rev. Dr. Eli Ballou." A list of the names, forty-three in number, of prominent scientists and statesmen, etc., from all parts of the globe, were then read; also an extract from a decoration sermon by Rev. T. Dewitt Talmage was read, in which he "hails spirits of the departed," and "welcomes them to our services," and commented upon by G. F. Perkins, who then, in conjunction with Mrs. Perkins, closed by a number of tests and communications.

We think we can safely say, without fear of contradiction or being accused of boasting, that no service has ever been given by Spiritualists in this city that has carried with it such weight and influences in favor of Spiritualism as this one.

We continued our meetings every evening during the week, closing with exercises suitable for Christmas, etc., on Saturday evening. Yesterday, December 24th, was full of interest. The lyceum scholars contributed a number of recitations and songs, both afternoon and evening, relative to Christmas, and an effort was made to establish the impression on the mind that the origin of Christmas celebrations dated back perhaps thousands of years before the Christian era.

In the evening, besides the common exercises, we relieved the monotony by performing from a Spiritualist's standpoint the ceremony of christening the infant son of the president, Mr. P. S. George, which proved to be very interesting. G. F. P.

Cherrydale, Kansas.

"Jubilee Day" will be long remembered by the Spiritualists and Liberals of Cherryvale as a red-letter day in their history. Never did a small society like ours have a better time than we did. The programme laid down by the National Association was carried out in its entirety. The platform in the hall was ornamented by appropriate mottoes, such as "Our Motto is Mental Liberty," and "Welcome." These mottoes were the work of Mr. and Mrs. Hutcheson and Mr. and Mrs. Bonney. The Stars and Stripes were also a conspicuous object. Our president, H. P. Dryden, presided throughout the day, in his usual able manner. At the commencement of the exercises he made a few appropriate remarks, followed by a short inspirational poem, "Welcome," by the secretary. The five-minute address was given by Mr. Baillie, in a few well-chosen remarks, followed by another short address by Mr. E. Grimlin, of Neodesha, Kan. The response from THE PROGRESSIVE THINKER was read by Mr. Stimpson. In the children's exercises the following girls and boys took part: Lillie and Lula Campbell, Minnie, Letta and Bertha Modest, Ernest Bonney, Marie Baillie, Lola Beal, Maud Ransom, Clint and Jean Buckley. Maud Ransom did very finely in instrumental music; the rest all did their part very nicely in readings, recitations, etc.

The appeal on behalf of the National Association was made by Mrs. M. R. Hutcheson, and four subscriptions taken for their forthcoming book. The dinner in the hall was thoroughly enjoyed by all. Drs. Kessler and Campbell improved the occasion by taking a nice dinner to some of their sick patients.

In the afternoon W. E. Bonney responded to the toast, "The National Association." H. P. Dryden responded to "The Progress of Spiritualism" and "Our Old Workers," and H. H. Hutcheson to "The Rochester Knockings." "The Children of Spiritualists in Spiritualism," was responded to by Mrs. Frisby, and "The Future of Spiritualism" by Mrs. Applegate.

During the day we had quartette singing, duets and solos. All pieces were very creditably performed and well-received. At the evening service a good number of orthodox believers were present, and listened to readings and addresses by H. H. Hutcheson, H. P. Dryden and W. E. Bonney. Mr. Hutcheson gave an encouraging talk to the children, and Miss Stanton gave a nice recitation. Mrs. Bonney presided at the organ, and the choir sang a number of appropriate pieces from "Spiritual Songs."

W. E. BONNEY, Secretary.

"A Witch of the Nineteenth Century.

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a subscription. Induce your neighbor to send 25 cents for a trial subscription.

Apelles owed his brilliant coloring to a liquid of unknown composition with which he covered his pictures.

A Spiritual Manifestation.

Mr. Lyman C. Howe has been with us, giving us five evening discourses in his well-known philosophic and logical vein of first-class inspiration; and all thinking and reflective minds appreciate it, as coming from the dome of the spiritualistic structure, of which the rap, table movement, etc., are the basic. Yet it is all physical phenomena, as well as spiritual; for, lacking the physique, and strength of organs of speech, we who sit in the upper "dens" writing, and sending out our white missives through the press to the throngs afar, those selected as fittest for the purpose, are in the watch-towers, addressing the eager crowds below.

Therefore the interrogation went out from a listener at an upper window, "Watchman, what of the night?" and when some previous questions had been disposed of in a learned manner, the well-worn but never old theme was taken up, when there came such a flow of poetic fervor down to us, in such wealth and imagery of language as to carry us, as well, to the heights from which the celestial inspirer beheld the present troublous condition of our little earth-planet, in its night of wintry darkness, of its armaments for combat, of its financial stress, of its cyclonic material and spiritual commotion, of its prevailing poverty and crime, and we were assured that all such "nights" were "laden with power!" That the kindly, magnetic stars were still brightly shining in the firmament, while overhead the full moon was serenely sailing, if withdrawn temporarily behind a vapory veil; and that, after every bleak season, and tempestuous storm, and blackest night, there would come a bright dawn, a blessed calm, with breaths of balmy spring and sweetest flowers of summer-time. If there had been a stenographer qualified to have followed this rapid flight—this whirlwind of verses spirally ascending, finally appealing to the aid of the highest supernal powers in behalf of us poor mortals here below, in the most rapt, devout, entreating terms—the poem might surely have become immortal.

Two hundred copies of THE PROGRESSIVE THINKER'S Christmas number were procured for the occasion and distributed, and will, no doubt, "put in their work" for the future. A collection was taken for the "Home fund" of Mr. Howe. A resident and visiting Universalist minister, besides others of that persuasion, seemed interested listeners.

LEWISE OLIVER.

Bradford, Pa.

From the Port Huron Society.

The grand work that Mrs. Anna L. Robinson is doing for the little ones was fully demonstrated by the Children's Progressive Lyceum entertainment Christmas Eve. Although recently organized, they number nearly fifty, and when they came marching in, each proudly carrying a flag, their faces beaming with joy at the sight of the beautiful presents awaiting them, it did one good to see them. They greeted the audience with a song of welcome, and an hour was devoted to songs and recitations. The hall was elaborately decorated with evergreens, and on the stage at the left of the children was a beautiful harp covered with presents, some of which were sent by a member of Mrs. Robinson's former society at Lockport. On the right was a tree reaching to the ceiling, filled with fruit and toys, and before them tables loaded with books. Some of the older children came in for a share of Santa Claus' bounty, among them the organist and Mrs. Robinson. Then, with a few words from "Alice," through her "Chine," to the children, all were sent home happy. The work so well begun we hope to continue, but feel very much the dearth of literature suitable for very young children. Have we not some one among us who could supply this very important accessory to the accomplishment of our best work in the Lyceums everywhere. We hope so.

As a society we have nothing more to desire, only that the instrument through whom so much good is being accomplished in every direction should be restored to health. At the present time she is a great sufferer. Will not all who read this send out a strong and earnest desire for her welfare.

C. H. HUBBARD.

Saginaw Valley Association.

TO MEET AT SAGINAW, MICH., JANUARY 13-14, 1894.

The second meeting of the Saginaw Valley Spiritual Association will be held at Saginaw, East, Michigan, January 13 and 14, 1894, at the Universalist Church.

The speakers thus far engaged are George H. Brooks, Mrs. Martha E. Root and Mrs. Mary L. Doe, Bay City, and D. P. Dewey, Grand Blanc. Others are expected, which, with musical talent, conference meetings, led by Mrs. Root, a lecture on "Woman's Suffrage," by Mrs. Doe, and other interesting features, will make a spicy and instructive meeting.

This association, organized in November at Chesaning, which occasion has not yet ceased to be a subject of pleasant comment, bids fair to accomplish much for the cause of Spiritualism in the Saginaw valley; and it is earnestly desired that all Spiritualists in the counties of Saginaw, Bay, Shiawassee and Genesee, take an interest in it, assist in its plans and be present at this meeting, which is to perfect the organization, and man it for future work. The election of officers for the ensuing year will take place, with other business of importance. All mediums are cordially invited to be present and lend their aid and gifts, as well as all others who have talents in any direction, or those who, by their presence, counsel and good will can add to the meeting and make of it the desired success. We want another outpouring of the spirit, such as will revivify and send us to our homes happier, wiser and better. CARRIE W. MILLER, Secretary.

Chesaning, Mich.

LIFE, A NOVEL, IT BEAMS WITH ADVANCED THOUGHT, and is fascinating. Price 50 cents.

FREEDOM OF THOUGHT.

A Cincinnatian Wants to be Heard.

And Seeks the Columns of "The Progressive Thinker."

SHE WAS A DELEGATE TO THE NATIONAL CONVENTION.

It seems to me we are doing, or about to do, some very strange things. When I left Chicago at the close of our National Convention, I went very well satisfied with the results. We had organized. The hope of years had been realized. We had selected a scholar and a gentleman as our president. Our constitution embodied all that was needful to make us a power for good. We now had the means to meet and discuss the vital interests of so great a cause as ours, to command public interest and attention that is always accorded to numbers; to protect the liberty of coming generations, as well as maintain the rights of religious liberty and free thought to the men and women of to-day; to foster mediumship, and study nature as revealed in mental and physical phenomena of modern Spiritualism. We had grown weary of the machinery that presumed to settle all spiritual questions. Many of us had refused to be baptized or sprinkled; could not believe that one made three and three made one; did not feel that we ought to go to mass at five o'clock in the morning, to confession Saturday nights, or repeat the same prayers our neighbors did, memorized on a string of beads. Hence we were ready to listen to the angel-voices; to take nature as our guide, and the word "Progress" as our motto; and I firmly believed that day when our great meeting closed that a great stride had been taken, and I still believe that our national organization is the happiest achievement in our history.

But we are hardly settled at home until we find the old story repeating itself: somebody imbued with the ancient idea of holy days and sacred days, or saint days, appoints for us a jubilee day, and arranges the entire ritual of the day for us—all mapped out for us; the time to begin and the time to close; the proper moments to sing; the very minute when a collection shall be proper; just where the poem comes in, and the poem selected for us, and who shall read it; and so on until the intermission, and, finally, the end. No need for the wear and tear of brains. No need for inspiration or mediumship on an occasion such as this—all cut and dried.

Are we satisfied to go back and feed on husks? How long will it be until we will be asked to make a burnt offering, or go soak our head in fish-oil? It is but one step farther to advise that we buy a string of beads to number the exercises on, and especially to aid our poor addled brains to know when the jubilee is over, and when to go home.

We refuse to lay the blame of this farce to our great national organization; it cannot be, it is not Spiritual, not progressive, and, above all, is lacking in freedom.

I have done but little public work since leaving Chicago, at the close of the convention. Early in the season, owing to stringency in the money market here, together with other transitional conditions, we closed our meetings, and aside from the unusual busy season in the office, have enjoyed the rest from platform work. But soon, now, the work begins for 1894, and I have made dates with many for the coming year, and expect to fill all the time I can give from my business. Just at this time we are deeply interested in the proposed medical legislation, as we feel it is an attempt to throttle the liberty of the people, and stay the progress of a great science. The National Constitutional Liberty League has taken a hand, and we have a "Remonstrance" prepared, and are getting signers as fast as we can. "Compulsory vaccination" has struck our State as well, and the seeds of future business for "regulars" is being sown *ad libitum*. Great is the law, and mighty its potentates. Let us be careful as Spiritualists that we do not fall into any of the obnoxious practices that we decry so much in others. Give to us the largest liberty consistent with good citizenship, and may our system of work be such as will best serve to perfect the imperfect, and unfold the genius of others. Let none dare set themselves up as dictators in this great cause. Each and every medium and worker has his own part to play—each as important as the other. Our organization for business purposes, the wisest move of a spiritually-minded people, may it prosper on that line always, should be the sincere desire of every Spiritualist ever; but creed and ritual—never!

DR. ADAH SHEEHAN.

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JUBILEE DAY.

The First Association of Spiritualists, Philadelphia, Pa.

The officers and members of this association have much cause for congratulation in the success which crowned their efforts on Jubilee Day. Local reasons prevented the carrying out of the authorized programme in its entirety although it was adhered to as much as possible. From early morning, a corps of willing workers, members of the Lyceum, were hard at work decorating the Hall with the various emblems and insignia with which we are well provided. The platform was tastefully arranged with beautiful potted palms, red, white and blue bunting, while our national flag was given a prominent place. At the close of their labors the hall presented a brilliant and charming appearance, which lent zest to the after proceedings, which were ably conducted throughout by Vice President B. P. Benner.

The morning exercises were suitably opened by Sister Stretch, whose presence at the age of 84 years, gave much pleasure to all present. Her reminiscences were listened to with rapt attention, and her main theme, "Organization," formed the nucleus for the day's discussion. She was ably followed by Sisters Pratt, and Anthony, and Brothers Barry and Thompson, which brought the morning session to a close.

The Lyceum exercises commenced promptly at 2:30 P. M., under the able guidance of its president, Capt. Keffer. They were particularly gratifying, the young folks seeming to outvie each other in their efforts to make the day a success. Recitations, songs, duets and glees, all followed rapidly one upon the other, which concluded with the usual physical exercises and dancing. Over two hundred persons were present, all of whom went away well pleased with the unqualified success that attended the carrying out of the programme of the Lyceum.

The same spirit which pervaded the earlier proceedings continued during the evening; nay, if anything seemed to grow in ferver momentarily, this doubtless owing to the harmony prevailing, without which no society can expect to succeed. The augmented choir, under the leadership of Sister Hasleham rendered yeoman service to the cause.

Mrs. M. C. Cadwallader, who represented, Philadelphia, as a delegate at the National Convention of Spiritualists held in Chicago, gave an interesting address on the proceedings of the convention. She gave an account of the earnestness and interest manifested by the entire body of delegates. She spoke earnestly and feelingly of the convention being characized by the laying aside of all personal views and considerations, as well as prejudices, in order to unite upon a simple, practical basis for the formation of an organization which would be acceptable to the spiritual fraternity of the United States. This was done and it remained for the main body of Spiritualists to ratify the work of their delegates at Chicago. Mrs. Cadwallader gave a synopsis of what the National Association proposed to do, and followed by a stirring appeal for funds to carry on the work and spread the light, which was heartily responded to.

Mr. James Breen followed in an appropriate address, relating to the National Organization and its charter. He alluded with pride to the fact that Philadelphia had secured the fourth charter under the National Organization, yet regretted that it was not number one, for the reason that Philadelphia holds the first charter ever granted to a Spiritual society, the charter of the First Association of Spiritualists of Philadelphia, having been obtained in 1857. Not only for this reason, but Philadelphia is the birthplace of liberty, the cradle of American independence. He was followed by Mrs. Minnie Brown, who gave many tests of spirit presence to the audience. This brought the enjoyable proceedings to a close. Philadelphia is proud of the National Association, proud of the officers who are bravely carrying on its work, and our only regret is that the times are so hard as to prevent us doing as much as we would like in the way of sending funds to the National Association. However, if every society will do as we are doing there will be cause for general satisfaction.

Our Treasurer was instructed to send a check of fifty dollars as the outcome of the day's proceedings. Many subscriptions were received for the proceedings of the Convention. Our charter from the National Organization No. 4, occupied a prominent place, and was the cynosure of all eyes, receiving general commendation for its artistic merit.

F. H. MORRILL, Sec'y.

The greatest number of prisoners in any one day in St. Louis during 1892 was on September 25, 176.

There are three ordinary modes of execution in China—slicing to pieces, decapitation and strangulation.

In Glasgow last year 577 persons were arrested and fined for failing to sweep their steps or pavements.

Prisoners, when arrested in Morocco, are required to pay the policeman for his trouble in taking them to jail.

The California Penitentiary has one prisoner 98 years old, two aged 75, one 74, one 73, one 72 and two 71.

Austrian police must know how to swim and use a boat. They are also required to understand telegraphy.

In the Hong Kong prison 115 cases of prisoners fighting with each other occurred during 1890.

St. Petersburg's population is 1,000,000. There are 2,165 police, who in 1890 made 76,002 arrests.

East St. Louis has 25,000 population and thirty-four policemen, who, in 1892, made 4,024 arrests.

Spiritualism in Washington.

Never before since the light dawned upon us have we received so much proof, founded upon facts, in the religion of Spiritualism as has been tendered the people of Washington this winter. It would be impossible in one short letter to cite all of the wonderful facts that have been given us, but we will endeavor to write something that we know will be of interest to investigators of truth.

A reception was recently given to Mr. O. L. Concannon, materializing medium, of Kansas City, Mo., and his mother, Mrs. S. E. Chapman, at the residence of Dr. and Mrs. T. A. Bland. It is the purpose of Mr. Concannon to give a series of his wonderful materializing seances. Mrs. M. Wheeler Brown gave, under control of her German professor, a most delightful and exquisite piano solo, after which Dr. Bland made a brief address on the rise and progress of Spiritualism, and the development of Spiritualism in the family of Mrs. Bland, of which the young man is a relative. This was responded to by Mr. Concannon, in behalf of himself and his mother. A brief speech was made by Rev. E. B. Fairchild. Unexpectedly Dr. Day, the chief control of Mr. Concannon, came in and announced that the cabinet controls wished to be introduced to the friends in materialized form, and that the cabinet be erected so that they could be presented to the audience, which was done. The cabinet is put up in the presence of the audience. Besides the cabinet controls who materialized beautifully, and in very good light, Prof. Denton came to Mr. Fairchild, and was recognized by him, and also by other friends present. Two or three spirits unexpectedly came to their friends, and on more than one occasion two came at the same time. For the first time in his seances (Queen) Mary Stuart came out in good light, and when greeted made a graceful obeisance. There were at least fifty people present.

The following evening another seance was held. Mr. Concannon's guides insist upon his being placed under test conditions, which he does by sitting in the cabinet with his bare feet in a pan of flour, hands filled with rice, coat-sleeves sewed with strong thread to his pantaloons, and the tails of his coat sewed to the rounds of the chair upon which he sits, and his coat-collar sewed securely around the neck. These conditions make it impossible for the medium to move from his seat without the knowledge of the audience. I myself did the sewing, which was examined by those present. As soon as we were seated and had a few chords played on the piano, the forms began to appear rapidly, several times two forms appearing together. The cabinet guide of Mr. Concannon, little "Bessie," appeared in full light, showing a pretty, round, childish face, that was visible to all in the room—indeed, she insisted that each individual should come to the cabinet to look at her, and when they did so the light was flashed in her face so that all could see the features distinctly. Following this came a beautiful spirit whom the cabinet-controls call the Queen. A peculiarity about this spirit is that she brings about her a most delicious perfume, something like that of sandalwood. Mary, Queen of Scots, again appeared at this seance, and I was called up to look at her. I am sure of the personality of this spirit, as I have a very fine oil-painting of Queen Mary, and I could not fail to recognize her beautiful features and that glory of auburn hair for which she was noted. Then the control of a medium present, a professor of music, came out of the cabinet, walked over to the piano, and struck a few chords, the spirit being visible to all. Then appeared a relative of the medium, a tall man, finely proportioned, with long, black whiskers, while the medium is small and slender. This form walked over to the piano and took therefrom a vase filled with flowers that had been brought for the medium that evening, and held them in his hand, with a strong light shining upon him, and bowed gracefully to the lady who brought the flowers. Then followed a lady with a child at her side. Then came the wife of the medium, in a full light—a most beautiful spirit. Then E. V. Wilson came to my husband. Several other forms followed. Wendell Phillips came and was recognized by Dr. Bland and his wife and others. This spirit was very strong, and stood several minutes in conversation with those present. It is impossible to give individually the names of all the spirits who materialized, but about twenty-five forms appeared. Altogether it was one of the most satisfactory seances in the phase of materialization that it has ever been our good fortune to attend, and I trust that all those who have a desire to prove the truth of materialization will call upon Mr. Concannon, and I feel sure that having attended one of his seances and given the conditions that are necessary for the production of the phenomena, they will feel that they have indeed witnessed something that is most wonderful in spirit manifestations. I do not make this statement in the way of advertising Mr. Concannon. He is a perfect stranger to me, but I cannot help feeling grateful to him as a medium for the pleasure that has been afforded me. Dr. Bland and his family are indeed fortunate in having within their circle such a treasure.

Washington is fast becoming a center for the Spiritual forces, and it is highly proper that it should be so, as not only is our seat of government located here, but also that of our permanent National Organization of Spiritualists of the United States of America, and for my own part I trust that Spiritualists in all parts of the United States will continue to unite their energies in every possible way to advance this state of affairs in our beautiful city. The time is not far distant when we will have cause to rejoice because of these conditions, for we feel that vibrating throughout this universe of ours there are convulsions and emotional elements at work that will force the intelligent and progressive people of this planet to take hold of the great lever of life and hold it firmly where it rightly belongs, which is upon the platform of education, intellectuality, physical and mental progress, moral development and spiritual understanding. All these things are in the hands of those who possess the energy and understanding that come to us from the subjective, and from the unseen world of thought.

KATY ROWLAND.

Prof. Edmunds in New Orleans.

TO THE EDITOR:—Having labored nearly one month in the cause of Spiritualism in this wonderful "cosmopolitan city," I send you a few notes. Our work here began on the 3d of December, since which time we have been steadily gaining ground.

The New Orleans Association of Spiritualists, though not large in numbers, contains staunch workers and earnest advocates of our grand and noble cause. The association has weathered many a storm of opposition, and battled manfully against error and malignant traducers, and has triumphed over them all. The officers are honest, true and warm-hearted Spiritualists. One would almost consider that all Spiritualists were "warm-hearted, but, alas! we do not find it thus.

Our excellent brother, Dr. Benson, an old-time lecturer, medium and fine magnetic physician, is our genial president; Brother J. H. Massie, an old, tried and oft persecuted veteran in the conflict between scientific truth and superstitious error, is our vice president, while Brother William Brodie brings the odds and ends together through the magic touch of the secretary's quill.

Brother B. has passed all the way up from "D" to "C"—that is to say, from "devil" to "compositor," and when not engaged in the discharge of his official duties, places many a thought in type.

Our association, both as officers and members, are kind, genial, social people; and here let me say that I like these Southern friends. The "milk of human kindness" flows freely with them.

Not desiring to speak in egoisim, yet it would seem that my labor here has been very satisfactory. I speak on Sunday evenings and give tests on Wednesday evenings; answer questions germane to the spirit of truth, closing with psychometric readings. Last Sunday evening (the 24th) the subject was: "The Indian and His Place in Modern Spiritualism."

We close the first month next Sunday evening, December 31st, and enter the new year with a re-engagement for January, 1894. This augurs favorably for us. The climate is delightful! We send greeting to our Northern friends in a "Happy New Year," and may they increase as the years roll on!

The grand and beautiful PROGRESSIVE THINKER, with its 40,000 readers, "The Torch of Liberty Enlightening the World," throws its bright beams o'er many a home in this "land of perennial bloom and perpetual flowers."

PROF. SILAS W. EDMUNDS.

Progressive Spiritual Society.

TO THE EDITOR.—At our last meeting of the Progressive Spiritual Society, Lakeside Hall, corner Indiana avenue and 31st st., Sunday, Dec. 24th, we were honored by the presence of Mr. W. T. Stead, of London, England, Editor of the *Review of Reviews* and the quarterly called *Borderland* (devoted to the collection of demonstrated facts in Spiritualism) and Prof. Carl Von Bergen, an advanced thinker and scientist, (sent to the World's Parliament of Religions, by the Government of Sweden.) After an eloquent address on Retrospective life, Material and Spiritual, by Mrs. Emma Nickerson Warne, Mr. Stead was called upon for a few remarks. The gentleman responded with a half-hour talk, after saying that this was the first Spiritual Meeting he had ever addressed. His remarks were especially interesting in reference to his own experiments in telepathy and automatic handwriting—claiming to be able to receive communications from those in earth-life, simply at his own request, and without the parties themselves having any knowledge of the fact, or without his knowing what was likely to come through his hands. A number present asked questions in regard to the cause; but he was unable to give any, other than that his spirit control, Julia, had informed him that he could as easily receive communications from those in the earth-life as from those in the Spirit-world. Several took part in the discussion, and instances were given, showing the possibility of discriminating between the spirits in the body, material or spiritual. Mrs. Edith E. R. Nickless stated that she was always able to tell the difference, but was fully satisfied that by far the most important phase was psychometry, as it explained all the others, and was thoroughly to be relied upon. She gave a practical demonstration, by turning her back to the audience, and having a gentleman walk up and just touch her hand, whereupon she read his life thoroughly, and to his complete satisfaction, after which she requested some one to simply walk up the aisle. Prof. Von Bergen did so, and was rewarded with a reading of his life so thoroughly correct as to lead him to have Mr. Stead read a printed summary of his life as a comparison.

Mrs. Nickless will lecture for the society on next Sunday evening and during December.

C. E. I. COR, Secy.

Chicago, Ill.

Apelles is said by Pliny to have invented the use of canvas in painting. He also employed oaken tablets.

London has 5,656,000 population and 16,093 police. The total arrests in 1890 were 83,414.

Philadelphia has 1,142,653 population and 2,027 police. In 1892 there were 52,944 arrests.

Chinese jailers live on what they can squeeze out of the prisoners or the prisoners' friends.

Indiana has 619 convicts. Of Indiana convicts 388 are single, 200 married, 31 widowers.

MRS. A. M. GLADING.

The Jubilee in Washington, D. C

TO THE EDITOR:—Mrs. Adeline M. Glading, to whom our Society, "The Frst National Association of Spiritualists," of this city, owes much of its success, harmony and organized ability to do good work for the cause of Spiritualism here, has been speaking from our platform during the month of December, to large audiences of intelligent and appreciative people. The wonderful personal power and magnetism of Mrs. Glading, and of her lovely and gifted guide, "Hoolah," has been more than ever demonstrated by the beautiful lessons of her lectures, and the comforting and convincing tests which have followed them, both morning and evening.

Jubilee Sunday, December 17th, was a red letter day for the society. Our beautiful hall, one of the largest and finest in the city, located at the corner of 12th and "F" Streets, and known to the public as Mettzerott's New Music Hall, was filled with a host of Washington Spiritualists and their many friends, who were quite curious to witness the rather unusual Spiritual ceremonies of dedicating or christening the infant daughter of Mr. and Mrs. Emil Nobbe, and of Dr. and Mrs. Blackiston, the former in the morning, the latter in the evening. On both occasions the wise guides of Mrs. Glading rose to the highest demands of a rare opportunity, marking her as a wonderfully gifted medium and teacher. The address or charge to the audience as witnesses, to the parents as sponsors, together with the dedicatory greeting and blessing to the babes, were all ably and eloquently given, with pure beautiful words so happily chosen, uttered with such spiritual power, such touching and thrilling impressiveness, that the members of the entire congregation were swayed and stirred to the innermost depths of their spiritual beings. Children, mothers and maidens, gray-haired sires and young men, scores of them, wept tears of joy; purified and uplifted, they were happy, proud and thankful, that the Spirit-world had given through the mediumship of their dear friend Mrs. Glading, such a practical, able and eloquent exponent, of the grand truths and possibilities of Spiritualism.

The programme for the day, as suggested by the trustees of the National Spiritualists Association was fully carried out, with a vim and enthusiasm as auspicious as it was infectious. Only a brief synopsis, however, can Be given in this letter.

Mr. Henry M. Higbee, seventy-six years of age was unanimously chosen, as the oldest member of this society, to give the opening five minutes address, which he did in a way that was fitting, appropriate and pleasing to all.

The Lyceum children occupied forty minutes, with the recitation of Ouina's poem, other recitations, songs and a violin solo, all so charmingly rendered, as to win from every one present the exclamation: "Well done Lyceum children, how beautifully you reflect honor and credit on yourselves, the cause, and the day we celebrate."

The participants were Misses Daisy Rowland, Pearl Edson, Stella Steinberg, Fannie Smith and Rosie Smith, Masters Albert Willis, Julius Burnham, and Willie Smith. The children's part of the exercises closing with a sweet little song by little Miss Erma Steinberg, five years old, as the youngest member of the society.

Brief addresses were made by Prof. H. D. Barrett, Mrs. Jacques, N. Frank White, Mrs. J. D. Compton, Mrs. Nannie Cowing, Mrs. Della Bryan and Mr. Hamilton—all well received, and full of interest.

The toasts were responded to as follows: "Our National Association," by its President, Prof. H. D. Barrett; "The Progress of Spiritualism," by Miss Hellen Simmons; "Our Old Workers," by Milan C. Edson; "The Rochester Knockings," by Mrs. Katy Rowland; "Children of Spiritualists in Spiritualism," by Charles Snyder; "The Future of Spiritualism," by Mrs. Glading. These responses were frequently applauded, and were both excellent and appropriate. The collection for the treasury of the National Spiritualists Association was very generous, amounting to over one hundred dollars.

The intervals during the exercises for the day were charmingly filled with choice musical selections, both vocal and instrumental, rendered by Mrs. Minnie Roehm, Miss Bertha Julihn, Master Julius Burnham, Mr. Homer Altemus, and Professors. Urban Berry, Salzmann and Shultz. The trumpet solos by the latter, were marvelous, and so thrillingly sweet as to bring from the audience a storm of applause.

It is needless to add, that the celebration was unanimously voted a grand success.

In closing allow me to extend a cordial "Happy New Year Greeting" to the editor of THE PROGRESSIVE THINKER and its numerous readers.

MILAN C. EDSON.

The polype is the most remarkable creature on earth. If cut transversely or longitudinally into several parts each will become a perfect animal. Trembly turned them inside out and they ate and enjoyed themselves as much as ever. He slit two longitudinally, placed the halves together and united them into two animals; he divided two transversely and created one with two heads; he pushed one down the throat of another, a third down the throat of the second and thus formed a creature with three heads.

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BY A. B. FRENCH.

This work is one that every one should read. It beams throughout with rare gems of thought, practical as well as profound. There is sunshine and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French Farr, now passed to spirit-life. Hudson Tuttle, of Berlin Heights, Ohio, gives an interesting sketch of the author's life.

CONTENTS:

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William Denton.
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Joseph Smith and the Book of Mormon.
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MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY

PHENOMENA.

Through the Mediumship of Geo. Cole.

I send herewith for publication in THE PROGRESSIVE THINKER, the first of a series of communications which have been given to me at the Carrie Miller circle, and through Mr. Cole's medial instrumentality. All of this series of communications are from planetary spirits, and the first of the series is from the "LOON of Wishtara—known as the planet Jupiter."

The visiting spirit from Jupiter could not write, but spoke his communication.

Some dozen years ago planetary spirits were frequent visitors at the Pence Hall seances, and, through the medial instrumentality of Mrs. Stewart and Mrs. Hurst materialized—"appearing," as Dr. Pence wrote me, "under a strong electric light of their own production."

As I am writing upon a very important topic, Bro. Francis will please remember that I am speaking of events transpiring a dozen years ago. At a certain one of the Pence hall seances, when my friend and correspondent, Judge Lawrence, was present, eight planetary spirits materialized and stood grouped together as distinct personalities in form and feature as were the mortal sitters. These brother spirits from inhabited worlds in space—eight of them—appeared in uniform adapted each one to his own nationality. In the bright light that this group of planetary spirits brought with them, they were photographed, and Judge Lawrence sent me a tintype copy, which I caused to be engraved and printed in my "Gallery of Spirit Art." I knew then, as I well know now, that the continued manifestation of planetary spirits (of which Judge Lawrence and Dr. Pence frequently advised me) was a historical event of mighty import, whether it was considered solely in its relations to Spiritualism, or in its wider aspect, as a new element and a propelling force in a larger, more progressive and more humanitarian civilization.

It is now some eighteen months since the first one of the planetary spirits who materialized at the Pence hall seance visited the Carrie Miller circle and manifested; and this one is from the planet Jupiter, whose communication accompanies this.

The following letter from Dr. Pence is in reply to a letter of inquiry that I addressed him in February last:

TERRE HAUTE, IND., FEB. 20, 1893.—To C. R. Miller.—Dear Sir: Seances at which planetary spirits appeared in materialized form, singly and grouped, became particularly strong during the last year that Mrs. Stewart and Mrs. Hurst were with us. They were of frequent occurrence, usually appearing under a strong electric light of their own production, and in uniform adapted to their different nationalities (or worlds). They gave salutation peculiar and beautiful, presenting to the appreciative a spectacle grand beyond description.

The intention to write up Terre Haute Spiritualism was given up by the committee, for the reason that they did not care to be branded "lunatics" by people who knew nothing of the laws through which the wonderful manifestations were produced, and, if written up truthfully, without exaggeration, the facts would go beyond belief.

Since our mediums left, over eight years ago, we have remained in a very quiet way. Samuel Connor passed over about three years ago; Judge Lawrence followed soon after Allen Pence.

I hope Brothers Pence and Hood will allow me to tell them that their work in reference to Terre Haute Spiritualism is not done, and will not be until a record of the Pence hall seances is made in some convenient shape for use and preservation.

How important is Dr. Pence's letter (only a short private letter at that) in its disclosures and authentication of certain spirit manifestations, the like of which, in their completeness and persistency, have never before or since occurred.

"Not only," says Loon, "the materiality of substance dissolves before spirits, but the immateriality of space," and this majestic supremacy, this regnant power of spirit over matter, is in accordance with law—the law of spirit control everywhere operating in the spiritual as well as the material universe. In other words, the divine in man.

"All are but parts of one stupendous Whole,
Whose body nature is, and God the soul."

"God the Father of all, who is above all and in you all."

The Thomas Carlyle communication was written at our circle, through the process of independent spirit writing.

A gentleman who is learned and a good critic, to whom I read the Carlyle communication, said "that is not Carlyle's style." I agreed with him, and said; "It is an improvement upon his former self. Spirit Carlyle writes better than when a mortal. As a mortal Carlyle wrote involved and complex sentences and paragraphs, and his readers had to interpret him. His writing as a spirit is clear, forcible, argumentative and eloquent." Don't fail to read the Carlyle communication.

The controlling spirit of our circle invites such spirits to write as she sees fit, or, if a spirit desires to write, he or she asks the privilege. It is only on special occasions that I make any request or suggestion as to who shall write or what subject shall be written on.

The Carrie Miller and E. H. Chapin communications are companion communications. Dr. Chapin writes that he avails himself of this method of communicating (writing with his own spirit hand) "for renewing in a measure his earth-life relations with my family." Forty years ago myself and family were pew-holders in the church of the Divine Paternity, of which Dr. Chapin was pastor, and it was this clergyman who conducted the funeral service of Carrie Miller, from our then home in Thirty-first street, New York City.

CHAS. R. MILLER.
2481 Atlantic Ave., Brooklyn, N. Y.

LIFE ON A SISTER PLANET.

My manifestation here is not without precedent. Spirits not only from my planet but from all planets have manifested, and do manifest, not only upon this, but upon all planets.

This will not appear so extraordinary and improbable when I state that the progress of spirits through space is as rapid as the eye-glance.

Mortal friends, light is not so rapid in its course as the flight of the spirit. For instance, were I so pleased, I could return to Jupiter, my native planet, even before you could write the word. Not only the materiality of substance dissolves before spirits, but the immateriality of space. Hence the domination of what you term mind over matter, and the subservience of the latter over the former.

With these few remarks I will at once proceed to give you, in as brief a manner as possible, some idea of the sphere, the largest in your system, the most densely populated, the most advanced in science and literature of all the planets of your system. And yet, in the blue ether of the distant skies, that great world sparkles as a mere diamond upon your finger.

What may seem incomprehensible to the warring factions of the earth sphere, is that there is but one form and one government for the many billions of people who inhabit my native sphere. There are no international wars, for there are no nations. There are no socialistic disturbances, for there are no rivalries among people.

With this, as incomprehensible as it may seem, with your knowledge and experience, I will state that the condition of humanity, if such it may be called, is somewhat similar to the state you term the millennium.

My own individual experience, both as a mortal and immortal, leads me to suggest that of all the states of misery, crime and unhappiness, that state is more exemplified on the earth-sphere, relatively speaking, than upon others.

All honor be to those mortals who, living in such conditions, can raise their gaze and view the scene beyond their own immediate state. All honor, I repeat, to those who, on such a sphere, can for the moment forget the turmoils and strifes, the rivalries of commerce and the crimes of society, and commune with those of the higher, more pure and more exalted element. Mortal life, comparatively speaking, is so brief that the eternal duration of spiritual existence more than compensates for the fervid misery of even an earth-mortal.

In this world—and by this I intend to comprehend all the inhabited spheres of space—there can be but one predominant element, and that is spiritual existence. And assuredly, if one of the many desires to return and make himself known to the mortal friend who yet lingers behind, certainly even an earth-life skeptic may excuse such presumption.

It is many centuries since I was a mortal upon my sphere, but yet those passing ages have seemed as but fleeting hours, and as I look back and recall the heaven-like happiness of my people, I cannot but be amazed at the social conditions which I observe in the lives of your earth-mortals.

Your daughter, who stands at my side, desires to say that I was the central one of those spirits which appeared as a portraiture of planetary spirits, now in your possession. The others were spirits from other planets, who doubtless at some future time may also enjoy the privilege of communicating with earth-mortals.

You will observe that I have made repeated use of the term "earth-mortals." I have made such use because I am in the habit of communicating with mortals upon other planets; and even the earth's luminary, which follows the earth's revolutions, is populated by a people, with some of whom I have frequently communicated. I have found this mortal element intelligent, peaceful and advanced in science, and the best evidence of the degree of comparative knowledge is the fact that upon your sphere the astronomer is not yet in possession of an instrument which will more than vaguely outline indistinct features of the moon's surface; whereas, upon that planet (for such it is), they have instruments by which not only the mountains, the seas and the valleys are plainly discerned, but also the vessels upon the oceans, the buildings of cities, the forest trees, the quiet hamlets of smiling valleys, their animated nature, and last, even the mortal people are seen moving about, pursuing their various avocations.

This may seem incredible, except to such minds as a Newton, but let me assure you that the earth's progress has been materially retarded by the race division, at what you know as Babel's tower.

And now, dear friends, in conclusion, permit me to express the hope that at some future day all nations and peoples of earth-life may be absorbed by the wondrous state known as America, and amalgamated into one harmonious whole. Wars will then cease, the fratricidal hand of a brother will not be raised, nor will the distant tomb attract the weeping widow. The laurel wreath will be the emblem of life, and then will progress have been commenced toward that perfection which beautifies most every other planet.

Your friend, LOON.
Of Wishtara, known as the planet Jupiter.

RENEWAL OF EARTH-LIFE RELATIONS.

DEAR FRIENDS: I have frequently promised myself the privilege of renewing in a measure my earth relations with your family, and now by the invitation of your daughter Carrie, over whose remains I performed the last rites, I am now enabled through this great phenomena to reach in sentiment and convey the assurance of love and esteem.

As I frequently stated from the "Rostrum," I now reiterate this evening: God speed the day when all chains shall fall from the limbs and from the SOUL and universal liberty co-exist with universal righteousness.

I further add: God speed the day when the light of the better world shall illumine every understanding and cause mortal friends to perceive and accept the great truth of which this communication is the exemplification.

E. H. CHAPIN.

CARLYLE'S ADDRESS TO THOSE WHO SUFFER FROM IMAGINARY LOSS OF FRIENDS.

I make this manifestation in the interest of those mortals who suffer from imaginary loss of friends, and whose happiness is clouded by the belief that they are suffering the punishment and torture so vividly pictured by theologians.

It is within limits to say that fully one-half of insane patients have lost their reason by a created and nurtured belief that relatives and friends are suffering the horrors of perdition, and the dark future which they have been taught by pulpit orators is their own inheritance in the life to come.

The emotions excited in mortal minds by some religious persuasions, after a careful analysis, have been found to consist of fear of eternal punishment by an angry and implacable God.

Thus you may trace the dread and terror among yourselves of mortal dissolution and the consequent love of mortal life, when there are no sterner decrees than judicial laws for the preservation and protection of society.

Weak and susceptible minds furnish rich and fruitful fields for the theological bigots, and it may be said that the manipulations of such minds have eventuated in a clerical aristocracy that is as pompous as it is vain, narrow as it is selfish, and arrogant as it is offensive. Under different conditions wealth and sumptuary living derived from the foolish fears of a deluded people would be more than questionable. As it is, the spectacle certainly is not complimentary to the intelligence and civilization of the nineteenth century.

The immortal and omnipotent God is more than merciful and long-suffering, or such a state of things could not be brought about in His name. The advent of Christ on earth, his teachings and examples, exhibited far different pictures. Christ and his followers did not wear crimson velvet nor fine linen, nor did they reside in palaces. But he did wear "a crown of thorns," and "had not where to lay his head." He associated with the poor and lowly, aided and ministered to the sick and suffering and taught a lesson the modern Pharisee does not care to learn.

The stock-in-trade of the theologians of today is made up principally of imaginary terrors of a future life for those who do not accept their doctrines, and the word-pictures of a perdition where loved relatives and friends are suffering untold punishment among criminals, because they could not believe in the tenets of a theology which exacted a blind obedience to and slavish fear of a lazy priesthood and an aristocratic ministry.

The truths of immortal life are manifest in the glorious sunshine of the summer season, the boundless blue of the genial sky, the emerald verdure of the gently rolling meadows, the bright and cooling streams, the richly-colored flowers, the waving and spreading foliage, with the sweetly-perfumed air. All these are the merest shadows of the spiritual existence, yet they teach a lesson which mortals should learn, viz: If such blessings are free to saint and sinner alike in earth-life, how much more should they be so in spiritual life?

They are promises of the gifts of an Infinite Father to all men—men whom he has created in His own image, and whom he will not permit theologians, and their imaginary devil-servant to punish.

The object of spiritual manifestations is to teach the truths, and relieve the mortal friends from the burdens that are bearing them down, to smooth earth-life's pathway and render the journey of life more pleasant by the assurance that at its end they will be reunited to those loved ones the narrow grave had divided and a cold theology had misrepresented.

THOS. CARLYLE (Scotland).

SPIRIT DAUGHTER'S CHRISTMAS GREETING TO HER FATHER, 1891.

DEAR PAPA:—This is a beautiful Christmas day, and is typical of the new era, which supervened some eighteen hundred years since.

Through the clouds of darkness shot the sunlight of a new knowledge, which, even in its distorted sense and misapplication, has subverted the pagan cruelties and barbarous philosophies which were the fetters forged on a slavish humanity.

This is a very merry Christmas!

CARRIE MILLER.

Mansill's Almanac for 1894.

This work of Planetary Meteorology, Almanac Makers' and Weather Forecasters' Guide, and New System of Science, by Richard Mansill, is now out, and will be sent to any address for 25 cents, Mystics, farmers, and thinking people generally should have it.

Albert De Galier, of Bradford, Pa., writes: "Enclosed you will find New York draft for six dollars, as a contribution from the friends of Lyman C. Howe in this place to the Lyman C. Howe Relief Fund,' which I hope you will receive and forward to the treasurer at Port Huron. We had Brother Howe with us last week, five evenings, and we had the pleasure of listening to some of the most exalted and sublime truths through his guides that we have ever had the opportunity of hearing. Our only regret is that the audiences were so small. We hope to be enabled to have him again at no distant day. With best wishes for the success of the fund, and with fraternal regards for yourself, and wishing you a happy New Year, I am yours sincerely for the good cause of Spiritualism."

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflammation, allays pain, cures wind-colic, 25ca bot tle

FREE THOUGHT!

It Must Be Tolerated.

Discussion on Points of Difference Must Be Allowed.

THE NATIONAL ORGANIZATION—ARE ITS CHARTERS WORTHLESS?—PERTINENT QUESTIONS SUBMITTED—LET DISCUSSION PREVAIL UNTIL THE WATERS ARE CLEARED.

TO THE EDITOR:—My reason for writing you at this date—my sole object—is for the good of the cause, and the good of all its votaries. Having no axe to grind, and asking for no donations or emoluments, I would ask the adherents to the national organization a few plain questions, and in all candor ask them to give to your many readers straightforward answers.

I am not the only one who is anxiously awaiting some candid explanations.

I see that associations are asking for charters from the National organization, and I would like to ask, first,—what for?

2. Is there any way by which one State can give a charter to another State, which is legal?

3. Has the District of Columbia any more right to grant a legal charter than has any State?

4. Has there not been a precedent where a State has granted a charter to a subordinate society, which has stood the test of law in any court as legal?

5. Has there been a test case in the National Grange, which granted Ohio a State charter, and when the treasurer of the State became insolvent, the State grange came upon the bail of said treasurer to restore $3,000 due from the treasurer, and it was set aside upon the grounds that the National Grange had no authority to grant charters for the State of Ohio.

6. If the National Grange has no right to grant State or subordinate charters, has the National Spiritual Association any more right?

7. If we have 12,000,000 of Spiritualists in the United States, and they pay annually twenty-five cents each, it will net the small sum of three million dollars per annum; besides ten dollars for a State charter and five for a subordinate charter. May I ask what for? Please to explain what benefit the State or subordinate society will reap from said charters?

8. Will the charter to a State from the National or to a subordinate render any protection to the society? If so, what?

9. Will those charters protect any medium? If so, how?

10. Will our public speakers be protected by said charter? Will the railroads recognize a license granted outside the State that grants it?

Now, Mr. Editor, we belong to three organizations, chartered in every State in the Union, and the National (or supreme) organization can make regulations, laws, and render final decisions in all cases of self-government; but not in one case have they or can they grant State or subordinate charters. Now, I have examined the whole legal proceedings, and I can say it is all illegal and the National organization cannot give a charter worth the parchment upon which it is written.

Wishing to keep all our proceedings legal and in a shape that will do honor to the cause, I desire you to publish these statements; and if I am wrong I will be glad to have any one correct me, and I will shoulder the blame and respectfully make full and free acknowledgments for the same.

Believing the National organization is hoodwinked, we desire to open their eyes, or be set right ourself.

W. F. BALL, A. M. M. D.

Expiring Subscriptions.

The period of expiring subscriptions is on us. As THE PROGRESSIVE THINKER is published on the cash plan, of course all names are dropped as soon as the time is reached to which advanced payments are made. We know money is close and hard to get. Newspaper publishers feel the pressure more keenly than others, because many persons unwisely commence economy in expenses by cutting off mental aliment. This should not be. The trifling cost of THE PROGRESSIVE THINKER, but little more than the blank paper on which it is printed, and the large amount of educational matter with which it is laden, commends it to the thoughtful everywhere.

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Reader, let us share each other's burdens as much as we can while these financial embarrassments stare all in the face. Only a few months more, when public confidence will be restored and prosperity will return in an unexampled manner.

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(See ad. in another column.)

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This remarkable work unfolds the heretofore hidden mysteries concerning the origin and promulgation of Christianity. It appears through the testimony given from occult sources, that the life and teachings of Apollonius of Tyana were utilized as a basis upon which to formulate the Christian religion. Even the name Jesus Christ seems to be of heathen origin, and to have been coined from the names of the gods Hesus and Kristos or Christos. Hesus was the name of a god of the Celtic Druids, Kristos was the Greek name of the Hindoo god Chrishna. Through the efforts of Constantine at the Council of Nice, the leaders of both these religious sects were brought together and induced to combine their respective religions, and whereas one sect had worshipped the god Hesus, and the other Kristos, they agreed to merge the two gods into one who should be called Hesus Kristos. It is claimed that the name Jesus Christ originated in this combination as a necessary factor in the formation of Christianity, and to this assumed character was given the credit of the life and teachings of Apollonius of Tyana, while his name was suppressed. We are told in this volume where the early Christians found the myths and rites which they adopted and relabeled, and by combining them with the teachings of the great sage and philosopher Apollonius of Tyana, they formed the religious system that the Western world now knows as Christianity; and it is further shown that down through the centuries, beginning with the so-called Christian era, there has been an established system for the destruction of all literature which antagonized the interests of the religious bigots who were in power, they having had almost the entire control of all literature and historical records for many centuries; therefore having the power, they changed, suppressed, or destroyed as best suited their purpose. ANTIQUITY UNVEILED gives ample proof of the mutilation and destruction of the valuable historical records of the past, by interpolation, elimination, repunctuation and cremation, all to ensure the success of a religious system resting largely upon the vagaries and mythical teachings extracted from Pagan mythology. It has long been known to analytical minds that Christianity was plagiarized from other religions which existed before its advent, but no one could have conceived of the deeply laid plans of a self constituted priesthood to thus deceive the world, by gathering the fragments of the more ancient religious systems and combining them into a new system which was foisted upon the people as not only original but divinely inspired. How and why this scheme was carried out is fully explained in ANTIQUITY UNVEILED, by those who lived at and subsequent to the period of the Christian era. The light they bring includes not only what they acquired in earth life, but also the clearer knowledge gained in spirit life. No scholar living on earth at the present time, however learned, unaided by spirit intelligence, could thus have laid bare the facts concerning the world's religious history, especially that which pertains to Christianity. The startling revelations found in this work were mostly from the learned men of their time, rulers, prophets and historians. They step to the front in the nineteenth century to point out the criminal errors enacted by priesthood for selfish ends. In doing this they have fearlessly laid bare the vandalism which prompted the bigots to mutilate the literature of past centuries, and destroy libraries of unspeakable value to the world. This was done because they contained historical truths that were inimical to the dogmatic religious system that was to be established. In reading this work it is easy to understand why such minds as Profs. Briggs and Smith, as well as many other eminent scholars who have the courage to publicly express, not only their convictions, but the result of their researches in Biblical history, are drawing away from the old lines of absolutism touching the Bible doctrines of Christianity. Every student and every thinker should read this work. In fact all should read it who are looking for truth upon this most important question, viz: Is Christianity a divinely inspired religion, or is it the offspring of more ancient religions?

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TESTIMONIAL.

HAMPTON, N. H., May 2, 1893.

DR. J. S. LOUCKS, Shirley, Mass.—I feel that I must tell you of the wonderful cure you have performed. I had tried five different M. D.'s, and they did me no good; life was a curse, and utterly discouraged, I had determined to end my life and sufferings, when mamma insisted on my trying a clairvoyant. Of six different ones I wrote to, you were the only one that described my case correctly—in fact, you did it better than I could myself. My husband sent for one month's remedies. After using them for a few days I grew apparently worse, and I wrote you about it. You wrote me to continue, and I did, and after three (3) months' treatment I feel perfectly well and strong. When I began your treatment I could not walk around the house for days at a time, and constantly suffering unutterable pains, and this had been so for about a year, since my baby was born. I had perfect loathing for food, and when your medicine came I was living on wine, brandy and beef-tea. You said, emphatically: "Use no stimulants." I had suffered all horrors of nervousness and insomnia, and only under the influence of opiates could I sleep any. I had continual headache and backache, and such terrible numb spells; sometimes while talking my tongue would feel swollen, numb and prickly, and in a moment this strange feeling would spread all over me, and my head begin to throb and burn. No one knows what I suffered with these numb spells that I had ever since I was fourteen years old. Oh! doctor, my gratitude is unbounded, and you have performed a miracle, as all who know my previous condition will testify. I heartily recommend your treatment to all suffering humanity. May health and long life be yours, is the prayer of MRS. ANNABEL LOCKE.

(See add in another column of this paper.)

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Office, 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

THE HEADQUARTERS OF THE National Spiritualists' Association is now open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all societies, and we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Officers of societies in all foreign countries are also requested to confer with us, and information is desired respecting all new phases of development in all parts of the world. Books, pamphlets and magazines upon Spiritual matters are earnestly solicited for the National Spiritual Library. For information, address as above. ROBERT A. DIMMICK, Secretary. 214tf

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VOL. 8. CHICAGO JANUARY 13. 1894. NO. 216

THE OUIJA BOARD.

It Answers Important Questions.

And Manifests Considerable Wisdom.

TO THE EDITOR:—In compliance with your request, some of my experiences and communications through the Ouija board are herewith forwarded. It was at the request of a friend, when a guest at her home, that I first sat, as it was the first time I had seen Ouija. I have very scant record on paper or in memory of messages that came there. Since my conviction of the fact of intelligent communication from the discarnate to mortals, thirty-five years ago, I have never been a seeker of phenomena or tests.

This Ouija experience has come to me as nearly all phenomenal manifestations have done—without my seeking. At those sittings I remember one name spelled was Wayax and claimed to be a woman and an inhabitant of Thibet. She gave as her salutation, "Woman has arisen." I have no record of her communication. Joan of Arc was one name given. Salutation:

"Woman will be enthroned on the pinnacle of civilization. She must first build the men and then the state."

Question: Does each soul create its own destiny.

Answer: The soul is uncreate, but each ego has a sphere which is fixed by its environment and its relation to all the egos of the universe.

Q. Is it not then possible for the soul to meet unjust deserts

A. Only seemingly and transiently.

Q. Are you happy.

A. Perfect happiness comes only in the intervals of the crises of development.

Q. What are the crises of development.

A. Expansion of soul is the condition of growth towards the Infinite; and all growth is attained with what is termed pain.

A very peculiar odor was perceptible for some time, and in answer to the query what it was it was stated: "It is what is drawn from the ethers for my strength in coming to this sphere."

I did not make a full copy of the record of this interesting communication. It proved that my experience with Ouija was to continue after I left my friend's home and came to Dansville. Ouija had been laid away as unavailable for any use by friends here; but at the first sitting the movement was free and decided, and the following message was spelled out. Aaron Wolney was the name given. This name had never been seen or heard of by us: said he was of England. Greeting: "This is the most interesting period in the development of the inhabitants of this planet.

Ques. Why is it the most interesting.

Ans. It is the culmination of cycles, when the development of spiritual powers in both worlds is to leap into greater heights and bounds than ever before.

Q. Will some movement to unify religions result from the parliament.

A. Probably some religious movement will result, but the great benefit and progress that will result will pe the freedom of mind, the emancipation of all peoples and nations from authority and rule in Church and State.

Q. Has this country a work to do in that direction.

A. America is the most free nation on the globe, and in freedom alone is it possible for the truth to be established. Friends, we, in the life of soul development, are interested only in truth and the growth of souls in the bondage of mortality.

Q. How can we best promote soul development.

A. Keep heart and head free from passion and full of love.

After the name Celia Burleigh was written, at a sitting, the salutation was: "The light is here: it is day. Why are you not holding the torch on high?"

Q. How shall I hold the torch on high.

A. By speaking all truth that is given to you. Speak without waiting to know if it is acceptable.

Q. Why use this board.

A. Only to concentrate force.

Q. What message have you to women.

A. Be firm; be true to your best thought.

Q. How can we know what is our best thought.

A. That which flashes into your mind when you are neither asking in doubt nor when you are trying to reason to a conclusion. Were you able to see the parliaments of philanthropists and lovers of humanity on this side, you would have no hesitation in linking yourself to them in the effort to free humanity from the bondage of error and tradition.

Q. What are the principal errors that hold humanity in bondage.

A. That man is a fallen being—that the divine power is not equally available to every soul—that there is need of a mediator.

The first strange visitor who came wrote Hannah Thompson as her name. First remark: "You all have some strange ideas. You do not believe the Bible. You seem to put other words for the word of God. I dou't dare to set up my thought for the thought of God."

Q. What brought you here.

A. I was trying to reach a light that seemed very bright, and found I could hear what you said.

Q. Did you come alone.

A. Some one guides me and writes for me.

It was then stated: "This is the purpose of we, who are in charge, to give her light and instruction, to bring her where there is an atmosphere of freedom. This poor soul was never where the light of the new day could reach her." She said she would like to come again.

Charlotte Corday gave as greeting: "The time is ripe for the light of truth and freedom to shine in the whole earth."

Q. Have you a message to woman.

A. Be strong in your own personality and faithful to all the truth that you can discover.

In response to our queries about her, as we could not recall at the moment the facts connected with her career and its close, the statement came: "The storm in which my life went out was somewhat a dream as soon as I waked in this state. I wish to speak to American womanhood. If the women of this land could see the power that resides in them as the least in bondage of any womanhood on earth, they would know what responsibility rests with them. The power that is given becomes either a source of strength and growth, or it bears one doom."

Q. What can women do more and different.

A. Give your thought at stated times in co-operation to strengthen women in resolve.

Q. Will women come to the front in readjustment of governmental affairs.

A. It is inevitable. Men will be confused with the power that will be concentrated to adjust the affairs of international comity, and the intuitions of women will be called into action.

Charlotte Corday sympathized with Girondists who were proscribed in 1793. She came to Paris and killed Marat; plunged a knife into his heart July 13, 1793. She was guillotined a few days afterward.

Another message, after the name of a very dear friend had been written, commenced: "Oh, why did I not see the glorious truth before?"

I commented: "Your mind was fixed in a habit of thought."

"Yes," was the response; "yes, I see now, but could I have known the truth, what anguish of mind I should have escaped!"

Q. Do you come into this atmosphere now, or do you send this message through another.

A. I am not, perhaps, in the atmosphere you breathe, but I am near enough to catch the current of your thought.

Q. Does my thought travel on a ray from my brain,

A. Thought, when closely concentrated, is like a stream, or, more correctly, like a wire, bright, shining, sparkling, flashing.

Q. Can you see the rays of thought from spiritual beings,

A. Yes, yes. This is one of the great glories; this is what it is to know as we are known. All souls who are seeking the truth are radiant, and their radiations reach out illimitably toward the source of all truth. It is through this outreaching and return on the radiations from the central source of thought that the perfect will of the good is actualized in the heavens and the earth and everywhere in all worlds. Faith is an attitude of receiving. It is the common weakness and ignorance of mortals that they are afraid to receive, afraid to trust the thought that comes to them. That was my weakness and error. Had I dared believe that the truth was given to me by the perfect good, I could have had unbounded satisfaction where I had unbounded distress of mind. Don't be afraid to trust the light of truth, which shines for you and in you, and to speak it to others. This is what Jesus meant when he said he was the light of the world. He, in unbounded faith, trusted the thought that came to him on the rays of his own thought, sent out to the supreme source. The light of truth was thus brought into the world of dark minds; dark because they did not send out to the source of truth the wires of thought over which could flash back to them the boundless light from the realm of love and wisdom.

This last message indicates an entire revolution of thought in the person who was reared in puritanical orthodoxy, and held to the creedal doctrines to the date of decease at the age of 85 years.

Another friend, who was a Presbyterian deacon, stated that he had found that "ideas he believed were the greatest of all truths were many of them errors."

Q. What is the present outlook for our country

A. A struggle to maintain first principles.

This person began the communication by saying: "I am in need of some information about Hannah."

Q. What Hannah.

A. The Hannah who came to you. She seems to be in distress, and wished me to say to you she can find no one to care for her.

Q. What can I do for Hannah.

A. I don't know; it is new to me that souls who have come to this life are obliged to find help on earth.

This message is dated November 5, and Hannah Thompson's was October 10.

Jane Rowegan, of Ireland, gave this salutation; "The holy church is to be the power to save."

Q. Why do you come to me.

A. You are trying to tell lies.

Q. What lies am I trying to tell.

A. That the soul is a part of God.

Q. If the soul is not a part of God, where did it come from, and how did it get life.

A. God created it to do his will and to glorify him.

Q How does it happen, then, that every being created by a perfect one, does not do his will.

A. Because man is sinful, and the Devil tries to get his soul for his kingdom.

Q. Who made the Devil.

A. O, holy mother, what an awful thing it is to fly in the face of the Almighty.

Q. Can you tell where the Devil came from.

A. It is too bold in me to ask such questions.

Q. Why were we made with thinkers if we are not to use them.

A. But the priest always told us we must not ask questions about things we could not know.

Q. Don't you see every soul must be responsible for its own conduct.

A. But we can't please God—only the Savior can do that.

Q. Do you believe God loves you.

A. Oh, for the sake of Christ and the holy mother.

Q. How long have you been on the other side.

A. Oh, I don't know; it's a little while ago. I took sick, and I didn't know for awhile after I waked that I had died. It is so strange. I seem to be here where I lived before I died, but I have such a different body. I see and hear what is here, and sometimes I am away in a different place, and it's all so strange to me.

Q. Have you seen Jesus.

A. No, and it breaks my heart. I am afraid I shall be in the bad place yet.

I assured her there was no such bad place as she thought, and she was in darkness because she had believed what was not true,

"But don't the priest tell the truth?" she inquired.

"Not because he is a priest," I replied. After some advice she said: "Thank you, lady. I want to come again."

Having had several successful writings with Ouija alone, and the owner of the board having some apprehensions in regard to the safety of harboring undeveloped spirits, I obtained a board at a book-store. It had lain there a year. The performance when I first tried the new Ouija was singular. There was a constant clicking sound in the table, like a telegraph operating. The movement was extremely slow, unlike any other experience. There seemed a very labored effort to produce any movement. Finally it spelled out: "Put some sugar and soda on the board and shut it in a drawer."

I asked if elements had come in contact with it that affected the movement.

Ans. Yes, tobacco smoke; and it cuts off the currents.

After twenty-four hours of its bath in sugar and soda there was no further difficulty.

Martin Bidwell announced himself as a "money crank."

Q. What of our financial situation.

A. O, it's the disgrace of the country and of civilization.

Q. Do you think the people have got where they can see what is needed.

A. I hope so, if the fools in the church and the politicians don't bamboozle them.

Q. Can you see more clearly than you could, when here, the animus of the money power.

A. Yes. It is the same spirit to make the many do the work for the few. It is slavery.

Q. Do you think we shall reach an adjustment in this country without violent outbreaks.

A. Not unless there is a mighty work done and soon.

Q. Are the bands of patriots in the Spirit-world trying to preserve the principles of this government.

A. Yes, that is the work of all who are trying to establish liberty in the earth. The articles of federation are signed and sealed to be presented to the potentates of all nations here as soon as the arbitration of nations is accomplished.

This writer claimed to have served in the Massachusetts Legislature, and a term in Congress.

Charles Sumner, was written, followed by the salutation: "It is high noon. The hour is full of promise to those who are faithful.

Q. You see our slavery; how are we to abolish it.

A. The people are doing it.

I said: "But our Congress has not given us any help."

A. Because controlled by fear.

Q. Of what were they afraid.

A. Of bankruptcy, first, if they went against the power that rules money in the world—and next of losing political place and power.

Q. Is there not wisdom enough in this country to establish an equitable system of exchange.

A. Yes, when it dawns upon the people that the past has not exhausted the wisdom of the race.

Q. Is the labor exchange idea in the right direction.

A. It is in fact the central thought of financial reform. When the people begin to see, it will not be long till they will destroy that which has so long been their destroyer.

"I am glad you are so hopeful," I remarked. Response: "There is no reason to be otherwise. The laws of the universe are sure, and will bring all powers into order."

Q. Was your life prematurely closed here by the injury you received.

A. Probably it was, and it may be the reason I am held so closely to the field of patriotic endeavor.

Q. Do you foresee any political movement parallel to the parliament of religions.

A. Not in the immediate future, but after the great crisis of European powers, there will be a parliament of man.

Thomas Kavanagh spelled, and asked: "The old is passing away—will the people be ready for the new?"

Q. Do you see any encouraging signs they are making ready.

A. It seems to me they are quite too slow to see.

I commented: You know the order of the universe is that the best and most enduring things are of slow growth.

A. It is true, but when a crisis is upon a people ought they not to act accordingly.

Q. What seems to you the greatest occasion for apprehension in our situation.

A. Such *fear* in the people and in Congress, it deprives them of power to exercise their best judgment. Fear is paralysis of the soul and of the powers of mind.

Q. Mr. Sumner said the people would destroy their destroyer; he was hopeful; what do you think?

A. If the people come to see that they can and must save themselves, all will be well. I am a member of the Liberty League which is working to free the people of the globe from ignorance and bondage to error.

Q. What is the constituency of the Liberty League.

A. People from all parts of the earth who have been crucified for speaking the truth—and who have suffered from all kinds of tyranny.

Q. Can you give some names.

A. Joan of Arc—Charles Sumner—multitudes of lowly ones who were crushed when here—your despised anarchists, John Brown, and many others, of whom Garrison is not the least.

E. P. Rollin announced: "Now is the power of truth to be revealed."

Q. How do you see that it is to be revealed.

A. The people will come to see that gold and silver will not serve the needs of the people and the whole order of things must be changed.

Q. Why are all these persons coming to talk to us on these matters.

A. The lines of communication must be made broad and strong, for the forces to conquer must be in harmony, and a solid phalanx. I see that the power of money must be overthrown, or it will overthrow civilization. I am an American through and through, and it is the first, and the second, and the constant thought and prayer of my heart, that the principles which are the foundation of our country shall triumph in the earth.

Q. What seems to you the chief obstacle to their triumph even in this country.

A. The corruptness of the political system, and the carelessness of the people, who ought to know the peril that threatens.

Q. Do you know if there is much tangible communication between the visible and invisible in reference to our situation.

A. There is considerable, but would be much more if opportunity were given us on this side.

Q. What can we do to help create a wider attention to this subject.

A. You are doing much, for you keep the stream of thought running clear and strong—and when you send out a bulletin it is freighted with more than words.

William Hill was spelled before the question: What shall I do to be saved?

Q. From what.

A. The horrible sights and sounds that make me wretched. The groans and the faces of the poor wretches who were burned in the pit.

Q. In a coal mine.

A. Yes. I saw a light and heard a voice say, "Go there and you will get help."

Q. Can you not concentrate your thoughts so as to efface that impression.

A. That's what I want to know how to do. It has seemed as if there was nothing in the universe but that horror.

It was counseled that the thought should be resolutely set on recalling pleasant incidents in life here, or passages known that might correct the habit of living in the impressions of the horror. Another influence followed, and was asked: "What was the use of the preceding one coming?"

A. If you were in a nightmare it would help you to be touched and stirred by some person.

Frank Upham said: I want to know if I must stay here always.

Q. Where are you.

A. In the State Prison in Georgia.

Q. Why were you put there.

A. For killing a nigger.

Q. Are you there in the body of flesh, or have you passed out.

A. I don't know, only I am here and nobody pays any attention to me.

He said he got no food, and wondered how he could live. It was suggested that he was out of the physical body. Then the question came: "How am I to get out of this?—it's a terrible state to be in." I asked: "Have you been sorry you killed the black brother?"

A. No, indeed. He was not fit to live. He tried to commit rape on a little child.

Q. Did you never think since that you had no right to take his life.

A. No. I think it was my duty to put him where he could not do any more harm.

Q. Have you ever seen the man since you killed him.

A. Once I thought he came to me and I was angry.

Q. If you knew the only way for you to get out of your imprisoned state was to become reconciled to him and acknowledge you did wrong to kill him, would you do so.

A. I can't say I would, for I don't think it was wrong. What is the reason I am so kept here?

I replied: Because you committed a great wrong. You put a weight on your soul that keeps you in this lower realm. You had a false idea and did wrong to another, and you can't escape the consequences till you see the right and turn away from the wrong thought. After considerable discussion he said, "I will try to see the right."

The next distressed one who manifested operated Ouija very differently from any preceding influence—with jerky, hesitating motions—and was a long time spelling a name. The first sentence was: "I am in the hells."

Q. What has brought you here?

Answered by the question: "What is it you do for the suffering?"

Q. What is the form of your suffering?

A. I came here in a terrible way. I was so tired, so sick. I took a dose of morphine and waked in darkness and misery.

Q. Have you an idea that anything you did before you left has been the cause of your state now.

A. Yes.

I suggested that it might help her if she confessed. The movement of the table was very hesitating, and it passed back and forth to letter K several times. Finally I asked: "Did you kill some one."

A. Yes. O, what shall I do? I wish I could die forever.

I asked: "Was it a sudden act of anger, or premeditated."

A. I was so angry I did not consider anything. It seemed afterward as if I had been gone and something else had done the deed.

Q. Was it a man or a woman you killed.

A. A beast in the form of a man.

I said: You are suffering remorse. You must try to exercise your best judgment, and call for wisdom and light, that you may not be too unmerciful to yourself. She replied: "It is a blessing to me to come here. It was whispered to me from somewhere that this was a place where souls could find help. O, if I could get out of the dreadful remembrance of the horror."

I answered: We hope and trust that you will soon be relieved of the remembrance, and will pray that you may. Her parting words were: "Bless you, it is beautiful to know such souls dwell on earth."

[To both of us the sphere of this influence was very definite, and that of a refined, intelligent person. There was a keen sense of the reality of an individual in extreme anguish.]

The only other sitting at which any eccentricity of movement of Ouija has occurred it was followed by what we concluded were Diakka influences. Name given K. O. Moyer. First salutation: "Why cannot you give me some light?" I replied: "In what are you in the dark?"

A. We are staying here till the resurrection.

Q. Where are you staying.

A. We are having a stinging punishment.

I remarked: These answers were irrelevant and seemed insincere.

A. Why fire a fellow out till you know something about him.

After the table had moved some time to no purpose, the name *Ardita* was spelled and the greeting came: I am an honest girl. I come to see you to learn how to get out of this place.

Q. Tell us what place you want to get out of,

A. It is full of scamps who love to plague and tease people and make fools of them. Every one says you can help me.

Q. How long since you went out of this life.

A. Can't tell; not very long. Sixteen years old. Mother died when I was born.

I advised her to persistently call for good spirits to come to her and help her to a better state.

Reply: Kind friend, I will try to follow your advice.

We are glad to have you come if you can get any help.

The loving heart helps.

Lucy Bird came with the salutation: Do the work of the good Lord.

[A short time before we had been talking over some work done for a needy family.]

Q. Have you been long in Spirit-life.

A. No, only a few weeks. I was an orphan and had to drudge for those who only cared for me as a servant.

Q. How do you find life where you are.

A. A home, and rest, and delightful, but I still think of those who are struggling here, and am trying to help find better conditions for them.

Q. What attracts you to us.

A. The atmosphere of love. Don't you know we feel the condition of persons as distinctly as you do the temperature.

Q. Did you understand spirit communication before you passed beyond.

A. Yes. It was the only comfort of my life that I could commune with loved ones, and believe the blessed teaching of the new dispensation.

Q. What can we do to help the suffering.

A. Love, love. The first condition of helpfulness is to make a sphere that gives light and strength to the spirit. We on this side can only come in such a sphere.

Q. Do you find suffering ones on your side who are needy.

A. Many who need the first lessons in spiritual things.

Q. Please tell us what seems most in accord with your ideas of Spirit-life before you went.

A. It seems more home than I expected. The scenery is more beautiful than I had conceived. We seem to know some persons, while others are totally strange and unapproachable.

Geo. D. Prentice inquired: Can you tell me how to find rest.

Q. What do you want rest from.

A. From the doubts and fears that wear my soul till I am in despair.

Q. Are you in the Spirit-world.

A. I don't know. I seem to be right here on earth, but I have not the same form I used to have.

Q. Were you sick, or did you meet with an accident.

A. The last I knew I was on a ship and it struck a rock or something, and I was thrown into the sea.

Q. What do you fear.

A. That I am lost.

Q. How can you be lost. You have your mental powers. You can think, can't you.

A. But I was not converted, and how can I be saved.

I replied: "You can be saved from doubt and fear by trusting the Infinite Goodness. Everything is from God. You can be saved from all weakness and error if you will accept this truth."

A. Oh, I was taught that if I was not converted I should go to hell forever.

"You can't go to any hell only what is in yourself. If you will accept the love that is ever ready for you from the Infinite Father-Mother, you will find rest and peace; you will love every soul and be happy."

A. I hope this is true. I will be happy if it is. I will try to believe it is. Thank you.

This record is not in full of all written or remarked by the sitters, but it is exact and contains all that is essential. Usually I only sit when I receive an impression that communication is desired. The different spheres of whatever intelligence produces the movement of the table, or telepathic communication to my brain, are very clearly discernible. Sometimes the movement seems entirely mechanical, and each letter and word and sentence are unanticipated in thought—but often the answer to a question flashes into my mind instantly, or when not in full, each word is impressed after a letter or two is pointed out. Very few of the names given are of persons known to me. Other singular names of various nationalities have been given, but in the messages nothing of special interest. Nearly all were learners in communicating. If any of the names are recognized it would be a satisfaction to me to receive testimony to the fact. LUCINDA B. CHANDLER.

WHEN I AM GONE.

When I am gone will those I loved,
Think only of the good,
They saw in me and my desires,
So oft misunderstood?

Will some one grieve when I am gone,
And with a heavy heart
Look out into a dreary waste
In which I have no part?

When I am gone, will those I cared
To live for feel that all
The sweetness of this life is passed,
And future comforts small?

I would that they should love me thus,
Because I love them so;
Deserving it is not the code
We love by here below.

When I am gone, will all my faults
Be smoothed by kindness o'er,
And only my devoted love
Dwell with them evermore?

When I am gone, will any say
Of deed, or word, or voice of mine,
That was a help on thorny way
Or gave one glint of hope's sunshine?

When I am gone—but I would fain
Be the last one to slip the coil,
And save them every parting pang—
The last to pray and toil.

And when I'm gone, I'll find the dear
Ones waiting, watching, loving still,
And if they did not know me here,
They'll know me there, I know they will.

EVA E. AMES.

South Wallingford, Vt.

The police stations of St. Louis in 1892 gave lodging to 11,784 destitute persons.

Man's religious instincts are as distinctly phenomena for science to deal with as are the instincts of animals. They deserve and admit of scientific treatment.—Drummond.

The worthless work of a vagabond priesthood excites the attention of Joseph D. Wiggins, of Fort Niobrara, Neb. He has had opportunity to observe the ways of this class, specimens of which habitually visit the army posts, inspired ostensibly by love of souls, but really by love of lucre. They take pains to come around about pay-day times, and collect all they can from their dupes, whom they are careful not to offend by denouncing their besetting sins, lest contributions might be withheld. If the Catholic people comprehended one-half of the enormities and absurdities in the creed of their church, they would renounce it.

Texas has ten State farms, on which the convicts are worked under contract.

Over one-third of the arrests in Havana were for quarreling and fighting.

The North Carolina penitentiary contains 200 white and 921 colored convicts.

The Hawaiian Islands have sixty policemen, regularly employed as such.

CHRISTMAS OFFERING.

From a Christian Spiritualist.

TO THE EDITOR:—I would like to offer a few thoughts upon Brother Moses Hull's paper, "Christ and Christmas," in your valuable paper of December 23.

I am what may be called a Christian Spiritualist in its broadest sense, and to slightly change the language of the immortal Seakespeare by the substitution of a name, I would say that:

I speak not to disprove what Moses spoke. But here I am to speak what I know; or rather what I think I know, and in a very limited sense.

Again, I am a spiritual optimist of the most pronounced type, and with Alfred Tennyson believe with all my soul that:

"Good will be the final goal of ill;
For pangs of nature, sins of will,
Defeats of doubt and taints of blood;"

and that everything is tending toward a higher plane of thought, feeling and action; which fact, to my mind, proves more than anything else the existence of an almighty power, and a moral government in the universe:

"That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made his pile complete."

It matters not to me, nor essentially would it, I think, to the whole Christian world, if Christ was the merest myth that was ever evolved from the brain of this "foolish compound, man;" he stands as the representative and embodiment of the essential extract of all religions—the divine sentiment of love; for the fatherhood of God and the brotherhood of man; for a divine and tender sympathy and compassion for all mankind, and proved it, as recorded by his life, works and words. It is this essential fact that has made him one of the greatest factors in the moral, religious and spiritual worlds.

It matters not whether he was celestially begotten or not; or when or where he was born; his short life of thirty years, as recorded, has probably had a greater effect upon the lives, happiness and destiny of mankind, than have the lives of all the men that have existed since his time.

The idea of his life as the personification of love; of all that is holy, pure and good, has also inspired some of the greatest minds that have ever lived upon this lower plane. Where is there a grander character in all history than is depicted in the life of him called St. Paul, who was also the champion of Spiritualism in his day, and who taught the spiritual philosophy of the resurrection with all the force and energy of his powerful logic? His faith and enthusiasm in this direction have been the inspiration and consolation of millions of Christians whose pathway down the dark valley of silence it has irradiated with celestial light. The language in which he conveys it is also sublime:

"For we know if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens—prepared for us from the foundations of the world when this corruption shall put on incorruption, and this mortal shall put on immortality—and death shall be swallowed up in victory."

Nor were his moral and religious ethics surpassed. He preached the gospel of love, fellowship and peace, and that we should make our lives sacred to duty. He was also an evolutionist and did not profess to know it all, for he says:

"When I was a child I spake as a child, I understood as a child; but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part; but then I shall know as I am known."

Neither was he a religious bigot; but a man of the broadest charity; who thus sums up the Christian virtues: "And now abideth faith, hope, charity, these three; but the greatest of these is charity (or love). For though I speak with the tongue of angels and have not charity, I am but as a sounding brass and a tinkling cymbal."

Above all others, Spiritualists should be most liberal, and should have the largest and most abounding charity; especially charity for the opinions and beliefs of others not of our faith.

Does Brother Hull think that he advances the cause of truth and Spiritualism, for instance, by such a sentence as this:

"Jesus is a lamb; the church pats us on the back for saying this, but our faith goes further: We say more; he is not only a lamb, but a whole menagerie."

This may strike Brother Moses, and perhaps some others, as being both witty and to the point, but to many liberal Christians it will appear as irreverent as it is irrelevant, and will serve to naturally antagonize them against Spiritualism as well as against spiritualistic teachers.

It seems reasonable to suppose that many of the Christian symbols were borrowed from the ancient pagan mythologies; but with the poet Coleridge I think that even these intelligent forms of ancient poets—these fair humanities of old religions—have their special significance and should be entitled to respect and consideration:

"Oh! never rudely will I blame his faith
In the might of stars and angels!
'Tis not merely
The human being's pride that peoples space

(CONTINUED ON EIGHTH PAGE.)

Oren Stevens, Louisville, Ky.

TO THE EDITOR:—Spiritualism has come very much to the front the past season, there being several societies here whose members are enthusiastic workers and they have greatly increased their membership and usefulness. Many people of wealth and influence have been won over to the cause, wherein they have discovered the mighty truths pertaining to spiritual philosophy.

Quite a stir has been created by the arrival of Mr. Oren Stevens, the well-known slate-writing and materializing medium. He came to our city Dec. 2, a perfect stranger, and on Sunday evening, Dec. 3, he gave manifestations of spirit return at the First Spiritual Church. On this occasion he gave fifty full names with messages, which were all recognized. The manifestations coasisted of spirit telegraphy and slate-writing. The spirit telegraphy was received with considerable interest, and Mr. Stevens' slate-writing is enough to convince the most skeptical. After several slates were passed to the audience, and being thoroughly and critically examined by all persons that desired to do so, they were placed on a stand that stood on the rostrum. Mr. Stevens simply placed the slates in pairs, and every person in the hall could have seen every motion he made. Then he requested one of the officers of the society to tie a borrowed handkerchief around one pair of the slates, which was tied to a wire that had been placed across the hall some time ago and not for the occasion; another pair of slates was placed on the floor, while others remained on the stand. The medium then seated himself several feet from the slates and in a few minutes he requested the officer that had tied the slates to the wire, to open them, and the slates were found to be full of loving messages from departed ones whose friends were in the audience; the remaining slates were examined and found full of messages, which were all recognized. Mr. A. R. Arrowsmith wishes it stated that he called on Mr. Stevens for a personal slate-writing, and after he thoroughly cleaned the slates himself, and placed them on his own lap—the medium not touching the slates—he received two messages, one from his spirit father with his full name signed, the other from a spirit friend, who also signed her name. These messages filled three slates. Mr. Arrowsmith says it was a matter of impossibility for the medium to know the names of his departed relatives or friends except through his mediumship.

Mr. Stevens gave a full-form materializing seance at 950 West Jefferson street, December 22. The circle was arranged according to the instructions of one of the medium's principal controls, Sarah Johnson, and a shade was placed over a lighted lamp, which, with the electric light from the street that shone through one of the widows, made the room so bright that we could recognize one another's faces. The medium returned to the cabinet, and had not been on the inside a second when a full materialized form appeared on the outside of the curtains and requested us to sing "I have a father in the Spirit-land." The song was not two-thirds finished when a form appeared in the center of the circle and announced itself as the mother of one in the circle and delivered an intelligent and loving message to her daughter, distinctly heard by all. Next came a spirit form which announced itself for Mrs. Voe, which she recognized as her sister, and delivered to her a pleasant message. Next came Birdie, a little Indian girl, a cabinet control of Mr. Stevens, and materialized out in front of the cabinet and talked for a short time in her peculiar style, making many witty remarks that were truly amusing. She announced she was going to have Jimmy Bundle come and materialize lace for us; then sang "The Two Little Girls in Blue," which was immensely enjoyed and enthusiastically applauded. She at once established herself a prime favorite. While we were singing, a spirit appeared in the middle of the circle, and after laying its hands on the heads of some of the members, took the hand of Mrs. E. Fultz and led her inside of the cabinet and requested her to place her hands on the medium's head to give him strength. Mrs. Fultz completed, when the spirit announced itself as her sister Maggie and delivered to her a very consoling message. During the entire time the spirit was standing by her side, perfectly visible and speaking, Mrs. Fultz held her hands on the medium's head. Next came an Indian control of one of the sitters. This spirit manifested wonderful strength and endurance, and spoke in his native language, touching everybody with his hands, then appeared outside of the circle and seemed to stride across the room, placing himself on a divan that was in a corner, where he went through a few pantomimic actions with his arms and head, uttering an inaudible language; it appeared as if he was trying to explain something to his control, but failed to make himself understood; he disappeared from the outside of the circle to the inside again, where he gave a war dance, and dematerialized. Then, according to little Birdie's promise, the spirit form of Jimmy Bundle appeared in the center of the circle and materialized lace. The spirit first touched some of the members of the seance, then rubbing his hands together and rubbing them on the floor, the lace commenced to materialize and continued to do so until seven or eight yards appeared. After allowing the members of the circle to feel the lace the spirit dematerialized it, apparently disappearing through the floor. The next that materialized was an Egyptian control of Mr. Chas. Hostetter. The spirit took Mr. Hostetter by the hand and led him to the center of the circle, where he stretched his long arm over Mr. Hostetter's head, showing the spirit to be between six and seven feet in height. Mr. Hostetter thoroughly comprehended the actions of the spirit. Next came a spirit form and gave its name, and was recognized by Mr. Arrowsmith, who was led inside the cabinet by the spirit and requested to lay his hands on the medium's head to give him strength. He not only put his hands on the medium's head, but on different parts of his body, to have positive proof the medium was seated in the chair; and experienced results similar to Mrs. Fultz, except the spirit followed him to his seat, then dematerialized. Next came a control of Dr. Voe, who was called to the cabinet and received a very important prescription. Then came together two spirit forms of children; the larger one was leading the smaller; they appeared to move to the center of the circle, thence in the direction of one of the ladies, and gave their names as Eddy and Emma. The lady recognized them as her grandchildren. The two little spirits expressed a desire to see mother. A spirit recognized by Mrs. Greely came and placed its arms around her neck and delivered to her a communication.

The seance closed by Sarah Johnson taking complete control of the medium and explaining how the spirits materialized and dematerialized matter; taking a handkerchief from one of the circle she dematerialized it through the curtain of the cabinet, then materializing a small portion of the handkerchief on the outside of the curtain and requesting the owner to take hold of the materialized portion, which was done and the entire handkerchief materialized.

We wish to state that the seance was not given at the medium's parlors, but at the residence of Mr. and Mrs. Voe. A black curtain was placed across a rather small corner of the room where there was no window or door, making it impossible for the medium to to receive any earthly assistance. The seance may be considered as given under thorough test conditions. Mr. Stevens is a young man of 20 years and about five feet in height, making it a physical impossibility for him to impersonate the tall Egyptian, whose features and arms were visible to us all; while little Birdie appeared to be about three feet in height and her little hands and head could plainly be seen by all in the room. The genuineness of Mr. Stevens' mediumship is beyond question, and in justice to him we wish to say he is without doubt the most gifted materializing medium that has ever visited our city. Being believers of this grand truth, and having been honest investigators of its physical manifestations, we desire to state we need no farther evidence as to the truthfulness of its physical phenomena.

Seven persons were present at this seance, all of whom will testify as to the correctness of the above account, and for the good of the cause, we desire this article published through the worthy columns of THE PROGRESSIVE THINKER, as it is a general favorite in Louisville, among the Spiritualists, and if this article should be perused by unbelievers and if it arouses sufficient interest to cause them to investigate the most glorious truth ever advocated to mankind, our object has been accomplished.

A. R. ARROWSMITH,
CHARLES HOSTETTER,
AARON VOE,
MRS. E. FULTZ,
MRS. G. H. GREELY,
MRS. VEVE VOE.

A Story as Handed Down from Generation to Generation.

It is well known to all students of history that the city of Trever, or Trier, on the banks of the beautiful Moselle, in Germany, is the oldest city in Germany, and was partly built or rebuilt by the Romans, who at one time occupied this part of Germany. They conquered its people by fearful slaughter, massacres, and acts of cruelty too horrible to mention. It was here that a great massacre took place under the commander Trixius Varius. It is said that the river Moselle ran red with blood. For their deeds of cruelty, for which Trixius Varius was responsible, it is said his spirit roams the big forest several miles down the river called Quint Bach. I have heard old people tell the story, and they claimed they had actually seen him, and had some terrible experiences with this ghost, which is always up to some mischief, such as presenting a light at a certain distance in front of travelers on a dark night, and getting them lost in the depths of this dark forest and pushing them off some rocky precipice. I myself have seen a man brought home out of this forest with his leg broken, and it was said that he was pushed over a rocky precipice by the ghost of Trixius Varius.

This ghost is up to all manner of tricks. It is claimed that he has been known to unhitch oxen from wagons while the drivers were off a little ways after wood, and hitch them on again wrong end foremost. Old people claim that his spirit has roamed this forest some two thousand years, and is still there. It is claimed that a member of the order of Capuchins captured this ghost at one time, and tried to take him across the river in a ferry-boat. When the boat was in mid-stream the ghost made itself so heavy as to sink it, and its occupants were drowned. The ghost went back to his old haunts, where it is terrifying people to this day. This is the story as I have heard it related many times while I lived fifteen years on the edge of this forest.

NICK BECKER.

"God in the Constitution." By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for $1.00. For sale at this office.

Switzerland furnishes policemen a pair of pantaloons every year, a uniform coat every two years and a military cloak every three years.

The regular employment of Hawaiian prisoners for many years has been the making of a road up the volcano of Kilanea.

The City of Mexico has 451,900 people and 2302 police. The arrests last year were 52,223, over one-half for intoxication.

Paris has 2,344,000 population and 7154 police. Total arrests in 1890, 96,842, of which 26,822 were for drunkenness.

In the Government prison at Yuma, Ariz., there have been only four female prisoners committed during sixteen years.

BICARBONATE.

A Remarkable Materialization.

I had just completed a sitting for independent slate-writing with Miss Lizzie Bangs, of 10 South Elizabeth street, Chicago, and had taken lunch. I was impressed to go to a neighboring drug-store and purchase some "bicarbonate of soda," which my spirit physician had directed for a slight kidney affection, the medicine to be taken after each meal. I had copied the substance prescribed in the writing of the guttle of the medium "carbonate of soda," and thinking that was the substance ordered by the spirit physician, I asked the druggist for it. He said: "What do you wish it for?" I replied: "For drink."

Then he added: "You need 'bicarbonate of soda.'"

"So I do," I responded, being so impressed. I returned, wondering and reflecting meanwhile how it came to pass that the "bi" had been omitted from the carbonate of soda on the slate and on the message. I returned to the medium, and, on entering the reception-room, I looked forth into the receding and dim hallway, which stretched to the kitchen and the length of the flat, and saw Miss Bangs and the form of a gentleman, short of stature, slender, but intellectual, pale of face, with gray sidebeard. I said, jokingly, to the medium: "Did you wish to destroy me? That carbonate of soda should have been 'bicarbonate of soda,' and not plain carbonate of soda, for the latter is washing soda, and would kill me." She replied, while the figure receded and disappeared—not, however, until he had fixed in my mind the fact that "bicarbonate of soda" was what he ordered and had written, and hence was correct—that she had noticed a "bi," which appeared as a "b," and hence she thought it superfluous. I said, afterwards, not realizing then that the form that stood by her had been a materialization, so real was it: "You are about to have a sitting, are you not?" "No," she replied.

"I saw a gentleman standing by you, and disappear in your room."

She looked about her, but no one was present, her mother and sister having gone down-town, and we being alone in the house. Then it came to me at once that I had seen the materialized form of my spirit physician, Dr. Mackenzie, the great London expert in medical practice and knowledge, who came to assure us, and me especially, that he had not made a mistake in prescribing, and that as a spirit he is still the same attentive, skilled expert in medical lore and exact practice. Had I gotten the mistaken drug, he would unquestionably have dashed it out of my hands, for he wished to impress upon me his identity and ability, as well as goodness of soul, in behalf of his charge, and thus increase rather than shake my confidence in future diagnoses and prescriptions.

That same night at a materializing seance given by the same medium, he came and said that he was the spirit that materialized to me in the hall for the purpose which I have written, and that he was glad to be able to thus do good. "Thus upon small matters," as my sweet guide once said to me through the beloved co-worker in the field-work, Helen Stuart-Richings, "hang great issues"—life and death oftentimes—and thus one or two small letters omitted from a prescription by mistake, which may bring health or death, are not any whit less in moment and significance to the now excarnate as to the once incarnate spirit. Thus also has Dr. Mackenzie vindicated his celebrated reputation and skill as an accurate prescriber for the sick by this grand and unusual means of saving a life by "rising," as it were, "from the dead." This can be authenticated by Miss Lizzie Bangs as being absolutely true.

WHITE ROSE,
Inspirational Lecturer.

A Pastor Dismissed.

TO THE EDITOR:—The Brooklyn Congregational Church, of Cleveland, Ohio, has had a quarrel with their minister, Rev. G. H. Peeke. His preaching hasn't suited them. They have preferred charges against him that his sermons savored too strongly of Spiritualism. Mr. Peeke, however, determined that he would preach until the end of the term agreed upon, so that he might collect his money for the entire time. They didn't want him to preach a farewell sermon, as he might say some very interesting things that might not set well on the minds of some of his flock. It was necessary to buy him off, which they did by paying the balance due him—$277.00. The money was paid him on the condition that he retire at once, which he did. The Brooklyn church doesn't heed the scriptural injunction which says: "Quench not the spirit."

C. H. MATHEWS.

New Philadelphia, Ohio.

The Progressive Thinker.

Spiritualists, THE PROGRESSIVE THINKER leads, for leading minds send in their best thoughts, and they know by so doing they reach the largest number of readers. Send 25 cents to J. R. Francis, 40 Loomis street, Chicago, Ill., and try the paper for three months.

"A Witch of the Ninetenth Century."

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a year's subscription. Induce your neighbor to send 25 cents for a trial subscription.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells or $1 per copy. For sale at this office.

In the statues of their deities the Greeks often made the flesh of ivory and the drapery of gold, brass or iron.

Grand Rapids Spiritual Association.

Mrs. Jennie Hagan-Jackson has just closed a successful month's engagement with our society. It has been a month of many pleasant social gatherings, as also of many instructive and brilliant inspirations by this gifted woman. Mrs. Jackson has a rare faculty of harmonizing the scattered elements in a society, and bringing them together in a social way. Under her suggestion the society observed the 17th of December, the day set by the national organization for general jubilation. Music, recitations, special mention of the objects and aims of the new venture, and a few criticisms of the same, comprised the service, and were participated in and listened to by a large and appreciative audience in the evening. Christmas night was celebrated by a gypsy social, at which the mediums were conspicuous in their fortune-telling booths; besides this were games, dancing and refreshments.

The large hall was nicely decorated with evergreens and holly, and made brilliant with a happy, good-natured throng. Some fine selections of music were rendered, and some amusing recitations given. New Year's night Mr. and Mrs. Jackson gave us their World's Fair stereopticon views. These reproduced many of the finest scenes in a most charming and realistic manner, while Mrs. Jackson's peculiarly winning voice depicted their salient points as they gradually dawned and faded on the canvas before us. This splendid entertainment should receive good patronage from all societies who love the beautiful.

Brother Frank T. Ripley paid us a flying visit on Chriftmas night, while en route to Ohio. The hard times causes us to be unusually active to sustain expenses, but thus far we have succeeded in doing so, and hope to be able to continue.

Mr. Hull will be with us for January, and, no doubt, will serve to us a "feast of reason and a flow of soul." With a merry Christmas and a glad New Year to one and all, and a God-speed to THE PROGRESSIVE THINKER, I am Fraternally yours,

MRS. C. H. HINCKLY.

Progressive Spiritualist Society.

The meetings of the Progressive Spiritual Society on last Sunday, December 31st, at Lakeside Hall, corner Indiana avenue and Thirty-first street, were of such a nature as to call for some notice, and we, therefore, furnish a meager report. The afternoon was taken up with a discussion of the subject: "What Course Should We Pursue to Prevent Physical and Mental Inharmony, to Enable Us to Avoid Illness." The physical side was ably handled by William Yates, W. B. Millett and F. G. Kemp. The spiritual side was fully explained by the guides of Mrs. Edith E. R. Nickless. As the subject proved to be so broad as to need further discussion, it was decided to continue the same next Sunday afternoon.

In the evening we were treated to a very fine lecture through Mrs. Nickless, on the life of the spirit immediately after passing over, after which the audience were requested to ask any questions that might occur to them. A gentleman asked if it were possible that the hypothesis offered by Hudson, that what was known as Spiritual phenomena could be true, viz.: the claim being they were produced by one subjective mind working on another? The guides said: There are some rare cases where the spirit of the medium was able to perform some of the phenomena. The answer was objected to by Editor W. T. Stead as being evasive. The questioner then attempted to put the question more clearly, but was answered about the same way as before. Mr. Stead then took the platform, after being called upon to do so by the audience; he had examined Hudson's theory fully, and found all that was necessary to do to believe in the same, was first to accept the hypothesis fully, with the belief in the person producing the phenomena being endowed with infinite wisdom. Mrs. Nickless' guides then claimed to have given as clear an answer, and one that fully covered the ground. She then proceeded to give some tests to quite a number in the audience. After the lecture those present were invited upstairs to the banquet-room, where a nice lunch had been prepared by the ladies of the society, after which the "Watch-night Services" were conducted by Brother William Yates, ably assisted by Dr. George Schermerhorn, of Denver, Mrs. E. Marion and Mrs. Nickless' "Sunflower." The audience left just after midnight, after welcoming the new year, by prayerfully singing "Nearer My God to Thee."

C. E. L., Corresponding Secretary.

Clerical Derelictions.

Bishop Grafton, of Fond du Lac, Wisconsin, on Sunday, December 10th, finding an audience about half as large as a corporal's guard, "proceeded to roast" his abbreviated congregation. He told his flock that he had worked four days on his sermon, and he did not propose to waste it on a handful." He upbraided the whole parish for its want of interest, and ended by stepping down from the pulpit without delivering his sermon.

Rev. Vernon Olyphant, a Presbyterian clergyman, and a graduate of Princeton College, shot himself in his room at the residence of his father in New York. A double-barreled rifle was the weapon used. It occurred on the 14th instant. Overstudy was assigned as the cause.

Rev. H. A. Cooper, of the Second Presbyterinn Church, of East Liverpool, handed in his resignation, which was accepted.

Rev. E. C. Rust, formerly pastor at Brilliant, Jefferson county, Ohio, who was suspended last June, has asked to be reinstated.

C. H. MATHEWS.

POEMS OF PROGRESS. BY LIZZIE DOTEN. They are really valuable. Price $1.00.

LIFE, A NOVEL. IT BEAMS WITH ADVANCED thought, and is fascinating. Price 50 cents.

Some Simple Facts.

TO THE EDITOR:—Here are a few simple facts concerning occurrences at our home circle of three: A spirit was brought to us that we might talk to him; he did not know that he had passed out of his body, and was very angry because he could not hinder somebody (in his family, I presume) from spending his money.

He said: "They tell me I am dead, but I am not."

I told him: "Of course you are not dead; you are more alive than you were when you could control your money," and asked him if he did not see them bury his body? He said he saw them put a body in a coffin that looked like him, but it was not him, and he cursed because that young spendthrift was going now to buy a new suit of clothes that he did not need. He said he cursed them and slapped them, but they paid no attention to him whatever.

I told him he had laid his body off as he would an old coat, and was now a spirit. Then he was very indignant because I talked Spiritualism to him. I asked him if he could not travel faster than he could formerly? Why, yes, he could travel like lightning, and wondered why it was so. So I told him, by way of reasoning, that his coat was of coarser material than his body, and his body which they had buried was coarser material than the body he now had. He said: "Then you want to make me believe I am dead, too, do you?"

I told him no; that there was no death, but that he had only laid the coarse body off like a coat; that he could not talk now so as to be heard except through a medium. He repeated the word medium several times with the greatest contempt, and, finally, said: "Then I suppose I must bid good-by to my money," showing by his remark that he was convinced he was dead.

MRS. J. R. WINSOR.

A Singular Case.

The family of Mr. and Mrs. A. W. Birkholz, of this city, have recently had a bit of experience of a peculiar kind, although not at all unknown in other instances; yet such cases are not easy to explain. The Birkholz family consists of Mr. and Mrs. Birkholz, three daughters and a son, who is the youngest of the children. The daughters are aged respectively about 10, 13 and 18 years. About two months ago the parents had occasion to go to Philadelphia, Pa., on business, and remained there until their return home about two weeks ago. During their absence the children remained at home. Mrs. Birkholz is a trance medium, and it so happened that they had been in Philadelphia but a short time until Mrs. Birkholz was controlled by Nora, the 13-year-old daughter, who was at that time in her home in this city. She talked to her papa, and told him about her going to school, etc. So startled was Mr. Birkholz that he at once telegraphed home to know whether there was anything wrong, and in about four hours received a reply that they were all alive and well. Since then Nora controlled her mother at times until their departure from Philadelphia for their home in this city. The little girl says she cannot realize controlling her mother any farther than on one occasion (dates corresponding) she recollects sitting by the stove one evening, thinking of her parents, and says: "I felt kind of queer, and that is all I know about it."

D. SIBERT.

Grand Rapids, Mich.

A Seance with Mrs. Aber.

Mrs. Mabel Aber, now located at 17½ West 10th street, Kansas City, gave a materializing seance last week that was in every particular a grand success. The seance-room was about eighteen by twenty feet in size, with a large closet in one corner; the only means of communication was one door leading from the seance-room; the closet used as a cabinet was examined by all present; the only articles it contained were one chair and a rug laid loosely on the floor.

When the seance began, Mrs. Aber remained in the circle until three forms had come from the closet, two coming together. On entering the cabine, forms came very strong, often two coming together. A large man with heavy black hair and beard, accompanied by a young lady; a tall man with white hair and beard, a soldier in full uniform and carrying a sword, Hypatia, Blue Water, Big Eagle, young and old men and women—many came under a strong light, and were recognized by friends.

My spirit wife brought with her my infant son. Thomas Paine came and talked with me. A young lady recognized her brother and received through him her first proofs that "There is no death." Twenty-one forms came during the evening.

All that is needed to convert the world to this great truth in an army of such mediums as Mrs. Mabel Aber.

W. BENJ. PUTNAM.

Kansas City, Mo.

The Ten Lamps of Spiritualism.

1. We are all incarnated spirits.
2. Disembodied spirits can and do communicate, through chosen mediums, with their carnated friends.
3. We all exist under natural and unchanging laws.
4. We are immortal and progressive.
5. The next stage of existence is the spiritual.
6. All offenses cause here, or hereafter, a commensurate amount of purifying and developing pain.
7. The most nearly just spirit takes the highest position in Spirit-life.
8. All material things must perish.
9. As temporal things are only for temporal use, spiritual acquisitions are the only lasting wealth.
10. Love of truth, equity and our fellows is the fundamental demand.

T. D. CURTIS.

1718 Prairie St., Milwaukee, Wis.



THE PSYCHOGRAPH OR DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. F. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) Advance, says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Just what investigators want. Home circles want. Price, by mail, free with full directions for use, $1.00. For sale at this office.

THE GOSPEL OF NATURE.

IT IS A MOST EXCELLENT WORK.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 480 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres. It treats of the Soul of Things; Intelligence in Substance; Animal Intelligence; Purity; Salvation; Discords; Good and Evil; Unnatural Ideas; Church History; Progression; Inherent in Substance; The Nebulous Theory; Particles are Entities; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Mourning; The Confounding of Language; The Spirit Abodes; Matter and Spirit; Size and Distance; Spiritual Organisms; Born Again; The Key; Spirit Biography; Goes to Heaven; A Slave Master; etc., etc.

The author says: "Each individual partakes of both physical and mental or spiritual ailment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nourishment of which I individually partake and digest. My soul must expand by virtue of the soul essence which I individually gather and comprehend or digest." For sale at this office.

AN INVALUABLE WORK.

IMMORTALITY, OR FUTURE HOMES and Dwelling places. By Dr. J. M. Peebles. This admirable work contains what a hundred spirits, good and evil, say of their dwelling places. Give us details—details and accurate delineations of life in the Spirit-world!—is the constant appeal of thoughtful minds. Death is approaching. Whither—oh, whither! Shall I know my friends beyond the tomb? Will they know me? What is their present condition, and what their occupations? In this volume the spirits, differing as they may, are allowed to speak for themselves. No man is better qualified than Dr. Peebles, to place a work of this kind before the people. He treats of the Mysteries of Life; Doubts and Hopes; The Bridging of the River; Foregleams of the Future; Testimony of Saints; The Growth and Perfection of the Spiritual Body; Is it the Soul or Body that Sins?; Clothing in the Spirit World; Our Little Ones in Heaven; The Personal Experiences of Aaron Knight; The Red Man's Testimony; Evil Spirits; Testimony of Physicians in Spirit Life; The Homes of Apostles and Divines; The Friends and Shakers in Spirit Life; Spirit Homes of Bruno and Others; Many Voices from the Spirit Land. Many other matters are treated too numerous to mention. Price $1.50; postage 12 cents. For sale at this office.

SIXTEEN SAVIORS.

WORLD'S SIXTEEN CRUCIFIED Saviors; or, Christianity Before Christ. Containing new and startling revelations in religious history, which disclose the Oriental origin of all the doctrines, principles, precepts and miracles of the Christian New Testament, and furnishing a key for unlocking many of its sacred mysteries, besides comprising the History of Sixteen Oriental Crucified Gods. By Kersey Graves. This wonderful and exhaustive volume will, we are certain, take high rank as a book of reference in the field which he has chosen for it. The amount of mental labor necessary to collate and compile the varied information contained in it must have been severe and arduous indeed, and now that it is in such convenient shape the student of free thought will not willingly allow it to go out of print. But the book is by no means a mere collation of views or statistics; throughout its entire course the author—as will be seen by his title-page and chapter heads—follows a definite line of research and argument to the close, and his conclusions go, like sure arrows, to the mark. Printed on fine white paper, large 2mo, 380 pages. New edition, revised and corrected, with portrait of author. Price $1.50. Postage 10 cents. For sale at this office.

SOMETHING GOOD.

VIEWS OF OUR HEAVENLY HOME. A Sequel to "A Stellar Key." Illustrated. This work is not merely descriptive of what the author calls the "Summer-Land," but it is illustrated with diagrams of celestial objects and views of different portions of the Celestial Home, Mr. Davis being only the clairvoyant or clear-seeing instrument of higher and stronger power. Contents: statements in regard to "individual occupation," "progress after death," "eating and breathing in the spirit-life," "disappearance of the bodily organs at death," "domestic enjoyments and true conjugations," "origin of the doctrine of the devil," etc. Cloth 75 cents. Postage 5 cents. For sale at this office.

LIFE OF THOMAS PAINE.

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PART TENTH.

A SEANCE—SUDDEN DEATH.

(NOTE:—This paper is copied from stenographic notes taken during the seance. "Tom," who carries on most of the conversation with the spirit who is being assisted, is a control of Mr. Fisher.)

Eva: (Spirit daughter of Mr. and Mrs. Bailey.) "The atmosphere is very bad to-night, and we will not keep you very long. We have made a selection of not very rough ones to-night."

Spirit: "Where is this fortune-teller?"

Mr. Fisher: "What do you want of a fortune-teller?"

Spirit: "Well, I would like to consult one! Where is he?"

Mr. Bailey: "That gentleman who just spoke to you sometimes tells fortunes!"

Spirit: "I saw the sign over the door: 'Tom, the Fortune-Teller.' Where is he?"

Mrs. Bailey: "He is right here—this young man."

Spirit: "What would be your charges?"

Mrs. Bailey: "Oh! I think they will be very reasonable."

Spirit: "Well, no matter! no matter! I have a little business on hand that I would like to know about. You treat business matters, don't you?"

Mr. Fisher: "I presume that Tom does."

Spirit: "Where is Tom?"

Mr. Fisher: "I will place myself in a condition so that Tom can take possession of me, and then he can answer for himself."

Spirit: "Oh! that's it! Well, now, I would like to get a little information."

Mr. Bailey: "You would rather have it come authentically, would you not, like that?"

Spirit: "It doesn't make any difference how it comes, if I only get something that is satisfactory."

Mr. Bailey: "But if you had your mind made up how you wanted it to come, it wouldn't make any difference how much truth was told you, you would not be satisfied unless it came a certain way, and that would not be giving the fortune-teller a fair chance."

Spirit: "Well, if it is the truth, it will be satisfactory enough."

Mr. Bailey: "Tom is a spirit, and when he controls this young man, what he tells you will be true. This young man doesn't know anything about what he is saying."

Spirit: "It doesn't make any difference! I don't suppose it will amount to much, but, at the same time, I would like to try the thing, because I have heard that there is fortune-telling that gives very good, accurate things."

Mr. Bailey: "I guarantee that you will be satisfied with what he tells you. He will tell you things that you know he doesn't know anything about."

Tom: "Well, how do you do, sir?"

Spirit: "Is this the fortune-teller?"

Mr. Bailey: "That is Tom."

Spirit: "How do you do, sir?"

Tom: "Well, what will you have?"

Spirit: "I would like to get a little information."

Tom: "What kind of information do you want?"

Spirit: "I want some information in regard to business."

Tom: "All right! State your case."

Spirit: "If you are a good fortune-teller, you can tell me what I want."

Tom: "How could I tell you what you want?"

Spirit: "Well, that's the way they generally do, I believe. They tell you what it is you want, and tell you about it."

Tom: "I don't know that I can tell you what you want, but I will begin by calling you by your name. You were christened John, but most people call you Jack."

Spirit: "That's all straight enough."

Tom: "There is a woman here, and she says that you will remember her very well. Her name is Lucy. She says that if you had done as she told you to do, you would not be hunting around for fortune-tellers regarding your business; but you didn't follow her advice."

Mr. Bailey: "Is that right?"

Spirit: "That is right, yes. Well, if she can tell you that much, can't she give me some more advice?"

Tom: "I presume that she can. I don't think I would bother my head about business. You have got to die and you can't take anything with you."

Spirit: "You have to live until you die!"

Tom: "That is true, you have got to live, but you can live on much less and be just as comfortable, and perhaps you would be much better, because you wouldn't be using your brain, tiring it all out to make more money."

Spirit: "You know we want to make all we can, and I would like to get a little information."

Tom: "I will tell you, in the first place, that you had no business to sign those notes for Dick; you know he fooled you two or three times—but you have got a soft spot like some other people."

Spirit: "Yes, I have got an all-fired soft spot! Is there any way out of it?"

Tom: "If you hadn't signed those notes for Dick you wouldn't have been in the tight place that you are in now. But I'll tell you what it is, Jack, I don't think I would bother my head about business."

Spirit: "I am obliged to! I must get out of this fix, you know."

Tom: "Don't you know that you can't take anything with you when you die?"

Spirit: "That may be; I don't expect to take anything, but, at the same time, there's got to be something got; we have got to leave something for those who are dependent upon us."

Tom: "Yes, that is true; but don't you know that your life is very short? And you know, Jack, you were warned the last time that you went to the doctor's to be very careful about getting excited, because you know that you have heart trouble."

Spirit: "Yes, I know; but do you mean that I am going to die soon?"

Tom: "Oh, yes. A great many people die with heart trouble, or die suddenly, and after they make the change called death, they are not aware that they have died. And whatever they had on their minds at the time of their death they take with them. And they can't take any notice of anything in Spirit-life, because those thoughts dwell in their minds and they are completely absorbed in them. You know that, for some time past, you have been completely absorbed in your business."

Spirit: "Yes, I had to be! It has been wearing on me pretty hard. Now what you have been telling me is strange. It is a fact about Lucy; she did warn me, but it is so strange that you should tell it to me. Now, if she told you that much, couldn't she tell you how to ease this thing up some?"

Tom: "Yes, I will tell you. When I get through talking to you, you will see that, under the circumstances and the run things have taken, it won't be necessary for you to bother any more about business."

Spirit: "Well, I don't understand that at all!"

Tom: "No, I know you don't. You remember my saying to you a short time ago that sometimes people make the change called death, and are not aware of it?"

Spirit: "Yes, I know you said that."

Tom: "Don't you suppose that when you leave your body you will be Jack just the same? Why, of course you would be, because it would be Jack that moved out; and wouldn't you take your thoughts and experiences with you? They belong to you!"

Spirit: "Well, I guess we don't have much of the bother we have while we are here. If we took all of the bother and perplexities with us it would be a very sad thing indeed."

Tom: "Oh, yes, for a time you do take them along with you, because they are a part of you—until you are aware that you have made that change and cast them off, you take them up just the same. There's a little girl here, Jack, and she says that her name is Gertie, and that you are her papa. She says she loves papa, and she wants papa to come to her. She says: 'Papa, don't bother any more about business now, because you can come to me."

Spirit: "Is it because you see that I am going to die, that you talk in this manner to me?"

Tom: "It isn't because I see that you are going to die, but—now don't be startled—it is because I know that you have already made that change."

Spirit: "Made the change?"

Tom: "Yes, for it is only a change—only a step from the old life to the new. The beginning of the new life lies just outside of the body."

Spirit: "Well, you startle me! I feel very strange!"

Tom: "Don't be startled; it is all well with you. In order to gain your attention I was obliged, at first, to humor your fancies; that is the way we have to get the attention of spirits who have made the change called death and are not aware of it, and who have taken with them their thoughts, desires, and inclinations of their past lives, and are wandering about trying to give expression to them, and work them out. You have entered Spirit-life!"

Spirit: "Can it be possible?"

Tom: "It is true! Would you like to see me as a spirit?"

Spirit: "Yes, I think I would."

Tom: "Now look!" (Tom leaves Mr. Fisher.)

Spirit: "Dear! that beats everything!"

Mr. Bailey: "That is Tom, the spirit who has been talking to you."

Spirit: "The fortune-teller?"

Mr. Bailey: "Yes. You can understand now how he can tell fortunes, can't you?"

Spirit: "Dear! that gives me a strange sensation!"

Mr. Bailey: "There's nothing to be frightened at."

Spirit: "No, sir, I am not frightened; but it seems very remarkable, and very strange; away beyond my comprehension. Oh! that is strange! He has gone back into him."

Tom: (Returns to Mr. Fisher.) "I am not a fortunet-eller, as you suppose."

Spirit: "You mustn't blame me; I saw the sign!"

Tom: "That was to attract you to this place so that you would come into these conditions, and be instructed pertaining to the change you have made, because you did not understand it. I have been in Spirit-life some time, and my pleasure and happiness consists in aiding and assisting poor, benighted spirits like yourself, who have lately come into the soul-land as strangers, having no conception or idea of the future life; so they have to be instructed pertaining to the duties of the new life. It is a beautiful life which you have entered, a life of growth, progression and beautiful unfoldment, where the soul expands and grows in knowledge, and through that knowledge it reaches the higher realms of thought."

Spirit: "Well, I am lost!"

Tom: "Come with me, all of you, friends, and I will take you where you will receive the necessary instructions for the proper development and growth of your spirit, where you will be taught how to reach and where to find your friends, those who love you, and those who have gone on before."

Spirit: "That will be delightful!"

Tom: "And where, after you are sufficiently prepared and instructed, you will be taught how to return to earth and administer to those whom you have left behind, those whom you love—for you can return. Now I will leave the young man, and you go with me."

Spirit: "Well, I will!"

E. T. WASHBURN.

(TO BE CONTINUED.)

After an Absence of Six Months.

TO THE EDITOR:—Upon reaching home after an absence of nearly six months, which time was spent in a crowded school-room in another county, I at once looked up my PROGRESSIVE THINKER, sure of a "feast of reason and flow of common sense," and as usual was not disappointed. Among other interesting items, I saw in a November number an article from M. C. S., Rockland, Me., in which the lectures and "soulful renderings of songs," by A. E. Tisdale, of New London, Conn., were especially mentioned. I would say it was my privilege to listen to Mr. Tisdale, at Queen City Park, Burlington, Vt., on July last, and, with a beloved aunt of mine, sat spellbound under his golden words. A personal chat with him further testified to his fine sensitive nature, and one remark of his I remember with distinctness: "A discord in music hurts me." I do not doubt it. At his request I copied words and music of one of my own compositions, entitled, "Speak to me, dear ones," which he had heard finely rendered by Prof. A. J. Maxham, at that camp, and I know that to his rendering of the same, as in Mr. Maxham's case, the merit of the piece is two-thirds due. (I mention this to show that, though silent for some time in the columns of THE PROGRESSIVE THINKER, I am yet adding my leaven as best I may, here and there.) There were other eloquent speakers there, of course, among whom may be mentioned J. Frank Baxter, Clegg Wright, Mrs. S. A. Wiley, etc.; and one sad feature of the camp was the cottage in which, wasted and worn by disease and long suffering, lay the form of Fanny D. Smith, so recently one of the brightest and most brilliant speakers in this section. The poor body has long since found rest, while the fire of talented eloquence must burn on in a condition beyond this life's fitful fever, untrammeled by earthly habiliments.

I can safely say there is a growing interest in THE PROGRESSIVE THINKER in this vicinity, and my own papers are passed on and on. If Robert Ingersoll is doing a world of mischief, as I have heard Orthodox friends say, he is also a public benefactor so far as daring men and women to think for themselves is concerned, and I believe a mind so richly endowed with beauty of thought and grandeur of oratory will, soon or late, be led to believe more than his—"I do not know"—takes him to-day.

Certain it is that many who are "nothing" as they term themselves as regards adhering to any real religion (hydra-headed), turn to read this paper, when anything of his is pointed out in it's columns, and read, with awakening thoughts, his scintillating ideas.

EVA AMES.

"A Witch of the Nineteenth Century."

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a year's subscription. Induce your neighbor to send 25 cents for a trial subscription.



THE OCTOPUS.

Its Slimy Course in Different Countries.

A Few Facts Worth Considering.

In a letter to the New York *Herald*, in reply to an attack made on him by the Paulist priest Young, Rev. Madison C. Peters, D. D., the popular pastor of the Bloomingdale Reformed Church, New York City, used these words:

"For fourteen hundred years the Pope had his own way in Italy, yet when Victor Emmanuel overthrew the temporal power of the Pope he found eighty per cent. of the people wholly illiterate, and less than five per cent. able to read and write.

"Italy having for some years exported her most debased and degraded people to America, matters have changed somewhat for the better. Still, in upper Italy to-day the percentage of illiteracy is 40.85; in Central, 64.41, and in Lower, 79.46.

"Catholic Spain is reduced to beggary, and 80 per cent. illiteracy. The late Philip Walsh, of Philadelphia, who was himself a Roman Catholic, said of Spain: 'I don't know what Spain was when Washington Irving was there, but I know what it is now, and if I owned Spain and Hades, I would sell Spain.'

"Rome has controlled Mexico for nearly three hundred years, and yet the parochial schools kept 93 per cent. of the people illiterate. Catholic Mexico has abolished the parochial school and established free schools.

"The Catholic republics of Central America tried the parochial schools, and repudiated them because they failed to educate. Every State in South America, save Ecuador, has repudiated parochial schools, some States prohibiting them altogether, and established free public schools. In all Ecuador there is not a railroad (unless very recently built), one newspaper, and less than fifty post-offices. What does that say for the parochial school?

"Father Edward McGlynn, speaking of the charge that our public schools are 'godless and immoral,' says: 'It is a brutal calumny upon the American people.'

"May the God of Lexington and Gettysburg save this nation from the criminal percentage of the parochial schools. The most immoral centres in our city are the saloons, yet more than four-fifths are run by Roman Catholics, ninety-five per cent. of whom received their education in parochial schools. Go to any of our jails and penitentiaries and call the roll of 'faith,' and by far the majority will answer 'Roman Catholic.'

"The Catholics of Scotland are one-twelfth of the population, but they furnish one-third of the criminals. In England and Wales they are one-twentieth; but they furnish one-fourth of the criminals. In Ireland they are three and one-half to one, and yet they furnish six criminals to one for the Protestants.

"Of 560 convicts at Concord, Mass., 400 were Roman Catholics—more than five times their proportion to the population.

"The average committals per year for murders are as follows: In Protestant England, 72, or 4 to every million; Roman Catholic Ireland, 130, or 19 to every million; Roman Catholic France, 4,089, or 31 to every million; Roman Catholic Austria, 1,325, or 36 to every million; Roman Catholic Bavaria, 311, or 68 to every million; Roman Catholic Sicily, 174, or 90 to every million.

"In this country nearly every white man hanged is a Catholic.

"'How can you expect conversions,' demands Canon Murname, in his paper read to the Catholic Truth Conference at Birmingham, 'when a Roman Catholic prison chaplain can assert that of six thousand or seven thousand women brought into the prison yearly, more than 80 per cent. are Catholics?'

"Father Young sneeringly says: 'The public would be very grateful for the exhibition of the proofs concerning the comparative illiteracy and criminality (including, of course, illegitimacy).' In Rome, where the Pope and seven thousand priests and nuns live, out of every four thousand children born, three thousand are illegitimate.

"The following table, based on government returns, shows the proportion of illegitimate births in the cities named: In Roman Catholic Paris, 33 per cent.; in Roman Catholic Brussels, 35 per cent.; in Roman Catholic Munich, 48 per cent.; in Roman Catholic Vienna, 51 per cent.; in Protestant London, 4 per cent.

"In my private letter to Father Young, which he makes public in his letter to-day, I mentioned the fact that the Catholics get the bulk of the benefits of the many charitable enterprises connected with my church. To show my good-will to those who differ from us religiously, I just noticed yesterday that of the 4,067 patients treated last year in the Presbyterian Hospital of this city, 1,144 were born in Ireland.

"Our Protestant churches and charities are constantly helping the Catholics. Protestant contributions have helped to build the Catholic churches, and the millions of dollars contributed annually from our municipal, State and national funds, have helped to maintain Catholic charities, missions, etc., and we have graciously given nine tenths of the offices of this city, and other large cities, to the Irish Roman Catholics."

Materialization Over Sixty Years Ago.

TO THE EDITOR:—How vividly an old man remembers the most trivial events of his boyhood days! In 1830 or 1831, in the town of Maryland, Otsego county, N. Y., it so happened that I attended one of the most natural materializing seances known to spirit philosophy, ancient or modern. It happened thus:

My father had died about one year before. Mother was left with a family of eight children—the eldest, Jame, 16 years old; the youngest, Sally, not quite 2 years. I write these particulars anent the family and the house in order to be better understood as I proceed. Now four of our family took part, all unconscious that we were forming conditions for materialization. The house was one-story, and two rooms—bedroom and room we lived in; three doors, a front and back door to the room we lived in, and close to the end of the house, opposite the bedroom; a window in the middle between the doors. This window looked directly across to a neighbor's house, where mother had gone with the baby. Now for the position of the medium, and then the circle. Ah, me! when I think back and see how we were building better than we knew, I know that spirit-force prompted our actions.

It was in summer, and twilight in the evening. Cornelia, 12 years old, sat in the corner of the old fireplace, hands folded in her lap; head bowed slightly, and seemed to be looking pensively in the ashes before her, and, finally, to all appearance slept.

Now Ruth (8 years old) cried out: "Now let's run and play Cornele's asleep. Give me your hand, Nel. (Nelson, 6 years old), and you take Bet's hand and come after me." (Betsy, the least, was 4 years old.) "Now come, let's all sing and run."

I did as she said, for she was older than I. So around the bedroom end of the house we went, and in at the front-door, out of the back-door, around and around we went, singing, yelling, laughing, and making as much noise as so many young savages.

Thus we formed our circle, and Cornelia still slept. At length, on the doorstep, Ruth let go my hand, and bounded half-way across the room to the window. Here she halted suddenly, and as I let go Betsy's hand and entered the door, she raised hers in token of silence, whispering hoarsely as she pointed to the open bedroom door: "Oh, Nel! there stands papa, right in the bedroom door!"

Cornelia *still slept*.

Like a flash Ruth whirled, and, throwing up the sash of the window, screamed for mother. (Oh, my poor, deluded, creed-cursed mother! Doubtless, for many years ere this, you have known well enough what your thoughtless children were about in your absence.) Ruth's fright unnerved me, and I clung to her for support. I had given one glance, however, just in time to catch the last, lingering outlines of his well-remembered white, bell-crowned hat, vanishing in a column of white mist.

Mother soon gave us to understand that all danger was over, and that we had nothing to fear now, except a sound whipping for disturbing the whole neighborhood in her absence. "Now," she cried, putting the baby down (that toddled at once into the bedroom), "just see that brave little Sally. She isn't afraid of nothing." Then, turning to Cornelia (still seated, but awake), she demanded what she saw, "for if Ruth," quoth she, "saw her father, who has been dead and buried mor'n a year, and Nelson saw his hat, that has been sold and worn out long ago, you, being the oldest of the children here, must surely have seen somebody or something in the bedroom door."

Cornelia said she had seen nothing, and had given little or no attention to the children's racket. Ruth and I cried out in unison: "Cornele's been asleep!" Cornelia didn't think she had.

"That will do," said mother, "for now I know that you both have lied, for Cornelia has never slept, to my knowledge, in the daytime since she was the age of Sally."

Now, with all this profound reasoning, and unanswerable argument, and to escape mother's dreaded switch, we both decided that a downright lie (in our case) "was the best policy." So we both acknowledged to mother that we were "only in fun," and "would never do so again." And thus ended one of the most perfect materializations that could occur and be so soon annihilated by falsehood, ignorance, superstition and bigotry.

For many years I have been minded to write up this positively truthful account of what I saw more than sixty years ago, and remember as well as though it happened yesterday. If you think it worthy of space in THE PROGRESSIVE THINKER, print it.

National Home, Wis. NELSON HUNT.

The National Spiritual Library.

The secretary of the National Association at Washington, D. C., writes us that many valuable works and pamphlets have been donated to the National Library. Besides those heretofore mentioned, a complete set of Swedenborg's valuable works have been received, and, with others, from W. J. Cushing, Esq., of Brooklyn, N. Y., a small yet important publication printed in the year 1814 (eighty years ago), by Malcolm McLeod, D. D., entitled "McLeod's History of Witches," etc., to the Majesty of Darkness Discovered in a Series of Tremendous Tales, Mysterious, Interesting and Entertaining, of Apparitions, Witches, Augurs, Magicians, Dreams, Visions and Revelations, in Confirmation of a Future Life, and the Superintendency of a Divine Providence by the Agency of Spirits and Angels." It is a remarkable book, by an eminent divine in that day, and is confirmatory complete of the return of spirits, and communication with mortals. It was printed in Albany, N. Y., in 1814, by H. C. Southwick. "Giles Scroggins' Ghost," is an afterpiece of poetry, humorous in the extreme. It may be republished, as many requests to this end have been made.

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This book is what its title indicates—"THE QUESTION SETTLED, an Careful Comparison of Biblical and Modern Spiritualism." We give below only a partial list of the contents of each chapter:

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CHAPTER VII—Are We Deluded?—A Common Cry. Contradictory Positions. Order of Batteries. They fire into each other. "Kettle Story." Result of the Warfare. Dialogue. God and Mediums deceiving the World. Are God and the Devil Partners? Is it just to damn the World for Unbelief. Author loves God more than Bibles. Lying Spirits sent out. Did God do it? Case of Jeremiah and Ezekiel. Ezekiel's Explanation. Spiritualism a Delusion. The Lord coming. Reasoning in a Circle. *Wonderful Success of the Opposition (?).* Spiritualism will not "down." "Old Spitfoot."

CHAPTER VIII—*Objections Answered.*—*Objections* usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Abolitionism. God legislated against Spiritualism. Necromancy; Definition of. The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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CONTINUED ON EIGHTH PAGE.

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SATURDAY, JAN. 13 '894

Truth Will Be the Victor.

The great effort throughout all the earlier ages of the world was to account for the origin of evil. It was reasoned that God was good; then why did he permit sin to exist and destroy the workmanship of his own hands? The more the subject was considered the greater seemed the problem. The Hebrew prophets, believing in the omnipotence of the Creator, put into his mouth the declaration: "I create evil;" "Shall there be evil in a city and the Lord hath not done it?" Not satisfied with their own answer, they invented a devil, after the manner of the Zoriastrians, and made him responsible for man's wickedness.

All the great religions were built on the idea of antagonistic elements in nature, each warring on the other, and for many centuries such teachings dominated civilization.

As knowledge spread beyond the priests, and was diffused among the people, the latter began to interrogate nature on the subject. They found the world subordinate to fixed and changeless LAW; that there were no hostile demons battling with each other, each struggling for the ascendancy. They discovered that this law was uniform in its action; that it neither loves nor hates; that it neither rewards nor punishes; that it has no heaven for the good, nor hell for the bad; that the good man, standing in the lightning's path, or in the way of the falling beam, is as liable to injury as the most hardened sinner; that the surging ocean closes as readily over the smiling babe as over the bloody-handed pirate.

Creeds built on the theories of old-time priests, and perpetuated by modern ones, are crumbling; the whole fabric of superstition is tottering on its base, and must fall into ruins, as have those of earlier times. Assembled throngs of people shouted, "Great is Diana!" "Great is Bacchus," "Omnipotent is Jupiter." Ancient ears were delighted; but the worshiped and the worshipers are alike silenced in death, as will be the case with their successors. Truth is king, and Truth is eternal, and Truth in the end will be victor, for Truth is the offspring of fixed and changeless Law.

The Futility of Prayer.

He is a lazy ingrate who asks another to do that which he should perform with his own hands. Even a God should be exempt from constant teasing for personal favors. And praises, telling him how good and great he is, smacks of the adulation of the courtier to his king, or the savage magnifying the powers of his idol, hoping to gain favors by flattery. The wise man who grasps the mighty problems of nature, and is awed with wonder as he witnesses the magnificent display of infinite power, will not cringe like a whipped cur in its presence, but, gazing aloft and around him, declare, "I, too, am a product of that same unfathomable Energy, which called the imperishable whole into being, and it has no need of my prayers or praises."

Pious Quackery.

The Methodist Ministers' Association at Milwaukee had an interesting discussion before it lately, which indicates quackery is not limited to the medical profession. Rev. W. J. Potter precipitated matters by reading a paper on "Sunday Evening Service," which for novelty has not precedence outside of Mormondom. He proposed to introduce attractions to draw people to church. He did not care if it was sensational, so long as it induced sinners to attend church. He thought brass bands and advertising were good things for religious meetings.

As substitutes for grab-bags, lotteries, kissing bees and so forth we commend the proposition. Brigham young enlisted the popular airs into his synagogue worship, declaring he was not willing to let the devil have all the good music.

The Spirit Artist.

A. Campbell, the spirit artist, has left this city for Oakland, Cal. He leaves a host of warm friends and admirers.

Orthodox Impudence.

Suppose Spiritualists or Agnostics were to inaugurate a house-to-house visit all over the country, and in the cities, for propaganda purposes, would not the general acclaim be, "Unparalled impudence?" What business have they to enter the sacred precincts of home, and attempt to proselyte its inmates to their faith, who have formed religious views after earnest thought, and who are entitled to the enjoyment of that thought as fully as have the intruders to enjoy theirs? Would not such action be an insult to the intelligence of the age, deserving severest censure? Would it be improper to tell such emissaries of dogmas, "When your services are required you will be invited to visit us; until then foster your delusions in your own breast?"

We think no self-respecting member of liberal thought, however humble, will be guilty of such gross impropriety; but the Evangelical Alliance, a combination of pastors and representatives of Orthodox churches, have directed such a system of intermeddling by allied societies, and the machinery is being set in motion in many places to carry the scheme into execution. With growing knowledge the preachers see the inclination is to desert the church; and as their salaries are proportioned to the number of communicants under their charge, so they labor with persistent zeal to make more numerous the contributors to the church fund.

Please don't kick these intermeddlers from your door; for that is just what they would do were Spiritualists to copy their example. But it would not be improper to teach them that a demon god, who tortures his children with eternal wrath, has no abiding place in your family; that devils, even imaginary ones, have retired with Elisha's bears; that your God does not buy praises or applause, otherwise puffs, with promise of a celestial heaven, nor frighten sinners to love him with threats of purgatorial fires.

Valuable Pamphlets.

When the question was agitated in this city last summer for closing the Exposition on Sunday, a Boston lady sojourning here, who had read "The Sunday Question," by Dr. Brown, and who knew its worth, called at this office and bought a goodly number of copies, which she placed in the hands of the Fair officials, giving them to all who had to do with the settlement of that question. She felt it was a very effective instrumentality in reaching the final result. THE PROGRESSIVE THINKER has just received a fresh lot of the forty-four page pamphlet, and will take pleasure in mailing copies to all its readers at fifteen cents each. Its reading is really enjoyable. Why not add another fifteen cents and get the Doctor's "Teachings of Jesus," a very ultra work, of the same size as the former pamphlet?

Glad He Was Mistaken.

Mr. Hull was mistaken in his statement that not one of the hundred thousand pulpits in the land would issue, as a Christmas sermon, such facts as he set forth in his article published in these columns. The pulpits in Rock Rapids, Iowa, and Luverne, Minn., occupied by Rev. M. W. Chunn, treated this subject even more radically than did Mr. Hull. He showed that the New Testament Christ and the sun are identical; and denies that there was such a man as the New Testament Jesus who performed such wonderful miracles, casting out devils, converting water into wine, raising the dead, walking on water, and finally going bodily to heaven. His discourse would be a fitting companion to Mr. Hull's.

A Mournful Lament.

The following from the New York *Evangelist*, tells its own sad tale:

"Among all the earnest-minded young men who are at this moment leading in thought and action in America, we venture to say that four-fifths are skeptical of the great historical facts of Christianity. What is held as Christian doctrine by the churches claims none of their consideration; and there is among them a general distrust of the clergy, as a class, after an utter disgust with the very aspect of modern Christianity and of church worship. This skepticism is not flippant; little is said about it. It is not a peculiarity alone of radicals and fanatics. Most of them are men of calm and even balance of mind, and belong to no class of ultraists. It is not worldly and selfish. Nay, the doubters lead in the bravest and most self-denying enterprises of the day."

Reader, don't weep. When the church mourns there is hope for humanity.

Still Harping.

The religious bigots are not idle. Now they desire to close on Sunday the Midwinter Exposition at San Francisco, which is to be opened on the 15th inst., delayed because of the unfinished condition of the structures. California has no Sunday laws, and it is not probable the Fair Commissioners will enact one for the Exposition, to accommodate a set of crazy fanatics whose religion consists in worshiping a day, instead of uplifting their fellowmen. Ecclesiasticism got a black eye on the Sunday question at Chicago. It will get another in the Pacific city.

Allowed to Return.

The Jesuits who were expelled from Germany in 1870, through the action of Bismarck, by the late action of the Reichstag are permitted to return. Now assassinations and revolutions will be in order again. Religious toleration is always to be commended; but the Jesuits are conspirators, ever laboring to destroy free governments which stand in the way of their ambition. Universal empire for the Pope is the central object of all their efforts. The A. P. A. was not organized any too soon to thwart their purposes in the United States.

AS OTHERS SEE US.

An Educated Chinaman's Opinion of the Christian Religion.

MR. TOI LAI HAS A POOR OPINION OF MISSIONARIES—CHRISTIANS WERE YESTERDAY BARBARIANS—INEFFECTUAL LABOR OF THE MISSIONARIES AT AN ENORMOUS COST.

We learn from the Vancouver (B. C.) correspondent of the Toronto *Mail*, that Mr. Toi Lai, a highly educated Chinese gentleman, a passenger of the Empress of India, has just arrived in that port. The correspondent obtained an interview with him, on "What Chinamen think of missionaries," deeming such an interview would be of general interest everywhere, as Christians seldom get an opportunity to see themselves as others see them.

"In order," said he, "to thoroughly appreciate the question of missionaries and missionary work, as viewed from the Chinese standpoint, one must be able to take in the vast differences which exist between the Oriental and Occidental methods of reasoning and application. A certain English statesman, whose name I have forgotten, having been twitted of his Jewish origin by his political opponent, is accredited with the retort: 'Sir, my ancestors were a civilized people, living in houses and wearing clothing, while yours were yet naked savages, running howling through the woods.' I know of no expression which more truthfully conveys the average Chinaman's opinion of the Christian missionary and his work than this. Realizing that he is the inheritor of scores of centuries of civilizing influences, of education and refinement, he usually greets with mild amusement the advent of these apostles of a race, the fathers of which were but yesterday barbarians; a race which, while we were at the zenith of our national evolution, had not yet, if your own scientific men may be credited, succeeded in obliterating the last remaining traces of their simian progenitors by an over-indulgence in sedentary habits.

"Placing yourself for a moment in his, the Chinese point of view, you can better understand the comparatively ineffectual labor which must necessarily be exerted by the missionary. His first stroke is at the root of all the Chinaman holds most high and sacred. For countless years we have been taught to venerate the spirits of the departed ancestors, with a fervor but little short of that which is given to the Deity himself. We are taught that every violation of justice and right offends not only the ruling power of the universe, but grieves and vexes in the deepest manner the spirits of those whom on earth we had most venerated. Thus into his religion there is instilled a tender personality, the confidence and love which a trusting child feels for a beloved parent. To such an one comes the Christian missionary, avowing that these teachings are not only erroneous, but that their following can lead only to an everlasting destruction. However, his teachings may appeal to a mind educated along his particular lines, to the Chinaman the missionaries' religion appears to reduce itself to this: A man may do as he pleases so long as he is willing to believe, at or near the end; there can be found another able and willing to bear the burden of his misdeeds, and a belief in whom furnishes exemption from all future penalties. To this illogical deduction he gives, perhaps, the same degree of credence which would be accorded by your average Canadian, should some uneducated Indian take his stand in the streets of Toronto and proclaim that by his savage ghost-dances alone could man obtain salvation.

"No further proof that you have not yet completely emerged from a state of semi-barbarism is needed than a copy of the average American daily paper. No nation thoroughly civilized should require to be furnished with such items as are constantly to be found there.

"Why do Chinamen take advantage of opportunities afforded them by mission schools is a question the solution of which is not difficult to arrive at. Centuries of overcrowded population have taught the Chinaman to leave unused no opportunity for personal advantage. Realizing, then, as he does, the commercial value of a knowledge of the English language, its people and its ways, what wonder is it he seizes with avidity any opportunity to become possessed of such knowledge: and more particularly when unattended by any personal expense?

"That a genuine conversion to the theory of Christianity arises from such efforts on his part, other than very few isolated instances, I certainly doubt. Reduced to a commercial basis, I think it is not putting it too strongly to state that every Chinese convert to Christianity represents to the missionary societies an expenditure of a round million dollars in hard cash."

Take Notice.

Our paper is not large enough to publish all the meritorous articles that we receive. If YOUR article does not appear, you must ascribe it to that cause, and not to our lack of interest in your behalf. We are glad to receive contributions from any one. All are read, and the thoughts presented are carefully considered.

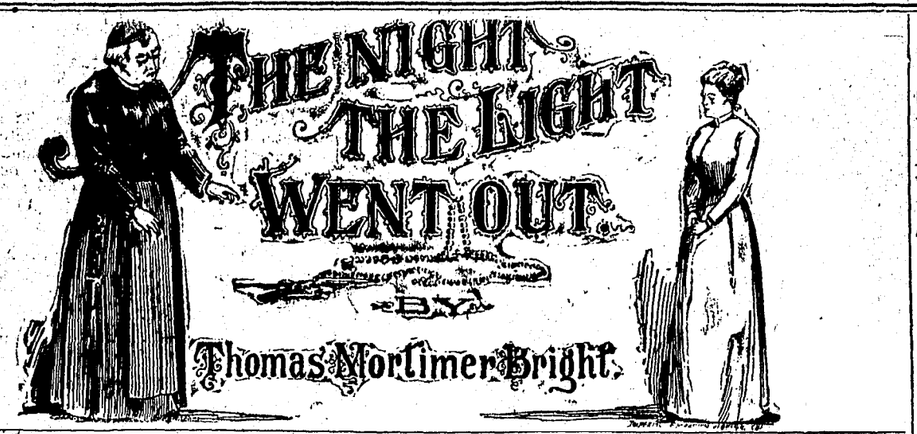
The Lyceum Guide.

Through unforeseen causes, the publication of the Lyceum Guide, that excellent work by Mrs. Emma Rood Tuttle, was unavoidably delayed by those who had the work in charge. It will be ready to mail sometime next week. Send in your orders. Sent to any address for 50 cents.

Dublin, with a population of 350,000, has 1,1446 police.

The cost of prison subsistence in Colorado is 11 cents a day.

Maryland has 674 convicts, of whom 497 are unmarried.



Mayor Harrison Communicates.

Apropos of the trial and conviction of Prendergast for the murder of Mayor Harrison, we are credibly informed that immedlately after his removal Mr. Harrison controlled a medium of excellent repute in this city, desiring to be recognized. It so happened that on one of these occasions a citizen of undoubted veracity was present, whom the ex-mayor greeted with his characteristic heartiness, saying: "I am glad to meet you. You see I have lost none of my energy. I never lost my grip for a moment."

The citizen replied: "Well, we were all very sorry about the cruel way you were taken off."

He replied: "Well, I am not sorry, all I am sorry for is my slayer; otherwise, it is all right. I was removed for a purpose; that is, that I might be out of the way of what is to come.

"I was not aware that the Democratic party was as corrupt as it is, but I could do no better than I did, and I see things clearer now, and I am working for those I have left behind."

The citizen asked him if he thought there would be a change in municipal government.

He said he hoped so, and he would work for it; "but," he said, "you know large bodies move slowly, and it takes a long time to accomplish anything, and you cannot expect much improvement for some time; but I am as much interested in the welfare of Chicago as I ever was, and shall do all I can to help to set things right."

Mr. Harrison was asked how he liked it "over there."

"Oh," he said, "it is glorious."

It is proper to observe that, according to the spiritual philosophy and experience, one taken off in perfect health, as Mayor Harrison was, and being cultured, do not lose their grip to a very great extent, where one equally cultured, but going over after long sickness, which affects to some extent the spirit, may feel the effects of sickness, and remain in a weak, unconscious or semi-conscious condition for an indefinite length of time.

This makes the message from the ex-Mayor the more plausible, and the fact that he came to a medium who could respond to his wishes, and watched for the opportunity of the presence of a citizen whom he knew could appreciate the situation, is still stronger proof. In deference to his wishes we give this to the public.

Faith In A Dream Wins A Diamond.

According to a city exchange, the verification of a dream by the aid of a $5 investment recently brought a return of $750 to F. D. Hills, well known among the furniture industries. Some time ago, C. H. Brockaway, a furniture dealer of New York city, failed in business. Among his personal effects was a diamond pin with a diamond pendant, for which the gentleman had paid $1,500. Being desirous of realizing upon the property, it was sent by Mr. Brockaway to a friend in Chicago, with instructions to dispose of it in some manner. The friend decided to raffle the pin, and ultimately sold 200 tickets at $5 apiece among his acquaintances. Ten tickets were sent to C. W. Black, of Grand Rapids, Mich., and it was there that Mr. Hills first heard of the chances on winning the diamond. A number of prominent furniture men were assembled in that city one evening. It was proposed that each should contribute $1 to a fund, after which they would shake dice, the winner to take the ticket and the $5 with which to pay for it. Mr. Hills won, and subsequently returned to Chicago.

That night he had a dream that No. 57 was the ticket that would win the diamond. So firmly had the dream implanted itself in his mind that the next morning he endeavored to buy ticket No. 57. The ticket had already been sold, and on looking up its purchaser it was found that it was among those for which the gentlemen in Grand Rapids had shaken dice. Mr. Hills managed to obtain No. 57, and talked enthusiastically about his chances of winning to his friends. One of them, Charles Clingman, of Grand Rapids, was so convinced that the dream would be realized that he bought a one-half interest in Mr. Hill's ticket, paying $50 for it. The drawing came off a day or so ago. Numbers up to 200 were placed on gunwads and put into a hat; an equal number, with the exception of one, bearing the words "diamond pin," were put in another hat. Two men were then blindfolded and they drew the strips of pasteboard from the hats. Over 130 numbers were drawn before No. 57 was called out. With the number came the big diamond.

A Remarkable Offer.

"The Witch of the Nineteenth Century" was a highly interesting story, running through eight numbers of THE PROGRESSIVE THINKER. That story and the Christmas number of THE PROGRESSIVE THINKER will be sent free to all new trial or yearly subscribers. Trial subscriber, thirteen weeks, 25 cents; one year $100. The Christmas number was worth, itself, one dollar to every reflective mind. Call your neighbor's attention to the paper, and get him to subscribe.

THE REFORMER.

He Investigates for Himself.

Mr. Stead Takes His Place with the Gang and Shovels Snow for Bread and Board.

Theories can be surmised and presented in so plausible a manner as to carry conviction with them and thrive; they may revolutionize the old ideas that, in the past, took their turn at the wheel of life's progress; but one cold, hard fact will produce a deeper and more lasting impression upon the great mass of moving, thinking, feeling human beings than all the theories that have ever been sprung upon the world. People have been theoried into blindness, and ignorance, and subserviency, by the wily schemers, both political and religious, all along the line of evolution and progress of the past, and now, in this day of rags and hunger, in this day of financial bankruptcy and starvation, their eyes are beginning to open, their minds are becoming free and the broad sunlight of a brighter day is flashing above the horizon. The sentiency in man is rising above his barbaric nature and pointing out the road to a betterment of the conditions of earth-life. To know how our brothers live and get on in this world we must mingle with them; to know their true condition, their wants, and how to supply them, and to feel as they do we must put ourselves in their places. How can we sympathize with those in distress and not comprehend their condition? There was a time when brute force predominated in man, when there seemed naught of the spiritual in him; he knew only enough to eat what he had and hunt for more; to build himself a shelter and therein repose, and to master all others around him. He had a language—so had the lowest brute; he had ambition—so had the lion and tiger; he had mimicry—so had the monkey; but he had not the remotest idea of sympathy for others with whom he had to associate. Today there are marks of intellectual and spiritual advancement and unfoldment in man, in that he is able to comprehend the true condition of his neighbor. But it is only by laying aside self, throwing off the barriers of personal ambition and selfishness, and putting ourselves in the shoes, the pants, the coat, aye, even the undergarment of those around us, standing where they have stood, sweating as they have sweat, and eating and sleeping among them, that their true condition can be known, and until comprehended no plausible remedy can be expected to obtain. This is the way to obtain the cold hard facts in place of the many profound (?) theories.

Mr. Stead, the great reformer and editor of the *Review of Reviews*, of London, believes in this mode of ascertaining and correcting the many errors of the social system of our country, as will be seen by the perusal of the following letter to F. W. Harvey;

Regarding the question: "How does it feel to do a three-hour turn on the street for supper, bed and breakfast," he could not give intelligent and satisfactory answer until he had "joined the gang," and this he did recently in disguise in Chicago.

MR. STEAD'S LETTER IN THE INTER-OCEAN, DEC. 31.

Dear Mr. Harvey: I have just returned from doing three hours on the streets as one of the unemployed. Possibly my experience may suggest one or two things to your committee, so I lose no time in sending you my suggestions.

The gang, of which I was the 150th started from Randolph street at 1:15, P. M. In order to get started I had to form into line at a quarter to 1. I was, of course, dressed as a man out of work, and my thin, ragged coat, made me feel the half hour of waiting pretty severely. I had a shovel. The gang had one foreman and four assistants. Our destination was on Wells street, from the bridge upward. I enjoyed the shoveling very much, but was repeatedly admonished not to work so hard. "Just keep moving." I was told "you're not working for wages." This was from one of the assistant foremen. The men themselves repeated the injunction: "You'd think you were working for a quarter an hour," they said, "take it easy." I was cold and I liked the shoveling. It is just as agreeable as digging in your garden. There was certainly no disposition to drive the men; rather the reverse.

We started to work about half past 1. At ten minutes to 3 we were marched back again to the depot on Randolph street.

Here the most trying part of the experience occurred. I was perspiring freely, having worked hard. I had no overcoat, only a thin, dilapidated coat and ragged trousers. The sun was setting, the wind was very cold. But we had to stand in line motionless for nearly half an hour before we could give up our tools to get the tickets punched for bed and supper. After that we had to form into line again to wait in the cold, I was told, for another three-quarters of an hour before supper could be served.

To me this delay was much worse to bear than the labor on the streets; and I hope, if possible, there may be more dispatch, or if that be impossible, that the men may have a warm place to wait in. Otherwise many will get their death of cold, especially the willing workers who are in a reek of perspiration.

A FEW SUGGESTIONS.

There are only two other suggestions which I could venture to make. The first is that every gang should have at least one pickax served out for the removal of the frozen snow. The men have only brushes, which, of course, are useless against ice, hoes which are not strong enough for caked mud and snow, and shovels. I was trying to get the ice up with my shovel, and was told by the foreman to quit hurting that scoop and let the ice alone. The result was that we had to leave parts of the roads in a very slovenly, unfinished fashion, which did us no credit, but for which we really were not to blame.

Secondly, it would also be well if there could be one wheel-barrow attached to the gang. For this reason, the mud when scraped up is piled in a heap by the side of the street. The wagons and the teams drive over these heaps and the men see their work half undone almost as soon as it is done. This discourages them and wastes labor. Whereas if each squad had a wheel-barrow one great heap could be made in the center of the block too big for the teams to drive through.

I just jot down these suggestions in the hope that they may commend themselves to your judgment.

In every other respect your arrangements seem to be working admirably.

I have not yet taken my supper nor have I slept in your lodging-houses. When I do I shall write again.

It will be seen by the above letter that Mr. Stead carried out his idea to the letter by dressing himself in ragged garments, and being thinly clad in order to feel as others felt, and get into that psychometric condition more perfectly and make no mistake. Our "big dailies" are inclined to ridicule him as foolishly eccentric; but they only fear that he will know too much of their own lack of sympathy, and unearth some secret rottenness. His modes and motives are commendable. There should be more Steads.

Barred Them Out.

A few days ago an old gentleman by the name of Wood died at Bronson, Mich. His relatives were Baptists, and they naturally looked upon the Baptist Church as the proper place for the funeral. They asked that a spiritualistic medium be allowed to deliver the address.

The pastor, who has been attacked vigorously, based his refusal on the fact he had no authority in the matter; the trustees of the church should decide. As for himself, he was opposed to any but orthodox ministers appearing in his pulpit, and he quoted scripture to establish his point. But the relatives were so mad they never took the pains to consult the trustees.

Mr. Tickner refused point blank to allow any such service or sermon to be given in his church. The relatives were furious. They told Mr. Tickner there were other churches in town, and they wouldn't bother him any more. The funeral finally took place in the Congregational Church, the rites of the spiritualistic sect being used.

Expiring Subscriptions.

The period of expiring subscriptions is on us. As THE PROGRESSIVE THINKER is published on the cash plan, of course all names are dropped as soon as the time is reached to which advanced payments are made. We know money is close and hard to get. Newspaper publishers feel the pressure more keenly than others, because many persons unwisely commence economy in expenses by cutting off mental aliment. This should not be. The trifling cost of THE PROGRESSIVE THINKER, but little more than the blank paper on which it is printed, and the large amount of educational matter with which it is laden, commends it to the thoughtful everywhere.

If the reader is in straitened circumstances, and cannot afford to invest $1 for a year, he can certainly spare 25 cents and extend his subscription three months, until business resumes its wonted activity. Then there will be no break in healthful reading, no discouragement to the publisher, and no regret that invaluable matter, which will never be replaced, has escaped attention. The hope of the world rests with the well-read Spiritualist and Agnostic.

Reader, let us share each other's burdens as much as we can while these financial embarrassments stare all in the face. Only a few months more, when public confidence will be restored and prosperity will return in an unexampled manner.

The most frequent crime in California is burglary.

Drunkenness is the most common offense in Russia.

ARGUMENT

Presented to the Inter-State Commerce Commission

By the National Spiritual Association, Washington, D. C.

To the Hon. Wm. R. Morrison, Chairman of the Inter-State Commerce Commission, Washington, D. C.

SIR: We desire to call the attention of yourself and associates to certain matters pertaining to ministers of different denominations who are in receipt of trip and annual passes from nearly all the railroads in the United States, while some ministers of one particular denomination, viz: the Spiritualists, are occasionally refused. The grounds of refusal are about as follows;

First. Certain railroads claim that Spiritualism is not a religion; therefore its ministers are not entitled to the receipt of passes such as are issued to ministers of other denominations.

Second. Refusals have also been made on the ground that there was no precedent granting to Spiritualists such privileges.

Third. The further claim is made that no minister is ever ordained by the Spiritualists under the law of any State in the Union; consequently he cannot be a minister.

To which we respectfully reply:

First. Spiritualism is a religion according to the act of incorporation of the National Spiritualists Association located in Washington, D. C., also according to the act of incorporation of the First Spiritualist Society of Washington, D. C., the First Spiritualists Church, Louisville, Ky., First Society of Spiritualists of Chicago, Ill., the First Spiritualist Church of Pittsburgh, Pa., as well as many other Spiritualist Churches in nearly every State in the Union, all of which societies have the power to ordain under the laws of their respective States competent persons to act as ministers of the gospel represented by Spiritualism.

Second. These ordained persons are recognized by the laws of the several States as having power to solemnize marriages and perform other duties invested in ministers of all denominations.

Third. The National Convention of Spiritualists, in its declaration of principles, embodied religion therein as the leading principle or tenet of faith among Spiritualists.

Fourth. The World's Parliament of Religions accepted a paper on Spiritualism as a religion, which document was especially prepared for that body, and the acceptance thereof by vote of the managers of the Parliament placed Spiritualism on record as a religious body.

The following railroads have granted annual permits to our speakers: The Monon, R. R., annual permit No. 1213; Pennsylvania R. R., permit No. 6038; Northern Pacific R. R., permit No. 2905; Wisconsin Central, permit No. 2491; C. M. St. P. R. R., permit No. 12,474; C. B. & N. R., permit No. 6194; C. & G. W. R. R., permit No. 4020; St. P. & D. R. R., permit No. 951; C. St. P. M. & O., permit No. 3002; N. Y. L. E. & W. R. R., permit 2063; B. & O. R. R., permit No. 10,458; S. C. & P. R. R., permit No. 247; C. B. & Q. R. R., permit No. 2296; W. & A. R. R., permit No. 114; M. & N. R. R., permit No. 354; C. N. O. & T. P. R. R. permit No. 69; C. & N. W. R. R., permit No. 6328; C. H. & D. R. R., permit No. 846; O. & C., permit No. 154; M. & S. L., permit No. 718; N. P. R. R., permit No. 1479; S. & F. R. R., permit No. 806; J. T. & K. W., permit 465; Q. & C., permit 1209. We cite these particular cases from the fact that many of the roads named are now refusing passes to our ministers in face of the fact that last year they granted the same to the very applicants whom they now refuse. Rev. W. H. Bach of St. Paul, Minn., has recently been refused these rates on three Western railroads, all of which granted him annual passes last year.

The L. S. & M. S. R. R. affirms its willingness to give "ministers rates" to the ministers of Spiritualism upon proper application therefor. We recognize the fact that reduced rates to ministers is a privilege bestowed by the Traffic Association governing the various railroads throughout the country. We also recognize the fact that no minister is ever refused such reduced rates on any road granting such privileges, excepting as minister representing Spiritualism. We feel that this discrimination is unjust and we make an appeal to your Honorable Body for a hearing upon the facts in the case, that a ruling may be given, establishing a precedent in all such cases.

The Chicago & Northwestern Railroad declares that Spiritualism is not a religion. The C. R. I. & P. admits carrying ministers of other denominations for half rates, granting annual or time passes to all ministers residing in States governed by the Western Passenger Traffic Association, and issues trip passes to all other ministers who do not reside in such territory, provided proper application is made, but discriminate only against Spiritualists.

We cite these several instances in order to show the status of particular railroads in regard to this matter. We feel that such discrimination is not only inconsistent, but contrary to the principles of the Inter-State Commerce Law. We therefore pray your Honorable Body for an immediate consideration of this our petition, and upon the facts in the case, ask you to render your verdict as the evidence may warrant, and as in duty bound we shall ever pray. Very respectfully,

H. D. BARRETT,
Pres't N. S. A.
ROBERT A. DIMMICK, Sec'y N. S. A.

32,000! 32,000!

Our Christmas edition has just now reached 32,000! No other Spiritualist paper on this earth ever reached to such heights, as to quantity. This number will be sent to any address at the rate of ONE CENT per copy, when ten or more copies are ordered. It is worth at least one dollar.

There are three series of Roman coins, the Republican, the Family and the Imperal coins. The first were issued by the State mints; the second by families which had purchased the right of making coins; the third were issued by the Emperors.

Peking has 1,300 police stations.

Idaho has 132 convicts, all male.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable, A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

The Spiritual Research Society, at 11 North Ada street, this city, held a very successful meeting celebrating the coming of the New Year. The services were conducted by Mrs. S. C. Scovell, assisted by H. C. Clifton. Mrs. Metcalf sang, "We'd better bide a wee," and another beautiful song; Mr. Harris' singing and playing was accompanied by distinct raps on the organ; Mrs. Hilbert gave some tests and messages from spirit friends, and Mrs. Emma Harth also gave some remarkable tests. Miss Dollie Jacoby sang some songs which were well received. Mr. Morgan's guides spoke in foreign tongues,—interpreted by Mrs. Scovell's guides, Mrs. Combs gave some clairvoyant readings, and Mr. Arnold some psychometric and poetic readings. Mrs. Chanfrey presided at the organ and rendered inspiring music. The meeting closed at midnight by the audience rising and singing "America."

Will C. Hodge remains through January at Marshalltown, Ia., and is booked for Rochester, Ind., for February and March.

H. C. Bordewich writes that the Spiritualists of Duluth, Minn., have reorganized the Spiritual and Liberal Research Society, with the following officers: Mrs. Judge McGindley, president; John Brown, 1st vice-president; R. C. Mitchell, 2d vice president; J. C. Shaefer, treasurer; H. C. Bordewich, secretary; H. E. Hanson, T. H. Story and J. P. Dodge, trustees. This society has applied for a charter from the National Spiritualists' Association. The society starts out anew under very favorable auspices, with a membership of about fifty, and with excellent prospects ahead. Speakers and mediums are requested to correspond with H. C. Bordewich, box 843, Duluth, Minn.

G. Thompson writes that a very enjoyable Christmas dinner was given at Spiritual Hall, Liberal, Mo., by the Ladies' Guild, in honor of Mrs. H. L. Greeley and Mrs. Dr. Wheelock, who were about to depart for the Pacific coast, after years of sojourn and helpful labor. A large number of the best people of the city were present, and the exercises, including speeches, music, etc., were participated in by Prof. J. Madison Allen, Mrs. M. Theresa Allen, Mrs. McGuffin, Mrs. Belk, Mr. G. Thompson, Mrs. Greeley and Mrs. Dr. Wheelock.

M. Y. Thompson, of Arkadelphia, Ark., is cheered with spiritual success in these times of financial depression. For twenty years he has been patiently investigating, reading, sitting and waiting; and now the spirits are giving wonderful demonstrations in his own home. His little son, twelve years old, is clairvoyant and clairaudient; and through his mediumship are produced independent writing, trumpet-speaking, music, ringing of bells, beating of drums, drawing, moving of bodies without contact, taking impressions of hands in wax or clay, etc. This has all been brought out by sitting with one of W. H. Bach's Psychos. A table is draped with black cloth reaching to the floor, the Psyche is placed on the table, the medium holding his hands on the same; and the phenomena comes.

Joseph Fountain writes: My friend Hunt, of this place (Carterville, Mo.), handed me No. 213 of THE PROGRESSIVE THINKER, which I read, and I want to be placed on your subscription list just as quick as you can appropriate the $1 I send herewith. It is filled with the best sense on the best subjects of any paper I ever read. The address by A. B. French, on "Evolution and Revolution," is the finest and most eloquent that I ever read, and I think is the best that ever came from mortal man.

R. R. Bratton, of National Home, Wis., disagrees with those who think phenomena should now be retired, in Spiritualism. Without physical phenomena we have no complete evidence of the truth of spirit return. Thousands have been made believers by witnessing spiritual phenomena, who would never have believed without this direct personal evidence to their own senses. In order that there may be KNOWLEDGE of—not mere faith in—spirit continuity and return, actual, sensible phenomena are now necessary; not only to an individual here and there, occasionally, but to each and every one in particular. The fact that one man has seen and conversed with one who has passed through the portals of death, is no evidence to a man who has never seen and heard the like. Each generation in turn will need the sensible evidence.

Mrs. M. Barnes, No. 6 North street, Bradford, Pa., offers for $1 and two stamps to send three recipes—one for "la grippe," one for rheumatism, and one how to make hens lay in the winter—any one of the three is worth the dollar; in addition, she will give a reading or diagnosis to those sending lock of hair, age and sex.

Moses Hull is engaged in Grand Rapids, Mich., during January.

Mrs. and Mr. J. Lindsey are now at their home, N. W. corner of Lyon and Ransom streets, Grand Rapids, Mich. Mrs. L. is devoting her time to both private and public spiritual work. Recently a spirit controlled her and said he passed out by electricity and came back the same way; gave his full name, the time and place; the name of the doctor called, and what he said, etc., all of which was subsequently verified.

Those desiring to correspond with the Progressive Spiritual Society, Lakeside Hall, Thirty-first and Indiana avenue, can do so by addressing the corresponding secretary, C. E. Irwin, Nos. 83 and 85 Thirty-first street, Chicago.

J. B. Jonson, 731 Thayer St., Toledo, O., will answer calls to fill engagements for seances for light materializations, physical manifestations, and trumpet speaking, within a radius of 200 miles of Toledo. Terms moderate.

"Addie Lee" writes from Lily Dale, N. Y., that about fifty families have permanent homes there, and it is fast becoming a home center for mediums, Spiritualists, and seekers for the light. The Children's Lyceum is a living reality, having 31 pupils, besides teachers and officers. It was organized and is conducted by Mrs. Myra Paine, an inspirational writer and speaker, who is a permanent resident. A reading-room has been opened in Library Hall, and a "social hop" is enjoyed every Saturday evening. Jubilee Sunday was observed by two very interesting services, the Lyceum occupying the morning and Mr. Lyman C. Howe speaking in the afternoon. Mr. Howe gave a sitirring address on organization, and a society has been formed, awaiting their charter. Christmas was celebrated with a Christmas tree for the children, and a rich variety of exercises. It is rumored that the Ladies' Fair Club is to have a meeting soon, to arrange for ways and means, and plan work for the coming summer campaign.

C. L. Clark, of Chicago, writes: In opening the coming new year, it is interesting to note not only the status of Spiritual faith in its progress, but it would also be interesting to hear from all the societies of the progress and work of the past year of this city. It would be well if all the heads of societies would send in a brief, condensed report of the good work done by our best workers in the cause, and a just tribute to their efforts. As a member of the North Side Spiritual Society, I would offer this note of appreciation for the good work done the past year by its speaker and test medium, F. Corden White. Taking it a very small nucleus of a society, it has grown under his care to a large, intelligent audience. Many other good mediums have contributed to the work, when he was unavoidably absent. A notable feature of the year was their "Watch Meeting" on New Year's Eve, participated in by the whole society, so that scarcely a corner could be found unfilled by improvised seats. The most prominent among the workers were: Mr. White, Mrs. M. S. Fielding, Mrs. B. Beach, Mrs. Hinkle, Mr. David Gilmore, and Mrs. Jeffrey, who will be the speaker and test medium for the present month. Grand and convincing tests were given, inspiring speeches of a high order, song service, solos and original poems.

Mrs. G. W. Kates can be addressed at Wissinoming, Philadelphia, Pa., during January, Mr and Mrs. Kates will accept calls to lecture and give tests in Illinois, Iowa and Nebraska, en route west in February and March. Make your own terms. Address G. W. Kates, Manitou, Col.

The First Society of Spiritualists of Saratoga Springs, New York, held their annual meeting and elected Mrs. Dr. W. B. Mills and Mrs. Parris trustees for three years. The trustees have elected officers for the year 1894: Dr. W. B. Mills, president; G. R. Burrows, vice-president; W. B. Wescott, treasurer; Dr. G. W. King, clerk. All communications for engagements must be sent to Dr. W. B. Mills, box 54. Would like to hear from speakers who can give tests from the platform.

E. Stoney writes that the Spiritualists of Omaha, Neb., are having a good time through the mediumship of Dr. H. H. Grabendike. His lectures are excellent and his answers to questions from the audience are remarkable, convincing proofs of the Spiritual philosophy.

M. H. Prince, of Philadelphia, writes that the First Spiritual Association had for their speaker recently the philanthropist and good missionary evangelist in Spiritualism, Mrs. M. R. Palmer, who devotes her time, her money and her best efforts to the good of the cause. All are welcome to her home—the skeptic and investigator especially. She is a medium of rare qualities.

Mrs. E. A. Wheeler, of Union City, Mich., writes that they are developing some good mediums, and doing a grand mission work. Jubilee was celebrated and they had a very enjoyable time. They are thinking of forming a circle for materialization.

E. Klotz, of Alleghney, Pa., writes: "Miss Abbe N. Burnham ended her engagement with the Allegheny Society on New Year's Eve. She is a very able speaker, whose aim is of a higher and nobler reach than what can be expected of the ordinary test medium. We wish her good luck in her new year's engagements and feel confident that she will be appreciated by any Spiritualistic audience."

G. G. W. Van Horn has an engagement at Lexington, Ky., for the month of January. He can be addressed there for engagements.

W. L. Thompson writes that the First Society of Spiritualists, of Keokuk, Ia., is gaining ground, especially in the way of mediumistic development and the spread of Spiritualism among the classes outside of the society. Mrs. Dr. C. R. Fisk lectures under control every Sunday evening, holding her audience spellbound under her effective eloquence. The leaven is working in the churches, and occasionally crops out in the pulpit, especially at funerals; and the local papers are beginning to treat Spiritualism with respect. Dr. C. R. Fisk is president of the society, and Samuel W. Tucker is secretary.

L. H. Walker recently heard a church-going lady read a paper on "Cruelty to Animals." On another occasion a lot of the brethren and sisters were conducted to a big ditch that had been damned for the occasion, and the good minister broke the ice and ducked them under the cold water. Among them was a little girl of 14 or 15 years; and they had to go three-fourths of a mile to reach a house. Mr. Walker asks: "What would those people say to me if they should see me serve my dog so?"

J. B. Jonson writes that the G. A. R. hall, in Toledo, O., was filled to overflowing the evening of December 31, to hear Frank T. Ripley, who spoke from subjects given by the audience, and gave a large number of tests, some of them most remarkable in character, all being fully recognized by their recipients.

J. W. Riley, materializing medium, Marcellus, Mich., writes that he has been visited by 159 persons in twelve days.

The Society at Jacksonville, Fla., has secured the services of Prof. Alvin Kelly Pearse, the phrenologist and lecturer. Mrs. Dr. Juliet H. Severance is now delivering a course of five lectures and the hall cannot accommodate the people who are anxious to attend. Mediums and lecturers going that way will find it to their advantage to correspond with either W. F. Anderson, 150 Julia street, or W. H. Eddy, 101 Union street.

W. B. Hall writes that there is a demand for a good test medium at Dell Rapids, Dak., especially a medium for materializations.

G. H. Wetzel writes that they are having remarkable spiritual phenomena at Lancaster, O., where a ghost is seen in the bright blaze of an electric light at the corner of German and High St. Over a year ago a policeman short a horse-thief on this spot, and many have seen his ghost there nightly for some time past. Mr. Wetzel wants to know if any of our readers have seen or heard of the photograph of a spirit animal or landscape.

F. L. H. Willis speaks for the Spiritualists of Washington, D. C., during January.

F. Corden White, the excellent platform test medium, left this city for New Orleans on last Monday. He has done a most excellent work in Chicago.

G. C. S., of Indianapolis, writes: "Mrs. Carrie Twing closed her December engagement for the Indianapolis Association Sunday. During her stay Mrs. Twing was the guest of Mrs. Barnett, of North West street. For the month of January Mrs. Helen Stuart-Richings will be the lecturer."

W. H. Harris writes from Madison, Neb., that it is a place of 2,000 inhabitants, has six churches, one Catholic—and no Spiritualist society. He asks for a good platform test medium, lady or gentleman, for as long a time as they will stay. There is a large field for a good medium, and he offers to care for such, free, as long as they will stay.

J. C. Dryer, of Cincinnati, Ohio, writes that under the direction of Spirit Dr. Jas. A. Bliss, arrangements were made to hold a watch meeting New Year's eve at the parlor of Mrs. Kate Gill, by the members of her N. D. C. class. After a splendid repast spread by the ladies the company entered the seance-room at 9:30 o'clock. Mrs. Clemens, a noted medium from Columbus, Ohio, had her gold watch and chain removed from her dress and laid in the lap of one of the sitters: bells were rung and thrown on the floor; tambourines were played; old black Joe sang and accompanied himself on the banjo. There were Southern plantation jubilee songs, dances and shoutings; independent songs and voices, materialized hands laid upon the sitters; two voices singing in the trumpet; two voices countersing in the trumpet; imitation of locomotive whistles; trains getting under way, then slowing up; beautiful addresses, sympathetic songs, and heavenly music. On the stroke of 12 o'clock pandemonium broke loose, the spirits let themselves out and stormed the castle. Old Spiritualists say they never heard anything like it before."

The Spiritualists of Pittsburg, Kansas, held New Year's services, with music, andresses by M. Theresa Allen and Dr. J. C. Buchanan, etc., followed by a lunch and short speeches. There was much enthusiasm, and a full flow of good feeling. Mrs. Allen is the "mother" of the Pittsburg Society, having organized it, with but few members; it has grown in numbers until it is one of the institutions of the city.

Dr. C. T. H. Benton, Hon. Cor. member of the "Berlin Sphinx Alliance," has undertaken the publication of a quarterly called Life Sketches, devoted to life sketches, romance and general news. The price is 35 cents a year. His address is 6,236 S. Morgan street, Englewood, Ill. Dr. Benton is preparing a Spiritualistic Almanac, and desires information of all societies and periodicals devoted to Spiritualism, and allied subjects, at home and abroad, which desire to find mention therein. A good almanac of this kind would be very convenient and useful.

Marguerite St. Omer recently undertook to lecture at Windsor, Canada, and her lecture was interfered with and stopped by Mills, the chief of police. The *Advertiser*, a local paper, devotes nearly a column and a half editorial, to the matter, attacking Chief Mills, and declares that the Spiritualists would have served him right if they had kicked him down stairs; and advises them to place two good-sized men at the entrance to their hall with oak clubs, as a preventive for any further demonstration. He had no right there.

Medium Joseph King appears to be a pretty lively sort of corpse for one that was killed and buried a good while longer than Lazarus was. He has recently been holding materializing seances at Muskegon, Mich., and the *Morning News* of December 24 devotes a column and a half to a consideration of the subject, signed by J. R. Sanford, president of the First Spiritual Society, and Charles Butterworth and O. Leroy Doane, of a committee to examine Mr. King at a seance. They state that they know to a certainty that neither Mr. King nor his attendants had any paraphernalia about them, yet the forms of children and adults, male and female, appeared, the former all clothed in white robes, and the men, some with smooth faces and some with mustaches or beards of different shades of colors, and many were recognized at once by their features.

"Spiritualist" writes from Pullman, Wash., that about a year ago a small number organized a circle, and they now have a trance medium through whom their spirit friends give convincing evidence of their existence; and another member is rapidly developing as a materializing medium. Many skeptics have become convinced, and much interest and inquiry has been excited.

Prof. W. M. Lockwood is on the gain. He is able to be dressed a few hours at a time, and to take a little exercise. He is making an exclusive diet on hot water and baked apples, and it seems to be effecting a beneficial change. His address for the immediate future will be 128 Park ave., Chicago; Ill.

Mrs. G. Partridge, psychometrist and healer, 291 Ogden ave., has returned from her professional trip to Kempton, Ill., whither she was called by telegram to minister M. R. Smith, an old-time Spiritualist, out of a severe illness. Mr. Smith is convalescing.

Bishop A. Beals has closed his public work at San Jose, Cal. He will visit the Fair at San Francisco, and will then go to Los Angeles. He has been doing a most excellent work in California.

At the request of many of his friends, Mr. A. H. Williams, the veteran Spiritualist, will begin at National Hall, No. 681 West Lake street, on Wednesday evening at 8 o'clock, a recital of his experiences in the field during the past 45 years. As Mr. Williams was intimately associated with many of our prominent mediums and speakers in their early careers and introduction to the public, his recital will be deeply interesting and highly instructive. It will be continued every Wednesday evening, until completed. There will be good music, and eminent mediums will give tests at the close of the lecture.

Dr. W. P. Phelon commenced a series of lectures at the Lawrence Barrett School of Expression, 39 Washington ave., Detroit, Mich., Jan. 8. The lectures commence at 7:30 P. M. The subjects are as follows: "The Creator," "The Preserver," "The Destroyer," "Chemical Affinity," "Symbology of the Building of the Temple of Solomon, "The Building of the Soul," "Numbers," "Human Polarity and Vibration," "The Christos," "The Real and the Unreal," "Cycles," "The One." The Doctor is the author of "Three Sevens, "Future Rulers of America," "Witch of the Nineteenth Century," etc. He will have something spicy and original in his lectures. He can be addressed for engagements at 619 Jackson Boulevard, Chicago, Ill.

Pearl, daughter of Mrs. L. R. Miles, of Georgetown, Ohio, passed to Spirit-life Dec. 4, 1803, at Piqua, Ohio. Sweet and beautiful, she was loved by all. She saw spirits in her room, and pointed them out to her mother, who is comforted with the thought that angels came to her, and that she was not left alone in her passage from earth-life to the brighter world beyond.

Microbes as a Factor in Existence.

The smallest living organisms and those most to be feared by man in his battle with the rest of nature, are bacteria or microbes, says the Boston *Weekly Review*. They have an average diameter of but one twenty-five thousandth of an inch, and a length from one to ten times as great. The smallest of them are, however, much more minute than this; large numbers are only just visible under the highest powers of our best microscopes, and there is no doubt that still more powerful instruments would reveal multitudes of new forms. Two thousand microbes could swim side by side through the eye of a needle, and one could hold fifty millions of millions in the hollow of one's hand.

It is largely due to their extremely minuteness that these organisms are so dangerous, as they are able by reason of this to reproduce and multiply with an almost incredible rapidity. Reproduction is a species of growth. In the lowest form of life an organism grows till it has obtained the normal size of its kind, and then divides and becomes two individuals. Each of these repeats the process, and this goes on ad infinitum or as long as the food supply is unexhausted; for without food there can be no growth, and consequently no reproduction.

The rapidity of reproduction, or the fertility is directly determined by the amount of food present and also by the amount the organism is capable of absorbing and assimilating. The greater relative amount of nutriment it can take in, the greater will be its reproductive powers. A microbe now has, because of its extreme minuteness, perhaps the largest absorbing surface in proportion to its mass of any organism. It is enabled consequently to take in relatively very large quantities of nutriment and can grow and produce with the most extraordinary rapidity.

An ordinary microbe will divide and become two every hour, or in less time, and if it and its decendants were given an unlimited food supply, so that they could continue their divisions without interruptions, in a day they would number 40,000,000 individuals. Some kinds have the property of producing provisionous secretions which cause disease. When a person becomes infected with some of these microbes—it may be only a small number—their great fertility will soon cause their number to be so increased that illness, and perhaps death may result.

State Aid for Parochial Schools.

The movement to divide the school fund in Maryland has brought out such a storm of protest that the adherents of Rome are just now zealously engaged in smoothing the matter over; and some of them declare they are bitterly and intensely hostile to the whole scheme. Such declarations are to be accepted for all they are worth; some are made in sincerity, we have no doubt, but of what value are such declarations in face of the well-known and plainly-manifested animus of the ruling powers of the Church? Where they have the power they have not hesitated to steal the public school fund to support, illegally, their parochial schools, or to virtually convert the public schools into Romish schools, with Romish teachers, costumed nuns, etc., instilling Romish ideas into the children's minds at the public expense. If the priestly and jesuitical powers rule the course of action, the lay element have to obey.

Gould placed several colonies of ants in flower pots, setting these in a large trough of water, so that the insects could not escape. After they had become accustomed to their new situation he stretched threads from the flower pots to the ground. In ten minutes all the ants had heard of the newly discovered bridges, and were using them as means of transit.

The dreaded "death-watch," as it is called, is a small beetle which has a very powerful joint in his neck, and calls its mate by tapping its head on the wall or on any surface where it may be located. The noise is similar to that which may be produced by tapping with the finger-nails on a table, and the insect can frequently be made to answer such taps. Many country people call it the "blacksmith."

Termites have five different classes of society: Workers, sentinels, soldiers' males, females. Of the last two classes there is only one each in every nest.

THE OCCULT.

Psychometry and Mediumship.

Of late, so rapid and comprehensive has been the march of scientific investigation concerning nature's methods of evolution for the human race that many propositions involving vital progress which would have failed to awaken response in the minds of scientists a single decade in the past are now readily accepted as legitimate subjects of earnest inquiry and practical analysis.

Pre-eminent among these scientific divisions is psychology, and one need only recall the prominence given to the study of its distinctive claims in the department of Anthropology during the Columbian Exposition, to appreciate the great advance in mental progress.

Supplemental to the above-named branch of demonstrated mental power is psychometry, the latest and most remarkable exponent of psychical activity in man's earthly relations.

To Professor Joseph Rodes Buchanan, M. D., now of California, mankind is indebted for the discovery of a subtle force that pervades the human body like an ether, and yet becomes the responsive medium through which mind may reflect scintillations of the soul. From the Greek word psyche, signifying soul, and the Hebrew omer, measure, we have psychometry, or soul-measure; and herein is implied susceptibility to measurement of the soul essence which pervades all material forms. Dr. Buchanan formulated a system of demonstrating given facts in nature, by careful observation of special mental processes and their relation to physical sensibility, through persons possessed of a peculiar delicacy of touch, whom he designated as "sensitives." During years of patient research and experiment on psychometric lines he has enriched the world with knowledge of a new branch of mental science by which we may fathom the most profound mysteries, and unlock momentous secrets.

Though all who possess mediumship are psychometric in varying degrees, I am convinced that a sensitive may develop and exercise this power without being mediumistic to an appreciable extent; hence the talent for acute psychometric analysis may be unfolded by competent instructors, and be made useful in the general avocations of life. As the exercise of psychometric powers must awaken psychic vibrations of thought and open a pathway for the angel host to reach human sympathies and establish communication with dwellers of earth, therefore dissemination of knowledge concerning all occult forces becomes an important aid to the ministry of angels, and it is eminently wise that the National Association of Spiritualists should establish schools where media may be cultured in scientific principles, upon which the religion of the future must rest.

An erroneous idea prevails in many minds where supernatural causes are attributed to all phenomena relating to occult force. Nothing could be more disastrous to individual growth; as nature's completeness cannot be exceeded, no supernatural manifestations may occur.

A large number of intelligent Spiritualists insist upon attributing to direct spirit agency all psychometric results, of whatever kind; but I am quite certain that careful study of said results and the general trend of spirit manifestations must convince earnest students that we deceive ourselves by too hasty acquiescence in such views. While mediumship is founded on purely scientific principles, which dominate all mental phenomena, we are assuming a dangerous precedent when we ignore a grand and far-reaching range of spiritual activities for the soul still embodied, and working on physical planes of life. Does the individual spirit acquire new and extraordinary executive powers when it makes exchange of spheres? Surely the healthful tendency of spirit teachings since the first dawn of our beautiful philosophy has been to combat the dogmatic theology of the Christian era, which insists upon absolute change of human relations to nature and to mankind, because death opens the way to a broader life for earthly pilgrims. Without study or effort to apply known laws of mental growth, theology assumes to trace out the spiritual destiny of the race.

Let us be at least consistent in our adherence to the inevitable relations of cause and effect, and if disembodied spirits can and do produce pleasing and wonderful manifestations by intelligent manipulations of natural forces, as electricity, magnetism, etc., should we not labor to divest such phenomena of miraculous claims, and instruct the people at large that spiritual beings do not assume to act outside the pale of natural law, as applied to material existence for humanity.

Critics object to dark circles as unnecessary, and only productive of fraud, but do they question the photographer's art or integrity when he enters his dark cabinet to develop a picture imprinted on a sensitive plate by the sun's rays? No, that is a natural requirement of the art, say they; but probably not one person in hundreds recognizes the fact that certain chemical exactions compel resort to the dark closet for picture development and permanency. While it is clearly proven that unscrupulous persons do use cabinets and dark circles for fraudulent purposes, true Spiritualists deprecate the fact, and honest media will insist upon proper tests being applied, for the protection of the sacred truth of spirit return. Again I say, let every medium and all investigators study the immutable laws of life; they are ever the same, in all places and spheres, and media are only animate but scientific instruments, strictly amenable to scientific principles.

We are not infrequently confronted with new and strange manifestations of natural forces, as the centuries unfold, and so marvelous is man's achievement in mastery and adaptation of those forces through inventions, the arts and vast array of scientific knowledge which illuminates the close of the nineteenth century, that in comparison with its dawn in eighteen hundred, we might aptly fancy that men had again become gods, as in mythological days of yore.

Psychometry has come to us like a precocious child who reveals so much of intuitional wisdom that parents themselves scarce know how to meet his questioning demands. The multitude of media who give public tests from contact with articles sent up to the desk by interested spectators, do not always realize that the exact information they give does not necessarily prove the presence and co-operation of guardian spirits of those who furnish the psychometric magnet, which is inevitably permeated by the magnetic ether that environs every individual. True, spirit friends may use those fragments of soul-force to imprint upon the sensitive-mind-plate of the medium photographic pictures of faces beloved, and memory-scenes in lives revered; but these psycho pictures also furnish permanent grounds for the false theories of subconscious origin of spirit manifestations, and offer admirable proof to the minds of pseudo-philosophers who complacently refer all communications from our departed friends to the sphere of subliminal self.

If authors who distinguish themselves by voluminous writings on these themes would make critical study of the principles that underlie all phases of medial phenomena, the superficial estimates and crude judgments rendered would be less numerous.

Doubtless psychometry furnishes the key to much that has erroneously passed for spirit utterance, but which failed to present absolute proof of identity claimed. Spiritualists as a rule have ignored study of psychic laws, and we still have mediums among us who boast that they "do not read," and are solely directed by spirit guides in their business arrangements and general conduct of affairs. If we may judge of inter-Spirit-life by rules of equity which govern us here in the only realm wherein we have practical knowledge, only charlatans and demagogues seek to fetter individual freedom of action, that they may render their victims subservient to their own personal designs.

Brother and sister mediums, beware of guides who lead you by dictatorial methods, or subject you to autocratic control. Your reason was graciously given as the crowning glory of man, and to its divine ascendancy, its fine culture and conscientious exercise, men and women have ever been indebted for any distinguished attainment in literature, art or science. Let us awake to the necessity of understanding the basic laws of spiritual manifestations, and familiarize ourselves with the scientific knowledge gained by crucial study of electricity and magnetism, so far as it pertains to the exercise of medial powers or interchange of thought with those who have passed within the veil.

Knowledge is indeed power, and it is essential that every medium, every believer in the glorious philosophy which can demonstrate by scientific tests the continuity of life beyond the grave, should be able to give an intelligent reason for their faith.

It now behooves us as Spiritualists to aid the work of Psychical Research societies in placing all classes of occult phenomena upon a scientific foundation so firm that there may no longer be any question as to whether we build upon the sure basis of spiritual progress in the life to come, or whether we tamely surrender that heavenly assurance of immortal growth for the specious doctrines of Theosophy or re-embodiment, as it is being cunningly taught by many media at the present time.

Let us beware lest we yield to the errors of dead faiths, and submit to be psychologized by the tidal wave of psychic influence from Oriental Theosophy.

The special scope and operations of psychometric experiment will form the subject of my next paper.

EMMA F. JAY BULLENE.

Chicago, Ill.

An Earnest Request.

To mediums and Spiritualist Societies in Chicago and the North-west:

Dear friends and co-workers: It is the desire of the National Spiritualist Association to possess and publish as soon as possible, a complete list of all mediums. This includes speakers, healers and mediums for every phase of phenomena; also a list of societies and the estimated membership, as well as the supposed number of Spiritualists who are not members of any Spiritualist society. By sending your names and address to me, it will facilitate this result.

CORA L. V. RICHMOND,
Vice-President, N. S. A.

Rogers Park, Ill.

Passed to Spirit-Life.

Daniel R. Parker passed to Spirit-life, December 15, 1893, from his home at Sturgis, Mich. He was 65 years of age, and was one of the first members of the Harmonial Society, organized there thirty-five years and more ago. He was well-known as a Mason, being a Knight Templar. The services were held at the Free Church, which he helped to build many years ago, the guides of the writer giving the inspiration of Spiritualism. At Mr. Parker's request a band accompanied the procession to the cemetery playing "Nearer My God to Thee"—where surrounded by many friends, his form was laid to rest by brother Masons, they conducting the services there. MRS. A. E. SHEETS.

On Oct. 7th, 1893, Mrs. Maria Jenne passed to higher life from her home in Fletcher, Vermont, near where she was born in 1818. She never belonged to any church, was a woman of wonderful strength of character and self-possession, patience, justice and charity for human frailties. The campers at Queen City Park will miss her pleasant, genial face, as she was always a camper there. She was ready and anxious for the change, as she said to me that most of her loved ones were "over there."

MRS. HORACE CHAPMAN.

Fletcher, Vt.

Nathan Rowlee passed to Spirit-life, at his home in Fulton, N. Y., November 14, 1893, aged 76 years. He leaves a wife and two sons. He was a veteran Spiritualist, a man of most kindly heart, loving and affectionate to his family and friends, of strict integrity and moral uprightness. The funeral services were conducted by Mrs. Phebe Parker, of Phœnix, N. Y.

Passed to Spirit-life, December 1, 1893, Dr. Lemuel Wetherby, near 90 years of age, at his daughter's home in Stillwater, Minn. He was a philosophic Spiritualist for many years. After he went to live with his daughter, Mrs. Brock, three years ago, he became paralyzed and lost his mind, but was faithfully cared for by Mrs. Brock and her husband till release came.

MRS. J. M. TEFFT.

Prof. J. W. Cadwell, well and extensively known as a writer, lecturer and practical mesmerist, has passed to Spirit-life.

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CHAPTER TWELFTH—Religions Tested by their Fruits.—Church Standards too low. The Atonement contrary to Natural Law. The Fruits of Religious Systems. Some great Points in Buddhism. Mohammedan and Hindoo Achievements. Missionary Achievements of a Hindoo. Results of the Parsee Religion. The Parsee Bible. The High Priest of Siam. Catholicism and Buddhism. Present Progress of Mohammedanism. The Religions of to-day insufficient.

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Florida Camp-Meeting — Postponement.

We are compelled at this late date to state to all who are interested in our Florida camp, that the Southern Passenger Association, contrary to the pledges of its individual members, has refused to grant us the rates previously announced. At their recent meeting, all lines that would carry the traffic voted in the affirmative, but as there were one or two negative votes, and under their rules even one vote against a measure necessitates an appeal to the commissioner, the rate for our meeting was placed in his hands. This commissioner is Mr. E. B. Stohlman, of Atlanta, Ga., and notwithstanding the fact that a direct appeal was made to him by every line in interest carrying the business from the Central Traffic Passenger Association, which includes all the territory west of Buffalo, and east of Chicago, and south of the Ohio River, and also by the officers of our association, he arbitrarily refuses thus far to accede to our wishes. Here are the facts in the case: Our one-fare rate, plus $2, was immediately agreed to by the Central Traffic Passenger Association, which embraces the immense systems of railroads such as the Big Four, Pennsylvania, Baltimore and Ohio, C. H. and D., Monon, Chicago and Eastern Illinois, Nickel Plate, Erie, G. R. and I., and numerous others. In the Southern Association, by Louisville and Nashville, Queen and Crescent Planet System, J., T. and K. W. R. R., E. T. V. and Ga., G. S. and F., N. C. and S. L., and others, comprising thirty thousand miles of railroad or more, and yet by virtue of a rule in the Southern Association, one man can sit in his office in Atlanta and dictate rates to the whole North and West, and say what shall and what shall not be done. All lines west of Chicago are friendly, and stand ready to give us the rates asked for.

We have been compelled to appeal to the Inter-state Commission to revise his decision, which is against public policy, and have postponed our excursion and meeting until final decision is rendered, which we hope will be very soon. In case that the reduced rates are not given us, we will abandon our meeting for this year, and fight it out to a finish. Please watch daily papers for details. We hope to be able to give definite information in next week's PROGRESSIVE THINKER. All letters cheerfully answered.

W. S. ROWLEY, President,
No. 9 Glen Park place,
Cleveland, Ohio.

H. D. BARRETT, Secretary,
1121 10th street, N. W.,
Washington, D. C.

FLORIDA CAMP-MEETING.

All parties wishing to attend the Florida camp-meeting, please send name and address, and number in their party, at once to

W. S. ROWLEY, President,
9 Glen Park place, Cleveland, O.

A Letter from Denver, Col.

TO THE EDITOR:—I returned home from a visit to your beautiful White City two weeks ago. I enjoyed the World's Fair thoroughly; words cannot express how grand and beautiful it was. I called on Mrs. Ada Foy, whose friendship I formed during her grand work in Denver. She is a lady and medium who, I am happy to say, always receives a hearty welcome.

I must also speak of the wonderful slate-writing medium, Miss Lizzie Bangs. It was the first time I had the pleasure of meeting Miss Bangs. I received messages from friends I have never seen, but I am intimately acquainted with their friends in earth-life; also messages from my own dear little ones; also my husband's mother, whom I never saw. I received a beautiful message from my darling child Harry, who died three years ago. My child had before controlled a lady medium, a friend of the family. Acquaintances tried to make me believe that she was not controlled by our lovely boy, and I became discouraged, disheartened, and began to wonder who were true.

The dear little spirit-message I received through Miss Bangs is this: "Mamma, I am here with you to-day, and am so happy to say just a few words. Don't let any one annoy you with talk; I will always speak to your heart and tell you all that is true. Mamma, you felt so bad—but it is all right; I do come to you through aunty. She is all right and true, mamma." I am satisfied since I received this beautiful slate-writing. I cannot speak in terms of praise high enough for the benefit of Miss Bangs and her spirit guides.

There are a number of Spiritualist here, and many of our most prominent people are investigating. John Slater is holding forth at Warren's Hall, and doing a grand work, calling forth four and five hundred people every Sunday night. Mrs. E. L. Stevenson is here also. She had a large audience at last evening's lecture. She handled her subject well, and gave spirit-messages afterwards.

I would like to mention further that an ex-Catholic dined at our table one day last week. He asked my husband if he would lend him a few copies of THE PROGRESSIVE THINKER, for he said he had found some good, substantial reading in the papers he had read. He remarked if the Catholics were to get hold of me, they would behead me instantly for leaving their church. Of course we loaned him several copies, and I know he will enjoy them. We were elated to see him so interested.

Denver, Col. MINNIE E. STANLEY.

"A Witch of the Nineteenth Century.

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind: It alone is worth the price of a subscription. Induce your neighbor to send 25 cents for a trial subscription.

NATIONAL ORGANIZATION.

The Opinion of a Prominent Lawyer.

As a member of the National Convention at Chicago, and an adherent to the organization there effected, I will endeavor to answer some of the inquiries that have been thrust at the work of that convention. As a member of the committee selected to report a plan, most if not all these very questions were debated in an exhaustive manner in committee, until the Convention itself became impatient with the delays, and it repeatedly waited upon the committee, asking it to report its work for the action of the convention. This was done late at night and at once adopted; but upon reconsideration the whole work of the committee was brought under an exhaustive review in every sense in which that term may be employed. It was said that this work, in the short time allotted, had been well done, and upon a proper understanding of the true construction of its objects and purposes, would, it was thought, meet the demands of the times. While this committee was in session, the convention declared the objects of the organization to be to organize upon a scientific and religious basis, for teaching the facts and promulgating the truths of Spiritualism, as it was avowed by several millions of the people of the United States, and by mutual co-operation and effort throughout the land to establish a code of ethics commensurate with the intellectual requirements of these people. In order, therefore, to form a more powerful working organization, establish intelligent co-operation, insure harmonious action and financial success to these ends, for the guidance of all concerned, this organization was effected, under the name of the National Spiritualist Association of the United States. The consolidation of these efforts into one harmonious business association, and that of all new associations, so as to better equip each and all for the purposes in view, and of overcoming all opposition in this manner as it might confront us, was also an avowed object by the means proposed to be employed. The first difficulty to be overcome was to distinguish the Association, as such, from the corporation itself, if possible. As a matter of law there is no difficulty in this regard. The law recognizes two classes of corporations: Those for a mere pecuniary profit and those not for profit, as in the case of religious, literary and benevolent objects. The corporation is that business branch of any such organization as empowers it to make contracts through its officers, to own and hold property for the association, to sue and be sued, and do anything that an individual may do for himself as to the objects for which the association may have been organized. Such officers are the agents and trustees of the association, by which the membership acquire their legal identity and existence in the nature of a partnership or co-operative combination, which can alone be effected by that mass of people so acting together, which is then known in common parlance as a society, or the association. The officers derive their authority from the plan of organization, the scope and limit of which powers are determined by the constitution and by laws, combining together for this purpose. These officers are authorized in this instance to raise revenue by gifts, bequests, collections, dues and membership fees, when a certificate may be issued to any society or association that may be chartered, which, when collected, shall be the property of the National Association. Already the misconstruction is put upon this provision as a taxing power, and the receipts from twelve millions of Spiritualists amounting at least to three million dollars is presented to startle the timid or those who may be adherents to the strictest notions of a "free gospel." These revenues are all to be regarded as gifts and donations—"merely this and nothing more." There is no such taxing power conferred as to prevent co-operation among all Spiritualists. But it is equally evident that but little, if anything, can be accomplished where there are no funds in the treasury. Nor can mediumship be properly defended without some one to co-operate in defending against the assaults that are so lavishly directed against the exponents of Spiritualism by an ignorant and carping opposition to the new gospel. This co-operation is designed to further, and in cases of legislation of the kind so justly complained of, the right of petition or remonstrance will not go unheard when a suitable co-operation may reduce the majority to a minority party at a single election, as has been done in more than a single instance in our experience.

While it is true, as a matter of law, the National corporation cannot confer corporate powers upon a State organization, as has been well settled, yet no such corporate powers are needed for the general purposes of associated effort. Let societies in the States organize as corporations, not for profit, under State laws, yet combine their corporate membership with the National organization for the general purposes of associated action. Each State government has its reserved rights, powers and duties, and the National organization known as the United States government, for example, has its powers for its specific objects. These do not infringe nor encroach upon eachother when properly administered, so that we have a federal union which every loyal patriot may be proud to honor and defend. Yet when it was organized like objections were urged, so that two of the States remained outside of the Union until the government had its first President. There is nothing succeeds like success, and it is but fair to all, it seems to me, to await the experience of the year, and then rectify all the objections, if possible, by the amendments provided for in this constitution, and judge this tree by the fruits it is made to bear through co-operative effort for Spiritualism.

E. THOMPSON.

Dayton, Ohio.

The Cause in the West.

TO THE EDITOR:—I have not written to THE PROGRESSIVE THINKER for some time, and it is the same old excuse—something seems to take up almost every moment. Do you know that those who are really working for Spiritualism are being pushed harder and harder all the time? Before going into details any farther, please give me the space to thank the good brothers and sisters who so generously came forward and gave their subscriptions to enable me to get out my pamphlet on "Mediumship." The first mail that I got after giving a sufficient length of time to allow of returns, brought me thirty-three orders. From that time on they have been coming in regularly. I wish to assure the readers of THE PROGRESSIVE THINKER that I appreciate this. As it is my first attempt at publishing a book, it certainly shows a confidence in my ability which is indeed gratifying to me. I have been delayed by the printers, but now it is ready, and will be forwarded at once.

Since camp closed, I have worked in Illinois, Wisconsin, Minnesota, Iowa, Nebraska and South Dakota. Now the road leads to Denver, Col., stopping one evening at Sioux City, Iowa, and over Sunday at Pender, Neb. I wish to mention especially the hospitality of the good friends of Wonewoc, Wis. Their society is flourishing, and any true medium who goes there will be warmly welcomed. Reuben Fisk is president, and Mrs. Eva Potter, wife of the late J. L. Potter, secretary. They own their own hall and the lot it stands on, and another building lot in the center of the town upon which they propose to build a new temple, or move the old one and improve it, and in addition to this have a four-acre park adjoining the town site on a high bluff overlooking the city, and reached by a winding-stair made almost entirely of stones, large and flat, that are found on the edges of the cliff. It is a beautiful spot. My leading control dedicated the park in a short talk, ending by giving to it the name Unity Park.

Then we "took in" the Fair and convention. Enough has been said of the Fair, as every one has had their say, but I think the convention was the grandest thing ever recorded in the annals of Spiritualism. See what was accomplished! Friends, you do not appreciate this now as you will two years from now. Although there has been an effort on the part of some to belittle the results and besmirch the character of the leading officers, the fact remains that we have a grand lot of men and women at the head of the National Association, who will carry it to a triumphant success. Everywhere I go I find people enthusiastic, and all societies discussing the advisability of joining—usually deciding in the affirmative.

At Marshalltown, Iowa, we again had the pleasure of meeting our old friends, and standing on the same old platform, under the same decorations we had arranged the year before when we went there to assist the Progressive Spiritual Society to get started. Then there were two societies; now they have all united under the head of the Marshalltown Spiritualist Society, with Edward M. Pickering as president. My control, Charles Williams, both dedicated the temple for the first society, and rededicated it for the combined society, and it was with great pleasure that I walked again under the legend "Spiritual Temple," that we hung over the door of the temple the year before.

Marshalltown is a fine city, and the friends there whole-souled people.

From there we went to Arlington, Neb., where we spent a very enjoyable month, and, we hope, to the profit of the movement. We organized a society while there, with Hon. J. A. Nuthauk, president; Arthur Grogan, vice-president; Miss Belle Hewitt, secretary, and Dr. Baldwin, treasurer.

On our way to Dakota we stopped at Pender, Neb., where we held several meetings, which were as well attended as could be expected Thanksgiving time and stormy weather, and then was the "home-coming," and a month's visit with father, mother, brothers and sisters. One face was absent in body, but ever present in spirit. Christmas day he came twice—once while we were eating dinner, and in the evening for a longer visit. Our meetings were fairly well attended, but we had the "Weather God" against us, as it was bitter cold and stormy. The church people of Aberdeen have decided to allow the Spiritualists to hold meetings, but they will not attend them! Is this not kind? We were afraid they would not allow us to hold meetings.

Here the movement is progressing slowly. Mrs. Lyman has two meetings Sunday, but they are the only ones in this great city of 160,000 people; Minneapolis has five, and I am informed that the Modern Thought Society, for whom Mrs. Richings is speaking, has its commodious hall packed so that standing room is at a premium.

With best wishes for a happy, prosperous new year,

W. H. BACH.

St. Paul, Minn.

The Progressive Thinker.

Published weekly at No. 40 Loomis street, Chicago, Ill. Every Spiritualist should have this paper. Every advanced thinker should subscribe for it; in fact the whole world would be greatly improved if it could be read by each family circle. Terms ONE DOLLAR per year. Sent three months for 25c.

The New York State prison at Albany has 1263 inmates. The expenditures of the institution exceed the income over $100,000 a year.

Illinois has 1420 convicts, 86 per cent of whom are under 40 years of age. Of the Illinois convicts only 10 per cent are uneducated.

One of the most disagreeable duties of the Hawaiian police is the examination and arrest of persons suspected of having leprosy.

The most common offense in Jamaica is obscene and abusive language. Over one-fourth of the arrests last year were for that offense.

God.—Man.

God is an attribute of man,
Each man is God in soul,
Segregated in life's plan,
Though still within the whole.

Each long-drawn breath that we inhale
And exhale, is endowed
With life in various forms, with male
And female sex allowed.

Each sand of shore and drop of sea,
Each blade of grass so green,
Each acorn, or its mother tree
That is, has ever been.

Each little mouse, and ant, and flea,
Each thing both large and small,
Animate and inanimate we see,
Or cannot see at all,
Is part of God, and has its soul
Proportioned to its size,
That, evolving, grows, unrolls
Eternal; never dies.

Each unfolding, something moulding,
Throwing off in outer space,
To be fashioned, and impassioned,
To perpetuate its race.

Each one burning with a yearning—
Such as life itself inspires—
In attraction, and abstraction,
That adjusting law requires.

Each one throwing off, and growing
Towards the perfect of its kind;
Each one climbing, clinging, climbing,
All in one grand soul combined;

One great surging and submerging
Sea of life, of love, of soul;
Of God, of man; the latter an
Epitome, and of the whole

DR. T. WILKINS.

In Favor of Organization.

TO THE EDITOR:—I have been reading the previous issue of your paper (No. 215), and *our* paper, and am so very much pleased with it that I feel like shouting "Eureka!" At last there have been demonstrations in so many cities throughout this vast country on a given day, and for a stated purpose, which is the result of the organized efforts of Spiritualists. Verily, we ought to sing praise be to God, angels, spirits and everybody that there has at last been a partial observance of a suggestion from a recognized head. Of course the "growler" is expected to bob up serenely from under most any stone or stump, because the childish and selfish whims of everybody who claims to be a Spiritualist were not gratified by being personally consulted regarding the organization and its proposed celebrating day.

Mr. Bach has hit not only one but many nails upon the head, and clinched them, too. It is to be hoped his article will be read by many, once, twice and thrice, so that some of its facts may be impressed upon the mind of the reader.

To my mind, the last number named of your paper is the crowning effort of its editor. First, it has shown by the reports from so many different cities that the mass of Spiritualists are waking up to the needs of the hour, and recognize organization to be the subject of consideration at present. It shows that unselfish Spiritualists are willing to work under some sensible regulation and order of procedure. It shows who are prone to find fault with those who want to do something as a body for the cause; that the spirit of personality is more prominent than their "controls," for ritual or an order of exercises regarded as an encroaching upon their rights to conduct their services as they please, whether they have anarchy, theosophy, medical jurisprudence, single tax or any popular fad introduced, much to the disappointment of those who came to hear of Spiritualism.

This issue brings to light more clearly than any other the strong and weak points, and the popular sentiments of all those who are true Spiritualists. It brings a powerful influence in favor of the increasing power and force of Spiritualists as a people, and that if we do not take advantage of the opportunities presented, we ought to forever shut up, and disgracefully back down out of the arena. The reports of the various workers all have the same ring in them, and are fast coming to the stand I took ten years ago, and on which platform I have steadily talked on, regardless of the disapproval of the radicals and independents. We are not obliged to have rituals, but let us have something beside discord and chaos.

Dubuque, Ia. GEO. F. PERKINS.

A True Snake Story.

It is probably well-known to the first settlers of Henry county, Illinois, that in the vicinity of Rock River Bluffs there were formerly many of those poisonous reptiles called rattlesnakes. Among the inhabitants of that rough and new region was a certain Methodist minister, well-stricken in years, who was somewhat noted for his eccentricity and ignorance of subjects in general, of whom we will take the liberty to relate an amusing anecdote.

In the midst of this infested region there also lived a family of grown-up boys, who were grossly ignorant, vulgar and profane—a perfect nuisance to all civilized society. It so happened at a time that one of the boys was bitten by one these poisonous reptiles, and the family became excessively alarmed in regard to his future prospect, so much so that they concluded to send for Elder H. (the preacher above alluded to), to come and pray with the young man. The elder being a very devout, sympathetic man, hastened to the afflicted family, and after conversing a short time with the young man, concluded he was pretty sure of heaven if he did not live too long. The elder then went to pray, and in his address to the throne of grace he laid before the Lord all the circumstances of the case, in the meantime portraying the atrocious character of each member of the family, after which he made use of the following feeling, affectionate language in tones of thunder: "O Lord, send more rattlesnakes; Joe has been bitten, and it has brought him to repentance and to thee. O Lord, send more rattlesnakes. Let them bite John, let them bite Dave, let them bite the old man and the old woman, for thou knowest who and what they are. O Lord, send more rattlesnakes, for then, and not until then, will they remember and return unto thee. Amen."

Who can furnish a better snake-story? The reader is at liberty to make his own comments.

O. A. T.

To the Members of the Northwestern Spiritualist Association.

The year just commencing will be a banner one for the Spiritualists of the Northwest, if all those who love the truth will but put their shoulders to the wheel to push to completion the grandest Camp Meeting ever held in the west. Your officers have not been idle since their election Thanksgiving evening, and have secured the services of six of the ablest speakers on the Spiritual rostrum, besides a grand array of mediums. The names of those engaged will be announced shortly. Camp will open June 29, and close July 29. Our new grounds have not yet been decided on, but they will be of easy access from either St. Paul or Minneapolis.

There will be considerable expense attending the removal of our large camp equipage from Merrimac Island to our new and permanent home, and it behooves all those members who have not paid up their past dues to do so at once.

To all those friends who have never joined us we give a cordial invitation to do so. It costs but one dollar. Membership tickets can be procured from our State lecturer, Allen F. Brown, when he visits your neighborhood, or of the president, secretary or assistant secretary.

Let me speak a good word for our State lecturer, who will devote the whole of his time to the society between now and camp. Any friends who need a good lecturer and organizer can get his services by notifying me, with dates, etc. Several friends have written this office, speaking in the highest terms of this growing young speaker.

R. U. D. EVANS, Sec. N. W. S. A.,
674 Edmond, West St. Paul, Minn.
N. C. WESTERFIELD, Asst. Sec.,
318 New York Life B'l'g, Minneapolis, Minn.

The Christmas Bells.

It was only a poor old woman—
Old and worn and gray—
That sits in the fading twilight,
At the close of a Christmas day;
And tears drop fast from her patient eyes,
And fall on each withered hand,
As she thinks of the friends of the long ago,
Now gone like a wind-swept sand.

She sees the dear old English home
Rise up, in her cabin small,
And hears again her father's voice—
Her father, handsome and tall.
She feels the soft, caressing touch
Of the long-since vanished hand,
And brothers, sisters, crowding up,
A happy household band.

Again she sees her mother's face—
Her mother, fair and young—
And hears the low, sweet lullabys
That fair young mother sung,
While Christmas bells were ringing—
Sweet-voiced bells—
Soft-toned bells—
Of peace and love are singing.

She remembers another Christmas day,
Many and many a year ago,
When she left the dear old English home,
To wed one of lineage low.
But love is ever "Lord of all:"
Would she that step retrace?
Ah! No: the memory still is sweet—
She would not that efface.

Again she stands on a stately ship,
And the shores are fading from view,
She numbers her tears like falling rain,
And whispers low: "I've love and you;"
And now she sees the western home,
Where he brought her when a bride—
A little cottage wreathed with flowers,
And set in the green hillside.

Here little children to her came,
One little blue-eyed girl;
What should she name this jewel rare
To suit, but little Pearl?
And little Charlie here was born—
On Christmas day to her—
An as she thinks of the happy time,
Her heart is all astir;
While Christmas bells are ringing
Their sweetest chimes
Of other times,
And birds in her heart are singing.

And now she sees a little grave,
Where lies her little Pearl,
With rare, sweet smile and starry eyes—
Her dainty little girl.
And there is still another grave
Beneath those western skies;
Beside the little grassy mound
The husband lover lies;

Now only Charlie still was left
On whom she might rely;
But he marched away at his country's call,
And then came home to die.
Ah! Light is filling the little room—
Like none on land or sea,
And angel voices whisp'ring low
"Oh, earth-worn mortal, come with me."

She has left the form, the house of clay,
Borne up by seraph band;
She has passed thro' the gates of Paradise,
To her loved in the Better-land.
While Christmas bells are ringing—
Triumphant bells
On the clear air swell,
And the hosts of heaven are singing.

HARRIET J. WOODBURY.

Four State prisons, those of Connecticut, Michigan, Montana and Washington, use deprivation of religious privileges as a punishment.

Delaware has no State prison. State convicts are sent to the three county prisons, or to the Maryland Penitentiary at Baltimore.

The inmates of English prisons are employed in picking oakum, making coal bags for the navy and mail bags for the general post office.

Constantinople has 1,000,000 people, who are kept in order by 1000 policemen. In 1890 only 3,000 arrests were made; but fifty for drunkenness.

Florida has no State prison. The convicts are leased and subleased to individuals in various parts of the State.

Brooklyn has 986,394 residents, 1425 police, and last year had 39,856 arrests, nearly one-half for intoxication.

Maine has 135 convicts who are employed in the manufacture of carriages, harness, brooms, furniture and clothing.

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SNOWBALL SERMONS.

Reported by M. P. Rosecrans.

NUMBER TWO.

My mourning friends, your parson feels sad and sorrowful to-day, for it has been reported that Mother Eve, the wife of Father Adam, whose funeral we preached last Sabbath, is dead. We cannot find any account of her death in any book, but we think she died of the same disease her husband died of, which was caused by eating of the wrong kind of fruit, resulting in what doctors term indigestion.

The last we heard from the old lady she was living with her husband, just outside a garden called Eden.

You see, now, how we are fixed—having no coffin or corpse before us to call special attention to, we must, like revival preachers, draw largely on the imagination. Your parson is sorry to say that in her day and age of the world, women had but few rights men were bound to respect, and but little notoriety. Hence no one mentioned her death, or whether her remains were laid by the side of her husband in the family cemetery. No marble slab or solemn obelisk points to the spot where sleeps in calm repose Eve, the wife of Adam, the mother of all mankind.

All that was required of a woman in her day, was to "bring forth children in sorrow, and let her desire run to her husband, and let him rule over her." In her day a woman was not allowed to talk politics, or discuss women's rights in a public meeting. She did not even have the pleasure of getting up a social party to raise money to pay off the church-debt or for the support of the minister.

There was something singular about this old lady that your parson commends to your attention: She had her birth without father or mother, hence, never had to be weaned. She never was troubled with teething or looseness of the bowels; never took old Mother Winslow's soothing syrup, and was never doctored for worms. She was not made out of mud, as was Adam, but out of one of Adam's spare-ribs. The first she knew of herself she was full-grown, old enough to marry, and she fell in love with and became the wife of the first man she ever saw. As she was made out of his rib, there was, no doubt, a kind of affinity between them, and she did the best she could to make up to Adam what he had lost.

And now your parson must moralize some, and call up some of the scenes and incidents that transpired during the lifetime of our poor lost, and, so far as we know, entirely forsaken mother.

Oh, Mother Eve! While thinking over thy life, thy purity, thy simplicity, thy loving kindness, we can't help wishing that we were all of us living in a more primitive age—an age of truth and sincerity; an age when snakes walked upright (did not hide in the grass); when the beasts were all tame; men were not jealous of their wives, and millinershops and dime socials were entirely unknown; the time when men did not smoke old, nasty pipes, and boys, to put on style and appear respectable, did not chew fine-cut tobacco or shake dice for cigars; the time when there were no church-lotteries, no mite societies, no prayer-meetings, no ministers' donations, and no fashionable dressmakers; the time when women did not play on organs, and run their husbands in debt.

Oh, our dear, old mother! How we feel for you in your simplicity! You had no kitchen, no parlor—not even a straw-bed. When you met your lover the first time, you were both entirely naked—you had not a rag on your back. You wandered around holding conversation with God and snakes alternately. How quick you learned to talk! We think that God and you, as well as Adam and the snake, all spoke the "Hebrew language," and understood each other real well. As your parson never heard that God ever conversed in any other language, how necessary it is that all our preachers should learn to speak Hebrew; and your parson thinks if the people could only utter prayers in that language God could understand them much better, and better results could be obtained.

But to lay aside all conjectures and all suppositions, Mother Eve, and admitting your great knowledge of language, there were some things you were not familiar with. You had no idea of the beauties of cosmetics, or of the sweet-smelling odor of musk or cologne. You did no trading or shopping. You spent your time nursing your children, and listening to Adam grumbling. As you went forth in your morning rambles, you met no tract-peddlers inviting you to come to Jesus. You never wanted to vote, and never heard of the "Women's Christian Temperance Union." It is presumed your boys did not smoke and chew tobacco, as do the educated young dudes of to-day; neither did Adam, your husband, spend his time at prayer-meetings, or overload his stomach at a religious festival.

Oh, Mother Eve! We are obliged to tell these sad and sorrowing mourners that early in your life you fell from grace—fell from ignorance to knowledge; from nakedness to a beautiful suit of clothes made out of skins by God himself. Whether the skins were tanned or fresh hides, we have no means of knowing. As there were no fashionable dressmakers in that locality, and God made the coat for you, we presume it fit nicely. Whether you wore a bustle at that time we do not know, neither do we care. We presume you did not need one. So far as known, you never grumbled at Adam for not giving you money that you might go shopping.

As a mother, we think you were kind to your children. As they lived to be several hundred years old, we think you did not wean them until they were seventy-five years of age, and this made them strong and hearty!

Alas! my brothers and sisters, how times have changed! Now women have become so discontented and wicked that many of them wish that men could bear children, and nurse them, too. This makes your parson feel somewhat sorrowful, and hanker for the good old times.

Poor old Adam! How lonesome he would have been without Eve! We are sure that no man ever parted with his rib for a better purpose, and that no man ever had a more beautiful wife, or one more attahced to him; and yet, for all this, he was mean enough to tell God that if she had not coaxed him to eat the fruit against orders, he never would have tasted it, but would have gone on about his ordinary business!

Oh, Mother Eve! We are sorry to say that with all the advantages surrounding you at that time you had no educated "Doctor of Divinity" to tell you that, "as in Adam all would die, even so in Christ should all be made alive."

Dear old mother! You knew nothing in your day about baptism, faith or repentance. The doctrine of sanctification had no teachers, and God, being healthy had no doctors of divinity. You did not even know how to curl your hair, or round out your body into beautiful proportions. You had never seen the Old Testament, or heard of Bunyan's "Pilgrim's Progress." To while away your leisure hours, you never pored over "Baxter's Saints' Rest," or the Rev. Mr. Turner's "Description of the Damned." And yet, so far as we know, you managed to keep down the tongue of slander and gossip in the neighborhood, to listen to the murmuring springs, the sweet, singing birds, and smell the aroma of sweet-scented flowers. Your household duties were not laborious, and you had plenty of time for billing and cooing with Adam, and no mother-in-law to raise a row in the family.

But now, dear mourners, we come to the saddest part of this sermon, as we ask the solemn question: "Where is our poor old mother now?"

How we would like to hear the great Doctor Talmage express his opinion on this matter; or how we would like for her, if she could, to control some medium as an "ancient spirit," and post us as to her present condition. The last account we had of her, she and God were not on good terms; but we have reason to believe that the killing of his innocent son has made him more friendly to her—at any rate, we hope so.

Then in conclusion, brothers and sisters, let us say: Farewell, Mother Eve! We are sorry you ate the apple, and had to die! Sorry we are called on to preach your funeral after the lapse of so many years! Sorry we do not know where your bones lie! Sorry that our good doctors of divinity take so little interest in your fate, while they talk so much about Christ and his mother.

And now, dear, sorrowing mourners, please call to mind all the sad and solemn scenes that have taken place in this world since she died. Call to mind the gibbets, the racks, the fagots, that have been used by the Christian world since she died, to make man better and God more loving; and when we have done this, let us try to shed a few tears over the death of the first and purest mother humanity ever had, and your parson hopes you will all go home and strive to emulate some of her virtues.

[After singing the most solemn dirge the choir could conceive of, the parson wiped his eyes and pronounced the benediction, when the audience went home feeling sad and sorrowful, and wondering how times have changed since then.]

Progression.

TO THE EDITOR:—Nothing is more common among our Orthodox brethren than ridicule from their pulpits against Spiritualists, emphasizing the expression that those who have died have "gone to that bourne from which no traveler ever returns." In our churches here, they have gone so far as to tell us that "our ladders are too short; they will not reach up to heaven." This was notably an utterance in our Presbyterian Church in this city a few years ago. Recurring to these doings, it is with entire complacency that we note the proceedings of the Presbyterian Conference at Cleveland, which was noted as a "historical gathering," composed of gentlemen who have taken a stand against their more Orthodox brethren, and will fight for their rights in the church of their choice.

One of the objects of these liberal gentlemen who composed the conference, is to announce their position upon theological questions, and more especially the logical position upon the issues recently raised by the heresy trial of Rev. Dr. Briggs.

These gentlemen, who are seriously concerned for the future of the church, deliberately assert that "the general assembly has no right to impose upon the church new doctrinal statements under the guise of interpretation. Especially so now, when a large majority of the Presbyterians have expressed, after much deliberation, their dissatisfaction with 'our confession of faith' as it stands, their desire for its revision, and many of them their desire for a new creed."

They deprecate the "severest sentence" passed upon the "heretic," Dr. Briggs, and insist that "the right of petition and remonstrance must not be denied in the church of Christ." After much severe criticism upon the attitude of the assembly on doctrinal points, they declare that "only a profound sense of the peril that now besets our church has led us to make this declaration of what seem to us fundamental principles."

In view of all this dissatisfaction in the Presbyterian Church with their creeds, and the growing tendency among all churches to repudiate the doctrines of "eternal damnation," we confess that we do not feel the least bit discouraged at the outlook for the Spiritualists, in the promulgation of the theory of the immortality of the soul and its ability to return to earth and manifest its presence, as it has done in all ages past. To our Spiritualist and Liberalist friends we say: Be of good cheer. "The night is past; joy cometh with the morning." C. H. MATHEWS.

New Philadelphia, Ohio.

Progress at Lily Dale, N. Y.

TO THE EDITOR:—To yourself and your many readers we bring tidings of joy. A child has been born in our midst strong and sturdy, with good prospects of long life and unmeasured usefulness. We have christened our newborn hopes the Children's Progressive Lyceum, and we already wonder how we ever got along all these years without it. We have tried to keep a lyceum running on these camp-grounds for several years, just during the few weeks of camp, trusting to our summer visitors for the material, and laying it aside with hardly a decent burial at the close of camp, with never a thought of a resurrection till the year rolled round again.

But a few weeks ago Mrs. Myra F. Paine came to take up her abode in our midst, and the first move she made was to call at the district school, where she found thirty-three as bright and intelligent children as can be picked up anywhere, and under their efficient teacher, Miss Grace Phillips, developing musical and elocutionary powers not to be despised.

She asked the children if they would like a lyceum, and every hand went up and the eyes fairly danced. She said: "We will have one. You may all come here next Sunday at 2 o'clock, and we will organize a lyceum."

The call was promptly obeyed. The next Sunday we had obtained the use of Library Hall, and Thursday evening we had a basket festival to obtain funds to buy coal, etc., to keep us warm on Sundays, and the way the ladies responded with their well-filled baskets, to be sold at twenty-five cents apiece, and the promptness with which the gentlemen bought the baskets, and waltzed off with the ladies who owned them to investigate their contents, and then finished up the evening keeping time to the witching music of the orchestra which kindly volunteered their services, showed what a warm welcome the newborn child has received, and how ready the dear friends are to furnish the nourishment necessary for its subsistence. We know it cannot help prospering with such encouragement.

After this our lyceum will be held at 11 o'clock in Library Hall, and after the exercises by the children are concluded, the contents of a question-box will be investigated, and the spirit-guides of the mediums present will be asked to answer the questions found therein.

We think an hour can be spent very profitably in this way.

We expect to lose some of our workers when the Florida camp opens, but we shall be in good running order before that time; so we can continue the work in their absence, and welcome them joyfully on their return.

We use as a text-book—Mrs. Paine's "Easy Lessons in Spiritual Science"—which we recommend to all lyceums, especially those whose numbers or lack of experience in lyceum work will not admit of following fully the plans laid down in A. J. Davis' manual. Because we cannot do all, is no reason why we should do nothing. Our children have been neglected too long. They are reaching to us for help. Shall we respond?

Lily Dale, N. Y. LILY DALE.

Spiritual Temple, Louisville, Ky.

TO THE EDITOR:—We have many Spiritualists in this city, the gateway to the South, and the cause is growing. The churches are all well represented here with fine buildings, and we Spiritualists, in the fullness of time, will have our own Temple dedicated to the cause of truth and progress. It will give us solidity here, and will command respect for our cause, not only here, but far into the South.

The temple will be so constructed as to bring in a large rental from stores and offices, and will give a large audience-room, and room for mediums free; the rents will soon pay for the building.

We have made these arrangements for building our Temple: A responsible Building and Loan Association, whose directors are Spiritualists, will make our building loan and build our Temple for us so we can pay for it largely with its rents; providing the Spiritualists throughout the country will subscribe for shares of stock in the Association in number sufficient to justify the Association in making so large a loan. These shares of stock are for $100 each and the dues are 65 cents a month, and the stock matures in 84 months; they also have prepaid shares of stock for $100 each, which cost $50 in advance, on which interest at 8 per cent per annum is given. All funds of the Building and Loan Association are loaned on real estate, and it is the safest investment that can be made, and persons so desiring can withdraw their stock after 6 months, with six per cent interest per annum

We don't ask you to take an interest in our Temple building, but we earnestly ask you, brother and sister Spiritualists, in all cities and towns in the north, the south, the east and the west, to take one or more of these Building and Loan Association shares and enable us to secure the loan for the erection of our Temple in this city where it will do the cause so much good. Any person who will kindly act as agent to secure a few shares, or will themselves subscribe, or that may wish further information, please address me at 634 Fourth street, Louisville, Ky. I have been a Spiritualist forty years and have seen it grow from its cradle.

LEONARD NEUMEISTER,
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HAVE WE A CREED?

An Important Question for Spiritualists to Consider.

TO THE EDITOR:—Time and space are valuable articles—too valuable to be used in mere fault-finding. I am not generally one of the kind of Spiritualists who is easily scared; yet, when I realize how innocently Romanism started and by what stealthy steps it moved forward until it became at once the most arrogant and the most tyrannical power the world ever saw, I feel that we cannot be too watchful over or too jealous of our freedom.

If I particularly felt the need of a written creed and wanted to engage any one person to write it for me, I do not know any one I would employ sooner than I would that pearl of the platform, Mrs. Cora L. V. Richmond. I doubt, however, whether she or her guides would accept the responsibility. I think they would say, "If you must, as the Hebrews thought they must, have a god or gods to go before you into Egypt, appoint a large committee of your oldest, wisest, and most tried men and women, and let them, after a few months' discussion, submit the results of their labor to the world of Spiritualists to be acted on by them."

It seems that the assembly of Spiritualists which met in Chicago last September made the mistake of appointing a committee of only one person instead of three, five, seven or ten, to write an address on Spiritualism, to go into the World's Congress of Religions. The convention was probably fortunate in selecting Mrs. Richmond as that one. I know of no one who could have given more general satisfaction.

In the preface to that able address, as published in the PROGRESSIVE THINKER of December 24th, I see that Mr. H. D. Barrett, the president of the National Association of Spiritualists, has either misunderstood the purpose of that paper or has caused many thinking Spiritualists to misunderstand him. If not, his lack of years and his newness in the cause has caused him to exercise a power which, unless I am mistaken, the convention never thought of vesting in him, as the head of the organization. He says:

"Whereas, the National Convention of Spiritualists of the United States of America did on this day select Mrs. Cora L. V. Richmond, of Chicago, Illinois, to prepare and present to the authorities in charge of the World's Parliament of Religions a paper setting forth the basic principles of Spiritualism and its present status:

"Now, therefore, I, Harrison D. Barrett, president of the National Spiritualist Association of the United States of America, do hereby designate and appoint Mrs. Cora L. V. Richmond to act as the representative of the aforesaid association in the preparation of said paper, *and that the statement therein contained shall stand as the voice of the Spiritualists of the United States.*"

Did the "Convention of Spiritualists of the United States select Mrs. Cora L. V. Richmond" to do this work? If so, why did "I, Harrison D. Barrett," "designate and appoint Mrs. Cora L. V. Richmond" to do this work. But the feature which it is feared will be misunderstood more than any other is found in the words italicized in the quotation. Please read them again. Will the statement of "Harrison D. Barrett, president of the National Association of Spiritualists of the United States," cause one Spiritualist in the United States to accept Mrs. Richmond's statement, who would not otherwise have done so? I think not. Then why was that statement necessary?

To many old Spiritualists it has the appearance of the assumption of an air of authority that even the Pope dare not claim over those under his jurisdiction. I fear—no, I will say, I hope—it misrepresents the man who has been temporarily exalted to the head, not of an ecclesiastical, but of a business organization.

Be assured, Mr. Editor, this is written in no spirit of hostility to the new Association, nor to the man who stands at the head of it. On the contrary, I am jealous both for the Association and the man. I much prefer that the enemy shall not have an opportunity to attack either. I hope Bro. Barrett will be able to make an explanation which will be satisfactory to those who love the cause. Should he fail in this, I can assure him that he has done more to strengthen the hands of the opposition to the organization than a union of all their forces could do.

With this mistake corrected, and with a little less sail and more ballast in the future, the National Organization may right itself and yet be what many honest and earnest Spiritualists have so long felt was needed to cause Spiritualism to take its proper place in the world. MOSES HULL.

Trumpet Manifestation.

As an investigator who seeks for light upon the question: "If a man die, shall he live again," I started to look into the different phenomena of Spiritualism. I was referred to Mrs. Celia Hughes, now at Barnum's Hotel, No. 85 31st street, as being a genuine medium for trumpet manifestations. I went there an entire stranger. I was much surprised to be called by name and greeted in my native tongue—the Swedish. The controlling intelligence proved himself to be an uncle that we had not heard of for fifteen years. This was quite remarkable, as I know the medium does not possess a knowledge of the Swedish.

A beautiful light was shown; it was in shape of a window and a light in the same, thus signifying the little song: "There's a light in the window," which was the favorite of a dear friend long since passed on. These manifestations are of a very refined and elevating character, and there is much good to be drawn from them.

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FROM SPIRIT-LAND.

If I Die Do I Live Again.

HOW JAMES RILEY BRINGS FORMS BEFORE FRIENDS SO THEY ARE RECOGNIZED—AN OLD MAN WITH A CANE—WHAT ARE THEY IF NOT SPIRIT FORMS?—HIS HOME AND SURROUNDINGS.

EXPERIENCES OF A REPORTER OF THE KALAMAZOO GAZETTE.

Having waited just forty days for our turn to come, 4 o'clock Sunday afternoon, October 1, found us at the home of James Riley, the far-famed materialistic medium, of Marcellus, Mich., finding already there parties from Nebraska, an ex-Mormon priest from Utah; also representatives from Benton Harbor, Kalamazoo and Texas, all intent upon a solution of the all-absorbing problem: "If a man die, shall he live again?"

THE RILEY HOME.

Mr. Riley lives on a farm of 20 acres, just three and one half miles due west of the village of Marcellus, which he owns and cultivates with the assistance of his three young sons. The house is a plain, well-cared-for structure, after the style so prevalent in rural architecture—a gable upright and wing, the upright being sixteen by twenty-four, one and a half stories high, the wing one story, fourteen by twenty-six, with kitchen in the rear, the building standing about five rods off the road on the south side.

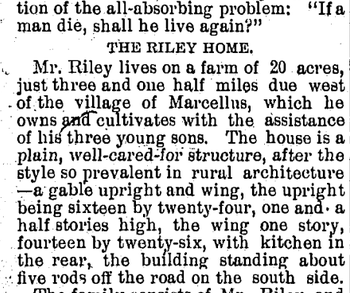
The family consists of Mr. Riley and wife, three young sons and two daughters. They also have a married daughter who resides in the immediate vicinity.

LOOKING FOR SPOOK HOLES.

During the afternoon Mr. Riley and wife were absent from home, and it was very close on to six in the evening before their return. Through the cheerful permission of the family the interim was utilized by various ones assembled in an examination of the apartments in which the great medium operates.

Every inch of the room, sides, ceiling and floor was carefully looked over, rubbed, dented and thumped till each particular skeptic seemed satisfied that all was right, and really ashamed at their captiousness, in light of the fact that the medium produces forms frequently and with the same facility in other houses. By the way, Mr. Riley's standing proposition to investigators is substantially as follows: Take all the opportunity you desire to examine the interior and exterior of the room in your own way, and in addition, if desired, remove the plastering, siding and floor. I only ask the assurance that they be replaced in as good condition as prior to dissection.

About six in the evening Mr. Riley reigned up and after handshaking and a few pleasant words around with his new arrivals, dropped into an easy chair on the front porch and divided his time equitably between pulling at a good cigar and yielding up information about himself.



JAMES RILEY.

The accompanying is a very correct likeness of the noted medium. We have no physiognomic flourishes to make. What the facial expression indicates or lacks will be left to those who pretend to a familiarity with the art or science of physiognomy to decide. We have no inclination to judge minutely the qualities of mind and heart of any human being on an authority we deem so slender. Mr. Riley has lived upwards of 40 years in his present neighborhood and is respected by his neighbors and fellow-townsmen, having the reputation of being upright, conscientious, charitable, and generous to a fault, and, indeed, we saw no reason for modifying that estimate, but rather many evidences on which to confirm it. He is of Scotch and Irish parentage, of good intelligence, and just 50 years of age, rather dark complexion, and somewhat under medium height, weighing perhaps 160 pounds.

HOW HE BECAME MEDIUMISTIC.

His account of how he came in possession of his wonderful gift differs widely from the version which has so extensively obtained, namely: That it was thrust upon him unsolicited at the termination of an almost fatal fit of sickness. On the other hand, says the Marcellus wonder, "I made the start in the field of investigation as the result, more than any thing else, of a statement made in my hearing about eight years ago by the Hon. A. B. French, namely, "That under proper conditions spiritualistic manifestations can be brought out in nearly every home.

"From that time my wife and myself sat at the table patiently nearly every night, consuming from one to four hours at a sitting, for nearly six months before we were rewarded with a single rap. From faint raps and far between they grew louder and more frequent, then followed table lifting, slate-writing, partial materializations, and lastly complete materialization of disembodied spirits."

NOT A MEDIUM FOR REVENUE.

After tea we were invited to look over some of his correspondence, which is indeed voluminous and bears witness that he is held in high appreciation by Spiritualists all over the land, and is much sought after by noted men and women of all classes and calling. Another fact, gleaned from his correspondence and which would be seasonable to mention here, is that he is in receipt of numerous alluring propositions to give traveling exhibitions of his wonderful and baffling powers. Responsible offers range as high as $125 per week with expenses, and still he continues to wear himself out for the solace and gratification of the throngs who visit him at an average receipt of less than one dollar per day. His explanation to the inquiry why he so persistently rejects so many tempting offers, was the apprehension that his control would promptly and hopelessly desert him should he attempt to prostitute his exalted gift to a money-making concern. The genuine frankness and simplicity of the man, together with his financial inconvenience, must impress one at once and forcibly with his sincerity in that apprehension.

WOBBLING DIVINES.

An amusing and to some it would be a horrifying state of things is recorded in the record-book kept by Mr. Riley in which he enters the names of those who visit him. The names of clergymen appear by the scores, and Kalamazoo contributes some to the list. There is every reason to believe that a majority of them attempt to go quietly and unnoticed to Riley's, while many of them request that their visits be kept a secret.

INSPECTION OF ROOM.

At precisely nine o'clock all present were invited to make a final inspection of the room in which the medium was to sit, which was responded to by nearly every one. The closet contained nothing except two or three child's garments, which were examined and left hanging. The windows are so constructed that only the lower sash slides up and down, and that was covered with mosquito netting, which is intended to be fly proof, being tacked two inches apart with the heads of the tacks liberally rusted. In addition to faithful catches on the lower sash, the meeting rails were securely sealed together with strips of paper.

PREPARING FOR GHOSTS.

All being satisfied that so far as they could carry their investigations there were no contrivances connected with the room to facilitate the medium, the latter was seated in a wood seat chair as shown in diagram, which was placed about two feet inside the room, holding in each hand as much wheat flour as he could successfully grip. The company was arranged in a semi-circle, the furthest point being perhaps ten feet from the door. It consisted of the ex-priest referred to, a gentleman from Benton Harbor, two ladies from Kalamazoo, two ladies from Texas, Mrs. Riley, and the representative of the *Gazette*. The lamp in the parlor, where the forms were to appear, could hardly be said to have been at full blaze, still there was sufficient light to enable one to readily recognize a living friend or acquaintance, especially if he were not owing him money.

"WHAT ART THOU THAT USURPIST THIS TIME OF NIGHT."

After a season of waiting of perhaps twenty minutes or half an hour at the outside limit, a slight waving movement of the dark curtains was plainly discernible, which was quickly followed by the appearance of a long, white hand, then gently and steadily parting, exposed to full view the perfectly lifelike form of a very tall, portly man, somewhat past middle age, which monopolized the doorway for at least ten seconds. The apparition made a very graceful bow to the circle, followed by a significant gesture of the right hand, then steadily sank through the floor, vanishing in full and unmistakable view of the entire circle. The form was recognized by Mrs. Riley as that of Mr. Benton, the regular control of the medium. Very shortly after his departure, perhaps not more than three minutes intervening, there appeared and departed in much the same way the form of a young man which was not at that time recognized.

A CANE FACTORY.

The third form appearing was that of a little old man, bent over and tottering with years. He came first at the side of the curtain and was not fully recognized till after his retreat, but on request hobbled out with great exertion, pounding his way along with a big hickory cane. This time he came out clear of the door and was recognized to a certainty by a lady from Texas as being her grandfather. The last 15 years of his life this old gentleman, as stated by the lady, was afflicted with lameness of some sort and navigated himself with a similar cane. By the way, the lady is an active member of the Methodist church, and was at the seance under protest, and of course the *Gazette* will not mention that she was caught at Riley's.

HAND-SHAKING.

The next materialization was readily recognized by the writer as that of his brother, who died at the age of 34 years. He was also recognized by others present beyond all possibility of a doubt. He was dressed in a neat-fitting black suit, low cut vest, white shirt and collar and black tie. His first appearance was only momentary, the opening in the curtain exposing the form down to the waist. The form re-appeared almost immediately after withdrawing, and standing erect and lifelike in the passage saluted his mother with the right hand, in a way that was decidedly impressive. On the mother advancing toward him unbidden, he withdrew almost instantly to the shield of the curtain, remaining away but a short time, then walking out full three feet clear of the door, according to Mrs. Riley's interpretation, sought to shake hands with his mother. That pleasure was cheerfully accorded, it being a vigorous handshake on the part of both, and while in the act the materialization drew her very nearly through the door, then relinquishing the hold, settled to the floor, disappearing at her feet. An important circumstance connected with this dematerialization is that Mrs. Riley to relieve the discomfort of the medium, exposed him to view almost simultaneously with it, not more than five seconds intervening and there he sat in his usual position, faithfully gripping the two handfuls of flour.

OTHER FORMS IDENTIFIED.

The gentleman from Benton Harbor recognized a wife and nephew as they came out. Perhaps the most astonishing and convincing demonstration of the evening was the unceremonious and startling issuing forth from the darkened rendezvous of ghosts of what was accepted to be the father of one of the ladies from Kalamazoo. He was fully six feet two inches high, of heavy build, jet-black hair and chin whiskers, his dress being a faultless-fitting suit of black.

There was no preliminary waving and hitching of the curtains, as was the case with preceding comers, but this giant form strode out with the pomp of a Napoleon and halting at a point past half-way between the most distant part of the door and the circle, handed the lady a music-box which was left in the room at the opening of the seance. Unlike the disappearance of preceding forms, just before regaining the door this one was divided at the waist, the disintegrating process melting upward and downward till all was consumed.

THOMAS JEFFERSON.

The next surprise the circle was treated to was the protrusion of a long arm from the curtain divide, holding out a slate on which was announced the near coming of Thomas Jefferson. Before the slate-message could scarcely be read there appeared at the opening what purported to be the materialized form of the historic Jefferson, who in clever oratorical style delivered the following: "My countrymen—my sympathy goes out to you all; they, your rulers, are perverting your constitution." The writer, not having a personal acquaintance with the great statesman, could scarcely testify to his identity, though he is willing to affirm a considerable resemblance of the apparition to the pictures of the strict constructionist now extant. However that may be, or whether it were a "spirit of health or goblin damned," there is a dangerous probability that it spoke the truth.

SEANCE CLOSES.

At precisely 12:30 the seance was brought to a close, fourteen different forms, male and female, having appeared, each different from the other, and all different from the medium, all differently dressed, and a majority of them were recognized as exact representations of departed friends as absolutely as it is within the power of one human being to recognize another. With no means of deception which ingenuity, with all the opportunity that can be asked or offered, has been able to detect or intelligently suggest, the question looms up to us, what is it? The witnesses to this remarkable phenomena can be divided into two classes, the one saying emphatically, they are materialized spirits; the other saying, I do not know what to make of it; while a large percentage of those that have never seen it can tell us all about it.

In reply to the question how far he was willing to submit to tests, the medium announced that his house can be examined to the extent of tearing it down and rebuilding, he will wear clothes furnished him, the house may be guarded by forty men with guns; and those fearful of hypnotism can come after the seance begins and look through the windows and the same results will follow.

Hypnotism is very much relied upon by objectors as furnishing an adequate solution of the puzzling phenomena. They are often asserting that those visiting Riley are made to think they see what they do not see. With the medium under the foregoing conditions it would seem to be about the only solution that could be made available. Still the writer would prefer to adopt the following reasoning for himself, namely: Those having visited Riley deny invariably having been hypnotized. Therefore, if they were hypnotized, they didn't know it. If a man can be hypnotized at a particular time, and not know it, he cannot doubt that he is not hypnotized all the time, and hypnotized all the time, he cannot assert that he was hypnotized at a particular time. So when the writer is charged with being hypnoticed at Riley's, he can come back at the accuser with the retort that he is hypnotized and doesn't know what he is asserting: that he only thinks the writer hypnotized, and according to his own argument, he doesn't know that he is, and it is good for his comfort that he doesn't.

A WORTHY DEED.

TO THE EDITOR:—You will find New York draft inclosed for four copies of THE PROGRESSIVE THINKER for one year to address of names below. These are my New Year's presents, as per your suggestion of last year. I hope many others may do likewise, and that the good work may go forward and the cause spread until it encompasses the whole earth. ALBERT DEGOLIER.

Bradford, Pa.

Our friend is entitled to our sincere thanks, and we commend his example to other Spiritualists. Here is a present, at small expense, but rich in value, coming fresh every week during a whole year. Untold good might be done for the great cause of spiritual truth if others would make a similar wise choice in the selection of presents to their friends.

Marriage.

At San Jose, Cal., at the residence of Mr. and Mrs. Fuller, their daughter, Miss Aubrie E. Fuller, was united in marriage by me, to Mr. Earnest Hoeler. Both parties are residents of this city. The bride was married with the customary ring, and the chosen words of our guides, as they placed it on her finger, were, as we remember, as follows: "With this golden circlet, which is the symbol of harmony and the union of two souls, do we invoke the loving Father to watch over you in this your earthly joining of life, and to cement in love that union of hearts, and pledge of affection which you here have publicly recorded, before these loving friends, some visible and others, though invisible to you, yet bending over you in love and benediction. In accordance with this commonwealth do I pronounce you husband and wife.

May your hearts grow wise and sweet,
Rounding out this life's complete,
Like the rosebud's perfect bloom,
Shedding forth its rich perfume.

San Jose, Cal. BISHOP A. BEALS.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflammation, allays pain, cures wind colic, 25cts bot tle

Nothing is old but the mind,—Emerson.

Fear is not a lasting teacher of duty.—Old Proverb.

The frost is God's plow, which he drives through every inch of ground in the world, opening each clod, and pulvering the whole.—Fuller.

People give the name of zeal to their propensity to mischief and violence, though it is not the cause but their interest that inflames them.—Montaigne.

As to people saying a few idle words about us, we must not mind that any more than the old church steeple minds the rooks cawing about it.—George Eliot.

CHRISTMAS OFFERING.

CONTINUED FROM FIRST PAGE.

With life and mythical predominance:
Since likewise for the stricken heart of love,
This visible nature and this common world
Is all too narrow; yea, a deeper import lurks
In the legend told my infant years
Than lies upon the truth we live to learn.
For fable is love's world; his honse, his birthplace;
Delightedly dwells he 'mong fays and talismans,
And spirits; and delightedly believes
Divinities, being himself divine."

It is simply the expression of the universal want of all men of all creeds, cropping up through all the ages, for something better, brighter, higher, purer, nobler, happier and more enduring than this transitory existence can afford. And we struggle amid the multiform thoughts and things of time to attain a portion of that loveliness whose very elements perhaps pertain to the spiritual world alone.

"The soul uneasy and confined from home
Rests and expatiates in a life to come."

This is also expressed in the yearning love that seeks to follow the loved and lost; to hear from them and bring them to us, as is well expressed in these lines of pathetic verse:

"Oh, ye loved ones, ye departed, who have crossed the silent shore,
Though we call you through the sunset ye return to us no more;
Have ye found the blessed islands where earth's toils and sorrows cease?
Do you wear the sacred lotus, have you entered into peace?
Do you hear us when we call you, do ye heed the tears we shed?
Oh, beloved! oh, immortals! oh, ye dead who are not dead!
Speak to us across the darkness, wave to us a glimmering hand;
Tell us but that ye remember, dwellers in the silent land."

The want here voiced has paused to give birth to Spiritualism, which noble science of immortality seeks to give us substantial evidence of the continued existence of our loved and lost.

The Christian church works to the same end, through faith, as the poet Whittier has beautifully portrayed it:

"Yet love will dream and faith will trust,
Since he who knows our needs is just—
That somehow, somewhere, meet we must.

"Alas for him who never sees
The stars shine through his cypress trees.
Who hopeless lays his dead away,
Nor looks to see the breaking day
Across his mournful marbles play!
Who hath not learned, in hours of faith,
This truth to flesh and sense unknown,
That life is ever lord of death
And love can never lose his own."

The atmosphere of the supernatural—the halo of mysticism and miracle that surrounded the birth of Christ—were but the poetic accretions of an age rich in legendary lore, when the old mythologies still swayed the minds of men, which in this age of progressive development and broader thought are gradually resolving themselves before the calmer light of reason into dissolving views.

It has been natural in all ages for men to deify and worship great moral and intellectual endowments; and in thus honoring the names of the great and good humanity but honors itself; for it seems to recognize in them the latent possibilities of their own souls. And who is not grateful for Christmas, with all its hallowed and kindly associations, as something sacred to the divinest sympathies of the human soul—whether originating in the mysticism of the so-called golden age in the saturnalia of the ancient Romans, or in commemoration of the recorded birth of that meek and lowly one—that pure and holy one, who brought the good tidings of great joy, of peace on earth and good will to men; whose mission was to create the kingdom of heaven within us; whose preaching was to emphasize the golden rule, and who went about doing good to poor, suffering man.

No person of proper moral perceptions can object to the real character of Christ—whom Thomas Paine called a most amiable man, who taught an exalted morality that has never been excelled, and whom that great French philosopher. Ernest Renan, calls the founder of the divine religion of humanity.

"The supernatural does not exist," says Darwin—"but no man knoweth the boundaries of the natural." It is the mission of Spiritualism to unfold the laws of the higher natural, and no other science has revealed to man as a recognized fact that rare and radiant gem called immortality.

Such gray-haired boys as Brother Moses, Brother Francis and myself, must know that the orthodox church of to-day is not the same as when it made our juvenile hair stand on end in view of the fearful vision of the wrath to come. The seeds of evolution are working in the church, as well as out of it, as is made apparent every day, and as the great Congress of Religions has recently shown. Let us fight bigotry, superstition and error, whether expressed in the Bible or out of it, but let us do it in such a manner as to make converts, not excite antagonism. If we claim more enlightenment than the church, let us also show it in a more liberal spirit and a more abounding charity, that shall recognize some good in all.

And besides love and sympathy for all mankind, may we also emulate the church in all its grand works of practical benevolence.

So shall we prove our faith by our works, and show to all the world that

"Truth crushed to earth shall rise again.
The immortal years of God are hers;
But error wounded writhes with pain
And dies amid her worshipers."

IRA GALE TOMPKINS.

Chicago, Ill.

Mansill's Almanac for 1894.

This work of Planetary Meteorology, Almanac Makers' and Weather Forecasters' Guide, and New System of Science, by Richard Mansill, is now out, and will be sent to any address for 25 cents, Mystics, farmers, and thinking people generally should have it.

Testimonial.

(ADVERTISEMENT.)

DR. DOBSON—DEAR SIR:—It is now about three weeks since I commenced taking your medicine. At that time I was a great sufferer, and had been for about two years, the cause of which is better known to you and your good spirit guides; but words cannot express my feeling of gratitude to you and your band for the complete change I have experienced. When I comenced your treatment I was weak, now I am strong; I felt old, now I feel young; I was seldom without pains; they have all flown; I was miserable, but thanks to you and your spirit band, I am happy, and in search of some other sufferer who needs your help. I pray that the good angels will continue their work with you and bless you, as you have been instrumental in blessing me.

I feel that I would need another month's treatment, as you suggested in your letter on treatment, for which I remit postoffice order.

Yours respectfully,
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(See ad. in another column.)
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(INCORPORATED NOV. 1, 1893.)

THE HEADQUARTERS OF THE National Spiritualists' Association is now open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all societies, and we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Officers of societies in all foreign countries are also requested to confer with us, and information is desired respecting all new phases of development in all parts of the world. Books, pamphlets and magazines upon Spiritual matters are earnestly solicited for the National Spiritual Library. For information, address as above. ROBERT A. DIMMICK, Secretary. 214tf

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MUSIC AND ITS MISSION

Its Spiritualizing Influence.

About Good and Bad Music.

BY J. JAY WATSON.

People talk a great deal about good music, bad music, classical music, new music, old music, sweet music, etc. Shakspeare even takes musicians to task for furnishing sour music, and in the following terse words suggests an admirable lesson:

"How sour sweet music is
When time is broke, and no proportion kept,
So is it in the music of men's lives."

Many years' experience in the realms of the "divine art" has convinced me that a mere combination of musical sounds that do not touch the human soul cannot be called music. A heterogeneous lot of words thrown together without regard to symmetry, or a connected chain of ideas that appeal to our reason in any assumed literary production, could hardly be termed an essay, and yet an immense amount of so-called (and honestly imagined by many well-meaning persons to be) good or classical music, possessing neither "rhyme nor reason," is constantly being placed before the eyes and ears of the good-natured public merely, it seems to me, as a matter of commerce. Even if sounds like words are thrown together, in a strict accordance with the rules of grammar and harmony, unless melody predominates, satisfactory results cannot be realized. Music is not only a distinct language, and a language all its own, but it is undoubtedly the most subtle and powerful of all the mediums through which the human heart can be reached to its inmost core. The poet has well drawn a strong line of demarkation between the power of music and the power of language when he says:

"Music! oh! how faint, how weak,
Language fades before thy spell:
Why should feeling ever speak
When thou can'st breathe her soul so well?"

In their well-meaning efforts to improve the general musical taste, our critics are prone to forget that one most important word which should be connected with all real musical compositions. That word is melody. No matter how symmetrical or beautiful a human body, it would be a rather uncanny thing to love if the soul was wanting. We may have any amount of learned musical progressions, a la Wagner, Beethoven, etc., but if the soul (melody) of the composition is absent it is more to be deplored than a good old Cremona violin minus a bow, for in the violin the tone, although inanimate, is only slumbering among the innumerable molecules of the wood and strings, and needs but the magic touch of the master to awaken its hidden mysteries, and the majority of our so-called classical musical compositions do not possess even the merits of this wooden box. The compositions of the above-mentioned musicians have only been successful in exact proportion to the number of real melodies contained in them. In vain have musical societies and influential lovers of the art endeavored to make a scientific progression of sounds palatable to the human ear. A recent experience here in New York City which has cost nearly a half million dollars has amply proved that without melody no music can for long hold the attention of the great public. Some of the Italian operas have run for hundreds of nights in succession, making tens of thousands of hearts supremely happy through their soul-stirring melodies, and a movement is now on foot in New York City, and in fact, has already been inaugurated, to once more establish meldious opera.

The true-hearted among humanity instinctively yearn for melody in music. This has been abundantly proven within the past century. The old fugues, which are mostly as devoid of true melody as a dry bone is of meat, have long since passed into oblivion. To be sure, an occasional composition of one of the old musicians is brought to the front, but as a merchant said to his daughter (a student in our institution a short time since), "a little of such so-called music is quite sufficient, and goes a great way." Many of the readers of THE PROGRESSIVE THINKER may call to mind the famous remark of that blunt but sensible old Englishman, Dr. Johnson, when, upon listening to some of the so-called classical music, he was reminded by a friend at his elbow that it was very difficult. "Did you say difficult, sir?" rejoined the old lexicographer. "Why, sir, I wish it were impossible."

Lord Byron wrote:

"There's music in the sighing of a reed;
There's music in the gushing of a rill;
There's music in all things, if men had but ears;
Their earth is but an echo of the spheres."

And Byron was right. But I fear that he would hardly have written, "There's music in all things," if he had listened to some of the modern musical vagaries, yclept classical music; even professional musicians shrug their shoulders with a smile when it is mentioned by would-be musical critics, the majority of whom know as much about music and musical performances as a landsman knows about a ship, and I regret to say right here that I cannot recall to mind a single musical critic, even among our great daily journals, that can intelligently analyze a musical composition, and more especially the department of orchestration. Every professional instrumentalist knows this is true. Yes, "true, 'tis pity, and pity 'tis, 'tis true."

The old Chinese proverb:

"THE GREATEST GOOD TO THE GREATEST NUMBER,"

is, to me, pertinent, especially when applied to the art of music. I am aware that I am now treading upon dangerous ground, but the experience of more than half a century among concords, and discords as well, has, as my friend, Ole Bull, often remarked, "taught me some tings." Jeremy Bentham, by the change of one word in the above-mentioned proverb, has, perhaps, made it dovetail a little more apropos when applied to music. Bentham puts it, "The greatest happiness to the greatest number," and it seems to me, when the dear old cynic made this change he must have indeed been thinking of heaven's choicest gift to man. It is a common remark, which we hear on every side, that music means all sorts of things to different people, and none, I presume, will gainsay this truism. We all know that a martial air will immediately cause the blood to accelerate through the veins of a war veteran, and it is only a few weeks since I experienced this effect to a remarkable degree. During my late visit to Pennsylvania I was invited to attend a banquet at the home of General John P. Taylor, who, at the head of the First Pennsylvania Cavalry, performed such wonderful feats of valor during the late rebellion. After pertinent speeches by prominent G. A. R. officers, I was invited to give a taste of my quality in the shape of a few pieces upon the famous old Cremona violin presented to me by Ole Bull. The first piece I played was "Yankee Doodle," with a long string of variations, and the effect produced was exactly as I anticipated, as it evidently set old chords vibrating, as well as called up old and sacred memories. A few moments later a past commander of the military forces of Pennsylvania, and the editor of a prominent public journal, requested me to play the old Scotch melody, "My Ain Kind Dearie," with similar results. Then came requests for a series of musical favorites, which each old soldier designated, and which was a great privilege for me to gratify. One warm-hearted veteran asked for "The Last Rose of Summer," and tears flowed freely before this beautiful melody was completed. The spell, however, was suddenly broken by an old farmer, eighty-six years of age, who called for "The Fisher's Hornpipe," and to its enlivening strains he immediately pranced out upon the floor, accompanied by a wooden-legged veteran who had not yet ceased weeping over the tender strains of "The Last Rose of Summer." If the power of music to touch the human heart and the jolly risibilities was not here fully demonstrated, and all in the space of five minutes, we may look in vain for a more hearty endorsement of the marvelous power of music, and especially the wonderful effect of the violin in its sentimental or merry moods.

Would-be leaders in all musical fads, who make a business of using big musical words, of the true meaning of which they know comparatively little, would undoubtedly pronounce the music which electrified and made happy more than half a hundred warm-hearted, intelligent and educated war veterans bad music. It seems to the writer, however, that the amount of real happiness which was called forth from the sweet tones of the dear old violin on this occasion could hardly have been produced by so-termed "classical" music. After dinner I was, again requested to divulge some of the many secrets which lie sleeping among the molecules of an apparently inanimate combination of wood and strings, and I now selected music of a different order. I shall not say music of a different order of merit, but simply music which required more than ordinary technical ability to execute. The effect produced upon this same assemblage by the change was of a different character. Instead of touching the hearts and heels of my hearers, the music now touched their heads, and applause of another kind greeted my efforts, many of the veterans showering compliments upon my somewhat meritorious display of violin gymnastics. Again I changed tactics, and, selecting a well-known melody from the opera of "Martha," I first played it upon the G string, giving the effect of the baritone voice. I now introduced the same melody in the soprano clef, and ended by playing a duet for soprano and contralto. This brought forth such remarks as "How sweet," "How charming." Our wooden-legged veteran, however, was not satisfied with such every-day adjectives, and in his enthusiasm screamed out: "No, gentlemen, you have not any of you found the right word! That music is absolutely ravishing."

I now made still another switch-off, and played what would be termed by modern musical critics a strictly classical composition, and before I had half finished it, my hearers began to light their cigars and crack their jokes quietly, and as I finished the last note, I fear I had destroyed much of the spell produced by my previous exertions. I will leave it for the intelligent reader to decide which, according to the above statements, was the good, and which was the bad music. I must ask the indulgence of our readers for introducing so much of my own personal experience, but when we reflect that many of those present at the banquet represent the finest blood that flows through the veins of Pennsylvania's greatest heroes, it seems to me that the intelligence of their musical judgment should be recognized, and that at such a gathering, although not composed of professionals, there were at least discriminating persons enough to know the kind of music that gave them the greatest happiness. This experience which I have related is in no wise exceptional.

Music is indeed a subtle force, with effects which can be produced by its mysterious agency that are well-nigh endless, and I may add here that possibly no instrument can successfully unravel so many of its potent effects as the violin when in the hands of one who from pure love of its transcendent, although often hidden powers, is fortunate enough to be enabled to present even a few of its marvelous beauties to his fellow beings. All the pros and cons about good and bad music cannot change the immutable laws of nature, and the music which produces the *summum bonum* of human happiness is in my humble judgment the best music.

MUSIC IN THE CHURCHES.

Again Shakespeare, that great master of the vagaries of the human heart comes to the front with the following pithy words:

"Preposterous ass! that never read so far,
To know the cause why music was ordain'd!
Was it not to refresh the mind of man,
After his studies, or his usual pain?"

Take away the musical element from our churches, and our most eloquent clergymen would be at a loss for another medium so efficacious as music to open the hearts of the people to their teachings.

In an autograph letter which I received from Henry Ward Beecher about the time I was giving my series of "The People's Dime Entertainments," in the great hall of Cooper Union, he remarks: "Your enterprise is a noble one. The philosopher's stone was to change all metals to gold. Is not music that masterful spirit? You are about to change musical notes into bricks, and will erect a castle not only in the air, but out of air." At the time of receiving this letter from Mr. Beecher, I was endeavoring to interest some of our prominent men in an undertaking which I have always had near my heart. It was to erect a home for the widows and orphans of lost fishermen in my native town, Gloucester, Mass. The undertaking has never yet been consummated, but that it will be in the near future, I have little doubt. When we reflect that between two and three thousand fishermen from that city alone have in a few years been swallowed up in the ocean while buffeting its dangers, in behalf of their wives and little ones, it does seem that Mr. Beecher's prophetic words should be realized. During my entertainments for the masses, above alluded to, I frequently met with kind words and kindlier acts from such men as B. T. Babbitt, Peter Cooper, Wendell Phillips, Walter H. Shupe, Thurlow Weed and others, who had music in their hearts and souls. I recollect on one occasion on meeting Henry Ward Beecher at the Parker House in Boston, grasping me by both hands, he enthusiastically remarked, "I see you are preaching better than the ministers in the Cooper Institute." "Yes," he added with a laugh, "the boys and girls will listen to your fiddling when they won't to our chin music." He then went on most eloquently to speak of the power of music, and how much strength it gave him at his church and Friday evening prayer meetings. None understand the power of music to soften the heart and prepare it for receiving tender and wholesome truths more than the clergy, and Mr. Beecher's stupendous intellect grasped the subject in its most important bearings. Scarcely a day elapses that some of our pupils and friends do not speak of the beautiful music to which they have recently listened in some church, and these remarks especially apply to the Catholic churches.

While I am a staunch believer and advocate of congregational singing, I do not forget the fact that the paid professional singers in our church choirs constitute the loadstone which attracts the large assemblages. Barnum (the showman) frequently used to remark, "I first touch the people's hearts preparatory to touching their pockets;" and Barnum did not hesitate as to his methods of touching people's hearts when he wished to manipulate their shekels. He well understood the magical power of music, and still better another power which is as yet only comprehended by the wiser ones. I refer to the power of printers' ink. Per example, let us take the recent fad over that musical meteor which appeared last season in the American horizon. I refer to the pianoist Paderewsky. While we admit that he was an exceptional pianist, yet we have pianists right in our midst who are in every way his equals, and several who are his superiors, and yet our American toadies unhesitatingly bowed to the fact (for it is a fact) that in the musical as well as other professions,

"Many their fortunes owe, we think,
To the magic power of printers' ink."

MUSIC IN THE THEATRES.

What would be the fate of theatrical ventures if the orchestra was not in constant attendance? The great mass of young men and boys in every large city will go somewhere for recreation, and no appeal to conscience can counteract the potent fascination of spirited music, gleaming lights and glittering tinsel. The ballet, the clog dance and the farce, have, of course, their allurements, but all of these would fall flat without the enlivening notes of the violin and other instruments in the orchestra. The great secret of the attractiveness of even the lowest places of amusement, is the music, the jolly rollicking tunes that sing themselves into the brain until every tone and peculiarity of the time has become a part of our exuberant being. The lowest rates of admission to first-class theatrical entertainments are too high for the majority of the people, therefore they have the choice of patronizing low variety shows, or depriving themselves of amusements. On high moral grounds, or for purely practical reasons, it might be urged if juveniles remained home altogether it would be better for their present and future welfare, but, as well might we argue that if a coming tornado would blow in a different direction no damage would be done. Sermons are plentiful, and of lectures there are not a few, in which warnings and denunciations are hurled against the many moral afflictions under which society is laboring. If people do not know about the curse of intemperance, of bad company, and other kindred vices of a city, as well as of their frightful cost and terrible results, it is not from want of information. There is "line upon line and precept upon precept." If good wishes were curative, no one would be sick. If prayers were always answered, our jails, state prisons, reformatory schools, etc., would lack for tenants. It is no doubt wisely providential that whatever we wish to have (that is worth having) we must work for—both the science that cures the body and the reform that cures the soul. As there are always plenty of sinners to be converted, so there are tens of thousands who rarely, if ever, visit refined public entertainments, because they have around them an air of exclusiveness to which this class has not been accustomed. A few men are reached, but not the masses; a few women, but not the wives and daughters of humble mechanics; a few children, but not those whose line of life is below that of others, who while being no better than themselves, have been born to better privileges. Theatricals, lectures and concerts of a public character, are held at as high a rate as ever, and the only chance offered for a cheap entertainment is where no one can go without some sacrifice of decency and self-respect. At the time I was giving my dime entertainments in the great hall of Cooper Union, the New York *Sun* of November 3d, 1877, printed the following editorial:

WATSON'S DIME ENTERTAINMENTS.

A great deal of praise is due Prof. J. Jay Watson, the well-known violinist, in having conceived and carried out a scheme of cheap entertainments for the people. Much has been said and written about the necessity of such amusements, but this energetic manager and accomplished musician is the first to demonstrate in our country that the mass of the people will eagerly patronize a clean and enjoyable entertainment when it is offered at a paltry price. Hitherto it must be confessed, cheap entertainments have carried with them an offensive odor. Scores of places appeal to the poorer classes with questionable exhibitions, and they have been frequented by boys and young men who have been unable to pay for better amusement, and who were said to have no taste for better. That there is a decree on the part of the million for the chaste delights of good music, and the gentle stimulus of honest and edifying entertainments may be seen every Thursday night at the Cooper Institute, when the large hall is filled to overflowing with respectable people who greatly enjoy the fine music and monologues. The general satisfaction evinced by these immense audiences at what is unpretentiously good without being vulgar or startling, is interesting and promises well for the endeavor now so auspiciously made to furnish the public with amusements that are within their means. The cheapness of the thing does not frighten respectability, which is at an enormous gain with us; nor does the innocuousness of the performances weary the uncultivated. Prof. Watson and his musical artists have conscientiously endeavored to provide wholesome delights for the masses, and no one can observe the thousands of eager, pleasant faces lit with genuine satisfaction at a tender ballad or flushed with admiration at a violin solo, without feeling kindly toward the man who has so unselfishly secured to them so much enjoyment. The "Dime Entertainments" are Prof. Watson's patent, and he should reap the royalty, as he is entitled to whatever legitimate fruits may come of his planting and watering this wide domain. So far, Prof. Watson's "Dime Entertainments" have met with a success that was wholly unexpected, and it is only just to say in conclusion, that the arrangements at the Cooper Institute hall are of the most satisfactory kind, and the dime patron with his children find that they are treated with a courtesy and attention by the attendants that are utterly lacking at some of our most costly and pretentious places of amusement.

The New York *Herald*, New York *World* and other large dailies, as well as many other public journals, were filled at the time with sentiments like those above quoted, and I sincerely hope the time is not far distant when the struggling children of want and adversity will have the privilege of listening often to the

"Tide of music's golden sea,
Setting toward Eternity."

255 W. 43d street, New York, N. Y.

Political offenses in Germany and France are punished by imprisonment in a fortress.

The Rhode Island Penitentiary has 124 convicts, and is run at an annual loss of $20,000.

ORGANIZATION.

The Views of One of the Leading Lights in Ohio.

His Statements Merit Careful Consideration.

TO THE EDITOR:—Please allow me space in your valuable paper to make a few statements in reference to Bro. Dimmick's sweeping annihilation of our facts stated in the October number of the *Spiritual Advance*. We have no desire to act as judge for our people; but I claim the right to state facts, and thon let the readers render the verdict for themselves. As many of your readers did not receive the above number of the *Spiritual Advance*, we will just state our case briefly, and make but little reference to his criticism, because it is not to the point. While I was in the secretary's office the day preceding the Chicago convention, I interviewed Bro. Dimmick, and in the course of conversation I asked him how this National movement was started.

He replied in the following or similar words; others being present and heard the same:

"Some time last winter, Moses and Mattie Hull were filling an engagement in Washington, D. C. One evening, during conversation with a few friends of the cause, Mr. Hull suggested that it would be a grand opportunity to call a convention at Chicago during the summer, while the fair was in session. This idea was promptly supported by all parties present. They proceeded at once by selecting Milan C. Edson, president, Robert A Dimmick, secretary, and three others, as a committee to perfect and carry out their impressions. This committee made a call for a national delegate convention of Spiritualists to be held at Chicago, Sept. 27, 28, 29."

Read his correction:

"1. It was not Mr. Hull, as you state, who called the first meeting in this city relative to the propriety of holding a convention at Chicago, but the writer, who invited Mr. Hull and others to assemble for the purpose of listening to a proposition, to which there was a unanimous assent.

"2. They did not proceed to elect Brother Edson, as you state, as president, but as chairman of the committee, and myself as secretary of the committee of five."

If there is any difference in these terms, Bro. Dimmick surely should have the benefit of it, but this is unimportant.

We will pass over articles three and four, as they are nothing to the case under discussion, and will call your attention to article five.

"5. The National Spiritual and Religious Association, located at Mantua and at Ashley, Ohio, was organized in 1889, and incorporated in 1890, under the general corporation laws of the state of Ohio, with power to organize and establish auxiliary or branch associations in every county in the state, also to issue certificates of stock to its members, etc. These associations already have a large membership and a fair show of reliable stockholders, and have a goodly number of branch associations, all in a harmonious working condition, and all have an equal right under their charter to elect their speakers and ordain them, as much so as any other religious body in the State, and I taink they are respected by the railroad companies and our courts as much."

Now read Bro. D.'s reference to the above:

"5. You refer to other bodies styling themselves National, one of which is your Religious Stock Association. We disclaim any intention to make this a body of a similar character."

Bro. Dimmick, here is where you have exposed yourself. You have not apparently respect enough for the societies you are trying to get within your grasp, to call them by their right name. The idea of societies of Spiritualists acknowledging their right to exist from a central society—to establish a veritable pope to determine their status before the world and before the law! To pay tribute—Peter's pence—to such pope, of 25 cents per head of membership! What a privilege it would be to have such a pope; but all valuable privileges are costly, and this is no exception; $10.00 to State societies, $5.00 to each local society, and 25 cents per head each year, is the money cost of this luxury. I will suggest the remembrance of the time and manner of the adoption of the great constitution claimed by Bro. Dimmick's circular as being equal, if not of far greater importance, to that entered into between the States as expressed through the Constitution of the United States. It was reported at 10 o'clock at night, passed at once under the previous question, without debate or consideration; then reconsidered when every one was tired and anxious to proceed with a programme of entertainment. No one felt like taking any time or giving the matter proper consideration. It was hurriedly pushed through, a dead cock in the pit. These facts every delegate knows who realized the situation.

Now as to our claims: We insist that under the laws of our land this National Association of Ohio has the same legal right to issue charters in other States that you have and no more so has the National Spiritual and Liberal Association of Florida the same right; but we claim that neither of the three National Associations have any legal right to issue a charter outside of their own State. I have solicited the advice of eminent lawyers and judges in different States and they all say emphatically, you must first secure a charter under the laws of the State in which you propose to issue your National charters.

An incorporated insurance company of Indiana has recently been forbidden doing business in Ohio, it being decided as unlawful. Last August I interviewed the secretary of the State of Michigan, stated my purpose to him as being that of organization. He courteously conducted me to the head clerk's office, introduced me and requested him to give me all needed information. I asked him if there was any law in Michigan that would give any recognition to a National Spiritual and Religious Association chartered in any other state. His answer was: 'No, not unless they first incorporate and secure a charter in our State."

I then asked him how other religious bodies proceeded to become, as it were, one. He said the Disciples, also the Methodists of Ohio charter in Ohio; the same sects charter in Michigan, then form an alliance which gives them legal recognition in either State.

In 1886 a few persons secured an act of incorporation and received a charter at Washington, D. C., as "Patrons of Husbandry," and are known as the National Grange. This society issued a charter to the Patrons of Ohio, to be known as the State Grange of Ohio. Everything went well until three thousand dollars were at stake. Then the committee on finance investigated the matter and found by the best legal advice that they could not sue in the name of their State Grange, as it was not chartered under the laws of Ohio, and the matter was compromised, the committee not daring to run the risk of a trial. For further information apply to F. A. Durthick, chairman of the executive committee, Mantua, O., or the Master of the State Grange of Delaware, O.

One more point: We read in "Gleanings from the Rostrum," by A. B. French, on page 122, in referring to the persecutions of the Mormons in Missouri; "Hiram Smith testified that three or four hundred men, women and children were murdered by Missouri mobs in cold blood." On page 123 and 124: "Early in 1840 Joseph Smith, with a few other prominent Mormons, went to Washington to implore the aid of the general government for outrages received in Missouri. The President, Mr. Van Buren, and Congress seemed to be impressed with the justice of their claims, but affirmed they were powerless to aid them, inasmuch as Missouri was a sovereign State, and fully empowered to deal with its own citizens." Now, if the President and Congress of these United States are powerless to aid a religious association, when it has not only been insulted and persecuted, but murdered, what can your society, under your charter, granted to you by the laws of the District of Columbia, do to protect mediums and speakers, unless you first receive a charter from the state in which the difficulty arises. But this is enough to settle the question forever. Now we wish to call the attention of our readers to the question as to whether it is a religious body.

"9. Yes, we can truly reply to the question, 'Is your society a religious institution?' Yes, Brother King, it is the aggregation of many religious societies, and conscientiously we can say it. While we shall not attempt to decry your Religious Society, organized as National, but confined to your state, we refer you to the declaration in the act of incorporation, which distinctly states that the object is for the purpose of religion—to promote religion, morality, etc."

Now, let us look at the dates of this matter. Our article, that Bro. Dimmick is criticising, was written the first of October, soon after I returned from the convention. It was published in the October issue of our paper, and I say now, as then, that the word religion did not occur once in the constitution which was adopted September 29, by the convention at Chicago. But further on we find that on November 1st they did incorporate, under class number 2, as a religious society, nearly a month after my article was in print. I am heartily glad that they did so.

Some have inferred that Bro. Dimmick profited by our statements, for most assuredly he had time to do so. But let me ask a question—did the convention desire it to be so? If so, why did they not refer to it in their preamble, constitution and objects? Now, readers, let us consider Bro. Dimmick's pre-eminent claims:

"One thing more, Bro. King, and I have done. If ever there was a movement of any kind whatever that emanated from the spirit world, this organization can lay pre-eminent claim to this foundation. For I stand ready to testify in the latest hour of my earth life to the fact that the numerous documents that have been put forth from first to last, antedating the convention and since, have come to us from an inspirational source, and without any exercise of any study or will power of my own, and these have originated with me, except such as have come from Brother Barrett, our president."

Pre-eminent—meaning "above others." Well, so is the Pope the pre-eminent head of Romanism. He speaks of his documents, some of which antedate the convention. If I am not mistaken, that convention spent nearly one day and a half on your antedated documents, when your prepared constitution was laid on the table and the whole business referred back to the convention, new committees appointed and a new constitution framed, which was adopted the following day. Now, Bro. Dimmick, do not get vexed. We have no desire to block the wheels of progress, or stay the tide of Spiritualism. My time and my means have been largely used in the cause. I work for what seems right and just, and when your association has for its basis true American principles, it will find no stronger adherent than myself.

D. M. KING.

Mantua Station, O.

MIND AND MATTER.

Cogent Thoughts in Reference to Them.

Matter, self-existent and eternal; possesses inherently every principle in the Universe. Mind is a counterpart thereof and both in Nature are absolute necessities, for without mind there would need be no such principle as matter; neither is the dominant principle, since one alone is a cipher, while both united are the Universe.

Out of nothing nothing arises, while from something, something must forever exist; consequently it is evident that nothing tangible was ever created, and in no way can ever be ultimately lost.

In whatever form material may assume, the results of evolution call for all the principles and forces necessary to correspond with the developments whereby everything assumes its proper sphere in accordance with the conditions of natural adaptation and just compensation.

All the operations of nature are most definitely systematized and the governing principles attending any one thing attends every other of its class or kind, and the conditions attending any one planet in its formation, are equivalent to those attending all others in like stages of development, and through all gradations down to infinitessimal atoms, all are favored to their sufficiency, perfectly corresponding with what is due.

In considering planetary conditions, we reason from our own world as a sample one, and the elements, species, varieties, principles, temperatures, climates, the habits of all creatures, and even the enterprises of man in this world justly represent those in any other at a similar period of its development.

Now all the operations in planetary development, toether with the order and harmony of their axial and orbital revolutions, as well as the principles attending the animal, vegetable and mineral kingdoms, are clearly portrayed to our understanding as being those of perfection, to the utmost minutiæ, yet our being unable to appreciate the existence of any intellectuality above that of man, we are naturally prone to conclude that all of these operations proceed through cause and effect without the volition of thought. From our best researches, we are forced to the conclusion that all of the operations of nature arise from causes creating effects, which effects conjoin, occasioning other causes resulting in other effects, and without doubt, the manœuvering of all living creatures are likewise so controlled; yet that does not affect in the least the volition of thought which guides the actions of every creaure of life.

For some great purpose the Universe exists, and to that purpose all materiality is appropriated, yet while the problem of the origin or the end admits of no solution, the evolutions seem to work to give satisfaction to all living and thinking creatures.

From any known laws, we know of no way of adding to or taking from the least particle of matter belonging to the illimitable ocean of space, and we are prone to believe if it were possible to have weighed the Universe in the aggregate a million years ago, and also today, the difference would not "stir the scale or rock the beam;" and from this we would infer that all the power of thought in existence at any period, is exactly equivalent to that of any other period, so all the power of intellectuality which is possessed by any creature or individual must have been drawn from something else, otherwise it would of necessity had to arise from nothing, which is an absurdity.

It is evident that mind is quite as precious a principle, if not more so, than crude matter, and since we have seen that not a particle of matter can be annihilated, it stands to reason that the grandest fruits of materiality should in no way ever be rendered extinct.

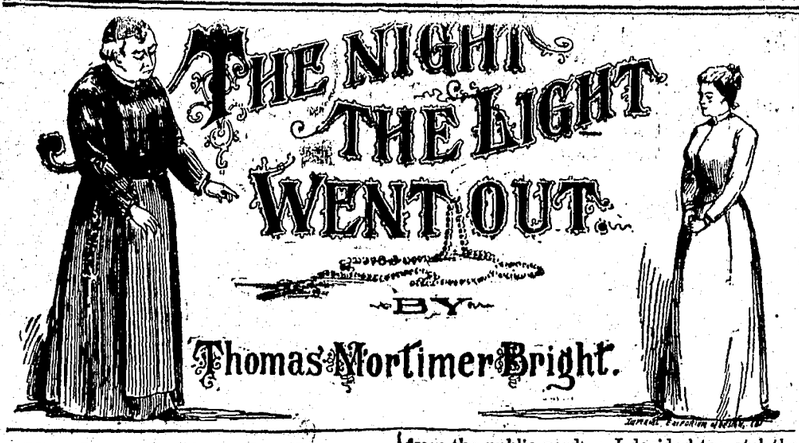
The idea of mind existing without matter dispenses with the necessity of matter ever existing. If an infinite mind could exist without matter, so might a finite one, but as we are prone to think that mind is the essence of matter, we therefore sing:

Mind and matter dwell together—
Without either can be neither—
Both possess their power in one;—
Ever using, never losing; neither can exist alone.

From eternity behind us, to eternity ahead, throughout wondrous evolutions, mind and matter onward tread. From worlds sublimely rolling through immensity of space, down to atoms beneath our vision grandly onward is the race. From beyond the orbs that twinkle, to minute worlds 'neath our sight, on the business runs in order, mind and matter still unite. Without one wherefore the other? What is substance without thought? Worlds unnumbered known to nothing are equivalent to naught. Wherefore thought o'er naught to labor? What accomplishments are made? What a barren, idle heaven without elements for aid. FRANCIS D. LACY.

Nirvana, Mich.

Kansas City, Mo., has 150,000 population and 185 police. Total arrests last year 5,546.



The Perpetration of a Crime.

CHAPTER I.

I had just returned from a trip to the distant city of C——, and, as I boarded the uptown horse-car, I heaved a sigh of contentment, as I then felt nearer home (or, rather, nearer the cosy room in a boarding-house that was, temporarily, home to me), and I flung myself into a seat and patiently waited till my street was called by the conductor. When it was reached, and I alighted from the car, I was surprised to find myself in almost total darkness. To be sure it was night, and there was no moon till early morning, but at the corners of the three streets that cross the avenue stand tall electric light columns, that had heretofore been unfailing in illuminating the adjacent neighborhood; yet they were all shrouded in darkness, and why—why? Ah! that was what puzzled me; and that query persistently haunted my brain, repeating itself with added emphasis, until I would fain have banished the gruesome thoughts that came to my mind in answer to the "why?"

"What an opportunity for crime!" I mentally ejaculated. "No light, nopolice, and few pedestrians. Well, I at least shall remain indoors, and renew my acquaintance with my favorite author and unfailing entertainer—the incomparable Dumas."

But I did not, as I found in the parlor a novel I had long wished to read, having heard so much of the enforced exile and life of apprehension led by the author in consequence of too openly portraying the lives and methods of a certain sect of religionists; so I borrowed the book and repaired to my room, expecting a literary feast, in which I was not disappointed. I sat enthralled, eagerly devouring "The Wandering Jew," and noted not the flight of time. On and on my eyes sped over the closely-printed pages, which seemed to gradually fade from sight.

A shiver passed down my spine, and I experienced a racking shudder that nearly shook me from my chair. Whether it was the influence of the personality of the author infused into the story or the knowledge of the proximity of a certain group of buildings, owned by the same sect (they were directly opposite, and occupied an entire square), or because of the haunting query that yet echoed in my overwrought brain, I cannot say; but certain it is that thoughts began to come to me, throbbing with life, and all, seemingly, strongly tinged with truth, and I became a listener, as it were, to a statement that seemed phonographically repeated within my brain:

"The reason for the absence of the accustomed light, both at the street-corners and midway the square opposite your windows, is that a crime is contemplated, and light (ever the enemy of vice) would thwart the designs of those who would pose as deputed saints of heaven, and yet continue in the lusts of the flesh; gratifying their desires with cruelty and hellish craftiness when gentle methods fail. Turn down your gas, and peep from your window, and you can see for yourself what will be done. They have taken precautions that will deceive even those who may be abroad at this hour; but you have keen eyes, and can witness what Eugene Sue wrote of, and for which he suffered the torturing fear of being killed by poison."

To say that I felt terror-stricken is putting it none too strongly. There was goose-flesh all over my body, and each particular hair stood off at a sharp angle. I tried to walk to the window, but from dread, or the uncanniness of the whole thing, my body seemed frozen to the chair—my will was paralyzed! Once, twice, my efforts to rise were unavailing; thrice I tried it, and still my body refused to obey the behest of my volition. By a mighty bound I finally gained a standing posture, and moved forward slowly, for after such a superhuman struggle to gain control of my body, and after such repeated failures, I knew not at what moment it would again rebel, and leave me helpless. I found I now was supreme, so I turned the gas to the least blue spark, and stealthily opened the inside shutters. All was still and dark without; neither in the church, the school nor the convent gleamed the least hint of light—all was silent and seemingly deserted. I laughed softly to myself, for surely I saw nothing to substantiate the sensational whisperings that had come to me as I sat in the chair before the grate-fire. My blood began to flow naturally again, and I felt warmer, and, consequently, braver.

"Begone, ye demons of night!" I exclaimed, in a low tone, for not having spoken, I felt uncertain as to the pitch at which my voice would sound. "You have stirred me up with a pretty lie, and no thanks to you for it."

So I closed the blinds, turned the gas on full, shaved and proceeded to retire. Just then I heard the sharp thump of a patrolman's mace against the brick building across the way, and from sheer desire to behold a human being—to make me feel less alone—I peered from my window. I did not see the man, but I saw the searching flash from his dark-lantern as he walked around the small court that lay between the buildings (for the gate had been removed from the schoolyard fence, though a high fence divided the women's building from the public yard). I decided to watch the light as long as it could be seen; so hastily donning my trousers and dressing-gown, I took a seat close to the window. The light was flashed over every foot of that yard, into every corner, then the patrolman (for such I deemed him, though his form was not visible) came to the gate way, shut the slide of the lantern and stood still, as though intently listening for footsteps. Hearing none, he opened the slide a very little (as if to indicate the pathway to himself and yet almost obscure the light from possible onlookers), and moving towards the woman's gate, gave a low whistle and passed into their yard (which I had always thought was never entered save by men of the Order, or those who came with produce); he went down the steps leading to the basement door, and there he whistled twice, softly, but in rapid succession. The door was swung open by one whom I could not see (though my room being second floor front I had a good view of the entire court by day, and by night, too, when the electric light shone). Soon there emerged through the doorway eight dark-robed figures—whether all men, or all women, or both, I could not determine. They walked steadily and with measured tread, as I could see by the light that shone behind them from the basement room or hallway; but, of course, all was noiseless. When the last two figures passed out, the house door was softly closed, and I saw only the fitful flash of the small ray emitted by the "bull's eye." Gradually it neared the school building and then paused. A queer, squeaking sound fell upon my ears, which were now strained to catch the slightest sound (for I had opened my window so that nothing could escape my vigilance). It continued for nearly five minutes, then a sharp double jar—as though a scaffolding had struck the ground. Scaffolding! The thought froze my blood. What, oh, what were they doing? I nearly screamed in the intensity of my feelings, for a horrible presentiment had possessed me. The light was increased for a few seconds and in that time I had a glimpse of a prostrate figure shrouded in inky robes, being strapped to a scaffold which had, indeed, been lowered from the school building, left there by the painters who had, presumably, hoisted it preparatory to brightening up the dingy gray bricks (for the next day I saw it there, and later saw the painters, or men in painters' garb, come and remove it—as though the plan had been abandoned). The creaking commenced again, and ever and anon I could hear the stretcher (for it was such, in reality) strike against the wall, and my heart echoed the suppressed groan I heard uttered by those who yet stood below, waiting until the burden should safely reach the top floor. When the noise ceased, the light passed down the steps into the basement of the school, followed, I suppose by the eight ghouls (such they seemed to me); then the door was closed and bolted, and all was still as death.

As death? Was that prostrate form really a corpse, or ——? I shuddered with apprehension! The upper windows were opened, then a grating sound as the stretcher was lifted in, and once more quiet reigned without. I felt convinced that there would not be any sleep for me that night, or rather morning, for I saw by my watch it was quarter of four o'clock. I heard the chime of a town clock, somewhere, and it seemed to vibrate within me—so strained had my nerves become in witnessing the harrowing spectacle. I dressed quickly and resumed my seat by the open window. I had before been too excited to feel the raw winter air—for it was then the dawn of the 20th of December, 1891, but in the calmer mood which succeeded, I knew I had been imprudent to take no thought of my own health, so I put on my heavy top-coat previous to resuming my self-imposed vigil. I also took a mild toddy, and ate the remnants of the toothsome lunch which thoughtful home folk had provided; thus fortified, I could with comfort watch as long as necessary. I was determined to see who came out of the building before or after daylight, and I scarcely removed my eyes from the places of egress. At half-past five, I was rewarded by seeing three nuns come from the door at which the procession had passed from my view; they quickly went to their building; later, the patrolman came around from the rear of the school and wended his way homeward, or to his station to report. Report? I'll wager he reported nothing that occurred that night, except what happened on his regular rounds in other quarters! No others came forth, though I watched till early mass began in the basement of the school building, which was used as a chapel pending the completion of repairs—frescoing and remodelling—to the cathedral on the farther side of the same square. I correctly conjectured that the rest of the night-owls had been men, and had later repaired to their own house (behind the school and adjacent to the cathedral), or to the improvised chapel to mumble prayers for forgiveness for their participation in what had transpired that night.

The clang of the rising-bell, down stairs, recalled me to rational life again, and to calm my fevered brain I went out for a walk before breakfast. I ate sparingly, for my seat faced the school building, and the memory of what I had seen caused every mouthful to choke me. Several present remarked my extreme pallor and nervousness, but I passed it off lightly, saying that my long ride in the train and a hearty lunch in the night must be my excuse, as I was not accustomed to such innovations in the calm routine of my life. As there was no need of my being at the office that day—it being Saturday—I returned to my room after purchasing a morning paper. Casually, after scanning the main items of news, I turned to the column of death notices. I think there was in my mind, at the time, a half-defined thought that among those advertisements I would find mention of the figure that had been carried forth before dawn.

(TO BE CONTINUED.)



THE ROMISH OCTOPUS.

It is Winding Its Poisonous Coils Around Washington, D. C.

Its Fangs Are Sinking Deeper and Deeper.

The Arnold Publishing Co., of Boston, has sent out many interesting and instructive tracts, but none have been filled with more meat than the following under the heading "Facts from Washington:"

The statements published in this number of The Envelope Series are furnished us by one who, as a resident of Washington, knows whereof he affirms. They could be greatly multiplied, but are sufficient, it is believed, to call the attention of patriotic men of all parties to a condition of things that the next presidential election should make impossible of continuance, if it is not corrected by the present administration or by congress.

These facts are not sent out for the purpose of stirring up sectional strife, or awakening partisan feeling, or religious bigotry, but that Protestants may see that Romanism here, as in Italy, Germany, and France, is a great political machine, and that it allies itself with any party that will give it power, and for the time that such party will further its interests.

The greed of public moneys has ever possessed Rome; and in every country where she has directly or indirectly ruled she has built up her influence both by public funds and by impoverishing the masses, with the well-known result in such Catholic lands as Mexico, Italy and France, of being in the end stripped by government of her ill-gotten gains for the public good.

The Roman Catholics have twelve million dollars' worth of property in the city of Washington, largely secured since the civil war. Fully two thirds of this represents contributions by Protestants, gotten from government clerks by a system of beggary with more or less of coercion in it, and from the government by appropriations which are regularly made to some of their institutions. All of the Protestant holdings in this city do not approach in value half of this amount. This immense ecclesiastical power has now become a menace of frightful proportions. There is in this city one Presbyterian, one Lutheran, one Episcopal, and one Methodist church of fine architectural proportions. Then there is one Baptist, one Congregational and one Episcopal church, large, but plain, and without architectural ornamentation. The reason for this paucity and poverty of the Protestant churches is found in the fact that the members are mostly government clerks of small incomes. There is no city in the country, of equal population, with so many vast marble and granite Romrn Catholic churches, of almost cathedral pretensions and proportions, costing from a quarter of a million to a million dollars each. Satolli and his retinue are referred to in the daily press of this city as the papal legation. This is by Roman Catholic direction or approval, of course, as nothing goes into the press which has not the approval of the Roman Catholic church. The *Civita Cattolica*, the organ of the propaganda in Rome, interprets the reception of Satolli, the place given Cardinal Gibbons and other Romanist prelates in the Exposition, and especially the late letters of President Cleveland to Leo XIII., as an indication that the American people are becoming more favorable to the Roman Catholic theory of government, and the European press refers to the presence of Satolli as to the presence of a papal legate. The effort of the Vatican is to have relations with this republic as an independent power, and they may be expecting the president to favor this. As an example of European press notice, take this:

"LONDON, Sept. 29.—The Roman correspondent of the *Central News* says: 'The report is confirmed that the Vatican has instructed Archbishop Satolli to influence Catholic members of Congress in Washington in favor of America's sending a diplomatic representative to the Vatican.'"

Government officials do their work under a Jesuit surveillance that puts the whole governmental system practically under the eye of the Romish priesthood. I am familiar with facts which plainly convince me that the papal power in many of our departments here exceeds that of the heads of the departments themselves. Have the American people any right to express their judgment as to the way in which their government is being perverted by sectarian interference? Some time ago I had a talk with a member of the Cabinet, in which I called attention to the regular monthly visits of so-called nuns and sisters of charity, who solicit money, during the business hours, from nearly all the clerks of the different divisions, contrary to the rules, plainly posted, forbidding all persons from entering the different rooms for such purposes during these hours. I said to him: "Mr. Secretary, I am perfectly candid with you; I want to know if you will answer my questions, and I wish to use publicly what you say. How is it that every month these nuns come into your department and go into almost every room and to almost every desk? Here is a department which gets two million dollars annually. The clerks are expected to pay money over to the nuns. How is this?"

(Spiritualists, read carefully these astounding statements in reference to the Romish Octopus at the National Capital. They will be continued next week.)

THE BETRAYED.

A Sad Picture of a Wrecked Human Life.

TO THE EDITOR:—In a late issue of THE PROGRESSIVE THINKER, in an article entitled "Desolate Christmas," was a sad picture indeed. I was reminded of a somewhat similar picture described in a poem, which was handed me about two years ago, by a gentleman residing in the Indian Territory, who represented himself to be the father of the author of the said poem, and which you will find herewith inclosed, and which you may, if you think best, publish in THE PROGRESSIVE THINKER.

De Soto, Kansas. JAS. B. ABBOTT.

THE BETRAYED.

So you're the chaplain! You needn't say what
you've come for; I can guess;
You've come to talk about Jesus' love, and repentance and rest and forgiveness!
You've come to say that my sin is great, yet
greater the mercy of Heaven will mete,
If I, like Magdalen, bend my head, and pour my
tears at your Savior's feet.
Your promise is fair, but I've little faith; I relied
on promises once before;
They brought me to this—this prison cell, with
its iron-barred window, its grated door!
Yet he too was fair who promised me, with his
tender mouth and his Christ-like eyes;
And his voice was as sweet as the summer wind
that sighs through the arbors of Paradise:
And he seemed to me all that was good and pure,
and noble and strong, and true and brave!
I had given the pulse of my heart for him, and
deemed it a precious boon to crave.
You say that Jesus so loved the world he died to
redeem it from its sin:
It isn't redeemed, or no one could be so fair without and so black within.
I trusted his promise, I gave my life;—the truth
of my love is known on high;
If there is a God who knows all things—his promise was false, his LOVE was a lie!
It was over soon, oh! soon the dream—and me,
he had called "his life," "his light,"
He drove me away with a sneering word, and you
Christians said that "It served me right."
I was proud, Mr. Chaplain, even then; I set my
face in the teeth of fate,
And resolved to live honestly, come what might,
and sink beneath neither scorn nor hate;
Yes, and I prayed that the Christ above would
help me to bear the bitter cross,
And put something here, where my heart had
been, to fill up the aching void of loss.
It is easy for you to say what I should do, but
none of you ever dream how hard
Is the way that you Christians make for us with
your "Sin no more," "Trust in the Lord."
When for days and days you are turned from
work with cold politeness, or open sneer,
You get so you don't trust a far-off God, whose
creatures are cold, and they so near,
You hold your virtuous lives aloof, and refuse us
your human help and hand,
And set us apart as accursed things, marked with
a burning, Cain-like brand.
But I didn't bend, though many days I was weary
and hungry, and worn, and weak,
And for many a starless night I watched, thro'
tears that coursed down my pallid cheek.
They are all dry now! They say I'm hard, because I never weep or moan!
You can't draw blood when the heart's bled out;
you can't find tears or sound in a stone!
And I don't know why I should be mild and
meek; no one has been very mild to me.
You say that Jesus would be—perhaps! but Heaven's a LONG way off, you see.
That will do; I know what you're going to say;
"I can have it right here in this narrow cell."
The SOUL is slow to accept Christ's heav'n when
his followers chain the body in hell,
Not but I'm just as well off here,—better, perhaps, than I was outside—
The world was a prison-house to me, where I
dwelt, defying and defied,
I don't know but I'd think more of what you say
if they'd given us both a common lot;
If justice to me had been justice to him, and covered our names with an equal blot;
But they took him into the social court, and pitied, and said he'd been "led astray;"
In a month the stain on his name had passed, as
a cloud that crosses the face of day!
He joined the church, and he's preaching now,
just as you are, the love of God;
And the duty of sinners to kneel and pray, and
humbly to kiss the chastening rod.
If they dealt with me as they dealt by him, maybe I'd credit your Christian love;
If they'd dealt with him as they dealt by me, I'd
have more faith in a Just Above.
I don't know, but sometimes I used to think that
she who was told there was no room
In the inn at Bethlehem, might look down with
softened eyes through the starless gloom;
Christ wasn't a woman—he couldn't know the
pain and endurance of it; but SHE,
The mother who bore him, she might know, and
Mary in Heaven might pity me.
Still, that was useless; it didn't bring a single
mouthful for me to eat,
Nor work to get it, nor sheltering from the
dreary wind and the howling street.
Heavenly pity won't pass as coin, and earthly
shame brings a higher pay.
Sometimes I was tempted to give it up, and go,
like others, the easier way;
But I didn't; no, sir, I kept my oath, though my
baby lay in my arms and cried,
And at last, to spare it—I poisoned it! and kissed
its murdered lips when it died.
I'd never seen HIM since it was born (he'd said
that it wasn't his, you know);
But I took its body and laid it down at the steps
of his door, in the pallid glow
Of the winter mornings, and when he came, with
a love-tune hummed on those lips of lies,
It lay at his feet, with its pinched white face
staring up at him with its dead blue eyes;
I hadn't closed them; they were like his, and so
was the mouth and the curled gold hair,
And every feature so like his own—for I am dark,
sir, and he is fair—
'Twas a moment of triumph that showed me yet
there was a passion I could feel;
When I saw him bend o'er its meagre form, and
starting backward, cry out and reel!
If there is a time when all souls shall meet the
reward of the deeds that are done in the clay,
When accused and accuser stand face to face, he
will cry out so in the Judgment Day!
The rest? Oh, nothing. They hunted me, and
with virtuous lawyers' virtuous tears
To a virtuous jury convicted me; and I'm sentenced to stay here for twenty years.
Do I repent? Yes, I do; but wait till I tell you of
what I repent, and why:
I repent that I ever believed a man could be
anything but a living lie!
I repent because every noble thought, or hope,
or ambition, or earthly trust,
Is as dead as dungeon-bleached bones in me—
as dead as my child in its murdered dust!
Do I repent that I killed the babe? Am I repentant for that, you ask?
I'll answer the truth as I feel it, sir; and leave to
others the pious mask.
Am I repentant because I saved its starving body
from Famine's teeth?
Because I hastened what time would do, to spare
it pain and relieve its death?
Am I repentant because I held it were better a
grave should have no name
Than a living being, whose only care must come
from a mother weighed with shame?
Am I repentant because I thought it were better the tiny form lay hid
From the heartless stings of a brutal world, unknown, unnamed, 'neath a coffin lid?
Am I repentant for the last act, the last on earth
in my power to save
From the long-drawn misery of life, in the early
death and the painless grave?
I'm GLAD that I did it! Start if you will! I'll repeat it over; I say I am GLAD!
No, I'm neither a fiend, nor a maniac—don't look
as if I were going mad!
Did I not love it? Yes, I loved with a strength
that you, sir, can never feel;
It's only a strong love can kill to save, though
itself be torn where time cannot heal.
You see my hands—they are red with its blood!
Yet I would have cut them bit by bit,
And fed them and smiled to see it eat, if that
would have saved and nourished it!
"Beg!" I did beg,—and "pray!" I did pray!
God was as stony and hard as Earth,
And Christ was as deaf as the stars that watched,
or the night that darkened above his birth?
And I—I feel stony now, too, like them, deaf to
sorrow and mute to grief;
Am I heartless?—yes;—it—is—all—CUT—OUT!
Torn! Gone! All gone! Like my dead belief.
Do I not fear for the judgment hour? So unrepentant, so hard and cold?
Wait! It is little I trust in that; but if ever the
scrolled sky should be uproiled
And the lives of men should be read and known,
and their acts judged by their very worth,
And the Christ you speak of shall come again
and the thunders of Justice shake the earth,
You will hear the cry: "Who murdered here?
Come forth to be judged, false heart and eyes,
That pulsed with accursed strength of lust, and
loaded faith with envenomed lies!
Come forth to the judgment, haughty dames,
who scathed the mother with your scorn,
And answer here to the poisoned child, WHO decreed its murder ere it was born?
Come forth to the judgment, ye who heaped the
gold of earth in your treasured hoard,
And answer "guilty" to those who stood all
naked and starving, beneath your board.
Depart, accursed! I know ye not! Ye heeded not
the command of Heaven:
"Unto the least of these ye give, it is even unto
the Master given."
Judgment! Ah, sir, to see that day, I'd willingly
pass through a hundred hells!
I'd believe, then, the Justice that hears each
voice buried alive in these prison cells!
But no—it's not that; that will never be! I
trusted too long, and he answered not.
There is no avenging God on high!—we live, we
struggle and—we ROT.
YET, DOES JUSTICE COME! and, O, Future Years!
sorely ye'll reap, and in weary pain,
When ye garner the sheaves that are sown to-day,
when the clouds now gathering fall in rain!
The time will come, aye! the time WILL come,
when the child ye conceived in lust and shame,
Quickened, will mow you like swaths of grass,
with a sickle born of steel and Flame.
Aye! tremble, shrink in your drunken den, coward, traitor and Child of Lie!
The unerring avenger stands close to you, and
the dread hour of parturition's nigh!
Aye! wring your hands, for the air is black!
thickly the cloud-troops whirl and swarm!
See! yonder, on the horizon's verge, play the
lightning-shafts of the coming storm.

VOLTAIREINE DE CHEYRE.

SPIRIT INCENDIARY.

Twenty-five Fires Start in One House.

TO THE EDITOR:—Strange things are reported at Hopkinton, Mass. Mrs. Fisher Hemenway, of Ash street, is not a believer in ghosts, but the mysterious fires that blazed up in her house one night and kept the family hustling with fire-pails and paralyzed the fire department chief with wonder, have left her in a dangerously uncertain frame of mind. The first fire started directly after tea was served. It blazed up behind the stove and was quickly extinguished. Shortly after an apron behind the door went up in a flash of light, and the family had not recovered from its surprise when some towels hanging on a rack in another room began to flicker and smoke. Then a newspaper lying on a hassock in the sitting-room began to disappear. It started to burn from the middle, as if a spark had dropped on it, and finally began to blaze. The household was thoroughly scared when the newspaper began to burn, and the fire marshal, R. I. Frail, was sent for, and he, with members of the family, kept watch. It was near midnight and all were talking of a possible incendiary, when a lounge in the sitting-room took fire. Almost at the same moment a fire was discovered in the middle of a bed down one flight. All the bedclothes were destroyed and the bedstead ruined. The mysterious blaze would spring up before the eyes of the watchers. Two pillows on a table, while the women of the household were working on, began to smoke and then up came the flames and the pillows were destroyed. Early in the morning three or four fires were found in the barn. Since 11:50 in the forenoon the fires—there have been twenty-five in all—ceased. No trace of matches or anything else that would lead to the belief that an incendiary had been at work have been found. Verily, mysteries will never cease.

Hopkinton, Mass. B.

One penalty of infraction of French prison discipline is seating the prisoner on the ground, bound hand and foot with strong belts fastened to the rings in the wall, so that he can not stir.

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HILGARD, OREGON, June 28, 1893.

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PART ELEVENTH.

EXPERIENCES OF A WEALTHY MAN.

The experiences in the Spirit-world of those who have been considered shrewd business men in earth-life, furnished us much food for reflection. I remember a spirit who came to us a short time since, and accosted me as follows: "Why do you not speak to me?"

I replied: "Because I was waiting for you to address me first?"

"Well," he said, "I have found that none of my former friends will recognize or speak to me. If I approach them, they stare straight at me without appearing to see me, or they seem to gaze right past me; and when I accost them, they make no reply, but turn on their heel and walk away. And strangers, too, whom I address, turn away without noticing me. I was curious to see if you would speak to me, and as you said nothing for some time I began to think that you were going to treat me as the others had; but you did answer when I spoke to you."

I asked why it was that people had treated him in the manner which he had described, and he replied: "Well, I don't know just why it is, unless it is because they are envious of my position in life. You see, I am a rich man and people seem to be envious of me. I guess that's all."

"You say that you are a rich man, and that the reason people treat you so coolly is on account of their envy. Now, is there not some other reason? How did you come by your riches? Was there anything in connection with the accumulation of your wealth that would cause people to look upon you with an eye of disapprobation? My motive in asking these questions is not that of curiosity, but a desire to get at the truth of the matter, so that I can assist you, if possible. It seems to me a sad thing for a man to be in the position in which you find yourself, and now let us look into the matter with a view of bringing about a better state of affairs."

"You seem to be a fair kind of a fellow," he replied, "and I don't mind telling you that I have been a little sharp at times, in driving a bargain with others, and there have been times when I pressed people who were in my debt a little hard, perhaps; but I am not the only man who has done those things, and there is no good reason why people should make such a fuss about it all of a sudden. I began life a poor boy, but I was determined that I would not always be poor. So I commenced to save and accumulate, and as I grew older and possessed more my cravings for wealth increased and my scruples grew less, until I would stop at nothing to gain the coveted dollars." (Speaking to another spirit.) "What the devil do you want here? Get out of here! I don't want to see you! Turn those eyes away. Will you turn them away, I say!"

"What is the matter now?" I asked. "Do you recognize those eyes? Why is it that they trouble you?"

"I don't like to have her look at me like that!" he said, and I won't have it, either. Turn your eyes away, I tell you! Of course I know the eyes! I turned her out of doors once, because she couldn't pay the rent; but that is no reason why she should follow me around like this with those everlasting eyes. I had to have my rent, and if she could not pay she had to get out, that's all!"

"Well, now," said I, "let us discuss another subject, and forget, if we can, for a time, these unpleasant things. For several years I have been interested in that vital question, 'If a man die, shall he live again?' and I have investigated sufficiently to convince myself that there is a life beyond the mortal. I have ascertained that the change which we call death is but the birth into a higher life; that our home or condition in that higher life depends wholly upon our life here; that, if we lead good lives, full of love and sympathy for our fellowman, full of unselfish effort to brighten the lives of those about us, we find awaiting us on the spirit side of life a home correspondingly bright and beautiful. But on the other hand, if we live dark, selfish lives, striving only to gratify desires of a selfish nature; if we crush down others that we may raise ourselves, we find that our habitation in the spirit world is as dark and forbidding as were the deeds of our mortal life."

"You say," he interrupted, "that you have ascertained these facts through investigation. Will you please explain how it was that you ascertained them? Who knows if there is a life beyond this? The church doctrines teach that there is, but you must accept it all on faith, as they prove nothing whatsoever of a life beyond the grave."

"You ask me to explain to you how I have ascertained that there is a life beyond the mortal? I will tell you! I have in various ways, that were entirely satisfactory to me, communicated with those who had been my friends or relatives in this life, but who have passed through the change called death. They have proven their identity to me, so that I have confidence in them, and in that which they tell me. It is they who teach me of the conditions of spirit-life. They tell me of their own experiences and of the experience of others whom they have met or seen; and their teachings accord so well with the laws of nature as they come before our observation here, that I cannot doubt the truth of that which they impart to me."

"What do they tell you regarding the death and subsequent conditions of the individual? Is there any 'change in the twinkling of an eye'?"

"They say that the change called death is but the stepping-out of the man, the mind, the spirit from the mortal body, which, through accident or disease, has become unfit for further occupancy. That the spirit takes with it into the Spirit-world the knowledge and ideas which it has gained in earth-life; and that its condition, as I have before stated to you, depends upon the life which was led in the mortal."

"What do they teach you of heaven and hell? of God and the Devil? of the atoning power of Christ? of the Judgment day? and of eternal punishment?"

"They teach us that heaven and hell are conditions of mind, and not locations. That a heavenly condition is produced by a life of unselfish devotion to the good of humanity, by forgetting self and laboring for others. That hell is the condition of mind consequent upon an earthl-ife on exactly opposite lines; where one has striven for self-gratification, regardless of the needs or rights of others. We are taught that there is neither personal God nor personal Devil. That no one can atone for your sins or for mine, but ourselves. That we must outwork our own transgressions. That punishment is not eternal; being an outworking of the law of cause and effect, it is very plain. You do a wrong deed, knowingly, the memory of that act remains with you. At last a time comes when you will meet that occurrence in your memory with a full consciousness of all its wrong. You ask, how can I make restitution? How can I undo that which I have done? Then will the way be made clear to you. Then will those come to you who have love in their hearts, those who understand the laws of being. They will teach you that in working for others you can lessen the load that you bear; and as you earnestly strive to follow out their teachings, peace will come to your troubled spirit and you will be happier. The degree of your happiness will depend upon the earnestness and strength of your efforts in overcoming the errors and mistakes of your past life."

"Well, my friend!" said the spirit, "I like the teachings which your friends have given you. They seem reasonable and right; and I wish to set about undoing some of the wrongs of my past life at once. Tell me, pray, how can I undo the wrongs which I have done? So far as I can, I am willing to restore to those whom I have overreached that which belongs to them; but some have moved away, and some are dead. I will go for my safe at once and begin to make restitution!"

"Wait a moment," said I, "there is one right here whom you say you treated harshly. Begin the work of restitution by begging her forgiveness. That is a little thing to do, and it will aid you in reaching a brighter condition. Being the only restitution that you can make in this case, there should be no hesitancy on your part in doing, as I suggest."

Before the man could sufficiently control his pride to do as I had requested, the woman's voice was heard, saying: "Mr. ——, I freely forgive you! I know that the feeling I have had toward you has retarded my progress, and in forgiving you fully and freely, as I do, I feel that it will greatly benefit both of us."

At first the man seemed to be taken aback at the forgiveness so generously extended by the person whom he had wronged, and was inclined to doubt its genuineness; but when I informed him that in harboring animosity, hatred or revengeful feelings toward others, no matter what the provocation may have been, we are wronging ourselves and forming a condition that will react upon us, and debar us from that happiness which can only come through a full forgiveness to all humanity, he was brought to a right understanding of the matter, and was glad to avail himself of that forgiveness which had been extended to him.

"Now," said he, "I will begin at once to undo the wrong which I have done. I have a sum of money in my safe sufficient to repay many small debts. I will dispose of my property as fast as I can, and reimburse some of whom I have defrauded of larger sums. So, excuse me, please, while I set about the work at hand."

I explained to him then that he had made the change called death, but was for a long time unable to convince him of the truth of my statement. It was only when I called his attention to the fact that it was on account of his being spirit that his friends and acquaintances did not notice him—simply because they did not see him—and asked if he did not know that the woman who spoke to him was in spirit-life, and if she did not appear to be clothed like himself, that he began to realize that he was indeed in spirit-life. When he fully comprehended the fact that he had no further control over the wealth which he accumulated, and that he could not use it in outworking his earthly mistakes, he was greatly distressed.

He prayed that we would inform him how he could rectify his past errors, and at my request one of the spirits of the band spoke to him in substance as follows: "My friend, early in your earth career you became imbued with a love of wealth, and the powers it confers on earth upon those who possess it. You loved it, not for the good that might be wrought with it, but simply for itself; and you gloried in the knowledge that you possessed it. You were unscrupulous in its acquirement, and through the wrongs committed in amassing your riches, you have builded about yourself a wall of darkness, But thanks to the laws of nature, it is within your power to undo all the wrong which you have done; though the unloading may take you a long time. Follow closely the instructions that will be given you from time to time, and falter not. At first it will be your mission to approach those who are still in the mortal, and who are possessed of a disposition like your own. When you find them doing as you did—enriching themselves at the expense of others—endeavor to impress them to pursue a different course. I will take you to a man who is sitting at this moment engaged in deep study, endeavoring to formulate a plan whereby he can add something to his already vast acquirements, without rendering an equivalent value. Try to turn the current of his thought into a different channel, and thus help him to avoid adding another wrong to many preceding ones. Press forward in the work that is given you to do. You will ever find those about you willing to extend love and charity. And as you see your past errors slipping away, one by one, your reward will come in the ever increasing happiness which you will enjoy."

E. T. WASHBURN.

(TO BE CONTINUED.)

The Psychical Congress.

TO THE EDITOR:—I have perused with as much interest as possible the papers read at the Psychical Science Congress, some of which seem to be important, while others, like that of Oliver Lodge, F. R. S., in which the trance state of Mrs. Piper and the automatic writing of Mr. Stead is discussed, seem like maudlin gropings in the dark, and one is reminded of the scripture passage: "The light shineth in darkness, and the darkness comprehendeth it not."

Why should so much stress be laid upon the occasional gleams of light from the Lamp of Truth that flash upon the understanding of men of science, when the world is full of men and women whose mental abilities are equal to theirs, and whose judicial powers are not strained and distorted by years of study and thought in some special line of scientific work. To such, whose sound common sense and critical investigations have brought them a knowledge of the truth of spiritualistic phenomena and philosophy, who have learned to discriminate between the good and evil influences that approach us, or, as the Bible says, to "try the spirits whether they be good or evil," and to whom the communications from the spirit spheres have been the means of great spiritual growth, filling their hearts with love to God and humanity, these voluminous beatings about the bush seem almost absurd, and hardly worthy of the space they occupy in the columns of a journal which claims to represent the advance thought of modern Spiritualism. If those men whose learning is fully equaled by their self-conceit would approach the subject and its mediums with something of the humility and common sense that was displayed by Abraham Lincoln in his treatment of Nettie Colburn, they might learn something of value to themselves, and in time the public might be glad to hear the results of their investigations.

HIRAM RIX, JR.

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HIS SISTER'S LIKENESS.

Obtained Under Peculiar Circumstances.

A. Campbell, the Spirit Artist.

TO THE EDITOR:—Agreeably to promise, I send you the following facts in connection with the getting of a picture of my sister, who passed away from this life some forty-six years ago. On Tuesday, some weeks since, I called on Mr. Campbell and had a sitting, and received a very fine bouquet of flowers—roses—painted on a porcelain plate. The picture pleased me so well, and as it was yet fresh, I was afraid of marring it, so I asked the privilege of leaving it there until I should go home, on the following Saturday. He replied: "Very well, leave it here and welcome."

On Wednesday evening I made arrangements to attend a materializing seance which was to be held at another place in this city, with Mrs. Aber as the medium. I attended the seance, which was a failure, so far as materializations were concerned. Mrs. Aber said, when we sat down and she entered the cabinet, that she didn't believe that we would get any results, for she was feeling very badly; however, she went into the cabinet and sat. Soon after she entered the cabinet a voice—not Mrs. Aber's—spoke, and addressing me, said: "Mr. Treat, here are a number of spirits who want to come out to you, and are trying to come out. Here is one lady calling herself Jane, and says she is your sister, and trying to make up to come out." My reply was: "Send her out; I should be very glad to see her." Soon, however, the voice said: "She has lost the power and fallen all to pieces." Then the voice spoke and said: "Here's another, Harvey Mott, who wants to come." I said that I should be delighted to see him. She also spoke of two or three other persons as trying to come, and then said: "Oh, how funny, Mr. Treat; your sister has stepped back there and is sitting for her picture, and she wants me to say to you that if you will go where you were, she thinks she can give you her picture at that medium's." (I hadn't mentioned to anybody that I had been to such a place.)

I didn't go after my plate of flowers on the next Saturday, but remained over in the city until the following Monday, when I went over to Mr. Campbell's for my plate of flowers, preparatory to going home. After we had wrapped the package and I was about to start away, I mentioned to Mr. Campbell what was told me at the seance. His reply to the story was that perhaps she could get it; there was no way of telling but to try; some got them and same did not; and then he commenced talking and saying that he saw a spirit lady standing by the side of me with the word Charlotte appearing over her head, and gave a very good description of the person of my sister, Charlotte being one of her given names. I asked if we could have a sitting that day, and he replied "No!" that the time was all engaged for that day, and took his book to see when he could give a sitting. The first unengaged hour was 11:30 A. M., Wednesday, two days later. After reflecting a few minutes, I engaged that hour, as this spirit had been promising me her picture for some time, and had tried on one or two instances before to get it, with a failure.

On the appointed Wednesday, at 11:30, I went to Mr. Campbell's, and soon after we entered into the sitting-room, we sat down to a table, he on one side and I on the other. He brought four slates, which he washed, and I wiped with a cloth until they were dry, and placed them on the table in front of me. He then brought out a piece of prepared canvas just the size of the slates, and after writing my name on the back of it, I took the canvas, at his request, and rubbed it in my hands for a moment or two. I then put it on top of one of the slates and placed another slate over it, and held these two slates between my hands for Mr. Campbell to put on two rubber bands to hold them in place. After holding these slates for perhaps one minute, in my hands, he said, "We'll have the other two slates put on." I laid these two slates down on one of the other slates and placed the other one on top, and held the four slates up for Mr. Campbell to put the bands around the four. He then said: "I wish you to put those slates on the floor and put your right foot on them." I did so, and at the same time Mr. Campbell set a block of paints that he has resting on the table, on top of the four slates by the side of my foot. I then took Mr. Campbell by both hands and held on to him during a period of perhaps ten minutes, during which time we talked on subjects pertaining to the spiritual philosophy, he being under control, as I understood, of spirits. At the end of the ten minutes he came to himself and requested me to lift the slates from the floor on to the table, which I did. In the course of perhaps a minute, he requested me to take them out into the other room, and on opening them, I found on the two outside slates, nothing; between the inside slates was an oil painting painted on the canvas I put there, a perfect likeness of my sister just as I last saw her, even to the color and figure of her dress, which has a history not necessary to relate here. This picture you saw a very few minutes after the painting, and I am under obligation to your excellent lady for sewing it inside of a box so as to preserve it safe while carrying it home. On each of the slates next to the picture were appropriate messages written and signed by my sister. These slates never passed for one instant out of my possession from the time we sat down until I opened them and found the picture.

C. A. TREAT.

Hannibal, Mo.

The pay of policemen in China is $1.50 a month, with an allowance of rice. The police are not armed, though spears and guns are kept at the stations in case of an emergency.

BOOK REVIEWS.

PRIZE POEMS, FROM JUDGE, BOSTON TRANSCRIPT, SAVANNAH MAGAZINE, IDLE HOUR, POETS OF AMERICA, AND MAGAZINE OF POETRY. By Alonzo Leora Rice—with author's portrait. Indianapolis.

Shows considerable poetic merit.

AUTOBIOGRAPHY OF BEALS E. LITCHFIELD, or Forty Years' Intercourse with the Spirit-World, and Inspirational Poems, by the same author. Published and for sale by the author at Ellicottsville, N. Y. Price $2.

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A Query.

May I enquire through your valuable paper for this information, hoping some kind theosophical friend who fully understands this mystery will explain. I would like to know how many hands has the astral body. I attended Miss Fay's seance here. A full three hundred people were present during the seance. She took a position in a chair where the whole audience could see her. The demonstrations continued just the same, numerous hands flashing from the cabinet, and musical instruments being played upon at the same moment.

Miss Fay's claim that her astral body gives this performance, led me to watch closely our little home circle, wherein we have nearly as much done—not by a paid medium, but by sitting for development. In the center of our circle is a stand not near enough for any one to touch; thereon we lay flowers, slates, fans, bells, etc. The bells are rung and thrown out of the circle; flowers brought to different ones; sometimes the bouquets are untied and divided among those present; one very large bunch of flowers was pushed off the stand and we could hear it being dragged along the floor until it touched the one it was for. The guitar will play if left within the circle, and chairs lifted and moved about. This occurs at different parts of the circle during the same moment. We hold a light close enough to see the guitar while playing. The stand rolls about. The raps are almost continual. Everything placed in the circle is handled by the unseen power. Can an astral body demonstrate at different places in a circle at the same time? MRS. FANNIE R. MARKS.

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SATURDAY, JAN. 20 '94

Not a Hopeful Sign.

We have been told the time is rapidly coming when the people shall learn war no more; that bloody national contests shall end; that swords shall be cast into plowshares, and spears into pruning hooks, and that universal peace shall prevail the wide world over. Such will be a desirable consummation, which every good man desires. The churches have represented they were hastening forward that great event, and have reprobated all who would not join them for thwarting their ambition.

The public press has teemed with the statements that Catholics were arming and drilling in all the principal cities, which we hope is only to welcome the return of the "prince of peace" in a graceful manner; but how will the world be shocked when told that this warlike preparation is not limited to Catholics, but is already extended to Protestant churches?

We find in the Lawrence, Kansas, *Gazette* of the 4th inst., the following startling facts, which we have slightly abridged so as to occupy less space:

"THE BOY'S BRIGADE.

"A very interesting military drill by an organization few Lawrence people are aware exists, was held at the Armory last Monday. It was the regular meeting of the Boys' Brigade of the First Baptist church. The little fellows ranging in age from six to fourteen years are quick to learn, and the progress made in military training has been so rapid that the twenty who were present last night can never again be called the awkward squad. The young gentlemen were under the instruction last evening of Lieutenant Hansom, of Ft. Scott.

"Some years ago the Boys' Brigade was started in Scotland by a wide awake minister, to interest the boys of his church, and keep them under Christian influence. The plan succeeded so well, that now some 62,000 boys belong to different regiments of the Boys' Army in Europe and America.

"The American Baptist Boys have a national organization with headquarters in New York, and are rapidly increasing both in numbers and efficiency all over the nation.

"The boys assemble in the Armory and usually have a good romp during the early part of the evening. Then they fall in line and go through a Bible drill, something of a modernized catechism, and conclude the evening with a study of military tactics.

"The organization of the Boys' Brigade in Lawrence is due to the personal efforts of Rev. G. D. Rogers. He began in September with a few little fellows in the Sunday school room of his church, but his regiment has outgrown its quarters. There are now 40 boys enrolled in the local company."

A national organization, with headquarters in New York, rapidly extending over the nation, with clergymen for generals, commencing exercises with Bible drills, followed by military tactics, which include the use of arms, under a competent military instructor. Boys from 6 to 14 years of age, regularly enlisted and disciplined in the art of slaughter! "Great God!" are these tokens of peace?

If sectarians will be content to fight and exterminate each other, allowing outsiders to remain neutral, perhaps a Kilkenny cat-fight is the best plan which can be devised to prevent their meddling interference with civil governments.

False Creeds Foster Infidelity.

Is it not a fact that many Agnostics, perhaps a majority of them, have been driven to occupy a negative position in regard to a continued life, because of the pagan doctrine promulgated by orthodox churches, of eternal after-death tortures? Had they been indoctrinated into the teachings of Spiritualism, that with the decay of the body real incentives to vice are ended; and that eternal progression onward and upward is the destiny of the race, very few would have joined Col. Ingersoll in his grand march of "kicking hell." Better the whole world should plunge into doubt and infidelity than indorse belief in the purgatorial fires of Catholics, or the hell of Protestants.

A Cheerful Business Outlook.

Is it not possible we take too narrow a view of business prospects? The history of the world shows that trade and commerce have their rise and fall. A period of great prosperity is always followed by one of depression. The longer the prosperous period the more disastrous the prostration.

Capital has been concentrating ever since the war, and has been engaged to an unprecedented extent in manufactures. Every spindle, loom and forge has been forced to its extreme capacity, and the markets of the world have been glutted with over-production. The agriculturist partook of the stimulus, and his granaries have been filled to overflowing. When the crash came, general ruin seemed inevitable. Old established business houses went down, factories closed, sales were suspended, labor ceased to be in demand, or else was only slightly rewarded, and lo, the panic. Consumption still goes on, though the workshops are closed. A few months of rest, the supply is exhausted. The wheels of production are again set in motion; labor comes into demand; and a little later, the clatter of machinery, the roar of the furnace, the ring of the anvil, the hum of the spindle, and the click of the shuttle, all tell their old-time story. The artisan is again at his easel, the author at his desk, and commerce resumes its accustomed activity; while another long period of surpassing prosperity has dawned on the country.

Talk of tariffs, the over-production of silver, or the failure to coin it! Did these bring on the financial disasters of 1817, 1827, 1837, 1847, 1857, the regular rhythm broken by the war, and changed to 1873, 1883, 1893? Had the prospect of a change of the tariff laws, or the suspension of silver coinage in America, anything to do with the more complete business disasters in Europe than with us?

When spring shall return business will begin to revive. It will increase with the season, and be brisk with the autumn. A year or so may pass before all the channels of trade, of commerce, and of industry, are again fully opened; but it will soon come, and the country will be enriched because of this backing up to take stock, and to somewhat change the methods of production. Let the people take heart, and join in the grand march of progression, mental, moral, physical, political and religious; for the world is not half as bad as demagogues represent. An era of unparalleled prosperity is at our doors, and we have only to rise and welcome it.

This to dissipate the general gloom which has oppressed many of our readers, and to aid in counteracting the periodical discouragements of political bummers, in the mistaken interest of the parties they represent.

The Missionaries' Report.

There were ten Buddhist priests from Japan at the Parliament of Religions in this city, in September. They returned home, and at a meeting held at Yokohama made their formal report. One of the delegation told of the invitation to visit the new world, of their suspicions, and their belief that it was a shrewd scheme of Christians to proselyte them. "It was a wonderful surprise. We were all mistaken," he said, and then:

"The parliament was called because the western nations have come to realize the weakness and folly of Christianity and they really wished to hear from us of our religion and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. During the meetings one very wealthy man from New York became a convert of Buddhism and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of ten thousand ordinary men, so we may say truthfully that we made ten thousand converts at that meeting. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, although it is a very common belief and serves as a social adornment. Its lack of power proves its weakness. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other western peoples had lost their faith in Christianity and were ready to accept the teachings of our superior religion."

Now that is the missionary way of telling the story, and is no more exaggerated than it would have been had the conditions been reversed and Christians had visited Japan.

Conflict in Jurisprudence.

Down in Greenbrier county, West Virginia, a Brother Mills, who had "got religion," was telling in church his "experiences" and how he did it. Wishing to demonstrate the great goodness of God in rescuing his soul from eternal flames, he told of his burning a neighbor's barn. The sheriff of the county was present. He made note of the confession, and it is said arrested Brother Mills, and marched him off to jail. The dear brother evidently supposed his regeneration and salvation from the burning pit wiped out all human penalties. The probabilities are he will spend from five to ten years in prison, during which time he will have leisure to make himself familiar with the conflict of mortal and celestial laws. But is it not a shame to send one of the ransomed to prison for merely burning a barn?

A Rare Offer.

All new yearly or trial subscriber will get a copy of our Christmas edition free, and also that remarkable story, "A Witch of the Nineteenth Century." both are very valuable papers, and will be highly prized by every thoughtful mind. Induce your neighbor to send 25 cents for a three months' subscription.

MUSICAL MEDIUM.

Wonderful Gifts of Little Rubin Demorest.

ONLY 6 YEARS OLD AND ALREADY A FINE PERFORMER AND SOMETHING OF A COMPOSER—HIS ACCOMPLISHMENTS ARE A WONDER TO ALL WHO KNOW HIM—MUSIC IS HIS BORN INHERITANCE.

On the first page of our paper we give an article on "Music" by the great violinist, J. Jay Watson, of New York; and we take great pleasure in supplementing his interesting ideas with a description of a musical medium or prodigy in this city, as set forth by A. V. H. in the *Evening Journal*. It is a fact, no doubt, that in no way more remarkable were the phenomenal achievements of the child Mozart than are those of the gifted musical prodigy, little Rubinstine Demorest. In no sense an "infant phenomenon," this remarkable child is a simple, hearty, rosy-cheeked little lad, whose extraordinary talent is as spontaneous as is his normal pleasure in the childish play which delights other little boys of six years.

In the vicinity of one of the little Chautauquan cottages at Fifty-fifth street and South Park little Rubin romps about with his two smaller brothers, his golden hair tossed about his handsome, fair face and his blue eyes gleaming with good health and frolic. Musically he is one of the wonders of the present day, and as a human being he has the sweetest and most exquisitely harmonious nature, touched by some of the idiosyncrasies of genius.

As it was with Mozart, when he was in his third year, little Rubinstine gave unmistakable evidence of being extraordinarily endowed. His mother, who is a native of the little town of Gonkopeng, Sweden, which, by the way, was the home of Jenny Lind's family, has always been in the habit of playing and singing simple little airs of her native country. One day, to her utter amazement, her tiny son, who was then but two and a half years old, climbed up to the piano and with both hands played, without missing a note, one of these airs. Soon he began to play other things he heard, and a music teacher, who was a friend of the family, was called in to give her opinion of the child's performance. She listened to him wondering, and declared that, while she had read of children who were similarly gifted, she had never heard or expected to hear the like, and was anxious to give him instruction.

With seemingly no effort he learned to read music, and his little fingers touched the keys with a firm ease which was the despair of many practical musicians. He was born in Minneapolis, and when 4 years old he played before a delighted audience in the Opera House in St. Paul. The more he was taught of music the deeper grew his fondness for it, and he not only willingly but gladly practiced from an hour to an hour and a half each day.

So long as the family affairs were prosperous he enjoyed every advantage which it was possible to secure for him. Even when misfortune came fate was kind and musicians and others interested themselves in him, so that he still has the best of instruction, although he is now the sole support of his family. His father, who is of the well-known Demorest family of New Jersey, from repeated strokes of paralysis has partially lost his sight and is therefore unable to do any work. Proud and fond as both his parents naturally are of their beautiful and gifted child, they are wise in their treatment of him and he is wholly unspoiled.

One of the little boy's most remarkable gifts is the ability, although in another room, to tell with unerring correctness any note struck on the piano, and also when a chord is struck he can tell at once of what it is composed. One day he had a small rubber band in his mouth and as he struck and snapped it, after the manner of children, it gave forth a delicate sound. Some one asked:

"What note is that, Rubin?"

"That is F sharp," he answered promptly. A young lady who was present stepped to the piano and, touching F sharp, asked Rubin to again sound the rubber and it was demonstrated that he was correct. Musicians say that the ability to so quickly and accurately determine tone and pitch is a very unusual natural gift.

Not only does this little boy, who was 6 years old October 26 last, read difficult music at sight and interpret classical music as if his soul were at one with the composer, but he also composes some charming little things. For example, one of his compositions he calls "The Music Box," and if one could not see the piano the deception would be perfect. Another is an exquisite little melody which he sings and plays before he goes to bed, not only for himself, but his two little brothers, as other children say their prayers. The little verse is:

"Jesus, Savior, wash away
All that has been wrong to-day,
Help me every day to be
Good and gentle, more like thee."

His mother prepared this for him, and to hear him sing it as his evening prayer is to be strongly reminded of what has been written and painted of the Christ child.

What makes the case of this little boy remarkable is that neither of his parents are musical people, and, as far as they know, none of their ancestors or relatives have been. Within the past few days he is greatly rejoiced, as is also Professor Wendle, who gives him instruction, that he is at last able to reach an octave with his tiny hands.

This case illustrates in a marked degree the claims of reincarnationists, who would assert that one of the "old masters" is embodied in this little boy, while many Spiritualists will assert that he is a remarkable medium.

John G. Whittier on Immortality.

The *Inter Ocean* publishes in its Sunday edition a lengthy biography of John G. Whittier, and many of his personal letters hitherto unpublished, in which we find the following paragraphs that show clearly that the old poet's inspirational soul sensed the future of man, although his early training in the Quaker faith did not give him much desire to investigate the occult sciences, and know his deceased loved ones were merely out of mortal sight. We reproduce the following paragraphs from his own pen:

"It seems to me that the world was never so beautiful as now, when I am about to leave it. But, no doubt, the infinite possibilities of the future life will more than compensate for the loss of this."

"I am very thankful that I can almost forget age and infirmity in the contemplation of these lovely dawns and sunsets, and these still, warm, picturesful noons. Shall we have them or their like in the new life? If not, I for one must miss them sadly. But his will be done."

"I have heard Garrison talk much of his faith in Spiritualism. He had no doubts whatever, and was very happy. Death was to him but the passing from one room to another and higher one. But his facts did not convince me. I am slow to believe new things, and in a matter of such tremendous interest I want 'assurance doubly sure.' I wonder whether, if I could see a real ghost, I should believe my own senses. I do sometimes feel very near to dear ones who have left me—perhaps they are with me then. I am sure they would be if it were possible.

"Of one thing I feel sure: that something outside of myself speaks to me, and holds me to duty; warns, reproves and approves. It is good, for it requires me to be good; it is wise, for it knows the thoughts and intents of the heart. It is to me a revelation of God, and of his character and attributes; the one important fact, before which all others seem insignificant.

"I have seen little or nothing of what is called Spiritualism; I do not think its fruits have always been good; but the best things may be abused and counterfeited. I wish there was a possibility of knowing what it really is."

A Series of Remarkable Coincidences.

Mrs. Henry Loren and her son George died suddenly at Butler, Mich., Dec. 30. The mother was 84 years old, the son only twenty years younger, and in their relations they were more like brother and sister than like mother and son. The son was born on the same day of the month that his mother was married. He carried out the coincidence by marrying on the same day of the month that his mother was married. They often commented on this fact, and the devoted son always maintained that the coincidence would not end with these two great events of one's life—birth and marriage. Events justified George Loren's prophecy. On the morning of Dec. 30 the mother succumbed to the infirmities of old age and passed away at noon. To the surprise of all the son did not appear to grieve. He treated his mother's death as a matter of course. A neighbor volunteered to purchase a casket for the mother. George gave the directions. "And while you are buying a casket for mother," said he, "I want you to buy one for me, for I am sure I shall not live the day out."

The friend was thunderstruck, for George Loren, feeble though he was, seemed to be far from death. But in the afternoon he took to his bed and early in the morning he quietly passed away.

In the Temple of Wisdom.

"Give me thy dreams," she said, and I,
With empty hands and very poor,
Watched my fair, flowery visions die
Upon the temple's marble floor.

"Give joy," she cried. I let joy go.
I saw with cold, unclouded eyes
The crimson of the sunset glow
Across the disenchanted skies.

"Give me thy youth," she cried. I gave;
And, sudden-clouded, died the sun.
And on the green mound of a grave
Fell the slow raindrops, one by one.

"Give love," she cried; I gave that too.
"Give beauty." Beauty sighed and fled,
For what on earth should beauty do
When love, who was her life, was dead?

She took the balm of innocent tears
To hiss upon her altar-coal;
She took the hopes of all my years,
And at the last she took my soul.

With heart made empty of delight,
And hands that held no more fair things,
I questioned her: "What shall requite
The savor of my offerings?"

"The gods," she said, "with generous hand
Give guerdon for thy gifts of cost;
Wisdom is thine to understand
The worth of all that thou hast lost."

E. NESBIT.

The Ferment at Work.

Rev. D. B. Greiggs, of the Twelfth Presbyterian church, Baltimore, who gave his unqualified support to Dr. Briggs in his heresy trials, has been subjected to many annoyances by the elders of his church. He called a meeting of his congregation, to whom he communicated his grievance. They endorsed him by a very large majority, and condemned his persecutors. If driven to the wall it is said he will withdraw and take two-thirds of his church with him.

As it is well said, "One swallow does not bring summer," so one case like the above does not tell very largely of the disintegration process going on in the churches; but when we see similar movements in all parts of the country, it does seem that a great revolution of ideas is in progress.

I am apt to think that men find their simple ideas agree, though in discourse they confound one another with different names.—Locke.

The Religion of the Future.

The late Parliament of Religions, held in Chicago, has caused a good deal of speculation in regard to the religion of the future. Indeed, as we understood it, this was one of the main objects of the Parliament.

Since the dawn of modern Spiritualism there has been a great change in public sentiment on this subject. We do not affirm that Spiritualism was the primary cause of this change, though it gave it a very strong impetus. We rather think that the old religions had run their course, and were fast losing their saving power, and the time was ripe for the change now going on, and that this Congress or Parliament was only an incident in that change, as many of its members say that they could not have held such a congress fifty years ago; and while we believe Christianity to be the most dominating religion represented in the Congress, yet none of them feels more keenly how far they come short of their ideals.

We do not think that the Christian actors in the Congress contemplated any great changes in their doctrines or modes of worship. It is more likely that they expected the comparison of religions to result so favorably to Christianity as to strengthen its position, both at home and abroad. In this they were disappointed, as was seen by the reception accorded by the people to foreigners, especially those from the far East, whose religion showed a tolerance unknown in Christendom, and which astonished the people who, until then, never knew their Eastern brethren, only as reported to be pagan heathen; and will be very loth hereafter to acknowledge the exclusive claims of Christianity or the impossibility of the salvation of the pagan world by its own religion.

Dr. Carus, in the November *Forum*, gives a fair statement of the proceedings of the Parliament, but says:

"Christianity is undoubtedly still the leading star.

"The religion of the future, as the opinions presented indicate, will be that religion which can rid itself of all narrowness, of all demand for blind subordination, of the sectarian spirit, and of the Phariseeism which takes it for granted that its own devotees alone are good and holy, while the virtues of others are polished vices." He closes by saying:

"There is but one religion, the Religion of Truth. There is but one piety, the love of truth. There is but one morality, it is the earnest desire of leading a life of truth, and the Religion of the Future can only be a religion of truth."

Now, we would like to ask Dr. Carus What is truth? and what is the truth which he considers the *summum bonum* of religion, piety and morality?

Is it vicarious atonement: the great central and essential doctrine of evangelical Christianity, which distinguishes it from all progressive and reformatory movements, making it "the leading star" in the constellation of religions, and qualifying it to supersede all others, as the "religion of the future?"

Is it true that the first sin of the first man so affected all his posterity as to make them guilty of it, and liable to the wrath and curse of God through all time and all eternity? And is it true that Jesus Christ, God equal with the father, suffered the penalty of their sins, that they might go free, and that all who do not believe and accept of this salvation, including all the pagan world, and millions upon millions in Christian lands, must at death go down into a pit of fire and brimstone, and there endure the wrath of an offended and avenging God forever and ever? And are these doctrines reconcilable with the principles of science, with which Dr. Carus truthfully says: "The religion of the future must be in perfect accord?"

Dr. Carus, and every other doctor, must remember that, to those who have been educated in evangelical Christianity, the mere mention of it brings all these absurd, not to say blasphemous doctrines, to the mind, the unreasonableness of which has caused so many to leave the church, while many others hang on hypocritically to preserve their social standing.

Magdalen.

"Neither do I condemn thee; sin no more!"
Spake Jesus to the one accounted vile;
We know not with what wealth of gracious smile
And gracious tone, to cheer her and restore.

But angrily he called down woe on woe
Upon the strict and solemn Pharisees,
Flaunting rich robes, with wide phylacteries,
And praying publicly long prayers for show.

Who followed Jesus, braving hostile men,
And poured out costly ointment on his head,
And kneeling, on his feet hot tear-drops shed?
Not Pharisees, but Mary Magdalen.

Courage, poor outcast, sorrowing for sin:
The pity of the Master is for you,
Who knows as when in Palestine he knew,
Whatever the disguise, the heart within.

O, women, beautiful and pure and sweet,
Spurn not your sisters, though they sadly err,
Nor pharisaic formalists prefer;
Remember who, with tears, washed Jesus' feet.

GEORGE C. BRAGDON.

Uneasy Politicians.

No truer sentiment was ever promulgated by a statesman than by that "Old Bourbon," Thomas Hart Benton, of a former generation, when he said: "The danger to free institutions comes from uneasy politicians; its safety from the tranquil masses." If uneasy politicians were eliminated from the body politic, then statesmen could revise, amend or repeal obnoxious laws without producing a business panic, or overturning the industrial institutions of the country.

Havana has 218,000 people, and 1,465 police, who last year made 12,094 arrests.

St. Paul has 150,000 population, and 181 police, who last year made 4,840 arrests.

IN FOREIGN LANDS.

Spiritualism in Other Parts of the Globe.

Occurrences, Golden Words and News.

A. Luz (Curitiba, Brazil) is publishing some useful "Lessons for Children," constituting an excellent basis of instruction in the elementary principles of Spiritualism, expressed in concise and simple term. Some beautiful messages from the guide of the local circle are also recorded. Here is one, received in Easter-time, but remains good the year round:

"Why these funeral preparations for the anniversary of the disincarnation of the Christ? For you, Spiritualists, the Christ liveth evermore. At the last hour of iniquity which has already sounded, there goeth forth from the victim of Calvary a message of peace to the world. The foundations upon which rest the fabric of lying dogmas are crumbling away. The children of theocracy will be held responsible for the sufferings of humanity. How much blood has been shed in the name of Christ!—in the name of the martyr of Golgotha! How many spirits have been held in darkness? Brethren, far from you be these representations, these shows of a simulated sorrow. For us the Christ, our earthly protector, our moral liberator, is living. Let us reserve our sympathetic griefs for the poor of the earth. Pray for them. Spiritualists, the story of the life of Christ teaches us charity, humility, resignation; it is but a symbol of the advent of the spirit of Truth. And now the time has arrived when humanity is ripe to comprehend those things which could not be revealed before, because the proper hour had not then come."

Sidi-Ahmed, a Coptic medium at Cairo, produced some very startling phenomena, in the presence of M. Martinet, a complete atheist, who thus records the same:

"The Egyptian went off into a deep trance and showed his astral body standing beside the physical. The skeptical Frenchman touched the icy hand of the sleeping figure and held that touch until the astral became vapory and slowly faded away and the mortal body gradually revived to consciousness. No cabinet was used.

"On another occasion the medium said to me: 'Think of some one now dead whom you were fond of, and I will cause him to appear.' I thought of an old fellow-student to whom I was much attached, who had suddenly passed away. The Egyptian again went into a trance, and I saw the vague outline of my old friend, who presently assumed solidity and consistence, and appeared the living image of his physical self. Not only so, but he addressed me in these terms: 'Do not regret me, nor shed a tear, for I am more alive than ever. The body is the tomb, and to say that a man is dead is an untruth. Man is only dead when he inhabits his sepulchre of flesh and blood. The day when he quits it he revives forever. That which is called life is death and that which is called death is life.' After speaking the phantom dissolved in vapor and disappeared, leaving the medium to again slowly arouse from his deep sleep."

From that time the great atheist began his wonderful evolution. Such evidence ought to convince the most stubborn skeptic.

The following beautiful inspiration comes through the organism of W. Stainton Moses: "How widely must man have diverged from the path in which it was intended by infinite wisdom and creative love that he should walk, when it has come to pass that the whole human race ignores the existence of such an injunction, and shapes every action of its daily life and hourly conduct in direct obedience to so fundamental an obligation. Human existence, indeed, is spent in such wise that each member of what should be one family, acts as if he were all-sufficient to himself, were an enemy to his brother man, and were intent only upon the pursuit of his own interests and gratifications, at the expense and too often to the direct detriment and injury of every person outside of his own family circle. And thus it is that the world presents such a spectacle of discord and confusion, of individual ambitions, of class antipathies, of national animosities. For all these proceed from the deification of self, which is the very antithesis of the Divine command, 'Little children, love one another.' Is it not time so terrible, so appalling a state of affairs should be put an end to on your earth? Is it not time the power of Evil should be dethroned and that of Good be installed in its place? Can any reflective man survey the great field of history, as it stretches away into a far distant past, or cast his eyes over the condition of mankind as it is disclosed to the observer at present, without shrinking in shame and horror from the prospect."

Licensing Ministers of the Gospel of Spiritualism.

There has been an abuse of this privilege on the part of those who have the legally-constituted authority to ordain ministers of the gospel of Spiritualism. Those who can't get a license here, or be ordained, perambulate around the country until they find a society too glad to ordain them, for a small fee. If a person is entitled to be ordained because a medium, regardless of other fitting qualifications, then this office, which should be regarded as one of particularly sacred importance, will be looked upon with distrust. One who got maudlin drunk at a seance here, and is a cheat on general principles, has been ordained. Mediums who are in no wise adapted to any rostrum work whatever have been ordained, so that they can get half-railroad fare. If this goes on, there will be a general protest on the part of Spiritualists everywhere.

Too Late for This Issue.

Mr. Dimmick, Secretary of the National Organization, Mr. Barret, President, and others, will be heard from next week on organization. Their articles came too late for this issue.

Views of a Prominent Physician.

TO THE EDITOR:—Enclosed find a five-dollar bill which you will place to the credit side of my account * * * But, however hard the times are, we cannot get along without THE PROGRESSIVE THINKER, our weekly welcome visitor. We look for its coming as regularly as Tuesday comes, and are disappointed when occasionally it fails to put in an appearance on that day. Not only is this the case with our family, but a number of our neighbors, and it is amusing to hear them inquire for it in a feigned disinterested, indifferent manner. It is evident that the seed you are sowing is bearing fruit in every direction, in every possible manner, directly and indirectly. A single issue of your paper is sufficient to convince all classes of readers that "the world moves." Your skeptical reader of yesterday is in many instances the dyed-in-the-wool believer—aye, knower of to-day. It is a notable fact that the secular and religious press are far more liberally disposed toward the question of Spiritualism, and its phenomena especially, than was the case even a few years ago. "The mills of the gods (spiritual) are grinding slowly but surely;" and not so very slowly either of late years. Long may Bro. Francis and THE PROGRESSIVE THINKER wave over a world thirsting and famishing for a knowledge of a future existence, and the comforting assurance such knowledge affords, is the hope, with the compliments of the season, of

Yours truly,
H. V. SWERINGEN, M. D.
Ft. Wayne, Ind.

We are glad to learn that such a distinguished scholar, physician and author as Dr. Sweringen is known to be, appreciates THE PROGRESSIVE THINKER. The editor is willing that the chief honors for the results achieved by the paper shall go to its numerous contributors, and not to himself, his only object being to unselfishly labor in behalf of liberalism, hoping to elevate the masses to a higher plane.

War No More.

The movement inaugurated by the World's Columbian Commission, to take Governmental action for the arbitration of all international disputes, has received a new impetus. A gentleman in behalf of the Commission presented the memorial, signed by persons representing some forty different nations, to President Cleveland and Secretary Gresham a few days ago. The former will present the matter to Congress, while the Secretary of State promised to send a *fac simile* of the memorial to all foreign governments. This is a grand step in the forward movement, and it is sincerely hoped it will bring about that glorious consummation of events when war shall be no more. This of itself will be a grand finale of the great Exposition.

"The Night the Light Went Out."

THE PROGRESSIVE THINKER, as its multitude of readers will admit, has published some very fine and interesting stories. We commence in this issue another which, we think, will be pronounced one of the most charming ever written. "The Night the Light Went Out" will hold the attention of the readers with a fascinating power, from beginning to end, with its realistic descriptions of some ugly phases of the methods of a false and unscrupulous Church with its victims and dupes; and of the ways and means employed by good spirits and good men combined to circumvent and defeat the designs of evil-minded persons, and bring about the triumph of justice and right.

Rome in America in the Van.

A correspondent of the London *Chronicle*, Raymond Blathwayt, writing an interesting letter on the condition of things in this country, where he has given more than usual attention to State and Church affairs, makes the following significant statement:

"Rome in America is in the van of the forward movement to a greater extent than is generally imagined, and those who have studied the question with an open and generous mind have no doubt that the future welfare of the republic lies in the hands of the Italian mission now flourishing in its midst."

That "Italian mission" is Satolli and his priestly tools. Blathwayt is a Catholic, and of course sees the salvation of this country in its subjugation to the rule of the Pope. There is no doubt that it is the intention to make the American Pope as absolute as the Italian, if not to transfer the Vatican to Washington. Virtually, that is already an accomplished fact, but to reach the wish of this indiscreet correspondent, who has like a child innocently told the secrets of his superiors, the most terrible combat this country has ever engaged in will have to be fought to the bitter end—the destruction of Catholicism or of liberty. Why cannot Americans see this as well as foreigners?

A Remarkable Offer.

"The Witch of the Ninteenth Century" was a highly interesting story, running though eight numbers of THE PROGRESSIVE THINKER. That story and the Christmas number of THE PROGRESSIVE THINKER will be sent free to all new trial or yearly subscribers. Trial subscriber, thirteen weeks, 25 cents; one year $1.00. The Christmas number was worth, itself, one dollar to every reflective mind. Call your neighbor's attention to the paper, and get him to subscribe. The new serial, "The Night the Light Went out," will prove a veritable attraction.

The Lyceum Guide.

Through unforeseen causes, the publication of the Lyceum Guide, that excellent work by Mrs. Emma Rood Tuttle, was unavoidably delayed by those who had the work in charge. It will be ready to mail sometime the last of this week. Send in your orders. Sent to any address for 50 cents.

CREED! CREED!!

It Steps to the Front.

Chicago's Office Holders Devotees of the Romish Church.

It is brewing—this Devil's broth of Creeds. The Romish Church is getting there in Chicago—temporarily, of course—but there nevertheless. President Cleveland is alarmed, and well he may be. A special to the Chicago *Tribune* says that Senator Palmer went to the White House one evening lately and had a talk with the President about the Chicago appointments. He did not glean any great amount of information as to the President's intentions. Martin J. Russell's appointment as Collector of the Port of Chicago is still hanging fire and there is a possibility some other man may be chosen for the place. If accredited report is to be accepted as evidence, the President is wavering because of a singular, if not to say new and novel point, which has been made against Mr. Russell. It is not asserted that Mr. Russell is unfit for the position or that he is incapable of performing its duties. The President's attention has been directed to the fact that John P. Hopkins, Mr. Hesing, and several other Chicago appointees are Roman Catholics and that Mr. Russell is also a member of that faith. This is the reason, it is said, the appointment has been delayed.

According to the statements of some men who know what is going on in the White House, a number of letters from prominent Chicago Democrats have been received in which this statement has been specifically made. In view of the developments of the last municipal campaign in Chicago, the complaint seems to find great weight in Mr. Cleveland's mind, particularly when another circumstance is recalled, and that is the further fact that nearly every prominent aspirant for the Chicago offices that are unfilled belongs to the Roman Catholic Church. There is no reasonable doubt of the truth of the statement that these things have caused the President to waver in his pronounced determination to appoint Mr. Russell. This statement adds great interest to the fight, and the outcome will be eagerly watched.

That the fight now going on in the country between the Romish Octopus on the one hand and patriotic Americans on the other will continue with unabated fury, is now rendered self-evident. The A. P. A.'s are never discouraged; they never yield; in spirit they are invincible. A Roman Catholic, whether a Democrat, Republican or Populist, is invariably scratched by them. They are increasing in numbers daily, and will continue their grand work. Politicians, take due notice and act accordingly.

The Battle Cry of Spiritualism.

Mighty spirits from the heavens are coming to our earth
Shouting the battle cry,—"Progression!"
They have come to fight Truth's battles and put its precepts forth,
Shouting the battle-cry—Progression.

CHORUS.

The Truth now and ever, Hurrah for it! Hurrah!
Down with all error, up with our Star,
We will fight for it forever, with angels in our van,
Shouting their battle-cry—Progression.

All the sages and the martyrs who died in days of yore,
Dying for Truth and Progression,
Now inspire us with the courage to bear the cross they bore,
Shouting their battle-cry—Progression.

Repeat Chorus at the end of each verse.

Noble heroes of all ages who fought for rights of man,
Shouting their battle-cry—Progression.
Are now coming here to aid us and lead the battle's van,
Shouting their battle-cry—Progression.

Great philosophers and thinkers who found out Nature's laws,
Including the law of Progression,
Have enlisted in our ranks and espoused our sacred cause,
Defending the cause of Progression.

With such spirits as our leaders we'll fight until we win,
Shouting the battle-cry—Progression.
Yes, we'll wage Truth's righteous warfare until we conquer sin,
Shouting the battle-cry—Progression.

We'll destroy all creeds and dogmas that chain the human mind,
Shouting the battle-cry—Progression.
And break every yoke of bondage that still on earth we find,
Shouting our battle-cry—Progression.

We will give to noble woman her equal rights with man,
Shouting our battle-cry—Progression.
Let her choose her own vocation and do anything she can,
Shouting the battle-cry—Progression.

We will fight for rights of labor, and for the poor man's cause,
Shouting the battle-cry—Progression.
And we'll make his rich oppressor obey God's righteous laws,
Shouting our battle-cry—Progression.

'Gainst the demon of Intemp'rance we'll fight with might and main,
Shouting our battle-cry—Progression.
And o'er every lust and passion we'll hold a tightened rein,
Shouting the battle-cry—Progression.

We'll crush every wrong and error that now afflicts the world,
Shouting our battle-cry—Progression.
And every cause of evil to destruction shall be hurled,
Shouting our battle-cry—Progression.

DR. DEAN CLARK.

Calcutta has 681,500 population and 2,873 police, who in 1891 made 47,802 arrests.



Remember, everyone, that on account of our large edition, we go to press early Monday *morning*. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

Mrs. Richmond will be at 40 Loomis street two more Wednesday afternoons this month before she goes to fill her two months' engagement in Washington, D. C.

Richard Hodgson relates this instance: A woman dreamed that she went to her husband's berth—it was on shipboard—and saw another man in the upper berth over her husband, who looked sharply at her. She thought she opened the curtains of the berth and kissed her husband. The next morning a man who did actually occupy a berth over her husband, said to him: "Why, old man, you're a nice fellow; who was the woman who went into your berth last night and kissed you?"

Rousseau clearly foresaw and predicted the French revolution. Prophecies like these merely show the power of reasoning from cause to effect.

In the "Media" of Seneca there is a passage which reads thus: "Time shall hereafter come when the chain of things shall be relaxed by the ocean; a vast country shall be revealed; the sea shall unfold new worlds, and Thule cease to be the most distant country."

Written messages from the dead, Mr. Richard Hodgson explains as automatic writing in most cases, where there was no question of a deceased person, but another stratum of the living person working. For instance, four numbers are repeated and fixed in the mind of a person thoroughly awake. The person is then hypnotized, and while repeating numbers from 1,000 to 1, leaving out every third member, perhaps—anything to occupy the subject's mind—the subject unconsciously writes the four numbers which have been given to him before being hypnotized. This, Mr. Hodgson declared, was another stratum of the subject's mind working, and he explained in this way much of the so-called messages from the dead which the recipients themselves are willing to swear they did not write.

Mr. Hodgson, however, did not deny that there may be truth in some of these experiences. He admitted the possibility of one mind affecting another through other than the usual channels of sense.

A story comes by mail from the far east, and tells once more of the wonderful things which happen to those who have their homes on the great waters. The story concerns the big four-masted iron ship Lucipara. She hails from Glasgow, and recently made a voyage from Sharpness to Sydney, N. S. W. While sailing along between the Cape of Good Hope and Australia the ship ran into a hurricane, or was overtaken by one about midnight. Suddenly the sea, which had been dangerously high, became calm, and to those on the ship it seemed as if the surface of the ocean had been subjected to an enormous pressure, by which the waves were stilled. Without warning, the men were almost blinded by a sheet of flame, which enveloped the ship from stem to stern, and reached half-way up the masts. This wave of flame surged back and forth, fore and aft, for a few seconds, and was then snuffed out as suddenly as it had appeared, leaving captain and crew groping about in intense darkness.

G. Thompson, president, writes from Liberal, Mo.: "We have just been visited by two estimable and talented ladies, Mrs. Hammatt, of California, and Miss Dr Lucy Barnicoat, formerly of Boston, late of Kansas City. They gave several lectures jointly, which were highly appreciated by those in attendance; Miss B. upon the general subject of Spiritualism (special topics taken from audience), and Mrs. Hammatt mostly in behalf of the Mediums' Home. Miss Barnicoat gave personal sittings there, also public tests at hall; and I can cordially recommend her, both as a lady and a medium, as well as speaker. Our local society has recently reorganized the Children's Progressive Lyceum, and considerable interest is manifested. Our good brother and sister, Prof. J. M. Allen and wife, of the Spiritual Institute, have given the work much encouragement and aid, for which they have our hearty thanks."

Sunday, Jan. 7, Oscar A. Edgerly began a month's engagement with the First Society of Spiritualists of Buffalo, N. Y. His address for January will be 226½ Metcalf street, Buffalo, N. Y.

W. L. Scott writes: "Frank T. Ripley, the well-known test medium, opened his engagement for the First Spiritual Church of Allegheny, Pa., 68 Ohio street, on Sunday, the 7th, to large and appreciative audiences, both afternoon and evening; in fact, at the evening services we did not have chairs enough to seat them all. Strangers visiting in this neighborhood are invited to attend our meetings, which are held at 2:30 and 7:30 P. M. on Sundays, and 7:30 P. M. on Wednesday."

W. W. Howe is now secretary of the Grand Rapids Spiritual Association, in place of L. D. Sanborn, resigned. All letters of business relating to said association should now be addressed to Mr. Howe, Hermitage Block, Grand Rapids, Mich.

Mrs. E. Wilkins, Bedford, Iowa, in a letter to her son, the Doctor, insists upon a continuance of THE PROGRESSIVE THINKER, stating that she "feels lonesome without it," and that it "is her bible." This is the universal verdict.

John Y. Golerion states that he forwarded to R. L. Green, spirit photographer, a picture of himself, and on the photograph which he received appeared five spirit faces, one being distinctly recognized by himself and his wife as that of his son, and one as his father.

Will C. Hodge writes that the free advertising given by the Rev. Martin, who set out to demolish Spiritualism, "helped us to the largest audience of the season, and I hope he will continue to pitch into us—it doesn't hurt us, and amuses him; and only serves to call attention to the subject."

M. H. Van Buskirk, president of the First Society of Spiritualists of Buffalo, N. Y., writes: "On Sunday, December 31, Thomas Grimshaw concluded a very successful month's engagement with our society. On Sunday, Jan. 7, Oscar A. Edgerly began a month's engagement with us. This being Mr. Edgerly's third engagement here, he is no stranger to our people; he has been warmly welcomed to our rostrum. If the first Sunday of his engagement is any criterion of what is to follow, we know we shall be satisfied."

C. M. Davis, of Denison, Texas, desires to ask the Texas Spiritualists how it would do to have a camp meeting, at some suitable place.

Anent the Winter Park Camp-meeting, Florida, a subscriber, after carefully investigating the railroad rates of fare, and the rates for table board, room rents, etc., raises the significant question: Is it a rich men's meeting?

A subscriber who has sent 45 Christmas numbers to different persons asked one of them how he liked it. He replied: "O, it is grand! I have read it twice. I have a friend to send it to, but I shall read it again, first." That Christmas issue is doing missionary work; 32,000 have been issued, and orders are still coming in.

E. N. Beebe writes from Minneapolis, Minn.: "There has lately, unheralded, appeared in our city, a most phenomenal platform test medium, second to none I ever heard, and I have heard a good many. He gives names in full, and incidents with great rapidity, clearness and precision; there is no feeling after clews, and what is more, every test is acknowledged. If persons, to appear smart, attempt to "try the spirit" too far, they are very quickly overwhelmed with such a mass of facts that they are compelled to acknowledge them. I have heard him in three promiscuous audiences, and every test was acknowledged. Societies in need of a powerful test medium, will find in Prof. W. L. Kuyler a wonderful instrument to convince the people; skeptical audiences are simply astounded. His control, too, has the happy faculty of keeping the audience in good humor."

Dr. V. G. Richey, inspirational speaker, may be addressed for engagements at Dayton, O., lock box 408.

A practical illustration of the hypnotic influence of the successful orthodox revivalist was given on a recent Sunday night in the Methodist church at Evanston, Ill. While the Rev. C. E. Wilkinson was preaching, Frank Wilson, a student in the Garrett Biblical Institute, fell asleep, and despite the efforts of the physician to awaken him, he remained in a comatose condition for sixty hours. He came out of his unconsciousness naturally, and now appears to be all right. We advise him to avoid orthodox preachers and orthodox sermons.

Robert A. Dimmick, secretary of the National Association of Spiritualists, writes that 2,500 orders for the Convention Reports have been received, and it is expected that the full edition of 3,000 will be exhausted.

J. W. S., of Brodhead, Wis., writes: "We are still on the lookout for a medium to visit Brodhead, who will demonstrate to the satisfaction of skeptics, who desire demonstrative evidence of the continuity of life, that there is no death, that what seems such is only the withdrawal from the physical of the real man therefrom. We had C. E. Winans here for one seance at my house, and materializations occurred at that time which perhaps were all that could or ought to be expected, but several who were present were not satisfied that they were genuine; but Spiritualists failed to perceive anything suspicious with him. If you can recommend to us a medium who can give us such tests as Mrs. Foye gave once when I was of the audience, skeptics could be convinced."

A subscriber writes from Columbus, Neb.: "If we could have a good medium at this place for a week, I believe it would add very much to the cause. No medium will do but the best. Any good medium will find good, profitable places here this winter."

Oren Stevens, materializing medium and independent slate-writer, who has been doing good work at Louisville, Ky., may be addressed during January, 1894, at 264 Miami street, Indianapolis, Ind., for engagements within the radius of one hundred miles of Indianapolis.

Geo. C. Stoll, of Indianapolis, writes: "Miss Helen Stuart-Richings opened her two months' engagement with the Association of Spiritualists in this city February 7th. Large audiences greeted the lady, who in the evening delivered a remarkable lecture on "Miracles. What Are They?" The speaker held that the "miracles" of Christ were not wondrous, when people understand natural laws. At the close of the discourse two remarkable readings were given upon the presentation of names only. The readings were perfect and elicited comment and wonderment, especially by the non-believer. The Spiritualists of Indianapolis have recently been taken in financially by a man representing himself as Booth Bell, of San Francisco, and our people elsewhere are warned against him.

Speaking of psychic science, Prof. H. Nichols says: The new science of psychology will determine the mental laws exactly, the laws of the individual and of society; the laws of æsthetics, of ethics and of every human faculty. It will compel men to live by these laws, because it will make them plain to all men—as plain as the law of gravity. The world will then go forward, because it will see how. We shall then have a higher manhood, because its type will then be clear to us. We shall have a new art and a new literature, because we shall know the secrets of beauty. Its standards shall be broader in proportion as they shall be truer. We may then efficiently love our unfortunate brother by knowing how to make him lovable, and how to make life lovable to him. Psychology will secure to man wealth and art, wisdom and happiness, by making man capable of them. Psychology will make education the chief function of government, by giving education a scope heretofore unconceived of.

"A wonderful picture" is mentioned in the *Republican Journal*, Belfast, Me., as follows: Last week Mr. R. H. Moody took down from a shelf in his drug store a cardboard box in which a chemical powder had been kept, and was about to refill it when he noticed on the bottom a formation of dust particles which seemed to resemble the features of his father, the late Dr. Richard Moody. As different people came into the store the box was shown them without explanation, and all who had known Dr. Moody exclaimed at once: "Why, it is a likeness of your father." It has been suggested that the box may have been set at some time upon a tintype or photograph and the picture thus transferred, but no such picture has ever been in the store. It does not require a strong imagination to see the portrait. In the right light it is as clear as a photograph, with every feature distinct, the white hair and beard, the shirt front and the black coat all revealed.

The Sturgis (Mich.) Society has secured the services of Mrs. A. E. Sheets, of Grand Ledge, Mich., to lecture in the Free Church the two last Sundays in January. Mrs. Sheets can be engaged to attend funerals anywhere in the state. She will respond also to calls to lecture.

J. C. Rowland writes of another materializing circle at Dr. Bland's, at which Mr. Concannon's guides did unusually well. A prominent United States Senator and a Member of Congress were present and were delighted. Dr. Kent, of the People's Church, president of the Research Society, Dr. La Fietra, and another member of the Society were also present. Dr. Kent is thoroughly convinced of the genuineness of the manifestations—which were given under rigid test conditions.

Mrs. Harriet N. Graves, of Providence, R. I., writes that her appeal in behalf of "Viola" resulted up to Jan. 3 in the receipt of $9.20, which has relieved some of Viola's most pressing needs. She says: "The Chicago friend who so promptly sent $2 for Viola's poem, is informed that it came Saturday evening, Dec. 30, as also the dear lady's whose 'dry bones' were 'shaken a dollar's worth.' The sick Lowell gentleman is informed that his dollar was received. Many thanks to kind friends for your prompt responses. To the gentlemen (?) who sent a most insulting letter telling me that if I had paid Viola for her mediumship she would not now need help: Nobody has said that Viola is a medium; on the contrary, she gave freely of her dollars to mediums as long as she had one to give; and I supported Viola, besides helping many others, until my purse and health were exhausted."

Mrs. Mowatt Ritche states in her autobiography that when in the mesmeric trance—into which she was thrown during illness—she made accurate predictions as to the times when she would be well and ill.

W. E. Bonney, Cherryvale, Kan., writes: "Sunday afternoon meetings have been kept up for a number of weeks in our little city. We have had interesting lectures from our president, H. P. Dryden, also from Bros. E. N. Price, H. H. Hutcheson and myself. Last Sunday a paper was read, 'Should Spiritual Lecturers Be Restricted.' A discussion followed in which Bro. H. H. Hutcheson and myself spoke in antagonism to the ideas expressed by Mr. Bach in last issue of THE PROGRESSIVE THINKER, while Bros. Price, Kessler and Stimpson and Sister Frisby spoke in favor of the restrictions proposed by Mr. Bach. The discussion was carried on in a fairly temperate manner, and the majority of the Cherryvale Society seem to be on Mr. Bach's side of the argument. Mrs. M. R. Hutcheson, of this city, gave some good clairvoyant descriptions and psychometric readings on two occasions, which gave general satisfaction."

Mrs. R. Hughes writes: "At the meeting last Sunday of the First Progressive Spiritualists' Society of San Francisco, we had the pleasure once again of listening to that earnest and impressive speaker and medium, Mrs. M. Longley. Her subject, "The Old and the New," was delivered in her usual masterly manner and proved very interesting to the audience. Prof. Longley, assisted by his sweet-voiced wife, gave some good vocal selections. Harlow Davis, the well known platform medium, who has just arrived from the east, gave some very striking tests, each one being fully recognized. He was followed by the veteran worker, Mrs. Hendee, who astonished many skeptics with her psychometric readings."

Do you believe in dreams? Such a question is occasionally asked and persons differ in their opinions in reference thereto. Dr. Hazzard, of Odin, a few nights since dreamed of an absent Kentucky friend to the effect that he witnessed his death. Just after his dream he awoke and the clock struck twelve. A few days afterward he received a letter from where his Kentucky friend had lived, informing him of his death, and strange as it may seem, he had died at 12 o'clock on the same night that the Doctor had dreamed of his demise.

Mr. J. Clegg Wright's lectures before the First Society of Spiritualists, New York City, during December, have been of a very high class intellectually and ethically, and have given great pleasure to large and increasing audiences. At the close of his work a unanimous and cordial vote of thanks was tendered him expressing high appreciation of his work and bidding him Godspeed in his future fields of labor.

Richard Hodgson tells of a well-authenticated case of thought transference. A woman was awakened about 7 o'clock in the morning by a violent blow on the mouth. She put up her handkerchief to stop the bleeding, but there was no blood. A few hours afterwards her husband returned from a sailing trip and she noticed he kept putting his handkerchief to his mouth. "You have been struck on the mouth," she said. "Yes," he replied. It turned out that just about 7 o'clock he had been struck on the mouth by the tiller of his boat.

The Cleveland *World* gives a synopsis of a discourse by Mrs. H. S. Lake, pastor of the Spiritual Alliance, on "Mediumship and Spiritual Consciousness." Socrates, Jesus, Joan of Arc, Thomas Paine and many other mediums have been channels through which different groups of spirit beings and spirit states have reported.

Mrs. C. Catlin writes approvingly and encouragingly of the work of the First Society of Spiritualists of Chicago, and with high laudation of its pastor, Mrs. Cora L. V. Richmond, her discourses and other labors. The discourses on the Sunday preceding Christmas were pronounced the most wonderful she ever delivered. "Did Jesus of Nazareth Live, and Was He the Christ?" and "By Flood and Flame," were the subjects, which were treated with masterful skill and power. Mrs. Richmond is about to leave for a two-months' season of labor in Washington, D. C.

A subscriber writes from Eaton, Ohio, that he thinks a good medium would do well in that place. The town has a population of about 2,000.

Richard Hodgson gives this telepathic incident: A young woman whose fiance was in Chicago, while she was in a distant city, suddenly swooned, and upon recovering consciousness, exclaimed: "The little devil! He's in bed with another man." A few days afterwards the young man wrote asking if his betrothed was well. "I thought she was in my room the other night," he wrote, "and stood at the foot of my bed."

The New Orleans *Picayune* of Sunday, December 17, contains a fine article on Spiritualism, in which the question of its future is carefully considered. It was written by Prof. Silas W. Edmunds. He says: "Until the Spirit-world touched the key, unlocking the portals between the mundane and supermundane worlds, the mind of civilized and enlightened man remained, as it were, suspended upon the slender thread of doubt. But today we rejoice that there is no death. 'God is a spirit' hath been written and handed down to us through the ages. Man, the spark of deific light, is 'born of the spirit.' . . Based upon spirit return, Spiritualism claims preeminence over mind and matter, as having conquered death and the grave, lifted the human soul out of uncertainty as to its future, and linked the mortal hope in the bond of human brotherhood with loving hearts and fond embraces in the great and beautiful beyond."

The Peoria Progressive Society met at the residence of Mrs. M. Hovenden, January 4th, 1894, and elected the following named officers: Dr. George F. West, president; Mrs. Ellsworth, vice-president; W. Davey, secretary; Mrs. Harriet Stevens, treasurer.

Mr. Wm. H. and Mrs. Adeline M. Glading, of Doylestown, Pa., finding it impossible to thank the many friends for their many tokens and loving remembrances to Mrs. Glading on the occasion of the 25th anniversary of their wedding, are compelled to take this method of returning their gratitude and heartfelt thanks. She was not aware that she had so many true and loving friends.

Viola A. Arnold writes that many of the good people of South Chicago are waking up and earnestly investigating spiritual philosophy. Dr. G. W. Carpender's labor during six Sundays past has resulted in increased attendance and an increase of interest. Mr. Dalton, Dr. Schermerhorn, Mrs. Coverdale, Mrs. Turbett and others have rendered efficient help. Dr. Schermerhorn last Sunday was controlled to voice the present sentiments of the late Mayor Harrison on capital punishment. He said in substance, that it was a relic of barbarism; that he did not want his slayer to suffer the penalty of such a barbarous law, etc.

Mrs. C. Lee writes some of her experience. In the spring of 1885 an old gentleman, a German who had met with misfortune, came to her house and asked for a cup of coffee; was on his way to Chicago to stay with his son, and gave his name as Joseph Myers. She forgot his name Joseph. In 1886 the full name was given through a medium, and the spirit claimed to be that of the old German gentleman.

A subscriber writes: "Frank T. Ripley lectured and gave excellent tests to a large audience, at the First Church of the Spiritualists of Allegheny, Pa., Sunday, Jan. 7th, at 7.30 P. M. The hall was packed to the doors; many went away and could not get in. Bro. Ripley seems to be a great favorite here, and is doing a good work for this new society, and we shall keep him as long as we can. Your paper is a favorite here.

Lancaster, Ohio, appears to be a badly Rome-ridden place. A correspondent writes that he recently talked with one of the teachers, who ridiculed Spiritualism, ghosts; chews tobacco, swears, and as nobody ever visits the schools, how is it known what the children are being taught? The directors are Catholics; one of them cannot read, and the other two do not do much reading. The teaching in such schools is a Jesuitic sham—as ever where Romish priests and Jesuits rule. If not watched and thwarted, they will turn the public schools into schools of Romish superstitions and Jesuitic miseducation.

H. A. J. Puls writes that the Lyceum of the First Spiritual Church of Louisville, Ky., met at Euclid Hall on Jan. 7 and elected officers for the ensuing year as follows: H. Wilson, conductor; Mrs. Hawkes, guardian of groups; H. A. J. Puls, secretary; Charles Hofstetter, treasurer; Mrs. Jewell, musical director; Miss Marshall, librarian; Mrs. Irish, guard; Mrs. McAboy, Mrs. Wilson, Mrs. Fulty and Mr. H. R. Wardell, leaders. The Lyceum is in a flourishing condition and doing excellent work

Mrs. J. F. Seybold writes: Kindly allow me space in your paper to report the doings of the First South Side Spiritualist Society, who have entered upon the new year with the hope of making it a memorable one; their object is to place before the people the best talent that can be procured, men and women whose presence lends an added dignity toward the noble cause they espouse; foremost among them is Mrs. Colby Luther, well known as a brave and fearless exponent of the principles of Spiritualism, she occupies the rostrum for the month of January, afternoon and evening service. Following her will be other grand and noble speakers who are engaged for February and March. Much credit is due Mr. Charles Secnor the President of our Society. He is an earnest worker in the field, and has won the admiration of the honest seekers after truth, for his persistent endeavors to exclude the tricksters, who by their nefarious work seek to block the paths toward progression. Give him your sympathy and co-operation, in the good work, dear friends. I must not close this article without saying a word of praise for each officer of this society. The fact of their being reinstated in office, proves their efficiency. I trust, Mr. Editor, that these remarks will stimulate the readers of your paper, especially the South Side residents. We extend to one and all a hearty welcome to meet with us.



The Psychograph.

An Hour's Experiments.

I had experimented in various ways to bring out any mediumistic qualities which I might chance to possess, but without avail. I consulted authorities in that kind of lore, and was informed that I had "wonderful powers that were latent," and if I would "surround myself with the right conditions," the result would be "astonishing," and in fact I had a "grand mission to perform," when the time came; yet I always seemed a damper on every circle I chanced to sit in, and the seance that engaged my presence had a Jonah. I was recommended to sit with a friend at the planchette, and for a series of evenings gave an hour to meditation with hands on the little table, that moves so easily for some, and writes and draws as though possessed with a soul. The result was nil, and I gave over the bootless task.

One evening I called at a friend's for a social hour, and found the family engaged in a seance, having just become possessed of a dial planchette or psychograph. A little girl of some twelve years was found by trial to be able to receive communications by its aid in, it must be confessed, an imperfect manner, although the mark of genuineness was upon all she received. The sentences were broken, often disjointed, and there were interruptions and refusals to answer, which indicated that there were difficulties in the way of full control. It was suggested that I sit with her, each placing our right hands on the instrument. I laughed at the idea, in the light of my previous experiences, yet yielded, and for ten or fifteen minutes there was perfect quiet. Then the index began to turn and point to the letters. My surprise was great when the name of my brother was given, and the cause of his death. He had gone from California to Australia, and went to the gold fields. A letter came to us from a stranger saying he had been successful in gaining wealth and on the eve of starting for home had been murdered and robbed. Fifteen years had passed since then and no further intelligence had been received. This was the first direct word from him, and at the time no one was further from my mind. My curiosity was greatly excited, and I asked a long series of questions, as to his family relations, etc., in order to identify him, all of which were correctly answered. Then I said: "If you are my brother, tell me, if you can, some incident in our lives known only to ourselves."

There was a silence so long continued that we were on the point of taking our hands away, thinking the control had ceased, when the index moved and gave us this: "In the old pasture was a sweet apple tree, under the tree a well. When we were drawing water with a sweep, I fell in, and you let down the bucket, and held me up until father came." Now, this was true, although I had not thought of it in many and many a year. It brought up a flood of recollections of our boyhood days, and I never felt quite so near the realm of spirit, or the identity of the communicating power more forcibly.

"Then you have not found such pleasure in your new life that you have forgotten the incidents of the old?" I said.

"They are recalled when I come to you," was the reply.

"Where are my father and mother?" I asked.

"They are not with me, having different pleasures, yet I see them often, and sister Sarah."

There was another point, freely given, for Sarah died when an infant, and had left only a faint trace in my memory.

"Is she with them?"

"Yes, and has become matured as she would had she remained on earth."

"Did you regret your sudden death?"

"Truly I did, for I had luck, and expected a good deal when I reached home."

"Was the story of your murder true?"

"Yes."

"Is your murderer yet alive?"

"He is not with you; he is on this side."

"Do you meet him?"

"I have—not often."

I might prolong this conversation to a column, mostly personal inquiries and answers, when the force appeared to weaken and altogether cease.

Since that time I have at least once a week sat with the instrument, usually talking with this brother, and also with others. There was one thing that struck me at first, and that was, after the first word or two was given, I was conscious of what the answer would be, and now I have become so sensitive that I know before the question is finished. By taking a pen and holding it with what is called a free hand, it writes the answer. I cannot otherwise than refer the initial of this development, which to me is priceless, to the concentration brought about by sitting with the dial.

I was at first, and at times am now, puzzled to explain why I am conscious of the message before it is given. Sometimes it makes me doubt; for if the index moves independent of the hand, it strikes one that its movements would not be known by the medium. Or can we explain it by the sympathy which must exist between the spirit and the medium? I would like to know the experience of others, and certainly the subject is one of deep interest.

J. B.

The Psychograph is for sale at this office. Price $1.

The United States has 395 prisoners at Fort Leavenworth, 229 of whom are deserters.

RELIGION

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SOME CRITICISMS.

The National Spiritualist Association.

A Few Sensible Suggestions.

The National Convention of Spiritualists has come and gone; Spiritualism has organized; the Association and many of the subordinate societies have held their jubilees, and if anything is gained for the cause, or for any enthusiast in the cause, all well and good; but it did seem foolish for the representative scientists of this nation to go into ecstacies over a success that is not yet successful in accomplishing anything.

If anyone is glad they were selected as an officer, let them prove their appreciation by doing their duty, and their reward will come in the appreciation shown of their labor by the whole Spiritualistic people. There is evidently much work to do or there is no use for any organization. The act of organizing is all right if the proper time has arrived; but until something is accomplished beyond the mere fact of uniting, the organization has not proven of any value; and until about twelve months solid and effective work has been done in the way of raising and setting aside a protective fund; in cementing all other societies into one; securing recognition by every corporation or institution in the land co-equal with that of other religious bodies; protecting our mediums from legal or local persecution; securing to our healers the same rights under the laws of every state, to practice their profession without fear of molestation by medical quacks, and many other very important acts, and we can have something tangibly accomplished, it would seem unbecoming to make much display or parade. However, this is a thing of the past and will soon fade from the memory of man.

As to the validity of a charter granted to a subordinate society by the National Association, wiser ones have been consulted, and have already written their opinions; but, inasmuch as each State regulates the matter of corporations and associations within her boundaries, any society, to become a legal institution, must be established under and by direction of the laws of the State in which it is created and operates, and must be chartered by that State to have any power of its own. The State laws must accord with the Constitution of the United States also, but there are State rights and limitations, and National rights and limitations. The charter from the National Association to another society is only a certificate of membership for the purpose of organizing or uniting in one grand whole for more efficient work and to know more of our actual working strength.

The first edict from the head of our organization was an order for us to laugh because we are organized; what the second will be remains to be seen. The writer of this was an active working member of that convention, and of the Committee on Constitution and Permanent Organization, and is still in accord with the action of the convention, except that Milan C. Edson was his first choice for President, because of proven business qualifications, which goes far towards the success of any organization, but cordially yielded to the voice of the majority, who judged by parliamentary ability to the exclusion of business qualifications.

If in his notice to the Commissioners of the World's Congress of Religions, Bro. Barrett had inserted the words "National Spiritualist Association" of the United States, instead of the mandatory edict so all-sweeping; "and that the statement therein contained shall stand as the voice of the Spiritualists of the United States," Bro. Hull nor anyone else could have raised any objection; because it was the duty of the president and secretary of the Association to furnish Mrs. Richmond with the proper credentials of recognition. His language rather exaggerated his real power. There are many good, intelligent Spiritualists who are not in accord with the Association, whose disbelief in organization does not make them any less Spiritualists and just about now the good-meaning brother is finding them real independent-thinkers.

The greatest fault so far, with this Association, is its assumption of unbusiness-like dictations and undertakings. It proposes soon to issue a quarterly bulletin of "New Revelations from the Spirit-world," stating in concise form all new developments that may arise in this or any other country. Did we organize a stock company to run a newspaper, or did we but organize a head for all other Spiritual societies in the United States that saw fit to join the body under that head? We have weekly and monthly periodicals to disseminate all these "New Revelations," and we make the prophesy right here, that if this organization establishes a "quarterly bulletin" or any other periodical, as an Association, to use a slang phrase, they will get "ripped up the back" by the grand and noble journals of our philosophy. The better way—and we make this as a suggestion—would be to collect all the "new revelations" from this and foreign lands and hand them out to our papers, who will be glad to publish them. These journals will be found to wield a power capable of much good, or much harm to the Association, and as they have fought the battles of the past on a scanty existence, no more merited recognition can be shown them by this association, that is only an infantile experiment yet, than to compile this very interesting bit of food for hungry humanity, and dispense it through its present very efficient and deserving Spiritual press.

Dr. T. WILKINS.

Nearly one-fourth of the arrests in Calcutta last year were for not abating nuisances. The sanitary laws in a tropical country must be strictly enforced if public health is to be preserved.

Seances with Mrs. M. T. Allen.

Mrs. M. T. Allen, inspirational speaker and platform test medium, has been in Pittsburg for the past two weeks, lecturing, giving tests and visiting with friends. Mrs. Allen is very popular here, not only on account of her eloquent, logical and convincing lectures, but from the fact that she organized the Spiritualistic and Liberal society in this city, and has taken great interest in its upbuilding, endearing herself more and more to all. This week she has held two public circles, and of them I wish to speak, the medium giving a test which was more than ordinarily accurate. The circle was formed at the residence of B. L. Abel, which is always thrown open to Spiritualists or meetings in the interest of that faith, Mrs. Abel being a medium of excellent ability. The daughters Miss Birdie, is musical director of the society, and organist. At 8 o'clock the door was closed, and a number of articles were placed on a stand in the center of the room for Mrs. Allen to use, the lady at the time being in another room. Before any other article had been placed upon the stand, Mr. Abel put his pen-knife in my hand, telling me to put it on the table, say nothing, and see what the medium could get from it. I held the knife in my hand a moment, which, of course, gave it a magnetism other than Mr. Abel's. I passed the table and placed it thereon unseen. Mrs. Allen then took her stand at the table and gave some wonderful tests with other articles there. Finally she said: "An old gentleman comes, points to this knife, and wants recognition." She then described a gentleman very accurately, even to the style and color of his apparel, when she suddenly placed her hand upon her forehead and said: "An old lady comes and wishes to entrance me. I cannot allow her to do so, as I will not do justice to the other articles if I do, but will describe her." She then gave as accurate a description of the old lady as she had of the old gentleman, even to mentioning that there was something the matter with her right lower limb, from the knee down; that she was lame, and that the lameness was caused by rheumatism. Again she said she was attracted to the knife, could not get away from it, and again saw the old gentleman, at the same time, saying the old lady was trying to entrance her and talk. The question was asked, who owned the knife, but no one answered, and Mrs. Abel said she did not know whose it was, but that the medium had described Mr. Abel's father and mother as accurately as if she had known them in earth life. I then told them it was Mr. Abel's knife, when it was discovered that gentleman was asleep in his chair, and had been during the entire test, which convinced the large number in the circle that it was all the more remarkable. These conditions prevailed while the knife was on the table, Mrs. Allen not taking it in her hand. When Mr. Abel was acquainted with what the medium saw and described he was greatly surprised, and expressed sorrow that he had not received the benefit of it. It gives me pleasure to testify to so accurate an evidence of the truth of Spiritualism and the thorough work of Mrs Allen.

Pittsburg, Kan. T. V. BLACKMAN.

Mrs. Cora L. V. Richmond Going to Washington.

TO THE EDITOR:—*Tempus fugit.*—Yes, indeed, for it seems but yesterday we wrote you of the return of our dearly beloved pastor, Mrs. Cora L. V. Richmond, from her summer wanderings, and now we have not only to report half a season's work done, but also that we are upon the eve of one of those separations we dread so much. At the end of this month she leaves us again for a two months' professional visit to Washington; not this time solely in the interest of the National organization, of which she is vice-president; but to carry on her own special work of scattering spiritual seed. It comes to be almost monotonous to tell you of the glorious times we have, and to speak the eulogy we feel of the discourses, and it is somewhat refreshing to hear a little adverse criticism. One of these oases in the wilderness of enthusiasm and delight we came upon on jubilee day, and although it is a criticism of some time ago, it is too good to be lost. An orthodox minister declared the only way he could account for such extraordinary speaking was that she must be an opium eater. Do you wonder that the prayer went up: "Lord, send lots of this brand of opium into the orthodox pulpits, and so save the pews from the effects of the bad sample from which they so often suffer."

Our Sunday-school has been unusually active for a short time. On November 20 we had a very unique entertainment given by and for the school, the principal feature of which was a new musical instrument called the Harmonaphone.

In addition to her regular Sabbath duties and Band of Harmony, on Thursday night, from which she is never absent (unless through sickness), Mrs. Richmond has been holding, for some weeks past, special classes on "The Soul Teachings." These are among the most precious seasons of her ministry; and on Wednesday afternoons at the home of THE PROGRESSIVE THINKER, 40 Loomis street, those who so desire may have private interviews upon spiritual topics. That this meets a long-felt want, is shown in the fact of many taking advantage of this opportunity.

As I said before, over all this happy retrospect comes the shadow of the approaching separation. We only pray, and we know the answer is already assured, that our loss will be to our brethren at Washington true spiritual gain, and also that her visit will give a new impetus to the National organization.

C. CATLIN.

In thirty-six State prisons in this country solitary confinement is used as a punishment, and in twenty the prisoner is handcuffed to the wall.

The convicts of Massachusetts number 656, employed in making shoes, brushes, beds, trunks and harness; 393 were under 20 years of age when admitted.

The Outlook at Marshalltown, Iowa.

In spite of the inclement season, financial depression and other drawbacks, the outlook for the cause in this place is far from discouraging. Interest in the meeting is steadily increasing, and, as usual, some of our good Christian brethren who are now engaged in their annual revival efforts, fearing their craft may be endangered, have felt it to be their duty to warn their flocks and the public generally against heretical teachings. One Rev. Martin, who hails from Muncie, Ind., advertised largely that he would discourse upon ancient and modern Spiritualism, stating that he had given the subject much thought and was therefore well qualified to speak upon the subject. A large audience assembled in the Christian church on Sunday evening, Dec. 31, to hear him, many expecting that he would use the old and thread-bare arguments against the phenomena. They were agreeably surprised, however, that this was not the case, for instead of denying the phenomena he informed his hearers that it did really occur, but that it was instigated by the devil; that all mediums were under the influence of his satanic majesty in performing their wonders, and that there was not a single good devil in the whole lot. Will C. Hodge, of Chicago, who is serving our society for the months of December and January, reviewed the gentleman's discourse at the Spiritual temple on Sunday evening, Jan. 7th, and had the largest audience of the season.

He took for his topic, "The Church, the Devil, and Modern Spiritualism," showing conclusively from a Bible standpoint that the phenomena in ancient and modern times were one and the same in nature, and produced by the same laws and under similar conditions, and that whatever explanation would suffice in the one case was equally applicable in the other, and that the modern pharisees were simply following in the footsteps of their predecessors, who declared that Jesus had a devil and did his mighty works through Beelzebub the prince of devils. Mr. Hodge treats everyone courteously, and his subjects fairly; at the same time he is radical and does not withhold any truth which he believes should be uttered. He speaks entirely without notes and as the inspiring power prompts, and on this occasion held the closest attention of his hearers for a full hour, and when he took his seat the generous applause of his audience attested their appreciation.

COR.

Excelsior! All Hail!

TO THE EDITOR:—Oh, how I did enjoy reading those ringing, wise and weighty words of Brother E. Bach, of Aberdeen, S. D., concerning the demagogical and anarchical harangues which we hear from the rostrum in our camp-meetings. Yes, golden and timely words, which I read the second time, with admiration and satisfaction. I had often thought and spoken in private of just that which he so justly and tersely hits? As a rule intelligent people may be posted upon subjects which interest their fellow-citizens generally, save when it comes to questions of an economic nature; then they display lamentable ignorance—professors in colleges knowing no more than do school-boys. In August, 1891, and again in 1893, I spent ten or twelve days upon the camp-grounds at Clinton, when it had been my intention and desire to have doubled that stay, previous to going; but ten days sufficed to satisfy me; each time; and at leaving, lastly, I had about made up my mind to not again show myself there, I heard so much of what appeared to me sheer demagogism of a political character, tirades against the rich bondholders, and robbing trusts and tariffs. While the speakers were very voluble and glib of speech in their declarations, in a knowledge of the practical working and results of the imposition of high duties upon imports they were grossly ignorant. With them, it was abstract theory put forth to curry favor with and prejudice the people. Then we heard much of the adjunct and side-shows of Spiritualism. I am a hearty believer in the philosophy, and in what I conceive to be the truths of our glorious faith—Spiritualism, pure and simple. Life is short in this sphere, and it would be wise and consistent to use our energies in an endeavor to inculcate that which we know from personal experience to be true and useful, rather than theoretic guesses of that which may or may not prove true, in the progressive future.

SAMUEL W. TUCKER.

Keokuk, Iowa.

Fox Sisters Monument.

TO THE EDITOR:—I am much intere sted in the communication of Brother W. J. Innis, relative to the burial of the Fox sisters, and the little side-slur you made pertinent to it. My heart bleeds when I think of the icebergs that dwell in the hearts of some of our well-to-do Spiritualists. Had these pioneers worked and fallen in the ranks of the church, all Christendom would have brought their oblations to build a proud monument overtheir dust. But their earth mission was in an unpopular cause, and they were obliged to bear the gibes and sneers of the world; yet the seed they in their weakness sowed, by the aid of the angel-world, quickened the lives and hearts of millions.

But where are our sheaves and our work? Have we no gratitude in our nature? Who that has read Leah Underhill's book does not know the early great struggles of these sisters? and why should we hesitate a moment to show our gratitude, by coming forward to our duty, and building them a monument worthy of the name of Spiritualism? No penny boxes anywhere—place a column in your paper at the disposal of contributors, and let other spiritual papers do the same; for it is to the interest of every Spiritualist in the world. I am a poor old man, but I want to give one dollar toward the fund of $100,000, and if I could afford it I would give one thousand rather than see these noble souls thus forgotten.

JOHN A. HOOVER.

Morristown, N. J.

FREEDOM OF THOUGHT.

Should Spiritual Lecturers Be Restricted.

In looking over the pages of THE PROGRESSIVE THINKER for the past week my attention was attracted to an article from the pen of E. Bach, of Aberdeen, S. D., who seems to think that the managers of camp-meetings and Spiritualistic gatherings should limit the speakers whom they hire to Spiritualism, and not allow them to talk on any other subject. Mr. Bach seems to me to leave out a very important item in his article, and that is, to define just what he means by Spiritualism; in other words, he fails to outline the creed to which he would have every sepaker confine himself. I am only about two years old in Spiritualism, yet I have learned that in order to be a true Spiritualist, a man or woman should become spiritual, that is: practice and preach Spirituality. Just how a person is to do this and not be a reformer of social abuses, political corruptions and religious superstitions, I fail to comprehend. Mr. Bach does not deny that there are faults and wrongs among human society. Of course not no; honest man can deny that; but for fear of offending the ears of some people, he would have all lecturers on the spiritual rostrum prohibited from saying anything about these faults and wrongs. What next? I wonder! If some orthodox people get mad (as they do) at hearing a medium say that spirit-return is a fact, Mr. Bach will next want to prohibit the lecturers from mentioning that, and then the whole thing is gone to the ground.

Does Mr. Bach honestly believe that the advice given by advanced spirits through our lecturers (inspirationally) should be followed or not? If he does, he must admit that the majority of returning spirits from the higher spheres unqualifiedly condemn the practice of nations warring with each other and shedding human blood. He must also admit that they are trying to impress upon the minds of the people at the present time the utter selfishness and foolish perversity of the modern competitive system. They may not use personal abuse against capitalists, as some of the reformers do, but they condemn the financial system. The men are not so much at fault for making their millions, as the system which allows them to accumulate so much wealth, and the people who allow that system to remain in force are more to blame than any other.

It has been demonstrated in many ways that co-operation is far better for the human family than competition, therefore the medium who knows such to be the case, and does not voice that truth from the rostrum, is a traitor to those higher intelligences, a traitor to himself and family, and a traitor to humanity at large.

Another subject which Mr. Bach would like to place under his ban is Henry Georgeism, meaning, of course, any agitation or investigation which would tend to question the right of any man to gobble up all the land he can lay his hands on. The evil effects of landlordism, to be seen at the present time in all European countries, and also in nearly every State of the Union, must never be mentioned by those who love the human family as one grand brotherhood, because, forsooth, some landlord might be present and get mad! How can any progress be made unless these questions are publicly agitated and brought before the minds of the people.

Under such a system of creedal dogmatism as Mr. Bach would inaugurate, the Romish priest would have far more liberty than a Spiritualist medium. A Papal decree would be a pattern of liberality beside a decree which Mr. Bach would have sent out.

The spiritual lecturer would be under the painful necessity of shutting his or her eyes to every form of injustice, oppression and superstition, or, having seen them, would be under the still more painful necessity of keeping his mouth shut about it. The medium who believes the traffic in alcoholic liquors to be detrimental to the best interests of humanity, must never say so at a camp-meeting, because a tender-hearted saloon-keeper or brewer might happen along, or, perhaps, some of their victims might be present, and some or all of them get mad! Suppose a medium to be controlled by a spirit who, while in the body, had been a victim of strong drink, and would seek to give wholesome advice through a medium to the young—under Mr. Bach's plan of action he must be denied the privilege of coming back to earth to help his fellowman, because he might make some liquor-seller mad, and drive him away from the meeting. A Catholic spirit may want to come back, and through the instrumentality of a medium seek to show the people that he had been mistaken while in life, that Catholicism is not what it is "cracked up" to be; he might want to show up in cutting language the absurdities and iniquities of that system, but he would be shut off by the decree of the camp managers, if Mr. Bach has his way about it, because a Catholic might be present and get mad about it.

An advanced spirit from the planet Jupiter, or some other far-away sphere, may want to come to earth and tell of the advanced civilization which they enjoy, as the spirit did through the mediumship of George Cole in the last issue of THE PROGRESSIVE THINKER, telling the world that the immense planet Jupiter with its billions of inhabitants, only has one government for all; telling us that there are no wars on that planet because there are no nations to war against each other. I have been impressed to advocate in an humble way the idea of one government for this earth of ours, and have done the best I could in my lectures, and in a little pamphlet I wrote before I knew anything about Spiritualism, to set forth the advantages of peace and good will on earth; instead of nation warring against nation, and one nation bearing ill-feeling and animosity against the others. I have made enemies by writing on that subject in this town, have been called a "crank" and an "anarchist," and many other things have been said about me, but am I to keep quiet on that subject because some people still believe that the old way of killing off everybody that you don't like is the right way, and that powerful nations should bulldoze and wipe out of existence smaller nations, because they have the power? Am I to close my eyes to the evils of war, or close my mouth about those evils because some old fossils still believe fighting is the best way to settle human differences?

Never will I be a traitor to those unseen intelligences who come and impress me to write and talk against war, against priestcraft, or against the accursed competitive system which is now showing its dark side to the world in a way that it never showed itself before. Never in the history of the world did the evil effects of the monetary system of the world show itself so plainly as it does to-day. Are we to be dumb, driven cattle? or are our eyes to be blinded by the fear of Mother Grundy, that we should fear to offend somebody who believes the competitive system is all right?

If it is all right, the "Golden Rule" is all wrong, and the doctrine of human brotherhood, which is the foundation of true spirituality, is a delusion and a humbug. We can show up the evils of the competitive system without using harsh terms against any particular individuals who happen to have money. We can show the evil effects of land monopoly without abusing any particular man or men who own large tracts of land. We can fight against the evils of an unlimited liquor traffic without abusing any man who is engaged in it. We can show up the horrors of warfare without denouncing men who have had to take part in wars of the past. Our shot and shell should be directed against unjust or undesirable human systems or institutions, and not against men.

Mr. Bach would also place under the ban what he calls the "Christian Spiritualist." I presume by this he refers to those who retain some respect for the good things in the Bible and New Testament, notwithstanding the fact that there are very many apparent inconsistencies and absurdities contained within its covers. He does not say anything about the Tom Paine Spiritualist or the Ingersoll Spiritualist, but I presume they would be placed under the same ban in order to have fair play and equal rights all round. The Christian Spiritualist or the Tom Paine or Ingersoll Spiritualist may say something to hurt the feelings of those who hold different opinions. So they must both be muzzled. Great Cæsar! what are we coming to? The truth must be kept back for fear of stepping on somebody's corns. A man mustn't quote from the Bible because some other man doesn't believe a word of the Bible. Just as well prohibit them from quoting from Shakespeare, Byron, or Burns; all these poets have grand and noble thoughts in their writings, but they all have some things which to my mind are bordering very closely on immorality, and not calculated to advance the world spiritually to any great extent.

According to this doctrine or logic we ought to condemn every man who ever quotes from any of these poets, as being immoral, ignorant and superstitious.

On the other hand, the man who sees so much inconsistency, absurdity and immorality in Bible statement that he thinks the world would be better off without it, must be debarred from the Spiritual platform because he might offend some orthodox believer or some Christian Spiritualist. Is this mental liberty? Is this honest investigation? Is this "doing unto others as we would have them do unto us"? I think not. I think it is in opposition to the spirit of honest investigation which every Spiritualist ought to believe in. I think it will tend to place obstacles in the way of progression. I think it will be unfair and unjustifiable in the eyes of our spirit friends and guides. Let every speaker on the spiritual rostrum give to the world the best thoughts they receive from the angel world on every subject which is calculated to enlighten and elevate humanity; but let those speakers be careful to use language which, while it will not hide the light or obstruct the truth which they wish to convey, will at the same time be courteous to the opinions of others, be charitable, be free from vulgarity or abuse; but let the spiritual rostrum always be open for the spread of truth, even if every human institution be shaken to its foundations.

Every human institution, no matter whether it be a so-called sacred book or Bible, a Papal priesthood or a Protestant ministry, a monarchical government or a republic, a land monopoly or a money monopoly, a liquor traffic or a standing army, a church prayer-meeting or spiritual seance, should be placed under the search-light of truth; and if it cannot stand the test of investigation and reason, then let that institution, no matter what it may be, fall into pieces, or sink down into the black night of oblivion where it belongs.

Cherryvale, Kas. W. E. BONNEY.

Useful Plan for 1894.

It is suggested that a few of the enlightened members of every church confer together and send for a quantity of Bishop Haven's Appeal to the Churches, from Spirit-life, which can be had below cost of the publishers, in Washington, D. C. If the people could be inspired to act promptly in this direction, the world's last great religion will become universal. All who have seen this divine message agree that it should be circulated everywhere, to help make earth a most delightful abiding-place. A multitude of churches have already become thus elevated; let others embrace this opportunity. Let all the people realize the crime of committing the unpardonable "sin against the Holy Ghost," by rejecting our heavenly counselors. Let us gratify the longing of angel friends to hasten the union of the two worlds and thus bring heaven on earth. Send stamp for free sample copy. Address,

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This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 832 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Instruction in the Roman Catholic Colleges.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Riviere Boyer.
CHAPTER XX.
Papineau and the Patriots in 1838—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has Interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Address from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Lo-Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Dessulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M. Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
CHAPTER LXVII.
Bird's-eye View of the Principal Events from my Conversion to this day—My Narrow Escapes—The end of the Voyage through the Desert to the Promised Land.

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AGE OF REASON. BY THOMAS Paine. A book that all should read. Price 50 cents.

E. Bach Again to the Front.

TO THE EDITOR:—I do not wish to intrude too often on your columns, but, like the Irishman at the Donnybrook fair, I like to hit a head when I see it. This time I shall whack at the "Directions for Funerals" which were published in THE PROGRESSIVE THINKER a few weeks ago, and I feel more encouraged to do so on account of the article from the pen of Dr. Ada Sheehan in your issue of the 6th of January. I fully agree with her, and am glad she wrote it.

Why will Spiritualists try to ape the old institutions? The progressed Spiritualist certainly has nothing in common with those old, obsolete ideas. The old is dead, irrational, will not stand investigation, and these people will have to hedge it around with all kinds of hocus pocus and ceremonials in order to make a show, and to satisfy the faithful. There is nothing rational, spontaneous or inspirational in the old creeds. It is all dead matter which was, perhaps, fitted for the childhood of the race, at the time when it was first introduced, but it is worn out long ago. They have no facts to draw from in the old, and have to make up in ceremonials what they lack in realities. Spiritualism is different. It is a living, progressive and fundamental truth. It is inspirational, practical, and easily proven by and through its natural and scientific facts. We need no unmeaning, grotesque ceremonials, because we can go down to living facts and draw from an inexhaustible fountain of realities. Inspiration with us is spontaneous, free and gaining strength all the time. Yet there are quite a number of Spiritualists who would get up a creed for us; who would write out a catechism for us to follow; who would bind us down to 39 or more articles; who would introduce a dry and unmeaning ritual and have us follow that, instead of the heaven inspiration which comes to us as free as air, and as plentiful. They would put a sin against the holy ghost into a creed, again, make doubt a deadly sin, and punish us for heresy. Away with these things! We will have none of it. What intelligent Spiritualist is there who has not realized the immense distance between the stereotyped orthodox reiteration to which the sitters in pews are treated periodically, and the clear, intelligent, progressive inspirational or trance discourse delivered by our mediums from the spiritualistic rostrum? The two are as far apart in every respect as the darkest night and the brightest noonday sun.

I took a friend to hear one of our best mediums. She was one of those highly gifted individuals who send a stream of inspiration, full of logic and intelligence, of love, of charity, of inspiration and humanity, couched in unapproachable eloquence, such as only an inspired psychic can send out among her hearers. After we reached the street, said my friend: "I could not fully grasp all the lady said, it was too far above me; but never in my life have I heard such a stream of uninterrupted eloquence poured from a human mouth. There was neither stop nor hesitation, and no living person could do what she has done by herself." And some Spiritualists want us to throw away these sublime conditions, and get up a service which shall be read out of a dry as dust prayer book; an empty ceremony. Away with such profanation. Suppress it, Spiritualists. Trust in inspiration. It has never yet failed where it was needed, and never will fail, but it will go on growing greater and higher as time advances. Let the old churches keep on munching the musty husks, but let us retain the essence, the kernel.

I will give our experience of a funeral. I would not have any such profanation as is presented in any ritual around me. The pale rider stopped at our portal and entered within our family circle, and selected one who was in the flower of young manhood, unexpectedly, and suddenly. The blow was a hard one. We wired to Mrs. Carrie Tryon, of Minneapolis, to conduct the funeral. There were no instructions, no commands as to how it should be conducted. And herein consists the beauty of this inspiration. Our translated friends know our conditions and situation better than we know, ourselves, and are better fitted to do the proper thing than we could direct them to do. The attendance was one of the largest which was ever had at a funeral in this place. The house did not hold over 40 per cent of those who attended. Every door and window was filled from the outside, all eagerly listening to what was said. Mrs. Tryon, being a personal friend of the family, tried to deliver an inspirational discourse, but her sympathies were too strong, and she broke down with the first sentence she uttered. Then her guides entranced her fully, and she delivered such a discourse as no one who listened to it will ever forget. Everyone present was spellbound. When she spoke of the good character of the young man, and how he stood beside her then and there, as a bright and good spirit, many rose involuntarily from their seats, trying to see the spirit of the departed, so realistic was her speech.

Those who have been visited with the loss of loved ones, when they take a last look at the cold and lifeless likeness before it shall be finally consigned to the ground, only can realize the anguish of parting; and only such can appreciate the words of sympathy, solace and comfort which came through this inspired medium at that time.

When your heart feels like bursting with sorrow and grief at the temporary parting with some loved one; when you think of the moment when all which is visible of the one you loved must be consigned to the cold ground; when you hear the rumble of the clods on the casket, and realize that from henceforth until you also shall go the same way, the visible presence of that loved one will greet you no more, or but seldom and briefly, then imagine what solace, what comfort, what consolation will be offered you by the reading of a stereotyped ritual; then think of the many things that can and will be and are said through the inspiration of some good medium inspired by your friends and by those higher intelligences who are ready to come at your bidding and give you their sympathies and their consolation, and inspire you with hope and promises of the future. I implore you, my Spiritualistic friends, never to permit anything like a ritual, a prayer, a system of rules for worship, anything which smacks of ceremonies, baptisms, or anything whatever of the old style, into Spiritualistic meetings. Let what we do be spontaneous. Let it come with the inspiration of the moment, and prescribe no rules or regulations of any kind. E. BACH.

Aberdeen, S. D.

A Seance with Farmer Riley.

TO THE EDITOR:—I wish to give a brief account of a seance Mr. Chas. Herman and myself had at the house of Mr. J. Riley, near Marcellus, Mich., on the evening of Dec. 30th, 1893. There were sixteen ladies and gentlemen present, seated in a semi-circle, some six or eight feet from the cabinet, which by invitation, the sitters could enter and examine to see if any means of secreted accomplices or fraudulent design could be detected. Myself and a number of others made a thorough search, but found nothing to arouse any surprise whatever. No person able to read character would believe that Mr. Riley's physiognomy indicated anything but a good-natured, honest, upright man—one who would despise to perpetuate an imposition upon the public.

Mrs. Riley I should judge to be a noble, kind-hearted, lovable lady. When everything was ready the medium had flour placed in both hands, and Mrs. Riley adjusted the dark curtains before the cabinet.

The sitters, by request, now commenced to sing an appropriate song in a gentle, plaintive voice. Directly the curtains parted, and the tall, well-built spirit of Benton, the medium's control, stood before the semi-circle, and then stepped back out of sight. Singing was resumed, when one after another adult spirits came and showed themselves—no less than fifteen in all, of both sexes.

Several of the spirits reached forth an extended arm and open hand, always in the direction of someone in the circle with whom they wished to shake hands; and being recognized, their wishes were gratified, and then the spirit would dematerialize, appearing to settle down to or through the floor in a way that all present could see. Among others the tall, noble-appearing spirit of C. E. Sears, a very particular friend of the undersigned, parted the curtain, and extended his arm and open hand directly toward me, but not knowing that I was thus solicited to leave my seat and take the proffered hand, he immediately dematerialized. In nearly every case, the spirits manifesting proved to be those of a deceased father, mother, sister, brother, or friend.

Several clean, apparently new slates were given to those forming the circle, so that any one who wished to could write thereon something to which they wanted an answer by the spirits; and quite a number received a satisfying short communication. The slates were all deposited inside of the cabinet, and those were selected, one after another, by the spirits, the answer written, and handed out at the central joining of the curtain. The sitters would inquire, one after another if it was for them, simply asking, "Is it for me?" When the right one enquired, the spirit would rap three times, and then the sitter would step and take the slate, go to an adjoining light room and read the word to them; the seance-room, although light enough to plainly see each sitter and other things, was yet too dark to see to read what was written on the slates in a totally dark cabinet.

My partner on this memorable occasion, Mr. Chas. Herman, wrote on a slate a request that some spirit would write something by which he might feel assured that no person but himself could have any knowledge about it. On his slate was seen, in the clearly recognized handwriting of his deceased father, some very comforting words to his son; among other things was the following: "Do you remember what shirt you have on this evening?" signed Father. Now it so happened that when Mr. Herman's father's spirit left its mortal form, a certain shirt was provided, among other things, in which to "lay out" the body for burial; but the shirt was not used, another being substituted.

Said shirt fell into the hands of Mr. Herman, and it so happened that he had it on there and then, although he had not thought of it since leaving home, and there was no possibility of the medium or any other person knowing the fact; therefore it cannot be truthfully called mind-reading, only as done by spirits.

Mr. Herman allowed these facts to be incorporated in this report, so that others might be induced to investigate Spiritualism and its claims, if possible that thus being convinced they may be happy to know that the spirits of their departed relatives and friends have a continued after and glorious life "eternal in the spirit land." E. D. BLAKEMAN.

Three Rivers, Mich.

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DARK SPIRITS.

Medium's Experience with Them.

TO THE EDITOR:—The first absolute evidence to me of spirit work was an authentic bit of independent slate-writing through the mediumship of Dr. Stansberry. Then I sat for automatic writing, and got it in strong measure; and with it telepathy, thought-transference, clairaudience—phases I did not desire and would gladly have fled from, but could not. I found myself strictly "in it." I had something I had not counted on when I sat "for all there is in it for me." "It," or more properly, "they," had me under tutelage for the space of a fortnight or more, as completely as an infant was ever governed by its parents. What was the nature of the drill? It was a spiritual high school course of lectures on "Human Origin, Responsibility and Destiny," on which I was in forced attendance and compelled to give careful and earnest heed. It was an experience no sane person would dare have repeated in his case, or would barter for any earthly station after the ordeal was passed. The *drill*—it was all the word means—embraced in addition to our origin, accountability and destiny, the information and enforced realization that there is literally an innumerable company of "spirits in prison"—in the first sphere of Spirit-life, near the earth, who have no knowledge of spiritual things. Many of them are so gross as to be in ignorance of the fact that they have passed through the change called death.

After my own record had received attention my tutors began to present to me (by voice, of course—I was not clairvoyant) the lost ones spoken of as "spirits in prison." To each dark soul a message was given through my mediumship. It was strange, uncanny, horrible, but I was powerless to resist. Scores of dark spirits, of every grade of mental development and moral aberration, from the murderer and suicide down to the creed-bound, who could see no way out of the darkness, were brought for instruction and guidance. For each an order was given.

Finally the lectures were over, the school closed and I was permitted to look around and discover where "I was at." It took me some time to locate myself. I had never heard of such an experience, and was ashamed to relate my own. The thought would present itself that I had received just punishment for attempting to investigate the mysteries of the "beyond;" but I have lived to learn that the experience I passed through and the lessons given were as real as the solid old earth we inhabit.

Near two years have passed. Hundreds of lost—that is the word—souls from every walk in earth-life, of every grade of mind and culture, have come to ask where they are and what they shall do. The ability to hold oral converse with them still continues, also the writing. From the terrible nightmare of its first introduction it has come to be a soul-satisfying pleasure. Many come again and again to return thanks for help in time of great need. Friends of my boyhood and youth come to renew acquaintance and to talk of the past. They are all purely human. They deny the title of angel. Each brings his or her well-remembered characteristics. This order of life has come to be as common as the ordinary business of everyday existence. The things I have received and learned may become the personal possessions of any man or woman who is willing to pay the premium on them.

Before closing I want to endorse with emphasis all Mr. Bach has to say of the stuff so often presented as Spiritualism. This highest, best gift to men is crucified every day in the house of its professed friends. There are all grades of mental and moral force in human form in the Spirit-world; and each and all competent to control a medium. Just as there are all grades of mental and moral force and character in mortal life, any one of whom may become a medium. Hence the things that mar and hinder the progress of the truth over error, ignorance and superstition. In time these defects will disappear. Oh, that the time were now! They make the mistake of their lives who flatter themselves that a course of self-indulgence may not necessarily meet a reward of shame and contempt. Those who indulge such a hope are being beguiled by denizens of the lowest spirit sphere.

"Try the spirits" is an admonition always in order. J. RIGDON.

Middlepoint, Ohio.

Iowa has 402 male convicts and twenty female. Their social state was: Single, 161; married, 82; divorced, 5; widowers, 15; widows 2; grass widowers, 4.

North Carolinia convicts make their breakfast of meat, bread and coffee; their dinner of meat, bread and vegetables; their supper of bread, molasses and coffee.

Capital punishment in Denmark is executed publicly with the ax. If several are to be decapitated on the same date one is not present while another is executed.

Judges in Morocco receive either no pay at all or not enough to live on, so that justice is not administered, it is sold. He who is most liberal to the Judge always wins his cause.

In many cities of Europe women of known bad character are forbidden to appear on the public streets during daylight, save with a written permission from the Chief of Police.

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The Romish Serpent.

TO THE EDITOR: I was much interested in the article "The Trail of the Serpent," in the Christmas number of THE PROGRESSIVE THINKER. "Need we fear the power of the Roman Catholic Church in the United States today?" Is it not the boast of that church that it is infallible and unchangeable? Has it ever repudiated the horrors of the past? Does it not rather glory in them? Are not the buildings of the Inquisition, the dungeon—all the instruments of torture—still the property of that church of hellish purposes?

Rt. Rev. O'Conner, of Pittsburg, tells us that "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic Church." Does not that mean that if Rome had full control of our Government today all the horrors of the Spanish Inquisition would be re-enacted in our midst? The Romish church never changes, and its laws *demand* the Inquisition. The doctrine of infallibility which justified it in the past must countenance it in the present and future. Rome is only waiting until she is more sure of her power, then the velvet paw will be withdrawn, showing the tiger claw beneath.

A bill has been drawn up for presentation to the next legislature of New York, giving to the parochial schools of that State a share of the public school fund. At a meeting of the Board of Trustees of St. Patrick's Roman Catholic Cathedral in New York City, the conversation turned upon this bill, and the Archbishop declared himself adverse to its passage. Then why was the bill drawn? Have Protestants so far forgotten their patriotism as to aim such a blow at our public school system? The remarks of the Archbishop were made for political effect merely, and to blind the public to their real intentions. Protestants of New York, Awake! See that your Representatives bend every energy to the defeat of this iniquitous bill.

In Ohio the fact has been developed that for *fifteen years* the Roman Catholic catechism has been taught in the public school of Sub-District No. 1, Marion township, Mercer county. The Catholic priest takes charge of the school Thursday forenoons of each week, and prepares the children for the church lessons of the coming Sunday, and the teacher gives daily instruction in Bible and Church History, and the Catechism in the German language. The text-books of the school are those prepared expressly for use in parochial schools.

The Roman Catholic Church does not want a share of the public school fund! Oh, no! Not where they can control the *whole* of it. We often hear it said that the Church of Rome is growing more liberal; that the American spirit infused into it, and its internal dissensions, will cause it to disintegrate, and the work of the A. P. A. is not needed. What proof have we that it is more liberal? Have we not every proof to the contrary? Has the time ever been when dissensions did not exist within its ranks? Did not Wickliffe and Huss and Luther denounce its iniquities more boldly than Edward McGlynn denounced the Pope's policy toward our public school system. The differences have always existed even in a larger degree than today. Be not deceived! Rome will silence dissenters today as she did four hundred years ago. Has she the power? Let us be watchful, lest the hour come when we find our vaunted liberty but an idle boast, and we be writhing helpless in the coils of the Romish Serpent. ABBIE F. WATKINS.

The First Society of Spiritualists of Milwaukee, Wis.

TO THE EDITOR:—The cause of Spiritualism is neither dead nor sleeping in this city. No society representing our progressive philosophy ever had a more conservative and indifferent element to overcome than exists here; yet, notwithstanding the many discouragements and obstacles we have had to meet, we have overcome them and our society is a growing and harmonious body.

The name of our society has been changed from the Milwaukee Progressive Society to the First Society of Spiritualists of Milwaukee, and it has taken a new departure by vacating Fraternity Hall, where it has held its meetings the past year, and which can seat only 250 people, and has taken Jefferson Hall, 210 Grand avenue, with a seating capacity of 500, and opened its meetings FREE. Spiritualism is attracting much attention and steadily gaining ground. The best people of the city are getting interested in the cause, and the time is fast passing when to be known as a Spiritualist is to be called a "crank." The truth of Spiritualism, once fairly and honestly investigated, means a new convert every time. All we ask is investigation.

F. M. Donovan, the noted independent slate-writer of Cincinnati, O., now in this city for several weeks, did good work for the cause; he is certainly a wonderful medium for this phase.

A. W. S. Rothermel, of Denver, Colorado, one of the noted mediums of this country, is with us, and is giving great satisfaction. It is useless to eulogize his work, as every one knows he is one of the grandest mediums of today.

Dr. H. T. Stanley, of Hoosac Falls, N. Y., has finished his December engagement here, and has been engaged to serve us for this month. His tests are considered by many quite remarkable. We would be pleased to hear from any first-class talent to fill our rostrum in any one of the months of February, March, April and May, with terms and phase of talent. Our society meets every Sunday afternoon at 2:45, and evening at 7:45 o'clock. Admission free. All are invited.

H. C. NICK, President.

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MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY

PHENOMENA.

Through the Mediumship of Geo. Cole.

THE SPIRIT-WORLD—THE ANCIENTS AND MODERNS.

TO THE EDITOR:—I send herewith a communication, addressed to me from Mr. Edward Shippen, Louisville, Ky. The communication was sent to me, I suppose, in grateful recognition of my instrumentality in organizing and sustaining, continuously for fifteen years, a circle at which spirit intelligences of all ages and eras, historic and pre-historic, as well as contemporary, have found favorable conditions for communicating. In speaking of "organizing and sustaining a spirit circle," I only refer to such organization as it exists on the mortal side of life.

Bro. Shippen, who is an able writer, and who is exceptionally well informed on the subject of Spirit-life and intercourse, attaches no less importance than I do to the advent of ancient and prehistoric spirits among us.

Confucius has, during a considerable period of time, and through several of our best mediums, manifested to Brother Shippen, and in the communication sent me, he traces the similarity of thought between the Confucius communication spoken at the Carrie Miller circle (printed in THE PROGRESSIVE THINKER of December 9th) and communications which he had heretofore received.

In an earlier period of spirit manifestations through Mr. Cole I submitted the original manuscript (independent spirit-writing) of the ancients to psychometric interpretation, and always with satisfactory results. When the visiting spirits gave us, as they frequently did, character-writing, I was never at loss to find mediumistic translators or interpreters, among the most conspicuous of whom was Dr. J. M. Cooper, of Bellofontaine, Ohio. Dr. Cooper, under spirit direction, wrote a biographical sketch of Confucius, and a great honor was conferred upon him by being chosen by the ancient band to write biographical sketches of all whose portraits were drawn by those incomparable spirit-artists—the Andersons.

All of my correspondence with Brother Shippen is, comparatively speaking, of a recent date; and it is especially gratifying to me to learn that his experience in communicating with spirits of the bygone ages runs, in many particulars, in parallel lines with my experience. Confucius writes through Pierre Keeler (independent slate-writing) and the guides of Mrs. Cora L. V. Richmond interpret this writing, which is not in our language, but in characters.

Thus is the ancient world, with the aggregated power of the intervening centuries, making its presence known and its beneficent and illuminating power felt in our day and age. And for what purpose? Can it be for any other than to render decisive the contest between Spiritualism and all opposing forces? thus hastening the day of a resurrected and immortalized humanity.

CHAS. R. MILLER.

Brooklyn, N. Y.

SUGGESTIVE THOUGHTS FROM EDWARD SHIPPEN.

FRIEND MILLER:—The communication of Confucius in the PROGRESSIVE THINKER of Nov. 9, 1893, is one to awaken deep thought. Every paragraph contains statements which should arrest the attention of the thoughtful Spiritualist.

While occupying a mortal form this philosopher of transcendent wisdom spent his life in teaching the highest political and social ethics. Centuries before the coming of the Nazarene he quoted to his countrymen the law of the prophets—the divine principle, the rock of ages, upon which all truth has been founded, which is from everlasting to everlasting, with neither beginning of days nor end of life—the law of peace and love, as embodied in the golden rule.

And now, after dwelling more than twenty-five centuries in higher spheres, he comes again, with individuality unchanged, in character of teacher to mortals, giving lessons which, if heeded, will be of unspeakable value to mortals when translated to the higher spheres.

"I deem it of importance to speak to mortals of this age of some of the duties they will have to perform when spirits."

That "the great spirits while in the spiritual condition devote their time and resources to the developments of new worlds."

That "the different trades and professions learned in earth-life, serve to qualify their spirits for the duties they shall be called upon to perform when they shall have reached the universal spheres of spiritual space."

That "every mortal should sacrifice (or waste) no day or hour of his time, apart from the calling in which he may have found himself placed."

That "Knowledge and accuracy arise from practice, and not from theory."

As corroborative evidence of the truth of the foregoing, I quote from the *Banner of Light*, of May 18, 1878, from a discourse of Spirit B. Franklin, through Mrs. Cora L. V. Richmond, giving an account of his progressive unfoldment in spirit-life; in which discourse he said (speaking to his spirit-guide): "I would like to find out, if possible, the method whereby spiritual beings or forces control and act upon earthly beings." To which his guide replied: "You wish to enter the sphere of study of the elements in connection with spiritual beings and intelligences?" I said, "Yes." I joined a group of spirits who were "intent upon solving the problem of communication between the outward sphere which is the earth-life, and the spiritual spheres, not only in the manner of impression and guardianship, which I discovered to be a distinct spiritual power, but in the manner of affecting the currents of the atmosphere and occult forces lying around the earth." I was to be admitted to this council as one of the message-bearers to the earth! One of the message-bearers! The thought itself electrified me. Could it be possible, then, to open a direct line of communication? I bethought me of the subtle force that had intently occupied my thought and mind during a portion of my life. Could it be through some such force as electricity in its vibrations? Was there some method whereby this substance which was spiritual and yet tangible to me could be brought in direct contact with matter and be made to reveal the consciousness of man's spiritual life, by the stepping-stone of physical science? Here was a problem, which he and the council finally solved. We made our first expression of individual contact with matter in connection with the modern phase of Spiritualism, Rochester knockings. I have quoted from Franklin, as an illustration of the principle stated by Confucius, that the different trades and professions learned in earth-life serve to qualify their spirits for the duties they shall be called upon to perform when they shall have reached the universal spheres of spiritual space.

I quote again from Franklin's discourse:

"If a spirit can move one atom of external substance to do its bidding in response to its intelligent wish and will, then it solves all the problems of the heavenly bodies, places us in communication with the great forces that lie behind nature, and makes the revelation to our consciousness that planets and systems as well as men and immortal souls are under the guidance of angelic powers as the agents of the Divine Mind." Can a spirit move one atom? Hundreds can testify that, while holding two clean slates banded together in their hands, in the presence of A. Campbell or Dr. H. Rodgers, for a less time *than fifteen minutes, on opening* they have found an oil painting of a landscape or of flowers or of a portrait inside of the slates, which contained allusions to the past. Thousands can testify to the movement of musical instruments in the air and, while there, being played upon by invisible forces. Other thousands to receiving communications by independent slate writing.

"If a spirit can move an atom," says Franklin, "it solves all the problems of the heavenly bodies."

"The great spirits while in the spiritual condition devote their time and resources," says Confucius, "to the development of new worlds."

"Let the trade or profession be ever so humble, it has its importance in the ages to come; and that mortal who shall be found to be the most proficient in his art, will be found in advance of those spirits who have sacrificed their opportunities for the indolence of luxury and pleasure while mortals." "Every mortal *should sacrifice no day or hour*" in this rudimentary school, but daily and hourly add to his knowledge while on earth, to prepare for the higher school, an ascension of Alpine heights of knowledge and consequent power and usefulness in other spheres.

Eternal progression is the universal law.

How fast the human race has progressed since my boyhood days—since I traveled to a neighbor's to borrow a shovelful of live coals—since the flint lock was displaced by the percussion cap hammer. Since 1820 the human race has become a wonderful creator—creator of instruments to alleviate the toil of the masses—the spinning jenny, the reaper and mower, sewing machine, photograph, phonotone, the iron horse and ocean greyhound, and electric car. His iron nerves extended over the world, over which thrills of joy or sorrow travel to make the world akin. Time and space almost annihilated—*night turned into day by miniature suns* created and hung in the air—wonderful the progress within the last few score of years! Who can limit the accretions of knowledge and power man will attain even while on earth? Is it possible for evolution—progress—to cease and end with life on earth, and be translated to another sphere of existence simply to sing forever and forever pæans of praise around the great white throne, to the Infinite? Absurd, barbaric thought!

Thanks to Confucius, for imparting the knowledge that far higher and nobler employments await us on the further shore.

Addison must have been inspired when he wrote, "There is not a more pleasing consideration than that of the perpetual progress which the soul makes towards the perfection of its nature, without ever arriving at a period (a stop) in it. To look upon the soul as going from strength to strength, to consider she is to shine forever, with new accessions of power, glory and brightness to all eternity; that she will be adding virtue to virtue and knowledge to knowledge, carries with it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creatures forever beautifying in his eyes and drawing nearer to him by greater degrees of resemblance."

Fraternally yours,
EDWARD SHIPPEN.

Louisville, Ky., Dec. 19, 1893.

Every man has a paradise around him until he sins, and the angel of an accusing conscience drives him from his Eden.—Longfellow.

It may pass for a maxim in State that the administration cannot be placed in too few hands, nor the legislation in too many.—Swift.

It must be an industrious youth that provides against age; he that fools away the one must either beg or starve in the other.—Estrange.

SPIRIT LORE.

Legacy of Dr. Leonard Nason

SIXTEEN VOLUMES, WRITTEN IN A TRANCE, INTELLIGIBLE ONLY TO AN OHIO MAN WHO HIMSELF MUST GET IN TOUCH WITH PSYCHO FIRST.

TO THE EDITOR:—Dr. Leonard Herbert Nason, an old-timer of Chicago, has passed to the spirit realms. As set forth by the Chicago *Herald*, from the plain, two-story frame house, 277 Forquer street, next door to a coal office, the substanceless part of Dr. Leonard Herbert Nason took wing to mingle with the disembodied band with whom he had been in communication so many years and with such results. Dr. Nason was an old man, but Spiritualists, many of them at least, will always believe he died of a broken heart. And they will miss him; will miss his counsel and his heaven-born words of authority; but they find comfort in the belief that he will still speak to them through some medium to be raised up for that special purpose.

Dr. Nason first saw the light among the green-clad heights of Vermont. Nothing in his early years presaged the place he would hold as a man in his immediate circle. He rambled through the fields and woods and drove the cows as other boys did, and when he was 12 years old his parents moved to Boston. There Leonard Herbert Nason grew to manhood as other young men grew, and became a doctor. In no way markedly different from his associates in lecture hall, dissecting-room and clinic, he still had not to the full the reckless, irreligious spirit so common among medical students. He was at the same time a student of materia medica and the Bible, an enthusiastic devotee of science and a fountain of deep religious feeling.

FIFTEEN YEARS IN CHICAGO.

He remained in Boston, practicing medicine there, until about forty years ago. Then he came to Chicago. Here he pursued his profession until fifteen years ago, when he retired from active practice and devoted the declining years of his life to the work which had year by year become his delight and his ambition.

During all these years Dr. Nason lived and moved among the haunts of men in no way different, externally, from his fellows who confined their energies to mundane affairs and left things spiritual to the pastor. He married twice and raised a small family. A son and daughter, both married, the son living in Chicago and the daughter in Wisconsin, and a widow survive him.

Just when Dr. Nason became a Spiritualist is not exactly known. When come in the wake of increasing years he became an avowed Spiritualist, what his intimates thought he had been at heart *for a long time*. Since he laid down the stethoscope and scalpel fifteen years ago he had given all his time to the exercise of the power his co-religionists believe was his—the power to bridge the chasm which separates the finite from the infinite, time from eternity.

MEDIUM OF A HIGH CLASS.

Dr. Nason was a medium, a medium of marvelous kind and rare employment, Spiritualists say. He was not one of that class of mediums which has hitched the disembodied spirit of realms celestial to the wagon of human selfishness with a chain forged from a bimetallic currency. No credulous Board of Trade operators, love-sick schoolgirls, mooning swains or jealous wives crossed his threshold to anoint his palm with silver and absorb pap for cupidity, sentimentality or suspicion. Dr. Nason glorified among his fellow believers in being a medium in the interest of science. To his hand, he felt, had been given the power to roll back the curtains hiding prehistoric æons of time and to drag from the breast of nature the secrets heretofore hidden from man save for stray hints dropped in geological formations.

Nason was a writing medium. The messages sent to him from beyond old Charon's landing could not be transmitted to the children of men through the voice of an animal organism. And these messages were not cast into the world to be read and comprehended of all men. They had to do with things of which no man knows and no spirit who was man. The disembodied inhabitants of spirit-land, as revealed by the workings of modern Spiritualism, attend strictly each to his own business.

CONSISTENCY IN SPIRITS.

The spirit who was a car-driver in life never attempts to deliver apocalyptic lectures on forms and manifestations of electricity. The shade of a dead Chinaman never talks from the farther shore as if he had once been a San Francisco sand lot orator. And these spirits who communicated with humanity through Dr. Nason's hand, being spirits of an age anterior to the creation of man, wrote in languages long dead, if, indeed, they ever existed on earth.

Dr. Nason began to receive and to write his marvelous communications from spirit-land several years ago. Since the tremor and the impulse to write first seized him his life work has been that of amanuensis to historic spirits. The manuscripts so written constitute his monument. These manuscripts no man can read. Dr. Nason received these messages when in a trance, when controlled by spirits. Then his hand obeyed the spirits without his volition. When he came back to earth they were undecipherable to him. The most eminent savants of old-world universities, skilled philologists, were unable to penetrate the meaning of the peculiar characters his hard and blunt lead pencil traced.

They were translatable, though, these messages, but not by man. Written by spirits, they were elucidated by spirits.

INTELLIGIBLE ONLY TO AN OHIO MAN.

An Ohio doctor, also a medium and possessed of powers supplementary to Dr. Nason's, has, when controlled, given to the world translations of these messages written in good, plain, round hand English. These translations have been given to the world in a green covered volume. This book represents the life-work of Dr. Nason. Its title page is inscribed: "History of Prehistoric Ages, written by the ancient historic band of spirits through the hand of Leonard Herbert Nason, Chicago, Ill., and translated by James Cooper, M. D., of Bellefontaine, Ohio."

These published translations of only a part of Dr. Nason's writings deal with the history of the earth and man down to the time profane history begins, starting with the creation or formation and running on down through the cooling period, the glacial paleozoic, carboniferous, and other geological ages, and winding up with discourses on prehistoric races. The ancient India and Egypt, the Americans of pre-Aztec time and the mythical Atlantis are exhaustively treated. A scoffer at Spiritualism might say this joint work of Dr. Nason, Dr. Cooper and the "Ancient Historic Band of Spirits" could have been written by anyone fairly conversant with geology, astronomy and the Bible, and endowed with a vigorous imagination. However that may be, Spiritualists believe in Dr. Nason's work.

FILLED SIXTEEN BIG BOOKS.

Dr. Nason did a prodigious amount of physical labor as amanuensis for the "Ancient Historic Band of Spirits." With his blunt lead pencil he filled sixteen big books, counting-room daybook size, with queer writing—about 5,000 pages in all. And all of this writing was not done in one sort of characters either. A dozen different languages of spirit-land were drawn upon. Sometimes the writing looks like Hebrew, though not Hebrew; again, like Chinese; again like the determined pencil stabs of an energetic 2-year-old. But it is all real writing, Spiritualists say, and Dr. Cooper, of Ohio, can translate it when controlled. Spiritualistic enthusiasts with an eye to the future seem to see the day when the sixteen volumes left by Dr. Nason shall supersede in antique interest the Arabic version of the Bible and the sanscrit edition of the Buddhist Vedas.

Thus has passed away, ripe in years, one of the old landmarks of Spiritualism. The old man will be remembered kindly by hundreds of Spiritualists in this city.

Passed to Spirit-Life.

Passed to Spirit-life at her home near Cuyahoga Falls, O., Dec. 5, 1893, Mrs. P. O. Rice. She was a firm believer in Spiritualism. On the same day her oldest sister passed to Spirit-life, near the same place. Both were buried at the same time, Dec. 8, 1893.

MRS. C. A. BOYD.

Passed to the higher life, January 23rd, at his home in Ludlow, Vt., Martin M. Tarbell, aged 52 years and 15 days. He was a kind and loving husband and father, and much beloved by all. The funeral obsequies were largely attended by members of the G. A. R. and I. O. O. F., who showed by their full ranks, their love for their arisen comrade and brother. Mrs. S. A. Wilney spoke words of wisdom and comfort as best she could to a very large audience at the Universalist church. The dear form was interred among the flowers he loved so well, and the floral tributes were many and varied from acquaintances and friends.

Passed to Spirit-life from her daughter's home, at Port Washington, Wis., January 2, Mrs. Sally Beals, at the advanced age of 91 years. She was a devoted Christian, but during her last years had read and reflected upon the subject of Spiritualism, and its teachings had given her renewed assurance of immortality and the comforting belief in spirit communion. Her husband, Francis Beals, had passed to Spirit-life some years ago, but true to his memory and love she had remained a widow, and to the writer had expressed a conscious belief that his spirit had faithfully watched over her earth life with the some true affection. She was the writer's aunt by marriage, and affectionately esteemed for her many virtues and womanly character.

BISHOP A. BEALS.

Mr. Henry Bronson, of Germantown, Pa., aged 64. He was a member of the First Association of Spiritualists, and a trustee for several years. Dr. Beckwell Ewer and Samuel Wheeler were the speakers at the funeral, and their remarks were appropriate to the occasion.

JAMES SHUMWAY.

Passed to Spirit-life from near Lima, Iowa, Jan. 3, 1894, Cecil Elvir, youngest son of James and Kate Hutchison, in the third year of his age. On account of being far from any Spiritualist speaker, the president of our society, Mr. A. D. Simes, read an appropriate selection at the funeral, giving that consolation to the relatives that only Spiritualism can give.

JOHN HUTCHISON.

Mr. William Cokayne passed to Spirit-life on the 25th of December, at Geetingsville, Ind., at the age of 61 years. He was a firm believer in Spiritualism. The funeral services were conducted by the G. A. R. Post of Rossville.

MERTIE COKAYNE.

Passed to higher life, Mrs. Almira Sischo, from her home in Burlington, Mich., aged 64 years. Funeral services were conducted January 3rd, by Mrs. Emily D. King, of Butler, Mich., and attended by a large and attentive audience.

MISS MYRTIE D. KING.

Mansill's Almanac for 1894.

This work of Planetary Meteorology, Almanac Makers' and Weather Forecasters' Guide, and New System of Science, by Richard Mansill, is now out, and will be sent to any address for 25 cents. Mystics, farmers, and thinking people generally should have it.

F. P. Baker, of Topeka, Kansas, writes: "I think that the first marriage ceremony ever performed by Spiritualist lecturers in Kansas was on the evening of January 3, when Mrs. Lillian L. Wood united in marriage in accordance with the laws of this State two very popular young people, Mr. Stephen J. Lewis and Miss Alma I. Studer. By the way, Mrs. Wood has been obliged to ask the Grand Rapids society to cancel her engagement to speak there through the month of February on account of the sickness of her mother, whom she dare not leave for the present, at least. The society there were very kind in expressing their regrets and agreeing to cancel the engagement."

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflammation, allays pain, cures wind colic, 25c a bot tle

LIFE AND LABOR IN THE SPIRIT-world. by Miss Mary T. Shelhamer. It abounds in facts in reference to the Summer-Land. Price $1.00.

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If the reader is in straitened circumstances, and cannot afford to invest $1 for a year, he can certainly spare 25 cents and extend his subscription three months, until business resumes its wonted activity. Then there will be no break in healthful reading, no discouragement to the publisher, and no regret that invaluable matter, which will never be replaced, has escaped attention. The hope of the world rests with the well-read Spiritualist and Agnostic.

Reader, let us share each other's burdens as much as we can while these financial embarrassments stare all in the face. Only a few months more, when public confidence will be restored, and prosperity will return in an unexampled manner.

We are aiding the world to the extent of giving employment to ten persons, at a considerable sacrifice, too, to ourself. Can you not aid us in this laudable work by renewing your subscription at once, and, if possible, send in an additional subscriber?

A Marvelous Cure by Dr. A. B. Dobson, Across the River, in Hanover, Ill.

(ADVERTISEMENT.)

DR. DOBSON—DEAR SIR:—One of the greatest cures has been performed by you in my family that medicine has ever done. My daughter Emma was sick for months with a complication of diseases, and was attended by three physicians until she got so low she could not turn in bed or scarcely swallow, and all hopes were gone for her recovery. At this critical period we sent for your remedies and commenced giving them to her. In a few hours we could see a change for the better, and in three days she was up, and after taking the remedies a few months, she is as well as any person in the country. No one would think she had been so near the grave. The most remarkable thing about this case is this: After she could get about the house she ate too many oysters, which made her very sick. The next day I wrote to Dr. Dobson, stating the case, but before I put the letter in the postoffice I received a letter from him, answering every question in the letter I had not sent, he also sending more remedies, which soon completed her cure. This showed me he could answer questions by some power outside of himself. I wish I could let everybody know the great power Dr. Dobson has in curing suffering humanity, and I earnestly ask you to write me in this case, for I am willing to give testimony under oath to the above facts. H. B. HUNT.

The above was also told a short time ago by Mr. Hunt to Calvin E. Northrop, a highly-respected citizen of Maquoketa.—*Maquoketa Record.*

(See ad. in another column.)
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LIFE IN THE STONE AGE. THE history of Atharel, Chief Priest of a Band of Aryans. This pamphlet, contahing 91 pages, was written through the mediumship of U. G. Figley, and is intensely interesting. Price 30 cents. For sale at this office.

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VOL. 8. CHICAGO JANUARY 27. 1894. NO. 218

THE TWO JOHNS.

The John of Boston, Mass.

The John of the Pacific Coast.

A recent sensation in the realm of spirit return is sufficiently startling to interest the 40,000 readers of THE PROGRESSIVE THINKER, and possibly to impel them to attempt to solve the problem.

Most Spiritualists are aware that the *Banner of Light*, published in Boston, has for many years held a free public circle, at which questions have been answered by an intelligence calling himself "John Pierpont," and acting as Spirit Chairman. He has continued to hold this position during the time Miss Shelhamer—now Mrs. Longley—has been the *Banner of Light* medium. Soon after Mrs. Longley resigned her position, a letter appeared in *The Pacific Coast Spiritualist*, and also in a Cincinnati paper, over the signature of John Pierpont, but written by Mrs. Longley, saying that he was not the John Pierpont purporting to direct and guide the present *Banner* Circle in the City of Boston.

As we have here the all-important question of spirit identity, every student of the spirit philosophy should make a careful study of this case. For, unless we have some reasonable certainty that spirits who return are just what they purport to be, we may be the sport of intelligences who have never even been human, and the whole question of spirit return must once again become a subject of theological faith. To thoroughly understand the present position and arrive at a reasonable conclusion as to which Spirit Pierpont is the Ananias of the nineteenth century, we must take a brief lesson in the history of that free circle in Boston, so long maintained by the *Banner of Light*. And like all other histories, it is naturally divided into chapters.

Chapter First would be a most interesting narration of Spirit Henry Clay, with a band of co-workers, entering into an engagement with Luther Colby and other mortals to establish and maintain a paper through which spirits might send messages to their friends on earth. The paper was to be under spirit guidance, and Luther Colby, with his mortal associates, have each year been called upon to renew their solemn pledge to be faithful and obedient to their spirit partners in this enterprise. For many years Mrs. Conant was the spirit instrument for the paper and its circle, and when the work of that grand medium was ended by her death, another sensitive was sought to take her place. After several had been tried, more or less successfully, Miss Shelhamer, now Mrs. Longley, became the *Banner of Light* medium, holding that position for fourteen years, till her name became known to almost every intelligent Spiritualist in the world. Through her entire career Rev. John Pierpont, poet and philanthropist, has occupied the position of Chairman of the Free Circle on the spirit side of life.

Chapter Second will be much shorter than the first. It commences with a public announcement at the Free Circle that John Pierpont and his medium are about retiring from public life in Boston. Spirit Pierpont declares he shall no more officiate as Chairman at the Public Circle, but will accompany his medium in a long-intended visit to the West.

We notice that this statement of the spirit chairman, although made publicly to the audience in the Circle-room, was not printed in the *Banner of Light*. So the chapter ends with a statement made by Spirit John Pierpont, which was refused publication by Editor Luther Colby.

Chapter Third finds Mrs. Longley shimmering amidst the sunshine and flowers of the Pacific Coast. She finds glad welcome, and is soon as busy as in Boston with sittings and platform work, under the guidance of the same active spirit. Meantime the reports of the Circle Meeting in Boston, with Mrs. Longley as medium, are continued week after week in the *Banner of Light* until they are exhausted. At this point of the history Editor Luther Colby sits shivering (not shimmering) by the corpse of the past, with the ghost of a vacuum staring him in the face.

Chapter Fourth might be called "Resuscitation of Spirit Pierpont." A new medium is called to the platform of the *Banner* circle, through whom the aforesaid J. P. announces that he resumes his old position as Spirit Chairman. As proof that it is his very self, and not a substitute, he proceeds to call upon a number of his old spirit friends, who come, one by one, and practically vouch for him. At least, such is the report of the proceedings, as published in that paper by the chairman on the mortal side, which position is now taken by Editor Colby himself. And it is important at this point that we notice that the Banner Circle is no longer open to the public.

Chapter Fifth should be headed: "Stone Wall for Spiritualists to Climb." It commences with an account of Editor Schlesinger pleasing the readers of the Pacific Coast Spiritualist by commencing a department in that paper wherein to report the proceedings at the Public Circle opened by Spirit Pierpont and his associates in the city of San Francisco. Through his medium, Mrs. Longley, he answers questions, and through Mrs. Waite he gives opportunity for returning spirits to report to their friends. But at the same time he gives solemn warning that he is not now Spirit John Pierpont, of the Banner of Light Circle, as reported by Luther Colby. Here endeth the history of the two Johns, as reported to date, but here also beginneth the time for Spiritualists to do some hard thinking, unless they are prepared to give up and go home to seek admission amongst those who live by faith.

It is obvious that if the whilom Rev. John Pierpont, of poetic and philanthropic memory, can be divided into two spirits, one in Boston and the other in San Francisco, then spirit return has mathematical difficulties as well as theological ones. For instance, Hamlet should not have exclaimed: "Oh, my prophetic soul. My uncle!" But "O, my prophetic soul. One of my uncle." Or perhaps "Part of my uncle."

And in the case of our own loved ones, there must be difficulties "over yonder," of which we are here getting a glimpse. The twain spirit evidently has different views, even of truth, according to which part of him is speaking, and must have great difficulty in keeping his tempers—also twain—under such provocation; and if his affections and aspirations are also contradicting one another, the poor mortal has little comfort to look forward to after "life's fitful fever" has introduced him to the undertaker and the crematory.

But leaving all dreams of what might be, let us set ourselves soberly and thoughtfully to the problem before us, looking at it from the standpoint of honest manhood. Here are two spirits contradicting one another, and each asserting himself to be the immortal John Pierpont, who has been Spirit Chairman of the Banner of Light Public Circle for the last fourteen years. Surely we have a right to start with the assumption that at least one of them is an impostor. If so, how are we to determine which of the twain is the offender? It must be a matter of cool, calm reason, and our verdict, like every verdict in earth-life will be subject to the limitations and imperfections of the human intellect.

John Pierpont the mortal was a man of marked character, and esteemed and loved by all who knew him. As an inhabitant of Boston he was known to thousands as a true-hearted worker for his fellow-men. His interest in Spiritualism was also known to his intimate friends, many of whom survived him. Soon after his decease he appears at the Banner of Light Circle, and as soon as Miss Shelhamer became its medium he assumed the chairmanship on the spirit side. The former president, Theodore Parker, retired, as he could not control her brain as he had done that of Mrs. Conant. For fourteen years he occupies that position, and, so far as I know, his identity was never impeached by any of his old associates, many of whom became interested in Spiritualism. During all these years he never once complains that any one has simulated him, so we have a right to assume that he is the same spirit who was in control up to and at the last circle when he announced that he was permanently severing his connection with what I may call the Banner of Light Band of Spirits. And the startling fact that that statement was not allowed to be printed, although publicly addressed to those present at that circle, seems to suggest that even then some mortal or spirit was conning the possibility of simulating his presence at future circles.

The next point we notice is that the expressed intention of the old-time Father Pierpont is faithfully carried out, for as soon as his medium reaches the Pacific coast he announces his presence and resumes his work. If it is acknowledged that no spirit could have successfully simulated him while his medium was in Boston, then as a truthful spirit he is now carrying out what he there indicated as his future work.

So far, if the facts be as stated, the jury would not be long in finding their verdict. But there are complications that as thinkers we cannot overlook and must meet before we arrive at a decision. Let us remember the position in Boston. The *Banner of Light* was founded by spirits, headed by Henry Clay, who with his associates has demanded and received a yearly pledge from the mortal managers of that paper to obey their spirit guidance and directions. So if we assume that their present John Pierpont is a fraud, then it involves either the consent and assistance of Spirit Henry Clay and his friends in that fraud, or they must also have withdrawn from all control of the paper in question. That this has happened seems to be most probable, as it is well known to several deeply interested that the advice and request of the spirit managers was rejected and defied before the departure of Spirit Pierpont and his medium. And the further fact that the public are now excluded seems to be a sad confirmation of the inference that the entire control and management of the paper has been taken out of spirit hands.

But this does not necessarily impeach the honor of the present spirit instruments through whom questions are now answered. Both questions and messages must stand upon their own merits, as with everything received from the world of the unseen. Our trial is only of the Spirit Chairman claiming to be the identical spirit presiding at the Free Circle for fourteen years. But as we have seen, it is impossible to think of the present chairman as associated with the old band if he be assuming a name and character that do not belong to him.

A psychological element is imported into the case at this point. Those who have investigated carefully know that there are mortals who can psychologically compel a medium to say and do that which would not otherwise be said and done. But few are aware that a SPIRIT when in control is almost as liable to such compulsion as the mortal sensitive. Our hypnotists have not yet grasped this great fact. But this knowledge is all-important in this case, for the present acting chairman on the mortal side is a man who for years has boasted and exhibited his psychological power over sensitives. And if that chairman be also editor of the paper in question, all contradictions would be rigidly excluded from the press. Let us remember that it is almost a matter of life and death to the old *Banner of Light* that the old band, with its spirit chairman be supposed to continue in control, therefore all utterances opposed to that idea would be rigidly excluded, and many spirits would be psychologically compelled to endorse his statements.

This is the case as it is now submitted to the thoughtful jury who read THE PROGRESSIVE THINKER and have cared to face and study this extraordinary and outrageous case of fraud by one or other of the Spirit John Pierponts now before the public.

Whilst spirit fraud is at times a lamentable fact, and may of course be an element in this case, we see that it is not absolutely certain that mortal hypnotic power may not be the solution of the whole problem.

CHARLES DAWBARN.

San Leandro, Cal.

LIFE! LIFE!

Life Without Design.*

Wasteful Profusion versus Niggardly Stint.

TO THE EDITOR:—Here are presented the outlines of two living beings, whose habitat is the sea.

Figure 1 is *Periophthalmus*, or Stareabout, the jumping-fish, one of the early vertebrata.

Figure 2 is a *Onchidium*, a mollusk.

The first is potentate. The second is peon. One is mouth, the other is morsel. One is active, the other is dull and sluggish. The former feeds on the latter.



PERIOPHTHALMUS.

For a fish this Periophthalmus answers very well as a model. Its eyes are large, and have a wide range of vision. While the head cannot move, the orbits roll in all directions. It has well-nigh a thousand advantages over the poor victim upon which it feeds.

On the other hand, Onchidium is a soft, pulpy mollusk, many grades below its arch-enemy, the jumping fish.

Onchidium is a crude, extemporized creature, with many deficiencies in its organic make-up. It is destitute of organs of locomotion. Being without fins it is fated to be a poor swimmer.

ONCHIDIUM.

The jumping fish is a good swimmer, and though without feet it gets over the ground with much facility, and is able to pursue or capture several kinds of prey on land.

Its short fins are extemporized for feet, and the fish is able to live for days on land as an air-breather. It does much foraging in open fields.

Onchidium has no feet, fins, wings or prehensile tail, like the lobster, by which to make a quick back-action move in retreat. But as if in mock endowment, it has a redundance of eyes; as if a prodigality of sight organs could compensate for a deficiency of foot and prehensile members. Prof. Semper counted ninety-eight eyes planted on the back of Onchidium,—if there is any way of telling which is back and which is front. These eyes are not definitely shown in the cut. They are so mingled with tubercular glands as to be seen in no discreet order, or even separated from the glands.

Ninety-eight eyes and no feet! What an abyss of inconsistency! How abjectly barren the proof of design! How conflicting the fitness of things! What maladaptation of means to ends? Of what avail can this plus-ninety eyes be above that of two or a half-a-dozen? Prehensile organs are not needed, since its little, cheap life is sustained by the scant nutriment there is in sand of the sea bottom and the seashore.

Like the earth-worms, they are dirt-eaters. The earth-worm is destitute of sight, but is furnished with the senses of smell and touch.

The logic of this subject is the counterpart of that which applies to the centipedes and the thousand-legged worms. Does the multiplicity of legs in these worms augment their motion? Not in the least. Nor does the multiplicity of eyes increase the power of vision, or serve any other known purpose.

Onchidiums have eyes to spare, and centipedes have legs in excess. Their useless numbers constitute a waste of material.

These are two examples of prodigality. A meaningless waste of raw material.

As before remarked, Onchidium is one of the primitive order of beings above the radiates and below the vertebrates. Indeed, it is a step below the shelly-covered members of its own order.

Without shell, it is soft, pulpy and flesh-like. It has no hard, bony framework to protect it.

Prof. Semper says: "It is terribly slow." Therefore, being without feet, fins or wings, it has no means of escape from enemies.

Its multiple vision only serves to magnify the pang of its helpless sense of peril. It can neither run, jump, fly, swim, dodge, fight, hide in a dark cloud of ink, or in a breastwork of evil smell, like that of the pole-cat. It is more helpless than the dodo, which failed and perished from off the earth in modern time.

The only useful end Onchidium seems to serve in life is to provide food for predacious animals. Perforce it gives its life for others.

Living upon dirt, destitute of motile organs or friends, which some other animals have, would it not be likely to decide—had it the choice—that "life is not worth living?"

While the earth-worm is largely picked up for food by birds, yet it is an eminently useful worker for the husbandman in the matter of a pioneer laborer, to move, modify and quicken the soil for the benefit of growing vegetation. They also do the remarkable work of sinking rocks and stones from the surface of the ground to below and out of sight. Feeding upon the earth taken in the burrows—which run from a few inches to six feet deep—the worms eject the injested earth, which is discharged in piles or little pyramids, each some three inches high on the ground surface.

Darwin has estimated that in England about seven tons an acre in a year are brought to the surface from varying depths below.

In the study of the mollusk Onchidium we seek in vain for the meaning of this prodigality of eyes on the one hand and the beggarly stint and want of pedal or locomotive members on the other. But we cannot shut our sight to this, that they combine to show the design argument in distress. It is as lame and weak as the specimen we have depicted.

Design would have made as many eyes and as many legs as were needed, and no more. Hence, as prudential and economical rulers are out of sight, likewise forethought and purpose are out of the question. All of which proves the absence of design in nature, and points to the philosophy of evolution for the rational explanation of life and being on this planet.

There seems to be fewer evidences of design in Australia than in other quarters of the globe.

M. W. Ullathorne says:

"Australia is the antipodes of the entire world. In that country a rising barometer indicates rain, and a falling barometer fair weather. The swans are black and the eagles are white: the mole is viviparous and has a duck's bill: the dogs have a wolf's head and a fox's tail, and never bark.

"They also have a bird with a tongue like a broom. There are serpents that have wings, and fish with large, feathery wings. The emu is a bird as large as the ostrich, but instead of feathers has hair. One bird has a note like a bell, another cries like a child, while a third laughs as though its sides would split."

What is the design of all these?

A. S. HUDSON, M. D.

Stockton, Cal.

*From an unpublished work of that title, by the author.

California convicts each cost the State 32 cents a day.

Baltimore has a population of 510,000 and 809 policemen, who in 1892 made 31,781 arrests.

San Francisco has 350,000 population and 456 police, who last year made 29,259 arrests.

Washington, D. C., has 258,000 population and 487 police, who last year made 26,666 arrests.

REGULARS OR QUACKS?

The Doctor's Law.

BY HUDSON TUTTLE.

Year by year, with the regularity of the assembly of the State Legislature, there comes up in almost the same form the "Doctors' Bill," for the protection of the dear people against quacks and quackery. The preamble continually sets forth that the people are being slaughtered, in their innocence, by irregular practitioners of the healing art, and a paternal government ought to protect them against the right they claim, in their ignorance, of employing whom they please to administer medicines.

There has not been a single complaint from the people. They have not asked for protection. Therein is the singularity and uniqueness of the "Doctor's Bill." Petitions usually go up from the class wanting protection; but this is instituted by a class desiring, from motives of benevolence, to protect! and on its face carries the suspicion that beneath the benevolence expressed is a motive of selfishness; for if the people can employ no one else, then the "regular doctors" have the case all to themselves. For this purpose the "profession" have organized to suppress quackery—in all not in their books—and compel the dear people, for whom they manifest paternal solicitude, to employ them and none others. If they could demonstrate by incontestible evidence, in practice, that medicine is a science, that it is accurate in record of facts, and by the symptoms, the disease and indicated remedies could be so thoroughly understood that the result could be certainly foretold, then they would be justified in claiming the right to heal the sick in preference to others. Then they might call those who proceeded empirically, and had less knowledge of the laws of life, charlatans, and pray the legislature, in behalf of the people imposed on, for laws protecting them against their own ignorance.

When the organization of doctors demand a law which will make it criminal for a mother to give a sick child a cup of sage tea unless a doctor prescribes it, it is well to inquire if medicine is a science? If its professors really understand the ills flesh is heir to? If they can with certainty prescribe the remedies which surely will cure? If they can in any case predicate with certainty the result of a given line of treatment?

A brief glance at any medical work on disease or remedial agencies will convince the reader that of all the most uncertain things, "Medical Science" is the most uncertain. The only approach made to science is in the classification and description of diseases, or rather symptoms. It is popularly supposed that the physician who can read symptoms and name diseases with readiness is qualified to prescribe for the same. A greater mistake could not well be made, as the most skillful doctors readily acknowledge. They unhesitatingly say that to describe symptoms is an easy task, and to learn thereby what organs are affected: but what results will be obtained by the medicines administered can only be known by experiment. If this were noted, if medicines were certain in their action, disease would disappear with the administration of the remedy, and death would only come from accident and old age.

Every issue of the "regular" medical journals has one or more new remedies, to displace some old one, highly extolled in its day for its specific action. In every issue, old and once considered absolutely reliable and invaluable remedies are discarded as worthless or harmful. There is not the least assurance that the remedy most depended on to-day will not be cast aside to-morrow by this "science" which antedates Hippocrates!

How conflicting the views of these "regulars" are on points of vital importance may be best understood by an illustration drawn from some well-known disease. Take fevers, which from the decided symptoms and great organic disturbance they create, ought to be thoroughly comprehended: One "regular" would have us believe that the predisposing cause is alkalinity of the blood, and that the neutralization of this fluid by an acid is the road to health: another finds the microbe, the terrible fever germ, as the cause and relies on "germicide" remedies—mainly quinine or arsenic. The two theories may not conflict, for the alkaline state of the blood may be essential for the growth of the microbes, but we must bear in mind that it has not yet been proven that the microbes are the cause of the fever. A large following incline to the belief that they are the effect; that they follow the breaking down of organic tissue by the disease.

In any case, aside from theory, fevers are self-limiting, that is, have a certain period of duration, and then the patient recovers, if the body has strength enough left for recuperation. Remedies may palliate, the temperature when dangerously high may be reduced, and at the proper time rightly-administered nourishment be supplied: in short, with perfect hygienic nursing, the chances are that, after the system has freed itself of the corrupting matter originating the disease, health will be restored. Such treatment cannot be claimed by the "regular" profession, for most emphatically it has been an outgrowth of outside practitioners, or quacks, and been forced on the "profession." And, further, reliance on hygienic treatment is an accentuated denial of the reliability of drug medicines.

If there is uncertainty in such pronounced diseases, what may we expect in those of obscure origin? In a few cases the notability of the patients have brought this prominently before the public. The case of Garfield is still fresh in mind. The daily bulletin of his physicians—the best in this country—made queer reading after the death of the martyred President! If medicine is uncertain, surgery ought not to be; yet we find that the most ignorant charlatan would have come as near the truth. Wiggins in his wildest weather prophecies never went wider of the mark. They probed and treated a pus cavity for the track of the ball, which they failed utterly to locate, and, practically, his wound was as uncared for as it would have been had the officious doctors been a thousand miles away! Yet bulletins daily told of probings, "healthy pus," and administration of morphine, to kill the sensitiveness of the nerves crying for aid.

The instances of Conkling and Allen Thorndyke Rice show how utterly incapable the best "regular" practitioners are in the presence of grave forms of disease. If the latter was no more indisposed than his doctors said and thought he was, then not the diseases, but their medicines, must have been the cause of his death; and had Conkling, by good luck, fallen into the hands of a nurse who would have been content to use a poultice until the abscess broke by a natural process, he would have recovered.

Unfortunately, he was attended by men who relied on the probe and knife. Quacks? Oh, no!

Charles Sumner placed himself in the hands of Brown-Sequard, and the description of the tortures he suffered from the sissing cautery makes one faint with horror! Did good result from the continued burning and blistering of the spine? Well, yes, the end of the pain by death.

The erudite A. E. Giles informs me that he once heard the great vivisectionist, Brown-Sequard, relate how he treated the Duke of Wellington in his last sickness. He operated on Wellington's ear, and it "caused him to spin around on one foot like a top," and the famed doctor laughed as he told it! It is easy (by this slaughter-house practice) to make a patient spin around like a top, and it might as well be made known that such pain means exhaustion and death. The word patient has real significance, although victim or martyr would be more exact.

One more instance, which must suffice, although a volume might be easily filled, of the Crown Prince, who had the best medical talent of Europe to attend him. If we are to believe his English physician, a simple throat trouble was aggravated by a treatment which would have made an Apache medicine-man blush, into what, for want of other term, was called a cancer.

Could quacks show more ignorance? or do worse?

Who are the quacks? What is quackery?

"A boastful pretender to medical skill he does not possess; an empiric," says Webster. Do not the foregoing instances, and the many which may be recalled in the mind of every reader, apply to the "regulars?"

Brown-Sequard, who has bound more helpless animals on the dissecting-table, and cut through quivering vital tissues with remorseless knife than any other "professor," in his senility made a discovery! It was that he could overcome the decrepitude of age and return to perpetual youth by injecting into the veins the erotic secretion of a dog! He was not a quack, but a "regular" in "high standing," and the doctors went wild over the subject. Medical "science," however, cannot do what is said to be crucial of true science, predicate results. It constantly confesses itself a system of empiricism—that is, quackery! It can not tell what would be the consequence of such injection, until they try it, and if it kill the patient, it is "regular," and "regular" experts will shield the malpractice!

We laugh at the Chinese doctor's prescription of a syrup made of a black calf's head, a dried toad, a small snake and six inches of umbilical cord: we may not laugh, but bow our head in shame, that "Medical Science" of our day accepts with credence the corrupt theory and practice of Brown-Sequard, who, from the day he bound the first piteously-wailing animal on his table, through all the years he has tortured his patients by his unfeeling treatment, to his senile imbecility, when he proposed a method of rejuvenation as beastly as its source, has been a self-pronounced quack.

I do not condemn the regular profession; there are good, noble and true men and women in all, who devote their best energies to alleviate suffering. They have all they can do, and are not the ones who are clamoring for protective legislation. They are willing to take their chances in the struggle for existence, when the most expert win the prize. The people who are cured ought to be the best judges, and only weakness and imbecility seek legal protection from more successful rivals.

Let it be held in sacred memory that every advance in the treatment of disease, and in the art of nursing, has been made outside the "regular" profession, by those who have been persecuted as quacks.

Hippocrates, the father of medicine, was the prince of quacks. He would, if living to-day, be called in derision a root and herb doctor, and not a

Continued on 8th page.

SENATOR VILAS.

Meekly Subservient to Catholicism.

He Condemns the A. P. A.

TO THE EDITOR:—Hon. Wm. Vilas, of Wisconsin, who was President Cleveland's first postmaster general, and who is now a United States Senator from the State of Wisconsin, has deemed it his province to declare the American Protective Association "a menace to the Republic," and that every citizen should be opposed to its principles. He also says that the A. P. A. movement "is a blow at religious liberty." I know to the contrary.

I do not know whether Mr. Vilas is a Catholic or not; if he is, he certainly knows that the Catholics, under the leadership of such men as Bishop Ireland, have been intermeddling with our common school system, which they have pronounced "Godless," and have for years been endeavoring to obtain control of, wherever they were strong enough to influence the election of school boards and school teachers.

Does not Mr. Vilas know that the attitude of the Romish Church is subversive of the dearest rights of American citizens? I do.

Does Senator Vilas not know that when a Catholic foreigner takes the oath of allegiance, in order to become a citizen, he does it with a mental reservation, which places his allegiance to the pope of Rome, not only in religion, but in civil matters, paramount to his sworn allegiance to this government.

Does Senator Vilas not know that all Catholics are exhorted "to devote careful attention to public matters; to take active part in all municipal affairs and elections, and to favor the principles of the church in all public services, meetings and gatherings? Also, to make themselves felt as active elements in daily political life in the countries where they live?"

One of the cardinal doctrines of the Catholic religion is that the pope and the priests ought to have dominion over temporal affairs, I know it.

Does not the senator know that at least one President of the United States, the lamented Lincoln, was ruthlessly murdered by a Catholic, on the 14th of April, 1865, under the shadow of the Capitol?

That the news of the murder was known in the Roman Catholic village of St. Joseph, Minn., eighty miles from any telegraph office, four hours before the murder had actually occurred? These facts cannot be controverted.

Does the senator not know that Roman Catholic jurymen acquitted John Surratt, who was known to be implicated in the assassination of Abraham Lincoln?

I would ask Senator Vilas whether he ever read the letter of Pope Pius IX to Jefferson Davis during the darkest days of the rebellion? That letter was regarded as "a poisoned arrow" thrown by the pope at President Lincoln personally. In a word, Rome saw at once that the very existence of the United States was a formal menace to her own life. It was President Lincoln's oft-expressed opinion that:—

"This war would never have been "possible without the sinister influence "of the Jesuits. We owe it to Popery "that we now see our land reddened "with the blood of her noblest sons.

"When Popery will give up the power "of life and death which it proclaims as "its own divine power, in all its theo-"logical books and canon laws, then "alone can it be tolerated and can re-"ceive the privilege of citizenship in a "free country. * * * Does not the "Church of Rome hate, curse and de-"stroy liberty of conscience, whenever "she can do it safely?" — ABRAHAM LINCOLN in 1864.

The Catholic Church does not recognize the right in the government to say "whether or not the Pontificial decree shall be enforced." "The church is supreme and independent." That was the theology of Peter Dens, a prominent Catholic.

"The Roman Catholic citizen owes no allegiance to any principle of the government which is condemned by the church or pope."—*New York Tablet.*

It was promulgated by Pope Pius IX, in 1864, among other heresies, that—"The State has not the right to leave every man free to profess and embrace whatever religion he shall deem true."

What does Senator Vilas think of that? Is not that an "old method of iniquity and tyranny in governments," to use his own expressive language.

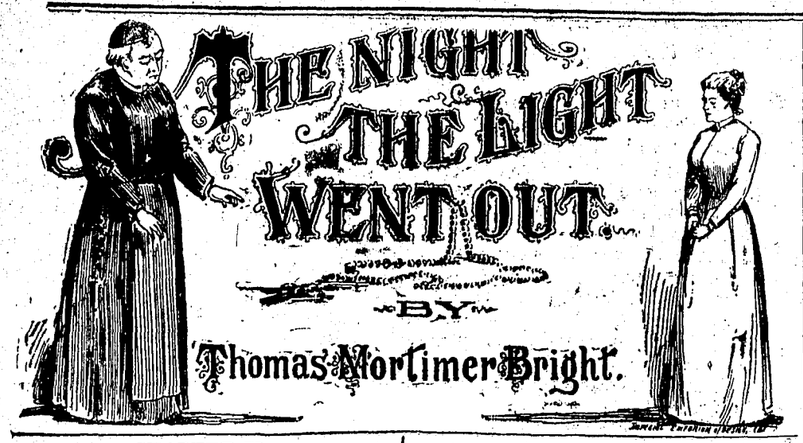
I should like to ask Senator Vilas whether the Catholic Church does not claim and assert the "right to deprive the civil authority of the entire government of public schools?"

Does Senator Vilas not know that in the Ecumenical Council of 1870 the Pope was declared infallible? Does he know that Mgr. Satolli was sent to the United States by the Pope to supervise the Catholics in America and change our common school system, so as to allow the Catholic religion to be taught therein?

Does the senator not know that this is in direct conflict with the spirit and letter of the Constitution of the United States?

Does the senator not know that in the year 1889 there was given to the Roman Catholics for Indian education (!) ($356,000) three hundred and fifty-six thousand dollars?

CONTINUED ON 5TH PAGE



CHAPTER II.

A Startling Crime Committed.

"Yet," I reasoned, "how could the advertisement appear so soon, unless the death occurred yesterday; and if a member of the Order, why did not the funeral cortege move from the convent in a proper manner?"

All I read therein was one notice that might or might not bear upon the mystery:

"Mary Carolyn McMahone, known as Sister Angelica, aged eighteen years and twenty-one days. Funeral at 10:30 from St. — Asylum to chapel of ——."

Could this be "the figure?" A cold hand seemed to shut off my breath; of course it was nothing to me—how could it concern me—yet I was strangely unnerved as contemplating the probable causes that led to her death. Still, she might not be the shrouded figure; somehow, I hoped not. The mystery had taken such possession of my thoughts that I felt I must do something to get them into a more comfortable channel. I looked at my watch, it was only nine o'clock. I put on my coat and hat, and on the way downstairs determined to call upon a young friend of mine, a reporter, whose hours were from 2 P. M. till 2 A. M., and whom, I felt sure, must be up by this time. He lived on the street that bounded the school on the east side. As I mounted the steps he thrust his head out of the third-story window and shouted to me, "Hold on, don't ring the bell. I'll throw you my pass-key and you can come right up here."

As I reached the top of the last flight of stairs, he rushed into the hall in his shirt sleeves, and grabbing me by the arm, half dragged me into his room, shut the door, and locked it. I looked at him surprisedly, wondering if he was entirely sane. He understood the doubt that was slowly creeping into my mind. "Don't misjudge me rashly, Tom," he said breathlessly, "I can see that you think me daft, but just you hold on till you hear the wonderful tale I have to unfold to you. I have been dying to have you come over, all the morning, and I threw you my key because I did not wish to leave my window (I'll tell you why later) and there is nobody in the house but me, as my landlady has no servant, and has gone to market. Now sit down, or come and stand where I am; but I suggest that you sit down, for it will take me some time to tell you about this matter."

I declined the chair, for I had gotten quite stiff sitting before my own window, but I did not tell him this.

"You need not take this *'cum grano salis,'* Tom, for as God is my witness, it is true—every word of it!" said my friend, Frank Stowell.

"I will believe you, Frank; but proceed with your mysterious story, for you have whetted my curiosity and I am impatient for you to begin." He was silent a few moments as though resolving the many distracting thoughts into coherent sentences. Still keeping his gaze fixed upon the school-court, he began:

"I had a lot of hard work yesterday, and about the time your train was due (I had intended to meet you) and I was preparing to go to the station, I was given orders to go and write up a 'scoop,' a hint of which had come by telephone. So, pocketing my keen disappointment, I started to obey the order. It was nearly 3 A. M. before I left the office, for I had a good deal to write up, and I rode home in a cab, as I was pretty well fagged. Newspaper work is all very nice," he said, *en parenthesis*, "but not when you have to work against your own desires and inclinations, for it is hard to get any inspiration under adverse circumstances, and words seem to stutter in my brain at such times."

I laughed at his quaint way of putting it.

"Never mind about your 'takes' and 'scoops,' Frank," said I, "at another time I shall be much interested in your work, but now I am more anxious to hear about this disturbing occurrence you spoke of when I entered."

"All right. Well, when I got out of the cab I was surprised that the corner lights were out, for the circuit was all right down town, and even two squares below here, yet all in this neighborhood were out. I was glad I had come up in a cab, for, though I am not a coward, no man likes to be abroad on a pitchy dark night, alone and unarmed. I felt a sense of safety when I closed the street door, and the dim gas in the upper halls—always left burning to light me to my sky parlor—aided in banishing every remnant of fear from my breast. Somehow, I did not feel a bit drowsy, so I stirred the fire, lit a cigar, and proceeded to enjoy a little novelette in a magazine given me by a fellow down at the office, a queer story—'The Shadow of Revenge'—full of uncanny things, rather occult; ever read it? I'll lend it to you. Well, I finished the blood-curdling stuff, and as the room was pretty full of smoke, I thought I had better let in some fresh air before retiring."

"Yes, yes," I said, impatiently, leaning towards him.

He looked at me narrowly, and proceeded: "As I said, I threw open the window on the side, but before I opened the front window, something seemed to whisper, 'Turn out the gas!' Now, I am not easily rattled, nor do I believe in occultism, but, I must confess, I felt impelled to obey the mandate uttered in such a strange way. I turned out the gas, and I must say, I felt queer. I do not fear the dark when I know no mortal on mischief bent is nigh to either frighten or attack me, but the worst rigor I ever had in my life came over me, and my teeth chattered like castanets. My feet seemed paralyzed, and my breath came in stifling gasps. I staggered to the front window and threw it open, leaning my head out, thinking thereby to overcome the effects of the smoke (for I thought it must be that, what else could it be)? Somehow, I felt compelled to rivet my gaze on the top floor of the school building. I started, and I could not look away from there; try as I might, I had no power to change the persistency of the spell that made me stare at that brick pile in such a senseless way. I inwardly rebelled against such arrant foolishness, and felt quite angry to perceive that I was not master of my own eyes. Now comes the strange part of it. Soon after the bells chimed quarter of four (he saw me start, this time, but did not question me then), I heard the queerest creaking, squealing noise, which continued for about three or four minutes; then followed complete silence, and then the same noise was repeated. In a few moments a light appeared beneath the curtain on the top floor opposite, which I thought a strange occurrence, as only the janitor sleeps there, and never before had I seen a spark of life or light there. With a premonition of something startling and sensational about to happen, I dashed to the bureau and got out my field glass that I might bridge the intervening space and see exactly whatever might transpire. I forgot to tell you that the curtain did not come to the sill by nearly six inches. Someone tried to pull it down, but it would not go down any lower, and as all the houses on this side looked dark, they undoubtedly thought it made no difference if that space was not veiled, as all over here were asleep. A long table—a billiard table by the way—was shoved into the room opposite, directly in line of my vision, so that what follows is an accurate description of what I saw with my own eyes, supplemented, as I have said, by the powerful glasses.

"When the table was in position a dark-robed form was laid upon it—it was the form of a woman! I, at first, thought her dead, but later, it was plain to me that she was still alive and doomed to suffer more."

"My God!" I ejaculated. "Then she was not dead? I feared so."

"You?"

"Yes; but proceed, and I will tell you my story afterwards, though it is really the preceding act of this terrible tragedy."

"If yours is Act I, pray tell it now, as I have been consumed with a desire to know the truth, which, as yet, I have only half surmised."

I told him all that I knew, except the newspaper notice, which I thought irrelevant to this matter. His eyes gleamed fiercely when I mentioned the acts of the patrolman.

"Damn such law-preservers!" he broke out menacingly. "A pretty kettle of fish when even policemen stoop to crime, or cahoot with criminals, and let them have free play. Whoever says the church does not have power over public berths lies, for I know that one sect has the supreme say-so about municipal matters, though the people are either ignorant of or indifferent to the true status of affairs."

"Do not stop to preach a new code, now, Frank, for I am all excitement and it is nearly ten o'clock, and I must be at my room in exactly fifteen minutes."

"Anything to do with this case?" he asked, nodding towards the school building.

"Yes, and I wish you would keep your eyes on this side of the premises." To which he agreed.

"Well," he resumed, speaking quickly, three women of the Order came and placed their hands upon the head of the prostrate one, and then fell on their knees, as if in prayer. A nice time to pray! I felt like cursing. They then arose and stepped aside and stood with folded hands and bent heads, apparently quite unmoved; at least, I saw no evidence of any emotion. Then two men came forward and took their places at either side of the table at the head, and each laid a hand upon the shoulder of the woman. The other three men stood at a little distance, while another, a physician, made a superficial examination. He turned and spoke to one of the women, who came forward and removed some of the garments. As she remained standing between me and the body of the woman lying upon the table, I could only guess at the operation about to be performed; but my guesses were not far wrong, for ere the bells chimed half-past four another form was ushered into this world. I saw it, but a heavy garment was thrown over it, and no care was given to it. I shuddered. But the mother was tenderly cared for, I presume, to prolong her life that she might learn 'To suffer and grow strong!' Faugh! Such things sicken me. Well, just after daylight, a double carriage with drawn blinds drove up to the door of the building, on this side, and, later, four men in robes came out carrying the poor woman. She seemed to be alive, for I saw her face, and though the eyes stared skyward, I could almost swear that her lips moved in prayer. Poor soul! my own heart sent up a petition for pity and succor for her, for she was truly a victim. I shall never forget her face. I saw her once, about four years ago, in Baltimore; she was of this world then, petite, graceful, and altogether charming. She had lustrous brown eyes, in which gleamed infinite purity and tenderness; I deemed her truly a woman nobly planned. I was a silent and distant worshiper at her shrine, and I always was on hand, near her home and, in early evening, near her school, and I followed her at a respectful distance to see that no harm befell her. How I longed to draw her to my breast and caress the rippling dark hair, on which the sunlight seemed to love to linger! She was so exquisitely dainty and beautiful that everyone was enchanted by her charms, thouh it was all unsolicited on her part, for she was a model of modest girlhood; she was then about fourteen and still wore short gowns. I soon found out her name and that she would be heiress to quite a vast sum of money; I also learned that she was destined to be a bride of Christ, and that she wished to give all her inheritance to the Order when she resigned the world, which she had determined to do when she reached the age of sixteen. Being rich and 'the betrothed of Christ' (?) I felt I was too unworthy to approach her; and I was poor and what chance has a fellow against such heavy odds? But I staid near, and saw her for the last time when the convent doors intervened between her and the world forever. Somehow a feeling of desolation surged through all my being; a mist obscured the sunshine, and a dirge seemed ringing through my brain to the words, 'Nevermore! Nevermore!'" He paused, as though lost in reminiscences. Soon he aroused himself, and continued: "From that day I lost sight of her, and as I was not strong enough to endure the misery of living longer in that city, I came West and have been here ever since. I cannot tell you how stunned I felt as I gazed upon her face again, and under such circumstances! Great God! my blood boiled, my brain reeled; I could have choked the villain who had so cruelly dishonored my love of long-ago! Follow that carriage I must; so I grabbed my hat and got into my overcoat on my way downstairs. I purposely dashed along seemingly unmindful of those who might be in the vehicle, as I did not want them to become suspicious and lead me a long or false trail, but, rather, I hoped they would think I was after a doctor. I dropped into an alley and allowed the carriage to get the lead. It went slowly, so I had but little difficulty in keeping nearly up with it. It stopped at the —— Asylum."

"Zounds, man! that is where a funeral is to be to-day."

"Whose?"

I handed him the paper; it shook in his hands as he continued to stare at the lines I pointed out for him to read.

"Is—is it she?" I queried, in a whisper, looking over his shoulder.

He nodded, he was incapable of speech for the moment.

"Then it is a lie!" I boldly declared. "For you saw her at five o'clock, and this paper was made up (or whatever you call it) before you left the office. It is a lie, though I begin to see a motive behind it all."

He looked into my eyes with a troubled gaze.

"Do you think," he began, slowly, "do you believe that this has been printed to conceal the crime from her parents and friends?"

"I do. Being dead to the world, figuratively, they would have the family believe her so literally; then there would be no fear of her betraying the truth to them."

"I shall be at that funeral," he declared, resolutely, "and I shall satisfy myself whether it be true or a damned farce! Oh, hell is too cool for the one who has shorn my dove of her spotless plumage—curse him! curse him!!"

"Amen!" I said solemnly; at which he wrung my hand in mute appreciation of my sympathy.

As I could do him no good, and wishing to observe all to be seen from my window, I bade him *au revoir* and departed, he promising to report to me whatever he discovered. I took up my position at my window and kept a keen lookout. Soon a carriage drove rapidly up; a man jumped out, and, hatless, ran into the basement in which was the chapel. He returned in a few moments and staked open the two large doors, from which I judged him to be the director of arrangements. The tolling of the bell announced the coming of the procession. Two carriages of pall-bearers came first and took up their positions near the curb; then came the white hearse, drawn by white horses, and driven by a jehu in white livery. A long line of carriages filled the avenue to both curbs, and also lined the east street. I looked in vain for poor Frank. The flowers on the casket were removed ere it was borne into the chapel—a custom which has always seemed queer to me. Between the mourners and the casket walked nearly a dozen Sisters of various Orders, some with flaring white bonnets; some with white gowns under brown cloaks; some in blue gowns, and some in the black robes that I have always disliked, as they seemed to me so ghostly. I could not but say, mentally: "They come between, even in death!"

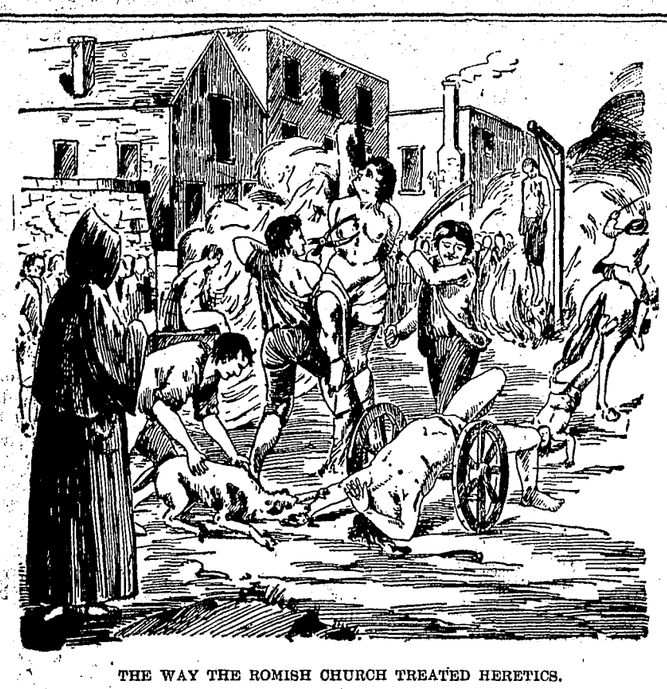
(TO BE CONTINUED.)

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THE WAY THE ROMISH CHURCH TREATED HERETICS.

THE ROMISH OCTOPUS.

It is Winding Its Poisonous Coils Around Washington, D. C.

Its Fangs Are Sinking Deeper and Deeper.

(CONTINUED FROM LAST WEEK.)

He said: "I am sure this does not go on in my department."

"Yes, sir, it does. And how is it," I asked, "that the chief clerks and private stenographers are so often, if not quite generally, Roman Catholics?"

"My chief clerk and private stenographer," he answered, "are Protestants."

"No, sir, your stenographer is a Roman Catholic, has become such since appointed, and is in that position for a purpose. All you propose about removals from office is reported, so that you may be led to appoint Roman Catholics as clerks. Do you not know that there are clerks in your department who will lose their positions if they do not pay over their money to the Roman Catholics? I know a faithful clerk who has been here a number of years, and he goes out when the nuns come in, for he will not pay money to them. Now, I don't feel disposed to mention this department, but have you anything to say, or any authority as to what is done here?"

The result was that he sent out an order that this begging should be stopped; but whether it has been I do not know. It ought to be, not only in Washington, but all over the land, by statute enactment that is not a dead letter because administered by Romanists or officials who fear the Roman Catholic vote, but a law enforced, and with penalties that would make it effective.

In the civil service examination the Roman Catholics always have the advantage. The Protestant young men and women have the advantage of a higher standard of education than that of the Romanists, but the latter always succeed better, because they can get, in advance, the questions of the examination.

In one division all the clerks were given a furlough of a week; before the furlough was over a number were dismissed, but no Catholics. Clerks in this division understand that it militates against them to be Protestants; and it is a general fact that, of the clerks dismissed, the Protestants preponderate, while of the new appointments, the major part are Catholics. Why should this be? Romanists are not over a seventh of the population; their voters are not over a tenth of our voting population; and their illiteracy, foreign spirit and birth would make their just proportion in official positions a mere handful. Why do they preponderate in Washington?

In the bureau of printing and engraving a few weeks ago, twenty-one promotions were made in one day, nineteen of which were of Roman Catholics.

A man lost his position, and could not find anything else to do. One day his wife, who was a Roman Catholic, asked him why he did not see the priest. He went to him, and the priest told him he could not do anything for him; but said that if he would join his church he could get him work. He joined that church, and almost immediately received a position. The priest was sure to get a part of his salary when he went for it. There are government clerks who thus pay regularly from ten to twenty-five per cent. of their wages for the purpose of holding their positions.

On pay-days in the pension bureau, as the clerks receive their pay, they file out between two nuns, who stand on either side, with boxes extended. Many of the clerks throw in quarter and half dollar pieces. At the last pay-day it took two hours and a half for all these clerks to pass out, during which time these nuns stood there and received their money. The commissioner of pensions is a Roman Catholic, as also is his first assistant, and it may not be amiss to add that the chairman of the house sub-committee on pensions is of the same faith.

The following instance has recently come to my notice, and I have verified it. A one-legged soldier in the pension bureau had been promoted, on merit alone, during a series of years, until he occupied a very important place in the bureau; but only the other day he was reduced four hundred dollars in annual salary, and an Irish Roman Catholic, who saw but four months' service in the army, was put in his place.

Six government clerks in one room in the pension bureau, and strange to relate, all members of a certain Protestant church, were lately reduced in pay from three to five hundred dollars each per annum. Five of these are old soldiers. Their reduced pay was immediately given to six other persons, five of whom were Roman Catholics. In this particular room nine-tenths of the clerks are now Romanists. It was in this bureau that Cardinal Gibbons persistently urged the appointment of a Roman Catholic for chief clerk.

One division in the agricultural department has been recently abolished. Seventy-eight per cent. of the clerks were Roman Catholics. After it was abolished, many of the Romanists were given other positions, but this was not the case with the Protestants.

Does it disqualify for official position to be an American and Protestant at the capital, as it does in Rome-ruled New York?

A few months ago an investigation showed that one-half of the one hundred and fifty clerks in a certain division of the agricultural department were Roman Catholics. There are more there now. Are we to learn agriculture from Ireland?

In the land office there is but one chief of a division, appointed under Harrison, who retains his place thus far in the present administration, and he is a Roman Catholic. In the bureau of engraving and printing, the assistant superintendent, who is an active Roman Catholic, has contrived to retain his position, like many other Romanists in prominent positions, under both democratic and republican administrations, while it was a noticeable fact that all Protestant democratic officials, ranking above the highest civil service clerkships, were promptly dismissed upon the respective changes in administration.

In one division in the printing office where there are fifty clerks there are forty Romanists. In one room in the treasury of eight clerks, four are Roman Catholics. Why this?

In a bureau in the agricultural department an old and faithful clerk, who always avoided giving to the nuns, and who was outspoken in his Protestant sympathies, was summarily dismissed—he overheard a chief of division complaining very bitterly against some opposition that was being made against Roman Catholic influence in the department, and connecting his name with it. The dismissal followed. Is this the land of the free?

If there is one of the leading departments not visited by the sisters of charity, so-called, I am not aware of it. Some bureaus seem entirely subject to the order of priests. Cases like these are known. There are four members of one family in government employ, and one of the daughters is in one of these priest-controlled bureaus. When some one remarked that they must earn a great deal of money, she said: "No; we have to pay a good deal of it over to the Roman Catholic church, in order to hold our positions."

A lady could not give to her own church because she was giving fifty cents a month to the Roman Catholic church, and she was dismissed. She said: "One day when the collector came I did not have any change with me and this provoked the nun, and I gave her nothing the next time she came. A week after I had a letter which requested me to resign."

A lady who had long been a clerk there was asked how many Protestants she knew among the twenty-five hundred clerks employed in that particular department, and she was positive of but five Protestants. This is a department of the government that for years has simply been a feeding-station for the Roman Catholic church.

Up to the time when General Rosecrans resigned, it was notorious that the clerks had to pay money regularly to the priests and nuns.

The following was related to me by one who knew: There was a young man who was clerk, stenographer and chief clerk all in one, to himself apparently. He did nothing but read the papers and trashy novels, and draw his pay. The facts leaked out through an old man whom he employed as his messenger, and his case was investigated. Asked who was his superior? He had none. To whom did he report? To no one. What service did he render the government? His answers were equally unsatisfactory, and he was requested to send in his resignation.

At this point the influence of a cardinal was brought into requisition, and the young man was retained. This kind of interference is tolerated for the simple reason that the votes are believed to be behind it. Is there not sufficient warrant for patriots rising up all over the land, and as one man, regardless of party affiliations, uniting to put down all this intermeddling by foreign-allied ecclesiastics with the men whom we elect to administer our affairs.

(TO BE CONTINUED.)

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CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Instruction in the Roman Catholic Colleges.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Rivierre Boyer.
CHAPTER XX.
Papineau and the Patriots in 1838—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Butcat's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Splnk again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1858 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has Interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Address from my People, asking me to remain—I am again drugged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le-Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
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PART TWELFTH.

A SEANCE—CARELESS.

(NOTE.—This paper is copied from stenographic notes, taken during the seance. Tom, who carries on most of the conversation with the spirit who is being assisted, is a control of Mr. Fisher.)

Eva. (Spirit-daughter of Mr. and Mrs. Bailey.) We bring quite a number of persons to-night, who are not very bad, but they are light, jovial, and hard to reach.

Spirit. Say, what's up? What's the matter with you?

Mr. Fisher. Matter with whom?

Spirit. All of you. What's the matter with you, anyhow?

Mr. Fisher. Why, nothing. You are happy and jolly, aren't you?

Spirit. Yes, sir.

Mr. Fisher. Where did you come from?

Spirit. Well, I came from down town, and I'll tell you there's a funny thing happened to me. I suppose that I am just as dead as anybody can be.

Mr. Fisher. You are? You don't act like a dead man.

Spirit. No, that's just where the fun comes in, because, do you know, my folks think that I am planted five or six feet below the ground, but I am not.

Mr. Fisher. I don't see how they could think that. They might have planted your body, but I don't see how they could plant you.

Spirit. Well, they think that they planted me, and that's where it's so jolly, you know. The fun comes right in there.

Mr. Fisher. They think that they planted you, but you are not there at all.

Spirit. No, sir.

Mr. Fisher. You can have a good time now, going about.

Spirit. Yes. I don't see a bit of difference, do you?

Mr. Fisher. I don't know, because I haven't died. It's very interesting to me, to have you come and tell me these things.

Spirit. I suppose it is.

Mr. Fisher. Yes, because I would like to know something about it.

Spirit. I don't know anything about how it is going to come out. I have no sort of an idea.

Mr. Fisher. It's all right, so far?

Spirit. Oh, yes, jolly! Jolly!

Mrs. Bailey. It will get better and better all of the time.

Spirit. I hope so.

Mr. Bailey. Did you ever hear of Spiritualism?

Spirit. Oh, gosh, yes! It was regular fun! Do you know, we used to sit around the table, and the way we used to fool those girls; we used to tell them all about their fellows.

Mr. Bailey. Didn't you believe anything in Spiritualism?

Spirit. No; do you?

Mr. Bailey. Yes, we are Spiritualists.

Spirit. Oh, well, that's all right.

Mr. Bailey. You are proving Spiritualism to us now, because you are a spirit, and we are mortals.

Spirit. A spirit! Oh, the devil! I never thought of that.

Mr. Bailey. Haven't you died?

Spirit. Why, yes, I suppose I have.

Mr. Bailey. Of course you are a spirit, then.

Spirit. It's a fact, but I didn't think of it before.

Mr. Bailey. Spiritualism is a fact too, isn't it?

Spirit. Yes, I guess it is; but, you know, I never paid much attention to it.

Mr. Bailey. You have entered now where you can realize more of what life is than we can. You have entered an eternity, a life of progression.

Spirit. Well, I never made a great deal of progress; so I hope to God I shall begin!

Tom. I should think you would want to be looking around, and trying to find some of your folks.

Spirit. I don't know as I care anything about any of my folks. I never had a great deal of—what do you call it?—Never mind, we won't discuss that.

Tom. I know one you used to like. I should think you would want to find her.

Spirit. I am not hunting up people. I never found it very profitable to be hunting up people. I just take them as they come, and then let them go; that's the best way.

Tom. That's all right; but don't you remember your old aunt Rosy?—your old colored nurse?

Spirit. Yes, I'll tell you what, that was a good old critter!

Tom. Why, of course she was.

Spirit. She had a face that was as black as the devil, but she had a heart that was good.

Tom. Yes, I know it, for I can see it now, that she had a real good heart. I tell you she thinks lots of you. She says that you are her Massa Charles. Is that your name?

Spirit. Yes, sir.

Tom. I don't know only what she tells me, because I am a stranger to you.

Spirit. Has she been talking to you?

Tom. Yes.

Spirit. Well, why don't she come to me?

Tom. She can't just yet; because, I'll tell you, Charles, when people die they progress out of the earth atmosphere, and go up into the spiritual atmosphere; and then those spirits cannot go directly to those who are 'just planted,' as you are.

Spirit. Oh, that's it. All right, McCovey.

Tom. It's all growth and progression where you are now. You have got to grow to get to where aunt Rosy is, because, you know she has been in the Spirit-life a good while. She loves you so much, and she will be so glad to have you come to her, because there's lots of things she can tell you pertaining to the new life that will be a great benefit to you.

Spirit. Well, I wish she would come to me.

Tom. She is right here, but you can't see anyone only those who are in the same condition that you are in at the present time. She can come down to you, and realize you, but you can't realize her right away.

Spirit. Well, I never thought—it's no matter. I guess I won't say it.

Tom. I know what you were going to say. You might as well say it if you wish to, because this is where every one can express themselves just as they feel.

Spirit. Well, I hadn't forgotten it, but it didn't just come to me.

Tom. You never thought anything much.

Spirit. Well, there's no use in fussing, getting sorry and all those kinds of things—no use at all!

Tom. There's no use in fretting, but there is a good deal of use in thinking; because there is a great deal in Spirit-life to see and learn, and the more you learn, and the farther you advance, why, the better you will be.

Spirit. Do you know, boy, if I were to think I would be crazy in a little while? God! I would be as crazy as a bedbug!

Tom. Oh, no, you wouldn't. It would do you good to think; and you will have to think, because there are lots of things to think about. This is a wonderful life—a wonderful universe—and to think that you are out of your body, now, in this great, broad universe, and that you have a whole eternity to grow in.

Spirit. I will be a good deal bigger than old Goliah, if I keep on growing a whole eternity!

Tom. I don't mean that you will grow in size; I mean in knowledge, and wisdom; there's lots of things to know. Think of all the planets, and this wonderful universe, all working together in such beautiful harmony.

Spirit. Well, do you know, they will work just the same way whether I know about it or not. If I were to understand all about them it wouldn't make a bit of difference—they would go on just the same.

Tom. Just the same; but still, wouldn't it be nice to understand all those wonderful laws of the spirit? And there's a great deal of good that you can do. Don't you think it is nice to make people feel good?

Spirit. Why, certainly. I never tried to make people feel bad.

Tom. No, but I'll tell you: There are a great many people who go into the life you have now entered who are very sad and sorrowful because they don't find things exactly as they expected; and then again, they didn't live just the right kind of lives.

Spirit. It serves them right if they didn't do right.

Tom. Yes; but at the same time it's a duty for any one to help these poor creatures out of the darkness and suffering, because they all have good friends who love them.

Spirit. Well, why didn't they live as they ought to?

Tom. You must take into consideration their conditions, surroundings, and disposition; for they all have a great deal to do with it. If you had been born under the same circumstances, and had the same disposition, you would have done the same.

Spirit. I wouldn't have the same disposition. I wouldn't do it.

Tom. You would, because it would be natural for you. You would have been just the same if you had been born the same.

Spirit. I don't care if I had been born of a pig; I wouldn't have been anything of the sort.

Tom. Now, don't talk that way, because you would be just as it would be natural that you should be. It is natural for you to be the way you are now, and you couldn't be anything different; and if you had been born under the same surroundings as others, you would have been just as they are. It is all nonsense for people to say that they wouldn't be so and so because they would be just the same! You were Charles before you were planted, and you are giving out Charles now. If you were some one else after you were planted, you wouldn't be yourself. You have entered a natural life now. I know from experience, because I have been in Spirit-life a long time.

Spirit. How do you find it?

Tom. Very beautiful.

Spirit. What does the beauty consist of?

Tom. The beauty consists of the beautiful country, the wonderful beauties of scenery, and oh! the beautiful flowers! Do you know, the flowers that grow in the Spirit-land are so full of the bright spirit that they nod to you, and you can see them grow!

Spirit. Where are the gardens where these flowers grow?

Tom. They are up in the higher spiritual realms. You are now right on the earth plane.

Spirit. How do you get up there?

Tom. By working.

Spirit. Say! what was that? Do you know my head went off?

Tom. Well, I'll tell you. In order to enable you to talk and hear, your spirit has been clothed with earth conditions by higher spirits who understand this wonderful process; and when that material is removed from your spirit body you feel as if your head was going off, as you say.

Spirit. I did feel so.

Tom. That was when that material was dissolved from your spirit body. You cannot speak the way you are speaking now, without your spirit being clothed with that material. You know, when you enter the new life you have to be taught and shown something about it.

Spirit. Yes, I suppose so.

Tom. You don't suppose that you are always going to be like this?

Spirit. Well, I don't know.

Tom. You have duties to perform, and you have work to do.

Spirit. Well, I hope it won't be piled on very hard.

Tom. Oh, no.

Spirit. But I suppose that if I have to I have to.

Tom. Yes, you will have to. That is the law of your being, and those laws have to be obeyed, because you wouldn't always be satisfied to go on exactly in the manner you did before you were 'planted.' You would be tired of the same thing always; and I want to tell you, Charles, your old nurse has lots of things to tell you and show you.

Spirit. What does she want to show me?

Tom. I couldn't tell you now, because I don't exactly know; but I know that she is very anxious.

Spirit. Well, I am ready.

Tom. She says the Lord has been very good to her soul.

Spirit. I know she was always prating about the Lord being good to her. Do you know that dear old soul, she took me to meeting one time, and she thought the Lord was going to bless me for it. And she thought I was going to get religion; but I'll tell you the thing didn't stick at all, and I felt, for that dear old soul's sake, that I would like to have it, if there was any such thing; and I guess I came as near praying as I ever did, but I couldn't make the thing stick.

Tom. Of course, Aunt Rosy didn't find things as she expected; but everything is all right, and she is very happy. She loves you, and is so anxious to have you come up into the spiritual realms—for you know she has been in Spirit-life some time.

Spirit. Oh, yes, a good while.

Tom. She is right here, and she says that she wants to help her Massa Charles.

Spirit. Bless the dear old soul!

Tom. And you are being helped to-night by coming in contact with me, because I am a spirit controlling this young man.

Spirit. Do I understand that the young man is a medium?

Tom. Yes.

Spirit. All right, go on.

Tom. I am controlling him, and I am going to show you myself as a spirit; and then afterwards, when I come to you, you must go with me. I will take you to a place where you will learn and see new things, and be led up to where your Aunt Rosy is.

Spirit. Is it far?

Tom. Not particularly far, but it will be all right—you will be satisfied. Now, this will amuse you.

Spirit. All right; I like anything that is amusing. What are you going to do?

Tom. I am going to leave off controlling the young man, and you will see me as a spirit. Now, you look right at the young man's head.

Spirit. I will.

Mrs. Bailey. Tell us what you see.

Spirit. Oh, shooting stars! How is that for high? Well, sir, that's funny! What is it? As sure as I am a living critter, he has skinned out of the fellow, and stands there beside him!

Mr. Bailey. That's Tom.

Spirit. The one that was talking to me?

Mr. Bailey. Yes.

Spirit. I tell you that's a manifestation worth seeing.

Mr. Bailey. We'll make a Spiritualist out of you yet.

Spirit. I wouldn't wonder. He'll go back into him, won't he?

Mr. Bailey. Yes.

Spirit. All right; come on, old boy, let's have it out.

Tom. (Returns to Mr. Fisher.) Well, now—did you see me?

Spirit. Well, I did. That's a good thing!

Tom. Why, of course it's a good thing. I will tell why, Charles, this gentleman's daughter is doing what is called missionary work. You know sometimes spirits are crushed out of their bodies, and sometimes people are run over by the cars, and are in a terrible condition; and they are brought here to this place to get righted. And then, there are those who are in a terrible condition through not having lived the right kind of lives, and through heedlessness, and it is very hard to reach them. I am trying to reach you to-night.

Spirit. That is real good of you. I suppose that I ought to be reached.

Tom. Yes; and now I want you to go with me, and I will take you to a school.

Spirit. I don't like the sound of that.

Tom. It isn't exactly a school, but it is a place where there are bright spirits who have been in Spirit-life a long time; and they will explain everything to you, and you will be shown the way to get to your friends. Now, Rosy is very anxious about you; I tell you she loves you.

Spirit. Well, if there's anyone who can help me, it is dear old Aunt Rosy.

Tom. Yes, she took good care of you. No mother could have cared for you as she did, and there is a strong tie between you two, and that tie will be a great benefit to you. She can help you, because you have confidence in her.

Spirit. Well, I loved poor old Aunt Rosy. She's a darling! I would give a great deal to see that dear old soul! Rosy can never say that I wasn't good to her.

Tom. Yes, and that will be a great help to you in the life that you are now in; because every good thing you did, and every kind act of your life, you will see.

Spirit. Well, that's encouraging; but there aren't a great many to present themselves to me. I am glad that I have laid up a little for dear old Aunt Rosy.

Tom. Yes; I wish she could speak to you. Do you know, she is listening to all this conversation?

Spirit. Is that so?

Tom. Yes, you speak to her, and maybe she will answer you.

Spirit. Hello! Aunt Rosy! Are you here? Say, you dear old mammy! How are you? A long time since we met, ain't it, Aunt Rosy? No, sir, she don't speak. Maybe she can't.

Tom. Just wait a little, she will try. You know, she has been gone some time, and she never spoke in this way. Speak to her again, it will encourage her.

Spirit. Hello! Aunt Rosy! Aunt Rosy! Here's your boy, Aunt Rosy! I thought I saw her then.

Tom. Yes, perhaps, if she can't speak to you she may be able to present herself to you. She is trying very hard to do something, so that you will know that what I have been telling you is true.

Spirit. Hello! Aunt Rosy, is that you?

Spirit. (Aunt Rosy.) Massa! Massa Charles! Massa Charles!

Spirit. God bless her! Well, come on, for God's sake let's go! I want to go where she is. I catch a glimpse of her once in awhile, for an instant.

Tom. Yes, now, my friends, we will all go.

Spirit. Yes, let's go.

Eva. We have reached nearly a hundred to-night. They were all thoughtless, and just enjoyed life the best they could. We got them interested in the conversation, and then got them under our magnetic influence.

E. T. WASHBURN.

(TO BE CONTINUED.)

Responsibility educates.—Wendell Phillips.

None preaches better than the ant, and she says nothing.—Franklin.

If thou desire to be wise, be so wise as to hold thy tongue.—Lavater.

Much bending breaks the bow; much unbending the mind.—Bacon.

Riches exclude only one inconvenience, and that is poverty.—Johnson.

He who is firm and resolute in will molds the world to himself.—Goethe.

Every generation of man is a laborer for that which succeeds it.—Gladstone.

The book to read is not the one that thinks for you, but the one which makes you think.—McCosh.

Vienna has 1,391,000 population and 3741 police. Arrests last year, 74,988. The linguistic knowledge of the Vienna police force comprises English, French, Italian, Spanish, Bohemian, Polish, Russian, Kroatian, Servian, Hungarian, Roumanian and Hebrew.

The prisons of Morocco are the worst in the world. No care or attention whatever is given to the prisoners; they are left dependent on their friends for food, and if they have no friends the Government provides only a bit of bread or a handful of grain daily to keep them alive.

New York has 1,850,000 population and 3,723 police. There were last year 84,498 arrests, of which 65,425 were men and 19,073 were women, of the arrests 22,853 were for intoxication, 7,955 for disorderly conduct and drunkenness combined, and 15,101 for disorderly conduct.

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Famous Case of Clairvoyance.

TO THE EDITOR:—It appears that in a conversation between a distinguished Judge and one of the editors of the *Baltimore American* the article of Mark Twain's on telepathy casually came into talk. Many cases were cited, and the Judge alluded to the remarkable story of Jessie Brown. It will be new to many, and it is given herewith as it appeared in a letter to the London *Times*, the latter being written by a lady who was the wife of an officer at Lucknow:

On every side death stared us in the face; no human skill could avert it any longer. We saw the moment approach when we must bid farewell to earth, yet without feeling that unutterable horror which must have been experienced by the unhappy victims at Cawnpore. We were resolved rather to die than to yield, and were fully persuaded that in twenty-four hours all would be over. The engineer had said so, and all knew the worst. We women strove to encourage each other, and to perform the light duties which were assigned to us, such as conveying orders to the batteries, supplying the men with provisions, especially cups of coffee, which we prepared day and night.

I had gone out to try to make myself useful, in company with Jessie Brown, the wife of a corporal in my husband's regiment. Poor Jessie had been in a state of restless excitement all through the siege, and had fallen away visibly during the last few days. A constant fever consumed her and her mind wandered occasionally, especially that day, when the recollections of home seemed powerfully present to her. At last, overcome with fatigue, she laid down on the ground wrapped in her plaid. I sat beside her, promising to awake her when, as she said, her "father should return from the plowing."

She fell at length into a profound slumber, motionless and apparently breathless, her head resting in my lap.

I myself could no longer resist the inclination to sleep, in spite of the continual roar of the cannon. Suddenly I was aroused by a wild, unearthly scream close to my ear. My companion stood upright beside me, her arms raised and her head bent forward in the attitude of listening.

A look of intense delight broke over her countenance; she grasped my hand, drew me toward her, and exclaimed: "Dinna ye hear it? Dinna ye hear it? Ay. I'm no dreaming, it's the slogan o' the Highlanders! We're saved! We're saved!" Then flinging herself herself on her knees, she thanked God with passionate fervor. I felt utterly bewildered. My English ears heard only the roar of artillery, and I thought my poor Jessie was still raving; but she darted to the batteries, and I heard her cry incessantly to the men, "Courage! Courage! Hark to the slogan—the Macgregor, the grandest of them all. Here's help at last!"

To describe the effect of these words upon the soldiers would be impossible. For a moment they ceased firing, and every soul listened with intense anxiety; gradually there arose a murmur of bitter disappointment, and the wailing of women who had flocked to the spot, burst out anew as the Colonel shook his head. Our dull, lowland ears heard only the roar of musketry. A few moments more of this deathlike suspense, of this agonizing hope, and Jessie, who had again sunk upon the ground, sprang to her feet, and cried in a voice so clear and piercing that it was heard along the whole line, "Will ye no believe it noo? The slogan has ceased, indeed, but the Cambells are coming. D' ye hear? D' ye hear?"

At that moment all seemed, indeed, to hear the voice of God in the distance, when the pibroch of the Highlanders brought us tidings of deliverance, for now there was no longer any doubt of the fact. That shrill, penetrating, ceaseless sound, which rose above all other sounds, could come neither from the advance of the enemy nor from the work of the sappers. No, it was, indeed, the blast of the Scottish bagpipes, now shrill and harsh, as threatening vengeance on the foe, then, in softer tones, seeming to promise succor to their friends in need.

Never, surely, was there such a scene as that which followed. Not a heart in the residency of Lucknow but bowed itself before God. All, by one simultaneous impulse, fell upon their knees, and nothing was heard but bursting sobs and the murmured voice of prayer. Then all arose, and there rang out from a thousand lips a great shout of joy, which resounded far and wide, and lent new vigor to that blessed pibroch.

To our cheer of "God Save the Queen," they replied by the well-known strain that moves every Scot to tears, "Should auld acquaintance be forgot." After that nothing else made any impression on me. I scarcely remember what followed. Jessie was presented to the General on his entrance to the fort, and at the officers' banquet her health was drank by all present, while the pipers marched around the table playing once more the familiar air of "Auld Lang Syne."

Whittier's poem, "The Pipes at Lucknow," and Robert T. S. Lowell's "The Relief of Lucknow," are descriptive of this same incident.

The above is certainly most remarkable, and illustrates the fact that the phenomenon was caused by the intervention of spirits.

JUS TICE.

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SATURDAY, JAN. 27 '94

One Thing at a Time.

The age has gone by when all the trades and professions are centered in the same individual. A division of labor was found better adapted to an advanced civilization than was the barbaric habit of each family producing all of its own needs, and living wholly independent of its neighbors.

Instead of a single society attempting to reform all the evil habits common in the body politic, many are now in existence, and they multiply as human needs demand, so there is now one to combat nearly every great wrong.

The church originally undertook to make man perfect, and fit him for an immortal life; but as knowledge progressed it was found customs were formed which were destroying the race, and the church paid no attention to them. Then anti-slavery societies were organized, which the churches opposed because, as they alleged, "Slavery is a divine institution." Then came temperance societies: but preachers in their pulpits denounced them, claiming that every reform movement must arise from the church. As this originated outside of the church, it was evil. Prison reforms, Dorcas and Magdalene societies, and numberless others, sprang into being, each attempting a single work, and the world has been bettered because of them.

As Spiritualism flashed upon the world, imbued with the noblest sentiments, its advocates thought to reform every vice, to correct every wrong, and make its devotees perfect in every respect. A public speaker, engaged to deliver a course of lectures on Spiritualism, mistook the motive of those who contracted for his services, and gave lecture after lecture on subjects quite foreign to that for which he was engaged. These speakers gave most excellent temperance lectures; before emancipation they were right eloquent in denouncing chattel slavery, and they were applauded to the echo. They were well versed in physiology, and discoursed learnedly on health reform; while others charmed the multitude with their geologic knowledge. But Spiritualism was frequently ignored. Societies languished under such lectures, and went down, and many of its members are now found in the ranks of Agnosticism—if not battling against us, certainly doing nothing for us. And all this because of the unwise action of would-be leaders, who did not understand the art of doing one thing at a time, and doing that thing well.

Does not past observation and dear-bought experience teach a lesson in this respect? Instead of discussing tariff and silver questions, tax issues, and numberless desirable reforms, which special societies have been organized to accomplish, will it not be better for our societies to keep the main object in view, discourse on subjects germane to Spiritualism, and never, after announcing spiritual lectures, so far depart from the subject as to lug in other issues on which the outside world, whether orthodox or heterodox, are with us? Make some department of our new faith the sine qua non of every discourse, and the people will rally to the movement, as they did thirty years ago. Prosperous societies will quickly spring into being, where large ones, under bad influences, have long since disappeared.

A Creditable Blunder.

Harpers' Magazine has an article from the pen of Charles Dudley Warner, in which is found this sentence: "The great mass of Christian literature is no longer believed." The typos, knowing the statement true, had inserted Christian where the author wrote Christmas. We fully endorse the printers' emendation.

All improper resorts in the City of Mexico are regularly classified, graded and licensed.

A Christian on Christians.

There is a religious paper published at Buffalo, N. Y., whose editor seems to have as low an opinion of Protestant as of Catholic churches. We don't know by what title he is known, but he does strike heavy blows, we fear too truthful, against the clergy. A few extracts at random, which we run together to save space:

"The clergyman knows no moderation, no toleration, no consideration, no relaxation. He can neither reflect nor relent. . . His church is a sponge that is never full, which swallows up the revenues and prosperity, the domesticity and peace of nations, and restores nothing.

"The millions poured into the lap of the church are forever diverted from human activities, enterprises, necessities and interests. Invested in unproductive lands and architectural piles of brick and stone, they sit as monstrous, unresponsive dragons in the presence of human life with its daily needs, its cares, its woes, its hunger, nakedness and homelessness. . . . The tithings of successive generations become the dead capital of departed commerce and national prosperity."

The editor slightly amends his text, from Prov. 29:2, and makes it read: "Where the clergy bear rule the people mourn."

Another Railroad to Jerusalem.

And now a contract with an American corporation to build a railway northerly from Jerusalem to the Jordan, and along that sacred river to the banks of the Sea of Galilee, thence to Damascus. The total distance will fall but little short of 175 miles. With a railway now in successful operation from Jaffa to Jerusalem; and then to the Dead Sea, and up the Jordan valley and onward to Damascus, a new class of travelers will visit those regions, whose descriptions will not be overcolored with religious fiction.

The banks of the Jordan are fringed with hills from 2,000 to 3,000 feet in height, exposing masses of barren rock. Steep and rugged gorges, in winter filled with torrents of water, with castellated volcanic rock along the coast of the Sea of Galilee, will make the railway a difficult one to construct.

There is a macadamized road from Damascus to Beyrout, on the Mediterranean, built by a French company in 1860, which will add to the convenience of the tourist.

Frauds Everywhere.

W. H. Burr, of Washington, has often expressed the opinion that nearly all ofour classic literature is the production of Christian monks, written during the Middle Ages, or in comparatively modern times. Percy Gardner, M. A., of England, in a search to find the accretions made to Homer's Iliad and his Odyssey, has reached the conclusion that "the latest parts of the Iliad were written in the eighth century of our era." He assigns the Odyssey to the seventh and eighth centuries. He is of the opinion that both poems incorporate legends and ballads of a much earlier period.

If Homer is a modern production, not written nine centuries before our era, as generally understood, what genuine ancient literature remains to us? Herodotus, the "father of history," is now regarded by the ablest scholars as a fraud. We know, if we can believe the statements of scholars, Christians themselves, that 150,000 errors have crept into the holy Scriptures. Critics are continually pointing to interpolations in the sacred books. How much of even the Bible itself is what it purports to be, in view of what we know regarding other literature?

Statistics of Crime.

That system of religion which most fully restrains its votaries from the commission of crime must be the best religion. That system which brutalizes the race, and plunges its adherents the deepest in crime, must be the most objectionable. If either is inspired, it must be the one which exercises the best influence over its subjects, and directs its action for good.

A late statistician, in reviewing prison reports and the history of crime in all civilized countries, shows that Mohammedan Turkey has a smaller per cent of murders than any other European country. Greece, alongside of Turkey, influenced by Grecio-Catholics, shows an average annually of one murder to each 2,800 population. Ireland, under Roman Catholic control, comes next to Greece in its percentage of crime. Spain and Italy follow close alongside of Ireland. Crime is far less common in Protestant countries than in Catholic. Those countries where liberal religious views are most prevalent, as in Germany, England and Scotland, show the least crime.

Coming to America the statistics show a lower per cent than in any other country. In the State of Illinois, where Liberalism has probably the best foothold, the same table shows but one murder to 50,000 population. And here it should be observed, the criminal classes are those taught in Sunday-schools, a very large majority of whom are Catholics, with very rarely an Infidel or a Spiritualist in the list.

Every Liberal should load himself with these astounding facts, and discharge them in volleys at propagandists who visit their homes in the interest of the Christian religion—a system built on dreams, extended by the sword, and sustained by beggary.

Formula for Making Hypocrites.

The editor of the *Investigator* says: "If we had a boy we wished educated to become a first-class hypocrite, we would send him to a denominational school where he would be obliged to attend prayers every morning, go to prayer-meetings two evenings in the week, and to church and Sunday school all day Sunday."

THE TWO JOHNS.

A Significant Problem Waiting Solution.

The two Johns—or one John—which? It is a very easy matter to ask a question that will puzzle the wisest man living. The little child can even perplex the philosopher with its abstruse inquiries. It is easy to interrogate the teacher, and no great amount of experience is required for that specific work. Charles Dawbarn, one of the most critical men living, with a mind comprehensive in its nature and discernment, is seeking light. John Pierpont, the poet, the philanthropist, the grand old man—now a spirit—is the subject upon which Mr. Dawbarn has focalized his intellectual acumen. No one can but admire this spirit (Mr. P.) for he must be imbued with all those grand attainments that characterize the lofty intellect. True, his name is John, and so is ours. There is nothing particularly euphonious in the name, but when the cognomen of a spirit, it assumes a somewhat different aspect, and would be regarded as sacred—in a certain sense at least.

Now the question arises as to the John who controls Mrs. Longley, now on the Pacific Coast, and the John who still superintends the Banner Circle. According to Mr. Dawbarn, John Pierpont is the controlling spirit of Mrs. Longley, while by others it is claimed that he devotes his whole attention to the circle held under the auspices of Brother Colby. Admitting the latter statement to be true, then the John who controls Mrs. Longley is another individual entirely—a sort of adventurer who is cavorting about the Pacific Coast, smiling at the great confusion he has caused in the ranks in regard to the two Johns.

Mr. Dawbarn, however, after weighing calmly and deliberately all the evidence, comes to the conclusion that California is now the exclusive home of the real genuine, simon-pure John, while the Banner of Light is the one that is being imposed upon. Thus the two Johns are creating consternation all along the line, and the whole spiritual firmament is ablaze with vague suspicions.

Now, let us reason together. The Spirit John Pierpont for fourteen years, through the gifted Mrs. Longley, had full charge of the Banner Circles. He did a grand and beneficent work through the Banner of Light. His answers to questions were clear, concise, comprehensive and generally satisfactory. During all these years he became attached to the Banner and to its veteran editor, Luther Colby, whose whole life has been characterized by deeds of benevolence. Whatever his enemies may say against him, they must admit that his philanthropic nature shines forth grandly, beautifully. In fact, Brother Colby is just the man who would attract such a spirit as John Pierpont, and who would remain with him, to work through the columns of his paper, instead of going to the Pacific Coast to attach himself to a new-born paper, whose circulation must now be small. Such being the case, we think that Spirit John Pierpont is still in Boston, and that probably he has never seen California at all. In regard, then, to the two Johns, there can only be one logical conclusion, that the genuine John Pierpont is still connected with the Banner, while another John has taken his place to inspire the brain of Mrs. Longley. Of course we are reasoning from the standpoint of the statement made by Mr. Dawbarn as to the actual conditions of affairs. The Banner of Light is an old paper: it is most excellent; it is influential, and the Spirit John Pierpont would not desert it to take a position on another paper whose very existence is problematical, and whose circulation cannot be otherwise than small. To do so would not show good sense or sound judgment. Then as to the two Johns, we can only conclude that Boston has the only simon-pure John Pierpont, while the other is having some fun at the expense of Pacific Coast Spiritualists. The two Johns, however, are in history and will not down.

Spiritualists, everywhere, here is a problem for you to solve—an important one, too. The great prominence of the parties renders this question in regard to the two Johns, as one of especial interest.

Reader, You Want It Badly.

Our friend, E. Bach, Esq., writes from Aberdeen, S. Dakota, that he has just read Dr. Brown's "The Teachings of Jesus Not Adapted to Modern Civilization." Though a work of 44 pages, he says he and his wife read it through before retiring for the night. He adds: "It is without exception the best thing I have ever read. The facts and their deductions are so practical the most obtuse will see their points. My wife joins me in this opinion." In ordering reading matter from THE PROGRESSIVE THINKER, don't fail to add 15 cents for this pamphlet, for all but worshipers of the Nazarene are delighted with it.

Reception to the Mystics.

Dr. Thatcher, a leading Spiritualist and Mystic, gave the members of the Temple of the Magi a reception at his beautiful residence, 51 Aberdeen street, on Thursday evening of last week. The occasion was one long to be remembered as one of the brightest spots in the lives of those present.

Rio de Janeiro has 550,000 population and 2,010 police, who in 1890 made 10,340 arrests.

Eight Million Dollars' Robbery.

It was a big robbery indeed!—a gigantic Roman Catholic steal!—that and nothing else! The *Christian Evangelist* of St. Louis, Mo., says that the creditors of Archbishop John B. Purcell, whose gigantic failure in 1879 astonished the world, are making renewed efforts to obtain from the Roman Catholic Church the amount they claim is due them. The creditors number 15,000, most of them are poor, and, including the interest, the claim is $8,000,000. In their appeal they give extracts from the deposition of the Archbishop in which he stated that the moneys received by him were expended to pay for lots for churches and schools, for charities, for orphan asylums and houses of refuge—in fact, for all purposes approved by the church in his diocese, religious, charitable and literary, including the erection of churches, convents, maintaining and establishing sisterhoods and brotherhoods and educating and supporting priests. In short, Archbishop Purcell borrowed the money and used every dollar of it in the interest of the church. Not a dollar of this money has been paid back, but "Mother Church" is enriched by the fraud. Were any Protestant denominations to perpetrate such high-handed robbery, the secular press would ring with denunciation, but it is silent while the Catholic church holds fast to millions obtained by the robbery of 15,000 of its own parishioners.

The Pappus Planetarium.

The Pappus Planetarium is a miniature representation of the solar system, showing the sun in the center of the zodiac, with the planets Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus and Neptune so arranged that their daily positions in their orbits around the sun can be determined and shown at any time. The place of the moon is also given in its orbit around the earth. All the planets and moon being movable, their exact position on the planetarium for any date is indicated in degrees, by the "Ephemeris of Moon and Planets" for the current year.

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Address all orders to this office.

Light Without Heat.

To the speculative mind, writes Lieut. F. Jarvis Patten in the *Electrical World*, none of the possible future applications of electricity is more attractive and none so full of immediate interest as the possibility that seems almost within our grasp of obtaining light without heat, of making the light waves without the heat waves that have thus far always been at the same time the companion and the burden of all artificial light. The time is ripe, and the exact science of the day seems all but ready and willing to give the analysis of two great problems, the answer to either of which would stand the crowning achievement of a century of progress in the application of nature's secrets to the requirements of daily life. One of these—the navigation of the air—seems to be a mechanical problem only, while the other—the production of light without heat—we may as confidently say is only a question of properly handling the electric current. Nature presents us with beautiful examples of both solutions, but guards jealously the key to her method of operation, by which well-known forces are made to do the apparently impossible thing and it is equally beyond our science to-day to explain how the bird soars aloft on motionless wings and how the glow-worm emits a gleam of light without a ray of heat. But they do it, and the many imitators of the bird will soon be equaled in number by those who are chasing the firefly's secret. What nature does with nature's forces man should and doubtless will be able to do with a full knowledge of those forces and a better comprehension of the methods by which nature applies them. Who shall say which is the more difficult accomplishment, the production of an artificial ruby or the production of an artificial light without heat? There is no certainty, indeed, that the latter will not come from the hand of the chemist first. We are only too prone to hastily write that down as the impossible which is simply not yet done, and our last achievement as the most difficult of all accomplishments. Let us not, however, forget that the chemist has striven for more than a century to make the artificial stone with commendable success, and the mechanic has striven a century to navigate the air, while the electrical engineer has wrestled but a comparatively short time with the problem of light without heat, and has already shown that the solution, far from being impossible on the lines of his attack, is, indeed, a reasonable expectation of another decade of electrical advance.

Gravity must be natural and simple; there must be urbanity and tenderness in it. A man must not formalize on everything.—Cecil.

Christianity to Blame.

A very singular aspect of the present financial and labor depression of this country is, that aid for the hungry unemployed should be requested from the poorly-paid employed, and by the employers. Is there not enough hoarded surplus in this country to alleviate the hunger of these human beings and their families, and tide them through until a Congress with both financial ability and soul, or at least sympathy, can be secured, and with manhood and personal integrity sufficient to legislate this "land of the free and home of the brave" (?) back into a state of thrift and prosperity? Here would seem a chance for this Christian (?) nation to wave the scepter of protection over her starving idleness, and win the laurels of a name eternal.

Christianity boasts of her many-fingered spires that point the way to a God of love and mercy; boasts of her great accumulation of wealth and gaudy temples of worship; of all the morals and spirituality of all nations; of a corner on charity and brotherly love, holiness, justice and power. Then, granting this as true, she is mainly responsible for the horrible condition of our people to-day, and should not only offer some remedy, but annihilate this slimy dragon of starvation with some of their brewed and bottled godliness, charity and sympathy. It would be within their power of accomplishment if the money used in these costly temples had been treasured for this most reasonable Christian purpose, instead of being used as it is. What kind of a God must it be that can shut its eyes to this hungry plea and heed the songs and prayers of miserly, aristocratic plentitude. If all these men were starving freethinkers and Protestants, and the only God a pope of Rome, naught else would be looked for; but a supreme ruler of love and mercy would likely use a combined effort of mercy and intelligence in righting these wrongs.

Some of our big institutions appoint themselves solicitors and treasurers for aid from their employes, and make it easy to escape their own assessments. To be just, be it said that a few of the wealthy ones have given nobly, and it was heralded through the press of the city; but no matter, so they give, whether in the true spirit, or as they would throw tough beef to a dog. Idleness is helpless, and must take what is given or starve.

Oh, this Christian land of ours: pride of all nations; purge thyself of this accursed mockery, or take off thy cloak in humility, and change your gods for fiends of unholy realms!

The Charities Too Slow.

Indeed, life is too brief to pause right in the midst of all this starvation and want; this national pauperization, to solve the problem as to what political party did it. The solution most needed now is how to better conditions most expeditiously; to feed the hungry people, and clothe them, and shelter them from the frigid elements. To ascertain the cause would only be an empty satisfaction; a chance to censure and harrow up a little war that would widen into a general melee. These are times when men become impassioned at trifles. Starvation and distress so general become the force that floods the human heart with sympathy and impatience. Reluctant effort and refusal to aid those known to be in need, on technical or trivial grounds, would precipitate a general uprising. It is all well enough for men to sweep the streets and do aught else honorable to help themselves so long as they are able to work, and there seems no disposition manifest, except by the professional tramp, to refuse to earn their food and shelter, and the charities are quite liberal, but too slow and inefficient. True, they may be imposed upon occasionally unless they employ means to prevent; but it would certainly be more in accord with the true American spirit to deal out liberally to the needy though an occasional undeserving one be fed; and then go into politics to find the solution and the entire remedy.

Watch Your Legislators.

The Jesuits are taking a new tack just now. They have failed to down Spiritualism by legislative enactments, and now they are actively pulling the wires of their political puppets to down the A. P. A. A bill has been introduced in the Kentucky Legislature "prohibiting the organization or continuance of societies whose object is to discriminate between Christians on account of their religion." The A. P. A. does not discriminate between Christians on account of their religion; but because the principles taught and practiced by the dominating powers of the Romish politico-ecclesiastical organism are a menace to the free institutions of our Republic, the A. P. A. opposes the elevation of Romish politicians to office—and they are right in so doing. While the A. P. A. opposes political Romanism, it will not neglect to impartially spot whiffling, spineless Protestants and non-religionists who are ready to bend the pliant knee to Rome that political thrift may follow fawning, and who are ever ready to sell and betray American Liberty for a mess of Romish pottage. Watch your legislators! Watch the politicians!

Note from Mrs. Richmond.

I beg to acknowledge the receipt of many names and addresses in response to my call from mediums and societies in the Northwest; but anything like a complete list for the use of the National Association must include societies, membership, mediums and their phases, and all stated briefly.

Thanking those who have responded, —please send further information to me during February and March.

CORA L. V. RICHMOND,
Care of National Spiritualists' Association, 510 E street Northwest, Washington, D. C.

There is said to be no penal institution in this country that is wholly self-supporting.

A TOUCHING LETTER.

One Mother to Another.

The Dying Moments of a Little Boy.

DEAR MADAM: Although you are a stranger to me, the knowledge of your sorrow makes me wish to send a few words to you, hoping that I may say something to comfort you. I know how empty words of comfort, however well meant, may seem. I almost had it in my heart to curse a God who gave only to take away, and had it not been for the words of loving comfort my little boy spoke before his death—his certainty of meeting us all in a little while—I do not know how we could have endured our sorrow.

Now, I want to say a few words as to our boy's death to show you how our positive belief in Spiritualism arose.

Our boy R. was twelve years old, a bright, lovable boy. Sixteen months before his birth, we lost our first boy, a babe. R. always regretted this very much, was always saying: "Oh! mamma, I wish my brother had lived; I do so want a brother!" So deeply did he feel this loss that many an evening or rainy day he would persuade his youngest sister, two years younger than himself, to dress herself in some of his clothes and play with her for hours, calling her his brother.

At one time, when we were visiting their grandmother, in the country, she wore boys' clothing most of the time for several weeks, greatly to his delight. During his last illness he often spoke of his brother, saying: "How nice it would have been had he lived." Two nights before he died, after a spasm of intense pain, he turned toward the back of the bed, while a beautiful smile broke over his face, and he cried in his boyish language, "Hello, dear! I like you awful well; you are an awful nice bedfellow; you keep me nice and warm!" I spoke to him, saying, "R. dear, who are you talking to?" He looked at me a moment and said, "You can't see him, can you, mamma? He is there, my own little brother S.; I like him; he is a nice boy, but he is bigger than I am, mamma." He said this as if surprised, having always been taught to think of him as a tiny baby.

I, of course, thought at the time that he was delirious, but noticed that he knew everyone who came in, knew every word we said to him, talked rationally about everything else, but continued to talk to his brother.

Later in the day he said: "Mamma, did you ever have a girl die?" I said: "No, dear." "Well, that's funny, mamma, there is such a nice girl here; she likes you awful well: she is a big girl, bigger than E. (his oldest sister, 17 years old); she looks like Uncle F. She is going to take me away, but she feels sorry for you. She says it is better for me to go, mamma: it is so cold here, and I don't feel well when it is cold: and the place where she is going to take me is so nice and warm, such lovely trees, and flowers, and birds, and above all, such a beautiful spring of water."

Although he knew that he was going away, he did not really connect the thought with death until the morning before he died, when he looked up into my face and asked: "Mamma, am I going to die?" I had to tell him I thought he was. "Well, mamma, it is all right. I knew I was going to a beautiful land somewhere, but I did not know it was heaven; but it is all right; I am not afraid. I never did anything bad enough to make you want to punish me forever, and God loves me just as well as you do, and he knows how hard it is for folks to be good here; he is just our loving Father; I am not a bit afraid to go to him."

Oh! doubting one, take comfort: child-like, trust in a loving, merciful father; not in a God of vengeance. Shortly after this he called for his friends, schoolmates and neighbors. Every one that we could get word to came quickly to his bedside. He said "good-by" to each one; gave away his playthings, books—even his clothing. Then, one by one, he talked to his sisters, his papa and myself, saying words never to be forgotten by us; kissing us all good-by; sending loving messages to those of his friends who could not be with him; told us again of that beautiful land he was so soon to enter; seemed to talk again with his brother, and other unseen ones, and then said to me: "Oh! mamma, I know who that girl is now. She is grandma's girl, your sister and my aunt Ada. She is going to take care of me, and I shall have my own brother to play with; and, mamma, I shall come for you all as soon as I can."

And so passed into Spirit-life one of the dearest and best-loved of boys. Of the many who stood around his death-bed, there were none but what believed he saw just what he described. They could not doubt it. I talked with our Episcopal Rector afterwards. He said: "Of course he saw it. God permitted him to catch a glimpse of the promised land, that he might comfort you." Now, dear madam, why not just as reasonably suppose that he allows our loved ones to come back and comfort us? I know that they do, for besides the fact that we have seen our boys, I often feel his presence. Now, dear Mrs. ——, why not try this: Go each afternoon into some quiet room—your daughter's, if you can—and sit down quietly in some easy chair; let your mind, your heart, your soul go out to your daughter and see if you do not feel her presence. It may be only a cool breath on your cheek, a touch of a vanished hand upon your hair, but it will convince you that your loved one is there.

I wish you and your husband could visit us this winter, and attend the materializing seances of Mrs. Bessie Aspinwall, who is, I believe, not only a good medium, but a good woman. Now, dear madam, I must close, hoping that I may have said something that will lead you to investigate the only thing that can comfort you in your sorrow—true, pure Spiritualism! Hoping to meet you in that land of bright spirits, where our loved ones are waiting us, I am very truly yours.

TO THE EDITOR:—The above is a copy of a letter written by one sorrowing mother to another, and in looking it over, it struck me as good enough to print. If you are of the same opinion, and have the space to spare, I should be pleased to see it in that best of papers, THE PROGRESSIVE THINKER.

Yours truly,
St. Paul, Minn.

IMPORTANT OFFERS.

NUMBER ONE.

We desire to do a philanthropic work, hence are publishing each week a greater variety of matter pertaining to Spiritualism and free thought than any other Spiritualist paper now published on this green earth. To all new trial subscribers (25 cents for three months) we send free "The Witch of the Nineteenth Century," a highly interesting story by Dr. Phelon, which ran through eight numbers of the paper; and also the Christmas number, which is of itself worth one dollar.

OFFER NUMBER TWO.

Or, in the place of the above, we will send free that remarkable paper issued Feb. 14th, 1891, showing that the Roman Catholics were responsible for the assassination of President Lincoln. One hundred and fifty thousand copies of that number of the paper have been issued. It is startlingly true and sensational, and the most remarkable paper of the present age. When you once read it you will value it as worth at least one dollar. We will also send our Tract edition. No dollar book ever published is more valuable than this paper. The first page contains the following article: "Hinduism—Its Status as a Religion," by the learned scholar, Swami Vive Kananday, of India. It is invaluable to every reflective mind.

2nd page: "The Art of the Spirits—Paintings, Sketches and Autographs from the Departed Great," an intensely interesting article.

3d page: "There is No Death—The Poets and Poetry of Spiritualism—A Chapter of Poetic Pearls, Beaming with Immortal Life and Scintillating with a Light Divine." This page is valuable indeed.

4th page: "A Cloud of Witnesses—All Poets Inspired Mediums." This page is full of poetic gems.

5th page: "The Passage to Spirit-Life Most Delightful." Every Spiritualist, every Materialist and every Christian should read it.

6th page: "Politics and Romanism." It contains statistics with which every patriot should be familiar. It has several suggestive illustrations.

7th page: "The Martyrs of the Liberal Faith." You should be thoroughly posted with the facts it contains.

8th page: "The Truths of Spiritual Phenomena Endorsed by Science." Interesting facts for the people.

This paper beams throughout with interesting matter. All of it is cream, and should go into the hands of every Spiritualist.

THIRD OFFER.

To all new yearly subscribers we will send free the four papers above mentioned. Always state in your order the papers expected.

Dr. T. Wilkins, whose contributions have appeared in THE PROGRESSIVE THINKER from time to time, writes as follows in reference to the TRACT edition: "I have nothing in my collection of spiritual literature that I prize any more highly than the copy of your TRACT issue. I consider it about the best missionary tract ever published in the interest of truth. Each page is worth more than a year's subscription."

Report of the National Convention.

The report, which has been greatly delayed in the hands of the printer, over which we had no control, is at last ready for issue, and is being forwarded to subscribers as rapidly as possible. Orders for over 2,600 copies have been received, and at the rate they are coming in it is probable that the whole edition of 3,000 will be exhausted. We advise, therefore, that all those who wish a copy of the report should send in their subscription at once, with remittance at the rate of 25 cents per copy.

The book comprises 208 pages, including the alphabetical list of all delegates to the convention, and we have confidence that it will meet with general approval. We regret our disappointment in not being able to meet our promise to have the book sent out about the first of the month, but we trust all subscribers will feel that they have been fully repaid in the satisfaction they will receive in the perusal of its pages, and which we trust will bear a deep impress upon the advancement of Spiritualism in each and every part of the country. Those who have heretofore subscribed and not yet remitted the amount of their subscriptions, should do so. The books will be sent out as rapidly as possible on receipt of the price, and we hope to have all orders filled within the coming week. If the obstructionists to the National Association will give us time to dispose of the surplus work (now requiring about fifteen hours a day), we will then take delight in edifying them, from our standpoint, as to the importance of facilitating rather than hindering the work of this organization, and in less than sixty days from this time we will show a compilation of statistics and important matter through our press (not our paper, for we have no anxiety to run a paper of our own) that will be of very considerable interest to all Spiritualists and societies throughout the country.

ROBT. A. DIMMICK, Secy.

Cremation of Lucy Stone.

Lucy Stone, world-renowned as a thinker and philanthropist, and advocate of the rights of woman, died recently, and in accordance with her own request her body was incinerated in the crematory at Forest Hill, near Boston, Mass. Among those present were her husband, Henry B. Blackwell, and Miss Blackwell, his daughter. The cremation was a complete success. There was no offensive odor—in fact there was no odor whatever. People passing by on the street could not even see any smoke coming from the chimney of the building in which the retorts are located. Everything was decorous and quiet. The officers of the association were pleased with the success of this the first cremation, and as everything was new, the fact that all passed off smoothly is a matter for the members of the Massachusetts Crematory Society to congratulate themselves upon.

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SATURDAY, JAN. 27 '94

One Thing at a Time.

The age has gone by when all the trades and professions are centered in the same individual. A division of labor was found better adapted to an advanced civilization than was the barbaric habit of each family producing all of its own needs, and living wholly independent of its neighbors.

Instead of a single society attempting to reform all the evil habits common in the body politic, many are now in existence, and they multiply as human needs demand, so there is now one to combat nearly every great wrong.

The church originally undertook to make man perfect, and fit him for an immortal life; but as knowledge progressed it was found customs were formed which were destroying the race, and the church paid no attention to them. Then anti-slavery societies were organized, which the churches opposed because, as they alleged, "Slavery is a divine institution." Then came temperance societies: but preachers in their pulpits denounced them, claiming that every reform movement must arise from the church. As this originated outside of the church, it was evil. Prison reforms, Dorcas and Magdalene societies, and numberless others, sprang into being, each attempting a single work, and the world has been bettered because of them.

As Spiritualism flashed upon the world, imbued with the noblest sentiments, its advocates thought to reform every vice, to correct every wrong, and make its devotees perfect in every respect. A public speaker, engaged to deliver a course of lectures on Spiritualism, mistook the motive of those who contracted for his services, and gave lecture after lecture on subjects quite foreign to that for which he was engaged. These speakers gave most excellent temperance lectures; before emancipation they were right eloquent in denouncing chattel slavery, and they were applauded to the echo. They were well versed in physiology, and discoursed learnedly on health reform; while others charmed the multitude with their geologic knowledge. But Spiritualism was frequently ignored. Societies languished under such lectures, and went down, and many of its members are now found in the ranks of Agnosticism—if not battling against us, certainly doing nothing for us. And all this because of the unwise action of would-be leaders, who did not understand the art of doing one thing at a time, and doing that thing well.

Does not past observation and dear-bought experience teach a lesson in this respect? Instead of discussing tariff and silver questions, tax issues, and numberless desirable reforms, which special societies have been organized to accomplish, will it not be better for our societies to keep the main object in view, discourse on subjects germane to Spiritualism, and never, after announcing spiritual lectures, so far depart from the subject as to lug in other issues on which the outside world, whether orthodox or heterodox, are with us? Make some department of our new faith the sine qua non of every discourse, and the people will rally to the movement, as they did thirty years ago. Prosperous societies will quickly spring into being, where large ones, under bad influences, have long since disappeared.

A Creditable Blunder.

Harpers' Magazine has an article from the pen of Charles Dudley Warner, in which is found this sentence: "The great mass of Christian literature is no longer believed." The typos, knowing the statement true, had inserted Christian where the author wrote Christmas. We fully endorse the printers' emendation.

All improper resorts in the City of Mexico are regularly classified, graded and licensed.

A Christian on Christians.

There is a religious paper published at Buffalo, N. Y., whose editor seems to have as low an opinion of Protestant as of Catholic churches. We don't know by what title he is known, but he does strike heavy blows, we fear too truthful, against the clergy. A few extracts at random, which we run together to save space:

"The clergyman knows no moderation, no toleration, no consideration, no relaxation. He can neither reflect nor relent. . . His church is a sponge that is never full, which swallows up the revenues and prosperity, the domesticity and peace of nations, and restores nothing.

"The millions poured into the lap of the church are forever diverted from human activities, enterprises, necessities and interests. Invested in unproductive lands and architectural piles of brick and stone, they sit as monstrous, unresponsive dragons in the presence of human life with its daily needs, its cares, its woes, its hunger, nakedness and homelessness. . . . The tithings of successive generations become the dead capital of departed commerce and national prosperity."

The editor slightly amends his text, from Prov. 29:2, and makes it read: "Where the clergy bear rule the people mourn."

Another Railroad to Jerusalem.

And now a contract with an American corporation to build a railway northerly from Jerusalem to the Jordan, and along that sacred river to the banks of the Sea of Galilee, thence to Damascus. The total distance will fall but little short of 175 miles. With a railway now in successful operation from Jaffa to Jerusalem; and then to the Dead Sea, and up the Jordan valley and onward to Damascus, a new class of travelers will visit those regions, whose descriptions will not be overcolored with religious fiction.

The banks of the Jordan are fringed with hills from 2,000 to 3,000 feet in height, exposing masses of barren rock. Steep and rugged gorges, in winter filled with torrents of water, with castellated volcanic rock along the coast of the Sea of Galilee, will make the railway a difficult one to construct.

There is a macadamized road from Damascus to Beyrout, on the Mediterranean, built by a French company in 1860, which will add to the convenience of the tourist.

Frauds Everywhere.

W. H. Burr, of Washington, has often expressed the opinion that nearly all of our classic literature is the production of Christian monks, written during the Middle Ages, or in comparatively modern times. Percy Gardner, M. A., of England, in a search to find the accretions made to Homer's Iliad and his Odyssey, has reached the conclusion that "the latest parts of the Iliad were written in the eighth century of our era." He assigns the Odyssey to the seventh and eighth centuries. He is of the opinion that both poems incorporate legends and ballads of a much earlier period.

If Homer is a modern production, not written nine centuries before our era, as generally understood, what genuine ancient literature remains to us? Herodotus, the "father of history," is now regarded by the ablest scholars as a fraud. We know, if we can believe the statements of scholars, Christians themselves, that 150,000 errors have crept into the holy Scriptures. Critics are continually pointing to interpolations in the sacred books. How much of even the Bible itself is what it purports to be, in view of what we know regarding other literature?

Statistics of Crime.

That system of religion which most fully restrains its votaries from the commission of crime must be the best religion. That system which brutalizes the race, and plunges its adherents the deepest in crime, must be the most objectionable. If either is inspired, it must be the one which exercises the best influence over its subjects, and directs its action for good.

A late statistician, in reviewing prison reports and the history of crime in all civilized countries, shows that Mohammedan Turkey has a smaller per cent of murders than any other European country. Greece, alongside of Turkey, influenced by Grecio-Catholics, shows an average annually of one murder to each 2,800 population. Ireland, under Roman Catholic control, comes next to Greece in its percentage of crime. Spain and Italy follow close alongside of Ireland. Crime is far less common in Protestant countries than in Catholic. Those countries where liberal religious views are most prevalent, as in Germany, England and Scotland, show the least crime.

Coming to America the statistics show a lower per cent than in any other country. In the State of Illinois, where Liberalism has probably the best foothold, the same table shows but one murder to 50,000 population. And here it should be observed, the criminal classes are those taught in Sunday-schools, a very large majority of whom are Catholics, with very rarely an Infidel or a Spiritualist in the list.

Every Liberal should load himself with these astounding facts, and discharge them in volleys at propagandists who visit their homes in the interest of the Christian religion—a system built on dreams, extended by the sword, and sustained by beggary.

Formula for Making Hypocrites.

The editor of the *Investigator* says: "If we had a boy we wished educated to become a first-class hypocrite, we would send him to a denominational school where he would be obliged to attend prayers every morning, go to prayer-meetings two evenings in the week, and to church and Sunday school all day Sunday."

THE TWO JOHNS.

A Significant Problem Waiting Solution.

The two Johns—or one John—which? It is a very easy matter to ask a question that will puzzle the wisest man living. The little child can even perplex the philosopher with its abstruse inquiries. It is easy to interrogate the teacher, and no great amount of experience is required for that specific work. Charles Dawbarn, one of the most critical men living, with a mind comprehensive in its nature and discernment, is seeking light. John Pierpont, the poet, the philanthropist, the grand old man—now a spirit—is the subject upon which Mr. Dawbarn has focalized his intellectual acumen. No one can but admire this spirit (Mr. P.) for he must be imbued with all those grand attainments that characterize the lofty intellect. True, his name is John, and so is ours. There is nothing particularly euphonious in the name, but when the cognomen of a spirit, it assumes a somewhat different aspect, and would be regarded as sacred—in a certain sense at least.

Now the question arises as to the John who controls Mrs. Longley, now on the Pacific Coast, and the John who still superintends the Banner Circle. According to Mr. Dawbarn, John Pierpont is the controlling spirit of Mrs. Longley, while by others it is claimed that he devotes his whole attention to the circle held under the auspices of Brother Colby. Admitting the latter statement to be true, then the John who controls Mrs. Longley is another individual entirely—a sort of adventurer who is cavorting about the Pacific Coast, smiling at the great confusion he has caused in the ranks in regard to the two Johns.

Mr. Dawbarn, however, after weighing calmly and deliberately all the evidence, comes to the conclusion that California is now the exclusive home of the real genuine, simon-pure John, while the Banner of Light is the one that is being imposed upon. Thus the two Johns are creating consternation all along the line, and the whole spiritual firmament is ablaze with vague suspicions.

Now, let us reason together. The Spirit John Pierpont for fourteen years, through the gifted Mrs. Longley, had full charge of the Banner Circles. He did a grand and beneficent work through the Banner of Light. His answers to questions were clear, concise, comprehensive and generally satisfactory. During all these years he became attached to the Banner and to its veteran editor, Luther Colby, whose whole life has been characterized by deeds of benevolence. Whatever his enemies may say against him, they must admit that his philanthropic nature shines forth grandly, beautifully. In fact, Brother Colby is just the man who would attract such a spirit as John Pierpont, and who would remain with him, to work through the columns of his paper, instead of going to the Pacific Coast to attach himself to a new-born paper, whose circulation must now be small. Such being the case, we think that Spirit John Pierpont is still in Boston, and that probably he has never seen California at all. In regard, then, to the two Johns, there can only be one logical conclusion, that the genuine John Pierpont is still connected with the Banner, while another John has taken his place to inspire the brain of Mrs. Longley. Of course we are reasoning from the standpoint of the statement made by Mr. Dawbarn as to the actual conditions of affairs. The Banner of Light is an old paper: it is most excellent; it is influential, and the Spirit John Pierpont would not desert it to take a position on another paper whose very existence is problematical, and whose circulation cannot be otherwise than small. To do so would not show good sense or sound judgment. Then as to the two Johns, we can only conclude that Boston has the only simon-pure John Pierpont, while the other is having some fun at the expense of Pacific Coast Spiritualists. The two Johns, however, are in history and will not down.

Spiritualists, everywhere, here is a problem for you to solve—an important one, too. The great prominence of the parties renders this question in regard to the two Johns, as one of especial interest.

Reader, You Want It Badly.

Our friend, E. Bach, Esq., writes from Aberdeen, S. Dakota, that he has just read Dr. Brown's "The Teachings of Jesus Not Adapted to Modern Civilization." Though a work of 44 pages, he says he and his wife read it through before retiring for the night. He adds: "It is without exception the best thing I have ever read. The facts and their deductions are so practical the most obtuse will see their points. My wife joins me in this opinion." In ordering reading matter from THE PROGRESSIVE THINKER, don't fail to add 15 cents for this pamphlet, for all but worshipers of the Nazarene are delighted with it.

Reception to the Mystics.

Dr. Thatcher, a leading Spiritualist and Mystic, gave the members of the Temple of the Magi a reception at his beautiful residence, 51 Aberdeen street, on Thursday evening of last week. The occasion was one long to be remembered as one of the brightest spots in the lives of those present.

Rio de Janeiro has 550,000 population and 2,010 police, who in 1890 made 10,340 arrests.

Eight Million Dollars' Robbery.

It was a big robbery indeed!—a gigantic Roman Catholic steal!—that and nothing else! The *Christian Evangelist* of St. Louis, Mo., says that the creditors of Archbishop John B. Purcell, whose gigantic failure in 1879 astonished the world, are making renewed efforts to obtain from the Roman Catholic Church the amount they claim is due them. The creditors number 15,000, most of them are poor, and, including the interest, the claim is $8,000,000. In their appeal they give extracts from the deposition of the Archbishop in which he stated that the moneys received by him were expended to pay for lots for churches and schools, for charities, for orphan asylums and houses of refuge—in fact, for all purposes approved by the church in his diocese, religious, charitable and literary, including the erection of churches, convents, maintaining and establishing sisterhoods and brotherhoods and educating and supporting priests. In short, Archbishop Purcell borrowed the money and used every dollar of it in the interest of the church. Not a dollar of this money has been paid back, but "Mother Church" is enriched by the fraud. Were any Protestant denominations to perpetrate such high-handed robbery, the secular press would ring with denunciation, but it is silent while the Catholic church holds fast to millions obtained by the robbery of 15,000 of its own parishoners.

The Pappus Planetarium.

The Pappus Planetarium is a miniature representation of the solar system, showing the sun in the center of the zodiac, with the planets Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus and Neptune so arranged that their daily positions in their orbits around the sun can be determined and shown at any time. The place of the moon is also given in its orbit around the earth. All the planets and moon being movable, their exact position on the planetarium for any date is indicated in degrees, by the "Ephemeris of Moon and Planets" for the current year.

This "Planetarium and Ephemeris" (by J. A. Austin), will prove a valuable adjunct to every student of physical and occult astronomy, and is the first and only article of the kind that has ever been placed upon the market at a price that was within the reach of all. Any person can soon become sufficiently familiar with the solar system to not only point out any planet at any time, but will be able to locate any of the twelve constellations, tell when the moon is new, first quarter, full or last quarter; also tell what planets are morning or evening stars—all determined by knowing the relative positions of the planets and stars in the heavens. Every member of the Temple of the Magi should have one.

"The Pappus Planetarium" is made up in two qualities, and put up in neat boxes, at the following prices, which includes the Ephemeris for the current year: No. 1, extra quality, handsomely mounted, $2.50; No. 2, fine quality, handsomely mounted, $2.

Will be sent by mail or express, prepaid, to any part of the United States, on receipt of price and 50 cents extra for postage or express charges. The "Ephemeris," when ordered extra, without a Planetarium, will be sent postpaid on receipt of 25 cents. The Ephemeris for 1894 is now ready.

Address all orders to this office.

Light Without Heat.

To the speculative mind, writes Lieut. F. Jarvis Patten in the *Electrical World*, none of the possible future applications of electricity is more attractive and none so full of immediate interest as the possibility that seems almost within our grasp of obtaining light without heat, of making the light waves without the heat waves that have thus far always been at the same time the companion and the burden of all artificial light. The time is ripe, and the exact science of the day seems all but ready and willing to give the analysis of two great problems, the answer to either of which would stand the crowning achievement of a century of progress in the application of nature's secrets to the requirements of daily life. One of these—the navigation of the air—seems to be a mechanical problem only, while the other—the production of light without heat—we may as confidently say is only a question of properly handling the electric current. Nature presents us with beautiful examples of both solutions, but guards jealously the key to her method of operation, by which well-known forces are made to do the apparently impossible thing and it is equally beyond our science to-day to explain how the bird soars aloft on motionless wings and how the glow-worm emits a gleam of light without a ray of heat. But they do it, and the many imitators of the bird will soon be equaled in number by those who are chasing the firefly's secret. What nature does with nature's forces man should and doubtless will be able to do with a full knowledge of those forces and a better comprehension of the methods by which nature applies them. Who shall say which is the more difficult accomplishment, the production of an artificial ruby or the production of an artificial light without heat? There is no certainty, indeed, that the latter will not come from the hand of the chemist first. We are only too prone to hastily write that down as the impossible which is simply not yet done, and our last achievement as the most difficult of all accomplishments. Let us not, however, forget that the chemist has striven for more than a century to make the artificial stone with commendable success, and the mechanic has striven a century to navigate the air, while the electrical engineer has wrestled but a comparatively short time with the problem of light without heat, and has already shown that the solution, far from being impossible on the lines of his attack, is, indeed, a reasonable expectation of another decade of electrical advance.

Gravity must be natural and simple; there must be urbanity and tenderness in it. A man must not formalize on everything.—Cecil.

Christianity to Blame.

A very singular aspect of the present financial and labor depression of this country is, that aid for the hungry unemployed should be requested from the poorly-paid employed, and by the employers. Is there not enough hoarded surplus in this country to alleviate the hunger of these human beings and their families, and tide them through until a Congress with both financial ability and soul, or at least sympathy, can be secured, and with manhood and personal integrity sufficient to legislate this "land of the free and home of the brave" (?) back into a state of thrift and prosperity? Here would seem a chance for this Christian (?) nation to wave the scepter of protection over her starving idleness, and win the laurels of a name eternal.

Christianity boasts of her many-fingered spires that point the way to a God of love and mercy; boasts of her great accumulation of wealth and gaudy temples of worship; of all the morals and spirituality of all nations; of a corner on charity and brotherly love, holiness, justice and power. Then, granting this as true, she is mainly responsible for the horrible condition of our people to-day, and should not only offer some remedy, but annihilate this slimy dragon of starvation with some of their brewed and bottled godliness, charity and sympathy. It would be within their power of accomplishment if the money used in these costly temples had been treasured for this most reasonable Christian purpose, instead of being used as it is. What kind of a God must it be that can shut its eyes to this hungry plea and heed the songs and prayers of miserly, aristocratic plentitude. If all these men were starving freethinkers and Protestants, and the only God a pope of Rome, naught else would be looked for; but a supreme ruler of love and mercy would likely use a combined effort of mercy and intelligence in righting these wrongs.

Some of our big institutions appoint themselves solicitors and treasurers for aid from their employes, and make it easy to escape their own assessments. To be just, be it said that a few of the wealthy ones have given nobly, and it was heralded through the press of the city; but no matter, so they give, whether in the true spirit, or as they would throw tough beef to a dog. Idleness is helpless, and must take what is given or starve.

Oh, this Christian land of ours: pride of all nations; purge thyself of this accursed mockery, or take off thy cloak in humility, and change your gods for fiends of unholy realms!

The Charities Too Slow.

Indeed, life is too brief to pause right in the midst of all this starvation and want; this national pauperization, to solve the problem as to what political party did it. The solution most needed now is how to better conditions most expeditiously; to feed the hungry people, and clothe them, and shelter them from the frigid elements. To ascertain the cause would only be an empty satisfaction; a chance to censure and harrow up a little war that would widen into a general melee. These are times when men become impassioned at trifles. Starvation and distress so general become the force that floods the human heart with sympathy and impatience. Reluctant effort and refusal to aid those known to be in need, on technical or trivial grounds, would precipitate a general uprising. It is all well enough for men to sweep the streets and do aught else honorable to help themselves so long as they are able to work, and there seems no disposition manifest, except by the professional tramp, to refuse to earn their food and shelter, and the charities are quite liberal, but too slow and inefficient. True, they may be imposed upon occasionally unless they employ means to prevent; but it would certainly be more in accord with the true American spirit to deal out liberally to the needy though an occasional undeserving one be fed; and then go into politics to find the solution and the entire remedy.

Watch Your Legislators.

The Jesuits are taking a new tack just now. They have failed to down Spiritualism by legislative enactments, and now they are actively pulling the wires of their political puppets to down the A. P. A. A bill has been introduced in the Kentucky Legislature "prohibiting the organization or continuance of societies whose object is to discriminate between Christians on account of their religion." The A. P. A. does not discriminate between Christians on account of their religion; but because the principles taught and practiced by the dominating powers of the Romish politico-ecclesiastical organism are a menace to the free institutions of our Republic, the A. P. A. opposes the elevation of Romish politicians to office—and they are right in so doing. While the A. P. A. opposes political Romanism, it will not neglect to impartially spot whiffling, spineless Protestants and non-religionists who are ready to bend the pliant knee to Rome that political thrift may follow fawning, and who are ever ready to sell and betray American Liberty for a mess of Romish pottage. Watch your legislators! Watch the politicians!

Note from Mrs. Richmond.

I beg to acknowledge the receipt of many names and addresses in response to my call from mediums and societies in the Northwest; but anything like a complete list for the use of the National Association must include societies, membership, mediums and their phases, and all stated briefly.

Thanking those who have responded, —please send further information to me during February and March.

CORA L. V. RICHMOND,
Care of National Spiritualists' Association, 510 E street Northwest, Washington, D. C.

There is said to be no penal institution in this country that is wholly self-supporting.

A TOUCHING LETTER.

One Mother to Another.

The Dying Moments of a Little Boy.

DEAR MADAM: Although you are a stranger to me, the knowledge of your sorrow makes me wish to send a few words to you, hoping that I may say something to comfort you. I know how empty words of comfort, however well meant, may seem. I almost had it in my heart to curse a God who gave only to take away, and had it not been for the words of loving comfort my little boy spoke before his death—his certainty of meeting us all in a little while—I do not know how we could have endured our sorrow.

Now, I want to say a few words as to our boy's death to show you how our positive belief in Spiritualism arose.

Our boy R. was twelve years old, a bright, lovable boy. Sixteen months before his birth, we lost our first boy, a babe. R. always regretted this very much, was always saying: "Oh! mamma, I wish my brother had lived; I do so want a brother!" So deeply did he feel this loss that many an evening or rainy day he would persuade his youngest sister, two years younger than himself, to dress herself in some of his clothes and play with her for hours, calling her his brother.

At one time, when we were visiting their grandmother, in the country, she wore boys' clothing most of the time for several weeks, greatly to his delight. During his last illness he often spoke of his brother, saying: "How nice it would have been had he lived." Two nights before he died, after a spasm of intense pain, he turned toward the back of the bed, while a beautiful smile broke over his face, and he cried in his boyish language, "Hello, dear! I like you awful well; you are an awful nice bedfellow; you keep me nice and warm!" I spoke to him, saying, "R. dear, who are you talking to?" He looked at me a moment and said, "You can't see him, can you, mamma? He is there, my own little brother S.; I like him; he is a nice boy, but he is bigger than I am, mamma." He said this as if surprised, having always been taught to think of him as a tiny baby.

I, of course, thought at the time that he was delirious, but noticed that he knew everyone who came in, knew every word we said to him, talked rationally about everything else, but continued to talk to his brother.

Later in the day he said: "Mamma, did you ever have a girl die?" I said: "No, dear." "Well, that's funny, mamma, there is such a nice girl here; she likes you awful well; she is a big girl, bigger than E. (his oldest sister, 17 years old); she looks like Uncle F. She is going to take me away, but she feels sorry for you. She says it is better for me to go, mamma; it is so cold here, and I don't feel well when it is cold; and the place where she is going to take me is so nice and warm, such lovely trees, and flowers, and birds, and above all, such a beautiful spring of water."

Although he knew that he was going away, he did not really connect the thought with death until the morning before he died, when he looked up into my face and asked: "Mamma, am I going to die?" I had to tell him I thought he was. "Well, mamma, it is all right. I knew I was going to a beautiful land somewhere, but I did not know it was heaven; but it is all right; I am not afraid. I never did anything bad enough to make you want to punish me forever, and God loves me just as well as you do, and he knows how hard it is for folks to be good here; he is just our loving Father; I am not a bit afraid to go to him."

Oh! doubting one, take comfort: child-like, trust in a loving, merciful father; not in a God of vengeance. Shortly after this he called for his friends, schoolmates and neighbors. Every one that we could get word to came quickly to his bedside. He said "good-by" to each one; gave away his playthings, books—even his clothing. Then, one by one, he talked to his sisters, his papa and myself, saying words never to be forgotten by us; kissing us all good-by; sending loving messages to those of his friends who could not be with him; told us again of that beautiful land he was so soon to enter; seemed to talk again with his brother, and other unseen ones, and then said to me: "Oh! mamma, I know who that girl is now. She is grandma's girl, your sister and my aunt Ada. She is going to take care of me, and I shall have my own brother to play with; and, mamma, I shall come for you all as soon as I can."

And so passed into Spirit-life one of the dearest and best-loved of boys. Of the many who stood around his death-bed, there were none but what believed he saw just what he described. They could not doubt it. I talked with our Episcopal Rector afterwards. He said: "Of course he saw it. God permitted him to catch a glimpse of the promised land, that he might comfort you." Now, dear madam, why not just as reasonably suppose that he allows our loved ones to come back and comfort us? I know that they do, for besides the fact that we have seen our boys, I often feel his presence. Now, dear Mrs. ——, why not try this: Go each afternoon into some quiet room—your daughter's, if you can—and sit down quietly in some easy chair; let your mind, your heart, your soul go out to your daughter and see if you do not feel her presence. It may be only a cool breath on your cheek, a touch of a vanished hand upon your hair, but it will convince you that your loved one is there.

I wish you and your husband could visit us this winter, and attend the materializing seances of Mrs. Bessie Aspinwall, who is, I believe, not only a good medium, but a good woman. Now, dear madam, I must close, hoping that I may have said something that will lead you to investigate the only thing that can comfort you in your sorrow—true, pure Spiritualism! Hoping to meet you in that land of bright spirits, where our loved ones are waiting us, I am very truly yours.

TO THE EDITOR:—The above is a copy of a letter written by one sorrowing mother to another, and in looking it over, it struck me as good enough to print. If you are of the same opinion, and have the space to spare, I should be pleased to see it in that best of papers, THE PROGRESSIVE THINKER.

Yours truly,

St. Paul, Minn.

IMPORTANT OFFERS.

NUMBER ONE.

We desire to do a philanthropic work, hence are publishing each week a greater variety of matter pertaining to Spiritualism and free thought than any other Spiritualist paper now published on this green earth. To all new trial subscribers (25 cents for three months) we send free "The Witch of the Nineteenth Century," a highly interesting story by Dr. Phelon, which ran through eight numbers of the paper; and also the Christmas number, which is of itself worth one dollar.

OFFER NUMBER TWO.

Or, in the place of the above, we will send free that remarkable paper issued Feb. 14th, 1891, showing that the Roman Catholics were responsible for the assassination of President Lincoln. One hundred and fifty thousand copies of that number of the paper have been issued. It is startlingly true and sensational, and the most remarkable paper of the present age. When you once read it you will value it as worth at least one dollar. We will also send our Tract edition. No dollar book ever published is more valuable than this paper. The first page contains the following article: "Hinduism—Its Status as a Religion," by the learned scholar, Swami Vive Kananday, of India. It is invaluable to every reflective mind.

2nd page: "The Art of the Spirits—Paintings, Sketches and Autographs from the Departed Great," an intensely interesting article.

3d page: "There is No Death—The Poets and Poetry of Spiritualism—A Chapter of Poetic Pearls, Beaming with Immortal Life and Scintillating with a Light Divine." This page is valuable indeed.

4th page: "A Cloud of Witnesses—All Poets Inspired Mediums." This page is full of poetic gems.

5th page: "The Passage to Spirit-Life Most Delightful." Every Spiritualist, every Materialist and every Christian should read it.

6th page: "Political Romanism." It contains statistics with which every patriot should be familiar. It has several suggestive illustrations.

7th page: "The Martyrs of the Liberal Faith." You should be thoroughly posted with the facts it contains.

8th page: "The Truths of Spiritual Phenomena Endorsed by Science." Interesting facts for the people.

This paper beams throughout with interesting matter. All of it is cream, and should go into the hands of every Spiritualist.

THIRD OFFER.

To all new yearly subscribers we will send free the four papers above mentioned. Always state in your order the papers expected.

Dr. T. Wilkins, whose contributions have appeared in THE PROGRESSIVE THINKER from time to time, writes as follows in reference to the TRACT edition: "I have nothing in my collection of spiritual literature that I prize any more highly than the copy of your TRACT issue. I consider it about the best missionary tract ever published in the interest of truth. Each page is worth more than a year's subscription."

Report of the National Convention.

The report, which has been greatly delayed in the hands of the printer, over which we had no control, is at last ready for issue, and is being forwarded to subscribers as rapidly as possible. Orders for over 2,600 copies have been received, and at the rate they are coming in it is probable that the whole edition of 3,000 will be exhausted. We advise, therefore, that all those who wish a copy of the report should send in their subscription at once, with remittance at the rate of 25 cents per copy.

The book comprises 208 pages, including the alphabetical list of all delegates to the convention, and we have confidence that it will meet with general approval. We regret our disappointment in not being able to meet our promise to have the book sent out about the first of the month, but we trust all subscribers will feel that they have been fully repaid in the satisfaction they will receive in the perusal of its pages, and which we trust will bear a deep impress upon the advancement of Spiritualism in each and every part of the country. Those who have heretofore subscribed and not yet remitted the amount of their subscriptions, should do so. The books will be sent out as rapidly as possible on receipt of the price, and we hope to have all orders filled within the coming week. If the obstructionists to the National Association will give us time to dispose of the surplus work (now requiring about fifteen hours a day), we will then take delight in edifying them, from our standpoint, as to the importance of facilitating rather than hindering the work of this organization, and in less than sixty days from this time we will show a compilation of statistics and important matter through our press (not our paper, for we have no anxiety to run a paper of our own) that will be of very considerable interest to all Spiritualists and societies throughout the country.

ROBT. A. DIMMICK, Secy.

Cremation of Lucy Stone.

Lucy Stone, world-renowned as a thinker and philanthropist, and advocate of the rights of woman, died recently, and in accordance with her own request her body was incinerated in the crematory at Forest Hill, near Boston, Mass. Among those present were her husband, Henry B. Blackwell, and Miss Blackwell, his daughter. The cremation was a complete success. There was no offensive odor—in fact there was no odor whatever. People passing by on the street could not even see any smoke coming from the chimney of the building in which the retorts are located. Everything was decorous and quiet. The officers of the association were pleased with the success of this the first cremation, and as everything was new, the fact that all passed off smoothly is a matter for the members of the Massachusetts Crematory Society to congratulate themselves upon.



THE SPIRITUALISTC FIELD-WORKERS, DOINGS, ETC.

Remember, everyone, that on account of our large edition, we go to press early Monday *morning*. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

Harlow Davis, the platform test medium, has open time for camp-meetings in June, July and August. Camps desiring his services should address soon as possible, at 2002 Market street, San Francisco, Cal. Preference given to those in vicinity of New York and Boston.

Psychology may be defined as the science of the mind. For those who do not admit the existence of mind it may be defined as the science of mental phenomena. Prof. James, in his great work on psychology, defines it as "the science of mental life." The older psychology usually assumed the existence of a soul and endeavored to describe its operations, but it was largely speculative in its character. During the past few years investigation has been more exact, and efforts have been made to treat the mind more in the spirit of natural science.

Edward Brooks says: "Mind is more than mere cerebral activity. There is a natural world and there is a spiritual world, and the mind partakes of the nature of both. It has the power of reaching down with one hand to the natural world and with the other reaching up to the supernatural world, and uniting them in one spiritual unity, the human soul. Thus believing, we can say, with Hamilton: 'On earth there is nothing great but man; in man there is nothing great but mind.'"

Dr. A. W. S. Rothermel, the physical and materializing medium, is doing a noble work in Milwaukee, Wis. He can be addressed at the general delivery department of that city until further notice.

Mrs. S. J. Cutter, one of the best and most reliable mediums in Chicago, is at 232 South Alabama street, Indianapolis, Indiana, where she is sojourning to recuperate failing health. She will be pleased to see investigators, and help them to a knowledge of the truth, which she knows so well.

Lois Waisbrooker writes: "I am more than pleased with Mrs. Chandler's article in the last number of THE PROGRESSIVE THINKER. I notice that some one states that Protestants help to build Catholic churches. When living in Clinton, Iowa, I found it a matter of common report that one business man there gave $1,000 toward the Catholic cathedral there, and then cut down the wages of his workmen until the sum of the cut was $1,400; then restored the former rate. I forget what church he was a member of. One Methodist man gave $500. He said he had to, or he would be broken up by boycott."

E. A. Doty, of Lockport, N. Y., writes: "Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y., are doing a grand work for Spiritualism in this city."

J. Edward Bartlett writes from Brooklyn, N. Y., that his meetings are on the increase; many people come who never attended a Spiritualist meeting before, and go away satisfied beyond any doubt regarding the truths of Spiritualism. Besides his own labors, Mr. Bartlett has received assistance from Mrs. T. J. Lewis, Frank N. Foster, the spirit photographer, and Mrs. Wm. Plum, all being received by an appreciative audience.

Spiritualism is making such inroads, not only outside but inside the churches, that it is no wonder the orthodox preachers, feeling that their craft is in danger, should make laborious efforts to demolish it and maintain their standing. One of the latest of these ponderous efforts of an orthodox minister was made by the Rev. Lindsay, of Columbus, Ohio. He undertook to enlighten his audience concerning the methods by which spiritual phenomena are produced, and in this part of his discourse he demonstrated his dense ignorance of the subject, as any well-informed Spiritualist, or other person who heard him, must have known. If the reverend gentleman would consult some good medium, and seek the facts experimentally—instead of rehashing the stale "exposes" of others, who get their "facts" in the same manner as himself—he would soon learn, unless his ignorance is of the invincible sort, how egregiously he has wandered from the truth. The light of Spiritualism thus discovered and accepted, would make all such as he wiser and happier men.

The Manchester (N. H.) Union has the following: "A chopper in the Kilkenny woods relates a story that he implicitly believes. This is his narrative: 'This winter I was at work for Van Dyke, at Connecticut Lake. The night was dark and rainy, and the wind howled and moaned in the tree tops. I went to bed, as the whole camp does, at 9 o'clock; that is, the lights were blown out at that hour; this is the rule in camp. Directly opposite my bunk was a small window, that one could see out. I could not sleep, and kept rolling and tumbling. I think I must have got into a drowse, for I was awakened by a light shining into the window, and a woman's face appeared as if looking in. I am sure it was the countenance of my sister, who died in Quebec two years ago. Strange to say, I was not scared. The light disappeared, and then again it shone in; this time the woman's hand appeared at the window, beckoning me to come. I got up and pulled on my trousers and went to the door. By this time the wind had stopped blowing, the rain had ceased, and the moon shone through the clouds at times. Standing near the wood-pile was my sister. I recognized her now; I stepped toward her, but she motioned me back, saying: "Joe, don't work to-morrow," and vanished. I saw no more of her that night. The next day I staid in camp, and before noon Bill was brought in dead; a limb had fallen and broken his skull; he and I worked together. My sister has come to save life once since. Boys, this is God's truth.'"

The New York *Herald* says: Nobody knows where heaven is, but everybody hopes there is a heaven somewhere. To say that it is a condition of mind is a misleading use of language, an intangible abstraction of no practical use. It is either a place, or it is an hallucination. If a heavenly frame of mind is all there is of heaven, then the possession is nothing to boast of and may end with the last gasp of life; but if it is a place whose boundary line we cross at the moment of death, in which our intellectual and spiritual activity will have unbounded scope—where souls can grow unhampered by the cruel and repressing limitations of the body, then we have a series of motives which irradiate the present and fill the future with the glow and promise of a sunrise.

J. H. Taylor, of Boston, Mass., writes: "I feel that I must thank you and Brother Ira Gale Tompkins for the very able article entitled 'Christmas Offering.' It is just what I have thought, but could not so well express; it will do good, and tend to reconcile many who have been inclined to think that some of your contributors were narrow and bigoted in their views. I have admired so many of the good things which THE PROGRESSIVE THINKER is constantly offering, that I have had no time to think of the few that were otherwise, and this article confirms my opinion, often expressed, that it is the most advanced in liberal thoughts and progressive ideas of any paper that I know of. I was brought up in the English church, and as I grew in wisdom and advanced in thought, I joined another Evangelical church, studied theology and preached for fourteen years; but progress was not to stop there, so I am now a liberal Freethinker and Christian Spiritualist, and there are thousands in Boston who think as I do, and respect the opinions of those who differ from us, believing that we shall make greater advancement in our cause by refraining from mockery and caricature of those things which are sacred to any: and instead of pulling down, let us build up on the foundations of everlasting truth, and lead all through advanced and progressive thought, to the highest possible attainments. Please give Brother Tompkins a chance to write again for THE PROGRESSIVE THINKER."

Henry Stafford passed suddenly to Spirit-life, at his home in Courtland, N. Y., December 29, 1893, nearly 77 years of age. He leaves a widow, two sons and one daughter—a cousin of H. C. Sessions of the State of Washington.

Elizabeth Tyler writes good words concerning the cause at Portland, Oregon. The Society of Liberal Spiritualists meets Sunday evenings in Caledonia hall for the discussion of all questions pertaining to life and its betterment materially and spiritually. For the present the society is under the leadership of Mrs. A. E. Barker, whose control, Thomas Paine, speaks in language worthy of that illustrious man.

F. Corden White, the platform test medium, is in New Orleans, La. His address is 116 Camp street.

All mental manifestations have been reduced to three distinct classes—those of thought, feeling and volition. These have been technically termed intellect, sensibility and will. The mind thus possesses a trinity of powers. The doctrine of the trinity is as evident in the creatures as in the Creator.

This incident appears to be a case of thought transference. Several years after the death of her husband a widow, lying awake one night, recalled vividly some scenes of her husband's last illness. Presently her daughter, who was beside her, awoke and said: "Oh, mamma, I have been going over in my dreams all the scenes of papa's illness." She then told her dream, in which the scenes were almost the counterpart of those that had been recalled by her mother.

The New York *Herald* says: "We cannot see heaven, and for that reason a doubt hangs in the sky. But there are so many things which we cannot see that such an argument becomes enfeebled. On an ordinary night we can see perhaps 2,000 or 3,000 separate stars: with a good field-glass the number may easily be increased tenfold; with the Lick telescope on Mount Hamilton at least a million are visible. Our imperfect vision can discover but a small part of the wonders of creation. There are invisible worlds all around us, revealed by optical instruments, and still other worlds which no instruments yet invented can discover. What we can see, therefore, is by no means the limit of what is.

J. K. Perkins sends an account of a recent seance with Farmer Riley, of Marcellus, Mich. He thinks the manifestations far ahead of anything he ever before witnessed. Among others, his two brothers came in full light, outside the curtain, so that he was as positive of their identity as of his own. One brother wrote a message on a slate, while standing in full light, and after handing him the slate, dematerialized close by his side.

That often-exposed and denounced fkea, "Dr. Charles Slade," of whom all Spiritualists and all other well-informed people should by this time be aware, has been holding his fake show in Paducah, Ky. Well-informed Spiritualists will not patronize him with any expectation of witnessing genuine Spiritual manifestations.

A beau ideal of a medium, according to M. H. Prince, is found in a Philadelphia lady of refinement and luxurious surroundings—Mrs. Palmer—who uses her time and means as freewill offerings for the good of Spiritualism.

The following report is quoted from *La Meuse*: "Yesterday, at our office, we had a visit from M. and Mme. Kreps. The young girl, blindfolded, is placed in a corner of our office; her father walks about the room, takes what is given him, and the lady indicates immediately and without the slightest hesitation what her father holds in his hand or points to with his finger. Is it a watch? The young girl tells the hour, or its number. A cravat? She describes the colors and the design. A bunch of keys? The number and the mode of collecting them are at once given. A coin? Its value and date are told instantly. She enumerates sums of six and seven figures, adds them, and finds in a book an indicated passage. Drinking a glass of water, she will name any liquor which one wishes to make her taste. There is no deceit with them, no confederacy, no conventional language. Their experiments are of the most interesting kind, and surpass anything of this character hitherto known."

Considerable interest is awakening in Spiritualism in Pittsburg, Kan. Prejudices are giving way to candid inquiry. Mrs. M. T. Allen, inspirational speaker and test medium, has been engaged for a series of meetings. The circles are well attended—writes T.V. Blackburn—and outsiders are nonplused by the tests given by Mrs. Allen, and by Mrs. B. L. Abel and Mrs. Alice M. Burns, local mediums of fine psychometric and clairvoyant powers. Mrs. Barrett and Mrs. Howland also give convincing tests. One of the orthodox ministers undertook the role of pope and gave out his edict that none of his members should attend the Spiritual services; but this, by reflex action, works in favor of the Spiritual cause.

C. F. Houghton writes that Mr. R. H. Kneeshaw, of Montreal, Canada, is a wonderful trance medium, and leader of a circle of Spiritualists numbering amongst them clairvoyants, clairaudients, automatic writers and other mediums. Mr. Houghton is desirous of having a good materializing medium visit Montreal.

Thomas Pratt was found dead in bed at Valparaiso, Ind., Jan. 14. He was born in Cleveland, O., seventy years ago and had been in business there for many years. The night before his death he seemed in a cheerful mood and told some of his friends that he had dreamed Thursday night that he was dead and yet possessed the power of one in a trance, seeming to see and know what went on about him, though unable to move or speak. He saw the preparations being made for his burial and named the members of the G. A. R. who acted as pall-bearers, and, laughing, said they were the men he wished to be his pall-bearers when he should die, if they were alive.

A. H. Maynard writes that Mrs. C. Mayo-Steers, who has been with the society at Victoria, B. C., for the last two years, and has given the best satisfaction as a lecturer and test medium, has gone to San Francisco, Cal., for several months. She will be welcomed back.

J. G. Crawford writes of his experience with an esparito, palalster, or talking-board. From his description it appears to be a sort of planchette. Himself and many friends, including church people, have, by practical experiment with it, been convinced of spirit return.

After reading the account of the Romish ways and methods portrayed in this issue, we feel impelled to remark: If there be any mean, contemptible, sly, underhanded trick that Romish priests and Jesuits can use, with any degree of immunity from discovery and exposure, to the detriment of Protestants and non-Catholics, and the benefit of Romanists, that has not been used by them, we hope nobody will tell of it—for they will be sure to adopt and practice it.

A grand rally of believers and inquirers in Spiritualism, under the auspices of the State Association, will be held in the city of Lansing on the 9th, 10th and 11th of February. The association itself will transact most important business, and a list of the best talent in speaking and mediumship in general will be provided. Throughout the State, to Spiritualists and all others, a cordial invitation to come is extended. Fuller particulars will be in the papers in good time. Let us prepare to enjoy a rich meeting. So writes Melvin A. Root, secretary, 1209 5th avenue, Bay City, Mich.

The Progressive Spiritual Society of Chicago has removed from Lakeside Hall to the new Masonic Home Temple, 3120 Forest avenue, just a few doors south of 31st street. It has been decided to organize a lyceum for the children, and it is expected to have a meeting for that purpose on Sunday morning, January 21st, at 10 o'clock. The meetings in the afternoon are devoted to the discussion of such spiritual subjects as may be presented, and the last meeting called forth considerable talent. The meetings are growing larger every Sunday, and many who had almost entirely lost interest in the subject are again coming to the front. Mrs. Edith E. R. Nickless is giving great satisfaction with her lectures and tests, and is constantly bringing new members into the society by the teachings given through her. The trustees have appreciated her services by engaging her for February. On next Sunday she will ordain Dr. Wm. Yates as a minister of Spiritualism.

The guides of Mrs. Cora L. V. Richmond beg to announce two classes in Washington, D. C., during February and March. One on "Psychopathy or Spirit-healing;" one on the "Soul and Higher Teachings;" each series will contain six lessons. Any persons in or near Washington wishing to join will address Mrs. Richmond, care of National Spiritualists' Association, 510 E street, northwest, Washington, D. C.

W. J. Loveys writes: "Union spiritual services have been held at the G. A. R. hall, Cincinnati, O., for the last two Sundays and will be every Sunday, by home mediums; Mrs. Greenameyer and Mrs. Ricker being the main supports, assisted by those invited from time to time, your correspondent being the only officer, who acts as president. There has been good attendance, and success seems assured, Mr. Greenameyer and Mr. Ricker being responsible for any expense above receipts. Mrs. Mitchell and Mrs. Gebaur have assisted in giving tests, while Mrs. Harrison presides at the organ. Union Spiritual services held at G. A. R. hall, No. 115 West Sixth street, at 2:30 and 7:30 P. M. every Sunday. You are cordially invited."

The St. Paul Spiritual Alliance is progressing finely since it has changed halls; there is a spirit of contentment and rest. Mrs. Mary C. Lyman has been engaged to continue her services through the season until April, with this society. She can be addressed at Hotel Barteau, St. Paul, Minn., and would like to open engagements with camp-meeting associations and societies who would like to engage a speaker for the season of '94 and '95.

A correspondent writes that the Spiritualists' Progressive Thought Society, of Toledo, O., is doing a grand work under the auspices of the Ladies' Aid Society. Mrs. J. J. Curran is president and speaker. The G. A. R. hall is filled to overflowing every Sunday evening. Such manifest interest has not been known for a long time. Good speakers and test mediums are invited to come and help to feed the hungry with the truth of spirit return, proving that if a man die he shall live again.

Mrs. E. C. Buchner writes: "The meeting of the Saginaw Valley Association, which convened at East Saginaw, Mich., on the 13th and 14th inst., has proved a grand success in every particular. The speakers have been many and the work done by them has been grand. The conference meeting is a new feature. We noted more particularly the remarks made by Dr. H. C. Andrews, of Bridgeport, Mich. He has lately entered the lecture-field, and is a very promising young man, holding his audiences almost spellbound by his eloquence. He sings and improvises when under control in a most charming manner. We should like to see such a medium known to the masses of people everywhere."

"Can't do without THE PROGRESSIVE THINKER. Best spiritual paper published and true to name. May its shadow never grow less, is my invocation. You are the true kind of Spiritualist—fearless! Not afraid to proclaim the truth and ever ready to defend it against error and hypocrisy. Long may you live to edit THE PROGRESSIVE THINKER." So writes L. H. Harper.

C. J. Barnes, trumpet medium, was in the city last week. He went from here to Cambridge City, Ind., where he will remain until February 1st.

Mr. and Mrs. G. F. Perkins are engaged at Dubuque, Ia., and may be addressed at Unity Hall, 928 Main street.

Effie F. Josselyn, corresponding secretary, Grand Rapids, Mich., writes that the speakers engaged for 1894, at Hazlett Park Camp, Michigan, are as follows: Sunday, July 29, Mrs. A. L. Robinson; August 5th, Lyman C. Howe and Mrs. A. E. Sheets: August 12th, Hon. A. B. French and Mrs. H. S. Lake; August 19th, Edgar W. Emerson; August 26th, Dr. A. B. Spinney and Hon. L. V. Moulton. Lectures will be given each day by able speakers. Some of the best phenomenal mediums will be present.

G. H. Brooks is to be in Muskegon, Michigan, during February. His address will be 11 Myrtle street. He will respond to calls to attend funerals and weddings. He has been holding a week's service in Chesaning, Mich, and trying to establish a lyceum there. He attended the recent convention held in Saginaw, and thought it a most enjoyable affair.

Mrs. Harriet N. Graves of Providence, R. I., writes: "The number of letters received to this date, Jan. 10th, is fifty-one; whole amount of Viola fund, $27.50; for which she is very grateful, as also for the kind words expressed in them all. One noble soul sent ten dollars. Angels bless him. Yes, the 'Lapeer Circle Dollar' came all right. Many thanks. Dear friends, we would be glad to reply to many of your letters, but cannot at present. I am confined to my bed with la grippe in its worst form; may not be able to report next week."

Vincent Reeves writes of "a joke on the parsons," who, when the renowned and earnest truth-seeker, Mr. Wm. Denton, passed away a few years ago, thought he would never trouble this earth again with what they termed his "blasphemous doctrines;" nevertheless, he bobs up occasionally with his old-time eloquence. With the new year, at the Spiritual Research Society of Minneapolis, Mr. Lowell lectured on the Parable of Creation. Her control claimed to be Mr. Denton. Several were present that were familiar with his eloquence when on this earth-plane, and they felt there was no mistaking who controlled the speaker. Spiritualism is gaining many converts, notwithstanding the dear parsons delight to give us an occasional roast.

A. B. Coonley writes from San Diego, Cal.: "We have a flourishing society here and are doing a good work, and are making the old-time orthodox friends wake up to the fact that Spiritualism has come into the world, and has come to stay. We were treated to a 'terrible scorching' only last Sunday by one of the so-called Christian ministers, who preached to a crowded house, and had the kindness to inform the congregation that 'Spiritualism was a fact.' He also stated that it was time ministers woke up to that fact and stopped trying to deny the truth of spirit manifestations; that it was all true, but that all manifestations were the work of the Devil; and that all materializations were impersonations by the Devil. The Spiritualists—thwarted his sayings in a measure by having a number of pamphlets printed and distributed at the door of the place of meeting, giving cold facts of the proof of Spiritualism taken from the Bible, and as a result Spiritualism is on the up grade here. The First Spiritual Society of San Diego is chartered by the State, and is constantly growing larger. The present speaker is Mrs. Sarah Seal, of San Francisco, who has been with us for the past four months and is giving general satisfaction, and has been engaged for the months of January and February. The present officers of the society are A. B. Coonley, president; Mrs. A. B. Coonley, secretary; Mrs. Bushyhead, corresponding secretary; A. B. Coonley, Dr. Muhlenbruch, Mr. Hughes, Mrs. Leeman and Mrs. Phillips, trustees. We conduct meetings Sunday afternoon and evenings; the afternoon meeting is for the home mediums, among whom are Mrs. Levitt, Mrs. Marks, Dr. Muhlenbruch and Mr. Coonley, who are trance, test and inspirational speaking mediums; Mr. Levitt and Mrs. Levitt, healing mediums. Mr. Coonley is an ordained minister and expects soon to start out into the field to do what he can to enlighten humanity."

A friend writes that Spiritualism in San Francisco is gaining the attention of a great number of all creeds, judging from the number of meetings held every Sunday evening, all well attended. Mrs. Maggie Waite is creating quite a stir with her wonderful tests. Two unusual incidents recently occurred, in which Mrs. Waite named and described spirits of yet living persons—stating them to be such—the descriptions being accurate in all details.

Mrs. E. F. Jay Bullene is now located at 2431 Ogden Ave., Denver, Col., where she may be addressed for engagements to lecture or for other services as a speaker. Mrs. Bullene is one of our ablest and best lecturers, and with strength and opportunity she is capable of most excellent work.

D. H. R. writes that Otsego, Mich., a flourishing village of 2,000 population, has five churches, one Catholic, and no Spiritualist society, although there are quite a number of Spiritualists and liberals. He thinks in time they will have a thriving society. S. Z. Barney is a clairvoyant and test medium, and successfully diagnoses diseases.

Those who least understand mediumship are apt to be the ones to criticise mediums most. None but one who is sensitive to spirit influences can understand the experiences of a genuine medium; hence, mediums are made to suffer much from unjust criticism, while, as P. Galvin writes, they need and should receive careful and loving attention. No one is qualified to judge, that cannot put himself in the medium's place; all others are but as untrained hands trying to bring forth harmonies from some complicated instrument! It should not be forgotten that, though the medium possesses much that is common to all persons, he possesses some things that are strictly uncommon, and even a little peculiar.

Mrs. S. C. Scovell goes to Broadhead, Wis., to fill lecture engagements Friday and Sunday, January 26 and 28. During her absence the platform of No. 11 North Ada street, this city, will be occupied on Sunday afternoon and evening by competent speakers and test mediums.

On Wednesday night, Jan. 24, the Ladies' Aid will give an entertainment at Brandell's hall, 11 N. Ada street, this city, consisting of social, dance, card party and basket lunch. The proceeds are to be given in aid of a worthy medium in distress. Each lady who can do so is requested to donate luch for two. General admission 25 cents. Ladies bringing lunch admitted free. Committee on Finances: Mrs. Dr. Champney, Mrs. Smith, Mrs. Brandell. Committee on entertainment: Mrs. Metcalf, Mrs. M. Canby, Mrs. Scovell, Mrs. Levison, Mrs. Dr. Shattuck.

Dr. W. P. Phelon has been giving a successful course of lectures at Detroit, Mich. There was considerable interest manifested. The Doctor's home address is 619 Washington Boulevard.

A subscriber writes: "The First Church of Spiritualists of Allegheny, Pa., have engaged Frank T. Ripley, the well-known speaker and test medium, who is doing a most marvelous work for the society. The hall is crowded at every meeting, and Brother Ripley's tests are wonderful."

Benj. F. Graves writes that Spiritualism still survives at Pennville, Ind.; seances are held and inspirational messages received. At a recent circle at the home of Col. Bowman, Nora Bowman being the medium, the spirit of Kersey Graves spoke eloquently upon the economic and labor troubles. He gave Mr. G. a convincing proof of his identity.

As an indication that the world moves, it may be stated that the Daily Journal, of Lockport, N. Y., which formerly scoffed at Spiritualism and Spiritualists, recently published a fair and respectful notice of meetings in that place by Mr. and Mrs. E. W. Sprague. George F. Kittredge, president, writes that Mr. and Mrs. Sprague are doing an excellent work there.

Mrs. Jennie Moore writes from Los Angeles, Cal.: "Rev. Lizzie Sawyer, of San Francisco, is here with me. She was ordained by the Spiritual Union of Chicago. She gave a parlor lecture last evening to about fifty, and all were highly pleased. It was her first lecture since her ordination."

E. W. Sprague, trance and inspirational speaker and platform test medium, can be addressed for engagements by societies or camp-meeting associations at Newland and Forest avenues, Jamestown, N. Y. Will also attend funerals.

Mrs. Jennie Moore, the materializing medium, is now at Los Angeles, Cal. She reports great progress being made there in the spiritual cause. She has held several seances which were well attended, and much interest was manifested. She speaks favorably of Mr. Ravlin's work there. The last of this week she goes to San Francisco where she will remain during the winter. We bespeak for her a cordial welcome on the Pacific Coast.

Mr. H. M. Van Buskirk, of Buffalo, N. Y., writes approvingly of Oscar A. Edgerly's work there. His lecture on "Parochial Versus Public Schools" was splendid. Many A. P. A's were present. They were delighted. Mr. Van Buskirk is enthusiastic in his praise of Mr. Edgerly.

G. G. W. Van Horn is now lecturing and giving tests at Lexington, Ky. His address while there will be 144 W. Main street.

American Psychical Society.

TO THE EDITOR:—Every one is aware that if one is to investigate Spiritualism, it is necessary that he should have the co-operation of mediums. One of the difficulties with which the American Psychical Society has met thus far, lies at this point. We need to know what mediums are willing to co-operate with us in our work. I should be very much pleased, therefore, to hear from mediums who are willing to help us, by having their powers investigated. I can assure them that the work will be done in a sympathetic spirit, and that they will receive nothing but kindly and courteous treatment. I wish, too, that all Spiritualists who realize the importance of careful investigation would urge the mediums of their acquaintance to help us in the manner proposed. Besides our headquarters in Boston, we have branch societies in Washington, Chicago, Denver, Colorado Springs and Los Angeles, Cal., so that it will be well for mediums who live in any of these cities, or who may have occasion in the future to pass through or near them to communicate with me.

Trusting that this appeal will bear fruit, I am cordially yours,

T. E. ALLEN, Secy., A. P. S.

Grafton, Mass., Jan. 16, 1894.

Nevada has 104 convicts, employed in making boots and shoes.

Georgia has no State prison. The lease system prevails.

SENATOR VILAS.

Continued from First Page.

Does he not know that the public treasury has been "looted" in this way for many years past, in defiance of the protests of the citizens of Ohio and other States? I know it.

I have heretofore felt it my duty to criticise President Cleveland for his unauthorized and gratuitious advice to the American people as to the religious views they should entertain, and I claim the right to censure Senator Vilas for his blows at civil and religious liberty given out Jan. 10, 1894, by letter to the *Catholic Citizen*.

How any American citizen can quietly submit to such ecclesiastical meddling as we have witnessed lately, is to me a mystery.

This, it seems to me, is a complete refutation of Senator Vilas' letter to the *Catholic Citizen*, in which he charges that the A. P. A. is "a menace to the Republic and a blow at religious liberty."

I assert that it was the Catholics who struck the first blow at civil and religious liberty in the United States thirty years ago and he who does not know it has read to very little purpose the history of his country.

"Friends of Liberty, awake! When we look upon Rome, cursed Spain, blighted Italy, devastated and ruined Mexico, superstitious Austria, the priest-ridden South American states, we raise our hand and vow to Almighty God that, sink or swim, survive or perish, we will be true to ourselves, our Constitution and our flag."

Respectfully submitted.

C. H. MATHEWS.

New Philadelphia, O.

The Popular Science Monthly for February, 1894.

A varied and attractive table of contents is offered by the *Popular Science Monthly* for February, the best scientific magazine published. Dr. Andrew D. White, who has been missed from its pages for over a year, contributes the first of a new group of his Warfare of Science papers under the special title of "The Visible Universe." It shows that the displacement of the theological and metaphysical ideas of creation by the evolutionary was itself an evolution in human thought. The recent death of Prof. Tyndall gives occasion for an account of "Tyndall and His American Visit," containing some interesting letters, which is furnished by Miss E. A. Youmans. There is also an estimate of the man in his work in the Editor's Table. Under the title, "Notes from a Marine Biological Laboratory," Prof. William S. Windle describes the laboratory of the Johns Hopkins University in Jamaica, with views of its surroundings. In another illustrated article James E. Humphrey tells "Where Bananas Grow," showing by the pictures how the fruit is gathered and shipped. In another Dr. Sidney J. Hickson describes the "Physical Conditions of the Deep Sea." From still another, entitled "The Wandering Jew at the Saltpetriere," we learn that this mythical character really exists, not as an individual but as a class. Several portraits of these unfortunate wanderers are given. Prof. Wesley Mills, M. D., writes on "Heredity in Relation to Education," and suggests to teachers that they can learn much as to the proper treatment of their pupils by observing the characteristics of the parents. Charles S. Ashley points out "The Relation of Evolution to Political Economy," and suggests that a great deal of unscientific botching in economics could be prevented by observing it. Mrs. Ellen B. Dietrick discloses the real condition o "The Circassian Slave in Turkish Harems," which is not so bad as many outsiders have imagined. John Monteith describes "The Psychology of a Dog;" Miss Blanche MacDonnell puts on record some "Superstitions of the French Canadians;" Prof. Joseph Prestwich sets forth "The Position of Geology" at the present time, and the list closes with a "Sketch of David Starr Jordan," president of Stanford University, by Prof. M. B. Anderson, accompanied by a portrait. Address all orders to D. Appleton & Company, New York. Fifty cents a number, $5 a year.

What Will You Do About It?

Since Rome already has possession of the police club of this nation; since she has "wormed" her subjects into all the fat positions in America, and "wormed" all others out; since she has a contractor at the head of every gang of laborers, and ninety per cent of the latter; since she has gobbled up most of the wealth of this and the old world and thrown all countries into a crisis, what are you going to do about it? Not only has the Protestant American been asleep for these hundred years and forgot to protest, but the FREE American has forgotten to watch and protect his freedom, and the country is now in the throes of bankruptcy, and on the eve of an inquisition unparalleled by any recorded in history.

DR. T. WILKINS.

"The Night the Light Went Out."

THE PROGRESSIVE THINKER, as its multitude of readers will admit, has published some very fine and interesting stories. We have commenced another which, we think, will be pronounced one of the most charming ever written. "The Night the Light Went Out" will hold the attention of the readers with a fascinating power, from beginning to end, with its realistic descriptions of some ugly phases of the methods of a false and unscrupulous Church with its victims and dupes; and of the ways and means employed by good spirits and good men combined to circumvent and defeat the designs of evil-minded persons, and bring about the triumph of justice and right.

To affirm that a vicious man is only his own enemy is about as wise as to affirm that a virtuous man is only his own friend.—Colton.

Minnesota has 312 white convicts, 16 colored, and one Indian.

In the French prisons religious instruction is provided for all inmates.

Michigan has 563 convicts, all males.

The convicts of New Hampshire number 137.

Virginia convicts are hired out to shoe contractors and railroads.

RELIGION

AS REVEALED

By the Material and Spiritual Universe.

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Author of "Principles of Light and Color."

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CHAPTER SECOND—God as a Spirit.—Materialists cannot understand the God Idea. Argument of the Atheist. Argument of the Spiritualist. The Author's Experience.

CHAPTER THIRD—The Deific Location and Mode of Working.—The Location of Deity. Can Infinitude have a Centre? Does God control the Universe through Law? How does God control the Universe? A. J. Davis's Theory of the God Centre. The Dual Centre of the Universe. Can the Infinitely Fine act upon the Coarse?

CHAPTER FOURTH—The Nature of God.—Is God a Being of Intelligence? Is God a Personal Being? Is God a Being of Absolute Attributes?

CHAPTER FIFTH—The Deific Greatness and Glory.—The Greatness of God. An Angel's Conception of the Universe. The Greatness of God. Anthropomorphism.

CHAPTER SIXTH—Moral Evil and Deific Perfection.—The Perfection of God. Has God created Evil? Is Man depraved? Is anything innately Bad? Is an endless Hell possible? Is absolute Evil possible under Divine Law? Evolution.

CHAPTER SEVENTH—Deific Law and Human Intercession.—Special Providences. A supposed Miracle of Healing. How God interposes to answer Prayer. Prayer. A Form of Prayer. Does Prayer Influence God? Hudson Tuttle's View of Prayer. The Central Principle of Deific Action. Prof. Wallace's View of Prayer. Prayerfulness is not necessarily Goodness.

CHAPTER EIGHTH—How Man helps Govern the Universe.—Man a Co-worker with God. How Spirits control Nations. Human Spirits placed over Worlds. How Spirits assist Planetary Development. Vision of world-forming by Judge Edmonds. Spirits rejoice in this work. Countless worlds yet to be formed. Spirit Worlds developed. Do Mighty Spirits ever thwart God's Purposes? Military Chieftain in Spirit Life. A Millionic Absurdity.

CHAPTER NINTH—Creeds and Practices of Christianity.—Terrors of Creedal Theology. Churchianic Conception of Hell. A more blessed Gospel. A Brighter Dawn approaching. Science and Religion. Salvation by Faith.

CHAPTER TENTH—The Dangers of Infallible Standards.—Churchianic Infallibility. Infallibility of a Book. A true Eclecticism necessary.

CHAPTER ELEVENTH—The Christian Bible Tested.—Miracles. Modern Miracles of Healing. Prophecies. The Bible tested by its Teachings. Said to be the only Book which gives any correct conception of God. Said to present the only true Foundation of Ethics in the Golden Rule. Claims for the Golden Rule, Love to Enemies, etc. Is it safe to build on Falsehood? Has only one Nation been Inspired? Shall we waste time and money on Falsehood? Do numbers prove the Truth of a System? Shall Policy rule?

CHAPTER TWELFTH—Religions Tested by their Fruits.—Church Standards too low. The Atonement contrary to Natural Law. The Fruits of Religious Systems. Some great Points in Buddhism. Mohammedan and Hindoo Achievements. Missionary Achievements. Testimony of a Hindoo. Results of the Parsee Religion. The Parsee Bible. The High Priest of Siam. Catholicism and Buddhism. Present Progress of Mohammedanism. The Religions of to-day Insufficient.

CHAPTER THIRTEENTH—The Ethics and Religion of Nature.—A Divine Bible presented. The sacred Teachings of a Leaf. Of a Flower. Of a Tree. Of a Forest. Lessons from the Shells. The Teachings of Crystallization. Teachings of the Human Form. Of the Great Masses of the Universe.

CHAPTER FOURTEENTH—Life under the Old Religions.—Importance of Historic Truth. Roman Catholicism. Influence of Catholicism in Spain. Calvanism. The Five Points of Calvanism. Presbyterianism in Scotland. Puritanism in New England. Persecuting Spirit of the Old Religions. The Spirit of Persecution not yet Dead.

CHAPTER FIFTEENTH—Life under a Spiritual Religion.—General Divisions of the Human Faculties. The Higher Realm of the Brain. Spirituality is Ennobling. Spirituality beautifies the Countenance. Must be developed through Spirit Communion. Spirit Communion the Basis of all Religions. Spiritualism founded upon Facts. The only Religion which demonstrates Immortality. Robs Death of its Terror. The most Joy-inspiring of Religions. Promotes Civil and Religious Freedom. Leads off in Human Reform. Perfects the Physical System. Prevents Insanity. Prevents Superstition. Leads to Nobler Living. Reveals a Grander Universe. All Great Geniuses have been Inspired. Jesus of Nazareth. Jesus in Spirit Life. Will the New Religion Abolish Churches?

CHAPTER SIXTEENTH—Death under the Old Religions.—Popular Conceptions of Death. Death made terrible through Church Songs. Made Gloomy by Church Materialism. Church Teachings have darkened Death. Death Bed of a Christian. Of an Immoral Man. Of Atheism. Death Scenes under the Old Dispensation. Terrors under the Old to those who lose friends.

CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to this Life. Departed Ones attract the Spiritual Mind. The Spiritualist understands Death, so does not fear it. Death of an Ancient Philosopher. Death of Mozart. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalist Minister. Joyful Transition of a Friend. Triumphant Experience of a Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

CHAPTER EIGHTEENTH—The Future Life.—Location and Character of the Spirit Realms. The Clothing of Spirits. Children in Spirit Life. A Spirit Child from Temple Life. The Wealthy in Spirit Life. Politicians in Spirit Life. Clergymen in Spirit Life. Editors in Spirit Life. The Power of Spirits to Commune with Mortals.

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PSYCHIC PROOFS OF ANOTHER Life. Letters to the Seybert Commission. By Francis J. Lippitt. An illustrated pamphlet. Worth its weight in gold. Price 25 cents.

THE CHILDRENS' PROGRESSIVE Lyceum. A

The Orthod-ox Team.

TO THE EDITOR:—The following poem, which I have so long carried and so often unfolded and read in public as to lose the name of the author, will not fail to interest the readers of THE PROGRESSIVE THINKER. Its publication has been so unanimously requested by those who heard it, that I now take pleasure in offering it you for reproduction: DR. T. WILKINS.

"Hold on stranger! Turn out yonder close to the wall!
For the road's very narrow, and I've got it all!
Whoa, back, haw there, old Baptist! Whoa, Methodist, whoa!
These are oxen that need all the road, you must know.
Yes, I drive without swearin', though strange it may seem,
For I'm drivin', good stranger, my orthod-ox team!"
Said the lumberman of Calaveras.

"That Episcopal ox is of excellent breed:
Much more noted for style than he is for his speed,
Though of delicate structure, this ox will not shirk,
Yet he never was known, sir, to sweat at his work.
He's a good, pious ox, never losing his way,
For he reads all the sign-boards, and goes not astray!"
Said the lumberman of Calaveras.

"There's the good Baptist ox; he's hard-shell to the bone;
Close communion in diet—he eats all alone!
Shakes his head when it's rainin' and closes his eyes;
He hates to be sprinkled, though it comes from the skies!
Why, he won't cross a bridge unless dragged by the team;
He'll go nowhere, I swar, but 'down into' the stream!"
Said the lumberman of Calaveras.

"Presbyterian, gee! Congregational, haw!
They're good stock, let me te l you, and know how to draw!
They're so perfectly matched, sir, that very few folk
Can tell them apart when they're out of the yoke!
Yet you see a slight difference when it is shown:
One leans on his Elders and one stands alone!"
Said the lumberman of Calaveras.

"There's an ox I term Israel—oldest of all;
Once he grazed in the garden before Adam's fall;
He went into the ark at the time of the flood,
And when Pharaoh starved he was chewin' his cud!
There's an ancestry, sir, full of glory, no doubt,
But for goring the Master they're scattered about!"
Said the lumberman of Calaveras.

"I've an ox over there who tends strictly to biz;
He's a Catholic ox; what a monster he is!
And he keeps growin' big, while he keeps growin' old,
And he never let's go where he once gets a hold!
He's a strong one, you bet! Why, I never yet spoke
But he started right off with his neck in the yoke!"
Said the lumberman of Calavaras.

"There's old Methodist, one of the best on the road!
You'd suppose by the fuss he alone dragged the load!
How he pulls when I sing hallelujah, and shout;
But the worst of it is, he keeps changin' about!
He was bought on probation, and works like a top,
But I've had him three years, and suppose I must swop!"
Said the lumberman of Calaveras.

"That suave Universalist many admire,
Claims the devil's a myth, with his great prairie fire!
There's my Adventist claimin' to have second sight;
If he keeps on a-guessin' he'll guess the thing right!
And the Seventh Day Baptist; their numbers are such,
If they do break the Sabbath, they don't break it much!"
Said the lumberman of Calaveras.

"Got a Spiritist? Yes, sir, I bought him by chance;
When it comes to hard work he goes off in a trance.
Nothing practical, sir, in a medium ox,
If you have to keep proddin' with rappin's and knocks.
But I must keep movin' and ploddin' along
With my orthod-ox team, or the world will go wrong!"
Said the lumberman of Calaveras.

"Take the road that I came, and beware of short cuts;
You will not lose the way if you follow the ruts.
I am sorry to force you, my friend, to turn out,
But this is the regular lumberman's route.
On the road of life, stranger, my right is supreme;
The whole world must turn out for my orthod-ox team."
Said the lumberman of Calaveras.

Among the Hawaiian prisoners last year, 2503 were Hawaiian, 286 English; American, 599; German, 98; French, 16; Portuguese, 212; Chinese, 1063; Japanese: 267; South Sea Islanders, 33.

The German Empire has no prison of its own. Offenses against the Imperial Government are enforced by the Imperial Attorney, who calls into service the State's Attorneys of the Federal States.

The treadmill and crank labor are still in use in English prisons. When a prisoner is unable to perform this kind he is set to breaking stone or picking oakum. His only reading matter is the Bible.

On holidays Illinois convicts have roast turkey, and roast pig, cranberry or apple sauce, mashed potatoes, sweet potatoes, fried onions, pickled cucumbers, nuts, biscuits, ginger cake, apples, coffee with sugar and cream, and cigars.

Of 235 prisoners in Arizona thirty-one were committed for murder in the first degree, thirty-five in the second, sixty-five for manslaughter, forty-eight for murderous assault, ten for bodily assault and twenty for assault with deadly weapon.

Pekin, China, has an estimated population of 1,300,000 and 15,000 police. The signals of the police of Pekin are made by yelling from station to station until the news reaches headquarters. The stations are within ear-shot of each other.

Russian punishments comprise compulsory labor in the Siberian mines for life or for a term of years, compulsory labor in fortresses or in factories, the loss of rank, personal rights and privileges, and deportation to Siberia or elsewhere as colonists.

Speak but little and well if you would be esteemed a man of merit.—Trench.

THE FUNERAL PYRE.

Public Incineration in Forest Hill Crematory.

The Spirits of the Bodies Look on with Delight.



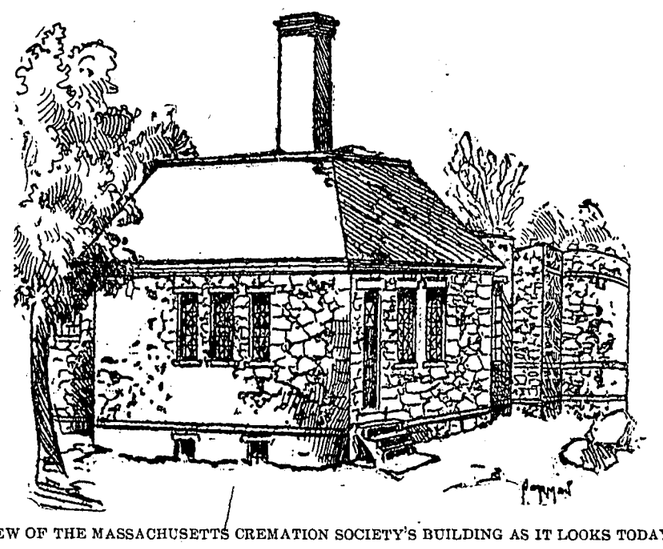
WATCHING THE PROCESS OF CREMATION THROUGH A PEEPHOLE IN THE RETORT.

We are indebted to the *Banner of Light* for the following:

The interest in this important step in burial reform has received a strong impetus by the successful operation of the new crematory at Forest Hills Cemetery, Mass., whereat the bodies of Lucy Stone and Mr. and Mrs. Henshaw have already been reduced to dust. The *Banner* made mention last week of the first cremation in New England (that of Mrs. Stone, Dec. 30th); in the present issue we propose to speak of the two succeeding it—illustrating that of Mr. Henshaw with graphic cuts, for the use of which we are indebted to the sprightly and indefatigable *Boston Post* (daily), whose managers will please receive our thanks for the courtesy.

The mortal remains of Mr. Frederick H. Henshaw (a retired merchant, who was born in Attleboro in 1831, and died in Waban Nov. 30th, 1893), were incinerated at Forest Hills crematory, Thursday, Jan. 4th.

Mr. Henshaw was a member and shareholder of the Massachusetts Cremation Society, and an ardent advocate of its principles; and at his request all possible publicity was given to the cremation as a practical demonstration of the merits of this system of disposing of the dead.



VIEW OF THE MASSACHUSETTS CREMATION SOCIETY'S BUILDING AS IT LOOKS TODAY.

Relatives of the deceased, prominent members of the Massachusetts Cremation Society, and representatives of the press, were in attendance, and witnessed the process, which was completed in two hours and forty minutes.

The crematory is a picturesque, low, stone building, having a square, brick chimney in the center, as seen in the pictorial representation herewith given. Back of the retorts the room resembles very much the ordinary steam boiler or fire-room in a small factory. There are two retorts of ovens, each eight feet six inches long, three feet wide, thirty inches high on the side, and thirty-six inches at the crown of the arch. These retorts are lined with the yellowish white fire-bricks. Into these ovens from three pipes is driven oil, which is transformed into spray before leaving the pipes by tiny propellers. Connected with each retort is a flue in the great chimney, which stretches thirty-five feet skyward above the hearth of the retort. The building is still in a state of incompleteness, since the work on the chapel, which will form a part of the structure, will not be begun for some months. It is located in a quiet spot, in the midst of a pine grove.

The body of Mr. Henshaw, in a plain black cloth-covered and unornamented casket, was laid upon the black-draped catafalque in the preparing-room.

The retort-room held the two brick structures and the central chimney rising from between them. The buzz of the belting of the oil force-pump and the subdued roar of the flames in the retort rose above the murmur of voices, while the assistants explained how the intense heat is generated in the retorts; how the re-distilled gas oil is pumped up from the tank into the pipes which feed the retort; how the oil is sprayed from the mouths of the pipes by the propellers and atomized by the great draught, becoming a force of consuming flame, from 1500 to 2000 degrees Fahrenheit in the intensity of its heat during the process of incineration.

Preparations, as to the heat, etc., having been duly made, shortly after 1:30 o'clock the persons present to witness the process gathered in the preparing-room. The black-draped catafalque was wheeled to the door of the retort, which swung open and disclosed a curtain of iron-bound fire-brick. An assistant pulled the weighted wire and the brick curtain moved slowly upward.

The catafalque was rolled to the edge of the door, and the casket pushed to its place under the pall of fire. The curtain fell behind. The door closed, and a seal was set upon the lock.

The progress of incineration was visible through the retort opening in the room beyond; intense was the heat and beautiful the flame. No smoke came from the great chimney, and despite the intense heat within, the outer surface of the retort was cold to the touch, for twenty-four inches of brick and air space separated the fire from the outer world.

The remains of Mrs. Henshaw were cremated at the same building Jan. 5th; her ashes were mingled with those of her husband—the urn containing them being interred in the family lot at Mount Hope Cemetery.

IN CINCINNATI, O.

In view of the popular interest hereabout on the subject of cremation, the *Banner* requested the Hon. Sidney Dean to give for its columns a brief account of the experience in this western city which convinced him of the superiority of cremation over earth burial. The following is his straightforward and conclusive reply:

"The process of preparing the body for cremation differs somewhat in Boston from the very successful method observed by the writer in the crematory at Cincinnati, O. There the body was prepared as for burial at the home, and enclosed in a casket. The funeral cortege halted at the door of the public hall of the crematory, while the casket was taken into the lower hall and placed upon a modestly-draped elevator, open upon all sides.

"When the friends were all seated, the elevator raised the casket containing the body to the upper hall, by the side of a desk, at which the clergyman officiated. A simple service, after the usual form, was conducted, and then the casket was silently lowered to the preparation-room, contiguous to the lower hall.

"Attendants removed the body from the casket, wrapped it completely in a sheet prepared with alum, placed it upon an iron bier, and quietly rolled it into the lower hall, where the friends had assembled in front of the retort. The latter was concealed behind a plain but neat wooden partition, which, being removed, disclosed only the heated iron retort. The bier was reverently lifted and pushed upon its noiseless wheels into the oven, the doors closed, the fires quickened in the rear of the furnace, beyond the vision of the spectators, and the body quietly and steadily consumed, the alumnified sheet being the last to yield its form.

"After perfect cremation and the cooling of the retort, a mass of white powder was gathered up and placed in a proper receptacle, awaiting the call of friends.

"The whole affair was conducted so quietly, so modestly, and so entirely free from anything offensive to sight, smell, or the feelings, that the writer was at once converted to cremation as the only proper way to dispose of the mortal casement."

The Fountain of Life, or the Threefold Power of Sex.

"THE FOUNTAIN OF LIFE, or the Threefold Power of Sex," by Lois Waisbrooker, author of "Perfect Motherhood," "Helen Harlow's Vow," "A Sex Revolution," "Occult Forces of Sex," and other works. For sale at the office of THE PROGRESSIVE THINKER. Price 50 cents.

Lucinda B. Chandler speaks as follows of this important work, in a late number of the *Arena*:

The presentation of this most important of all subjects is one that will be new to many minds, and perhaps readily accepted by few. But to all thoughtful persons it will suggest possibilities of human development and progress that will provoke serious consideration. The writer anticipates in her brief preface that few minds are probably prepared to accept the claims advanced, but expresses her willingness to sow the seed of truth as held by her, "expecting to sleep before the harvest comes." The six basic statements are as follows:

First. Sex is the fountain of life—of all life, animate, inanimate, physical, intellectual, and spiritual, and in all possible cases life is made manifest through the union of the positive and negative, the male and female forces.

Second. While the more external phase of life can be lived without bringing into use the laws involved in the intellectual and spiritual, the intellectual and spiritual cannot be fully lived without bringing into use the physical as the basis or foundation.

Third. The unknown can be proved by the known.

Fourth. We cannot conceive of that which does not exist.

Fifth. We cannot desire—hunger—for that which does not exist. If we could, it would prove that we have capacities which the universe cannot fill, a manifest absurdity.

Sixth. Our thoughts, our idea of an act—the organs of the brain that are active at the time—this, with our general idea thereof, decides the character of any act which, in and of itself, is neither good nor bad, morally speaking, and also, in a great measure, the nature of the result.

In the claim that sex is the foundation of all life, intellectual and spiritual as well as physical, the writer has assumed a radical position antagonistic to the views of perhaps the majority of minds, and to the religious teaching of Christendom, and sects in other religions.

The "purpose in this work is to try to find the highest, purest use of sex—to indicate through the laws of the known the possibilities of its as yet, to us, unknown power." The author proceeds with logical and scientific arguments to indicate what is the physical purity necessary to the highest and purest use of sex. Then it is claimed that the new idea—in contradistinction to the old and prevailing idea that the highest use of sex function is the production of offspring—is "that which points to new, or regenerating life—is that the highest use lies in the perfecting of ourselves, of our physical and spiritual bodies."

That there are three sex centers in the physical organism of man is not a new thought. These centers are the physical in the loin, the affectional in the breast, the intellectual in the brain. Hence the threefold power of sex must be a physiological and a psychological fact, if we possess what Paul termed a spiritual body; "There is a natural body and there is a spiritual body." The central idea of this work is that only the sex relations which are permeated by soul and mind, in which the sex act includes love, and is held in thought to be of use in perfecting ourselves as spiritual beings, can be of highest and purest use; also that such complete sex relations are regenerating. The author asks;

"What does the redemption of our bodies mean? If the spiritual sex-center renews the soul life, will not the same renewing power descend, and permeating the physical generative sex-center, so regenerate the body as to eventually redeem it from the power of death? When spirit permeates every particle of the matter of our bodies regeneratively, then indeed will God be manifest in the flesh."

This subject has been a study of the writer for years, and the experiences of many persons have contributed to her sources of knowledge and insight into the occult forces of sex. This book of 136 pages contains the most conclusive arguments for sexual and social purity, and for the claim of the author that—

"What is needed is the right to openly and fearlessly investigate everything that pertains to human sex relations, that we may be free to intelligently obey that law or rule of action which leads to the highest good."

St. Louis has a population of 500,000 and 805 police. Last year there were 25,342 arrests, 4,137 of which were women and 4,357 for drunkenness. During the year the patrolmen made 373,643 reports; 9,972 alarms were responded to and 498 fires attended; 1,044 sick and injured persons were taken to the Dispensary, and the police wagons traveled 16,415 miles.

The Vienna police have general charge of all newspapers, and keep records of all presses and publications, maintain a censorship over all theaters and plays, issue licenses for the publication and sale of all books, magazines and periodicals. All plays, dialogues, songs, dances and entertainments by societies, clubs or individuals, must be submitted to the police and approved before production.

By the Bertillon system of identification the length and width of the head are taken, also the length and width of the left middle and little fingers, the length of the left foot, of the left forearm, of the right ear, the height of the figure, the measurement of the outstretched arms and of the trunk when seated. It is said that no instance of all these measurements coinciding in two persons has ever been known.

The Cause in the South.

TO THE EDITOR:—For some time I have been out of the active work of our cause, owing to a severe attack of la grippe; but Sunday, the 14th of January, it being one of those beautiful sunny days of winter of which we have so many here, I went to the nice little Spiritual hall in the far-famed town of Liberal, Mo., to attend the lyceum, and I was surprised to see the large attendance of both young and old. I observed, of course, no strictly orthodox children present, but there were many quasi-Christians, agnostics, atheists and Spiritualists, indicating, beyond a doubt, that the great cause of Spiritualism is growing in favor and importance among the people. Much of the favor the lyceum has gained among the people here, and everywhere else, so far as my knowledge goes, is the way it was conducted. If Spiritual lyceums and meetings are made interesting to the general public, there will usually be a good attendance at the meetings. If we do not make them interesting to the young, we need not expect to have them with us. This lyceum is under the leadership of Prof. J. Madison Allen, and when I saw the way he conducted the same I was not surprised at the large attendance. The cause is not only growing in Liberal, Mo., but farther in the sunny South it is taking a deep hold upon the minds and hearts of the people. I attended the State Spiritual Convention held in the beautiful city of Dallas, Texas, last October, and I was gratified to see the deep interest the people were taking in the cause in the "Lone Star" State. There were representatives from many different cities and sections of the State, all of whom seemed enthusiastic in the work. Texas affords a grand field for speakers and mediums, though there are two fine mediums in the State now; one is W. W. Aber, who for the present is at Galveston; the other one is Mrs. Gilman—she is at Houston for the present. I saw some of the finest materializations at her seances I ever witnessed. I will describe one manifestation, which will suffice to give your readers an idea of her mediumship. At one of her seances in Dallas, Texas, there were about sixty full-form materializations; among them was the appearance of two little stars which came out of the cabinet and went up near the ceiling, out of the room; those stars in a short time descended to the floor, then blended into one and rose about a foot from the floor, spinning a kind of a silver cord from the floor up about a foot high, then it commenced to widen out into a kind of a whitish vapory mist, rising higher and higher until it arose to about four feet, then all at once burst from this a beautiful full-formed woman, illuminated from head to foot. There were about twenty persons in the seance; we all went up one at a time and talked with her. She spoke in an ordinary tone of voice, with as much grace and manners as if in the flesh. After we had all had a visit with her she dematerialized in our presence.

We people of the South are wide-awake and are determined to make the cause a glorious success with us. One of the great auxiliaries is the Psychic School and Spiritual College at Liberal, which commences its second term Tuesday, January 17th. Dr. DeBuchananne is at the head of the institution.

G. H. WALSER.

An Investigator's Experience.

TO THE EDITOR:—I desire to acquaint the readers of your valuable paper with the wonderful and marvelous physical manifestations which have been witnessed at my seances. A few months ago I was a skeptic of the deepest dye, but since investigating Spiritualism I have become thoroughly convinced of its wonderful truths. My first experience was to attend a "circle" of investigators as a skeptic—one who would not believe anything until he witnessed it with his own eyes. At this "circle" there were manifestations of "table-tipping," and I was surprised indeed, when I got by the A B C system the names of some of my relatives, who are in the Spirit-world, and who manifested through the tipping of the table. Since that time, which was several months ago, I have been earnestly investigating it, and have developed so far as to get slate-writings, and I have on several occasions held private sittings at my home and have converted a great many to the truths of Spiritualism.

I have also developed the phase of answering sealed letters by spirit power, and have had the most wonderful success in this line. My plan is as follows: Some one offers me a sealed letter, and through the mysterious power I receive answer to the same on paper. I have on several occasions received answers to sealed letters in three different languages. Of course I knew not what the letter contained, but the answers have always been satisfactory to my patrons, being in the handwriting of friends in the Spirit-world; and several of my friends and patrons have witnessed this wonderful phase of my work.

I would advise everyone to investigate Spiritualism, and I can assure them they will never regret it if they earnestly seek the truth. One of the best helps to me has been the reading of THE PROGRESSIVE THINKER. I hope all interested in Spiritualism will read it. SAML. L. LINTHICUM.

Dallas, Tex.

The water torture is in use in some penitentiaries. It consists in confining the prisoner in a closet too small for him to stir. While he stands, water, one drop at a time, is allowed to fall from a faucet on his head. It is said that few persons can endure this punishment for more than an hour.

In Hawaii, last year 2,282 persons were arrested for drunkenness, 366 for "deserting contract service," 307 for gambling, 10 for murder, 77 for violation of carriage ordinances, 1 for "permitting a ferocious beast abroad," 1 for "attempting to leave the kingdom without a permit," and 111 for "disturbing the quiet of the night.

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THE BIBLE.

Brief History of the Book,

From Which Has Originated Hundreds of Sects.

Many who are ignorant of the origin of the Bible believe it the infallible word of God; and some (so-called) learned theologians are also in the mist in regard to this subject.

I recently attended a lecture by the Rev. Rolland B. Hill, an accomplished scholar, on the subject of Bible manuscripts. He began by citing the audience to the three ancient Greek manuscripts, which are esteemed as standing at the head of all the ancient copies of the New Testament, viz: The Vatican Codex, deposited in the Vatican at Rome; the Alexandrine Codex, presented to King Charles in 1625, by Cyril Sucar, Patriarch of Constantinople, who had himself brought it to Alexandria, and the Sinaitic Codex, discovered by the learned Tischendorf, in 1844, at the convent of St. Catharine on Mount Sinai. (I think this manuscript is now at St. Petersburg.) The lecturer declared these three manuscripts, discovered at different places at different periods of time, to be exactly alike, and also exactly according to the King James version now in use in the most part of Europe and America.

The Vatican Codex contains the Old and part of the New Testament, the four gospels, the Acts, the seven Catholic Epistles, nine of the Pauline Epistles, and the Epistle to the Hebrews as far as the 9th chapter, 14th verse; the Alexandrine Codex contains the Old and part of the New Testament, the Sinaitic Codex contains the Old and New Testaments, and in addition the entire Epistle of Barnabas and a part of the Shepherd of Hermas. Thus they are not exactly alike.

A Christian writer has expressed a hope that by means of these manuscripts a Greek text of the New Testament might be settled which would serve as a basis of translation for all Christians. Then there has never yet been a correct basis of translation, according to good Christian authority; and it is by the standard of these three manuscripts that the earlier editions of the Greek texts and the modern versions are to be compared.

There are two ancient translations of great importance: the Septuagint made at Alexandria by 72 interpreters (some authorities say they were learned Hebrews, others that they were native Jews, six of the most learned being chosen from the twelve tribes); and the Vulgate made into the Latin language at Rome by Jerome in the 4th century. Jerome in his translation made the 34th chapter of Exodus to say that Moses had horns upon his head or face when he came down from the mount. Scholars say that the horns of the Oriental buffalo, and a pencil of light were both conical in shape, and the same word was used for both, in the Hebrew laws, which, properly rendered, would have read:—"His face radiated with light."

There have been many other translations made since these. Theodoret, who lived in the 5th century, says that in his day there were in existence the Armenian, the Scythian, the Syrian, the Ethiopian, the Indian, the Persian and the Samaritan translation. In the year 1200 translations were made in the French and Spanish languages; in 1390 a translation was made into the Polish language; in 1471 a translation was made into the Italian language. Wickliffe completed his translation into the English language in 1382; Luther his translation into the German language in 1530; Tyndall his English translation at about the same time. Then there was another authorized English version in the early reign of Elizabeth, made by Archbishop Parker. Now we come to the King James version, which is accepted by a large portion of Christendom as infallible.

By the order of King James the First of England, 1611, forty-seven bishops were employed to furnish another version. Before they assembled he sent to each translator sixteen items of instruction, including the command that all the old ecclesiastical words should be kept.

This version was made from a Greek version which Erasmus, in 1561, and Robert Stephens in 1550 had formed from a Greek manuscript of later date than the 10th century. The texts of Erasmus and Stephens were in use in the Byzantine Empire before that time, but thousands of readings have been discovered that escaped the notice of these writers. So we cannot be sure which reading was written by the apostles. Other Greek manuscripts have been discovered of greater antiquity, besides others in Latin, Gothic and Syrian, into which languages the Bible was translated in the 3rd century; and it is reasonable that the earliest copies would more nearly approach the original text.

Infallibility was not claimed for those 47 translators, or for King James; yet this work of their minds is singularly thought to be so. Charles Dickens says of this king: "It is much to be doubted whether one man of honor, and not utterly self-disgraced, kept his place near James I." If such men as Lord Bacon, first Judge of England, could have been debauched by this depraved king, might not also these Bishops, by whom we have our present version of the Bible?

King James was ignorant, dissipated and profane. He wrote books that no one would read, and believed himself a great author. He boasted that a king had a right to make and unmake laws.

"It appears," says Hume, "from the speeches and proclamations of James I., that he regarded the English government as a simple monarchy, the flattery of his courtiers seemed to confirm it, and above all, the clergy, who, from passages of scriptures, erected a regular and avowed system of arbitrary power." It is well known by Greek scholars that the King James translation contains many great errors. The American Bible Society published an edition in 1847 wherein 24,000 errors were corrected. But the dogmas of orthodox creeds were too firm in the minds of men at that time to accept of it, and such war was made upon the publishers that they were obliged to go back to the publicatton of the old version, with its 24,000 discrepancies!

Time, with its cycles of years and ages, has brought us at last to a high degree of civilization. The waves of science and invention are widening, and as we ascend the scale of civilization, by the unerring law of evolution, the empyrean begins to dawn and man becomes more merciful, more liberal, more cosmopolitan.

In this stage of advancement the old theological fossils must give way to philosophical reasoning. Enlightened minds will no longer accept of the old Bible stories, that make the Great Ruler of the grand macrocosm of the Universe the incomprehensible anomaly he appears throughout that entire volume. Some minds are still so puerile as to conceive the old anthropomorphic idea of a God. A well-known divine in a lecture said that while traveling in Ireland he saw, projecting from a majestic rock, a seat that he thought would be an admirable place for God to sit and judge the world. Is it possible that He who guides millions of suns with their universe of planets throughout the immensity of space needs such a place to judge the world?

Herschell says that if a person should start from the earth and travel with the velocity of light, 200,000 miles per second, it would require 1,000,900 years for him to reach the outer limit of the material universe already discovered. Then where and who is the God that argued with Moses and David and found himself wrong and repented. Is it this same God, this mighty architect of the universe, that could not devise a way to get rid of Ahab, and finally was advised by an angel of his court to send him a lying spirit in the mouth of his prophet, which he did? Was it the same all-wise creator, that "knew all things from the beginning," that gave the order, so many times recorded in the Bible, to slay the men, women and children whom he created, in the most barbaric manner? No, I will never believe God did those things. Yet the "infallible version" of the King James Bible says so.

LOUISA REED.

Hutchinson, Kansas.

An Unueual Occasion.

TO THE EDITOR:—The writer was a guest at a social gathering on the evening of Dec. 31, 1893, that was so unique in conception and was carried out so perfect in arrangement and in harmony with the idea, that an account of it may be of general interest to Spiritualists. It was the celebration of the tenth anniversary of the transition to the other life of Capt. Matthew Clary, at the home of his family in Kansas City, Mo. It was held at his own suggestion, given to his wife, who is mediumistic. He called it the "anniversary of his birth into the higher life."

The company consisted of those near to the family, and those who knew him during life, who were Spiritualists. He was widely-known as a railroad man, and one of the earliest and most outspoken Spiritualists in the city. There was no display, or no form observed beyond the natural hospitalities of the home, his chair and that of a daughter being decorated and forming part of the circle, as though occupied in life. After an hour or two of social converse among the neighbors, and refreshments served, the formal exercises were opened by the hostess announcing the purpose of the occasion and how she received the suggestion and request to have it so from the spirit guest.

A few papers and tributes from near friends were read; a poem by Henry Mintun, a close friend of the man and of the family; another beautiful tribute in verse from Mrs. Mary Baker, and a generous and spiritually expressed address in prose by Mrs. Sarah Ely, a great favorite with every one, from her frank and genial Quaker ways, and who was almost a convert of the Spirit in whose memory it was given. Another very interesting paper was also read from absent friends, J. C. and Maria Gaston, of Joplin, Mo., *en rapport* with the occasion and full of good cheer and wisdom.

These were the formal contributions, but several others gave impromptu sentiments and remarks, all creating a spirit of generous feeling and enjoyment such as was never before witnessed in commemoration of a death anniversary. It was to the writer as well as to all the witnesses present a new experience, and one that will never be forgotten. It robbed the occasion of all funereal associations, made it a birthday celebration, rather than of mortuary surroundings; in fact it was distinctively and, it may be said, a national Spiritualistic occasion. It was practically doing what we theoretically hold as truth. The spirit himself so received it, and, with others, so participated in it.

One of the most enjoyable features of the evening was the part taken by the spirit guests, through the mediumship of some of the friends present, being as gay and full of fun as any of the company and responsive to everything.

I want to make this account as short as possible, because THE PROGRESSIVE THINKER has to make room for everybody, but I cannot close without mentioning another thing done that might well be emulated everywhere: that is, the Spiritualists of Kansas City, there assembled, agreed among themselves that hereafter in their meetings and assemblages, when speaking of phenomena and exciting experiences in seances, the usual prefatory recital of test conditions, about searching cabinets, rooms, mediums, and general fraud-proof descriptions, should be omitted, and that they would talk about them and tell of them as of any other settled fact in life's experiences.

What an enjoyable thing a company of Spiritualists will be when this preliminary apology is omitted! One of the most annoying things of life's experience is to listen to this everlasting recital of test conditions, lasting five or ten minutes, before giving a slate message or something else of half a minute's length. If this resolve of the Kansas City Spiritualists is generally followed, it will be one of the important revolutions of the modern movements. It will be so refreshing to listen to a story as though the talker and everybody else really believed it. Thus in two respects this meeting at Mrs. Clary's in Kansas City was a new departure and worthy of record.

SARGIS.

St. Paul Spiritual Alliance.

TO THE EDITOR:—The St. Paul Spiritual Alliance, an incorporated society, held its seventh annual meeting for the election of officers on Thursday evening, Jan. 4th. It is with sorrow and sincere regrets by the society at large that circumstances (over which they had no control) conspired to create an inharmony with those in whose keeping the destiny and management of the Society had been intrusted during the year just closed, the tendency of which was a temporary injury to the society, and, as a consequence, to the cause also; but happily, in the election of officers for the ensuing year, harmony is again enthroned. It has required persistent effort by the friends of the cause in this city—dominated (religiously) as it has been and is by Catholicism—to maintain a footing. Yet our society has a standing and an influence, being legally organized under the laws of the State, not possessed by any other local society, so far as the writer knows. The society, in pursuance of its legal rights, has placed a number of brothers and sisters legally in the field as ordained ministers of the pure gospel of Spiritualism, who are busy dispensing the bread of life to a famishing people. The Society should be congratulated upon the happy result of the late election of its officers, as having decided to inject into the management for the ensuing year some younger, more enthusiastic and vigorous blood than has obtained in the past. The old officers retire with heartfelt goodwill and sympathy for the grand success of the society. The president-elect, Mr. Frank E. Irvine, is a young man of ability and standing in the community, is connected with an extensive wholesale boot and shoe house, and is a man of strict integrity and reliability. Brother Harry Hall, vice president elect, is of one of the best and wealthiest families of our city; he is a young man, yet a veteran in the cause, and to know him is to love and respect him. This is borne out by the fact that as a life companion he has captured one of the most lovable young ladies of this goodly city. Mr. Elton T. Brown, the secretary-elect, is an exceedingly bright young man, whose well-written and able essay delivered on the occasion of the jubilee meeting, marks him as a man of more than ordinary intellect. Brother John Sauer, treasurer-elect—well, what more fitting can be said in his praise than that he now enters upon his seventh consecutive year as treasurer of this society? He is the right man in the right place, as every member of the society well knows. Mr. Sauer is a prosperous merchant of the city, and does not fear to say to his customers that his religion is the religion of Spiritualism. Brother Underhill, the trustee-elect, is a gentleman respected by all who have the pleasure of his acquaintance. He is passing through a phase of development in mediumship that will in the near future mark his advent before the public. In closing this already too long notice, allow mention to be made of our good sister Mrs. Mary C. Lyman, who came to us a stranger, under a trial engagement for the two last Sundays of October. She was re-engaged for November and December and is now filling an engagement for the months of January, February and March. This of itself is a fitting eulogy of her worth as a minister, a woman and a lady, in all that the terms imply. Mrs. Lyman has captured us by storm—the ladies (to say nothing of the gentlemen) of the society. She seems to be a success as a missionary off the rostrum as well as a lecturer and a test medium. That Mrs. Lyman makes hosts of friends goes without saying; she seems to be loved best, so far as the writer is apprised, by those who know her best.

St. Paul, Minn. M. T. C. FLOWER.

Opposed to National Charters.

TO THE EDITOR:—Pardon me for troubling you, but this matter of charters is a matter of money, the most vital interest one has; for money represents one's labor—time—the fleeting moments of which life is made up, and Brother Ball, of Mantua Station, Ohio, is right. As to protection, these National charters are valueless, and give to a society of Spiritualists no more legal standing than so much waste paper. I don't know who got this up, but I do know that if any Masons, Odd-Fellows, etc., were to offer National charters to lodges of these organizations, they would be at once expelled, and arrested for obtaining money under false pretenses.

The principle is plain, and it is strange our friends could not see it. It is this: No national organization has the authority to do in a State what the National Government itself cannot do. Now, our friends know very well that the National government cannot charter a railroad, or any other corporation, to do business in a State, and where or how they got the idea that a National organization of Spiritualists could charter subordinates is very strange. Certainly no lawyer ever told them so.

I. M. STACKHOUSE.

Indianapolis, Pa.

In the English compulsory labor prisons the prisoners pass nine months in solitary confinement and are then assigned to the public works prisons for hard labor. By good behavior they experience a gradual amelioration in their condition. At first they are not allowed to write or receive letters, and may see no visitors. Then, upon advancement, they may write and receive one letter every six months; then the privilege is extended to once in four months, then once in three.

The Tobacco Habit.

The age of barbarism is past. We have come in the march of the higher senses to better things. The brutalities of the bull-fight and prize-fights have become intolerable to the sensitive consciences of the ruling class in this generation, and this closing century will see other and greater reforms in the world's civilization. The representative man of 1994 will be a higher-cultured man than he of 1894. That which is tolerated to-day in the man of society and partakes of the animal and brute will have less dominion over him.

It is becoming a disgrace now to indulge in intoxicating drinks to excess. It is an open shame for men to be seen in the gilded society of the abandoned sex, or to indulge in social vices of the lawless class. The closing years of the twentieth century, will have juster views of the relative wrong of those crimes which now act and react upon society. If a man is careless and by neglect gets sick, he will be blamed and the penalty will be considered a just punishment for such inexcusable offences. If he is indifferent to the laws of health and the polite usages of society, he will be condemned as a sinner against God and man, and the law of cause and effect stand as a warning voice to all others who may violate the divine mandates of nature. The moralists who protest against the baleful tobacco habit are treated to-day as cranks and over-sensitive people, and are accused of being intolerant and selfish; but it is a fact that no one can deny that these same jealous individuals will obtrude their filthy practices into the very presence of refined society, and, oblivious to the wants and rights of others, poison the air with the fetid breath of bad odors, every whit as sickening as the emanations from a carrion heap. They take entire possession of public rooms on railways and steamers, at stations; and wherever the sign does not positively prohibit them from saturating the air with the disgusting fumes of tobacco. Besides this habit of smoking, the still more filthy one of chewing and ejecting the saliva over the floor and walks of public places, until they reek with a slimy excrescence as loathsome and sickening as a pig-sty, has been the mark of the uncivilized brute in man crying out for redress and correction ever since the present era of civilization commenced.

Poisons do not affect all alike, but there are certain signs of its subtle work in the human system which the careful observer cannot fail to see as the sure indication of its degenerating work, slowly but surely effecting its end. One great man of our nation and general found his Waterloo in the death-distilling curse of this hydra-headed monster, Tobacco. Let the cry go up from every spiritual rostrum and reformer the round world over to exterminate this enemy of society, and trust to the incoming tide of love and wisdom.

BISHOP A. BEALS.

A Prophecy.

Onward rushes the grand old ship Columbia! She is loaded to her gunwales with a motley freight. Her rigging is torn asunder, her flag floats at half-mast, and around and about her the waves, like maddened animals, are riding up the vessel's side, seeking to engulf her.

I see white faces turning starward. I see eyes gleaming with demoniac cruelty; I see an unsheathed knife in hands for revenge! I see dark forms enswathed in black, moving serpent-like through the ship, not saying much, but using a force of black magic that is damnable. What will be the result?

I stand aghast, when a trumpet-like voice says: "Look aloft!" I turn my gaze to the North Star, when lo! I see myriads of silver lines attached to the ship, that lace and interlace in a wonderful manner.

I see a band of warrior forces, with electric thunderbolts of wrath ready to hurl on every usurper of the common welfare of the ship.

Over the North Star the clouds darken; blacker and blacker they grow, and now, from their midst a volley of thunder peals, shakes the very earth; lightnings swift, sharp and terrible leap forth.

The people fall on their faces in terror and die. On, on sweep the electric elements, until I hear a clear voice say: "It is enough!" and lo, the heavens open, and every silver line is held by the hand of a radiant angel, and the noisy waves are hushed; lightly on the soft winds of heaven are flung out the Stars and Stripes and a strong voice sings out these words: "All mankind are BROTHERS; their mission is peace; you have reaped the destiny of years; now go forward into the future where man loves his brother man, and time and space are things unknown."

ARIEL.

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This remarkable work unfolds the heretofore hidden mysteries concerning the origin and promulgation of Christianity. It appears through the testimony given from occult sources, that the life and teachings of Apollonius of Tyana were utilized as a basis upon which to formulate the Christian religion. Even the name Jesus Christ seems to be of heathen origin, and to have been coined from the names of the gods Hesus and Kristos or Christos. Hesus was the name of a god of the Celtic Druids, Kristos was the Greek name of the Hindoo god Chrishna. Through the efforts of Constantine at the Council of Nice, the leaders of both these religious sects were brought together and induced to combine their respective religions, and whereas one sect had worshipped the god Hesus, and the other Kristos, they agreed to merge the two gods into one who should be called Hesus Kristos. It is claimed that the name Jesus Christ originated in this combination as a necessary factor in the formation of Christianity, and to this assumed character was given the credit of the life and teachings of Apollonius of Tyana, while his name was suppressed. We are told in this volume where the early Christians found the myths and rites which they adopted and relabeled, and by combining them with the teachings of the great sage and philosopher Apollonius of Tyana, they formed the religious system that the Western world now knows as Christianity; and it is further shown that down through the centuries, beginning with the so-called Christian era, there has been an established system for the destruction of all literature which antagonized the interests of the religious bigots who were in power, they having had almost the entire control of all literature and historical records for many centuries; therefore having the power, they changed, suppressed, or destroyed as best suited their purpose. ANTIQUITY UNVEILED gives ample proof of the mutilation and destruction of the valuable historical records of the past, by interpolation, elimination, repunctuation and cremation, all to ensure the success of a religious system resting largely upon the vagaries and mythical teachings extracted from Pagan mythology. It has long been known to analytical minds that Christianity was plagiarized from other religions which existed before its advent, but no one could have conceived of the deeply laid plans of a self constituted priesthood to thus deceive the world, by gathering the fragments of the more ancient religious systems and combining them into a new system which was foisted upon the people as not only original but divinely inspired. How and why this scheme was carried out is fully explained in ANTIQUITY UNVEILED, by those who lived at and subsequent to the period of the Christian era. The light they bring includes not only what they acquired in earth life, but also the clearer knowledge gained in spirit life. No scholar living on earth at the present time, however learned, unaided by spirit intelligence, could thus have laid bare the facts concerning the world's religious history, especially that which pertains to Christianity. The startling revelations found in this work were mostly from the learned men of their time, rulers, prophets and historians. They step to the front in the nineteenth century to point out the criminal errors enacted by priesthood for selfish ends. In doing this they have fearlessly laid bare the vandalism which prompted the bigots to mutilate the literature of past centuries, and destroy libraries of unspeakable value to the world. This was done because they contained historical truths that were inimical to the dogmatic religious system that was to be established. In reading this work it is easy to understand why such minds as Profs. Briggs and Smith, as well as many other eminent scholars who have the courage to publicly express, not only their convictions, but the result of their researches in Biblical history, are drawing away from the old lines of absolutism touching the Bible doctrines of Christianity. Every student and every thinker should read this work. In fact all should read it who are looking for truth upon this most important question, viz: Is Christianity a divinely inspired religion, or is it the offspring of more ancient religions?

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FREE THOUGHT.

National Spiritualists' Association.

Reply to Dr. Wm. F. Ball's Inquiries—Showing the Advantages of Organization.

The attempt to show that National charters through the Association organized at Chicago, Ill., and now an incorporated body, and the fact that two or three men are endeavoring to throw obstructions in the way of its progress, and these within the ranks of avowed Spiritualists, demand at our hands the clear exposition of the various benefits to accrue from association with this body as constituted. We desire to enlighten all such as far as their ability to receive the light is developed through their mental or spiritual organisms. We are here for the purpose of aiding our spiritual brethren in all matters pertaining to their interest, and while we may not satisfy every one (for there are some who will forever look through a glass darkly) we have confidence that the careful and conscientious minds will be the gainers by an interchange of thought upon the best means of promoting the welfare of those who are most nearly allied to us in knowledge and belief.

1st. Charters are being granted by the National Association to local societies as a recognition that the recipients of such charters are identified with this Association and entitled to any of the benefits arising from coalition of effort with this body. We have recited several of the important advantages of co-operation in our circular which has been printed in the papers and which we have in printed form ready to send to any organization on request. I will now be more specific in dwelling upon some of these statements and give account of other matters involving the welfare of Spiritualists which can only receive consideration through this organization. But if there were no other reasons for a combined effort of the numerous Societies than those mentioned in the beautiful allegories as well as practical illustrations of our Jubilee Day utterances through our vice-president and numerous other well-known lecturers and preachers of Spiritualism, which we hope to publish soon, they would of themselves be sufficient to satisfy any ordinary mind. These grand expositions from the spirit side are pictures of silver with illustrations in contrast with the germ life and aggregations to show the force and power to be gained by coalition of the smaller elements. "What are such charters granted for?" says Dr. Ball. Let us come down to practical illustrations as already demonstrated by our experience and through which we are now passing. In calling your attention to the argument published in last week's paper, which has been laid before the Inter-State Commerce Commission, in behalf of the lecturers and preachers of Spiritualism, while it presents one feature of work in which we are engaged for the benefit of the entire body of Spiritualists as well as lecturers, it could not be prosecuted unless we had been incorporated, for the first question asked by the chairman of the Commission was: "Are you incorporated?" When answered in the affirmative, we were most respectfully accorded proper attention, which we would not have received if we had not been incorporated under the law. Also when the chairman asked the question relative to the status of the Florida Association, as to its being a corporate body, and on being informed that it was not only incorporated under the State law, but also had a charter from our National Association, he said: "Then you are doubly fortified." Within the past week one of the Societies under our charter informed us that the authorities of the place where they were located notified them that $10 would be required for holding services on Sunday. We instructed them to employ able, unprejudiced counsel and we would pay at least one-half the expense, and if we had sufficient grounds, would carry the case up to the highest court for decision. We shall in all cases stand by all Auxiliary Societies in the matter of securing justice. By this means we shall lessen and defeat the persecutions to which Societies have in the past been subjected.

Another matter of importance has recently occupied our attention and which originated with this Association through its board of trustees. I refer to the observance of the National Spiritual Jubilee, recently celebrated, and which has resulted in great benefit to very many Societies and stimulated the formation of new ones, while in a number of cases it has been the means of resuscitating old Societies which had long lain dormant. The result is we are now continually receiving letters of inquiry as to the formation of new Societies. There is no doubt but that the Jubilee did an immense good which it would be difficult to estimate. It has been impossible as yet to find time to compile the reports and reduce them to a proper compass in such manner as to have them presented to the public. It will receive attention at the earliest moment.

Another feature of this Association is to be a general compilation of all Societies, with the names of officers, membership and such information as is necessary to ascertain the aggregate strength of Spiritualists as a body, and when the next census superintendent calls upon us for information, we shall not blush with shame by stating that we have no organization and know nothing about the number of Spiritualists or Societies, as we were compelled to do in making answer to the present census-takers. All other religious bodies have their central organizations and have records made up to meet the demands of their respective adherents for a knowledge of their aggregate strength.

Here we have the Romish hierarchy planted, and which is an especial objective feature, and yet it is dependent on its concentrated power for its great strength, for if it was in the disintegrated condition which Spiritualist Societies have been to the present time, it would not have a tithe of the power that it now wields, and it is better fitted for aggressive work as any Society or organization will be where a coalition of forces is effected. We do not believe in being any longer the subjects of imposition, misrepresentation, persecution, villification and extreme abuse before the tribunals of the country as we have been in the past.

We are being questioned by mediums as to fields of labor and we shall soon be able to do very great service not only to Societies but to mediums as well as lecturers, in recommending them to places properly suited to their desires.

With energetic action, judicious management, and careful selection of officers to manage the matters of the Association, it is possible to secure contributions and bequests by will from some of our Spiritualists of means, to invest the same for the extension of our knowledge and assist struggling societies and to further provide a fund for indigent worthy mediums who are the victims of misfortune. Many wealthy men will give to a National organization when they would not contribute to a local Society, for enterprising, capable business men fully comprehend the importance of a National Association for a more thorough dissemination of the knowledge which we possess and which as far transcends all other beliefs as possibilities afford.

We might cite additional advantages to be gained, but those mentioned are sufficient to build up a power within ourselves that will not only be a pride, but can realize to us the satisfaction of being able to successfully meet the aggressive vindictiveness of other sects when we are the subjects of imposition and abuse.

2nd. As to the idea of one State giving a charter to another State, it is not to be desired nor can it be done. But this Association is not a State organization, but operated under special laws of Congress, which is a body aggregated by the power of all the States, and its charters are as valid as any charter in existence, and it has, moreover, rights in States where it does not conflict with the State laws. For instance, if a bequest is made in any State for this Association and it should be refused on technical grounds by the executors or administrators to pay the same, this Association could prosecute in a State court and its authority could not be questioned.

3rd. The District of Columbia has no more right to grant a legal charter than any State, but it is eminently proper that a National Association should operate under national laws as this is doing.

4th. There can be no question that a State which grants a charter, thus making the body a legal organization with all residuary powers, would be compelled to recognize the validity of its acts when confined to the restrictions which are imposed upon each class according to the nature of the organization. As to precedents, we are not in the business of hunting them at this time, when we are daily working about fifteen hours out of twenty-four and it is very difficult to meet the demands upon our time.

5th. We are not familiar with the decisions of the State of Ohio, but to say that a National organization has no right to grant a charter to local Societies in States or Territories, is something new, for there are hundreds of organizations which are chartering subordinate Societies, not only from this District, but from the central offices even, if located in the large cities, as many of them are. We have already cited the facts relative to this point of legality.

6th. We do not have any familiarity with laws governing Granges, nor is it necessary for us to know them, but this we do know, that National Associations which charter local Associations under constitutions and by-laws are responsible to the local Societies to the extent of the declarations in the constitutions, and the local Societies are entitled to their interest in the property accumulated by the National organization and to any other benefits specified.

7th. If we have 12,000,000 of Spiritualists in the United States, and the National Association should realize from all the amount of $3,000,000, it would be of very great benefit to the National Fund in more rapidly extending our belief and knowledge to all parts of the country, and in such case we might send some missionaries amongst the heathen, as our religious neighbors do. The accumulation of means is to aggrandize power, and this is the incentive which prompts all large donors to their respective organizations. With power we can meet our adversaries, but destitute of this, we are as pigmies and unable to contend with opposition, and must submit, as we have done so long, to contumely and abuse. Twelve millions of Spiritualists or three millions of dollars are ridiculous figures and we hope these day-dreamers will come down to a more sensible basis. Don't be afraid we shall get too many dollars in the National Fund. It is only the earnest and farseeing who contribute at the outset of an organization to carry forward its work. Many of our religious brethren do not seem satisfied with one, two or three millions, but push for heavier sums, and it does not militate against their continued perseverance to get more.

8th. The question requires a similar answer to others which have preceded, showing that we aid in protecting Auxiliary Societies, as we are now doing, and at the same time they are contributing to the welfare of other Societies associated with us. It is in reality mutual and co-operative in all that pertains to protection or benefit in any way.

9th. The charters of themselves are not protection to mediums, but all Societies which hold charters, and having mediums as members, are entitled to call on us for assistance in the protection of any medium who is suffering from imposition by laws, provided the medium is a member of the Society so chartered. And, moreover, it is to be one of the aims of the Association, as soon as possible, to create a fund to assist worthy mediums, as well as lecturers who are entitled to our sympathy.

10th. In answer to this we refer to the efforts we are now making before the Inter-State Commerce Commission, which, if successful, as we feel confident they will be, means a vast saving to our lecturers and Societies, and this will enable us to build up faster than ever before and divert our means more generally to the small, struggling Societies.

No one questions our legality, and we regret to notice that even a single Spiritualist fails to see the numerous advantages of this Association, while we are at this time daily imparting information to Societies and individuals in all parts of the country.

I trust Brother Ball will be enlightened to some extent by the above information, which is designed for all those who are not conversant with the true condition. We hold ourselves at all times ready to impart information.

Yours truly,
ROBT. A. DIMMICK,
Secretary N. S. A.

PRESIDENT BARRETT

He Makes an Explanation.

TO THE EDITOR:—As I am always ready to acknowledge myself in error when it is made known to me that I have erred, and am very desirous of rectifying every mistake I make, I now ask permission to make the explanation asked for by Brother Moses Hull in your valuable paper. The statement to which he takes exception, was made in no dictatorial spirit whatever, but with the sole aim and purpose of securing admission for the paper on Spiritualism in the proceedings of the World's Parliament of Religion. President Bonney requested an official statement from me relative to Mrs. Richmond's authority, which I gave, perhaps altogether too freely for my friends to fully understand my exact meaning. Whatever fault or blame attaches to that declaration, rests with me alone. No other member of the National Board of Trustees had anything to do with that declaration. Hence the national organization cannot be held responsible for my act. I disclaim all intent to dictate in the slightest degree to the Spiritualists of this country in any way whatever. My desire to have Spiritualism represented in the Parliament of Religions led me to make use of the statement to which Brother Hull has so kindly referred. Now by these statements I only meant to say that Mrs. Richmond was the person duly elected and authorized by the only body that could authorize such action, to present the paper in the name of the Spiritualists of the country to that Parliament, and that she was by that authority only able to speak for the members of that convention that elected her to that important office. To all whose sensibilities have been wounded or in the slightest degree affected by the declaration made over my signature, I tender a most humble apology, assuring them that my strong endorsement of Mrs. Richmond's paper was made with the purest motives, and with the earnest thought that I might do something to further the best interests of Spiritualism by securing the publication of that able essay in the proceedings of the Parliament. Creeds and dogmas have no place whatever in my nature. I love the freedom of thought and the white light of truth represented by the simple word, Spiritualism. It is the religion of religions, the philosophy of philosophies, and the science of sciences to me. To advance our holy cause in every possible way, is my sole aim. I have made too many mistakes in my past life to feel that I am entirely free from the danger of making an occasional mistake now. Hence my zeal may have led to the mistaken use of words in this particular instance. If it be so, then let me bear the blame alone and pay the full penalty myself.

I have been a Spiritualist 14 years; nine of which have been spent as a worker in the great vineyard of Spiritualism. It cannot, then, be said that my youth and newness in this work are accountable for my failure to meet the approval of every Spiritualist upon matters concerning which each individual must judge for himself. I can only urge in closing that an important point was gained in securing an entree for Spiritualism in the Parliament of Religions through Mrs. Richmond's paper. I would have endorsed Brother Loveland's paper, or that of any other writer who had been elected to that important office, had I been called upon to do so, in order that their papers might be published in the proceedings, just as I did Mrs. Richmond's. With that thought I rest the case, reiterating the fact, however, that I set forth no creed and no set formula of belief for anyone in our body to follow. Truth only should be our guide. Hence, no attempt will be made while I am at the head of the National Association to creedalize our beloved religion or philosophy, but to promote its interests, to build up society and to strengthen the bond of union between us all as Spiritualists, shall be my constant aim.

I thank Brother Hull for calling my attention to this matter, and can only express the wish that all criticisms might be made in the same friendly spirit that his has been. I am willing to rectify all mistakes made by me in any walk in life, if I have the power to do so. I ask all friends of the cause everywhere to earnestly unite in one grand effort to effect a closer union among us as a people and to throw out a helpfulness of spirit that shall enable my associates and myself to faithfully do the work that has been placed in our hands that the highest good of Spiritualism may be advanced thereby, and inharmony and jealousy forever banished from our ranks.

H. D. BARRETT.

A Rare Offer.

All new yearly or trial subscribers will get a copy of our Christmas edition free, and also that remarkable story, "A Witch of the Nineteenth Century.' both are very valuable papers, and will we highly prized by every thoughtful mind. Induce your neighbor to send 25 cents for a three months' subscription.

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FREE THOUGHT.

A "Washingtonian" Wants to Be Heard.

SHE WAS A DELEGATE TO THE NATIONAL CONVENTION.

I do not, as a rule, write in a spirit of criticism upon any letter or subject-matter which comes through your bright paper, but since there has been so much said, pro and con, upon organization, and the great fear and bugaboo that frightens some of our good Spiritualists in regard thereto, I am inspired to write thus:

In the first place, I advise all those who are troubled with a hobgoblin which continually tells them to beware of a creed and a Pope, and lots of other vile absurdities, to exercise their commonsense and justice in regard to the hobgoblin's dark suggestions. I advise all such to wait until they are asked to bow to a creed, or at least until they are better informed upon many truths concerning organization, before they do or say that which may cause them self-humiliation and shame at some future time.

Again, I am sorry that people have not a proper understanding of the officers in charge of our organization. Take, for instance, our young and worthy president. It is surely impossible for any one who witnessed his grand and unselfish work at the Convention of our National Association in Chicago to doubt for a moment his ability and fitness for the trying, if not thankless, position which he occupies.

Perhaps some of our good friends do not know that while Bro. Barrett is a spirit strong, resolute, good and brave, that he is also in possession of a physical body which needs some attention, notwithstanding the fact that he is using that body without a penny of compensation, for the benefit of the Spiritualists of the United States.

Truly, the green-eyed monster still drags his slimy length and rears his ugly head in the ranks of the Spiritualist army! Could not one grow fat upon the receipts of such a position? For shame, say I! Rally, ye who are true and pure-hearted, rally for justice and right! Besides, dive down into your pockets and see that proper compensation be given to those who labor so ably and so well, and in the name of common sense and a proper understanding, let us have no more barkings and growling from those who should be above such little things. Otherwise, we are not what we aspire to be, brothers and sisters in the beautiful light the angels come to teach.

As to the pope and the cardinals in the organization, referred to by our querulous inquirers, is it possible that they do not know what they did when they voted for the alleged cardinals and the pope? They knew that they were all unanimously elected to fill the positions they now occupy, and after having elected them, do you not know that in thus electing you also invested them with power to act and control the National organization of Spiritualists of the United States of America? If so, pray inform us why these childish complaints? Surely, if we have confidence and respect enough to place at the head of our organization such individuals as we have, is it not our duty to trust them in such small matters as the formation of a few little rules and regulations, harmless in themselves, and vastly beneficial to the cause for which they are made?

It seems to me that we are needlessly annoyed by the little word "Jubilee," and also I feel sure that the motive which prompted the Jubilee has been grossly misunderstood, if not willfully denounced by some. Was it not wise and good that we should rejoice because we had achieved so successfully an organization for our protection, collectively and individually as Spiritualists, but as mediums as well? Instead of complaining, we have cause to rejoice that at last we are having order brought out of the dark chaos that Spiritualists have so long been in. Why, then, these wild speculations and conjectures in regard to that which our earnest and worthy officers have promulgated?

Let us, then, not quibble and find fault, as some of our old workers in the cause have done, over words not couched in language exactly to suit them. Such things are extremely silly, as well as absurd. Let us see to it that we try to understand the underlying motive in which all good work is done, and by so doing we will add luster to the cause we all hold dear.

It would also be well for us to remember, with all due respect to those who have worked long and earnestly in the cause, that youth as well as age have been known to wisdom!

KATY ROWLAND.

REGULARS OR QUACKS?

CONTINUED FROM FIRST PAGE.

"regular" would meet him in consultation.

When the "regular" school blistered and bled and salivated until common sense rebelled, and true science taught that instead of "bad humors," the blister excreted as pure serum as that which was left; that instead of the bad blood being drawn out, it was blood the patient was in great need of; that to fill a man's body with poison was worse than the disease—it was the quacks who made the protest and freed suffering humanity from this horrible nightmare of "regular" practice.

Thus every step of progress has been made by an advance beyond the line prescribed by the "regular" profession, and by that class of untrammeled free-thinkers sneered at as quacks. Long live the quacks!

Yet the "Doctors' Bill" that comes up as regular as the Legislature assembles is a constant menace at personal liberty. Our legislators have an idea that they are sent to make laws, and laws they make—not one bill in a hundred deserving passage. Before them the medical committee persistently urges the claims of the bill, and there is no regularly organized opposition. Similar laws are constantly passed by State and National legislatures, and the liberties of the people hedged in or destroyed.

It is to be hoped that this infamous measure may be thwarted, and if it be, those interested everywhere must use their influence, personally or by letter, informing their representatives of their wishes.

Expiring Subscriptions.

The period of expiring subscriptions is on us. As THE PROGRESSIVE THINKER is published on the cash plan, of course all names are dropped as soon as the time is reached to which advanced payments are made. We know money is close and hard to get. Newspaper publishers feel the pressure more keenly than others, because many persons unwisely commence economy in expenses by cutting off mental aliment. This should not be. The trifling cost of THE PROGRESSIVE THINKER, but little more than the blank paper on which it is printed, and the large amount of educational matter with which it is laden, commend it to the thoughtful everywhere.

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Reader, let us share each other's burdens as much as we can while these financial embarrassments stare all in the face. Only a few months more, when public confidence will be restored, and prosperity will return in an unexampled manner.

We are aiding the world to the extent of giving employment to ten persons, at a considerable sacrifice, too, to ourself. Can you not aid us in this laudable work by renewing your subscription at once, and, if possible, send in an additional subscriber?

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I remain yours truly,
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OH! RELIGION!

The Religion of Criminals.

How the Criminal Feels Toward God.

Facts! Facts! Facts!

FROM THE ITALIAN OF PROFESSOR CESARE LOMBROSO.

[I have translated the following article from Lombroso's great work on the Criminal ("L'Uomo Delinquente," quarta ed., Torino, 1889, vol. i.), in which it forms the eighth chapter of the third part, devoted to "the biology and psychology of the born criminal," pp. 434-441. Some interesting facts respecting the religion of English criminals may be found in Mr. Havelock Ellis's "The Criminal" (London: Walter Scott, 1890), pp. 156-161.]

There are many people who think all criminals irreligious, because religion applies the most potent check to crime—in fact, some few of the masters in criminality, or the more daring criminals, such as Lacenaire and Lemaire, and in general the criminals of our great cities, have found it advisable to free themselves from whatever check might be placed upon the exercise of their brutal passions, and go to the opposite extreme, ridiculing not only the religious but also the moral sentiment. The majority of convicts, however, more especially if country born, are very far from being Atheistic; and, indeed, they fashion for themselves a religion, sensual and accommodating, which makes the God of peace and justice a sort of good-natured teacher of crime. Casanova, who should have known something of this matter, has observed that all those who live by unlawful professions put their trust in the help of God. Horace puts into the mouth of a vagabond the words, "Beautiful Laverna, goddess of thieves," and—

"Da mihi fallere: da justo sancto que videri
Noctem peccatis ed fraudibus objice nubes."

In Cervante's third novel, in which he has well depicted criminals, one of them, Rincone, says to his companion: "I am a thief in order to serve God and upright people." "What sort of a god is that?" "I do not wish," is the reply, "to discuss theology; but everybody after his fashion praises God, and our chief wishes that of every one of our thefts a part may be employed for oil for a holy image, and it is to that we attribute the miracle that many of us did not feel the agony of the torture. Many of us do not rob on Friday, nor touch a woman bearing the name of Mary. As for restitution, it never occurs to us to think of that."

Dostojewski observed among his companions (in Siberia) a remarkable respect for Christmas, and woe to him who should disturb the peace at that time! At Easter they prayed with true devotion, and all made offerings of pence and wax-candles for the Church.

"Every thief has his devotions," says the proverb; and we have found, among 480 tattooed criminals, 238 with religious symbols. In criminal argot, God is primo maggio ("First of May"), and the soul is perpetua ("the everlasting"), proving a belief in God and in the immortality of the soul. In Spanish argot, the Church is known as "safety."

German murderers believe themselves secure from all suspicion if they leave their excrement at the place where they have committed their crime. Among us (the Italians) they dip their finger in the blood of the victim, and then suck it. The gypsies, after a murder, believe that they may obtain divine pardon by wearing for a year the shirt which they had on when the crime was committed.

"Thieves are always superstitious," writes Ave Lallemant. In the Middle Ages they were even believed to be inspired and transported from place to place by the devil. Handsalter injured eight of his mistresses when pregnant in order to take out the heart of the fœtus to wear when he went to steal. In 1802 Charles le Beau performed similar operations upon pregnant women in order to obtain from the fat of their embryo children a light which should lull to sleep those who were to be robbed. Thieves believe that their victims will not wake while they are still employed in their room, if they cover them with ashes.

Gottfried carried about with him a written prayer: "Dear Lord God and dear Mary, send me to a house in which there is plenty of money!" Ave tells of a Jewish prisoner that for an entire year, while in prison, he took only coffee and bread, lest he should contravene the rabbinical law.

In a curious ballad in argot, published by Biondelli, a thief replies to those who object that robbery violates the principles of religion, that there is already one thief, Saint Disma, among the saints in heaven. St. Disma is also in the mountains and in the sea.

Tortora, who had killed by his own hand twelve soldiers and also a priest (but one who was, as he claimed, excommunicated), believed himself invulnerable, because he had carried the consecrated host in his bosom.

A famous band of criminals in France adopted a series of rites of their own for births and marriages in their society; they had, partly in joke, partly in earnest, their curate, who presided over the marriage ceremony, muttering some prayers in Latin. The nuptial ceremony consisted, in addition to these prayers, in the couple jumping over two rods crossed and held by one of the chiefs of the band, who asked the bridegroom after the manner of our syndics: "Vagabond fellow, will you have this woman?" The question was reversed for the woman, and, upon receiving a reply in the affirmative, the order was given, "Then jump." It is curious that divorce was prohibited under severe penalties in this society, and was only conceded when, in later years, it was introduced into the revolutionary laws of France. In 1670 Parisian female poisoners of high degree alternated their "succession powders" with diabolical masses to obtain the death of a husband or the fidelity of a paramour. A priest read mass to a pregnant prostitute, and afterwards cut the throat of the child, whose blood and ashes served as a philtre. Voisin alone killed 2,500 of these tiny victims.

The Manzi band of brigands was loaded with amulets. That of Carnso met in woods and grottoes reputed sacred, in honor of which they burnt holy candles. Verenzi, who strangled three women, was one of the most sincere and exemplary attendants at church and confessional, and was descended from a family not only religious, but bigoted. The companions of La Gala sent to prison at Pisa refused obstinately to eat on Fridays during Lent, and, when the prison governor remonstrated, replied: "What, do you really take us to be a lot of excommunicated heathen?"

The greater part of London thieves, says Mayhew, make a profession of knowing the Bible. And even now the thieves and camorrists of Naples make splendid gifts to St. Pascal, whose magnificent convent they adorn; and a few years ago, as the famous patriot, Vincenzo Maggiorani, revealed to us, the archbishop published upon the gates of the cathedral a componenda—that is to say, a list of prices to be paid to the Church in order to cancel any sin whatsoever. The murderers, Bertoldi, father and son, used to assist every day at mass, upon bended knees, their faces almost touching the ground. A Neapolitan youth of twenty-four, who had killed his father, was devoted to a certain Madonna. "Indeed," he said, "it was over her hand that we quarreled, and at the first stroke my father fell upon the ground." When Maria Forlini, who had strangled a child and torn it to pieces to be revenged of its parents, heard the death-sentence pronounced, she turned around to her advocate and exclaimed: "Death is nothing; the salvation of the soul is everything. That saved, the rest is not worth troubling about."

Boggia, a tramp, condemned at Milan as guilty of thirty-three murders, listened every day to mass; held the canopy during the Holy Sacrament, and preached continually morality and the religion of Christ; and there were no pious associations in which he had not part.

La Trossarello was most devoted to a special Madonna. Troppmann, writes the Abbe Crozes, confessed himself on August 23d, 1870. On the 25th he committed his notorious butchery. Vidocq found some thieves who said a mass for luck, after having obtained nothing for some months.

L'Aveline, murderer of her husband, in letters to her accomplice, continually invoked God to aid her in her crime. "Aveline is not well," she wrote, "... if God wills it. He is ill. Oh! if God would have pity upon us, how I should bless him. When he complains [of the effects of the poison] I praise the Lord in my heart. I have burnt a wax-candle for the realization of my project." And her accomplice replies: "I shall go to mass to-morrow. I pray heaven that it may aid us to attain our object." And again: "He was ill yesterday; I thought God had commenced his work. I have wept so much that it is not possible that God can pass over my tears without pity."

Zambeccari made a vow to present a chalice to Notre Dame de Lorette if she succeeded in poisoning her husband. Giovanni Mio and Fontano, before killing their enemy, betook themselves to confession, and Mio remarked after the murder: "God did not wish to be mixed up in this matter, nor even the priest; I myself got him into it."

V. B., before her husband had become cold, threw herself down upon her knees and prayed to the Blessed Virgin because she had given her strength to accomplish her evil deed. Michielin, accepting the plan of an assassination, said to his companion: "See and do as God inspires you." Gall tells of a thief who robbed to build a church, and robbed to be able to furnish it; and of a band of criminals who believed they saw assassins reciting a Lord's prayer for every single victim. Lacollange, while strangling a poor man, gave him absolution in articulo mortis, and upon selling stolen property said mass. And when Vincent of Aragon murdered a student he did not forget to first give him absolution. How most religious, or, better, most bigoted, was the Marchioness de Brinvilliers, who, in cold blood, long before her arrest, made a catalogue in writing to the secret confession, including her parricide, her arsons, her poisonings, and her immoralities, as well as her omissions or less diligence in confession, and who, from the first, held strictly to the rites of the Church, and refused to eat fat on fast days! And there were Mendaro, wife-murderer, who went to his death singing the De Profundis, and Martinati, who founded a prison-chapel in which to say his devotions. And Mo, a murderer, was he not called and believed by all to be the saint?

Bourse had scarcely finished a theft or a murder when he went to kneel down in church. The girl Galla, according to Despine, while setting fire to the house of her lover, was heard to cry: "Now may God and the Blessed Virgin do the rest." Masina, having met three countrymen, among whom was a priest, proceeded to saw the throats of two with a knife badly sharpened, and then, turning to the priest, his hands still covered with blood, demanded to communicate with the sacred host. A thief, brought up in a Christian school, hid his stolen property under the picture of its founder, believing his booty to be secure under the protection of that semi-saint.

Many prostitutes, says Parent, though assuming an irreligious air with their paramours or with their companions in the orgy, are still not such at heart, as many observations have proved. The priest refused to enter into a house of ill-fame to minister to one of these women who was dying. The members of the brothel arranged to have her removed elsewhere, and then, in order to say a great number of masses for another companion who had died, subscribed a large sum of money. Another having her child taken ill, burnt holy candles to obtain its cure. A Neapolitan prostitute, in honor of St. Bridget, abstained on Tuesday. Those of Paris will not, unless compelled, carry on their business on Friday.

This religiosity can be, moreover, proved by statistics, by the frequency of attendance at church. Marro found among 500 convicts:

Regular attendants, 46 per cent.
Irregular attendants, 25 per cent.
Non-attendants, 38 per cent.

and among 100 normal individuals:

Regular attendants, 57 per cent.
Irregular attendants, 13 per cent.
Non-attendants, 29 per cent.

Among sexual offenders the attendants amount to 61 per cent of the whole number, and among murderers to 56 per cent. Maxime du Camp looked into thirty-three of the cellules at Mazas during service; six prisoners only were moved or attentive, the others remained at work. Out of two hundred murderers Ferri could not find one who was not religious.

Rossi found fourteen devotees among forty convicts, but all possessed a religion of their own; while five out of sixty-eight declared themselves devout, but added that they went to church when they should not have gone there, and many said that in prison they confessed to pass away the time. Of another group five out of seven became enemies of God because they had asked him for sous and he had sent none, therefore they revolted and gave themselves to the Devil! Two out of sixty-four epileptics, in order to procure a certain sum of money, promised to exchange Catholicism for Protestantism; but the promise was never fulfilled, for they afterwards recanted, and returned to the bosom of the Catholic Church. Not a few, though believers in the Christian religion, will not believe in the existence of a hell. They are utilitarians even in their faith.

All this is very natural, because religion is the result of an atavistic sentiment, and, except in absolute barbarism, grows much more when the mind is less cultivated and the people more primitive, and because in its degeneration religion accommodates itself to all excesses.

AGNOSCO,
in *Agnostic Journal*, London, Eng.

CHRISTIAN-PAGAN VICE

Appalling Crimes and Superstitions.

Christian writers, both Catholic and Protestant, never weary telling us how dreadfully wicked and immoral the Pagans were. One cannot lift a religious book without finding reference made to the impiety, lewdness, adulteries, and murders of the heathen. Christian writers have told us that Augustus was a great adulterer; that Tiberius was a notorious drunkard, and that he accepted an invitation to supper only on condition that he should be waited upon by naked wenches; that Caligula wished to be able to cut human throats with a wink; that Claudus Drusus complained that it had always been his misfortune to be fettered in unchaste wedlock; and that Nero fastened the Christians on crosses and burnt them to death. Christian writers have faithfully recorded all the crimes, all the debaucheries, all the adulteries, all the impiety, all the robberies, and all the perjuries of the Pagan world. In "The History of the Twelve Cæsars" the writer says that Vespasian died blaspheming. "Methinks," quoth he, "while sitting on the close-stool, I am deifying or growing up to be a god." Apparently Vespasian was a Freethinker after my own heart. Christian men, I say, have faithfully recorded all the rascality of the heathen world, forgetting that nothing, absolutely nothing, is gained.

History proclaims that the orgies of the Vatican far and away exceed in foulness the orgies said to have been committed in the palaces of the Pagan emperors. We learn from Hallam, Lecky, Mosheim, Wylie, M. Felice, and others, that no adequate idea can be formed of the depravity of Christian popes and Christian priests. "Men," says Dr. Wylie, in his essay on the Papacy, "sat Peter in the chair of Peter, whose consciences were stained with perjuries and adulteries, and whose hands were stained with murders." And Edgar says: "A mass of moral impurities might be collected from the Roman hierarchy sufficient to crowd the pages of folios, and glut all the demons of pollution and malevolence." Popes, bishops and priests were guilty of the most disgusting crimes. Love feasts became the scenes of debauchery, and priests, while professing celibacy, kept mistresses; and some actually paid a tax for the privilege of living in unlawful commerce.

The next time Canon Farrar ventures to write on Pagan vice and Pagan rascality, I hope he will bear in mind that the names of John XII., Boniface VII., John XXIII, Sixtus IV., Alexander VI. (Borgia), Julius II., Innocent VIII., and other pontificial villains, are stained with the foulest crimes. In common fairness he ought also to remember that, after the assassination of the Duke of Guise, women and girls, covered only with a chemise or sheet, formed night processions in the streets of Paris, and, in the midst of sacred songs, reveled in debauchery. Canon Farrar would, doubtless, turn up his eyes and whine that "they gave themselves up to saturnalia, worthy of the Pagan world in its most vicious days."

M. Felice, the French historian, tells us that the soldiers of the League committed acts of infamy even on the steps of the altars, and that the disgusting atrocities committed in the church of St. Symphorien, as well as in that of D'Arquenay and many others, cannot be recorded in print. The Cardinal of Lorraine gave one of his bastard daughters in marriage to the murderer of Coligny; and it is recorded that time upon time ecclesiastics have actually pawned the vestments and utensils of the church as well as pawned the manuscripts of the gospels. It is on record that monasteries and cathedrals were built with Jewish money, and when the day of reckoning came, Christian kings, Christian nobles, and Christian ecclesiastics repaid their debtors, not with money, but with death and spoliation.

Canon Farrar and Earl Russell ought to hide their heads in confusion and in shame, instead of slandering dead Pagans. Vice, forsooth! Canon Farrar should think of the court of Catherine de Medicis. Courtiers actually kept wax figures in their cabinets, and into these rude statuettes they stuck pins in order to bring about the death of their enemies. The same superstition prevailed in Scotland some two hundred years ago. In short, the religion of the court, of the clergy, of the people and of the soldiers was a mixture of superstition and gore and immorality. Margaret of Valois, the princess of Conde, the duchesses of Nemours, of Guise, of Montpensier, of Nevers, all led lives of immorality and foulest wickedness. It was

CONTINUED ON 8TH PAGE.

IN FOREIGN LANDS.

Gleanings Therefrom by "Light," London.

CREMATION—SPIRIT PHOTOGRAPHS—N. F. RAVLIN—PREDICTIONS—THE BERLIN SEANCE—MATERIALIZATIONS

CREMATION AND SPIRITUALISM.

In the Spanish journal "Constancia," of Buenos Ayres, the subject of cremation in connection with Spiritualism has been mooted, and the question is treated in the following fashion: Given the Spiritualistic theory that the soul and body remain united for a certain time after death, does cremation, disintegrating immediately the molecules of the body, not place itself in opposition to a natural law? In reply "Constancia" says; "As a general rule the spirit separates from the body at the moment of what we call death, and, in certain cases, some seconds previously. There are instances, however, when the spirit seems bound to the body for a brief time, but ere twenty-four hours have elapsed the separation is complete. In all these examples the ties after death do not signify punishment, but a natural fact which may be modified through dulling the action of a natural law. The only case in which the spirit remains apparently united to the body for many days, months, or years after death is when a punishment is undergone, or, to speak more accurately, when the link is the fulfilment of a natural law. With a suicide, for example, it often happens that the spirit sees itself united to its body as punishment for having sought to liberate itself contrary to morality, which commands us to be resigned to the trials of life and submissive to Divine law." "Constancia" believes these ties to be only seeming. "The conviction which the spirit experiences that it is still attached to a decomposing organism is merely the logical result of an infraction of natural law and it is the conscience of the being—in these moments realizing the enormity of its guilt—which makes it believe itself united to the material which is hateful to it. Cremation is, therefore, in no way prejudicial to the action of natural or moral law."

IS IT POSSIBLE TO GET SPIRIT PHOTOGRAPHS?

From the "Neue Spiritualistische Blatter" we take the following, comments on a paper in "Photographic Adversaria:" At the head of a long and highly interesting article by Dr. Th. Hansmann there are some photographs of the writer with an unusually plain image of the deceased American President, General Grant, and we must say it is one of the best that we have seen. The General's bust appears sometimes beside and sometimes in front of the doctor's figure, so that it almost looks as if the half of the latter's body were enclosed in that of the General, as in a case. The whole of Dr. Hansmann's left shoulder, breast and arm are covered by the apparitional image, and although they are seen as through a mist or veil, the contour of the figure, coat lappels, vest and shirt-front are plainly discernible. The most remarkable feature here is again, as we have found in almost all spirit photographs, the different focus—the different size of the two images. General Grant is taken as big again as Dr. H., so that his image is not fully on the plate, and is only visible as far as the left shoulder. A further remarkable thing is the different lighting. That on Dr. H. comes from the right, while that on the spirit image falls from the left, so that the shadows of both mingle. (If General Grant manifested twice as large as Dr. H., one focus would give the image exactly as described. The curious thing is that all the pictures which the "Blatter" has seen were of that description, as that implies that all the apparitions on them manifested themselves to the camera double the size of their mediums.)

REV. N. F. RAVLIN.

The Spanish paper, "La Irradiacion," gives an interesting biography of this indefatigable Spiritualist, from which the following paragraphs are selected: He was born in New York State in 1831. While very young he was at farm work from dawn to dusk. At eighteen he became a woodcutter, and then he sold a small farm which he owned in order to procure funds for educational purposes. He became a convert to Christianity at nineteen, and abandoned his other work to study for the ministry; was made a pastor at twenty, and preached in Chicago for fourteen years afterwards, where he drew immense congregations, and by means of his preaching paid off the debts of some fifty-one Baptist churches. In 1881 he went to California, to the church of St. Joseph, an edifice which, four months after his arrival, collapsed. He had it rebuilt, endowed it with a magnificent organ, and it is now said to be the grandest and most beautiful church in the city. He studied for two years at Manchester University, and settled ultimately in a provincial pastorate, but his modes of thought were apparently too advanced for the orthodox, and he eventually retired. During his public ministry he was a determined opponent of Spiritualism, but one day, while in the home of Dr. Schlesinger, he found the elements of his future convictions. Afterwards, in his own home, he prosecuted his researches and demonstrated the reality of the life beyond the grave. For seven years he has been a "confirmed" Spiritualist, and since then almost all the "society" doors which were formerly open to him have been closed. Thanks, however, to his work, the Spiritualist Society prospers and its members increase.

PREDICTIONS.

In the course of an article by M. Jean Frollo, editor of the "Petit Parisien," the following singular series of predictions occurs. It is quoted by "Le Spiritisme," from whose columns we take it. The celebrated Dr. Liebeault was one day visited by a young man who bore traces of much excitement. He told the doctor that a prediction, at which he laughed at first, was once made to him by a woman. She told him he would lose his father in a year; that he himself would become a soldier for a very short time; that he would soon marry; that two children would be born to him, and that he would die at the age of twenty-six. Four of these prophecies had been fulfilled as precisely as could be imagined. His father died; his own period of military service extended to seven months; he afterwards married and there were two children. He was approaching his twenty-sixth year, and he confessed to be somewhat afraid. Dr. Liebeault thought him a monomaniac who required to have his mind disabused of the notion which had taken possession of it. He therefore put him to sleep, and while in this state suggested brighter and more cheerful ideas to him, and that he would not die for forty years. The effect was marvelous. He became quite gay; the fixed idea which had haunted him entirely vanished, and he absolutely forgot his former years. One day, however, Dr. Liebeault received an intimation of the death from peritonitis of his former patient, at the age of twenty-six. "In order that it may not be supposed," writes the doctor, "that what I have narrated is an extravagant illusion of my own mind, I still retain that letter as well as the register from which I have drawn the foregoing observations. These are two written irrefragable witnesses."

THE BERLIN SEANCES.

From "Psychische Studien:"—On Monday evening, September 18th, the second of these seances was held under somewhat less favorable conditions than on the previous Saturday evening. When Dr. Gr. C. Wittig, the representative of Herr Aksakow, entered the room in company with Madame Wittig, there was a large number already assembled and seated. Dr. Wittig says: "My wife and I were this time seated in the middle, opposite the medium. On my left sat Herr Nordmark, the President of the Gothenburg Society, who had come with us, and on whose left sat Dr. Egbert Muller. After a considerable amount of harmonica playing and of singing, the materializing forms did not venture far in front of the curtain. On this occasion it was to be dark, and the medium had in consequence donned a bright toilet, but she was also only recognizable on her chair by means of an exceedingly weak light. Still, during the appearance of the forms, I heard her several times talk with Mr. Fidler and Herr Rahn, who sat at her right hand. The apparitions moved at first around the medium, and hardly ever ventured farther than to a distance of about three paces from the surrounding sitters. The total distance of the half-circle from the medium was something like six paces. Some of those sitting to our right received, it is true, a few handshakes, as also did my wife once from a warm, life-like hand, but they were of transient duration and I personally had no experience of them. Herr Nordmark, beside me, had some flowers in his hand, from which he took a rose and repeatedly offered it to a form which came near to us, but she drew slowly back, although he several times begged her to take it. She did not come close to us, but remained in the middle, between the medium and the sitters. Thereupon Herr Nordmark got up and approached the feebly glimmering shape—which kept moving to and fro the free portions of her veil—and pressed into her hand the rose, which she now accepted, whereupon its outline was plainly seen relieved against the white, shimmering bosom of her dress; and she at once withdrew behind the left side curtain, but immediately reappeared to the medium's right, and gave the rose to Herr Rahn, who was heartily grateful for this distinction. In the intervals of playing and singing new shapes constantly appeared before us, but they were very timid, and their visits of brief duration, though once, to our right, there were three little ones quite close together. Later a female form of medium height appeared and danced before us, keeping good time to the harmonica music, and waving her veil about in a graceful manner. At the same time I heard the medium speaking in her place with Mr. Fidler and Herr Rahn. A subsequent shape which, however, I did not see approaching us, quite unexpectedly threw a black veil over my wife's head and face from behind forwards, the head having been first touched by a hand. This enabled my wife to realize quite plainly that the veil was of a fine soft texture, but neither before it was placed over her nor after its removal did she perceive any form in front; and immediately afterwards a white handkerchief was flung in my face over my glasses, and fell before me to the floor. I instantly stooped for it, thinking in that way to reach the invisible form that threw it; but I found neither the handkerchief nor any shape before me, although as I rose, a long sort of veil was over my head, and a lady and gentleman behind touched the ends of it and held them. They were, however, requested to release it, and as the invisible being drew it away over my head I felt the fine material disturbing my hair, when, with my right hand, I seized it, and plainly realized its soft muslin texture as if folded together. As soon as I let it go it was swiftly drawn away. In spite of all my efforts I could perceive nothing in front of me. Immediately thereafter a discussion arose on our right as to whether a piece of the material might be cut off, but the medium declined to permit it. Shortly afterwards a fine kind of drizzle was driven into the faces of many of the sitters, including my wife, but I did not perceive it. Finally we heard, while those present were singing a song, a light voice joining in from the background of the cabinet. A lady and gentleman were asked by the medium—who had in the meantime caused the red lamp to be lit—to sing a song together, and we heard, as if behind the curtains, a still lighter voice accompanying. We saw the medium now plainly sitting opposite us.

"These last experiments occupied about fifteen minutes, while in the brighter light no more forms appeared in front of the curtain, although we could see now and then something peering out at the sides. I counted on this evening nineteen forms. Some of the sitters, who afterwards expressed their opinions to me, did not appear to be quite convinced, as they had not, unfortunately, seen the medium sufficiently. As the singing and playing was always silenced during the appearance and disappearance of the different forms, the lightest movements of the medium's chair must have been observed, and as she was brilliantly clad, her rising up and sitting down, or her entrances and exits between the curtains of the cabinet, could not fail to be noticed. Those who know the lady more intimately than the doubters are far removed from any kind of suspicion, and those who saw, as I did, parcels of glimmering light shoot up from the floor at my feet, and develop into such forms, would see how impossible it is that these phenomena can originate with the medium. Further, I saw, and many others with me, several forms before us at the same moment of time."

MATERIALIZATIONS IN CHRISTIANIA.

From the Italian journal "Annali dello Spiritismo," we extract the following portion of an account of a seance in the above town. On June 19th, at half-past seven, about fifteen ladies and gentlemen of the Psychical Society were present by invitation, but the total number of the sitters amounted to about thirty. The conditions were not particularly favorable in consequence of some discontent manifested by a portion of the company with regard to the positions which were assigned to them. The sitting was opened with a hymn sung by four voices, but the medium, who sat outside the cabinet, was slightly upset. Now and again various long white shapes seemed to project from it, but their efforts to leave it entirely were futile. Observing this, it was proposed to diminish the light, which was done, though still leaving quite sufficient to enable almost everyone present to watch the medium. The writer of the article never, in fact, lost sight of her for a moment, and could also distinguish everyone in the room. Many shapes manifested, and developing after the manner of apparitions, slowly opened the curtain from the inside as if to make us understand their inability to get outside. Several of us heard a creaking sound within the cabinet and fancied the spirits meant in that fashion to signify their annoyance at being unable to act in conformity to their own wishes. The medium suggested that the light should be turned up and the sitters rearranged, which was done, with very satisfactory results. Several forms appeared at both sides of the medium, but they still kept in the vicinity of the cabinet and had a vaporous appearance, while some seemed to dematerialize and vanish into the floor. Suddenly, and to our surprise, a tall and well-developed form stepped from the cabinet to the right of the medium. She raised her right arm, and all those sitting near her saw under the white veil that it was a woman's arm, perfectly formed and revealed from the shoulder downward, the fingers being long and jeweled. She shook hands with some and touched others, and then re-entered the cabinet only to reappear, however, almost immediately, when she advanced three paces and stopped, moving her arm up and down under her veil. She once more returned to the cabinet, but came out again almost instantly, and this time a very rare occurrence is recorded. The apparition went straight to one of the sitters, who is called Mr. E., and this gentleman's account of what happened to him is given in his own words: "When the spirit came out of the cabinet for the third time she came hastily towards me, seized my hands, and made me rise from my chair, drawing me into the open space in the middle of the circle. During this incident I observed that the form was almost of my own height, and I am above the medium stature. She then placed her hands on my shoulders, a movement which enabled me to see very clearly under the rich drapery of the veil that her arms were round and perfectly formed. In my turn I extended my hands towards the spirit, and found that the form was solid and completely materialized. She then slightly drew back, still keeping her hands on my shoulders, while with some force she obliged me to kneel on the floor, and pressed, for a few moments, her hands on my head, begin-

Continued on 6th page.

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OH! RELIGION!

The Religion of Criminals.

How the Criminal Feels Toward God.

Facts! Facts! Facts!

FROM THE ITALIAN OF PROFESSOR CESARE LOMBROSO.

[I have translated the following article from Lombroso's great work on the Criminal ("L'Uomo Delinquente," quarta ed., Torino, 1889, vol. i.), in which it forms the eighth chapter of the third part, devoted to "the biology and psychology of the born criminal," pp. 434-441. Some interesting facts respecting the religion of English criminals may be found in Mr. Havelock Ellis's "The Criminal" (London: Walter Scott, 1890), pp. 156-161.]

There are many people who think all criminals irreligious, because religion applies the most potent check to crime—in fact, some few of the masters in criminality, or the more daring criminals, such as Lacenaire and Lemaire, and in general the criminals of our great cities, have found it advisable to free themselves from whatever check might be placed upon the exercise of their brutal passions, and go to the opposite extreme, ridiculing not only the religious but also the moral sentiment. The majority of convicts, however, more especially if country born, are very far from being Atheistic; and, indeed, they fashion for themselves a religion, sensual and accommodating, which makes the God of peace and justice a sort of good-natured teacher of crime. Casanova, who should have known something of this matter, has observed that all those who live by unlawful professions put their trust in the help of God. Horace puts into the mouth of a vagabond the words, "Beautiful Laverna, goddess of thieves," and—

" Da mihi fallere: da justo sancto que videri
Noctem peccatis ed fraudibus objice nubes."

In Cervante's third novel, in which he has well depicted criminals, one of them, Rincone, says to his companion: "I am a thief in order to serve God and upright people." "What sort of a god is that?" "I do not wish," is the reply, "to discuss theology; but everybody after his fashion praises God, and our chief wishes that of every one of our thefts a part may be employed for oil for a holy image, and it is to that we attribute the miracle that many of us did not feel the agony of the torture. Many of us do not rob on Friday, nor touch a woman bearing the name of Mary. As for restitution, it never occurs to us to think of that."

Dostojewski observed among his companions (in Siberia) a remarkable respect for Christmas, and woe to him who should disturb the peace at that time! At Easter they prayed with true devotion, and all made offerings of pence and wax-candles for the Church.

"Every thief has his devotions," says the proverb; and we have found, among 2,480 tattooed criminals, 238 with religious symbols. In criminal argot, God is primo maggio ("First of May"), and the soul la perpetua ("the everlasting"), proving a belief in God and in the immortality of the soul. In Spanish argot, the Church is known as "safety."

German murderers believe themselves secure from all suspicion if they leave their excrement at the place where they have committed their crime. Among us (the Italians) they dip their finger in the blood of the victim, and then suck it. The gypsies, after a murder, believe that they may obtain divine pardon by wearing for a year the shirt which they had on when the crime was committed.

"Thieves are always superstitious," writes Ave Lallemant. In the Middle Ages they were even believed to be inspired and transported from place to place by the devil. Handsalter injured eight of his mistresses when pregnant in order to take out the heart of the fœtus to wear when he went to steal. In 1802 Charles le Beau performed similar operations upon pregnant women in order to obtain from the fat of their embryo children a light which should lull to sleep those who were to be robbed. Thieves believe that their victims will not wake while they are still employed in their room, if they cover them with ashes.

Gottfried carried about with him a written prayer: "Dear Lord God and dear Mary, send me to a house in which there is plenty of money!" Ave tells of a Jewish prisoner that for an entire year, while in prison, he took only coffee and bread, lest he should contravene the rabbinical law.

In a curious ballad in argot, published by Biondelli, a thief replies to those who object that robbery violates the principles of religion, that there is already one thief, Saint Disma, among the saints in heaven. St. Disma is also in the mountains and in the sea.

Tortora, who had killed by his own hand twelve soldiers and also a priest (but one who was, as he claimed, excommunicated), believed himself invulnerable, because he had carried the consecrated host in his bosom.

A famous band of criminals in France adopted a series of rites of their own for births and marriages in their society: they had, partly in joke, partly in earnest, their curate, who presided over the marriage ceremony, muttering some prayers in Latin. The nuptial ceremony consisted, in addition to these prayers, in the couple jumping over two rods crossed and held by one of the chiefs of the band, who asked the bridegroom after the manner of our syndics: "Vagabond fellow, will you have this woman?" The question was reversed for the woman, and, upon receiving a reply in the affirmative, the order was given, "Then jump." It is curious that divorce was prohibited under severe penalties in this society, and was only conceded when, in later years, it was introduced into the revolutionary laws of France. In 1670 Parisian female poisoners of high degree alternated their "succession powders" with diabolical masses to obtain the death of a husband or the fidelity of a paramour. A priest read mass to a pregnant prostitute, and afterwards cut the throat of the child, whose blood and ashes served as a philtre. Voisin alone killed 2,500 of these tiny victims.

The Manzi band of brigands was loaded with amulets. That of Caruso met in woods and grottoes reputed sacred, in honor of which they burnt holy candles. Verenzi, who strangled three women, was one of the most sincere and exemplary attendants at church and confessional, and was descended from a family not only religious, but bigoted. The companions of La Gala sent to prison at Pisa refused obstinately to eat on Fridays during Lent, and, when the prison governor remonstrated, replied: "What, do you really take us to be a lot of excommunicated heathen?"

The greater part of London thieves, says Mayhew, make a profession of knowing the Bible. And even now the thieves and camorrists of Naples make splendid gifts to St. Pascal, whose magnificent convent they adorn; and a few years ago, as the famous patriot, Vincenzo Maggiorani, revealed to us, the archbishop published upon the gates of the cathedral a componenda—that is to say, a list of prices to be paid to the Church in order to cancel any sin whatsoever. The murderers, Bertoldi, father and son, used to assist every day at mass, upon bended knees, their faces almost touching the ground. A Neapolitan youth of twenty-four, who had killed his father, was devoted to a certain Madonna. "Indeed," he said, "it was over her hand that we quarreled, and at the first stroke my father fell upon the ground." When Maria Forlini, who had strangled a child and torn it to pieces to be revenged of its parents, heard the death-sentence pronounced, she turned around to her advocate and exclaimed: "Death is nothing; the salvation of the soul is everything. That saved, the rest is not worth troubling about."

Boggia, a tramp, condemned at Milan as guilty of thirty-three murders, listened every day to mass; held the canopy during the Holy Sacrament, and preached continually morality and the religion of Christ; and there were no pious associations in which he had not part.

La Trossarello was most devoted to a special Madonna. Troppmann, writes the Abbe Crozes, confessed himself on August 23d, 1870. On the 25th he committed his notorious butchery. Vidocq found some thieves who said a mass for luck, after having obtained nothing for some months.

L'Aveline, murderer of her husband, in letters to her accomplice, continually invoked God to aid her in her crime. "Aveline is not well," she wrote, ". . . if God wills it. He is ill. Oh! if God would have pity upon us, how I should bless him. When he complains [of the effects of the poison] I praise the Lord in my heart. I have burnt a wax-candle for the realization of my project." And her accomplice replies: "I shall go to mass to-morrow. I pray heaven that it may aid us to attain our object." And again: "He was ill yesterday; I thought God had commenced his work. I have wept so much that it is not possible that God can pass over my tears without pity."

Zambeccari made a vow to present a chalice to Notre Dame de Lorette if she succeeded in poisoning her husband. Giovanni Mio and Fontano, before killing their enemy, betook themselves to confession, and Mio remarked after the murder: "God did not wish to be mixed up in this matter, nor even the priest; I myself got him into it."

V. B., before her husband had become cold, threw herself down upon her knees and prayed to the Blessed Virgin because she had given her strength to accomplish her evil deed. Michielin, accepting the plan of an assassination, said to his companion: "See and do as God inspires you." Gall tells of a thief who robbed to build a church, and robbed to be able to furnish it; and of a band of criminals who believed they saw assassins reciting a Lord's prayer for every single victim. Lacollange, while strangling a poor man, gave him absolution in articulo mortis, and upon selling stolen property said mass. And when Vincent of Aragon murdered a student he did not forget to first give him absolution. How most religious, or, better, most bigoted, was the Marchioness de Brinvilliers, who, in cold blood, long before her arrest, made a catalogue in writing to the secret confession, including her parricide, her arsons, her poisonings, and her immoralities, as well as her omissions or less diligence in confession, and who, from the first, held strictly to the rites of the Church, and refused to eat fat on fast days! And there were Mendaro, wife-murderer, who went to his death singing the De Profundis, and Martinati, who founded a prison-chapel in which to say his devotions. And Mo, a murderer, was he not called and believed by all to be the saint?

Bourse had scarcely finished a theft or a murder when he went to kneel down in church. The girl Galla, according to Despine, while setting fire to the house of her lover, was heard to cry: "Now may God and the Blessed Virgin do the rest." Masina, having met three countrymen, among whom was a priest, proceeded to saw the throats of two with a knife badly sharpened, and then, turning to the priest, his hands still covered with blood, demanded to communicate with the sacred host. A thief, brought up in a Christian school, hid his stolen property under the picture of its founder, believing his booty to be secure under the protection of that semi-saint.

Many prostitutes, says Parent, though assuming an irreligious air with their paramours or with their companions in the orgy, are still not such at heart, as many observations have proved. The priest refused to enter into a house of ill-fame to minister to one of these women who was dying. The members of the brothel arranged to have her removed elsewhere, and then, in order to say a great number of masses for another companion who had died, subscribed a large sum of money. Another having her child taken ill, burnt holy candles to obtain its cure. A Neapolitan prostitute, in honor of St. Bridget, abstained on Tuesday. Those of Paris will not, unless compelled, carry on their business on Friday.

This religiosity can be, moreover, proved by statistics, by the frequency of attendance at church. Marro found among 500 convicts:

Regular attendants, 46 per cent.
Irregular attendants, 25 per cent.
Non-attendants, 38 per cent.

and among 100 normal individuals:

Regular attendants, 57 per cent.
Irregular attendants, 13 per cent.
Non-attendants, 29 per cent.

Among sexual offenders the attendants amount to 61 per cent of the whole number, and among murderers to 56 per cent. Maxime du Camp looked into thirty-three of the cellules at Mazas during service; six prisoners only were moved or attentive, the others remained at work. Out of two hundred murderers Ferri could not find one who was not religious.

Rossi found fourteen devotees among forty convicts, but all possessed a religion of their own; while five out of sixty-eight declared themselves devout, but added that they went to church when they should not have gone there, and many said that in prison they confessed to pass away the time. Of another group five out of seven became enemies of God because they had asked him for sous and he had sent none, therefore they revolted and gave themselves to the Devil! Two out of sixty-four epileptics, in order to procure a certain sum of money, promised to exchange Catholicism for Protestantism; but the promise was never fulfilled, for they afterwards recanted, and returned to the bosom of the Catholic Church. Not a few, though believers in the Christian religion, will not believe in the existence of a hell. They are utilitarians even in their faith.

All this is very natural, because religion is the result of an atavistic sentiment, and, except in absolute barbarism, grows much more when the mind is less cultivated and the people more primitive, and because in its degeneration religion accommodates itself to all excesses. AGNOSCO,

in *Agnostic Journal*, London, Eng.

CHRISTIAN-PAGAN VICE

Appalling Crimes and Superstitions.

Christian writers, both Catholic and Protestant, never weary telling us how dreadfully wicked and immoral the Pagans were. One cannot lift a religious book without finding reference made to the impiety, lewdness, adulteries, and murders of the heathen. Christian writers have told us that Augustus was a great adulterer, that Tiberius was a notorious drunkard, and that he accepted an invitation to supper only on condition that he should be waited upon by naked wenches; that Caligula wished to be able to cut human throats with a wink; that Claudus Drusus complained that it had always been his misfortune to be fettered in unchaste wedlock; and that Nero fastened the Christians on crosses and burnt them to death. Christian writers have faithfully recorded all the crimes, all the debaucheries, all the adulteries, all the impiety, all the robberies, and all the perjuries of the Pagan world. In "The History of the Twelve Cæsars" the writer says that Vespasian died blaspheming. "Methinks," quoth he, "while sitting on the close-stool, I am deifying or growing up to be a god." Apparently Vespasian was a Freethinker after my own heart. Christian men, I say, have faithfully recorded all the rascality of the heathen world, forgetting that nothing, absolutely nothing, is gained.

History proclaims that the orgies of the Vatican far and away exceed in foulness the orgies said to have been committed in the palaces of the Pagan emperors. We learn from Hallam, Lecky, Mosheim, Wylie, M. Felice, and others, that no adequate idea can be formed of the depravity of Christian popes and Christian priests. "Men," says Dr. Wylie, in his essay on the Papacy, "sat Peter in the chair of Peter, whose consciences were stained with perjuries and adulteries, and whose hands were stained with murders." And Edgar says: "A mass of moral impurities might be collected from the Roman hierarchy sufficient to crowd the pages of folios, and glut all the demons of pollution and malevolence." Popes, bishops and priests were guilty of the most disgusting crimes. Love feasts became the scenes of debauchery, and priests, while professing celibacy, kept mistresses; and some actually paid a tax for the privilege of living in unlawful commerce.

The next time Canon Farrar ventures to write on Pagan vice and Pagan rascality, I hope he will bear in mind that the names of John XII., Boniface VII., John XXIII, Sixtus IV., Alexander VI. (Borgia), Julius II., Innocent VIII., and other pontificial villains, are stained with the foulest crimes. In common fairness he ought also to remember that, after the assassination of the Duke of Guise, women and girls, covered only with a chemise or sheet, formed night processions in the streets of Paris, and, in the midst of sacred songs, reveled in debauchery. Canon Farrar would, doubtless, turn up his eyes and whine that "they gave themselves up to saturnalia, worthy of the Pagan world in its most vicious days."

M. Felice, the French historian, tells us that the soldiers of the League committed acts of infamy even on the steps of the altars, and that the disgusting atrocities committed in the church of St. Symphorien, as well as in that of D'Arquenay and many others, cannot be recorded in print. The Cardinal of Lorraine gave one of his bastard daughters in marriage to the murderer of Coligny; and it is recorded that time upon time ecclesiastics have actually pawned the vestments and utensils of the church as well as pawned the manuscripts of the gospels. It is on record that monasteries and cathedrals were built with Jewish money, and when the day of reckoning came, Christian kings, Christian nobles, and Christian ecclesiastics repaid their debtors, not with money, but with death and spoilation.

Canon Farrar and Earl Russell ought to hide their heads in confusion and in shame, instead of slandering dead Pagans. Vice, forsooth! Canon Farrar should think of the court of Catherine de Medicis. Courtiers actually kept wax figures in their cabinets, and into these rude statuettes they stuck pins in order to bring about the death of their enemies. The same superstition prevailed in Scotland some two hundred years ago. In short, the religion of the court, of the clergy, of the people and of the soldiers was a mixture of superstition and gore and immorality. Margaret of Valois, the princess of Conde, the duchesses of Nemours, of Guise, of Montpensier, of Nevers, all led lines of immorality and foulest wickedness. It was

CONTINUED ON 8TH PAGE.

IN FOREIGN LANDS.

Gleanings Therefrom by "Light," London.

CREMATION—SPIRIT PHOTOGRAPHS—N. F. RAVLIN—PREDICTIONS—THE BERLIN SEANCE—MATERIALIZATIONS

CREMATION AND SPIRITUALISM.

In the Spanish journal "Constancia," of Buenos Ayres, the subject of cremation in connection with Spiritualism has been mooted, and the question is treated in the following fashion: Given the Spiritualistic theory that the soul and body remain united for a certain time after death, does cremation, disintegrating immediately the molecules of the body, not place itself in opposition to a natural law? In reply "Constancia" says: "As a general rule the spirit separates from the body at the moment of what we call death, and, in certain cases, some seconds previously. There are instances, however, when the spirit seems bound to the body for a brief time, but ere twenty-four hours have elapsed the separation is complete. In all these examples the ties after death do not signify punishment, but a natural fact which may be modified through dulling the action of a natural law. The only case in which the spirit remains apparently united to the body for many days, months, or years after death is when a punishment is undergone, or, to speak more accurately, when the link is the fulfilment of a natural law. With a suicide, for example, it often happens that the spirit sees itself united to its body as punishment for having sought to liberate itself contrary to morality, which commands us to be resigned to the trials of life and submissive to Divine law." "Constancia" believes these ties to be only seeming. "The conviction which the spirit experiences that it is still attached to a decomposing organism is merely the logical result of an infraction of natural law and it is the conscience of the being—in these moments realizing the enormity of its guilt—which makes it believe itself united to the material which is hateful to it. Cremation is, therefore, in no way prejudicial to the action of natural or moral law."

IS IT POSSIBLE TO GET SPIRIT PHOTOGRAPHS?

From the "Neue Spiritualistische Blatter" we take the following comments on a paper in "Photographic Adversaria:" At the head of a long and highly interesting article by Dr. Th. Hansmann there are some photographs of the writer with an unusually plain image of the deceased American President, General Grant, and we must say it is one of the best that we have seen. The General's bust appears sometimes beside and sometimes in front of the doctor's figure, so that it almost looks as if the half of the latter's body were enclosed in that of the General, as in a case. The whole of Dr. Hansmann's left shoulder, breast and arm are covered by the apparitional image, and although they are seen as through a mist or veil, the contour of the figure, coat lappels, vest and shirt-front are plainly discernible. The most remarkable feature here is again, as we have found in almost all spirit photographs, the different focus—the different size of the two images. General Grant is taken as big again as Dr. H., so that his image is not fully on the plate, and is only visible as far as the left shoulder. A further remarkable thing is the different lighting. That on Dr. H. comes from the right, while that on the spirit image falls from the left, so that the shadows of both mingle. (If General Grant manifested twice as large as Dr. H., one focus would give the image exactly as described. The curious thing is that all the pictures which the "Blatter" has seen were of that description, as that implies that all the apparitions on them manifested themselves to the camera double the size of their mediums.)

REV. N. F. RAVLIN.

The Spanish paper, "La Irradiacion," gives an interesting biography of this indefatigable Spiritualist, from which the following paragraphs are selected: He was born in New York State in 1831. While very young he was at farm work from dawn to dusk. At eighteen he became a woodcutter, and then he sold a small farm which he owned in order to procure funds for educational purposes. He became a convert to Christianity at nineteen, and abandoned his other work to study for the ministry; was made a pastor at twenty, and preached in Chicago for fourteen years afterwards, where he drew immense congregations, and by means of his preaching paid off the debts of some fifty-one Baptist churches. In 1881 he went to California, to the church of St. Joseph, an edifice which, four months after his arrival, collapsed. He had it rebuilt, endowed it with a magnificent organ, and it is now said to be the grandest and most beautiful church in the city. He studied for two years at Manchester University, and settled ultimately in a provincial pastorate, but his modes of thought were apparently too advanced for the orthodox, and he eventually retired. During his public ministry he was a determined opponent of Spiritualism, but one day, while in the home of Dr. Schlesinger, he found the elements of his future convictions. Afterwards, in his own home, he prosecuted his researches and demonstrated the reality of the life beyond the grave. For seven years he has been a "confirmed" Spiritualist, and since then almost all the "society" doors which were formerly open to him have been closed. Thanks, however, to his work, the Spiritualist Society prospers and its members increase.

PREDICTIONS.

In the course of an article by M. Jean Frollo, editor of the "Petit Parisien," the following singular series of predictions occurs. It is quoted by "Le Spiritisme," from whose columns we take it. The celebrated Dr. Liebeault was one day visited by a young man who bore traces of much excitement. He told the doctor that a prediction, at which he laughed at first, was once made to him by a woman. She told him he would lose his father in a year; that he himself would become a soldier for a very short time; that he would soon marry; that two children would be born to him, and that he would die at the age of twenty-six. Four of these prophecies had been fulfilled as precisely as could be imagined. His father died; his own period of military service extended to seven months; he afterwards married and there were two children. He was approaching his twenty-sixth year, and he confessed to be somewhat afraid. Dr. Liebeault thought him a monomaniac who required to have his mind disabused of the notion which had taken possession of it. He therefore put him to sleep, and while in this state suggested brighter and more cheerful ideas to him, and that he would not die for forty years. The effect was marvelous. He became quite gay; the fixed idea which had haunted him entirely vanished, and he absolutely forgot his former years. One day, however, Dr. Liebeault received an intimation of the death from peritonitis of his former patient, at the age of twenty-six. "In order that it may not be supposed," writes the doctor, "that what I have narrated is an extravagant illusion of my own mind, I still retain that letter as well as the register from which I have drawn the foregoing observations. These are two written irrefragable witnesses."

THE BERLIN SEANCES.

From "Psychische Studien:"—On Monday evening, September 18th, the second of these seances was held under somewhat less favorable conditions than on the previous Saturday evening. When Dr. Gr. C. Wittig, the representative of Herr Aksakow, entered the room in company with Madame Wittig, there was a large number already assembled and seated. Dr. Wittig says: "My wife and I were this time seated in the middle, opposite the medium. On my left sat Herr Nordmark, the President of the Gothenburg Society, who had come with us, and on whose left sat Dr. Egbert Muller. After a considerable amount of harmonica playing and of singing, the materializing forms did not venture far in front of the curtain. On this occasion it was to be dark, and the medium had in consequence donned a bright toilet, but she was also only recognizable on her chair by means of an exceedingly weak light. Still, during the appearance of the forms, I heard her several times talk with Mr. Fidler and Herr Rahn, who sat at her right hand. The apparitions moved at first around the medium, and hardly ever ventured farther than to a distance of about three paces from the surrounding sitters. The total distance of the half-circle from the medium was something like six paces. Some of those sitting to our right received, it is true, a few handshakes, as also did my wife once from a warm, life-like hand, but they were of transient duration and I personally had no experience of them. Herr Nordmark, beside me, had some flowers in his hand, from which he took a rose and repeatedly offered it to a form which came near to us, but she drew slowly back, although he several times begged her to take it. She did not come close to us, but remained in the middle, between the medium and the sitters. Thereupon Herr Nordmark got up and approached the feebly glimmering shape—which kept moving to and fro the free portions of her veil—and pressed into her hand the rose, which she now accepted, whereupon its outline was plainly seen relieved against the white, shimmering bosom of her dress; and she at once withdrew behind the left side curtain, but immediately reappeared to the medium's right, and gave the rose to Herr Rahn, who was heartily grateful for this distinction. In the intervals of playing and singing new shapes constantly appeared before us, but they were very timid, and their visits of brief duration, though once, to our right, there were three little ones quite close together. Later a female form of medium height appeared and danced before us, keeping good time to the harmonica music, and waving her veil about in a graceful manner. At the same time I heard the medium speaking in her place with Mr. Fidler and Herr Rahn. A subsequent shape which, however, I did not see approaching us, quite unexpectedly threw a black veil over my wife's head and face from behind forwards, the head having been first touched by a hand. This enabled my wife to realize quite plainly that the veil was of a fine soft texture, but neither before it was placed over her nor after its removal did she perceive any form in front; and immediately afterwards a white handkerchief was flung in my face over my glasses, and fell before me to the floor. I instantly stooped for it, thinking in that way to reach the invisible form that threw it; but I found neither the handkerchief nor any shape before me, although as I rose, a long sort of veil was over my head, and a lady and gentleman behind touched the ends of it and held them. They were, however, requested to release it, and as the invisible being drew it away over my head I felt the fine material disturbing my hair, when, with my right hand, I seized it, and plainly realized its soft muslin texture as if folded together. As soon as I let it go it was swiftly drawn away. In spite of all my efforts I could perceive nothing in front of me. Immediately thereafter a discussion arose on our right as to whether a piece of the material might be cut off, but the medium declined to permit it. Shortly afterwards a fine kind of drizzle was driven into the faces of many of the sitters, including my wife, but I did not perceive it. Finally we heard, while those present were singing a song, a light voice joining in from the background of the cabinet. A lady and gentleman were asked by the medium—who had in the meantime caused the red lamp to be lit—to sing a song together, and we heard, as if behind the curtains, a still lighter voice accompanying. We saw the medium now plainly sitting opposite us.

"These last experiments occupied about fifteen minutes," while in the brighter light no more forms, appeared in front of the curtain, although we could see now and then something peering out at the sides. I counted on this evening nineteen forms. Some of the sitters, who afterwards expressed their opinions to me, did not appear to be quite convinced, as they had not, unfortunately, seen the medium sufficiently. As the singing and playing was always silenced during the appearance and disappearance of the different forms, the lightest movements of the medium's chair must have been observed, and as she was brilliantly clad, her rising up and sitting down, or her entrances and exits between the curtains of the cabinet, could not fail to be noticed. Those who know the lady more intimately than the doubters are far removed from any kind of suspicion, and those who saw, as I did, parcels of glimmering light shoot up from the floor at my feet, and develop into such forms, would see how impossible it is that these phenomena can originate with the medium. Further, I saw, and many others with me, several forms before us at the same moment of time."

MATERIALIZATIONS IN CHRISTIANIA.

From the Italian journal "Annali dello Spiritismo," we extract the following portion of an account of a seance in the above town. On June 19th, at half-past seven, about fifteen ladies and gentlemen of the Psychical Society were present by invitation, but the total number of the sitters amounted to about thirty. The conditions were not particularly favorable in consequence of some discontent manifested by a portion of the company with regard to the positions which were assigned to them. The sitting was opened with a hymn sung by four voices, but the medium, who sat outside the cabinet, was slightly upset. Now and again various long white shapes seemed to project from it, but their efforts to leave it entirely were futile. Observing this, it was proposed to diminish the light, which was done, though still leaving quite sufficient to enable almost everyone present to watch the medium. The writer of the article never, in fact, lost sight of her for a moment, and could also distinguish everyone in the room. Many shapes manifested, and developing after the manner of apparitions, slowly opened the curtain from the inside as if to make us understand their inability to get outside. Several of us heard a creaking sound within the cabinet and fancied the spirits meant in that fashion to signify their annoyance at being unable to act in conformity to their own wishes. The medium suggested that the light should be turned up and the sitters rearranged, which was done, with very satisfactory results. Several forms appeared at both sides of the medium, but they still kept in the vicinity of the cabinet and had a vaporous appearance, while some seemed to dematerialize and vanish into the floor. Suddenly, and to our surprise, a tall and well-developed form stepped from the cabinet to the right of the medium. She raised her right arm, and all those sitting near her saw under the white veil that it was a woman's arm, perfectly formed and revealed from the shoulder downward, the fingers being long and jeweled. She shook hands with some and touched others, and then re-entered the cabinet only to reappear, however, almost immediately, when she advanced three paces and stopped, moving her arm up and down under her veil. She once more returned to the cabinet, but came out again almost instantly, and this time a very rare occurrence is recorded. The apparition went straight to one of the sitters, who is called Mr. E., and this gentleman's account of what happened to him is given in his own words: "When the spirit came out of the cabinet for the third time she came hastily towards me, seized my hands, and made me rise from my chair, drawing me into the open space in the middle of the circle. During this incident I observed that the form was almost of my own height, and I am above the medium stature. She then placed her hands on my shoulders, a movement which enabled me to see very clearly under the rich drapery of the veil that her arms were round and perfectly formed. In my turn I extended my hands towards the spirit, and found that the form was solid and completely materialized. She then slightly drew back, still keeping her hands on my shoulders, while with some force she obliged me to kneel on the floor, and pressed, for a few moments, her hands on my head, begin-

Continued on 8th page.

SPIRITUAL SCIENCE.

What are So-called "Spirit-forms."

The above question, propounded by "Inquirer," is of much interest, and one which no doubt has been often asked by Spiritualists. Many years ago, after what I supposed to be a clairvoyant experience, I thought much on the subject, but failed to come to any conclusion.

As you express a wish for reports of manifestations of the living, as a preparatory help to the solution of the problem, I send you one which I hope may be of use.

The causes which led to this vision of the living, which I had, were probably various, but all of a very depressing kind; for it is quite true that misfortunes rarely come singly; and it was, as it seemed to me, a piling up of misfortunes which produced a feeling that, so far as I was concerned, life was not worth living.

In this condition, the mind at times becomes perfectly passive, and in a receptive state for the manifestation of spirit-power. It seemed to me as if the vision of the living might have been produced by mesmerism on the part of the spirits. But, at the same time, I saw many spirits, also—or what I supposed to be spirits—and I asked myself, what is the difference between the two? The incident was as follows:

I was sitting in our dining-room alone one evening, in front of the fire, reading a Swedenborgian book. This book was the gift of a very dear friend from whom I had recently parted. I had nearly come to the end and about half-an-hour's reading finished it. Then, closing the book, I sat for sometime, thinking of what I had been reading, becoming quite lost in thought.

Presently, there seemed to be instilled into me, like as it were a gentle dew falling on my troubled spirit, a feeling of peace!

Wondering what this could mean, I continued to sit in the same quiet, passive state, and the feeling of peace grew till it became positive happiness; and I said to myself, truly, the kingdom of Heaven is within. I was at the same time conscious of all my trouble, and thought what a strange thing it was that I should have simultaneously the feeling of both joy and sorrow.

Then, how it came about I do not know, but I suddenly found myself in spirit, standing near to the chair in which my body was sitting, but apart from it. I remember having a rather nervous feeling about it for an instant, thinking that, possibly, if spirit and body got too far apart it might result in the death of the latter; and yet when the time came for me to "resume this mortal coil," it felt to be quite a burden to me.

Many times, since then, when feeling that the discipline of life was too severe to be borne patiently, has that vision come to my remembrance with consolation, because I seemed then to recognise and understand something of the spiritual nature of man, and of the possibilities of a future life.

When I found myself in spirit, standing apart from my body, which however I was touching with my hand, I was not at all surprised to see what appeared to be the actual presence of my friend, though I knew that in reality he was 200 miles away.

My friend was standing on one side of the table, on the other were nine or ten spirit-forms—or what I supposed to be spirits—though they were not to my knowledge any I had known in earth-life. The difference in appearance in the vision between the living and my other visitors was very marked. He was "life itself;" the spirit-forms, in comparison, were slightly less than life. They were all extremely beautiful, with garments somewhat after the style of the ancient Greeks; in color nearly white, though not quite white, but the most delicate pearly gray. The shadows, however, were what mostly attracted me, they were so lovely; such a beautiful mingling of rainbow tints of the most delicate description.

Why should shadows be represented like that, I asked myself. Is there any meaning in those beautiful colors? Do they refer to what feels to be the shadows of life?

But the faces of my spirit-friends had naturally the greatest attraction for me, they were so strongly expressive of love and sympathy. Their great desire seemed to be to impress on me the fact that I had spirit-friends who knew all about my trials and difficulties, and that they truly had infinite love and sympathy for me, and that they were always near me, though I was not conscious of it.

Again I looked at my friend, and was much struck at the difference in expression. His was very earnest but full of anxiety; evidently he was not at peace, and the battle of life was not yet over. He appeared to have a wish to speak to me, but could not do so till I first spoke to him—gave him permission, as it were. But I was just then more interested in my spirit-friends. Presently they said to me—and though it was only one voice it appeared to come from all:

"If you could only believe what you have been reading, it would give you great comfort."

Just at that moment, to my great sorrow, I heard footsteps approaching, and I knew when another person entered the room the vision would disappear, which proved to be the case; and on the same instant my spirit and body reunited.

Oh! how I longed to be able to again sever the connection, for the union was like taking up a burden, but I could not; the time for that had not yet arrived, and the burden must be borne. But the vision had lightened the feeling of life being a burden, and for some time after I seemed to feel the presence of my spirit-friends.

But if they were spirits, what was the vision of my living friend? They could not both be objective.

I might not have thought so much about the vision had it not been for my spirit appearing to separate itself from my body for the time.

Another thing very noticeable was, the extreme clearness of perception. When I looked round the room afterwards, when in my normal state, I could imagine it, in comparison, to be full of fog. W.

[Everything we perceive is both subjective and objective: subjective within the mind, and objective outside of it; but it is the mental subjective that renders things seen objective to us. It is the living mentality within that operates on objects and enables us to perceive them; in other words, light renders things visible; it is not the things seen that produce the light. And so of mental light. This thought, then, explains why a spirit-impression becomes objective; the link with the spirits and the donor of the book being thought. This thought sphere became paramount while the thought-body was withdrawn from the physical body. What have others got to say about it?—Ed. M.]

["W." in returning proof says: "Though everything which is objective must also be subjective when seen, is it not possible to see things which are only subjective?" Certainly. Man's body is objective, yet it is only the product of that which is subjective or spiritual within his own mind.]—Medium and Daybreak, London.

FROM FOREIGN LANDS.

Glimpses of the Old World.

AS SEEN BY THE HARBINGER OF LIGHT, AUSTRALIA.

The October number of La Revue Spirite is an excellent one in every respect, both as regards its original and its extract matter. The former includes a lucid exposition of the teachings of Spiritualism; a continuation of M. Bosc's valuable studies on Psychology, in connection with experiments and discoveries of Reichenbach; and an essay on Hypnotism, developing some new ideas and suggestions, and explaining what is meant by "Statuvolence," a word which has been coined by an American physician to denote a state or condition provoked by the will of the subject, and not by that of the person who magnetizes him.

Among the reviews in the current number is one of a book entitled "The Essenian Messiahs and the Orthodox Church," by the Essenians of the Nineteenth Century. If it is what it claims to be—an authentic narrative of the death of Jesus of Nazareth, written by an eye-witness of it, the Grand Master of the Essenian Institute in Jerusalem, and addressed to one of the colleagues in Alexandria—it deserves, as the receiver says, to be read and re-read and meditated upon; and is indeed the most extraordinary document that has appeared since Apostolic times. But the statement that Jesus did not die until three or four months after his crucifixion, and that he was taken down from the cross in a fainting condition by Joseph of Arimathea; that Paul never really forsook Judaism, and was not beheaded, but perished by shipwreck; and that Peter died either in Babylon or Antioch, require to be sustained and verified by unimpeachable evidence before they can be accepted.

M. U. R. Feylaud writes a clever letter to the editor of the Mercure de France, in reply to an article published in that paper on his study of Spiritualism, which was intended to establish the immortality of the soul, its perfectibility, and the reality of the communication of spirits with people in the flesh. The reviewer, it seems, in his efforts to discredit Spiritualism, laid considerable stress upon the common-place character and the discrepancies presented by some of the communications received from "the other side."

M. Feylaud's rejoinder is so apt and conclusive that we cannot avoid quoting it: "Exactly as in our world, there are wise men and fools, evil-doers and imbeciles; so there are also, as their interpreters, incorrect and illiterate mediums, absolutely like the translators of the false documents of Norton. What would you have? I have not asserted that the world of spirits is perfect; but that I believe I have proved to myself that it exists. It depends upon yourself to obtain the same proof. Try it, and then judge accordingly." But this is the very last thing materialists and sceptics will consent to do; and for the simple reason, as it appears to us, that they are afraid of becoming convinced of the existence of a spiritual world.

ASTROLOGICAL PREDICTION.

Die Ubersinnliche Welt, the organ of the Sphinx Union in Berlin, states that an Italian astrologer of Soretto (Loretto?) publishes a yearly almanac, containing predictions, and that in this periodical for 1893, it is foretold that two ships of war will come into collision on the 21st of June. This was the day on which the Victoria was rammed and sunk by the Camperdown.

DR. B. M. S. BENITO.

The Revista Espiritista de la Habana contains a portrait and literary sketch of Dr. D. Manual Sauz Benito, author of that excellent work Ciencia Espirita, and one of the most brilliant exponents and defenders of Spiritualism in Spain. As Professor of Metaphysics in the Literary University of Barcelona, his academic reputation is of the highest. In the press and on the platform he is equally able, equally courageous, and equally impressive in his championship of the truth; and his portrait shows him to be a man of exceptional intelligence, kindly by nature, earnest in well-doing, and gifted with that persistency of purpose which is so valuable in the upholder of a righteous cause.

FOUR BOOKS OF CONFUCIUS.

La Haute Science (Paris), is performing an important service to students of the great religious literatures of former times, by bringing translations from them within the reach of all. In the September number, for example, we find the Mysteries of Jamblichus, the Zohar, one of the Upanishads, the Cosmogony of Moses, and one of the four books attributed to Confucius, rendered into French by men of erudition, actuated by a genuine love of spiritual lore, and by a most laudable desire to popularise works which have been hitherto almost inaccessible to the general reader.

THE TITLES OF SIX ARTICLES.

The titles of the six articles in Mme. Elise van Calcar's Op de Grenzen van Twee Werelden (the Hague), for October, serve to prove how thoroughly she is in touch with the drift of contemporary thought. They are as follows:—"What Is Thy Ideal?" "Planet-Dwellers," "An Open Letter to Professor Wallace" by Baron Du Prel, "The Vision of Prince Maurice," "A Remarkable Apparition of Herr Kreps to His Daughter," and "Mr. Stead a Combatant for the Truth."

SPIRITUALISM.

La Paix Universelle (Lyons), dealing with transcendental magnetism, philosophy, and psychology, seems to hold its judgment in suspense with respect to Spiritualism; but its researches, and the scientific methods employed in pursuing them, can scarcely fail to conduct its principal contributors to that goal.

NEW EXPERIMENTS.

The September number of Psychische Studien (Leipsig), contains a report of the new experiments with Eusapia Paladina, made by Dr. Julian Ocherowicz, of Warsaw, a report of an apparition of a striking character; a discussion of the question "Are There Warning Dreams?" by Baron du Prel; and a reply by Herr Wittig to an article by Herr Fritz Menthner upon "Spiritualism on the Stage," in the Magazin fur Literatur.

Among many able and interesting articles in recent numbers of the Constancia (Buenos Aires), we note with pleasure one by Don Manuel Navarro Murillo, entitled "The Objective Proof of the Communication of Disincarnated Spirits."

From the same journal we learn that a Society of Spiritualists, entitled "The Light of the Future," has been formed at Lincoln, in the province of Buenos Aires, and that it has commenced with a membership of forty-seven.

DR. GARCIA LOPEZ.

La Irradiacion (Madrid), publishes a portrait and memoir of Dr. Garcia Lopez, an indefatigable propagator of Spiritualism in Spain, whose contributions to La Fraternidad Universal have given a powerful impulse to the cause in the Peninsula; while he has also used his utmost endeavors to detect and expose fraudulent mediums and venal impostors; and has been very successful in that respect. But as Dr. Otero Acevedo, the writer of the memoir, shrewdly observes, "These very frauds are the best and most efficacious proof of the spiritual facts, and of their reality; for if they did not exist, no one would take the trouble to imitate them."

From the pen of the same gifted writer, we have an article on Professor Lombroso and Spiritualism. A portrait of Dr. Leopold Enoch Calleja, editor of the Lux ex Tenebris, published at Vera Cruz, reminds us to call attention to the fact that while numbers of medical men drift into materialism among the Teutonic races, the more eminent members of the faculty among the Latin peoples, on the other hand, are drawn toward Spiritualism.

LA BUENA NUEVA.

Among the publications which reach us from the new world, we must not omit to mention La Buena Nueva, published monthly at Sancti-Spiritus, Cuba; and the Revista Espiritista, the organ of the Perseverancia circle at Mendoza, in the Argentine Republic, both of which are published gratuitously.

A Good Example.

The Etoile, a secular paper published at Avignon, once the residence of the Popes, and a very center of spiritual and intellectual darkness, is publishing a series of queries to the following effect, which its readers are invited to reply to:

1. Did you ever, within your own experience, see the apparition of any person then living, at the moment of his or her death?
2. Could you give detailed particulars concerning such phenomenon?
3. Do you remember if the apparition presented a sensible or visible form?
4. Did it appear by night or day, in your waking or sleeping hours?
5. Did you ever have any presentiments, which were subsequently verified?
6. Did you ever hold communications with apparitions of the "dead?"
7. Can you mention any phenomena of this kind which have happened to credible members of your family or friends?—Harbinger of Light, Australia.

Astrology and the Percy Murders.

In your last issue, "Notes by the Way," you say it is strange that the conjunction of Mars and Mercury should only have produced the Percy murders, as stated in the "Astrologer's Magazine." In reply I may say that planetary influence is not everywhere at one time. Thunderstorms, earthquakes, war, riots, etc., occur only in localities where there is a culmination of certain planetary influences. In the case of the Percy murders the influences gradually led up to what resulted in murder, which was the culmination of those influences. Scores of other people might have been jealous and got to violence at the same time, but in one case only did the fatality occur.

What puzzles the astrologer and falsifies so many of his predictions, is his inability to connect locality with influence.—RAPHAEL, in Light, London.

This gives force to the strong, that the multitude have no habit of self-reliance or original action.—Emerson.

The charities that soothe, and heal, and bless, lie scattered at the feet of men like flowers.—Wordsworth.

If there is any person to whom you feel dislike, that is the person of whom you ought never to speak.—Cecil.

THOUGHT INFLUENCE.

And its Wonderful Potency.

BY A. E. FITTON.

A short time ago I had the privilege of hearing a sermon whose message was "Think High!" It was full of suggestiveness, and being entirely void of the theological element was practical and inspiring. This is rarer praise than most sermons will admit of, and perhaps a few of the thoughts suggested in and by the sermon may not be out of place in the pages of this journal.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things." These words of St. Paul formed the groundwork of the discourse.

The preacher's starting point was the effect of thought upon character, its moulding influence, the color and bias which our lives receive from the subjects to which we devote our attention, and the aspect in which we view the circumstances amid which we are placed. If our thoughts and aims are trivial, sordid, or base, we must slowly but surely grow into correspondence thereto. Marcus Aurelius, Roman Emperor and stoic philosopher, had arrived at this truth when he wrote: "Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts."

It seems to me we are not conscious enough of the reality of this truth and the solemnity which lies at the very heart of it. We think deeds important, and so they are, being the fruits by which we are known; words too, have a weight and a force whose effects may live on after the speaker has passed away; but thoughts, the fleeting, intangible, invisible brain throbs, the daily, hourly visitants with which we are so familiar that we become almost unconscious of their presence, can it be that they are vital factors in forming the individual self?

In a communication received by Mr. Stead from an unseen intelligence and recorded in *Borderland*, there occurs the following: "The real self is built up even more by the use it makes of the mind than by the use it makes of the body. . . . . It is the mind that makes character. It is the mind that is far more active, more potent than the body, which is a poor instrument at best. Hence the thoughts and intents of the heart, the imaginations of the mind, these are the things by which we are judged; for it is they which make up and create, as it were, the real character of the inner self which becomes visible after the leaving of the body."

It has been often noticed that two persons living a lifetime in the closest union and in the fullest sympathy, have gradually grown alike, showing unmistakable lines of similarity. If association will thus leave a visible impress, how much surer must be the reflex action of thought upon the character. We live with our thoughts—we cannot live without them, but we can regulate them, control them to a large extent, and resolve that we will not have occasion to be ashamed of our associates. To resolutely turn aside from dwelling upon the small and the mean, to refuse to let petty grievances engross the attention, subordinating them rather to their true position, is to form a habit which will contribute more to our piece of mind and to the right development of character than any mere change in surroundings could effect.

As the preacher pointed out, the ideal must be aspired after, if we would rise instead of sink, but it must be sought for, not in lonely solitudes, not on mountain tops of abstract meditation, but in and amongst the haunts of men, where duty beckons, and the claims of family, and of business, and of citizenship are all imperative. To invest these with the dignity belonging to them, to infuse into the routine of life, which has so much in it of the trivial and the commonplace, a higher standard of motive and of conduct; to aim high, though we fail again and again to reach the goal—this may we do. Where truth and righteousness—"the things of good report," are thought upon, striven for, aspired after, the character will become assimilated to the mental and moral atmosphere which the individual thus creates.

Our intellectual activity also is largely in our own hands. The time we devote to reading, be it much or little, is capable of yielding a rich harvest in facts stored up, interests widened, and a mental stimulus which will arouse many a dormant faculty, and ward off the apathy which old age too often brings in its train. But if we content ourselves with that which demands no thought, and while skimming through a scrappy journal, or a sensational novelette, flattering ourselves that we are engaging in intellectual pursuits, we are refusing the mind the nourishment its growth demands, if the imagination is to be stimulated, the reason quickened, and mental growth encouraged.

Nor, as the preacher pointed out, are the minor graces and courtesies of life to remain uncultivated. "Whatsoever things are lovely, whatsoever things are gracious," should find expression in character and conduct. Manners, no less than more solid acquirements, need cultivation; and in this age of self-assertion, of keen competition, of push and hurry, the courtesies of life are apt to be left to take care of themselves. And yet how truly lovely are they; how they sweeten existence; act as oil upon troubled waters, and give a distinction to those who practice them, which wealth cannot purchase, nor rank alone impart.

Nor must we let the failures of our past so discourage us that we cease to struggle against the difficulties that obstruct, whether they consist of adverse surroundings, or of the more fatal hindrance which natural bias and constitutional defects present. The world—our little world—may seem out of joint, and we feel that, unlike Hamlet, we were not born to see it right; but the kingdom over which we should reign supreme is ours to subjugate, to govern, and to reform. And by reforming ourselves we are unconsciously becoming agents in wider reformations, and aiding somewhat in the world's progress.—THE TWO WORLDS, London.

SPIRIT SHORTHAND.

Explanations in Reference to It.

SIR:—A story is circulating, which may not be true, but none the less it affords opportunity for calling attention to a factor in Spiritualism the wider knowledge of which would prevent many misunderstandings. The story is that a medium, at a seance, offending the hostess, a highly respected widow, by declaring that she had not been really married, and that her children were "illegitimate."

It has often been communicated that the higher order of spirits have long been trying to coin a shorthand language, so that mediums who have more spiritual than magnetic power may be able to receive communications, without the magnetic fatigue of writing many words. The accomplishment of this desirable end is delayed (we are told) by the fact that mediums shrink from the exertion and unpleasantness of learning the shorthand vocabulary. Only patience and courage are needed to master it, as the spirits are ready to give definitions when asked.

The words "marriage" and "married" are constantly used in a very definite and strict sense, but one which has no relation to either legal or physical ties. They are used about persons of the same sex, about persons who have never met in the flesh, about groups of persons (two groups are said to be "married") and about non-personal influences. "Marriage," in spirit shorthand, means such union between two spirits or influences as gives to them the maximum of power (whether for good or evil). A. and B. "will soon be married" means that there is something still to adjust between the two, after which they will, in combination, be more influential than they now are.

A communication was once made through me that certain children were "bastards." As I had been present in church when their parents were legally married, the ordinary explanation, "mistaken impression on the medium's mind," or "lying spirits deceiving the medium," could have no bearing on the case. The message signified that the parents had been so happy together that they had concentrated attention on the interests they had in common, and not properly threshed out the points on which they would have differed; consequently after the death of one parent, the children developed unharmonized elements of character, not intelligible to the surviving parent. The words used were a confession, on the part of the dead, of having sacrificed the children's true welfare to the immediate happiness of the parents. I am given to understand that this (and not the absence of formal registration) is what my guides mean by "illegitimacy" in producing offspring. Of course those who dislike the startling and often impolite phraseology used by spirits who are earnestly trying to put the maximum of high truths into the fewest words, have a right to banish it from their houses. But I would suggest to any medium who desires to cultivate the highest order of power, that it would be well to visit at houses where such phraseology is objected to only in a purely social way, and with precautions for keeping the veil of flesh well wrapped around her own personality, securing herself from going into any kind of trance or semi-trance; as otherwise she can never know that she will not be used as a vehicle for the shorthand which our guides are so intent on teaching.—MARY EVERETT BOOLE, in Light, London, Eng.

Ideas of the Deity.

A small, extemporised deity of yesterday was fitting "creator" for a universe less than six thousand years old. To go no further afield, there are in Egypt monuments incontestably older than is, according to Orthodoxy, the planet upon which they are found—inscriptions older than the earth. The Pyramids are old; and yet in the long life of the universe, they are simply objects of the passing hour. What measureless ages of development lie behind them, leading up to the stage of civilization necessary to produce them! Illimitably far back in the non-historic darkness are the cave-men, and away behind them, in the numerically incalculable distance, is the protista—the as yet unripe acorn from which is to grow the vast and umbrageous oak of the human race. A vaster world requires a vaster god, and this implies an incomparably wider and higher development of human aspiration and function. The width of his world is the width of the man. There is no more worship of a god that is provincial and petty enough to protect Israel and smite the Amalekites, no fear of a deity that presides particularly over a wood or a stream. The divine conception has become too vast for infantile superstition. Man walks to the furthest rim of the rational on the leaden, albeit, useful, feet of science; but, beyond this uttermost rim, Alp upon Alp of sublimity and mystery arise, and from the last jutting rock of the merely rational he flings himself into the vast on the wings of his spiritual being. Science is the horse, Bucephalus, that walks; Religion is the steed, Pegasus, that flies. The former has his hippodrome rich with gelt, the latter his iris-path radiant with glory, Man is exalted with the vision of the unity which is at once the centre and perimeter of being. His ear catches the echoes of the wheels of progress revolving in the grooves of endless evolution.—Saladin in AGNOSTIC JOURNAL, London, Eng.

Sunday is like a stile between the fields of toil, where we can kneel and pray or sit and meditate.

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SPIRIT MARCELLUS.

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The Distilleries of Subtle Poison.

A SPIRITUAL COMMUNICATION.

The following was given by a spirit who wished to be known by the simple appellation of "Marcellus," through a writing medium, and occupied only seventy minutes in transmission, the impression continuing without a break from beginning to end:

"Contemporaneously with the first appearance of man upon this planet, there was born in him an aspiration toward higher things, resulting from his spiritual origin. He was and is a complex being, deriving a portion of his nature from his lower ancestry and an upward tendency from what may be called his supramundane origin. On the one side, he is related to those forms of life over which he has been given dominion, and on the other to the angels. Within him lie the evidences of his lowly beginnings and the possibilities of his ultimate attainments. Thus composite in his nature—thus akin to two worlds, the one of sense matter and the other of spirit and intangible substance—he is the battle-field upon which two powers are constantly arrayed in opposition to each other; and, according as the one or the other prevails, is he drawn earthward or heavenward.

"It is an interesting, I had almost said an imposing, spectacle to witness this conflict, especially as it is surveyed by spectators of whose presence he is entirely unconscious; for there, as witnesses of the battle, are those powers of the air, who being of the earth earthy, tainted with all its passions, corrupted by all its vices, and degraded by all its worst influences and habitudes, are evermore alluring him towards the commission of evil, fostering the coarser instincts of his animal nature, and dragging him downwards through the mire of materialism, until he is tempted to deny God and to believe in his own ultimate annihilation.

"On the other hand, there are those guardian spirits and benignant guides who, while respecting and conserving his freedom of will and liberty of action, would fain inspire him to resist and overcome evil, to seek what is good and to ensure it, and would inspire him with loving thoughts, true and noble words, and beneficent actions. Listening to these, his mind and soul are directed to a higher life. He is prompted to seek for a living and loving God as the Creator and Sustainer of the Universe, and is impelled to commit all things to His Fatherly hands, desiring only to do His will and to fulfill His sublime purpose, which embraces the redemption of the human race from the dominion of evil, and the setting of it on the path which leads to peace and happiness.

"Such, then, is a man in his dual aspect; and such the warfare in which every child of Adam is destined to take part. It may be well called the battle of life; for a battle it is indeed, and glorious is the victory when the human being—strong in himself, strong in his trust in the omnipotence of his heavenly Father, and strong in his reliance upon those unseen powers of good which are ever ready to hasten to his assistance when he earnestly desires their help—comes out a conqueror over self, and when man's animal nature is surrendered as a freewill offering upon the altar of sacrifice.

"This is a triumph over what is low and base and sensual and material, in which the very angels rejoice. As well they may, for it is the gain of another soldier to the legion of those who, not alone on this little planet, but in numberless other worlds, are doing the will of the Father. Man knows not, in very truth, his relationships to the invisible world, or how the events of the seen and the unseen are interlocked and interwoven. Neither is he conscious that everything he thinks and says and does, endures forever. A word of love or anger escapes from his lips—does it perish with the uttering? Is it the transitory expiration of so much human breath? Nay, it is much more. It is imperishable; and it is prolific of good or of evil results, according as it is itself pure or impure, beneficent or maleficent. It influences the thoughts and actions of others, in a way that is inconceivable by the finite mind in its limitations by matter. It is blessedly or terribly fruitful; and it purifies or contaminates the mental and moral atmosphere of your globe, which is just as real as the physical atmosphere which your scientists can gauge and weigh, and measure and analyze.

"Have you ever noticed how great crowds are strangely taken possession of, and to what sinful and criminal excesses they will be suddenly led when anything of the kind was far, very far, from their individual purposes? They are acted upon by the ambient atmosphere which is vitiated by the mental emanations of a possibly small number of persons—probably of their ringleaders. The brains of that crowd seem to be simultaneously subject to a common impulse, inflamed by a common fire, dominated by a common idea; and this multitude of human beings—many of whom, in their normal condition, and in cooler moments, would shrink from the commission of crime, and from the perpetration of violence—feel themselves, nevertheless, borne along as if by some invisible and irresistible power to the performance of acts they afterwards shudder at, in fear and wonder.

"It is thus that most great revolutions have been effected, and wild outbursts of fanaticism, folly and superstition have taken place. And populous cities are naturally the hot-beds of all such tumultuous manifestations of popular delirium. And hence are they inimical to spiritual growth and progress. For the same laws operate in the immaterial as in the material world. So that just as, in the contaminated air of a thickly peopled metropolis, many of the conditions of a healthy physical existence are altogether wanting, and many of the auxiliaries of disease are abundantly present, and very malignant in their activity; so also in the moral, mental and spiritual atmosphere of a great city are there innumerable influences at work, prejudicial to spiritual health, and conducive to a relaxation of the moral fibre. The sources of contamination and debility lie in the exhalations or emanations from the minds and souls of others. Where many drunkards, many gluttons, many sensualists, many worshipers of obscene gods, many slaves to lust and mammon worship, many faithful followers of evil, in all its multiform manifestations, are gathered together, there, of necessity, will be just so many distilleries of subtle poison in continuous operation. The poison is unseen, but it is not the less potent, and it is all the more deadly because its existence is unsuspected, its mode of working is so insidious, and its nature is so exceedingly venomous in its effect on spiritual life.

"Men take no heed of these things, partly because they lie outside the range of the human senses, and partly because they are so self-confident, so self-centered, and so blindly trustful in their own strength, that they do not perceive and feel the need of perpetual prayer to the Father of all Spirits, and of continual appeals to their appointed guardians, who only await the expression of an earnest wish to hasten to their succor and support. 'Lead us not into temptation,' which may be interpretated as signifying 'Suffer us not to fall when exposed to temptation,' is a petition which should be constantly on the lips of men and women; not as uttered in places of worship, where they are the empty and heartless repetition of a form of words; but welling up from the depths of the soul and wafted Godward with all the strength that is capable of being added to it by the sympathetic love and power of the angels through whom it is transmitted. And be sure that it will be answered, and oh! how gladly, by the Author of all Good. Nay, as one of your writers has said, 'He is ever more ready to hear than they to pray.' And prayer, being an emanation from that which is divine in man's nature—from the soul which crieth out from beneath the altar—purifies the atmosphere I have spoken of, just as evil thoughts and words and deeds contaminate it. It forms, indeed, a little avenue of light through which the angels approach more nearly to the unfortunate children of this sorrowful star, to cheer, to comfort, to instruct, sustain and bless them. It brings heaven closer to the earth; and in proportion as the atmosphere of your planet becomes more spiritualized, will the malignant influences of the powers of the air diminish in potency and virulence; while that of the legion of angels who obey the Christ spirit, and who are laboring for the redemption of mankind from the appalling domination of their animal lusts and passions, will become more and more powerful until the arrival of that 'far-off divine event,' the extinction of evil, and the consummation of the great and glorious work to which all the world's saviors have contributed."

THE EVIL EYE IN CEYLON.

Some Particulars of Its Baneful Influence.

I send you a short story from Carlyle's "Frederic the Great," told in the Princess Wilhelmina's (the King's sister) own words:

"In my presence and that of forty persons, Grumkow said to the King, 'Ah, Sire, I am in despair; the poor Patroon (King of Poland) is dead! I was lying broad awake last night; all of a sudden the curtains of my bed flew asunder, I saw him; he was in a shroud; he gazed fixedly at me; I tried to start up but the phantom disappeared.' In a day or two when a courier came with the news, death and phantom were the same night, says Wilhelmina."

It may interest your readers to know that my husband and I paid a visit last Sunday to the house where Laurence Oliphant was born—Elie House, a charming place, teeming with classic memories, the abode of Sir Emerson Tennent, and Ceylon's Chief Justices and illuminati. In conversation afterwards with one of the native Mudilyars (headmen) I was told of two instances of death-warnings occurring to two different individuals, then occupants of Elie House; one case, that of a sister in a far-off land England, I think, appearing at night with outstretched hand to her brother and saying "good-bye," a telegram later on announcing her death at that identical moment (making allowance, of course, for difference in time). The other story was similar; both happened to intellectual, hard-headed men.

I am deeply interested in Singhalese (or Oriental, for Tamil and Cochian flourish here) Demonology, so much of the physical manifestations of Spiritualism is explained by it; but the Kattadiyas themselves declare their power is a most dangerous one, and more likely than not to react banefully on themselves unless the greatest care be taken. Sometime ago a horse belonging to my husband suddenly refused to take food. The animal, a fine one, was examined, but no cause could be assigned; yet still it refused to eat. The Appu (headservant) then cautiously suggested the services of a Kattadiya, and all other means failing, my husband had the "charmer" called in. "Your horse is afflicted by the evil-eye," said he. "I will send some water, which must be given it to drink in a new chatty. After drinking, the horse will take the food and be himself again." This having been done, the animal took its food again and was as brisk as before. Apropos of the "evil-eye," a rich Mohammedan coveted the horse, and had been himself, the day the animal fell sick, to make a further offer, which was refused. There is a temple about half way to Kandy where victims of the evil eye and of malignant spirits resort in crowds to be "dispossessed," and a rigorous performance it is when the "evil-demone" obstinately refuse to leave. Then the victims (mostly women) are beaten with sticks unmercifully until the bad tenant quits, for, as they say, the "demon" is in such possession that he, or she, in a measure feels the blows inflicted; so three fresh bundles of thorny sticks are brought for this purpose every night. Pitiable creatures are always to be seen wending their way en route to Gala-cap-pu Dewale, at Alutnuwera village, who are invariably seized by the demoniac influences when two or three miles off the temple and on arrival fall senseless. The Capua (a specialist) after making offerings of money, betel leaves, and silver ornaments (pandura or ransom) brought by the pilgrims, then begins the exorcism, which ultimately is efficacious. Surely there must be something in it, or people would never subject themselves voluntarily to such treatment. Their cries can be heard for miles, it is said. What good a beneficent hypnotist might do amongst these natives!—CAROLINE CORNER-OHLMUS, in Light, London, Eng.

Heaven—A True Incident.

The lesson hour was nearly past
When I asked of my scholars seven:
"Now tell me, each one, please, in turn,
What sort of a place is heaven?"

"Oh, meadows, flowers, and lovely trees!"
Cried poor little North Street Kitty;
While Dorothy, fresh from country lanes,
Was sure 'twas "a great big city."

Bessy, it seemed, had never thought
Of the home beyond the river;
She simply took each perfect gift,
And trusted the loving giver.

Then up spoke Edith, tall and fair,
Her voice was clear and ringing,
And led the Easter anthem choir;
"In heaven they're always singing."

To Esther, clad in richest furs,
'Twas a place for "out-door playing;"
But Bridget drew her thin shawl close,
For "warmth and food" she was praying.

The desk bell rang. But one child left,
My sober, thoughtful Florry;
"Why, heaven just seems to me a place,
A place where you're never sorry."

—Two Worlds, London, Eng.

The Mystic's Farewell.

I charge thee to speak softly,
For my soul is full of sound,
And the air vibrating strangely
With angelic light around;
I know not what this dreamland is
In which my soul finds rest,
But it verges on the great Unseen,
And angel minds know best,
The lulling of this sweet repose,
The shadows drawing near,
But stricken by a bright'ning light
Which makes their mission clear.

Every now and then I see,
Not shrouded or in gloom,
A dear, dead face of long ago
That vanished in the tomb;
And every brow is clearer,
Each smile is free from pain,
And I hear a gentle whisper
That we shall meet again.

The lamp alone burns dimly,
For you I cannot see.
And the damps upon my forehead
Seem like a lullaby.
I think I'm passing from you,
But let me tell you this,
Death is like a trembling gate
That opens out to bliss;
And the dim, eternal portal
Unswings itself to me:
And once again those voices sing
Their sleepy lullaby.

—A. F. COLBORNE, Agnostic Journal.

First Midwinter Convention.

The first Midwinter Convention of the Michigan State Spiritual Association will be held on the 9th, 10th and 11th of February, 1894, in Mead's Hall, Washington avenue North, Lansing, Michigan.

PROGRAMME.

Friday, February 9th, 7:30 P. M.—Call to order by the president; address of welcome, by J. N. Bush, of Lansing; response by the vice-president, Mrs. A. E. Sheets; opening lecture by Anna L. Robinson, of Port Huron.

Saturday, February 10th, 9 A. M.—Business meeting of members of the Association; 2:30 P. M., conference meeting, conducted by George H. Brooks; 7:30 P. M., address by David P. Dewey, of Grand Blanc, and Martha E. Root, of Bay City.

Sunday, February 11th, 10:30 A. M.—Lecture by Nellie S. Basde, of Detroit; 2:30 P. M., lecture by Julia M. Walton, of Jackson, Michigan; 7:30 P. M., ordination services; address by Mrs. A. E. Sheets, of Grand Ledge; closing by President L. V. Moulton, of Grand Rapids.

Clairvoyant and psychometric readings and tests will be a feature of the various meetings.

Vocal and instrumental music will be liberally interspersed throughout the programme under the direction of Prof. H. J. Walker, of Lansing, assisted by Mrs. Minnie Carpenter, of Detroit, musical medium.

The Lansing friends will entertain the visiting friends. Committees on entertainment will meet incoming trains and conduct and introduce parties, on their arrival. All intending to come are requested to notify, by letter the Secretary of the Lansing society, Mrs. C. W. Ayers, 127 River Street, Lansing, Michigan. A cordial invitation is extended to all Spiritualists and inquirers throughout the State to be present. Let us have a grand, good time generally.

By order of the Board of Directors of the Michigan State Spiritual Association.

LUTHER V. MOULTON, Pres.
MELVIN A. ROOT, Sec'y.

All, with one consent, praise new-born gauds, though they are made and molded of things past.—Shakspeare.

Bounded in his nature, infinite in his desires, man is a fallen god who has a recollection of heaven.—Lamartine.

The body is the shell of the soul, and dress the husk of that shell; but the husk often tells what the kernel is.—Anon.

ANIMALS.

Are They Really Immortal.

Animals the Exhalations of Personal Spheres.

When we comprehend the power of interior thought to create outward forms or "spheres," we should not be surprised at mediums and half-fledged seers believing that farm live-stock is immortal. They are swayed not by reason, on the basic principles of mental philosophy, but by the shadows they see. These they take to be permanent entities. Dog and horse fanciers, and others, whose love of the animal world is all-powerful, pass to the spiritual world, and they soon report themselves as surrounded by their canine and other animal favourites who have "gone before." It is quite natural to expect these brethren to be thus conditioned; it is even difficult to imagine them surrounded by anything else, but of course they cannot understand that these animals are mere mental creations—exhalations of their personal spheres.

It should also be stated that there is a fairly large class of intelligent people, strong in humanitarian impulses, who see the untold sufferings inflicted on dumb brutes, and who discuss their immortality. If, they argue, the inexplicable sufferings of man, the inequality of terrible burdens, form a logical basis for a future life in the case of a human world, why should it not do the same in the case of the animal world, who suffer just as unequally, just as inexplicably, just as terribly, as man suffers?

To this I reply, that it is an error to suppose human immortality is the outcome of having "suffered:" Suffering may help some natures, may, perhaps, better than "culture," help in the evolution of both will and affection, but in other cases the pupil may degenerate instead of advance. What may suit one temperament, may not suit another. Human immortality is a demonstrated fact. It is not a "gift" but a law of the spirit, a necessity of being. It must, therefore, be based upon affinities of the elements constituting the soul, which resist successfully all external attractions to wrench them in twain.

"If Boscovich and Faraday," says Dr. Martineau, "ask for only space in which to lodge, and from which to direct the attractions and repulsions that constitute the cosmos, no more is needed for the concentration of consciousness and will."

As to the cruelties inflicted on the lower creatures, these will entirely cease when the world becomes civilized, and is not governed by the mere appetites and passions. As man becomes spiritualized, he will not consume the lower creatures for food. Mr. Tuttle teaches that even in this world animals will pass entirely out of existence. This will be after they have "fulfilled their destiny, and cannot longer subserve a useful purpose in the economy of the world."

MENTAL DIFFERENCES OF MAN AND ANIMALS.

An infinite gulf separates the animal mind from the human. The former is a mere automaton. It possesses no self-consciousness, the center round which all our sensations are marshalled. Without this centre of unity there can only be a momentary state of conscious passing by, to make way for another equally fleeting. Just the opposite is the characteristic of the human mind with this center. It has not only a consciousness of personal identity, but a memory that indicates the permanence or persistency of the soul.

It is interesting to watch the evolution of this self-consciousness. The curiosity of the infant—his love or play, his impetuosity against control, his destructiveness of anything that comes within his grasp, his evident impulse to rule, to master, to despoil,—are all alike indications of a state of mind in which self-consciousness has just dawned, and is disporting itself in a new life, to which it knows, at present no proper limitation. All this, however, is but an education towards a further and a higher purpose. By these means the soul gradually finds its true place in the universe, sees itself as part of a great system, against whose laws it is vain to strive; and prepares for the coming stage of development, in which it contemplates both itself and the world, not for the sake of struggle or dominion, but simply for the Intuition of Truth.

This is the real control of the spirit—the soul rising out of all mere items and dogmas, and having an eye for the all-sweeping universal truth. It is then perceived that virtue is not merely a moral excellence which is satisfied with the fulfillments of partial and transitory claims; it looks forward to an eternity of moral achievement; it would be baulked of its sovereign rights if it could not claim an endless roll of years through which to pursue the satisfaction of its ideals.

"I do not know," says Dr. Martineau, "that there is anything in nature—unless it be the reputed blotting-out of suns in the stellar heavens—which can be compared in wastefulness with the extinction of great minds; their gathered resources, their matured skill, their luminous insight, their unfailing tact, are not like instincts that can be handed down; they are absolutely personal and inalienable; grand conditions of future power, unavailable for grace and perfect for an ulterior growth of the individual. If that growth is not to be, the most brilliant genius bursts and vanishes as a fire-work in the night. A mind of balanced and finished faculties is a production at once of infinite delicacy and of most enduring constitution; lodged in the fast perishing organism, it is like a perfect set of astronomical instruments, misplaced in an observatory shaken by earthquakes or caving in with decay. The lenses are true, the mirrors without a speck, the movements smooth, the micrometer exact, what shall the Master do but save the precious system, refined with so much care, and build for it a new house that shall be founded on a rock?"

The lesson to be learned from what has been adduced is apparent. The "Kingdom of Heaven" must be within us before it can be without. The mind will even perceive no beauty in external nature unless its faculty or affinity for it in the soul be active. The fountain of truth is the human spirit. Logical forms and processes may be imperfect, they halt and stumble at every step, when they would penetrate into the deeper recesses of pure truth. But look within you; is there not a spiritual nature there, that allies you with the spiritual world; is there not an enthusiasm which arises in all its energy, when reason grows calm and silent; is there not a light that envelops all the faculties, if you will only give yourself up to your better feelings, and listen to the voice of God that speaks and stirs within.—JOHN RUTHERFORD, in Medium and Daybreak, London, Eng.

The Tramp.

A LYCEUM RECITATION.

'Twas a ragged man by the wayside drear,
He was all alone;
And his only rest as the night drew near
Was a rugged stone;
While the dust clouds whirled o'er the beaten track
By the night winds blown.

In the town his daughter was gaily dressed
Where the gas-lamps glare,
And the son he once to his bosom pressed
Knew of prison fare;
But his wife was thrust to a pauper's rest,
With a hireling's prayer.

And the Christian's heaven was not for him,
For he'd heard them say
That to wade through blood by an altar dim
Was the only way;
Thus the chill horizon of death's dark rim
Hid the homes of day.

But he raised his head as a carriage lamp
Through the dusk went by,
While a lady glanced at the ancient tramp
With a scornful eye;
And she said: "'Twere best that a lazy scamp
Such as this should die."

But a voice went forth and it seemed to say
To that lady fair:—
"Did you win by work through the livelong day
All those jewels rare?
But if only workers can merit pay,
What should be your share?

"But the wealth you claim as your own by right
Was by toiler won;
And the aged man who offends your sight,
'Neath the scorching sun
Thro' the day has toiled till the fall of night,
And his work is done.

"'Twas your sire that stinted his well-earned pay,
And when age came on
Sent him forth to walk on the dusty way
Until hope was gone;
While his starving daughter was forced to stray,
In her youth's bright dawn.

"And the son was tempted to paths of crime,
For his mother died;
She was hunger-slain in her early prime,
When but scarce a bride;
While you spend, my lady, your wasted time
But on sloth and pride."

Thus the carriage passed with its useless load,
As it onward swept;
But the old man saw not the dusty road,
For the shadows crept
To his feet, while dimly a vision glowed,
As he, wearied, slept.

And he resting leaned on a spreading oak
With his silvered head;
But a wondrous radiance around him broke,
And the shadows fled;
While his soul to eternal beauty woke,
For the man was dead.

—W. A. Carlile, in TWO WORLDS, London.

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Most of our misfortunes are more supportable than the comments of our friends upon them.—Colton.

In seeking wisdom thou art wise; in imagining thou hast attained it thou art a fool.—Rabbi Ben-Azai.

There are many men whose tongues might govern multitudes if they could govern their tongues.—G. D. Prentice.

When will talkers refrain from evil speaking? When listeners refrain from evil hearing.—Hare.

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SATURDAY, FEB. 3 1894

Our Eclectic Magazine.

In accordance with our usual custom, we present our readers this week with our ECLECTIC MAGAZINE. It will prove a refreshing intellectual feast to our numerous readers, and they will rejoice in its production. The articles constitute the cream of *The Two Worlds*, *Light*, *Medium and Daybreak* and *Agnostic*, of London, England, and the *Harbinger of Light*, of Australia, with translations from other foreign journals. Taken altogether, THE PROGRESSIVE THINKER this week constitutes a mine of useful information and suggestive thought, that our readers will highly appreciate. THE PROGRESSIVE THINKER is unique in its ways, as it marks out a pathway of its own, and perseveringly follows it, and that, too, successfully.

"The Night the Light Went Out."

THE PROGRESSIVE THINKER, as its multitude of readers will admit, has published some very fine and interesting stories. We have commenced another which, we think, will be pronounced one of the most charming ever written. "The Night the Light Went Out" will hold the attention of the readers with a fascinating power, from beginning to end, with its realistic descriptions of some ugly phases of the methods of a false and unscrupulous Church with its victims and dupes; and of the ways and means employed by good spirits and good men combined to circumvent and defeat the designs of evil-minded persons, and bring about the triumph of justice and right.

Crowded Out.

Many and articles items of interest are crowded out this week in order to give place to the ECLECTIC MAGAZINE.

Letters of consultation to Mrs. Richmond will be duly forwarded from this office (40 Loomis St.) or may be sent to her Washington address, 510 E street. Care National Spiritualist Association during February and March.

Mr. Cora L. V. Richmond bids adieu for two months to her Chicago congregation and speaks during February and March for the First Society of Spiritualists in Washington, D. C., which holds its meetings in that beautiful place—Mettzerott Hall. While in Washington Mrs. Richmond's guides will hold two series of classes: one on "Psychopathy or Spirit Healing;" the other on the "Soul Teaching." Those desiring to join either or both of these classes can address Mrs. Richmond, care National Spiritualist Association, 510 E street Northwest, Washington, D. C.
berks]

The First Society of Spiritualists, in the absence of their speaker, Mrs. Richmond, will hold their platform open for a Religious Congress, commencing Sunday evening, February 4. The exercises will open with a paper on the Temple of the Magi, by one of its officers, followed by Mr. Virchard Gaudlie (Oriental). Dr. H. W. Thomas will occupy the platform the evening of February 11. The following Sunday, February 18, a paper on "Christian Science and Spiritualism," followed by J. E. DeWolf, M. D. Subject: "Man and Wife." February 25, a paper by Miles M. Dawson, president of the American Psychical Society. During the month of March there will be papers by eminent speakers and local talent, with choice selections of music by members from the Apollo club, under the direction of Mr. Charles Bushnell.

Hazel, of Lily Dale, N. Y., writes: "Finding in a late number of THE PROGRESSIVE THINKER, that bright production entitled "The Orthod-ox Team," quoted for the delectation of your many readers by Dr. T. Wilkins, I think all would be equally pleased to learn the author's name, and as I heard it graphically rendered by the same, I hasten to present the distinguished gentleman, Fred Emerson Brooks, poet, humorist and orator of California, who was one of Cassadaga's attractions last season, and who by his brilliancy and realistic rendition of his own literary children, won a lasting place in the people's affection. It gives me infinite satisfaction to state that Mr. Brooks will grace our platform during the coming season of '94, and I am certain that all who have heard him once would not willingly miss a second opportunity."

OCCULTISM.

The Influence of the Psychic Factor.

THOUGHT TRANSFERENCE—SNAKE POISON—HUMAN WILL A FORCE—THE SOMNAMBULIST—FAITH STRENGTHENS THE WILL.

Translated from Sphinx by Dr. A. Mueller.

Psychic research, only a few years ago considered the occupation of cranks and semi-lunatics by the world at large, having become fashionable of late, and an acquaintance with its main results being already, in well-informed circles, looked upon as a mark of unjustifiable ignorance—a translation of the paper submitted herewith will prove instructive to all who are trying to find their way through the tangled labyrinths of the occult.

It is one of a series by the same writer, and deals with the psychic influence of the circle, or of mere onlookers, on the phenomena sought to be evolved. Silent thought transference is its fundamental premise. That thought is a force capable of being transferred from mind to mind, without any intimation by way of the senses, has now been proven times out of number by experiment, and it is quite permissible to speak of thought-waves as we do of sound-waves or undulations of light. That these thought-waves are accompanied by what may be called brain-waves, or in other words, that thoughts are synchronous with currents of motor nerve-force, and apparently in our present state of existence, must be carried by these currents, has been demonstrated by the writer in his recent researches on a purely medical subject.

Snake-poison, it has been shown by him, suppresses motor nerve-currents, and causes paresis up to complete paralysis of all muscular and contractile fibres. But these effects, produced by the functional depression of the motor and the vaso-motor nerve-centres, assume an altogether different but highly interesting form in the highest psycho-motor centres. Here paresis is manifested in the form of sleep, and paralysis in that of torpor and coma. These vary from a condition not discernible from ordinary sleep to one of absolute obliteration of thought and consciousness, and a depression of vitality as akin to death as life can be. It is one of those interesting conditions from which the materialist draws his erroneous conclusions as to the identity of thought and nerve-current; and it becomes still more interesting when the antidote, strychnine, is injected. This drug is the most powerful stimulator of the motor-nerve cells we know of, and under its influence the coma of snake bite poisoning is quickly reduced to sleep, and the latter to perfect consciousness.

That these thought-carrying nerve-currents play an important part in the transference of thought is more than probable; although our present physiology knows of them only as running from cell to cell, and from cell to peripheral fibre. But this science has now arrived at a point whence it must extend its researches into the borderland connecting mind and matter, if further progress is to be made in it.

These few introductory remarks may guide the reader to a clearer comprehension of Du Prel's at times somewhat abstruse reasoning and argument. He is now one of the foremost of German psychologists, and whatever comes from his pen is worthy of earnest consideration.

He writes: "The primat of mind before matter; thought a force." These will ultimately be the last words of psychic science, and its conciliation with natural science (physiology) will be brought about by assigning to the latter the thought-process effected by the brain as the terrestrial intellect, occupying a secondary position.

Thus far, however, we have not arrived yet, and the conciliation of experimental with physio-psychology must take place in a different way. The human will is a force, and thoughts are the motives of this force. The first question now arising is, whether this will can move the members of its respective body only, or extend its action beyond the confines of the latter to objects that are sensitive enough to feel its effects. The second question is, whether this will—because directed by thought-motives—can also be colored by its thought-contents; in other words, whether special thoughts can be transmitted by it to its objects.

Both questions can now be answered in the affirmative. Thought-transference is not denied any longer—excepting, perhaps, by a few laggards struggling in the rear. It must, therefore, be conceded that, in the production of occult phenomena by sensitives, the influence of those surrounding them, at the time, must be reckoned with.

In somnambulists we observe, in the first place, the influence of the agent or operator only, because they are in rapport with him alone, and isolated from the outer world. But in so far as supersensual rapport is possible, we must also grant the possibility of their being influenced by those surrounding them.

When a somnambulist is pricked with a needle, she does not feel it; but when the operator is pricked she feels the pain in the corresponding part of her body. This rapport is not confined to bodily sensations, but extends over the whole psychic condition of the magnetizer. The somnambulists are extremely sensitive to the least doubt, the least mistrust, of the latter. It is a sensitiveness as keen as that of the mimosa, and the operator who is unsympathetic to them will have no success. Reichenbach says, with reference to the mistrust against them: "This is their most sensitive point, and whoever has to do with a highly sensitive person must be very careful not to show any doubt as to the truth of her statements, for from the moment she discovers doubt and mistrust on his part, he would not only lose her favor, but create perfect antipathy and hatred towards himself."

In another place he says: "The somnambulists are sensitive to nothing so much as to any doubt of their sincerity and the truth of their statements. If any one shows the least suspicion of being deceived and cheated, it is generally good-bye to all further investigation."

Werner, the author of "Die Schutzgeister," was told by a somnambulist: "That you doubt me is not agreeable to my Albert" (her alleged guardian spirit). When Werner replied, that he had not expressed any doubt, she told him, "You are thinking it," and this was perfectly correct.

But this point requires no further disquisition. The rapport phenomena between magnetizer and somnambulist are well known, and even if it were correct, as Moll erroneously contends, that all rapport is but the result of silent suggestion, it would still be another proof of the influence of psychic factors on somnambulists.

Much more frequently questioned is the influence of the onlookers on somnambulists, because as a rule any rapport with them by the way of the senses is suspended. But it is with the receptivity of supersensual influences that forms one of the main characteristics of somnambulism. In the normal waking state these influences remain near the threshold of sensation, and at best come into play as sympathies or antipathies, idiosyncracies or vague presentiments. Where this also is not the case, it may happen that sympathies in the waking state become antipathies in the somnambulistic one. A sensitive of Reichel declared, whilst under magnetic treatment, that her father had caused her fresh sufferings by his thoughtless expressions about the treatment, and that if her recovery was not to be frustrated, every communication with him and others not believing in magnetism (alias hypnotism) must be cut off.

This influence from a third person becomes quite explicable, if the magnetizer himself is disagreeably affected by it, and thus transfers it to his subject. Du Potet says that when doubters and unfavorably disposed persons were near him, and he ceased to be calm or even to become excited, his influence on his patients at once ceased to be beneficial. On the other hand, it continued and the magnetic phenomena were normal when the onlookers were favorably disposed, or at least indifferent.

The phenomenon of thought-transference makes it easy for us to understand that spectators need not to express their doubts in words, in order to exercise a paralyzing influence. The mere presence of badly-disposed persons is sufficient. An experiment, somewhat risky and not advisable, will show this plainly: it is to allow one of these persons to make a few passes over the somnambulist. The slightest touch is sufficient to call forth the strongest symptoms of antipathy. The somnambulist, Magdalen Werner, fell into violent convulsions when a skeptical physician paid her a visit, and attempted to magnetize her.

Throughout all the literature on this subject, we can trace the invariable experience of the unfavorable influence from scoffing and unbelieving spectators. The somnambulists, even if not affected physically, feel an instinctive antipathy, refuse to answer questions, or partially, if not entirely, lose their clairvoyant faculties.

Such skeptics then become so much the more incredulous, and instead of perceiving that non-success was owing to their paralyzing influence, they walk away with the proud consciousness that, in their enlightened presence, never anything supersensual takes place.

Indifference, therefore, is the least which may be asked from the onlookers. Such appears to have been the case already with the old oracles, for Epictetus, in his Encheiridion, imposed on the man about to consult an oracle perfect indifference as to the result.

Spectators who have faith and are favorably disposed, will further the phenomena, not as the opponents assert, because faith makes blind, but because the psychic factor plays an important role, and because faith does not remain mere thought, but strengthens the will and the disposition; which is at once felt by the somnambulist. Deleuze, therefore, advises that not the magnetizer alone should have the wish and the confidence of doing good, but that the spectators should join him in this. Doubt, on the other side, also, does not remain mere thought, but quickly changes into an adverse paralyzing will.

It is, under these circumstances, highly advisable in experiments with somnambulists to keep at a respectful distance all persons who have not yet learned that thought-transference is a fact, and can consequently not understand the possibility of the transference of will and emotion, and of success or failure to some extent depending on them.

When Mesmer labored in Paris, he was the subject, not of derision alone, but of actual hatred and persecution on the part of the medical fraternity. By royal command, two commissions were appointed to investigate the subject of mesmerism, but they did not think it worth their while to confer with Mesmer and investigate in conjunction with him. They did it on their own account, and the result was their condemning the whole thing. In this they were justified, for their experiments were complete failures. Royal commissions, no matter how much learning may be represented in them, if they bring to their task adverse moral disposition and prejudice, can never achieve results of any note in investigations in which the psychic factor plays so important a role.

When, in 1825, the Paris Academy appointed another commission to investigate magnetism and somnambulism, contempt and hatred had somewhat subsided. In this commission sat advocates, opponents and indifferents. The well-known result was, that after five years of investigation the commission most unanimously certified to everything that had been condemned in Mesmer's time, as correct and founded on well demonstrated facts, including even the most incredible somnambulist faculties; and yet the results even of this commission were by no means brilliant. In their report there are certainly facts enough to justify their favorable verdict; but the first magnetizer in the company of a well-disposed circle, could easily eclipse them.

As matters now stand in Germany, a German commissioner would not achieve anything. Savants of acknowledged fame, such as Virchow, Helmholtz, Dubois-Reymond, and others, would be appointed, who in their special departments stand very high, but who know but little of somnambulism, and still less, if possible, of occultism. Let us imagine now a sensitive somnambulist, receptive of thought-transference and every other subtle psychic influence, before such judges. Coming to their task with the preconceived notion of having to deal with an impostor, they would show unmistakably by their behavior that they were indifferent to seeing any of the phenomena, or even in the highest degree interested in not seeing any, inasmuch as a single well-demonstrated case of clairvoyance or telepathy would furnish the unwelcome proof of their having been unacquainted with some of the most important phenomena of psychic existence, and show that all their scoffing had resulted from ignorance. It would be absurd to expect such a commission ever to come across any important or startling facts. They would simply get nothing, but would seek for the cause of failure in the wrong place, with the somnambulist instead of with their learned selves. They would close their arduous labors with the proud boast that before the splendor of their scientific enlightenment all superstition-born phenomena must disappear, as night-owls do before the rising sun. Without hesitation they would issue their decree that there is no such thing as transcendental psychology, and any trifling indications of it they might perchance have noticed, would so much the more unhesitatingly be dubbed as hysterical, because they would be sure to drive the somnambulist into fits by rough handling.

But even the magnetizer must be influenced unfavorably by such investigators. When he sees sneering faces around him, he can hardly be expected to operate with the calmness and the confidence which the act requires. In the presence of prejudiced judges he is apt to become disquieted, and to transfer this feeling to the somnambulist. Let him exert his will-power ever so much, he will hardly succeed in opposition to a dozen wills, all contending against him.

It is, therefore, a most unpsychological procedure to let a commission, composed of opponents only, examine any occult phenomena; at the very least a mixed commission is required. Under all circumstances, collectively as well as individually, the experience will be made of the psychic factor determining results, and of its moral side as represented in the disposition of the spectators being of more importance than their intellectual status.—*Harbinger of Light*, Australia.

On Exhibition in Churches in Rome.

1. The stone on which Abraham undertook to sacrifice his son Isaac.
2. The stone on which Mary rested on her way to Jerusalem to have Christ circumcised.
3. The column from Solomon's temple that was rent in twain at the crucifixion.
4. A stone which lay under the cross when Christ was crucified.
5. Relics of the cross of Christ.
6. A stone out of Solomon's temple.
7. Part of the table of stone on which the decalogue was written.
8. A piece of the cross on which the repentant thief was crucified.
9. One of the nails of the cross of Christ and two thorns of his crown.
10. A part of the Virgin Mary's veil.
11. The lance that pierced Christ's side.
12. Eight columns of the temple, additional to the one rent.
13. St. Augustine's cruse of oil which never diminished in quantity.
14. The inexhaustible cruse of holy water.
15. The chain which confined Peter in the Marmatine prison.
16. The column to which Christ was tied to be scourged.
17. Relic of a table on which an angel once sat.
18. A piece of the table on which Christ fed the hungry.—Agnostic, London, Eng.

Protestant Atrocities.

By Protestant Acts of Parliament it was a case of going through hell on earth to hell elsewhere for the following crimes:

1. It was death to make a new Catholic priest within the kingdom.
2. It was death for a Catholic priest to come into the kingdom from abroad.
3. It was death to harbor a Catholic priest coming from abroad.
4. It was death to confess to such a priest.
5. It was death for any priest to say mass.
6. It was death for anyone to hear mass.
7. It was death to deny, or not to swear, if called on, that the Queen was the head of the Church of Christ.

And many preferred death to acknowledging that the frump Elizabeth was head of the Church of God. They had got used to being burned and accustomed to being gutted; but they could not get reconciled to the fact that Jehovah-jireh had especially assigned this planet to red-haired Betsy Tudor.—Agnostic, London, Eng.

"The Night the Light Went Out."

This highly interesting story is omitted this week in order to give place to the ECLECTIC MAGAZINE. It will prove an attractive feature to the paper, and tend to further open the eyes of our readers to the infernal doings of the Romish Octopus.

Mrs. S. F. DeWolf writes as follows from Muskegon, Mich.: "I will leave here for Chicago the 29th or 30th of January. There is a great deal of interest manifested here by the slate writing and tests."

Observer writes from Clinton, Iowa: "Mrs Annie Wagner, test medium, of Chicago, has severed her engagement with the First Spiritualist Society of Clinton, Iowa, and is running meetings of her own. The large and intelligent audience that greeted her at her first meeting in Pierson's hall, 10th avenue, corner of 4th street, on Sunday evening, far outnumbered the seats provided, obliging some to retire, while others remained standing through the service. Dr. Barrington's lecture was able, instructive, and well received—while Mrs. Wagner's platform tests were excellent, and very readily recognized. Plenty of additional seats will be provided before another meeting, and the outlook is favorable for good results."

Mrs. H. S. Lake, pastor of the Cleveland Spiritual Alliance, will speak at Lake Brady, Mt. Pleasant Park, Hazlett, Cassadoga and Lake George the coming Camp season.

A SACRED BOOK.

So Considered by the Hindus.

Sri Chaitanya Yoga Sadhan Somaj.

A LECTURE ON BEAUTIES OF CHANDI, A SACRED BOOK OF THE HINDUS.

The second anniversary meeting at the Sri Chaitanya Yoga Sadhan Somaj was held on Sunday, June 18, at 6 P. M., at the residence of Maharaj-Kumar Benoy Krishna, Bahadur at Sobhabazar. On the motion of the Maharaj-Kumar, who was present on the occasion, Babu Norendro Nath Sen, the president of the Somaj, took the chair. The president asked the secretary to read the report of the Somaj for the year 1892. Babu Sri Mohun Gupta, for the secretary, read the report, which was unanimously adopted. The president then presented one of the medals of the Somaj, granted in honor of its patron, Sir George Birdwood, LL. D., to Babu Russick Mohun Chattapabhya, for the good he has done to the Hindu community by the publication of many rare Sanscrit works, which but for him would not have, up to date, been so generally known as they are. In presenting the medal to Babu Russick Mohun, the president said that it was his pleasing duty to award it to such a worthy gentleman, and requested the secretary to forward the other medal to the able editor of the medium, with the cordial thanks of the Somaj for the sympathy often expressed by him with the Somaj in its efforts to resuscitate the Yoga Shastra.

The president then arose and said: This is the second anniversary of the Sri Chaitanya Yoga Sadhan Somaj, which owes its existence chiefly to the efforts of our worthy and zealous secretary, Babu K. Chakravarti. Such associations as this are not many in this city or in Bengal, and yet their necessity is very great in these days of India's decline. The Hindus at one time were the most spiritual of all nations, and at the same time, the most advanced in civilization. It was from India that civilization spread to other parts of the world. It is idle, however, to refer to the glorious past of our country, unless we work in the present to bring back such past, and try to revive that religion to which the prosperity of ancient India was chiefly due. The efforts hitherto made in this direction have been rather of a feeble and spasmodic character. The whole heart of India should be applied to the revival of that knowledge which helped so largely to advance the glory of our country; and much of that knowledge, as you are aware, is to be gathered from our sacred books. This society aims at diffusing such knowledge, so far as it can, in its humble way, and is, therefore, eminently deserving of the sympathy and support of the Hindu public. The more such societies are established as a means to this end, the better for the future of our country. It is religion which raised India at one time to that greatness which she reached, and it is religion alone to which we must look for the Indian renaissance.

The president next called upon the lecturer, Babu K. Chakravarti, to deliver his lecture, which he did in the following words:

THE BEAUTIES OF CHANDI.

There is not in the entire range of Sanscrit literature a work so remarkable for the sublime conception of its subject, the artistic execution of its parts, the grandeur of its verses, and the wealth of its instruction, as the Chandi of Rishi Markandya, excepting, of course, the great Bhagbat of Maharishi Vyasa. A few amongst us enter into the spirit of the work, and fewer still would be willing to accept it as allegory—an allegory so sublime and sweet that we doubt if there are many equal to it in other ancient languages of the world. It is sung in every Hindu house, in prosperity and adversity. It is looked upon with veneration, but it is not well understood. I mean, the spirit of the work is not well understood; and this is my apology for selecting the subject, which, being a sacred theme, is not generally known to the scholars of the West. The difficulty is to render it in a foreign language; for there are many passages in the work where even a word has a score of allusions, and carries with it many a sacred association which a foreigner is not expected to understand. I will therefore confine myself to noticing the subject-matter rather than translate the work into a foreign tongue.

The subject of the poem is, briefly translated, the war between divine love and human passions, as described by the ancients, namely lust, anger, covetousness, somnolence, envy and vanity. These passions, like the weird sisters in "Macbeth," meet in the solitary heath of the angel-forsaken heart of man, in the storm of his evil inclinations, and thus speak of their victim among themselves:

"We will drain him dry as hay;
Sleep shall neither night nor day
Hang upon his pent-house lid;
He shall live a man forbid:
Though his bark cannot be lost
Yet it shall be tempest-toss'd."

And then, promising him aloud every joy and pleasure which this world can give, meet again in the dark cave of his sinful heart, boiling there their fearful cauldron.

Vanity, speaking first, says:

"There shall be no one equal to me
In power, wealth or glory.
All shall my command obey,
And none shall dare to cross my way.

Anger says:

And sparing neither youth nor age,
I'll bring my foes, like birds in cage.

Lust says:

I'll not scruple for sacred laws nor ties
Where'er beauty gives pleasure to my eyes.

Covetousness says;

I'll send the wakeful conscience into sleep,
And long as cauldron boils in sleep shall keep.

Envy says:

My greatest pleasure shall e'er be
To see my neighbors deep in misery."

Such are the fiendish passions born of the flesh, and it is the aim of divine love to conquer them, to help man to rise to the plane of spirituality.

Our poem opens in a peaceful hermitage—the Asram of Mahamuni Madha, which has been described by the author by two qualifying phrases:

"Prosanto Shapadakirnam. Munisishyapa Sovitam."

The first of these phrases, though it purports to describe the Hermitage as a peaceful retreat of the Mahamuni, yet reflects considerably on the moral and spiritual influence of its owner. It is said that although the Asram was surrounded by ferocious beasts, these did not hurt the inmates. The second phrase describes the place as adorned by wise men and their disciples, and thus shows that the hermitage was a seat of both learning and wisdom. It was, at the same time, a place for Tapa, or holy meditation. At such a place there came wandering two star-crossed personages, seeking for peace and contentment—one was a monarch by the name of Suratha, who, by the treachery of his ministers, fed and honored by his royal father and himself, was deprived of his throne; the other, a rich merchant, once a happy family man, but driven from his own house by his ungrateful wife and children. Baser form of ingratitude could hardly be conceived than in the two instances here cited. Yet the trader asks the monarch why, after all that had happened, his heart still yearned to see their faces? The monarch hears him with sympathy. He too thought in the same strain, and both go to the Mahamuni for wisdom.

The introduction of these two personages in the first scene of the work reflects the author's wisdom and his knowledge of human nature. Humanity rarely pauses to think seriously of the unreality of the vanities of life, of God or the after life, except under the hard lashes of adversity. There are very few in this world to speak to a Lorenzo in the days of his prosperity:

"———Beware, Lorenzo,
Prosperity is as much a trial as adversity."

It is only when misfortunes come thick upon him, when base treachery and black ingratitude have rent his heart, that he perceives how hollow are the world and its joys! It is then that through tears he recalls to mind the unselfish good he did to his fellow-creatures, the kindness he showed to those unaccustomed to kindness. They are, so to speak, the only oases in the desert of his past life. He sees, too, that the friends he entertained, the beauties he admired and adorned, the ruin and desolation he worked in innocent and happy families from feelings of wounded vanity, anger or lust, stand up as ghouls every now and again in his desolate heart, where almost every moral feeling and every sweet sympathy was numbed and poisoned during the somnolent period of his prosperity. He now beholds the vanities of life in their naked ugliness. He now remembers with a shudder the bestial mastery of passions. He repents, and wishes to know of a life on earth in which love is repaid a hundredfold by love, in which passions, like vanquished enemies, obey the mastery of the soul, and wisdom shines undimmed by prosperity or adversity.

To a man to whom this world is everything,—to whom its praises are immortality, its ill-favor is death; to whom adversity is pure evil; to whom the thought of eternal life comes at times like lightning flashes, that die away in the very clouds that produce them—the true wisdom embodying the higher aspects of religion is to be imparted cautiously and judiciously, if any permanent effect is at all to be aimed at. His mind is to be gradually helped to understand the abstract from a representation at first of many concrete subjects, which are to be removed, one by one, as the intellect is trained to distinguish the grossest from the grosser—the grosser from gross—from this the subtle, and so on. When, therefore, the monarch and his companion, who thought themselves wise enough, and yet found it difficult to understand why, after having been driven from their respective places, their hearts still yearned to see the faces of those who had done them wrong, went to the Mahamuni, and desired to know the cause, the sage, like an able teacher, who, knowing the acquirements of his pupils, suits his precepts in language intelligible to them, replied as follows:

O Mahabhag! the knowledge which is derived from perceptions of natural objects by means of the senses, differs widely in different animals. Such knowledge is by no means the birthright of man only. It is shared by all animals, as is also the attachment born of such knowledge, The birds, when themselves may be much distressed by hunger, carry in their bills food for their young. Man, the noblest of animals, does the same for his offspring, and often without a hope of benefit from them. The whole animated kingdom is thus thrown into the vortex of the illusion of love—a love which is but the semblance of the great love, Mahamaya, which upholds the creation. She (Mahamaya) was primarily the Yogik state of the deity, which created the universe. She bewitches the creation, and attracts by her shadow the minds of the wisest of men to cast them into delusion. Yet she is the only means of salvation, the best knowledge of the Deity, and the origin of family tie, of birth and death.

To a mind enlarged and elevated by education and meditation, sweetened by purity and love, and strengthened by faith, the words of the Mahamuni, quoted above, disclose at once the highest spiritual truths—the philosophy of creation, life, death, and immortality. It will be observed that the sage stated that Mahamaya, or the great love which upholds and bewitches the creation, was primarily the Yogik state of the Deity, that is, a state in which he was originally prompted to create, and is the same love which upholds and maintains creation. Of this love, deep and infinite as the creation, we see here only a fraction of a fraction, a mere semblance, in the love of the wife, parent and brethren, in friendship and hospitality. Men, learned and wise, forgetting often the source of all love, allow themselves to be bewitched by this little of the infinite, which streams downward to the earth, and mistaking the fraction for the whole, the semblance for the substance, they fall into delusion. Yet to know the Infinite and be happy, there is no other means than through love.

When Mahamaya was thus described, and the question, asked by the monarch and merchant, was answered, without their feelings being hurt, while at the same time disclosing to their spiritual eye an endless vista of glory and love—love which is not born of the senses, nor has descended to man as a hereditary instinct—they desired to know more of this love. The Mahamuni then described what forms the subject of the poem. He said though the ways of Mahamaya surpass human intellect, yet they are often intelligible to thinking minds. Her mission is salvation. Whenever the immortals are distressed at the sad prospect of degenerating humanity, brought on by irreligion and their ministration to the senses, she appears to save. This is true in all ages of the world. She appears to kill the Azuras or demons. The king of demons is Shumbhu (the desire to shine, or vanity) whom she kills last, after killing his generals.—INDIAN MIRROR.

AN IMPORTANT BIRTH.

The Birth of New Ideas

Considered in a Modern Light.

Looking over the history of ideas that have from time to time been presented to the world, we are constantly reminded of the conservative element in human nature. There are always some established customs that mankind in general deem it their duty to maintain. At the same time it is well known that many customs arise out of ignorance or erroneous education. When custom sets reason and utility at defiance, it becomes a mental tyranny. Respect may be extended to established usages, but it is due only to good customs. The same remark applies to reverence for the wisdom of our ancestors, the point to keep in view being that it must be wisdom. There is a general misconception on this subject; the fact is overlooked that we are more ancient than our ancestors who died in the earlier ages of the world. We have not only the results of their experience, but our own added to it, and therefore ought to be better qualified than they to form a judgment, and to act wisely. Our ancestors lived nearer the infancy of the world than ourselves, so that it is clearly an error to trace antiquity backwards. The earliest times were the youngest times. There is no end to the folly that the contrary opinion inflicted on our fathers who adopted that view. It is not urged that our fathers are blamable for not having our experience, or that we would have been wiser than they if we had lived in their time. But laying down rules for the guidance of posterity is like setting up the ignorant as teachers.

The deification of error because it is established is one of the blunders of mankind that has occasioned much suffering, and it has also been one of the greatest obstacles to the progress of the world. The birth of new ideas, which ought to be a source of rejoicing, has been attended by grave apprehensions as to the stability of existing institutions. The cause of this Bacon attributes to the fact that "the births of living creatures at first are ill-shapen; so are all innovations which are the births of time." Basil Montague (Bacon, vol. v.) calls attention to the hostility of the Italians to an obviously new and useful idea. It was their custom to carry vegetables to market in panniers on the backs of mules, loading one with vegetables and the other with a stone, to make them balance. The suggestion was that by loading both with salable commodities they might carry double the quantity at the same expense. They answered the man with the new idea that their forefathers, who were wise and good men, had from time immemorial conducted the business in their way, and that it showed a want of understanding and decency to interfere with the established customs of their country.

Resistance to new ideas has been based in most other countries on similar conditions of no greater profundity. Once upon a time two monks translated the "Principia." The way they met the pope and the church was unique. They said they quite agreed with the pope as to the teaching of the Scriptures, but had been led to make their translation purely out of a feeling of curiosity. They desired to show what the consequence would be if Newton's views were as true as they were manifestly false. Two things resulted: Europe laughed and the pope was satisfied.

But perhaps the greatest consternation was created by the new idea that the earth, instead of being as flat as a pancake, was more like a cannon-ball. The sun, that had hitherto been spinning through the heavens, was allowed to repose, and in its stead the earth was made to spin round. To make a change of this magnitude upset everything, and the idea was christened Atheism. No wonder the authors of such new ideas were thus branded by the clergy and denounced by the multitude. In modern times some have tried to restore the old order of things; but their efforts have not met with much encouragement.

Theologians, although they treated the great Florentine very badly, adopted his argument, that the Scriptures were not intended to teach science. No doubt the writers described these things according to the law of appearances; but the question is: Did they know better? If they did, they omitted to tell us; and if they did not, their alleged inspiration falls to the ground. The argument that people would not have understood it, if they had described the facts, will not bear examination, because they have understood writers uninspired.

It has been a misfortune to humanity that when one man showed any new light, hundreds started up, endeavoring to extinguish it. The conflict between light and darkness, knowledge and ignorance, appears to be interminable. The immovability of the earth and the stagnation of the blood were old and venerable notions, and the new idea of motion being common to both, was a violent change, involving Galileo in imprisonment and Harvey in ridicule. But in early times the antagonism to novelty was manifested where we might have expected better things. The discourses of Socrates cost him his liberty and life—a never-to-be forgotten episode in the history of progress. Anaxagoras put forth new ideas of God, and for that reason was dragged to prison. The illustrious scientist, Aristotle, was persecuted, and so was Descartes in later times. Priestley, the philosopher, had to fly for his life. Perhaps the most striking instance of theological outrage was in the case of Tyndale. Here was a man giving to Englishmen the Bible in their own tongue, a book they are supposed to believe as beyond all earthly treasures; and yet Tyndale for this very act was strangled and burnt. But history teems

with stories of the persecution of genius to the end of the seventeenth century, and scarcely any one could declare anything contrary to the belief of his time without placing himself in bodily peril. Need we wonder that the progress of the intellect has been slow?

The early attempts of geologists to explain phenomena by natural agencies at once dissolved all connection with theology and made them marked men. Even Sir William Jones regretted that he lived in a time when intelligent and virtuous men doubted Moses' account of the primitive world. Early geologists were deemed mad till it was announced that by using the pick and the hammer they were doing penance; then they were regarded as saints. It is truly wonderful that the many discoveries that upset the faith have since been found handmaids and supporters of it. Even the terrible announcements of Darwin are found this year, in books just issued, to be in harmony with the divine plan.

Among ancient institutions that have cursed the world is that of slavery. It is only in the present century that the bodily freedom of man has been recognized, after the sacrifice of much blood and treasure. Slavery was abolished by England in 1838, and in America in 1863.

Our mode of treating offenders against our laws held its ground in spite of Thomas Moore, Voltaire, Landor and Southwood Smith. It is literally astounding to read of the innumerable offenses for which men were hanged until within living memory.

This generation has witnessed the triumph of an idea as old as Cromwell, that men should be allowed to serve the State independently of their opinions. In 1689 an effort was made, but the clergy were so shocked that they refused to pray for a king favorable to toleration. It is estimated that in the previous quarter of a century 60,000 Dissenters were persecuted, 5,000 dying in prison. In 1672 it was stated in the Commons that it was intended to bring all into the church, and "he that is not willing shall not have ease." But it was all up with such measures to debar people from political life, and in 1801 the clergy found themselves banished from the Commons and the bishops were alarmed in the other house. To-day a Freethinker may enter the Commons without even saying, "So help me God." When perjury was supreme at Oxford the Commons excluded the Quaker for refusing to swear on the New Testament and the Jew who was willing to swear on the Old. No wonder the House was unwilling to swear Charles Bradlaugh on either. But courage and persistency on his part won the right to affirm. I never think of these things without recalling the words John Bright wrote me: "How slowly the world learns the lesson of religious freedom."—*Charles C. Cattell in Agnostic Journal, London, Eng.*

THE LIFE BEYOND.

Experiences of a Disembodied Spirit.

He Describes the Process of Dissolution.

I myself have witnessed what I suppose is correct to term the dissolution of many with whom I have been associated in this sphere of existence. But, tell me, is it true that you, of whose presence I am now becoming aware, have a form in which you have a conscious life of your own upon what he described as an external earth? If you tell me it is so, then I will accept your testimony, and there seems to come from you a somewhat which is irresistible that convinces me it is so.

[Recorder: It is perfectly true. We knew the one of whom you are speaking, when, like ourselves, he was embodied in life on the outer earth of which he spake to you.]

How strange, and yet how beautiful is this experience. I will give myself no rest until I have discovered some solid ground to set my feet upon; by which I mean that I must obtain some certainty in regard to this unexpected occurrence, for I am conscious that this is like unto what that one expatiated upon, and I am satisfied it is no hallucination.

In every case of dissolution that I have witnessed, while quite aware of the preservation of the life force that actuated the dissolving form of life, that, whatever it may be, was never seen; but after the process was completed a shell was left which rapidly decomposed, and became what had the appearance of ashes; but you ask what became of the ashes? They quickly dissolved and, as I think, were set free in the form of essences that mingled with the substances from which they must originally have been drawn. But that which is the most wonderful in the case of our friend—whom you tell me was also your friend—there were no remains, for, as I can testify, I myself witnessed the absorption of what should have been the "remains" of the shell, actually taken up by the glorious and majestic form which was evolved and developed from the prior one in which he was known to us; and if it were not so, then I know not what became of them.

While watching, as we thought, the dissolution of our friend, his form, with which he had been so intimately associated, was surrounded by a sphere somewhat more dense than our atmosphere, yet transparent. I saw his form enveloped by this sphere, and he began gradually to lose the structural outline of his form. I gazed with wonder and awe upon the scene, for the like had never before come under my notice or observation. The structural form appeared to amalgamate with the enclosing halo, and the power seemed to be drawn inward, and in the centre there appeared a globular speck of very small dimensions. This speck then began to enlarge until it became clearly defined and it absorbed into itself all the particles composing the radiant sphere that had surrounded him from the onset. And what was wonderfully strange, as doubtless it will be to you, in the globular spherical form thus developed, I could trace the representation of the cast-off form, and could recognize our friend in the new form. The beauty and symmetry of that glorious form I will not attempt to describe, for I cannot, as I know of nothing to which it can be compared. After gently vibrating for a little while before us, it vanished from our sight. Such, then, is the testimony of what I witnessed, which I have been enabled in this strange manner to delineate in your hearing.

[Recorder: Did the process which you have so clearly described occupy what we should term a short or a long period of time?]

I can form no conception of time, nor can I calculate its duration by such a method, but if you can measure the time it has taken me to describe and you to record the same you may know how long the transformation process was in operation.

[Recorder: It has occupied a little over one hour of what we term our earth time.]

I can well understand that the recital I have given will be of great interest to you as it is to myself, and I find that this interesting experience has resulted in what is of profound importance to me, and I am deeply thankful to you; for what I take to be a voice preaching from you, who are on the outer earth, has awakened a consciousness, somewhat dim it is true, but nevertheless it has connected me with an anteriority that must have preceded my present state of existent life, which opens up much more than a thought in relation to what your friend and now yourselves have told me. It must have been an actuality, viz., that he did have a conscious life upon the outer earth, which you say you still inhabit. I hear a voice issuing from the "Presence" near me, saying, "It is a life thought." I have followed that life thought, and it has taken me to a state or sphere wherein I can now recognize myself as having had a conscious life and experience of my own upon your and his outer earth. Here a thought comes to me thus: "Who are you that has been speaking to us, and can you tell us who and what you were when a man amongst men upon our earth?"

I will go back to that sphere and state, and from thence will respond, for I perceive that while in that condition I shall be able to recall something of the past, which I am now assured was, and still forms an integral part of my life's history and experience, for the memory of that outer life and its surroundings is fast being awakened. Ah! now I have it, and, if of interest to you, I will give as much as I can call up:

I was a native of that part of the earth which, strange to say, I perceive now forms a portion of the great empire that is ruled over by your sovereign. I belonged to the caste known as the Brahman, and as such it was mine to teach of that which pertained to a knowledge of the Cosmos, and was a member of the order of what I think you term the priesthood. You ask me when I lived on the outer earth?

You are doubtless aware that which was then my country was invaded and overrun by a barbarous horde, who poured into it by what you know as the north-west provinces, and my poor country became devastated and enslaved by the vast merciless horde, led on by a powerful chieftain, whom I perceive is historically known to you as Timour the Tartar. I was living at that time and saw the flower of my country cut down and disseminated by the victorious foe, for we could not resist the invasion and onslaught. No order or position in life was regarded, and the slaughter was terrible, accompanied by scenes that I prefer not to dwell upon. I was among the victims cut down by the rapacious scimitar, and it was then that I passed away in a state of unconsciousness and became an inhabitant of this sphere, at least so I think, in the which I have been since that occurrence. So utterly oblivious have I been, until this wonderful experience, of that prior state and condition, in which I was a man among men, that I have strenuously denied that I ever lived in a prior state of existence, and hence I am sure you will excuse me when speaking of our friend's relation to, and connection with, the external earth, that under such conditions of mental obscurity, I should then characterize them as hallucinations, or flights of imagination, and I am delighted to find that he who was my friend and close acquaintance was yours also.

I cannot bring this converse and communion to a close without expressing the joy it has afforded me, and the method or mode of such communion is as wonderful as it is novel, interesting and important. Salaam! Salaam!—The Two Worlds, London, Eng.

The Meaning of Nirvana.

The "Agnostic Journal," of London, Eng., says: "This word has been much misunderstood in Europe. To get a clear comprehension of it you must bear in mind the doctrine of Buddha. According to him, in order to attain the supreme end you must understand exactly the four truths, which are, the nature of pain, its causes, its termination, the way which conducts to this termination. Pain is birth, love, fortune, old age, death—in a word, everything which constitutes the personality. The cause of pain is the sensation which produces wants, the thirst for action and for living. The termination of the pain comes when this irresistible thirst, this individual activity, is completely exhausted. The way of salvation is the means of extinguishing this thirst, of putting an end to this activity. You attain salvation by passing through four states. The first state is that of conversion, of the knowledge of truth. The second is the last but one preceding the new birth, in which the individuality is in some sort reduced to its minimum. In the third state, which is the last of corporeal life, the being is no longer capable of desire or hatred; he has become "venerable," arhat; and this last word expresses that he has got rid of all aspirations, of all idea of permanence, of all feeling of his own wisdom, of all trace of ignorance. When he has reached that point he dies physically, and enters into the fourth state, Nirvana. This word is generally thought to mean absolute material extinction. Such an interpretation is not exact. Nirvana is the extinction of activity, and consequently of personality, and nothing more, since life is but an illusion, an appearance, a partial manifestation of the substance, of which existence is a palpable fact. But whether the substance exists or not, after the vanishing of our personality, is of no importance. We shall no longer be subject to pain, to evil, to good, to the frightful yoke of life. The elements which compose our individuality, detached at last from each other, will enter into the absolute repose from which they will go one by one to form other beings."—Julien Vinson, in "Revue de Linguistique et de Philologie Comparee," Paris, January.

Mrs. Eddy, trance medium, of Aurora, Ill., is visiting her father at Muncie, Ind.

THE LIFE BEYOND.

Experiences of a Disembodied Spirit.

He Has Never Seen Jesus.

W. M. P.—I have been a watchful and interested attendant during the scenes that have been enacted so recently before you; and the simile which was used by the beauteous one on the last occasion is indefinitely within the mark, and bears about as much proportion to the reality of human states of transition to the higher and angelic conditions of being as the rays from the lamp which I am conscious you are using to enlighten physical darkness are in comparison to the rays that beam forth from your sun at mid-day.

As you well know, the lesser is absorbed by the greater, and just so the intellectual and even affectional powers which pertained to the outer and inner personalities that were mine are absorbed in the exquisite enjoyment of the self-conscious life that is now my own; and the intensity of that enjoyment is vastly increased by being consciously conjoined to that beauteous feminine form whom I now know and declare is the other expression of my own life quality, and of which she is equally conscious of being one with myself.

Shall I attempt to speak of my present home?

When a man upon the outer earth I used frequently to dilate upon the "sweetness of home" pertaining to earthly experiences; but that "home" and the "sweetness" attending it was in the feeling of the external personality, and it was limited to the extensive possession of that state, which consisted in the feeling of being surrounded therein by the presence and communion of those whom the personality claimed as its outbirths, and within that narrow limit it had its enjoyment of "Home, Sweet Home." But my present home is not contracted within such a narrow sphere, for its limits are all but boundless. It comprises the conscious mingling and intermingling with myriad forms of spiritual life, as diverse from the personal as the angel is from the human, and the human from the mere animal forms of life.

But oh, loved ones! now inexpressibly dear and near to me, my entry into this state and sphere is too recent for me to impart anything comprehensible by you of the beauty of the forms of life that now surround me, of the grandeur of the scenery, and the exhibition—such as I have witnessed—of the powers possessed and wielded by the angelic beings into whose company I have been so lately ushered, and may I say that I am becoming even "as one of them."

And now I will speak upon a subject that I know is of profound importance to you, seeing that it touches upon the hopes, anticipations and desires that sway the vast numbers who form the so-called evangelical portion of the religious systems of professing Christians, among which was the one that I was specially connected with, when in mortal conditions like yours. The subject to which I refer is the existence of the being who is supposed, and as I supposed to be the historical Jesus Christ, and who, after accomplishing the great sacrifice on the earth, and having ascended into heaven, sat down at the right hand of the Father God, and is claimed to be the "savior of the world."

This I can truly say, that I have met with no such personal being that answers to what is the unquestioning belief of all who have lived and have died in the faith; although such was my belief and hope when on the earth, which formed the subject of my teaching and preaching, yet I have not seen such a one into whose presence I had to be introduced and recognized as his vassal or servant. No courtier or messenger from the high court has ever come to invite me to ascend to his residence. And much less have I ever witnessed the scenes of the so-called great judgment. I confess I did anticipate that I was to be one of the special and favored ones, and after passing through the ordeal I should hear the verdict, "Thou hast been faithful over few things, I will make thee ruler over many; enter thou into the joy of thy Lord."

Instead of realizing that which I now know to be a phantasmagoria, I have experienced what it is to enter into the joy of the angelic life, and I find that their love is not bestowed upon any special human beings who base their hopes and anticipations of a grand future life because of their obedience to the requirements of ecclesiastical systems: but I find their sympathy and affection is bestowed equally as well on those who, judged by such systems, are not supposed to be "good." Their love is as wide as the universe they inhabit, and their power is such that they can attract from the profoundest depths atoms of human life who are so self-confidently assumed to be consigned to the deepest hell of suffering, remorse and perpetuity.

This, oh loved ones, is quite sufficient for you to judge between the false appearances engendered by my old theology, which was cramped, dwarfed and misshapen, and the reality which has been my experience since I came into these spheres of conscious life and being. I am now vested with the power to make myself known to and commune with you, and unfold to you what in my inner thoughts, even while on earth, I could not help but regard as mysteries. I can now perceive a meaning which I then little comprehended, of the words I used to dilate upon, namely, "Of all that thou hast given me, not one shall be lost." From my present state I see that not one atom of human life can possibly be lost, for although to the view of the theologian they appear to be lost, yet to the angelic ken, not one is out of reach of their aid, sympathy and power to uplift.

The most illustrious one has delineated this in your hearing; and the being invested with the power to draw all to itself is the action of the great supreme life power, which propels and draws according to the design of the omnipotent one. It is the same that is equally visible in the manifestation of these mighty and glorious inner universes, as on your and other outer earths. As with you, even so here; there is a yet greater beyond, in which the majesty and glory of its inhabitants still manifest the grand life power. In one and all the language and voice is the same which declares that the infinite life can only be known by the forms who make it manifest.

To the recorder: Brother dear, there was no funereal obsequies at my departure over the remains of my then external form, for there were none left over which the "service for the dead" could be read. You, like I, have done when in your conditions, have sometimes heard, if not actually pronounced, the words when the remains of some personality were being consigned to the grave: "Earth to earth, ashes to ashes." But, brother, what becomes of the earth and the ashes?

I have listened with breathless delight to the beautiful exposition given by the beauteous one who is the affectional part of the life and light going forth from the most illustrious one, to all of which I can add, if not a loud, yet a most significant amen.

Who can I most congratulate for the part sustained in this wondrous drama, myself or yourselves?

Recorder: May we not mutually congratulate each other?

W. M. P.: Without you and the conditions provided by the development of the inner life power within yourselves, I could not have enjoyed communion and converse with you, whom I once knew, and with whom I took sweet counsel when in my earthly form; and this gives me and you a diverse view of what we used to think of as the "Second Advent."—*The Two Worlds, London.*

MEDIUMSHIP.

Its Conditions and Culture.

It seems to us that it is quite time the superstitious opinion that a medium must be an ignoramus so as to give better evidence of spirit action was discarded once and for all. The childish and irrational idea that a medium is, or should be, an irresponsible nonentity, and that "the dear spirits will do it all" is one that needs to be discredited and replaced by a more intelligent conception of the position and duties of mediums. The notion that mediums should not read, should not think, and ought not to endeavor to improve their minds, merely because they are mediums, is a disastrous one. The consequences have been hurtful both to individuals and to the movement. We must bear in mind and enforce the fact that the exercise of mediumship should never be permitted to injure the health of body or weaken the will, or retard the development of the character of the medium.

If it is true, as is constantly affirmed, that "we get what we make conditions for," then ignorance, folly, credulity and blind dependence upon "the spirits" cannot by any possibility provide attractive conditions favorable for the manifestation of enlightened and wise spirit people.

The day has gone by, we trust forever, when we even think of spirits as infallible authorities, to be listened to with bated breath and accepted as spiritual dictators. While we accept them as "guides," "preceptors," friends and co-workers, listen to their advice and teachings and are thankful for their assistance and counsel, we decline to follow them blindly, or to render unthinking submission to their instructions, and no intelligent or well-meaning spirit will require such self-abnegation from a medium. We always suspect spirits, either in the body or out, who counsel mediums not to read, not to reason. We regard it as the duty every one owes to himself to strive to develop all his faculties, to seek the aid of teachers and experienced people, embodied or disincarnate, and thus bring out by effort and exercise the power of mind and spirit, become more rational, more responsible, more capable, and more worthy.

The utility of "training," the value of education (not cramming) to the individual and the race is unquestioned by observant and thoughtful people. "Development" is only another name for education, viz., the bringing out of the powers of mediumship by repeated trial, continuous experiment. The power of spirits is limited. We now know that they are not supernatural beings, and cannot work "miracles." They are subject to law, and can only execute their plans and outwork their purposes in accordance with their own knowledge and the conditions which we provide for them to work through. Improve the conditions and better results will follow. Give them healthy, active, enlightened and earnest mediums, and they will be able to manifest themselves more fully and more freely through such agents. The better the instrument the more successful will the trained player be in producing the ravishing strains of harmony. But no matter how capable the player may be, if the instrument is unstrung, or untuned, or badly fashioned, he is at a disadvantage, and cannot possibly exceed the capabilities of his piano or violin.

We now know that as regards the major portion of trance or inspirational speakers the spirit does not oust the medium and take full "possession" of his brain and body, does not provide or dictate the very words to be used, save in very exceptional cases, but acts by impression or suggestion, and stimulates, incites, or quickens and intensifies the powers of the medium. The spirit cannot create abilities the medium does not possess, nor can he exceed the range of what is possible to the medium if cultured, although he may cause the "sensitive" to transcend his ordinary normal abilities.

We now know that while spirit operators may "inspire" mediums and prompt them to utter great thoughts, may "suggest" certain ideas to and "impress" the medium with lofty conceptions, yet the spirit does not absolutely determine the exact phrases or terms in which those thoughts and ideas shall be clothed. Neither is the spirit responsible for the pronunciation, the elocution, the grammar, the logic, nor the composition; consequently a cultured and spiritually enlightened spirit is at a great disadvantage when he seeks to express his thoughts through a medium who is not educated in these departments of knowledge. Hence the need for improving the conditions by the medium's self-culture.

In the same manner clairvoyants are frequently at a loss to make their meaning clear, for lack of suitable words or want of knowledge of the correct term to employ in describing what they see. The listeners are often amused with so-called "descriptions" of spirits which do not "describe," because general terms are employed, and not infrequently words are incorrectly applied. How useful—nay, how indispensible (to a medium who can clairvoyantly see into the bodies of the afflicted) is a knowledge of anatomy, physiology, and therapeutics, to enable him or her to give a correct and comprehensible diagnosis of the state of the interior of the patient. In like manner mediums who prescribe herbal or other remedies ought to have at least a pretty full store of knowledge of herbs, their qualities and uses. A medical botanist of our acquaintance assured us not long since that [illegible] been requested to "make up" [illegible]ptions, given to sufferers, [illegible] were worse than useless, and he pleaded that mediums ought to know, of themselves, sufficient of the nature of herbs to be able to judge whether the remedies proposed were likely to be serviceable or not.

Mediums, alas! in too many instances do not take sufficient interest in the improvement of their own minds, or even in providing the best conditions for the exercise of their mediumship. They are often careless or indifferent, and seem to think that all they have to do is to "sit." Sit like an empty bottle to be filled; like an unresponsive machine to be started and stopped by spirits at their will and pleasure. So long as this indifference, this apathy, this misconception of the nature of mediumship and the duties of mediums continues, so long shall we have to bear as best we can the slings and arrows of criticism and the sarcastic ridicule and scoff of critics who fail to make allowances.

We are fully conscious of the good which has been accomplished by the mediums who have toiled and suffered often under great disadvantages, and with steadfast loyalty. We freely acknowledge their bravery and fidelity, recognizing that they did the best they could under the conditions in which they were placed. We also recognize, however, that our "best" often falls short of the "best possible," and realize that there is great room for improvement in all of us. We write, as a medium, of mediums with the kindest feelings towards "one and all," not in a spirit of fault-finding, but with a desire to encourage them, to stimulate to improvement. We are often conscious of our own shortcomings, and strive to amend them. Enquirers and would-be mediums, for those who are undergoing development, often come to us for counsel, hence we feel the need for the above friendly warning and advice.—THE TWO WORLDS, London.

On the evening of February 7 there will be a dance at Bricklayers' Hall. Admission 25 cents. A grand time is expected.

Mattie E. Hull is to spend a portion of the month of February in Green Bay, Wis. She can be secured for a few lectures at other points in the State during the month. Permanent address, 29 Chicago Terrace, Chicago, Ill.

Moses Hull speaks in the New Temple in Anderson, Ind., the Sundays of February and March. On the evenings of February 6, 7, 8, 9 and 10 he speaks in the Universalist church in Muncie, Ind.

Dr. Dobson, of San Jose, Cal., who is always launching out in some unexpected direction, has employed Moses Hull to speak in San Jose the nine Sundays of April and May. The doctor was in luck; if he had been three days later he could not have obtained Mr. Hull, as they were after him at two other places for those months; in fact Mr. Hull was engaged for Rochester, Ind., but the society released him on condition that he would come later.

Adah Sheehan, M. D., of Cincinnati, Ohio, the well-known Spiritual advocate and Liberal lecturer, has decided to make a lecture tour. Societies, Spiritual or Liberal, who desire to secure the services of this talented speaker, can obtain all necessary information and dates by addressing Mrs. J. C. Jackson, business manager, at 113 East 5th street, Cincinnati, O., or No. 780 West Monroe street, Chicago, Ill.

Dr. Lucy Barnicoat, of Boston, will accept calls to lecture and give psychometric readings and tests for societies between Kansas City, Mo., and San Francisco. She recently gave a course of lectures at Liberal, Mo., which were highly appreciated, together with readings, which were pronounced quite remarkable. She may be addressed at 1826 Cherry street, Kansas City, Mo.

Prof. H. D. Barrett lecturrd at Williamsport, Pa., January 20, on his way to Washington, D. C.



THE PSYCHOGRAPH OR DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) Advance, says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Just what investigators want. Home circles want. Price, by mail, free with full directions for use, $1.00. For sale at this office.

SOMETHING NEW!

The Consciousness of Matter.

It Is Argued Into Existence.

The discussion on telepathy which has been going on in the Agnostic Journal naturally leads up to the Theosophical conception of matter as being innately conscious. By this we do not mean that it possesses self-consciousness, which is a later development due to the illusive effect which pure spirit has upon matter under certain conditions; but what we do mean is that every molecule of material substance is the formulated expression of an inner force, which has produced out of chaos the objective universe. To a student of Theosophy the steps which lead to this grand conception of innate intelligent forces at work behind and within the screen of visible substance are found by descending from generals to particulars along the lines of thought laid out by our system of philosophy. But this idea is capable of a more popular presentation, though necessarily somewhat superficial, which I will now attempt; for I believe that what is most required at present, in order that the scientific Western mind may bring itself into harmony with the occult side of nature, is some sort of a bridge between metaphysics and physics, whereby the mind, attuned to look only on external appearances as they present themselves to the senses, may be able, by easy transition, to pass on into the inner and more recondite realms of nature. In saying that we believe in the consciousness of matter we express our belief in the physical and metaphysical unity of everything, whether organic or inorganic; and, while venturing to indicate what appears to me a reasonable explanation of this belief, I speak for myself alone, and do not wish to compromise other Theosophical workers by presuming in any way to speak for them.

In order to realize the necessity which matter lies under of being conscious, I take the following line of argument:—We are conscious of things eternal to ourselves; therefore, all objects which are able to affect our consciousness must be capable of reduction to a common denominator, both for them and for us. In other words, there must be an element common to both perceived and perceiver, which enables the thing seen and the perception of it to unite, in order that cognition may result. This element is consciousness, for it is the basis of our perceptions, and consequently the basis of the things perceived. Take, for example, the human mind; the physical brain is the medium of mentality; this again is dependent for its normal or abnormal working on the condition of the stomach, etc. We know the drugs which affect the physical body also affect the state of its consciousness. Opium is a marked example of this kind of effect, where extraneous matter brought into the physical matter of the system at once produces corresponding effects on the mind. Clearly, if these drugs affect our mental condition, there must be a common point of contact between it and them in consciousness.

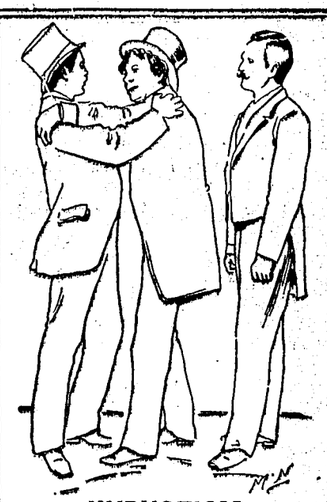
The examples by which this line of argument can be illustrated are endless; but there is one which illustrates it in a curious manner. Take, for instance, the effect which metal, held between the finger and thumb, has upon the senses. I myself taste a copper penny when holding it in this way, and the number of people I have met who can do likewise are the larger proportion of those who have tried the experiment. Now, in this example the metal is only in contact with my sense of touch, and yet it affects also my sense of taste: therefore, I say that the center of consciousness, whence spring my five senses, must have been reached in this contact between the penny and my fingers; for, since the organ of taste has been aroused, though it has not been in contact with the thing it tastes, then this perception must have come from the other end of the sense, where it is plunged in the common centre of undifferentiated consciousness whence radiate the five senses. Thus the undifferentiated, and therefore impersonal, basis of consciousness in myself, and the impersonal, and therefore undifferentiated, consciousness of the metal, must be the common point of junction from which springs in me that duality of external perception which culminates as the sensation of taste and smell.

Each of our five senses furnishes us with countless examples of the consciousness of matter; for but for this common link between things within and things without we should neither see, feel, hear, touch, nor smell. Though the question of how the outer crust of things throws back to its forceful source belongs to the study of Occultism, still we may endeavor to find the middle quantity, so to speak, which links the physical with the metaphysical; and I think that this is fire, or its result, heat. Science has placed among the category of its universal laws that heat is evolved wherever work is done, and that heat and energy are controvertible terms. When we think, heat is evolved for every thought. In every so-called inanimate thing heat is latent, and capable of being roused to activity; it is, in fact, universally present in space, as in the objects of space.

Telepathy, which, according to the evidence of the Psychical Research Society, I consider to be proven, is a proof that thought may come to us from without. If, therefore, a thought is raised in a brain; if the cerebral cells are made to work, then from this work heat is evolved as the common element which represents both the thought evolved and the energy of the material which formulated it. Science had found it an absolute necessity to postulate the existence of ether, which shall be a medium of transmission for radiant heat and light; this, at least, all are agreed on; but, when we go further into the speculations of science of scientists as to its nature, we find so much that is contradictory that I think we are entitled for the present to hold them as doubtful, and to keep to that alone which is necessary—namely, a medium of transmission for heat and light.

Well, then, to return to the brain: heat, being evolved both by thought and by matter, is common to both; while ether, its medium, is that through which their junction in heat is effected. Occultists say that fire pervades all: and the ether of the ancients, says Madame

Continued on 8th Page



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ELEMENTALS.

Reflections in Reference to Them.

The Astral Soul Survives.

It is perhaps well to refer once more to some portions of the papers on "Elementals," by H. P. Blavatsky, which papers were brought to a close in "Lucifer" for October 15th:

For fear of being misunderstood, we would remark that while, as a rule, physical phenomena are produced by the nature-spirits, of their own motion and under the impulse of the elementaries, still genuine disembodied human spirits may, under exceptional circumstances —such as the aspiration of a pure, loving heart, or under the influence of some intense thought or unsatisfied desire, at the moment of death—manifest their presence, either in dream, or vision, or even bring about their objective appearance—if very soon after physical death. Direct writing may be produced in the genuine handwriting of the "spirit," the medium being influenced by a process unknown as much to himself as to the modern Spiritualists, we fear. But what we maintain, and shall maintain to the last, is that no genuine human spirit can materialize —that is, clothe his monad with an objective form. Even for the rest it must be a mighty attraction indeed to draw a pure, disembodied spirit from its radiant, Devachanic state—its home—into the foul atmosphere from which it escaped upon leaving its earthly body.

When the possible nature of the manifesting intelligences, which science believes to be a "psychic force," and Spiritualists the identical "spirits of the dead," is better known, then will academicians and believers turn to the old philosophers for information. They may, in their indomitable pride, that becomes so often stubbornness and arrogance, do as Dr. Charcot, of the Salpetriere of Paris, has done: deny for years the existence of mesmerism and its phenomena, to accept and finally preach it in public lectures—only under the assumed name, Hypnotism.

We have found in Spiritualistic journals many instances where apparitions of departed pet dogs and other animals have been seen. Therefore, upon Spiritualistic testimony, we must think that such animal "spirits" do appear; although we reserve the right of concurring with the ancients that the forms are tricks of the elementals. Notwithstanding every proof and probability, the Spiritualists will, nevertheless, maintain that it is the "spirit" of the departed human beings that are at work even in the materialization of animals. We will now examine, with their permission, the pro and con of the mooted question. Let us, for a moment, imagine an intelligent orang-outang or some African anthropoid ape disembodied—that is, deprived of its physical and in possession of an astral, if not an immortal body. Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing physical phenomena such as he sees human spirits produce? And why may not these excel in cleverness and ingenuity many of those which have been witnessed in Spiritualistic circles? Let Spiritualists answer. The orang-outang of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful acuteness, although its brains are inferior in cubic capacity to the most undeveloped of savages. These apes lack but speech to be men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orang-outangs; their prevision of danger and calculations, which show more than instinct; their choice of leaders, whom they obey; and the exercise of many of their faculties, certainly entitle them to a place at least on a level with many a flat-headed Australian. Says Mr. Wallace, "The mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals."

Now, people assume that there can be no apes in the other world, because apes have no souls. But apes have as much intelligence, it appears, as some men; why, then, should these men, in no way superior to the apes, have immortal spirits, and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a step one degree higher than the animal, and is possessed of that something which it lacks, be he the most untutored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a septenary trinity of body, astral spirit, and immortal soul, the animal is but a duality—that is, having but five instead of seven principles in him, a being having a physical body, with its astral body and life-principle, and its animal soul and vehicle animating it. Scientists can distinguish no difference in the elements composing the bodies, of men and brutes; and the Kabalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, the "life-principle") of animals and men are identical in essence. Physical man is but the highest development of animal life. If, as the scientists tell us, even thought is matter, and every sensation of pain or pleasure, every transient desire, is accompanied by a disturbance of ether; and these bold speculators, the authors of the "Unseen Universe," believe that thought is conceived "to affect matter of another universe simultaneously with this;" why, then, should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or a future state?

The Kabalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an individuality after the death of the body is the astral soul, which Plato, in the "Timæus" and "Gorgias," calls the mortal soul, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body becomes more ethereal upon attaining the other sphere, why not theirs?

But does not H. P. Blavatsky here allow all that the purest Spiritualists assert—namely: That disembodied human spirits may, under certain circumstances, make themselves manifest? And the writer had no right to assume that when the appearance of a pet dog was manifested, Spiritualists would at once assert that it was the agency of those who had passed over which brought it there. And who is ready to deny the possibility of animals and plants having a future existence? Surely not Spiritualists? The animus which dictated these and many other paragraphs is very curious.

DREAMS AND VISIONS.

How My Mother Was Haunted.

While there are every-day occurrences happening to puzzle us, it is sometimes well to look back into the past, and bring to light events that happened that we "seeing through a glass darkly," did not understand then. I can well recall one such experience, often told to us by our mother.

We had a dear brother, named Willie, who had rheumatic fever from a wetting he got in a pond, and he never recovered from the effects of it. but died in 1867, on the Isle of Man. Before he died he made mamma promise that she would not bury him in the Island, but bring his body to England, so that he would not be alone. Mamma promised, and a little time after Willie died.

When mamma attempted to carry out his dying wishes, she found it impossible to do so. It was November, and very rough and stormy. The Manx sailors were superstitious, and mamma was reluctantly compelled to abandon the idea, and to bury him on the Island.

She left the Isle of Man five years afterwards, and from that time until she died, she vowed that, night after night, my brother Willie woke her with the same words: "Mama, I am so cold; take me into your bed and warm me." And she declared that, night after night, she lifted the cold form of her dead boy into bed, and chafed and rubbed him till he became warm, and then she fell asleep, always awakening with the conviction that Willie had been with her.

She was not a superstitious woman. She was a woman of wonderful courage and nerve. Ghosts she did not believe in, and nothing could have made her; but she used to shudder, and her rosy colour used to grow perceptibly paler, when she told us how my brother Willie came to her at night.

HOW I AM HAUNTED.

So much for the past, now for a more recent occurrence, an experience of my own.

We were invited last summer to go and stay with some friends at a quaint old chapel-house, built on a hill-side, some distance from any town. "And it has this additional charm," said my friend, "it's haunted." Well, after that, it was rather disappointing to not have a single ghostly experience to relate. Just before we set off I was writing to Mr. Carlyle Petersilea, and mentioning my intended visit, I added: "And, if I have any ghostly experiences, I will transcribe them for your benefit." As I had nothing to tell then, I hope Mr. Petersilea will see these lines, and so learn the sequel.

Our visit was at the end of May and the beginning of June, when the garden was lovely as a poet's dream, and the old, grey, stone house, dated 1768, was draped and festooned with Gloire de Dijon and lovely John Hopper roses, and the door wreathed with luscious honeysuckle—it was indeed a visit to be remembered.

Some months afterward, my friends were visiting me in turn, and in the course of conversation over the tea-table, I said to the mother: "Do you know, after I was at your house, I had not a complete night's rest for six weeks." "Indeed! How was that?" "Oh," I answered, "if I got to sleep I was always awakened. suddenly, either at twelve or three o'clock, just as though someone stood by the bed-side and wakened me." "That's the ghost," said she. "Whatever do you mean?" I asked. "What I say," she replied: "No one ever sleeps—really sleeps—in the house; we are all awakened in the same way, as though there were someone standing by awakening one, or leaning over one. We did not tell you, because we thought you might be nervous; but that's the ghost."

Now, whenever I wake suddenly, at twelve or three o'clock, I make up my mind to the inevitable, and try to get off to sleep again; but it isn't pleasant, it occurs continually; I never experienced it before. Can any one give me any advice how to exorcise the Ghost?

KATE TAYLOR-ROBINSON.

—Tweed Green House, Whally Range, Manchester.

Morn in the white wake of the morning star, came furrowing all the orient into gold.—Tennyson.

Divines and dying men may talk of hell, but in my heart her several torments dwell.—Shakespeare.

A Poet's Death-bed—Tennyson.

Within the chamber not a sound was heard!
Nor sob, nor sigh was uttered; though there lay
Upon the bed, the form of an old man
Whose race was well-nigh run, and whose short hours
On earth were numbered. Round his bed were those
Who loved him well: his wife and children dear;
His kind physicians and the clergyman
Who had brought peace and comfort to his soul,
The last few months of life to him had been
A burden. Week by week, he could perceive
The gradual loosing of the silver cord;
His sight was growing dim, and many a sign
He had that he would soon be called away:
And many a prayer he offered up to God,
Quickly to send his angel, and convey
The weary wanderer to his heavenly home.
The rough and rugged path he late had trod
Had been fatiguing, and he longed for rest.
And, as a tired child, at day's decline
Seeks a fond, loving mother's tender arms
To close its eyes in blessed, peaceful sleep,
So did he lie, waiting to welcome death.
To him it was no gloomy, grisly King,
With poisoned dart, ready to strike him down.
Far different his ideas: he pictured it
As a fair maiden with a crown of flowers
From Paradise, which, when he passed away,
Would be presented to him. And he gazed
Lovingly on the faces of his friends
Who stood around his bed, and thus he spake:
"My dear ones all! I bid ye now farewell!
Soon shall I go upon a journey long,
And cross death's gloomy portal, all alone;
None may go with me, for the Master hath
A greater work on earth for you to do.
But as for me, like holy Paul, I feel
My race is nearly run, and soon the crown,
Which was laid up for me since time began,
I shall receive from my dear Savior's hand.
My time is short, I feel that I am near
The heavenly country on the borderland,
Already on my wondering sight there streams
The light celestial, shining on the gates
And towers of the New Jerusalem.
And now, I feel as one who wrote: 'Had I
The wings of a fond dove, I'd flee away,
And be at rest.' Fain would I rest for aye!
Far from the strife of tongues and wickedness,
Which marks this poor, vain world. I see around
My bed, th' angelic forms of those whom I
Long mourned on earth as lost. They wait for me,
To escort me to my longed-for heavenly home.
Can ye not see them? How they beckon me
Towards the heavenly city. O loved friends,
Soon will I join you. O what bliss is this,
To die so peacefully; I could scarce have thought
Dying had been so easy. I am free
From pain, and long to stretch my weary limbs
In calm and sweet repose. I am fatigued,
And fain would sleep, and when I ope mine eyes
'Twill be on heavenly scenes.' And now, once more,
Dear friends, I say adieu!" He ceased, and closed
His eyes. A tremor passed across his frame;
His features wore a heavenly, peaceful smile;
And as the moonlight streamed across his face,
Silent, he passed away. Those standing round
Scarce knew that he was gone; and as they looked
Upon the dear dead face, no tear of grief
Stole down their cheeks. They felt he was at rest.
The gentle spirit, now, was free to roam
In glorious fields Elysian. What they saw
Before them on the bed, lying so still,
Was but the tenement of clay, which held
The immortal soul. And each one lifted up
An earnest prayer to God that He would make
Their death-bed, as the only one they now had seen.

—W. Cowper, in HARBINGER OF LIGHT, Australia.

"Murder Prevented by a Dream."

Last week we copied from the Cornubian an account of a dream which was dreamed in the family of our good friend Mr. Champernowne. But the account then given appears not to have been correct, yet the work was not ours. This is what Mr. Champernowne writes about it:

"I am sorry you have made such a mess of that dream; of course I am in it, but it took place nearly eighty years ago, at Euridge Farm. But it was my father's dream, not my mother's The first time I saw it, or had any idea of its being in print, was in a publication I bought at Ludgate Circus, when Morse, I think, was living there, it being entitled 'The Dream of a West Country Farmer.' As I read it, it came to my mind, having heard my people speak of it often. I recollected the long lane and all about it. My father dream't three times about a favorite cow drowning on the neighboring common. Poor mother said, 'Pack o' nonsense, Dick; there's no mud there.' 'Well, I know it,' said he; and he housed himself up to sleep again. No sooner was he gone off, than the dream came again, stronger than ever. At last he got up, and went to see that all was right, when he found the fellow digging the grave in a road in the field leading to a barn about thirty or forty yards from the gate, with his lighted lantern by his side. In looking over the hedge to see who and what was going on, father slipped and fell against the hedge, causing a noise that made the fellow look up; and when he saw father he pretty soon skedaddled. My father went round to pick up the lantern and tools, and took them with him on his return to the house. On his way he met one of the servant wenches coming up the lane, and of course he stopped her, and insisted on knowing where she was going. On her telling him, he said, 'Come along then, and I will show thee what he had got for thee.' When the poor girl saw the hole dug for her, she told father all about it, and did not want much persuasion to return to the house."

The story in Cornubian was true in the main, the most noteworthy features being stated. But the dream was not of the actual incident, but of a cow being drowned. Dreams come into the mind in that form most readily received, and in these cases they are symbolical, as in the one related. We thank Mr. Champernowne for his narrative of the true facts.—Medium and Daybreak, London.

Be rather bountiful than expensive; do good with what thou hast, or it will do thee no good.—Penn.

If you mean to keep as well as possible the less you think about your health the better.—O. W. Holmes.

Our country's welfare is our first concern, and who promotes that best, best proves his duty.—Harvard.

From lowest place, when virtuous things proceed, the place is dignified by the doer's deed.—Shakespeare.

Pride is a vice, which pride itself inclines every man to find in others, and to overlook in himself.—Johnson.

THE MORROW OF DEATH.

The Joys of the After-life.

Thoughts Worthy of Careful Perusal.

Twenty-two years ago there was published a book entitled "The Morrow of Death" (Le Lendemain de la Mort). It excited a great deal of attention; was translated into English and other foreign languages, and has since passed through nine editions in France. It was not written by an avowed Spiritualist, but by a spiritually-minded and eminent man of science, M. Louis Figuier, who was the founder and is the editor of L' Annee Scientifique. He is also the author of upwards of thirty scientific works, most of which have obtained a wide circulation in Europe and America; and of four dramas which he produced upon the Parisian stage with the object of popularizing the truths of science.

No one could read Le Lendemain de la Mort without feeling that very much of it had been written under impression; and the same remark will apply to its successor which has just been published under the title of Les Bonheurs d' Outre Tombe. There are whole passages presenting the closest agreement with descriptions of the after-life, received by Spiritualists, from our teachers on the other side; while some of the conclusions arrived at by purely logical and scientific methods are extremely interesting as indicating the thoroughly scientific basis upon which the truths of Spiritualism are now proved to rest. Indeed, some of the foremost thinkers on the Continent of Europe are strongly of opinion that the time is rapidly approaching when the pressure of public opinion will compel the Institution of "Chairs of Spiritualism" in the various Universities, to replace those of theology.

M. Figuier's latest work is the logical sequence and scientific development of its predecessor. Like Miss Marryatt, his aim is to show that there is no death, and that the life terrestrial is merely one link in an endless chain of being, ever progressive and ever ascending. As to the existence and immortality of the soul, he shows that it is scientifically demonstrable; the first by the phenomena which are observed in a human being when physical insensibility is induced by anæsthetics or otherwise; and the second by the well ascertained indestructibility of matter and force; for if these be eternal, a fortiori, the immaterial principle in man must be also everlasting. Nothing in the visible world can be annihilated; ergo, that spiritual essence, that mysterious and wonderful entity which constitutes the personality of each of us, and which persists and maintains its identity, notwithstanding every particle of our natural bodies undergoes incessant decomposition and renovation all the days of our life, must be equally incapable of destruction. Leibnitz, in fact, put the whole matter in a nutshell when he said: "The soul is a substance. Now, no substance can entirely perish, without a positive annihilation, which would be a miracle; and as the soul has no parts, it cannot be divided into many substances. Therefore the soul is immortal."

But what follows its emancipation from mortal trammels? M. Figuier examines all the great religions of the world, and not one of them furnishes a satisfactory reply to the question. For, as he observes, "Neither Buddhism, with its desolating Nihilism; nor Brahminism, with its despairing fatality; nor Christianity, with its indefinitely postponed day of judgment; nor Mohammedanism, nor Judaism, which merely reproduce the old legend of Paradise and Hell, derived from antiquity and from Christianity, can inspire men with the courage to regard his last moments with a steadfast gaze and a tranquil mind. Only modern philosophy, resting upon science and reason, can dissipate his apprehensions."

In addition to this, however, all true Spiritualists possess such an actual knowledge of the other world, derived from habitual conversation with its inhabitants as qualifies them to affirm that they enjoy "the substance of things hoped for and the evidence of things unseen."

In his concluding chapter, M. Figuier seems to have been remarkably obedient to impression, although, perhaps, quite unconscious of it; for there is very little in the following passage that is not strictly in accordance with the teachings of our spiritual guides and instructors:

"Living nature will have no more mysteries for him (the enfranchised spirit) than inanimate nature. Organic life in plants, animals, and man, will be unveiled to him in its mechanism, its essential cause and its results. The social iniquities of which the earth offers us so sad a spectacle, will be unknown in that happy abode, where all will be love, concord, and fraternity. The hatreds, the jealous divisions, which are the attributes of terrestrial society, will be banished from thence. Justice and absolute rectitude will govern the actions of the inhabitants of the planetary ether. Our relatives, our friends, our kindred—those whom we love and whom death has taken from us, we shall meet with again in a separate existence—and we shall renew the relations of affection, tenderness, sympathy, and devotion, which we used to hold towards them. The natural faculties, which society more often than not condemns to remain unused in the terrestrial man, will enjoy free scope, and we shall be exempt from that torment which consists in occupying ourselves with matters which are repugnant to us, while neglecting occupations toward which we are attracted by our natural vocation. The works we commence upon the earth, and which were interrupted by death, will be resumed; so that the efforts which were made here below, and the results which were obtained, will not be lost, but they will enable us to pursue and to perfect the enterprises which were interrupted by death. We shall be en rapport with the great personages who have honoured humanity, and whom we should wish to know. In short, if we continue in our second life to practice good works, to keep our minds in a progressive condition, to increase our knowledge, to place our soul in a state of absolute perfection—we shall desire to be lifted to a higher sphere in the celestial domain, where the beings possess still greater intellectual powers, and still more numerous faculties."

Some slight objection may be taken to the concluding paragraph; for M. Figuier seems to forget that "absolute perfection" is predicable of God alone; and that as millions of years have been occupied by the human race in reaching its present stage of development, so other millions of years will probably elapse before man attains the spiritual altitude anticipated by the author of this work. That the future life is one of incessant progress, is beyound all doubt; but earthly experience shows us that nature never makes a leap (Natura non facit saltum, as the ancients say), and we have no reason to suppose that this law does not operate likewise in the spiritual world. And, meanwhile, the supreme wish and constant effort of the higher intelligences are to live for others, to lift up the fallen, to instruct the ignorant, to comfort the afflicted, to impress and inspire the earth children, to mitigate their sorrows and sufferings, to visit the dark spheres, for the purpose of bringing their unhappy inmates out of gloom into light, and to be instant in fulfilling the will of their heavenly Father, which was expressed in the song of the angels to the Syrian shepherds: "Peace on earth; good will to man."—The Harbinger of Light, Australia.

THE GHOST.

Its Connection with an Artist.

Sir Charles Isham sends the following to LIGHT, London, Eng.:

The account which appeared in LIGHT of December 23rd, of the ghost seen by Mr. Reginald Easton, the noted miniature artist, and as reported in Frith's "Reminiscences," is correct so far as it goes, but the most important points have been omitted.

The following is the account as it was told me by Mr. Easton himself. C. E. ISHAM.

Mensi Bridge, December 24th, 1893.

Mr. Easton was staying at Thurstaston Hall, Cheshire, in July, 1872, when he was awoke, about three o'clock in the morning after his arrival, by hearing and seeing what appeared to be a lady moving about the room. He told her she had made a mistake. After a little while she left, glancing at him as she passed. Mr. Eaton mentioned this next day, when the owner, Mr. Glyn, apologized for having inadvertently given him the room, as in that month a figure answering to his description had been frequently seen there, but his room should be changed. Mr. Easton, with great credit to himself, begged to be allowed to remain where he was, in hopes of having further opportunity to observe more leisurely a phenomenon to him as new as it was interesting. His excellent intention was rewarded. He remained there for the next six nights, when the same form, on each morning, at the same hour appeared to emerge from towards the door, which Mr. E. had secured by lock. The figure remained a quarter of an hour or more, during which time Mr. E. availed himself of the opportunity given by the morning light of making a water color drawing of six or seven inches on a rough bit of paper, for which he has been offered £50. The figure appeared as if having a desperate struggle; it did not take much notice of the artist, who also avoided touching it. The room and old window are accurately drawn; also the foot of the bed, which conceals the lower portion of the figure, is seen in front. The mouth is represented open, but was not always so seen. The whole has a most dreadful appearance. Cabinet photos are, or were, to be had of Messrs. Debenham, 168 Regent street; price 2s. 6d.

The owner of the house partially revealed a sad story of a member of the family (I believe she was called the wicked Mrs. Leigh) who died in the room in 1792, after having confessed to the murder of the child heir, through which she obtained possession of the property and ruined it. The room is now closed up, and the house has been let. The form had been seen by fifty or sixty persons, and as none of the servants would enter the room during Mr. Easton's visit, it was necessary to secure the services of a person in the neighborhood to make the bed.

I submitted the above account to Mr. Easton for correction. The following is his reply:

35 Ledbury-road, Bayswater.

DEAR SIR CHARLES.—I think your written account very good, but you have forgotten to name that immediately one of the family looked at my drawing she exclaimed: "If you had copied the features from the original picture in one of the other houses it could not have been more like." I painted the drawing principally while the apparition was passing before me. Believe me to be, yours faithfully,

REGINALD EASTON.

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There is a courtesy of the heart; it is allied to love. From it springs the purest courtesy in the outward behavior.—Goethe.

Reason! how many eyes hast thou to see evils, and how dim, nay blind thou art in preventing them.—Sir F. Sidney.

Every man is a hero and an oracle to somebody, and to that person, whatever he says has an enhanced value.—Emerson.

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SPIRITUAL SCIENCE.

How to Hold Seances Effectively.

Translation of a Letter to the Sphinx Society in Berlin.

PUBLISHED IN UBERSINNLICHE WELT.

I am in receipt of your very valuable and highly artistic presents, for which I heartily thank you. At the same time, I must confess that I feel a little sorry that you should specially honor me for the share I took in the work.

Every member present, who had specially fitted him or herself to be present to assist in producing the manifestations, is just as deserving of the thanks of your society as I am; that is, if either I, or any one, ought to be thanked.

This fact ought never to be overlooked, otherwise there will always be a tendency to mislead the opinions of those you are trying to teach. If I am wrong in my views, you will, I am sure, forgive me for thus expressing them; but I cannot close my eyes to the evidence I have had, that it is the members of the circle who render it possible that there shall be success or failure. It does not depend on me any more than on each one present; therefore, how is it possible that I can arrogate to myself the right to accept of any expression of gratitude which belongs to all in proportion as they have fitted themselves to be present.

Kindly try to impress this upon your members, and ask them one and all to accept my thanks for their help. I am unable to show them that I am grateful for their assistance, by sending them any such beautiful material evidence of my gratitude as you have kindly honored me with; yet I feel that when I have been favored, that I am receiving what belongs to them more than to me. They are the real medium of the manifestations, and I only one of their number.

These views will partly show you why I so strongly object to any public mention of my name, or the mention of any name or address that will lead people to infer that I am the medium of the manifestations; which are due to those present. Another reason why I object to be singled out as worthy of any praise is the unpleasantness that usually follows. As soon as any one says a kind word about me, or credits me with trying to do my duty, there are always ready a number of newspaper editors and others, who, like a lot of hornets, think it their duty to sting me. Even now, here in Sweden, a piece is being performed at the theatre, and my name is used, not with a view to raise me in the estimation of any one, but calculated to insult and lower me in the opinion of all who may see me misrepresented.

I have no objection to my name being published as one of a circle. If I am mentioned as one of twenty or thirty, I willingly take my share of the responsibility; but I can scarcely say that I am always prepared to receive all the abuse which, if approportioned somewhat equally to the other nineteen or twenty-nine, would scarcely be felt by any one.

These thoughts are not entirely dictated from a selfish feeling. I urge your consideration of them for the sake of those who may work in a similar capacity to that which I have done, because by placing mediumship in a right light one innocent person will not have to bear burdens that ought to fall on others.

When I was in Berlin I heard of a lady having been put in prison in Germany for deception at seances. Judging her public punishment from my own, inflicted by private people and editors, I am inclined to think her judges may have been as unjust as in my own case. I therefore feel very strongly impressed to ask you to judge her from your own point of view, and when you have done so I am sure you will deem it a duty to seek to obtain her release. Even if your efforts fail, it will always be a relief to her to know that you sympathize with her.

Had she been taught to hold her work in proper estimation, she could not have been led into an error, such as I understand she is charged with.

If we take a camera, and expose a sensitive plate, there are many ways of destroying its sensitiveness without obtaining a beautiful picture. There are innumerable ways of injuring a highly-sensitive person, who is usually termed a medium, and I regret to say that the great majority of our best sensitives have been injured by so-called scientific sitters, and when the phenomena have been of the same character as the people present, they turn on the sensitive and say: "You impostor, rogue, vagabond, we see how we are cheated by you!" and the poor sensitive, not knowing that they are the real impostors, has to suffer for their shortcomings and wrong-doings. There is no question but that the sitters are the real and responsible medium, and the conditions they provide will be shown in the results, which will be a reflection of their own disposition and character. This being the case, are we not justified in giving the lady in question the benefit of any doubts we have as to who ought to answer for the results of the seances, and if possible securing her release.

The only proper course to pursue in all spiritual investigations is to surround the sensitive by the highest spiritual conditions possible; and this can only be dond by one and all of the sitters fitting themselves properly to be present, not only by the disuse of nicotine and alcohol in all forms, but by the use of pure food; and, in fact, in every way cultivating the highest physical health and moral purity possible.

When this is done, one and all will develop their own spiritual gifts so that all become, as it were, their own mediums, without the need of any circle.

Scientific investigation may be of use in directing men to the light, but it will never develop a man's spiritual faculties; and if Spiritualism is to be of any real good to humanity, it must not simply be a science, but much more, it must be a scientific religion.

It is my earnest wish that your society may realize the truth of what I am feebly trying to express, and that your great country may be indebted to you for leading the way in a high and beautiful form of spiritual development.

Again thanking you as a society, and each member individually, for your exquisite presents and for all your kindness, I am, &c.—E. E. in MEDIUM AND DAYBREAK, London, Eng.

SUICIDES.

An Epidemic Thereof in England.

This Stage of Existence is a School.

There has been much comment lately in the public press on the number of suicides that have been brought before the various coroner's courts; so many, indeed, have been the cases that the heading of this article has been not infrequently used by the journalist. Unfortunately the epidemic seems to be a real one, and one naturally asks why should there be such an epidemic at all?

The surface answer to this question is easy enough generally. The "struggle for life," when that struggle results in what is called "failure," is held to be sufficient in some instances, perhaps in most, though this does not cover the cases where fear of shame and loss of position appear to be potent factors. In certain instances lately, the latter appear to have been the ruling agencies. In addition to this "epidemic," it is to be noted, and the thing is of some gravity, that an advocacy of suicide is beginning to develop with a certain class of people.

Now, what is suicide? The word, of course, means "self-killing." But what is "self-killing?" The religionist would probably say, the going into the presence of a man's Maker before his time, or something of that sort; hence the commission of a grievous sin. The materialist would perhaps say the cowardly ending of what he would call human life, while the new school or pro-suicides would call it the very proper "euthanasia" of a man who is tired of the present state of things. But this is all surface answering.

Now, if there be one thing more than another which a knowledge of the unseen brings to men, it is the certainty that this stage of existence is a school in which no man may play truant, or run away from it with impunity. The education is offered, and must be accepted. The suicide breaks off that education before it is properly finished, yet finished it must be somewhere. Unhappily, it is not recognized that this schooling is necessary. The lives that men live have come to be thought of either as epochs of misery without any reason for that misery, or of sensual or sensuous happiness with an equal absence of reason for that happiness. Pessimism and optimism are both prevalent, but pessimism is predominant. From a general point of view the church, which teaches contentment in "that state of life to which it has pleased God to call me," is not altogether wrong. This general way of looking at life is, however, not sufficient. Whoever it was that said that every man had "to dree his own weird" gave the world a truer view of things than the time-honored answer of the church catechism.

And it is the "dreeing one's own weird" where the trouble comes in and where the adversary lies in wait, watching his chance, prompting to suicide, and the dwarfing of the spirit's progress. For the majority of people this "dreeing" is an unknown quantity; their lives are fairly placid, and for them, if everything is not exactly for the best in this best of all possible worlds, at least the discomfort is not very great. To eat, to sleep, to marry, to beget children, to succeed more or less, and to die, are verbs which represent the lives of the majority; the education there is simple, though they be archbishops or cheesemongers. These are not the people who commit suicide. It is where, consciously or unconsciously, the touch with the unseen comes in that suicide is possible, for there the tempter finds his opportunity and sees that he may lay his snares, while the tempted do not understand.

"Not to be worse off than here" is a common expression which finds its physical meaning with the suicide. Yet if the unhappy man who, with this bald belief, goes out into the unseen, uncalled for and not wanted, did but know that there may be "worsenesses" greater than here, he might hold his hand.

The adversaries, however, have done and do their best to render this knowledge difficult of access. The weak teaching of the churches, which treats men to a show of "words" and would fain call them "things," knows nothing of the evil agencies which surround them—agencies which lie in wait for men when the exaltation of intense trouble or despair open the avenues wide to their ingress.

Lately these avenues seem to have been opened frequently; our social life lends itself more and more to the encroachments of the enemy, and his onslaughts will be more vigorous and effective until it is recognized that he is always there, and our lives are so ordered as to keep him out.—LIGHT, London, Eng.

We are often prophets to others only because we are our only historians.—Mme. Swetchine.

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STIGMATIZATION.

A Curious Case in the Old World.

In connection with the comparison of saints and mediums and with reference to the stigmatization of St. Francis, it is interesting to learn that there is at the present time a genuine example of this phenomenon in the person of Anna Henle, a girl twenty-two years of age, living at Aichstetten in Wurtemberg. Dr. Hubbe-Schleiden went there on purpose to investigate the matter, and communicated the result of his interesting visit to the "Sphinx." Being introduced to the family by a friend, he was specially fortunate in being allowed opportunities of seeing and speaking to the girl undisturbed, and he found all that he had heard of her to be true, and the truth to be still more wonderful than anything that he had heard of her.

She was thirteen years old when she first fell into a state of ecstasy, speaking for three hours in a way she could not have learnt in the village school; she is the daughter of humble parents, her father being a baker and day-laborer. She was only recalled to consciousness by the priest, who addressed her in Latin whereupon she declared she had been fetched away by an Angel, had been in Paradise, and Christ had spoken to her and through her. It was at that time foretold that after three years she would be stigmatized, and in 1887 accordingly this was fulfilled, as Dr. Hubbe-Schleiden heard at the time. Anna Henle lies now almost the whole day in a state of ecstasy, from eight in the morning till late in the afternoon, and on Fridays and holy days, when the ecstasy is intensified, till late in the evening, often till ten or eleven at night. Dr. Hubbe-Schleiden was taken to her room by her mother and their mutual friend, and found her alone, lying in bed. It was a Friday, and on that day she always lives through, in a supernatural manner, the whole Passion of Christ as it is described in the Gospels. It was between two and three o'clock in the afternoon. From twelve o'clock to three she suffers all the death agony of a crucifixion; it was a very painful sight; from her gestures and from the "Words from the Cross," which she uttered, one could follow what was passing in her soul. Not till three o'clock, when she said "It is finished" and was at peace, did Dr. Hubbe-Schleiden notice how beautiful her face was. He took advantage of the short time of rest (representing the hanging dead upon the cross) to look at the stigmata on Anna's feet. Both feet and hands were bandaged across with narrow strips of folded linen. The wounds on the feet were only on the top, not under the soles, whilst those on the hands were only on the palms. Some watery fluid and but little flesh blood had issued from the wounds, which, in the doctor's opinion, would have long since festered had they been artificially made and kept open for years. Soon followed the "Descent from the Cross." Whilst Anna lay there perfectly still, stiff, almost cataleptic, three loud knocks were suddenly heard in the room apparently near the bed, as though somebody were knocking an iron nail out of a wooden beam with a heavy hammer. After this the body of the ecstatic moved a little again, and after another interval her body rolled over from side to side as though being swathed in a long cloth (such as an Eastern gravecloth) by persons unseen. Especially remarkable was the Communion, which followed at four o'clock, when she receives the Sacrament in a supernatural manner. "Being prepared for what was now to happen," says Dr. Hubbe-Schleiden, "I had previously satisfied myself, with the help of a lamp, while Anna's mouth during the death agony was repeatedly wide open for long at a time, that it was perfectly empty, both over and under the tongue, and I did not let her out of my sight afterwards. As she now opened her mouth in a convulsion, there suddenly appeared on her tongue a whitish mass which looked like a large wafer, about four centimetres in diameter, and bore the usual I. H. S. stamped upon it. This soon curled up, and mixing with the saliva, became a lump. She held her mouth open, and after five or ten minutes the lump of wafer transformed itself before my eyes into a bleeding piece of flesh, out of which the blood flowed in such quantities that it partly streamed from the mouth and had to be staunched by her mother with cotton wool. The ecstasy was uninterrupted, only intensified, and reached its highest point when, after another five or ten minutes, she swallowed the piece of flesh whole with evident effort. Shortly after receiving the Sacrament, Anna raised herself in bed and said that Jesus was offering her the chalice, and that she was permitted to dip her finger-tips in it. As she made this gesture, it began to drip from her fingers so that I quickly held my hand under them and caught the fluid. I convinced myself that it could not possibly be perspiration, both from the quantity and because her stigmatized hands were wrapped up in linen, all but the tips of the fingers."

Dr. Hubbe-Schleiden speaks in the highest terms of the spirituality and beautiful character of the girl, and it is largely owing to the spiritual atmosphere which he felt pervading the place that his opinion of the remarkable occurrences is such a favorable one.—Light, London, Eng.

The above is from LIGHT, of London, Eng. That remarkable spirit manifestations occur in the Catholic Church, is acknowledged by all Spiritualists. They are made by spirits who were Catholic priest on earth and are intended to rivet still further the bands of superstition and ignorance, which are now holding that church in bondage. "Stigmatization" is one of its principal agents of evil.

Fire and sword are but slow engines of destruction in comparison with the babbler.—Steele.

Virtue alone outbids the pyramids; her monuments shall last when Egypt's fall.—Young.

THE BRAIN OF IDIOTS.

Illustrated by Music and Electricity.

The East Anglian Times, May 4, contained report of the annual meeting, at Norwich, of the Eastern Counties' Asylum for Idiots and Imbeciles; the Duke of Norfolk in the chair. Sir Frederick Bateman, M. D., LL.D., made a speech:

There were upwards, he said, of 30,000 idiots in England and Wales, and at least 3,000 of them belonged to the four Eastern Counties. Some very erroneous ideas existed as to the nature of idiocy, and it was formerly classed among the varieties of insanity, but the distinction between the idiot and the madman was clear and marked. The madman suffered from abnormal action of the brain—the idiot from an undeveloped brain, or, in other words, the mind of the madman was not in proper balance, and in the idiot it was not in proper power. He defined an idiot as a human being who possessed the tripartite nature of man—body, soul, and spirit—but who was the subject of an infirmity consisting anatomically of a defective organism and want of development of the brain, resulting in an inability more or less complete for the exercise of the intellectual, moral, and sensitive faculties. They would observe that he had described the idiot as a human being. That had been denied, and they might, perhaps, be aware that a celebrated theologian of the 16th century, when asked by a father what should be done with his idiot boy, replied that the child might be drowned, as it had no soul. Not only in the 16th century, but philosophers of a later date had disputed the right of the idiot to be classed among the human family, and they had gone so far as to pretend that the brain of the microcephalic idiot was so far removed from the human type as to constitute him a connecting link between man and the anthropoid ape. These gentlemen had fallen into the common error of confounding mind, thought and consciousness with the material instrument by which these attributes became externally manifested. He illustrates his meaning by reference to music and electricity. When a musician sat down to a piano, if the instrument was out of order, nothing but discordant strains were produced, but the musical faculty of the performer remained unaffected. A further illustration was afforded by the electric telegraph, by which ideas were transmitted from mind to mind with a rapidity to which ordinary language could not attain. The electric battery might be not inaptly compared to the brain, and the telegraphic wires to the nerves which emanated from it. If the battery was out of order, or the telegraph wires broken, this lightning language by which mind spoke to mind would become impossible. Precisely in the same way idiocy might be considered a disease of the instrument rather than of the performer. The idiot's brain was damaged, and had become an unfit instrument for the outward manifestation of the powers of the mind, but the very lowest idiot possessed the germs of intellectual activity and of moral responsibility, and within his malconstructed organism there lay hidden an immortal and imperishable essence that was destined to live on forever, and through countless æons of time, when the dicta of the dreamers of whom he had spoken, to use the language of one of them, should have melted away like streaks of moving cloud into the infinite azure of the past.—MEDIUM.

The Spirit-Mother and Passing Child.

Sitting alone one afternoon, my mind in a passive state, I suddenly became aware that I was surrounded by a large number of happy angels, enveloped in starry lights. I saw magnificent arches of beautiful flowers, and these angels sang their songs of praise as they floated under and around them. Then came another band of angels, clothed in garments of pure white, and upon their heads wreaths of white flowers, and from each flower there shone a red star.

While I was wondering why I should see these things, I descried, at a short distance from me, a decayed cottage in a dismal street; the sole furniture being a small table, a few old chairs, and a bed in one corner, on which I saw a poor, sick child lying in the attitude of pain. The angels I have described soared to this cottage, led by the child's mother in Spirit-life; she carried on her arm two large wreaths which glistened as the sun shone upon them. The angels surrounded the child's bed, and scattered over it beautiful flowers, the visible token of love and sympathy. The mother bent over her child with a soul full of love and blessing, and above the scene floated myriads of little children singing sweetly, and they joined with the angels in the mother's prayers.

Music and rejoicing burst on my ears from every side. The objects in the cottage seemed to dissolve in a blue light, resembling electricity; and in their place came many magnificent trees laden with all kinds of fruit. As the heavenly breeze passed through the boughs I could hear the fruit drop, one by one, to the ground. This surprised me more than all; and as I looked again I saw beautiful birds of all descriptions flying about amongst the trees, and singing in the most sublime notes. A large fountain threw its spray all over the trees and the birds, the singing of the birds rising higher and higher.

Again the angels appeared, but high above them all, I saw the mother with her child clasped to her breast. Now it became known to me that the child had passed to Spirit-life during the transformation scene of trees, and sparkling fountain. These objects gradually faded from my sight, the birds became silent, the angels lost from their garments the starry lights, the blue light faded away, the angels with the mother and child were lost to view, and I was left to my own reflections.—Ellen A. Blake, in MEDIUM AND DAYBREAK, London.

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WHERE IS HEAVEN?

Speculation of Those in Outer Darkness.

Not the heaven upon earth which you, my dear, youthful Benedict, have made for you and her overlooking the sea. Not the paradise a journalistic friend of mine says he has acquired in Australia worth to-day £10,000. But the true Heaven, the world beyond the grave—where is that? An American preacher, one Mr. Read, has created a sensation far beyond his environment of Hackensack by the delivery of a course of sermons on "Heaven: Its Locality, Inhabitants, Occupations and Life." Mr. Read argues that the soul is an entity, and must have a dwelling-place somewhere. There is no reason, he thinks, why it should not have a material dwelling-place, since we know that there are material bodies in Heaven—Enoch, Elijah, and Moses, for instance. "For he hath prepared for them a city" is the preacher's text. It is settled in his mind that Heaven is a place; but the question is, Where is it? Some say it is in the sky, others that it will be the earth purified with fire; but says the Rev. Minister Read: "We know that Heaven is already in existence, since Christ and the angels came from Heaven."

SCIENCE OF RELIGION.

Robert Ingersoll, the Freethinker, is the most interesting figure on the unorthodox side of religious controversy in America, and I have come upon no sermonizer on the orthodox side who has preached more charmingly on this theme of the locality of Heaven than the Hackensack clergyman whose speculations are exciting the attention and remark of the newspapers in the Eastern States. As to the site of Heaven, he finds no conflict between science and religion. We and the rest of the sun's children are scudding along towards Hercules at the rate of 33,350,000 miles a year. The motion of all the stars being around Alcyone, that star—12,000 times as brilliant as our own sun, and at a distance so great that light traveling from one point to the other would occupy 700 years in the transit—might well, Mr. Read is of opinion, be the place fixed upon by the Creator for the establishment of Heaven. The Hebrews believed in three heavens, and Paul, on the Ascension, says, "Christ was caught up into the third heaven," which is beyond the solar system. Mr. Read believes that Alcyone is the location of Heaven, though he does not profess to speak dogmatically. He is searching for the truth. I venture to suggest the question, "Where is Heaven?" as a vacation subject for a daily newspaper in search of a "cheap copy."

TO-DAY.

One agrees with the Brooklyn Times in its discussion of the sacred enigma that, after all, the problems of the present world are much more pressing than those of the world in which we are in some later date to find a new home. The ignorance of people about the present world is so appalling, and the necessity for broader and better and more persistent teaching as to the obligations of this life are so great, that we can afford to leave Alcyone alone for awhile. At the same time, there is something very poetic and fascinating in the Read inquiry. Anything within the texts upon which preachers can found new sermons is a welcome thing. I have often thought, if I were a clergyman, I would tell the stories of the Bible, make narrative sermons of the Israelitish romances, lead the children into a love of the fairy tales of the Scriptures, the pageantry of them, the battles, the miracles; but I would not drone them in somniferous tones; and, when it came to reading the New Testament, I would take lessons in elocution and dramatic effect from some master of the art of reading and acting. But this is by the way, and may be considered a trifle impertinent.

THE LOWER REGIONS.

The Americans do not, as a rule, take Heaven so seriously as Mr. Read does; and, as for the other place, one of their most popular stories relates how a New Yorker who had achieved Heaven obtained leave to visit Hell, and never returned, because he found the place simply delightful. The pit of brimstone had been drained, the fires got under control for street lighting and domestic purposes, good roads made, tramcars (not allowed to be overcrowded) running everywhere, rents reasonable, good whisky, and the very best possible society. The scientists, journalists, literary men, and others had tackled the place in a business-like way, had reorganized things, and made Tophet most desirable. There is one thing about Hell: its locality has never been questioned. Many orthodox people have given it up. There has been no such place in German belief for many a long year; and it is quite certain that our modern City men, financiers, building society directors, and stars of the Divorce Court have utterly and completely given over the lower regions and a future of punishments as a myth. Perhaps some of them will, after all, be very much surprised when their time comes to have the mystery settled for them altogether outside their own volition.—Joseph Hatton in AGNOSTIC JOURNAL, London, Eng.

Our enemies are our outward consciences.—Shakspeare.

A lover's eyes will gaze an eagle blind—Shakspeare.

The true art of memory is the art of attention.—Johnson.

The deadliest sin were the consciousness of no sin.—Carlyle.

If thou wouldst be borne with, then bear with others.—Fuller.

The truly sublime is always easy and always natural.—Burke.

Character is a diamond that scratches every other stone.—Bartol.

He that will watch providences shall never want providences to watch.—Flavel.

The usual fortune of complaint is to excite contempt more than pity.—Johnson.

He who is most slow in making a promise is the most faithful in its performance.—Rousseau.

For virtue's self may too much zeal be bad; the worst of madness is a saint run mad.—Pope.

Observe the effects of rage on those who deliver themselves up to the passion.—Plutarch.

VERY IMPORTANT.

The Education of Mediums.

"That one man should die ignorant who had capacity for knowledge, this I call a tragedy, were it to happen more than twenty times in a minute, as by some computations it does."—Carlyle.

Ignorance is an enemy to progression, and it the more often buries its talons in self-opinionated and conceited persons who arrogate to themselves the supremacy of knowledge. I know of scarcely anything which is so disastrous to the developing medium as a feeling of self-sufficiency that the trance or inspirational control of a spirit is the "be all" and "know all" of the spiritual teacher. A few persons form a circle at home, and in due course the advent of a medium takes place. The sitter seems perfectly satisfied with the results, and lo, wonderful tales of the doings and sayings of Medium So-and-so go the rounds of the local society, should there be one. The medium is forthwith pushed into public notice, and on to the platform, often without the least adequate preparation. We frequently are given glowing accounts of mediums, but how often are we disappointed when we hear them speak. It makes one squirm in one's seat to listen to a merciless murdering of the Queen's English, and erroneous statements concerning the most simple truths. Flaunting ignorance on a public platform goes much against the spiritual cause. I have heard persons say: "If that is the sort of discourses you get here, I don't want to hear any more," and after that, it is often difficult to persuade them to go and listen to a really intelligent speaker. I believe all mediums should be encouraged in their development, but they ought certainly to be kept from public work until they are quite fit for the task.

The exercise of mediumship in public is no light work. "It looks easy," say some, "and the spirits do all the work," but the medium has much to bear.

The organ is a noble instrument, but let the "action" be sticky, the pipes out of tune, the bellows leaky, and the finest musician can make but very poor music. An indifferent musician will make better harmony out of a good organ than a perfect musician can make out of one that is imperfect. Substitute a medium for the organ, and a spirit for the player, and you will see my meaning.

I have heard mediums delight in saying they seldom read any books. I do not know why that should be, unless to show the comparative power of the spirit over them when under control. I see nothing creditable in boasting of ignorance; one would have thought they would be anxious to cover up that. Some persons say too much knowledge confounds the spirit. If it does, I say, "God help the spirit." Let every individual who intends developing as a medium get as much knowledge as possible. Read as many books as you can of a progressive character, study hygiene and the laws that regulate the harmony of the physical self, practise self-control, do not simulate the manners of others, but remember that you and your individuality can do something that is peculiar to yourself. Education will not kill spontaneous mediumship, the spontaneity will take a higher form, and will be enriched by the higher mental development of the individual. An educated medium will get along better than an ignorant one.

A great responsibility rests with a medium. He is not simply working for his own ends; it is not for the sake of self-satisfaction that he should pose before the public as an orator or a mystic. The office of a public expositor of philosophy and truths, the demonstration as far as possible of immortality, is one of the most responsible positions that ever fell to the lot of any body of public teachers. Some ignorant persons make good mediums. Granted; but how much better might they have been had they been educated? It seems all very well to say: "We know so-and-so cannot read and write, yet he has got well on;" but what might he have done with even a moderate education? "We know what we are, but not what we may be."

Amongst all spiritual societies should be instructors, capable of guiding and training mediums at properly-appointed circles—free from prejudice. Further, I think mediums should not exercise mediumship in public until they are capable of passing satisfactorily an examination by a board of examiners. I am sure every right-minded medium will welcome education and training, more especially in a knowledge of those laws which produce harmony between the body and soul, and render the brain exquisitely sensitive to the higher laws and powers.

The nobler and grander the thoughts of the mediums, the sooner will man be shaken from his spiritual lethargy. We want to let man peep from his narrow cell, to awaken him to a cognizance of the real and lasting pleasures of life, to tell him—if he is an earthly slave—he can be a spiritual king. The constitution of society renders hard work necessary; but the labor becomes lighter, the intellect clearer, the mind more content and happy, when it is seen that the grand purpose of life is to make the greatest possible advance towards spiritual perfection.

There is a prerogative in the soul which makes itself felt when the right chord is touched. The vibration of the external life must be in unison with the internal self, or there is disruption. The struggles of the soul, when the outward life is inharmonious, cause discontent and unhappiness. It is obvious that antagonism between the inward and outward life militates against the progress of mediumship. How can one be happy with constant friction? On the one side the soul struggles to make its power felt—tries to be omnipotent; on the other side the lower desires press forward to gratification. There is no counterpoise between these two conditions—no give and take, and misery necessarily results. Salvation is in the knowledge that the soul is the man, to obey soul laws and impulses is to produce happiness; to disobey, misery, discontent and peevishness. It is because of these things that mediums should be educated to a knowledge of self; to take the soul as a spiritual standard of high degree, as a moral code, as the arbiter of right action. Our efforts must be to relegate passion and the wanton desires of the flesh to oblivion; to crown with laurels of everlasting freshness the powers of the soul; to scatter the seeds of knowledge and spiritual truth; to pour the waters of the spirit on the minds of men continually, until they are saturated with a proper recognition of their status as spiritual beings. Mediums cannot shelve the truth: it must ever be present with them, otherwise labor is in vain. Is it not the duty of mediums to impregnate the human race with a knowledge of truth and self? to open up the portals of the eternal life? to stand on the border land and act as the vehicle of conveyance between the two worlds? Seeing that it is so, is it not of the utmost importance that the "vehicle" shall be well-conditioned? We want no squeaky or broken wheels, no soft springs, or rusty axles in the spiritual chariot. I would say to all mediums, learn what you can, never miss any opportunity of developing your mediumistic powers, and never venture to publicly exercise your powers until you are in a fit and capable condition for so doing.—W. J. Leeder in The Two Worlds, London.

CHRISTIAN-PAGAN VICE.

Continued from First Page.

the Duchess of Montpensier who inspired the arm of Jacques Clement to murder Henry. The nobles kept assassins and duelists to do their dirty work, and the address of a poisoner could then be as easily procured as a glass of beer. M. Felice tells us that "two court ladies, having caused the heads of their lovers to be cut off, kissed and embalmed them, and each kept that of her own lover among her love-tokens."

I cannot conclude without observing that the murderer of Henry III. was canonized from all the pulpits as "the most blessed child of Dominique, the holy martyr of Jesus Christ." And when the assassin's mother came to Paris, the nuns addressed her in the words of the Evangelist, "Blessed is the womb that bare thee, and the paps which thou hast sucked."—Rex. Reges, in AGNOSTIC JOURNAL, London, Eng.

IN FOREIGN LANDS.

CONTINUED FROM FIRST PAGE.

ning afterwards to magnetize me with some light passes over my head and arms. I experienced that peculiar sensation which at other times I have felt under the action of an energetic hypnotist, namely, a singular impression of cold which prevailed all over the upper part of my body. The form now took me again by the hand and raised me, an act which caused a portion of the large veil to open and enabled me to see that she was clothed in another white garment. I also saw at the same time a pale face, but I could not make out the features. At length the apparition hastily retired, and I returned to my seat. During the whole of this manifestation the medium was visible, resting solidly on her seat, as many of those present, and with whom I have since spoken, have assured me." The writer of the article in the "Annali" confirms the accuracy of the above report of this circumstance so far as concerns the movements of Mr. E., and adds that he was himself talking to the medium during the whole time, and could not understand at first why the gentleman was kneeling. One of the most obstinately skeptical members of the Psychical Society of Christiania was at this seance completely convinced of the genuineness of these phenomena, and declared himself fully satisfied as to their reality. The name of the writer is Mr. Carlo J. Sjostedt, of Christiania.

SOMETHING NEW.

CONTINUED FROM FIFTH PAGE.

Blavatsky in "The Secret Doctrine," was also fire, having for them a spiritual, psychic and material aspect. In order to find the approximate relation which this threefold ether bears to that of orthodox science, I will take it only by its material aspect as material heat. Now, we know that heat which is felt by us is not capable of registering itself in the human brain as thoughts; while we also know that the fire of an idea is imperceptible to the senses. Therefore the ether of science is on the plane of our senses; but that of thought-transference is on a deeper plane of consciousness, lying behind the senses, and represents substance whose substantiality is different to that of the ether of science. But, since both are transmitters of one element—heat or fire—we must consider them degrees of the same ethereal medium; and to find out how this gradation may happen we have but to refer to the ether of light and the ether of radiant heat. Here the difference is due to the length of wave motion, each being set to a different scale. So that ether exists in various modes of motion, each possessing its own particular relation to the consciousness of the world and to that of man. That which I may call thought-ether differs in this respect from the lower and coarser forms of ethereal manifestation, and by its more subtle rates of motion appeals to subtler manifestations of consciousness. Yet heat, like consciousness, is the common link which binds matter and mind together on all its planes; and through fire we may pass from the objective to the subjective states of existence.

Referring to thought-transference and the attitude which I assumed towards it in my "Answer to Critics," the ether here used as the transmitter of radiant heat has an activity of motion which places it in a subtler relation to human consciousness than that which belongs to the ether of a lower grade. It appeals to the atoms and molecules of encephalic matter, which is matter of the most sensitive order in our system. Therefore, while the coarser waves of radiant heat are translated into terms of consciousness as sensation by the intermediary of the nervous system, the finer ethereal heat waves can appeal directly to the cerebral cells, with the result that, all the work they represent being directly active in the center of human consciousness, it is retranslatable not only as sensation, but as thought; by which I mean to simply that, though all heat of fire is potentially ideation, yet when, in its coarser state, it requires the nervous system to convert it to terms of personal consciousness, then a certain loss is made in conversion by absorption in the nerves, which may possibly be the reason why we feel heat then only as sensation, and not in its completer form of thought.—Thomas Williams, F. T. S., in AGNOSTIC JOURNAL, London, Eng.

Few save the poor feel for the poor.—L. E. Landon.

WAS IT A DREAM?

She Saw Her Little Boy in Spirit-Life.

A Christmas Story—A Fact.

When Colonel Wyndham told himself a few days before Christmas that he wished he was dead, he was speaking from a very natural antagonism to his environment, and not because he really meant it. But when Mrs. Wyndham, in her heavy mourning robes, whispered the same thing, she came much nearer the truth. Her only child, her boy, her idol, a manly little fellow, ten years old, had been taken away by death, and she mourned as one without hope. Bobby was the apple of his father's eye also, but the wife was more than the child to him, and he had now reached a stage of resentment with this supreme sorrow which seriously threatened the peace of the home. He had bravely hidden his own heartache for the sake of helping his wife bear hers. He had been helpful, considerate, tender, but the shadow deepened, and each day was worse than the one that had preceded it. "Is there anything you would particularly like me to do for Christmas, or any person outside of those we generally remember, that you would like to consider?" the Colonel asked, one evening, after a silent, funereal dinner.

"I don't see how you can have the heart to even speak about Christmas," his wife replied. "What is Christmas to me, now that Bobby is not here?"

There were several remarks that occurred to the Colonel at this juncture, any one of which would have been eminently to the point, but he restrained himself, and said kindly:

"Well, we must be sure not to forget any of Bobby's friends. I suppose the little stable-boy up the street doesn't expect anything, under the changed circumstances; I saw the lad to-night, and he looked so pinched and chilly that I thought it would be nice for you to buy him a good warm overcoat. You know his size, Mary, and can pick out something much more suitable than I can."

"You have grown cruel, John," his companion responded, with a face as white as death. "Please don't talk to me any more about Christmas. I can not die, but I can and will shut myself up with my sorrow and live through the time as best I can."

There was a minute's silence, and then Colonel Wyndham quietly left the room. But there was no quiet in his heart. He could not speak roughly to a woman, but he could seek other scenes, and leave his wife alone in her selfish grief. A man would be a fool to stand more than three months of such indifference, he told himself. He'd pack his traps the next morning, and start for Florida, or California, or Europe, it didn't matter much which place. He drew a chair before the cheery fire that crackled and blazed just as it used to when Bobby sat on his knee and listened to the stories he was never tired of telling. But there was no Bobby now, and worse than that, yes, infinitely worse, there was no wife. This was a hard hour in the life of this strong and kind-hearted man.

Mrs. Wyndham, absorbed in her misery, was scarcely conscious that her companion had left the room. For a half-hour or more she sat perfectly still, and then the weary lids closed, the drawn features relaxed, and a smile of wonderful sweetness hovered about the lips that had so long quivered with pain.

A restful moment had come to the Colonel also, and when the door of his room opened and his wife slowly entered, he rose and stretched out his arms to receive her, as he had always done before death robbed him of all his happiness.

"John, I have seen Bobby," were her first words as she cuddled naturally into the embrace that was so fond and so true. "It must have been a dream, of course; but, John dear, this is what he said, and he told me to ask you if it was not true. He said: 'Mamma dear, you are hurting papa's feelings, and he is going away to leave you, because he thinks you don't love him any more. Go and kiss him, and give him my love—' John," and now the wife lifted her head bravely, "is this the truth?"

"It is, Mary. I thought I had lost everything, and I could not endure it another day."

"Praise God, then! Bobby still lives, and I have seen him," was the fervent response. "Forgive me, darling, for all I have made you suffer, but you will stay now, and let me make it all up to you?"

"Stay?" said the Colonel; "stay? What do you take me for, Mary?"

There were tears in the Colonel's voice, and his arms were steadier than his articulation.

"The stable-boy shall have his overcoat, and we will have a merry Christmas; but, John, dear, tell me—was it a dream?"—Eleanor Kirk's Idea, in The Two Worlds.

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The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetism of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive in the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened either with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but morality, inquisition, or impressions, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the seance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much of mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffer from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the way of intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BRITTEN.

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THE PROGRESSIVE THINKER

Eight Pages of INTERESTING Reading Matter, each of which is Worthy of Careful Perusal. A Spiritualist Paper that is Sustained by HONEST INDUSTRY.

VOL. 8. CHICAGO FEBRUARY 10. 1894. NO. 220

CHURCH AND STATE.

Facts for Your Consideration.

The proper function of the Church is the unfoldment and exercise of the spiritual in man. The office of all government is the formulation of laws for the regulation of human conduct and enforcing the same at all hazards, at the expense even of life itself. The vocations of the Church are peaceful, while the legitimate acts of the government are confined to the physical part of the nature of man and represent physical force.

A wise and just government will keep the Church and State forever separate, fully aware by the events of past history that the Church has always, when she had the power, used physical force to compel a conformity to her particular beliefs, and has murdered millions who refused to obey her commands.

The churches of to-day are appealing to the government to aid them in enforcing their religious views, and were much excited when Chief Justice Fuller finally decided against their appeals. In my opinion, his decision was the crowning act of his life, and leaves no further room for laurels to be won in his sphere. The moral courage to render such a decision in the face of such a tremendous pressure as was brought to bear against him could only have been attained by a strict adherence to the highest mandates of the soul, and Americans should write in letters of gold the name of MELVILLE W. FULLER.

Many of the converts to orthodoxy are made through fear of death, but we are glad to note that most of the churches are dropping the Hell department out of their religion, and are bending their energies toward spiritual, intellectual and physical culture.

Fear belongs to the physical, and when man is spiritually developed he is above fear. A state of ignorance confines man to the physical department of his nature, leaving him the victim of those who have cultivated their intellectual faculties.

He who plays upon the fears of ignorant humanity to win converts to any form of religion, is a miserable coward, a poltroon, and deserves the strongest censure of his fellowmen, while he who appeals to the spiritual and intellectual in man to cause him to change his erroneous views or practices, is a true man and a benefactor of the race.

The spiritual and intellectual in man should control the physical faculties, and the appetites and passions should at all times be subservient to the highest deductions of reason, which includes intellect and intuition.

The Protestant churches of our country, though their forefathers were driven by physical force from Europe, are petitioning our government to aid them in their religious work, thereby calling into action the very forces by which their forefathers were persecuted and driven to this continent for a refuge. Wake up, churches, and know that when you appeal to the physical in man, or to the government which represents physical force, for aid, you are away out of your legitimate domain and must be called to order. Your domain is the spiritual, and only the spiritual. Even the intellectual field is not yours; it belongs also to the State and is represented by the public school, which is and always must be kept absolutely non-sectarian.

True religion deals not with the intellectual. A man may be an intellectual giant and a spiritual pigmy. He may also be very spiritual and a philanthropist and yet not be very intelligent.

George Washington, in his treaty with Tripoli, said: "This government is in no sense founded upon the Christian religion."

Thomas Jefferson said: "It is wicked and tyrannical to compel any man to support a religion in which he does not believe."

James Madison said: "Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both."

James A. Garfield (himself an occasional preacher), while President of these United States uttered the following: "The divorce between Church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State or in the nation, should be exempt from taxation; for, if you exempt the property of any church organization, to that extent you impose a tax upon the whole community."

General Grant said: "Keep the Church and State forever separate."

My list of quotations from our glorious ancestors would not be complete without some sentiment from the invincible Gen. John A. Logan, who, in 1862, wrote these words: "This government must be preserved for future generations in the same mold in which it was transmitted to us, if it takes the last man and the last dollar of the present generation within its borders to accomplish it."

CHESTER S. ROUSE,
1709 4th Ave. S., Minneapolis, Minn.

Natural Phenomena.

Champollion, the distinguished Egyptologist, who died in 1832, contended that the giants of Bible fame were personifications of natural phenomena. We are not conscious that any scholar who has investigated the subject has successfully combated the claim.

ORGANIZATION.

The Need of It Shown.

Dr. Hidden Urges Spiritualists to Help.

TO THE EDITOR:—I have been interested in the discussion now going on in the Spiritualistic press relative to the National Association. Speaking in candor, it seems to me that the real point at issue has been overlooked, or rather obscured, in the desire of the writers to air their legal knowledge, and to say sharp things at the expense of their fellows. Waiving aside irrelevant matter, the real issue seems to be, is organization necessary? If so, we should organize first and rearrange minor points of difference afterward; the safe rule is, just preliminary, then permanent organization, with all that the latter implies. As I understand it, preliminary organization has been effected, and the good work is being crystallized into permanency, and this is as it should be.

It seems to me that organization among Spiritualists is necessary if Spiritualism is to become more than a mere name in the history of this nation. We claim a following of at least ten millions of Spiritualists in this country; just think of it—a vast array of bright, brainy men and women, without organization, and with scattered ranks—smiled at, sneered at, derided, and all because of a lack of the power which organization gives.

Think for a moment of the Masons, the Odd Fellows, the Grand Army and similar bodies. What makes the members of such bodies respected? The power of organization. Think of the immense influence of the Christian churches; what is the secret of it all? Organization, pure and simple.

It may be that our National Association has not attained the standard of perfection with which we are wont to credit the bodies alluded to, but even if this be true, it is not strange. Man did not spring into existence physically and mentally equipped as we find him today; neither did the Masons, Odd Fellows, Grand Army or even the churches, become the splendid associations of to-day at a single bound. Time, practice, experience, hard and earnest work were required to correct errors, rectify mistakes, and to round out and perfect them. If Spiritualists were perfect beings the National Association would embody the wisdom of the ages, and reveal to the world a structure so carefully conceived and wrought as to be without a flaw. But as Spiritualists are only men and women, and men and women are far from perfect, I am not surprised to learn that the National Association bears human finger-marks, and, to tell the truth, I am pleased, for I feared that preliminary effort at organization would tend in the direction of the ideal, rather than the practical.

Now, why not look at this matter from a business-like standpoint of common sense. As Spiritualists, we need to be, and should become, an organized body, with a central or parent association, having working branches in every city, town and hamlet in the land. We need do this in order to concentrate our efforts and to secure unity of action, that we may make of Spiritualism a great moral and educational factor. We need an organization big enough and strong enough to build and equip buildings, endow schools and colleges, establish press and lecture bureaus, own and control homes, etc.; an organization big enough and strong enough to stand its ground when attacked; powerful enough to protect mediums, healers and public workers from injustice and harm, to secure for its representatives all the rights and privileges wich pertain to the ministers of other bodies—in a word, we need an association powerful enough to secure for Spiritualism public recognition, legislation in its interests, and respect; and this we shall surely have if we help instead of hinder the work already begun.

A beginning has been made. The central or parent body has been incorporated. Washington, the most fitting place, has been chosen as a national headquarters. Now let the Spiritualists everywhere incorporate under the laws of their respective States, organizing State associations, with local or auxiliary branches, as is the case with all the great fraternal organizations of the day. The membership of the State association should be made up of the officers, or, especially, chosen delegates, from the auxiliary branches, and the National Association should be (and in time doubtless will be) composed of representatives from the different State associations, elected in annual session. Let the work of the National Association be conducted by an executive committee chosen by and responsible to the association, as represented by the national body of delegates, the latter in turn being directly responsible to the rank and file throughout the country.

To do all this it is necessary, first, to have a central body, a head; and this, as I understand it, we now have in the National Association. The latter should issue charters to State associations, and these in turn to subordinate branches; not that such national charters carry with them especial State rights, from a legal point of view, but because such a course is necessary in order to unite all the State and local associations in one common body. We have been divided long enough; the time has come to unite Spiritualists in one grand working organization, and experience has demonstrated that the method here outlined is the easiest, safest, best. Once in working order, error is easily eliminated; mistakes can be corrected, unity of action secured, and measures for the safe conduct of the organization devised.

First organize, then criticize. In other words, instead of standing aloof and kicking, let the gentlemen who are so prone to criticize, join the association and try to improve it. It is easier to correct mistakes inside than outside an organized body. It is well to bear in mind that to perfect such a mighty organization, mistakes are unavoidable; but there will be fewer mistakes made by the leaders if we help, instead of trying to hinder them by adverse criticism.

I am not a member of either National or State association, hence cannot be accused of being partisan; but of something I am certain, viz.: I shall unite myself with this movement, for the upbuilding of Spiritualism, at the first convenient opportunity, for I believe in organization, and I want this movement to succeed and bring Spiritualism to the fore, making of it a moral and educational factor not to be ignored in municipal, State and national affairs.

CHAS. W. HIDDEN.

IMPORTANT QUESTION!

Directed to the National Association.

The Railroads and Ministers of the Gospel.

SOME RETAINED FOLLIES.

If the editor of the Medium and Daybreak (London) is one thing more than another he is fiercely radical, and at times he wields a sledgehammer mercilessly on the lingering superstitions of the past. There is little passing about which he does not give expression to his opinions. There has been some very remarkable manifestations of desire to be like the churches among Spiritualists, and those who have become freed from the senseless rites and forms of the past either laugh at or pity the apish following so sharply rebuked in the following paragraph:

"'Christening,' 'Baptism,' are unmeaningless to Spiritualists as to Christians, being practices handed down through paganism from primitive times. If people are foolish enough to ape priestcraft in these senseless rites, they must not expect us to advertise their folly. There is a use in presenting a new citizen to his brethren, but not after the manner of priestly sacerdotalism. Strange it is that 'mediums,' who are supposed to be the instruments of a superior world, should seek to make themselves conspicuous by dealing in the superstitions and heathenism of this very wicked and spiritually blind world. So much of this kind of mischief nowadays makes sensible people wonder whether the higher life does communicate with man—at least in the case of these mediums. Some people would do well to stick to fortune-telling, and not endeavor to soar to higher flights."

The effort to put on ministerial manners by many lecturers, beginning with prayer or invocation, might fall into the same category. When prayer is the earnest desire of the spirit, it is its outward or concrete expression and has relevancy and use, but the set prayer before a lecture has no other meaning than the attempt "to be like other preachers." The railroads have contracted the issue of passes, so that no Spiritual lecturer, not settled as "pastor" over a "flock" directly on the line of the road, can have one. This may be regarded as a valuable whip to lash those Liberalists who would accept the position of "minister of the gospel," into place. What business has a Spiritual lecturer whose entire efforts are directed, or ought to be, in building up a system directly opposed to the church, in being placed on the list of "Gospel Ministers," and "dead-headed" by the railroads?

We who proclaim emancipation from the superstitions of the past, and absolute severance of Church and State, ought to feel the humiliation of being classed with gospel expounders so keenly that we would scorn even the proffer of a "clergyman's pass." How are the "ordained" ministers of the National Association to get "minister's passes" under the rules governing the railroads?

L. O. TERRY.

Good Words from Lyman C. Howe.

TO THE EDITOR:—THE PROGRESSIVE THINKER improves with age. I find much of value and interest in the last two numbers. The arraignment of Senator Vilas by C. H. Matthews is a stinger, and strikes a key-note to which every patriotic ear should listen, and every loyal citizen should determinedly work to eliminate from public offices all such enemies of American liberty as Senator Vilas shows himself to be, if he has really said what Brother Matthews alleges—of which I know no reason for doubt. Every patriot of whatever political creed should spot all such traitors and remember them at the polls. I am not acquainted with the creed of the A. P. A., but as I view it they are seeking the protection of religious liberty, as much for Catholics as any others, but oppose Catholic meddling with our State affairs, and equally oppose all other religious tinkering with our free institutions. Let us keep it before the people, and think, talk and vote for secular schools and secular government without any sectarian meddling.

LYMAN C. HOWE.

THE MISSING LINK.

The Veddas of Ceylon a Race of Pygmies Who Act Like Monkeys.

TO THE EDITOR:—To Spiritualists evolution is always an interesting subject, and they are constantly turning their attention towards the missing link, hence the following statement as set forth by a German magazine will be of value to them:

In print every now and then we read that the "missing link"—the human being most resembling the ape—has been discovered, but upon impartial investigation it is always rejected as not fulfilling all the necessary conditions. The very latest discovery in this direction has just been made known by two Swiss scientists, brothers, who declare that the Veddas of Ceylon fill the void between man and ape. The brothers have spent several years in Ceylon in order to study this little known but interesting race of pygmies, and, quite apart from the theory which they put forward, the facts which they publish concerning the Veddas are of sufficient interest to command general attention.

The Veddas are quite a distinct race, and are more like apes than any other human beings. Their skeletons and the general organization of their bodies are greatly similar to those of the chimpanzees. The Vedda is the best preserved specimen of the curly-haired race. These black pygmies lived in India many centuries before Buddha or Jesus Christ. Historians of the early centuries of the Christian era spoke of the Veddas and described their mode of living, which was in almost every respect the same as at the present time. We find in the Mahavanso, the most important of the Cingalese chronicles, details concerning the Yakus, people who are exactly like those whom we call Veddas: and the Sanskrit poem, "Ramayana," the Iliad of India, uses the word ape when speaking of the Yakas. The number of the Veddas does not now exceed 2,200, yet they occupy an immense tract of land situated between 7 and 9 degrees latitude and 81 and 82 degrees longitude. If you wish to see the Veddas in their pure state, free from any mixture with the other races of Ceylon, you must go to that part of the island. They live in small groups, or in families, apart from each other, each family having its own part of the forest to hunt in. When the rainy season (October-December) comes around and the forest is inundated, they take refuge among the rocks and live in grottos. They are thus brought together and become sociable; they arrange marriages and talk about things in general. They recognize no chiefs, know no laws and are quite devoid of any ideas.

It has been said before that the Veddas resemble chimpanzees in certain respects; it remains to be added that they are about four feet in height, their hair is very thick and very black, and when in trouble or grieved, they hang their heads down upon their breast in a way which gives them a very peculiar appearance. Among themselves they go about naked, but when strangers are about they adopt a covering of leaves or cloth. They do not know what beds are, but pass the night naked upon the moist ground without the slightest covering. The Veddas have no idea of ornamentation; neither the man nor the woman wears any object with a view to making himself or herself look pretty. Household utensils are also lacking, for they eat their vegetable food just as they find it, and their meat is thrown on the fire for a few minutes only. One of their "dishes" is composed of pieces of decayed wood mixed with honey. Their only weapons are their wooden bows and arrows, and their axes, which they always have near them. Alcohol and salt are both unknown to them. Their communication with the Cingalese is reduced to this: During the night they will place in front of the door of a Cingalese blacksmith some honey and dried meat, with a rough model (made of leaves and twigs) of the ax which they require. A few nights afterward they will go to the door and take away the ax which the blacksmith has placed outside ready for them. This shows what a dislike they have to mixing with other people.

Their language is very simple and consists partly of Cingalese words so altered that the natives of Ceylon cannot understand them, and partly of words which are apparently the remains of some primitive language. Of course there are no family names; they say, "the great man," "the little man," "the young woman," "the old man," etc. They know nothing of numbers; when they are talking of many persons or things, they repeat several times a word which indicates a single thing. They therefore cannot say how old they are; divisions of time cannot be expressed; and the dimensions of objects are indicated by actions. When they first see a looking-glass or a firearm, they act just as monkeys do under similar circumstances. Religion, belief in good or evil spirits, a fear of death, are all unknown to them. When a Vedda dies the others leave him where he has died and shun the place for a long time, during which the body disappears. Yet with all, this lack of intelligence they are honest and trustworthy. They live peaceably and have no internal feuds, which is probably due to the fact that they live apart except in the rainy season.

To say the least, the facts above set forth are very suggestive.

JUS TICE.

A LOVING DAUGHTER.

She Comes to the Spirit Artist

And Has Her Portrait Painted.

TO THE EDITOR:—Phenomena is, after all, the key which unlocks the truth, and carries the strongest conviction with it in support of the belief in the future state of man after the change called death, and in communion with him in that state. Phenomena of interest to myself and wife having been recently experienced by us through the mediumship of Mr. A. Campbell, the artist medium, and of his brother, both of this city, I give it for what it may be considered worth.

Calling one evening upon a lady acquaintance who is mediumistic, she passing under control, the guide controlling said that if we would go to Mr. Campbell our little girl would give us a token of her love as a holiday present, which she thought she could give through his control "Azur." Also that if we would attend one of the circles given by his brother, she would try also to give something there, and to go at once, as they were about to remove to Oakland, Cal. Acting upon this, I called the following day upon Mr. C., and found him disinclined to grant the opportunity, explaining that he was overtaxed and in ill-health, necessitating a hasty change of climate. Without telling him of the prediction, or who directed me to him, I urged for the coveted sitting, and he finally designated December 31, after noon. Repairing to his rooms at the time appointed, he handed to my wife a pair of large school slates, to clean thoroughly, and instructed her not to let them at any time pass out of her hands. A plain white porcelain plate, the size of the slates, was also handed her to examine and place between the slates, around which were bound rubber bands. I was then called in, to join in the sitting. We sat together opposite the medium, a table between us, holding the slates and porcelain during the sitting. Resting upon them was a glass dish containing paints of various hues. We held them both under and above the table, as directed by the medium. When above, he would place his hand under them, only for a brief moment being under control, when a control who gave the name of "Alice" spoke to us in a child's voice, saying: "Bessie is here, and we think we can give something for both of you which will please both you and her." The name here spoken was the name of our child in Spirit-life. In about twenty minutes—not more—the medium arose, and we opened our slates. Upon the previously perfectly clean porcelain was a work in oil of entwined forget-me-not flowers, in blue-and-white, making in this novel manner the name "Bessie," and through the word were fine grasses. Above were painted two butterflies in gold-and-silver colorings. The work was a marvel of beauty, and one wholly unlike anything we had ever seen. Upon one of the slates was written a message of love to us from our child, which closed with these words: "What can I send unto you, dear ones, better than these simple flowers, that show I forget not, and you forget me not." Upon the other slate was painted in oil a full-sized white chrysanthemum. This flower is always given as her emblem, assuring her presence through any medium. Here was a prediction fulfilled, made through a lady whom I know positively had in no manner communicated with the medium on the subject, and given under strict test conditions, if I am capable of judging what such should be.

The second prediction was also verified through the mediumship of Mr. Charles Shourds the following evening. About thirty persons were present, occupying two rooms thrown together. A cabinet was arranged across one corner by drapery. The medium requested an examination of the cabinet, three pairs of slates and a tablet of plain, unruled writing or drafting paper. The cabinet was found to be composed of solid plastered walls and ceiling, a carpeted floor, and the drapery in front, with only a chair inside. The slates and tablet were spotless. Lights were turned low, and the medium stepping inside the cabinet, requested the persons designated to pass the slates to all, in order, as he explained, to impart their magnetism and personality—the tablet going through the same process. The committee were placed under the light, in full view of all, for a few moments, and were requested to keep the slates in sight until the seance closed. The tablet was handed to myself, to hold also until the close.

The medium again stepping into the cabinet and desiring singing by those assembled, almost immediately came out with his hands full of fresh flowers, damp and fragrant, as if from a flower garden. He acted under impression, handing to each sitter flowers as impressed. To me he came straight with a white chrysanthemum; also to my wife and my sister were given these same flowers. The significance of this flower is noted above. I was also given a rose, an emblem of my mother, indicating her presence. All received flowers, until the room seemed filled with them. Roses in various colors, lilies, hyacinths, chrysanthemums and ferns. At times the medium received them standing outside, at the entrance to the cabinet, and again they would seem to come into his hands or materialize in full view of all.

Continued on 8th Page

SECRETARY DIMMICK.

He Comes Forth with a Vigorous Defense.

TO THE EDITOR:—Amongst the groundless charges and insinuations of a false character against this Association is that we contemplate an issue of a bulletin, whereas we had no such intention except through our press. We have not had nor do we wish to have any consideration of this character. I lost enough some years ago in this kind of investment to satisfy me, and while some of our friends like Brother Dr. Wilkins are afraid we are going too far, it would be well for them to inquire of us before setting forth our intentions in print in such a way as to mislead many, although I am sure it was not his intention.

We are beset on every hand by those who think they are going to be ridden with a creed through us, and others who fear that we have not creed enough; by those who are Bible Spiritualists and those who consider the Bible of no value. It is naturally hard to please all, and we think it best to ignore the most of these wild ideas; yet we do feel that it is base for any man to go into a convention and then accept the results, and afterwards turn around, when he can find a man to pay for the circulation of a few thousand copies of his paper, even if he is one of the "shining lights." It seems to be easy for the faultfinders to have a full say, and quote us as comparing with the Vatican, and as though we were issuing edicts, when we have done nothing but attend to the business we were sent here to do in behalf of the assembled societies at Chicago. It is not a fair thing, and we regret that even our press is unable to understand the importance of unification of interest where the lesson is constantly presented in each and every object that meets the eye, and we are not only working against the incompetents, visionary, avaricious, ambitious and selfish, but to contend with the cold shoulder given us by most of the spiritual papers, directly contrary to the methods adopted by our religious brethren in the rear, where they receive the full support of their press in their general conventions. Is it because Spiritualists are less generous or capable of estimating the great value of their knowledge, by which they are more favored than any other class under heaven? We often get tired of the malignity, abuse, misrepresentations and outrageous villifications attributed to us; but then we think, after a former teacher: "God help them, for they know not what they do."

If these cavilers, carpers, backbiters, maligners and obstructionists could be squelched, it would be of great advantage to the cause of Spiritualism, and it is these exhibitions which make so many disgusted with us, and prefer to remain in their churches rather than incur the odium attached to us by reason of our negligence in not sufficiently placing the classes named under the ban of our opinion and sympathy. We are now constantly appealed to for help from Spiritualists who are getting in trouble, and it is our duty to assist them; but it is naturally our duty to first help those who are of us and with us in the very important work we are now engaged in.

I trust you will give my article in answer to Dr. Ball as conspicuous a place as King, the leading light, who went back on his own record as a member of our convention.

I am just at this time telegraphing to Texas with relation to a matter of one of our delegates to the convention, and who is identified with one of our chartered societies, and for some cause has been incarcerated in jail at Palestine (not the Holy Land, but Texas), and but yesterday was notified of another incarceration of Mr. King (not the Mantua Station King) at Battle Creek, Mich. The latter has no claims upon us except such as we should accord in a general way, for we feel that our first duty is to those who sustain this organization. We propose to stand by all our chartered societies to the uttermost with advice as well as means.

I shall next week send you a short counterstatement against King, to show how he has misquoted me, and yet his reply was rather tame, even to making a comparison of the wording "pre-eminent claim," and trying to make it applicable to the Pope's edicts. Pshaw!

I won't bore you any longer. Will you please insert the enclosed questions. I wish to make as complete a compilation as possible of the societies, mediums and lecturers, and which I shall turn my attention to as soon as the convention report is off our hands. I will at any time give you a transcript of the record. I am now about to place one in every copy of the 3,000 reports we shall send out, and expect to get many returns in this way. And in sixty days we shall have a more complete record than has ever been obtained in the history of Spiritualism. Yours fraternally,

ROBERT A. DIMMICK.
Secretary.

Music makes the people milder and gentler, more moral and more reasonable.—Luther.

Cincinnati has 297,000 population and 492 police. In 1892 there were 15,545 arrests.

Smoking is permitted in the prisons of Belgium only as a reward for good behavior.

Boston has 446,500 population and 853 police, who last year made 39,996 arrests.

DR. CARL SEXTUS.

The Magnetic Fluid.

Mental Electricity—Nerve Ether or Life-Electrodynamism.

We proceed simply from the fact that a certain force or vitality is contained in the nervous system, and is usually called vital force or nerve power. If this force or power exists in sufficient quantity in the body, the individual in possession of it may be considered healthy; but when this same force is disturbed, by either external or internal influences, the individual becomes sick. We may reasonably presume that all, or at least nearly all diseases are due to impaired nerve function. A cure is therefore first established when a proper equilibrium in the nervous system has been regained. This may be accomplished by the skillful application of the so-called animal magnetism, or the magnetic fluid. As an example, it may be stated that it has been demonstrated that this treatment has cured pathological swellings, due to congestion. (These conditions are invariably caused by a lack of nerve energy.) Strange to say, the vital force of the magnetizer is transmitted to the patient. By this treatment many unfortunate sufferers have been cured from paralysis in its various forms, and have been enabled to walk after years of complete helplessness. New vigor has been infused into those who have become prostrated and debilitated from long continued disease. It will almost invariably alleviate the most intense physical sufferings, where even the deadly morphine has failed. Unfortunately, all patients cannot be cured through the influence of animal magnetism, as some are not susceptible to its benign influence; however, only from five to ten per cent may be placed in this unfortunate class.

In order to test an individual's susceptibility, successive strokes or motions are made over his arm. If the subject after a few of the above-mentioned motions experiences heat, cold or tingling in the arm, he may be considered susceptible. As regards the effect of magnetic treatment, whether the subject or patient is a believer or unbeliever in the efficacy of the treatment, all that is required of him is that he endeavor to place himself in a quiet and peaceable state of mind during the manipulations of the magnetizer; hereby occurs a transmission of the invisible but still well-known vital force from the healthy individual to the sick.

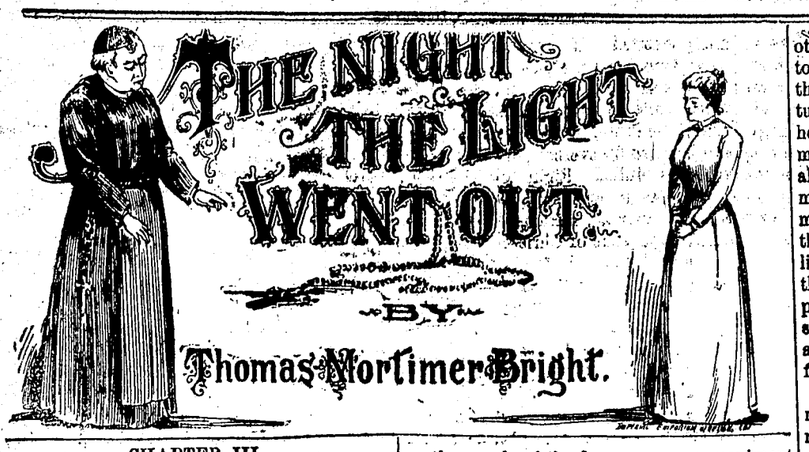
To demonstrate the action of animal magnetism, a simple experiment will suffice. The magnetizer places his hands over two glasses filled with water. In the space of five minutes a decided difference in the taste of the water contained in the glass over which the left hand has been held, from that over which the right hand has been held, will be distinctly observed. Strangely enough, the water through which the magnetic current has passed from the left hand will have a nauseating, lukewarm and disagreeable taste, whereas that acted upon by the right hand will be fresh and sparkling. This difference is due to the fact that the right and left hands are opposite poles one to the other, of the animal body's magnetic quality: the one is positive, the other negative. The magnetic life-force which in this manner is transferred to the water, can also be transferred to the body of another individual. Fortunately this can occur through clothing, glass, yes, even walls, as it also may be transmitted at a distance of a yard. It travels through media with a velocity greater than that of heat, and second only to electricity. This matter or fluid is even visible to the naked eye. This, which certainly must be regarded as the strangest and most occult phenomenon, may be demonstrated in the following manner: An individual together with the magnetizer is enclosed in a completely darkened room, where absolutely nothing is discernible; they remain there about two hours, and if the magnetizer now gently rubs the patient's finger-tips, a dim light will be seen surrounding the magnetizer's fingers.

The magnetism in the human body is at certain parts or points positive, at others, negative. Thus the palmar (inner) surface, and the dorsal (outer) surface of the hands are opposite; similarly the two sides of each of the fingers. This must be borne in mind when giving magnetic treatments, as the positive parts of the magnetizer's hand and fingers must be brought in contact with negative parts of the patient, and vice versa. The human race will from now on be placed in a more favorable position inasmuch as it is now in possession of this great and comparatively new method of cure, which, in spite of its grand and almost unlimited possibilities, is still so simple that one may with ease practice it on others.

It is my earnest conviction that all are not able or constituted to practice this curative method upon others, even though many are in the possession of the power to hypnotize without being sufficiently experienced in the practice thereof, and the patients therefore frequently do not receive any benefit.

That which is absolutely requisite to be a successful magnetizer is to be in the possession of a healthy bodily and spiritual power, combined with a pure and active desire to do good. The action of the animal magnetism is in most cases almost miraculous. It is applicable to nearly all diseases to which flesh

Continued on 8th page.



CHAPTER III.

There were, I judge, nearly an hundred persons present at the services, which were an hour or more long. Then the casket was redeposited in the hearse, the people took the carriages as called by the director, and the cortege moved up the avenue and passed beyond my sight.

It was nearly night when the door-bell, downstairs, rang furiously, and feeling it to be Frank, I ran quickly to let him in.

"Get on your togs and let us walk while I tell you all I have seen and learned to-day; the house stifles me; I must be outdoors. I sent word to the office that I must be excused for to-day. I am in no condition to write; though," he added, smiling bitterly, "this affair would make a startling 'scoop.' I will wait for you outside; please hurry."

I soon joined him, and we walked on and on until we reached the beginning of the park, when we sat down upon the first bench. The glory of the scene had departed; the grass still had a bright tinge of summer verdure (for no snow had fallen, nor had the frosts been heavy) but the trees were bare, and the careful gardeners had carried all of the decorative plants and flowers to the greenhouse at the upper end of the park that they might live to shed their perfume another year, and lend new beauty to the scene. Who does not feel a peacefulness while wandering through a park? To me there is music in every breeze that blows, and a sermon in everything that grows. When my spirit has been perturbed, I have but to go to the parks, and there, where man (under inspiration, perhaps) has added new grandeur to the scene by artistically grouping together the manifold beauties so generously provided for those who choose to worship "through Nature up to Nature's God," I find the subtle balm I need, and it penetrates all my being, even the "darker musings with a mild and healing sympathy that steals away their sharpness ere I am aware."

I did not disturb Frank's meditations, for I never intrude upon private griefs. The greatest evidence of friendship and sincere sympathy is to be gentle and soothing in manner, never loquacious or obtrusive; that only betokens vulgar curiosity and a predisposition to gossip. After quite a lengthy silence, during which he had drawn lines in the gravel walk, or idly switched the grass, he turned squarely around and faced me. Through the fast deepening twilight I could see that he had a new light in his eyes, and his mouth was set in a determined way that showed he was inwardly prepared for new developments, of whatever nature they might be.

"Well?" I said, by way of a starter.

"It is not well!" he answered, in a low, set tone. "I was there, and saw her in the casket. My heart fell down to my boots, but I nerved myself to go up for a last look when the others filed forward to see her once more. To gain time, I knelt beside the casket and surreptitiously touched her cheek. Great God, it was warm! I nearly cried aloud at the discovery, but an icy clutch seemed at my throat. I tried an upward pass, she moved! I passed my hand swiftly downwards, she relaxed and fell again into an unconscious state. She was hypnotized! The crushing revelation nearly unmanned me, but somehow I kept my senses. I arose and stepped to one side, where I could observe everything that occurred. No one kissed her, nor did anyone touch her; this, I learned, was forbidden at the funeral of a sister. A very convenient arbitrary rule, I thought. When the last person had taken a final look at the calm white (though living) face, the lid was replaced. I noticed with surprise that it was not solid, but had an aperture to admit air. I drew a breath of relief, for it was plain to me that after this mock funeral had been carried out, and all had dispersed at the cemetery vault, she would be revived and brought back in a carriage to the Asylum, and, later, be sent to some distant retirement. It all happened as I had thought; and as soon as I saw her carried into the —— Asylum, I came to report to you. The building will be watched, day and night, and I shall know where she is taken, if she leaves." I was too dumb with surprise and horror to make any reply; so we arose and silently walked homeward. At the intersection of our streets we shook hands and parted.

. . . . . .

Having much business to occupy my time, my thoughts were diverted into other and more prosaic grooves, and I almost forgot the stirring scenes of the dawn of that December day. Weeks passed, and I saw nothing of Frank; for he was busy at the only time when I was disengaged, and vice versa.

Early in March, one Sunday morning, I was aroused from my slumbers by a brusque voice outside my room, reinforced by a doughty pair of knuckles that kept rapping a sharp tattoo upon my door.

"Halloa! Are you deaf or dead in there? Cæsar's ghost! why don't you answer a fellow? Tom, Tom, let me in; it is Frank."

It was clear that I must forego further sleep that morning, so I bounded out upon the floor.

"All right, Mr. Early bird; just wait a few minutes;" and I hastened to get into my clothes, Frank all the while softly drumming on the panels of the door as an accompaniment to a low-whistled tune.

"You lazy dog!" he said, good naturedly, slapping my shoulder, as I admitted him. "Why, I have been up and out-doors for two hours; you ought to get out, too; a sniff of the fresh lake breeze will wake you up. Can't you have breakfast soon? I want you to come with me; I will relate chapter two of the recent nefarious doings over the way."

"Yes, I guess it is ready, though on Sunday morning everybody in this house likes to breakfast at about ten o'clock. Come down with me."

"Thanks, no; I had mine at seven."

"Have some buckwheat cakes and a cup of coffee; I'll wager they are as fine as you can find."

"No, I am not hungry; I'll wait here for you. Don't choke yourself, but be reasonably quick."

"I will be back in fifteen minutes. Help yourself to cigars and magazines; I haven't been down yet to get the morning papers." And I sped down to the dining room.

I found that I was nearly the last one to come, for which I was glad, as I was sure of prompt service. As I wended my way upstairs, I heard band music, and when I entered my room Frank was leaning out of the window, looking up the street.

"The funeral of some big gun, I guess," said Frank, "for a big procession is coming to the chapel.

The sweet pleading strains of "Sweet Spirit, Hear My Prayer" floated in, and it fell soothingly upon our hearts. What magic there is in music; how it operates upon the feelings, swaying one in spite of oneself to suit the humor or mood of the composer!

We waited to see the cortege, but more, I think, to drink in the rich harmony of that simple song. After the band marched platoons of police, from which we rightly surmised it to be a policeman's funeral,

"I wish it was the one who aided and abetted the perpetration of that great crime," muttered Frank, "and that he might sizzle and roast for his part in it!" After which anathema we donned our hats and coats and went out for a long walk and talk.

From every direction came people hastening to some place of worship—aristocratic dames, sprightly misses, old and young men, and many from the lower grades of life. What a conglomeration of types of humanity one sees in a large city! what a field of study for a physiognomist! It is strange how many secrets a face betrays to one who is an adept reader; the true character is ineffaceably stamped thereon, and often whole life histories are there revealed in the lines and seams and shadows, and in the expression of the eyes, which, after all, are an index to what lies concealed within each human being.

Suddenly Frank nudged me in no gentle manner. I looked at the group of pedestrians he indicated, and saw only a man of about fifty-five years, slightly above medium height, dark, rather corpulent, but withal of fine appearance; a lady, rather tall and slim, heavily robed in mourning, allowing no part of her face to be seen; two elderly ladies, also in mourning, and a boy of about twelve years of age. "Those are her parents and her brother. I do not know the other women," said Frank.

Before, they had seemed uninteresting to me; but now I gazed at them anew and tried to analyze their feelings and thoughts. Of the mother I could judge nothing, as the black trappings hid all save her figure, which seemed to me like an animated silhouette; but on the faces of the others there were traces of keen grief which were somewhat softened by resignation. We did not follow them, for we knew they were going to church; instead, we wandered out onto a long temporary pier which extended into the lake about an hundred feet. No one was on it save ourselves, and when we had walked to the extreme edge, and had drank in a refreshing draught of the air, which was quite Spring-like, we seated ourselves upon a pile of lumber that lay at the base of a temporary light-tower that had been erected on the pier to warn boats to keep at a distance.

We lighted cigars as preliminary to the recital which I was keen to hear, and after several puffs of the fragrant weed, Frank stretched himself at full length and began:

"The day you and I were last together I had no definite plans formed, nor did I dream it was possible for me to do anything to ameliorate the deplorable and forsaken condition of the one woman in all the world to me, yet, alas! not of it! For many days and nights her image was ever before me, and her pure, pale face and pleading eyes seemed to goad me to some action in her behalf; yet what could a man in my position do for a woman now considered dead to the world in every sense of the word? I leave it to you, if the haunting desire to aid her, under the existing conditions, was not enough to almost derange the best balanced brain? It nearly threw me into a fever; I could not eat nor sleep naturally for days. All the while, the building to which she was taken that day was being watched by argus-eyed detectives every hour, by day and by night. I had determined to know her future abode if it took the last cent of my two-year's savings to pay the watchers. At the end of three weeks (during which time a doctor—another one—made two calls daily at the Asylum to treat her, so my men learned), I received the first report, which was that upon her return to the Asylum she was awakened from her lengthy artificial death-sleep, and was immediately seized with hysteria, which grew so alarming that two physicians were hastily summoned to quiet her by opiates, as all other methods failed. She went into convulsions, then succumbed to coma, and for hours her life hung only by a slender thread. Oh, to think of her being alone among all those people, for she had no true friend among them, so far as I can learn! She revived, but only after passing through a long course of typhoid fever."

"How could you learn of all this from a man on the outside of the building?" I interrupted.

"Why, I forgot to tell you that by a stroke of good fortune, one of the men I engaged as detective is a nephew of the physician who attended upon her after the other medical man, the fiend, had nearly murdered her in the school building. This last doctor, I thank God, could not be corrupted, and from the nephew I can learn many things that could not be gotten at through any other channel."

"Good!" I exclaimed, in a transport of eagerness. "Go on—go on!"

"When she was able to walk about, she was, of course, but the shadow of her former self, and was so listless and indifferent to life that it touched the good doctor's tender heart. He asked for a private audience with the matron (or whatever she is called). He stated that he was much pleased that the young Sister had been spared to the Order, but that it distressed him greatly to see her so absent in manner and depressed in spirits, and he begged that if it could be arranged, she be allowed to go as nurse for awhile, to give her diverting thought; he said, also, that she could be a true angel of mercy to the sick, as her soul was so pure, her manners so gentle and soothing. The Matron promised nothing, but replied that she would consult her superiors and they must decide whether it would be allowable. The good Doctor thanked her cordially and took his leave. His patient needed no more attention, and he had no excuse for again calling there, so my man gained no information for a time. But in two weeks the Doctor was sent for by the Matron, who stated that it had been arranged to grant the 'young Sister (who had been renamed Ursula, for 'Sister Angelica' was dead, you know) leave to administer to whosoever the Doctor desired to place in her care, for a period of six months, or such time as needed to restore peace to her heart. The Doctor but ill-concealed his great relief and delight, and expressed his gratitude in glowing terms. He stated that Sister Ursula would be welcomed by each of the fifty patients now in his sanitarium, and he wished her to take up her abode there as day nurse, and that she might have private apartments for herself, so that when unemployed she could be in strict retirement, and her rights would be sacredly respected by all. The Matron sent for the young Sister, and she was for the first time, informed of what had been arranged for her. She stood with downcast gaze, after greeting the Matron and the Doctor, locking and unlocking her slender white fingers in a nervous way, while her breast rose and fell with her quick breathing. Speech forsook her, and respecting her emotion the Matron and Doctor turned aside in conversation. Soon Sister Ursula made answer that while she desired no change, as the good Mother and the gentleman had planned new duties for her, she would accept the arrangement and would enter upon the new life whenever it pleased them. So it was settled that the wagonette of the Order would convey her and her clothing, such as she might need to take, to the Sanitarium two days hence; at which she, Ursula, bowed and withdrew. Sure enough, she reached the Sanitarium all right, and is still there growing stronger daily, and is seemingly very happy in her new-found freedom. When I learned all of this, I was satisfied to dismiss the detectives; but I told Barney, the Doctor's nephew, that he must still keep the pump-handle on his uncle, and to inform me prior to any change in the present status of affairs, and that he would be well paid for his reports, to which he readily agreed; then I started on my own hook, and what do you suppose I found out?"

"Give it up," I said, "I might guess for an hour and still be far from the right line."

"I shouldn't wonder if you would be away off in your solutions," rejoined Frank, with his eye following the graceful gray curls of smoke as they ascended and vanished in the keen Spring air. "But I will take you into my secret for you may yet prove to be invaluable to me."

"I!" I exclaimed in astonishment.

(TO BE CONTINUED.)

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To all new trial subscribers,—25 cents for three months—we send free "The Witch of the Nineteenth Century," a highly interesting story by Dr. Phelon, which ran through eight numbers of the paper. Or, in place thereof we will send free that remarkable paper issued February 14th, 1891, showing that the Roman Catholics were responsible for the assassination of President Lincoln. One hundred and fifty thousand copies of that number of the paper have been issued. It is startlingly true and sensational, and the most remarkable paper of the present age. When you once read it you will value it as worth at least one dollar. In connection therewith, we will also send one copy of the TRACT edition. It is a MINE of VALUABLE INFORMATION. State in your order which of the two you want. NEW YEARLY subscribers will get the four papers above named free.

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THE ROMISH OCTOPUS.

It Is Winding Its Poisonous Coils Around Washington, D. C.

Its Fangs Are Sinking Deeper and Deeper.

(CONCLUDED.)

"As is well known, the Roman Catholic church maintains an Indian Bureau at Washington. All of us remember how a committee of Roman prelates endeavored to prevent the confirmation by the senate of a man who was the choice not simply of the president, but all who believed in Indians being educated in government schools and made intelligent citizens. All of us know what a determined effort was made for four years to prevent the carrying out of plans that were approved by democrats and republicans alike. Who supports this Roman Catholic bureau in its contention with the American people? The United States treasury, of course; for are not hundreds of thousands of dollars paid annually to Romanists for their contract schools—inferior in every respect to government schools. Are not the Catholic teachers in these schools under a vow of poverty? Who has their salaries? And think of the following facts, but two out of many that we might adduce to show how this church works in the capital of the nation.

I was told by the late commissioner of Indian affairs that the chief clerk reported the facts from the Indian department to the Roman Catholic bureau before he reported them to the United States Government.

As an example of the manner in which the business of the government is in the hands of Rome, take this fact told me by General Morgan. In the Indian reservation in the state of Minnesota, under the ecclesiastical jurisdiction of Archbishop Ireland, was a priest who was creating much disturbance, and was consequently objectionable to the government. The Indian commissioner urged that the priest be removed, and Ireland promised it should be done. Not long afterward the Archbishop wanted a favor of the commissioner, and General Morgan telegraphed to the Indian agent: "Is Father So-and-So on the reservation?" desiring to know whether Archbishop Ireland had kept his word. Naturally you would suppose the agent would have telegraphed an answer to his official superior, but the commissioner heard not a word until Thomas Carter, chairman of the national republican committee, telegraphed General Morgan to the effect: that it was better not to make any fuss about that priest while the election was pending.

This meant that the Indian agent had reported, directly or indirectly, to Archbishop Ireland, and that Ireland, who poses as a republican, had laid his hand upon the Roman Catholic who was running the republican campaign, and he, in turn, put his hand upon the Indian commissioner, and advised him to leave the unworthy priest in his place.

All friends of the Indian, save those who are Romanists and believe with them, view with growing alarm the movements and rulings of the present Indian commissioner. His chief clerk, we are told, is a Roman Catholic, and is really the power to-day in Indian affairs.

The Court of Appeals of the District of Columbia, organized this year, may be said to be entirely composed of Roman Catholics. The chief justice, Alvey, of Maryland, while not attached to any church, is the son of a Roman Catholic mother; Judge Martin F. Morris, who was a leading Jesuit lawyer, is an ardent Roman Catholic, and Judge Shepherd, of Texas, is also a Roman Catholic. This is the court of last resort in this district, the only appeal from its judgments being to the United States Supreme Court. If you would like to know how judicial a mind Judge Morris has, read his address at the Catholic congress on "The Independence of the Holy See," and then recall to memory the facts as known to every student of history and observer of the times. Are we to have Jesuits for judges?

Why did President Harrison, at the bidding of Archbishop Ireland, make concessions to please the Roman Catholics as such—not as American citizens, but as subjects of the pope? Why, with a presidential election pending, did the assistant secretary of the treasury send United States vessel to meet the pope's agent, Mgr. Satolli? Simply for political effect!

President Cleveland has Cardinal Gibbons come to the White House for conference. Following those conferences, appointments were made of chiefs to departments or bureaus distributing large amounts of money, and controlling large lists of clerical appointments, and Irish Roman Catholics were appointed.

And, more significant still, these conferences were closely followed by the letter of Cleveland to the pope, and the offer of his state papers to Leo XIII., in a letter which astonished the country. Why is this done? For political effect.

Why were Roman Catholics placed at the head of the national campaign committees of both the great political parties in the past presidential campaign? For political effect alone.

Are there not able Protestants, in either the democratic or republican parties, who can be entrusted with these high duties? Is it not about time that presidents and cabinets and congresses were called to strict account for pandering to a church that has been the assassin of liberty in every land where she has obtained foothold? Are we to follow the lead of less than ten thousand, mostly foreign-born, ecclesiastics, and that part of the Roman Catholic church which they control? Or are the nearly sixty million Protestants and their intelligent American Catholic fellow-citizens, who are at one with them, as against all this old world ecclesiasticism, to be held in honor by those who are at the capital of the nation as our representatives?

THE ROAD TO RUIN.

That Is Just the Road We Are now Daily Traveling.

Will the city of Chicago, will the country, ever awaken to the fact that we are being slowly but surely and systematically swallowed by the Roman dragon? Heaven help us, if we do not. History tells us, in pages written in blood, what the consequences will be, yet we go on in fancied security while our chains are being forged link by link.

Who are our arms-bearing and trained fighters today? The police of our large cities, who are they? Ninety per cent of them are Catholics. Read what the *Inter Ocean* lately said, and then say that we are safe:

TOO MANY CATHOLICS—STARTLING FACTS PRESENTED TO THE PRESIDENT BY INFLUENTIAL CHICAGO DEMOCRATS.

"The following facts have been put in possession of the President, which show to what extent the Catholics already fill the offices in Chicago.

The Catholics of Chicago have;
The Mayor,
The Chief of Police,
The Chief of the Fire Department,
The Postmaster,
The State's Attorney,
Clerk of the Circuit Court,
Clerk of the Probate Court,
Clerk of the Superior Court,
A number of the Judges,
Forty-five of the sixty-eight Aldermen.

Ninety per cent of the police force, eighty per cent of the members of the fire department, and sixty-seven per cent of the school teachers are Catholics. The impression has been getting abroad that all of the offices of Cook county were being filled by Catholics, It was deemed advisable that the President should be informed of this, and that the Federal government should not render itself liable to the same criticism."

Sixty-seven per cent of our teachers! Think of it, ye friends of education.

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Was He Junius?

By Wm. Henry Burr. Price 15 cents.

TWILIGHT MUSINGS.

As I sit and write these chapters, I cannot help feeling that the few words I write and join into sentences in these "Musings" will live on after I have stepped behind the curtain at the close of the great drama of "Human Life."

I realize the fact that these words of mine will be read by many of the sons and daughters of humanity, when the hand that wrote them will be cold and senseless as marble. To-night I realize solemnly that none of us live for ourselves alone, for others are affected more or less by our lives, our actions and our words. We do not die to ourselves, for others are interested in our deaths.

The Queen's crown may moulder, but she who wore it will act upon the ages yet to be. The coronet of the noble may be reft in pieces, but the wearer of it is now doing what will be reflected by thousands who will be made and moulded by him.

So, as I sit and think, I realize that dignity and rank and riches are corruptible and worthless, while character has an immortality that ever walks the world, and leaves lasting influences behind. Living we act, and dead we speak, and the whole universe is the mighty company forever looking, forever listening, and all nature the tablets forever recording the words, the deeds, the thoughts, the passions of mankind.

Then, if I can, by putting my thoughts and ideas on paper, be the means of causing one poor soul to lead a purer, more honest, and kinder life, and thus make one single home a happy one, I shall have left an impression that will be as lasting as eternity.

As a lawyer, I have had much to do with humanity in all its phases and conditions of life, from the dweller in the grand and lofty temple, with its marble front, down to the dweller in the poor, dirty, squalid tenement of poverty and want. And while I have been thus employed, I have had much food for reflection and inquiry into the principles that underlie the state and condition of society—the causes that make one man a Vanderbilt or a Gould, and another a pauper or a criminal—one man a saint, accepted by God; another, a sinner, accepted by the devil—one man to play on a golden harp, while the other floats around on hot brimstone.

In my investigations I found two principles that seemed to underlie all actions and control the whole human race, one resulting in good, in joy and happiness; the other, in misery, sorrow and degradation. The first I will name honesty, kindness and sympathy; the other, dishonesty, revenge and cruelty.

In my whole life experience connected with human affairs, I never knew of one single act of honesty or kindness that did not pay the actor and add to his happiness, or that he ever regretted in after years; while I never knew of one single instance where dishonesty, revenge or cruelty added one jot or tittle to the happiness of one single human being. Just think this matter over, readers of mine, and see if your experience differs from mine.

Incidents sometimes prove facts, and as an illustration of my experience, I will relate an incident that came under my own observation, which is only one, where they occur by the hundreds.

A man had been losing corn from his crib for an indefinite period, in small quantities. Being of a kind and liberal disposition, and knowing there was a poor family in his vicinity who were in very destitute circumstances, the man being unable to obtain employment during the winter season, and bread being scarce with them, as well as all the necessaries of life, the loser of the corn was of the opinion that this poor man was the thief and taker of the grain; and realizing how extremely poor he was, and how much good it would do him in his destitution, he said nothing of his loss to any person, until it became so great he could stand it no longer and he must do something to put a stop to the thieving. In order to discover, if possible, the real thief, he killed a fowl and let it flutter, while bleeding, over the pile of corn, so that the blood spots would show quite plainly.

In a short time after, he saw some of the grain was missing, and the thief had been there again. Then he swore out a search warrant, to try and find the real thief.

One of his neighbors was a wealthy man, but one having but little love and sympathy for the poor and needy ones around him—in other words, he was noted as a real Shylock. To this man the loser of the corn went with his warrant. When he showed him the writ he told him he did not expect to find his corn there; but he did not like to show more respect in this matter to one of his neighbors than he would do to all the rest, so he desired to look into his granary. As soon as he entered he picked up an ear of corn covered with the blood spots, and he knew he had found the thief. As he gazed on this corn, how his conscience condemned him for his unjust suspicions of guilt of the poor man in his poverty and want; as an honest man, he made up his mind to do the poor man complete justice.

Turning to the thief he called his attention to the marked corn and said: "Is it possible that a man in your circumstances is a petty thief? How sorry I am for you! Had you been needy and suffering for bread, I would not have been so surprised; but you, a wealthy man, so destitute of all the true principles of honesty as to be a common, neighborhood thief, seems strange to me, while the poor are starving all around you! Now, neighbor, what ought I to do with you, under the circumstances? Shall I swear out a warrant and have you arrested, and convicted, and your shame published to the world? I hate to do this, and yet my duty to myself and to others requires me to do something, and take some action in the matter."

The thief stood before him, his face as pale as death, and his limbs trembling. At last he said: "I see that I am caught and there is no hope for me but in your merciful forbearance. I have a wife and children I love, and it would break their hearts to have me branded as a thief. What can I do? I will pay you one hundred dollars cash in hand if you will drop the matter quietly and save my family from the sorrow and pain my conviction would cause. I will promise further, that this shall prove a lesson never to be repeated or to be forgotten. If you will accept the hundred dollars and forgive me, I will from henceforth prove myself to you an honest man, for I now see that there is more real happiness in a good, honest character than in all the wealth of this world. If I am convicted I never can outlive the stigma that will be placed upon myself, as well as my innocent wife and loving children. Will you accept the money, and save me from the effect of my own bad conduct?"

"Yes, I will do so, in this first instance; for I can realize the sorrow your conviction would cause to your loved ones, as well as the gratification it would cause your enemies, who would, with wicked and revengeful feelings, exult over your downfall."

Then, with a sad and sorrowful heart, the man went to his desk and took from the same one hundred dollars, and placed it in the hand of the one he had wronged, which he shook with his own, while the tears of sorrow and sad repentance ran down his cheeks. Then they bade each other a friendly "good-bye," and parted.

The man with the money wended his way to the home of poverty and want—to the home of the man that was poor, but honest. He saw there the poorly-clad wife and needy children. They were seated at their homely meal of crumbs; bot he saw there the happy, genial smile of honesty on their faces.

These people had but little bread, little money, and poor, cheap, worn-out garments; but they had what the man he had just left had not—they had characters that were kind, honest and good. When they lay down to rest at night the angels came to them and impressed them with pleasant dreams.

Said the man to them: "I have been losing grain. I knew you were poor, and needy, and I had reason to think you had taken it; and feeling sorry for you, I let it pass and said nothing about it, knowing your need for bread. I now know I was mistaken and you are blameless. God bless you, my poor neighbor! I am in your debt just one hundred dollars, and here is the money. I never paid a debt that made me feel so good before. Take the money as the reward due you for honesty, under sad and adverse circumstances, and may God and the good angels ever watch over you and help you on the true road that leads to genuine peace and happiness, eternal in duration."

I will let the curtain drop here, and let my readers draw their own conclusions. This little incident I only introduce to show how much better the honest man fared in the end than did the dishonest one.

The actions of both these characters were noted by the angels, and their reward will be in accordance with the same through the boundless eternity.

Oh, civilization! How little you have done through the past ages for humanity, in a moral point of view! See your guns, your vessels of war, your implements of destruction gotten up by science for the destruction of the human race—and all this, like the man that stole the corn, is to add to the power of cruelty and wrong over our fellowmen—to make homes sad and sorrowful—to place one class in palaces and another in prisons—to make one class lords, another class slaves.

Is the human race, with its gods, its bibles, and its priests, a complete failure? No! Like grains of gold beneath mountains of sand, there are glorious exceptions to the general rule. There are men and women that are true, pure, honest, kind, and sympathetic, here on earth, and who are expecting some day to meet and work with the merciful and loving angels; and if I can add even one more to that bright and beautiful company of loving, honest and noble ones here on earth, there will be more joy in heaven over that fact than over the murder of thousands of poor creatures by the sword, the faggot, or the dungeon, for Christ's sake, or to appease the anger of a cruel, vindictive, revengeful God, with his mighty army of bigoted saints, led on by his thousands of brutal, revengeful, cruel and unforgiving "Doctors of Divinity;" and with the hope that the little leaven of forgiveness and charity for others may some day permeate the whole church lump, and they may practice what they preach, and thus let their light shine out in their acts of goodness and not in wars of cruelty and wrong, I will now close my musings for this time.

M. P. ROSECRANS.

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NATIONAL ORGANIZATION.

W. H. Bach Has a Word in Its Behalf.

TO THE EDITOR:—I have been watching for an answer to the charges of "our friends the enemy" to the National Association, from some of our platform workers, and as it does not come, I wish to say a few words on it myself. Having occupied the position of secretary of the convention, I feel capable of giving a few facts concerning things there, and having been instrumental in forming a number of legally incorporated societies which have been successful, I take the liberty of saying that I know something about it.

At no time during the convention, or since, have the officers of the Association made the claim that they can give a legal charter that will enable a society to become a corporate body for and within their own State. Consequently those who are raising that point are going outside of all claims of the Association. It is not necessary that this should be done, in proof of which I refer you to the existing churches.

At the convention this matter was discussed fully, and we were given authority for the statement that the laws of the District of Columbia were made to cover cases of corporations existing and extending their operations over the entire country.

I would like to answer the questions propounded by W. F. Ball in a late number of THE PROGRESSIVE THINKER:

1. He says: "I see that Associations are asking charters of the National Spiritualists' Association. What for?"

Because it is necessary, under the stand taken by the religious bodies opposed to Spiritualism, that we take some means of showing the world that Spiritualism is a system that is entitled to respect, and by organizing under one head we will get a force that will compel respect. We can only do this by uniting under one head all of the true Spiritualist societies of the country. Do you think the Methodist Church would occupy the position it does to-day if it went on a hit-and-miss plan, each one for itself.

2. "Is there any way by which one State can give a charter to another State which would be legal?"

The Association does not claim to make each one a legally incorporated society under the laws of each State, but, on the contrary, simply issues a charter making the society a part of the National Association, whose field of operation is the United States. Surely he does not claim that a corporation cannot operate outside of the State in which it is incorporated, as that would be folly.

3. The laws of the District of Columbia are especially arranged to apply to just such cases as this.

4, 5, 6. I know nothing of the circumstances, but the claim is not made for the National Association.

7. With all due respect to Brother Ball, the next proposition is too ridiculous to be given consideration. "If we have 12,000,000 Spiritualists in the United States, and they pay annually 25 cents a head, it will net the small sum of three million dollars per annum; besides ten dollars for a State charter, and five dollars for a subordinate charter." Several have made this same statement and then asked: "How are you going to use it?" It will be much harder to find the twelve million Spiritualists than it would be to find a good, practical use for the money, if it could be had. In the first place, we find, according to our census report, but 45,000 Spiritualists, which may or may not be a true statement; at any rate, I defy any person at the present time to bring forward actual proof that we have 100,000 Spiritualists in the United States.

If these people will take off three ciphers from the 12,000,000, they will come nearer to the working Spiritualists in the country, and the fact of the matter is, that many of these are too penurious to give 25 cents a year to aid a cause that has proven immortality to them.

While on the Merrimac Camp grounds last summer, Mrs. Aspinwall left the grounds for a few days, leaving me tickets to sell for her materializing seances. She was sick and could not come to fill the engagement, consequently the tickets were made good for another evening. One lady, who was obliged to leave the grounds, came after her money, and as I gave it to her, I remarked that she had better give it to me for a membership in the Camp Association, and thus assist us in paying expenses. She simply laughed in my face. She would take advantage of what others had done, but would not assist it one cent. While there are notable exceptions to this, my experience as manager of the Merrimac Island Camp for two years, proves it the rule and not the exception.

We must have money, and this is the most practicable way of raising it. If these twelve million Spiritualists were to give that sum—25 cents! how little!—for five years; you would not see Spiritualism in the mire, and Spiritualists tabooed and spit upon as they are to-day. You would see schools and hospitals; homes where those who have given up their lives for spiritualism would be taken care of, and not be a disgrace to us, as it was when the Fox sisters were in New York City, subsisting upon charity, after having given to us the modern basis for our philosophy.

8. The local society being an integral part of the National Association cannot help being benefited by the charter.

The chartering is what makes it an integral part of the National Spiritualists' Association. Then supposing a point is brought up that is of interest to the cause; the National Spiritualists' Association would be in duty bound to give it proper legal attention.

9. A medium being prosecuted, where Spiritualism and not the person was attacked, would certainly have a claim on the National Spiritualists' Association for protection under the religious laws of the land. To take an actual case: I am a regularly ordained Spiritualist minister. I have for several years been given half-fare clergy permits on the railroads, which have enabled me to fill engagements at a lower price than I could paying full fare. At the present time they refuse the concession. I reported the case at once to the National Spiritualists' Association, and they immediately placed the matter before the Inter-State Commerce Commission. A railroad certainly grants these permits outside of the State in which the speaker resides. I traveled in nine different States last year, and never paid full fare; which answers your ninth question.

All over the country there is an effort to put Spiritualism down, in every way possible. In order to counteract, we organize a religious body of Spiritualists on a National basis. D. M. King says in the *Advance* that it is not a religious corporation, but I have before me as I write, the Declaration of Principles adopted at the convention, which reads: "Whereas, it is the purpose of this Convention to organize upon a scientific, philosophical, moral and religious basis," etc., and the Articles of Incorporation, which reads, under class 2, Religious Societies, "and to provide for the educating and licensing of proper persons as authorized lecturers and preachers of Spiritualism.

What more can be said, or what more need be said in this line?

This National Association is the greatest thing that has been done in the ranks of Spiritualism since the "knockings," and it is the duty of every Spiritualist to help sustain it. There are always those who stand on the outside and find fault (in saying this I do not refer to Brother Ball in the least, as there is a difference between asking a question and in circulating slanderous and false reports on account of personal enmity, and to pay off an old grudge) who have some scheme of their own to work, and when they cannot work it, they pitch into the successful party.

No doubt there are some things that are wrong in the proceedings of the convention. It would be more than a miracle if there were not; but is it not the proper thing to get the experience and then right them at the next convention?

If Moses Hull, whom I esteem very highly, had been at the convention, his article in regard to Mrs. Richmond would never have been written. An application had already been heard by the Parliament of Religions, and thrown out, as the applicant could not prove that he represented any one but himself. Then the convention appointed a committee who selected Mrs. Richmond to present the paper, which had been prepared by the committee, and H. D. Barrett certified that she represented the National Spiritualists' Association, without which she could not have secured a hearing. This puts an altogether different light upon the subject. Mr. Barrett simply carried out his duty as president.

W. H. BACH.

THE SECULAR PRESS.

An Age of Religious Inquiry.

Thought Flashes from Advanced Minds.

TO THE EDITOR:—The following sentiments—an editorial in the New York *Herald*—show the trend of the secular press:

AN AGE OF RELIGIOUS INQUIRY.

But the greatest of these is charity.—I. COR. xiii. 13.

The future historian, now in his swaddling clothes, will find himself very much interested in this last half of the nineteenth century and pronounce it unique in many important particulars.

In the matter of material development it is a marvel, and in the matter of spiritual research it holds a position of unrivaled excellence.

The laws of nature have been lassoed, tamed and broken to harness. The resources of steam, which our grandfathers explored, which made them feel that they had stumbled on a series of miracles, and which changed the complexion of the world's commerce, forcing our white-winged fleet of sailing vessels to come to anchor and give way to the magician who hid himself in the bunker of anthracite coal—these resources are well nigh exhausted. The winds as a propelling power have become obsolete, have taken their place among the genii, the myths, the superstitions of the past. Steam is striking its tents and will soon fall into innocuous desuetude. Our needs have grown so pressing that it can no longer supply them. During the next fifty years it will become a reminiscence. The electric spark is to be the working energy of the twentieth century. It has just crossed our threshold with letters of introduction from students of scientific prestidigitation, and we have only had time to look at its face and its stature and to note its aggressive bearing; but it would not be strange if it were to achieve wonders which our children's children will regard with awe and admiration.

The world is not loitering; it is taking long strides. One wishes to live while these strange things are happening; for to die just now is like leaving the theatre when the play is half finished.

But no less marvelous are the spiritual signs of the times. It might be safely asserted that there never was an age of such religious fervor as this. We are not optimists, but impartial critics, when we say that the average man is more interested in finding out whether or no he has a soul, and if so, what is to become of it, than ever before. The largest hall in New York can be readily filled if the subject discussed is the certainty of two worlds and the possibility of communication between them. The observer of current opinion is amazed at the attractive quality of these and similar topics, and is forced to the conclusion that the general appetite for information concerning the future has become almost abnormally whetted. In some respects it is the most devout and the most reverently inquisitive age of which history bears record. Skepticism veils its face because it is impotent; ridicule sneers in private but seldom openly; sarcasm has discovered that the edge of its sword is dulled. Right or wrong, pleased with fables or not, this teased and fretted world is looking anxiously for some light which the pulpits of Christendom do not as yet furnish. The greed for facts concerning to-morrow, and the solicitude with which men and women watch for them, are so pathetic that they are almost tragic.

Accompanying this new phase of life is an indifference to theology and to conventional worship. Preachers are not apparently aware of the changes that are taking place in the public mind. They wonder why their pews are not filled and attribute it to the indifference of the people to spiritual things. But when two tables are spread, one with food that satisfies, the other with food that fails to do so, it is not surprising that the hungry go where they can get what they want; and it is mere blindness for the preacher to declare that no one is hungry because no one asks for the food he provides. There is no love of theology, no reverence for creeds in this generation, but there is a longing for information on the subjects indicated. And if the clergyman insists on theological discussion he simply imperils his usefulness.

The new thought is not always wise, and frequently it is marked with recklessness and a want of common sense. What is called Spiritualism, and Theosophy, and Christian Science, and a score of other names, is simply a cry for help. We may not accept any one of the theories which are advocated, we may find fault with them all as being partly alluring and partly hideous—that is a matter of small consequence. Watch the patient crowds that attend meetings where such subjects are treated and you will soon discover that a great religious revolution is in silent progress. That fact is one to which a thoughtful man must give his attention, for it conetitutes a sign of the times which no critic can afford to ignore.

It is not prudent to be over hasty in judgment. The wise man has no prejudices. What he thinks is wrong may turn out to be right, and charity will save him many a pang. This is a large world, and its mysteries are as yet unsolved. You have no right to say, "Believe as I do." That is tyranny and folly. There are other brains besides yours, and probably as good as yours.

If men are searching for truth in any direction, encourage them. To have a desire to know the truth is itself elevating and ennobling, and if they have taken the wrong road they will find it out and return. If crowds like to hear a discourse on the destiny of the soul, let them gather in whatever numbers they please. Ring the bells for them, even though you do not go yourself. Call it theosophy or what not; who cares if men are helped by it? Don't drink unless you are thirsty; but it is not necessary to grumble at others who are thirsty, and therefore drink. Go your way with your own thoughts, but do not forget that your neighbor has the same right to go his way with his thoughts.

But the greatest of these is charity.

The above thoughts scintillate like diamonds when seen in the secular press; but when published in a Spiritualist paper, they seem commonplace, for they are recognized by all Spiritualists as everyday sentiments. JUS TICE.

Cruelty, like every other vice, requires no motive outside of itself: it only requires opportunity.—George Eliot.

Rich rogues alway fancy that their children will inherit only the wealth and none of the sin.—Theo. Winthrop.

Give a boy address and accomplishments, and you give him the mastery of palaces and fortunes where he goes.—Emerson.

Rogues are always found out in some way. Whoever is a wolf will act as a wolf; that is the most certain of things.—Fontaine.



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CHAPTER VI—Are We Infidels?—Rapid Growth of Spiritualism. The "Mad-Dog" Cry. Charge Ignored. Proceeds from Infidel Hearts. Truths and Errors in the Bible. Dialogue; Minister wants a Bible. All believe Parts, and no one believes All, of the Bible. Illustrative Cases. How shall we decide who the Believers are. The true Test. Works. The Commission. End of the World not yet. Jewish and Christian age. Preaching, Baptism, and Signs go together. Is Christ in the Church?

CHAPTER VII—Are We Deluded?—A Common Cry. Contradictory Positions. Order of Batteries. They are into each other. "A Little Story." Result of the Warfare. Dialogue. God and Bible Myths deceiving the World. Are God and the Devil Partners? Is it just to damn the World for *Unbelief.* Author loves God more than Bibles. Lying Spirits sent out. Did God do it? Case of Jeremiah and Ezekiel. Ezekiel's Explanation. Spiritualism a Delusion. The Lord coming. Reasoning in a Circle. Wonderful Success of the Opposition (?). Spiritualism will not "down." "Old Spiritfool."

CHAPTER VIII—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Abolitionism. God legislated against Spiritualism. *Necromancy; Definition of.* The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law Indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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TWILIGHT MUSINGS.

As I sit and write these chapters, I cannot help feeling that the few words I write and join into sentences in these "Musings" will live on after I have stepped behind the curtain at the close of the great drama of "Human Life."

I realize the fact that these words of mine will be read by many of the sons and daughters of humanity, when the hand that wrote them will be cold and senseless as marble. To-night I realize solemnly that none of us live for ourselves alone, for others are affected more or less by our lives, our actions and our words. We do not die to ourselves, for others are interested in our deaths.

The Queen's crown may moulder, but she who wore it will act upon the ages yet to be. The coronet of the noble may be reft in pieces, but the wearer of it is now doing what will be reflected by thousands who will be made and moulded by him.

So, as I sit and think, I realize that dignity and rank and riches are corruptible and worthless, while character has an immortality that ever walks the world, and leaves lasting influences behind. Living we act, and dead we speak, and the whole universe is the mighty company forever looking, forever listening, and all nature the tablets forever recording the words, the deeds, the thoughts, the passions of mankind.

Then, if I can, by putting my thoughts and ideas on paper, be the means of causing one poor soul to lead a purer, more honest, and kinder life, and thus make one single home a happy one, I shall have left an impression that will be as lasting as eternity.

As a lawyer, I have had much to do with humanity in all its phases and conditions of life, from the dweller in the grand and lofty temple, with its marble front, down to the dweller in the poor, dirty, squalid tenement of poverty and want. And while I have been thus employed, I have had much food for reflection and inquiry into the principles that underlie the state and condition of society—the causes that make one man a Vanderbilt or a Gould, and another a pauper or a criminal—one man a saint, accepted by God; another, a sinner, accepted by the devil—one man to play on a golden harp, while the other floats around on hot brimstone.

In my investigations I found two principles that seemed to underlie all actions and control the whole human race, one resulting in good, in joy and happiness; the other, in misery, sorrow and degradation. The first I will name honesty, kindness and sympathy; the other, dishonesty, revenge and cruelty.

In my whole life experience connected with human affairs, I never knew of one single act of honesty or kindness that did not pay the actor and add to his happiness, or that he ever regretted in after years; while I never knew of one single instance where dishonesty, revenge or cruelty added one jot or tittle to the happiness of one single human being. Just think this matter over, readers of mine, and see if your experience differs from mine.

Incidents sometimes prove facts, and as an illustration of my experience, I will relate an incident that came under my own observation, which is only one, where they occur by the hundreds.

A man had been losing corn from his crib for an indefinite period, in small quantities. Being of a kind and liberal disposition, and knowing there was a poor family in his vicinity who were in very destitute circumstances, the man being unable to obtain employment during the winter season, and bread being scarce with them, as well as all the necessaries of life, the loser of the corn was of the opinion that this poor man was the thief and taker of the grain; and realizing how extremely poor he was, and how much good it would do him in his destitution, he said nothing of his loss to any person, until it became so great he could stand it no longer and he must do something to put a stop to the thieving. In order to discover, if possible, the real thief, he killed a fowl and let it flutter, while bleeding, over the pile of corn, so that the blood spots would show quite plainly.

In a short time after, he saw some of the grain was missing, and the thief had been there again. Then he swore out a search warrant, to try and find the real thief.

One of his neighbors was a wealthy man, but one having but little love and sympathy for the poor and needy ones around him—in other words, he was noted as a real Shylock. To this man the loser of the corn went with his warrant. When he showed him the writ he told him he did not expect to find his corn there; but he did not like to show more respect in this matter to one of his neighbors than he would do to all the rest, so he desired to look into his granary. As soon as he entered he picked up an ear of corn covered with the blood spots, and he knew he had found the thief. As he gazed on this corn, how his conscience condemned him for his unjust suspicions of guilt of the poor man in his poverty and want; as an honest man, he made up his mind to do the poor man complete justice.

Turning to the thief he called his attention to the marked corn and said: "Is it possible that a man in your circumstances is a petty thief? How sorry I am for you! Had you been needy and suffering for bread, I would not have been so surprised; but you, a wealthy man, so destitute of all the true principles of honesty as to be a common, neighborhood thief, seems strange to me, while the poor are starving all around you! Now, neighbor, what ought I to do with you, under the circumstances? Shall I swear out a warrant and have you arrested, and convicted, and your shame published to the world? I hate to do this, and yet my duty to myself and to others requires me to do something, and take some action in the matter."

The thief stood before him, his face as pale as death, and his limbs trembling. At last he said: "I see that I am caught and there is no hope for me but in your merciful forbearance. I have a wife and children I love, and it would break their hearts to have me branded as a thief. What can I do? I will pay you one hundred dollars cash in hand if you will drop the matter quietly and save my family from the sorrow and pain my conviction would cause. I will promise further, that this shall prove a lesson never to be repeated or to be forgotten. If you will accept the hundred dollars and forgive me, I will from henceforth prove myself to you an honest man, for I now see that there is more real happiness in a good, honest character than in all the wealth of this world. If I am convicted I never can outlive the stigma that will be placed upon myself, as well as my innocent wife and loving children. Will you accept the money, and save me from the effect of my own bad conduct?"

"Yes, I will do so, in this first instance; for I can realize the sorrow your conviction would cause to your loved ones, as well as the gratification it would cause your enemies, who would, with wicked and revengeful feelings, exult over your downfall."

Then, with a sad and sorrowful heart, the man went to his desk and took from the same one hundred dollars, and placed it in the hand of the one he had wronged, which he shook with his own, while the tears of sorrow and sad repentance ran down his cheeks. Then they bade each other a friendly "good-bye," and parted.

The man with the money wended his way to the home of poverty and want—to the home of the man that was poor, but honest. He saw there the poorly-clad wife and needy children. They were seated at their homely meal of crumbs; bot he saw there the happy, genial smile of honesty on their faces.

These people had but little bread, little money, and poor, cheap, worn-out garments; but they had what the man he had just left had not—they had characters that were kind, honest and good. When they lay down to rest at night the angels came to them and impressed them with pleasant dreams.

Said the man to them: "I have been losing grain. I knew you were poor, and needy, and I had reason to think you had taken it; and feeling sorry for you, I let it pass and said nothing about it, knowing your need for bread. I now know I was mistaken and you are blameless. God bless you, my poor neighbor! I am in your debt just one hundred dollars, and here is the money. I never paid a debt that made me feel so good before. Take the money as the reward due you for honesty, under sad and adverse circumstances, and may God and the good angels ever watch over you and help you on the true road that leads to genuine peace and happiness, eternal in duration."

I will let the curtain drop here, and let my readers draw their own conclusions. This little incident I only introduce to show how much better the honest man fared in the end than did the dishonest one.

The actions of both these characters were noted by the angels, and their reward will be in accordance with the same through the boundless eternity.

Oh, civilization! How little you have done through the past ages for humanity, in a moral point of view! See your guns, your vessels of war, your implements of destruction gotten up by science for the destruction of the human race—and all this, like the man that stole the corn, is to add to the power of cruelty and wrong over our fellowmen—to make homes sad and sorrowful—to place one class in palaces and another in prisons—to make one class lords, another class slaves.

Is the human race, with its gods, its bibles, and its priests, a complete failure? No! Like grains of gold beneath mountains of sand, there are glorious exceptions to the general rule. There are men and women that are true, pure, honest, kind, and sympathetic, here on earth, and who are expecting some day to meet and work with the merciful and loving angels; and if I can add even one more to that bright and beautiful company of loving, honest and noble ones here on earth, there will be more joy in heaven over that fact than over the murder of thousands of poor creatures by the sword, the faggot, or the dungeon, for Christ's sake, or to appease the anger of a cruel, vindictive, revengeful God, with his mighty army of bigoted saints, led on by his thousands of brutal, revengeful, cruel and unforgiving "Doctors of Divinity;" and with the hope that the little leaven of forgiveness and charity for others may some day permeate the whole church lump, and they may practice what they preach, and thus let their light shine out in their acts of goodness and not in wars of cruelty and wrong, I will now close my musings for this time.

M. P. ROSECRANS.

An Important Announcement.

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NATIONAL ORGANIZATION.

W. H. Bach Has a Word in Its Behalf.

TO THE EDITOR:—I have been watching for an answer to the charges of "our friends the enemy" to the National Association, from some of our platform workers, and as it does not come, I wish to say a few words on it myself. Having occupied the position of secretary of the convention, I feel capable of giving a few facts concerning things there, and having been instrumental in forming a number of legally incorporated societies which have been successful, I take the liberty of saying that I know something about it.

At no time during the convention, or since, have the officers of the Association made the claim that they can give a legal charter that will enable a society to become a corporate body for and within their own State. Consequently those who are raising that point are going outside of all claims of the Association. It is not necessary that this should be done, in proof of which I refer you to the existing churches.

At the convention this matter was discussed fully, and we were given authority for the statement that the laws of the District of Columbia were made to cover cases of corporations existing and extending their operations over the entire country.

I would like to answer the questions propounded by W. F. Ball in a late number of THE PROGRESSIVE THINKER:

1. He says: "I see that Associations are asking charters of the National Spiritualists' Association. What for?"

Because it is necessary, under the stand taken by the religious bodies opposed to Spiritualism, that we take some means of showing the world that Spiritualism is a system that is entitled to respect, and by organizing under one head we will get a force that will compel respect. We can only do this by uniting under one head all of the true Spiritualist societies of the country. Do you think the Methodist Church would occupy the position it does to-day if it went on a hit-and-miss plan, each one for itself.

2. "Is there any way by which one State can give a charter to another State which would be legal?"

The Association does not claim to make each one a legally incorporated society under the laws of each State, but, on the contrary, simply issues a charter making the society a part of the National Association, whose field of operation is the United States. Surely he does not claim that a corporation cannot operate outside of the State in which it is incorporated, as that would be folly.

3. The laws of the District of Columbia are especially arranged to apply to just such cases as this.

4, 5, 6. I know nothing of the circumstances, but the claim is not made for the National Association.

7. With all due respect to Brother Ball, the next proposition is too ridiculous to be given consideration. "If we have 12,000,000 Spiritualists in the United States, and they pay annually 25 cents a head, it will net the small sum of three million dollars per annum; besides ten dollars for a State charter, and five dollars for a subordinate charter." Several have made this same statement and then asked: "How are you going to use it?" It will be much harder to find the twelve million Spiritualists than it would be to find a good, practical use for the money, if it could be had. In the first place, we find, according to our census report, but 45,000 Spiritualists, which may or may not be a true statement; at any rate, I defy any person at the present time to bring forward actual proof that we have 100,000 Spiritualists in the United States.

If these people will take off three ciphers from the 12,000,000, they will come nearer to the working Spiritualists in the country, and the fact of the matter is, that many of these are too penurious to give 25 cents a year to aid a cause that has proven immortality to them.

While on the Merrimac Camp grounds last summer, Mrs. Aspinwall left the grounds for a few days, leaving me tickets to sell for her materializing seances. She was sick and could not come to fill the engagement, consequently the tickets were made good for another evening. One lady, who was obliged to leave the grounds, came after her money, and as I gave it to her, I remarked that she had better give it to me for a membership in the Camp Association, and thus assist us in paying expenses. She simply laughed in my face. She would take advantage of what others had done, but would not assist it one cent. While there are notable exceptions to this, my experience as manager of the Merrimac Island Camp for two years, proves it the rule and not the exception.

We must have money, and this is the most practicable way of raising it. If these twelve million Spiritualists were to give that sum—25 cents! how little!—for five years, you would not see Spiritualism in the mire, and Spiritualists tabooed and spit upon as they are to-day. You would see schools and hospitals; homes where those who have given up their lives for spiritualism would be taken care of, and not be a disgrace to us, as it was when the Fox sisters were in New York City, subsisting upon charity, after having given to us the modern basis for our philosophy.

8. The local society being an integral part of the National Association cannot help being benefited by the charter.

The chartering is what makes it an integral part of the National Spiritualists' Association. Then supposing a point is brought up that is of interest to the cause; the National Spiritualists' Association would be in duty bound to give it proper legal attention.

9. A medium being prosecuted, where Spiritualism and not the person was attacked, would certainly have a claim on the National Spiritualists' Association for protection under the religious laws of the land. To take an actual case: I am a regularly ordained Spiritualist minister. I have for several years been given half-fare clergy permits on the railroads, which have enabled me to fill engagements at a lower price than I could paying full fare. At the present time they refuse the concession. I reported the case at once to the National Spiritualists' Association, and they immediately placed the matter before the Inter-State Commerce Commission. A railroad certainly grants these permits outside of the State in which the speaker resides. I traveled in nine different States last year, and never paid full fare; which answers your ninth question.

All over the country there is an effort to put Spiritualism down, in every way possible. In order to counteract, we organize a religious body of Spiritualists on a National basis. D. M. King says in the *Advance* that it is not a religious corporation, but I have before me as I write, the Declaration of Principles adopted at the convention, which reads: "Whereas, it is the purpose of this Convention to organize upon a scientific, philosophical, moral and religious basis," etc., and the Articles of Incorporation, which reads, under class 2, Religious Societies, "and to provide for the educating and licensing of proper persons as authorized lecturers and preachers of Spiritualism."

What more can be said, or what more need be said in this line?

This National Association is the greatest thing that has been done in the ranks of Spiritualism since the "knockings," and it is the duty of every Spiritualist to help sustain it. There are always those who stand on the outside and find fault (in saying this I do not refer to Brother Ball in the least, as there is a difference between asking a question and in circulating slanderous and false reports on account of personal enmity, and to pay off an old grudge) who have some scheme of their own to work, and when they cannot work it, they pitch into the successful party.

No doubt there are some things that are wrong in the proceedings of the convention. It would be more than a miracle if there were not; but is it not the proper thing to get the experience and then right them at the next convention?

If Moses Hull, whom I esteem very highly, had been at the convention, his article in regard to Mrs. Richmond would never have been written. An application had already been heard by the Parliament of Religions, and thrown out, as the applicant could not prove that he represented any one but himself. Then the convention appointed a committee who selected Mrs. Richmond to present the paper, which had been prepared by the committee, and H. D. Barrett certified that she represented the National Spiritualists' Association, without which she could not have secured a hearing. This puts an altogether different light upon the subject. Mr. Barrett simply carried out his duty as president.

W. H. BACH.

THE SECULAR PRESS.

An Age of Religious Inquiry.

Thought Flashes from Advanced Minds.

TO THE EDITOR:—The following sentiments—an editorial in the New York *Herald*—show the trend of the secular press:

AN AGE OF RELIGIOUS INQUIRY.

But the greatest of these is charity.—I. COR. xiii. 13.

The future historian, now in his swaddling clothes, will find himself very much interested in this last half of the nineteenth century and pronounce it unique in many important particulars.

In the matter of material development it is a marvel, and in the matter of spiritual research it holds a position of unrivaled excellence.

The laws of nature have been lassoed, tamed and broken to harness. The resources of steam, which our grandfathers explored, which made them feel that they had stumbled on a series of miracles, and which changed the complexion of the world's commerce, forcing our white-winged fleet of sailing vessels to come to anchor and give way to the magician who hid himself in the bunker of anthracite coal—these resources are well nigh exhausted. The winds as a propelling power have become obsolete, have taken their place among the genii, the myths, the superstitions of the past. Steam is striking its tents and will soon fall into innocuous desuetude. Our needs have grown so pressing that it can no longer supply them. During the next fifty years it will become a reminiscence. The electric spark is to be the working energy of the twentieth century. It has just crossed our threshold with letters of introduction from students of scientific prestidigitation, and we have only had time to look at its face and its stature and to note its aggressive bearing; but it would not be strange if it were to achieve wonders which our children's children will regard with awe and admiration.

The world is not loitering; it is taking long strides. One wishes to live while these strange things are happening; for to die just now is like leaving the theatre when the play is half finished.

But no less marvelous are the spiritual signs of the times. It might be safely asserted that there never was an age of such religious fervor as this. We are not optimists, but impartial critics, when we say that the average man is more interested in finding out whether or no he has a soul, and if so, what is to become of it, than ever before. The largest hall in New York can be readily filled if the subject discussed is the certainty of two worlds and the possibility of communication between them. The observer of current opinion is amazed at the attractive quality of these and similar topics, and is forced to the conclusion that the general appetite for information concerning the future has become almost abnormally whetted. In some respects it is the most devout and the most reverently inquisitive age of which history bears record. Skepticism veils its face because it is impotent; ridicule sneers in private but seldom openly; sarcasm has discovered that the edge of its sword is dulled. Right or wrong, pleased with fables or not, this teased and fretted world is looking anxiously for some light which the pulpits of Christendom do not as yet furnish. The greed for facts concerning to-morrow, and the solicitude with which men and women watch for them, are so pathetic that they are almost tragic.

Accompanying this new phase of life is an indifference to theology and to conventional worship. Preachers are not apparently aware of the changes that are taking place in the public mind. They wonder why their pews are not filled and attribute it to the indifference of the people to spiritual things. But when two tables are spread, one with food that satisfies, the other with food that fails to do so, it is not surprising that the hungry go where they can get what they want; and it is mere blindness for the preacher to declare that no one is hungry because no one asks for the food he provides. There is no love of theology, no reverence for creeds in this generation, but there is a longing for information on the subjects indicated. And if the clergyman insists on theological discussion he simply imperils his usefulness.

The new thought is not always wise, and frequently it is marked with recklessness and a want of common sense. What is called Spiritualism, and Theosophy, and Christian Science, and a score of other names, is simply a cry for help. We may not accept any one of the theories which are advocated, we may find fault with them all as being partly alluring and partly hideous—that is a matter of small consequence. Watch the patient crowds that attend meetings where such subjects are treated and you will soon discover that a great religious revolution is in silent progress. That fact is one to which a thoughtful man must give his attention, for it constitutes a sign of the times which no critic can afford to ignore.

It is not prudent to be over hasty in judgment. The wise man has no prejudices. What he thinks is wrong may turn out to be right, and charity will save him many a pang. This is a large world, and its mysteries are as yet unsolved. You have no right to say, "Believe as I do." That is tyranny and folly. There are other brains besides yours, and probably as good as yours.

If men are searching for truth in any direction, encourage them. To have a desire to know the truth is itself elevating and ennobling, and if they have taken the wrong road they will find it out and return. If crowds like to hear a discourse on the destiny of the soul, let them gather in whatever numbers they please. Ring the bells for them, even though you do not go yourself. Call it theosophy or what not; who cares if men are helped by it? Don't drink unless you are thirsty; but it is not necessary to grumble at others who are thirsty, and therefore drink. Go your way with your own thoughts, but do not forget that your neighbor has the same right to go his way with his thoughts.

But the greatest of these is charity.

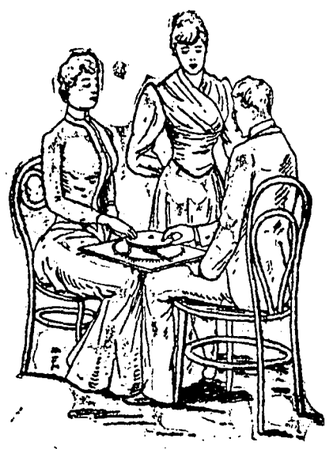
The above thoughts scintillate like diamonds when seen in the secular press; but when published in a Spiritualist paper, they seem commonplace, for they are recognized by all Spiritualists as everyday sentiments. JUS TICE.

Cruelty, like every other vice, requires no motive outside of itself; it only requires opportunity.—George Eliot.

Rich rogues alway fancy that their children will inherit only the wealth and none of the sin.—Theo. Winthrop.

Give a boy address and accomplishments, and you give him the mastery of palaces and fortunes where he goes.—Emerson.

Rogues are always found out in some way. Whoever is a wolf will act as a wolf; that is the most certain of thinge.—Fontaine.



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By MOSES HULL,

Author of "The Contrast," "Which," "Letters to Elder Miles Grant," "Both Sides," "That Terrible Question," "Wolf in Sheep's Clothing," Etc., Etc.

This book is what its title indicates—"THE QUESTION SETTLED, on Careful Comparison of Biblical and Modern Spiritualism." We give below only a partial list of the contents of each chapter:

CHAPTER I—The Adaptation of Spiritualism to the Wants of Humanity.—No argument so good as that of Adaptation. Religions must adapt themselves to Men. Religions and Sciences have failed to demonstrate an After-Life. Two contradictory Chains of Thought in the Bible. Law forbidding Consultation with the Dead. Its Effect. Bible Writers in Doubt as to a Future. A Dialogue. Spiritualism convinces a Minister of his Immortality. Dying Minister in Despair. Why this Appetite for a Knowledge of a Future.

CHAPTER II—The Moral Tendency of Spiritualism.—A Natural Query. Jesus regarded as a Blasphemer and a Devil. Every new System passes an Era of Calumny. Persecution purifies. What Good has Spiritualism done. Opponents unfair. Immorality in the Churches. Religious Systems not responsible for Errors of their Adherents. None Perfect. All are God-makers. Men worship their own Opinions. Shortcomings of Bible Saints. Jewish Church. Testimony of Jeremiah.

CHAPTER III—Bible Doctrine of Angel Ministry.—A Common Doctrine. Angels are Spirits. Terms "Man" and "Angel." Angel Men visit Abraham, Lot, Joshua. The Host of the Lord. An Angel appears to Gideon; to Manoah's wife; is introduced to Manoah. Writing on the Wall. Daniel a Superior Medium. Gabriel both a Man and Angel. The Stone rolled from the Sepulchre by a Man.

CHAPTER IV—The Three Pillars of Spiritualism.—Spiritual Platform. Three propositions. Man has a Spiritual Nature. Spirit not Immaterial. Spiritual Man. Source of Evidence. Biblical Testimony. Elihu. Zephaniah. Papal Decree. Hard Questions. Can not answer all. Spiritual Senses. Blind and Deaf Man. Illustration. Man Double. Two Fathers. Two Sources of Knowledge. Peter awakened. Two Contradictory Histories of Jesus.

CHAPTER V—The Birth of the Spirit.—All Subjects Important. "Ye must be born again." Nicodemus' Quandary. A Minister's Opinion. Author's Objection. Jesus' Tests. Must be born out of Flesh. Birth of the Spirit a Resurrection. Not of Flesh and Blood. Bible against It (I Cor. xv.). Natural and Spiritual Body. Opinion of the Woman of Tekoah. Of Job. Of Jesus. Objections answered. Mortal Bodies quickened. Must eat Christ's Flesh.

CHAPTER VI—Are We Infidels?—Rapid Growth of Spiritualism. The "Mad-dog" Cry. Charge Ignored. Proceeds from Infidel Hearts. Truths and Errors in the Bible. Dialogue; Minister wants a Bible. All believe Parts, and no one believes All, of the Bible. Illustrative Cases. How shall we decide who the Believers are. The true Test. Works. The Commission. End of the World not yet. Jewish and Christian age. Preaching, Baptism, and Signs go together. Is Christ in the Church?

CHAPTER VII—Are We Deluded?—A Common Cry. Contradictory Positions. Order of Batteries. They fire into each other. "Kettle Story." Result of the Warfare. Dialogue. God and Mediums deceiving the World. Are God and the Devil Partners? Is it just to damn the World for Unbelief. Author loves God more than Bible. Lying Spirits sent out. Did God do it? Case of Jeremiah and Ezekiel. Ezekiel's Explanation. Spiritualism a Delusion. The Lord coming. Reasoning in a Circle. Wonderful Success of the Opposition (?). Spiritualism will not "down." "Old Spiritfoot."

CHAPTER VIII—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Agitation. Comstock legislated against Spiritualism. Necromancy; Definition of. The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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SATURDAY, FEB. 10 1894

Unreliability of Chronology.

He who has given no special attention to historical dates, will be interested in a hurried review of the subject. Probably he will find that all is not as it seems.

We begin with the proposition that all chronological tables extant antedating the Crusades are worthless; that they are only guesses at best, with few facts on which to predicate them. Sacred books, like profane ones, are everywhere at fault. Priestly scribes, when they began to turn their attention to dates, started out with the postulate that the world was but recently created, and was immediately thereafter peopled with man. Christian writers, who engrafted their system on the Judean, to accommodate their views to certain Egyptian millenniums, made Jesus appear at the beginning of the fifth thousand years. All intermediate dates were predicated upon these two events—the creation and the birth of Jesus—and scholars have been floundering in the quagmire of ancient ignorance and priestly frauds, trying to reconcile dates and make them harmonize with the chronology gathered from their sacred books.

The inscriptions on the monuments, on which data ancient history is to be reconstructed, furnish no evidence as to the time they were made, or of the period of the world in which the events therein recorded occurred. The pyramids and the Sphinx are there, little changed from what they were when authentic history commenced. The ages which preceded, as those which have followed their erection, are really barren of reliable dates. The wisest and the most ignorant are only guided by conjecture.

The clergy, with the Bible in hand, and building creeds on its teachings, uncertain of its authorship, disregarding the numberless chasms in its records, and heedless of its improbable occurrences, have taken it as a base on which all modern systems of chronology have been founded. A name on a monument has been tortured into a resemblance to a Hebrew name, and the date of the Bible event having been agreed upon, the events connected with that name are made to synchronize with the fictitious chronology.

That we are not mistaken in this statement as to the unreliability of sacred chronology, and, incidentally of our present system built upon it, we quote from Kitto's *Cyclopedia of Biblical Literature*, article Chronology:

"The knowledge of the Hebrews in chronology rested altogether on appearances; not a trace of anything like a scientific view is to be found in their literature. The books of the Old Testament recognize none of the great eras which other nations have employed. Nor is it until the first book of Maccabees [written after B. C. 135] that any such guide is found. Times and periods are for the most part left relatively undetermined; and consequently it is difficult, if not impossible, to establish any satisfactory chronology for the succession of events in the history of the Hebrew people. . . The birth of the Savior of the world probably took place somewhat earlier than the date which is usually assigned to it. . . The use of the Christian era was introduced in the 6th century; in France it was first employed in the 7th. About the 8th it was generally adopted. . . The use of the era did not become universal in Christendom until the 15th century."

Before the 15th century confusion and uncertainty of dates are universal. The best scholars are the most confounded. Those who adopt everything they find in the books as authentic avoid this perplexity. They forget that all of our books prior to the 15th century are the productions of priests; that those priests were Roman Catholic; that they lied, forged whole books, interpolated others, and destroyed whatever was in their way; that there is no publication extant in modern times, not even the "holy scriptures," purporting to have been written earlier than the 15th century, which does not bear evidence of their vile hands. Modern research shows that nothing is to be trusted but the enduring monuments, and these are being manipulated by priests in the interest of their earlier frauds.

An Object Lesson.

WASHINGTON, Iowa, Jan. 15.—At a revival at Wellman, in this county, a saloon-keeper was converted. To impress the public with his sincerity he invited them to a grand salvation bonfire in the public park at 3 o'clock in the afternoon. When the hour arrived nearly 1,000 persons were gathered around a pyre composed of billiard and gaming tables, counters, side-boards and other fixtures of the ex-saloon-keeper's whisky palace. Prayers were offered by local clergymen, and the pile was fired by the owner.

During a long life we recall but one similar instance to the foregoing. In that case ruin, pecuniary and social, was staring the subject in the face, and the course he pursued was his only earthly salvation. In the case mentioned above the inquiry may arise: Did the convert sacrifice his own goods? Was he not in debt for them, and instead of making a personal sacrifice, at his own cost, was it not at the expense of his creditors? His business in Iowa was under the ban of law. His saloon and gaming table must have rendered him odious in a law abiding community. Instead of placating offended heaven, was he not trying to reinstate himself in the good graces of those he had outraged?

We love to note reform that carries with it well-doing. We would that every thief restore his stolen goods; every offender make full restitution; the liar cease his falsehoods, and publicly retract his slanders; the wrong-doer of every grade cease to do evil, and always after do well. But who hears the murderer on the gallows lamenting the fate of his victim? He never expresses regret that he sent an unprepared soul to hell, though sure of eternal joys for himself. His own ransom is the burden of his prayers, the goal of his ambition.

When the church shall compel its converts to be just; shall teach them there is no salvation while the repentant sinner still enjoys the benefit of his crime; that the atoning blood of Jesus cannot save the guilty; that worthy actions, not professions of faith, are the only passports to salvation, then we may hope for real reform. But the silly clerical saying, "Jesus paid it all," only induces to further crime, and fills the world with hypocrites.

Blue Laws in Affica.

Mr. Bent, in his explorations in "The Ruined Cities of Mashonaland," in southeast Africa, in telling of his adventures *en route* to the field of his labors, mentions the finding of a "notice" posted by the wayside, in the language of the country, which, rendered in English, read thusly:

"I, Batuen, chief of Ba-Ngwatetse, hereby give notice to my people, and all other people, that no wagons shall enter or leave Kanya on Sunday.

"September 28, 1889."

Such regard for the sacred Sunday, and determination to prevent its desecration, give ample assurance that the missionary with his whiskey had traveled in the Dark Continent in advance of the explorer. It is told of a similar people, to bring themselves within the requirements of the gospel, it was necessary to put away their excess of wives, good Christians being allowed but one. The chief, when next visited by the holy man, hastened to inform him that he was a good Christian man:

"Me get rid of one of my wives."

"What did you do with her?" inquired the man of God.

"Me kill and eat her," was the jubilant reply.

It may be questioned if this was not a more humane method than turning them out without a home or friends, to starve.

The Good Are Damned.

Sir John Malcolm, in his sketches of Persia, tells of a servant of the English Factory at Bassorah, on the Persian Gulf, who, a Mohammedan on his deathbed, was ordered to take a glass of wine. He at first refused to take it, saying: "I cannot; it is forbidden by the Koran." Then, a little later: "Give me the wine; for it is written in that blessed book, all you unbelievers will be excluded from paradise. The experience of fifty years teaches me to prefer your society in the other world to any place to which I can be advanced with my own countrymen."

So it seems it is not Christians only who damn the good, and people heaven with the vile.

Pointed.

That was a strong utterance of the Rev. Dr. Sprecher, of Cleveland, a while ago, when he said, in his pulpit:

"If Christ were on earth to-day I don't know whether he would join the church or not. He certainly would not preach long in any pulpit without being charged with heresy. All the Christian denominations have different doctrines, and Christ could not agree with all of them. The laboring men say they do not come into the church because it has no Christianity in it. Well, they are pretty nearly right. The fact is, there is about as much real Christianity outside the church as in it."

We shall not controvert the Doctor's position.

Don't Encourage Them.

It is said a race of monkeys, in one of the provinces of China, makes earthenware, in which to store wine of their own manufacture. Don't send missionaries among them, else they will engage in distilling and drinking New England rum, and all the long train of resultant evils will speedily follow.

A Coincidence.

When Gen. Lew Wallace's book, "The Prince of India," was issued almost simultaneously with the beginning of the Parliament of Religions at Chicago, many people all over the world marked the coincidence and commented upon it. The coincidence is this: Gen. Wallace had been at work on his book for a dozen or more years. In it the Wandering Jew is one of the principal characters. He has a plan which aims at the universal brotherhood of man and the unity of religions. This plan he lays before Emperor Constantine at Constantinople, and the author devotes several chapters to unfolding the comprehensive scheme of the Wandering Jew and his arguments. Now, the purpose of the Parliament of Religions was to bring all religions into actual touch and pave the way to a unity of religions. The simultaneous assembling, therefore, of the Parliament of Religions and the publication of the book seemed to many a marvelous coincidence.—*Chicago Tribune.*

We cannot afford space for the speculative conjectures recorded in the *Tribune*. Our own opinion is that it is one of those incidents which occur in every similar crisis when the minds of men are impressed by a power which they cannot always define themselves, and which they do not understand sufficiently to appreciate the work of co-operators. In proof of this see their indifference to modern Spiritualism, the greatest factor in this grand work of redeeming the world from superstition, and has done more in the last half century than all the churches and their alliances and Parliament put together.

We would not detract from the praise due to the projectors and managers of this Parliament by insinuating that the Wandering Jew had something to do with it. That is all romance, and does its work well in showing the mischief done by religious factions in the past, and herein lies the great value of the book in its simultaneous appearance with the Parliament of Religions. Spiritualists will see how all things work together for good.

"Fraudulent Mediums."

W. S. Clemens, of Columbus, Ohio, sends us "Senate Bill No. 69." It reads as follows:

A BILL TO PUNISH FRAUDULENT MEDIUMS.

SECTION 1. *Be it enacted by the General Assembly of the State of Ohio*, That any person or persons holding him or herself to be a medium, who at any private or public seance or exhibition is found in the act of producing fraudulent manifestations, and also those who help or are there for the purpose of being the tool of said medium, shall, upon conviction thereof, be fined in any sum not exceeding one hundred dollars ($100) nor less than twenty-five dollars ($25), or be imprisoned in the workhouse for a period not exceeding three months nor less than thirty days, or both fine and imprisonment.

SEC. 2. This act shall take effect and be in force from and after its passage.

Alluding to the bill, Mr. Clemens says:

"It will naturally occur to any one that a bill for the punishment of fraudulent mediums should also have a clause for the protection of the genuine, which would be more respectable, emanating from as high functionary as a law-maker. How about that? By what means are we to determine who is fraudulent, without some way of investigating the subject? If not allowed to practice, how is any one to know there is mediumistic force in existence? The only way is for the gentlemen of law-making power to investigate (as many of them are doing) and find out what and how to frame a law to protect genuine mediums and healers.

There are ample laws already in existence to punish fraudulent mediums, the same as fraudulent ministers of the gospel, fraudulent merchants, fraudulent pretenders and tricksters. If it is clearly shown that a medium is imposing upon the people, getting their money under the pretense of presenting genuine materializations, when he personates the spirit in artificial robes, then he is guilty of getting money under false pretenses—a penitentiary offense!

Lectures Not Orthodox.

Word comes from Washington. D. C., that the entire edition of the annual report of the Smithsonian Institute, numbering 2,000 copies, will have to be expurgated before the report sees the light of day. It was found just before the report was to be placed in the hands of the binders that it contained matter that would shock the national ideas of orthodoxy, and bring about no one knows what disturbances between Church and State. The objectionable matter was concentrated in two lectures by well-known Washington scientists.

One of the lectures was by Prof. W. J. McGee, of the geological survey, and the other was by Prof. Lester Ward, of the Smithsonian. The offense in each was trenching on the teachings of the orthodox church. They were accordingly cut out.

Both papers were of a rather abstruse scientific nature, the one by Prof. Ward being on the "physiological man." Prof. Ward, in common with a number of modern scientists, is of the opinion that all mental exhibitions are the result of physiological action, a materialistic view of brain phenomena not exactly in accord with the old orthodox theory.

Prof. McGee's lecture was more popular, treating of the growth of the earth, its maturity and decline through the ages, as a parallel of the life of an individual, but the general tenor of the remarks was to cast some reflections on the supposition of a special creation and showed a decided leaning toward the theory of evolution. Some of the particularly offensive paragraphs of the lecture suggested, in fact, the possibility that the theory of evolution would be one day universally adopted; but one of the crowning offenses, which seemed to have caught even the eye of the subordinate copy-reader in the preparation of the manuscript, was the spelling of creator with a small c.

WON'T BE BRIDLED.

Nor Allow a Bit in his Mouth.

And Don't You Forget It!

ETCHINGS BY THE WAY—A GOOD WORD FOR THE FRIENDS IN MICHIGAN.

The month of January was spent in Michigan; the Sundays in Grand Rapids, and several of the week days in Chesaning, Owosso and Hart. I have no evil report to bring from any of these places. In Grand Rapids the audiences about doubled while I was there, and all seemed sorry when the time had come for me to move on. I had spoken several times before in Chesaning, but the course given there this time seemed to give better satisfaction than ever before. They have organized not only Sunday meetings there, but a Lyceum as well. Brother Brooks I believe set that ball in motion.

Brother Willis Miller and his good wife, publishers of the Chesaning *Argus*, are always at work. They never fail, in season and out of season, to make their paper speak out on all reform questions with no uncertain sound. Spiritualism was as unpopular when I went to Chesaning five years ago as it could be; but the people have come to admire the integrity of Brother and Sister Miller. They stand much higher in that community to-day, than any minister in the little city.

I could only give one lecture in Owosso though they would have liked a half-dozen or more. I have promised when I return to Grand Rapids this coming autumn to visit both Chesaning and Owosso.

I was called to Hart. There the court house was full, and they all regretted that I could only stay two evenings. I have also promised to see them again as soon as I can make a date for them. The society in Grand Rapids added fifteen names to its membership at my last meeting.

The "Wolverines" are workers; no one need have any fears for the cause in that State. Dr. Batdorf, the president of the Grand Rapids society, is the right man in the right place. Hon. L. V. Moulton is doing a good work not only as president of the State Association, but as lecturer, he seldom allows a Sunday to go by without going out to lecture.

Mrs. Jennie Hagan-Jackson lives in Grand Rapids, but is not often at home on Sunday, only when she speaks in the city. She has not married into obscurity; her voice will be heard for many years to come.

I was very glad to see President Barrett's explanation to the prefade to Mrs. Richmond's paper, prepared for the World's Parliament of Religions. No one will be able to misunderstand it. It has the true ring.

New Thought has been delayed by a trouble my printer got into, but the readers will see it in a few days now. I hope for no more delays or printer's mistakes.

I speak during February and March in Anderson, Ind.; April and May in San Jose, Cal.; in June I will fill some of the numerous calls in California or Oregon. July 6 to 22 I speak in the New Era, Oregon, camp. I would like week-day work in the vicinity of my Sunday labors.

Everywhere I go I hear good words for THE PROGRESSIVE THINKER.

I ought to say before I close this epistle that while I was in Hart, Mich., Farmer Riley, of Marcellus, Mich., ran away from home and work, and came to Hart. He volunteered to give one sitting for my benefit. I wish all mediums were as honest as I believe him to be.

My friend, Irvin S. Anderson, wrote me a letter, in the dark, in his own handwriting, and in his own inimitable style. Several forms appeared, who were recognized by the sitters. I thought I saw my sister, but not plain enough to say I could not be mistaken in the matter.

I see in a recent number of THE PROGRESSIVE THINKER, my good friend, E. Bach, wants to put bits into the mouths of our speakers who attend the camps. Come on with your muzzles! but when you get there, I know one speaker who will be counted out, as he has been before.

I have paid too dearly for my freedom to speak what I think, to give it up at the nod and beck of those who have sore corns they are afraid some one will hurt.

If I do not stop writing I fear I will say something. Good-by.

MOSES HULL.

"The Night the Light Went Out."

THE PROGRESSIVE THINKER, as its multitude of readers will admit, has published some very fine and interesting stories. We have commenced another which, we think, will be pronounced one of the most charming ever written. "The Night the Light Went Out" will hold the attention of the readers with a fascinating power, from beginning to end, with its realistic descriptions of some ugly phases of the methods of a false and unscrupulous Church with its victims and dupes; and of the ways and means employed by good spirits and good men combined to circumvent and defeat the designs of evil-minded persons, and bring about the triumph of justice and right.

Disappointment.

The husbandman of human hearts am I,
Older than all the tillers of the soil,
I've seen the hopes of proudest men recoil,
And expectation pales as I passed by.
All lands are mine. Of people low and high
I gather tribute. Of his daily toil
Not one refuses when I take the spoil.
Though breaking hearts are vainly wondering why,
Yet when I've plowed about the roots of pride,
Blown with my cold winds till weak faith was strong.
Drenched till the heart was moistened through and through.
And all its powers of fruitfulness were tried.
The hearts of men from sighing turned to song;
For life gained meaning that they never knew. —*Christian Register.*

SPIRITUALISM.

A Disorganizer and Renovator.

Spiritualism has ever been a disorganizer and renovator to all other isms to which its principles are opposed. Its truths have ever pounded at the doors of superstition and bigotry, until at last every door has been opened, and every bigot made to feel the potency of her power. To-day, after the lapse of less than half a century, her orators are heard in all countries, and in all tongues upon the globe, and her grand philosophy is being taught in almost every conceivable phase of expression, reaching the high and the low; the wise old scientist in his investigating sanctum, and the humble and devout Christian, whose thinking is done by proxy, and like the grass of the plains in a simoon, the old creed-bound world is being cured. Nothing argues more for her liberating propensity than a peep into the churches of to-day, by one of sufficient years to remember the sulphuric odor that used to permeate every church in the land, even thirty years ago.

Her manifestations have no preferred places to occur—as well in a pious and shivering, hell-fearing orthodox family, or as a picture in the window of a Roman Catholic church; and now it is a remarkably ignorant, isolated, priest-ridden being who has no knowledge or well-grounded belief as to a Spirit-sphere, and the presence of his departed friends and relatives.

It has brought comfort and solace to both mortal and immortal souls. It watches the wrong-doer, and tells him there is a hereafter, and proves it; and somewhere a reward for the good, and a just postponement of his possibilities, for the wrong, the injury done to others.

Slowly and proudly she ploughs the high seas of life, parting the billows of error and superstition, safely landing her freight of souls upon the shores of earth and the broad banks of eternity. To and fro she plies between the new and the old, the mortal and the immortal worlds, laying to at the wharf of earth, for her precious load to the immortal shore.

Spiritualism is all this and more, much more, and still a disorganizer of all opposing forces. No priests to hold a monopoly on God and the heavenly home; no infallible pope, or tyrannical creed, to manacle her liberty. Spiritualism claims the universe as her home, and the inhabitants of all planets as her people; Nature as her God, and the sensitives as her means of communication between the inner and the outer world. She claims no immaculate conceptions; bows at no human shrine in worship, and therefore, in a certain acceptation of the term, is not a religion; yet it holds to the divine in all things, and evolution by gradation of forms, and the inworking of the inanimate, and the out working of animate things or objects. Where is there a higher worship than that felt by the soul in the beauties and grandeur of this vast universe of life, liberty and love? Where a grander religion than that which teaches the highest order of morality here, and the possibility of the inter-communication between the intelligences of all inhabited spheres, astral or spiritual.

No power on earth can stay the progress of this great power that is surging, and pulling at the walls of all other religions and beliefs of the world, and soon will be incorporated in each as a a basic part and do its work of liberating and spiritualizing from within.

A Remarkable Document.

Catholicism the world over is the same, and what the priest says in South America he would say if he dared in these United States. Hence the significance of the following paragraph which was printed and circulated as a handbill at Leon, the capitol of Nicaraugua:

Attention, Catholics! The wolf of Protestantism has found its way into the Catholic flock. A minister of the sect of Luther and Voltaire is in Leon, accompanied by various mercenaries, who are busy selling in the streets, Protestant Bibles and a false book of the gospels. Scorn these propagandists of a sect divorced from the Catholic church. Let us hurl them away. No law authorized their coming here. Liberty of worship does not exist here. Nicaraugua belongs to God; Protestantism to the devil. Away with them!

The *Baptist Union*, publishing the above, says: "It is difficult to believe that such sentiments are being promulgated in this the last of the nineteenth century, on the soil of the New World."

The editor of that religious sheet, need not go out of the United States to find teachers of such sentiments. In fact, missionaries need not go to Africa to find heathens. Less preaching and more teaching is demanded. The blow the Catholics aim at the public schools, if dealt, is the Nation's death. The only hope of the continuance of freedom in this country is the education of the ignorant stratum which are held in mental slavery by the priests.

A Priest's Disgrace.

An item from Duluth, Minn., states that Jan. 20, James E. Connelly, the ex-priest of Two Harbors, who was convicted of committing rape on one of his congregation, Julia Sutherland, was sentenced to twenty years and three months in State prison. The court-room was crowded to hear the verdict, which is generally accepted as proper. Connelly attempted to make an extenuating statement, but was stopped by Judge Lewis. Every possible attempt has been made to secure a new trial, but without avail.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

Hon. L. V. Moulton, president, desires the address of all live and working Spiritualists and societies in Michigan, so that he can send them circulars from time to time. Mr. Moulton is a splendid lecturer and efficient worker, and we hope that all the societies and Spiritualists in the State will flood him with postals giving him their postoffice address.

D. O. Wilhelm, of Denver, Colorado, writes: "John Slater, the noted test medium, has been holding forth in our city, at Warren hall, every Sunday afternoon and evening. Notwithstanding a charge of 25 cents at the door, late comers cannot even get in, and so have to go away. Mr. Slater's tests are of a nature that no skeptical mind can cavil at—names, facts and descriptions are given with great rapidity, and invariably to those who are visitors to the hall for the first time. Leading divines, editors of the daily press, supreme jugdes, lawyers and leading officers of the United States army, are regular attendants at our meetings, having been convinced of the truth through personal hints given them by Mr. Slater. The meetings will be continued every Sunday evening."

F. R. Stanton writes in commendation of Dr. C. W. Peters, who has delivered over one hundred lectures in Louisville, Ky. He is a natural orator and an excellent psychometrist. The Louisville papers have, in several instances, given verbatim reports of his lectures. He has won many friends.

Bishop A. Beals writes: "The Mid-Winter Fair opened auspiciously here Saturday the 27th, with the blare of trumpets, music and military and civic parade. The crowd of people exceeded anything that ever gathered together in this city. The sun shone resplendant, glinting with glory the spires and domes of the magic city that now sits like a dream amid palms and tropical plants near the entrance way of Golden Gate Park. Flags and streamers of every nation floated from spire and mast, and gave a welcome to the world. The scene was a brilliaut opening and encouraging to the projectors of the enterprise, and although the exposition is not in complete readiness, yet enough has been done to warrant the people in the confidence of its success and great benefit to this State. I have engaged to speak for the society at Oakland, Cal., the Sundays of February and can be addressed at this city 2524 3d street.

H. W. McCune favors us with a very encouraging report of the First Spiritual Society of Los Angeles, Cal. Dr. N. F. Ravlin has been lecturing every Sunday afternoon and evening during the past two months to large and appreciative audiences. The Grand Opera House has just been rented for three months. It has one of the finest and most commodious halls in the city. With Dr. Ravlin as lecturer, with tests by the best mediums to be found, and with music furnished under the direction of the finest musician on the Coast—Prof. Carlyle Petersilea—and the free admission, Mr. McCune thinks the best interests of the cause and the society will be assured.

W. H. Bach is thinking of taking a trip to the Pacific Coast and would be pleased to hear from individuals or societies desiring his services either on the platform or for private work in developing mediumship and teaching mesmerism. Charges will be made as reasonable as possible. Address him at 1,855 Penn Ave., Denver, Col., or care Pacific Coast Spiritualists, San Francisco, Cal.

H. R. Wardell is now doing most excellent work at Milwaukee, Wis. He seems to be an efficient as well as an enthusiastic worker. His address is No. 603 Grand Ave., Milwaukee, Wis., where he can be addressed for engagements.

Remember, please, that there is a great pressure on the columns of THE PROGRESSIVE THINKER in consequence of its large ciculation, hence we cannot publish long reports of meetings. These seven columns of items are made from reports sent into us, some of which have been cut down from several pages in order to find space. We are glad to publish items from any society, but it will be a waste of your time to send long reports.

Whilst reading the story "A Witch of the Nineteenth Century," and discussing with a friend the feasibility of reincarnation, messages purporting to be from Plato and Aristotle were clairaudiently received by Maggie H. Cowan, of Moline, Ill. The thought of reincarnation is declared to be revolting—to think that after passing one conscious life, perhaps, in sorrow and degradation, we must again return to a martyrdom of earth-life. Reincarnation could be of no real usefulness to those spirits who have an earnest desire to lift their fellow-mortals from darkness. "Reincarnation is a theory that is dragging down many a noble soul, who, if freed from the shackles of superstition could soar untrammeled upward in the beauty of liberal thought and elevation."

Mrs. John Lindsey, clairvoyant, trance, business and test medium and lecturer, will answer calls in the line of her work. At her home in Grand Rapids, Mich., she is holding Thursday night meetings for general inquirers and investigators, open to all who come, and has a good attendance of thinking people. She also gives private readings daily. Her address is N. W. corner Lyon and Ransom streets.

Mrs. Adah Sheehan has an engagement to lecture at Hamilton, Ohio, February 11. During March she lectures at Indianapolis, Ind. The last two weeks in February she will be in this city, and will probably lecture here. She can be addressed for engagements at 113 E. Fifth Street, Cincinnati, Ohio. We are glad to know that she is again actively in the work.

Mrs. E. A. Collier writes: "Show me the man who says: 'I believe this because I was educated to believe it,' and I will show you an ignoramus whose reasoning faculties have not been awakened to their proper functions; one who knows not what freedom is: one who is a slave to the opinions of others. It is not being honest with ourselves as men and women or to the great creation force, when we cease to think for ourselves."

L. P. writes from Seattle, Wash.: "Mrs. C. Cornelius was entranced at a recent meeting, by an ancient Hebrew, who took us back to his time, at Jerusalem; spoke of the fearfully perverted conditions under which this world is laboring; warned us most solemnly to lose no time about taking steps to protect ourselves against the sting of the serpent (Romish Octopus); admonished us not to spend all our spare time worrying about the salvation of our souls, as they are indestructible, and earnestly warned us to bend our efforts to the removal of the inhuman conditions that are bringing starvation and despair into the midst of a bountiful plenty. He also touched upon the future, and declared that there would be convulsions of nature as well as of present systems; that where mountains now stand, there would be valleys, etc., etc. I never heard such eloquence flow from the vocal organs of woman before. It is encouraging to add that every seat in the long hall was occupied, and also a large portion of the standing-room."

Mrs. Delia Karcher writes to ask some good materializing medium to come to Deadwood, S. D.; also a good lecturer and platform test medium.

C. writes from Cleveland, Ohio: "The People's Spiritual Alliance celebrated the 157th Anniversary of Paine's birthday, on the evenings of January 28 and 30th. The event of the first named date was a stirring oration by the pastor, Mrs. H. S. Lake; the platform was adorned with flowers, and the portrait of Paine. The hall was well filled and the address, which bristled with facts and fancy, pathos and sarcasm, delivered in Mrs. Lake's peculiar style, was enthusiastically received. The evening of the 30th was devoted to a beautifully served and bounteous banquet, contributed by the ladies of the Alliance, and their friends. About two hundred guests partook of the feast, after which a literary entertainment was presented, and much enjoyed, and the evening's exercises terminated with a hop, the number of attendants having now reached at least four hundred. All seemed to appreciate the occasion, and a general good feeling prevailed. No effort to insure success had been spared by the president, T. A. Black, and the vice-president, Mrs. A. Muhlhauser, with their able assistants. The Alliance is chartered, and with its settled pastor, has come to stay."

Mrs. M. A. Jeffrey's entertainment at Schlotthauer's hall, this city, under the auspices of the North Side Spiritualist Society, was a very enjoyable affair, consisting of recitations, vocal and instrumental music. Mrs. Jeffrey's German control related his experience. A basket social will be given in the same hall, February 8. Ladies are expected to bring baskets with lunch for two, and gentlemen are expected to buy them and enjoy the pleasure of eating with the original owner.

Mrs. S. C. Scovell has returned from her Brodhead, Wis., engagement, and will resume her Sunday afternoon and evening lectures at 11 North Ada street, this city. On Tuesday night, February 6, same place, she will begin her second course of scientific lectures in psychic studies and mediumistic development, to be continued every Tuesday night until the course of eight lectures is completed. Regular students and transients admitted at any time during the course. Admission to each lecture 25c.

B. M. Knowles, president, writes: "The Spiritualists of Detroit have organized a society called the First Spiritual Philosophical Society, of Detroit, with the following officers: Mrs. Nellie S. Baade, speaker; Mrs. B. M. Knowles, president; Mrs. Coquillard, vice-president; Mrs. O. B. Eaton, secretary; Mr. Baade, treasurer."

Effie F. Josselyn, of Grand Rapids, Mich., writes: "We have had, recently, the pleasure of a visit from Mrs. N. M. Russell, of Grand Ledge, Mich. Mrs. Russell is certainly one of the finest test mediums in the State for platform work as well as for private sittings. In giving the readings in the circle, or from the platform, she is able to hold the attention, and interest every one present as well as the one receiving the reading. In a demonstration of her mediumship, consuming an hour and a half, every reading she gave was recognized.

M. H. Prince writes that the First Spiritual Association, of Philadelphia observed Sunday, January 28, as the anniversary of Thomas Paine. To a numerous body of intelligent and enthusiastic skeptics and Spiritualists, Mr. F. Breen gave a lecture on Thomas Paine, as mortal, and as a Spirit, which was a literary treat and called forth a well-merited ovation. Mrs. Glading will be the pastor during February.

Melvin A. Root, President, of Bay City, Mich., writes: "Last evening, January 28, was the end of the two months engagement here by George H. and Fannie Brooks. They are most diligent workers, having organized our spiritual society, our lyceum and the ladies' auxiliary society of "Willing Workers." His lectures have been very instructive, and his psychometric readings have been an attractive feature. In a single evening during the readings as many as ten spirits were described so accurately and and minutely as to be promptly recognized. His private sittings have aroused many to inquire. He should be kept busy in Michigan. They go from here to Muskegon, then to the State convention in Lansing, and they will be at Haslett Park Camp next summer, where he is engaged to be chairman again. Our society adopted a resolution very complimentary to both Mr. and Mrs. Brooks. Hon. L. V. Moulton begins next Sunday his engagement with our city society."

E. H. Ranney, in *Open Court*, says: "It is a probable fact, doubted only by the uninformed, that in times of great personal distress, sorrow, impending calamity and death, there is a something that may leave the body, having sufficient resemblance to the living form as to be recognized by others at a distance who naturally are in close sympathy. We say it is a phantasm of the living. Sometimes this entity, or astral body, if we prefer to call it that, may be projected at will. In either event there are about the corporeal body at this time the usual indications of death. Practically it may be called death, since the life-giving force is somewhere else. But it may return to its abode and once more set in motion the machinery necessary to create the visual impression of life. If this is possible, it is no new thing; if it exists now, it has always existed. The discovery, if any there be, consists rather in finding the horizon of our thought extended—in our being willing to acknowledge the probability of such a thing at all. Now, we need all the 'cases' we can get, past as well as present. So let this one reported by Wm. Shakespeare pass for what it is worth. It is musty with age, and our credulity and imagination will be sorely taxed. But we shall see that it might have happened, perhaps did happen. How else could the poet know about such things?"

The Ladies' Spiritualist Aid Society, Mrs. Stimpson Smith, president, of New York City, will soon have headquarters in a central part of the city, where books and papers can be on sale every day of the week.

C. A. Harris writes that a good materializing, slate-writing, photographic or painting medium could do well at Atlanta, Ga. Much could be done by a good speaker and test medium.

Mrs. Mary J. Jenkins writes that there are many Spiritualists at Weir City, Kansas, and they are gaining ground. There are several mediums, trance, clairvoyant, etc. One gives lectures under control. Circles are held three times a week, and materializations are promised shortly. A gentleman, member of an orthodox church, while sitting for investigation, was entranced. He says it is a reality, and wants to sit again.

J. L. Moore, of Quincy, Ill., writes: "I have lately passed the 74th milestone, and I feel it—my knees are getting rather stiffish—not like an elderly machine which, by wear, gets loose in the joints. I am fond of THE PROGRESSIVE THINKER, and read it with a good deal of satisfaction; not that I am any nearer a believer in Spiritualism, but I love it for its independence of character."

Carrie E. S. Twing writes: "There is quite a revival of Spiritualism at Watertown, N. Y., Mrs. Foye having awakened a deep interest last month, which is kept up this month. Ten new members added their names to the church book last Sunday. I remain here during January and February; March, I shall be at Brocton, Mass., and vicinity; April at St. Louis, and May in New York City, after which I rest until I begin my camp-meeting trips."

Mrs. E. A. Parker writes a good word for the cause at Flint, Michigan. Bert Woodworth, trumpet and test medium, gave some wonderful seances, showing the power of spirits to return and converse with friends. One gentleman received good advice and loving words from his father, that brought tears to his eyes and robbed him of his materialism. Mr. Woodworth sits under strict test conditions. His platform tests were grand and convincing. Dr. D. P. Dewey, of Grand Blanc, bids fair to rank with the best spiritual speakers. Spiritualism in Flint is having a revival, and is fast gaining ground. G. A. R. Hall is packed, and a larger hall will have to be secured if interest continues to increase. L. V. Moulton has rendered efficient help.

Will C. Hodge was in the city last week, having just completed a successful engagement at Marshalltown, Iowa. During February and March he is engaged at Rochester, Ind. He is doing a most excellent work.

A subscriber writes: "Will you please to say that the First Church of Spiritualists of Alleghany, Pa., are so well pleased with the work of Frank T. Ripley's guides that they have engaged him for the month of February. Mr. Ripley goes to Grand Rapids, Mich., in March."

S. Hartman writes: "No better paper, in my opinion, could have been issued than the Christmas number."

J. T. Greenwood, of Kalamazoo, Mich., writes of certain phenomena seen in his home. He places several rocking-chairs in a room, and they will be made to rock by invisible power, as though they were occupied by persons in the material body, and they will rock all night. He offers $1,000 to any one who can find that the chairs are rocked by any other than spirit power.

Emily B. Ruggles writes that a recent meeting of the Advance Spiritual Society of Brooklyn, N. Y., was addressed by Prof. Geo. Sterling Wines, upon Theosophy and Spiritualism, in which he examined critically the statements made by Theosophists that all the phenomena of Spiritualism are performed by the medium's own astral bodies. This would indicate that the astral body has a distinct mind and will of its own, and for some inscrutable reason chooses to personate some spirit other than its true self, and give proofs—by stating incidents and facts unknown to the medium—to establish its identity as the spirit it claims to be! There are many fine mediums in Brooklyn, among them Frank N. Foster, spirit photographer; Mr. A. E. Tatlow, test medium, psychometrist and speaker, who holds forth at the meetings of the Spiritual Association, Sunday evenings, at 102 Court street. Ferdinand Fox-Jencken gave platform tests for this society Jan. 21. He is holding circles in private parlors with success. Spiritualists are interested in him for his mother's sake also.

Dr. Read, of Lansing, Mich., writes: "Hon. L. V. Moulton, of Grand Rapids, was with us January 21. He gave us two lectures. He is simply immense. Feb. 9, 10 and 11 the State Association will hold a convention here. Free entertainment to all visitors will be given. It will be a grand affair."

Mrs. Edwards and Mrs. Snyder, two efficient workers, are waking up much interest in the cause at South Chicago, Ill.

Dr. Greigorowitsch is making a sensation in Milwaukee as a hypnotist and clairvoyant. An example of his clairvoyant powers was given Mary B. Stafford, who writes: "I wrote a letter to my sister in the Spirit-land, put three seals on it, to make sure it would not be opened. The Doctor took the letter in his hand and held it for a few seconds, turning it about nervously, then, to my astonishment, he told me the contents: 'Sister Katie, where is Brother Ben?' After a lapse of five minutes he told me my brother was far south. I said perhaps in Texas, where I last heard from him. 'No,' he said, 'farther south; it looks as if in Central America; at Costa Rica.' I laughed over it, and had my doubts as to his being so far away. But my dear mother and myself were much surprised three weeks after to receive a postal card from my brother, saying he was well, and had just returned from Costa Rica to New Orleans."

Frank T. Ripley, the well-known platform test medium and speaker, is ready for camp-meeting engagements. Address him at 116 Washington street, Allegheny, Pa., for the month of February only; thereafter as per announcement in THE PROGRESSIVE THINKER.

L. S. Webster's attention has been attracted to thoughts expressed by a correspondent, to this effect: There is a natural world and a spiritual world; and again: Mind has the power to reach down to the natural world, and up to the supernatural. Mr. W. thinks that both are natural worlds, governed by natural law, suited to the requirements of each. Both are natural worlds, counterparts of each other; mind the ruling element in each. Nothing supernatural exists—all being co-equal, and governed by natural law, by ways and means suited to each separate condition, individualized, as it were, by its own kind and requirement.

Mrs. C. H. Hinckley, of Grand Rapids, Mich., writes: "In behalf of the Grand Rapids Spiritual Association, I report the work for January. Bro. Moses Hull has been with us, and has been both eloquent and instructive; his audiences large and appreciative, and we regret we could not have kept him with us longer. The social feature of the month has been, among other fine entertainments, a Japanese festival, given by the young people, consisting of solos, recitations and a unique fan drill, executed by eight young ladies in Japanese costumes. The drill was carried through with perfection of graceful motion and musical accompaniment. An audience of nearly two hundred people, numbering some of our most intelligent citizens, were delighted witnesses. The evening's pleasure closed with a hop and light refreshments, and netted a goodly sum to the society wherewith to meet expenses. We had expected Miss Lillian Wood for the month of February, but owing to sickness she has been obliged to cancel her engagement. We shall therefore depend mainly on home talent until March, when Frank Ripley will be with us again."

L. R. C. writes: Williamsport, Pa., has a small, but earnest society, which is a member of the National organization by a charter obtained a few weeks ago. Prof. H. D. Barrett, in passing from Washington to Lily Dale, spent Sunday, January 21, with us, and delivered two very interesting and impressive lectures; one upon the work of the National body, and one a review of "Spiritual Teachings" as they have come to the world all along down the ages. Dr. E. K. Prettyman, of Allegheny, Pa., was also present, and by request, added his testimony to the truth of the new gospel of "Peace on earth, good will to all men."

Lyman C. Howe lectures at Buffalo, N. Y., during February, and St. Louis, Mo., during March. His camp engagements are: Lake Brady, Ohio, July 20 to 25 inclusive: Haslett Park, Mich., August 3 to 10; Anderson, Ind., August 11 to 12, and Cassadaga, N. Y., August 14 to 25. He is open for engagements during April, May, June and September. In October and November he is to be in Boston, at Mr. Ayres Temple, and in December at New York, with the First Society.

George Prindle writes as follows in reference to Spirit John Pierpont: "What is there to hinder Spirit John Pierpont from controlling both mediums, even at the same hour? The earth revolving any given hour in Boston would be two or three hours later in San Francisco."

C. H. Parker writes: "Keep on in the good work, not forgetting to get in a crack at the Octopus occasionally."

Mr. Geo. W. Walrond, lecturer, of Hamilton, Canada, writes that he is at present traveling through western Ontario. In the many towns he has visited he has found an increase in the knowledge of Spiritualism and many adherents have been added during the past two years. Mr. Walrond was the recipient of a valuable goldmounted cane, suitably engraved, for his Spiritualistic work in Berlin. The presentation was made by a physician who has made Spiritualism a guide both in his home and in his practice. Mr. Waldron witnessed many extraordinary phases of mediumship.

M. H. Prince writes: "The First Spiritual Association of Philadelphia enjoyed what may well be called a Spiritual feast, having had for the occupant of their rostrum Mrs. A. M. Jaques, of Washington, D. C. Her lecture consisted in replies while entranced, to many subjects proposed by various members of the audience. The association has leased for five years, the hall, northeast corner of Eighth and Callowhill streets, which they have had altered for their exclusive use for lectures, lyceums, and rooms for the use of visiting mediums. They gave a grand hop and supper Thursday evening for the benefit of their new hall, and the same will be dedicated next Sunday with continuous services throughout the day. The day will also be observed as the anniversary of the immortal Thomas Paine.

There will be a public discussion between Rev. E. A. Watkins and J. Clegg Wright at the Criterion Theater, Brooklyn, N. Y., on the Sunday afternoons of February 11, 18 and 25. Mr. Watkins is an able man, and the occasion will be an important one.

Mrs. E. S. Tilden writes that Spiritualism in Rockford, Ill., after remaining dormant many years, has awakened from its long sleep. Prof. Edmunds' coming was the means of rolling away the stone from the sepulchre, and awakening the cause to new life; and his work has been supplemented by that of Mr. Samuel Smith, who is a first-class lecturer and test medium, and a straightforward, honest man. He is ready to answer calls. All he asks is expenses of living and travel.

A. D. Stowell of Mazeppa, Minn., writes very encouragingly as to the outlook of the cause in their village. His first effort was a failure, but like the man of true steel, he tried again, with far better results, with Allen F. Brown, the State lecturer for the Northwestern Spiritualist Association, and a very promising young field-worker. Mr. Stowell and his wife have fought single-handed in their village in the past, but are having recruits, and before they can realize it, will have a good society, all their own.

T. V. Blackman writes of a public circle, with Mrs. M. T. Allen as medium, held at Pittsburg, Kansas. A stranger present asked questions, and an animated discussion arose on Spiritualism. He avowed himself a Spiritualist, and expressed great satisfaction with Mrs. Allen's work and tests. It transpired that he was Alexander Hamilton, who, with Madam Louise Hamilton, is traveling over the country, claiming to expose Spiritualism. He was brought to Pittsburg by some church people, as a scheme to injure Spiritualism; but after the occurrence above stated, no matter what he may say or do in his exhibitions, the result will be a help, rather than an injury to our cause. During the discussion he denounced the Bible, Christianity, Jesus, and everything pertaining to the Biblical stories, and declared that Spiritualism was the only religion which taught and proved the existence of the soul after death.

W. H. Eddy writes of a circle at Jacksonville, Fla., attended by Hugh R. Moore and his wife. Mr. Moore's control, Dr. Halliday, secured the trumpet and joined in the singing. A German appeared in form and sang two songs in the German language, besides greeting his relatives in their mother tongue. Others appeared and talked with members of the circle.

Dr. A. W. S. Rothermel is still in Milwaukee, Wis., where he may be addressed at the P. O. general delivery.

Mrs. H. L. Bigelow writes from San Jose, Cal.: "We have had several good speakers during the past year. Bishop A. Beals was with us two months and was much liked for his beautiful singing and speaking. He is a live worker. Mesdames Griffin, Place, Wermouth, Drake and several others from San Francisco, have occupied the rostrum; also Mrs. Katie Pease-Fox of this place. We hope to engage Moses Hull in the near future."

T. J. Stayner writes: "I am patiently waiting to read an answer to my question of several months ago: If children are maimed, etc., to create sympathy in begging, how is it that their mothers or other relatives on the other side of life do not make it known in public circles? If the cases were mentioned, hundreds would go to addresses given, and have the victims liberated and the villains punished. They can send messages and remembrances to addresses of friends; surely they could do likewise when the cases are of much more importance. If not, why not? I do not mean the exception—I ask why not as a rule?"

At the meeting of the Progressive Spiritual Society, January 20, Dr. John K. Hallowell read an exhaustive paper in opposition to re-embodiment. In the evening every seat in the large hall was filled with attentive listeners to a fine lecture on "Spiritualism as a Religion," by Mrs. Edith E. R. Nickless; after which she proceeded to ordain Dr. Wm. Yates to the ministry. Mrs. Nickless has been re-engaged for February, as her work has proved completely satisfactory. The Ladies Helping Hand Society is giving fine weekly entertainments.

Willet Ferris writes of three seances by Max Hoffman at his residence, 988 Western avenue, this city. Many materialized forms appeared; flowers distributed by a materialized form, no flowers being in the house or on the place; some spirits would commence to materialize at the ceiling overhead, come gradually to the floor, to a full form, and proceed to make lacework, scarfs, etc., and go around the room and show their nice work, talking to those present. Mr. Ferris was elevated bodily about two feet, no visible hand touching him, and dropped to the floor. There were other wonderful occurrences, too numerous to mention, of similar character. Mr. Ferris' wife came, was plainly recognized, conversed with him in her old familiar way, and pressed her lips to his as she was in the habit of doing before her passage to Spirit-life.

R. R. Bratton, observing that considerable is said about organization and creed, thinks organization is right and should be encouraged; but the only creed possible to formulate for free-thinking, progressive Spiritualists is, that the spirits of the so-called dead can and do under favorable conditions return and make themselves known to us in various ways. Let us, he says, put no shackles on our children.

W. H. Eddy writes that Dr. Juliet H. Severance's lectures are commanding attention at Jacksonville, Fla. The subjects and their treatment are of a high order. The *Times-Union*, speaking of her lecture on "What Is Mediumship?" states that she dealt with the subject in a masterly manner—and that interest is growing in the lectures, and the audiences increasing each week. The officers of the society for the ensuing quarter are: W. H. Eddy, president; J. W. White, vice-president; Samuel W. Fox, secretary; Jos. R. Palmer, treasurer.

Father J. McManus, the Catholic priest in charge of St. Luke's church in Virginia, Ill., was arrested and tried lately for carrying concealed weapons and disturbing the peace at the funeral of Pierce Ryan, a Catholic. The jury was out about twenty minutes, returning a verdict fining Father McManus $50 and costs.

Merrillan, Wis., is a place of about 900 population. G. Illion writes that he thinks a good lecturer could very soon start quite a society there.

Mrs. Jennie Moore writes from Los Angeles, Cal., that at a meeting held in Burbank's hall, by Dr. Ravlin, there were over a thousand present—showing that Spiritualism is gaining ground. She had held two materializing seances, both well attended; and several converts were made. She goes thence to San Francisco for the winter.

E. W. Sprague and Mrs. Sprague went to Lockport for one Sunday—and the one Sunday has extended into seven, closing with the last Sunday in January. They have done a grand work for the cause in that community. Spiritualism is now treated respectfully, where it was formerly derided.

T. A. F. writes from Rock Springs, Wyom.: "The spark kindled here for the good cause is beginning to blaze, and I hope it will shine out more in the near future."

M. S. Beckwith writes: "Just now State officials are active in trying to enforce the compulsory vaccination law. The Superintendent of Public Schools has issued his circular urging it. It should be met at once by able articles, together with a publication of a list of authorities and where to be obtained. There are ten thousand voters in Illinois who should mark the action of their public servants and relegate them to private life, where they may learn the rights of parents to manage and care for the health of their families, against often incompetent physicians."

R. E. White agrees with W. E. Bonney, and says: "I think Spiritualists should be reformers in all things so far as possible. It is not necessary for a medium to be a crank politically, but if he or she can give a good sensible lecture on politics—something that will have a tendency to educate the people and cause them to vote intelligently and elect honest men to office instead of Catholic and monopoly tools, I think he or she is doing good to humanity. It seems to me as though reform is badly needed politically as well as spiritually; if we can get a reform in politics we would have more just laws passed, consequently we could live in more harmony on this earth and would be better prepared for the life beyond."

Will J. Post writes: "The Spiritual Society of Flint, Mich., gave a reception at the residence of Harrison Parker, on the evening of the 18th, to Bert Woodworth, the noted test and trumpet medium of Meadville, Pa. Mr. Woodworth will remain with us over Sunday and give public tests from the platform at our meeting in the evening. D. P. Dewey, of Grand Blanc, will be our speaker. Our society is growing slowly and at present there is quite an interest. Our hall is well-filled by an intelligent and appreciative audience. L. V. Moulton, of Grand Rapids, will speak for us on the 28th. We have no speaker engaged for February. A good lecturer and test medium is what is needed and can do good work here, for which we solicit correspondence."

B. M. Cason writes from Denver, Col.: "We are enjoying a visit from Mr. and Mrs. W. H. Bach of St. Paul, Minn. His scientific and biblical lectures on Spiritualism have attracted the attention of a number of the better class among our citizens. Last Sunday evening, at the close of a most interesting lecture on 'Bible Spiritualism,' he gave some scientific experiments in Mesmerism, which, in addition to the spiritualistic audience, was attended by the Arena Club, in a body. He then after making a few more experiments concentrated his force upon a subject who soon passed under spirit control, giving one of the most remarkable and convincing tests ever given on the public platform in this city. His power of developing mediumship by the aid of Mesmerism is indeed wonderful."

Frank A. Smith writes that the author of "The Orthod-ox Team," Fred Emerson Brooks, was born in Waverly, N. Y., and studied for the ministry. His first call was to California; afterward he became the California poet and humorist. His home is now in New York City; he is the author of many poems, quite as good as this one, and to hear him read them adds tenfold to their beauty.

C. S. Richardson writes that the meetings of the Spiritualist Society of Toledo, O., have had a most excellent attendance during the last two months. The hall, with a seating capacity of about 350, has been filled, and 200 or more have had to go away for want of room. This is very encouraging to Mrs. J. J. Curran, who replies to questions from the audience, and closes with tests.

A. N. W. writes that one of the best mediums in Ohio is Mrs. Lizzie Meese, of Springfield. She is a trance medium and has strong trumpet and independent talking manifestations.

Mr. F. A. Wiggin, test medium and lecturer, will speak during February for the Spiritual Association of St. Louis, Mo. For week evening engagements he may be addressed at 2939 Olive street, St. Louis, Mo.

H. R. Wardell, platform test medium, passed through this city on his way to Milwaukee to fill an engagement. He has been at work at Louisville, Ky.

The president of the society of New Bedford, Mass., writes: "The last five years our population has increased 5,000 a year—33 per cent—and Spiritualism has increased 200 per cent. Five years ago, if we had out to our meetings 15 or 20 we were satisfied; but to-day, unless we get out an afternoon audience of 150, and from 250 to 350 in the evening, we are disappointed. Last Sunday evening our hall was packed, and many went away—not even standing-room. We feel encouraged; for if there was ever a place where Christian people are bigoted, this is the town, and they fight hard against us in every way; still we continue to grow, and some of the best people are getting interested. We have on our platform the best talent to be had. We adopted that plan three years ago, and find it pays us well—not that we object to having at times new mediums, for we believe we ought to give them a helping hand. Sunday, January 7, we had with us Mrs. Annie C. Cunningham, of Boston, a fine test medium; our hall was well filled at both services. She gave good satisfaction here. Sunday, January 14, Edgar W. Emerson was on our platform. Mr. Emerson always draws a large audience. He will be with us again the last two Sundays in May. Last Sunday, January 21, we had Mrs. May S. Peffer, of Providence. She will also be with us next Sunday, January 28. She is a new test medium, but little over one year since she came out before the public. She draws out an audience that fills our hall. For the month of February we have W. J. Colville; we expect to have large audiences during his stay with us. We feel encouraged in our work in the cause of Spiritualism in New Bedford, and the outlook now is, we will have to have a larger hall next year to accommodate those that come in. We charge 10 cents for admission, and the church people admit free. Let us admit free, and no hall would hold the audience that would attend our meetings. We are working hard in our cause, and the churches are working hard against us; but free thought is with our side. Spiritualism must progress. It is a national religion and good for all."

J. W. writes: "Marguerite St. Omer has been doing valiant service in the cause of Spiritualism in Covington, Ky. They have no organized Society, and at Miss St. Omer's lecture Sunday, the hall would not hold all who came to hear her. Her lectures in Kentucky on the public schools and convents have been well attended, and many are seeking admission to the Councils. She lectures this week, the 22, 23, 24, and 25, for the W. A. P. A. in Milwaukee, Wis., and will be in Chicago (her former home) over Sunday. From there she expects to go to Peoria. I know if the friends in Chicago meet her they will give her a welcome. Although in feeble health since she was poisoned by the hand of Rome, last February, yet she is destined to do a good work for Truth and Liberty, and should be heard in every city in the Union on the question now agitating this country—Rome or America."

C. E. Wheeler writes: "Dr. H. T. Stanley, who has been lecturing for the spiritual society in Milwaukee, Wis., for the past two months, has rented Lincoln hall for three months from Feb. 1st, and intends giving a series of spiritual lectures independent of the society.

Mrs. M. E. Dobson, who is ardently engaged in the project of establishing a Spiritual and Liberal Home, desires to hear from those who favor the movement, as early as possible. She would like to see the Home ready for occupancy by Jan. 1, 1895. Up to date the donors are: Mrs. M. E. Dobson, San Jose, California, $100; Mrs. Hamer, same place, $50.

The Society of Humanitarian Spiritualists of San Francisco has elected for the ensuing year the following named officers: Prof. Fred Bell, president; Wm. H. Baxter, 1st vice-president; Mrs. J. M. Sloper, 2d vice-president; Dr. S. B. Hendee, secretary; W. H. Baxter, treasurer; Mrs. Theo. Cressy, Mrs. M. B. Dodge, Mrs. M. E. Ball, Wm. Burgess, John P. Bogardus, and Capt. John Tuttle, with the officers named above, trustees. "The meetings are held in Metropolitan Temple, which seats nearly 1,600 people, and is generally well-filled. The Progressive Spiritualists and other societies are also having well-attended meetings. The mediums are doing good work in public and in private seances. Much interest is manifested in Spiritualism. There is to be a Congress of Religions at the Mid-winter Fair, and our cause should be properly represented. Mrs. Lizzie Sloper has recovered from her sickness and is again actively at work."

J. W. Dennis, of Buffalo, N. Y., writes: "In everything pertaining to spiritual matters Buffalo is in a very flourishing condition. Mr. Oscar A. Edgerly has an engagement with our society for the month of January, '94, and is doing finely for us. He is a fluent and a logical speaker, giving good tests after his lectures, and drawing crowded houses. Mrs. H. S. Lake will be with us for the month of March, and Lyman C. Howe for February; but none can do better than Mr. Edgerly has done for us. This is his second engagement with us, and I venture to say it will not be his last one."

The *Gazette*, of Fort Worth, Texas, devotes nearly two columns of a recent issue to an interview with Mrs. Maud-Lord-Drake, on the subject of Spiritualism. The lady dropped many nuggets of pure spiritual gold for the enrichment of the readers of the paper mentioned, many of whom will acquire a far different and more just idea of Spiritualism than they previously held.

Mrs. Temple Taylor calls attention to the "Ladies' Helping Hand," an auxiliary to the Progressive Society, and which has held socials and entertainments at the hall 3118 and 3120 Forest avenue, this city. Music and dancing form a part of every evening's programme. The Helping Hand promises to be a most efficient aid to the Progressive Society, financially and otherwise.

Mrs. Cora A. Syme writes suggestively: "I heartily approve of your sounding the alarm and warning, from week to week, against the crafty machinations of our insidious and dangerous enemy—the Catholic Church—which for so many centuries has been the deadly foe of justice, liberty and humanity. We know that the reign of Universal Principles is fast coming upon the earth, as the reign of universal wisdom, love, justice, liberty, humanity and happiness: but this is an entirely different thing from the Catholic aspiration for universal dominion for their church and hierarchy. In fact, so very different is it, that the reign of universal principles cannot come until all the churches or religions constructed in the dark ages of the past have been destroyed."

Oscar A. Edgerly passed through our city last week on his way to Minneapolis, Minn., to fill an engagement with the Modern Spiritual Thought Society during February and March. Mr. Edgerly is very successful in his ministrations.

E. A. Doty, secretary, writes that Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y., have just closed a very successful engagement with the Spiritualist Society of Lockport, N. Y., where Mr. Sprague has been since the middle of December, and Mrs. Sprague through most of the present month. The excellent work done by these earnest mediums has awakened a renewed interest in the cause. Mrs. Sprague assists in platform test work, and is an excellent healer as well. We earnestly recommend both Mr. and Mrs. Sprague to the friends of Spiritualism everywhere.

A correspondent writes: "The lectures given by Mrs. A. E. Sheets in the First Spiritual Church of Sturgis, Mich., during her recent engagement, aroused such an interest—as shown by the large audiences in attendance—that the society has re-engaged her for an indefinite length of time. Services to begin Feb. 18, to which all are invited."

We are glad to hear of the success of Mrs. Sheets. She is a grand worker in the cause of truth. Her permanent address is Grand Ledge, Mich.

At a called business meeting, Jan. 15, 1894, the Dubuque "United Spiritualists' Society," re-engaged Mr. and Mrs. G. F. Perkins for another month, and the following testimonial was unanimously passed: "This is to certify that Mr. and Mrs. George F. Perkins have been employed by the 'United Spiritualists' Society' of this city for ten weeks, and have proven themselves to be honest, earnest and competent speakers and test mediums, and worthy of our respect and good wishes. We commend them to all earnest seekers of truth."

Geo. C. Stoll, of Indianapolis, writes: Mrs. Helen Stuart Richings is meeting with large audiences at her lectures. On Thursday evening last this accomplished lady gave a dramatic reading and recitation entertainment for the benefit of the association. Mr. Oren Stevens, materializing medium, is holding seances and giving satisfaction to his audiences. Dr. Aaron Voe, of New York, magnetic healer and physical medium, is giving very satisfactory trumpet seances. There is talk of forming a new society to be located in Mansur hall. Mrs. Zelia Stevens will be the local medium occupying the rostrum as test and inspirational speaker. I learn that meetings are being held looking to this end. Mr. Oren Stevens leaves on Monday for Bradford, Pa., to fill an engagement of fifteen days.

Mrs. Wood, of Bronson, Mich., wishes to correct what she considers an error that appeared in our issue of Jan. 16, relative to the funeral of her husband, Dyer Wood. None of his relatives are Baptists. She and her husband had been Spiritualists for over thirty years. The Baptist and Methodist authorities were averse to allowing the funeral to be held in their church, but the Congregational minister and trustees were willing and allowed their church to be used for the purpose. No relative but Mrs. Wood had anything to do about it, and she was at home sick and unable to attend the services.

Mrs. M. A. Zimmerman writes an account of a seance given by Jas. Riley, of Marcellus, Mich., at her house in Tecumseh, Mich., Jan 21st. The cabinet was a bedroom with Turkish drapery curtains. Mr. Benton, the control, wrote on a slate, came out in a full light, carrying a large music-box which he placed in Mr. Zimmerman's lap, then bowed low and smiled. Seven forms materialized, all but one being recognized, and two dematerialized in the presence of the company. Hands appeared and messages were written on slates. None of those present were Spiritualists, and none had ever seen Mr. Riley before.

The Flint *Daily News* of Jan. 29, says: "Hon. L. V. Moulton, of Grand Rapids, president of the Michigan Spiritualist Association, delivered an address on the subject of 'Good and Evil' before a large and apparently deeply interested audience at G. A. R. hall last night. He has a good command of language and presented his subject in a manner that was at once attractive and entertaining, and held the close attention of his auditors during the hour that he occupied the platform."

The Jacksonville, Fla., *Times-Union* of January 28th, says: "The building at No. 32½ West Forsyth street is now decorated with a beautiful shield-shaped sign, of which the First Society for Psychical Research may well be proud. It bears the name of the society, the announcement, 'Meeting Sunday, 3 P. M.' and a very expressive emblem, an open book, on one page of which is the word 'Truth,' and on the other 'Science,' illuminated by the torch, typical of reason, across which the sword of war is broken. The whole is a masterpiece in execution and a free will offering of W. F. Anderson, the artist." The present hall is not sufficient to accommodate the people, and the society will soon have a larger one.

Calls Sinners in a Trance.

"That man is the mouthpiece of God Almighty," said the Rev. J. Tollefson, pastor of the First Norwegian Lutheran church of Tacoma, Wash., and president of the orphan asylum, referring to Edward Brekhus, an illiterate Norwegian.

Scoffers say that Brekhus is a wonder. A great sensation has been created here by his remarkable utterances and actions. He preaches eloquent sermons, reciting chapter after chapter of scripture while in a trance. He lies upon a sofa when in this condition and remains unconscious at times for over an hour.

A few weeks ago he was a common day laborer. He fell in a fit and the doctors said he would die. When supposed to be on his deathbed he arose, entirely recovered.

In conversation he halts and hesitates, using bad grammar and the simplest language; while in a trance he preaches with a fluency, eloquence and power that are remarkable. He has resided in this State three years, and Lutheran ministers say that they know his entire history and that he is undoubtedly inspired by God and "filled with the spirit of the Holy Ghost and prophets of old."

People flocked by thousands tonight to hear him preach. The ministers who say they believe him to be inspired are men prominent here in Lutheran circles.

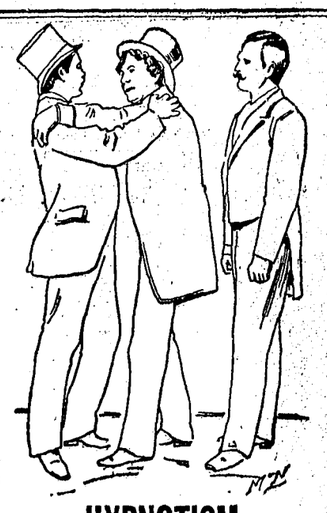
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Display Doesn't Count.

Grecian history tells us that in the wars between the Athenians and the Lacedemonians the latter were uniformly victorious, both by land and by sea. A messenger was sent to an oracle of Jupiter, by the Athenians, to inquire what means they had best pursue to gain a victory over their enemies. They desired the further information "Why the Athenians, who serve the gods with more pomp and splendor than all other Greeks beside, should undergo so many misfortunes, while the Lacedemonians, whose worship is mean and slovenly, are always crowned with success?" The only answer: "The honest, unaffected service of the Lacedemonians is more acceptable to the gods than all the splendid and costly devotions of other people."

Gorgeous churches and cathedrals, o brilliant ritualistic display, harmonious music, holy wafers, aged wine an costly incense are probably no mo welcome to the Christian's God tha were the "mean and slovenly methods of the rude Lacedemonians to the paga deities.



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PART THIRTEENTH.

UNAWARE OF THE CHANGE.

(NOTE.—This paper is copied from stenographic notes, taken during the seance. Tom, who carries on most of the conversation with the spirit who is being assisted, is a control of Mr. Fisher.)

Eva. (Spirit daughter of Mr. and Mrs. Bailey.) There will a lady speak to you this evening, who is quite peculiar; one whom people generally call cranky. She doesn't know that she has made the change. We have gathered together as large a class as we could, of people who led lives similar to hers.

Spirit. Say, Mister, I have sent for you, and sent for you, and I don't know what in the world is the reason that you haven't come to see me. I am not fit to come here; I am almost dead with my head.

Mr. Bailey. You know, doctors can't at all times command their services.

Spirit. Well, you should have come to me. I am feeling badly. This has almost upset me.

Mr. Bailey. You will soon feel better. I am very glad that you came to see me, because I can fix you up very nicely.

Spirit. Do you think there's any chance for me to get any better?

Mr. Bailey. Certainly; I know there is. Don't be discouraged about it. How do you feel to-day?

Spirit. I am feeling very bad indeed.

Mr. Bailey. Where do you feel bad?

Spirit. It's my heart, and I do think that sometime I shall go right out.

Mr. Bailey. Well, that's a good way to go, because it saves suffering.

Spirit. But I do suffer. I suffer all the time.

Mr. Bailey. But when people go with heart trouble they go so quickly that their suffering isn't prolonged.

Spirit. My head troubles me, too. Sometimes, I really think that I am going out of my mind.

Mr. Bailey. Oh, no.

Spirit. This has been too much for me, but I wanted to see you, because I heard that you were such a wonderful doctor.

Mr. Bailey. You will feel better, now, in a very short time.

Spirit. What do you think I had best to take?

Mr. Bailey. I will give you something to take that will relieve you.

Spirit. I would be so glad to get relief, but when I get to feeling a little better, then something always comes to upset me. I think if you could have come to me, perhaps you might have helped me; but this is going to kill me, I am sure.

Mr. Bailey. Oh, no. I think you are feeling better than when you first came.

Spirit. No, I don't think so.

Mr. Bailey. You know the mind has a great deal to do with it; you want to be cheerful.

Spirit. That is what my folks are everlastingly telling me, but how can a poor, sick person like me be very cheerful? I feel so weak.

Mr. Bailey. You will feel stronger in a little while.

Spirit. I think it is a dreadful thing to get sick, and then have your own family act as if there was nothing in the world the matter with you.

Mr. Bailey. That is too bad.

Tom. (Controlling Mr. Fisher.) Yes, I tell you, that's too bad!

Mr. Bailey. That is Tom. I would like to introduce you to him.

Spirit. Is he a doctor, too?

Mr. Bailey. Yes.

Tom. Say, I want to ask you a question. Tell me who Dan is?

Spirit. Well, I can't tell you.

Tom. Don't you know Dan?

Spirit. Why, I don't know that I do.

Tom. He says that you used to know him. Why, you have been married twice, haven't you? He was your first husband.

Spirit. Oh! Do you mean my Daniel?

Tom. Yes, your Daniel, then.

Spirit. How did you know it?

Tom. I can't tell you now, because it would kind of scare you.

Spirit. I don't want to be frightened.

Tom. No. I just got it that you were married twice, and that he was your first husband.

Spirit. To be sure, that was my husband's name.

Tom. Did you like him?

Spirit. I guess I did! Who ever heard of any person asking such a question?

Tom. What made you marry again, then?

Spirit. Because I wanted to.

Tom. Your second husband's name is John. Did you like John as well as Daniel?

Spirit. Why, yes. You don't get me into any scrape! You are just trying to get me into trouble. I am not going to do anything to get myself into trouble.

Tom. I am not going to get you into trouble, I just want to get your mind off a little bit. Say, you used to live in the country, didn't you? You lived on a farm with Daniel, and then, when you married John, you went to the city to live. Didn't you?

Spirit. Yes.

Tom. How did you like the city?

Spirit. Not at all. I never had much health in the city. Doctor, don't you think it would be beneficial for me to go into the country to live again?

Mr. Bailey. I guess it would.

Tom. Now, I will tell you, Mary, you will be all right after a little while. Your name is Mary, because Daniel says so.

Spirit. Yes.

Tom. Now, I am going to hold out my hand, and you come and put your hand close to it, and you will get some magnetism from it, and you will feel better.

Spirit. Yes, I will. Oh, my!

Tom. Do you feel that?

Spirit. Why, yes! That is an electric battery, isn't it?

Tom. Yes, that will make you feel so much better.

Spirit. Well, I am a great deal better. Well, I declare! I think it is beautiful and grand to do those things. It helps me. I am sure; I am feeling so much better. I haven't talked so long at a time for months, and I haven't been at all troubled with my heart.

Tom. I am afraid that you thought too much of your heart; but you couldn't help it. Say, Mary, would you like to see Dan?

Spirit. I would be frightened to death to see him!

Tom. You know how you love your Jennie? You love her, don't you?

Spirit. Why, yes, certainly!

Tom. Now, if you were to die, don't you think you would want to look after her a little bit, and see how she is getting along?

Spirit. Well, if I knew about it—but I can't say.

Tom. Now, supposing that you had died, and you would go to Jennie and she would be afraid to see you, and you would want to make yourself known to her and tell her that you lived; wouldn't it make you feel real bad if Jennie should shut the door against you, and say that she was afraid to see you?

Spirit. Yes, I suppose it would.

Tom. Of course it would make you feel real bad. And, Mary, it makes Daniel feel real bad to think that you would be afraid of him.

Spirit. Do you think he knows?

Tom. I know that he knows. I can prove it to you.

Spirit. He's been dead a long time.

Tom. He has been dead over twenty years, he says.

Spirit. Yes.

Tom. It makes him feel real bad, because he loves you. You don't suppose that when people die they stop loving those whom they loved before, do you?

Spirit. I can't tell you. I don't know.

Tom. Do you suppose that if you died, you would forget to love your Jennie? You couldn't do it. You know there is nothing like a mother's love, and certainly a mother won't forget her children, will she?

Spirit. I guess not. But you know the Bible says we are changed in the twinkling of an eye, and I can't tell you how it will be. You don't suppose that we take our human feelings with us, do you?

Tom. Of course you do, or you wouldn't be Mary. If that means anything in the Bible, that we are "changed in the twinkling of an eye," it means that we are changed from earth-life to Spirit-life, into the spirit-body. Don't you know that you have a spirit-body when you die? St. Paul says: "You have two bodies, a physical body, and a spirit body." Do you know, Mary, that Daniel is just as happy as he can be?

Spirit. Well, I hope that he is.

Tom. Yes, he is. He says that he didn't take much stock in your religion.

Spirit. Well, he was a good man.

Tom. You don't suppose that he went to the bad place, down below, do you?

Spirit. No. I think that the Lord would be kind to him.

Tom. Why do you think that the Lord would be kind to him?

Spirit. He wasn't a bad man, you know.

Tom. Did he believe in the Lord Jesus Christ?

Spirit. I don't know how he felt, the last few moments. You know they are forgiven at the last moment—we trust that they are.

Tom. Yes, we will hope they are, too; but I doubt it. I don't believe in this death-bed repentance.

Spirit. It is better to seek the forgiveness of the Lord at the last moment than not at all.

Tom. Well, now, let me tell you, I think that the Lord has something else to do besides trotting around from place to place, for people to ask his forgiveness. I don't think that it makes any difference to the Lord.

Spirit. I don't think that you talk as you should talk.

Tom. Don't you think that the truth should be told at all times?

Spirit. But you are so derogatory. "The Lord trotting around," don't sound well. Doctor, I am sure that you are not disposed to ridicule sacred things, are you?

Tom. Not things that are sacred, but I have very peculiar ideas about those things. I am not orthodox, by any means. I believe that God is a God of love, and saves all of His children.

Spirit. Yes, I think the Lord is love.

Tom. Yes, and He never gets angry. Don't you know that it says in the Bible, Mary, "I am the Lord thy God, and I am an angry and a jealous God." I don't think that is a very good example for Him to set for His children on earth, do you?

Spirit. We have to obey the commandments.

Tom. Don't get out of it that way, now, Mary. Do you think that it is a very good example, and do you think that is a very nice thing for any one to say? That's no kind of an example for any one to set for others.

Spirit. There's a spiritual meaning to it.

Tom. What is the spiritual meaning?

Spirit. The Lord is all righteousness. He has no sympathy with sin.

Tom. If he is all righteousness, he couldn't get angry and jealous. And he said: "I am an angry, and a jealous God, and you must have no other gods but me."

Spirit. We shouldn't have any other gods.

Tom. According to that, there must be other gods.

Spirit. We must not worship idols, or make gods out of anything.

Tom. Every one has their God, according to the state to which their mind is developed.

Spirit. I do think this man will make me crazy.

Tom. You will think that I am the best friend you ever had, before you get through with me. Do you know, Daniel tells me that was all stuff and nonsense that you believed?

Spirit. He tells you so?

Tom. Yes, he does. He says he's found out that it isn't true. Now, what do you think of that? He says he is happier than he would be sitting down around the throne of God, telling God how good he is.

Spirit. Mercy!

Tom. He says God doesn't need to be told how good he is; he knows how good he is without being told. What do you think of that?

Spirit. It's very strange how you can talk that way!

Tom. I can't help it, you know. When I get these things, I must tell you. You wouldn't want me to tell you stories, would you?

Spirit. No. But I am afraid that I will get so excited that my heart will trouble me again.

Tom. No, it won't. Say, Mary, did you ever hear of spirits?

Spirit. Yes, I have heard of them.

Tom. Are you afraid of them?

Spirit. Yes. I wouldn't like to have anything to do with them. It is forbidden.

Tom. Oh, pshaw! It isn't forbidden. Where is it forbidden?

Spirit. In the Bible.

Tom. What does it say in the Bible?

Spirit. You must not have familiar spirits.

Tom. And then in another place it says you must "try the spirits." Mary, you are not afraid of me are you?

Spirit. No, I am not afraid, but I think you talk very strange.

Tom. Didn't I help you by giving you magnetism?

Spirit. Yes, and I feel very grateful to you, too. I thank you so much.

Tom. You needn't thank me, because I love to do it. Do you know, there's nothing in the world so beautiful as making other people happy. I asked you if you were afraid of me.

Spirit. No, I am not afraid of you.

Tom. Do you know that I am a spirit?

Spirit. No.

Tom. Yes, I am, and that is the reason I know your name, and know that you had two husbands.

Spirit. I know that is queer. I think he is crazy.

Tom. Say, Mary, would you like to see me?

Spirit. I am looking at you.

Tom. No, you don't see me, you only see the young man I am talking through. I control him.

Spirit. You control him?

Tom. Yes; I am using his powers of speech to speak to you, and now I am going to leave him, and I want you to look at me; then you will see him and see me, too. Now, you look!

Spirit. I think you are just making fun of me.

Mrs. Bailey. Oh, no. You just watch as he tells you; and tell us what you see.

Tom. I think you will like me when you see me.

Spirit. Will you let me stay with you, please, doctor? I am frightened to death of that man!

Mr. Bailey. There's nothing to be frightened at. When you see him you will see that he is beautiful.

Spirit. Look at him! Look at him!

Mr. Bailey. Isn't he beautiful? Just see what a fine face he has!

Spirit. I am frightened!

Mr. Bailey. There are other ladies here, and they are not frightened.

Mrs. Bailey. Oh, no. He is beautiful; we have known him for years. He is a spirit who comes to our home and shows himself to those who are to be helped.

Spirit. That is dreadful, isn't it?

Mr. Bailey. Oh, no, it is beautiful. He will be a good friend to you. Don't you think that he looks beautiful?

Spirit. Yes, but it is so strange!

Mr. Bailey. He will go back into the young man again, and explain things more clearly to you.

Spirit. He told me that he controlled the young man.

Mr. Bailey. Yes, he enters the young man and uses his organism to speak to you. The young man is unconscious. He doesn't know what he is saying. I'll tell you, we are Spiritualists. You have heard of them haven't you?

Spirit. You are?

Mr. Bailey. Yes, we are Spiritualists. We sit here, and spirits come and talk to us just as you are talking now. We have a lovely daughter who comes and talks to us. Don't you think that is beautiful?

Spirit. Yes, if you are not frightened.

Mr. Bailey. Oh, no. It is nothing to be frightened at.

Tom. (Returns to Mr. Fisher.) Now, Mary, what was the matter? Why were you afraid of me?

Spirit. It looked so strange.

Tom. I think that it is beautiful to be able to see a spirit. I don't know what you will do when you come to die.

Spirit. I can't help being frightened!

Tom. You will get over it pretty soon, because I am going to help you a great deal.

Spirit. I had almost forgotten that I was ill.

Tom. I wanted to make you forget. I think that after a time you will forget all about it. Why, Mary, here is little Freddie! Don't you know?

Spirit. Yes, I know.

Tom. He was your little boy. He is your boy now, but not little now, for he has grown up to be a fine man. Don't you know that they grow up in Spirit-life?

Spirit. No, I didn't.

Tom. Yes, they grow there just the same as they would have grown on earth. Don't you think it will be nice, when you come to die, that you can see all your friends, and be real happy with them?

Spirit. I suppose it will.

Tom. I think it is beautiful that, through the good, all-wise power, there is no one banished eternally; for all have a chance to rectify and correct all the mistakes they made while on earth, after they die. Don't you think that is nice?

Spirit. Yes, it must be.

Tom. I'll tell you what it is, Mary, it is nothing to die. It is just like going to sleep, and waking up in another life. And sometimes people die and they do not know that they have died, because they take their thoughts with them that they had before they died; and those thoughts cling to them so that they don't take any notice of anything else. And when people die, there are lots of kind spirit friends who go to them and try and help them, and make it better for them. There's a good many who make the change called "death," and don't know it, because they feel so natural. Just the same, almost, as they did before they died; so that they cannot think that they have died. Now, if you were to die, I don't think that you would take any notice of anything, because you would be thinking all the time of your heart, and your head. Say, Mary, what would you do if you found out that you were dead?

Spirit. I can't tell, I am sure!

Tom. Well, I can tell you. If you were dead, you would do just as you have been doing. You would not know that you had died, because you would feel so natural. Those spirits who make the change called death, are very often brought in contact with earth conditions, in order to acquaint them with that fact, and they talk just as you have been talking to-night.

Spirit. I hope that you are not deceiving me.

Tom. I am not deceiving you, Mary, because I am a spirit. I have died, you know. I have been in Spirit-life a long time, and it is beautiful. If you knew, Mary, what a beautiful life there is before you, you would want to die, right away.

Spirit. Do you think so?

Tom. I know so.

Spirit. I have such a dread of death!

Tom. Oh, it's nothing to die. Don't you think it would be nice if you found out that you had died, and it was all over?

Spirit. I sometimes think if it were all over I would be glad.

Tom. Well, now, Mary, don't get at all startled, because it is all right. You know that Daniel is near by, and he is going to help you; for you have made the change called death and you don't know it.

Spirit. Oh, dear me! Have I?

Tom. Yes.

Spirit. Well, I feel very strange!

Tom. It will make you feel strange, of course, because you had no knowledge of it; but I will take you and show you such beautiful things. You will go with me, won't you? You won't be afraid of me?

Spirit. I don't think that I will.

Tom. Of course you have. You won't, because I want to help you. I will be just as good and kind to all of you as I can. And I will take you where you will have such beautiful, bright teachers, and where you will learn something so beautiful.

Spirit. I have lost all pain!

Tom. Of course you won't have any more. Say, Mary, you have a spirit-body now, and the good spirit friends have clothed your spirit body with material, so that you can talk. Pretty soon that will be taken from you, but don't be frightened, because I will be right with you, and I will take you by the hand.

Spirit. Oh, thank you.

Tom. Don't you know how good you felt when you took that hand?

Spirit. Oh, yes. It made me feel so much better.

Tom. Now, I think that we will bid the friends good night, and we will go. When the material is withdrawn from your spirit, and I leave the young man, you will see me; and you will know that I am going to help you, won't you?

Spirit. Yes, I guess it is all right.

Tom. It is all right with you.

E. T. WASHBURN.

(CONTINUED.)

A RITUAL.

A Few Practical Words from Hudson Tuttle.

It is not often necessary to answer personalities, and in this case I would not intrude, did not the article of Brother Bach convey a very erroneous impression. He has become so far emancipated from the old that he feels indignant at everything which has even an appearance of retaining any of its qualities. He wishes perfect freedom at all meetings and absence of set forms. In this I accord to him the right and his inference to the contrary, made in his sharp criticism on the Ritual for Funeral Occasions, (?) published in THE PROGRESSIVE THINKER, is the cause of this reply. Had he known the object held in view in the preparation of that ritual, he would not have used the language he did. It would be well for all to fully understand before they criticise.

There are a great many Spiritualists, especially in the West, who live isolated, and are not able to obtain or to pay the expenses of a spiritual lecturer, if their misfortune requires a funeral service. It was at the earnest solicitation of such as these that the service was prepared, and from the numerous letters of approval received, it may be inferred that the demand was answered. By securing someone to read, and with music, the most isolated are not forced to employ a minister or have no service.

It is not presumable that where a lecturer is obtainable the discourse given will be read. The songs are merely examples, and the service at the grave may give place to spontaneous expressions; yet I think most lecturers, even, will be glad of that, for after the discourse it is often the most difficult part to pronounce the final words at the grave. The service was prepared that Spiritualists might have something to fall back on in case of necessity. Its form is such that it would seem impossible for any other to be more simple and effective. No one has proposed to make it a model or inflexible standard. It was designed for a certain purpose, and is already fulfilling it, for it has been read on more than one occasion, and sad hearts cheered which otherwise would have been overwhelmed by the gloom of an orthodox sermon. Brother Bach has no need of it. Perhaps not one of the many speakers in the ranks of Spiritualism need it, or will use the "Service at the Grave," but it is not for them, for when they are present inspiration is there also. Something better may come to-morrow, and if so I shall be first to receive it, for the work of the individual is of value, as it contributes to the growth of the cause. Our opinions will all sink and be lost in the brightness of truth, which is not labeled with personal names.

HUDSON TUTTLE.

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Memory is the cabinet of imagination, the treasury of reason, the registry of conscience and the council chamber of thought.—Basil.

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ORGANIZATION

As Viewed from the Standpoint of a Lawyer.

He Gives Some Excellent Hints and Suggestions.

I beg the privilege of expressing an opinion in your valuable paper, which I have read regularly for some time with great pleasure. I find by the recent discussion, that human nature is much the same everywhere; that people prate about harmony and love, and then hurl invectives at any who they deem are not harmonizing "their way." The letter of the Washingtonian in a late issue is especially pregnant with that spirit. The wiser Spiritualists and the best spirit instruments have ever kept a watchful eye on the liberties of the people; have constantly warned them to beware of anything that smacked of popery or creed; holding, and justly, too, that systems backed by this spirit crucified liberty. The truly great in any cause rise to warn us of the dangers that creep into our work at the risk of being called "green-eyed" or silly by some enthusiast.

I do not know of any that are better qualified to talk on organization, or who have done more to make it possible, than Moses Hull, preaching and teaching it always, or Dr. Wilkins who has occupied with honor many official positions in Spiritual organizations, and who says some excellent things in his article; or the old and honored D. M. King of Ohio, who has kept himself poor as poverty working to organize camps and State associations; or the veteran giant, Mrs. Colby Luther, whose work will go down in history; or that of Dr. Ada Sheehan, whose voice it was that responded for the delegates at the convention, winning round after round of applause as she fearlessly stated the purposes and advantages of a National business organization; that we needed no queen, no king, no creed; and again in an article a few weeks ago sensibly repeated the same sentiment. I am sure none can question her interest in, and knowledge of organization. Now the truth of the matter is this: The National Organization belongs to the people, and the people have a perfect right to criticise its movements, just as they owe to it allegiance and support. President Barrett makes his explanation and apology in a gentlemanly way, which increases our confidence in him as an officer and a Spiritualist. We do not think him perfect, neither does he expect us to think so; that is refreshing, and we feel more than ever like working to aid him in this arduous undertaking.

Now Bro. Dimmick's letter is not quite so plain. As a matter of fact the local societies should receive their charters from their own State Association, and contribute thereto; the State Association collectively create the National. This, if I remember rightly, was the sense of a resolution presented to the convention by Dr. Ada Sheehan; but that resolution was lost, and the present plan adopted; and if we, the people, are allowed the privilege of discussion on the matter without being called "sore-heads" or other opprobious epithets, the organization will live, and the longer it lives the better it will grow.

Now, another thing! There are a great many Spiritualists, myself among the number, who agree with Dr. Sheehan's article, and we feel that the vice-president, whose duties are plainly stated in the constitution and by-laws, has no authority to create an order of exercises for any day. It may be, as the Washingtonian states, a simple, harmless rule, or regulation; but has anyone under the organization the right to make rules or regulations for us? If they have, what is the difference between such an order sent broadcast, with the endorsement of the National organization, and a rule or order from the head of the Catholic church; for instance, the one prohibiting the members from bringing flowers into the church edifice at funerals. I am sure their excuse is a good one, namely: that such displays are useless, besides being expensive, and rob the living, who would appear as well as their rich neighbors; and so with every "rule" they have made for the faithful to follow, there has been excuse sufficiently to satisfy the unwary devotee, until liberty was innocently "ruled and "regulated" out of sight.

The Jubilee Day does not hurt us at all personally; but we cannot help but see how easy it would be for every officer of the association, present and to come, to find excuse valid enough to justify the appointment of a "day" a "rule" or a "regulation." Now, is this a wise thing to do, in view of the fact that Spiritualism is made up of people of every shade of belief? A large number have been Liberalists, Agnostics or Materialists. Will they bear being regulated in this manner? What we want is the help of these people financially. Will we get it by such methods? I think not; and rather guess that the National organization had best confine itself to business; they will then have the hearty support of the Christian Spiritualist, the Ingersoll Spiritualist, and every other variety that comes in between, and for one I hope all the mediums, speakers, writers and workers that have by years of hard toil, made organization possible, will be permitted and encouraged to give their best thought on the all important questions as they come up. Harmony is the result of things done just right.

EDW. B. HUNT, Attorney at Law.
66 Dudley St., Cincinnati, Ohio.

A French mill hand has before going to work a piece of bread and 2c worth of brandy; at breakfast, bread crumbled into a bowl of coffee; for dinner, a piece of bread and cheese or an apple, or a gill of red wine; for supper, a piece of bread and sausage, or oftener, a herring and a cup of coffee.

It is estimated that the number of working people, male and female, in the German Empire is 10,500,000.

Message from Bishop Kingsley, of the M. E. Church.

Given Through the Mediumship of Milo Norton.

We come this morning as a messenger from the Spirit-world, to make known, as far as we can, something of our experience, and what we have learned from that experience since passing from the active scenes of earth, to that bourne of which it was formerly said that no traveler ever returns. Our presence here at this hour proves that saying to have been a mistake, and what we now desire to say will prove many other sayings and statements to have been mistakes of far greater importance than the one first noted. We have now been many years an inhabitant of the spirit realms, during which time we have learned of many other mistakes of far greater importance to the citizens of earth than those we have just mentioned and some of which we will now endeavor to relate. Our first subject in this line will be the theme of the salvation of the human race, from the effects of original transgressions by our first parents, and of personal transgressions of the whole human family.

During a long series of years, while an inhabitant of earth, we labored faithfully to enlighten our hearers, to whom we preached, on what we then believed to be the gospel of Jesus Christ, and which we then believed was the only effectual means of the salvation of this race of Adam.

But now, after an experience of a long term of years in the world of spirits, we have learned that the system of salvation as taught by us, as a member of the Methodist Episcopal church, in all its phases of office, from a private member of said church to the office of a Bishop, teaching the same doctrine as is now being taught by all the orthodox churches of the world, was and now are the greatest error, and most disastrous doctrine, ever promulgated on the earth.

In a former communication given by us through the writer of this article, which was published in the leading paper of this city, we pronounced the doctrine of the vicarious atonement, as said to have been made by Jesus Christ, on the cross of Calvary, as a great error and that there is no more virtue in the blood of Christ, to wash away sins, than in the blood of any other man or beast. I now wish to affirm said statements, and will add that the doctrine of the atonement and the salvation of the race as the result of said atonement, is the most disastrous doctrine ever promulgated among the children of men.

In my former article upon this subject I stated that I had not seen or met Jesus of Nazareth; but I will now state that I have since had the honor of meeting and conversing with him, and received satisfactory proofs that I was not mistaken in regard to his identity, and he also said that there was nothing in the system of salvation as taught and believed by the orthodox churches. He further stated that he never claimed to be divine and equal with God, as is taught and believed by the so-called Christian world. He further stated that the scriptures that are accepted and believed by professing Christians to be the word of God, concerning the doctrine of the atonement, and salvation through his death and suffering, were the products of priestcraft in the dark ages, and had been handed down to us as the word of God, carefully worded so as to favor the doctrines of the church in whose interest they were written.

Another great error is the doctrine of the resurrection of the bodies of all men, from the commencement of time until the end of the world, and the general judgment, when it is stated that all that are in their graves shall come forth, and appear before the Judge of all the earth, and they shall be separated by the Judge, who is said to be this same Jesus, as a shepherd separates the goat from the sheep, and he shall then say to those on his right hand: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me, I was in prison and ye came unto me. But unto those on his left hand, he will say: Depart ye, cursed, into everlasting fire, prepare for the devil and his angels; for I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink; etc. These shall go away into everlasting punishment, but the righteous into life eternal."

Now we predict that no such proceedings as above stated will ever be enacted. The resurrection body is prepared and inhabited by every soul of man immediately after the death of the body. St. Paul says there is a natural body and a spiritual body. This spiritual body, which is a fac simile of the natural body, is to be the home of the soul to all eternity; and there shall be no more death, for the former things have passed away, and behold all things are become new. We will further state that there is no such thing decreed as everlasting punishment, but that every soul of man is destined at some period of its existence, to become happy. Although many spirits may remain for ages in darkness, yet the time will come when through the ministrations of missionary spirits all will be restored or will be enabled to progress to a state of happiness, and they in return become ministering spirits to restore others to a state of happiness as they themselves have been, and in doing this work the soul continually progresses, and rises higher and higher in the heavenly world.

Again we will state that there will never be any such period as what is looked forward to as the day of a general judgment. The day of judgment comes to every soul when it passes from this to the Spirit-world. All the acts of a person's life pass before him in a panoramic view, and then and there to the individual soul is the day of judgment, and the soul is then judged by his own conscience. The event of the soul's transition from its earthly existence to the spirit-world makes no change in the moral condition of a person; but he or she possesses, in the changed condition, all its likes and dislikes, and all the natural faculties that it possessed when an inhabitant of the body and those who passed away fully in the faith that the blood of Jesus has atoned for all their sins, and made them subjects fit to be the companions of the bleat of all the ages, will awake to the fact that they are among the worst deceived persons that have ever lived on earth and they will then learn that, instead of having been introduced by the Saviour into the realms of bliss, with no other work to perform but to praise God for salvation, they have yet to commence to work out their own salvation as best they can; and they will then learn that their opportunities to progress there, are less favored than they would have been on the earth-plane with proper instructions, in place of the dogmas of the orthodox churches.

In the foregoing statements we speak from personal experience in our own person, and know the truths of which we have spoken.

CALVIN KINGSLEY,
Formerly a Bishop of the Methodist Episcopal church in the United States.

Lively Times at Fort Wayne, Ind.

DR. SWERINGEN COMES TO THE DEFENSE OF SPIRITUALISM.

They are having lively times over the subject of Spiritualism in Ft. Wayne, Ind. The local press of that city, with a few exceptions, has granted the freedom of its columns to both sides of the question, for several years past. But still the fight goes on. The exceptions above referred to are papers edited by old, "blue stocking Presbyterians," who yet believe the earth is flat, the sun moves, and that infants will be damned. They will print anything against but nothing in favor of Spiritualism. The Ft. Wayne Occult Science Society has created a great interest in the subject of Spiritualism in the city and surrounding country. For the proof of this statement I need only refer to the fact that there has recently been organized a movement to down it at all hazards, justly or unjustly. An effort was made a few nights ago to expose as a fraud one of the best non-professional mediums in the State. Although the effort was a most inglorious failure, resulting in the absolute conviction of all skeptics present who were open to conviction, of the genuineness of the phenomena produced, the exceptional papers above referred to heralded it abroad as an exposure. On next Friday night at the Masonic Temple another effort at exposure will be made by local talent.

All that it will amount to will be an imitation and a very poor one, of the genuine phenomena; about on a par with the burlesque of Shakesperian plays witnessed in negro minstrel shows. But they are compelled to do something to stem the tide of interest manifested in Spiritualism, and there is a certain class of ill-balanced minds that blow hot and cold on all questions, that shift with the breeze, who will probably be influenced by their performances.

On last Sunday night the Rev. Dr. Moffat, pastor of the First Presbyterian Church of Ft. Wayne, preached on the subject of Spiritualism, and his sermon was printed in full in the papers of his editorial parishioners. Dr. H. V. Sweringen wrote a reply to the sermon for each paper, but not one of the Presbyterian editors would publish it. Dr. Sweringen's reply appeared in but one of the four papers to which it was addressed, the Ft. Wayne *Morning Journal*. Rev. Dr. Moffat's sermon contained nothing new, nothing that has not been successfully answered times without number. It was simply a rehash of the same old objections to Spiritualism that have long since lost any weight they may have once had. The following is Dr. Sweringen's reply to Dr. Moffat, as it appeared in the *Morning Journal*:

TO THE EDITOR:—I notice in your yesterday's issue a report of a sermon by the Rev. Dr. Moffat, on the subject of Spiritualism. I will not at this time review his sermon at any length. There is one proposition he advances, however, I will now briefly notice. It is so apparently and really wanting in logic and soundness, that, taken as a sample of his argument as a whole, no future reference to his sermon will be necessary, perhaps. The doctor's declaration is as follows:

"When any person invites you to the investigation of any phenomena, and begins by turning down the lights on you, you may stop right there. It is *prima facie* evidence of fraud. It is precisely the same as tying a bandage over your eyes. The hidden things of darkness are humbugs."

I am truly surprised that any pulpit of the present day would fulminate any such absurd, preposterous logic. As an argument, there is not a professional nor backwoods juror but would rule it out of consideration in the attempt to arrive at a verdict in the case. As evidence "prima facie," or otherwise, he would not entertain it for a moment.

If the phenomena you are invited to investigate are intended to appeal to your sense of vision for the proof of their reality, Dr. Moffat's argument would then hold good; turning down the lights on you would then properly be considered *prima facie* evidence of fraud, and the same as tying a bandage over your eyes.

But if the phenomena you are invited to investigate are intended to appeal to your sense of hearing for the proof of their reality, tying a bandage around or plugging solidly your ears, would be the proper thing to do to constitute *prima facie* evidence of fraud.

What is the object of a dark seance? Is it for the purpose of seeing phenomena? By no manner of means. Although the most beautiful lights are occasionally seen, and the most peculiar, gentle touches are occasionally felt in these seances, their sole object is for the hearing of whatever may be heard; for the intelligence that may be received by the ear and the determination by the recipient as to whether or not that intelligence was in the possession of or emanated from the medium. In the above quotation from Dr. Moffat's sermon he evidently gets the phenomena for the ear very much mixed up with those intended for the eye. He should remember that we have phenomena directed to all the senses separately and distinctly, as well as collectively.

"The hidden things of darkness are humbugs," says the doctor. I wonder if he is willing to apply this declaration to the many hidden things of darkness described in the Bible.

H. V. SWERINGEN.

THE NATIONAL ASSOCIATION.

A Good Word for it.

By the Secretary of the Mississippi Valley Association.

TO THE EDITOR:—I have been a silent reader of all that has been published pro and con in your paper in relation to the National Spiritualist Association, and while such a diversity of opinion regarding the merits and demerits of this organization are to be deplored, I am glad to see these different views presented when done in a spirit of kindness and charity for those who are not wholly in line with our thought and action. It takes the "all" to make the stupendous whole, and each and every one is a factor in the great drama of life, and must do their work from their own standpoint in their own way. Mrs. Richmond cannot do the work of Mrs. Luther, neither can Bro. Barrett be a Moses Hull, but each must be recognized as being true to their environments and convictions and doing a grand effective work as seemeth best to them.

I think a majority of the Spiritualists throughout the country are glad that the National Association was organized at Chicago, and although perhaps they do not fully accept the formula, they no doubt recognize that a good beginning has been made and that there is ample room for improvement in the future; and I also believe Spiritualists generally were pleased with the idea of a special program on a certain day as a means of universal concentration of thought and spirit power, and that thereby a nucleus has been formed through which a greater work may be accomplished.

I give Bro. Barrett, and all connected with the appointment of such a day, credit for acting unselfishly in the matter, with the sole idea that "thoughts are things" and believing that we might be brought closer en rapport with the spirit forces by a combined effort at a specified time.

In regard to the National Association defending a case in the State courts or conferring that authority upon a society by issuing to it a charter, I did not know such claim had been made. My understanding is that a society chartered under its State laws will be recognized in the courts of that State, while the National Association will take care of cases in the United States courts; a society chartered by the National Association will, however, have its support and influence in all courts when necessary.

As reference has been made to the methods of some of the teachers in the cause of Spiritualism, I wish to call the attention of the thoughtful advanced minds who desire a clear elucidation of our philosophy from a scientific standpoint, to the lectures of Prof. W. M. Lockwood, now located at No. 128 Park Ave., Chicago. I cannot better express my appreciation of his work than to quote the following resolutions which were unanimously passed at the close of a course of fine lectures delivered by him in August 1891 at the camp meeting of the Mississippi Valley Spiritualist Association, at Clinton, Iowa:

Resolved, That we have listened to Prof. Lockwoods lectures with great satisfaction and profit.

Resolved, That such lectures, showing as they do the unity of Nature in her most occult workings with the facts and teachings of Spiritualism, should be widely given and amply patronized.

Resolved, That we regard Prof. Lockwood as one of the ablest representatives and exponents of the highest phase of Spiritualism, and as such we commend him to all lovers of a progressive Spiritualism, not only as a competent teacher but also as a genial and courteous gentleman.

Prof. Lockwood is now slowly recovering from a severe illness of several weeks' duration, and it is hoped he will soon be able to resume his labors upon the platform, and be sustained in his efforts to give to the world the benefit of his many years of careful study and close observation of the laws underlying Spiritualism and its phenomena.

It is the intention of the management at Clinton camp to secure the Professor, if his health permits, for a course of lectures during the camp season of 1894.

L. P. WHEELOCK,
Secretary M. V. S. A.

A helping word to one in trouble is often like a switch on a railroad track—an inch between wreck and smooth-rolling prosperity.—H. W. Beecher.

In many parts of Germany the hardest outdoor work falls to the lot of women. They plow and spade the fields, follow the coal carts through the cities and put the coal in the cellars while the male driver sits on the wagon, and draw the milk wagons into the towns, a woman and a dog generally making a team for the milk cart.

In the British army a colonel receives £1000 per annum; the French government pays £280, the Italian the same. An English captain receives £212, a lieutenant £118, a private £18. The French and Italians of the same grades receive from one-third to one-half as much.

In activity we must find our joy as well as glory: and labor, like everything else that is good, is its own reward.—E. P. Whipple.

Houses are built to live in, more than to look on; therefore let use be preferred before uniformity, except where both may be had.—Bacon.

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DR. CARL SEXTUS.

Continued from First Page.

is heir—but especially those which originate in the nervous system, and are not associated with great organic lesions. Its beneficial action is manifested by a marked increase of physical vigor. The despondent and melancholy regains the hopefulness and cheerfulness of youth, thus restoring a perfect equilibrium in both mind and body. This force acts upon all organized beings, but especially upon man. The action resembles the magnetism of the metals, in that it has both repelling and attractive properties, and manifests itself in different manners upon the various bodies upon which it is caused to act.

Nervous prostration (neurasthenia) appears in many forms, but principally three. The first is characterized by a lack of appreciation of the ordinary irritations of the sensory nerve filaments (anesthesia). The second by a lack of reflex nerve action, and the third and last by an abnormally increased sensitiveness (hyperesthesia), in case of which even an ordinary irritation of the peripheral nerves brings about a decidedly strong impression. Many of my patients have during my magnetic treatment observed a thick "fog" surrounding themselves; and they have stated that the same has radiated from my entire body, but especially from my eyes and fingertips. Furthermore, my patients claim that this fog causes them to experience a highly pleasant sensation, and that it seems velvety soft, light, warm, and that it makes them forget all their troubles or mental sufferings. Pain leaves them, and they feel themselves, as it were, removed to another world, or into another existence. In fact, a true ecstasy which they wish would last forever. Nothing is more disturbing or disagreeable than when this fog or sphere is dispersed, by the nearing of anyone who displaces them, or even the contact of a metallic body. They furthermore explain this fog as continually vibrating.

The time best adapted for treating patients according to this method is either in the forenoon, as the patient is not only at that time most susceptible to the influence, but the magnetizer is at this time of the day in possession of his best strength and bodily energy; evenings when everything is quiet and invites to rest is also a good time for magnetic treatment; in fact, any time when the patient is in a peaceful and passive state of mind is favorable. It is but justifiable to consider animal magnetism as the first and most active remedy for the cure of diseases in general. Nothing like this inspires us or is in such a direct harmony with the soul of mankind. Magnificent, wonderful—nay, even miraculous is indeed the possibilities of this great remedy, blessing and born to mankind. One thing must not be disregarded, namely, that it must be applied by a competent and experienced expert.

Let us say with Wordsworth:

"To every form of being assigned
An acting principle—however removed
From sense and observation, it subsists
In all things, in all natures, in the stars
Of azure heaven, the unenduring clouds,
In flowers and tree, in every pebbly stone
That paves the brooks, the stationary rocks,
The moving waters, and the invisible air."

Chicago, Ill. CARL SEXTUS.

A LOVING DAUGHTER

CONTINUED FROM FIRST PAGE.

On opening the slates at the close, all were found to be written upon, or faces drawn upon them and addressed through impression to the persons for whom they were intended. Painted chrysanthemums, in colors this time, came to my wife and to my sister, a message of guidance in letters of gold on a subject much upon her mind. The opening of the tablet was of deep interest to myself, which I had so zealously guarded throughout. There upon the pages were executed, in fine black-and-white work, designs symbolic in masonry; faces, messages in gold letters and in black from the loved ones in spirit to their loved ones present, recognizable to them and dear to them, as was evident. These sheets the medium dispensed also by impression, and was in nearly every instance correct. I know I received the tablet clean, and I also know that I did not execute the marvelous work found within.

Wonderful all this to me, and yet I thought I had seen many wonders in phenomena. I have gone into detail here, and in doing so I make an article unnecessarily long, but for the facts; it will reach through this medium of exchange of thought many who want to dissect extraordinary statements, and such want all facts bearing upon the case. I give it without further comment; alike to those who can understand and believe such evidences of spirit return, with tokens of love to the living, to be a fact; to the skeptical mind who will try to supply explanations other than admission, and to the scientific man who is slowly, yet surely arriving at the conclusion that truth is manifest in diverse ways outside of his supposed limitations, and that this is one of God's ways of uniting his children in heaven and earth. ALPHA AND OMEGA.

Calling the Cows.

I don't know why, I don't know how,
But surely, 'twas no harm at all
To stop a minute at the plow
And listen to her milking-call:
"Co—Boss—Co!"
It sounded so
Above the yellow-tasseled corn;
Surely the man was never born
Who would not leave his team and come
To help her drive the cattle home.

The old folks lived across the hill,
But surely, 'twas no harm at all
To kiss her, while the fields were still
A-list'ning to her milking-call:
"Co—Boss—Co!"
It sounded so.
It made the tardy robin start,
The squirrel bent the leaves apart
To see us two a-walking down
Toward the sleepy little town.

I don't know how, I don't know why,
But surely, 'twas no harm at all;
The stars were in the summer sky
Before the cattle reached their stall.
"Co—Boss—Co!"
It rings on so.
The moon, from off his great white shield
Has tossed it back into the field,
And still the whisp'ring echoes come
And follow me, a-walking home.

—*Herman Rave.*

Pessimistic Thought.

And How It has Produced Hard Times.

Never before, perhaps, has there appeared such a peculiar stagnation of business. We have been blessed with an abundance of everything that is needed to supply the wants of the physical man. There has been no loss by war, nor the action of the elements, and still there is the prevailing, paralyzing fear exhibited by those who handle the exchanges of the world, by which all business is retarded without any seeming cause. It certainly is a curious study to analyze the mental conditions which are at work to produce this anomaly. Let us start with the assertion that the whole disturbance is due to some deep laid plot in the brains of some two or three men, and this has been aided and abetted by other allied interests, wittingly or unwittingly.

In the play of the grain or stock markets, the same movements are a part of the operations of the manipulators. Two or three men deliberately plan a campaign, favoring circumstances and a hope to profit thereby, bring other operators to their aid, and then there is a boom on. Under cover of the excitement the original plotters perfect their schemes, pocket the profits, and everybody else holds the bag, from which the contents have been wrung to the last drop.

To one who has tried to watch the whole field, the financial operations of the country have assumed a similar aspect during the last summer, only the manner of it has been more gigantic. For weeks and weeks, before the scare commenced, some of our metropolitan dailies kept the amount of gold in the Treasury, as a scare paragraph, conspicuously posted in their editorial columns, while the movement of gold in the settlement of the world's exchanges, was so mentioned indirectly, as to produce a constantly growing feeling of distrust in the minds of their readers. With this came the discussion of the changes of the tariff, and the silver question. Both political parties have desired to throw the responsibility of the unsettled state of the country on the other fellow. By this time panics had been worked up, and the banks found that while a small panic might make profit for them, a universal one was anything but desirable. The bankers learned a new lesson, that it might be possible for the people any time to break up the whole banking system of the country, by recalling the money put into their hands for use free of charge, for which the banks charged "usury." With this fact staring them in the face, they hastened to renew the confidence which they had allowed to be depreciated.

Nor was this all, for the weekly papers, which the farmer reads for his instruction and amusement, fairly bristled with stare heads to their columns, of which, "Hard Times Coming," "Uncle Sam Going Into Bankruptcy Because He has Only $90,000,000 of Gold in the Treasury," were fair specimens. The farmer read it for the first time, and said to himself: "My bins and barns are full of wheat, corn and cattle. Guess that newspaper feller is in fun, or he has made a mistake." But the papers kept this kind of rot going, until it got so hot the farmer finally says to his wife: "Maria, I guess we won't go over to the store to get your caliker dress and them other things you wanted. The papers say it is going to be hard times, and we must economize. I can git my terbacker when I go over, the rest of the things can wait until after the hard times."

So the farmer, and there's millions of him, stops buying anything but the barest necessities of living. The retail dealers make no sales, the drummers of the great wholesale houses get no orders. The city manufactures stop work because there is no demand for their goods, and the busy workmen become the unemployed.

All this is the result of the sensational exaggeration of the press of the country of bare possibilities. To them is due, in a great measure, the responsibility of all the distress, sorrow, or worse, of the rich man's panic. They have catered to our politicians, who would plunge the whole country into ruin, if they could only compass their own election as constables.

Is it possible that the plot was to force an issue of gold-bearing interest bonds? Uncle Sam's notes of hand are considered by those who have money to invest, as A number 1. From appearances, it looks as if the $50,000,000 to be put on the market by Secretary Carlisle, are not to be in any sense a popular loan, but will be held by those who have more than they can use already. Are the Rothschilds and their agents behind this scare, deliberately organized, and carried out by a subsidized press? One thing is certain, it is an example of what pessimistic thought will accomplish when guided by fear.

DR. W. P. PHELON.

Mansill's Almanac for 1894.

This work of Planetary Meteorology, Almanac Makers' and Weather Forecasters' Guide, and New System of Science, by Richard Mansill, is now out, and will be sent to any address for 25 cents. Mystics, farmers, and thinking people generally should have it.

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A FASCINATING ROMANCE OF two worlds. By Florence Huntley. Price: paper, 50 cents; cloth, $1.00. Books like "The Dream Child" spur humanity on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge.—Ella Wheeler Wilcox. Will, I believe, take its place beside Bulwer's "Zanoni" and the "Seraphita" of Balzac.—"Daily Capital," Topeka, Kansas. Although simple and unvarnished with any inflammable descriptions, enthralls the mind to the exclusion of other thoughts, until reluctantly the reader closes the last page.—Minneapolis "Sunday Times."

Passed to Spirit-Life.

Matthew Towers quietly passed to Spirit-life from the home of his son, W. B. Towers, of Maherville, Barton Co., Kansas, aged nearly 81 years. He was a staunch Spiritualist for over thirty-five years, always lending a helping hand whenever opportunity afforded. He was born in Lancashire, England, in 1813, and came to this country in 1844. The year following his wife and little ones crossed to meet him. They had a family of ten children. Eight sons, and his life companion, whose age is nearly 78, still survive him. Four years ago they celebrated their golden wedding. Our neighbor, Hon. M. W. Coburn, chairman of the Kansas committee to the World's Fair, made a few appropriate remarks; then his granddaughter, assisted by friends, sang:

"We are waiting by the river,
We are watching on the shore,
Only waiting, for the boatman
Soon he'll come to take us o'er."

MRS. S. V. TOWERS.

Passed to the higher life January 4, at 16 years, after many weeks of suffering, Paul Simmons, a young man of more than ordinary physical and mental development. The bereaved parents have the cheering consolations of the spiritual religion, the certainty of being reunited in a more favorable clime. The funeral services in the Temple were conducted by Wm. Randall and the writer. J. B. ALTER.

Stuttgart, Ark.

Departed to a higher life, from her beautiful home in Hockessin, Delaware, Jan. 18, Elizabeth Baily Jackson, in the 77th year of her age. In 1842 she was married to Mr. J. G. Jackson, the well-known writer for the spiritual press and enthusiastic astronomer. She descended from good ancestry, her grandfather being the eminent Quaker preacher, John Parker. She partook largely of the sensitive and spiritual endowment common to that church, and in a quiet home way was a constant recipient of communications proving the presence of her spirit friends. The last communication she gave was remarkable and prophetic: "Let not your faith languish. There is always a dark time before the dawn. You have your crosses and difficulties, but press on; for they will be all forgotten in the glorious life thee will experience after the change to the spiritual. Be of good cheer, John." (Her husband.) "Thee will have much comfort soon in the present life before we want thee with us. There is more work to do before thee is called hither. But as thy day, so shall thy strength be, and when thy time does come, it will be a glorious change." Hudson Tuttle delivered the address to a large assembly in the church of the Friends, in clear and burning words, presenting the spiritual philosophy, which conquers the fear of death, and triumphs over the grave.

Passed to Spirit-life at Pittsburg, Kas., January 19, 1894, Dr. Geo. W. King, aged 39 years and 1 month. The funeral services were held in the United Presbyterian church, under the auspices of the First Spiritualist Society, the Order of Red Men taking charge of the remains. Mrs. M. T. Allen made the address of the occasion, making a deep impression by the beautiful thoughts inspirationally given her. Rev. J. C. Gibson, pastor of the church, occupied a seat in the pulpit, and offered a most beautiful invocation.

J. V. BLACKMAN.

Mrs. Melissa Tinkham Suits died at her home in Covert, Mich., December 2, 1893, of neuralgia of the heart, after an illness of only twenty minutes, aged 49 years, 11 months and 6 days. The funeral services were held at the house Monday, S. P. Merrifield officiating, the remains being interred in the Coloma cemetery. Miss Melissa Tinkham was born in Sodus Township, December 28, 1843, and was married to Soloman Suits April 8, 1866. Two brothers and one sister are left to mourn the loss of a kind sister, the husband a loving wife, and the vicinity in which she lived a generous and helping neighbor.

December 2, 1893, of la grippe, in her 77th year, Mrs. Caroline Bowen Root, at the residence of her only living child, Mrs. Manning, in Coldwater, Mich. Mrs. Root and her sister, Mary E. Phelps (now Mrs. Buck), resided for about fifteen years alone together at their home at Haslett Park, Mich. Mrs. Root and Mrs. E. B. Phelps Buck were known at Haslett Park as "the two old ladies." Both were true believers in Spiritualism and loved by all that knew them.

Passed to Spirit-life, from his earthly home, in Otisco, Ionia county, Mich., December 9, 1893, James Moon, in his 74th year. He was one of the early pioneers, having lived in the town fifty-four years. For more than thirty years he was a true and firm believer in the Spiritual teachings. L. V. Moulton, of Grand Rapids, officiated, and a large as semblage of people listened attentively to the grand truths our philosophy teaches. MRS. E. R. WETER.

On January 9, 1894, John Wirkman, aged 20 years, departed this life by the discharge of his own gun while hunting. He was a young man of excellent character, a Spiritualist and a trance medium. His was one of the higher and more refined natures, and was able to put himself in communication with his friends, telling them not to mourn for him, for he was happy in the light of his new conditions. C. J. STAFFORD.

Grand Rapids, Mich.

Mr. Robert Pritchard passed to Spirit-life, from his home in Geneva, O., January 11, 1894, aged 90 years and three months. He leaves a son and three daughters. He was a constant and faithful worker for the cause of Spiritualism, and for many years the treasurer of the First Spiritualists' Society, of Geneva. He was an honored citizen. Mrs. Carrie C. Van Duzee, of Geneva, delivered a very excellent inspirational discourse to a large assembly of sympathizing friends from all the churches, on the theme: "Born of the Spirit." L. E. P.

Passed from this to a higher life, Thursday, Sept. 14, 1893, at her home in Easton, Ionia Co., Mich., at the age of 82 years, Mrs. Armena Brown Bellamy, wife of Edward S. Bellamy. They traveled life's journey together fifty-four years, when his spirit freed itself from the worn-out physical tenement and went to inhabit that house not made by hands. They were early pioneers of Kent county. In 1854 they moved to Easton township, where they lived until bidden to come up higher. For more than thirty years they have been firm believers in the spiritual teachings. The funeral services were held at the house, Hon. L. V. Moulton, of Grand Rapids, officiating. Beautiful flowers were presented as tokens of love, and a large concourse of friends and neighbors assembled to pay a tribute of respect and tenderly sympathize with the bereaved family. MRS. E. R. WETER.

Passed to Spirit-life, December 2, '93, from the effect of a shock of paralysis, Mr. Simeon H. Mills, in his seventy-eighth year. He was a kind and affectionate husband, a fond and indulgent father, whose children rose up to call him blessed, and cheer his declining years. He was a resident of New London, Ohio, for nearly twenty-five years, loved and respected by all. He was a believer in the Spiritual philosophy.

A. M. M.

Passed to Spirit-life, from Clinton, Mass., January 5, 1894, Gowin Johnson, aged 79 years. He was a respected and honored citizen, a firm and uncompromising Spiritualist. In compliance with his request, given years before, the writer spoke at his funeral. He was a member of the order of Masons and Red Men, both of which attended in a body, doing escort duty to the grave; the Masons performing their impressive burial service. JULIETTE YEAW.

Leominster, Mass.

Ira M. Allen, of Burr Oak, Mich., passed to Spirit-life very suddenly, of heart failure, on the morning of August 27th last. He was an active Spiritualist. L. V. Moulton officiated at the funeral, and his discourse set the community to thinking and talking.

Daniel Bigelow passed to Spirit-life Jan. 2, 1894, at Athol Center, Mass., aged 93 years and 6 months. He enjoyed reading THE PROGRESSIVE THINKER.

Passed to a higher life from the home of her sons, 5315 South State street, Chicago, Ill., January 14, Mrs. Delight Phelps. Her 88 years have been years of devotion to her friends and family, and the end came suddenly by heart failure. The large attendance and deep sympathy expressed showed how well she was beloved. She had been a firm Spiritualist for forty years, and the last services over the body were in accord with her belief, being conducted by Mrs. O. E. Daniels, who, in a short address set forth the truth of Spiritualism.

MRS. O. E. DANIELS.

Passed to Spirit-life, January 3rd, S. Albert Smith, of Portland, N. Y., in his 43rd year, after a lingering illness, in which he was comforted with the beautiful belief of Spiritualism. As he neared the river he told his earth friends the names of spirit friends he saw waiting on the other shore. In the words that followed by inspiration through the medium, Mrs. Kingsley Carpenter, not one heart but must have felt touched.

Passed to the higher life, December 1, 1893, Dr. J. C. Corey, in the 58th year of his age. He was a man of great strength of character, moral, honest and upright; kind-hearted and benevolent, especially to the poor, who ever found a sympathetic heart in him, and were never turned away empty-handed when appealed to for aid. Many have since said to me, they knew not what to do or where to turn for help in time of need, for they had lost their best earthly friend. Dr. Corey was a firm believer in the continuity of the life beyond, of the identification of spirit friends, and of the progression of souls to the highest possible life attainable.

MARY J. COREY.

Harry Van Wart, of Albany, Wis., passed suddenly to Spirit-life, January 4th. He was born January 10, 1830, at Bemis Point, N. Y., and has been a resident of Albany since 1856. He has for many years been an ardent Spiritualist and a constant reader of THE PROGRESSIVE THINKER, of which he often remarked that it was his bible. He was a kind husband and indulgent father, a steadfast friend and an honest man; generous to a fault, a kind neighbor and good citizen. He leaves a wife and four daughters who will sadly miss his genial presence. Funeral services were conducted by the able trance speaker, Mrs. Edna L. Ford. WILL C. HODGE.

Passed through the morning gate of the higher life, January 12th, Emeline R. Jayne, in the 61st year of her age. Never were the consolations of our sublime philosophy more clearly evinced than in her assurance of a happy transition from pain to peace. Her funeral occurred on the 14th, at which, by the power of the spirit, I was enabled to contrast faltering hope and fearless knowledge, to the satisfaction of all present. DR. U. D. THOMAS.

Sylvander Amidon passed to the higher life January 7th, from his home in Flint, Mich. He had been a great sufferer from paralysis for several years. He was about 64 years old and leaves a wife—the well-known test medium, and four children. Dr. Chas. A. Andrews of Saginaw, officiated, giving words of cheer and comfort to the friends.

Flint, Mich. WILL J. POST.

Mr. Francis A. Maxfield passed to Spirit-life, from his home in Prophetstown, Ill., Jan. 12, 1894, aged 55 yrs., 11 mos. 10 days. Spiritualism, and death came as a welcome messenger.

W. A. Stephenson, 36 years of age, died at Cook County Hospital, Sunday morning, January 21, as the result of the amputation of a foot crushed by an elevator at the Empire Theater, January 10th. Quiet and reserved in deportment, possessing an exceptionally even disposition, his everyday life bore strong evidence of his faith. A progressive thinker, possessing an unusual degree of spiritual discernment, his life was a constant inspiration to all who knew him intimately. His remains were taken to Huntsville, Ala., his native home, for interment, accompanied by his faithful wife and his three little children.

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I am gaining so fast that the neighbors can hardly believe it is myself. I have sent you a great many patients, and will send you many more.

I had twenty calls on Sunday to see your picture, and to see if I was really gaining as fast as reported. They don't know what to make of it, as they were all expecting me to die. They say: "Surely this is a miracle. Who is this man who can work such wonders?" and many more such questions. Send remedies soon, so they will reach me before this month's medicine is gone.

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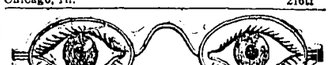


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(INCORPORATED NOV. 1, 1893.)

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VOL. 8. CHICAGO FEBRUARY 17. 1894. NO. 221

COL. R. G. INGERSOLL.

His Lecture on the Gods.

A Critical Review BY HON. A. B. RICHMOND.

"[illegible], I see, I speak, discourse and know:
[illegible] now I am, I was not always so;
[illegible], that from whence I was must be before,
[illegible] whom, as my spring of being, I adore."
—*Dryden.*

It is not fulsome flattery to say that Robert G. Ingersoll is to-day the greatest living orator. In the role of a champion of free thought and a crusader against the theological creeds of earth, he is invincible. He has successfully met the greatest intellectual "knights errant" of Christendom and vanquished them. In the numerous conflicts forced upon him by the "Dugald Dalgettys" of orthodoxy he has depended more upon his sword, spear and battle-ax than his shield, and like a veritable Cœur de Leon, has conquered all opponents. Always in the van of the army of liberal thinkers, like the sappers and miners of ancient warfare, he has attacked and demolished the walls of the citadels of creeds and dogmas, and laid them in ruins around him. No masonry of iron-bound creeds could withstand the lever of his logic or the catapult of his criticism. In word-painting he is an artist whose graphic imagery of love and pathos glow and harmonize like the frescoes of Michael Angelo. Deservedly the most popular speaker of the day, he is a power for good in breaking the fetters of superstition and liberating the public mind from the tyranny of creeds and the apprehensions of cruel and barbarous theology.

While all this is true of the inimitable Ingersoll, so long as he confines himself to a warfare against the creedal superstitions of the past and present, yet when he steps from the arena of religious controversy into the realm of mental philosophy he fails in his logic, ignores facts and the demonstrations of science, and becomes as dogmatic as the followers of Luther, Calvin and Wesley, or the believers in the infallibility of the Pope.

On page 20 of his lecture on "The Gods," Ingersoll says:



INGERSOLL DWELLING ON THE PERSISTENCY OF FORCE.

"It is the crowning glory of our century to have demonstrated the indestructibility and eternal persistence of force. Neither matter nor force can be increased nor diminished. Force can not exist apart from matter. Matter exists only in connection with force, and consequently a force apart from matter, and superior to nature, is a demonstrated impossibility."

If Ingersoll means by this statement simply that the existence of anything "superior to nature" is a demonstrated impossibility, he states a self-evident truth; for the human mind can form no conception of anything superior thereto. "Nature," in its most extensive sense, includes all that exists, either in mind, force or matter, and it is obvious that nothing supernatural or above these can exist.

But if he means that force cannot exist apart from matter, *as we see it*, and understand its properties, and that that is a demonstrated fact,—no Hard-Shell Baptist or "predestination" Presbyterian ever uttered a more dogmatic and groundless assertion. "Believe and be baptized, or be damned," or, "God saves only those he has elected," are simple, mildly-expressed opinions compared with what is here asserted as a demonstrated fact. When, how, and by whom was it demonstrated? It is true that science has demonstrated that force is only *manifested* in our earth and solar system through matter, as thought is manifested by the written or printed page. But who knows its source—its home or birthplace? What science has ever fully investigated the mysteries of infinite space? What savant has analyzed the elements of the imponderable agents of nature, as heat, light, electricity, ether, gravity, or the phenomena of attraction and repulsion? It is true that we only see the manifestations of these forces through their effects on matter, just as we see an object by the effect of reflected light upon the retina of the eye; but the force that projects the rays of light in their angles of incidence and reflection is as unknown as the mysteries of life and death.

That "force must have existed from eternity and could not have been created," is also a demonstrated fact, but not more clearly so than that the intelligence that directs force is also coeval with matter and force. Here, then, is a "trinity of eternals"—matter, force and intelligence; always operating within the limits of nature, never above nor outside of her boundless realm, for no such place can exist.



COL. INGERSOLL CONTEMPLATING THE GODS.

The eloquent lecturer further states as an indisputable fact that: "Thought is a form of force. We walk with the same force with which we think. Man is an organism that changes several forms of force into thought force. Man is a machine into which we put what we call food, and produce what we call thought. Think of the wonderful chemistry by which bread was changed into the divine tragedy of Hamlet!"

Wonderful chemistry indeed! That is, we put bread into the stomach, which, combining with the gastric fluid, evolves the poetry of Shakespeare and the eloquence of Demosthenes as a mug of beer evolves carbonic acid gas. Did the wild vagaries of Orthodoxy ever utter a more absurd dogmatism than this? Do we see nothing but force in the divine tragedy of Hamlet? From whence came the intelligence, the mind, the "God-like intellect" that directed force in penning the thrilling lines of the tragedy after it had been conceived in the realm of thought?

Simply because physical man consumes the food necessary to evolve force in the motor and sensory nerves and thereby produce physical motion and sensation, it is no evidence that thought is the offspring of bread and cheese. As well might we say: "We put coal in the furnace of an engine which runs a printing press, and a thousand printed sheets, recording facts in science, or glowing with oratory or the poetry of fancy and fiction, are struck off each hour—and think of that wonderful chemistry by which bituminous coal is changed into scientific demonstrations or evolved into eloquence or song." Who has ever demonstrated that physical force and thought are evolved by the same combination of chemical elements; or that "we walk with the same force with which we think?" The motor nerves may be paralyzed, the body unable to move at our bidding, yet the realm of thought may not be invaded by disease.

Who has demonstrated that "man is an organism that changes several forms of force into thought force?" What forms of force are so changed; when and where is the transformation made? Simple assertion in a lecture, no matter how eloquently stated, is no nearer the truth than a dogma uttered from a pulpit. Force and intelligence as manifested in nature are obviously as separate and distinct elements of our being as is force and matter. Apparently they are not even co-ordinate, for intelligence rules or directs both force and matter. In all his lecture the distinguished orator seems to ignore the existence of the mind of a designer in nature, whilst he recognizes the force by which all designs are executed. With lynx-eyed scrutiny he searches for the "mistake of Moses," yet all the time he appears to be afraid that he may discover the Infinite mind that Spiritualists call God. With eloquent pathos he talks of love, and the emotions of the human heart, the grief of bereavement, and the sacred ties of home, wife and children; yet his logic finds the potency of all human feeling in "bread and butter." In his philosophy all love is but the chemical affinity of primordial atoms; while hatred is but the effervescence of a combination, like an acid and an alkali. He ignores the existence of a spirit that thinks and loves and feels mental pleasure and pain; while he is unbounded in his admiration of the physical body, which he says is only a machine that manufactures thought and emotion from the products of the market garden.

Ingersoll asserts that: "A God must not only be material, but he must be an organism, capable of changing other forms of force into a thought force." This, he says, is called eating. Therefore, if the God thinks, he must eat. That is to say, he must of necessity have some means of supplying the force with which he thinks. It is impossible to conceive of a being who can eternally impart force to matter and yet have no means of supplying the force thus imparted.

What an incomprehensible statement of bad logic and unwarranted assertion is this. We need but look into the immeasurable fields of stellar space for a moment to see the absurdity of the dogma.

From all eternity past the uncounted millions of suns and worlds seen by telescopic vision have revolved in their orbits with undiminished velocity and undying force, and for all eternity to come they will continue so to move in the awful grandeur of their inconceivable power. Not the weight of an atom of dust is lost in all the eons of the past; not the force of the falling of an autumn leaf will be added in the boundless future. The Infinite mind that designed the universe, the unfailing source of all power manifested in the movement of atoms as well as in planets, must have existed forever without repletion from digestive organs, chemical combinations or elective affinities. If the eternity of matter and force is admitted, how can we deny the eternal existence of intelligence? Its presence is seen everywhere. All the constructions of men, either in the arts, sciences or mechanics, are but the children of its parentage. All the works of nature demonstrate the mind of a designer. No combination of atoms ever occurred but in accordance with a primordial design; and this intelligence must be as eternal as the elements with which it operates. Given, then, the eternity of mind and what becomes of the dogmas of Ingersoll?

On page 21 of his lecture he says: "But what put all matter in motion? If matter and force have existed from eternity, then matter must have always been in motion. Force is forever active and there is not, and never can be a cessation. If, therefore, matter and force have existed from eternity, so has motion."

All this is true, and I add with equal logic: So has the intelligence that has directed all those motions. The most insignificant leaf, blade of grass or pebble that we tread upon is more wonderful in design and complicated in structure than the most ingenious mechanism of men; and yet the truly great Ingersoll can see nothing but blind force operating alike in the mineral kingdom, in vegetable life and the organism of man.

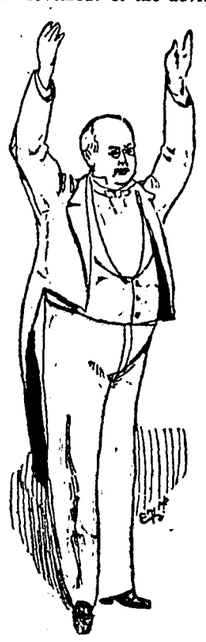
Intelligent force, or force directed by intelligence, is moving matter all around us. The mist of the morning—the tides of the ocean, the revolution of the earth, and all lesser phenomena included therein, are proof positive of its existence; while every painted feather, shell, fruit and flower are unanswerable witnesses of an artistic designer. "From the work, then, do we know the workman," and the evidence of an Infinite Mind is written on every page of nature's voluminous volume, while the emotions of the human heart proclaim a spirit of love that permeates all the designs of an Infinite God.

Are the human emotions of joy or grief the result of a combination of primordial atoms in chemical embrace? So says the eloquent Ingersoll in an assertion as dogmatic and groundless as those he so much derides, which proclaim an everlasting hell for the millions whom God has not elected to be saved. And while he, himself, is a living embodiment of philanthrophy, domestic love, social ties and affections, yet he affects to believe that he is but a piece of chemical apparatus that evolves these heaven-born feelings through an agency as mysterious as the force of the Keeley motor. In this respect he reminds us of an eminently practical sage and scientist, who had so persistently ignored the repeated beseechment of his beloved and beautiful young wife in her demands for some article coveted by the feminine mind, that at last she reinforced her pleading with a copious flood of tears. The agnostic husband looked at her for a moment and then remarked in most affectionate tones:

"Ah! my dear, crying, I see! But, darling, tears are nothing. I have analyzed them; they are composed of eight proportions of oxygen combined with one proportion of hydrogen, by weight, or two parts of hydrogen to one part of oxygen by volume—sometimes accompanied by a slight trace of phosphorus and chloride of sodium—but they are entirely harmless, my dear! entirely so!! They are the potentialities of matter evolved by the female organism." What the young wife did when she heard this practical application of Ingersollian philosophy, applied to human emotions, the tradition does not relate; or whether her scientific spouse wore his own hair or a wig ever after is a fact unknown to history; yet it is rumored that his opinion on mind and matter was somewhat modified, and that he was convinced that there was a mental energy in the material form of woman that occasionally exhibited a most *striking* manifestation; and that while tears were undoubtedly the result of the chemical and anatomical forces which caused their overflow, yet that there was concealed deep in the recesses of the female organism an intelligent force that directed their physical formation in a way that denied the Ingersollian theory that their primordial origin was latent in tea and bread and butter.

But let us return to the logic of cause and effect as they are manifested in all natural phenomena, and we will find that every effect is the result of an evidently intelligent purpose, and that they are often produced by one law being used to modify the natural results of another.

We look at a well-constructed clock. What is it? A most perfectly devised mechanical construction moved by the force of a weight or mainspring. Its movement is in accordance with nature's immutable laws. Yet the intelligence of man has so designed it that the natural laws of force in the weight or spring are obstructed in their immediate action by the wheels of the mechanism; so that instead of expending their power in a moment's time, as they would if detached from verge or pendulum, their force is prolonged for days or weeks and registers the fleeting seconds with mathematical precision. Now, it is not the force of either weight or spring that counts the passing hours, but the movement of the device of an



INGERSOLL VEHEMENT IN ILLUSTRATING HIS POSITION ON THOUGHT FORCE

intelligent constructor. It is true the hands on the dial are moved by force, yet are their motions controlled by a device that existed in the mind of the inventor long before the clock was constructed. No law of nature has been violated or abrogated, but intelligence has so restrained one law of nature by interposing the effect of another that a most perfect chronometer has been constructed, and this device is the offspring of mind, not matter. Why, then, may not the Infinite Mind or intelligence of the universe so control the motions of the celestial orrery by the intervention of counteracting laws as to produce the harmony seen in the planetary system. If it required the intelligence of man to design and construct a clock, how much more would it demand the intelligence of a God to create a universe?

If all created things are the result of the potentialities of matter, without a design or a designer, how can we account for the sexes in plants and animals? Observe: There are the same number of chemical elements, apparently, combined in the same proportion in both male and female; but the sexes are necessary to reproduction. Is it not strange—passing strange—that for each race or genus of plants and animals, senseless matter, by its innate potentiality is so combined at the same time as to form two distinct organisms, whose union thereafter would be necessary to the reproduction of the species?

What innate potentiality of matter, ungoverned by intelligence, could contemplate the future process of generation and the necessity of the sexes in the phenomena of covering the earth with plants and peopling it with men and animals? Can we conceive of senseless matter forming two differently-constructed devices, with a view of accomplishing a future purpose, without intelligence? Has science demonstrated a potentiality in matter that can form a design and carry it out by the complicated physical structure of plants and animals, and yet not be governed by mind? Can we conceive of a form of physical force that must have existed before man was made, that was "changed into thought-force" which culminated in an intelligent mind, a personal ego, that we know exists in every personality? So says Ingersoll; and his thoughtless worshipers applaud the absurd dogma with glee, simply because he said it. Verily, in this world there are idolaters of men, as well as of graven images. Does not all natural phenomena prove the existence of mind as well as matter—of a design, and in consequence a designer—of an Infinite Intelligence that governs all? Potentialities of matter could not look into the future with a fixed purpose, to be accomplished thereafter, and with steady, progressive effort accomplish it. Naught but an Infinite Mind, with the Godlike attribute of foreknowledge, could contemplate and provide for the existence of man, while as yet there was no life on our globe.

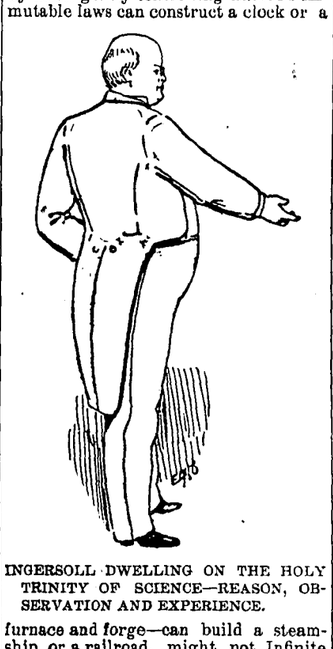
We do not believe that there ever was or ever can be a miracle, or a supernatural phenomenon, yet logically we can see no reason why a creator cannot use the counteracting influence of nature's laws to produce an infinite design as well as his creature man can thus use them in the construction of the devices of human ingenuity. That he does so use them is manifested in every phenomenon of motion or rest, of production or decay, of life or death.

Observe the revolutions of the planets around their suns in all the innumerable systems in stellar space. But for the centrifugal forces of the universe, all the revolving worlds would fall into their suns, the centers of their orbits. But for the centripetal forces they would fly off at a tangent and rush through the heavens uncontrolled save by their awful projectile energies, until they encountered other wandering orbs, alike flying through boundless space in a designless pathway, when the impact of their concussion would dispel their matter into a heated, vaporous cloud of fire-mist, carrying destruction to all other systems in their course; and yet, in the passing eons of time, to be again condensed into suns and worlds, to be again destroyed by the ungoverned, purposeless laws of nature. And thus instead of the harmony of the universe, all space would be a battle-ground of contending forces, strewn with the wrecks of flaming suns and burning worlds—the creatures of chance, emissaries of self-destruction in a purposeless creation! There would be no time for the evolution of life in worlds thus accidentally and purposelessly created. All within nature's boundaries would be fire, ashes and vapor. There would be no time for the evolution of mind-force, or for the growth of human organisms, to beget from stomach and digestion the intelligence evolved in the divine tragedy of Hamlet, but all the universe would be a burning wreck so stupendous in its ruins that we pause in awe and with bated breath at its contemplation. Such would be the result of the theory of Ingersoll, of an intelligence only found in the potentialities of matter, with no purpose but accident, no design or designer, a creation without a creator, a universe without a God.

Even the great Ingersoll cannot rail the seal of intelligence from off the bond of creative power. In all the vast domain of nature there is not and never has been the movement of a single atom of matter, but the force that moved it was governed by an intelligence that directed its motion. The difference between purposeless force, and force that moves for a purpose, is evident to the dullest comprehension. I take a pencil in my hand and move it back and forth aimlessly and perhaps unconsciously; force is there manifested, but not intelligence—only the blind impulse of unconscious cerebration. But I drop the point on paper and write an intelligent sentence. Here is a manifestation of mind as distinct from force as force is from matter. Every book in our libraries is evidence of this intellectual energy, separate and distinct from the physical forces of our organisms. All the various engines of power ever used by man are the result of mind directing the hand of the artisans that constructed them. The chiseled columns and sculptured forms amid the ruins of the Orient are conclusive evidence of the degree of intelligence of the long-forgotten people who erected them. The frescoes on the lately-exhumed walls of Pompeii, as well as all the devices of modern times, existed in mind or intelligence before they were developed in matter. In the realm of intelligence, all of man's constructions were first conceived, to be afterward born of force and matter. The evidence of an all-pervading intelligence is as clear and conclusive as the existence of the material worlds. In all the investigations of science no two atoms of matter ever coalesced or were joined together but there was a manifest purpose in such union, and it is not more difficult to conceive of the eternity of mind than of matter. Ofttimes we must reason from the known to the unknown; and as everything we see in the material world evinces a purpose or a design, there must have been a designer that governs all. Mind is apparently the universal sovereign; force and matter the servitors. While it is true, as Ingersoll asserts, that there can be no supernatural—or phenomena not caused by fixed laws—yet are nature's immutable laws so under the control of an Infinite Mind that the force of one may be used to obstruct or change the operation of another in the accomplishment of his all-wise purposes. Man does this in human devices, and why may not a Sovereign Creator in the formation and control of a universe.

For centuries a waterfall in the solitude of a primeval forest has poured its flood of unceasing water over a rocky barrier, into an abyss beneath. For centuries unfettered by naught save natural barriers it has spread its rainbow painted mist over valley and hillside. The laws of evaporation and condensation have supplied its perpetual fountain, while gravity has moved its current towards the ocean. But anon a human designer witnesses the effect of its falling water. Soon this unceasing flow is obstructed by wheels and devices of human ingenuity. A few weeks pass and the furnace blazes on the banks of the stream, the anvil rings, the forge hammer, guided by human thought, moulds the metal of the hillside into engines of strength and forms of beauty. No supernatural effect has been produced; only the mind of man has curbed the natural law of gravity and made it subservient to his will. If man can do this, why may not the Infinite Mind of the universe so curb and control natural laws as to further the advancement of the mental and physical condition of mankind in accordance with a design that must have existed before man was made? The expansive force of heated vapor existed long before the Geni steam was "bound to the rushing keel, or chained to the iron car." But intelligence by interposing the effect of one natural law to another has, in perfect accord with the order of nature, traversed the pathless ocean with the tireless steamers of commerce, those great shuttles of human intelligence that today are weaving the fabric of human intercourse in the loom of the destiny of mankind; and not content with this, the same intelligence has laid the iron pathway of travel across continents, and by opposing the force of some of the immutable laws of nature to others has almost annihilated time and space, until in man's intercourse with man all the nations of the earth are one commercial brotherhood.

Surely, if man can do so much by an intelligent manipulation of the forces of nature, a Creator can do more. If man by intelligently controlling nature's immutable laws can construct a clock or a



INGERSOLL DWELLING ON THE HOLY TRINITY OF SCIENCE—REASON, OBSERVATION AND EXPERIENCE.

furnace and forge—can build a steamship or a railroad, might not Infinite Intelligence do more in furtherance of an infinite design through which man was evolved from primordial life? Surely, all nature's laws are as much under the control of the intelligence of the source of life and power as those discovered by science and mechanics are subservient to the intelligence of man; and why they cannot be moulded or controlled by a Creator for the advancement of his creatures, is a question that even the logic of an Ingersoll has failed to answer. Why they are not exercised wholly for the apparent good, and not sometimes for the apparent evil of mankind, may be a mystery to us, yet the unanswered question, "Why a fact is so," never yet disproved the existence of a phenomenon. Disease and death come from natural law. The why and wherefore may be as yet an unsolved problem to us, but it does not prove the absence of general design, some of whose intricacies are yet hidden in the obscurity of our ignorance. With our limited knowledge of cause and effect,

"Who dare arraign the whole stupendous plan,
Because some little parts incongruous seem."

Ingersoll recognizes what he calls the "Holy Trinity of Science"—Reason, Observation and Experience. This would be a godhead as versatile in attributes as the myths worshiped by the votaries of the creeds of orthodoxy, depending entirely on the capabilities of the reasoning faculties, capacity and means of observation, while experience is as varied as the mutations of time, place and events. The seasons of the different zones of the earth, the moving tides of the ocean, the viewless and ever-changing winds, are all more stable than would be this visionary idol of agnosticism. But make the trinity of our reverence, "Matter, Force and Intelligence," and the evidence thereof is within the reach of all. The humblest human being of earth has seen, weighed and handled matter. Every human being has alike felt the presence and effect of force, while the dullest intellects are alike familiar with the evidence of intelligence. Here, then, is a holy trinity, "Matter, Force and Intelligence:" the personality, power and mind of an Infinite God, or as Pope has well expressed it, where

"All are but parts of one stupendous whole
Whose body nature is and God the soul."

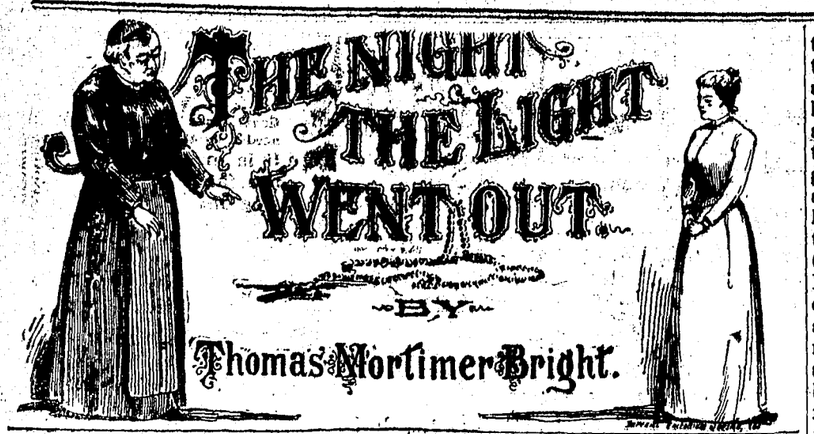
On page 39 Ingersoll says: "Reason, observation and experience, the holy trinity of science, have taught us that happiness is the only good; that the time to be happy is now, and the way to be happy is to make others so. This is enough for us. In this belief we are content to live and die."

This is a most pernicious doctrine, and if carried out would end the progress of civilization and enlightenment. The true philanthropist in his designs for the good of mankind lives and acts for the future as well as now. He erects noble institutions of learning and benevolence, that future generations may reap where he has sown, and may gather where he has strewn. So the provident husbandman plows and scatters the seed that he may reap a future harvest; so the scientist investigates that future generations may be enlightened by his researches; so commerce constructs ingenious devices for international communication, and the humblest citizen prepares for the future wants of those depending upon him for support. The time for happiness is not now alone, but in the future also. With the unreflecting beast of the field and pen, the doctrine of Ingersoll might be true, but not with mankind. The noblest men of earth—the martyrs of liberty of thought and action—those who broke the fetters of millions of slaves, and helped to emancipate the world from the thraldom of superstition and the cruelty of creeds, have suffered and died on the battle-field and at the stake—not because now was the only time to be happy, but in the future. They lived and suffered in the now, that the coming world and their fellowmen might be happy through their lives and martyrdom. And besides, what can more enhance the present happiness of thinking minds than proof of a future existence? What more increase the misery of our race than a belief in the annihilation of the human soul.

The truly great Ingersoll is a modern iconoclast. Like Leo III., of the eighth century, who destroyed the sacred images of the people, he leaves naught remaining but ruined hopes, shattered faith and wrecks of the noblest aspirations of the human soul. With the iron mace of his logic he has broken the idols of church and creeds, and on their vacant pedestals set up one of his own more horrible than any ever formed or painted by the creeds of the past or the superstition of mythology. For however darkened by ignorance of nature's laws has been the belief of mankind in a future world and its conditions, yet it was better, far better, than a belief in dread, unconscious annihilation.

The logic of Ingersoll has disproved the existence of a hell of endless torment, but he has replaced it with a tartareous darkness equally as cruel and unjust to human aspirations and affections. He has destroyed all the revered images of the past and erected a monster of his own imagination for men to worship in their place. Behold it! delineated by an unskillful hand. There on the banks of the Stygian river it stands, surrounded by the gloom of death and the silence of the grave. Its shadowy form is draped in the darkness of midnight. No star of hope shines above it; no ray of light penetrates the dark canopy that envelopes it! There is no consciousness of life represented in its viewless forms; no memory of the past; no loves and friendship, which alone make life tolerable; no ties of parent and children; no conjugal or fraternal loves; no anticipation of the future; no recollections of our earthly homes or of those who once lived and loved us and were by us beloved; no whispered words of life and its endearments come from its voiceless, formless lips. There it stands, a shapeless image, representing nothing of an earth that is past or of a heaven that is to come; a monstrous vagary of the imagination, more horrible in its mien and loathsome in its conception than was ever wrought by ignorance or superstition from the facts or fables of the past. This monster annihilation does Ingersoll place on the pedestal of his creed and smilingly invites all mankind to fall down and worship it. And in its contemplation he tells them now is the only time to be happy, "for there is no future." But I cannot believe that Ingersoll really credits this hopeless view of life and death, but rather that it is the bravado of a brave warrior who in the heat of battle defiantly presents his shield and spear against the puny adversaries that surround him, and I turn with pleasure from the defiant champion in creedal conflict, to the loving, kind-hearted brother as he stood by the coffin of his deceased brother. Then and there all the logic of bitter sectarian controversy was forgotten. Then and there amid his grief the silent eloquence of the lips of the dead appealed to the inner man, to his mental convictions and instinctive consciousness, and he no longer played the bravado with death, by asserting the potentialities of matter and the annihilation of mind. And as he looked upon the marble-like form that once held the soul of his dead brother, amid the sombre clouds of his

CONTINUED ON 5TH PAGE.



The Meeting with Ursula.

CHAPTER IV.

"Yes, you; in this cycle of surprising revelation we must be ready to do whatever Fate demands of us—surely the finger of Fate is in this matter?"

"Rather, the finger of an avenging guardian angel, I should say," I replied vehemently.

"Ah!" he exclaimed, below his breath, "Since you mention it, I, too, can view it in that light. Well, a braver or more willing instrument cannot be found to work in her behalf, for I love her, and love ever imbues one with new strength and courage."

"But do tell me the result of your personal investigations, for I am impatient to hear all of this queer case. Ye Gods! what a thrilling plot for a novelist!" I was so eager and excited that I jumped up and paced before him with quick strides, for several moments.

Frank seemed buried in serious thought, and I felt a delicacy about rudely bringing him to earth; for as he lay in graceful abandon on the rough lumber pile, with the blue sky and bluer lake as a fair background, I could not but gaze upon him admiringly, though men seldom admire men. His hat was half pulled down over his merry brown eyes, that now were full of a tender luster, and the soft, fair hair that curled in graceful waves lent a youthfulness and innocence to his *tout ensemble* that was quite irresistible to women, though he ever seemed utterly indifferent to their attentions; in fact, I considered him invulnerable. He was tall and finely proportioned, and had a distinguished air that marked him as one of good birth. Truly, one so handsome, brave and pure was worthy of the best of women, and I hoped that he would be aided to pass this crisis, and find happiness and lasting content in the love of some appreciative woman. In our youth we had been dear friends, and when we reached man's estate the early bond between us was but more closely cemented; and I was glad, for he came nearer to being my ideal of manhood than any whom I had ever known, and I strove hard to keep even with him in attainments, but he always eclipsed me. But being so strongly attached to him I was never jealous of his superiority; perhaps it was because he had never crossed my life-path without illuminating it with the radiance of his own soul. What a pity that there are so few friendships such as ours in the world!

"Frank," I said at last, in desperation gently shaking him, "am I never to hear what you have to tell me? I have been prancing up and down this platform for I do not know how long, waiting for you to resume your recital; pray wake up and begin again."

"Sit down, then," he said without moving, "and I will tell you all; I cannot talk when you are walking—it makes me nervous."

I hastily obeyed.

"You remember John Clarkson?" said he, "Well, he was injured in an accident some time ago, and came on here for treatment, having heard of the great skill of Dr. ——. He went to the Doctor's Sanitarium, and sent a card to the office of our paper, asking me to call and see him. You may be sure I lost no time in complying with his request, for I felt sure I would have a glimpse of Sister Ursula. I hastened to find Barney, my ex-detective, and he gave me a splendid letter of introduction and commendation to his uncle, the Doctor. My heart beat high with hope and expectation, and I resolved to write up the Sanitarium in good style, to gain favor with the Doctor, and a foothold there if possible. The Doctor greeted me very cordially, and his manner to me was exceedingly frank and affable. I was glad to see that I had made an impression, and being recommended by his favorite nephew was also a good thing for me. I told him I had called to see my friend Clarkson—one of his patients—and that with his permission I would write a descriptive sketch of his place for our Sunday issue; but I must be allowed to go through all the wards, and the culinary and other departments, so as to be able to describe it fully. To this he consented, and was profuse in his expressions of gratitude for such a favor. 'Sir,' he said, laying his hand upon my shoulder in a fatherly way, 'it will be of inestimable benefit to me, and you may rely upon me should you ever need my services in any capacity.' I thanked him; his words seemed fraught with prophetic significance—'in any capacity!' He rang his hand-bell and a colored boy came from the hall-room. 'Take this gentleman all over this building, into every room save the apartments of Sister Ursula.' (I nervously clutched the back of a chair that stood near me, for the sound of the name under which the identity of my fair dove was concealed almost unmanned me, coming as it did so unexpectedly.) 'He is a reporter on *The Oceanic*, and I want you to see that he has the freedom of the house.' I bowed and withdrew from the *sanctum sanctorum* of the good Doctor, and began a tour of the building. As we passed through Clarkson's ward, I stopped to talk with him for a few moments, but told him I would return and visit with him when I had been over the building, which I had come to write up for our paper; then I passed on, preceded by my copper-hued guide; Sam. Everything was well arranged and comfortable, and the fare, so all said, was excellent; so I jotted down a few notes with which to refresh my memory when I returned to the office. As I passed down the side corridor on the second floor, a black robed form came from a room at the extreme end of the hall-way and came towards me: my heart nearly stopped beating, for I knew it was she; all the disfiguring costumes in the world could not conceal the air of grace and refinement that she possessed, nor change the light, elastic step of the daintiest foot that ever wore shoe-leather. I longed to clasp her in my arms, but that was out of the question, then; instead, I bowed respectfully and begged that she would favor me with certain information concerning the management of patients, and also describe so far as she could the duties of ward nurses. I explained why I wished this information, but did not tell her that I was hungering for a word from her own lips.

"Sir," said she, in a low voice full of richness, "I will tell you what you seek to know, but pray come to the sitting-room where you can be seated, as I would not have you write of us as treating you inhospitably, though you are here." And a faint flash of humor momentarily lighted her fair face.

It was she, unmistakably, but the close headgear hid the beautiful hair that was the delight of my eyes. Never before had she spoken to me, and the sudden fruition of my long-smothered desire made me mute for a time. I bowed and followed her, though nearer than ever before. By the time we reached the sitting-room, there was the sound of a sharp whistle in the speaking tube in the hall, and Sam went to answer it; he soon came to the door and said he was needed to go on an errand by the Doctor, who hoped that since the gentleman (meaning myself) had met Sister Ursula, that she would kindly show him around and tell him whatever he wished to know. She gracefully accepted the responsibility, and I inwardly showered blessings upon the fate that had led me to her, and upon the Doctor for recalling his boy. At last I was alone with my love, but alas! what a barrier still separated us! To hide my confusion and tremulousness, as well as to give me time to think clearly what would be my best move, I drew out my notebook and hastily transcribed some words in shorthand, then replaced it in my inside coat pocket. I did not dare to meet her eyes, for I felt I could not look at her with the indifferent glances I am wont to bestow upon women, so I gazed idly at the various objects in the room, which was well furnished, and at the walls whereon hung several large and small oil paintings and numerous fine engravings and dainty French lithographs.

"Do you not find nursing rather laborious work?" I asked, by way of a beginning.

"At first it was not easy," she replied, gazing at her clasped hands resting in her lap, "but it was a relief—I mean (she hastily corrected herself, her fair face dying scarlet) that the good Doctor advised a change for me, as I had been very ill for weeks."

I could not repress the groan that surged from my passionate heart, and I bit fiercely at my moustache. She looked at me quickly, keenly, seeking to read the cause of that outburst; but I gazed fixedly at my boot, fearing to betray my knowledge of her sorrow, and so risk losing all.

"Are you ill?" she asked kindly.

"No, I thank you, good Ursula," I replied truthfully, "but the mention of your own illness recalled to my mind that of a fair woman whom I have always devotedly loved, though unknown to her."

"Ah!" she said gently, "that was, indeed a misfortune for you, sir. And is she yet living, may I ask? Pardon me for this seeming curiosity; it is not that, but as we minister to sick bodies, a sympathetic soul can oft aid another to rise above the shadows of material life."

I could have fallen on my knees and blessed her for her tender solicitude. I was silent for a few moments, debating within myself whether I should take advantage of this opportunity to make known my desires, or trust to the kindness of Fate to bring us together again.

"I will answer you," I replied, "as I feel sure you ask this only because you desire to give balm to my spirit, so far as it lies in your power."

She bowed her head.

"She whom I love is dead—to the world," I said, lifting my eyes for the first time, to note the effect of my words upon her.

She was sitting where the morning sunshine fell full upon her, and I saw her flush and pale, thinking of her own case, I presume. An irresistible power seemed to urge me to speak on.

"Shall I tell you about her, or will it bore you, good Ursula?" I could not bring myself to call her 'Sister,' and it seemed to me that she was glad of the omission.

"If it will not add to your pain, sir, I should like to hear your story," she replied, gently, not meeting my gaze.

"About five years ago, in Baltimore," I began (keenly noting her start as I mentioned the place), I saw my ideal for the first time. She was petite and dainty, and her fine, dark eyes and rippling, golden-brown hair made her beauty quite irresistible, at least, so it proved to my sorrow. Being poor and unknown there, I had no opportunity of forming her acquaintance by right methods, and I honored her too highly to address her without having a proper introduction; so all I could do was to find out where she lived, and watch for a glimpse of her at her home, or follow her to and from school, at a distance, to see that no harm befell her. But, alas! I found, ere long, that she was destined to be a bride of Christ (Ursula's lips curled scornfully, I thought), so I resigned myself to my lonely fate; for if she could not be mine, no other ever should be anything to me, this I vowed, and I have never wavered. Well, she faded from my sight behind the walls of —— convent (she bit her lips which had paled) and I came here, for Baltimore was worse than a desert with my pure dove shut from my sight. Never but once, on earth, did our eyes meet, but hers told me nothing, as I was a stranger to her; but in dreams I see her as of old, and her dear eyes look into mine, of late, with such pleading, as though she prayed me to save her from some danger." Here I paused, for a tear had stolen down her pale cheek, and it almost unmanned me. My voice grew husky as I proceeded. "Well, on the morning of the 20th of last December, I saw in cold type what would, ordinarily, have been as a death-blow to me; it was a notice of her death at an orphan asylum, in this city." Ursula's breath came in choking gasps, but I was forced to go on to the last. "But, for some reason, my heart never believed it, for I deemed her too fair, too pure to be so early snatched from earth."

My last words seemed to pierce her like a cruel dagger, and she sobbed softly, and arose and walked to the window to conceal from me her emotion.

"Her name—I may have known her?" she asked, in tearful tones. "You have told it in such a graphic manner as to affect me deeply; please be assured of my sympathy."

"I appreciate it more than words can express," I answered, solemnly. "She was known in the Order—your Order, if I mistake not—as Sister Angelica—a most fitting name, for she was, indeed, angelic; her name was Mary Carolyne McMahone."

(TO BE CONTINUED.)

ST. PETER AT THE GATE.

A Man and Woman Ascending There.

They Wanted to Enter and Play on Golden Harps.

The Old Woman Gets Left.

REPUBLISHED BY REQUEST.

St. Peter stood guard at the golden gate,
With a solemn mien and an air sedate,
When up to the top of the golden stair
A man and a woman, ascending there,
Applied for admission. They came and stood
Before St. Peter, so great and good,
In hopes the City of Peace to win,
And asked St. Peter to let them in.

The woman was tall, and lank, and thin,
With a scraggy beardlet upon her chin.
The man was short, and thick, and stout,
His stomach was built so it rounded out,
His face was pleasant and all the while
He wore a kindly and genial smile.
The choirs in the distance the echoes woke,
And the man kept still while the woman spoke.

"Oh, thou, who guards the gate," said she,
"We two come hither beseeching thee
To let us enter the heavenly land
And play our harps with the angel band.
Of me, St. Peter, there is no doubt,
There's nothing from heaven to bar ME out.
I've been to meeting three times a week,
And almost always I'd rise and speak.

I've told the sinners about the day
When they'd repent of their evil way;
I've told my neighbors—I've told 'em all
'Bout Adam and Eve, and the Primal Fall,
I've shown them what they'd have to do
If they'd pass in with the chosen few;
I've marked their path of duty clear—
Laid out the plan for the whole career,

I've talked and talked to 'em loud and long,
For my lungs are good, and my voice is strong.
So, good St. Peter, you'll clearly see
The gate of heaven is open for ME;
But my old man, I regret to say,
Hasn't walked in exactly the narrow way.
He smokes and he swears, and grave faults he's got,
And I don't know whether he'll pass or not.

He never would pray with an earnest vim,
Or go to revival, or join in a hymn,
So I had to leave him in sorrow there
While I, with the chosen, united in prayer.
He ate what the pantry chanced to afford,
While I, in my purity, sang to the Lord;
And if cucumbers were all he got,
It's a chance if he merited THEM or not.

But, O, St. Peter, I love him so,
To the pleasures of heaven please let him go!
I've done enough, a saint I've been,
Won't that atone? Can't you let him in?
By my grim gospel I know 'tis so
That the unrepentant must fry below,
But isn't there SOME way you can see
That he may enter who's dear to ME?

It's a NARROW gospel by which I pray,
But the chosen expect to find SOME way
Of coaxing, or fooling, or bribing you,
So that their relations can amble through;
And say, St. Peter, it seems to me
This gate isn't kept as it ought to be.
You ought to stand right by the opening there,
And never sit down in that easy chair.

And say, St. Peter, my sight is dimmed,
But I don't like the way your whiskers is trimmed.
They're cut too wide, and outward toss,
They'd look better narrow, cut straight across.
Well, we must be going our crowns to win,
So open, St Peter, and we'll pass in!"

* * * * * * *

St. Peter sat quiet and stroked his staff,
But spite of his office he had to laugh.
Then said, with a fiery gleam in his eye:
"Who's tending this gateway—you or I?"
And then he arose in his stature tall,
And pressed a button upon the wall,
And said to the imp who answered the bell,
"Escort this lady around to hell!"

* * * * * * *

The man stood still as a piece of stone—
Stood sadly, gloomily there alone.
A life-long settled idea he had
That his wife was good and he was bad;
He thought if the woman went down below
That he would certainly have to go;
That if she went to the regions dim,
There wasn't the ghost of a show for HIM.

Slowly he turned, by habit bent,
To follow wherever the woman went.
St. Peter, standing on duty there,
Observed that the top of his head was bare,
He called the gentleman back, and said:
"Friend, how long have you been wed?"
"Thirty years" (with a weary sigh),
And then he thoughtfully added, "Why?"

St. Peter was silent. With head bent down
He raised his hand and, scratched his crown,
Then, seeming a different thought to take,
Slowly, half to himself he spake:
"THIRTY YEARS with that woman there?
No wonder the man hasn't any hair!
Swearing is wicked; smoke's not good;
He smoked and swore—I should think he would.

"Thirty years with that tongue so sharp?
Oh! Angel Gabriel! GIVE HIM A HARP!
A jeweled harp with a golden string!
Good sir, pass in where the angels sing!
Gabriel, give him a seat alone—
One with a cushion—up near the throne!
Call up some angels to play their best!
Let him enjoy the music—and rest!

"See that on the finest Ambrosia he feeds;
He's had about all the hell he needs.
It isn't just hardly the thing to do—
To roast him on earth and the future too!"

* * * * * * *

They gave him a harp with golden strings,
A glittering robe and a pair of wings,
And he said, as he entered the Realm of Day:
"Well, this beats cucumbers, anyway!"
And so the scriptures had come to pass—
"The last shall be first, and the first shall be last."

JOSEPH BERT SMILEY.



CREED! CREED!

The Serpentine Trail in Politics.

The Roman Octopus and Offices.

CREED IN POLITICS.

Noticing an article in your valuable paper dated January 20th, I feel impelled to make myself heard in protest, to creed dominating over law.

It is a lamentable fact that growing prominence is being given to the question of creed in the selection of candidates for office, not because the specially preferred creed is claimed to be either better or worse than some other, but because this creed or that can poll so many votes.

Does the country demand the special prominence of some particular party? or does it want efficient and impartial legislation?

Do we find our typical American citizens in positions of honor, or do we fill our places of trust with men of lower grades, simply for party supremacy, measuring the man by the votes he can control?

A nation is in a pitiable condition when our law-makers cannot be elected from the best and most brainy men in the land, but when all must stand aside for the ward-heeler with a barrel of votes as his credentials.

Who are these men? Are they some of God's noblemen! born and reared in homes of purity and trained for their positions under the shadow of the American flag, or are they some of the foreign element, who, through their inability to drain the life-blood from their own country, come over here and enter politics to the exclusion of our own countrymen?

I see your correspondent refers particularly to the Roman Catholic Church.

In what way do they gain this supremacy? Do they have sufficient numerical strength to fairly elect so many of their creed to office? If not, who puts them there? Do we as a people designedly select the adherents to Catholicism for our law-makers? If we do not do this intentionally, and all other voters are as fair and impartial in casting their votes as we are, the law of chances would not permit of twelve per cent of the population—which is the percentage of Roman Catholics in the United States—electing over fifty per cent of our representatives in office, or over four times their proportion.

This, then, being the case, either the American people *en masse* are combining to elect Catholics or the Catholics themselves are endeavoring to obtain secular power, through the control of our political offices. It is certainly very improbable, if not impossible, that the people at large are trying specially to aid this movement, therefore, the burden of evidence goes to prove that the Catholic Church wants the United States.

This belief is certainly in accordance with not only her own statements, but with the history of her past, and being infallible and therefore unchangeable, she must be the same now; viz; seeking secular power.

I do not question the right of the majority to rule; but does it now rule, or are we being dominated by twelve per cent of the people. The latter is certainly the case and very much to the detriment of our country, if the Catholics in power live up to what their church teaches them. It is next in order to see to what extent and how well the Catholics administer our laws.

Right in your own city of Chicago, case after case of petty persecution by the police occurred during the World's Fair. Take for instance the case of Mrs. Margaret Rice and husband. I have seen her quietly stand in a side street and try to talk to the people in an orderly manner, when up comes a burly specimen of alleged humanity and drags her off to one of the filthiest pest-holes imaginable, under the pretense of keeping the streets clear. If Mrs. Rice was guilty of breaking an ordinance of the city, she certainly should have been arrested. In this case, however, she was acquitted, thus proving that she had a right to speak in this place and manner, yet she was again arrested for the same thing, which a justice had declared she had a right to do. Was this case caused by religious creed? Let us see.

Mrs. Rice had been permitted to speak on the streets during the time Maj. McClaughry was Chief of Police, but from the time Michael Brennan, a Catholic, took the control in his hand this lady has been subject to this indignity. Mrs. Rice made the statement that she had been called a "dirty dog of a heretic" by one of the police officials. Nice language from the mouth of an officer entrusted with the liberty of our people.

On a canvass of the police force in Chicago it was found that over eighty per cent were Catholics. Here then, lies the explanation of the maladministration of the law. Creed in politics, and that creed one whose history will not bear the light! Again, what right has the Catholic church to receive over $600,000 of the three million odd, appropriated for Indian education? Does our constitution allow public money to be appropriated by or to religious bodies? What right had the Irish Catholics to fly the Irish emblem over the American flag, as was seen by the writer on one of their parade days in Chicago. Why will not the daily papers publish anything derogatory to Catholicism, and yet print column after column of scandal under display headline when it relates to some struggling Protestant minister.

It is believed by Catholics that the Pope is infallible; how, then, can they consistently obey or administer our laws if the mandates of the Pope should command otherwise. If these people do not keep their oath to their church, will they be likely to keep their oath of office if it is to their personal interest to do otherwise?

These are the vital questions and living issues of the day, and of far, far more importance to the future prosperity of our country than any party issues now dominant.

It seems to me that it is about time the A. P. A. or some kindred order should become prominent and cast off the shackles of party affiliations, becoming freemen in fact as well as in name, else this Roman vampire will have its talons so firmly planted in us that she cannot be shaken off short of bloodshed.

Let us learn a lesson from Washington when in time of danger he said: "Put none on guard but Americans to-night." We want Americans on guard, not those who bow blindly and absolutely to papal power.

Americans, arouse yourselves! one strong pull together, and the country is yours.

"Eternal vigilence is the price of liberty."

G. A. MAINWARING,

Somerville, Mass.

What Pentecost Said About a Troublesome God.

Rev. Hugh O. Pentecost, the well-known agitator, made a very remarkable address in New York, Sunday evening, on "A Troublesome God." Among his remarks were the following:

"I think the belief in God is one of the things that is helping very strongly to keep knaves in power and honest people in weakness; it is one of the things that is preventing the people from thinking for themselves. The human mind will never be perfectly fairly treated in this world until the church is utterly destroyed, because as long as she exists the ruling classes in society will always have in her a faithful ally to help them carry on their infernal schemes of pillage.

"What we must come to see is that nothing is done in human society that is not done by man. Poverty must be destroyed, not because it is God's will that it should be done, but because it is best for the human race that it should be. General wealth must be achieved, not because it is God's will that it should be, but because it is best for the human race.

"Beware of those men who tell you what is or what is not the will of God. In every case you will find a person who is intellectually asleep, or half asleep, or mentally dishonest, or else you will find—and this is more likely—a priest or a politician, a person who wants you to not think about what he is teaching you. We have been dragged through enough mire, and blood, and darkness, doing things according to the will of God. It is now time that we begin to think things out ourselves."

Remorse is a man's dread prerogative. Remorse, if we exclude the notion of responsibility, is an enigma in human nature never to be explained.—Isaac Taylor.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do without a thought of fame. If fame comes at all it will come because it is deserved, not because it is sought after.—Longfellow.

The Coming American Civil War.

THIS BOOK, BY BURTON AMES HUNTINGTON, is written in the interest of humanity, of liberty, and of patriotism—a book written for the purpose of calling attention to the deadly dangers that beset us on every side, and more especially to the hostile attitude and the insidious wiles of an ever-present, though secret, unscrupulous foe—the Catholics. Washington's words of warning, Lincoln's apprehension and the prophecy of General Grant are all included in the volume. Archbishop Ryan, of Philadelphia, in a recent sermon said: "The church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated heretics in the Middle Ages, and how she treats them today where she has the power. We no more think of denying these historic facts than we do of blaming the Holy Ghost and the princes of the church for what they have thought fit to do." Every one should read *this* work. Paper, 300 pages. It will be sent, postpaid, for fifty cents. For sale at this office.

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THOMAS PAINE.

Was He Junius?

By Wm. Henry Burr. Price 15 cents.

Uncle Josh Discusses Hell.

Sheol is what they call it now, it used ter be jist hell—
Then hades—sounded milder, and ruther coolled the spell.
I used ter stand and shudder at the preacher's ravin' talk,
Of the straight and narrow pathways ter heaven we had ter walk;
And ter make the Master hear him, how he would shout, and yell
For mercy fer the sinner that God had doomed ter hell.

How glad I am ter have 'em cool down that brimstone hole;
It kinder loses terror, when they mention it as sheol.
The "livid, seethin' caldron" they used ter rave about,
Got dampened in revisin', and the fire's 'bout gone out.
The old-time mad religion, that resorted ter sich stuff
Ter frighten folks ter heaven, has lingered long enough.

The churches that have flourished in extravagance and show,
Upon the toilers' money, at last have got ter go.
If hell there was ter torture the sinners in the past,
Why shouldn't it continer so long as sinners last?
Why should there be no burnin', no hell with mighty roar?
No wicked writhin, turnin' now, jis as they wuz afore?

Why should this all-wise demon, this Master over all,
Put out his quenchless fire, or let his scepter fall?
It figures awful easy fer me, the whys and which;
It's all a base delusion, concocted fer the rich.
If the bible inspiration is reliable and true,
No rich can git ter heaven—no Christ can pull them through.

Oh, what a rank deception! Oh, what a cunnin' scheme;
To alter that old fable, and stop this awful dream!
Ter take away the terror of hell's terrific glare.
And let the rich have freedom ter climb the golden stair.
The old damnation idea, the child of ignorance,
Was good enough fer poor folks, but give the rich no chance.

It would exclude the fashions, and costly temples too;
Subdue the lustful passions of the saintly, godly few.
It would prevent extortion, deception and intrigue,
And give each one his portion that jined the righteous league.
But the rich need make no divvy fer the church ter now endure
Their presence at the altar, with the righteous godly poor.

Hence, the whole foundation and structure has been changed;
The rich have their salvation now with God arranged.
The tables are inverted; the rich have barred the door,
And Jesus has deserted the sin-sick, prayin' poor.
There is no place of torture eternal now, fer sin,
And the man that steals a fortune is anointed and let in.

The sermons of the future will never be unrolled.
Unless they show up heaven all paved with shinin' gold.
Unless they give the wealthy aristocratic lords
The front pews up in heaven among the chosen hordes.
Unless the belles of fashion, and the dudes of style, also,
Who hold the highest station in society can go.

The motto of the masses "ter gain and cut a swell"
Regardless of the sequence of heaven or of hell,
Will somewhat injure churches that keep their hells so grim;
Ter fill their pews and coffers they'll have ter "keep in swim."

Now sheol will do the wicked, if not too awful cool,
So they have said who made it, within the righteous pool.
They have purchased God and Satan, have cornered heaven well;
Have bridled every nation, and monopolized the hell.

DR. T. WILKINS.

The Midwinter "Arena."

The February *Arena* is another mammoth number of the great, progressive review; it contains 164 pages and is filled with able papers, covering a wide range of topics of special interest to wide awake thinkers and earnest reformers. The opening paper will interest all lovers of Robert Browning's poetry, as well as persons who appreciate broad but profound religious thought. It is from the pen of Rev. M. J. Savage, and is entitled "Religious Thought in Browning's Poetry." A fine portrait of the poet forms the frontispiece of this issue. "The Relation of the Land Question to Other Reforms," by J. H. Bellangee, is a thoughtful paper in the *Arena* series on the Land Question. "The New Bible," by Washington Gladden, D. D., is a very valuable contribution to the literature of Higher Criticism. A feature of this number is a profusely illustrated Symposium on "Rational Dress for Women," by a number of eminent American women. Dr. Heinrich Hensoldt's series of papers on "Indian Occultism" grows more and more absorbingly interesting with each issue.

In this number the German scientist occupies twenty pages recounting wonderful phenomena which he witnessed in India during his ten years sojourn in that far East. A very interesting, practical paper is from the pen of Rev. Hiram Vrooman of Baltimore, on "The Organization of the Moral Forces." It is in the line of a movement the *Arena* has originated and is pushing, to awaken the conscience of the people and unite moral workers for practical progress. Congressman Davis discusses "Honest and Dishonest Money. "The fascinating series of philosophical papers by Stinson Jarvis on "The Ascent of Life" is continued. The editor contributes two striking editorials; the first is entitled "They Have Fallen into the Wine-press, or Illustrations of the Onward March of Uninvited Poverty;" the second is a strong argument against medical monopoly.

The Progressive Thinker.

Spiritualists, THE PROGRESSIVE THINKER leads, for leading minds send in their best thoughts, and they know by so doing they reach the largest number of readers. Send 25 cents to J. R. Francis, 40 Loomis street, Chicago, Ill., and try the paper for three months.

Warm Work in Chesaning, Michigan.

TO THE EDITOR:—Chesaning has been passing through a religious and a spiritual revival, since the new year came in. The spiritual society was favored one week with Mr. Geo. H. Brooks, of Elgin, Ill., who gave a lecture every evening, except one, from subjects taken from the audience. Two of these lectures were exceptionally fine—one from the subject, "Death," and the other on "Natural Law." He taught the Lyceum movements, which attracted a large number of children outside the ranks of Spiritualism, that would be glad to join a lyceum, if permitted. He also organized a temporary lyceum for one month, to be made permanent at the end of that time, if sufficient encouragement is given. Thus far the attendance has been good, and it is voted a great improvement over the old meetings, simply for the big folks. The happy faces of the children bring an atmosphere of cheerfulnes that in itself is most helpful; and that they have something for themselves, adds an interest in the meeting they have never experienced before. It has not been smooth sailing, however. Some of the older ones do not enter into the spirit of it, fearing it will go down; and still others are alarmed at the great agitation among the churches, which have sent forth the edict: "That lyceum must be stopped; it is killing our Sunday-schools;" and are saying all manner of bad things about it, in their charitable (?) Christian (?) spirit. We haven't obeyed yet, however. We have Tuttle's Lyceum Guide, which is indispensable in starting a lyceum. We find, however, a great lack (outside this book) of literature suitable for lyceum work. It seems to me that lesson leaves, suitable to at least three grades of people (the elder, the young and the children), ought to be issued quarterly, with a lesson for each Sunday, similar to Sunday-school leaves, with the privilege, of course, of free expression of opinion on the lessons. We also need a little paper for the children to take home with them.

The president of our Spiritual society, last Sunday, presented each of the little ones with an orange, and they were told about the growth of the fruit, and the labor performed by man to bring it from its native place to them.

Last week we were favored with a series of lectures from our gifted brother—the irrepressible Moses Hull; who, for strength of logic, impressiveness and eloquence, leaves the most lasting impression of any speaker on the platform. It is a gift of his, not only to make his audience understand, but to remember what he says. In his four lectures here, from the subject, "Divine Revelation—What It Is Not;" "What It Is;" "The Religion of Spiritualism;" and memorial address on the one hundred and fifty-seventh anniversary of Thomas Paine—he gave out a vast fund of knowledge, with a great many strong facts and points of logic, the church will not soon recover from. They had rather any one came here than Moses Hull. With no antagonism waged against church or bible (only the stern facts given), his logic was most convincing and stirred the churches more than anything (except the lyceum) we have had in some time. The hall was filled each evening except the last one—when it was packed; every chair, all the standing-room, hall, kitchen and stairs being filled with people, anxious to know what good thing could be said of Thomas Paine. To many the history presented was a revelation, the professors, teachers and scholars admitting that history has terribly wronged this truly great mind by ignoring his part in giving to us the freedom and liberty we, as a nation, enjoy. It left a profound impression with the large audience; and this week's revival at the M. E. church proves that never again in this village can the evangelist so effectually handle that old scare argument against infidelity by presenting the falsehoods circulated about Thomas Paine. The little two-by-four evangelist here now, again reiterated the filthy stories at the church Wednesday evening, which even the children have ceased to believe. I asked one young girl where she supposed he got his information, and her reply: "I guess he lied," told me plainer than words what Moses Hull had done to right that wrong, by his lecture on Thomas Paine. Several copies of Paine's works were ordered at the close of the lecture, and I venture to say his "Age of Reason" will be read where heretofore people have considered it unfit to enter their homes. From the result of the Paine lecture here, I feel safe in advising societies to, at least once, have the true facts concerning Thomas Paine given to their people. Thus far, this week, only one or two converts have been made at the revivals, though an exhorter, two singers, six local preachers, and the church members, are engaged in the two-fold work of saving souls and downing Spiritualism.

CARRIE W. MILLER, Secy.

Human Destiny.

"Man is Immortal, Evil is Transitory, Good is Permanent. A Study by Frank E. Healey." This volume evinces much literary ability, combined with good reasoning powers, and fidelity to truth lead where it may. The author writes in a vein of deep seriousness that wins the respect of thoughtful minds. Besides the more abstract reasoning in parts, he states many incidents of a Spiritualistic nature in his own experience, and others of which he has been cognizant; and the whole is blended in such a way as renders the book very entertaining and pleasingly instructive. The price in cloth is $1; paper, 50c. The author's address is McIndoes Falls, Vt.

Jesus and the Mediums. A comparison of Modern and Bible Spiritualism; showing their similarity. By Moses Hull. Price, 10 cents.

Wayside Jottings. By Mattie E. Hull. Essays, sketches, poems, etc. Cloth $1.

The Question Settled. By Moses Hull. A careful comparison of Biblical and Modern Spiritualism. Paper, 50 cents; cloth, $1.

A REMARKABLE EPISODE.

Speaking Through a Trumpet Under Peculiar Circumstances.

THE SPIRITUAL WATERS AT FT. WAYNE, IND., BEING AGITATED.

TO THE EDITOR:—I have been intending for the last month to write you concerning the grand services rendered to the Ft. Wayne Occult Science Society by Mrs. Anna Orvis of Chicago. I cannot do her justice. Her lectures and answers to the many questions propounded by her audiences are simply beyond description. That they were extremely satisfactory is proven by the fact that she is unanimously elected by the society to serve it during the month of April and May. Mrs. Orvis is away up in G. spiritualistically speaking, or on the very highest plane of its philosophy.

The reason I have not written sooner is because of the desperate effort being made in Ft. Wayne at the present time to crush out Spiritualism. Our orthodox churches, aided by an antiquated physician who poses as a materialist and scientist, are moving heaven and earth to head it off. Spiritualism is becoming a little too popular in so brief a period to suit them.

The pastor of the First Presbyterian Church devoted three successive Sunday evenings to the subject of Spiritualism, handling it, of course, after the old orthodox fashion, but without producing the desired effect upon his hearers. Many of his own parishioners were really disappointed with his efforts and so expressed themselves.

At the Masonic Temple said antiquated physician, aided by a few fakirs, sought to duplicate, by trickery, the genuine phenomena of our mediums who have delighted and amazed our people for several years past, but they made a miserable failure before a crowded house. The counterfeit was not only readily detected by those who had seen the genuine, but by many who had never witnessed it.

That which has so stirred up the First Presbyterian Church upon the question is a most remarkable story, which will be of no little interest to Spiritualists.

It appears that an old and prominent elder in that church has been quietly investigating Spiritualism at his own home with a few intimate friends, and that his results were so amazing to him that he couldn't keep them any longer to himself. At prayer-meeting a few weeks ago, his pastor announced that instead of the usual exercises, they would consider the subject of Spiritualism. In imitation of our inspirational speaker, Mrs. Anna Orvis, he extended a general invitation to all present to ask any question that might occur to them and he would answer promptly. A number of questions were asked and answered, followed by a talk on the subject by the pastor, at the close of which he again pressed the invitation for more questions. Our prominent elder now arose to his feet and propounded the following puzzler to his pastor:

"Doctor, I would be glad if you would explain the following facts. In my own home, in a locked room (a company of four of us—no Spiritualists or mediums present—all intimate friends), we received communications and heard singing through the trumpet. The voice was a tenor one, and sung a song I used to sing when a boy, and the communication was intelligent and recognized. There was not a tenor voice in the company, all of whom being simply intent upon honest, sincere, private investigation. How will you explain this, Doctor?"

The elder's pastor was taken completely by surprise and did not know how to answer. After talking about a little of everything for at least five minutes, the elder remaining standing in his pew, the reverend gentleman was about to let it go at that, when the elder gently reminded him that he had not answered his question; whereupon the pastor asked: "Was it in the dark?" "Yes, sir, it was in the dark," replied the elder. "Oh, well! then there must have been someone at the other end of the trumpet. Someone present in the body did the talking and singing. It was certainly a humbug, a fraud or a delusion," answered the pastor.

But the reverend doctor's explanation was not satisfactory to the elder, who knew better, and thus was occasioned the incentive for the Sunday evening discourses which followed. They do not seem to have made any impression upon said elder, however. He is as firm a believer (or knower) in the reality of the phenomena as I am.

H. V. SWERINGEN.

An Important Announcement.

ADDED TEACHINGS ON THE SOUL—THE ENTIRE SERIES TO BE PUBLISHED BY SUBSCRIPTION.

Mrs. Cora L. V. Richmond desires to announce, in response to many inquiries, that her guides have now consented to the publication of the entire series of the Soul Teachings, which will make a volume of five or six hundred pages, and will include all the series of lessons given to private classes up to the present time.

To enable her to publish this work, many members of her classes have already subscribed for, or promised to take copies, thus affording a guarantee fund.

The volume will be $5.00 in cloth, and will be issued as soon as three hundred names have been subscribed.

The Spiritual Birth. The Spiritualistic idea of Death, Heaven and Hell. By Moses Hull. Price 10 cents,

The Fountain of Life, or the Threefold Power of Sex. By Lois Waisbrooker. Paper, 50 cents.

The Rationale of Mesmerism. By A. P. Sinnett. Considered theoretically, philosophically and theosophically. Price $1.25.

SPIRITUALISTS, ATTENTION!

Iowa State Spiritual Festival.

TO ALL SPIRITUALISTS OF IOWA, FRATERNAL GREETING.

The undersigned were chosen as a committee on State organization, at a meeting of Spiritualists, held in the Spiritual Temple, at Marshalltown, Iowa, on December, 12, 1893, to consider and report upon the matter of organizing the Iowa State Spiritualists, Association, and being chosen by representative Spiritualists from different parts of the State, were given full powers to formulate a plan for effecting a thorough organization of the Spiritual societies in Iowa, with authority to call a State Convention, at such time and place as they might deem proper, and to publish their action in THE PROGRESSIVE THINKER.

Believing that the best interests of the Spiritual cause will be more effectually protected and advanced by the organization of a State Association, to be incorporated and thereby empowered to give legal authority and protection to all spiritual organizations in the State that become its members, as well as to defend the rights of Spiritualists and to protect all worthy mediums, the committee have to report the following plan of action, and submit the same to all Spiritualists of Iowa for their careful consideration, favorable action and genuine support.

We fraternally invite every true Spiritualist in Iowa to meet in convention, at the Spiritual Temple, in Marshalltown, Iowa, upon the thirty-first day of March, 1894, to celebrate the Forty-sixth Anniversary of Modern Spiritualism. The meeting to be called to order at eleven o'clock on the morning of that day. A most cordial invitation is extended to all mediums of Iowa and other States to assemble at this meeting and assist by the exercise of their medial gifts in making this occasion a memorable one in the history of Spiritualism in Iowa.

The committee desire to call the attention of the Spiritualists of Iowa to the great importance of legal organization, as giving strength to the cause and its members; and would advise the formation of Spiritual societies in every city and town where it is possible; and where the number of Spiritualists or other reasons may prevent the organization of a society, it is suggested that a Harmonial circle be formed, choosing a president, treasurer and secretary, holding Sunday meetings at members, houses, and by earnest work becoming the nucleus about which may be gathered greater strength and numbers, finally resulting in a organized society.

Spiritualists have a duty to perform not only in protection of their right to hold any religious conviction and knowledge that they may be able to obtain, to maintain meetings, and for the general benefit of the cause of Spiritualism, but a most sacred obligation to the spirit-friends, who have generously given their earth-friends much precious knowledge and loving instruction, in sincere gratitude for the priceless blessings bestowed through that knowledge and instruction.

The committee appeal to the Spiritualists of Iowa to act at once in defense of their inalienable rights, with courage, honor, justice and gratitude to their spirit-friends.

Organize your Harmonial circles and spiritual societies in every place where Spiritualists have a habitation, and erect in every home a spiritual altar dedicated to the memory of those who have gone before and who have returned to us to make our lives more happy and useful by the blessed knowledge of the future.

The committee desire to request that decided action upon this report being taken at once, and that, by the time of the meeting herein called, every part of our beloved State may be well organized and in active work for the benefit of humanity.

Let every Spiritualist, who may be moved by the spirit, come to our Anniversary Convention, March 31, filled with that high sense of duty that knows no fear, prepared to celebrate the occasion, and to form a State Association for the promotion of the spiritual cause in Iowa.

It is desired that all Spiritual societies, Harmonial circles, mediums and Spiritualists intending to be present, will advise the committee at Marshalltown, Iowa, of such intention, that suitable arrangements may be made.

The meeting of organization will be held at once upon the opening of the convention, at 11 A. M., March 31, as the first event of the celebration.

In conclusion, the committee most earnestly request all the Spiritualists of Iowa to give this matter their early attention and cordial support, that the convention may prove a success worthy of the cause of Spiritualism.

Let the Spiritualists of Iowa show by their loyalty to their spirit frrends and the cause of Spiritualism by making this the most successful convention and celebration of Spiritualists ever held in Iowa.

E. N. PICKERING, Marshalltown,
A. A. DAVIS, M. D., Ottumwa,
WM. CHIQUET, Fort Dodge.
Committee on State Organization.

Dated February 1, 1894.

Old Testament Stories, commercially illustrated, by Watson Heston. A series of amusing cartoons illustrating the Bible texts. Price in strong, board covers $1. Cloth, $1.50.

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The Spirit Artist in California.

TO THE EDITOR:—You see by the heading of this we have reached the Golden West, and as I write the glorious sun is shining brilliantly; there is no trace of snow or frost, and when I read in yesterday's paper of the blizzard in and about Chicago, I wished we could share the warmth and sunshine with you. Our first stop-off on our way here was at San Bernardino, and being there on Sunday, we looked around and found the Spiritualists had a hall of their own, and also owned the half acre on which it stands, very pleasantly situated and with an artesian well of pure and good water upon it.

We were introduced to the president of the society, Mrs. Ella Wilson Marchant, and found her a very genial lady. We also met Mr. Dean Clark, who at present is engaged by the society, and had the pleasure of listening to a very able lecture from him, and regretted we could not stay to the close of the services; but having to catch the train we had to leave before the lecture was finished. Thanks to T. M. Tuley, D. M., we learned that the charter of the society date back in the fifties. The present hall was built in 1861. The seating capacity is three hundred. They have an average attendance of one hundred and fifty, and certainly the San Barnardino Spiritualists have reason to be proud of owning their own property, and the intelligence of their members, who, I am told, number somewhere about six-hundred. I was also told the city was laid out under the direction of Brigham Young. Many of the original Mormons seceded from that body, and wisely became Spiritualists. They told me of their early persecutions, and it was at great danger that they dared to hold their meetings, and when they did hold them a picket guard was necessary, and when they held a seance it was at the risk of their lives; but now the only way their enemies dare attack them is with slanderous lies, but that does not bother them.

On our way here we passed a few days in San Diego, and found it very beautiful, and to us who had just left Chicago, it seemed glorious to see the groves of orange trees laden with their golden fruit, and to drive for a mile and a half through an avenue of stately palms, and roses, and other flowers, blooming everywhere in the open air.

We found Los Angeles a beautiful city, but not being there on Sunday, we had no chance of seeing any of the halls, or meeting any of our belief; although I am told there are many Spiritualists there.

We reached San Francisco on last Sunday afternoon, too late to go anywhere, and too tired if we had had the desire; but on Monday morning we presented some of our letters of introduction, and certainly if they have warm and sunny days here, the hearts of those we met partake of the same warmth and sunny nature, for we were charmed by the kindness shown us. I am afraid that we of the East (as they call Chicago and parts beyond) must seem very cold to them when they visit us, compared to the general way they meet and extend the hand of friendship toward us. We had the pleasure of meeting Mrs. J. J. Whitney, and a pleasure it was. We also received tickets for an entertainment given at Metropolitan Hall, under the auspices of the Humanitarian Society, and under the direction of Professor Bell, their founder and speaker, and all I can say is, if they are as good in their other work as at their entertainment, then they have reason to be proud, and we of the East regret we are not up to them to date.

I should like to tell you of each number of the entertainment, but space forbids; but one thing I must tell you: I had the pleasure of meeting Mrs. Sloper there, that outspoken and fearless worker. I admired her very much at the convention last fall, at Chicago, when she said what she had to say, and said it at the right time, and in the right place. The hall in which they hold their meetings is commodious and really beautiful. Up to the present, all I have seen here of Spiritualism is certainly in its favor.

Hearing that Mrs. Jennie Moore, of Chicago, was here, we called on her and found her pleasantly located, and in good health. We were fortunate enough to meet Mr. Bogardus, to whom we are indebted for many favors, and who kindly did all he could to introduce us to others. It is our intention, after resting sufficiently, to give some sittings here, and then we shall make our way back East, where we intend to visit that glorious spot, the Camp Cassadaga, at Lily Dale, and, if possible, other camps before the season commences.

Allow me to extend, through your excellent paper, my kindest wishes to yourself and family, and other friends in Chicago and elsewhere, and when I become more fully acquainted with the friends of our cause here, I hope to tell you, through the pages of THE PROGRESSIVE THINKER, of the good work that is being done here to enlighten, and teach the truth of eternal life and progression.

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CHAPTER VI—Are We Infidels?—Rapid Growth of Spiritualism. The "Mad-Dog" Cry. Charge Ignored. Proceeds from Infidel Hearts. Truths and Errors in the Bible. Dialogue; Minister wants a Bible. All believe Parts, and no one believes All, of the Bible. Illustrative Cases. How shall we decide who the Believers are. The true Test. Works. The Commission. End of the World not yet. Jewish and Christian age. Preaching, Baptism, and Signs go together. Is Christ in the Church?

CHAPTER VII—Are We Deluded?—A Common Cry. Contradictory Positions. Order of Batteries. They fire into each other. "Kettle Story." Result of the Warfare. Dialogue. God and Mediums deceiving the World. Are God and the Devil Partners? Is it just to damn the World for Unbelief. Author loves God more than Bibles. Lying Spirits sent out. Did God do it? Case of Jeremiah and Ezekiel. Ezekiel's Explanation. Spiritualism a Delusion. The Lord coming. Reasoning in a Circle. Wonderful Success of the Opposition (?). Spiritualism will not "down." "Old Spiritfoot."

CHAPTER VIII—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Abolitionism. God legislated against Spiritualism. Necromancy; Definition of. The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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SATURDAY, FEB. 17 1894

Medical Science Illustrated.

It is positively humiliating to read the proceedings of the Coughlin trial, now in progress for the murder of Dr. Cronin, and note the examination of medical experts—gentlemen professing to know everything there is to know about the laws of life. Take the case of Judge Ewell, who said he was a graduate of medicine, and of law as well, also the author of a learned work on medical jurisprudence. His book has been cited as standard authority on many criminal trials, and it is probable there are many persons now suffering long terms in the penitentiaries for positions assumed in that work, coming as it does from the pen of one of the sages of the two professions. On his cross-examination by Mr. Bottum, representing the State, the learned jurist and medical expert exhibited the weakness characteristic of those who are neither authors nor college professors. He differed very widely from positions taken in his book, even disowning them, ascribing them to other authors from whom he had copied without special credit, or noted by quotation marks. When pressed to the wall on various points, "That was written before I investigated the subject," was his answer. His book, so learned and useful, original withal, and a guide to the two professions, he admitted was a compilation from other authors. When asked if a certain statement was from Taylor, he replied: "I do not know whether it is from Taylor or from Ogsden or from Tida, but I got it from some of those works and assumed it to be true."

The attorney, evidently disgusted with such a pretender, inquired: "Is there a single positive fact known to medical science?" The learned answer: "Yes, it is a medical fact that sulphur will cure the itch."

Other medical experts were as much at sea as Judge and Doctor Ewell. They gave opinions under oath directly opposite to the expert witnesses called by the State.

And yet men of this class, college graduates, professors in fact, in learned institutions, appear in our State Legislatures and ask for laws to protect the dear people from the wiles of quacks, who, they allege, are wholly ignorant of the healing art! It is not for themselves they ask for legal protection, but for the uneducated classes who have neither time nor inclination to post themselves in science.

We have no antagonism to the medical profession. On the contrary we are delighted to find its members so learned on those difficult questions on which life and health depend: still we are not ignorant of the fact that fifty years ago the principal remedies were the lancet, calomel, emetic tartar, Spanish flies, ipecac and bark. Where are these remedies now? They have passed into "innocuous desuetude," driven into obscurity by the war made upon these life destroyers.

Now, to prevent war on other deadly drugs, law is asked as a shield for their protection!

THE PROGRESSIVE THINKER would open the markets of the world to competition. It would give every honest thought a hearing. It would let Truth and Error meet in mortal combat, in full confidence that the former would be victor. The employer and the employed should each be protected in his rights, and neither should be allowed to infringe on the rights of others. Intellect should be subject to no vestment, and opinions should not be classed as crimes.

Moses Hull—Sad News.

Just as our paper is about to go to press the sad news comes that Moses Hull was stricken with partial paralysis in his study at Anderson, Ind., where he has been filling a lecture engagement. He thought that he could yet deliver his lecture on Sunday last, and tried to do so, but was obliged to desist. His multitudes of friends will sincerely hope for his complete recovery.

The New Unitarianism.

We have noted from time to time, in these columns, the gradual advancement of the orthodox sects to higher planes of thought, the virtual dropping of oldtime dogmas to give place to new ones not yet formulated into creeds. These changes are constantly occurring, save with the survivals of the Stone Age, who are as little given to thought as the fossil pliosaurians embedded in the rocks.

But the evidences of progress are not limited to those only who a few years ago discoursed so learnedly about his Satanic majesty, and his fiery abode; who inculcated the Brahminical idea of three gods in one godhead. It has extended to the so-called heretical sects. And this among the successors of Arles and Socinus, who insisted, substantially in the language of Mohamet, that God is God, and that there is no other God than God.

In the *New World* for September, 1893, p. 551, is found an article from the pen of Edward H. Hall, on "The New Unitarianism," from which we make a brief extract, to show the trend of those who have occupied the front lines in this progressive age, and who are not content to repose on past laurels, to be run over by those in the rear, but are crowding forward to gain new conquests. We quote:

"In the presence of this old-time dualism, constantly masquerading under fresh forms, the New Unitarianism cannot hesitate where to take its stand. It knows in these conflicts no higher name and no higher thing than Nature. It knows no sublimer or diviner thought than the unity of Nature, and no sublimer fact. It seeks only to make real all that this term, 'The Unity of Nature,' implies.

"By the accident of its name, Unitarianism is pledged to faith in the divine unity; the New Unitarianism simply emphasizes this thought, clears it of all confusion, and carries it to its legitimate conclusion. For the first time in its history, if this view of the situation is correct, Unitarianism represents all that its name implies: the absolute unity of the universe. It represents a unity in which no form of dualism, be it miracle and law, mind and matter, or divinity and humanity, can exist. It represents a unity in which God ceases to be at odds with his universe, and but one supreme power appears, all the universe over, and all the centuries through; a unity in which man's religious aspirations and intellectual needs alike are gratified; and in which, at last, the faith of the spirit and the faith of science find themselves as one."

Spiritualists and Agnostics will find little to complain of in this advanced position; and this is where modern thought is trending. Hasten the day when all lesser gods than Universal Nature shall be banished from the human mind.

Dwelling Together in Unity.

Churchmen have trouble like other men, and preachers are not without vexation. Down at Quincy, in this State, the First United Presbyterian Church is having a parrot-and-monkey time. A Miss Collins was accused of slandering the pastor. She was declared guilty, with injunction to apologize within a year, else be excommunicated. She says she has nothing to repent of, and won't apologize. This, of course, settles her everlasting destiny. She is not one of the elect.

J. W. Stewart, a wealthy manufacturer, of the same church, has probably sinned away the day of grace. He is charged with having expressed the opinion that the Rev. J. K. Black "has only fifteen sermons, and poor ones at that."

The world is waiting with bated breath the outcome of the last trial. If the opinion of Mr. Stewart that the preacher's sermons are not good ones, or that he has only fifteen of any kind, will send him to h—l,—had he been more bountiful in numbers, or thought slightly better of their value, how would it affect his immortal destiny? There are good, conscientious people in the world who are of the opinion that the best sermons preached are scarcely worth a dam. (The printer is cautioned not to add an n to that dam, for THE PROGRESSIVE THINKER never swears.)

Hatching a Revolution.

The disturbed condition of Rome indicates that the Catholic element may burst into a revolution at any moment. The press dispatches say that 12,000 persons called on Pope Leo the other day, and from the papal throne he addressed the people, during which he told them of their present misery, the afflicted condition of Rome, of his great grief, that formerly Rome was assured of reasonable prosperity; that the ruin of religion was designedly accomplished, and that moral and material ruin was the consequence. He expressed the hope that means would be found to end this condition, and that order would be promptly established. He said: "Justice and common sense demand that those responsible for the condition of affairs should retrace their steps, and restore religion to the honor it was held by our ancestors."

The pope is clearly paving the way for a collision with the civil authorities. If successful in hastening a bloody conflict, the Vatican may lose its principal tenant, and its 4,422 rooms, if not advertised "To Rent," may be converted into some other purpose than the stirring up of strife among nations, and the propagation of bigotry.

Retarded Knowledge.

It was not until 1820, during the lifetime of many now living, that Catholicism first allowed the Copernican system of astronomy to be taught in its schools. And even then, obstacles were thrown in the way of imparting such knowledge until September, 1822, when the cardinals of the Holy Inquisition, by gracious permit, allowed "the printing and publication of works treating of the motion of the earth and the stability of the sun, in accordance with the opinion of modern astronomers."

More than 200 years before, Galileo had confirmed the truths taught by Copernicus, and had afterwards, to the close of his life, suffered imprisonment and persecution therefor. This fact alone tells us how the church has aided science.

The New Bible.

This is not a new Bible, but the same old book read in a new light by Rev. Washington Gladden, D. D., in the February *Arena*. It reminds us very much of a pious Scotchwoman, whose son began reading the news to her with the same nasal drawl that was customary with the old Scotch clergyman in those early days when reading the Bible; but the pious mother rebuked her wayward son very severely for his profanity in "reading the newspaper with the Bible twang." If such a woman lived now, she would think the Bible was being read with the newspaper twang.

Emerson says: "The reader makes the book." That is precisely the ground taken by Dr. Gladden. He says: "The Bible is not the same book to the men of the nineteenth century that it was to the men of the sixth and those of the sixteenth century. It has often been remarked that men of all the different sects can prove their respective beliefs by the Bible. This shows that, after all, it is not the Bible but their own reason that is the standard of their beliefs." This is the whole secret of Dr. Gladden's New Bible.

Nevertheless, Dr. Gladden's paper is a valuable contribution to modern free thought. He has ventured, in the sunshine of a new era, when there is no danger in doing it, to acknowledge the human side of the Bible and the impossibility of its inerrancy; but it is an awful thing for him to have to acknowledge that "Biblical scholars in the orthodox church know these things, but carefully conceal their knowledge from the people."

Now it is the people's advent, and they no longer require the services of such biblical scholars. They are not dependent even on biblical scholars of the Gladden stripe, who try to make believe in a New Bible because they know that the old one, with its angry, revengeful war-God, is no longer satisfactory.

The people—and this term seems to imply all outside of the clergy—have as much spiritual discernment as the reverend biblical scholar, and are as able to discern between the letter and the spirit of the Bible as he is, and that is the despair of priestcraft, for the people will no longer surrender their right of free thought even under the pretense of a so-called New Bible.

A Noble Spirit Gone Home.

Mrs. Mary J. Richmond, wife of Hon. A. B. Richmond, passed to Spirit-life at her home in Meadville, Pa., on the morning of February 5th. Her transition ended a long period of physical suffering, as she had been an invalid for more than a score of years. She was noted for her many deeds of charity and benevolence, and was beloved by all who knew her. For a number of months she has looked on the approach of death with the calm fortitude of one who had no fear of the future beyond the grave. She even seemed to anticipate a meeting with her loved ones who had gone before, with longing impatience, and they doubtless received her with loving embrace as she crossed the invisible boundaries between life here and hereafter.

"Calm on the bosom of thy God,
Fair spirit, rest thee now.
E'en while with ours thy footsteps trod
His seal was on thy brow.
Dust to its narrow house beneath!
Soul to its place on high!
They that have seen thy look in death
No more may fear to die."

Is This a Catholic Country?

At the opening ceremonies of the great fair at Chicago, at the moment the President touched the button to set the machinery in motion, the spectator, looking over the immense crowds of people gathered from every State in the Union, and every country on the globe, would have seen in the front ranks, in the place of honor and most conspicuous as apparent head and front of the vast array, a large banner on which was a cross! This statement may appear unbelievable, but an artist has photographed the scene at the moment, and his pictures cannot falsify. And true to that initiative, the Catholic Church leads. It had 40,000 feet of the best building for its church exhibit—a space into which all that assigned to all the Protestant churches might have been placed and scarcely noticed. The American Pope led in the religious congress, with bizarre eloquence about the Bible and the Constitution—the Bible which is forbidden to all but priests, and the Constitution which the Catholic Church has anathematized, and daily treads under foot. Think of it! Catholicism, which has, since its beginning persecuted near unto death, with fiendish hate, free thought and free speech, standing up before the assembled world and shouting itself hoarse for liberty and constitutional rights! Why, it scorns liberty, hates freedom, and knows no rights but such as God has given its priesthood!

Hon. A. B. Richmond.

His reply to Col. Ingersoll's lecture on the "Gods" will be found especially interesting and valuable. Every Spiritualist will thank him for presenting it.

Florida Camp-Meeting.

A telegram from Dr. Rowley, Jacksonville, Florida, announces that it has been definitely arranged to hold a camp-meeting there during this month and next. Particulars will be announced next week.

Hope.

Business prospects are already brightening and hope is again in the ascendant. With the close of the tariff legislation, without regard to how it is settled, industry will return to its ordinary channels, and the country will be prosperous again.

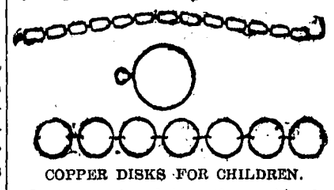
SPIRIT OF METAL.

The Science of Curing Human Ills by Metal Applications.

DELIA ANN KEEGAN'S HYSTERICAL PARALYSIS AND THE REMARKABLE HOSPITAL COCHIN CASE—USE OF PLAQUES, BELTS AND RINGS OF GOLD, COPPER AND IRON—HYPNOTIC EFFECTS.

In the course of conversation the other day a well-known neurologist of New York City, says *The Daily Sun*, gave to another physician an interesting description of his treatment of a case of hysterical paralysis. The case occurred at Bellevue Hospital, and a piece of metal was the remedy employed. The patient was Delia Ann Keegan. At the hospital an examination showed that she was suffering from a most curious form of paralysis. As she lay on the hospital cot unable to move, she made a striking picture of helplessness. She was conscious, but powerless to speak, her tongue being partially paralyzed. Loss of feeling extended over the right side of her body, but stopped sharply at the middle line. The Doctor prodded her with pins up and down the affected side, on her body, limbs, face and forehead, but she did not shrink from in pricks until the still normal side was reached. A tuning fork placed to her ear could not be heard, and strong ammonia applied to her nostril made no impression. A test applied to the eye showed a narrowing of the field of vision; she could see an object placed before her eye, but could see nothing to the right or left. The sense of taste on one side of her tongue, had also disappeared.

In this condition Miss Keegan remained for two days after her arrival at the hospital. Then the doctor began the simple but beneficial metallic treatment. He directed the nurse to procure a piece of metal and place it upon her affected arm. An unpretentious brass buckle was called into use—a relic, perhaps, of horse trappings, or something that had done service at the end of a trunk strap. At first the nurse made the mistake of sewing the buckle up in cloth before applying it to the patient's arm. Then the covering was removed, and the metal placed in contact with the skin, and held in place by strips of adhesive plaster.



COPPER DISKS FOR CHILDREN.

In twenty-four hours the patient began to show a susceptibility to the metal, and on the Doctor's second visit, two days afterward, paralysis had nearly disappeared. She could see and hear, smell and taste. She could move the arm freely, and stand upon the once helpless leg.

"This case is not unique in my experience," said the Doctor. "At the Montefiore Home I have often used metals to determine whether or not paralysis was hysterical in character, and with success."

The use of metals in the healing art dates from the days of Galen and his contemporaries, but they attributed the curative powers to the magic inscriptions borne by them. To Dr. Burq, a French investigator, however, is given the credit of bringing metals to the notice of medical men of the present day. In 1848 he was led to make experiments by observing the susceptibility of persons in the somnambulistic stage of animal magnetism to gold, silver, copper, and other metals.

Dr. Burq's method of procedure was first to determine, by applying different metals, the one adapted to the individual under treatment, thus finding the "personal sensibility," as he calls it, of the patient. Iron he placed at the head of the list as the metal most frequently exerting an influence. According to other authorities gold has been used in the greatest number of successful cases. The "personal sensibility" having been ascertained, Dr. Burq proceeded to armor-plate his patients, sometimes draping them with a large number of disks. He continued the treatment daily until the patient improved. He again applied the coat of mail if there was a recurrence of the trouble.

In France metallotherapy has been widely discussed, and experiments in hundreds of cases by distinguished physicians have established its claims. M. Charcot said:

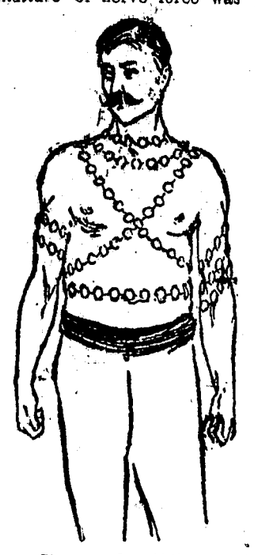
"Metallotherapy is no more denied. It is a question solved; the facts have been methodically established, and they now remain an acquisition to science."

Dr. Grace Peckham of New York has delved deeply into the mystery at present surrounding metallotherapy, and from an article contributed by her to the *Archives of Medicine* some time ago, the reporter has extracted much interesting information concerning a subject puzzling to both physicians and laymen. Dr. Peckham gives as the reason for the lack of enthusiasm over Burq's discovery "that definite methods for the application of it have not been laid down, and the physician is left to his own devices and to his own experimentation to work out a practical system."

The three methods in use in metallotherapy are the external, internal, and a combination of the external and internal. Of course, administered internally the metals are in minute doses, in the form of powders and salts. For obvious reasons lead is omitted in internal applications. With the return of sensibility comes a sensation of warmth, at first felt underneath the plaque or disk, or whatever shape the metal is in, gradually spreading over the affected side. Sleepiness, prickling sensation, and heaviness often occur. The hypnotic effect first mentioned, Dr. Peckham says, is very common. She believes that the effects, if any, will be produced in a very short time.

The history of metallotherpy does not abound with sensational cases, but that of a female patient at the Hospital Cochin, in Paris, is one of the best known and most interesting. She was confined to her couch with paralysis, being attacked at intervals with violent spasms of the chest, and fits of vomiting. A large plaque of brass was applied to her stomach, and in a few moments the spasms ceased. Upon the removal of the metal the spasms returned, again disappearing on the application of the plaque. Every fourth day she was seized with severe spasms, lasting several hours, accompanied by loss of consciousness.

"On one of these occasions," says a report of the case, "it required five persons to hold her upon her bed. The expenditure of nerve force was prodigious. It seemed as if the muscles of the frail creature, almost paralyzed in their ordinary state, could not contract with such energy without rupturing them. The spasms subsided upon the application of copper plaques. The violence ceased and the patient recovered consciousness."



Another case was that of a male patient. Generally the subjects are women; at least it is so in the majority of reports. This man was brought to Dr. Seguin for treatment, and in his case twenty-dollar gold-pieces performed the cure in an amazingly short time. He was suffering from hysterical attacks, staggered about, and was insensible to pinches and pinpricks on the left side of his body, face and tongue. The gold-pieces were put on the left hand, forearm, cheek, and tongue. In from one to three minutes, says the report, sensibility was fully restored in the tongue, and partly in the other points upon which the metal was set to work. A belt of gold plates was put on the left leg for ten minutes, and sensibility was magically restored in that member. In three days the patient left the doctor's care, claiming to be well.

We are very much gratified that this new curative agent has been presented. That there is a vibratory spirit-force connected with all metals, exercising a potent influence over certain forms of disease, seems probable, when the effects produced are considered. With the various systems of medicine, magnetic healing, massage, electricity, baths, mineral water, spirit-influence, earth-cures, etc., etc., why should not all diseases be arrested at once. We cordially welcome Metallotherapy, and hope that Spiritualists generally will experiment with the different metals until a well-defined system shall have been established.

Virchard R. Gandhi.

It is proposed to have a series of six private lectures or lessons by Virchard R. Gandhi, of Bombay, India, upon Hinduism and Oriental Philosophies, including Mysticism.

The first meeting, for the purpose of organization only, will be held Tuesday evening, February 13, 8 P. M., at the residence of Mr. B. C. Peterson, 421 W. Monroe street. All interested are invited to be present at this meeting.

Mr. Gandhi is the Honorary Secretary of the Jain Association, of India, and the representative of that philosophy at the Parliament of Religions. A similar course of lectures in Englewood is giving great satisfaction, being intensely interesting and instructive. All Spiritualists and Mystics should hear them.

The Lyceum Guide.

Mr. J. S. Cowdery, Sandusky, O. well-known in educational circles, writes of the *Guide*:

"Its reception was a happy surprise, not only in its fine appearance, but especially its intrinsic value. The compilation of poems and prose selections is excellent, and I can, in a measure, realize the immense labor expended in preparing the 'Lyceum Recitations,' etc., and think Mrs. Tuttle entitled to great credit for supplying a work so valuable to Spiritualists generally, and indispensable to spiritual organizations as a lyceum text-book."

Alonzo Danforth, a life-long devoted worker in the movement, writes:

"Every school within the circle of Spiritualism should be provided with the *Guide*; every promoter of our children's education should bear it in mind; every one who would bury the superstitious past, should impart to those who are the men and women of the future its many valuable truths."

"The Night the Light Went Out."

THE PROGRESSIVE THINKER, as its multitude of readers will admit, has published some very fine and interesting stories. We have commenced another which, we think, will be pronounced one of the most charming ever written. "The Night the Light Went Out" will hold the attention of the readers with a fascinating power, from beginning to end, with its realistic descriptions of some ugly phases of the methods of a false and unscrupulous Church with its victims and dupes; and of the ways and means employed by good spirits and good men combined to circumvent and defeat the designs of evil-minded persons, and bring about the triumph of justice and right.



Remember, everyone, that on account of our large edition, we go to press early Monday *morning*. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

Mrs. Adah Sheehan, the well-known and very talented speaker, will lecture on the last two Sundays of February, at 77 31st street, this city, at 2:30 and 7:30 P. M.

Mrs. Lydia F. Stouffer writes from Lenati, Oregon, that one C. A. Ruggles, an avowed materialist, gave a lecture in the Presbyterian church, on "Reason vs. Spiritualism." The church people attended in large numbers—apparently more willing, in their blind prejudice, to listen to a materialistic argument than to receive through Spiritualism the only definite proofs of immortality. Mr. Ruggles' materialistic arguments were applauded on every point he claimed to make. The Spiritualists had arranged to have G. C. Love, pastor of the First Society of Spiritualists of Portland, present, who effectually replied, quoting from the Bible, and giving the wholesome truths and facts of Spiritualism to the assembled people. On the 16th ultimo Ben Barney and wife came, held meetings and gave tests, with excellent effect. Mr. Love and Mr. and Mrs. Barney have promised to come again in a month, and stay a week. The society is growing, and a local preacher has warned the members of the churches to oppose vigorously—or the whole town would go over to Spiritualism.

A. L. Foreman writes from Stockton, Cal., concerning the labors there of Mrs. Cooley, of Portland, Ore. She has put more life into the cause than it has had for a long time. She is a most excellent lady, and a very promising lecturer and test medium, and is greatly liked by all Spiritualists who have made her acquaintance.

Mrs. A. J. Davis writes that C. E. Winans has been giving seances for materializations at Lafayette, Ind., with results so grand that words can scarce describe them. C. J. Barnes has also been doing work in his line.

The Ladies of the new Progressive Thought Society of Toledo, O., gave a very enjoyable "box social," February 2nd eve, at the residence of J. J. Curren. It proved a success both socially and financially. The society seems to be doing good work; and the hall is crowded every Sunday evening to listen to the lectures and tests of Mrs. Curren.

P. C. Mills would be glad to make engagements to lecture anywhere in the State of Washington, on reasonable terms. His address is Fremont, King county, Wash.

E. J. Bowtell solicits calls from societies, and invites correspondence with Spiritualists in localities where no societies exist, but where pioneer work may be undertaken with some hope of success. Address 222 2d street, N. W., Washington, D. C.

A lady writes from St. Paul, Minn., concerning the custom in vogue with some Spiritual societies of charging an admission fee and collecting the same at the door. In these times, especially, when very many are out of work, and are really unable to spare even so small a sum as ten cents for the privilege of attending a Spiritual meeting, the custom tends to diminish the attendance at our meetings, and diverts enquirers and even Spiritualists to orthodox churches, etc., where they are not compelled to contribute what they feel they cannot spare, little though it be. She also calls attention to the fact that the Protestants and Catholics of St. Paul have been taking care of their poor; and she thinks that Spiritualists might emulate this good work of the churches, with rich spiritual profit and with great advantage to the cause of Spiritualism. And if only a free lecture and tests were given once a month, it would afford solace and strength to many who cannot afford to attend the regular lectures. Her plea is worthy of serious consideration.

"Spectator," of Clinton, Iowa, writes: "The First Spiritualist Society of this city is in a very flourishing condition, with two meetings every Sunday and a good attendance. Our Ladies' Aid meets every Thursday afternoon at the house of some member, and in the evening at our church, where various programmes are rendered, thereby strengthening the social side, which is an essential part to our prosperity. We are looking for a good platform test medium—one who is sufficiently developed to give clear-cut tests, with names when possible. To such a one liberal inducement will be offered. Past experience has taught us that there are plenty of half-developed, would-be platform test mediums."

Wm. M. King writes that the society in Centralia, Wash., is in a prosperous condition, although in need of a good speaker. Some good mediums are developing. A good many church people are getting interested. Open meetings are held every Sunday evening, with reading, speaking and discussions. All are interested, harmony prevails, and, says Mr. King, "we have entire respect from those outside our ranks. Spiritualism is grand. It makes life worth living."

J. C. Watkins, secretary of the Texas State Spiritualist Association, writes of the mediumship of Geo. D. Search, of Kansas City, who has been giving seances at Dallas, Texas. A minister, who is the only surviving member of his father's family, was given the names of father, mother, brother and sister, and the preacher who baptized him thirty-five years ago. Holding at arm's length a slate with a bit of pencil on it, the pencil is seen to rise on end and proceed to business. In a circle of twenty or more persons, all holding hands, while singing is going on, musical instruments keep time with the music, going swiftly over the head of the sitters, who are at the same time being touched with spirit hands. Mr. Search is peculiarly fitted for missionary work.

Mr. Balfour, the leader of the Opposition in the House of Commons, not only made a strong series of political speeches, but he created a stir by boldly announcing his belief in psychic or spiritual phenomena. As a prominent member of the Psychic Society, in an address he said the time had come when the leaders of scientific thought should admit that there were facts which did not naturally fall into the province of material science, and could not be investigated by old methods. The investigation of these facts was difficult, and their importance measured by the difficulty. He thought that it was possible to show that outside and beyond the material world, as it is usually conceived, was a region not opened to the ordinary experimental investigator, but from which some information could be gleaned. If they could not demonstrate the laws controlling this outlying realm, they could at least prove its existence.

Chas. J. Uhl writes that Spiritualism is not a belief but a demonstrated fact with him. He thinks that Spiritualists will never consent to be governed by a potentate or high-priest; they will not be dictated to by any individual or clique. At the same time there should be unity and a common center, to enable Spiritualism to demonstrate its full strength in self-protection and in the enlightenment of the world.

From his home in Rochester, O., Jan. 31, Solomon Farnsworth, in the 66th year of his age. He was an earnest, thinking Spiritualist, and died in full, assuring belief that he was only passing to a higher plane—another room—where greater opportunities would be his. The Congregational Church was filled to the utmost at the funeral, Hudson Tuttle officiating and delivering a discourse replete with the beautiful doctrines of Spiritualism, which are balm and the only assurance to the suffering heart. To most of the audience the speaker's words were new, but from the breathless and rapt attention given they were a revelation and will not soon be forgotten.

W. A. Mansfield, the slate-writing and phenomenal medium, will leave Cleveland, Ohio, about March 20, for a professional tour throughout the United States. Persons living in towns or cities where the exercise of his gifts may be desired should write early. Address 140 Huron St. Cleveland, O.

W. Yates, M. D., chairman of trustees, writes: "The Progressive Spiritual Society is holding its meetings in the Masonic Home Temple, 3120 Forest Ave., Chicago, Ill., under the mintration of Mrs. Edith E. R. Nickless. Our success is the surprise of all who visit us. We have a most lovely hall to meet in, and are glad to welcome all our friends as well as strangers to our meeting. The ladies have established an auxiliary and are holding meetings every Wednesday evening at 8 o'clock. Last Wednesday evening we held what was called a medium's meeting, where the mediums gave an exhibition of their various gifts. Miss Bucklin sang a most lovely song, to the great delight of the company present. Our Lyceum, which is held at 1:30 on Sunday afternoons, is also progressing. Our afternoon discussions, which are held at 3 o'clock, are well attended and are most instructive and interesting. At 7:30 in the evening Mrs. Nickless gives us about thirty minutes address in her usual fluent manner; she afterwards gives tests to the company, nearly all of which are recognized. Mrs. Nickless is one of the best all-round gifted mediums before the public. She is held in high esteem by our society and is making herself many friends.

Dr. A. J. Swarts, known in Spiritual Science work, writes from Lincoln, Neb., that since Maud Lord-Drake had a seance or two there in the fore part of this winter there has been an increased desire to investigate phenomena through psychic law. He is instructing a large class in these laws and in healing by spirit power. Such is the general awakening that leading society ladies are identifying themselves with the work, and a second class on the basis of sixty students is about completed. He has secured the services of a good medium to hold forth at some of the meetings in various phases. Professors and professional men and women are in the investigations. Mr. Swarts and several other spiritual workers expect to go on this month to California to continue this line of work. On Sunday, February 4th, in the Conservatory of Music Hall, he had the largest audience ever known in Lincoln for spiritual and psychic investigation.

Dr. J. M. Temple is open for camp-meeting and society engagements, as a platform test medium. Address 503 Turk street, San Francisco, Cal.

E. W. Sprague, who is prominent as a lecturer and test medium, writes: "Once more Mrs. Sprague and myself are enjoying our home. It is a great pleasure to me, having spent but three Sundays here since the first of last July. I am engaged to speak for our home society for the month of February. This society is growing nicely under the management of its new board and the ministrations of our noble sister worker, Mrs. Clara Watson, who has occupied the platform the past seven Sundays. We have received our charter from the National Association and expect soon to get a State charter. Societies and camp-meeting associations desiring our services may address us at Newland and Forest Aves., Jamestown, N. Y."

H. Richardson, inspirational player on pipe organ and piano. Engagements solicited; terms moderate; present address, Box 432, Grand Rapids, Mich.

G. G. W. Van Horn is under engagement with the First Spiritualist Church of Louisville, Ky., for Sunday evening services during February. He has been at work in Lexington, Ky.

A. Cramer writes: "One week ago I was in Grand Rapids, Mich., and while passing along the street was strongly impressed to go into a photograph gallery and have some tintypes taken. I did so, and at one side and a little below my own is a distinct man's face."

Mrs. P. J. Barrington, of Clinton, Ia., writes: "The spiritualistic meetings started by Mrs. Annie Wagner of Chicago, in this city four weeks ago, continue to increase in interest and in numbers. The seating capacity of the hall has already been doubled, and the present indications are that more seats will have to be added to accommodate the fine class of people who are coming to investigate this new gospel. Dr. Barrington and wife are lecturing for them, and Mrs. Wagner's tests continue to grow in excellence. THE PROGRESSIVE THINKER is eagerly accepted among them, and subscriptions are coming in, as accompanying list will show."

James P. Walker writes: "I never sold my work as a healer for money. I treated disease of various kinds, and medicine would be drawn from the air and left in my hands, and it would cure carbuncles, etc."

E. N. Pickering, president of the M. S. A., writes: "It is with great pleasure that we have to report spiritual matters and the cause gaining in this city, Marshalltown, Ia. We have been listening to the able and eloquent discourses of Brother Will C. Hodge, of Chicago, during the months of December and January, which have been the means of awaking considerable interest in the truths his control has unfolded. The many friends of Brother Hodge will be greatly pleased to learn that he has come out as a full-fledged inspirational speaker, entirely without notes or preparation, and often from subjects given spontaneously by his audience. He also most instructively answers questions propounded by the audience upon any spiritual subject of general interest. We had several evidences of his improving unfoldment in public clairvoyance, with the best results. Our people were very reluctant to part with our brother, and only a previous engagement at Rochester, Ind., prevented our extending his stay among us. . . . . Our people wishing to most tangibly express their esteem and appreciation of Brother Hodge, presented him with a written testimonial and a silver certificate, wishing him every success wherever he may travel in the path of duty. Some of our people would very much like to have him stay with us at least a year, and we think they are right. Come again, Brother Hodge, any time. The latch-string always hangs out for you. An era of peace and increasing harmony permeates the atmosphere of our city, and all we want now to complete our happiness spiritually, is the engagement of a good, capable, reliable slate-writer and test medium, and anyone wishing to make an engagement may write for particulars or come at once. Fakirs and impostors will meet with a very warm reception."

A. B. Dawson writes from Jacksonville, Fla.: "We have a small organization and society for psychical research. There is a great demand for good mediums of all phases, particularly materialization. Mr. Moore, a fine medium for etherealization and independent voices, is with us, and too much cannot be said of his fine abilities and talent. His controls are of the highest order. He sits outside of the cabinet and any test is given to satisfy the skeptic. We are sorry he will not remain. O. L. Concannon does well in his phase of materialization, which is very satisfactory to his patrons as well as wonderful to the eye and thought of the skeptic. Mr. Concannon astonished the audience last Sunday with his remarkable tests, giving names, circumstances, etc., which were perfectly astounding. Dr. Juliet H. Severance has been lecturing for us for five Sundays. The hall has been well attended. This lady has an individuality that few possess. Her lectures were all so beautifully delivered it would be difficult to compare one with the other. It would be like gathering pearls upon the seashore."

W. H. Breeze writes from Oregon: "The cause of Spiritualism in this far-away land of the setting sun has received a fresh impetus through the convincing tests of Mr. and Mrs. H. Pettibone. All their seances are conducted under strict test conditions. A committee of skeptics appointed by the audience will examine cabinet, slate and paper and report findings to the audience. The mediums take their seat in front of the cabinet, the lights shining brightly. In a few minutes hands materialize at the aperture. They will bring flowers from the cabinet, draw pictures, write messages in full light on slate and paper, containing love and comfort to those present. As a medium for independent slate-writing Mr. Pettibone is a grand success. I have two slates which came under strict test conditions. Each contains five to six messages, also three to four pictures in seven or eight different colors. One of the slates contains a picture in green bronze of a friend lost in the mountains a few years ago and a message that he is happy in Spirit-life. The picture is readily recognized by all who knew him in earth-life."

Sunday evening, February 18, the First Society of Spiritualists' Religious Congress will hold its third meeting. Rev. Joseph Adams, ex-Christian Scientist, will read a paper, followed by Dr. J. C. DeWolf. The Harmony Club, under the auspices of the society, will give their first ball of the season, Wednesday evening, February 28. It is designed to make this a special occasion of merrymaking for the members of the Temple of the Magi. Turn out, Mystics, in full force. Last Sunday Dr. Thomas, the great divine, entertained the Congress.

Will C. Hodge writes as follows from Anderson, Ind.: "I commenced labors here yesterday and had fine audiences both morning and evening. There is manifestly an increasing interest in the subject of Spiritualism, and many new faces were noticeable that were not seen one year ago. The work of Moses Hull is spoken of in terms of highest commendation, and the same is true of Miss Carrie M. Smith, Frankfort, Ind., the speaker who preceded me. It is a pleasure to speak in a neatly-furnished hall that is not permeated with conflicting magnetisms, and we wish especially to note the fact that Mayor Bitters knows how to conduct a meeting."

J. Edward Bartlett, of Brooklyn, N. Y., recently attended a seance by Mrs. Cadwell, at which the control requested him to sing a piece such as is sung in Catholic churches. Voices could be heard in the cabinet, singing with him. There appeared a beautiful spirit of a young lady who some years ago passed away in a convent in Boston. She gave him her name, and wanted to be remembered by him to her brother, whose name she gave. No one present but himself knew of her or her brother.

F. H. Barnard, of Jacksonville, Fla., writes that they are having a spiritual wave at that place. More people come out than can be seated. Hugh R. Moore, Mr. and Mrs. Concannon and Dr. J. H. Severance are stirring up the people, and good results must follow.

☞ THE PROGRESSIVE THINKER will be sent to foreign countries at the rate of $1.50 per year.

The Massachusetts canter, Morse, who wants to make religion a plaything for blasphemers by proposing an amendment to the constitution of the United States recognizing God and the Savior, must think Deity in need of recognition. Morse will probably move next a vindication of Moses in the statutes.

Hon. L. V. Moulton, of Grand Rapids, Mich., has the following engagements, at present, to lecture for spiritual societies: Bay City, Mich., Feb. 18; Flint, the 25th; Lansing, the 4th and 11th; Breedsville, the 18th; Ionia, the 25th. He also lectures for the Farmers' Alliance at Moreland, Muskegon Co., Feb. 15; Haslett Park, Aug. 19; Vicksburg, Aug. 25 and 26. Mr. Moulton writes: "I am hoping to get our forces organized in this State, so that we may be able to do more good work in the near future."

Mrs. S. L. Russell writes that Waverly, N. Y., has had quite an interest in Spiritualism awakened this winter, through the ministrations of Mrs. Lyman and Mrs. Walter. She says: "We are holding semi-monthly socials, which are largely attended, and seem to be productive of great good. We need a good test or slate-writing medium, and hope this will meet the eye of some one who is going this way, and who will stop off with us for a time. We will guarantee a warm welcome and good home while here, and a share of the 'needful.' Inquire for some of the Spiritualists when getting off the trains, as we are well known."

B. F. Schmid writes: "The Indianapolis Association of Spiritualists, while making no great display, are doing good, earnest and efficient work in holding before the public in an interesting and attractive manner the philosophy of Spiritualism. January and February we have had with us Helen Stuart-Richings, one of nature's noblewomen, of which there are none more efficient nor talented. She has taught us many valuable lessons, and the subjects selected, such as 'Mesmerism and its Relation to Spiritualism,' 'How Science Tries to Explain the Phenomena of Spiritualism,' 'The Attitude of Theosophy Toward Spiritualism,' 'Haunted Houses,' 'Psychometry,' etc., etc., have all been highly interesting and instructive. On Thursday evening, Feb. 1, an entertainment arranged for the benefit of the association was most positively a complete success. The recitations and imitations of Mrs. Richings on that evening were in the nature of a series of pleasing surprises, highly appreciated by the audience, who encored heartily, and showed by their beaming faces their interest in the entertainment. During March and April we shall have with us Mrs. Adah Sheehan and Mrs. G. W. Kates respectively, both of whom are well liked by the Indianapolis Spiritualists."

Mrs. M. writes: "The First Society of the South Side Spiritualists still continues to hold meetings at the same place, 77 31st street, Auditorium Hall, where good speakers and test mediums instruct and convince the many investigators in this new science. The well-known Mrs. Colby-Luther has been and is now giving a series of lectures on the questions of the day to large and appreciative audiences, delivering telling blows at old superstition, under the control of Thomas Paine and other friends of freedom and liberty. It is the intention of this society to be progressive and to have a succession of good speakers; in fact, to be up to the demands of the times."

Frank T. Ripley will be at Grand Rapids, Mich., for March, and for April at Chicago, Ill. He would like to lecture on week nights within 100 miles of Grand Rapids or Chicago, during those months.

G. W. Eichelberger writes: "The Spiritualist Society of the South Side, this city, located at No. 77 31st street, Auditorium hall, has under a six week's engagement that grand and intensely loyal exponent of the spiritual philosophy, Mrs. A. H. Luther, who has held her audiences spellbound by the matchless oratory with which her guides have given expression to the grand truths of Spiritualism and immortality. Words can but feebly give expression to the enthusiasm she has created. Crowded audiences have from the first to the last filled the hall to repletion, during her entire engagement. We have under engagement and to follow for a season of a month each, the following noted and well-known speakers and platform test mediums: Mrs. Adah Sheehan will occupy the rostrum for the last two Sundays in this month, commencing Tuesday next; for month of March Prof. Lockwood will be our speaker; following him, for month of April, Frank T. Ripley, the noted platform test medium; and during the four Sundays of May, that gifted platform test medium, Mrs. Ada Foye, who is without a peer in her phases of mediumship. Other able speakers and mediums will follow in their turn. Speakers and mediums desiring dates with us will please address G. W. Eichelberger, 312 62d street, Chicago, Ill."

Anna L. Robinson writes that all is prosperous with the society at Port Huron, Mich., there is large attendance and great interest taken in the good work. In spite of a great revival being held, their hall is crowded to the doors.

Anna L. Robinson's camp engagements are: Haslett Park, Mich., from July 30 to August 5; Maple Dell, Mantua, O., from August 6 to 14th inclusive. The rest of camp season open for engagements. Address Port Huron, Mich.

Dr. W. T. Parker, clairvoyant, has taken an office at Hotel Peerless, 324 W. Madison street.

The Progressive Spiritual Society has in operation a Progressive Lyceum, which meets at the new Masonic Temple, No. 20 Forest avenue, this city, at 10:30 P. M. every Sunday, followed by discussions on religious and scientific themes at 3 P. M., and speaking by the pastor, Mrs. Nickless, at 7:30. The officers of the Lyceum are: Dr. Wm. Yates, conductor; Mrs. Laura Page, guardian; I. D. Guest, secretary; Miss Gertrude Page, musical director. At Mrs. Nickless' meeting, Sunday evening, the new hall was full in every nook and corner, some even standing.

PUBLIC HEALTH.

An Important Movement.

To Be Made All Along the Line.

Skirmishers Are Out and the Battle Begun for Human Rights.

Keep Your Nerves Steady for the Fray.

And in the meantime, subscribe for THE PROGRESSIVE THINKER.

TO THE EDITOR:—In behalf of the Joint Committee representing the Brooklyn Public Health Society, the New York Public Health and Constitutional Liberty League, and the National Constitutional Liberty League, of Boston, I enclose self-explanatory proofs prepared for such papers as are known to be in sympathy with the spirit and purpose of these three organizations. The Joint Committee has drafted and will see that bills are introduced in the New York Legislature at once, covering the three points enumerated in the appended call. Among the most active members of the three societies are subscribers and staunch supporters of THE PROGRESSIVE THINKER. Knowing the extensive circulation and influence of THE PROGRESSIVE THINKER throughout New York State, and believing the publication of the article in THE PROGRESSIVE THINKER will very materially aid the cause espoused by the three societies, the Joint Committee hope you will give it space at an early date.

THE JOINT COMMITTEE.

EXTRACTS FROM AN ADDRESS DELIVERED BEFORE THE BROOKLYN PUBLIC HEALTH SOCIETY BY J. WINFIELD SCOTT, SECRETARY OF THE NATIONAL CONSTITUTIONAL LIBERTY LEAGUE OF BOSTON.

Private and public health are one and inseparable. A lively interest in the common health is a duty even more sacred and imperative than an active interest in the commonwealth, for all that a man hath will he give for health. The duties of a public health society seem naturally divided into two departments: First, protective; second, promotive. We will first touch upon two plans for protection. Cures of either conditions or diseases can only be effected by removing causes.

Poisons are a prolific source of avoidable disease and death. The most distinguished doctors of all schools and countries have expressed themselves emphatically, and almost unanimously, of the opinion that even when conscientiously prescribed with the utmost care, and by the most learned and discreet physicians, poisons are dangerous in administration and disastrous in results. Unfortunately, physicians are not always learned or discreet, which lamentable fact partially accounts for the unnatural, excessive death-rate. Perhaps we cannot and ought not to prohibit poisonopathy, but as prescriptions are not always conscientiously, carefully, or wisely written, this, at best, hazardous practice could and should be surrounded by greater safeguards than now obtain.

Even when sober and in full control of their faculties, physicians frequently hastily scribble illegible Latin, liable to misinterpretations and consequent fatal results. As all ordinary prescriptions may be intelligibly written in English, there is no legitimate reason for resorting to Latin, except in very rare instances.

In short, secret medication is void of principle, and demoralizing in practice. It enables and encourages physicians to sell worthless secrets at fabulous prices, and druggists to retail sugar and salt at five dollars a pound. Even common Croton water, when colored and Latinized, costs five dollars per gallon. The use of the *placebo* (humbug) is another common method of deceiving and defrauding patients subject to hysteria, hypochondria, or imaginary ills. The word doctor means teacher, and the duty of a genuine doctor is to teach the truth, and the truth will make them free. They should tell such patients they need no medicine, instead of imposing bread pills and colored water upon them at regulation prices.

Another source of great danger, and frequent cause of untimely deaths, is the want of proper labels and definite directions for poisons. The fatal mistakes of physicians, druggists and laymen, directly chargeable to the lack of labels, to indefinite or misconstrued instructions, are of daily occurrence. This unnecessary loss of life would surely be lessened if medicines dispensed by doctors, druggists and others, containing poisonous ingredients, were legally required to be legibly labeled by them: "Caution; take only as directed."

But how to promote public health is even more important. If orthodox religion and medicine were all-sufficient, there would be neither excuse, possibility or demand for any other. If, when allopathy was the "original and only" school, its practitioners could have cured their patients with their heroic doses, potions and ponderous pills of materiality, everybody would have been healthy and happy, without a desire for any other system. But they did not, and do not, to this day. Their failures made Homœopathy, with its petite pills of potential immateriality, not only possible, but necessary. Born of these extremes—similar to both, but like neither—is the legitimate child, Eclecticism, a rational system, selecting remedies from both. Even this triune has been weighed and found wanting, and water, pure water, gave birth to Hydropathy. Yet all these are unsatisfactory, insufficient.

There is, then, unquestionable demand for something else, and as, according to eternal law, supply is always equal to demand, that something is at hand.

Scattered here and there, throughout the cities of your State, are numerous noble-minded men and women of exalted character, and more than average intelligence, who, knowing little about the so-called science of medicine, are nevertheless busily engaged in treating and healing those who have been the rounds of the doctors. But these pioneers in progressive practice are persecuted, ostracised and outlawed, as were the Homœopath and Eclectic, when they first began to bless humanity with their innovations

Their methods are all new—some novel and many radical—hence no one will employ them except as the very last resort, as a drowning man frantically grasps a straw.

Naturally they get only the abandoned cases; those who have employed and exhausted scientific skill, and who, like the woman in the Scriptures, "suffered many things of many physicians, spent all she had, and was nothing bettered, but rather grew worse."

Despite their beneficent labor and exemplary life, the medical laws of New York proscribes their practice and prescribes severe penalties—fine or imprisonment, or both, for every such person—and authorizes their rivals, the county medical societies, to prosecute them for the fines, and to collect costs besides.

We submit that this is a stupendous mistake, involving most sacred rights, and entailing the most serious consequences. Such laws violate constitutional liberty, prevent private judgment and volition, prohibit individual choice, abrogate the inherent right of private contract, and jeopardize private and public health by checking the chief source of scientific progress in the healing art, to-wit: empirical invention, improvement and innovation.

Prof. Charles W. Emerson, M. D., the well-known president of the Emerson College of Oratory, Boston, says: "The progress in therapeutics has and still continues to come from the unlearned. Common people give us our improvements; and the school men spend their time in giving us Greek and Latin names to these improvements."

In every other department of human endeavor, inventions, improvements and discoveries are patented, protected and promoted by the State. Why not pursue the same wise policy respecting improved methods of healing? Surely nothing more vitally concerns every human being than improvements in the healing art; nor can the State better promote public health than by extending to these innovators a cordial hand of welcome and the strong arm of its protecting and fostering care.

Thirty-five years ago that grand old liberty-loving and liberty-leading Commonwealth of Massachusetts wisely began the promotion of the common health by repealing all medical laws, and opening wide her welcome doors to every one who could discover or devise a method of relieving human suffering, with the happiest results in the prolongation of life and the reduction of the death-rate one-half.

To secure to the citizens of this State the blessings of medical liberty enjoyed by Massachusetts, it is only necessary to enact a law restoring to every citizen the right to freely contract for the services of whomsoever he considers competent to treat or heal himself or family, without rendering the person thus employed liable to prosecution, except for malpractice.

The actually marvelous achievements of these innovators impose strong claims upon our conscience and gratitude. These unpopular and heroic reformers who, despite ostracism and persecution, have braved adverse public sentiment, fearlessly faced unfair and severe criticism and successfully demonstrated the practical therapeutic value of their inestimable discoveries, have placed the public under obligations that can be only fairly and fittingly discharged by public acknowledgement and endorsement. Their fidelity to convictions, persevering persistence and phenomenal success against great odds, alike challenge our respect and admiration. Who, then, will withhold from them recognition and rights which the higher instincts of humanity declare are inalienably theirs?

Following the reading of the above paper the appended public appeal was authorized:

A call to action in behalf of public health and Constitutional liberty. Office of the Joint Committee, Room 18, 331 Madison avenue, New York City.

Whereas, It is self-evident that constitutional liberty and scientific progress in the healing art will be promoted and public health conserved by immediate legislation requiring—

First: Physicians to write prescriptions legibly and, when possible, in English (and Latin if they choose).

Second: The medicines dispensed by the physicians and others containing poisonous ingredients shall be by them legally labeled: "Caution; take only as directed."

Third: Restoring to every citizen the right to freely contract for the services of whomsoever he considers competent to treat or heal his or her family, without rendering the person thus employed liable to prosecution, except for malpractice.

Therefore: We urge all periodicals and persons in sympathy with the spirit and purpose of the legislation above outlined to exert their influence in creating and moulding favorable public sentiment.

We also respectfully invite all who believe that the higher instincts, nobler impulses and dearest interests of humanity will thus be served to send us the addresses of persons willing to receive and distribute literature or circulate petitions.

We also likewise solicit verifiable facts, experiences and other data touching upon these topics and tending to strengthen the cause of public health and constitutional liberty before the legislature and general public.

To Retire.

The sensational Rev. Talmage has announced his determination to close his connection with the Tabernacle Church, Brooklyn, early in the spring. Whatever the motive, if the press sermons are closed with his Tabernacle preaching, a large class of country readers will be greatly rejoiced. Every discourse has gone the rounds of the Associated Press dispatches, and has been of such a sensational character as to be a general object of mirth. The thoughtful need facts, not balderdash and rant.

Expiring Subscriptions.

Subscribers can easily tell when their subscriptions will expire, by noting the number printed just over the right-hand column on the first page of the paper, and comparing it with the number on the address-tag of their paper. The number on the paper is changed every week consecutively. The number this week is 221; next week it will be 222; next week 223, and so on. Your subscription will expire with the number indicated on your tag. Thus, "John Smith, 250," indicates that his subscription will expire when the number of the paper corresponds to the number on his tag. Thus, if the tag on your paper is 250, and the present number of the paper being 221, then you will have 29 more papers before your subscription expires. Keep watch of the tag.

COL. R. G. INGERSOLL.

Continued from First Page.

agnosticism, the bright star of hope beamed forth and illumined the dark pall before him with its radiant beams, and in undying words of pathos, love and memory, "he spake as never man spake before." Then and there the truly noble soul of the man, uninfluenced by the ardor of battle or the heat of a conflict forced upon him by the knight errantry of orthodoxy, uttered the silent convictions of his heart, and he said:

"Life is a narrow veil between two eternities. We strive to look beyond the two heights. We cry aloud, and the only answer is our wailing cry. From the voiceless lips of the unreplying dead there comes no word, but in the night of death hope sees a star, and listening love can hear the rustling of a wing. He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his lowest whisper, 'I am better now.' Let us believe, in spite of doubts and dogmas, and tears and fears, that these dear words are true."

Yes, yes, let us so believe, and in that belief ignore the false logic that would prove, if it could, that there is no life beyond the grave.

And again we quote with pleasure from the concluding paragraphs of his lecture on "The Gods," the following cheering and hopeful words:

"While utterly discarding all creeds and denying the truth of all religions, there is neither in my heart nor upon my lips a sneer for the hopeful, loving and tender souls who believe that from all this discord will result a perfect harmony; that every evil will in some mysterious way become a good, and that above and over all there is a being who in some way will reclaim and glorify every one of the children of men; but for those who heartlessly try to prove that salvation is almost impossible; that damnation is almost certain; that the highway of the universe leads to hell; who fill life with fear and death with horror; who curse the cradle and mock the tomb, it is impossible to entertain other than feelings of pity, contempt and scorn.

"We are not endeavoring to chain the future, but to free the present. We are not forging fetters for our children, but we are breaking those our fathers made for us. We are the advocates of inquiry, of investigation and thought. This of itself is an admission that we are not perfectly satisfied with all our conclusions. Philosophy has not the egotism of faith. While superstition builds walls and creates obstructions, science opens all the highways of thought. We do not pretend to have circumnavigated everything and to have solved all difficulties, but we do believe that it is better to love men than to fear gods; that it is grander and nobler to think and investigate for ourselves than to repeat a creed."

VERITAS VINCIT.

I have frequently heard it remarked by our friends that "Ingersoll was a Spiritualist at heart and they wished he would openly avow it, for he would be a power for good in the land." I do not so desire. If he was an avowed Spiritualist, "Sampson would be shorn of his locks," and pen and pulpit would ignore him, as they now do our facts and evidences, while cowards in gown and surplice would hide themselves behind the walls of public opinion and disdain the gage of battle he has so fearlessly thrown down to them. But as he is now the champion of free thought and investigation, he is invincible to any and all opponents that may dare to appear against him. And I believe that the forces of the Spirit-world have ordained him to perform the work he is doing so well—not an instance of special providence, but that the Infinite Mind has directed the opposing force of his great intellect against the current of superstition and creedal error for the emancipation of mankind; just as human design has interposed the water-wheel to the current of a river, and made nature's immutable laws—whose force was being wasted in the wilderness—drive the printing press and the engines of modern civilization. This would not be an instance of special providence, but only laws operating upon other laws, in pursuance of an Infinite design, at the command of the Infinite Spirit of the universe.

Robert G. Ingersoll is truly a great man. His is one of the names that will never die. Future generations will erect monuments to his memory, not alone of perishable bronze or marble. These by the abrasions of time and seasons would waste away to elementary dust. No potentialities of matter can preserve them; but the thoughts he has uttered, that they commemorate, will live forever. Embalmed by the magic power of the printing press, in the centuries of the future they will become the household words of an emancipated people.

History is the only enduring monument of the lives and opinions of the great and good, and on its pages Ingersoll will live forever. He needs no imposing work of the sculptor's art to commemorate his life and acts. A simple memorial stone inscribed with the lines written by Robert Burns to his father's memory would be his most fitting and truthful epitaph:

"Here lie the loving husband's dear remains,
The tender father, and the generous friend,
The pitying heart that felt for human woe;
The dauntless heart that fear'd no human pride;
The friend of man, to vice alone a foe:
For e'en his failings leaned to virtue's side."

CONCLUSION.

And now, in conclusion, with what pleasure do we turn from the gloom of agnosticism and horror of annihilation to the cheering faith of Spiritualism and its beautiful philosophy. With what confidence do we witness its varied and convincing phenomena. In its demonstrations Spiritualism proves that we are born for a higher destiny than that of earth, that there is a world in the unseen future where the soul shall live forever; where the affections and aspirations planted in this life, by the very laws of our being, shall have an eternity for their fruition; where, unfettered by the pains and passions of earth, countless ages will be but the morning of our existence, and where the evening shall never come.

Spiritualism teaches that all nature proclaims the overwhelming presence of an Infinite Mind, the control of an infinite power, and the existence of an Infinite God. It asserts the truth sung in the old familiar hymn of Joseph Addison as demonstrated fact.

As trite and familiar as it may be to all, yet there is a volume of logic in its rhythmical cadence, as unanswerable as the dogmatic assertions of Ingersoll.

THE HEAVENS DECLARE THE GLORY OF GOD.

The spacious firmament on high
With all the blue ethereal sky
And spangled heavens, a shining frame,
Their great Original proclaim.
The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
While all the stars that round her burn,
And all the planets, in their turn,
Confirm the tidings, as they roll
And spread the truth from pole to pole.

What though in solemn silence all
Move round this dark terrestrial ball!
What though no real voice nor sound
Amid their radiant orbs be found!—
In reason's ear they all rejoice;
And utter forth a glorious voice;
Forever singing, as they shine,
"The hand that made us is divine."

POINTED THOUGHTS.

Potent Thoughts, Impressive Thoughts!

Thoughts that Will Force Their Way to Your Understanding.

Rev. H. H. Penshing, for two years pastor of the M. E. Church at Belle Vernon, a place of 3,000 inhabitants, twenty-eight miles from McKeesport, Pa., has created a sensation. He is charged with taking improper liberties with the girls. The presiding elder demanded that the preacher vacate the parsonage, which he did and fled to pastures new. One of his offenses was so bad that the father of the girl threatened to shoot him.

A friend at my elbow suggests that when a Spiritualist falls, the good, good church people are very swift to censure; and they criticise our conduct on all occasions. The close relationship between the two worlds, however, is giving the orthodox churches a peck of trouble. This is seen in the attempts of legislative bodies to impose fines and penalties on those who insist that there is another and better world, and give the evidence of it.

Rev. T. S. Tyng, president of St. Paul's University, at Tokio, Japan, the capital of Dai Nippon, and the most Eastern university in the world, has been visiting in Cleveland, O. He has been fifteen years among the Japanese. He has been trying to get them to embrace the Christian religion. Mr. Tyng says: "It is a mistake to imagine that the Japanese of the lower classes are any more ignorant than people in a corresponding station in this country. The Japanese have a very good system of common schools, and for higher education the students spend many years of study." The Japs have ignored the Christian religion for many centuries and their "ignorance" in that regard has been beneficial rather than otherwise. Perhaps Dr. Tyng has discovered this.

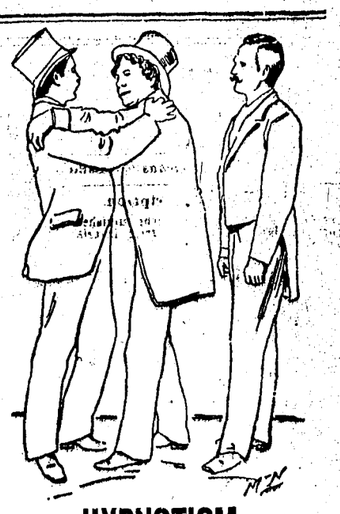
The Ohio penitentiary has always been a very religious institution. In fact, so much so, that a score of years ago the Catholics demanded the privilege of erecting an altar in the chapel, so that the ordinances of the Roman Catholic Church might be administered in all their purity. It was about that time that the warden refused to allow one of the inmates to receive a Spiritualist newspaper that had been sent to him from Chicago. The indorsement in writing said: "We do not allow such papers to be read in the prison." So they hired a chaplain to think for the convicts, and all was well.

A little over a year ago the chaplain (for they still must have one of those useless articles in the penitentiary) was Rev. J. A. Triffit, of Medina Co. He was said to be a handsome, fascinating man, and it was not long before he fell, like Adam, before the smiles and wiles of a woman, and was discovered in a liaison with a convict's wife. It seems they forgot to "pull down the blinds." He was removed. Of course they could not get along without one of those indispensable articles, a chaplain, so Rev. Wm. A. Dudley, of Greene county, Ohio, was the lucky man to pray for the convicts and send them from the gallows straight to heaven. It was not long until the warden, C. C. James, sent the chaplain a document which read: "You have been charged with gross irregularities and dishonest practices; you will therefore consider yourself suspended from further duty." It is said that here, also, there was a woman in the case, and of course all other things give place. At any rate, the young lady's parents requested the "fascinating chaplain" to cease paying attention to their daughter, the reason being assigned that "she is of a religious belief differing widely from that professed by the chaplain." His home is in Batavia, Clermont county, Ohio, where it is said he is well and favorably known. But, as a rule, church people, so-called, are not any too particular about the moral character of those whom they pay to do their religious thinking for them. I gather these items from the Cincinnati *Enquirer*, so far as relates to the Ohio penitentiary.

Senator Kirchner, one of the solons of the Ohio legislature, has introduced a bill providing for the punishment of Spiritualist mediums. The Cleveland *Plain Dealer*, an influential Democratic newspaper, says: "Seriously, is not all such legislation simply bosh, and a reproach to public intelligence? Common sense needs no statutory precept or protection." We are reminded, however, that it is only the fraudulent seances that are to be disturbed, and only the fraudulent mediums that are to be punished.

"They offer us their protection—yes, such protection as vultures give to lambs—covering and devouring them. They call on us to barter all the good we have inherited and proved, for the desperate chance of something better which they promise. Be our plain answer this: The laws we reverence are our brave forefathers' legacy. The faith we follow teaches us to live in bonds of charity with all mankind, and die with assurance of a blessed immortality beyond the grave." C. H. MATTHEWS.

New Philadelphia, Ohio.



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PART FOURTEENTH.

SUFFERING IN SPIRIT.

(NOTE.—This paper is copied from stenographic notes, taken during the seance. Tom, who carries on most of the conversation with the spirit who is being assisted, is a control of Mr. Fisher.)

Eva. (Spirit daughter of Mr. and Mrs. Bailey.) We have brought some very unhappy spirits to-night.

Spirit. Well, I don't know! I am at a loss, an entire loss, to know which way to turn, and how and what to do.

Tom. What seems to be the trouble? Have you lost your way?

Spirit. I don't know that I have lost the way. I don't know the way.

Tom. What has happened to you?

Spirit. I'll tell you, my friend, as well as I can. I don't know that I shall be able to make you understand, but I am perfectly miserable. I am wretched! I have struggled to get out of this condition, but how? Every wrong thing I ever did (and God Almighty knows my life was full of wrong) is arrayed all around and before me. Oh, it is terrible! It is most awful!

Tom. It belongs to you. That is your property, and you must expect to reap what you sowed.

Spirit. But must it always be thus?

Tom. No, not always.

Spirit. I can turn no way—if I go out, if I come back; if I go to the right; if I go to the left, it is always there. Haunting, pursuing me, tormenting me!

Tom. Well, my friend, I sympathize with you in your sad condition; and I will do all I can to aid and assist you.

Spirit. Take it away from my sight.

Tom. That I cannot do.

Spirit. Then how can you help me?

Tom. You must take it away yourself, by labor. I will give you some of my experience, which I think will be of assistance to you at the present time.

Spirit. Have you passed through this experience, or is it your experience now?

Tom. I have passed through an experience, but not just like yours.

Spirit. There's no turning away.

Tom. Well, my friend, it is what you created, or sent on before you. What could you expect, after leading the selfish life that you led?

Spirit. I prayed, and asked God to forgive me.

Tom. That doesn't matter. That doesn't change the effect of wrong doing. If God—such a God as you prayed to—existed, and would pardon and forgive the deeds you committed while in your earthly body, would that take away the suffering and wrong from those you injured and made unhappy, many times, by your selfishness?

Spirit. Well, what can I do? I have fought this thing; I have struggled to get away from it; I shut my eyes, but still I see it! I have lain upon the ground and buried my face; but still it is there! I have run; I have tried to flee away, but still it is always before me!

Tom. It is only part of man's extreme selfishness to cry out to a God to be forgiven for wrongs which he has done—begging and praying God to forgive him for the injuries which he has done others; because, if that forgiveness were granted, it would not take away the suffering and sorrow that you caused many by your selfishness. Now, the only way is to labor and make restitution as far as you can.

Spirit. I have tried to make restitution to some whom I have wronged. It is a hard word to say; it is hard for me. I tried to make them feel that I regretted it, but I cannot do it; they believe me not.

Tom. It is hard for you to say that you wronged any one, because you were of such a nature that you only considered yourself, and everything and everyone must conform to your opinions. So, you see, you must begin by making full acknowledgment of your wrong. Should the wrongs not rise up before you as you have seen them, you would not realize the life you led while in the body.

Spirit. I think you are right there, my friend, because there were things that were quite forgotten; but to me they seem not such enormous sins that they should pursue me day and night.

Tom. No; man will, many times, excuse great mistakes and great errors which he has committed, but should others commit those errors he would not excuse, but would condemn very harshly. These things, in one respect, will be your savior; for this reason: They will show you your condition through the reflection of your past life. Now, you have entered a new life. Avoid any repetition of those acts of selfishness. Try and cultivate unselfishness. Reach out in the condition which you are now in, toward some who are still more weighed down by the effects of their past life, and try to assist them when you are prepared to do so.

Spirit. But, my friend, I am discouraged. Never would I come to you with this tale of my misfortunes and my sad condition, were I not discouraged.

Tom. You must not be discouraged, my friend; for the star of hope is shining above you. There are many bright, loving, sympathizing souls who have passed on and up through earth conditions, who will reach down their helping hands to you, and aid you to cast off these conditions which so cling to your soul and prevent you from progressing as you should; for you have entered a life of progression. When you sincerely and earnestly desire to repent and make restitution, unselfishly, you will have help extended you, and you will get thoughts in various ways, which you must follow. They will help you, step by step, out of these terrible conditions which so stain your soul at the present time.

Spirit. Yes, they are terrible. I would be willing to do almost anything, if these dark, terrible presentations could be removed.

Tom. You must brighten them up by deeds of unselfishness. Some of those whom you wronged are in Spirit-life, and you will have opportunities, in the course of time, of coming in contact with them, and asking their forgiveness.

Spirit. Will you please, sir, to tell me what must be the first step?

Tom. When I leave this young man (for I am a spirit, controlling him) I will tell you what the first step is. I, too, have passed through the change called death, and have been in Spirit-life some time.

Spirit. Have you, too, suffered?

Tom. Not in the way you suffer. I only suffered from false teachings.

Spirit. How could you suffer from false teachings if you were hones?

Tom. Because I did not find Spirit-life as I expected to find it. It was a disappointment to me for a little time. I wanted to see the saints whom I had prayed to. I was looking for them. Your education clings to your spirit for some little time after you make the change, until it is worked off. Now, it makes me very happy to try and bring sunshine into these souls who are in such darkened conditions as you are.

Spirit. Oh! I pray you, give me a little sunshine, for it has been so long—I have been so lonely—I have suffered. I cannot rid myself of these things! I have asked forgiveness, which is something new for me, yet here I am, surrounded by everything that is unpleasant.

Tom. My dear friend, I wish to put a question to you now; and I wish you to answer me honestly. Do you not think, after living the life that you lived, when you had so many opportunities to do so much good, that you deserve just what you have experienced?

Spirit. That may be, but must a man be forever in darkness of soul, of spirit—nothing but the dark deeds of his life before him every moment? No way out of this misery and suffering?

Tom. By laboring, and following the advice of the spirit friends who wish to aid and assist you, you will rise out of these darkened conditions, and be able, in time, to labor and assist others; for there are many in sad conditions, like yourself. And you, having passed through this soul-purification by suffering, will feel more keenly for others, than had you not had this experience. You never cared very much, in earth-life, whether anyone else was happy or not. Now, my friend, I think that you feel differently. I think that now you would not wish even your worst enemy to pass through what you have passed through. Would you?

Spirit. No, I would not.

Tom. Then do you not see that this experience has been a benefit to your soul?

Spirit. Inasmuch as it has made me feel more for others, perhaps it has been good for me.

Maggie. Dear, dear man. I will tell you what you must do. You must feel it down in your heart: I will be good. I will do everything that is good. Won't you?

Spirit. Who is that?

Tom. That is dear little Maggie. She is a beautiful little spirit child. Listen to her, and talk to her; she will help you.

Spirit. That dear child! Be good! Why, dear little one! Why, yes, I will be good, bless your little heart! (Sobs.) Why, the dear child! Those are the sweetest words that have fallen upon my ears, in so long! Be good! I will endeavor to be.

Tom. I will help you. Now I am going to leave the young man, and you look upon me; and when I come to you, you will know that I come to aid and help you, because I come in the spirit of love and charity, and wish to assist you out of these darkened conditions, up into the light where it is bright and beautiful; and where you will see one who loves you. She tells me that her name is Mary.

Spirit. Oh, Mary!

(Tom leaves Mr. Fisher.)

Spirit. Oh! That must be one of the Holy ones!

Mr. Bailey. That is Tom, the one who was speaking to you.

Spirit. That gives me hope. With that one shall I go?

Mr. Bailey. Yes, with Tom.

E. T. WASHBURN.

(TO BE CONTINUED.)

Considered as "Croakers."

By a Writer from Minnesota.

TO THE EDITOR:—I see from an article entitled "Opposed to National Charters," in THE PROGRESSIVE THINKER, that the croakers are not all dead yet, but some are still breathing, vegetating and fossilizing. And I suppose as long as this is the case we will be obliged to listen to their croaking and grumbling at everything that does not readily fossilize, or is in touch with the times. Nobody who understands the question claims that charters from the National organization will give us any "legal standing" in a technical sense but any one whose range of vision is not limited by the length of his nose ought to be able without much effort to see the immense advantages to be derived from united effort in a National organization a concentration of our forces into one strong and determined effort to advance our glorious cause and to place the grand truths of Spiritualism before the people.

This National organization will gain for us a national recognition of our importance as a religious body, and be the means of securing us a respectful hearing everywhere, which is all we can reasonably ask. I am sorry the writer considers money his most vital interest, for this shows that there is a sad lack of spirituality somewhere, which needs looking after. In view of the trifling cost of a charter (only ten cents each in a society of fifty members) one can hardly help feeling amused at the idea of its being a vital interest to anyone, and there is nothing to prevent incorporation under State laws after the charter is secured. Now, it occurs to me that if these people would do less croaking and more work for the cause much good would result.

A National organization is a matter of vital interest to Spiritualism, just now; and all minor differences should be sent to the rear until the time when we can afford to stop and discuss them. Now is the time to work—the time for united effort. Will we do it?

H. SHEPHERD,

Minneapolis, Minn.

To Col. Robert G. Ingersoll.

(AFTER HIS TRIBUTE TO ABRAHAM LINCOLN.)

Dear, noble Bob, if you should die to-night,
And that grand spirit which we know so well
Steal from its temple to the realms of light—
Must we believe there's nothing more to tell?

If your kind eyes should close in peaceful sleep
And gentle death compose your mortal clay,
Should we, your friends, all unbelieving, weep,
That this is all, forever—tell us, pray?

Those flowers of thought you've strewn along life's way;
Those sunny smiles, and flashing sparks of wit;
Those mighty truths you've wrought, in logic's fray—
What shall become of them—now, think of it!

The master mind that touched a martyr's crown
To make it lustrous in all human love—
Ah! Bob, does not such infinite renown
March on eternally, beyond, above?

If some sweet perfume of your happy heart
Has charmed humanity from sea to sea,
Shall nature idly waste the better part
And leave us but a passing memory?

If, should the grave a portal prove to be
To wider life's serene, eternal scope,
E'en though philosophers may not agree,
Oh, let us crown it with fond wreaths of hope!

* * * * * * * * *

Dear, splendid Bob, if you should die to-night,
And hope be buried with your mortal clay—
Well, Bob, I think my chances would be bright
If me beside yourself they laid away.

GEORGE E. BOWEN, in Inter Ocean.

REMEMBER, PLEASE.

To all new trial subscribers,—25 cents for three months—we send free "The Witch of the Nineteenth Century," a highly interesting story by Dr. Phelon, which ran through eight numbers of the paper. Or, in place thereof we will send free that remarkable paper issued February 14th, 1891, showing that the Roman Catholics were responsible for the assassination of President Lincoln. One hundred and fifty thousand copies of that number of the paper have been issued. It is startlingly true and sensational, and the most remarkable paper of the present age. When you once read it you will value it as worth at least one dollar. In connection therewith, we will also send one copy of the TRACT edition. It is a MINE of VALUABLE INFORMATION. State in your order which of the two you want. NEW YEARLY subscribers will get the four papers above named free.

NATIONAL ORGANIZATION.

A Candid, Unbiased Review of the Matter.

Invectives Argue Naught, Mean Naught!

Spiritualists have a right to meet and organize, or as many as feel so disposed, into a working unit; but being composed of so many grand and noble minds, so many profound and independent thinkers, so many old-time and noted workers, it is not surprising that after their many years of toil and privation, their bitter persecution, often by the young and new in the philosophy; after the hardships of pioneer life in the lone desert of a new reform, a new and dreaded religion, single-handed, having brought Spiritualism up to its present standard of importance and popularity, that they can see but little reason for organization. But was there not a time in the great battles of the past when aid would have been of great value to them? Would not even a little nucleus of the faithful have been really serviceable to them? Undoubtedly. So much in favor of the National Association of to-day, with its broader possibilities and greater necessities. The writer hereof favors organization, favors the present National Association, but if it cannot stand this intellectual discussion of its merits and demerits; if it cannot endure the criticisms of its enemies and friends, all reasonable challenges of its powers and jurisdiction, then it is not composed of the right stuff, but will serve as a stepping-stone to something higher and more potent for good.

Among so many independent thinkers there is bound to be a diversity of opinion; there are bound to be insinuations and suggestions; but because we cannot all think alike, it is no indication that the critiques are back numbers, croakers, fossils, or chronic grumblers. When such terms as these have to be resorted to, the wise (?) author is out of argument and in a passion. As a rule, those who have offered suggestions, and criticized the National Association, have been and are among the ablest workers and the broadest and most liberal, and liberty-loving Spiritualists in the ranks. They are as used to invectives and faultfindings from the ranks as from the prejudiced outside world, and care about as much for one as for the other. They will probably keep right along in the work, whether they join the National Association, or one or a dozen auxiliary societies, or join none. No subject of reform, no question of religion or science, is supposed to be outside of the body, the broad and expansive principles of Spiritualism, and all are debatable questions so long as there is doubt, dissension and independence; and surely, Spiritualism would not be where it is to-day had not these many noble characters been in the ranks—in fact, taken the lead.

It seems now there are no claims by the officers of the National Association that their charters have any legal powers whatsoever towards the protection of auxiliary societies. Then the charter is only a certificate of membership, or an open link, attaching one to the other; therefore, that question should be settled without further debate.

The financial foundation, the business principles, would seem to be the vital plank or article in our constitution; but probably will not be enthusiastically supported by one and all of the Spiritualists of the land, owing to natural diversities of opinion and minor technicalities. Money in the treasury will give prestige and business standing, as well as "religious" prominence.

Our worthy secretary should not forget that he is a representative of Spiritualism, a prominent one, and that Spiritualism includes many human curiosities, that may differ very widely from himself in looks, education, mental calibre and opinions, because they cannot help it. Each one grows up through certain environments, the effects of which he cannot shake off to suit the notion of another; and because they differ with him it is no indication they haven't a right to. They may not be "cavilers, carpers, backbiters, maligners and obstructionists, who should be squelched." That is too Catholic, too autocratic for an advocate of the broad principles of Spiritualism, and absolute liberty. "Come let us reason together, with charity for all and malice toward none." Perhaps Spiritualism would kill itself with speed if there were no hindrances to its clear and perfect sailing. Indeed, if the philosophy be true, nothing was made in vain. Methods are debatable, but men are not; few would stand a perfect test.

Another communicant "has been watching for an answer from some of the platform workers" to certain important questions, and finally performs the task, in his own way, himself. There are no other thinkers in the ranks but "the platform workers" capable of expressing an intelligent opinion, we must presume. We should not wait to speak in high-toned company only, but speak when time and place will permit and necessity demands, and arrive at some definite understanding of the situation. The writer hereof was an active working member of that convention, but does not consider that because of that fact, and because a National organization was formed, it is the duty of every Spiritualist in the land to subscribe to all or any of its constitutional requirements, or to submissively yield their views, if they cannot do so conscientiously. We cannot read men and women out of our broad and creedless truth because they are not made just as we are, and cannot accept our ideas of duty for them. The National organization will simply be a success with the co-operation of a sufficient number of the Spiritualists of the Nation to insure that result. We can invite, but cannot force the independent thinkers in our ranks to see as we do.

DR. T. WILKINS.

The Spiritual Alps and How We Ascend Them. By Moses Hull. A beautiful essay in the line of refined spiritual thought and progression. Paper, 25 cents; cloth, 50 cts.

WIDE OPEN GATES.

A Lyric—Air: Auld Lang Syne.

The Spirit-world has opened wide
Its gates that were "ajar,"
And loved ones come close by our side
Whom we had thought afar;
For this great blessing we thank God,
Our hymns of joy we raise,
And welcome back to earth's green sod
Our friends of other days.

On Jordan's banks no more we stand,
With wistful, weeping eyes,
For o'er its flood the Spirit-land
We see in grandeur rise;
And souls who crossed its billowy tide,
That rolls from shore to shore,
In phantom barks return this side
To greet us as of yore.

The "King of Terrors," now transformed,
No more we fear or dread,
For now we are by Truth informed
We know there are no "dead."
And though he touch with icy hand
The forms of those we love,
He leads them to the Better-land,
To happy homes above.

No Rachels now for children weep,
From their fond bosoms torn,
They are not dead, nor e'en asleep;
Why should they hopeless mourn?
Re-born to arms of loving care,
By angels guarded well,
In homes of light and beauty rare,
With loving friends they dwell.

Immortal spirits now come back
To comfort all who mourn,
And all who yet this knowledge lack
Have but to seek to learn;
We have no longer need for faith;
We teach but what we KNOW,
We talk with no imagined wraith,
They're friends who tell us so.

With gates ajar wide open flung,
Great joy to earth is given,
And when earth's joy-bells most are rung
There's greatest joy in heaven;
For open gates we now thank God,
Our hymns of joy we raise,
And welcome back to earth's green sod
Our friends of other days.

DR. DEAN CLARK.

San Bernardino, Cal.

SOMEWHAT CRITICAL.

INCLINED TO BE JOCULAR AT THE EXPENSE OF THE EDITOR—GIVES HIS OPINIONS RIGHT AND LEFT.

TO THE EDITOR:—Your very able editorial on "One Thing at a Time," is an endorsement of the views of Mr. E. Bach of which that gentleman may well be proud. But, nevertheless, "looking from my hill," it appears that the position taken by W. E. Bonney in No. 217 has not been shaken. His article under the title, "Freedom of Thought," stands a complete answer to every objection raised by Mr. Bach to the present methods of public mediums. And now; I wish to say that I am an admirer of THE PROGRESSIVE THINKER, and its editor. It is a grand paper, and is conducted and edited along lines so broad and liberal that there seems to be no subject under the sun that is not assured a fair hearing and exact justice, provided it be a matter that is within the province of a paper like THE PROGRESSIVE THINKER; but I have felt a jar in the hitherto smooth-running gear of a consistency so delightful that a jar is positively painful! Perhaps I am wrong; I hope so, but here is the apparent inconsistency: Are not the public mediums and the editor of THE PROGRESSIVE THINKER working to exactly the same end? In fact is not the editor of that grand paper a public medium, and is not his paper a medium of mediums? I cannot escape the conviction that John R. Francis, of Chicago, Ill., is one of the best mediums now before the public. If this is true, then the inconsistency is apparent. In looking over the editorial columns of the very issue in which is the editorial indorsement of Mr. Bach's article, we find the very offenses that he criticises so freely. The following articles on Spiritualism appearing: "A Creditable Blunder;" "A Christian on Christians;" "Another Railroad to Jerusalem;" "Frauds Everywhere;" "Statistics of Crime;" "Formula for Making Hypocrites." Turning over at random the pages of the paper, we find such interesting spiritualistic matter as this: "The Romish Octopus;" "The Bible;" "The Tobacco Habit;" "Senator Vilas Meekly Subservient to Catholicism," etc. Now, that kind of stuff is what makes THE PROGRESSIVE THINKER so popular. The people, or most of them, like to see fraud exposed, and the truth, whether it shines through the columns of a paper or is uttered by spirits through the media of the spiritualistic platform, will always be welcome, and that is why, in my opinion, THE PROGRESSIVE THINKER is such a grand success. It is not afraid of the truth, no matter who it hits. Long may it circulate!

M. R. CRILLY.

The Progressive Thinker.

Published weekly at No. 40 Loomis street, Chicago, Ill. Every Spiritualist should have this paper. Every advanced thinker should subscribe for it; in fact the whole world would be greatly improved if it could be read by each family circle. Terms ONE DOLLAR per year. Sent three months for 25c.

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SOMETHING USEFUL.

OUT OF THE DEPTHS INTO THE LIGHT. By Samuel Bowles; MRS. Carrie E. S. Twing, medium. This little book will be read with intense interest by thousands. It contains Mr. Bowles' interviews with the inhabitants of the Hells of Spirit-life—a dreadful, but apparently true report of the suffering and wrath of the millions who have gone from earth-life with the damning effects of debauchery, misdirected ambition, unsatisfied revenge and lying lives. The book is made up of fifteen chapters. Some of the titles of the chapters are as follows: The Spheres of Insurrectionists and Prostitutes—The Home of Corrupt Politicians—Abode of Spirits who plot to increase sorrow, debauchery, drunkenness, dissension and revenge—The War Department in the Hells of Spirit-life—Unhappy Marriages are promoted by the low spirits in the match-making hell of Spirit-life—The Negro Hell—The Indian Hell—The Mormon Hell—The Hell for Dishonest Spiritualists and mediums—Into the Light. The Redeemed Prince. An Indian Camp-fire—A Negro prayer-meeting in the light. An Adventist looking for the end. The Spiritual Congress. Price, 25 cents.

YOU SHOULD HAVE IT.

POEMS FROM THE INNER LIFE. By Lizzie Doten. New edition. This handsome volume opens with the wonderful experiences of the author, who is peculiarly gifted as a trance medium and public speaker. Her platform labors have for a long time been unceasing, and the deep religious and spiritual tone of her discourses have extended her influence far beyond the limit of her voice, through the instrumentality of the press. But it is chiefly for her mediumistic power to give utterance to poems noble, exalted and thrilling, pervaded with a spirit religious and elevating, that she is most specially known. This volume contains the gems of the inspirational utterances, given chiefly before public audiences, under direct spirit influence. Several of them are attributed to the spirit of Edger A. Poe. They have all the rhythmic beauty, grandeur and imagery of his productions in earth-life, but far surpass these in exaltedness of conception and purity of purpose. Others are by the inspiration of Shakespeare, Burns, A. W. Sprague; but in many cases the author's name is not recorded. The Biographical Introduction gives a succinct account of the means by which these poems are given to the world. The peculiar influence which each spirit exercised over the medium is stated, and the unmistakable certainty and significance of this higher phase of spiritual communion is beautifully portrayed. Cloth, plain, reduced from $1.50 to $1.00. Postage 10 cents. For sale at this office.

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BY LOIS WAISBROOKER. THIS IS a novel written with a purpose, and that purpose is not merely to enable an unthinking, idle mind to while away the time in a state of idle blessedness, devoid of earnest thought or care for either self-improvement or the good of humanity. It is a book designed especially, primarily, for mothers and those who are to be mothers; and secondly, through the mothers, to effect the well-being and happiness of the race. It brings strongly and clearly to view the result upon the child of proper surroundings and influences bearing upon the mother previous to maternity, incidentally the author touches upon various things in modern social and business life, which are unjust, and fix unequal burdens upon the individuals composing society as a whole. The book is trenchant, instructive and very interesting, even when regarded merely as a novel, and is especially commended to "women everywhere," to whom it is dedicated. It also thoroughly shows up the fanatical spirit of the Catholic Church; advanced ideas relating to the Spiritual philosophy are introduced. It contains a fine likeness of the author. It contains 345 pages, neatly bound in cloth. Price by mail, prepaid, $1.25.

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The whole comprises an earnest but fruitless search for a Historical Jesus.

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The book demonstrates that Christianity and its central hero are mythical; that the whole system is based on fraud, falsehood, forgery, fear and force; and that its rites, ceremonials, dogmas and superstitions are but survivals of so-called paganism. It shows vast research among the records of the past; its facts are mostly gleaned from Christian authority; and no person can read it without instruction and profit, whether he reaches the same conclusions with the author or otherwise. For sale at this office.

VERY VALUABLE BOOK.

SCIENTIFIC BASIS OF SPIRITUALism. By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. This is a large 12mo of 372 pages, with an appendix of 23 pages, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical. All this is clearly shown; and the objections from "scientific," clerical and literary denouncers of Spiritualism, ever since 1817, are answered with that penetrating force which only arguments, winged with incisive facts, can impart. Cloth, 12mo, pp. 396. Price $1.50. Postage 10 cents. For sale at this office.

JOYS
Beyond the Threshold.
A Sequel to
TO-MORROW OF DEATH.
By LOUIS FIGUIER.
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THE TO-MORROW OF DEATH was written to develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of etherial space. "BEYOND THE THRESHOLD" continues on the same lines enlarging and expanding the idea by reasons and considerations drawn from science and philosophy; claiming that the certainty of a new birth beyond our earthly end is the best means of arming ourselves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing religions. From beginning to end it is interesting, entertaining, instructive and fascinating, and whether one accepts it all or not, much will have been learned d much pleasure enjoyed in its perusal. Price $1.25.

SWEDENBORG.

Was He a Medium?

Swedenborg was the son of a preacher in Sweden; his character was that of honesty and sincerity, and he possessed great talents for learning, by which he profited, and devoted himself to the study of philosophy and natural history, but particularly to mineralogy, metallurgy, chemistry and geology. In order to perfect himself still more in the latter of these sciences, he undertook long journeys through Europe, and then returned to his native country, where he was admitted as a member of the Geological Board. To the surprise of everyone, this able, learned, and pious man fell into intercourse with spirits. He made so little a mystery of this, that frequently at the table, before a numerous company, and when engaged in the most rational and scientific conversation, he would say, that he had just before spoken on this or that point with the Apostle Paul, or with Luther, or with some one who had long been dead. It is easy to conceive that those present gaped and stared at him with every mark of astonishment, and doubted whether he was in his right senses. However, he occasionally furnished proofs which were conclusive. It is true that these statements have been controverted, and the good man accused of deception, just as the best of mediums are accused at the present day, Swedenborg was no deceiver, but a pious and religious man. The three following proofs of his having intercourse with spirits are recorded.

1. The Queen of Sweden put him to the test by commissioning him to tell her what she had spoken on a certain remarkable occasion with her deceased brother, the Prince of Prussia, in Charlottesburg, if I mistake not. After some time Swedenborg announced himself, and stated to her what had passed. The queen was deeply struck with it, as may be easily supposed. This fact has been denied in the public papers; but a Swedish nobleman, who was, in other respects, no admirer of Swedenborg, assures us that the matter was most unquestionably true.

2. Swedenborg arrived at Gottenburg, from England, with a company of travelers. He there said he had learned from the angels that there was at that moment a fire in Stockholm, in such a street. Among those present were some who resided at Stockholm, and who felt uneasy at this intelligence; but he came to them soon afterward, and said that they need not be alarmed, for the fire was extinguished. The next day they learned that such had been the exact case. This is most certainly true.

3. A respectable widow was called upon to pay a considerable sum of money, which she was confident her deceased husband had already paid, but she could not find the receipt. In her distress she went to Swedenborg, and entreated him to ask her husband where the receipt was laid. Some days after, Swedenborg told her that the receipt was in a certain press, at the bottom, in a concealed drawer, where it was immediately found.

4. About the year 1770, there was a merchant in Elberfield, whose business required him to take a journey to Amsterdam, where Swedenborg at that time resided. Having heard and read much of this strange individual, he formed the intention of visiting him, and becoming better acquainted with him. He therefore called upon him, and found a very venerable-looking, friendly old man, who received him politely, and requested him to be seated; on which the following conversation began:

MERCHANT. Having been called hither by business, I could not deny myself the honor, sir, of paying my respects to you. Your writings have caused me to regard you as a very remarkable man.

SWEDENBORG. May I ask where you are from?

M. I am from Elberfield, in the grand-duchy of Berg. Your writings contain so much of what is beautiful and edifying, that they have made a deep impression upon me; but the source whence you derive them is so extraordinary, so strange and uncommon, that you will perhaps, not take it amiss of a sincere friend of truth, if he desires incontestible proofs that you really have intercourse with the invisible world.

S. It would be very unreasonable if I took it amiss; but I think I have given sufficient proofs, which cannot be contradicted.

M. Are they those that are so well known respecting the queen, the fire at Stockholm, and the receipt?

S. Yes, those are they, and they are true.

M. And yet many objections are brought against them. Might I venture to propose that you give me a similar proof?

S. Why not? Most willingly.

M. I had formerly a friend who studied divinity at Dulsberg, where he fell into consumption, of which he died. I visited this friend a short time before his decease; we conversed together on an important topic. Could you learn from him the subject of our discourse?

S. We will see. What was the name of your friend?

The merchant told him his name.

S. How long do you remain here?

M. About eight or ten days.

S. Call upon me again in a few days. I will see if I can find your friend.

The merchant took his leave, and dispatched his business. Some days after he went again to Swedenborg, in anxious expectation. The old gentleman met him with a smile, and said: "I have spoken with your friend; the subject of your discourse was, 'the restitution of all things.'"

He then related to the merchant with the greatest precision, what he and what his deceased friend had maintained.

The merchant turned pale, for this proof was powerful and invincible. He inquired farther: "How fares it with my friend? Is he in a state of blessedness?" Swedenborg answered, "No, he is not yet in heaven; he is still in hades, and torments himself continually with the idea of the restitution of all things." This answer caused the merchant the greatest astonishment. He ejaculated, "My God! what, in the other world?" Swedenborg replied: "Certainly; a man takes with him his favorite inclinations and opinions, and it is very difficult to be divested of them. We ought, therefore, to lay them aside here." The merchant took his leave of Swedenborg, perfectly convinced, and returned back to Elberfield.

The foregoing is a somewhat condensed report of Swedenborg's remarkable mediumistic powers, as taken from the same book which contains Wesley's remarkable story of Elizabeth Hobson.

That Swedenborg was a genuine medium, no one who has witnessed the marvelous exhibitions of Edgar W. Emerson, Maggie Gaule, Ada Foye, Jules Wallace, J. Frank Baxter, Frank G. Ripley, Mrs. Gillett, John Slater and scores of other mediums of the present day, can entertain the least shadow of doubt.

H. V. SWERINGEN.

From the Land of Roses.

TO THE EDITOR:—While your Borean atmosphere is incident to the frosts and snows of winter, we are enjoying a beautiful and fascinating June climate.

This land of roses, is grand and beautiful to the sensitive psychic man! There is something about this old historical city that awakens many an entrancing strain of soul-music! Would you see the gay French capital, Paris, you find it here! The gay and festive, the dull and the brilliant soul, all are here!

Sunday, God's sacred Sabbath, is just as gay as any other day of the week. The stores, saloons, and places of business, except the larger wholesale and retail houses, are all open, on this Christian day (?) of observation and worship.

The courts have some five thousand and five hundred cases of Sabbath-breaking, but they cannot succeed in convicting any, and so the "Sunday-law" is, as it should be everywhere—a "dead letter."

The cause of Spiritualism is receiving larger recognition, here and the "hard shells" of the orthodox are being cracked; for we observe that no shell, however hard and obdurate, can forever withstand the power of the sledge-hammer blows dealt by our phenomena and philosophy. When the spirit world opens its battery of science and logic, and hurls the well-filled bombs of reason and intuition, the walls of religious bigotry begin to tumble, and when the spirit spheres bring their "Gatling guns" of philosophy to bear upon the priest-ridden ranks of dogmatic theology, it melts away before this power, as snow-flakes in the noonday sun. The facts are, and they stand out in bold relief upon the pages of today, that dogmatic theology is on the run. It is going, going! Spiritualism is driving it into the sea—the great sea of human brotherhood!

Our labors here are beginning to show. We came into a strange land and among strangers. We have been received as friends. Most grandly and beautifully have we been met by those who never before saw any good in our sublime cause, and our watchword all along the line is forward. Through myself as the humble instrument, my noble guides have placed before the hearers food for thought and have left ideas with the people that have taken deep root! We have endeavored to probe, as much as possible, to the "Soul of Things," and upon this basis have built our Temple of Truth. Besides our lectures and mid-week evenings of answering questions, and giving psychometric readings, we have contributed several letters to the *Picayune*, the South's representative newspaper. Thus, in the above, as well as in developing mediums and giving sittings, have we endeavored to hold the mirror up to nature.

We have recently been greeted by Brother F. Corden White and his most estimable lady, of the "City by the Lake," and Brother Donovan, the celebrated independent slate-writer, trumpet and physical medium, and Dr. Figueras, of Nashville, Tenn.

Brother White is a first-class test medium, and has come South, like ourselves, for his health. As most people are drawn by tests, it follows that a No. 1 test medium, other things being equal, will draw good houses.

We have two more Sundays with the Association. Sunday evening, the 21st, by request our theme was "Reincarnation." Our closing lecture, the 28th, was "Homes, Occupations, Professions, and Callings in Spirit-life." We are followed in February by Brother Cordingly, who has before ministered to the Association. We hope his labors may be even more successful than ours. The phenomena and philosophy being again both well represented, we bespeak for the citizens of this city a rare Spiritual feast. We shall remain here at least two months longer, laboring for the cause in divers ways; and in the meantime the readers of this matchless paper, so much perused here, will hear of us as rattling among the dry bones of defunct religious fanaticism, and endeavoring to resurrect the lost spirit of human brotherhood, so long buried beneath the debris of priesthood. PROF. SILAS W. EDMUNDS.

New Orleans, La.

The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A trenchant presentation of the subject. Paper, 50 cents; cloth, $1.

Paine's Age of Reason, an investigation of true and fabulous theology, too well known to need its character here stated. Paper, 25 cents; cloth, 50 cts.

Rights of Man, by Thomas Paine. Comprising an answer to Burke's attack on the French Revolution, and giving Paine's ideas on government. Paper, 25 cents; cloth, 50 cts.

Woman, Church and State. A noble work, by Matilda Joslyn Gage. It cannot be commended too highly. 554 large pages, cloth bound, $2.

FORMAL OPENING,

Of Temple No. 1, at Lansing, Michigan.

Its Teachings Do Not Conflict with Spiritualism.

Under the authority of a personal charter granted to Andrew J. Champion as Grand Magea, by the Grand Council of the Order of the Magi, at Chicago, Illinois, a branch Temple has been opened in compliance with the requirements of the above-named charter. The following officers were duly selected: Horace J. Walker, G. W.; Harriett N. Reed, G. H. P.; Elizabeth J. Champion, G. V.; May Ayres, G. S.; Charles W. Ayres, G. G.; Charles M. Schooley, G. C.; Daisy E. Champion, G. Scr.; Charlotte Camp, Society Financial Secretary, and Gertrude Merill, Society Treasurer.

The opening of our Temple meets with general favor from all who have any knowledge of the objects and aims of our order. All of the members having been associated with the Court for nearly three years, and being members of the Temple from first to twelfth degree, qualifies them for the position they may be called upon to fill.

To Mystics we will say: Should you at any time visit or stop off at our city, at the time of our regular sessions, a fraternal hand will greet you at our Temple. To Spiritualists and seekers for the light, in adjoining towns and cities, we respectfully solicit your co-operation. To Spiritualists everywhere who may be called to our capital city, if you are interested in our work, we are here to give aid to true and deserving seekers after truth. Ours is a work for the uplifting and benefitting of humanity, and it will not be found to conflict with the highest truth in science, philosophy and religion.

The impression has obtained with many that the Order of the Magi is inimical to Spiritualism. To all such I will frankly say: First, its membership is made up of fully ninety per cent from Spiritualistic ranks. Its members are to be found associated with the more intelligent and best regulated societies of Spiritualists wherever they may reside. In the society over which Mrs. Cora L. V. Richmond presides in Chicago, Mystics take active part and hold offices of trust, and at regular services, when their duties do not call them away, a large percent of her appreciative audiences are Mystics. In the Lansing Spiritual society is found every member of our Order, and at the coming State Convention can be seen what part the Mystics play.

Such speakers as A. B. French, L. V. Moulton, Cora L. V. Richmond, Olney H. Richmond, A. B. Richmond, R. S. Lillie, J. H. Colville, J. R. Buchanan, Hudson and Emma Tuttle, and other able speakers will always receive a kindly reception and a thoughtful hearing by the Mystics everywhere.

We seek the highest inspiration and revelation, and demand integrity, fidelity and purity from gods, angels and men. I have been identified with Spiritualism since early manhood. I have seen it pass through its many trials and persecutions, and I am thankful for the protecting hand that has borne me through, lo, the morning of the resurrection! Its triumph is fast approaching, and see to it, ye mortals, that "ye hide not your light under a bushel." In identifying myself with the Order of the Magi I have not lost any of my Spiritualism, but I have corrected many misconceptions, and added many truths to my former store of knowledge, and I shall continue to labor in that field which promises the greatest good.

MICHIGAN STATE TEMPLE No. 1 works the Diamond Quarter and confers the Master Degree of that Quarter. The above degrees confer all the rights and privileges conferred by the Grand Temple, and entitles the initiate to all the benefits of the same. Regular convocations will be held the first and third Sundays in each month for first degree work; second and fourth Sunday for second and third degrees.

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Spirit Message to the Churches.

THIS SELF-EVIDENT APPEAL IS AS IMPORTANT FOR THIS AGE AS THE SERMON ON THE MOUNT WAS FOR THE APOSTOLIC AGE.

TO THE EDITOR:—What the world sadly needs is one harmonious religion to blend in unity all the inharmonious denominations. It is generally believed that the conflict arising from the contending sects is responsible in many ways for most of the ills we endure, and is now the great obstacle to prevent the long-desired millennial era that is now earnestly looked for. All who have labored for this good time coming should now be inspired to co-operate in the general circulation of millions of copies of Bishop Haven's common sense appeal to the churches for unity. Judging from the great demand for this message among the various creeds, this greatly desired end can be enjoyed in this generation by the aid of THE PROGRESSIVE THINKER. The Golden Age Publishing Co. has been overworked of late in supplying orders from various churches and reading-rooms, for this sensible sermon. A little aid from those who know of the great gain that comes from helping a worthy object would keep this good work going, until all of the people would become so educated that they would insist that the clergy preach recording to the standard for true religion as accorded in the Acts of the Apostles. Send stamp for free sample copy. Address

S. M. BALDWIN.

1262 Penn. Ave, Washington, D. C.

Bequests by Will to the National Spiritualists' Association.

A reverend gentleman, and, we assume, an earnest brother in the cause of Spiritualism, writes from Maine requesting information if bequests can be made to this Association legally and safely, and if so, whether it is more advantageous to be given in trust by which the Association would have a right to the income only, the principal to remain a permanent fund. To this communication we have replied as follows:

Your favor of 19th inst. is received, and we take pleasure in replying thereto in recognition of the spirit manifested towards this organization, and which we trust will, by its beneficent work in the promotion of our cause and its widespread dissemination, assist the benighted to a broader light and a higher life.

This Association is fully competent and legally qualified to receive the bequests of our well-disposed and generous friends, and we trust that those who have an abundance and to spare will by such action manifest their recognition of the importance of aiding us while engaged in the effort to build up from the basic support. Being incorporated under the statutes of Congress, the legality can not be questioned.

To your inquiry as to the best method of bestowing the bequest, our reply would be that the grantor should, to a great extent, be governed by his impressions; but, at this stage of our existence as an organized legitimate body, it should be borne in mind that for a few years, at least, it would be of more material advantage to enable the trustees, who may be chosen by the General Conventions, to make application or investment of the amount bequeathed; for in the incipiency there are naturally more extraordinary requirements, to carry out the purposes of the Association and place it on a proper basis, than subsequently, and, therefore, the means bestowed in this manner will have more beneficial effect if placed at the discretion of the trustees. A great deal of care will naturally be exercised by such trustees as are chosen in the application of the funds, and we are confident that when enabled to realize results from the spirit world, those who contribute to the focalizing of the power which has been lying dormant within us, for the enlightenment of our fellow-men, will not only approve their own action in this respect, but they will also receive the plaudits of "well-done, good and faithful servant," from all good spirits, embodied and disembodied, while realizing that exalted feeling which always follows a kindly and beneficent act.

We hope all who are able will remember this Association, which has for its sole purpose the elevation of the cause of Spiritualism, in this country not only, but throughout the world.

ROBT. A. DIMMICK, Secy.

Washington, D. C.

Notes from G. H. Brooks.

TO THE EDITOR:—I remained in Bay City during December and January, and my engagement was pleasant in every sense of the word. The meetings were very largely attended. The society has a project on foot, of securing a vacant church, and having full charge of the same, which I trust can be accomplished. The society is gradually growing in numbers and influence. The ladies formed themselves into an Aid Society, and the last week of our stay held a fair and social, clearing from it twenty-five dollars.

The "Aid" is preparing for another entertainment on the 20th of this month. I started a Lyceum when I first went there, which will in time be one of the largest in the State. Mrs. Augusta Ferris has been one of the faithful, being elected president of the Aid and Conductor of the Lyceum, and in every department of the society rendering much valuable aid, as she does at Haslett Park, as all the campers can testify. Mr. Hovey, Mr. Rossman, Mr. L. Sovereign, Mr. and Mrs. Root, Mrs. Gould and her sister Mrs. Stewart, Mrs. Shannon, Mr. and Mrs. Broughton, Mrs. S. J. Pennoyer, and others that I should like to mention, have made the work a success.

Brother Moulton, as well as others who are to follow, will find a harmonious society and one that is imbued with the spirit.

While in Bay City, my wife and I went to Chesaning to lecture during the week. We held five meetings, and several during the day. The day meetings were held in the interest of the Lyceum, teaching the order of exercises and the movements. After we bade the friends good-bye in Bay City, we went to Owosso, by invitation, to work and to lecture. I met the ladies on Tuesday afternoon in their hall, and a Ladies Aid was organized. Owosso will be heard from more than once. The next day I met all interested in the Lyceum work, children and all, in the hall, and we were all surprised and pleased at the results, there was a large attendance of children and adults, and a Lyceum was organized. I lectured two evenings in Owosso and had splendid audiences; the forces were gathered together and put to work, and all societies will find the key of success lies in work, work in the upbuilding of societies, in teaching the young, and in strengthening the social element of the societies. When I go to a society, I go to work, and no work is too hard for me to do; and I am never happier than when aiding societies to put in practical use the truths of our philosophy. We are for February located in Muskegon. I have called a gathering of the children to form a Lyceum next Sunday morning, and trust it will prove a success.

G. H. BROOKS

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A REMARKABLE SEAMCE.

Slate-Writing in French by Noted Men.

With F. C. Algerton, at Onset, Mass., Aug. 23, 1893.

Before giving an account of it, I wish to go back to a previous sitting I had with the same medium on August 3, in order to show why I looked forward with special interest to what might occur at a subsequent one.

At that former sitting I carefully examined the slates before and also after they were washed, in my presence, finding no trace of writing on either of them. I myself placed rubber bands around them, and folded them up on a black cloth; and during the entire sitting they never left my hands for a single instant. On the medium's saying, "They have written," I opened the slates and found the inner sides of them covered with writing. While we were waiting for the writing, the medium, apparently entranced, has said, *inter alia*, that a Frenchman, aged about fifty, was present, describing him, that his son was with him; who seemed to be a soldier, as he was in uniform—a young man who had been killed when he was about twenty-two; and that the elder one was Napoleon III.

I had repeatedly seen the Emperor in Paris, and recognized at once the accuracy of the description the medium had just given of him. I asked the control what had attracted him to me. The answer was: "He comes to thank you for your kindness to his people."

Taking "his people" to mean the French nation, I observed that I had no idea of what he meant, and presently the medium came out of his trance. On opening the slates I found, at the end of two pages of writing, a statement by the writer that Napoleon III. desired to thank me for my interest in some of his connections, and kindness shown them, and that at a future sitting he would write me a message to them in French.

Now this last statement was perfectly intelligible to me. It happened that the "connections" spoken of in the writing have been for years—some of them for twenty years—warmly-attached friends of members of my family (though I must add, parenthetically, that the kindness has been altogether on their side). It did not, therefore, appear to me at all incredible that the *soi-disant* Napoleon III. was really what he claimed to be, and that he might desire to send through me some message to his connections in this country, who, being decided skeptics as to the possibility of spirit return, could not easily be communicated with directly. To me, the important consideration was, that if such a message—which was to be in French—should be written, it might not improbably furnish evidence of spirit identity, now the great desideratum in the investigation of the subject of spirit return. I therefore looked forward with no little interest to a fulfillment of the spirit's promise.

A day or two before the 23d of August I obtained an appointment for a sitting on that day, and presented myself at the hour appointed, which was 9:30 A. M.

Finding that he had no slate on hand, the medium sent to buy some at a store. In a few minutes the messenger returned and laid the slates, about half-a-dozen of them, on a table near me. Their appearance indicated that they were new slates, just unpacked.

Then the medium tried to dissuade me from having the sitting, saying that there was no hope of our getting anything, as he was entirely exhausted by constant sittings for three weeks, and that he had been up all night. But I told him we must try, at all events, and that I would take the risk as to results. He then took in his hands the two uppermost slates, sat down in a chair near which there was no table or other piece of furniture, washed them, put rubber bands around them, folded them up in a black cloth—all this under my own eyes—and then handed them to me. From that moment until I opened the slates—which, to the best of my judgment, was not over five minutes—I never let go of them for a single instant.

On opening them I found on one of them writing as follows:

"L'histoire n'est que le tableau des crimes et des malheurs.—Voltaire."

"On dit que Dieu est toujours pour les gros battalli'ons (sic).—De la Ferte."

"Du sublime au ridicule il n'y a qu'un pas.—Victor Hugo."

"Nobilitas solo (sic) est atque unica virtus.—Juvenal."

"Qui desiderat pacem praeparet bellum.—Vegelius."

[N. B.—I have since ascertained that Vegetius (not Vegelius) wrote a treatise in the fourth century, entitled "Epitome Reis Militaris."]

On the other slate was a communication in French, a photograph of which I here append. The first line may be explained by the fact that I had been punctual at the hour appointed; but that the medium was half-an-hour behind time.

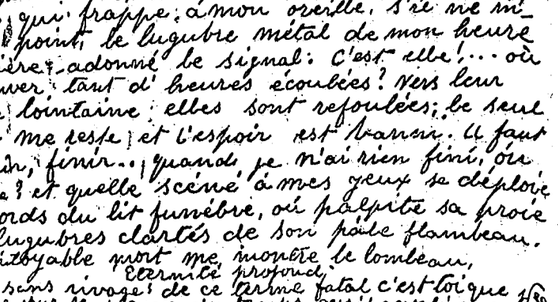
Oh looking over the writings, I asked Algerton who "Esprit C" was. He said it was one of his guides, who knew the French language. On my asking him who dictated the writing signed "Esprit C," he answered—then apparently under spirit control—that "it was Napoleon III. expressing his last dying thoughts."

The result, of course, disappointed me; for it afforded no evidence of spirit identity. Perhaps, like the French and Latin excerpts from various authors on the other slate, these "last dying thoughts" had been copied by the invisible writer from some author whose name is less known to the public than the names appearing on the other slate. However this may be, the result arrived at may perhaps throw some light on the subject of the *modus operandi* in spirit communications. If, for instance, the medium is ignorant of the French language, as testified to in the certificate hereto appended, it adds to the proof already existing of the fact that spirits may communicate in a language unknown to the medium.

The omission of the *e* in the word *profonde* near the bottom of the slate, was undoubtedly an oversight.

I should add that I was an entire stranger to the medium until July 31, 1893, when I had my first sitting with him, and that he could not have known of my acquaintance with "connections of Napoleon III."—a fact known only to my own family in Washington, and to two or three, more or less, of our most intimate friends here.

FRANCIS J. LIPPITT.



A COMMUNICATION IN FRENCH, REFERRED TO BELOW.

I, William W. Russell, dentist, of the city of Lynn, State of Massachusetts, U. S. A., hereby certify that I know and have known Frank S. Algerton, the medium, during five years past. I know that he does not speak, write or understand the French language.

WILLIAM. W. RUSSELL.

Lynn, Mass., Aug. 26, 1893.

Passed to Spirit-Life.

At Kirksville, Mo., Jan. 27, 1894, Elizabeth Hart, aged 63 years, 11 months and 28 days. After an illness of two weeks, her spirit, having laid aside its mortal body, passed on to the incorruptible glories of higher life. A wide circle of friends in this world will mourn her departure, but her spirit, freed from its earthly thraldom, rejoices in the land of light, and is not far away from them. She was one of those genial persons whom every one respects, and her memory will be enshrined in the hearts of all who knew her.

Mrs. Hart was a medium, and her most prominent phase was healing the sick. All the Liberal and spiritualistic speakers who have visited this place will recollect her well, for she entertained them all.

The funeral services were conducted by the writer. DR. M. L. WARD.

Mrs. Isa Wilson-Porter has removed to 544 West Van Buren street. She gives psychometric readings, tests, etc., and heals the sick.

Dr. Abram Smith made the change called death, Monday morning, Jan. 29. Peacefully and quietly he passed away. Dr. Smith was 80 years old. For thirty-five years he had been a firm Spiritualist. Dr. Smith became a member of the Harmonial Society of this place in the year 1870. He lectured in behalf of Spiritualism in many parts of this State and was generally quite well-known. Dr. Smith was an honest man, true to the convictions he advocated. He had been a Mason for many years, and in accordance with his desires, the Masonic fraternity of Sturgis took charge of the funeral, which was held at the family residence on Thursday at 2 o'clock P. M.

DR. A. D. HOWARD, Sec'y.
Harmonial Society of Sturgis, Mich.

Entered Spirit-life, February 6, 1894, Mary E., wife of Fred Davis, of Port Huron, Mich., after a brief illness of twenty-four hours. She was stricken with paralysis, and did not regain consciousness in this life. She was an estimable lady, much loved by all who knew her. The funeral was held at the family residence and was largely attended by sympathetic friends. Funeral services conducted by Mrs. Anna L. Robinson.

Lectures on High Science.

A course of lectures on the higher philosophies, unveiling the true doctrines of all Scriptures, will be given by Ibrahim G. Kheiralla, at Dr. Phelon's parlors, 619 Jackson boulevard, on Sunday afternoon, at 3 o'clock commencing Sunday, February 11.

Mr. Kheiralla, a Syrian by birth, having spent twenty-one years in Egypt, comes laden with the wisdom of the far East, shining by its own light. Among the subjects he will touch upon will be the "Vicarious Atonement;" "The Mission of Christ;" "How to be Saved;" "How to Become Gods and Sons of Gods;" "What is a Christ, and what a Prophet;" "What is Inspiration;" "What is the true Meaning of the Scriptures." Time will be given for questions. Tickets for course, $1. Single lectures, 25 cents. We believe his lectures will prove highly entertaining.

Liquor for Africa.

In a certain place in Africa one missionary and 50,000 barrels of whisky were landed not long ago, at the same time. From Jan. 1, 1890, to Jan. 1, 1891, there were 1,018,591 gallons of rum shipped from Boston to Africa. In 1891 the trade was almost doubled. The percentage of missionary increase does not keep pace with the growth of the rum traffic.

A LIVELY GHOST.

Cutting Capers for a Family at Topeka, Kansas.

THE GHOST OF MRS. STINE, WHO DIED FOUR YEARS AGO, COMES BACK TO HAUNT MRS. WILLIAM HAZEN—A REMARKABLE GHOST STORY, WHICH IS CORROBORATED BY EVERY MEMBER OF THE FAMILY AND BY THE NEIGHBORS.

It is refreshing for THE PROGRESSIVE THINKER to get hold of a ghost story which bears upon it the impress of truth. *The Daily Capital*, of Topeka, Kansas, publishes a full account of the remarkable story. The "haunted" house is located at 114 Monroe street, a frame two-story cottage, occupied by William Hazen and his family. Mr. Hazen has for a number of years been one of the head blacksmiths at the Santa Fe shops. He is a member of Lincoln Post and his wife is a member of Lincoln Circle. The ghost made its presence known a few weeks ago by peculiar noises in Mrs. Hazen's bedroom upstairs. She thought nothing of them, believing that they were caused by rats. One night she felt something pulling at the bedclothes, but still didn't think of a ghost. She put out some rat poison, which in the morning was untouched.

One Thursday night lately the family retired as usual. Mrs. Hazen was awakened about a quarter of twelve by a loud rapping on the head of the bed. Then the covers began to move, and it seemed as if a hand was constantly passing over her body. Mysterious sounds proceeded from the wall, and Mrs. Hazen arose in the morning in anything but a refreshed condition. "Still," she said, "I was not afraid. I am not a believer in Spiritualism, and I was determined not to let this thing drive me from my room. The next night I went to bed there as usual. I shall never forget the night, for it was a night of terror. I am fifty-eight years old, but I never heard anything in all my life like the noises I heard that night. First, I heard the rapping on the head of my bed, as before. Then I felt the hand passing down my arm. All of a sudden the pillow was grabbed as in a powerful hand. I was determined not to let it get the pillow away from me, and I grabbed, too. Then it took hold of the mattress at the foot of the bed. I caught at the head, but with all my might I was only able to keep it from flying to the floor. My slippers, which were lying by the bed, went flying through the air, nearly striking me. All this time I talked to the thing, whatever it was, and it answered by rappings. It continued throughout the entire night."

On the Saturday night following Mrs. Hazen slept in an adjoining room, and locked and bolted the door between. Still the noises kept up. "It seemed," she said, "as if the thing was trying to break the door down. It would creak and groan for awhile, and then three hard raps would be heard on it."

It was on Sunday morning that the most peculiar manifestations occurred. Mrs. Hazen was getting breakfast when she turned and saw one of the kitchen chairs jump on the table. "It was the first time it had been downstairs," she said, "and it startled me. But I talked to it. Finally it occurred to me to ask it if it could write. It rapped three times, which Spiritualists say means yes. I said: 'I'll get you paper and pencil,' and I took the grocery-book and put it on the table with a pencil inside it. I looked in a minute and read: 'Look in the parlor.' I crossed the sitting-room, and when I reached the parlor every chair was piled in the middle of the floor, and the tidies and ornaments were scattered all over the room. My little boy came in just then, and we went back to the kitchen. We reached there just in time to see the lid of a pot of beans that I had placed on the gasoline stove fly up and remain spinning in midair.

"I thought that if it was a spirit in torment the Bible would be some consolation. So I brought it out and placed it on the kitchen table, opening it at the Psalms. I had no sooner done this than the book was closed and dashed to the floor.

"I had found out, though, that it could write, and so I kept paper and pencil on that table all the morning. It wrote that it would give me a sign, so that I could recognize it. And it did. A number of years ago—about four—an old woman with two sons moved near me down on Jefferson street. She was sick with consumption, and her sons worked in the Santa Fe shops. As soon as I found out, that she was sick, I went over and offered to help her in any way, or to get help for her from Lincoln Circle. The old woman turned on me, and in the most profane language ordered me out of the house. You may not believe me, but the very words she used then she wrote in my book Sunday morning. She wrote many other things that convince me she is this woman. She often speaks of her sons James and John. This woman's name, by the way, was Stine, and she died about a year after the time I speak of. She wrote in this book that her sons moved away from Topeka, and that one of them died at Ottawa. She said, too, that she was unhappy, and when I asked her if I should pray for her, she answered 'yes.' I did so, and last night we did not hear the noises at all. To-day they returned, but they were low and indistinct."

Mrs. Hazen let one of her neighbor's daughters sleep in the room Sunday night, and she corroborates her story in every particular. This girl was particularly brave, however. She said that when the noises were at the highest she asked "it," as they call it, if it could dance. Then began the maddest revel she ever heard. She could plainly hear the steps keeping time, and when the dance was over, the thing vanished amid snapping of fingers and clapping of hands.

Not only Mrs. Hazen, but Mr. Hazen and the entire family have heard the noises and seen the things flying through the air. They seem to be very intelligent people. Mrs. Hazen says she is not afraid to live in the house, but that there is not money enough in the United States to hire her to sleep another night in that bedroom. She offers, however, to let any man, or any two men, sleep there, but she won't guarantee them a good night's rest.



THE PSYCHOGRAPH.

An Interesting Seance with It.

TO THE EDITOR:—The folks all laughed when I unpacked the psychograph and gave the disc a whirl, which sent it spinning like a top. "It goes so easy that one can just as well give the messages one's self as not," said sister May.

"Yes, one could, but one does not wish to. What would one want to impose on one's self for?"

We did not impose on ourselves that evening, for although we sat for an hour or more, we never had the slightest indication that any one, spirit or mortal, wanted to move the index. The next evening some friends came in, and we sat more for amusement than anything else. A young gentleman—I will call his name Bert—was determined to ridicule everything that occurred, and made us laugh in spite of ourselves. After awhile we became more in earnest, and May began to complain that her arm felt as though she had hold of the pole of a battery and she could not keep it from jerking. Soon after, the index moved.

"Now for the spirits," cried Bert. "May I ask the questions?"

The reply was: "Yes."

"Then," said he, "how many dollars have I in my pocket?"

"Sixty-five cents," was the reply.

We all laughed, for he was quite vain; and we supposed he had his pocketbook with quite an amount with him, and he had invited us to go to the theater that evening.

"How are you to purchase three tickets with sixty-five cents?" we asked.

"It's quite off," he replied, "as I will show you." Then he found he had no pocketbook with him, and drawing his hand from his pocket, produced the sixty-five cents. His discomfiture was amusing.

"I'm beat," he said; "but that was only a coincidence. Give me the date of this quarter dollar, which no one, not even myself, knows."

"1891," was quickly given.

On examination, this was right.

"You cannot accuse me of deception," said May, "as I did not know. You had better ask more worthy questions—such as—if there are spirits here—would not be insulting to their intelligence."

Father, who had just come in, said that he felt that way himself, and that we ought not to trifle in our questions. To this the intelligence replied:

"That is true. 'Ask and ye shall receive.' Ye shall receive that which ye ask for. If folly, then shall ye receive foolishness."

"Who wishes to communicate?"

"Mabel."

"It is mother," I exclaimed, and we all were so startled we remained silent.

Our mother passed away six years ago, and this unexpected tidings of her was so strange, we scarcely could restrain our feelings. For half an hour father asked questions and received answers, such as our mother only could give. We all seemed to be standing at the gate of heaven, and in the presence of angels. It was only necessary for us to behold them to make the illusion complete. Even Bert was more serious, as he had been bantering and chaffing, and when his brother, who died last year, gave his name, he was quite overcome, and said he was convinced of its truthfulness. He received this message: "Bert, tell all you have seen to-night to my wife. Tell her that I am yet with her, unchanged; that I regret her loneliness, and that I cannot help her, as I did before this change. She need not regret anything she might have done for me. It would have made no difference in the result."

Bert explained that this brother's wife at times was almost frantic with the thought that she might have done something more; that she had neglected giving medicines, when really she had done all in her power.

"Tell her that, more than all things else, I desire her to come here and allow me opportunity to talk with her."

"Can you impress her with your presence?" asked Bert.

"It has been difficult. I may say impossible. If she will sit in your circle I hope I may be able to do so."

"What advantage is there in sitting in circles for development?"

"The controlling spirit receives the assistance of the circle thrown on the more sensitive."

"Somewhat like a relay battery," said Bert, who has a smattering of telegraphy.

"Quite like," was the reply.

"If spirits have form and substance, what is their weight?" asked father.

"Weight is the measure of gravitation, and as spirits are not subject to that force, they have no weight."

I might prolong these conversations we had in circles, to columns, but fearing to weary you, I close.

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(ADVERTISEMENT.)

One of the most remarkable and wonderful cures that has been performed since the Christian era is in the case of Mr. George Young, a highly respectable citizen of Albion, Calhoun county, Michigan. Following is what Mr. Young says:

"For many years I was stricken with a disease of so serious a character that I could not walk or stand. I was reduced in flesh from 180 to 100 pounds. The local physicians called my complaint liver, heart and kidney disease—in fact, all manner of diseases—but after I had paid out a great deal of money they said I must die, and that very soon. Just at this time one of Dr. Dobson's circulars fell into my hands (I did not believe in Spiritualism), and I thought I would send to him and make a trial, for there was nothing else left for me. He sent what he called spiritual magnetized remedies. I commenced to take them, and in a very short time I began to improve, and today I am as healthy a man as there is in Michigan, and can do as hard a day's work, and I know that Dr. Dobson cured me. I took four months of his treatment, two months after I was well, and it has nearly, if not quite, made me a Spiritualist. Since I got well, Dr. Dobson has been here to see me, and I attended one of his slate-writing seances, which to me was wonderful.

"My cure made an excitement in our town, and by its means Dr. Dobson has had over 100 patients here, and has been successful in curing or greatly benefiting nearly every one. Myself and wife will never tire in doing everything we can to induce the sick to send to Dr. A. B. Dobson, of Maquoketa, Iowa, for assistance, the man that saved me from a premature grave. It is nearly a year since he cured me. It is through him and his spirit band of doctors that I am alive. GEO. YOUNG."

Albion, Calhoun Co., Mich.

The foregoing is but one of many similar testimonials voluntarily furnished Dr. A. B. Dobson, of this city. His disciples number thousands, scattered from Maine to Oregon, and from Dakota to the Gulf. It is quite likely some may be found who have derived no great benefit from his treatment, though we are free to say that we have never heard of such a case—the uniform testimony being "entirely cured," or "greatly benefited." "The lame walk, the deaf hear, the blind see." Dr. Dobson's career has been a wonderful one, and certainly he is richly deserving of all the success that has crowned his work during the last few years of his residence in this city. He is warm-hearted and generous with his friends, while for those disposed to deride or oppose his work, he is not afraid to answer a fool according to his folly.—Maquoketa (Iowa) Record.

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Dr. E. J. Worst, of Ashland, O., has kindly offered to mail all our readers one week's trial treatment of the famous Australian Electro Pill remedy free, for catarrh, kidney, liver and stomach trouble, sick headache, nervous prostration, la grippe and its after effects, or seven weeks' treatment for only $1.00. Our readers should send at once, naming THE PROGRESSIVE THINKER.

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This work of Planetary Meteorology, Almanac Makers' and Weather Forecasters' Guide, and New System of Science, by Richard Mansill, is now out, and will be sent to any address for 25 cents. Mystics, farmers, and thinking people generally should have it.

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VOL. 8. CHICAGO FEBRUARY 24. 1894. NO. 223

A VOICE FROM INDIA.

Modern Popular Belief in Spiritualism in India.

A Lecture Delivered BY VIRCHARD R. GANDHI Before the Congress of Religions

OF THE FIRST SOCIETY OF SPIRITUALISTS, GRAND ARMY HALL, CHICAGO.

Ladies and gentlemen: I come to you an utter stranger. I come with no credentials; but I come from a country which was ancient when the great Alexander crossed the banks of the Indus; which was ancient when the great Roman Empire was declining; which was ancient when the first pyramid was built—a country which is well-known for its mysticism. Our chairman, Mr. Hoffman, has given you an outline of a certain phase of that mysticism which took a particular shape in Egypt. I am this evening going to give you the outward form which it has taken in India in the Puranic period of her literature, the period during which her custodians of knowledge wrote volumes of mythological works.

A Hebrew fable says: "A man had three friends; two of them he loved exceedingly; to the third he was indifferent. One day he was summoned before the justice for a matter of which he was innocent. "Who among you," he said, "will go with me and witness for me?" The first of his friends excused himself immediately on the pretense of other business. The second accompanied him to the door of the tribunal, but there he turned and went back, for fear of the judge. The third, upon whom he had least depended, went in, spoke for him and witnessed his innocence so cheerfully that the judge released him and made him a present besides."

Man has three friends in this world. How do they behave in the hour of death, when God summons him before his judgment seat? Gold, his best friend, leaves him first. His relations and friends accompany him to the brink of the grave and return to their houses. His good deeds alone accompany him to the throne of the Judge; they go before, speak of him and find mercy and favor.

This fable is a notable specimen of Jewish self-righteousness. But the Hindoo idea of a future life was higher than this. It was not merely mercy and favor at the hands of an extra cosmic Deity—but a future life, the nature of which depended upon his past actions. The Hindus believe that this future life may be as a denizen of the lower worlds, as a plant or animal, as man, as lower spirits, or as a god. It is well-known that the Indian literature makes constant mention of numerous regions above and below the earth, which serve as the abode of spiritual beings. The epic poems and puranas of India allude to the seven upper and seven lower worlds, and beneath the latter there are twenty-one hells. These hells are for the infliction of various degrees of suffering on sinful men. Yet they are not places of eternal punishment—they are merely temporary purgatories. One is a place of terrific darkness; another consists of heated cauldrons; another of a red-hot iron; another contains pits of red-hot charcoal; another of blood; another is a dense forest, whose leaves are sharp swords; another is a hell of sharp pincers; another is a sea of fetid mud: another is a plain paved with iron spikes. In the same way the swarya or heaven of the Brahmans is merely a temporary paradise. The idea of terrific torture lasting to all eternity seems wholly a Western conception.

On the other hand, the seven worlds immediately below the earth are not places of punishment at all. The Vishnu Purana says that they are regions adorned with beautiful palaces, groves and streams where the sun diffuses light, not heat, and the moon shines for illumination, not cold; where the air is resonant with the song of birds and where are all kinds of delicious food and beverages. They are peopled by a race half men, half serpent.

The seven upper worlds, including the world the peculiar abode of man, are inhabited by countless hosts of superhuman and semi-divine creatures of all kinds. Like men, they are gifted with free will and may have good or evil proclivities. They may be pious or impious, benevolent or malevolent, merciful or cruel. They may be the friends or foes of men. Some of these beings are constantly traversing the earth and the world immediately above the earth. And here I must guard you against the notion that the spirits, whether good or bad, of the Hindu mythology are in their nature wholly spiritual and immaterial. Though these beings are sometimes called by English writers on Hindu mythology "spirits," and though they are certainly endowed with frames of a finer and more ethereal structure than the bodies of men and are not necessarily visible to men, yet their bodies have for their essential elements gross material particles. They have their bodies, composed of material forms, requiring the support of daily food; that they are capable of undergoing austerities, liable to passions and affections like men and animals and subject to the inexorable law of disintegration and ultimate absorption into the one universal and sole eternal essence. In short, gods, spirits and men are so closely connected and inter-related that it is difficult to draw any line of demarcation between them. All three are subject to distinctions of sex;



VIRCHARD R. GANDHI.

all three have bodies made up of gross elementary particles—these bodies being ethereal in the case of gods; less ethereal in the case of spirits; and earthly in the case of men.

As to these spirits, they may be grouped under three classes: Bhuta, preta and pishacha. A bhuta is a spirit emanating from a man who has died a violent death, either by accident, suicide or capital punishment, and has not had proper funeral ceremony performed afterwards. A preta is the spirit of a deformed or crippled person, or of one defective in some limb or organ, or of a child that dies prematurely, owing to the omission of ceremonies during the formation of the embryo. A pishacha is a demon created by a man's vices. It is the ghost of a liar, drunkard, adulterer or criminal of any kind, or of one who has died insane.

Bhutas and pretas reside in the place where funeral piles are erected; in trees which are not used for sacrificial purposes, such as the tamarind and the acacia, in desert places at the spot where death occurred, or at cross-roads. They feed upon all class of refuse.

The most prominent feature in the popular conception of bhoots is that which relates to the possession of human beings by spirits, denizens of an invisible world. A Hindu friend of mine, a learned scholar and poet, says on this subject as follows: "If one were to pronounce that no such being as a bhuta existed, this would be a contradiction of the Hindu scriptures. In the Christian scriptures and in the Mohammedan the existence of such spirits is also admitted; the assertion that they do exist therefore cannot be pronounced a falsehood. Perhaps in ten thousand cases in which possessions by spirits have been asserted one case may have been actually true: this much I would admit as probable, confiding in scripture, but as far as my personal observation extends, it has never, I am bound to say, included a single case which could be authenticated." This is his opinion for a description of the modes employed in India in the exorcism of bhutas who are supposed to have taken possession of living men. I would like to place before you an instance given by this same friend of mine.

Several years ago a bard of India asserted a claim against a native chief which the chief refused to liquidate. The bard, therefore, taking forty of his caste brethren, went to the chief's town with the intention (as was customary then) of sitting near the door of the chief's palace, and preventing any one coming out or going in until the claim should be discharged. However, as they approached the town, the chief, becoming aware of their intention, caused the gates of the fortifying wall of the town—to be closed. The bards remained outside; for three days they fasted; on the fourth day they began to perform what is called Troga; that is, some hacked their own arms; others decapitated three old women of the party and hung their heads up at the gate as a garland. Some of the women cut off their own breasts. The bards also pierced the throats of four of their old men with spikes, and they took two young girls by the heels and dashed out their brains against the town gate. The head bard, to whom the money was due, dressed himself in clothes wadded with cotton, which he steeped in oil, and then set on fire. He thus burned himself to death. But as he died he cried out: "I am now dying, but I will become a headless ghost in the chief's palace, and will take the chief's life, and cut off his posterity." After this sacrifice the rest of the bards went home. On the third day after the bard's death his bhoot (spirit) threw the chief's queen downstairs, and she was very much injured. Many other persons saw the headless phantom in the palace. At last he entered the chief's head and set him trembling. At night he would throw stones at the palace, and he killed a female servant outright. In consequence of the various acts of oppression which he committed, no one dared approach the chief's mansion, even in broad daylight. In order to exorcise the Bhoot, all kinds of mediumistic controllers were sent for, from different places. But whatever person attempted a cure, the Bhoot in the chief's body would immediately assail, and that so furiously that the exorcist's courage would fail him. The Bhoot would also cause the chief to tear the flesh off his arm with his teeth. Besides this, four or five persons died of injuries received from the Bhoot, but no one had the power to expel him. At length, a foreign monk happening to come to that part of the country, the chief sent a carriage for him and brought him with honor to his town. The monk was a person of great reputation for skill in charms and sorcery, and he was attended by seven followers: He sent for several articles which he wanted to use for expelling the Bhoot, and then with these articles he came to the chief's palace. First he tied all around the house charmed thread; then he sprinkled charmed milk and water all around; then he drove a charmed iron nail into the ground at each corner of the mansion, and two at the door. He purified the house by burning incense, and using some disinfectants. He then set an image of his guardian deity in an apartment, and beside it he placed a drawn sword, a lamp of clarified butter, and another of oil; he then sat down to mutter the charms. For forty-one days he continued thus employed, and every day he went to the funeral ground with many and various sacrificial offerings.

The chief lived in a separate room all this time, and continually fancied himself possessed, when he would say to the monk: "Ah! you shaven fellow, you have come to turn me out, have you? I am not going, though, and what's more, I will make you pay for it with your life." The monk sat in a room which was closely fastened up; but people say that when he was at his mutterings, stones would fall and strike the windows. When his preparations were finished the monk caused his own people to bring the chief to the upper room which he used, and kept others out of hearing distance. He sprinkled grain, and rapped upon a metal cup, in order to place the chief under the influence of the possessing spirit. The patient then began to be very violent, but the monk and his people spared no pains in thrashing him until they had rendered him quite docile. Then the chief's servants were recalled, a sacrificial fire-pit was made, and a lemon placed between it and the chief. The monk commanded the Bhoot to enter the lemon. The possessed, however, said:

"Who are you? Even if one of your deities were to come, I would not quit this person."

Thus they went on, from morning until noon. At last they came down from the mansion and assembled in the open space in front of it, where they burnt various kinds of incense, and sprinkled many charms, until they got the Bhoot out into the lemon. The lemon began to jump about, and instantly the spectators began to cry out:

"The Bhoot has gone with the lemon; the Bhoot has gone with the lemon!"

The chief himself, when he saw the lemon hopping about, was astonished, and ceased to tremble, being perfectly satisfied that the Bhoot had left his body and gone into the lemon. The monk then turned the Bhoot in the lemon out by the eastern door. If the lemon went off the road the monk would touch it with his stick and put it into the right way again. Several soldiers with their swords drawn followed, the drummers beating a warlike measure. They took the chief also with them. On the track of the Bhoot they sprinkled mustard and salt. When they had conveyed the Bhoot in this fashion to the boundary of the town lands, they dug a pit about twelve feet deep and buried the lemon there, throwing into the hole above it mustard and salt, and over these dust and stones, and filling in the space between the stones with lead. At each corner, too, the monk drove in an iron nail, two feet long, which he had previously charmed. The lemon buried, the people returned home, and not one of them ever saw the Bhoot thereafter.

Similar occurrences are common among the ignorant classes. The friend who told me this story also said that in the Hindu scriptures it is stated that unclean persons, and those who lie, or are guilty of other sins, become after death bhoots and pretas, and suffer many calamities; but that the object of the scriptures was to give a sanction to the injunction against unclean lives and sin. In his opinion, the belief in bhoots and pretas should be altogether eradicated.

Mediumistic phenomena are very common in India: the only difference is that while there is a class of people who approve of them, there is another class who do not encourage them. In no case, however, has the Church or the State in India molested the mediums.

I have so far given you the idea of the ignorant masses about the bhutas, pretas, and other evil spirits. Spiritualism, in its purest and simplest sense, is something different in India. Spiritualism, in the philosophical sense, is understood in India to mean the knowledge of supersensual things, perceived by the spiritual powers of perception, generally contained in every human organization, but developed in very few. There is a regular philosophy of this science. It is known as the Yoga philosophy. Resting on this philosophy, and following strictly the rules laid down in its practical branch, the Hindu ascetics have worked wonders. But here I am anticipating the talk which I am going to give to my friends in Englewood, at 6558 Stewart avenue, on the mystic philosophy and practices in India. I may, however, caution you on one point, and it is this: Call it mysticism or non-mysticism; as soon as you train yourself, by the proper control of body, mind and speech, it no longer remains mystic, it becomes an open secret. It is not the monopoly of a select few—it is the common property of all mankind, if they only choose to master it.

THROUGH OUIJA

Remarkable Communication Given Through It.

TO THE EDITOR:—I had commenced an article for THE PROGRESSIVE THINKER under the above title, when Mrs. Chandler's paper, "The Ouija Board," appeared in your issue of January 13th ult. As it was at my home, in Fayetteville, N. Y., and with myself that Mrs. Chandler's first experience with "Ouija" took place, and as I took full notes of the communications then received, which in some respects were even more remarkable than those she has given the world, I still send them for publication as of peculiar interest and value, from a psychic, a scientific and a spiritual view. Others of less importance are omitted.

Mrs. Chandler was with me during the Parliament of Religions, and, like that, our communications were from different portions of the globe during the same sitting. Waynx, a woman of Thibet, gave: "Good! serve the truth. Keep on in search of truth. There are such as belong to the State;" to both of us, but to myself alone: "Woman has arisen."

QUESTION: Has woman arisen in Thibet?

ANSWER: Yes. Good will to all men on earth from all the heavenly hosts.

Frank Renfew, of England, followed in: "Good cheer. Onward and upward, never fear. Those who love and serve the truth will always be living in the life everlasting."

This message was followed by the peculiar name, "Dunqun," as from New Zealand. Enquiries brought the information that "Dunqun" was a Patagonian Indian who had been shipwrecked from a native boat on the shores of New Zealand. The question was asked:

Q. Why did you come here?
A. Am glad to come with the friends.
Q. What friends?
A. With the multitude who are present.
Q. Why are so many present?
A. This is the season of gathering in this sphere.

Mrs. C. and myself doubted the ability of a low grade medium, such as the Patagonians are, to express himself as this one had done. Mrs. C. suggested that some one, probably much more advanced than himself, put his ideas and those of others into form, which was affirmatively answered by the name "John, a teacher."

Q. Do you teach people on this earth?
A. By leading them to think life is only of value as you learn and impart.

An intense desire to see this person led to the question:

Q. Can you make yourself visible?
A. Not with the provisions you can command.

Laying the board aside, Mrs. C. and myself discussed the occult significance of "John," the name given by this teacher, and its seeming inappropriateness to his country, stated to have been ancient Egypt.

"Inman's Ancient Faiths," as connected with ancient names, supplies much valuable information regarding the interior or spiritual meaning of certain names, (among them, John).

At a later sitting the name Imogene, as that of a relative of my own, was given. Knowing the family to have been intensely orthodox, I asked:

Q. Were you not a Presbyterian when you passed out?
"No," was quickly replied.
Q. What were you?
A. A seeker after truth. Followed by the statement: We need you as much as you do us.
Q. Why do spirits need us?
A. Because the life here is so new and so strange. The mode of communication is strange. It is not a new language, but a symbolism.

To a question as to advance in the modes of communication, the answer was, "Yes, many minds are being opened to higher truth and knowledge."

Q. Is it that minds are in rapport with the disembodied the same as with the embodied?
A. Minds on the same plane of thought and loves, drink at the same fountain.
Q. Do you see us in our material bodies?
A. We see the spirit and not the body; when the body is sick we see it as in a cloud.
Q. Do you hear the material voice?

To this question came the scientifically important answer: "We hear the vibrations, but we feel the thoughts."

Q. Does the law of vibration run through the spiritual world as well as the material world?

The answer was: "Certainly," with the farther statement of this being the reason why a panic or excitement suddenly affected whole bodies of people.

Q. Is thought the real force of the world?

The answer, "To be sure," was followed by the statement that "the thoughts of the embodied frequently affect the disembodied."

To the question in regard to mediumship, we were told that "all persons are mediums," and of ourselves that we were psychic instruments of a peculiar kind, for our growth and development, and because of our degree of development, and that together we obtained a polarity that we could not alone.

Having been much interested in the doctrines of Karma and reincarnation, I asked: "Do spirits ever take on another body—reincarnate?

"That is beyond my knowledge."

We were, however, told that she could ascertain for me.

Q. Can you see the future in material things?

"Enough for our well-being; the power to see the future is not desirable until we have become pure and wise," which the spirit passed over for thirteen years—declared was not yet perfectly her own condition.

A following evening this friend gave as her opening message: "Error is weak; truth is strong."

To a question regarding God, personality was denied and the definition given, "A principle of all principle, and life of all things."

To a question as to the power of God over the destiny of human beings, the answer was: "Over the whole universe," followed by the further statement, "that while God worked through love, only in part did we possess power over our own destiny;" this answer recalling the old doctrine of "election."

Q. Is it proper for the embodied and the disembodied to fear God?

A. Yes; as we fear to destroy our relations to the eternal right.

Q. Are there souls who do destroy these relations?

A. Yes; by disobeying their own inner light.

Q. What is the ultimate fate of such souls?

A. They go into darkness, and lose identity.

Q. Is there no salvation for such souls?

A. Perhaps, at some very future period.

Q. Are they conscious of suffering?

A. One who has not suffered cannot measure the suffering of those who are in darkness.

To questions as to the method of life, etc., it was replied: "Spirits do not live as you live, in houses, but in communication."

Having long been interested in the phenomena of sleep, I enquired:

"Where are souls during sleep?"

"We are trying to find out."

From another came the message: "Life is trust and work. All things are good in their right place and time."

But the most remarkable of all our communications has been slightly referred to by Mrs. Chandler as from Joan of Arc. It was in every way so peculiar, not alone in what was written (or spelled), but in our own psychic experiences, as to make it worthy of reporting in full.

When writing the chapter on "Witchcraft" for my book, "Woman, Church and State," my thoughts had dwelt upon the sufferings of the thousands of women who had met death at the stake, and I asked: "Did you suffer greatly when you were burned?"

A. Yes, for a time; but a time came when the pain ceased.

Q. How long before your death was it when pain ceased?

A reply was not immediately given, but in a few moments, as though it had been spent in consideration, came: As near as I can judge, some thirty minutes.

Q. Did people who were burned live so long a time in the agony of burning?

"Oh, yes," was quickly replied.

If, as declared, pain ceased some time before death, it must have been from destruction of the nerves of sensation lying exterior to the nerves of motion, and is of physiological value in relation to health and disease. Sensation more fully lies in the external covering of the body as well as in membranes or coverings of the internal organs, as the pia mater of the brain, the peritoneum, the pleura, etc. It also seems to show that physical or material life is more closely connected with the nerves of sensation than with other portions of the body. All phenomena, of whatever nature, carries with it a lesson to be heeded, as only through thought and study do we at last reach the truth.

The problem of personal responsibility having long puzzled me, I asked:

Q. Does each soul create its own destiny?

A. Not create, for its destiny is created with it. The soul is uncreate, but each ego has a sphere which is fixed by its environments and relation to all the egos in the universe.

Q. Is it not, then, possible for a soul to meet unjust deserts?

A. Finite minds cannot measure the scope of the Infinite. The results of actions have sometimes ages to bring about the end, which are sure to be accomplished, as the law of the universe.

I said: That does not answer my question, when the answer was: Only seemingly and transiently.

Q. Is the doctrine of reincarnation true?

A. In part.

Q. Those results you speak of as taking ages to accomplish—are they karmic results?

A. Sometimes; but there is a law of vicariousness which binds lives in bundles, and experiences are not simply individual.

Mrs. Chandler perceived a very peculiar odor. I asked if it was connected with her burning.

A. That is drawn from the ethers, for my strength in coming to this sphere.

Q. Have you been happy since you left?

A. Perfect happiness comes only in the intervals of the crises of development.

Q. What are the crises of development? How are they shown?

A. Expansion of soul is the condition of growth towards the Infinite, and all growth is attended by what is called pain.

I asked: Have you anything to say without a question?

A. Be true to your highest light; be brave to speak your thought, so shall you be found always at the throne of wisdom and be free.

During this interview some very powerful influence was plainly manifest, affecting both Mrs. C. and myself. When she perceived an indefinable odor, the air of the room to me was as though deprived of a portion of its oxygen, what is ordinarily called heavy, but which is in reality light, like that of somewhat oppressive days, or the air at an extreme height. While Mrs. Chandler's brain seemed "shut up," as she expressed it, my own was very active, yet I was sensible of a coldness about the dorsal vertebræ, or the region of health, as located by Prof. Buchanan in his "Sarcognomy," accompanied by occasional involuntary movements of the shoulders and arms.

In the present indecision of the world at large in regard to all psychic phenomena, these experiences at the Ouija Board may not be without their lesson.

As all readers of THE PROGRESSIVE THINKER may not be well acquainted with Joan's history, it may be stated that her whole active life was governed by visions and voices, the former commencing at the age of thirteen. Voices directed her course and she led the army of the French King Charles to victory, saving her country from English domination; but in 1430, at the age of twenty years, she was tried for sorcery, the learned University of Paris rendering unanimous verdict that such acts and sentiments as hers were diabolical and merited the punishment of fire. She was burned in the Market Place at Rouen, surrounded by a vast multitude of soldiers and ecclesiastics, on the last day of May, 1431. The Seine carried her ashes to the sea, one of the thousands of women whose psychic powers, owing to church influence, have been punished by death.

A later communication from one who announced himself as "Ajax, guest of the gods," is worthy of reference. Asked from whence he was, the reply came: "Between heaven and hell."

Q. What is your condition there?

A. Unsatisfactory.

A question as to why he did not leave was answered thus:

"Beware of prying into things not meant for you. The time will come when the finite mind will be absorbed in the infinite, and all will be clear."

The peculiarly high and pure tones of these communications will be noted, and not this alone, but their philosophical and scientific character, their supreme trust in an infinitely wise and just source of power, and this, even, in case of one who represented himself as having been in an unsatisfactory condition for ages.

Many statements are worthy of deep consideration, as that spirits need mortals as greatly as mortals need spirits; that the law of vibrations appertains to the spiritual world equally with the natural world; that the vibrations of our speech are heard, but our thoughts felt; that the thoughts of the embodied affect the disembodied; that foreseeing the future is not desirable, even for spirits, until they become wise and pure; that God is a principle—the principle of all principles; that we destroy our relations to the eternal right by disobeying our own inner light; that we have but partial power over our own destinies; that each ego is related in destiny to all the egos in the universe; that destiny is under a law of vicariousness which binds lives in bundles; that experiences are not simply individual; that souls meet unjust deserts only seemingly and transiently; that pain is caused by growth; that happiness is only possible during the crises of development; that the ethers must be drawn upon to render it possible for an advanced spirit to visit the earth sphere. A full understanding of these statements might unveil many secrets of both material and spiritual life.

MATILDA JOSLYN GAGE.

The Catholics in Office.

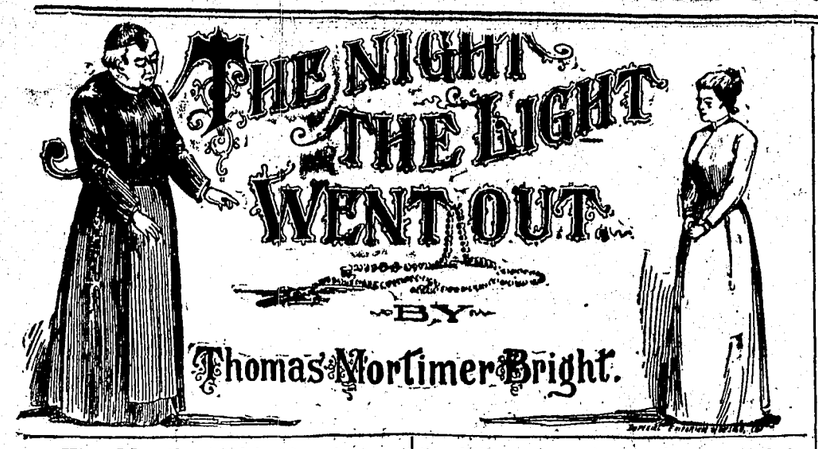
The Protestant Democrats of this city are beginning to say openly that they are not fairly dealt with in the distribution of offices, and that the Catholic element of the party gets a great deal more than its share. As evidence of the truth of this they make the following statements:

The Catholics of Chicago have:
The Mayor.
The Chief of Police.
The Chief of the Fire Department.
The Postmaster.
The City Attorney.
Clerk of the Circuit Court.
Clerk of the Probate Court.
Clerk of the Superior Court.
A number of the Judges.
Forty-five of the sixty-eight Aldermen.

Ninety per cent of the police force, eighty per cent of the members of the fire department, and sixty-seven per cent of the school teachers are Catholics, while eighty per cent of the pupils are Protestants—as half the Catholic pupils go to priests' schools.—*Chicago Tribune.*

"The Night the Light Went Out."

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The Meeting with Ursula.

CHAPTER V.

She half turned round to speak, but swayed and fell in a deep swoon. I lifted and laid her upon the sofa, then stepped quickly to the door and looked up and down both halls. No one was likely to come to the sitting-room, so I softly closed the door and returned to the side of my stricken dove. I almost cursed myself for so relentlessly relating it all to her, yet I was glad to see her evince such pain and remorse (for I saw that it was nothing else). I remembered, with a deep pang, the first and the last time I had seen her prostrate form, and, for once, I prayed to God to help me to free her from such hateful thraldom. I dared not remove her veil, nor loosen her gown, so trusted to Nature to restore her in time. I fell on my knees and chafed her cold, tapering hand, that was like a piece of marble in whiteness and beauty. I could not resist the longing desire to imprint one pure kiss upon the little hand that I once hoped to win, and without considering the consequences, I pressed my burning lips to it, nor removed them for several moments. Oh, it was heaven to be so near to her! Ere long she moved and drew a deep, quivering sigh, then lay so still that I feared she was indeed dead, now I hastily arose, and still holding her hand, made passes over her with my right hand, intending only to revive her by supplying some needed magnetic or vital force; imagine my surprise, and almost horror, when I perceived she was now under my control, helpless, and at my mercy—I had unwittingly hypnotized her! But I determined to test the power.

"Now," said I to her, calmly and slowly, speaking with great distinctness and emphasis, "tell me all your life, and what I can do for this poor, tortured soul."

Her lips moved, but her efforts to speak were ineffectual, for several moments. Finally, she obeyed my will and related everything that had occurred, from the day that she renounced the world until the present time; and I tell you, Tom, it nearly made my brain reel. Poor love! She was cruelly wronged, but my heart held only infinite pity for her, as she had been an innocent victim of priestly desire.

"What can I do?" I asked. "Whatever it be, I will accomplish it, for Heaven will aid me to save her from further suffering."

Her lips moved faintly, and I bent to catch the whispered words. The nearness of that perfect mouth, and the warm breath upon my face, proved too much for my rigid control, and I kissed her—a long, long kiss of bliss divine! She did not return it, but a beautiful, contented look rested upon her face. I was getting too disturbed in mind to hold control longer, so I waved my hand upward, from feet to head, and she relaxed, naturally, and began breathing full and regularly.

"Carolyn," I murmured softly, bending near her, "come back to life; come back to the world which is desolate without you; come back, and let me love and worship you all the days of my life!"

She moved uneasily, and I quickly left her side, opened the hall-door, as before, and went to the water fount at the lower side of the corridor to get a glass of ice-water to refresh her. When I returned with it she had arisen and was sitting in a large arm-chair some distance from the windows, and in such manner that her face was in the shadow. To relieve her embarrassment—for she eyed me keenly and I saw that she was still distressed—I said, as I offered her the water: "I fear your duties have been too arduous for your strength, good Ursula."

She smiled faintly as she extended her trembling hand for it.

"You are very kind, sir; I fear I have caused you much trouble, and caused others to deem me rather incompetent."

"Not a soul, save myself, knows that you swooned," I answered earnestly, "and I choose not to reveal it, if you do not bid me speak. Your secret is safe in my keeping!"

The empty glass fell from her nerveless grasp, and a low moan escaped her lips.

"Sir," she said, "I cannot give you the information concerning this institution to-day, as I feel rather ill; but if it please you to return, I will gladly tell you whatever will aid you in your descriptions."

"It shall be as you desire," I replied, delighted to think I had her permission to come again. "When will it be most agreeable to you to have me call?"

"To-morrow, before noon, if you wish, or at any time that may best suit your convenience."

I thanked her, expressed the hope that she would recover her usual health and spirits, and promised to come on the morrow. I stopped to visit awhile with Clarkson, then called at the Doctor's office again, ere leaving.

"Well," he said cheerily, "did you find out what you wanted to know?"

"Yes," I replied, "but I shall return to-morrow to burnish up my notes, so as to be sure nothing is left unsaid. The good Ursula has kindly consented to give me a few points of value, so I hope she may be disengaged when I call. I stepped in, really, to ask you if she might be relieved at eleven and come to the sitting-room to give me the promised information?"

"Certainly, certainly," he answered, "if she can relate anything that can help you about this or anything else you may wish to write up, just drop in at any time and I will see that you are gratified; for she is very accommodating, and is naturally social (though her bright manner is sadly curbed by her training), and a little contact with a congenial soul will cheer her a bit, and do her no harm. So come as often as you like—the latch-string hangs out for you."

I thanked him most heartily, you may be sure. I returned the next day at the appointed hour, and was shown directly to the sitting-room. Ursula entered soon, with noiseless tread, and came and took a seat near me. She was very gracious, though modest in demeanor, and no longer avoided my gaze, but talked easily and well, without constraint. By dint of strategy I turned the conversation into a personal channel, and drew from her a few expressions which greatly eased my heart. I felt overjoyed to see that the barriers between us, which I had deemed forever insurmountable, were slowly, but surely, melting away, and my heart was full of gratitude. Not wishing to impose on her good nature, nor to intrude upon her time, I made a brief and purely business call that day; but, ere leaving, I secured permission to call and see her again.

Returning to the office, I wrote out a fine "ad" of the Sanitarium, only touching lightly upon the presence there of Ursula, for I felt that she would not desire to have her name figure too prominently. When the paper was issued, I sent fifty complimentary copies to the good Doctor; also a basket of choice fruit and some magazines to Ursula. I wrote a note to the Doctor, at the same time stating that I would rather not be known as the donor, and, therefore, to please take care of the gift and present it to her himself. I explained that it was intended as evidence of my appreciation of her kindness in imparting certain information which had been of great service to me. I dared not say or do more then; and I curbed my wild impatience, determined not to call until invited. As it proved, it was a wise decision: for a little over a week afterwards the Doctor drove to the office and insisted that I go home with him to dinner; and his keen eyes twinkled knowingly as he added; "A friend dines with us." The hot blood leapt to to my brow (for I felt that the "friend" was none other than Ursula), and I murmured confusedly that I would be glad to accept if I could get leave of absence. I went up to the *sanctum sanctorum* three steps at a time, full of hope, yet fearing that there might be another assignment for me that afternoon. There was not! With my heart nearly bursting with joy, I picked up my overcoat and dashed down to the street where the Doctor awaited my coming. My face must have spoken more eloquently than any words, for as he turned back the laprobe for me to enter his buggy, he said "I am so glad that you will come; I feel that you will not regret it." Somehow, my foolish heart gained from those words great comfort, and I was almost my old, gay self again, as we alighted at his residence, which was next door to the Sanitarium, but connected with it by an enclosed passageway above the porte cochere. The Doctor was supposed to be a widower, though no one had ever heard him mention his wife; he had a married couple to serve him—the wife being general housekeeper and cook, and the husband butler, and everything was cheery and homelike.

"I have some patients to attend to," he said, "but you can just consider yourself at home. You will find plenty to read, and a piano, if you play, and in my den upstairs there are easy couches and cigars galore."

I decided to go up to his "den," as I wanted to prepare myself for the expected meeting with Ursula. I lighted one of my own cigars and lay down to think. The Doctor soon came in and followed my example, except that he drew a large reclining chair alongside the couch that I had appropriated *pro tem.* It has been my experience that men always grow communicative and, usually, confidential under the influence of a good cigar or pipe, and the Doctor proved no exception.

"Young man," he began, "I am going to tell you what I have never told to anyone; and I do it because I feel that a mysterious bond unites us, in some way; and, also, because I have confidence in your ability to keep the secret of a friend."

"Thank you, with all my heart, Doctor," I replied. "I will respect your confidence, and will, in turn, give you mine; for I need your aid sorely, and believe that you alone can help me."

"Is your case so serious?" he inquired, in a tone of kindly interest. "If you need monetary aid, I will not refuse it."

"No," and I flushed, half indignantly, "I shall not test your friendship in that manner; at least, it now seems improbable that I shall ever do so. It is a case of heart failure—failure on the part of another to respond to my passion. But tell me your story first, my dear sir; mine can wait."

He arose, closed and locked the door, drew his chair nearer to me, and refilled and lighted his meerschaum.

"I shall have to go back forty years to get at the commencement of my story. I was young then, and ardent, but I was studious and desired to fit myself for the profession of medicine. We lived in the country on a farm, about five miles from Syracuse, and I made arrangements to study with Dr. Hiram Baker, then a very successful and rather famous physician. Being not overladen with money, I lived at home, but walked to and from his office daily. After being with him six months, he began to take me with him to visit patients, taught me to diagnose and prescribe. He was an Allopathist; but he was naturally broad-minded, and consequently progressive, and whenhe heard of the seeming miracles that were being wrought by homœpathy, he desired to become acquainted with that system also. His practice being already established, and large, he was unable to investigate it personally, so, one day, he proposed to me to go to New York, and remain there at the new school until I had mastered all the secrets of Hahnemann's hobby. He said he would guarantee my expenses on the understanding that I would reveal all of the method to him on my return; he also hinted of a possible partnership. I consulted my family, and all were in favor of my going. In those times, there were few opportunities for young men, and I was only turned twenty, though quite sedate for my years. I cultivated a full beard to hide my youth," and the Doctor laughed heartily thinking of the harmless deception practiced upon his patients, in those times. "Well, *veni, vidi, vici.* In two years I returned a regular M. D., and Dr. Baker took me in as full partner. I was to take all of the long trips and night calls, as he was getting on in years. Of course it became necessary for me to have a room in the city, and Doctor would have me live in his house. His family was small, consisting only of his faithful wife, whom everyone loved and praised, and an orphan niece; and thereby hangs a tale. She was fair and possessed of charming manners and the higher accomplishments; living in seclusion and being thrown much together, of course we fell in love. All went well until she was called away to attend upon her dying aunt—somewhere in New England. There she saw her fascinating cousin—a society man, and I suppose the showy manners and a free use of blandishments made her forget her plain lover in far-away Syracuse. After about four months, I received a very honest and kind letter from her, confessing her change of heart, hoping I would forgive her, and would win a worthier wife for myself. It was a cruel blow, but she could not be blamed for loving. Later, I learned that her aunt settled a handsome dowry upon her on her marriage day, the income to last her lifetime in the event that she never marry again should the present husband die. Years afterward I heard she had married a man of your name—Stowell—a lawyer."

"Why, Doctor, do you mean to tell me that you knew and loved my mother?"

"I have been wondering, ever since I first met you, if you were her son; for you are fair, and in profile much resemble her, God bless her! I never tried to win any other woman, and I can truthfully say that I have known none. I placed her on the highest altar of my soul, and I still worship her. Where is she?"

"At present she is living in Boston. She is a widow for the second time, and supports herself by painting. I assist her as much as my salary will admit, and she is very comfortably fixed."

The Doctor passed his hand across his eyes, then smoked on, lost in thought. Soon, however, he aroused himself, and extended his hand to me; I pressed it warmly.

"Her son can ask anything of me! Tell me your case now, my boy."

So I unburdened my heart fully, without the least reserve, and when I had finished he pressed my hand closely and said:

"Poor boy, I understand! I will see what can be done."

Just then a faint tinkle sounded above the hall door.

"Come," said he, "we must prepare for dinner; it will be served in half-an-hour. Move slowly."

I promised to be very discreet.

When we descended to the parlor, Ursula was sitting at the piano, playing a beautiful air so softly that it sounded like an æolian harp. She seemed wholly absorbed in thought, and played on, apparently unconscious of our presence. I motioned the Doctor to a seat, but he smilingly shook his head and withdrew. Soon her dear fingers glided into the prelude of that beautiful song, "Last Night"—and she sang it so low, so thrillingly sweet that I yielded my soul to the passion so delicately expressed in the words, for she sang it with such fervor that I felt she was thinking of me, and my heart went out to her anew. It was so calming to my spirit, and seemed fraught with Love's message of hope. When she ceased playing and arose, I went forward to greet her, extending my hand, which she accepted timidly; our eyes met, and, perhaps, mine spoke more than I then intended they should, for after one swift, happy glance, she averted hers and blushed. She seemed pleased when I told her that she had sung my favorite song, and promised to entertain us with more music during the evening. Just then the dinner-gong summoned us, and the Doctor appeared and, nodding to me, offered his arm to Ursula; I followed them to the dining-room. The Doctor seemed unusually cheerful, and did much to relieve my frequent embarrassments. He jestingly alluded to the floral center-piece of pansies and roses as "thoughts of love," and stole a keen glance at Ursula to note if his speech perturbed her; I also looked toward her and saw that she was deadly pale. She raised her eyes and looked straight past me to the Doctor—such a pitifully pleading glance, like that of a wounded doe. He coughed in a brusque way, and offered me another squab, which I declined, as Ursula had ceased eating, though her dinner was only half consumed; he then rang for dessert, and, later, we returned to the parlor. A fit of silence had fallen over each of us, and to make it easier for us to regain our good spirits, Ursula seated herself at the piano and played many delicious morceaux, into which she seemed to infuse the delicacy and sweetness of her own soul.

"Now, please give us something bright and martial," said the Doctor; and she obeyed.

"I tell you, Frank," said he, "it is a confounded shame that so much talent and charm should be shut away from the world that needs such blessings! This little girl I almost regard as my own daughter, and I wish she would listen to one who so earnestly desires to prove a true friend. Ursula (turning to her), please come and join us; it is much more cheerful here before this fire than away over in that isolated place."

She arose and came toward us, seeming more to float than walk, so even and noiseless was her fairy tread. She sank upon an ottoman near the Doctor, and gazed sadly into the grate.

"I am accustomed to being alone," said she, quietly though her eyes slowly filled with tears.

"I would have you shine in your true place in the world, my child," said the Doctor. "The world is sorely in need of pure angels like yourself. (Her tears gathered and fell faster, while I yearned to strain her to my heart.) Why will you not consider while the way is open? Come, lassie," and he laid his hand upon her bowed head, kindly, "please me once, will you? It is a great favor to ask, but my young friend here will not mention it, I am sure?" (turning to me).

"Assuredly not, though I haven't the least idea what you desire," I replied.

He arose and made sure that the windows were securely screened, then locked the door, and went to Ursula's side and drew her to her feet.

(TO BE CONTINUED.)



THE SPIRIT OF THE ROMISH CHURCH.

NUNS BURIED ALIVE.

Live Persons Interred in China.

Monasteries and Convents Where Those Alive Are Entombed.

TO THE EDITOR:—While thousands have been buried alive in China with their own consent, the Catholic Church, with still greater savagery, has entombed its numerous unwilling victims, thus establishing for itself a record as bad as that assigned to the fabled Devil. An "ex-attache" gives an interesting article on this subject in the New York Tribune, setting forth that with regard to the controversy now in progress between the Roman Catholic clergy in Great Britain and Mr. Rider Haggard over the description of the immuring, or burying alive, of a nun contained in his recently published novel, "Montezuma's Daughter," it will doubtless surprise the disputants that these is at any rate one country in the world where people are to this day buried alive. What is more, the victim is not only a consenting party to the dead, but even takes part in the funeral as his own chief mourner. The country where this practice remains in existence is China; and the people who are thus buried alive are usually those who, either on account of their incorrigible misconduct or incurable maladies, have come to be regarded as burdens to their relatives and as constituting not only a nuisance, but also a danger to the community in which they belong. These interments of living men and women are generally the result of a decree of a sort of family council composed of all the principal relatives of the victim, and they are so far regarded as legitimate that the local authorities do not hesitate to attend to obsequies. Sometimes, too, the decree is pronounced by a vigilance committee, or "Vehmgericht," an institution that flourishes quite as extensively in China at the present day as it did in Germany two and three centuries ago. The French missionaries established in the district of Tchong Lok have on record a case where a man had become such a slave to the opium habit that he had not only disposed of his business and of his entire property to procure opium, but had even with a similar object sold his children into slavery. His neighbors and relatives endured this. But when he began to remove the tiles that roofed the temple erected to the memory of his ancestors, with the object of converting them into cash, the leading inhabitants of the place, horrified by the spectacle of, to the Chinese eyes, so horrible a sacrilege, decided that it was necessary to put an end to the scandal, and that the only means of doing so would be to bury him alive. Accordingly, a committee of five was delegated to call upon him and to inform him of the determination of his fellow-citizens. Not a word of protest did he utter, not a complaint did he make, but followed his visitors silently to a neighboring valley, where he watched his grave being dug. Thereupon he, of his own accord, stretched himself at full length therein, proffering only one last request, that his face should be covered with a thick layer of fresh grass and herbs before the earth was battened down over him.

Ordinarily, however, the obsequies of live persons are attended by much more pomp and ceremony than this, especially when it is not misconduct, but merely disease or old age, which causes the family and the fellow-citizens of the candidate for funeral honors to desire his departure for another world. Everything that is possible is done to smooth the way and to cheer, if one may be allowed to use the expression, his last moments. Relatives and neighbors combine to purchase the most expensive coffin that they can afford, the prices ranging from $10 to $500 and even $1,000. At the funeral repast that precedes the interment he is the guest of honor, and as soon as the feasting has been brought to a conclusion the procession to the grave begins. It is led off by the empty coffin, which in form resembles the trunk of a tree, the boards being three or four inches thick and rounded out side. Immediately following the coffin walks the "moribund," magnificently arrayed, generally in the superbly embroidered garments of a mandarin, and bearing a fan in one hand and a prayer written on a piece of paper in the other. Then follow the members of the family, the village or town authorities and the neighbors. On reaching the border of the grave, the principal actor in this extraordinary performance takes a solemn leave of all those present, arranges his garments in the most convenient and comfortable fashion, takes a last big swallow of opium, and thereupon assumes his place in the coffin. A piece of silver having been placed on his chin, the lid is placed on the casket and is nailed down by his sons and nearest relatives; the casket then being lowered into the grave, the earth is battened down and all is over.

These statements may seem to be mere traveler's tales, some of those absurd exaggerations—embroideries is perhaps the most appropriate term—to which people who have journeyed far are popularly supposed to be addicted. But I have, when in China, frequently heard the matter discussed by people who had actually witnessed ceremonies of this kind; and further confirmation is afforded by duly authenticated instances described in one of the recent numbers of the Austrian "Oriental Review," one of the most erudite and weighty of all publications dealing with Asiatic affairs, being edited under the auspices of the world-renowned Imperial Oriental Academy at Vienna. There can be no doubt as to the absolute authenticity of the cases described in "The Review," one of which in particular took place only three or four years ago at a place called Tchim Kong. The object in burying people alive in this manner is to get rid of them in a manner calculated to free those who have taken part in the affair from all responsibility in this world, and at the same time to save the victim from the odium of suicide in the next world; for, theoretically at any rate, the person interred is a consenting party thereto, and his relatives and neighbors are merely executing his last and therefore sacred wishes in nailing down his coffin and burying him. Strictly speaking (that is, from a Chinese point of view), there is no murder, no execution and no suicide. It is merely a sort of mutual arrangement affair, satisfactory alike to all parties, the occupant of the coffin complying with the desire of his relatives and neighbors for his departure for a better world, and they, on their side, endeavoring by every means in their power to render this departure agreeable and easy.

China is, I believe, the only country where this ancient custom of burying people alive still exists. That it used in olden times to be practised in many of the countries of Europe is an acknowledged fact, the mediæval survivals of the custom taking the form of what may be described as immuration, or the building up in a wall of the victim. A loaf of bread and a jug of water were generally placed in the niche, and Mr. Rider Haggard describes several ancient monasteries and convents, notably one in Mexico and one at Waltham in England, where skeletons and pitchers built into the walls were found by the workmen engaged in either tearing down or repairing the building. And there is a distinguished priest, whose name at the present moment I cannot remember, but who was one of the most famous pulpit orators of France, who has placed on record a midnight visit that he paid some thirty years ago to administer the last sacrament to a man of evident education and birth who was being built up into the wall of the dining-hall of an old mansion in Paris, and to which he had been taken in a carriage blindfolded. The priest could give no indication as to where the mansion was, except that it was on the left bank of the Seine, a fact which he ascertained from the carriage driving across a bridge. I am perfectly aware that this oft-told story is regarded by many as a fairy tale, but its author was a man of too great eminence and piety to admit of any suspicion that he was romancing, and far too clever to allow the supposition that he had been the victim of an hallucination. Of course, the secret of the confessional debarred him from telling the sins which the built-in man had on his conscience, with a view to establishing his identity; but the reverend father permitted enough to become known to lead to the inference that the man had been guilty of some terrible offence against society, which could not have been punished by the tribunals without bringing disgrace upon an illustrious and time-honored name.

EX-ATTACHE.

The greatest comfort of my old age, and that which gives me the highest satisfaction, is the pleasing remembrance of the many benefits and friendly offices I have done to others.—Cato.

What if you do fail in business? You still have life and health. Don't sit down and cry about mishaps, for that will never get you out of debt nor buy your children frocks. Go to work at something, eat sparingly, dress moderately, drink nothing exciting, and, above all, keep a merry heart, and you will be up in the world.—Franklin.

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"Great Cæsar! What are we coming to?"—So exclaims Mr. W. E. Bonney of Cherryvale, Kan., in an article criticising my demand for more Spiritualism on our platforms, and less outside matter.

Yes, great Cæsar! What are we coming to? and how long before we shall have to lower the flag of Spiritualism, if we permit the mistaken friends of the ism to make it a packhorse, on whose back they try to carry every fake; every vagary; every impractical theory; every irrational production of crack-brained enthusiast; every visionary scheme; every unsuccessful and impossible idea; mixed, perhaps, with a very small leaven of some little merit? Our friend from Cherryvale, and many others like him, would load us down with all these things. First: "The abolition and utter selfishness of the modern competitive system." Next, he would pile up Henry Georgeism. Third: "All the evil effects of landlordism in this country and in Europe during the present and all the past." Then he would abolish every form of "injustice, oppression, and superstition." Next, he would add prohibition; then Catholicism; then the evils of the monetary system; then all the remedies against war; then he would take in and defend the Christian Spiritualist; and finally he would saddle the decarnated individual from Jupiter on to us, and space forbids to add all which he would make Spiritualism carry.

No system existing on the face of the earth could prosper loaded down with so many diverse and opposing theories. The load would be too heavy. If such men as our friend are bound to advocate these things, we shall not fight them; perhaps they are right in some cases, perhaps wrong; but for the sake of the success of our so-much-misunderstood philosophy, for our so-much-laden-down-with-fakes knowledge, I cry: "Let up!" If these things are so dear to you that you have to put them before the public, no matter if it utterly crushes out Spiritualism, it would be more honest for you to get an old packmule which which is used to carrying such loads, and then you may load him down fore and aft, flank and rear, neck and crupper; you may even cover his ears, if you choose; but, I say, for the sake of common decency, keep your traps off our spiritualistic property. We have not yet made it such a common carrier as to take in everything under heaven.

There are some grand men—some well-meaning people—among the friends who take offense at what I say, but a good many of them lack a balance-wheel. They are honest and brave, and if they could by so doing benefit mankind, they would give their all, and lose their lives for their convictions but they seem to forget that we live in a natural and practical world, that cause and effect governs everything; that majorities rule, and that the majorities do not think, as yet, and that they cannot grow to maturity in a moment. These reform people do not use judgment. They fasten their eyes on one object and they stride towards it, never realizing that in so doing they may trample down or destroy some of the grandest things which surround them. The present conditions have been engrafted on the race, and on society, during thousands upon thousands of years, and it is impossible to obliterate them with one blow. Had I the space I might show that such is true, and also, that during the immediate past there has been a very rapid improvement; that such improvement has not been owing so much to the agitation of whatever was wrong and detrimental, as to the inexorable and irrepressible principle of progression which seems to be inherent in nature, and which takes the first opportunity presented to it to manifest itself. The stride made in bettering the conditions of the race during the last fifty years is not realized by us at present, but will be in the future. The trouble with the reformer, at the beginning of reform eras, is always that he sees but one thing, pursues but one object. He puts on a certain colored glass, and looks at every question with this particular colored view. Our friend decries war. So do we all. But what are the facts regarding war? Progression has made discoveries in natural science so plentiful; has given some of the advanced people such an insight into the destructive agencies conceded within nature's storehouse, that the use of them has simply made war an impossibility in the future. Its destructiveness precludes its existence. Now this did not come about by or through agitation at all. Suppose that every reformer on that line should occupy every spiritualistic platform of our land for years, what effect would their talk against war have on the Czar of Russia? on the King of Italy? on the German or Austrian Emperors? on the Dreibund? Would all the talk that could be slung from these platforms cancel the contract for a single warship?

This is a practical age and a practical world. Let the Spiritualists be practical. Let us disseminate Spiritualism to the exclusion of these subjects immediately foreign to it. Let us work for practical effects, and not become fanatics on one or all of these questions.

Is Spiritualism true? is one of the greatest questions before the people now. If it is true, every individual living needs to know it. The intelligent people of this country are asking the above question in the loudest tones possible. It is our duty as Spiritualists to answer to the best of our ability, and in order to do this we shall find opportunity enough to employ our best ability for a long time to come. We have the facts. The inquiring public wants to know them. It is our duty to present them. The public does not come to Spiritualistic meetings to have us solve the labor question; the school question; the financial, the competition or the land problem, but they want to know what we "know" of the futurity of the human race, and they want to know all about it in good earnest.

There are many thousands of Spiritualists throughout the length and breadth of this land who are so isolated as to hear nothing of Spiritualism during the whole year. Going to a camp meeting is an oasis to them in the desert of life. But under the conditions which I denounce they get dissertations on all the reform questions before the people, on questions with which they have been satiated at home, and with which they are disgusted, but hardly anything on Spiritualism, and they feel as though a confidence game had been played on them. They were promised spiritual food, but they were filled with—to them—husks of the reform movement, and they feel defrauded of their time and money, and will drop Spiritualism forever, as a man cannot be taken in twice with the same game, as a rule. And so I plead again that the spiritualistic rostrum be henceforth purged from everything which does not give information on Spiritualism. I plead that all political or reform questions be kept off these platforms. If there are enough people in a vicinity to form a camp, and if the majority of such people want to listen to reform lectures only, I ask them to drop the name of Spiritualists, and call it a Reform camp or meeting; and then those who want to learn something about Spiritualism will go to other camps or meetings where they hear Spiritualism preached and taught. Stop the confidence game. E. Bach.

Aberdeen, S. D.

GIVE HIM A GOLDEN HARP.

Wishes Brother Bach to Go to Heaven Immediately.

A certain man wrote to a lecture bureau for a speaker, saying: "Send one who will not introduce Woman's Rights or any of the isms." The reply was: "We can send you such a one, but he will be a fool. All the rest are tinctured." Now, from all I can learn of speakers sent out by the bureau of the skies, Brother Bach will find himself in a similar dilemma. There are exceptions, no doubt, and special missions; but as a general statement, the spirit who, coming to such a world as this, will not talk of its woes and strive to alleviate them, is lacking in brain or heart, or both; or he can find no brains in his medium worth using. Brother Bach has mistaken his calling and his church. He is a singer, a musician, and not a critic, and his home is heaven. Let him eschew "Donny Brook Fair and His Shillaleh," and "Climb Dem Golden Stairs." Let him hunt about, not for heads to hit, but for Jesus and a harp without one dissonant chord. No Spiritualist lecturer will vex his righteous soul, for there will be no Spiritualists there and no funerals. He can plant himself in hearing of the wailings of the damned who are not more hell-deserving than he is, with impunity. There will be no abolitionists, no philanthropists, no socialists, nor George, nor Bellamy there; no one to make a plea for brotherhood, introduce a question of ethics, or raise the red flag of revolt. Thoreau is in hell, with the devil for jailer; but no Emerson will leap the battlements to go down to him and ask: "Why are you here?" to receive the searching reply: "Why are you not here?" Emerson and all the schismatics are there already. Heaven has no more use for them than has Brother Bach or the Czar of Russia. It is a clean place of pure and undefiled religion. All is lovely and the goose hangs high. Heaven invites its own and should have them. Bring on the harp. Lift up your heads, ye pearly gates, and let the suffering brother in! C. M. Overton.

Salida, Colorado.

Going to the Poor House, Is She?

Going to the poor-house; let her go;
That poor old mother, why, don't you know,
She hasn't a friend who cares one groat
Whether it proves her death or not.
Sick—poor thing—and strong men cry:
"Why shouldn't she go? or else—else—die."

Going to the poor-house; where's the home
She won from the plains, where once did roam
The red man? The fire 'round whose blaze
She worked, and sang of happier days.
Gone down, alas! in the dram-shop-till,
While wrong sat smiling on judgment hill.

Going to the poor-house; oh, sad heart,
Ever in solitude, set apart;
And they are living who know, this day,
Of the wrongs that sent her from home, away,
Another life to its lonely doom
Where windows gape from the poor-house room.

Going to the poor-house; oh, ye God!
Sweeter the grave with its tumbled sod.
Kinder the coming of death's white guest;
Better the quiet, forgotten rest;
Tenderer the hush of a dreamless tomb;
Going to the poor house? No; gone home!

Hattie Boydson.

REMEMBER, PLEASE.

To all new trial subscribers,—25 cents for three months—we send free "The Witch of the Nineteenth Century," a highly interesting story by Dr. Phelon, which ran through eight numbers of the paper. Or, in place thereof we will send free that remarkable paper issued February 14th, 1891, showing that the Roman Catholics were responsible for the assassination of President Lincoln. One hundred and fifty thousand copies of that number of the paper have been issued. It is startlingly true and sensational, and the most remarkable paper of the present age. When you once read it you will value it as worth at least one dollar. In connection therewith, we will also send one copy of the Tract edition. It is a MINE of VALUABLE INFORMATION. State in your order which of the two you want. New Yearly subscribers will get the four papers above named free.

They Believe King to Be an Honest Medium.

To the Editor:—In justice to the Spiritualists of Battle Creek, Michigan, who are not members of the Spiritualist society, and to many others, as well as to Joseph King (the materializing medium who held seances for one week at the residence of Mr. and Mrs. Estell, commencing Tuesday Jan. 2), I wish to state a few facts that you may know the truth as it seems to me, in regard to the matter. The society as a whole have never denounced Joseph King as a fraud; it was simply a little ill-feeling between two or three persons at the first of our meetings for organization on the 17th of December last. We have never at any of our meetings taken a vote on the subject of Mr. King's seances. At all of the seances held at Mr. Estell's many forms appeared, both ladies, gentlemen and children, and were generally recognized by their friends.

Mrs. Estell's son came nearly every evening, walking out of the cabinet and shaking hands with some of the sitters; and on being introduced by his mother, bowed, waved his hand, and returned to the cabinet. He also conversed with his mother in a whisper.

None of the forms that appeared resembled the medium. The earnest investigators were satisfied that Joseph King is a true, honest materializing medium.

Mrs. Della B. Platt, Sec. and Treas.

FURTHER ENDORSEMENT.

To the Editor:—We, the undersigned, do hereby assert that we have attended one or more of the seances of Mr. Joseph King, the materializing medium, held in Battle Creek, and we believe him to be a genuine, honest medium; all having seen, shaken hands and talked with spirit forms who did not resemble the medium in any particular, and many of us having recognized our spirit friends! Signed: Mr. John Estell, Mrs. Charlotte P. Estell, Mrs. Della B. Platt, D. W. Dixon, Mary Dixon, Mrs. Martha Brook, Miss Loella Brooks, Mr. H. J. Bayley, Mr. R. D. Bayley, D. B. Burnham, Mrs. E. M. Rhoades, Mr. S. S. Potter, Mrs. S. S. Potter, Doc. Dickinson, Mrs. Phebe Stephens.

DOC. DICKINSON'S OPINION.

To the Editor:—I would like the readers of your valuable paper to know the truth in regard to medium King's arrest in this city. What they did and the way they did it is a disgrace to any law-abiding community. There were six young men, all single, who conspired to break up the seance, with an Irish Catholic for a leader. They jumped on him while in a dead trance and tore his clothes, and the Irish brute struck him full in the face with his clenched fist, breaking one side of the bridge of his nose. All this happened in a private house. All the Spiritualists in the State should know of it, and come to King's aid, for in my estimation he is a fine medium, and an honest man, and there are hundreds who have attended his seances who will testify to the same. Doc. Dickinson.

32 Meritt street, Battle Creek, Mich.

Interesting Circles.

To the Editor:—We commenced a circle in my sitting-room about three months ago, composed of my daughter, Alice B. Henry, Mr. Willoughby, Mr. Howard and Mr. Davis as permanent members. We have held two regular circles per week and some extra ones intervening. All the members were in sympathy with the work, and all have developed several phases. At first we got but little encouragment, but we continued, and developments became encouraging. First we got lights, then table-tippings, seeing, hearing, automatic writing, psychometric reading, healing and trance. We have the promise of slate-writing and materializations in the near future. Miss H. Mr. W. and Mr. H. are clairvoyant, clairaudient and impressional; Mr. D. is very impressional and a psychometric reader; Miss H. and Mr. W. are healers; Miss H. is the trance and Mr. H. is to be the materializer in the future. The trance phase of Miss Henry has peculiarities not common in others; she goes off to the higher life in care of her band, who are very careful with her while she visits several conditions, say from the 10th to the 24th; that is, she visits two or three of those places or conditions at one trip. The 24th is the highest she has been yet. On those trips she enjoys the beauties, which are different in each condition, the higher the more magnificent; all are so transcendently beautiful that she cannot give us the a b c of the description. In some of the conditions she converses with friends of her acquaintance while here in earth-life; sometimes she enjoys herself otherwise, such as dancing, etc. In the 13th she takes music lessons from an old acquaintance who makes music a specialty. While she is absent from her organism, we are entertained by intelligences from the higher life, who take possession of her organism and talk to us, answer questions, give advice and do some healing. D. S. Henry.

An Important Announcement.

ADDED TEACHINGS ON THE SOUL—THE ENTIRE SERIES TO BE PUBLISHED BY SUBSCRIPTION.

Mrs. Cora L. V. Richmond desires to announce, in response to many inquiries, that her guides have now consented to the publication of the entire series of the Soul Teachings, which will make a volume of five or six hundred pages, and will include all the series of lessons given to private classes up to the present time.

To enable her to publish this work, many members of her classes have already subscribed for, or promised to take copies, thus affording a guarantee fund.

The volume will be $5.00 in cloth, and will be issued as soon as three hundred names have been subscribed.

A DANGER SIGN!

It Is Fully Pointed Out.

And Is Pregnant with Meaning.

A prominent and philanthropic editor writes in a private letter: "The present Secretary of War has consented (!) to give national military instructors to all the high schools in our great cities wherever the request is made."

The idea of bringing into our halls of learning, at this stage of human knowledge and advancement, and in a country which was founded on the consent of the governed, the training of military instructors! For what? Why should we seek to establish international arbitration, and talk "Peace," and proceed to cultivate in immature youth a respect and love for militarism?

Who or what class of persons has appealed to the Secretary of War for military instruction in our schools? This editor writes further: "And a friend writes that ironclads are being built in Pittsburg for inland use, to protect plutocracy from the people." Is this a fact? If it is, the people ought to know it, and is it the plutocrats who propose to make our schools places for the training of fighters?

Is it not time for "we, the people," to set a strong search-light into the course of events and learn what methods are being instituted, and whether or not they are such as will transform our institutions in the direction of barbarism? Unless this is done we shall find, and speedily, that "we, the people," are set aside by the ruling powers, and are but subjects instead of directors of the general welfare and the destiny of our republic.

"Eternal vigilance is the price of liberty," now and forever. As a people we have lost sight of this truth. Our over-confidence in our security, and our absorption in the pursuits of gain and temporal necessities, have developed in us "a leaden weight of inertia, a fatal strength to sit still," when we ought to be alert, awake, searching diligently in the operations of commercial, political and religious activities to see whether our institutions "establish justice and promote the general welfare."

That a suggestion should arise from any source to introduce military instructors into our schools, indicates that in some class of minds there is more confidence in bullets than ballots; more disposition to resort to force than to appeal to intelligence, reason and patriotism. The workers are surely not building arsenals and armories. Their arsenals and armories are in their heads and hearts. They have organized for good purposes, to promote the general welfare and to establish justice. The unemployed and famishing are begging bread, not asking for military instructors in our schools.

Awake, O people! Protect with your voice and pen, and prevent this disgraceful proposition from coming to fruition. To be sure we are not a Republic except in name. One-half the people are classed with idiots and criminals. The male voters have delegated the powers of the people to a plurality of rulers, till those who should be servants many times expect to be dictators, and the people are drowsily comforting themselves with the assurance that freedom was secured to them a hundred years ago.

The Secretary of War ought to be bombarded with thousands of letters, inquiring into this matter, and instructing him that "we, the people" do not propose to have our schools made training places for citizen soldiery. The coming man can be far better fitted for both manhood and citizenship if he is thoroughly taught both at school and at home that the true business of the man and the citizen is to work for the general welfare. He should be saturated in his youthful, impressionable days, with the idea that brains and ideas, and good purposes, are what constitute manhood, and not the brute capacity to fight.

We need in our schools training to develop brains and high aspirations, not military manœuvres and discipline.

Corbett and Mitchell and the dime novel can accomplish more than is good for boys in the direction of stimulating the brute propensities.

Don't wait, but learn without delay why the Secretary of War has consented to place military instructors in our schools, and protest—protest. Lucinda B. Chandler.

Florida Camp Meeting.

The Camp-meeting of the National Spiritual and Liberal Association was inaugurated Sunday, February 11th, at the Sub-tropical Exposition building, Jacksonville, Florida, and will continue four to six weeks, or longer, depending upon the attendance. Mrs. Lillie spoke both afternoon and evening, and as usual thrilled her audiences and convinced skeptics that there was something in her religion that was not found in the creed-bound orthodox services held elsewhere. Mrs. J. T. Lillie and Mrs. Kate L. Bisbee furnished the music for both occasions. Mrs. Concannon, of Washington, D. C. gave tests in the afternoon and Mrs. Leslie, of Boston, in the evening. Mrs. Lillie will probably remain here during the season. Other speakers are expected soon; Pierre L. O. A. Keeler, Hugh Moore, Miss May Clapp, Mr. Concannon, and other first class mediums are also here, and others are soon expected. It is hoped all who can will attend these meetings.

Jacksonville, Fla. W. S. Rowley.

Historical and Critical Review of the Sunday question. It is invaluable. By G. W. Brown, M. D. Price 15 cents.

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Brother Dimmick Explains.

To the Editor:—The letter published by you in a late issue was not intended for publication, but as an expression to you personally of my feelings with reference to a class of persons who are concentrating a fire on the National Association, and who were either participants in the convention which brought it into being, or who refrained from taking any action towards a consolidation of the forces existing in the numerous local societies. If I had contemplated its publication I should have been more precise and expressed myself in a different manner.

While working about two-thirds of the time each twenty-four hours, to keep up with the demands upon us in many different directions, we naturally feel vexed at the want of consideration of those who should level their shafts at the convention instead of the officers of the Association, who are in good faith exerting themselves to the utmost, to render satisfaction, not to the ignorant or non-participants, but to those who created the Association, and who alone have a right to criticise the action of those selected to carry out the purposes set forth in the constitution adopted by the convention.

While the carpers and growlers, and, worst of all, the maligners are endeavoring to create distrust against the Association, it is refreshing to notice that the great majority are joining heartily in the movement to push forward the work begun at Chicago. Relative to the suggestions of the Board of Trustees for a general day of observance, and which was titled "Jubilee Day," it is not in keeping with the facts and the intentions of the Association to present it as an order or edict of the Board of an imperative character, as implied by several correspondents, but was a recommendation to all societies, to observe the day in a general manner, and which we are pleased to say did accomplish great good, by starting societies and lyceums into activity. Thus benefit was realized, and if there is any one who can, on the contrary, show that harm resulted therefrom, we are open to conviction. We take the ground that any action that eventuates in benefit to the cause and is not in any way productive of harm, should be approved by all right-thinking men and women who are Spiritualists at heart. Those who cannot see it in this light should consider that where they are contributing nothing in behalf of the support of the organization they have no right to make any attacks upon false grounds or mistaken ideas upon technical matters connected with the peculiar methods under which the Association should be governed. Let those who have the interest of Spiritualism at heart come into the fold and suggest such reforms as they may consider beneficial, and it is possible they may be adopted. The Annual Conventions will, no doubt, from time to time make amendments, as well as changes in the constitution, and we shall in this way arrive, in time, as near a perfect system as can be devised to increase the power of the various societies throughout the country, by means of their National organization.

Robert A. Dimmick, Sec.

My Niece's Boy.

My niece's boy is a beautiful son,
Artless and free as the truant air;
The musical voice of his prattling tongue
Lifts from my heart its load of care;
There would be in this world an empty place,
Were it not for his form and sunny face.

He is good and kind, and often brave,
Cowardly, too, and a little bad,
And I think in my heart: Oh, who will save
From sorrow and sin my little lad?
And the good and the bad that often sway—
Which of these powers will lead the way?

The world will call him, by and by;
From childhood's dream he will swiftly wake,
And manhood's strength his limbs will try:
Which of life's paths will his dear feet take?
Will the good genius rule and draw him away
From the tempter's arts and his evil sway?

God's angels o'er his pathway will guide—
Unseen they linger with loving care,
And deep in his blue eyes brimming tide
Are star-gleam pictures bright and fair;
And I see in my niece's fair-haired boy
A source of pride and a constant joy.

Bishop A. Beals.

What Does It Mean?

What does it mean, this new scheme of the churches,
To take up our children and teach them to fight?
Has religion, then, fallen so low in the lurches
That the devil's own work is considered just right.

What must we think of the step they have taken?
Is the red hand of war an outgrowth of love?
Great God, how our faith in humanity's shaken
If this is the way their religion they'd prove!

Is war so essential to God's holy purpose
That even our babes must be taught how to slay?
Are these the best lessons they learn in the churches,
Where love should be taught in their pulpits each day?

God help them, when this is the best they can offer
To fill up their ranks, growing thinner each day,
Teaching our children to fight,—what a chapter
The churches will open in heaven some day!

Is this, then, the law that "ye love one another,"
The law that is taught through the spirit divine?
Oh! teach them, kind angels, that all men are brothers,
That the kingdom of heaven through love they must find. Mary Webb-Baker.

Crime is the bane of a republic, and saps the foundations of liberty. If our industry, economy, temperance, justice and public faith are once extinguished by the opposite vices, our Constitution, which is built upon the pillars of virtue—must necessarily fall.—Emmons.

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Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose gravestones are now grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) Advance, says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

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SATURDAY, FEB. 24 1894

An Awful Lesson.

It was but a few years ago when in all the Southern States of the American Union mob violence suppressed all expressions hostile to slavery; and even in the free North public discussions were prohibited, as far as partizan zeal had power. Anti-slavery lecturers met with all sorts of violence from organized mobs. As late as 1852, both of the great political parties incorporated in their national platforms hostility to the agitation and discussion of the slavery question. But a little more than ten years thereafter slavery was effaced, and everywhere in this broad land men could express their hatred of an institution which had been built on Bible inspiration, sanctioned by popes, indorsed by the church, and upheld by its priests and communicants.

We have only to look around and see history repeating itself. Catholicism has determined to rule this country. She hoped to gain a majority of the voters and enlist them in her interests, by colonizations from abroad. In furtherance of this purpose, she has turned loose in all our Atlantic seaports her votaries from European principalities, who have spread through the interior, and have so managed as to gain control of the police force in nearly all the metropolitan and inland cities.

Because of our system of common schools, those who directed the policy of Catholicism saw that notwithstanding the millions sent to us from Europe to control our institutions, the children of foreign parents could not be relied upon to press forward their work, so they made war upon universal education, and set up their parochial schools, where, under the direction of their priests, the children could be instructed in those things only which fitted them, as tools, to carry out the will of the supreme head of the church.

Americans, with a full knowledge of the past, and knowing the methods of Catholicism to propagate its power, have commenced educating the people by pointing them, in public lectures, to the terrible record which history has emblazoned on every page, pointing to wars and massacres, to inquisitions and tortures, to conspiracies involving whole nations in ruin, and to the system of imprisoning for life, in nunneries, young and confiding girls, for no other purpose save to minister to the lusts of a celibate priesthood.

But such exposures the church has determined she will not endure. Powerless with the fagot, with her anathemas, her excommunications, her threats of eternal damnation and purgatorial fires, she has borrowed the methods of the slave-driver, and now has mobs, made up of the vicious elements of great cities, and with these she hopes to silence the utterances of freemen.

Do not the fool leaders know that these mobs are the parents of A. P. A. organizations; and that these, gaining control of the police force of the cities, will remove the last vestige of foreign influence in municipal affairs? Do they not know that they are hastening on a crisis which will shut our seaports against their European mercenaries, send from our shores their Jesuits, and suppress their parochial schools in the interest of a broader education? Do they not know that our toleration of all religions and of no religion excludes any one church or party from controlling at the expense of all others? If not, let them continue to pursue their present course, and they will learn an awful lesson in this direction.

Witches Abroad.

A genuine witch trial is pending in one of the churches at Salem, Ohio. If found guilty, will the Bible penalty be imposed? They have a "thus said the Lord" staring them in the face. "Thou shalt not suffer a witch to live!"

Good World to Live In.

It is universally conceded that there has been no period in the world's history when skepticism has been so prevalent as at the present time. It is found among the thinkers and the business classes everywhere. It has invaded the church and entered the pulpit; it crops out in all our public journals, and the clergy, still loyal to the faith, stand aghast, perfectly powerless, as the waves of infidelity, as they term it, roll higher and higher to engulf them. But there is another aspect from which we must not turn away.

While the church membership has greatly decreased in proportion to population during the last fifty years, crime has decreased at a still greater proportionate rate. This has been noted by the officers of the Society for the Suppression of Crime, in New York: it is noted by the observant everywhere, and is proved by census statistics.

Fifty years ago absence from church service was a subject of general remark. It is so no longer. It is the women and children, those easily hypnotized by a powerful magnetizer, who now occupy the church pews, who influence husbands and parents to continue their contributions to the church, under the mistaken idea that in doing so they are aiding public morals.

The belligerent age, when war was the outcome of all national disputes, has passed away with the subsidence of church rule. Another fifty years of church decadence, with a corresponding advance of public morals, and loss of priestly rule, and this world will be a pretty good world to live in.

A Scholar's Opinion of the Bible.

Rev. Samuel Davidson, D. D., L.L. D., pensioned by the Queen of England for his great learning, moral worth and services to the church, now in his 85th year, wrote some time ago:

"There is no warrant in the Bible itself for calling it the word of God. The word of God is in the Bible, but the Bible is not the word of God. And, as the word of God comes through human instruments, it cannot be perfectly pure. Its purity is conditioned and modified by the earthen vessel it is lodged in."

The same author says:

"The gospels passed through processes of redaction [digesting and arranging] with the exception of the fourth, and did not appear in their present state until the second century; there was plenty of time to surround parts of the biography with a mythical haze."

In the same article from which we quote, the learned Doctor says:

"Inspiration properly belongs to persons, not to books. The authors of the different works contained in the collection called the Bible—of most of whom we know little or nothing, sometimes not even the name—were men of various intelligence and endowments. . . Contradictions, inconsistencies, errors, both intellectual and moral, are observable in their writings."

Idolatry.

A pagan is a worshiper of false gods. Any person who worships any object less than the true god is a pagan. Heathen is a word synonymous with pagan, and both words come from a common root. Idolatry has a different derivation, but the meaning is identical with the other terms, all signifying idol worship. It follows that he who worships any thing or creature less than the Creator is a pagan, a heathen, an idolator.

When the missionary charged the Parsee, who worshiped the sun, with being an idolator, the latter inquired:

"Which is the greatest idolatry, to worship the sun a god has made, or the son of a Judean peasant?"

The pagans who worship the son of the Judean peasant profess great respect for the command: "Remember the Sabbath day to keep it holy," though they disregard the injunction, and labor and speculate on that day as on any other day, observing the day after the one they were required to keep. They also ignore that other command: "Thou shalt have no other gods before me." "There is but one god." "I am God, and there is none else."

Are not all Christians who bow the knee to Jesus, or who mingle his praises with those of the eternal God, idolators?

Automatic Praying.

When the Legislature of Ohio the other day had independence enough to disregard a bad custom, and refused to make an appropriation for the payment of a chaplain to pray for it, there was cause to hope for the country. Other States may catch the contagion, and cease to heed priestly dictation.

If State Legislatures or Congressmen feel that prayers will excuse their faithless disregard of public trusts, let them pray for themselves, else economize expense by getting up praying machines, and run them with wind power, as is practiced in Buddhistic countries. The hiring of others to tease heaven in our interests is only automatic praying at best.

Worth Ten Times Its Cost.

Mr. Bernard Brady writes from Savannah, Ga., that he has just received and read Dr. Brown's "Researches in Oriental History." He says he has a large collection of liberal publications, but he deems this the most instructive of any book he has ever read, and that it is worth ten times its cost. We believe this is the unanimous opinion of all who have read it. THE PROGRESSIVE THINKER has a few more copies on hand, which will be mailed to any address on receipt of $1.50. There is no other book which covers the ground occupied by "Researches," or which throws such a flood of light on the origin and rise of Christianity.

Moses Hull.

All will rejoice to learn that the chances for a complete recovery to health on the part of Mr. Hull are very favorable.



THE OLD DEVIL.

He Is Put On Trial

By the Salvation Army.

We are glad to learn from the Chicago *Tribune*, that the trial of the Devil, alias Satan, alias the Serpent, on an indictment for robbery, murder, deceit, and general depravity, before the Salvation Army court, with judge and jury, has taken place at the Princess Rink.

The large hall was jammed with people. On the platform was a judge's bench, a clerk's desk, and a jury box, all enclosed in red cambric. The part of Judge was taken by Dr. C. M. Beebe. James Vosburg was clerk of the court, Adjt. W. W. Winchell was prosecuting attorney, and John Johnson counsel for the defendant, all devout members of the Salvation Army. The proceedings of the court were opened with a medley by the brass band and a brief prayer by Attorney Winchell.

The Judge then announced that no witness nor attorney would be allowed more than ten minutes. He then called the names of the jurors, who answered to their names and took their seats in the jury box without examination. Their names were Frank Dunn, Gus Everlein, W. Pilliams, John Waterhouse, Alfred Nelson, George Smith, Albert Vogelsang, Robert Crowley, Tom Parkhouse, J. L. Smith, F. Watts, and Joseph Bear.

DEFENDANT IS EVERYWHERE.

The trial was about to proceed, when Attorney Johnson objected that the defendant was not in court. The prosecution offered to prove by the Bible that the Devil was everywhere, but the defense denied the authority of the Bible. The Judge decided that the Bible was admissible. Counsel then argued that the Devil was a corporation, and read from a copy of the Illinois statutes to prove that a corporation could not and need not be in court. The court decided that the Devil was there and that the trial should proceed.

Attorney Winchell then launched out on his opening, which was a Bible-reading on the Devil, his personality, his works, and his arts, and concluded by calling upon all the witnesses for the prosecution, seven in number, to rise as their names were called and be sworn together. The clerk called the names of B. Salvinsky, A. J. Brook, James Gorman, Miss Jennie Mitchell, Leo Michael, Clement Simonson and May Winchell.

In the examination of the witnesses many ridiculous situations occurred, and no effort was made to treat the subject of diabolical influences with seriousness. Witness Salvinsky testified that he was born in New York and was 22 years old. He had known the Devil only a year and a half, though he now recognized that he had had dealings with him all his life. He said that the Devil had put him up to committing a burglary, for which he spent three months in the bridewell.

A. J. Brook, a stalwart army soldier, testified that he was born in Tasmania and was well acquainted with the Devil, when he was only 13 years old, and being in Paris, the Devil led him into a long course of sin and debauchery that nearly proved his ruin. Afterward, when he lived in England, the Devil took him to hear Annie Besant and made a theosophist of him. Then he came to Chicago, and got into trouble and contemplated suicide. Theosophy was no restraint and no comfort to him, but Christianity proved to be what he needed.

SAW SATAN IN WASHINGTONIAN HOME.

The next witness, James Gorman, said he was born in London and was 34 years old. He said he knew the Devil well and could swear to his personality, as he had had a good look at him once when in the Washingtonian Home. Satan, he said, had horns, hoofs, and a tail, and emitted fire from his mouth. He had chased witness around a room and then under a bed.

Mrs. Jennie Mitchell, the next witness, was given a round of applause when she testified that her age was 25. She was not abashed, however, but sailed into the Devil, accusing him of robbing her of peace and happiness for many years, and of causing one of her acquaintances to kill another. Leo Michael testified that he knew the Devil well, and first met him in the person of Col. Robert G. Ingersoll twenty years ago. Clement Simonson gave similar testimony, and Mrs. May Winchell was the last witness. She said that when she was only 8 years old the Devil had caused her to steal raisins from her mother. She was asked to spell the word Devil, which she did, adding that the letters also spelled "evil," "vile," and "ill," besides containing "l, which, she said, was Satan's home when he was not out visiting.

At this point it became evident that the trial could not be concluded until midnight, and it was decided to continue the case. The long meter doxology was sung, the brass band played, and then the court was declared adjourned, thus ending a farce, a comedy, and a good, jolly religious time—all in perfect harmony with the teachings and spirit of the Salvation Army.

An Object Lesson.

The doctors in Ohio want protection. They are such a sensitive and sympathetic set that they cannot endure to have the dear people imposed upon and made to suffer by the quacks. How sensitive the bill introduced by Dr. Pyle on the heels of the "doctors' bill," amply shows. This bill is to provide material for medical study. It has been the custom to give the dead bodies of criminals to the doctors for dissection. Dr. Pyle wants them given over before death. Thus condemned murderers are to be placed in the hands of medical experts, who throw them under the influence of anesthetics, and then cut and carve at will. A large addition to knowledge, especially of the brain, is expected to be gained by this vivisection, and after the victim has contributed to the scientific (?) knowledge of his executioners he is to be quietly sent out of the world by hypodermic injections.

Well, the doctors are experts in sending people out of the world that way, and the vivisection of animals pinioned to tables, around which heartless students laugh and joke at the barbarity, has made the vivisection of the human subject easy enough.

If the dissection of living criminals in any way would contribute to the limited knowledge of the doctors, we might possibly endorse the law; but now that vivisection of animals is condemned, and high medical authority affirms that little is gained thereby, there can be little benefit by the vivisection of the human body. Probably something might be gained in the additional horrors of the mode of death, for those who advocate that means of frightening criminals from their crimes could wish for nothing more horrible than falling into the hands of a band of doctors privileged to carve him as they pleased. What is the slip knot or electrocution to that of being tied immovably to a dissecting table, and to have the knife cut down through fibre and nerve, until the heart is exposed and palpitates under the eyes of the brutal students, or the convolutions of the brain throb and quiver under the fingers of the experimenter. If that does not frighten from crime, we need look no further.

The bill omits one important matter. Why not try their medicines on the victims? Perhaps the killing qualities of these is so well known a test would be useless, yet a course of "thorough treatment," to begin with, would assuredly add new horrors to death.

When the "doctors' bill" becomes a law, let this diabolical scheme become a law also, not so much as a blotch on the refinement of the last years of the nineteenth century, but the mark of infamy and insatiate cruelty engendered by the profession, who would monopolize the healing art.

Vaccination by Law.

In Ohio, as in many other States, there is a law, enacted at the suggestion and by the influence of the doctors, to compel the parents to have their children vaccinated. Now, if parents desire to inoculate the seeds of deadly disease into the veins of their children in the name of science, there is no law to prevent them doing so, although there should be, and one as strong as those which punish for giving poisons in their food.

It is quite another affair to compel parents to do so who are well-informed as to the deadly virus they introduce into the pure blood of their children.

The "small-pox scare" comes with regularity. The doctors are prepared with the virus beforehand, and every little child whose life is placed in imminent jeopardy by the insertion of the point dipped in the pus swarming with microbes, pays the fee, which is the key to the benevolent sympathy of the doctors for the dear people.

Here is a case in point, from the Bucyrus *Telegraph*, which ought to bring about the enactment of a law making vaccination a felony:

"The following, concerning Harvey Kenyon, of Waldo, Ohio, who is known in this vicinity, is taken from a private letter to a friend of his family in Bucyrus. It is evident that the boy is in a horrible condition.

"Harvey Kenyon, aged thirteen, is very seriously ill with blood poisoning, caused by vaccination. He was vaccinated the third time before it took, and then took cold. Dr. Hipple, of Waldo, and two doctors from Marion, are waiting on him. The flesh on his feet is all decayed, so that you can see every bone and joint in them.

"The doctors say his feet will come off at the ankles, and his legs may come off at the hip joints before he dies. He cannot live."

Think of this case, fathers and mothers, as one instance out of the many that are reported by the daily newspapers as suffering disease and death because of vaccination, and remember that you, in this free country, are compelled to poison the life-blood of your children, in the name of science, when even the doctors do not agree on the value of the scheme, and a large number of the most eminent declare unqualifiedly that it is not only valueless, but harmful! It will not be many years before vaccination will be looked back upon as one of the most preposterous outrages of ignorance. "A little knowledge is a dangerous thing!"

A very simple preventive and remedy has been recommended to those in danger from smallpox in the use of lemons freely. Another remedy, favorably spoken of, is cider vinegar. Possibly certain acids have a counteracting influence.

ENDLESS TORMENT.

Only Fool Preachers Advocate It.

Death Met Without Fear or Shrinking.

THE ORTHODOX RELIGION NO PANACEA IN DANGER—RELIGIOUS PARALYSIS—ON THE EVE OF BATTLE.

The Baltimore *American* sets forth that preachers have generally abandoned future punishments as a means of forcing sinners to repentance, and prefer the beauty of holiness as an argument, special reliance being placed on the temporary advantages it bestows upon those who cultivate it. This may be due quite as much to an extended experience of the inefficacy of future punishment considered as a weapon as to a change in the interpretation of those passages of Scripture which bear on this subject. Neither history nor daily experience encourages the presumption that fear of future punishment exerts an influence upon the human mind in any degree proportionate to the threatened horrors. A book has been recently published by Gasquet giving a philosophical account of the progress of the Black Death through Europe in 1348-9. The writer is a zealous churchman, and his conclusions are of great historical and ecclesiastical value, but it is only the immediate influence of the plague upon the religion of the people with which we are concerned at present. One would think that where thousands were being swept away daily by the most horrible and mysterious of diseases, men would apply themselves with tenfold earnestness to the comforts of religion; but it appears from this writer that the more appalling the horror, the more reckless and irreligious the people became.

The writer says: "The immediate effect on the people was a religious paralysis. Instead of turning men to God, the scourge turned them to despair, and this, not only in England, but in all parts of Europe. Writers of every nation describe the same dissoluteness of manners consequent upon the epidemic. The whole ecclesiastical system was disorganized, or, indeed, more than half ruined, and everything had to be built up anew." Boccaccio, in his "Decameron," writing in the midst of the plague, bears the same testimony. Defoe, in describing another plague which ravaged England later, tells substantially the same story. The experiences of those who have been actively engaged in war are to the same effect. On the eve of battle, in the immediate presence of death, it would be reasonable to expect a repression of the more turbulent and ungodly impulses, and, at least, an outward conformity to the elementary requirements of religion; but this is rarely witnessed. Probably nine out of every ten soldiers who have been in battle, and have had sufficient self-possession to observe the speech and action of their comrades, will testify that they were more struck by the temporary and absolute disregard of religion than by any indication of its influence. Those who were usually conspicuous for their piety, not only outwardly but inwardly, have been known, under the rush and excitement of battle, to swear roundly and vehemently, though they must have known that they were in imminent danger of being ushered into the presence of their Maker.

But more striking still is the testimony of physicians, who see more of death in all its phases than any other class of citizens. With rare exceptions, they say that death, especially if it be natural instead of from accident or casualty, is usually met without fear or shrinking. The chief anxiety of the sufferer is to be protected from the generally well meant but often obtrusive importunities of officious friends. This is true of all classes, the lowly and wretched as well as the wealthy and cultured. Fear plays an inappreciable part in the last sad scenes. Those who in an active life have expressed and exhibited the greatest dread of death are often the most composed and deliberate when face to face with it. Nature seems to have made special provision for this last earthly act in the human drama, and to have purposely robbed it of the horrors which fear would be apt to create, and as nature is directed by the Almighty, it is fair to presume that God did not choose to cloud this supreme event with memories which would perpetually disturb the survivors. It must be obvious, therefore, that the fear of future punishment is not an efficacious means of bringing sinners to repentance. It is too remote and too indefinite to influence human brutes, for whom the penal laws in this world are mainly framed; and it is not the proper sort of deterrent for those who have the rudiments of a conscience. The latter, if influenced toward a godly life by fear, must inevitably mix in their religion a certain leaven of insincerity which is contrary to the spirit of the Saviour's teachings; for they would not be good, did they not stand in fear of the consequences. Christ insisted that men must be *righteous for righteousness' sake*, and that is the only sort of religion that will bear the test of rigid investigation or that will bear the fruits essential to the uplifting of mankind. The latter in masses can never be Christianized through fear or the evidences of it. They must be gradually brought to realize the inestimable value of truth, purity, honor, sincerity and unselfishness, as compared with everything that is ignoble and vile.

D. W. Williams, of Warren, Pa., writes: "I wish to say something about my friend C. A. Still. He has been sitting for development five years, and it seems to me he has made a grand success. About one year ago I began to attend his circles, at his country home, about two miles out of town. They prove now as good as any I ever attended at Lily Dale. He has developed into an excellent slate and tablet writing medium. I think Mr. Still should have recognition in your paper."

"A Call to Fidelity," by Augustus W. Delliquest.

This is a seven page article in the *Freethinkers Magazine*, and it is so spiritual that to substitute the term Spiritualism for Freethought would make it a genuine spiritual article. If we could spare space we would gladly transfer it in full to our columns, and we feel sure that every true Spiritualist would appreciate it; but we copy the two opening paragraphs, which are a fair example of the whole:

"Fidelity to truth is the ethical aspect of Freethought and the humanitarian plan of redemption; not he who merely confesses with the mouth his love for liberty, but he who makes the best of his liberty by doing something for the advancement of truth, is the true friend of liberty. Truth—'the cognition of the reality of things'—is the only light, and in darkness there can be no liberty. Liberty is nothing except as it is an opportunity for progress. Progress is born of the power of love, and not the weakness of indifference. Truth and love, liberty and progress constitute the quartet that sings the praise of human existence. Truth has been bought by the blood of the martyrs; pain is the price of sympathy, the price of liberty is obedience, and a constant strife and struggle is the cost of progress.

"Then, what is the purpose of your existence? Is it not to make your life conform to the inexorable laws of that which is most worthy of your adoration and obedience? The purpose of your existence is to so obey the eternal laws which regulate human progress, that you never cease your efforts to draw nearer to your highest ideals regardless of your own happiness. The attainment of your own happiness merely, though it may be a consequence, should not be regarded as the aim and purpose of your existence. Life is an opportunity to be a factor in the progress of humanity, and every man fulfills the purpose of his life to the extent he practically identifies himself with the progress of that of which he is a part—humanity and nature. In other words, the purpose of human existence is to do right."

And so on to the end of the chapter, advocating the cultivation and practical use of our talents in humanitarianism, the strongest and most effective factor in human progress; also right thinking and fidelity or faithfulness to truth as indispensable to right action.

Some writers prate about truth, but do not tell us what they mean by it. Others say that transubstantiation is a great truth. Orthodox Christians say that vicarious atonement is the greatest of all truths; but these so-called truths have been long since proven by the experience of thousands of people to be falsehoods of the most dangerous and hurtful character, while our author asks us to believe only what is real and verifiable.

What we like in this paper is its practical ethical teaching, just what we endeavor to impress upon the readers of THE PROGRESSIVE THINKER.

Lyman C. Howe Fund.

The following is a list of contributions to the Lyman C. Howe fund, received at the office of THE PROGRESSIVE THINKER, up to the present date:

T. M. Hines, $1; Lars T. Blegen, 75 c; Jesse Jacobs, $1; Emma A. Butcher, $1; G. M. Johnson, $1; Gad Norton, $1; Capt. S. C. Mills, $1; Stephen Pond, $1; Mrs. Schwitzer, $1; Harriet T. Lewis, $1; John S. Case, $5; Susan M. Brady, $1; Thos. H. Blake, $1.25; Jas. Baker, $1; Albert D. Golier, for the society at Bradford, Pa., $6; John Vanderlyn, $1; Hugh Smith, $1: A. Shiel, $1; A. D. Stowell, $1; Lewis Fouts, $1; Dr. Chas. W. Hidden, $1; E. W. Baldwin, $1; E. D. Shaw, $1; Mrs. H. Mason, $1; E. Wilcox, $1; Jas. Shumway, 25c; Thos. Phelan, $1; Mrs. S. S. Rockhill, $1; Mrs. Lucy Upton, 50c. Total, $36.75.

What of the Night?

Twenty thousand persons on skates on Jamaica pond, surrounding Boston, a few Sundays ago, each enjoying himself as only skaters can, while drinking in an abundance of fresh air and giving play to greatly neglected muscles, with no policeman to interfere in the healthful enjoyment, gives hope that the priest's day of slothful idleness and dissipation is nearing an end. It has been estimated that no twenty churches in Puritan Boston could count as many attendants on that Sunday as there were on the ice field. The night of superstition is passing, and a brilliant dawn will usher in a cloudless day.

A Minister Confesses to a Murder.

A dispatch from Richmond, Ind., to the Boston *Herald* states that William Henshaw was shot to death three years ago, when he was returning from a call on Miss Minnie Bond. His pockets were rifled. Detectives worked on the case for a long time, but gave it up. Now, Rev. Benjamin Baldwin, of Troy, Ohio, who formerly occupied a pulpit near where Henshaw was murdered, has, according to a dispatch received yesterday, made a full confession of the murder.

It is said that Baldwin was a suitor of Miss Bond, and that his jealousy of Henshaw drove him to the deed.

It is further stated that the father of the girl favored the minister, and that Mr. Baldwin, in his confession, implicates Mr. Bond.

Conversion of the Saxons.

In 772 Charlemagne commenced the great mission of his life which has made him famous. Some persons may be so disrespectful as to think infamous would better express the idea. He resolved to convert the Saxons to the Christian faith, and for thirty-two years waged the fiercest, bloodiest and most destructive wars against that people, who only embraced the more powerful religion when they saw their extinction as a nation was the alternative of their acquiescence to the terms of the victor.

Many thousands of the conquered warriors submitted to be baptized as evidence of their conversion. Salvation from death by the sword was the reward the Saxons obtained by their conversion to the new religion.

WHAT WAS IT?

The Grandmother's Death.

A Remarkable Visitation.

Some thirteen years ago we were living in the thriving little city of W——, in the south-western part of the State of Minnesota. In the next house but one from ours on the north, there lived a family in which there was an old grandmother, who had passed her allotted three-score-and-ten years, and had become a confirmed invalid and so childish that she was not able to wait upon herself entirely, and was considered in a state bordering on imbecility. One night about the dread hour of midnight, my wife awakened me from a sound sleep, and in a state of the most abject terror, insisted that there was some one in the house that did not belong there. I laughed at her foolish fear, and poohpoohed the idea, but so firmly was it fixed in her mind that finally, to satisfy her that it was a nervous fanoy or a horrible nightmare, I arose, took the lamp and my trusty revolver, and looked the house over from garret to cellar, from top to bottom, my wife following closely at my heels.

We found every door and window securely fastened, and the house as empty of any presence, save that of our own family, as a church contribution box when the name of the good Christian donor is not to be published.

After satisfying her that there was no one in the house, save our own family, and that they were all in bed, sound asleep, I enquired of her who or what she thought she saw.

"I saw old grandma C. looking in at the bedroom door, and looking around the room as though she was lost, and did not know which way to turn or where to go."

I laughed at her foolish fancy and reminded her that were it possible for Grandma C. to get into the house with the windows and doors all securely fastened, she well knew that she had not been able to stir out of the doors of their own house for months and months. Notwithstanding all this she still insisted that she saw Grandma C. in the room.

I looked at my chronometer and found it to be ten minutes past midnight. I soon dismissed the matter from my mind and went to sleep again.

Quite early the next morning we were awakened by a loud knock upon the door, and upon inquiring into the cause of the disturbance, we found one of the granddaughters of Grandma C. there, weeping, who informed us that Grandma C. had died suddenly, at just about midnight the night before, just about the time my wife insisted that she was standing in our bedroom door and looking as if she was bewildered.

How do you account for it, men of science?

The good wife had been confined to her sick bed for many long and weary months of intense pain and suffering, at her mother's home, having been taken ill there while on a visit, leaving me at our own home, miles away, with four small children to look after. I had got my mother to take care of the children, as best she could, I attending to my business so as to be sure to keep my salary coming in (for, oh! how sadly we needed it then), and running down to see the dear sick wife as often as I could, going down on a freight train that left W—— about 3:30 P. M., and arriving at home again at 2:10 A. M.

The poor girl had been sinking gradually, had not partaken of a morsel of food for days and days, and on this particular evening when I arrived the doctor had met me on the street and told me to prepare myself for the worst:

"My dear boy, no human aid can bring her up now. She has not eaten for so long that her strength is all gone, her constitution undermined, and I do not think it possible that she can live till morning. If she lives past midnight she will survive another day, but I am sure that it is now only a question of a few hours. I can do no more. God pity you, old boy."

Imagine my feelings, you who have seen the wife of your bosom, the mother of your children, waste away and die, as our orthodox friends call that passing to the bright Spirit-world.

I staid by her bed until after midnight. She had been unconscious, partially, at least, during the whole time, and as she had lived past midnight, and was apparently no worse, I thought I must go home to the children who needed the presence of a parent badly.

I ran home on the train, knowing that I could reach her again at noon the next day in case there was any change and they should wire me.

When I arrived home between three and four o'clock in the morning, mother came out of her room to find how C. was, and when I told her I expected a telegram any moment, summoning me to her death-bed, we both sat down and mingled our tears of sorrow together.

The next day dragged slowly and wearily away, and I was very agreeably surprised that I had not received the dread summons. When the freight train came along I boarded it to go to her, but with many misgivings.

Imagine my joy and surprise, when I arrived at her bedside, to find her not only much better, though of course very weak, but fully conscious and very cheerful.

As soon as we were alone she told me of a wonderful vision of the night before after I had left her.

She seemed to be hovering over her own bed and could see herself lying there with her eyes closed, and knew that she was suffering intense pain and was nearly at the point of death, and experienced a sort of a feeling of pity for herself.

Suddenly Governor Miller, for whom I was private secretary for the last three years of his mortal life, and who passed over to the other side in August, 1881, and Mrs. Plotts, a grand good woman, and a splendid medium, by the way, who had passed over sometime about 1883 or 1884, appeared to her and began talking to her.

Continued on 8th page.

THE MODERN CHURCH.

It Is to Have a Gymnasium.

Also a Bath House.

It Will Be Humanitarian in All Its Departments.

The authors of an attempt to fuse all liberal churches into one harmonious system, which has lately been noised abroad, are some of the principal sponsors of the so-called modern church, which first drew vital breath at Bricklayer's Hall last Sunday. At least Jenkin Lloyd Jones, who is usually to be found in the van of any such excursions, was not wanting on this occasion; on the contrary, he preached the inaugural sermon of the new body. A choir of young men from the Moody Institute, who came to lend the grace of song to the services, found a twofold grievance in the ministry of a Unitarian preacher and in the mutilation of the good old hymns, which have been subjected to a kind of bowdlerizing process to square them with Unitarian ideas.

A great free church, extending an open welcome to all men, without distinction of employment or social rank, is a noble conception that appeals to all generous minds. But a church capable of winning love and nourishing the religious fires of the heart has seldom been reared upon the foundations of theory. Such institutions germinate in the character and grow with the customs and traditions of the people. The philosopher can detect a thousand flaws in their structure, yet they exert a stronger ascendancy over the minds and lives of men than a thousand philosophies. They are the lovely native flowers of the field and wood, dearer than any bed of exotics.

The labor church, however, is not built entirely on theory. Its object may legitimately be inferred from the statement of Mr. O'Brien, of the Retail Clerk's Union, who is one of the leaders of the project, and who introduced it to the congregation. He said that the intention was to build a church edifice ultimately, with all the features of a club-house, equipped with gymnasium, baths, bowling-alley, smoking-rooms and all the accessories of a club except the bar.

Why call it a church? Because there will be preaching there Sundays. The organization will not be bound to a single pastor, but will change preachers every Sunday, inviting representatives of all the different creeds to occupy the pulpit, or rostrum, in succession.

Such a series of sermons or lectures in such a place will certainly tend to inform the understandings of constant attendants at the services. All sectarian bias will be excluded, and, therefore, alas! all profound religious life. The founders of this movement seek the impossible in vain. A lecture hall can never be made a church by calling it so.

This is the hardest thing of all for sympathizers with these movements to understand, because they have not learned the love that is the foundation of the true church, and love cannot come through the understanding. The labor church is an excellent project, but it may be doubted whether more is not lost than gained by calling it a church.

The above, from the *Evening Journal* of this city, indicates somewhat the trend of public opinion at the present time, showing that the Christian sects are badly wanting in some respects, in no wise answering the urgent demands of the poorer classes. They are not based on the truth, as all the various sects conflict with each other, each one denying what all the others assert. A Modern Church founded on humanitarianism will embody much that will strike a responsive chord in the hearts of the people, and the connection therewith of a gymnasium will tend to develop the congregation physically—one thing quite essential at the present time. We welcome most cordially this Modern Church. It will fill an important niche, and should the Savior chance to visit the earth, he will be naturally attracted to it and will make it his headquarters, occasionally taking a bath, or developing his muscles with Indian clubs, or turning a somersault to show his agility.

To the Members of the Northwestern Spiritualist Association.

It is with pleasure that I can now announce to you the names of our speakers for the coming camp from June 29 to July 29th: Oscar A. Edgerly, J. Clegg Wright, Mrs. R. S. Lillie, Dr. Adah Sheehan, Mrs. Helen Stuart Richings, and Willard J. Hull. Edgar W. Emerson will also be with us for two Sundays. Our list of mediums is not complete. Suffice it to say for the present, that we shall have every phase fully represented on the grounds by the best known workers that this country affords. Your officers are determined to give you such an opportunity to receive spiritual food that not one can afford to be absent from our annual convention. And now, friends, you must do your part and urge those friends of yours who do not belong to any organization to join us. "In union there is strength." Our membership is increasing rapidly, but we must not rest satisfied until every friend of the cause is enrolled under our banner.

R. U. D. EVANS, Sec.
674 Edmond Street, St. Paul, Minn.

Florida Camp Meeting.

The encampment of the National Spiritual and Liberal Associan, is being held at the Sub-Tropical Exposition building, Jacksonville, Florida; it commenced Sunday, February 11th, and will continue throughout February and March. Parties East, desiring to attend, Dr. address E. A. Smith, Brandon, Vt., or Prof. H. D. Barrett, secretary, 1315 14th street, Washington, D. C. For further information concerning the meetings, address Dr. E. C. Hyde, Winter Park, Florida, or Dr. W. S. Rowley, president, 90 W. Bay street, Jacksonville, Florida. Mrs. R. S. Lillie, of Boston, will deliver the opening address Sunday afternoon, February 11th.

Mrs. Emma J. Nickerson-Warne will speak for the North Side Society in the evenings during March. Mediums' meetings in the afternoon.

GOOD NEWS.

Moses Hull Is Rapidly Improving.

For Which Every Spiritualist Returns a Million Thanks.

TO THE EDITOR:—Knowing that scores of our personal friends have been shocked by the newspaper reports concerning Mr. Hull's affliction, I send a communication for your columns giving the facts, and thus relieving partially the anxiety of those who are interested in us and our work.

For several months Mr. Hull has been doing as much work as should be performed by two men. In many instances he has lectured several nights in succession, twice and three times on Sunday, and written from eight to ten hours during the day. Of course his vital forces became exhausted, and he was suddenly called to a halt, last Saturday evening, by his hand refusing longer to hold the pen. He felt the best thing he could do was to exercise his body, and found, on trying to walk, he had nearly lost the power of locomotion. With a great effort he managed to reach the home of a friend, thinking to rid himself of the affliction by walking; but was compelled to succumb to the situation as soon as he entered the house. An expert in such cases was summoned and his affliction was pronounced a peculiar kind of paralysis, such as not unfrequently attacks writers and musicians. Sunday morning he seemed somewhat better, and insisted on being carried to the Temple, determined to fill his engagement. He was gratified in this, but was not equal to the task, and was taken to his room.

I received a telegram bidding me "come on next train," Sunday forenoon. I was compelled to wait until night, before I could take a train for Anderson. I reached my destination about three A. M., was met by Mr. Benjamin Lukens, at whose home Mr. Hull was being cared for. I found the patient already convalescing, and he has improved rapidly every hour since. He has fully recovered the use of his arm and hand and is able to walk without being supported this forenoon. We are confident that a few days of absolute rest is all that is needed for his complete restoration. Everything has been done for him that loving service could render. He has the best possible surroundings, and we can never cease to be grateful to Mr. Lukens and his estimable wife for their interest and untiring devotion in this ordeal. Mr. Lukens is not a confirmed Spiritualist, lacking the necessary evidence, but he, as well as his good wife, is reaching for the light and wants to find Spiritualism true. A brother in the flesh could not do more for "Our Moses" than has this good friend. A daughter recently passed out of this lovely home, and Mr. Hull was the chosen one to deliver the funeral discourse. His words not only made an impression on the minds of the family, but interested many who were representatives of various denominations.

Letters and telegrams have been numerous during the past two days, filled with tender expressions of sympathy for Mr. Hull's affliction and my sorrow, all of which are appreciated. I have fully determined to cancel my engagements for a time and accompany my companion on his trips, taking as many burdens from him as possible in the way of writing, etc., thus giving him a little time to rest between platform labors. His work is too important in the cause of Spiritualism for his life to be sacrificed at the expense of saving a few dollars.

Our address until further notice will be Anderson, Ind.

Thanking the many friends for their expressions of love and sympathy, and trusting we may yet do much for our cherished cause, I am hopefully and gratefully, MATTIE E. HULL.

HEALTH LEGISLATION WANTED.

A Call Issued by a Joint Committee of Three Societies.

At a meeting of the Brooklyn, N. Y., Public Health Society, at the residence of W. E. Uptegrove, 1180 Dean street, on the night of January 23, a paper was read by J. Winfield Scott, secretary of the National Constitutional Liberty League of Boston, on "Methods of Protecting and Promoting Public Health." The following call was issued by a joint committee of the league, the Brooklyn Public Health Society and the New York Public Health and Constitutional Liberty League, from its headquarters, Room 18, 331 Madison avenue, New York:

Whereas, It is self evident that constitutional liberty and scientific progress in healing art will be promoted and public health conserved by immediate legislation requiring: (1) Physicians to write prescriptions legibly and when possible in English (and Latin if they choose). (2) That medicines dispensed by physicians and others containing poisonous ingredients shall be by them legibly labeled "Caution; take only as directed." (3) Restoring to every citizen the right to freely contract for the services of whomsoever he considers competent to treat or heal him or his family without rendering the person thus employed liable to prosecution, except for malpractice. Therefore, we, the undersigned, urge all periodicals and persons in sympathy with the spirit and purpose of the legislation above outlined to exert their influence in creating and molding favorable public sentiment. We also respectfully invite all who believe that the higher instincts, nobler impulses and dearest interests of humanity will thus be served to send us the addresses of persons willing to receive and distribute literature or circulate petitions. We also likewise solicit verifiable facts, experiences and other data touching upon these topics and tending to strengthen the cause of public health and constitutional liberty before the legislature and the general public.

We are informed that Mrs. L. Pet Anderson, the noted trance medium, is sufficiently recovered from her long illness to again give readings to the public at her residence, 32 Ogden avenue, Chicago.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

T. V. Blackman writes: "The Pittsburg (Kansas), Spiritualists have decided upon a new course in the exemplification of spiritualistic truth. Pittsburg has a number of local mediums whom the people here know to be perfectly honest and upright. Brother J. C. Buchanan brought this fact before the society and urged that developing circles be held for the advancement of one or more of these home mediums, feeling that the revelations they made would result in great good. He mentioned the name of Mrs. Alice M. Burns, a young medium, whose recent psychometric work has been the wonder of all who have seen her, and it was decided that the members of the society use every endeavor in their power to develop her different phases of mediumship. Much good will result from this course, as the lady is not only highly respected and greatly esteemed as a citizen, but the skeptics will know that whatever she gets of a spiritual nature will be strictly honest and trustworthy."

D. F. Chandler sends the following as appropriate words to be spoken at the grave of a Spiritualist: [Friends in a circle around the grave—speaker at the head of the grave.] "We deposit this earthly form, this broken casket, here in the bosom of mother earth; for it belongs to her. But the spirit, the immortal part—over which death has no power, only to free from its house of clay—is to blossom and unfold in that eternal day where love reigns supreme and progression never ends; that haven of rest where all the children of earth shall at last land in the presence of God, their father, who created all things and guides and directs all things with Infinite power, wisdom and love. Amen!"

Mrs. Addie R. Smith, secretary, writes from Portland, Ore.: "The Children's Progressive Lyceum, organized October 9th, by the members of the First Spiritual Society, of this city, meets every Sunday at 12:30, in Good Templars Hall. The attendance is fair, and much interest is taken in the work. The young people's class will give an entertainment in two weeks."

Harlow Davis, having entirely recovered his health by his recent trip to California, is at present holding platform test meetings in Denver with marked success. He can be addressed after February 16th, at Washington, D. C., General Delivery.

The Fort Wayne, Ind., *Daily Journal* is liberal and brave enough to give Spiritualism a fair hearing in its columns, in which respect it presents an honorable contrast to the other papers of that city. There has been much interest excited there in the subject, and some of the ministers have entered the lists to combat what they regard as an enemy. Conspicuous among these is the Rev. Dr. Moffat. Spiritualism finds an able defender in Dr. H. V. Sweringen, who makes a masterly and crushing reply to Dr. Moffat's sermon.

Wm. T. Bradford writes that he became a Spiritualist two years ago, and has had many experiences in rappings and automatic writing.

A subscriber writes approvingly of the platform work of F. Corden White in New Orleans; he is also giving much satisfaction in private work.

Geo. C. Stoll, of Indianapolis, Ind., writes: "A jubilee entertainment is on the tapis by the association, to be given before Mrs. Richings closes her engagement. Mrs. Seery-Hibbits, of Muncie, Ind., spent a few days in this city and gave two trumpet seances at the home of W. H. Socwell to delighted audiences. Report has it that Harry Archer contemplates paying Indianapolis a visit, to which many are looking forward with deep interest. Mrs. Lottie Greenrod-Herbine is reported as having developed into a trumpet medium, meeting with most satisfactory results. Mr. Sylvester Stanford has announced himself ready to respond to calls where the services of a magnetic healer are required. Patients are reporting improvement under his treatment. Mr. Wm. Hague, a gentleman of rare mediumship as a slate-writer, is convalescent from la grippe. A promising slate-writer and trumpet medium is Mr. James Allison. Dr. Aaron Voe, trumpet medium, is making many friends. His control, Mr. Brady, is not only entertaining but gives thoughts for reflection. Owen Stevens has gone to Bradford, Pa. Mrs. M. C. Jacobs, who has been ill for several weeks, has sufficiently recovered to give seances at her home. Mrs. Dr. Voe, clairvoyant and test medium, is meeting with decided success at her rooms, 58 Columbia avenue."

Marion Dunbar, of Colfax, Ind., was recently killed by an accident; his horse ran away, throwing him out of the buggy and breaking his neck. He had been a firm Spiritualist for many years.

Bernard Holtum writes that he has of late been busy at his mines and giving magnetic treatments. He is curing some of the regular M. D.'s incurables. As soon as spring opens he will enter the field again in platform work.

S. D. Greene writes that Mrs. Ada Foye is performing well her mission in Brooklyn, N. Y., and there is a full attendance at the Sunday evening meetings at Conservatory hall.

Stuart L. Rogers writes: "I wish to inform the Spiritualists that my opinion of Sister Anna L. Robinson, of Port Huron, Mich., is that she is a superior instrument in the hands of the angels. I have had some demonstrations through her that are very correct. I am an old investigator of the spiritual philosophy, and my opportunities have been very good. In respect of Mrs. Robinson and her little fairy sprite Alice, I cannot help comparing them unto a solitaire diamond ring; Mrs. R. is the pure, virgin gold setting, while Alice is the choice gem that scintillates; and sparks of wisdom fly from her witty tongue, as pure as the dew upon the violet. The Port Huron society is very fortunate in securing this matchless combination of mortal and spirit, and much good work will be accomplished by their ministrations. Angels will bless all those who work unselfishly for the cause."

H. L. Chapman suggests that the readers of our paper attend the party caucuses, and try by vote and voice to place non-Romish candidates in nomination.

The Woman's Business Club, of Chicago, recently held a meeting at the home of Mrs. M. C. Benton, Englewood, to perfect plans for the building of a co-operative home and woman's exchange. The meeting was marked by enthusiasm, and the promoters are confident of success.

Charles Wesley Peters is open for engagements to lecture at camp-meetings or elsewhere. Address 527 East Jefferson street, Louisville, Ky.

W. P. Stone writes from Waverly, N. Y.: "We have had Mrs. S. A. Walters, of Auburn, N. Y., for the last two months, and there is a good attendance at our meetings and socials."

Mrs. Isa Wilson-Porter has removed to 544 West Van Buren street. She gives psychometric readings, tests, etc., and heals the sick.

H. R. Wardell, the excellent trance and test medium, is now located at 519 E. Broadway, Louisville, Ky.

Mrs. Dr. Sheehan is open for engagements for April and May. She can be addressed at 780 W. Monroe St., Chicago, or 115 E. 5th St., Cincinnati, O. She will lecture at 77 31st St., this city, Feb. 18 and 25.

Will C. Hodge writes: "Things are moving smoothly in Rochester, Ind. There is a good attendance at the meetings and we are holding our own in good shape. I would be pleased to make engagements for April and May. Am sorry to hear such a report concerning Moses Hull, but hope it is not so bad as reported."

A subscriber writes of the seances of Bert Woodworth at Pine Run, Mich. Under test conditions, music was played, instruments floated in mid-air, hands patted, spirits talked with friends, etc. Mr. Woodworth has engagements at Battle Creek and East Saginaw. He is well named a revivalist.

Wm. G. Wood writes that at a seance by Mrs. W. H. Allen, at Providence, R. I., the medium was taken out of her rocking-chair and laid in the middle of the floor, and the chair was whirled swiftly around the room. The week before she was lifted up in the rocking-chair toward the ceiling and brought down again.

Mrs. A. E. Sheets writes: "I have just returned from the convention at Lansing, where a large attendance and harmonious action was a marked feature of the occasion. We look for good results as an outcome." Mrs. Sheets will respond to calls to lecture or officiate at funerals. Her permanent address is Grand Ledge, Mich. She has been doing a most excellent work.

From a friend in Wheeling, W. Va., we receive this interesting item of news: "On the 10th inst. closed one of the most hotly-contested, most interesting, as well as most important trials that ever came before the courts of W. Va., inasmuch as a great and vital principle was involved. It was in this way: Mr. M. Reily, a wealthy merchant, made a will, leaving a fortune of about $800,000 in trust to two persons as executors of the will, which sum was to be held in trust for forty generations, without security, and said executors were virtually made owners, with sole power to dispose of and manage. Now, who were these persons so well favored by Mr. Reily to the exclusion of his own children? One was the now Archbishop of St. Louis, Mo., and the other was Rev. Father Sullivan of this place. The court set the will aside, as it should."

One who forgets to sign his or her name writes from Buffalo, N. Y.: "Our society is in a good, healthy condition. We have large audiences at our meetings, and the lectures are listened to with marked attention. Lyman C. Howe is speaking for our society this month. He is welcomed by the old Spiritualists, and is making hosts of friends with the newcomers. His name always attracts an audience of an intellectual character. Celia M. Nickerson paid us a visit on her way East from Pittsburg. She says that Pittsburg is one of the cities where they are hungering for spiritual food; and we know when she was there they got it. We are looking forward to the time when she will take charge of our society. On the 31st of January one of our dear friends, Mrs. Annie B. Andrews, passed to Spirit-life. The remains, according to her request, were cremated. The ashes were taken to Michigan by her brother and there buried. Lyman C. Howe officiated at the services."

Mrs. E. C. Mills writes: "On the evening of the 18th of January a few friends gathered for a circle at the residence of R. Wilber, in Omro, Wis. After a few manifestations I saw Mr. Towers come in and present his hand to Mrs. Blake for her to dance with him. He then whirled around, making a half-circle, and disappeared. I so stated it to the circle. Mrs. Blake laughingly said: 'Yes, I have danced many a jig with Mr. Towers, and could always beat him, or stand it the longest.' After the sitting was over the question went around: 'Has Mr. Towers passed away?' Nobody knew, but on receiving No. 220 of THE PROGRESSIVE THINKER it verified what I saw, or that he passed away on Jan. 18. Mr. Towers was an old resident of Omro; all present knew him."

Edward Hulbert writes to express the pain he felt on reading Brother Bach's criticism of Hudson Tuttle's ritual for funeral occasions. In his opinion, the ritual is valuable, as supplying a need on occasions when it is inconvenient or impossible to obtain the services of a public or inspirational speaker to conduct funeral services.

W. S. Young writes that the work of Mrs. S. C. Scovell at Brodhead, Wis., was in some cases as comforting as surprising to the recipients. The result is an increased desire to witness more of genuine manifestations in the various phases of mediumship.

W. L. Jack, M. D., writes from Springfield, Mass., in terms of high commendation of our paper, and says: "Spiritualism is a truth and a comfort to the millions, and it must needs be battled for. Spiritualism is increasing in this lovely city of homes, amongst our best citizens, our church folks, and the world's people. Allow me to tender my thanks to the good church friends here for their kind demonstration of their appreciation of my services, and also to those of Northampton, Worcester and Hartford."

C. L. Clark, president, writes: "Mrs. M. A. Jeffery will close her three months' engagement with the North Side Spiritualist Society on the 25th of this month. She has done much to make the meetings interesting, and is a good speaker. We can cheerfully recommend her to any who may need her services."

J. W. writes: Marguerite St. Omer is still in the field, and doing great good. Her course of lectures in Milwaukee exceeded all others given in that city this winter. Hundreds of Rome-ridden people attended her lectures with the avowed purpose of contradicting her statements and creating disturbance; but the truth eloquently told, the earnest appeals to their manhood and womanhood, brought tears to their cheeks, and a hundred or more avowed they would leave the chains of Rome behind them, and become free men and women, and never again expose themselves to the snare of the confessional-box, but leave all its corruptions behind, and start life anew. Reports from there are very encouraging. Their hall seats 3,000, and after her first lecture it is estimated that over 6,000 people could not get in the hall to hear her. She abstains from abuse, ridicule, etc.; her words are well chosen, without bordering on the vulgar; her stage appearance is pleasing, her delivery clear, distinct and powerful. She addressed the largest A. P. A. council in the city, and the scene there witnessed, as the cup of liberty, filled to the brim with patriotism, was passed around, will long be remembered by the participants. She is doing a grand work in Cincinnati, patriotically and spiritually. Although she is still in feeble health and realizes she has but a short lease of the earthly body, she is strong in the spirit for truth and liberty.

F. Corden White, after a short trip to Jacksonville, Florida, has returned to New Orleans, Louisiana, and may be addressed at 116 Camp street.

Attacks on Spiritualism by orthodox ministers, and quick and keen replies by its defenders, seem to be the order of the day all over the land. The attacks attest the progress Spiritualism is making, and the fears of those who are set for the defense of the orthodox "faith." One of the latest of these episodes to come to our notice is a sermon by Dr. Martin, of San Bernardino, Cal., on "Spiritualism—The Devil In It," and a keen and conclusive reply by Dr. Dean Clarke, a column and a half epitome of which was published in the Daily *Times-Index* of that city. We opine that when Dr. Martin gets through digesting Dr. Clarke's response, he will conclude there is something besides "the Devil" in Spiritualism.

The visit of Mrs. Cora L. V. Richmond, at Washington, D. C., and the work of her guides, are proving very satisfactory. On Sunday she has morning and evening services at Metzerott hall, for the First Society of Spiritualists; on Monday she receives callers; on Tuesday evening there is a meeting of the society; on Wednesday evening, a class in psychopathy; on Thursdays, receptions and social visits; on Friday, a class in Soul Teachings; Saturday is devoted to needed rest; altogether making a pretty full programme. She is doing an effective work in Washington, the same as she does everywhere else she may be employed.

The Wonewoc, Wis., *Reporter* publishes a highly appreciative notice of lectures and elocutionary entertainments by Mrs. Cassie McFarland, of Winona, Minn.

M. H. Prince writes of the public christening of three children, in the hall of the First Spiritual Society, of Philadelphia, Pa., by Mrs. Gladding, who followed with some astounding psychometric readings—two or three from a few words spoken respectively by a lady—Mrs. Prince—and a gentleman, and while her back was turned to the audience. Some church people were amazed when told of the accuracy of all that was related. Mrs. Gladding told her audience the tests were not given for their amusement, but to show skeptics and investigators that Spiritualism meant something. Mrs. Prince is a stranger to Mrs. Gladding.

Mary Skinner writes from Hart, Mich., that on January 29 and 30, Moses Hull addressed a good audience at the court-house of that place. His lecture was able, instructive, and was well received.

Mrs. Cutter, business and trance medium, has returned from Indianapolis to her previous home, 710 West Lake street, this city.

One "Dr. Eddy" recently gave an "expose" of Spiritualism at St. Augustine, Fla. A correspondent writes that "to say the people were disappointed would not express it—they were surprised and mortified. The 'expose' was the merest sham even for an expose."

H. R. Wardell is reported as doing an excellent work at Milwaukee, Wis.

Will C. Hodge, the veteran worker, is now located at Rochester, Ind., not Anderson, as previously announced.

Martin H. Wefel writes: "Spiritualism in Fort Wayne has a boon. The public is very much interested, and it certainly will be only a question of time and education when all fair-minded and honest people will accept this grand and soul-inspiring truth. Your valuable paper comes to us regularly every Tuesday morning, and as an educator, I think there is none better."

G. H. Hubbard writes from Port Huron, Mich.: "Our cause here is flourishing. Mrs. Anna L. Robinson continues to attract such large audiences that the problem now to be solved is how to accommodate them. Our hall is one of the largest in the city (furnished gratuitously by Mr. James H. White), yet many are turned away for want of standing-room. Our lyceum, too, is gradually gaining, and in connection with it, Mrs. Robinson has established a Band of Mercy, with sixty members. Mrs. Robinson attended the State Association of Spirtualists, held at Lansing, on the 9th, 10th and 11th inst. The following is from the Lansing *Republican*: 'The opening address by Mrs. Anna L. Robinson was the gem of the evening, and as the eloquent lady progressed in her address she was frequently interrupted by rounds of applause. Almost the entire theory of Spiritualism was closely reviewed, and for nearly an hour Mrs. Robinson held complete control of her audience.'"

Prof. Lockwood has been engaged to speak for the society at Bricklayers' hall, corner of W. Monroe and Peoria streets, for April. Prof. Lockwood is the only speaker on the spiritual rostrum who demonstrates the principles of the spiritual philosophy and the unity of nature by the introduction of physical apparatus and chemical and philosophical experiment. Chemical experiment is introduced to show that we only see phenomena or result of nature's causes, in reviewing matter, so-called, while the real causes are invisible to human vision. The telegraph is used to illustrate how sound, color and heat, motion and chemical action are transmitted through space; and to demonstrate nature's order of co-relating her energies and factors. Also to suggest that the rap of the telegrapher's key, like the "table raps," is the result of mental energy upon electro conditions of matter. The telephone is used to show the electro and potential character of matter; and how thought motion is correlated to it in the transmission of messages. Flash-light photography is introduced to illustrate principles of thought-transferrence, also to show how plants accrete and grow, and how flowers attain their beautiful coloring. The phonograph is used to demonstrate how sound and thought impress and impregnate the phonographic disk, and how man's mentality and individuality impress and impregnate every condition of matter in his environment. And last, though not least, he shows how these potential principles of nature unite the invisible to the visible in mental spheres, no less than in those we call physical. These lectures, instead of being difficult to understand, as very many imagine, are of easy comprehension to the average mind, as Prof. L. introduces so many object lessons to illustrate them. All classes of thinkers who have heard them unite in saying that they are of the highest order of modern thought, and intensely interesting and instructive.

Sunday evening, Februrary 25th, Miles Menander Dawson, president of American Psychical Rerearch Society, will address the Congress of Religions, under the auspices of the First Society of Spiritualists, at Washington Hall, corner of Ogden avenue and Washington boulevard, this city. Subject: "Scientific Implications of the Doctrine of Immortality." The society will give its first ball of the season at its hall, Wednesday evening, February 28. The Mystics of the Temple of the Magi design to make this a special occasion of their own, and it is to be hoped they will turn out in full force. Good music by Prof. Carr and orchestra.

C. C. Jones writes from Metcalf, Ill.: "Mr. Edward Bailey, a young man here who is sitting for materialization, and a worker in the cause, promises to become an excellent medium in the near future. He held a trumpet seance Sunday evening, February 11th, and met with grand success. A trumpet, music-box, planchette, bell, and several slates were on the table. Everything being arranged, the light was extinguished and a song sung, when Tim, the manager or interpreter came, picked up the trumpet and talked to us so that he might be heard very distinctly in the adjoining room. The writer's father and brother also came and spoke and were recognized. The many articles that were on the table were distributed over the room. The planchette, being a home-made one, and heavier than any other I ever saw, was carried to the ceiling, some six or eight feet from the medium. Mr. Bailey was tied. My mother and I crossed hands and were the sole occupants of the house. Mediums who are passing here will receive a kindly welcome and will do well to stop a day, night or week with us."

Prof. Lockwood would like engagements for March, May and June. Address him at 128 Park avenue, Chicago, Ill.

E. W. Sprague is serving the First Spiritualist Society of Jamestown, N. Y., for the month of February. Societies and camp-meeting associations desiring his services as lecturer and test medium can address him at Newland and Forest avenues, Jamestown, N. Y.

Not Called.

He may be a scholar familiar with books,
In person a model, unrivaled for looks,
An orator, too, like the great Mr. Puff.
But that, to our notion, is not quite enough;
In language decided the truth must be told,
We think, for our pastor, he's rather too old.

For aught that we hear of, he may be a saint,
And none of his errors make any complaint;
He knows all the canons and rubrics by heart,
And oft to the needy will blessings impart;
But he isn't the shepherd we want at our fold,
We think, for this parish, he's rather too old.

Did you ever learn that experience tells,
And work by a master for full value sells?
You make a mistake when that man you pass by,
And say, when inquired of the reason and why,
In language emphatic: "The truth must be told,
We think, for our parish, he's rather too old."

O what shall we do when our pastors get gray,
And cannot quite compass the world in a day?
I know nothing else save devoutly to pray
They soon may be called to some region away
Where angels invite to the City of Gold,
And none will refuse them for being too old.

RELIGION

AS REVEALED

By the Material and Spiritual Universe.

By EDWIN D. BABBITT,
Author of "Principles of Light and Color."

This is a most excellent work. Dr. Babbitt is a born critic, a thorough scholar and a comprehensive thinker.

CONTENTS:

CHAPTER FIRST—Existence and General Character of God.—Preliminary thoughts. Is there such a being as God? Is God a Creator? The Argument from Design. Is God Unknowable? Is God absolutely Infinite?

CHAPTER SECOND—God as a Spirit.—Materialists cannot understand the God Idea. Argument of the Atheist. Argument of the Spiritualist. The Author's Experience.

CHAPTER THIRD—The Deific Location and Mode of Working.—The Location of Deity. Can Infinitude have a Centre? Does God control the Universe through Law? How does God control the Universe? A. J. Davis's Theory of the God Centre. The Dual Centre of the Universe. Can the Infinitely Fine act upon the Coarse?

CHAPTER FOURTH—The Nature of God.—Is God a Being of Intelligence? Is God a Personal Being? Is God a Being of Absolute Attributes?

CHAPTER FIFTH—The Deific Greatness and Glory.—The Greatness of God. An Angel's Conception of the Universe. The Greatness of God. Anthropomorphism.

CHAPTER SIXTH—Moral Evil and Deific Perfection.—The Perfection of God. Has God created Evil? Is Man depraved? Is anything innately Bad? Is an endless Hell possible? Is absolute Evil possible under Divine Law? Evolution.

CHAPTER SEVENTH—Deific Law and Human Intercession.—Special Providences. A supposed Miracle of Healing. How God interposes to answer Prayer. Prayer. A Form of Prayer. Does Prayer Influence God? Hudson Tuttle's View of Prayer. The Central Principle of Deific Action. Prof. Wallace's View of Prayer. Prayerfulness is not necessarily Goodness.

CHAPTER EIGHTH—How Man helps Govern the Universe.—Man a Co-worker with God. How Spirits control Nations. Human Spirits placed over Worlds. How Spirits assist Planetary Development. Vision of world-forming by Judge Edmonds. Spirits rejoice in this work. Countless worlds yet to be formed. Spirit Worlds developed. Do Mighty Spirits ever thwart God's Purposes? Military Chieftain in Spirit Life. A Miltonic Absurdity.

CHAPTER NINTH—Creeds and Practices of Christianity.—Terrors of Creedal Theology. Churchianic Conception of Hell. A more blessed Gospel. A Brighter Dawn approaching. Science and Religion. Salvation by Faith.

CHAPTER TENTH—The Dangers of Infallible Standards.—Churchianic Infallibility. Infallibility of a Book. A true Eclecticism necessary.

CHAPTER ELEVENTH—The Christian Bible Tested.—Miracles. Modern Miracles of Healing. Prophecies. The Bible tested by its Teachings. Said to be the only Book which gives any correct conception of God. Said to present the only true Foundation of Ethics in the Decalogue. Claims for the Golden Rule, Love to Enemies, etc. Is it safe to build on Falsehood? Has only one Nation been Inspired? Shall we waste time and money on Falsehoods? Do numbers prove the Truth of a System? Shall Policy rule?

CHAPTER TWELFTH—Religions Tested by their Fruits.—Church Standards too low. The Atonement contrary to Natural Law. The Fruits of Religious Systems. Some great Points in Buddhism. Mohammedan and Hindoo Achievements. Missionary Achievements. Testimony of a Hindoo. Results of the Parsee Religion. The Parsee Bible. The High Priest of Siam. Catholicism and Buddhism. Present Progress of Mohammedanism. The Religions of to-day Insufficient.

CHAPTER THIRTEENTH—The Ethics and Religion of Nature.—A Diviner Bible presented. The sacred Teachings of a Leaf. Of Flowers. Of a Tree. Of a Forest. Lessons from the Shells. The Teachings of Crystallization. Teachings of the Human Form. Of the Great Masses of the Universe.

CHAPTER FOURTEENTH—Life under the Old Religions.—Importance of Historic Truth. Roman Catholicism. Influence of Catholicism in Spain. Calvanism. The Five Points of Calvanism. Presbyterianism in Scotland. Puritanism in New England. Persecuting Spirit of the Old Religions. The Spirit of Persecution not yet Dead.

CHAPTER FIFTEENTH—Life under a Spiritual Religion.—General Divisions of the Human Faculties. The Higher Realm of the Brain. Spirituality is Ennobling. Spirituality beautifies the Countenance. Must be developed through Spirit Communion. Spirit Communion the Basis of all Religions. Spiritualism founded upon Facts. The only Religion which demonstrates Immortality. Robs Death of its Terror. The most Joy-Inspiring of Religions. Promotes Civil and Religious Freedom. Leads off in Human Reforms. Perfects the Physical System. Prevents Insanity. Prevents Superstition. Leads to Nobler Living. Reveals a Grander Universe. All Great Geniuses have been Inspired. Jesus of Nazareth. Jesus in Spirit Life. Will the New Religion Abolish Churches?

CHAPTER SIXTEENTH—Death under the Old Religions.—Popular Conceptions of Death. Death made terrible through Church Songs. Made Gloomy by Church Materialism. Church Teachings have darkened Death. Death Bed of a Christian. Of an Immoral Man. Of Atheism. Death Scenes under the Old Dispensation. Terrors under the Old to those who lose friends.

CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to this Life. Departed Ones attract the Spiritual Mind. The Spiritualist understands Death, so does not fear it. Death of an Ancient Philosopher. Death of Mozart. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalist Minister. Joyful Transition of a Friend. Triumphant Experience of a Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

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FINAL REMARKS.—The Basic Principles of a Universal Philosophy and a Universal Religion.

This work contains FORTY ILLUSTRATIONS. They are in harmony with the facts conveyed. It is a rare book throughout.

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HELEN HARLOW'S VOW;

Or Self-Justice.

BY LOIS WAISBROOKER.—MANY have read this book, many have re-read it, and many others ought to read it. It should be read by every man and woman in the land. As a story it is finely written, and teems with interest, and at the same time it educates, elevates and inspires. It shows the injustices to which women are subjected in the present status of society—the inequalities in the measure of condemnation voiced by society against acts of the same moral quality performed by men and women respectively. It shows the falsities rampant in society in matters of moral and social import, and the wrongs that flow therefrom to innocent victims of social ostracism. It contains a fine likeness of the author. Fine cloth, 290 pages. Price, $1.25.

LIFE IN TWO SPHERES.

A Fascinating Work.

The readers of THE PROGRESSIVE THINKER will remember the story under the above title, by Hudson Tuttle, which was published in its columns. At the time, constant inquiries were made as to its appearing in book form. This wish has now been gratified. It makes a volume of 243 pages, in style and form like the "Convent of the Sacred Heart," with a finely-engraved likeness of the author on the cover. The scenes of the story alternately shift from earth to the spirit spheres, and the philosophy of Spiritualism, the occupation and modes of life of spiritual beings, are presented in the pleasing form of narrative.

The following are the chapter-titles: Introduction; The House of the Sage; Home of the Miser; The Low Societies; Hadoc; Christmastide in the Spheres of Light; Christmastide and the Golden Gate; The Unhappy Marriage; Easter Day in Heaven; A Visit to the Earth; The Change Called Death; Coming to the Knowledge of the Light; The Society Again Visits Earth; The Forsaken and Despised; Discussion; A Visit to a Distant Globe; Reunion in the Spirit-world; Contentedness Not Goodness; Address of the Sage.

It is a book the Spiritualist will be delighted with; a book in which the investigator will find answers to ever-recurring questions; a book which will interest the church member, nor repel the most prejudiced. The price in paper is 50 cents; muslin $1; postpaid.

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A Sequel to "A Stellar Key." Illustrated. This work is not merely descriptive of what the author calls the "Summer-Land," but it is illustrated with diagrams of celestial objects and views of different portions of the Celestial Home, Mr. Davis being only the clairvoyant or clear-seeing instrument of higher and stronger power. Contents: statements in regard to "individual occupation," "progress after death," "eating and breathing in the spirit-life," "disappearance of the bodily organs at death," "domestic enjoyments and true conjugations," "origin of the doctrine of the devil," etc. Cloth 75 cents. Postage 5 cents. For sale at this office.

IT IS INTERESTING.

LIFE AND LABOR IN THE SPIRIT-World.

Being a description of Localities, Employments, Surroundings, and Conditions in the Spheres. By members of the Spirit-Band of Miss M. T. Shelhamer, medium of the Banner of Light Public Free Circle. Cloth $1.00. Postage 10 cents. For sale at this office.

THE SUNDAY QUESTION.

HISTORICA



ENGAGED IN ASSISTING DARK SPIRITS TO ADVANCE.

GRAND MISSION WORK.

It Is Among Dark Spirits.

They Reside on the Very Lowest Planes.

Humanitarian Efforts to Redeem Them.

A Work Inaugurated by Noble Souls.

PART FIFTEENTH.

SPIRITUAL DARKNESS.

(NOTE.—This paper is copied from stenographic notes, taken during the seance. Tom, who carries on most of the conversation with the spirit who is being assisted, is a control of Mr. Fisher.)

Eva. (Spirit daughter of Mr. and Mrs. Bailey.) The one who will speak this evening understands that he has passed through the conditions of unfoldment, but he will talk as though he were still in darkness.

Spirit. Good evening. Oh, the darkness! The darkness! Will the shadows ever pass away? Wandering, wandering, and no companionship; nothing but desolation. The very fountain of life seems dried up. Ah! a glimpse! gone! gone! Why is this?

Mr. Bailey. That is the result of your earth-life.

Spirit. How could I hinder my earth-life? How could I make it different? I believe the path is laid out for us, and we must travel it.

Mr. Bailey. That is an orthodox idea, but you will find out that it is a mistake.

Spirit. Is there no sunlight? Is there no joy?

Tom. You will attain joy by working for it.

Spirit. How work? There is nothing to do but to wander, wander!

Tom. Do you not find others in a worse condition than you are?

Spirit. How can they be worse? Rocks, roughness, and dryness—all solitude!

Tom. Through these experiences thought is brought out. It is well to be left alone with your own conditions.

Spirit. But it is most depressing at times.

Tom. Very true, but you must face the reflection of your own life. In solitude, thought, and reflection, much is brought out which could not be brought out without those experiences. If you were to attain that which you have not labored for, you would not appreciate it. It would not be a benefit for the growth and development of your soul, as it would if you had worked for it.

Spirit. I have always labored. I have never been idle.

Tom. Very true, my dear sir, you labored on the material plane, for material gain, and for selfish, worldly ends. I look about me and I see many who never did a kind or unselfish act in all their earth-life.

Spirit. Well, are we not placed on earth for that purpose—to toil for the physical?

Tom. No.

Spirit. Then why are we beset with these wants, and these cravings? We must have raiment, we must have food and shelter, and to gain it we must labor; not alone for ourselves, but for those who are dependent upon us.

Tom. Very true, but there is much that you labor for that is unnecessary. People surround themselves with that which only tends to make them more selfish.

Spirit. I have sometimes thought so, and yet it seems that we are placed in positions where we are forced to move just so.

Tom. That may be; but, my friend, take lessons from nature. Each tree, and each beautiful flower, only draws and takes from the earth that which is necessary for its growth and development; and thus, one tree does not seek to draw all the sustenance from the earth, to the exclusion of the others. It only takes that which is necessary for its own growth, development and unfoldment, leaving the rest for others to grow and thrive upon. Now, what a beautiful world this would be if the human kind would take that lesson, and each one take only that which is necessary for his own growth and unfoldment, leaving the rest for other souls, who are suffering for the bare necessities of life. Why, my dear sir, there is enough wasted in many households to feed and clothe many who are on the verge of starvation. And if each and all would strive to give to others that which is going to waste, how different the conditions in earth-life might be made.

Spirit. That is all very true; but of what use can one individual be? It would not be so much as a drop in the ocean.

Tom. Still the ocean is made up of drops, and each drop helps to make the whole. And so it is with every good deed, every good thought, and every kind act, one toward the other. Some, to obtain the proper growth and development, must be left to themselves. There must be a strong, earnest, sincere, unselfish desire for growth and betterment of condition; and that desire, when sincere and unselfish, will be responded to by those whose mission it is, and whose happiness consists in aiding and assisting poor, sin-sick, earth-bound spirits (due to their having lived false and selfish lives), and helping them up out of the darkness into the light. You could not expect growth in the caves of the earth. Flowers would not bloom and flourish there. So there are mental conditions that are far worse than the caves of the earth, which retard spiritual growth.

Spirit. I believe you, sir, but in order to reach something better, what is to be done? How is this growth to be arrived at? What are the conditions?

Tom. First of all, to realize that your condition is the result of your life on earth; perchance much of it, through ignorance.

Spirit. My life on earth! Certainly I am on earth. What is the meaning of those words?

Tom. Yes, you are on earth at the present time, but many who are here now are what I would term earth-bound. They have passed through the change called death and are not aware of it.

Spirit. Can such a thing be possible?

Tom. Yes, it is possible.

Spirit. After the soul, the spirit, the mind has left the body, it does not know that it has made the change? and has its reason and identity?

Tom. Yes, for identity is preserved through all eternity. Their mental condition is owing to their having formed erroneous ideas of things on earth. They thought that by believing certain things, and subscribing to certain creeds, that they would be saved from what they term sin; that the Son of God came upon earth and died to save them from those sins; and that by so believing they will be saved. When those people come to make the change called death, in various ways—some by accident—and their spirits are thrust violently from their physical bodies, they find themselves outside of their bodies (they have a spiritual body which corresponds exactly with their physical body) and they do not find things as they expected. They do not see God or find themselves in the arms of Jesus, as they supposed, consequently, though they realize that something has happened, many of them do not think that can be death, because they do not see and experience that which they thought they would. Then, again, there are those who reason that such doctrines could not be—they would be contrary to reason, and they are not aware when this change called death takes place.

Spirit. Well, sir, I beg your pardon, but it does seem to me contrary to all good sense and reason.

Tom. Well, it is. And when people of that class leave their bodies, they find their identity the same, but they do not realize that they have made that change, because they were so sure that when that change took place they wouldn't have any life. And they are surrounded, many times, with the conditions they made by the lives which they led while in the body. Sometimes people of that class have led very good lives, and it takes only a very short time for the higher spirits to help them up out of their darkened condition into the light, where they can take up the duties of Spirit-life, and progress.

Spirit. What are those duties?

Tom. The duties of Spirit-life are many and various. They must in each case be adapted to the growth and development of each individual soul. You know that the trees and the flowers do not all absorb the same chemicals from the earth. Some spirits may have been well developed in the physical body, in various ways; they may have developed generosity, love, and kindness, toward their fellow-beings, while other things will be lacking; consequently their spirit would have to have additional training in those qualities that are lacking.

Spirit. Yes, I think that I understand you.

Tom. The interchanging of thought, and the interblending of ideas, and working together—each working for the other—that helps the growth of the spirit. We get our instructions and thoughts from those above us, and we in turn extend our experiences and our development and growth to those poor earth-bound spirits when a desire is awakened within their spirit for a change. There is great brightness and beauty in Spirit-life. There are smiling faces and beckoning hands. The loved ones who have gone on and up extend their love and sympathy to those poor souls in darkened conditions, and they will aid and assist them up into the bright sunlight, where their spirit may expand and be made ready to receive the great knowledge of this great, grand universe. It is only a matter of time, and the spirit's desire.

Spirit. Well, it is my desire. I would advance; I would go up into the light.

Tom. Growth must come from desire. If those on the physical plane would desire, earnestly and sincerely, that only which develops the spirit—but most of the desires on the physical plane are to gratify the physical. Many desire to have great wealth, that they may surround themselves with that which wealth alone can bring.

Spirit. But that leaves the heart and soul so hungry—it satisfies not. I have passed through that.

Tom. That is so, for those things are but fleeting. How much better it would be if they desired only that which would promote the growth and development of the spiritual, and not let the demands of the physical dwarf the spiritual growth; for then there is so much more to be done.

Spirit. That has been my case.

Tom. And that is the case with many.

Spirit. I would take hold of something that will give me life and liberty. This darkness, this barrenness, I would get from me if I could.

Tom. You can get rid of much of these unpleasant conditions through desire, and helping others; for the greatest happiness is in making others happy. And the spirits who have passed on and up through these conditions will return to you and aid and assist you out of these unpleasant surroundings into the beautiful sunshine of growth, and soul-unfoldment. They will help you where your soul can be warmed and brought into a new and glorious life; where you can receive instructions from those rich in experience of the soul life, who will hand their wisdom, love, and sympathy down to you through others who are nearer your condition; and you, in turn, in time, can hand the same down to others still below you. And so, then, onward and upward, aiding and assisting, and receiving aid and assistance as you assist those who are below you.

Spirit. Well, I will try. I must try. I must get out of the darkness, and find better conditions.

Tom. Yes, and you all, dear friends, will be aided and assisted to the beautiful soul-land beyond. E. T. WASHBURN.

(TO BE CONTINUED.)

W. F. Ball Makes a Few Inquiries.

TO THE EDITOR:—I notice a reply to some questions asked some time ago under the caption of "Free Thought." While Bro. Dimmick is quite a smooth writer, yet your thousands of readers are not satisfied at the answers. He says the National organization is working under a special act of legislation. Will Bro. Dimmick please publish said act in THE PROGRESSIVE THINKER; also please publish your charter, so that its many thousands of anxious spiritual readers may learn the truth.

You mistake when you say that I am trying to throw obstructions in the way of the National organization, and that I am looking through a glass darkly. Far from it; but I am trying to get an understanding—and I want the millions of Spiritualists to have an understanding—of its foundation and legality as well as the *modus operandi* of its business.

There still remains a question in my own mind as to the legality of the charters issued by the National organization, and I know there are thousands just like myself who sit on the anxious-seat, not knowing which way to jump. The point lies just here; they are legal, or the National organization is obtaining money under false pretenses, and I want the question of legality forever settled. For if they are illegal and no protection, it will injure the cause I love so well.

I feel like protecting all genuine mediums at any sacrifice upon our part. When I say mediums, I mean both speakers and phenomenal mediums, upon whom our whole cause is sustained. And my voice will ever be raised against anything short of a plan of perfect protection.

I know, and you know, that a State charter will protect, while I do not know about those granted from the National, hence I in all candor ask for the publication of that special act and the charter by which the National says she does her work.

And I want it distinctly understood that I do not want to be a hindrance to the National organization, but rather to assist in any way possible. And I know if there has been any act to legalize the charter business, you will not hesitate to publish at once.

I hope you may clear away the clouds that surround this matter, and let the pure light of heaven illuminate the minds of all true Spiritualists to aid the right. Suffice it to say: I have many letters from judges, attorneys and our old veterans, urging me to push this matter to a settlement, so we can all become one in thought, word and action.

Mantua, O. W. F. BALL.

Old Testament Stories, commercially illustrated, by Watson Heston. A series of amusing cartoons illustrating the Bible texts. Price in strong, board covers $1. Cloth, $1.50.

A Sex Revolution, by Louis Waisbrooker. Radical ideas. Paper, 25 cents.

The Other World and This: A Compendium of Spiritual Laws. By Augusta W. Fletcher, M. D. An excellent work. Price $1.50.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells or $1 per copy. For sale at this office.

THE LYCEUM GUIDE.

For the Home, the Lyceum and Societies.

A Manual of Physical, Intellectual and Spiritual Culture.

A TIMELY BOOK.

COMPILED BY EMMA ROOD TUTTLE

This book, which was announced more than a year ago, after many delays, is now published, and we may say that it more than fulfills all that was promised in the prospectus. It is indeed a complete handbook for lyceums and societies.

It has a history which is especially interesting. It was first published in 1870, but before the first edition was exhausted, the great Boston fire destroyed the plates and all remaining copies. Lyceums that had provided themselves, used the books until worn out, and the want was the more keenly felt by the members who had learned by use the value of the book. The Australian Lyceums were furnished by a gentleman of fine literary attainments, who added some fine selections to the guide, and published it without the music. Then in England the same was republished, with some slight changes. Meantime, Mrs. Emma Rood Tuttle had kept the republication of the Guide constantly in mind, and at last, after twenty-three years' waiting, brought it to that perfection that satisfied her taste, and consented to its publication, at the urgent solicitation of many workers in the movement.

It is a book which any one of ordinary intelligence can take and by its directions organize and conduct a lyceum.

There is not a detail or point in the work omitted, nor can a pertinent question be asked but what is answered.

There are 73 pages of fresh, new and Spiritual music, with words adapted to all occasions—as opening, marching, closing, etc., found in no other collection.

The Golden Chain Recitations are ample, and selected for the double purpose of pleasing and instructing.

There are pages of "Memory Gems," to be learned as golden texts.

There is a series of Choral Responses, which furnish an admirable entertainment.

The Band of Mercy, as a department of Humane Education, is explained as an annex to the lyceum.

Then, in physical culture, properly illustrated, the most practical calisthenics are given.

Then the badges, banners, flags, etc., are described, and how they may be easily constructed. Plain directions are given for marching, banner exercises, etc., general suggestions, a digest of parliamentary rules, a constitution and a funeral service. In fact, the whole ground is completely covered and every want supplied. What is still more noticeable, and we regard as more valuable even is, that the book complete as it is is constantly suggestive, and its plan is such that the leader it enabled to go on beyond into new fields, having received directions and exhortation, so gather truth wherever found.

Selections from a book of this character give, at best, a false impression; but we venture on some brief passages, to show the tendency and methods of its lessons.

The third Golden Chain Recitation is called "A Ladder of Light," and the steps of that ladder are beautifully illustrated. The questions are asked by the conductor, the answers are made by the lyceum in unison:

What is the first step toward progress?
A desire to know and follow truth.
What is the second step?
A willingness to receive without dictating how it shall come.
What is the third step?
Courage to cherish and defend it, making it a part of our lives.
What law of progress ought we always to remember?
Fraternal love. We should do as we would be done by.
What is the first lesson in fraternal love?
Faith in our fellow-beings; faith that there is in every human soul a desire to be good.
What does this faith teach us?
Charity, which covereth a multitude of sins; that sins flow from weakness and imperfection, and we pity where we cannot blame.
Does charity necessitate toleration?
"The greatest good of the greatest number," shall be the motto of nations and individuals.
What is the grand ultimate of truth?
The truth shall make you free.

The reader will perceive that every sentence is a text for a page, and that old as well as young have food to their tastes.

Again, lesson 7, has "The Three Rules:"
What is the lowest rule of human conduct?
The Iron Rule.
What is the next higher rule?
The Silver Rule.
What is the highest rule of human conduct?
The Golden Rule.
What is the Iron Rule?
Evil for evil.
What is the Silver Rule?
Good for good.
What is the Golden Rule?
Good for evil.
Why do you consider the iron rule the lowest?
Because it is the expression of the animal faculties, and the law of brutes and savages.
Why is the silver rule better?
Because it is the golden rule half expressed.
Why is the golden rule the highest and the best?
Because it is the essence of our spiritual perception of right; and flowing from the highest faculties of our nature, must be the highest grade in the conduct of life.

Space will not allow further quotations; but enough has been given to show the reader the qualities of the book, and the beautiful and attractive manner of its instruction.

It contains nearly 200 large octavo pages, neatly bound, and is furnished for the marvelously low price of 50 cents, post paid. It is thus placed within the reach of all, and every spiritual family should have a copy, and every lyceum and society should avail themselves of the advantages it gives, by its adoption.

It is by no means confined in its usefulness to lyceums, as its music is admirably adapted to the wants of societies. It is well-known that meetings are far more successful where the audiences join in the exercise, and the GUIDE furnishes the means of their so doing by its songs and responsive readings.

A Remarkable Seance with Harry Clifton.

TO THE EDITOR:—A number of friends with myself attended a seance one Thursday evening at the room of Harry Clifton, 282 W. Madison St. More than fifty spirit forms appeared during the two hours sitting. At one time the medium laid back the curtains, and there were five spirit forms in the improvised cabinet. Two and three forms walked out into the room and greeted us. Three other forms appeared at the entrance of the cabinet and stood and sang to us. At another time, when we were all singing: "John Brown's body," etc., a deep baritone voice joined our song, so loud and deep that his voice could be distinctly heard above all others. At another time a tall spirit appeared and waved his hand and arms about in the air, and he seemed to gather white and red carnation flowers from somewhere, and threw them amongst the sitters: one fell in my hands. At another time a spirit came into the room, four feet from the cabinet, and manipulated his hands on the floor till he materialized a most beautiful length of very fine lace curtain about three yards long and forty inches wide; he pulled it up higher than his body; afterward he dematerialized it, and then dematerialized himself while we were gazing at him. There were twenty-five or thirty sitters, and every sitter in turn was called to recognize some friend. One spirit form sat at the entrance and (I don't know how she did it) made or manipulated impressions of faces on a tablet, tore off the leaf, and gave one to each sitter, some of the leaves had thirty distinct faces on them. All done in about five seconds of time.

The medium was in and out of his cabinet during the whole seance, and in nearly every case he presented the sitters to the spirit form friends.

But to me, best of all was the appearance of my daughter, who passed on over four years ago when we were in London, England. She came into the room, called her sister, who was present, put her arms around her neck, kissed her six times and then said: "Nellie, I wish you many happy returns of your birthday." Now it so happened that it was her birthday, but none of us remembered it. So material were her arms, that in placing them around my daughter's neck she knocked her glasses off her face. At another time two spirit forms appeared together in the center of the room, in front of the light, so that we all might examine their forms and faces. A little girl also appeared and commenced to sing, "Rock-a-by baby on the tree-top," and moved her foot to the tune as though she was rocking a cradle. A tall spirit form emerged from the cabinet and placed back the curtains, so that we could distinctly see three other spirit forms in the cabinet, as well as Mr. Clifton.

To close the seance several spirits took up the metal tube and spoke and sang to us; then they told us to put up the light, and repeatedly bid us good night till the voice died away in a whisper.

Thus ended one of the most remarkable seances ever held in the city of Chicago. Mrs. Edith E. R. Nickless was one of the sitters, she stated that she had attended many seances for materialization, but had never been in one where everything and every form was so successful.

I strongly advise those who have not attended, to take advantage of his short stay in the city and see for themselves his most wonderful gifts. Mr. Clifton is, himself, a most genial man, and anxious that all his patrons should be satisfied.

Our friends are not dead—no, no, a thousand times no! But they live and love, and interest themselves in all our affairs, as our beautiful Spiritual philosophy teaches us.

Chicago, Ill. W. YATES, M. D,

The Progressive Thinker.

Spiritualists, THE PROGRESSIVE THINKER leads, for leading minds send in their best thoughts, and they know by so doing they reach the largest number of readers. Send 25 cents to J. R. Francis, 40 Loomis street, Chicago, Ill., and try the paper for three months.

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PART SECOND--The Ethics of Science

The Individual; Genesis and Evolution of Spirit; The Law of Moral Government; The Appetites; Selfish Propensities; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happiness; The Path of Advance; The Will; Is Man Free? Culture and Development of the Will; The Charter of Human Rights; Liberty; Duties and Obligations; Sin; Punishment—Present and Future; Duty of Prayer; Duty to Children; to Parents; to Society; Duty as a Source of Strength; Obligations to Society; Rights of the Individual; of Government; Duty of Self-Culture; Marriage.

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BY A. B. FRENCH.

This work is one that every one should read. It beams throughout with rare gems of thought, practical as well as profound. There is sunshine and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French Farr, now passed to spirit-life. Hudson Tuttle, of Berlin Heights, Ohio, gives an interesting sketch of the author's life.

CONTENTS:

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IS IT SATISFACTORY?

The National Spiritualist Association.

The Views of an Able Lawyer Who Was a Delegate.

In briefly discussing the above question I propose laying all personal considerations aside and go at once to the merits of the question. If it is not satisfactory, why not? Is it wrong in principle, or merely lacking in completeness? It seems to me it is wrong in principle, and I will try and state wherein.

By its constitution it assumes the prerogative of granting charters to all State and local societies of Spiritualists in the United States, and without which no State or local societies are or will be recognized by it, though such societies are legally organized under the corporation laws of the State wherein they are located, and though ever so correct in principles and practice. I will merely remark, in passing, that neither principles nor practice seem to be matters to be taken into account. All that is required of a society is to accept a charter and pay the fees to entitle it to representation and standing, and no questions will be asked.

Can the charter from such a society give the recipient any standing, morally, religiously, scientifically or legally? I shall pass directly to the consideration of the latter subject, as the only one calling for elucidation. No one acquainted with law will contend that an incorporated society under the law of any State or territory or district can grant to branches, or its chartered societies in other States or territories any legal rights whatever. No State legislature can exercise any jurisdiction over territory outside the State; much less could it grant to some corporation powers to exercise any rights or powers outside its own territory. I do not believe there is any State or district that can give an incorporated body of its creation power to give legal status to any other body or incorporation, within its own territory.

Business corporations are provided for in general laws of the various States, etc., and therefore have legal standing therein, but subject to any restrictions they choose to impose. All religious and benevolent associations depend upon the local laws for their being and powers, and possess no power but that so granted. Then to obtain a legal standing each society must be incorporated by or under the laws of the State or territory in which it is located. In a legal sense, then, the charters of "the National Spiritualists Association," to subordinate societies are worthless—they grant nothing. The societies receiving them get nothing, in a legal sense.

Then, what object can be served by granting or receiving them? By receiving a charter a society acknowledges fealty and subordination in an ecclesiastical sense, to the paternal society, and pays tribute to it; first, five or ten dollars, as it is a local or State society, for its charter; and, secondly, promises ever after to pay an annual tribute or tax of twenty-five cents per capita for each member it may have—a veritable Peter's-pence, in principle; in return for which the paternal society makes many promises of protection, etc. In fact, this scheme only claims to be a means of raising money, simply that and nothing more. (See constitution, Art. VI.) A mere grab-bag affair.

It seems to me too late for any people organizing a new society in the United States to voluntarily bind shackles on themselves, either ecclesiastically or financially, and especially free and independent Spiritualists. If we are distinguished especially as a people for any one thing above all others, that thing is freedom to think and act as we please, so that we do not infringe the rights of others, and we rebel against taxation for religious purposes. Our motto in the past has been in effect, and no doubt will continue to be: "Millions of free-will offerings; but not a cent for tribute," in religious matters.

Whoever before heard of a religious society requiring a charter from a central power, be it a consistory or a Pope, before it had a right to be? A few of any one religious faith living in a neighborhood have always been encouraged to organize themselves into a society, and the central power, instead of taxing them in their infantile weakness for dispensations on charters, have usually contributed to their support till they had acquired sufficient strength or financial ability and numbers to support themselves. The scheme for the parent to tax its infant children for its main source of revenue is novel in religious societies. Protestant, yea, even Catholic Christians depend upon voluntary offerings for church funds in this country; and it has been left for Spiritualists in free America to attempt to levy a tax on membership and for societary existence.

It, no doubt, seems astonishing to thoughtful Spiritualists that were not at the Chicago convention, how so many delegates could have adopted such a plan of organization. The explanation is this: A plan was prepared by those most active in calling that convention, which it was not difficult for that influence to get reported by the committee on plan to the convention. The convention, after working hard a whole day on it, disposed of it by laying it on the table indefinitely. A new committee was sent out to report another plan, and late at night of the second day it made its report. It was a great improvement upon the old one in many respects, but it embodied the same general plan, the same objectionable features of charters and taxes.

The next and last day the management had planned for the continuance of the convention had been set apart for lectures and the exercises of mediumship, music, and a good time generally and eminent and eloquent mediums were present waiting the opportunity to fill the appointments assigned them in the program as already announced. Everyone was anxious to have the business disposed of that night, as had been planned. Besides the adoption of a constitution, the officers under it must be elected, and it was then ten o'clock at night, and many had to go from six to ten miles to their lodgings, and some cars stopped running at eleven o'clock. The report was read and received, and a motion was then made to adopt the report, when some anxious delegate immediately moved the previous question. It was seconded, and the main question ordered put, and it was put and carried overwhelmingly, amid great cheering.

The published proceedings of the convention under the auspices of the "National Spiritual Association," left out the moving and adoption of the previous quesion and the adoption of the constitution under it; but every delegate knows it was first adopted under the previous question, before anyone had a chance to object to anything in it. It was afterward reconsidered, and taken up *seriatim*; but nearly eleven o'clock had arrived before progress had been made much beyond the preamble, and the convention adjourned till morning. In the morning every one was impatient to enter upon more agreeable things, and the convention once having expressed itself upon it, was especially impatient of serious objections; and those realizing the defects in the plan felt themselves powerless to remedy it and so held their peace. Now, after an opportunity of deliberately considering the matter, and after apprehending the wrong principles involved in the plan, is it the duty of the delegates of that convention to advocate the adoption of that plan because they may, under such circumstances, have voted for it? No delegate should be blamed, under the circumstances, for not seeing or uncovering "the cat under that bushel of meal."

Then, what is the duty of those who see that the present organization is radically wrong in principle; whether we helped to make it or not? It seems clear to me we ought not to encourage or propagate the wrong, but try to correct it. We want an organization, but we want one befitting Americans and Spiritualists of independence and free-will. Not after the plan of beneficial orders having a central power controlling subordinates, and to which they owe fealty and obedience, but rather after the plan of the Unitarians—the local societies being the source of all power and the creators of the general society, and its supporters as their means and circumstances permit, according to their free-will.

How can we effect such changes in the present organization? Perhaps our officers may tell us. If not, some one else may. Let us be free to express ourselves and settle upon the right, the true and the best way, and then all work together shoulder to shoulder, for humanity, truth and Spiritualism.

A. J. KING.

Mid-Winter Meeting in Michigan.

The first session since its organization was held by our State Spiritual Association in our capital city on the 9th, 10th and 11th, and the official board continued its work into the 12th of February. It was, indeed, a rally of Spiritualists whose delight and satisfaction shone in their faces every hour. The audiences filled the large hall and sometimes to overflowing; notwithstanding the people came in the rain from distant homes and returned in the severest blizzard of our winter.

The convention perfected a basis that invites union of Spiritualists from the remotest hamlet of our State to its most numerous center.

The music filled the very great expectation aroused by the announcement that it would be in charge of Prof. H. J. Walker of Lansing. He was ably assisted by the local choir and Alvina Hessler, pianist, and Minnie Carpenter, the musical medium.

Eight lecturers occupied every minute assigned to them, and only the sickness of Abbie E. Sheets on Sunday evening caused any departure from the programme. Her absence on that evening was supplied by extending the exercises, by which eight ministers of our gospel were ordained to spread the blessings of Spiritualism. Our president officiated in this part, and his earnest manner and considerate words must have stamped a sense of the profound responsibility laid upon each one of the candidates, who were Luther V. Moulton, of Grand Rapids; Abbie E. Sheets, of Grand Ledge; Anna L. Robinson, of Port Huron; George H. Brooks, of Elgin, Ill.; Julia M. Walton, of Jackson; Nellie S. Baade, of Detroit; David P. Dewey, of Grand Blanc, and Martha E. Root, of Bay City. These lecturers are now engaged by different local societies in Michigan. Tests of a superior order, in clairvoyance and psychometry, in every meeting were given by George H. Brooks, Anna L. Robinson, Franc Jackson and A. Coffman. L. P. Mitchell, the medium for materialization, was in attendance, but not enough recovered from sickness to exhibit his power. Other mediums for sittings in private were at the service of visitors.

Nine auxiliary societies took charters from the State Association.

On every hand gratification was expressed and liberal contributions of money showed its sincerity. Every debt was paid and money was still in hand. THE PROGRESSIVE THINKER was freely advertised. The representatives of the press were accomplished and gentlemanly and won the good will of everybody.

What the citizens of Lansing did, and especially the Spiritualists there, our space forbids to tell. It was abundant hospitality and labor.

MELVIN A. ROOT,
Sec'y Mich. State Spiritual Association.

STUDIES IM PSYCHIC SCIENCE. An invaluable work. By Hudson Tuttle. Price $1.25.

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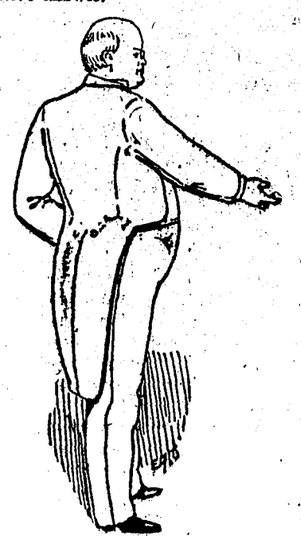
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COL. ROBERT G. INGERSOLL.

Has He Done Any Good in the World?

TO THE EDITOR:—A week or so ago a correspondent of the Chicago *Tribune* asked the above question, and made some statements the tendency of which was to establish a negative answer.



COL. INGERSOLL IN ONE OF HIS POSES.

"He has robbed the Christians of their hope and peace of mind; has set men adrift on a sea of doubt, made them dissatisfied with their lot," etc.

There is not much point or force to this letter in the *Tribune*, but it serves for a text upon which a brief answer may be made to the question in the affirmative. When Col. Ingersoll first began his crusade, God's hostility to man was a fixed fact; infant damnation was one of the sublime truths of the orthodox church; the Devil had full swing in the world, and hell was the catch-basin for the unregenerate sons of men. About forty millions of people were being annually dumped into the fire, and a God who teaches us to forgive our enemies was damning his by the millions, right and left. No one thought of doubting these great truths. They were the hope of all Christians—men and women.

Then Ingersoll came and announced a doubt. He asked the questions: "Is there an infinitely good God, and an infinitely evil Devil, co-existent in the same universe? Did this good God, who made all things, make this infinite Devil? Is this God all-powerful as well as all-good? And, if so, why did he make this Devil and allow him to subvert the mighty design of creation? How was it that the Devil had secured the upper hand of God, and was gathering to himself the major portion of the human race, while God had to content himself with the scum and refuse of the world?" How is it that the church has been for more than a thousand years preaching the hostility of God to man, his vengeance, retribution and eternal burning of millions of human beings, and no man to rise up and rebuke the monstrous fraud?

This correspondent says that Ingersoll "has robbed man of his eternal hope." Yes, his hope of hell-fire and smouldering sulphur; the hope that little children and innocent women are to burn forever in unquenchable fire! Ingersoll destroyed the devil. The hope of man to look over the battlements of heaven and see his mother suffering the torments of hell. These hopes he destroyed. And has he given nothing in their place?

For nearly two thousand years the pall of an infamous hell was upon the human race. For the majority of mankind there was no hope except eternal fire; and now, if hell has gone, who shall say that Ingersoll did not lift this pall of death and let in upon his brother man the sunlight of life and joy? This is quite enough for one life to give, but there are a thousand other things this man has done.

The orthodox church was made up of a thinkless mass of human beings. Somebody in the centuries long gone by had made up a set of creeds founded upon myths and traditions, which were handed down for posterity to believe and swear by. No one thought whether or not those creeds were true; if they believed them they were saved, if they denied they were damned; but Ingersoll taught men to doubt and to think—to think, that supremest faculty of the soul—and this teaching of his has run through all the civilized world, until to-day thinking has become a common property of the race.

Has he done nothing? He has modified in the church itself the whole of the Calvinistic theology, and outside the church he has destroyed it. So it is, man no longer fears the vengeance of an angry God or the hell-fires of a pleased Devil.

All hail to Robert Ingersoll! His name will pass down the corridors of time and be embalmed in all human hearts; with Bruno and Voltaire and Paine, he will be remembered as one of the greatest benefactors of the race.

GEO. A. SHUFELDT.

Oak Park, Ill.

The Progressive Thinker.

Published weekly at No. 40 Loomis street, Chicago, Ill. Every Spiritualist should have this paper. Every advanced thinker should subscribe for it; in fact the whole world would be greatly improved if it could be read by each family circle. Terms ONE DOLLAR per year. Sent three months for 25c.

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The Spiritual Alps and How We Ascend Them. By Moses Hull. A beautiful essay in the line of refined spiritual thought and progression. Paper, 25 cents; cloth, 50 cts.

The First Spiritual Society of Milwaukee, Wisconsin.

Spiritualism is booming in this conservative old town. The First Spiritualist Society has met with marked success and is on a better footing in every way than ever before. It is still progressive, still "on deck," and recent dissensions in its ranks do not seem to have disqualified it for successful work. Our membership has increased and our meetings are being better attended than ever, by the very best people of the city. Sunday evening our hall was too small to accommodate all who came, the seating capacity was inadequate, but we hope to prepare ourselves during the week so that those who seek the truth can receive it. Dr. A. W. S. Rothermel served our society the past few Sundays to the entire satisfaction of all; a rising vote of thanks was given him by the large audience to express their gratitude for the valuable services he has rendered the society. His seances for physical manifestations and materialization are giving great satisfaction. Too much cannot be said in praise of his work here.

H. R. Wardell, of Louisville, Kentucky, was with us a few Sundays. Last Sunday, Mrs. Emma Nutt of Philadelphia, Pennsylvania, made her first appearance as a public worker for Spiritualism before our society. She is a trance speaker, and there is as much distinct individuality in the mannerism of her various controls as exists between individuals in earth-life. The language is clear, forcible, logical and scholarly in every way, while her own personal manner impresses an audience most favorably. She gave such great satisfaction that we secured her services for several months.

The future seems bright and hopeful to our society, and we hope on the dawn of another year to spread the power of this glorious truth abroad with bountiful effect. Of late the music has been excellent, under the direction of the willing and efficient Brother Weldon, whose sweet voice makes all lovers of song rejoice to hear him, especially when assisted by Mrs. Nutt and others.

The annual meeting of the First Spiritualist Society of Milwaukee, for the election of officers was held with the following result: President, H. C. Nick; vice-president, O. Williams; secretary, May Hildreth; treasurer, Dr. J. McGuffin; trustees, L. N. Kneeland, J. S. Bigler, S. M. Eggleston, L. Weisner and Davis Goodwin. Our society meets every Sunday afternoon and evening at 3 and 8 o'clock, at Fraternity Hall, 216 Grand avenue, admission free.

H. C. NICK.

The Cause in New York.

TO THE EDITOR:—As your paper is so much read in New York City, the "doings" of the Spiritualists will not be amiss, since everything in a spiritualistic line has been especially active since the season opened. What with long and interesting editorials in the New York *Herald* each Sunday, endorsing the *liberal* spiritual movement, and the announcement of the Medico-Legal Society's determination to investigate the subject, there seems to be little room for doubt as to the far reaching powers of the movement itself. At Fifth Avenue Hall, where I am speaking for the entire season—save a few lectures in Brooklyn—the audiences have been steadily increasing, and I have never seen the interest greater.

A Ladies' Aid, formed some months ago, but hitherto somewhat inactive, has now begun to lift up its head and assert itself. An entire floor at 165 West 23d street has been secured, and permanent headquarters opened. This has always been needed in New York—a place where Spiritualists could meet their friends—books and papers could be obtained, and a bureau of general information be found as well as charitable work be done. The rooms are open daily from 11 A. M. to 6 P. M., and some one of the officers in attendance; while Wednesday is public day in a larger sense. At 2 P. M., a business meeting is held, and applications for charity received; from 6 to 8 o'clock supper is served, and then through the evening a fine entertainment is offered. Mrs. Stimson Smith, once prominent in Mrs. Richmond's society, is the president, and at the first meeting M. M. Pomeroy (Brick) donated $100, and an oil painting. Already many persons have been benefited, and doubtless many more will be, before this hard winter is over. Kindly disposed persons in any part of the country can send books, clothing or money to Mrs. Katherine Knox, at the Society's rooms, feeling they will be well placed.

The First Society is not less active, and Clegg Wright, Willard Hull, and Mrs. Banks have all done more than well, in their respective spheres. Mrs. Williams, the materializing medium, and numerous others who are working in the vineyard, are equally employed, and are all doing a good work.

J. W. FLETCHER.

268 W. 43d St., N. Y., Feb. 12, 1894.

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A CAREFUL COMPARISON

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ETHICS.

Essence and Foundation.

A Paper Read BY DR. J. H. MENDENHALL

BEFORE THE MUNCIE (IND.) ETHICAL SOCIETY.

Mr. Chairman, and fellow-members of the Ethical Society of Muncie:—Our appellation as an association is certainly an honorable one—one which the highest and broadest intellects might well be proud of. Ethical Society! What a name for Muncie! It should be written in characters of gold upon the steeple of our court-house—over the rostrum of every church and educational



DR. J. H. MENDENHALL.

edifice; and a paper explicatory of its grand aims and purposes should constitute the frontispiece in every journal printed within her borders. Ethical Society! What means the name, that it merits such plaudits? I will tell you, my worthy co-laborers, what I understand it to mean. It means an association having for its object the acquirement of a practical knowledge of ethics. And what do we understand by the word ethics? Why, simply the science of duty—the duty which each man and each woman as a moral being owes to each other.

It is the science of man and his relations as actuated by the principles of eternal justice, liberty and the right to happiness. To become practical, then, in this grand and glorious science—especially to become a proficient, it is essential that the student acquaint himself and herself, so far as their capacities respectively will admit, with the nature and origin of their being. This would enable them, in a measure, to comprehend the basic elements—the deeply profound and underlying principles of existence itself.

Such an attainment of knowledge in primordial elements and principles, would be to its possessor an unerring guide through life's mundane sphere, and a sure prophecy to human destiny in the glorious future. It enables us to understand not only the nature and requirements of the physical body—the temple of the soul's occupancy during its earthly career—but it gives us an insight into the wonderful mechanism of our mental structure, with its manifold constitutents, such as sensations, thoughts and ideas, which bespeak for man a life of progressive unfoldment throughout the great forever. We do not design, however, in this brief introductory to enter into a detailed account of our primordial state or condition of being. To treat the subject of human origin with any degree of satisfactory explanation would necessarily carry us back into the illimitable depths of old time itself, when the component parts that constitute us the living, thinking, intelligences that we now are, can only be conceived as one boundless infinitude of atomic forms, whose central law is that of attractions. In other words: Our primeval beginning, so to speak, consisted, individually, of a life-germ—an atom divine in itself and human in nature and destiny; clothed with an environment of substance we call matter—serving then as now, as the temple for the indwelling of an immortal being. These germs, dual in their nature, are the embodiments in latent form of all elements, principles and potentialities which, under the laws of attraction, evolution and growth, develop into organic beings, possessed of consciousness, perception and will; at which point in the career of onward march we find ourselves the individualities of moral responsibility. It is at this point that man becomes manifestly the superior of all animated beings—the coronation of nature—a microcosm, or the world in minature. It is here, at this point in the unfoldment of the human form divine, that the image of immortality became visible. Here it is, Mr. Chairman, that the logos, or word, which was without beginning, became carnated, or clothed in flesh, and the glory of supreme energy was made manifet. And as the poet has well expressed it: "The morning stars sang together for the first time the glad song of 'creation.'" Let this, then, suffice for the present, for my remarks touching the origin of our being, as creatures subject to the law of ethics. Though I would love to dwell upon these profound and grand principles, in life's science, which lead the reflecting mind through nature up to nature's great supreme.

We find ourselves, then, planted upon terra firma, possessed of consciousness, understanding and will, which render us responsible, progressive beings. We are the actors in life's great drama, and duty crowned with immortal joys constitutes the scene of our action. Or, if it please you better, we are the organized emanations of the one common source or fountain of all life. Seeing that we have one common origin, we are one people, and it is but logical to conclude that our destiny is one; that destiny, Mr. Chairman, is the ever ceaseless, progressive unfolding of the divine characteristics, potencies and possibilities latent within us.

Being one people, we are the subjects of one common universal law or system of laws which are uniform in their principle of operation; thus making the rights of one man the rights of all men. Hence, if any one individual has positive knowledge of his or her own inalienable rights, that one has learned the rights of all individuals. And were I to make a thousand efforts to formulate a rule for instructing the world how to test the rights of a fellow-being, I do not know that I could improve the one known as "The Golden Rule," first laid down by the great Chinese philosopher, Confucius, more than five hundred years before our era, and afterward reiterated by the great Nazarene teacher, whoever he may be. That rule reads: "Whatsoever ye would that others should do unto you, do you even so unto them." This, Mr. Chairman, is a moral criterion for the conduct of all sentient beings; though it might not always be safe to trust with fools. The very essence of this rule, which lies at the basis of all ethics—because it will apply universally to all reflecting minds—was elaborated and formulated into a paragraph explicatory of its true meaning by one of nature's most gifted sons a little over a century since. At a time when the American colonies were sought to be subjugated by British tyrants, and be made to pay undue tribute into their coffers, there came to the mind of that great lover of human rights a flash of the divine afflatus. That great and gifted mind, Mr. Chairman, was the doubly-immortalized Thomas Paine, who wrote under the *nom de plume* of Junius Junior (and not Thomas Jefferson, as we are unjustly taught to believe), and with the pen of justice, inked with the inspiration of liberty, he penned these immortal words: "All men are created free and equal, and are endowed by the Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness." So replete with virtue and divine justice were these words when uttered that they gave birth to a nation instanter; and to-day they constitute the basis of that system of ethics embodied in the Constitution of the great American Republic, however much violated in practice.

So we are an ethical people, Mr. Chairman, both by nature and by politics. And when I am reminded of the fact that we have organized ourselves into an ethical society here in the city of Muncie, the object of which is to learn and practice those duties which relate and bind together, and thus make of all nations of the earth one common brotherhood, I, like the Grecian worshiper exulting over his goddess, Diana, feel like exclaiming: "Great indeed is the goddess Ethics of magic Muncie." Methinks we can almost see the great Thomas Paine pause a moment in his onward march to look down, victor-browed, from the shining peaks of immortality, to behold the fruit of seed sown by his own brotherly hand.

Well, since it is the purpose of this society to study, elevate and advance forward the great human family in the philosophy and practicalities of ethics, there seems to arise as the starting-point in this grand movement this query: What is man, that he should be the crowning glory of the living energy? And I would here assert it as a truth irrefutable that man must necessarily be his own interpreter—his own revelation. In other words, to know man we must study man, even in all his relations.

As we learn the nature, properties and uses of the stars that decorate and clothe in refulgence the blue vault of heaven above by watching and studying their phenomona, with the laws of their motions, so we must learn the intrinsic nature of man, his capacities and uses, by observing and studying the phenomena of life, as revealed and made manifest under the laws of his own being.

The world's experience is that man, though a unit as an organized individual, is yet dual in his nature. That is, he is both physical and mental in his construction; thus representing the two polarities that everywhere manifest in the known realms of nature. Hence, to know what man is—integrally—in his wholeness, he must be studied both physically and metaphysically—bodily and mentally. But as we are now treating the subject of man more especially as an ethical being, we need to speak of him only from a mental standpoint. We have already said that, as a mental being, man is possessed of consciousness, reason and will—the latter faculty, especially—making him morally responsible; responsible, first, to himself, for the reason that he is a selfhood, and can violate the law for himself only. And this is why, according to the law of justice, each soul, morally considered, must take the consequences of his or her own conduct. No forgiveness, but reap what ye sow, is the law of eternal justice. The fool misinterprets it, the coward dreads it, but the brave and the wise exclaim: Give me my own.

But though man possesses consciousness, understanding and will, which constitute him a living, intelligent, responsible selfhood or ego, he is yet more than this; or rather, I should say, the term mental, per se, does not express or reveal him in the fullness of his powers as a thinking, intelligent being. Man is a compound of many faculties or mental potencies; and though, organically considered, they render him as one—one man—they are susceptible of divisions, and when so considered, may be known as the social, intellectual, moral and religious powers of the man. These, probably, are the four great streams into which the river of life was seen to be divided by the ancient seer, as he mused over the "Garden of Eden," that garden meaning the mental sphere of the life of man.

These several powers of the human mind are susceptible of education, either singly or collectively. But no one can run a lifelong line of practice in any one of these directions without impoverishing himself in the others. As, for instance, one may become so eccentric in point of socialism that he would attach himself to any object or class of objects that would meet his social wants—the gambler—the inebriate, and even the debauchee, to one with such a preponderance of social development, would be regarded as a choice companion, a first-rate fellow; and why? Because like attracts like, and socialism, per se, wants only its own. In such a case of extreme social development the possessor would become disabled from exercising, without aid, his intellectual and other powers of soul. Or, if he be extremely educated in his intellectual powers only, he will then become what the great Cicero denominated: "An intellect animated—a towering giant in intellectuality, but a mere dwarf in morality and other qualities," and I am sorry, Mr. Chairman, to have to know that just there is where the nations of the earth revel to-day. But of this, more later on.

But again: He who cultivates his religious emotions at the expense of his intellectual and moral nature would be at best a religious bigot; and minus a social culture would be a priestly tyrant. So it is that either one of the mental powers strongly cultivated at the expense of the others, is but "robbing Peter to pay Paul." Still, it is better than no development at all. All these faculties are good—divine in their intrinsic nature—and man would not be man minus a single one of them. Yes, all are requisite to constitute him man. The wrong, so to speak, growing out of their exercise, results not from their nature, but from their unbalanced condition of development, which causes a misapplication of the forces.

From our ignorance of our component parts and their proper functional demands, all vice and misery come. Ignorance, therefore, is the primeval curse of the world; while knowledge is its savior. The same law of culture and results holds good in the exercise of the twofold division of man, *i. e.*, body and soul. If one be all physical, with a strong basilar development of brain, only then would he be Adam indeed, *i. e.*, of the earth, earthy; and in that state of undeveloped mind he would necessarily die—in fact, would be already dead to all conception of a noble and exalted life. For it is a truth that "in Adam all die." On the contrary, should he be extremely developed in his general mentality or spiritual nature, but meagerly developed bodily, then would he be all alive in Christ—spirit—and if he did not soon die of physical lack, the world would crucify him for his spiritual goodness. The law of life in all its apartments, both of body and soul, is divine and demands justice through the proper exercise of all the functions according to their natures and uses in life; and then happiness and only happiness is the legitimate consequence. Hence, the man or woman who possesses a full, rounded-out, harmonious development of all the powers of body and soul, is, in truth, a citizen of the world—one such as the angels would rejoice to own as their equal and worthy companion, though he or she be clad in rags; for it is the soul or mind symmetrically unfolded in all powers and functions, and not the raiment, that makes the man. A great poet once said:

"If I in stature could reach the pole,
Or grasp creation in my span,
I'd still be measured by my soul—
The stature of the mind's the man."

Here, Mr. Chairman, is a good specimen of mental sublimeness—one which is, we opine, fully realized by the writer of the song. But even in this, his crowning thought, methinks the bard was not whole; for man will ever have a body, and that body should ever be held sacred in its use. The whole man, body and soul, trained in the practicalities of life's duties, is the fulfillment of the law. This, Mr. Chairman, will be the introduction of heaven upon earth. It will be the ushering-in of that grand millennium of which ancient seers and bards inspired have long sung as the inheritance of man. And such men and such women as members of the brotherhood of human kind is destined to become, else nature is a failure. But she knows no failure. Man is yet to become master of himself. This achievement will be reached through an understanding of the aims of his integral being in all its relations and conformity of action to their demands. Man will then be proficient in ethics and will know of a truth that he is in the highest sense "Lord of Creation."

Passed to Spirit-Life.

Passed suddenly to Spirit-life from her home in Big Creek, N. Y., Feb. 4, 1894, Julia C. Franklin. She was an ardent Spiritualist and an earnest worker for woman's emancipation and social progress. Her faith in the counsel and guidance of the unseen intelligences was steadfast, and her mediumship a source of great satisfaction to her. She contributed generously to reformatory agencies, and will be long remembered for her kindness and hospitality.

Passed to Spirit-life, November 17, 1893, Miss Lottie May Dillinbaugh, in the 17th year of her age. The veil that divides the two worlds was drawn aside, and her enraptured spirit saw a host of dear friends who had gone before, waving loving greeting to her. First among the number was her dear sister Ella—another brave young spirit who passed to the higher life some five years before. When Lottie saw her she extended both hands, already chill with death, and exclaimed: "O Ella! I am coming: I will soon be there." And again she said: "O those lovely flowers—let me have them:" and in a few moments she passed peacefully on.

John Allen, of Indianapolis, Ind., passed to Spirit-life Feb. 4, 1894. For five years he was an inmate of the Central Hospital for the Insane, due to the effect of a sunstroke. His demise was due to softening of the brain. Mrs. Allen has been a devoted wife during her husband's affliction. She carried to him each week flowers, of which he was passionately fond. Mrs. Helen Stuart-Richings conducted the services in an impressive manner, at the house and grave. G. C. S.

Passed to Spirit-life Feb. 6, aged 14 months, Beulah V., daughter of Alice C. and Lewis C. Jones, of Brady, Mich. C. E. Dent, of Vicksburg, dellvered the address on Thursday Feb. 8.

VIOLETTA JONES.

Passed to a higher life from her home in LaGrange Co. Ind., Jan. 3, 1894, Mariette Babcock-Dyer, wife of Edwin Dyer, aged 68 years, 4 months and 6 days. She investigated Spiritualism twenty-five years ago, and was somewhat mediumistic.

MAJOR CARPENTER.

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Subscribers can easily tell when their subscriptions will expire, by noting the number printed just over the right-hand column on the first page of the paper, and comparing it with the number on the address-tag of their paper. The number on the paper is changed every week consecutively. The number this week is 222; next week it will be 223; next week 224, and so on. Your subscription will expire with the number indicated on your tag. Thus, "John Smith, 250," indicates that his subscription will expire when the number of the paper corresponds to the number on his tag. Thus, if the tag on your paper is 250, and the present number of the paper being 222, then you will have 28 more papers before your subscription expires. Keep watch of the tag.

The Stocking-Basket.

Cosily thron'd in her cushion'd chair,
A mother reclin'd from toil and care,
Except the darning of a stocking,
And her chair's perpetual rocking.
I thought I had somewhere seen it styled
The plague of life, such a basket piled
With tiresome, everlasting stitching,
With work so very unbewitching.
And as she broke the thread asunder,
Weaving in and out, over and under,
I wished the rents in human life
Could be mended with as little strife.

She took in her hands a tiny thing,
All striped with a white and yellow ring,
And smiled as she thought of the silken hair
And laughing eyes of her darling fair;
Of the rosy lips and dainty hands,
The pleading cries and the loud demands;
She sighed as she thought of the world untried,
And up and down her needle plied.
She knew it said, oh! blessed are such!
And strok'd her work with a tender touch,
Softly folded and laid it away,
As the little feet in slumber lay.

But on the next a tear drop lingers;
The mother wrought with trembling fingers,
And sadly bowed with an anxious face,
Appealing on high for strength and grace
To guide the steps of her wayward son,
To bless and protect her erring one,
Nor suffer the wand'ring feet to roam
Forth from the love of his early home;
To shield him from the glittering net
The tempter with costly jewels had set;
To save him from the sparkling bowl,
And all the dangers that scar the soul.

As on the third her looks were bent,
The face wore a smile of sweet content,
For the fair-haired girl whose gentle ways
Were extolled by all with voice of praise;
For her the sunshine ever glowed
And from her lips rare music flowed;
With graceful carriage and modest mien,
She moved through life like a fair young queen.
The mother said, with a fervent prayer,
May heaven shield her from harm and care,
From cruel want, and the stings that smart,
From the bruises of a blighted heart.

The next were for those whose feet had trod
For many summers the earth's green sod,
And the storms for many winters felt,
In joys had smiled, and in sorrows knelt.
No cloud so dark, but the glimmering hue
Of the sunrise ever struggled through;
No gloom so deep, faith could not brighten;
No toil so hard, love could not lighten.

The last for one who was passing down
To her narrow home with a silver crown
Of wondrous lustre, that seem'd to shed
A light of glory 'round her head.
Peacefully sinking to the quiet rest
Awaiting those of the truly blest,
For her she plead the right to share
All tender aid and watchful care.

And thus the stockings all are mended;
With each stitch a thought was blended;
With ev'ry thread for future wear,
The weaving in of a silent prayer.

ANON.

"Music and Its Mission."

TO THE EDITOR:—I feel like asking you to allow me a few lines of space in your valuable paper in praise of that article which you so generously laid before your numerous readers in your issue of January 20, entitled "Music and Its Mission," by Prof. J. Jay Watson. To say it is a masterly exposition doesn't express it; it is divine! It is not my purpose to attempt to add to it, for the Professor has not left me a word to say. Its sentiments express my views, and for which I have been working, in my humble way, the last forty years. My life has been devoted to music in its varied forms; and as the brother has so ably depicted, there is "good music and bad music," etc. That which passes for classical music is of the least value, as it does not appeal to the senses. When I hear such music, it is like using a ripsaw, instead of a crosscut, and puts me in mind of an incident which occurred in New York. A German violinist of note had composed a piece of music which he considered first-class and performed it at a concert. At its conclusion an old gentleman arose and asked the Professor: "When he was going to get through tuning that violin?" It had not struck a chord in the old gentleman's breast. There was no melody or soul in the composition. Now, let me say to all, especially managers of spiritual meetings, that as the Professor has given us the keynote in no uncertain manner, let us lay aside our Unitarian and Gospel hymns as things of the past, and sing the gems that are given us from Spirit-life; soul-inspiring music, such as Prof. Longley and others have given us, teeming with nature's harmonies and sentiment. We hope the article referred to will have the same effect on your readers as it had on the writer, who felt as our Methodist brethren say they feel sometimes, full of the Holy Ghost, and felt like shouting! Now, Brother Watson, please accept our sincere thanks for so able and timely a document, and you, Brother Francis, for daring to publish facts, regardless of what Mother Grundy, or old-established opinions, may say; for "As ye sow, so shall ye reap."

Long may you live, to carry on the good work you are so faithfully carrying out. THOMAS GLASS.

Virchard R. Gandhi.

Virchard R. Gandhi, Honorary Secretary of the Jain Association, of India, and representative of that philosophy to the World's Parliament of Religions, has consented to deliver six lectures on the following topics, on Tuesday evening of each week, at the home of B.O. Peterson, 421 West Monroe street. Lecture to begin at 8 o'clock sharp. First lecture, February 20, "Progress of Religous Thoughts in India;" second lecture, the 27th, "Mysticism in India, or the Yoga Philosophy;" third lecture, March 6, continuation of second lecture; fourth lecture, the 13th, "Vedanta Philosophy, or Monism of India;" fifth lecture, the 20th, "Buddhism;" sixth lecture, the 27th, "Jainism and Synopsis."

Rules and instructions used in acquiring adeptship are included in above lectures.

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WHAT WAS IT?

CONTINUED FROM FIFTH PAGE.

Mrs. Plotts said to her: "My dear child, your time has not yet come. You will be spared many years to your children. Your work is not yet done. Cheer up my child," and gave her many words of consolation and advice. Between two and three o'clock she awoke, or rather regained consciousness, and asked for something to eat, and from that very moment she began to gain, and though her recovery was necessarily slow and took many long months, she finally gained comparatively good health and is alive today, and has been spared to raise and train up her family of children.

How do you account for this dream, ye skeptics and men of science?

P. W. ARTHUR.

St. Paul, Minn.

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THE PROGRESSIVE THINKER, as its multitude of readers will admit, has published some very fine and interesting stories. We have commenced another which, we think, will be pronounced one of the most charming ever written. "The Night the Light Went Out" will hold the attention of the readers with a fascinating power, from beginning to end, with its realistic descriptions of some ugly phases of the methods of a false and unscrupulous Church with its victims and dupes; and of the ways and means employed by good spirits and good men combined to circumvent and defeat the designs of evil-minded persons, and bring about the triumph of justice and right.

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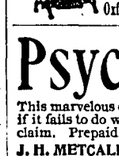
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NATIONAL Spiritualists' Association.

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(INCORPORATED NOV. 1, 1893.)

THE HEADQUARTERS OF THE National Spiritualists' Association is now open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all societies, and we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Officers of societies in all foreign countries are also requested to confer with us, and information is desired respecting all new phases of development in all parts of the world. Books, pamphlets and magazines upon Spiritual matters are earnestly solic

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VOL. 8. CHICAGO MARCH 3. 1894. NO. 223

QUESTIONS ANSWERED.

Was Sir Francis Bacon a Spiritualist?

Was Bacon the Author of the Shakspearean Plays?

Both these questions are settled in the affirmative in the lately published work, "Francis Bacon's Cipher Story," by Orville W. Owen, M. D., of Detroit, Mich. If, after reading this devoutly-wished-for book—I say devoutly-wished-for, because that, "Since my dear soul was mistress of her choice, and could of men distinguish her election," my soul has seated Sir Francis Bacon as the author of many masterpieces. If, as I say, I had cherished doubts about the reliability of Dr. Owen's work, they would be dispelled on reading the witness of one of its sponsors, viz., Geo. W. Goodale, the scholarly and able dramatic critic of the Detroit *Free Press*. What it must have cost Mr. Goodale to have his faith in Shakespeare shattered by Dr. Owen's immortalizing discovery can be guessed by those only that have revered the creator of Macbeth and Hamlet second only to the mightier power that created him. Mr. Goodale's say-so, though he modestly expresses the contrary, will have no little weight to the thinking brain, not only of the leading stars in the dramatic constellation, but the brighter lights of literature generally, for Mr. Goodale is widely known as a gentleman whose sterling integrity has been ever above the breath of suspicion and the cunning hand of bribery.

Dr. Owen, after years of patient and laborious research, has succeeded in mastering the cipher; has found the key that turns the cunning words that have defied nearly three centuries, and at last for a certainty we know that that master-mind of our rich world was the author, not only of those works that bear his name, but also Burton's "Anatomy of Melancholy;" Christopher Marlow's plays; Geo. Peel and Robert Green's plays; the plays of Shakspeare; the "Fairy Queen" and all the works of Edmund Spencer; Shepherd's Calendar, and as Bacon adds, "all the other works of our own," which will, no doubt, include the essays of Montaigne; and he was, as he himself says, impelled and guided by the spirit sphere.

As for Dr. Owen and his discovery, who finds a diamond or pearl of priceless worth, should not be hid behind the setting; nor is there any danger that he will be, for: "The wretch that fired the Ephesian dome outlives in fame the pious fool that reared it;" not less the fame be his who brings to light the proof of Bacon's workmanship. But let us see what Bacon himself says of close communion with the Spirit-world, and as we read we are reminded of Saul of Tarsus:

"And now it is time for us to tell you
How we found the way to conceal these ciphers.
One night, when a youth, we were reading
In the holy scriptures of our Great God. Something
Compelled us to turn to the proverbs and read
That passage of Solomon, the king, wherein he
Affirmeth 'that the glory of God is to conceal
A thing, but the glory of a king is to find it out.'
And we thought how odd and strange it read,
And attentively looked into the subtlety of the
Passage. As we read and pondered the wise
Words and lofty language of this precious
Book of love, there comes a flame of fire which
Fills all the room, and obscures our eyes with its
Celestial glory! And from it swells a heavenly
Voice that, lifting our mind above her
Human bounds, ravisheth our soul with its sweet,
Heavenly music. And thus it spake:
'My son, fear not, but take thy fortunes and thy
Honors up. Be that thou knowest thou art—
Then thou art as great as that thou fearest—
Thou art not what thou seemest. At thy
Birth the front of heaven was full of fiery
Shapes. The goats ran from the mountains,
And the herds were strangely clamorous
To the frightened fields. These signs
Have marked thee extraordinary, and all the
Courses of thy life will show thou art not in
The roll of common men. Where is the living
Cliph in by the sea that chides the banks of
England, Scotland and Wales, who will call thee
Pupil, or will read to thee? And bring him out that
Is but woman's son, will trace thee in the tedious
Ways of art, and hold the pace in deep
Experiment. Be thou not, therefore, afraid of greatness,
I charge thee—some men become great by advancement vain
And favor of their prince; some have greatness
Thrust upon them by the world, and some achieve
Greatness by reason of their wit; for there is
A tide in the affairs of men, which taken at the
Flood leads on to glorious fortune.
Omitted all the
Voyage of their life is bound in shallows
And miseries. In such a sea art thou now afloat,
And thou must take the current when it serves,
Or lose thy ventures. Thy fates open their hands to thee,
Decline them not, but let thy blood and spirit
Embrace them, and climb the height of virtue's
Sacred hill, where endless honor shall be made
Thy meed. Remember that that thou hast just
Read, that the Divine Majesty takes delight to hide
His work, according to the innocent play of children,
To have them found out. Surely for them to
Follow the example of the Most High God cannot
Be censured. Therefore, put away popular applause,
And after the manner of Solomon, the King, compose
A history of thy times, and fold it into
Enigmatical writings and cunning mixtures of the
Theatre, mingled as the colors in a painter's shell,
And it will, in due course of time, be found.
For there shall be born into the world (Not in years, but in ages) a man whose pliant and
Obedient mind we, of the supernatural world, will take
Special heed by all possible endeavor to frame
And mould into a pipe for thy fingers to sound
What stop thou please; and this man, either led or
Driven, as we point the way, will yield himself a
Disciple of thine, and will search and seek out thy
Disordered and confused strings and roots, with some
Peril and unsafety to himself. For men in scornful and
Arrogant manner will call him mad and point at him
The finger of scorn; and yet they will,
Upon trial, practice and study of thy plan,
See that the secret by great and voluminous labor
Hath been found out"—and then the voice we heard
Ceased and passed away.

Here we have a direct connection with Bacon and the supernatural forces—forces, no doubt, that followed and directed him through all that labyrinth of stupendous thought expressed, that has been the marvel and admiration of the world. When this cipher is given to the world, which Dr. Owen intends doing as soon as he has finished with all the other compilations, which will embrace history, story and translation that will "awe these players of life's drama."

Like scattered puzzle blocks through all the works here mentioned, and his acknowledged writings, Dr. Owen, ever following by a simple and mechanical process the instructions Bacon gives in his letter to the discoverer of the cipher, has picked out here a line and there an exclamation, placed them in rotation to the cypher's laws, and his book just published, which is merely a preface to that which is to come, tells us that not only was Sir Francis Bacon that that Shakspeare, Marlow, Green, Peel, Spencer, Shepherd and Burton seemed—but was Sir Francis Dudley, lawful son of Queen Elizabeth and Robert Dudley, Earl of Leicester, and the rightful heir to the throne of England.

Now, we begin to see why the so-called "Virgin of the West" never married. Lest in some other union she should be disgraced, having married Robert, Earl of Leicester, in secret in the tower. Now can we see why Bacon, knowing this, was forced to put an antic disposition on. Now can we see why Cecil, the crooked back hog, strangled her majesty to death, as Bacon's fearful story proves; but what we suspect, though Bacon does not state, was that the dying queen, whose death was hastened by Cecil's hand, had resolved to declare Sir Francis Dudley (Bacon) her lawful son, which to prevent, this Cecil, Bacon's mortal enemy, dismissed the attendants on the queen, under the pretext of summoning a clergyman, and when alone with her, with a silken scarf, cut short her life.

Now do we know why Shakspeare's kings and queens spoke like gods and goddesses; why his hatred of the fawning, flattering courtier; why his loathing of the common herd; his exaltation of philosophers. He knew the divinity that did hedge a king, the bitter tears and sighs that forced that king to sue for preferment, only to be denied that preferment by his own mother.

Maternal instinct would not cut him off, nor force him to mingle with the soul. It would not raise him to great honors, for she feared. She knew herself cunning, fond of power; and doubted lest her own son might have been a creature like herself. One by one, by sword, by ax or by poison's help—each friend that Bacon loved, that might have been a sharer in his secret, was cut off. At last he stood alone. No one to turn to but his tender foster-mother, Anne Bacon, who, at the time her own boy baby died, received most secretly from Elizabeth the not-yet-toddling Francis, to fill her aching heart.

The work just published is not a devisement of Dr. Owen's brain, for, as the learned Mr. Goodale says: "These stories are not Dr. Owen's inventions. He did not compose them—for the reason that neither he nor any man that lives is gifted with the surpassing genius to do it." And Mr. Goodale was convinced almost against his will only after a year's patient investigation.

I send this that THE PROGRESSIVE THINKER may be the first to answer in the affirmative the question that heads this article, as it is undoubtedly the first among American Spiritual publications—in news, in thought, in interest and in fearless denunciation of fraud.

I cry your mercy for calling for so much space in this, my first effort, to reach so many thinkers through your columns, but a pint cannot contain a quart, nor can an ox take shelter in a shelled snail's house—nor can a few poor lines of mine do justice to a volume's task.

I write to call attention to a work whose pages lay bare the greatest mystery that ever encased mortality, and which relegates to the dim lumber-room of the past this upstart crow masquerading in the livery of heaven—Shakspeare—and places on the vacant pedestal this myriad-minded, heaven-inspired medium, Sir Francis Dudley (Bacon) Plantagenet. CHARLES NEVINS.

145 W. 14th St., N. Y.

THERE IT IS.

Mediumship in the Church.

Yes, the phenomena of spirit control has been on exhibition in the church. Mr. Brekhus, mention of whom is made in No. 220 of your grand paper, has been attending revival meetings in a church here for a week past. He is controlled by an orthodox crank who, I presume, preached hell and damnation (as laid down in the primitive history on the fall of man) while inhabiting the mortal body, and still appears to be as anxious as ever to air his old views on that subject. The young man does not understand his own condition, and has been prevailed on to believe that the only way to find salvation is through the orthodox church; so, you see, the subject and his control are as one in belief. Like attracts like seems to be proven in this case. He is undergoing the first crude stage of spirit control, and it horrifies the gentler sex to behold the contortions that he has to undergo to be fully entranced. One of the trustees, seeing me in church, inquired afterwards what I thought of it. I answered: "I am sorry for that young man; you are killing him. Two services per day will soon reduce him to such a state of weakness that the spirit will be unable to return to the mortal tenement of clay."

"What are you saying? Don't you know that he is overshadowed by the power of the Holy Ghost? so how can we kill him?"

This was more than I could stand, so I turned loose and spoke to that antediluvian worshiper of a personal God as I never spake to man before. He looked in my face with sadness in his eyes, as he said:

"I am afraid when the time comes for us to stand face to face with Almighty God, you will not be there—you will be in a different locality."

"Indeed, you are right there. The picture you are drawing is a part of the delusion of a narrow creed. You expect to gain your heaven by blindly worshiping a personal God, as taught by primitive history; while I am trying to build my heaven by trying earnestly to be a man—by doing to others as I should like to be done by, and by worshiping the Divine Creator under the broad canopy of heaven by searching for truth and divine inspiration amongst Nature's grand works."

I cannot close without telling a personal incident in this affair. They permit the medium to become entranced in full view of the congregation, in order that no one may have a chance to say that he has been drugged or manipulated in any way. Two mediums, American ladies, being desirous of seeing him, prevailed on me to go along and act as interpreter, as he speaks in the Norwegian tongue. It so happened that we got three chairs standing in front of the regular seats and close to the platform. While the medium on the lounge was going through the convulsive stage of being entranced, the medium on my right began to shiver as if stricken by the ague, and she had to fight desperately to prevent being controlled. The one on my left also became agitated, and having by this time become the target for all eyes, I began to feel hot about the ears myself, not knowing what kind of conflict might be brought about right there in the house of God by a trinity of spirit controls. To my great relief, my companions became quiet, but the object lesson had done its work, and I think it will cause many who saw it to inquire further into the phenomena of spirit control.

Two ministers sat right in front of and facing us, and with knitted brows they closely watched this agitated manifestation of the Holy Ghost in their midst.

Mr. Brekhus also speaks under inspiration, and in this condition he handles himself well. His lecture on "How to Raise Children," and also on "The Evils of the Saloons," was well handled.

The pastor of the church is an earnest, sincere gentleman, and is using the narrow lessons taught him in his youth in trying to rescue humanity from a fallen state. Should the method adopted in this case prove to be a boomerang for the church, he can hardly be to blame.

The above shows a little of how the spirit is working in this part of the world, that is my reason for writing it.

Seattle, Wash. L. P.

PASSING EVENTS.

A Few Thoughts Thereon.

BY HUDSON TUTTLE.

Than John S. Adams there never was a purer and more spiritual man. He was gentle and kind almost to a fault, and possessed of the finest sensitiveness, which made him intuitional in a remarkable degree. While suffering from a painful disease he manifested the utmost cheerfulness and amiability, and met the sympathy of his friends with the fine play on words none knew better how to use. He was a poet, in the true sense of the word, and many of his efforts are gems of great beauty. The following is a prophetic longing which will find response in every suffering heart:

SWEET REST AT LAST.

Sweet rest at last!
At last the hands are folded
Upon a pulseless breast,
And a soul tired, of earth's great burden weary,
Hath found sweet rest.

Sweet rest at last!
A long and faithful worker
On life's broad, beaten road.
Reaching the confines of a life immortal,
Lays down his load.

Sweet rest at last!
No longer thorns are pressing
Upon a careworn brow,
But from the heavens a fadeless crown of blessing
Rests on it now.

Sweet rest at last!
No more earth's fretting discord
Disturbs the holy calm,
But angel choirs chant to the list'ning spirit
Their peaceful psalm.
Sweet rest at last!

We clasp our hands in silence,
And inly hope to be
Sometime with those who enter at the portal,
And heaven to see;

Some time, amid the realms of fadeless beauty,
Earth's toils and sorrows past,
Find, with the dear ones who have gone before us,
Sweet rest at last.

Au revoir, dear friend, thy mortal work is done—well done, and thou art given the benefit of wider opportunities, freed from the burdens of earthly environments.

Au revoir—not farewell, for soon we shall meet in that "sweet rest," which is activity, to develop the possibilities which are our heritage.

Psychic Study.

At present, when there is so much talk on psychic manifestations, to the exclusion of spiritual, everything by the name attracts attention. The Psychic Congress has met and become a thing of the past. Its members carefully, with a few exceptions, labeled their Spiritualism by a name that to them sounded more palatable. Their papers were exceedingly learned and profuse, yet in no instance—or collectively, did they reach new grounds, or traverse fields hitherto unknown. The Spiritualists have gone over the same field for the last forty-five years; yet their work and conclusions are ignored, as though they had never been. The most noted leaders in that cause were absent, because uninvited, and the promoters of the "Congress" set themselves to the task which had been already performed, with the self-complacent assurance that no one had preceded them.

This want of appreciation is pardonable, as characteristic of beginners, who, as a rule, think that all knowledge new to them is their own discovery. This is emphasized by *Borderland*, the pretentious quarterly by which Stead attempts to storm the citadel of skepticism, which for this reason has not met the warm welcome its editor evidently anticipated. Mr. Stead has become mediumistic; in which he is like thousands of others. He quite forgets that there are other mediums in the world, and have been for many years—twoscore and more—before he was attracted to the subject. There have been writers on Spiritualism, inspirational and otherwise, and a large library has accumulated; yet the reader of *Borderland* would gather from its silence that there had been no writers or mediums previous to Mr. Stead's development. He scarcely makes allusion to the investigators who have gone over the ground before him, or to writers and speakers who have become eminent as its defenders and exponents It is new to him, and he appears to think it is equally so to every one else.

The methods of the "Psychic Congress" remind one of the dissecting-table—a great show of scientific accuracy, and attention to inconsequential details. "Psychics" sounds well, carries no theory with it, and hence is more desirable than Spiritualism, which has been appropriated by a heterogeneous crowd who vainly think it is a religion; and therein lies the vital point of distinction. Spiritualism is not only a psychic science, it is a religion, inasmuch as it leads to righteousness, which is another name for right living. The religious and moral elements cannot be taken from it, and in this it is radically different from the results of "psychical research." It is the application of the demonstration of immortal life. Hence it is that psychic research must be ever subordinate to Spiritualism, as the substratum on which it rests.

It is this transcendant fact which makes organization possible, in a higher sense than that of a lecture club or a "congress." And now that this subject of organization has been given, of late, a good deal of attention, the questions are earnestly asked:

IS ORGANIZATION DESIRABLE?

and if so, what shall be the plan by which it shall be perfected?

There have been repeated efforts put forth, and the results have been far from encouraging.

The most ambitious was the American Association, which promised phenomenal success, but which went down in failure—most ignominious failure!

State organizations have been formed for the purpose of missionary efforts, but these have mostly failed, or are sustained by individual efforts. In all these associations and organizations, from the one which met at Chicago to the least State effort, the method has been the same—the central organization first and then the subordinate societies. Is this the natural process by evolution, or are they set aside? Such a meeting should be composed of delegates from local societies, who have power to bind the societies they represent, else their vote has no meaning.

The law of growth is for the local societies first, and when these find it for their common advantage to unite in a central organization, they send representatives with power to cast the united votes of the members thus represented.

For church unity it is essential that there be a central organization, for there must be a machine whereby uniformity of belief is compelled, and the local societies have a creed common to all. But is this essential to spiritual societies? Is it necessary that the association in St. Louis subscribe to the same forms and beliefs that the society in New York maintains? Each is an independent society, and would be neither stronger nor weaker with an overshadowing national organization.

The convention or congress which met at Chicago and formed a national society had many earnest Spiritualists as members, yet the claim that a single one went there as representative of a society with legal and authorized powers to act and vote binding such society, may be safely denied. The members represented and were responsible only to themselves. Their organization is national only in the sense of their nationality. Having formed it, they must now encourage the growth of local societies, until a real, delegated convention is possible. In other words, they must reverse the processes of natural growth, for they would grow the tree before they create its roots. They would build the house before the foundation.

SHALL THERE BE ORGANIZATION?

Yes, but first at the root. If there is not unity and cohesion of purpose enough in the local societies to hold their members together, how can there be union of these societies?

And absolutely essential for this larger organization is the overmastering sense of its advisability and necessity on the part of the members of the local societies. If instead of the ambitious attempt to establish a National organization, efforts were made to unite in village and even neighborhood societies, the results would be more satisfactory and apparent. The opportunity to form these lies at our door and is neglected because of our desire for greater things. We are blinded by the glamour of numbers, and desire to attract the crowd, and forget that where the few are gathered in harmony the spirits descend as a benediction.

We have only good words of encouragement to all and every worker, wherever he may feel it his duty to labor, and though they may fail, their efforts will at least serve to show us the path which leads to success.

Spiritualism Teaches Science.

There has been a surfeit of penny-a-line writing on the planet Mars. The great telescopes have been brought to bear on the surface, and wonderful discoveries have been made. Of the telescopes of the Lick Observatory, under the management of Prof. Holden, revelations were expected, yet he is content to give a series of citations from authorities in writing on that planet. For material really new, he goes to M. Flammarion, who gained his knowledge, not by the use of monster telescopes, for he had access to none, but by reflection and his impressibility or mediumship.

The conditions observed on Mars are so different from those prevailing on the Earth that its habitability by beings like those on the earth is quite impossible. That a telescope can be constructed capable of showing an object as small as living beings or their works is a dream of those who are ignorant of the laws of light and the possibilities of object-glasses and reflectors.

The major part of what is set down as recent discoveries in Mars was first written by Flammarion and received by him through inspiration. It has since passed current because endorsed by him.

"The Night the Light Went Out."

All new trial or yearly subscribers will get the back chapters of this remarkable story free. Everybody should read it. Send on your subscriptions at once.

PHENOMENAL.

From the Diary of a Veteran.

Judging others by myself, I think people like to read reliable accounts of spirit phenomena or the experiences of reliable people. I am perfectly aware that people are not converted to Spiritualism by argument or testimony, but are made so by experience; but reliable statements of facts lead people to investigate, as they did me, and I have always interested people by my experiences. I propose to relate one that a valued friend said was so good it ought to be printed, and I will do so; it made me a Spiritualist, and the relation of it has attracted others in the same direction. It was my first experience in spiritual manifestations. It was as good and convincing a one as I ever had or ever heard of; perhaps not as wonderful or interesting as some I have had since, but was conclusive with its circumstances, which I propose to relate in detail, and as a western man would say, "It certainly was a corker." One can readily see this message could not be explained as telepathy or mind reading, which makes the hospitable M. J. Savage halt at our threshold; and there was no possibility of any fraud by other spirits or mortals, but it certainly was the intelligence of a departed spirit, and is one of the experiences that come under the head of actual demonstrations, and if I know anything, I know it came from a departed spirit, and being so, settles the great question of the ages, that if a man die physically, he will continue to survive as a spirit, and any one who will believe me cannot help knowing it as I do. I have been a Spiritualist from that date, thirty-six years ago, and shall continue to be one as long as I live and have my right mind; so this experience is a very important one to me, and for any one who knows me and believes the facts I state.

I had never seen a medium, or been at a sitting, so was entirely unknown. I had reasons for investigating Spiritualism. A very near and dear friend was becoming interested in it, hence my investigation, and I thought I ought to probe it, to show its folly, and I believed my doing so would get evidence that there was nothing in it, and I knew my conclusions would settle the matter with my near friend; so I was not only a stranger, but skeptical on the subject. I called on a woman who was said to be a good test medium, and made an appointment for the next day, calling my name "Mr. Johnson." Going there at the appointed time, I went into a parlor where a middle-aged lady was sitting on a sofa. She was the medium. I had never seen her in my life, and I am sure I was an entire stranger to her. She asked me to take a seat. I was entirely green in this business; had never been on such an errand before. I did not know what to say or do, or how to begin. The lady probably saw my embarrassment and relieved me by saying:

"I suppose you want to talk with the spirits?"

I said that was what I came for, and the lady said there were lots of spirits in the room and some of them came with me. I considered this statement trash. I did not say so, but that was my thought. She said:

"Go to the table and see if they will talk with you."

I went, and thinking of wires and connections, I gave the table a push of a foot or so. The lady, who was still seated on the sofa, said:

"Oh, move the table and put it any where you please." I moved it then a foot or two and stood by its side. No one else was near it. The medium sitting on the sofa, was four or five feet from it. There were raps on the table quite loud and distinct. They were the first I had ever heard, and I was a little astonished, for I saw nobody made them or was near the table. The lady then said:

"You can ask the spirits any question you like," showing me by the alphabet the method how to do it. I said: "Do you know me?" There were three raps.

"That means yes," said the lady, "and one rap means no."

As I made my appointment by the name of Johnson, and that was the only name I was known by there, I said next: "What is my name?"

The following letters were rapped out: W, e, t, h, e, r, b, e, e,—spelling Wetherbee. That certainly astonished me, and as I knew them to be honest raps, the manifestation began to be both interesting and fascinating. I said to the invisible: "You do know me, then?" The reply was three raps, and the lady said:

"Your name, then, is Wetherbee, and not Johnson?" I replied, "Yes, my name is Wetherbee." She replied: "The spirits know what they are about, if I don't."

I politely agreed with her, and I said: "Who is this person who knows me?" The raps came at the letters that spelled Susan Gibson. That was the name of no one I knew, so I said: "Where did you see me?" and the raps spelled out Providence. I was well acquainted in Providence, but I did not know the name any better. I knew lots of people there, but no Susan Gibson. I asked next: "When did you die?" The raps said: "I am not dead." I then asked, at the suggestion of the lady, when she left the mortal, and the raps said: "Nine years ago."

This interview was in 1857, so she must have departed this life in 1848. This, then, began to be interesting, for I had a sister married in Providence in 1843, and lived there many years. Her name was Mrs. Sarah Elliott, and I was a frequent visitor there from 1843 to 1848. I met many people, and was interested there in its social life, and though I could not remember a Susan Gibson, I had no doubt of was some one I had met there who knew me, but whom I had forgotten. I had an unmarried sister Adeline, who used to live with my married sister and who died in 1854, and thinking of her, I said to this invisible Susan Gibson: "Did you know my sister?" The raps said "Yes," and asking her name, it rapped at e, l, i. I said to myself she was mistaken, as it looked then as if Eliza or Elizabeth was coming, but that was not either Sarah or Adeline, but the raps continued o and t; that spelled Eliot, and my sister's name, as I have said, was Mrs. Elliott.

So Susan Gibson was right, intending to give the name of my living sister; but note this: she spelled the name Eliot as we spell Eliot street, or Eliot bank, or the Indian apostle Eliot. I was familiar with the name as my sister spelled it, with two l's and two t's; that was why I did not recognize it till it was fully written. That shows clearly the spirit did not get it from my mind, which settled a very important point.

I then asked the spirit to give me the name of my sister who was a spirit, and the raps came "Adeline," which was correct.

I was interested in this sitting and spoke of it to my sister, Mrs. Elliott, to see if she knew a Susan Gibson, but she did not: but she had a domestic that lived with her a good while, whose name was Susan. She could not remember her other name with certainty, but thought it was Gibson or Gibbens. I have no doubt this was the Susan Gibson, and being a domestic, how natural to speak of the lady she lived with as Mrs. Eliot, and the visiting sister as Miss Adeline. If this message is not a clear-stated spirit message, covering all the doubts of solution—mind-reading, fraud, and is not actually an intelligence from a departed spirit, then I never had one. I certainly would be straining to doubt it, and I certainly do not doubt it. I don't see how any one could. JOHN WETHERBEE.

ANOTHER MYSTERY OF A HOUSE.

TO THE EDITOR:—I see in your paper the "Mystery of a House," of Mrs. Cohn, No. 3901 Prairie avenue, Chicago. I will tell you some of my experiences before I became a Spiritualist. My house was bothered about the same way, only we would hear voices. It would almost frighten us out of the house. It continued for months, until my husband one day mentioned it to an old man, a neighbor of ours, and he told us that it was a spirit friend trying to talk to us. We laughed at the idea, but it kept on so that I spoke to preachers and men of the gospel; but they could do no good. So this old gentleman brought some Spiritualist friends to my house, and we formed a circle. This was all new to me. They called the alphabet very slowly, and the table would tip when they would come to the letter they would use, until it spelled: "Father wants to talk with Leathy, as he has a secret to tell." I had two nieces living with us at the time—one of them would take a pencil in her hand, and messages would come. My oldest boy at that time was six or seven years old; he got so he could see them and hear them talk, and I myself could see them and hear them talk. I had very poor health at the time. They told me to quit the doctor and follow their directions, and I did, and I have splendid health to-day. I have got so I can understand them now, and expect to be a public medium some day. What my father wanted to tell me was concerning some property that was left me that I knew nothing of. He died when I was a child. The land was on file, just as he said, and was worth just what he said it was. My husband and I went where he told us to go, and looked up the affair, and we found it just as he said.

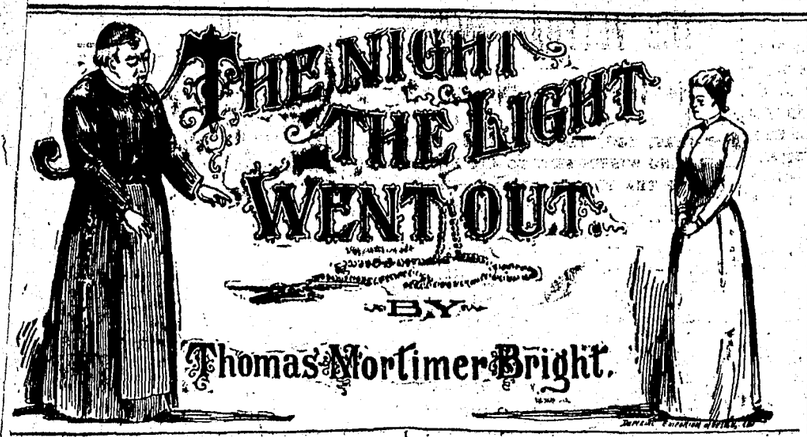
My advice to people in that house is to form a circle and see what their friends want. Sometimes they simply want to develop mediums, and have to go at in that way, to wake the people up. When they see there are mediums in the family they want to develop them. When you are sitting for development you should have plenty of water in the room, and drink often of it, and have the light dim, and think of being good, and doing good, and have sweet music, if you can. If you will do this you will find out what your friends want. They do not wish to frighten you; they have to make means of something to draw your attention. They are not dead—they are with you, trying to help you.

The time is coming—close at hand—that we Spiritualists will have a hard fight with the Catholics. The Spirit-world is preparing for it, and we in the body must help them, or we will lose the fight.

I teach my children to be good and do good—to love God instead of fearing hell. Obey the laws of the land; help the poor and the sick, and your home in the Spirit-world will be prepared for you, according to your deeds.

MRS. HERRING.

Words learned by rote a parrot may rehearse; but talking is not always to converse; not more distinct from harmony divine, the constant creaking of a country sign.—Cowper.



Ursula's Trip Westward—Her Fortunate Capture!

CHAPTER VII.

"Permit me, good Ursula," said he; and with the deftness of a woman he removed her disfiguring headgear ere she comprehended his movements.

"Oh!" I exclaimed rapturously, at the sight of the clustering short curls that had so long been hidden from view.

He scowled at me good-humoredly, but Ursula sank cowering into a chair and hid her face in her hands.

"Wait a moment, little one," said the Doctor, and quickly left the room.

Each quivering sob that Ursula drew pierced my heart, but I dared not move nor speak. Soon the Doctor returned, bearing the vase of flowers. He locked the door again; then choosing a few of the loveliest pansies, he stooped and fastened them at her neck.

"Come, come!" he said kindly, but firmly, "this is no way to entertain us. I have a picture worthy of your attention, and I wish to hear your criticism; it is by one of the noblest and greatest of artists."

She raised her fair face, all interest now, which showed her love of art.

"Oh," said she softly, "I shall be so pleased to see it;" and she arose, utterly oblivious of herself, and I think that she had wholly forgotten the absence of her veil.

"Will you come too?" said he to me.

"Gladly!" and I followed them to the lower end of the long parlor.

The Doctor took her hand and led her before the pier glass.

"Behold!" said he.

She blushed and drew back half afraid.

"You said you wished to have us see the picture," she said, with sweet insistence.

"Did you ever see a fairer one? God has made you beautiful, Ursula, and he has given it into your hands to make good use of—not to vainly display it to win and crush hearts, but to show to the world the beauty and desirability of the higher life. You can win the regard of any living being, and all will wish to grow purer and better, to be worthy of your friendship; is this not doing the will of God, by uplifting humanity in implanting within them the desire for higher things? Pause and consider well, ere you go back to the old life."

She shuddered and grew very pale.

"But my vows!" she exclaimed in a faint tone.

"Choose, little one, and I will see that you bear no sin upon your tender soul but be sure that you are influenced only by your own happiness; not by the false sense of duty or fear of an anathema—which is only wind, after all," he said brusquely.

I felt impelled to put in a few words, though they seemed to have forgotten my presence.

"Good Ursula," I said, "I feel that you will be guided aright, and will do that which will preserve your peace of mind and leave your fair honor stainless."

My words went home as I meant they should (for I felt that the memories they would conjure to her mind would be a potent factor in influencing her decision), and she nervously locked her white fingers in an intense clasp, while her face flushed and paled.

"Good friends," said she, "I must have time for prayer and thought."

"And I, too," said I solemnly. "Pansies are for thought—will you give me one?"

She smiled at me wistfully, I thought, and disengaging one from the cluster at her breast she gave it to me. I kissed it, and putting it between the leaves of my note-book, placed it next my heart.

"It is well!" said the good Doctor, in a hearty and affectionate tone.

I looked my thanks to him, and it being rather late, I proposed to take my leave, as I knew Ursula wished to be alone.

"I thought you were to be my guest for the night?" said he. "Your room has been fixed for your occupancy, and I had hoped you would remain."

"Pardon me, sir, I did not understand that part of the arrangement; certainly, I will gladly accept your hospitality."

"I will conduct Miss Ursula to her apartments, and return for a smoke," said the Doctor.

I bade a her respectful good-night, expressing the wish that I might see her ere long.

"I hope so—I *mean*," she corrected her speech hastily, "that I shall be pleased to see you. I have enjoyed this evening very much."

"I shall only remember your first words, good Ursula."

She smiled back at me as she and the Doctor went down the hall.

"Carolyn," I whispered, *hoping* my words would reach her keen ears, "dear Carolyn, won't you love me and come back to the world."

She started and turned her head. I held my book to my lips and kissed the first gift from my treasured love; she gently touched the flowers she wore in mute acknowledgment of my movement. I accepted it as evidence that she was not indifferent to me.

When the Doctor returned and we had ascended to his "den" for a brief discussion of the fragrant weed, ere retiring, he seemed to study me closely for a few moments.

"Perhaps you can explain to me, as you had a good view of the hall, what startled Ursula as I was taking her to her rooms? She stifled a scream and placed her hand at her throat as though she was choking (I smiled at the last words), and when I questioned her, she said it must have been a voice from the dead whispering to her. Now, what do you make of that?"

"Nothing," I replied truthfully, though he mistook my meaning.

"Well, my little plan carried out splendidly, didn't it, my boy?" and he rubbed his hands gleefully.

"Yes, and I am much indebted to you, my good friend, for a very beautiful vision that will long haunt me, waking or sleeping."

"I shall insist upon it again, and until she dreads the old garb," and he stirred the fire and rapped the poker against the top bar of the grate in an emphatic manner. "Don't lose heart, Frank, we'll get her yet."

And with those hopeful parting words I betook me to rest and dreams of my beautiful imprisoned darling—my Carolyn!

Frank swung his feet around and arose from his hard couch of pine boards; he took off his hat and bared his brow to the balmy March breeze, fresh from across the lake.

"Is that as far as you have gone?" I asked, interestedly.

"Yes," and his happy eyes met mine freely, "and I feel ever so safe in the Doctor's friendship, for I know he will use his influence (which is not small) in my behalf."

"I congratulate you, old fellow, on making such rapid strides towards the consummation of your dearest hopes, and it is most fortunate for you that you have an entree there. Good luck attend you!"

"Thank you, Tom; I shall strive to deserve her love, and hope to throw some sunshine into her life; she has lived in Shadowland too long."

"No fear but that you will succeed, Frank. If you need another friend, I am at your service," and I held out my hand to him.

He grasped it with alacrity and pressed it strongly.

"Thank you, old fellow," he answered huskily.

"Let us go landward," I said. "The people are returning from church; it must be one o'clock and we may miss dinner. Will you come with me?"

"Thank you, not to-day; but I will see you soon, and will let you know how matters progress."

"You have my best wishes."

He smiled at me brightly, and turned down his street.

. . . . . .

I was called to attend to some business interests in the far West, and so, temporarily, lost sight of Frank, and during my two months' stay in Denver I only wrote once or twice to him, receiving no reply. But I knew that he had much to engross his thoughts and time, so was not offended by his silence. The day before my return home, while at dinner, a messenger brought me a telegram. I opened it casually, expecting some word from my employers, but my astonishment was great when I read:

"Carolyn left yesterday for San Francisco alone. Detain in Denver till I arrive. On any plea. Frank Stowell."

I hurriedly finished my meal and went to the depot to ascertain at what time the train would be due, and learned that it would be many hours late, owing to the serious wreck which obstructed the track. I hoped for Frank's sake that the train she was on had not suffered in any way. I sat down in the waiting-room and fell to musing on the strange fate that pursued Frank in his love affair. What could it mean? Had she run away from the temptation to become his wife? How was I to compel her to stop over when she, probably, had purchased a through ticket? It was not clear to me what I should do; a dozen schemes presented to my perturbed brain, but I dismissed them as wild and unwise. I bought a book hoping to find in it some plan applicable to this case—some suggestion that would be a guide to me in fulfilling my friend's urgent demand: "On any plea." It was clear that he preferred me to use stratagem instead of force, which might cause her to rebel and so endanger future happiness. I paced the floor in an agony of doubt as to what I had better say and do. I was getting nervous and almost feverish, and I could have cried aloud when I heard one trackman say to another: "She'll be here now in fifteen minutes." Oh, would no light be shed upon my course? What if I fail to detain her? The thought of Frank's misery nerved me for the ordeal, and I earnestly prayed *to* be guided aright. The train was already pulling into the shed, and yet I had formed no plan; but I boarded the smoker as soon as I could do so with safety and walked through all the coaches closely scanning every face. I had never seen Frank's lady-love, and had only his glowing, but imperfect, description to guide me; but I felt sure I would know her if she wore the sombre robes. As I entered the second coach a strange shiver passed over me, and certain words seemed stamped into my brain:

"Beware of the priest in this car. Tell her to come with you in mercy, to one who may not survive without proper ministrations. She is in the last coach. Go quickly to a carriage. You will not fail."

I heaved a sigh of relief at the last weird promise, and quickly searched for a priestly-looking person. He was just going over for supper, and I felt that when he was safely out of the way, nothing could prevent us from leaving the depot unseen by him. He looked down the long row of coaches, when once outside, and not seeing anyone in nun's garb leave the train, supposed his charge to be safe (for I jumped to the conclusion that he was watching her), and went over to the restaurant, I watched him till he was out of sight, then hurried into the last car.

"Is there a nurse here?" I inquired excitedly. "Important services are urgently needed and will be well compensated."

The instinct to aid the suffering was strong in Sister Ursula's nature, and she instantly sprang to her feet and came towards me.

"I am an experienced nurse, sir. If no other can be procured, I am willing to remain over for a time."

"Then come with me quickly; not a moment must be lost. Have you any baggage aboard."

"None save this satchel."

I eagerly took it from her, and asking her to pardon my hasty locomotion, made a bee line for the hack stand, she almost running to keep up with me. I gave an address to the driver, hastily handed my charge into the carriage, and took the seat opposite. I had given the man a dollar extra in advance, to drive away quickly, for I feared the priest might have friends along who would inform him of Ursula's departure. I did not draw a free breath until I had her safe at a good quiet boarding-house. I had a hasty confab with the landlady, whom I had long known (a most estimable woman), and she went to prepare refreshments for us. She told me that the suite on the second floor was vacated that morning, and I engaged them at a good price for one week, paying in advance therefor.

I quickly ushered Ursula into the front room upstairs, and bidding her rest a little while, left her and went to another room of the suite, as I wanted to be on hand to prevent her escaping from Frank. I rang for a servant and ordered the middle room transformed into a dining-room, temporarily, and our meals served there; also that a messenger be sent me. I scribbled a few lines to Frank, and sent them to my hotel; also wrote the clerk to give the note to a gentleman who would call there for me to-morrow. I felt embarrassed when I tapped at Ursula's door, for now I must make a clean breast of my ruse to detain her.

She opened the door and I entered without awaiting her invitation.

"Pray sit down, madam," I said speaking as gravely as I could, "and I will explain to you your duties."

Just then the servant announced that supper was served in the next room, so I was spared the ordeal for a brief spell, for which I was thankful.

"But the patient?" she asked anxiously.

"Can wait awhile, till you have eaten;" I bowed to conceal a smile.

Reassured by my words, she entered the improvised *salle a manger*.

"I am under the necessity of eating at the same table, madam," I said. "I hope it is not objectionable to you?"

"Certainly not, sir."

So we partook of the delicious-spread in almost total silence. When she arose, I asked her to be seated on the sofa (for that room was to serve as sitting-room also) as I had an explanation to offer.

"However officious you may deem me," I said, "I must tell you that I have intervened to save you from the pitfalls that have been set for you. You were a prisoner on the train (she started and grew pale), and you are still a prisoner—my prisoner; but I shall see that you have every comfort, and as much privacy as may please you, and when the rightful gaoler arrives, I feel sure you will have no ill report to make of me. This suite is your own, exclusively; but I beg that you will allow me to occupy one of the rooms, so that I may protect you from intrusion or annoyance. And now, I will tell you why I have brought you here;" and I handed her Frank's telegram, for I did not wish to complicate matters by sailing under false colors.

She flushed, then grew very pale, and the delicate white hands that held the paper trembled pitifully. She looked at me with tears in her soulful dark eyes that seemed to ask the question her quivering lips could not utter.

"I know all," I said gently, "all save why you left, and that I can opine. I shall keep you safe till Frank arrives, which will, probably, be to-morrow, for I am sure he will take the first train. When he comes, I beg that you will be merciful to him, for he is very miserable. It is a heart of purest mold that he has offered you, and it is a sin to cause him to suffer so!"

She buried her face in the sofa-pillow, and sobbed bitterly. After a time she became calmer and said:

"It was a temptation I fled from because I was weakening. Oh, if you but knew the hours I have prayed for light, and the weeks of sleepless nights and torturing thoughts, you would pity me. The time for my return to the Order was nearly come, and I dared not trust myself in his presence again, lest I forget my vows, my God—all, save that I worship the very ground he treads upon!"

She clenched her white hands fiercely, and her breath came in stifling gasps; her eyes were fastened upon mine, and seemed to read my inmost soul, so intense and penetrating was her gaze.

"I entreat you, tell him what you have told me."

"I cannot!" she said in a choked voice.

"Then I will!" I declared stoutly. "I shall try to save two lives from unending misery and destruction. If you will not speak for yourself, I shall!"

She smiled wistfully, but shook her head.

"What would be gained?"

"Heaven—for Frank," I said.

"And I would lose my soul and forfeit peace in the hereafter by breaking my vow," she said mournfully.

"One cannot lose that which is the real individual, the divine ego, the spirit, which is mistakenly called the soul; for if such were the case, it would be complete annihilation, and that never occurs with an individualized entity. It is a mistake—selfish in the extreme—to foist your cares and sins, and those of billions of human beings, upon one man, who is only a man (though a noble one, I will affirm). In my opinion, it is more praiseworthy for each to bear the consequences of their own acts than to shirk them; this is why I have never joined any religious sect, though firmly believing in God, and in the life hereafter. I beg of you to consider your first duty is to the man you love, and the next is to yourself; after that, bestow such aid upon humanity as may please you. I will not intrude upon you now, as it is late, and you must rest; but I beseech you, do not trample upon the yearnings of your own pure soul, nor murder my friend—for it will be murder, if you refuse his love."

(TO BE CONTINUED.)

HORRIBLE DEATHS

Rider Haggard and the Immuring of Nuns.

Proof Positive that He Told the Truth.

Mr. H. Rider Haggard, the well-known novelist, writes as follows to the *Pall Mall Gazette:*

"I forward to you herewith for publication copies of a correspondence that has passed between Mr. James Britten, honorary secretary to the Catholic Truth Society, and myself on the subject of the 'Immuring of Nuns.' I kept no copy of my answers to Mr. Britten's letters of Aug. 15 and 25, and therefore I am unable to include them.



LEADING THE WAY TO AN IMMURED NUN.

I have now read the article in the *Month*, by the Rev. Herbert Thurston, entitled 'Mr. Rider Haggard and the Immuring of Nuns.' Naturally enough, it is conceived in the spirit of the good old maxim of the legal profession: 'When your case is doubtful, abuse the plaintiff's attorney.' I accept the onslaught of the Rev. Herbert Thurston and the society with the Christian resignation of one not unaccustomed to attack, and, having said my say about it in my letter of Aug. 9 (whereof the writer of the article has only thought fit to publish such parts 'as bore upon the point at issue'), the history of the matter in dispute I leave to others more learned. On one or two points of fact, however, I will venture to join issue with the Rev. Herbert Thurston. On page 71 of my romance, 'Montezuma's Daughter,' I state in a footnote that I myself have seen in the museum of the city of Mexico the remains of a woman and an infant found in the walls of a religious building in that town. In reply to this statement my critic politely suggests that my 'memory or imagination' is playing me 'tricks,' and asks for proof that the remains are really there. I cannot give it to him, for I have no copy of the official catalogue which he demands; indeed, I do not remember that any such catalogue is printed or obtainable by the public, nor can I ask him to go to Mexico and see for himself. But I can suggest that he should learn to discriminate between the fibre of a romance and positive allegations such as I have made in this footnote. It is not usual or courteous to imply that an adversary, however heretic, is deliberately saying the thing that is not, unless the critic is prepared to prove that which he is not ashamed to insinuate. There, in the year 1891, these remains were to be seen at Mexico, with the rope-marks on the ankles, and a piece of muslin ludicrously pinned about the middle of the woman; and there, too, unless my 'memory or imagination' deceives me, are to be seen the remains of another woman, without a child, also alleged to have been found immured in a religious building. Further than this I cannot go, for I may have been misinformed as to the origin of these relics; but here I may add, that in no country does religious discipline seem to have been more rigorous in past generations than in Mexico; and, as the readers of the publications of the Hakluyt Society will remember, nowhere did the Inquisition practice greater cruelties.

"Again, I state in my first letter to Mr. Britten that I was shown a dungeon near Waltham Cross, in which, I was informed, the skeletons of two women had been found walled up, and with them an earthen pitcher. The Rev. Herbert Thurston has been making inquiries, and can hear of no such place, though he has heard of some skeletons that were discovered at Waltham Abbey. His inquiries must have been very superficial. The ancient house to which I allude, that is said to have been a monastery, stands at some distance from the town of Waltham Cross, and is, I think, known as Cardinal Wolsey's house, because at one time he is supposed to have lived in it. But a fragment of the original edifice now remains, containing, however, one fine room fitted as a museum, where a lodge of Freemasons celebrate their mysteries. Beneath the building is a very curious crypt, built in ecclesiastical style, that from the difficulty of access to it I judged to have been used for the purpose of secret worship in times of persecution. Opening out of this crypt is a darksome hole, where—so I learned locally, and the person who showed me over the place stated—the skeletons and pitcher were found by workmen, who broke through the wall while executing repairs to the fabric. Of course it may be that the tale is false, and no such skeletons were found. Probably the local antiquaries could give accurate information on this point, but there is the house awaiting Father Thurston's inspection, or there it was in the last days of 1892.

"My chief object, however, in troubling you with this correspondence, is not to complain of the discourtesies or to make clear the dark places of Father Thurston's article; it is rather to ask some of the many antiquaries, whom you must number among your readers, to favor those who are interested in the matter with their views as to the alleged walling up of nuns who had broken their vows of chastity, and with arguments deduced from the available facts less impassioned and one-sided than those that emanate from the Catholic Truth Society. Are the members of the society right when they imply that no such words as 'go in peace' were ever uttered in this connection, that no such tragedy ever happened, and that all instances adduced to the contrary are the mere inventions of malicious and bigoted Anglicans, with Sir Walter Scott at the head of them? Or, is there, perchance, verity in a report, hard to prove, indeed—since walled-up skeletons cannot speak—but widely spread and almost universally believed? For my part, I confess that my interest in the question, formerly impersonal and artistic, has grown quick under the lash of the Rev. Herbert Thurston's wrath, and that I await with some eagerness the opinions, among others, of such learned authorities as Sir John Evans, Dr. Jessop, of Scarning, and Dr. Raven, of Fressingfield, if they chance to see this letter and will be good enough to give them.

"Meanwhile, I wonder if it has occurred to the members of the Catholic Truth Society that the raising of so much dust because of the introduction into a romance of an instance of cruelty supposed to have been perpetrated by priests more than three hundred years ago, is nothing short of ridiculous? It is fortunately impossible to imagine any society representative of the Anglican branch of the Christian church opening its heavy guns upon a novelist who wrote in an adverse spirit, say, of the persecution of the Jesuits in the eighteenth century, or the plundering of the religious houses by Henry VIII."

CONCLUDED NEXT WEEK.

Remembrance.

TO THE EDITOR:—I send you a "Remembrance," that was written for me, from my loved ones in Spirit-life, at the close of the year 1893, automatically through the mediumship of Mrs. Warne, 1255 Wabash avenue, Chicago. C. H. HORINE.

"REMEMBRANCE."

How sweet the golden links divine
That knit our thoughts in memory dear,
As swiftly flows the stream of time,
The seasons bring our loved ones near.

The scattered leaves of forests fall
That flowers may bloom our hearts to cheer,
So every withered hope departs
In some bright form to reappear.

Oh, loved one, from the realms of light
A chaplet bright we weave for thee:
'Tis fashioned swift, just out of sight,
And yet thine eyes our flow'rets see.

The year has closed with sighing breeze,
To leave death's shadow on the earth,
But she thou loved, returning, learns
To whisper of the higher birth.

United now in kindred song,
They bring a message unto thee,
Death's sting is lost in joyous praise,
And life is crowned with victory.

The violet springs from tears of dew,
The rose in shady nook is sought,
But shy and gentle as the dove,
I rest thine own forget-me-not.

Forget-me-not, oh, heart of mine,
But cheer my soul with tenderness;
I only wait at evening time
Thy life to guard, and watch, and bless.

REMEMBER, PLEASE.

To all new trial subscribers,—25 cents for three months—we send free "The Witch of the Nineteenth Century," a highly interesting story by Dr. Phelon, which ran through eight numbers of the paper. Or, in place thereof we will send free that remarkable paper issued February 14th, 1891, showing that the Roman Catholics were responsible for the assassination of President Lincoln. One hundred and fifty thousand copies of that number of the paper have been issued. It is startlingly true and sensational, and the most remarkable paper of the present age. When you once read it you will value it as worth at least one dollar. In connection therewith, we will also send one copy of the TRACT edition. It is a MINE of VALUABLE INFORMATION. State in your order which of the two you want. NEW YEARLY subscribers will get the four papers above named free.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells or $1 per copy. For sale at this office.

The Coming American Civil War.

THIS BOOK, BY BURTON AMES HUNTINGTON, is written in the interest of humanity, of liberty, and of patriotism—a book written for the purpose of calling attention to the deadly dangers that beset us on every side, and more especially to the hostile attitude and the fiendish wiles of an ever-present, though secret, unscrupulous foe—the Catholics. Washington's words of warning, Lincoln's apprehension and the prophecy of General Grant are all included in the volume. Archbishop Ryan, of Philadelphia, in a recent sermon said: "The church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated heretics in the Middle Ages, and how she treats them today where she has the power. We no more think of denying these historic facts than we do of blaming the Holy Ghost and the princes of the church for what they have thought fit to do." Every one should read this work. Paper, 800 pages. It will be sent, postpaid, *for fifty cents*, For sale at this office.

HISTORY OF ATHAREL.

LIFE IN THE STONE AGE. THE history of Atharael, Chief Priest of a Band of Al Aryans. This pamphlet, containing 91 pages, was written through the mediumship of U. G. Figley, and is intensely interesting. Price 50 cents. For sale at this office.

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AUTHOR OF "COMMON SENSE," "Rights of Man," "Age of Reason," etc., with critical and explanatory observations of his writings, by G. Vale. Those who would know the exact truth in regard to this most abused patriot and religious reformer should read this volume. Price $1. Postage 10 cents. For sale at this office.

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THOMAS PAINE.

Was He Junius?

By Wm. Henry Burr. Price 15 cents.

MEDIATORS OR MEDIUMS.

Special to Mental Scientists.

TO THE EDITOR:—Please allow me a few thoughts with the many Mental scientists who read your progressive paper.

Friends, success lies in the recognition of the true order of general progress. When you or I allow ourselves to turn in the least from the evolutionary order of Spiritualism at large, the best success will not attend our efforts. The science in which we toil professes that "all is spirit," or at least that the substance or soul of everything is spirit. This being true, we cannot consistently ignore the Spiritualism of science, nor the science of Spiritualism, for it is the life and shield against the agnosticism of materialists and the claims of creeds. Ingersoll and theologians are the same when it comes to immortal being, for neither admit spirit. To him all is matter, and to them and their followers the body is about all they see of man. He says: "We have no proof of a life to be;" and the regular theologian says the same. He even claims the reality of God to be personal, visible sometimes, and hence matter. The theologian holding this is an agnostic and he stands in with materialism, and that is modern infidelity.

We profess to hold that God is spirit and as extended as the universe, and no Spiritualist holds otherwise. We never hear a Spiritualist assert that God is a personality or has a matter-body ever to be seen. He says God means the Over Soul or the Universal, Infinite Spirit, and that in this are the finite Spirit, and all life. Now we hold the same, but we know that the claim of a visible, personal God, other than the human being, is materialism and idolatry. Shall we, then, be known to stand in with error or shall we unite our efforts with the fifty millions of Spiritualists whom God—that is reform—is matching against both creedal Christianity and confessed agnosticism?

Other religions and Christianity itself were established through their mediators, but then spirituality was not so general, hence the greatest works were confined to one and he was the mediator. Now, in the establishing of the new spiritual kingdom there are many mediators, or, as commonly called, mediums. What the church means when it refers to Jesus as a mediator came from the fact that he acted between God and man in spiritual matters and Truth, hence he was a medium.

Now, the seventh great civilism is forming as science, and for its authority or constructing power it has Spiritualism. All our spiritual systems are only so many branches of the great spiritual tree.

Theology condemns our science as much as it does the spiritual philosophy; it is our common enemy; *materia medica* denies us more than it denies Spiritualism, hence, these two great foes are united with agnosticism to withstand us. To cope with them and with the law we need the *mighty arm of Spiritualism*. Nearly all our Mental Scientists hold with Spiritualists of immortality, on psychic laws, and on a broad basis of reform in general.

I advise all mental healers and metaphysicians to fraternize with workers in spiritual philosophy as far as you find them willing. Do not approach them, however, with any term that means Christian, for they are two thousand years in advance of it. To be spiritual means much more.

Wherever I lecture and teach our healing science, I am encouraged by true Spiritualists. They, the church members, and all others give me a wide berth while they believe I am in mental healing as a Christian Scientist, but when they see I positively object to be known as such, then they come from all quarters.

After Maud Lord-Drake left here in December, feeling that but few attended her fine seances, it became evident that she had enlisted several of the best families in a determination to investigate spiritual truth. My lectures followed and these families came to learn what Spiritual science meant. On immortality and true progress they saw that this science is in accord with the higher Spiritualism, and this led them to make me a second large class, and in it were many Spiritualists. I had a medium come in, and divided time with him. As a result of fraternal work and feelings; the angels have awakened the whole city. Mediums at a distance, you must know that many church members and others here have urged me to have a good medium come here at once. The day we wrote one in Denver, I received a letter from one of the ordained Spiritual speakers in Iowa, who is also a psychometrist test medium, etc., that she is starting for Lincoln and desires me to introduce her to an audience, as she feels drawn here to work. We have called her, but others must follow. A Spiritual Research Society has just been organized with over fifty members, and the writer was to lecture for it on Sunday, February 25th, but he will have the one whom the spirits are sending to hold forth in chief. This union of action has created the general interest and desire to investigate. Many cures have been given us in the classes, and all are rejoicing. A popular hotel invited us to have a meeting at their parlors for psychic experiments; we did so, and nearly a hundred got in, though it was mostly private. I read to them two articles from THE PROGRESSIVE THINKER, and then asking for subscribers, twenty earnest souls became subscribers; and with this I remit the money. It is victory to send in these new names and a good portion of them members of the churches here, hungering for evidence and life, and part of them the first ladies of society. The results here and in other cities convince me that it is wise for all our scientists to join with the recognized spiritual workers. "In union there is strength."

I am decidedly pleased to see in THE PROGRESSIVE THINKER that the able, fearless and progressive Rev. Joseph Adams, after years of editing, lecturing and teaching Christian Science, has begun to lecture in the public meetings of Spiritualists. Many more will follow in the same way.

Lincoln, Neb. A. J. SWARTS, Ph. D.

How Strange!

How strange that some "good saints," whose sun shines the brightest,
Forget every home save where hearts are the lightest;
They will fling to the wind what would comfort the sighing,
And feed to their dogs what would nourish the dying.
How strange that some, knowing of homes gaunt with hunger,
Go robed to their church, praying louder and longer,
That the Father above will remember "his people,"
And bless his dear church from foundation to steeple.
How strange that the poor, when grand church bells are pealing,
Doubt Heaven's kind care, when "that faintness" comes stealing
Over body and spirit, while Christians kneel praying
"For the sinful and poor who are sometimes found straying."
How strange that, when bowing in saintly submission
The sheltered, the "holy" 're untouched with contrition,
Tho' through the brain flashes a Sinai-like warning—
"Ye have turned from Christ-lessons in silence and scorning."
How strange yon poor mother, on sick-bed reclining,
Hath need of our help, that her light may be shining;
Yet we turn swift away from such visions of sadness,
And begrudge her the heart-gift and sweet-wine of gladness,
What you paid for a picture most rare and entrancing
Might have saved many lives, whispers conscience, advancing.
Ah, if these are in want, or need nourishing diet,
Oh, Lord, send them friends, that their lips may be quiet.
Forgive, Lord, that ofttimes our earth-wisdom bungles;
We pray for the heathen 'mong tropical jungles,
Lest they die in their sins, and no mercy can reach them,
We bring here our tithes to thy servants who teach them.
How strange that "God's children" hold dearer as topics
The uncaring African—sons of far tropics.
If true: "Lack of knowledge holds less condemnation,"
Then why not first help th' oppressed of our nation?
'Cross the workingman's path hear the chariot rumble;
"Hey, you! out of our way!"—hear the rich owner grumble,
As he runs for his life—see the dinner-pail glisten!
Are the ears of God heavy? Do not kind angels listen?
There's a motherless boy: his untutored feet going
Adown life's long track—and such rough winds a-blowing;
Not a hand to befriend him, nor Christian to pity;
"Oh, such things are common in hamlet and city."
How strange, then, 'tis sorrow in more striking guise
That tugs at one's conscience, and opens one's eyes.
Shall we paint the boy black, or brown as a bee,
And give him a chance as a "Heathen Chinee?"
We'd best gather these people—the homeless, and lone—
Free ticket them through to a tropical zone;
Then—pass 'round God's plate every Sabbath, and see
How freely we'll give to the "Heathen Chinee."

HATTIE BOYDSTON.

Spiritualism in Lexington, Ky.

TO THE EDITOR:—Having completed a course of lectures, the Sundays in January, where I filled an engagement for the Voices Calling First Spiritualist Society of Lexington, Ky., I desire to inform the public that this "Blue Grass Region" is not backward in the Spiritualistic movement.

On my arrival in this city, January 6th, I was met by Dr. James W. Lunsford and son, who escorted me to their residence, where I was royally received by some thirty members of the society, who welcomed me, a stranger, to their homes.

Dr. Lunsford as president, and his good wife Mrs. Mary A. V. Lunsford as vice-president of the above-named society, have resided in this city of about 37,000 inhabitants, two years, having come from Covington, Ky. They were the pioneer workers in this primitive field. The Doctor as an excellent trumpet medium, and his wife as test medium, have been holding circles.

As Spiritual truth dawned on the theological threshold of religious bigotry and intolerance, their good works were met by ignorant assailants who in divers ways, by threats and persecutions, attempted in vain to drive them from the city. Amidst the tumult and strife the mediums held the fort, and now the flag of truth floats proudly over the enemies stronghold. To-day a prosperous society, an auxiliary to the National Association of Spiritualists is the outcome of their good work. Some of the most intelligent citizens are and have been brought into the ranks, and Lexington is being redeemed.

Speakers and mediums that may choose to wander in these fields will surely receive the kindest treatment at the hands of royal Kentucky people.

By the way, the president of the society has inaugurated a movement among the colored folks. The writer also attended two of their meetings. Some twenty-five members were secured at the residence of Brother Toll and a National charter has been applied for, for the First Colored Spiritualists' Society of this State. There are many very promising mediums amongst this former down-trodden race. So the good work goes bravely on. The colored folks should look to their laurels in the North. REV. G. G. VAN HORN.

Woman, Church and State. A noble work, by Matilda Joslyn Gage. It cannot be commended too highly. 554 large pages, cloth bound, $2.

The Spiritual Alps and How We Ascend Them. By Moses Hull. A beautiful essay in the line of refined spiritual thought and progression. Paper, 25 cents; cloth, 50 cts.

Spiritualism in the Twin Cities.

TO THE EDITOR:—Knowing that you and the thousands of readers of THE PROGRESSIVE THINKER are interested in the growth and progress of the cause of Spiritualism—a cause near and dear to the heart of everyone interested in the advancement of humanity to a higher plane of life—I write to give you some idea of the progress being made in these twin cities of the northwest, Minneapolis and St. Paul.

Some eleven or twelve years ago I commenced my first active public work in the cause. There was then one small struggling society here. Myself and others secured the services of Mrs. Nettie Pease Fox as a lecturer. We were to pay her $100 per month and expenses. After a service of two months we found ourselves in debt to her $65. Although we had secured all the subscribers we could, and had taken up a collection at every service, a few others with myself paid the balance.

That summer I visited Onset Bay Camp meeting. Among the speakers was Mrs. R. S. Lillie. I was pleased with her lectures and engaged her to come to us for the month of September at $100 per month. On my return the officers of the society refused to sanction my work, and I said to them: "I will take the responsibility upon my own shoulders and see that she is paid." Instead of putting her before an audience in a third-story hall, I rented the Alcazar Theater and Pence Opera House, made the meetings free, but took up a collection at each service. I was under an expense of between $50 and $60 each Sunday, but the meetings were so successful that Mrs. Lillie remained with us for three months, and our audiences numbered from 600 to 1,000. There were but two Sundays in the three months that failed to pay expenses, and Mr. Harvey Brown president of the Gas Company, gave his check to balance one of them. Since then such public workers have been called into the field as Dr. U. D. Thomas, Miss Abbie Judson, Mrs. C. D. Pruden, Edward Bach, W. H. Bach, Mrs. Barton, Mrs. Leavitt, Mrs. Tryon, Mr. Seed, Mr. Brown, Mrs. Ethel Braun, Dr. and Mrs. S. N. Aspinwall, all public speakers and all residents of this beautiful and progressive city.

All are excellent speakers and mediums, and ready to do work for the cause whenever and wherever an invitation may be extended to them.

The camp-meeting which I inaugurated three years ago has become an incorporated body, that continues in successful operation; and we look for a larger and more successful meeting this year than ever before. There are now seven Spiritual meetings every Sunday in this city, and two in St. Paul, and all, I believe, are on a successful paying basis.

Dr. and Mrs. Aspinwall and Dr. U. D. Thomas opened their meeting last Sunday revilvng the old First Spiritual Society. Washington Hall, 34 Washington avenue, South, which is a large one, was filled beyond its seating capacity, and many were forced to stand during the entire services, which were conducted by Dr. Aspinwall; Dr. Thomas, Mrs. Aspinwall and Mrs. Lepper giving short lectures and following with tests, and many other mediums also giving tests. So you see we are growing, and there never has been a time when there has been as much interest shown as now. A great tidal wave of Spiritualism is sweeping over the country, which will soon engulf, with its resistless march, the strongholds of orthodox superstition.

S. N. ASPINWALL.

Minneapolis, Minn.

A Veteran Gone to His Home.

TO THE EDITOR:—I sit down to communicate the sad intelligence of the departure from this life of Dr. Charles F. Ware, of Bucksport, Me. His transition occurred suddenly at his home on the 13th inst., at the age of sixty-nine.

In early life he followed the sea and became a master mariner of prominence. Before he understood his mediumistic powers, they were of good service in navigation, he saved two ships and their crews from destruction by means of spirit warnings. In the war of the Rebellion he served in the navy. He was in New York at the time of Booth's, assassination of Lincoln, and at the very moment of its occurrence he saw the proceeding, and then and there gave a minute and correct account of it.

Immediately after the war he commenced the practice of a clairvoyant physician, in which capacity he achieved great success and won a host of admiring friends. Some ten years ago he selected and laid out the beautiful Verona Camp-ground, near his own home on the Penobscot river, and has been its president and chief promoter up to the present time. To see this beautiful camp grove, flourish and rise above all financial embarrassments, and become a place where the inspiring truths of the Spiritual philosophy could be freely dispensed to hungry souls, has been the chief desire of his life the past few years. He did not remain here long enough to see the fruition of his ardent hopes, but in this connection he has certainly done enough to immortalize his name. His lifework has been nobly done, and his reward is sure. He was kind, generous, honest, true, progressive and courageous. He leaves a beloved wife and one son—his eldest son having very recently passed to Spirit-life. F. W. SMITH.

Rockford, Me.

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Two Workers Gone.

TO THE EDITOR:—Within the last few days two old Spiritualists have passed to the other side from this city. The first was Mr. J. C. Hebbard, prominent in political circles in this State, and perhaps one of the best-posted men in the whole country. He was a walking encyclopedia on subjects connected with public men of the country. His transition was caused by bright's disease, he being something over sixty years of age. He was connected with our Spiritualistic societies for a good many years, and at one time was President of the First Society here. Since his transition he has appeared often among us.

The other is Mrs. Jane Crowe, aged seventy-six. She was one of the first graduates of a medical school in Boston, removed to this city in 1857, has been a continued resident here and in the practice of her profession ever since. Her practice for years has been among the poor, her religion being to do good. She was one of the founders of the First Society of Spiritualists in this city, twenty-five years ago, and has always been connected with it.

The funeral services were at the residence of her son-in-law, Mr. James Harvey. Mrs. Lillian L. Wood delivered the address, and during its delivery the spirit of Mrs. Crowe was present to her clairvoyant sight and clairaudient power, and she told her many things to say to those in the audience. There were present orthodox ministers, ex-members of congress and many prominent citizens who for the first time got an insight into what Spiritualists believe.

If the friends of Spiritualists who pass over would always see to it that a Spiritualist lecturer preached at the funeral services, it would do much to spread abroad our philosophy.

Topeka, Kan. N. P. BAKER.

Hon. A. B. Richmond's Review is Grand.

TO THE EDITOR:—A. B. Richmond's review of Ingersoll is truly grand; I would not have missed it for a year's subscription to your paper. While reading it, a sentence I had lately read was recalled: "A steam engine is only a thought dressed in iron," or in other words, a steam engine is a materialized thought; so are all the works of the hands of man. Idealization first, then materialization—and the White City quickly crowned the shore of your lake, and revealed the materializations of painters, sculptors, mechanics and artizans gathered from the four quarters of the globe, demonstrating that the idealizations of the human race, of the beautiful and useful, prove their common origin and relationship.

If the idealization of a Stephenson is materialized in a locomotive—of a Fulton in a steamboat—of a Christopher Wren in a St. Paul's Church, is it hard to realize that the disincarnated, "god-like and undying intellect" of some Praxitlies, Raphael and Michael Angelo, can materialize for a moment the semblance of a dear friend?

The materialization of a rose—a mortal—a world, or the starry hosts of heaven—must be the work crowning the idealizations of and intelligence surpassing the comprehension of the most advanced mind incarnated on earth.

Louisville, Ky. EDWARD SHIPPEN.

Sudden Transformations.

SPIRIT PAINTINGS, ETC.

TO THE EDITOR:—Glad I am so poor; for the poor have the gospel preached unto them, and an eternity of happiness is theirs! I can duplicate so many strange things I see in your paper. Right here let me say a few words: In a circle by the Eddys at Lake Pleasant, I saw the spirit of a man transformed into the spirit of a woman, in the twinkling of an eye, clothing and all, and both spirits were in turn recognized by their respective friends, who shook hands and talked with them. There were forty materialized on this occasion. There are two sisters in Richmond, Indiana, who get thousands upon thousands of spirit faces by simply holding the brush, dipped in paint, to the face of the paper; if you watch you can see one or more hairs moving apart from the body of the brush, in the act of painting. One of the sisters held my hand while I held the brush, and thus a face was painted. This was during the soldiers' reunion at St. Louis. Whether the painting is being done now or not I do not know. Strange to say, they first noticed it on a visit to the seashore in Connecticut, when one sister, on picking up a pebble, found a face on it impressed there apparently by contact of her two fingers; the other one did the same with like result. Then followed the painting by holding the brush to the face of the paper.

Obsession may be avoided by the person being employed in good acts, by prayer, by keeping good company, etc. Evil is catching—good is catching. A man is known by the company he keeps.

Would not the letter of the Pope to all good Catholics, commanding them to take part in all meetings, churches and gatherings, bear repeating now? It was printed some years ago, and was and is being carried out to the injury of the Protestant cause, the effect being similar to that caused by Gideon's band among the Philistines. I mean to say, should not Protestants be repeatedly cautioned against these stabbers in the dark?

Lancaster, O. CHARLES CARTER.

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THE VETERAN MOSES.

He Is Rapidly Recovering.

AND THAT, TOO, THROUGH THE MANY GOOD HEALING WISHES SENT TO HIM BY THE READERS OF THE PROGRESSIVE THINKER.

TO THE EDITOR:—Please state in your next issue that Mr. Hull has so far recovered that he conducted the services in the Temple yesterday. I shared the labors by delivering the morning discourse. My subject was: "Spiritualism as a Factor in the World's Progress." Mr. Hull discoursed at night on "The Life and Times of Thomas Paine." We were greeted by very large audiences on each occasion; at night the Temple was crowded.

Mr. Hull seems no worse for his efforts yesterday, and we trust in a short time that he will be in possession of his old-time vigor. I shall remain with him for a time, sharing his labors. We trust that by this arrangement the work can go on uninterruptedly.

Telegrams and letters have poured in from every direction since Mr. Hull's prostration. I have answered scores of them personally. Many have said: "Let me know through THE PROGRESSIVE THINKER;" hence I ask a little space for that purpose. I am sure the currents of affection that have come in the tender, loving messages, have been instrumental in Mr. Hull's rapid recovery, for I believe there is nothing more potent as a medicine for soul or body than the power of the spirit. With best wishes for your grand work.

MATTIE E. HULL.

Spirit Photography.

TO THE EDITOR:—In your issue of December 9th, Wm. A. Peterson has a communication on "Spirit Photography," and he expresses a wish to know more about it.

There is a good deal in photography, and he will find a wide field for investigation and experiment. If he will take the trouble to talk critically and carefully with capable photographers concerning the unusual things in the way of photographic possibilities, he may be surprised.

Just for the purpose of throwing out some hints or demonstrated facts, I will say that a camera is not necessary, nor is a lens, to take a photograph. As to Mr. Peterson's experiment with his daughter in a photograph gallery, in which he failed altogether to get a picture of her, while there were other faces on the plates, a photographer would say that the plate was not exposed at all when she was before it. There is another fact it is well to think of, and that is this: It is seldom we hear of a photographer (and I have never heard of one yet outside of the spirit-photograph business) who believes that a photograph can be taken of a spirit. And after all, I believe it has been and can be done; but I don't believe it from any picture I have ever seen or from my own experience; but from what I have heard about such matters, and from a knowledge I have acquired of Spiritual phenomena in general. BEN HILL.

A Sitting with the Spirit Artist Campbell, San Francisco, Cal.

TO THE EDITOR:—It behooves me to write, through the columns of your paper, of two remarkable sittings I have had recently, one through the spirit artist, A. Campbell, and one with Mrs. Maggie Waite, of San Francisco—both strangers to me and I to them. Mr. Campbell gave me a painting of my sister's favorite flowers, and a message from her. No one here knew her favorite flower, as she has been gone from the home ten years. It was remarkable, as was the one through Mrs. Waite, who draws immense audiences at her public meetings. The first words she said to me, when entranced, were: "The spirit of your loving wife is here, giving her name as Stella; and a new baby has come—all is well—it is a little girl—I will wire you at half past five this evening. I asked her where my wife was at present. She said: "Here, but the sleeping body is in Montana;" which was correct. I got my dispatch at half-past five. The new baby was a girl. How is that for a test reading?

G. L. LOTOUS.

Oriel, San Francisco.

Communication from Beecher.

TO THE EDITOR:—At a seance attended recently the following communication, purporting to be from the spirit of H. W. Beecher, was written by a materialized spirit: "Spiritualists have no creed to cramp and crush the intellect; they acknowledge no infallible oracle, honor no images, trust to no sacrificial scrapegoat to screen them from justice, nor would they bow down to pope, cardinal, bishop or priest, though the fagots were kindled and the cross rebuilt."

This may be all right from a spirits standpoint, but I very much doubt if he were back in the flesh, that he would be a willing subject to martyrdom.

The sentiment and loyalty are good. Spiritualists, Freethinkers and A. P. A.'s should unite at the ballot-box and crush the hideous monster that is trying to destroy free America.

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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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SATURDAY, MARCH 3 1894

Practical Christianity.

We have just concluded the reading of Rev. Henry T. Cheever's "Sandwich Islands," written in 1850. The author was a missionary to the Hawaiian Islands, which he names the Heart of the Pacific. He boasted of the great progress made in thirty years in Christianizing those savages, who, he says, when first visited by missionaries, in 1820, had no religion. He then tells us, in broad capitals, there were, when he arrived there, "Twenty-two thousand men and women in the Christian Church, and seventeen thousand children in Christian schools;" a total of 39,000—4,000 more than the present entire native population, as given in the New York *Sun*.

Here is a falling-away in 44 years, dating from 1850, of 115,000—some seven-ninths of the Hawaiians wasted in a little more than one generation in civilizing! And still the process of decimation is going on. A few years more, at the same rate of decadence, and the last descendant of these islanders will completely disappear, as effectually as if overwhelmed by the surging waves of the Pacific.

The sons of the missionaries now assure us the natives are barbarians, unfitted to govern themselves. Bad as these people may be, Rev. Mr. Cheever wrote, in 1850, and published for American readers, pp. 49, 50:

"Life and property are now safer than under any long-established government that can be named. . . . Such is now the force of law, . . . a man may travel afoot and by canoe, through the entire cluster of islands, from Hawaii to Niihau, and with a net of shining dollars, without fear of molestation, unless from some desperate runaway foreigner, or a straggling Hawaiian sailor, hardened by his cruises abroad. If the same be true of any other land, we have yet to know it."

When Captain Cook discovered the Hawaiian Islands, in 1778, their population was estimated at 400,000. It was then these people were first brought in contact with Christian civilization. From that time their numbers have dwindled; and in the short space of 114 years have shrunk eleven-twelfths of their number. A glorious prospect for heathen nations! A ghastly vision for the philanthropist! Like our own Indian tribes, the vices of those who sought to civilize and Christianize these peaceful and unsuspecting islanders have been their destruction.

Ignorance the Enslaver.

The slaveholders made it a penal offense to educate their slaves, because it made them worthless to their masters. All through the Middle Ages, and far into modern times, woman grew up in ignorance; the parents of the church and the priesthood encouraged it; for knowledge would unfit them for the tasks imposed on them. Even the good Paul, the real founder of Christianity, led in this direction. Catholicism, seeing its waning power, bends all its energies to keep the young in ignorance, hoping thereby to make more effective tools for the propagation of their superstition. The priests have instituted their parochial schools, and teach little in them but the church catechism, and how to read it understandingly, to the end they may regain what real education in the common schools has lost them.

Pious Vandalism.

The first archbishop sent to Mexico, on being informed of the great store of vellum rolls, and folds on folds of cloth covered with paintings that had been discovered at Anahnac, the chief seat of Mexican learning, ordered the entire collection to be burned in a heap—a mountain heap, the chronicles of the times call it.—"Dawn of History," p. 78.

Such facts as these show how the clergy have aided the cause of education.

Heresy in High Places.

If the religious world would keep abreast of the times, and advance with increasing knowledge, there would be less cause for censure. But the great majority are fossils of bygone ages; they cling to old teachings as if essential to existence. The best educated, the ablest of church scholars, do not hesitate to give free expression to advanced thought; but in most instances such persons are forced to occupy false positions; to teach what they do not believe, else retire from the pulpit. How very different in the case of Rev. Samuel Davidson, D. D., LL. D., the eminent English divine. The Queen, on the recommendation of Mr. Gladstone, placed Mr. Davidson on the Civil List, with a pension of $500 a year, because of his advanced utterances. A few quotations from this great scholar, with such high endorsement, will teach us what is not heresy in the Church of England:

"Inspiration properly belongs to persons, not to books. The authors of the different works contained in the collection called the Bible—of most of whom we know little or nothing, sometimes not even the name—were men of various intelligence and endowments. Possessing unequal gifts, their productions are of unequal value. As infallibility belongs to God alone, none of them was infallible in what he said or wrote. Each wrote according to his light and the purpose he had in view. Contradictions, inconsistencies, errors, both intellectual and moral, are observable in their writings. . . . . As the gospels passed through processes of redaction, with the exception of the fourth, and did not appear in their present state till the second century, there was plenty of time to surround parts of the biography with a mythical haze.

"The apostle of the Gentiles held the Aryan view of Christ, so far as he speaks of him as the man from heaven or the heavenly man, implying his pre-existence. But he never notices the miraculous conception. The fourth Gospel, by introducing ideas from Alexandrian Platonism, carried the view of Christ's person even higher than Paul.

"I believe man is created immortal; that the punishment of the wicked hereafter will be remedial, and that all will be finally happy. The fatherhood of God involves the idea of perfect felicity to his children. If a Being of infinite goodness and love controls the boundless universe, we cannot but cherish the hope that such goodness and love will overcome evil. All rational creatures will be happy forever in the enjoyment of their Father's love.

Spiritualism, Universalism, Unitarianism, in the Episcopal church, and those who teach it are pensioned by royalty. This is a grand advance, and it bids us hope for the future.

Unleashed.

The sleuth-hounds of orthodoxy are already yelping on the trail of Dr. Harper, the president of the University of Chicago, a Baptist institution of learning. The Doctor had the bravery, as mentioned in these columns lately, to state in a public lecture that the story of a general deluge is a myth. Somebody in the Chicago *Record* wants to know if Dr. H. believes in the inspiration of the Bible, and if so, how he determines the genuineness of certain books and chapters, and the spuriousness of others. The writer concludes:

"It seems to me the president of the University of Chicago ought not to attack the Bible, but rather defend it against infidelism and materialism. Or is it true, as a heathen priest of the Orient said in the Religious Congress last summer: 'America is given over to materialism and infidelism!'"

Such an assault on the learned divine is simply refreshing. It is doubly so when a clergyman writes to a St. Louis daily, replying to some one who had charged Dr. Harper with heresy:

"It is a heresy that is shared by nearly every scholar, thinker and scientific man on the planet."

But this does not matter. The whole pack of orthodox canines, Bose, Tray, Blanchard, Sweetheart, will soon be unleashed, and the welkin will be vocal with the bow-wows of curs, the sharp, quick bark of hounds, the incessant yelpings of pugs and poodles, while all will pursue and bay in chorus.

Dr. Harper, you had no business with an honest thought. You should believe just what the ignoramuses of 1,500 years ago taught. If you possess too much brains to believe this earth was overwhelmed by a universal deluge, and all life was destroyed, save the few Noah coaxed or drove into an ark, while the heavens poured down its waters and flooded the highest mountains, you should have nurtured the idea in your own breast; for the expression of a doubt in regard to the divine authenticity of every statement in the Bible, however incredible, subjects you to expulsion from the church and eternal damnation. Bread and butter, Doctor, bread and butter in this life are also contingent on believing. Do you hear?

No Beginning, No End.

Mackintosh, in his "Electrical Theory of the Universe," p. 183, expresses, in our estimation, a great truth when he says:

"The beginning of terrestrial things stretches back, not through thousands only, but millions of millions of years, until at length it seems lost in an endless eternity. It was the contemplation of the earth's crust under this point of view, which induced Dr. Hutton to give utterance to the now famous expression: 'I see no traces of a beginning; no prospect of an end.'"

Bear in Mind.

Bear in mind, please, that we send free to all new trial or yearly subscribers the back chapters of that remarkable story, "The Night the Light Went Out." Every Spiritualist in the United States should read it.

HER VOICE.

It Is Restored in Church.

She Thinks God Did It.

IT WAS SIMPLY A MANIFESTATION OF SPIRIT POWER.

We learn from the New York *Herald* that Miss Mary Titus, of Williamsport, Pa., is one of the happiest persons in that city, as she rehearses to her neighbors and friends the remarkable experience she has had recently. Miss Titus, then a beautiful young lady of eighteen, was seized three years ago last month with a severe attack of the grip, and for weeks her case was considered hopeless.

Finally a favorable change occurred, and in due time the young lady arose from her bed, but her voice had left her, and from that time until last Thursday evening she was never able to speak above a whisper.

Miss Titus had always been noted for her religious zeal, and seldom absented herself from the regular religious services of her church. Although the loss of speech was a severe affliction to her, she was always inclined to accept her trouble cheerfully, and frequently informed those who commented on her severe lot that it was all right, and the explanation would be made in the great hereafter.

She attended a revival service in this city Thursday evening in company with a sister, and appeared to take an unusual interest in the religious testimonies that were given at the close of the pastor's discourse.

Suddenly leaping to her feet, the heretofore speechless girl surprised the audience by exclaiming, "Praise God from whom all blessings flow! He has heard my prayers and restored my voice." As the joyous girl uttered these words, her countenance shone as never before, and her voice sounded as clear and pleasant as it had years previous, when she spoke in the same place.

The minister, who had been startled by the marvelous manifestation, uttered a fervent "Amen!" and hastily arising from his seat within the altar rail walked up the aisle to where the young woman stood, while several members in the congregation also made all possible haste in reaching her side.

"Oh, let us rejoice together!" continued Miss Titus. "Such a manifestation of God's love and mercy demands our united praise. The three years of suffering and burden-bearing are over and I am free again."

Then there followed a general praise service for half an hour in honor of the occurrence, and before the close of the meeting several men in the audience arose, declaring that the miracle had made such an impression upon them they would henceforth devote the remainder of their lives to the service of God.

It was long past the regular hour for closing when the meeting broke up, and then a large number of Miss Titus' most intimate friends accompanied her home, where the praise service was continued until after midnight, and the young woman delivered an earnest address.

Referring to her remarkable experience at the revival service, she said: "As the people began to speak, a peculiar sensation came over me and I felt an irresistible impulse to speak, too. Then there was a command to make the effort, and as I arose to my feet I suddenly realized that my voice had returned."

The incident has had its effect throughout the city, and is looked upon as very remarkable by all who have been conversant with Miss Titus' previous condition.

There might be something very miraculous in the above manifestation, were it not a very common occurrence today. A few years ago it certainly would have been generally accepted as a grand manifestation of the power and love of God, and no doubt these good people are exceedingly happy in this, to them, sanguine explanation of the cure; but the more advanced thinkers of this day and age find a solution within the realm of natural law. For instance, the Christian Scientist, who claims to add a little of science to his praying—in other words, cures by the science of passivity and hypnotism, effected through prayer to a divine being, perhaps the one who performed that wonderful surgical operation upon Father Adam—would call it one of many great cures.

The Mental Scientist, about the same as the former, with the credit given to the will, or power of mind over matter, the utter ignoring of the physical and its ailment, instead of any interposition of divinity.

The studious, materialistic M. D. would say that by the disease the muscles and nerves of the vocal organs were in a state of paralysis, and that an extremely excited condition of the entire nervous system and great mental activity agitated the organ into its normal condition.

Our magnetic healers who have had experience with paralytic afflictions can only see in such a manifestation the act of spirit-healing. The young lady was surrounded by a magnetic influence; she had completely forgotten self in her anxiety for the salvation of souls; and from among the cohorts of spirits, always in attendance at such meetings to help on the good work over there, she called some spirit into her special sympathy, who happened to be powerfully magnetic. Just when that "peculiar sensation came over her" the spirit did its work and performed the cure that God gets the credit for in their minds.

"Where ignorance is bliss 'tis folly to be wise," and their greatest happiness depends upon the nearness of the Master to them; and in this very remarkable cure, which is only one of many recorded every day under far less favorable conditions, they are happiest in the recognition of the love and handiwork of Divine Providence.

It is truly grand and beautiful to know that some true and good spirit friend stands ready to wipe away a tear, to soothe a pain, to make us comfortable, without the selfish motive of gaining any credit therefor, except, perhaps, in the furtherance of his soul in progression.

The Battle with Death.

It is written in the ancient books of wisdom that man, the perfect spirit in the perfect body, shall put all things under his feet; or in and by spiritual power be able to control all the physical condition. But the last enemy he is to conquer is death.

It is conceded by our learned men of to-day that we live, because we die, on the physical plane. Just as in a stove the heat is maintained by the destruction of the fuel, so in man's body, it lives and moves and has its being because the vitalized atoms become devitalized, and are cast out. This action of the atoms is all there is of mortal life. Around this, as a center, cluster the mental energy, soul force and spirit guidance which make our earth-lives a training ground for the unfolding and developing of our spirit conditions; for it is true that no ego can guide correctly who does not seek to enlarge its vision and rise to the highest possible development. The time must be surely coming when the atoms of the body, more etherialized, shall be permeated by the spiritual and not the physical. Then we shall reach the point where, perceiving the true cause of death, we shall be able to set it aside forever.

But meanwhile how we suffer; how we grope in the confusion of our ignorance, in our efforts to put aside the dread penalty of this ignorance. In Edwin Arnold's "Light of Asia," a woman was sent to seek black mustard seed from a house where none had died. She found plenty of the seed, but the other condition was impossible. She says:

"Ah, sir! I could not find a single house where there was mustard seed and none had died."

Ever so we find it, father, mother, uncle, aunt, brother, sister, cousin, child or friend, some one we have loved in this life, and whom we now cherish still more in that life, has passed beyond the veil, so thin and yet so unyielding.

Do we remember the particulars as the light of the household left us? Ah! only too well. Today in full, vigorous health, tomorrow ailing, but perhaps not seriously. We wait a day or two, if perchance the power of life may not overcome the phantom horror that palsies every heart and clouds every brain. But the fever rises. The doctor is summoned; the nurses prepare to take up uncomplainingly and unremittingly the duties upon whose proper performance depend all. The patient grows unconscious, the fever holds the field. It has overthrown strength, mental action and physical function; and now it knocks at the citadel of life itself, while the spirit strongly intrenched or a little time, may hold itself, while it can be determined whether the body is a hopeless wreck, or its allies have power to aid it. Death, rising in a mighty flood of destructive force, demands surrender.

Have we not almost held our breath, as this crisis came, to know how it should be. Hour by hour have we descended with our loved ones into the dark valley of the shadow, through whose bottom flows swiftly and blackly the river of Lethe. Inch by inch have we contested the ground with the great Destroyer, hoping and praying; blinded with tears, choked with sobs, racked to the utmost by our love and desire for those who are rapidly slipping out of our embracing arms. And so we fight death blindly, if perchance we can find some method to release the victim from his grasp; rather than with any hope of a final defeat. Too often all our power and strength proves but weakness, and another of our beloved ones awaits us, when we, too, shall ride with the boatman pale across the chilling waters.

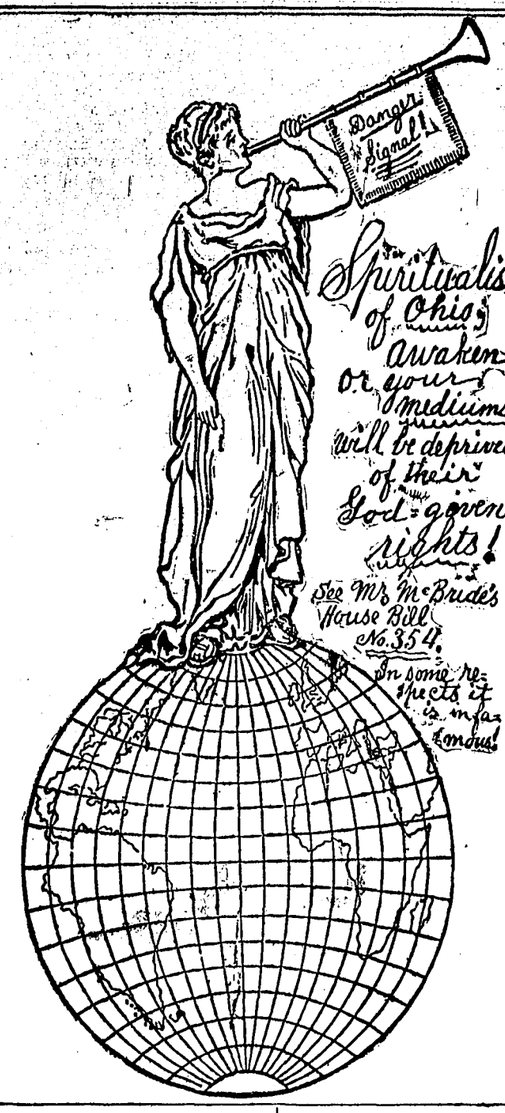
But sometimes it so happens, for a time at least, we are able to ransom our dear ones. How great the gladness, as slowly emerging from the twilight of horror, the sick one begins to once more climb the hill of life; to come back to consciousness, to strength, to health, and all it implies. How much, how very much, we owe our spirit friends and helpers on such occasions. Is it ingratitude or brutal ignorance that prevents our acknowledgment of it.

Did Jesus Teach Spiritualism Only?

Mrs. W. H. Ryan sends us an article of considerable length, the purport of which is to commend and uphold the position taken by Mr. E. Bach concerning the proper topics for Spiritualist speakers—that is, to avoid those topics that do not directly relate to Spiritualism, its phenomena and philosophy. She thinks our lecturers should follow the example of Jesus, who, she says, was led and controlled by the spirit of God. She asks the question: "Did he denounce the rich, call them robbers, thieves, etc?" Without taking one side or the other of this rather lively discussion, started by Brother Bach, we must say the lady asks a rather unfortunate question from her own standpoint; for, according to the gospel accounts, as we have them, Jesus did denounce the rich most unsparingly; he gave them no place in the Kingdom of Heaven—no corner lots nor a single front-foot of real estate in the New Jerusalem; and he left rich Dives in HELL, without so much as a drop of water to cool his parched tongue, while the poor pauper Lazarus rested in the bliss of Abraham's bosom in glory. The Scriptures are "agin" you, sister, on this point. However, this does not affect the general merits of the question, either way.

The Freethinker's Magazine.

The Freethinker's Magazine for March is a Prof. Tyndall memorial number. It contains articles on the late Prof. John Tyndall from Prof. Huxley, George Jacob Holyoake, Moncure D. Conway, and Charles Watts, of England: Elizabeth Cady Stanton, Parker Pillsbury, Prof. C. de B. Mills, Prof. A. L. Rawson, T. B. Wakeman, and B. F. Underwood, of this country. Price, 20 cents. Address, *Freethinker's Magazine*, Buffalo, N. Y.



THE INFERNAL!

That Is What the Ohio Bill Should Be Called.

It Is an Octopus in One Respect at Least.

It Would Suppress All Spiritualist Healers.



"OHIO" POINTING OUT THE DANGER.

The "regulars" are diligently at work in Ohio, endeavoring to pass a bill which aims to give Spiritualism an effectual setback. One section of it is artfully worded, and is intended to deceive people generally. It is as follows:

"Sec. 4403k. For the puposes of this "act, the words 'practice of medicine or "'surgery' shall mean to annex the let-"ters M. D. to one's name, or to sug-"gest, recommend or prescribe, direct "or employ as a matter of business for a "fee, for the use of any person, any "drugs, medicine, appliance, apparatus "or other agency, whether MATERIAL OR "NOT MATERIAL, for the treatment, cure, "relief or palliation of any real or sup-"posed ailment or disease of mind or "body, or for the treatment, cure or re-"lief of any wound, fracture or bodily "injury, or infirmity or deformity."

Speaking of this bill, W. S. Clemens, of Columbus, Ohio, says: "I would call "your attention to the above section, "which would bar from practice all "Spiritualist Healers and all Christian "Scientists, and leave the entire field "for the medical monopoly in general. "This section will apply to every one. "No druggist could recommend patent "medicines, medical appliances, belts of "any kind or surgical braces—in fact, "nothing could be done outside of this "wonderful combined medical monopoly! "Think how the rights of freedom would "be usurped in this grand old State by "a set of men who are the worst class of "frauds and humbugs on the face of "God's green earth, and they know it!"

Spiritualists of Ohio, you had better awaken at once and commence vigorous action against the passage of the above section of House Bill No. 354, introduced by Mr. McBride. Rome in her palmiest days, with the crucifix in one hand and the infernal inquisition in the other, could not have concocted a measure better calculated to destroy the liberty of a large and influential class of liberal thinkers. In fact, the above section is in all respects diabolical, and why it should find the light of day in the enlightened State of Ohio is the mystery we cannot solve. It has not a single element of consistency, and is a direct menace against Spiritualism. Observe, please, how artfully it is worded. Glance for a moment at one phrase which lies concealed in it like a snake in the grass, or a centipede in a bunch of bananas, and then wonder as to the mental caliber of that mind from which it originated. It must have taken Spiritualists for simpletons in thinking they would not detect the subtile scheme. The phrase is: "Or other agency, whether material or *not material!*" Here is the deception, meaning to convey the idea that whatever the agency, whether "material or spiritual," thus proscribing every spiritual or magnetic healer who relies on those finer forces that can only emanate from the spirit side of life.

Spiritualists of Ohio, now is the time for action. Write to *your* member now in the legislature of Ohio, and call his special attention to this odious feature in House Bill No. 354, and politely entreat him to take immediate action against it. Request him to read the following on "Medical Experts," as given by the Chicago *Record*:

I have been taken to task by a physician at Omaha agency, Nebraska, because I placed the superstitions of civilized "medicine men" on the same plane with that of the Indian "medicine man." The fact is, I merely quoted the words of some of the most eminent men in the medical profession. It is a noteworthy fact that only those of large reputation can afford thus to tell the truth about their business. Nothing that any layman has ever said about medical superstition is one-half so severe as the caustic strictures of eminent authorities in the guild.



OUR ARTIST TRYING TO DELINEATE THE INFAMY OF SECTION **4403k**, BUT IT IS TOO DIABOLICAL FOR HIM TO MASTER.

I am well acquainted with the medical superintendent of one of the largest hospitals in the United States, who has a national reputation, and is a member of every leading medical society in this country and Great Britain. He says: "The drug method of treatment is undoubtedly a modern relic of the ancient notion which supposed disease to consist of a malign entity which must be expelled from the body by measures proportionate in violence to the malignity of the incarcerated demon." The foregoing is taken *verbatim* from a recently-published work of this noted physician.

Is there, then, really any difference between the superstition of the civilized and the heathen medicine man? Of course, the civilized doctor has had the advantage of schools, and ought thereby to know much more; but alas! while he does not seek to drive out the malignant demon by drums and incantations, he "goes for it" with the deadly mercury and the no less fatal hypodermic syringe. The Indian medicine-man "holds down his job" because of his shrewdness and capacity to work on the credulity of his fellows. The civilized medicine-man has the same leverage, and in addition, he has captured the strong arm of the law, to enable him to "hold up" the community. He has the power of the State governments before and behind him. He has caused laws to be enacted which forbid a man dying, unless by the aid of a legally-accredited physician or the hangman.

But Dr. Hawkins says I have grossly insulted the medical profession. Hear what James Johnson, M. D., F. R. S., editor of the *Medico-Chirurgical Review*, says: "I declare as my conscientious conviction, founded on long experience and reflection, that if there was not a single physician, surgeon, man-midwife, chemist, apothecary, druggist nor drug on the face of the earth, there would be less sickness and less mortality than now prevails."

John Mason Goode, M. D., F. R. S. author of "Goode's Study of Medicine," says: "The effects of our medicines on the human system are in the highest degree uncertain, except, indeed, that they have destroyed more lives than war, pestilence and famine combined."

Prof. Gilman, of the New York College of Physicians and Surgeons, says: "A mild mercurial course and mildly cutting a man's throat are synonymous terms."

The Dublin *Medical Journal* says: "Assuredly the uncertain and most unsatisfactory art called medical science is no science at all, but a jumble of inconsistent opinions, of conclusions hastily and often incorrectly drawn, of facts misunderstood, of comparisons without analogy, of hypotheses without reason, and of theories not only useless but dangerous."

Dr. Alonzo Clark, a professor in the same college, says: "In their zeal to do good, physicians have done much harm; they have hurried many to the grave who would have recovered, if left to nature."

Prof. J. W. Carson, of the same college, says: "We do not know whether our patients recover because we give them medicine, or because nature cures them."

Dr. Oliver Wendell Holmes says: "Mankind would be infinitely better off if all drugs were cast into the sea, but it would be bad for the fishes."

Dr. Bostwick, author of the "History of Medicine," says: "Every dose of medicine given is a blind experiment on the vitality of the patient."

Dr. Abernethy, the celebrated English physician, stated the same idea, but in still stronger language.

Scores of such noted authorities could be quoted, but it is needless. After reading such scathing indictments from the most eminent lights in the profession: hearing the debates at the medical congress at the Art Institute, and listening to the medical experts in the Cronin case contradict themselves and each other, I am forced to the conclusion that if I have to make a choice of evils, I will take the Indian medicine-man rather than run the risk of the hypodermic syringe and its accompaniments.

THE GOVERNOR.

The Governor of Ohio is a grand and noble man, and if a general protest be made, he will never allow a bill to become a law that abridges in the least the rights of any class. Spiritualists and Liberals of Ohio, now is the time to be on the alert! Flood the members of your Legislature with letters protesting against the passage of the odious section of McBride's bill.

Evil Spirits—A Mission.

C. L. wants to know if there are evil spirits? If there are mortals evilly-disposed in this life, assuredly there are spirits evilly-disposed in the Spirit-life. It is a cardinal principle of Spiritualism that death effects no mental change; the spirit retaining its faculties, its culture, and the stains of its vices, after the great transition. The liar remains a liar; the lover of fraud and deception and the vulgar-minded remain the same. We may question the correctness of applying the term "evil," for it may be said evil is only imperfection, If this be admitted, then the same imperfection exists on the other side as here, and will exist until outgrown. Too often, as we well know, communications, distorted by the medium or circle, are referred to evil beings when, perhaps, they are the imperfect attempts made under untoward conditions by dearest friends.

Permanently evil and depraved these cannot be; for sooner or later all will arise to the plane of harmony, which is another name for right and goodness.

A valued correspondent asks if it is best to obey the spirits? "They advise me to quit everything and take the lecture-field, and write, not permitting me to do anything else, nor return to my friends."

We advise obeying the spirits if their demands are reasonable, and no further. We, as mortals, have an individuality to preserve, and the greatest injury is wrought when we rely on any power outside of ourselves. We confess to little faith in a "mission" which sends the individual adrift, purposeless, and keeps him tramping from Maine to the Gulf, to discover what his mission is. Without assuming superiority to the high communicating spirits, we would say, not only to this correspondent, but to all those who are told that they have a wonderful mission, to make sure, by the plain rules of practical common sense, that they have a mission, and are well prepared to fulfill its demands. Years are required to gain proficiency in writing, and even at best, the chances of support from writing or speaking are slight indeed.

Not all ministers of orthodox proclivities are God-in-the-Constitution cranks; in proof of which may be mentioned the fact that the Baptist ministers of Atlanta, Ga., a few days ago transmitted to Congress their united protest against the resolution of Representative Morse, of Massachusetts, to secure recognition of the deity of Jesus Christ in the federal Constitution: They "most solemnly protest against the proposed change, as being bad politics and in direct violation of the great principles of religious belief."

No Worse Than His Church.

The sins of priests have furnished a theme for many a story of fiction and many chapters in veritable history. Balzac, Eugene Sue, and other story-writers, have gathered data from actual life and woven them into the web of their literary looms. Many a crime against God and humanity has been hushed up and hidden in the secrets of cloisters and convents, but enough has come to the light to show the depth of the duplicity and damnable depravity that may exist under the holy exterior cloak of a vile priesthood.

The roaring loom of Time plies incessantly on—weaving the good and ill of human conduct into the web of man's moral character and moral being. Results follow causes—in the moral as in the physical world. Of a church that, as a part of her cult, teaches that most solemn and binding civil oaths of allegiance may be ignored as of no account, as against the church—that such oaths of fealty as a citizen may be taken with impunity and without sin, while yet in heart owing a higher allegiance to a foreign potentate—what is to be expected of its priests but immorality, dishonesty, treachery and the like?

So it is really no matter for surprise that a well-known and popular Catholic "father's" moral dereliction should be exposed in the columns of the Chicago *Dispatch*. As stated in that paper, Father Leydon has effected the ruin of a young lady whom a dying father had left in his charge, and whom he solemnly promised to safely care for and protect from evil. The details of the affair, as given in the paper, are shocking to all moral sense; but the proofs of his guilt are apparently complete.

But, from the teachings of the "Holy Mother Church," what better can be reasonably expected than disregard of moral and civil obligations?

The priestly "father" is no worse than his church.

"Shoot the Ex-Priest on Sight!"

As strange and ludicrous a mishap came to Rev. Thomas E. Sherman, the Catholic blossom of a Catholic education for political purposes, as ever came to a public man. He was to give a lecture, and furnished the Chicago *Herald* with the manuscript beforehand. Unfortunately for him, he did not give the right manuscript, but that of a lecture he intended for another occasion. The printers, of course, knew nothing of this, and made him say, referring to mob-violence to ex-Catholic priests:

"For my part I have no apology to "offer for the acts of Catholics in vig-"orous protests against those wholesale "venders of infamy. The father who "slays the corrupter of his child must "be left to the Almighty; the man who "shoots an anarchist on sight is a public "benefactor. These ex-priests are anar-"chists of the worst stamp.

Hence, the ex-priest who exposes the infamy of Catholicism should be shot on sight! Priest Sherman did not express publicly this passage, which has the brutality of the inquisition, but he does not deny that he wrote it, and that when there was proper occasion he intended to speak it. This seems something like the hand of Providence in thus bringing his intentions to light at a time least opportune. A priestly sanction and absolution is granted those who will shoot an ex-priest on sight, or bring mob-violence to bear on them.

Mr. Morse Wants God Recognized.

According to dispatches from Washington, on March 5 the Judiciary Committee of the House will give a hearing to those persons interested in the joint resolution of Mr. Morse, of Massachusetts, proposing an amendment to the preamble of the Constitution of the United States, "acknowledging the supreme authority of the just government of Almighty God in all the affairs of men and nations." Mr. Morse proposes to have God thus recognized in the Constitution. This question has been before Congress at intervals ever since the Constitution was adopted. For this reason the Judiciary Committee thinks that it is largely a waste of time to consider it; but the pressure from various sources for a hearing on this subject is so great that it cannot be ignored.

It is expected that some lively controversies may be heard when the matter comes before the committee. The chairman has already received notice that representatives of various societies of freethinkers, atheists and agnostics, as well as preachers and churchmen generally, will be here to express themselves. It will be remembered that this same question was widely agitated at the time Mr. Durborow's committee on the Columbian Exposition had under consideration the question of opening the World's Fair gates on Sunday.

Liberalists everywhere must now be on the alert, and protest vigorously against this contemplated movement.

Mediumship.

"Mediumship and Its Development, and How to Mesmerize to Assist Development," is a pamphlet of instruction by a well-known lecturer (W. H. Bach) and practical demonstrator of psychic phenomena. It is intended to give the results of his experience, in such a form that it can become the property of honest investigators of Spiritualism; and in this he has succeeded, and his work may become very valuable to those who read and follow his suggestions. Price 25 cents. Address Mr. Bach at St. Paul, Minn. Every Spiritualist should have the work.

Temple of the Magi.

Prof. Olney H. Richmond, of the Temple of the Magi, this city, was agreeably surprised on Thursday evening of last week by about one hundred Mystics, who assembled at his residence with baskets full of good things to eat; and with hearts overflowing with affection and good will for him, they presented him with a beautiful chair. Mr. Richmond is highly appreciated by all true Mystics, as this pleasant occasion demonstrated. The future of the Temple is very bright, and nothing can impede its onward progress.

A Peculiar People.

Some of the papers, while chronicling the fact that Moses Hull was stricken with paralysis at Anderson, Ind., go on to show their orthodox proclivities—vent their evangelical spite and display the pitiful pattern of their piety, by speaking of him as "a blasphemer suddenly stricken with paralysis," and stating that "he had entered into a fearful tirade against the Bible, and against all Christianity, and while in the midst of his awful speech, the stroke came," etc.

Were it not that we, as Spiritualists, and "infidels," are used to this sort of pious stuff, and so have come to expect it as a matter of course whenever an opportunity offers for this exhibition of simple-minded saintly spirit and humbug holy horror, we would be surprised. Of course they take it that this occurrence was a direct "judgment of God" upon Moses Hull for blasphemy. During the course of our life we have read of several instances in which devoted ministers of the gospel—men whose evangelical piety and orthodox belief were undoubted—were stricken with "paralysis" while in the very act of preaching the gospel from the pulpit. Not as Moses Hull was stricken, with partial paralysis; but these Christian ministers were stricken dead in their pulpits. "While in the midst of their speech the stroke came, and they fell to the floor" dead!

Was it a direct "judgment of God?" Or was it the result of an infraction of nature's laws of physical and mental being? the result of overwork or other natural causes?

In Moses Hull's case we are happy to say it is evident that "God" has concluded not to kill him yet—although we have no information that Moses has repented or changed his views and course.

Looking at the matter from the orthodox standpoint, it seems to us that "God" is a very queer sort of a being, anyway. Hence, it is quite proper that his people should be "a peculiar people" in the workings of their mentality.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

A. J. Champion writes from Lansing, Mich.: "The convention here was a success. It was harmonious throughout and the powers behind the throne kept the work up to the highest standard. The Mystic Seven of our members were on the rostrum at nearly all of the sessions, and others were in the audience. Moulton is the right man and is in the right place. More real practical business was done than at any previous meeting of the kind in the history of modern Spiritualism in our State."

There is great religious excitement among the people of the town of Jerez, Mexico, and surrounding country over the appearance among them of a beautiful young girl who pronounces herself to be their patron saint, Anita. The girl has performed some very remarkable cures of serious diseases by simply laying on her hands, and the ignorant Indians of that section are wild over her. She seems to possess the same power as the so-called St. Teresa, who created such a sensation in Northern Mexico about a year ago.

A speaker and test medium is wanted for March and April at Bordentown, N. J. Address H. L. Purves, Division and Ashmore avenues, stating terms and qualifications.

Mrs. Lora H. Hursen, inspirational, vocal and instrumental musician and medium, would like to make engagements for camp-meetings prior to August 1st. Performs upon six different instruments. Address, Vicksburg, Mich.

John Twamley writes that he thinks Guthrie, Oklahoma, is a good field for some good mediums. He is trying to establish there a Unitarian society which, if successful, will be the means of saving many from ignorance and superstition.

H. R. Wardell reports having had a first-class month in Milwaukee. He goes now to Louisville, Ky., where he may be addressed at 519 E. Broadway. At a seance by Dr. A. W. S. Rothermel some thirty-five people were present, and five spirits at one time walked out of the cabinet—fathers, mothers, brothers, sisters, coming to all.

Anthony Burtis writes from Buffalo, N. Y.: "Meetings in this place are and have been for some time a great success, not only in numbers, on Sunday evenings, but in attracting more and more from the churches persons of intellectual culture. The Lyceum is also on the ascending scale in numbers and efficiency in its management. Lyman C. Howe, well-known and honored veteran in the cause for over thirty-five years, is with us this month (February), and we have been entertained with his usual masterly eloquence and profound logic, aided by his guides."

According to the Hartville (Mo.) *Press*, no little excitement prevails at Cedar Gap, Mo., over a ghost, "the frightful form of a woman, tall and thin," that appears just outside the window of a cottage—while at the same time there is the sound as of heavy hail falling on the roof, a piano plays an air, and a partition door breaks its fastening and swings open, etc.

Sunday evening, March 4, at the Congress of Religions, under the auspices of the First Society of Spiritualists, Rev. Jenkyn Lloyd Jones will give his address on the "Creedless Church," Morning conference at 10:30. Good speakers and good music. Wednesday evening, Feb. 28, the Harmony Club, an auxiliary of this society, will give its finest and only ball of the season. Mystics of the Temple please notice, and come out in full force.

Mrs. F. S. DeWolf, whose permanent address is 450 W. Van Buren St., this city, is engaged for Marshalltown, Iowa, during March.

Harlow Davis, the platform test medium, was in the city last week on his way to Washington, D. C., where he will remain until March 1. He will then go to New York City, where he will remain until May 1.

We are glad to be able to record that the zealous English worker, James Burns, of the *Medium and Daybreak*, has so far recovered from his illness as to resume his place as teacher as well as editor. Though at times severe, he in the main has cause for his severity of criticism, and hews straight to the line.

Sylvester Scott writes: "Storm-clouds are gathering and scientific research strikes severely at the taproot of orthodox bigotry: the death struggle will be long and fierce."

C. F. Waters has some suggestions to offer, as follows: "I saw an account recently of thought transference, in which a lady was aroused from slumber one morning by receiving a sharp blow in the mouth. She took note of the time, her husband being at sea. When he returned, by comparing notes, she found he had received a blow at the same time as herself, from the tiller of his boat. Can it be possible that the magnetism of some people can blend so closely that when one is affected the other would be affected in like manner? During a mind-reading seance at San Francisco two years ago the mind-reader was overcome in performing a difficult feat, and fell to the floor in a fit. The subject who had the number in his mind also fell at the same time and lost consciousness. It would seem that their magnetism or mental force was so closely blended that they had become as one organism. I read an account, a few years ago, of a gentleman seeing a man gazing steadily at a stone wall. He approached cautiously and saw a large black snake coiled in a crevice in the wall. The gentleman struck the snake a blow with a stone, when the man fell to the earth as if he had received a blow. Let us pick up and record such instances as the above. Perhaps we are giving thought transference too wide a range. I think that were two sensitives hypnotized by having them clasp hands, so as to come *en rapport*, some pointers could be brought out on this subject.

H. W. McCune writes that the work of the First Spiritualist Society of Los Angeles, Cal., is growing in interest. In addition to Dr. Ravlin's attractive lectures, is the music furnished by Carlyle Petersilea. As a pianist he has no superior. He is collecting a chorus and is giving the singers instructions for the benefit of the society free of charge. He is a grand musician, a great-hearted man and a zealous Spiritualist.

Frank Collins writes of the great comfort derived from perusing our paper, by some who are located on farms in the extreme rural districts, where Spiritualists are far apart and families have to hitch up their horses and drive five or six miles after dark to meet other families and hold a circle and have a good, social time.

C. D. Harris writes from Horton, Mich., that they need there a course of lectures and some good convincing manifestations.

Daisy E. Champion, of Lansing, Mich., writes: "The first child born to Mystic parents in Lansing, and baptized under the ordinances of the Order of the Magi, was Charles Elmer Schooley, infant son of Chas. M. and Flora E. Schooley; also on the same occasion was baptized Ralph Waldo Champion, youngest son of A. J. and Elizabeth J. Champion. The services were performed at the branch Temple, at a special convocation, by A. J. Champion, Grand Magea, and Nellie S. Baade, a Master Mystic. The ceremony was impressive and embraced the pure spiritual significance of the rite."

Hattie Teagarden writes of the manner of her emancipation from the blinding thraldom of churchly education, into the liberty of free thought and Spiritualism. Some lectures by W. S. Gray, followed later by seances of Mrs. Elsie Reynolds, under test conditions, and later still a series of private lectures and readings by Mrs. E. L. Stevenson, a Swedish psychic, who afterward gave ten public lectures and readings, sufficed to remove the veil from her mind and establish her firmly on the foundation of spiritual truth.

A good friend in Washington, D. C., takes us mildly to task for allowing the poem, "St. Peter at the Gate," to appear in a staid spiritual journal, such as ours ought to be. He thinks it properly belongs to *Puck*, or that class of journals. We have published it and republished it by especial request—which shows the different views people have of what is proper to appear in our paper. The poem has often been recited at Spiritualist socials, and it really carries a good spiritual lesson to one who has "eyes to see and ears to hear" the same, hence we regard it a suitable poem to appear in our paper.

Mrs. M. Mitchell writes: "The Ladies' Progressive Thought Society of Toledo, O., has leased the G. A. R. Hall for a time. It is one of the largest and most handsomely furnished in the city. Mrs. J. J. Curran lectures every Sunday evening and gives a number of tests which are remarkable, and readily recognized by the recipients. The capacity of the hall does not seem equal to the occasion. Mrs. Curran is a lady of great culture, and her untiring efforts are very greatly appreciated, as we see the same faces of investigators are present every evening. The society affords many entertainments, and all interested are working hard, with great success. Correspondence with test mediums is solicited."

Oscar A. Edgerly's engagements for the immediate future are as follows: February and March, with the Society of Modern Spiritual Thought, Minneapolis, Minn.; April, with the Religio-Philosophical Society of Baltimore, Md.; May, with the First Spiritual Church of Pittsburgh, Pa.; June, with the Temple Society of Anderson, Ind.; July, with the Northwestern Camp-meeting Association of St. Paul and Minneapolis, Minn.; from the 5th to the 15th of August, with the Mississippi Valley Camp-meeting Association, Clinton, Iowa; and from the 23d of August to the 27th, with the Haslett Park Camp Association, Haslett Park, Mich. September is still open for engagements. October is engaged with the Temple Society at Watertown, N. Y.; November 4th and 11th, with the Spiritual Society at New Bedford, Mass.; November 1 and 25, with the Spiritual Society of Fitchburgh, Mass. He will be pleased to hear from societies desiring to engage a trance speaker for September: address during February and March, Hotel Clinton, Minneapolis, Minn.

X. writes from St. Paul, Minn: "In a late issue of your paper I notice that a 'Lady from St. Paul' writes concerning 'the custom in vogue with some spiritual societies of charging an admission-fee and collecting the same at the door,' etc., and that you say that 'her plea is worthy of serious consideration.' It is true that some, at least, of the societies in this city do charge an admission-fee of ten cents, and we think the plan an admirable one. The payment of this small fee is not at all compulsory, and I am informed by one who is in a position to know that there are now some of the attendants who are in straitened circumstances, that do not and are not expected to pay even this small fee. Spiritualistic, as well as all other societies, are compelled to resort to some means to raise money to pay their lecturer and their running expenses, and to the majority of the people who attend these meetings, whether Spiritualists or not, this method of raising expense money is preferable to having a contribution-box thrust under their noses before they have fairly got settled in their seats, and where there are forty people watching one to see if he puts anything into the box. Under this method of raising the necessary funds to meet expenses, the parties unable to pay the fee are known only to the officer who sits at the door, and are spared any humiliation whatever, and should feel no delicacy in coming to the meetings, as they are made just as welcome as the richest member. In regard to assisting the needy among our own ranks, I know that a good deal of that kind of thing is being done right along, though it is not proclaimed from the steeple-tops of the city. I am glad, also, to say that, so far as I know, the Spiritualists that are not able to take care of themselves, in this city, are very few, though, like the rest of mankind, they are 'hard up,' in these close times."

"Occasional" writes from Austin, Texas, that the Spiritualists of that city had long been unfortunate in being unable to induce mediums to visit them; but recently they prevailed upon Mrs. Maud Lord-Drake to make a stay of a few days, and her seances and lectures will be of the greatest benefit to the numerous believers in Spiritualism there. At her lecture on Sunday, Feb. 18, the hall and galleries were filled with an intelligent audience of over five hundred persons. The Austin *Evening News* gave an appreciative notice of her lectures and tests. Other good mediums are invited to visit the city and may rest assured of a hearty welcome and the best of treatment.

Mrs. Adah Sheehan, who has been entertaining the society at No. 77 Thirty-first street during the last two Sundays, has an engagement at Indianapolis, Ind., during March.

Mrs. E. A. Parker writes that the revival of Spiritualism in Flint, Mich., still continues through the work of Bert Woodworth, the trumpet medium, and Mr. Moulton, the grand lecturer, who speaks there occasionally.

G. H. Brooks has an engagement at Bay City, Mich. He can be addressed there for lectures and to attend funerals, in care of M. A. Root, 1209 Fifth avenue.

Geo. C. Stoll, of Indianapolis, Ind., writes: "Wednesday evening Dr. F. M. Abbott, a prominent physician of this city and a Spiritualist, was shot. Dr. Abbot was on his way to attend a seance, when he was met by two highwaymen and ordered to give up his money and valuables. The Doctor—an officer and in seventeen battles in the late war—was found to be made of unexpected material, and he met the revolvers of assailants with his own. Firing, he hit one of the men, the ball entering the abdomen and in five hours the man was dead. Dr. Abbot had upon his person $83, two diamond rings, also a diamond shirt stud. The companion of the man shot fired his weapon in rapid succession at the doctor, one of the balls taking effect striking in the fleshy part of the abdomen, cutting its way through and coming out about eight inches to the left of its entrance, the ball lodging in a roll of bank bills in his pocket. Dr. Abbott will recover and be out in about ten days."

Mrs. Helen Stuart-Richings, who is here speaking for the Loraine hall Spiritualists, Indianapolis, is confined at the home of J. N. Mayhew, with a serious attack of la grippe, and on Wednesday lay in a critical condition. Relatives were sent for. The proposed reception and entertainment to be given Mrs. Richings on Thursday evening, before the close of her two months' engagement, was postponed. An effort is being made for a re-engagement of G. V. Cordingly by the Indianapolis Association. A new society of Spiritualists was reorganized Feb. 18. One hundred and fifty people responded to the call. The society was formed with George C. Stoll, president, and P. J. Riley as secretary. The new society meets in Mansur hall, one of the finest halls in the city, located at Alabama and East Washington streets. Indianapolis has talent of a fine order, which is very promising, many of whom are from among our best people. The object of the society is to encourage this talent, and to inculcate the teachings of Spiritualism by the aid of lyceum work.

Prof. Silas W. Edmunds, inspirational speaker, psychometrist, business, test and developing medium, will answer calls to lecture and conduct funerals within a radius of one hundred miles of New Orleans. Call, or address, Prof. Silas W. Edmunds, 452 Tulane Ave., New Orleans, La.

Miles Menander Dawson delivered an interesting lecture at Grand Army Hall last Sunday evening.

If you would stand well with a great mind, leave him with a favorable impression of yourself; if with a little mind, leave with a favorable opinion of himself.—Coleridge.

DREAMS.

Interesting Particulars.

Melancholy with me has never been a pleasure, but a passion, if a ripple may be said to exist on the Lethean waves that wash the shores where the drowsy-headed poppy reflects a countenance dull from too much dreaming over opiate draughts: and I might add, it has never been a pursuit, but a possession, if the term may be construed into obtaining anything without an individual effort.

The psychological analysis of all the obtrusive mental capacities has formed the greater part of my study, apart from my regular pursuits; and as "Anthony, worsted at Actium, forgot his shame in Cleopatra's arms," so I have found a certain refuge in thus unraveling the complicated fibers of our varied existence. I am a firm believer in the dual formation in all animate creation, and a probable chain of reasoning infers that the same principle extends even to our thoughts and gestures.

This deduction fully accords with the one made by Plato, who says that it is the office of prudence and practical forethought to draw instructions of divination of future things in dreams.

We find that the interpretation of dreams played an important part in the affairs of man of past ages, and offered an excellent opportunity for exercising deception on the unappreciative and slowly calculating intelligence.

Sleep, represented as a beautiful youth, and named Hypnus, generally appears as bearing a poppy-stalk or a horn out of which he is pouring some liquid, and is said to have his habitation in the house of dreams. This abode of dreams, according to Homer's well-known description, has two gates—one of ivory, through which pass deceptive dreams, and one of horn, whence true dreams proceed. Morpheus was made the special god of dreams by the poets, and termed the son of Hypnus.

Cambyses dreaming that his brother would one day be king of Persia, put him to death. Aristodemus, who ruled over the Messenians, killed himself from an ill omen, probably construed from the howling of a dog.

I do not fully agree with Cicero when he says: "'Tis no wonder if what men practice, think, care for, and do when waking, should also run in their heads and disturb them when they are asleep." The statement made by historians of Atlantes may furnish abundant grounds for dispute, as well as the one that Pythagoras always ordered a certain diet to beget proper dreams, for we often find them partaking of such a nature as no previous thought or action can accommodate with the faintest parallel of similarity.

I was awakened early one morning from a sound and refreshing sleep by the captain of a boat that was anchored in the port of our little seaside village, and such was the earnest entreaty he extended to go with him on a voyage of a few days to a distant island, and so excellent the opportunity afforded for my favorite pursuit and pastime of gathering fossils and other valuable articles for my cabinet, I was not long in complying with his request.

I knew my absence on that particular occasion would scarcely be noted by my sister, who was looking for the annual visit of her seafaring lover, one Pierre Cardo, an Italian merchantman, whom I did not admire with that generosity of affection that should be given to one associated with and adored so unreservedly by a sister.

Hastily gathering up the few articles that generally belong to the equipment of one on such an expedition, I bid an affectionate farewell to my sister and hurried down to the boat, just as she left the shore. Still to this day, in memory, I can view the crystalline blush upon the waters, the sapphire stretch of sky above, and outlined against the blue of the west the form of my sister with her white kerchief waving an adieu.

Just at nightfall we reached the destined landing. I can still see the long path of glory the sun laid upon the pulseless ocean, such as our fondest imagination would pave out for weary feet to seek the mansions of eternal rest. I can still recall the sharp angles the scared waterfowls drew upon the sky at our approach, and their sharper cries, soon sheathed in the scabbard of nightfall and distance.

It was a little village of storm-beaten fisher-huts, and the place arranged for our refuge during the night was an old dismantled lighthouse. Right gladly, however, did we turn in from the toil and delays incident to our voyage, and I was soon wrapped in peaceful slumber. "Contrahi animum, et quasi labi putal, atque decidere."

Toward the middle of the night I was startled by a number of fishermen in unnatural commotion, and upon inquiry I found a boat had gone down in a storm that had come on suddenly, and the excitement and peril of rescue was at the highest.

One after another of the drenched and shivering wretches were brought to the shore, until, according to report, only one remained.

Stout ropes were fastened to the rafters of a building and swimmer after swimmer tried the sea. One rope in particular I noticed, from its being fastened to a part of the belfry, and upon the almost superhuman efforts of the rescuer, the bell sent forth an ominous peal, such as might sound the knell of despairing hope. In the intervals of repose, the cessation of warring elements, I heard it sounding its awful alarm.

At last the sturdy fishermen returned and the only signs of the poor unfortunate was a small portfolio. Someone, more eager than the rest, opened it, and I saw, it seemed more with intuition than otherwise, a name—my sister's—and I fainted.

I was soon returned to my couch, and upon awakening next morning my first inquiry was concerning the wreck. A puzzled look overspread the honest countenance of the questioned landlord, and from the moment of my being informed that no wreck had occurred, my old faith in dreams asserted itself, and made me extremely uncomfortable, which undesirable state was rendered more perplexing from the unusual amount of fossils which were around, and the many features extended for my absolute diversion.

But it is needless to say that I found no rest until I was on my way home, where, upon my arrival, I was handed a portfolio, a counterpart of the one I had seen in my dream, and my direst apprehensions were sadly realized.

Still, from the quietude of my study I can hear the wash of the waves, and drifting up I can hear the dreamlike monotony of the bell that filled me with such supernatural awe on that night, and as in the lost Atlantis, the simple peasantry of Brittany can hear the chimes from the princely steeples of the buried city of Is, calling a shadowy congregation to their devotions, I listen to it with the knowledge that its minor note shall run in jangling discord; when from the tower of mortality the great bell of eternity sounds its summons, and I shall see her in the olden guise, and not, as now, "through a glass darkly."

ALONZO L. RICE.

MODERN JESUITISM.

Its Pestiferous Influence Pointed Out.

TO THE EDITOR:—I find in a late number of the *Literary Digest* (for February) a notice of a recent article from the pen of Graf Paul von Hoensbroeck, himself a member of the "Order of Jesus," and who may, therefore, be presumed to know something about the matter whereof he writes, and who writes of the things that he has experienced.

I quote from his critic: "Hoensbroeck throws a strong light upon the Jesuits with regard to political questions. He says: 'The order stands upon the principle of absolute rule of the Church over the State.' And according to his view the Jesuit ideal would bring about a terrible condition of affairs. He says that if the Jesuits could order governments, canonical law would predominate over civil law; a person excommunicated by the church would lose all his civil rights. Ecclesiastical censure (censorship) would control the press, and pass judgment upon all publications; trials against heretics would be revived, and the heretic who refused to do as the church commanded would be put to death at the stake, which would become a potent factor in politics."

With regard to the consciences of the Jesuits, Graf Hoensbroeck says: "Certain easy excuses and mental reservations are used by most men at times to quiet their consciences; but Jesuitism educates men to adopt such excuses for all transactions during life; it teaches untruth systematically. Instead of helping a weak mind to understand the dictates of conscience, and removing all doubts, and ifs and buts; instead of assisting the earnest searcher after truth to make his peace with God; instead of leading men to make use of their own good common sense—men are led to trust to casuistic decisions, and thus to lose themselves in a labyrinth of doubts. Neither the Jesuitic doctrine of church, State and school, nor the Jesuit doctrine about the dictates of conscience, have I ever accepted *ex animo*. There is an air of falsity and deceit about the order which depressed me continually. I have tried to make these doctrines my own, but have failed lamentably." So much from one who knows.

J. CHURCHMANN.

Imogen.

Sorrow, make a verse for me
That shall breathe all human grieving;
Let it be love's exequy,
And the knell of all believing!
Let it such sweet pathos have
As a violet on a grave,
Or a dove's moan when his mate
Leaves the new nest desolate.
Sorrow, sorrow, by this token
Braid a wreath for beauty's head;
Valley lilies, one or two,
Should be woven with the rue.
Sorrow, sorrow, all is spoken—
She is dead!

—*Century Magazine.*

The Two Foes.

In a great war for consecrated ground
One who loved Christ and one who served Mahound
Encountered madly, so that Christian knight
And zealous Moslem fell in that fierce fight.

Then, since so wildly they had waged the strife
Their anger scarce could pass with passing life,
O'er their pale corpses hung their souls, yet wroth:
Till a strong angel bent and raised them both.

"What!" shrieked the pagan. "Wouldst thou bear my foe?"
"In angels' arms shall a cursed heathen go?"
Cried the proud knight. The radiant angel bent
His stately head, to hush their discontent.

"Know ye, bewildered souls," he softly said,
"All those who bravely battled, being dead,
Praise God alike in one angelic host,
Who, to serve truth, have counted life well lost.

For men, 'midst whirling clouds of smoke and flame,
God's shadow dimly see, and give it name;
Some on Jehovah call, on Allah some,
And some fight bravely, though their lips be dumb.

Learn, faithful spirits, when the strife waxed hot,
For the same God ye fought, yet knew it not;
And now the pangs of death are overpast,
The same wide heaven shall hold ye both at last.

—*Z. D. Underhill in Harper's Weekly.*

The Other World and This.

A Compendium of Spiritual Laws.

No. 1, New White Cross Literature.

IN THIS VOLUME THE AUTHOR, Augusta W. Fletcher, M. D., in the thirty-nine chapters discusses a wide variety of subjects pertaining to Spiritualism, from a spiritualistic standpoint. She evinces the powers of a trained thinker, both in matter of thought and fine literary style, and capabity of thought expression. The subjects are well-handled with conciseness and yet with clearness. It will prove a rich addition to any Spiritualist's library, and a most excellent book for any one seeking information concerning Spiritualism and its teachings.

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CHAPTER SEVENTH—Deific Law and Human Intercession.—Special Providences. A supposed Miracle of Healing. How God interposes to answer Prayer. Prayer. A Form of Prayer. Does Prayer Influence God? Hudson Tuttle's View of Prayer. The Central Principle of Deific Action. Prof. Wallace's View of Prayer. Prayerfulness is not necessarily Goodness.

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CHAPTER TENTH—The Dangers of Infallible Standards.—Churchianic Infallibility. Infallibility of a Book. A true Eclecticism necessary.

CHAPTER ELEVENTH—The Christian Bible Tested.—Miracles. Modern Miracles of Healing. Prophecies. The Bible tested by its Teachings. Said to be the only Book which gives any correct conception of God. Said to present the only true Foundation of Ethics in the Decalogue. Claims for the Golden Rule, Love to Enemies, etc. Is it safe to build on Falsehood? Has only one Nation been Inspired? Shall we waste time and money on Falsehood? Do numbers prove the Truth of a System? Shall Policy rule?

CHAPTER TWELFTH—Religions Tested by their Fruits.—Church Standards too low. The Atonement contrary to Natural Law. The Fruits of Religious Systems. Some great Points in Buddhism. Mohammedan and Hindoo Achievements. Missionary Achievements. Testimony of Hindoo. Results of the Parsee Religion. The Parsee Bible. The High Priest of Siam. Catholicism and Buddhism. Present Progress of Mohammedanism. The Religions of to-day Insufficient.

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CHAPTER SIXTEENTH—Death under the Old Religions.—Popular Conceptions of Death. Death made terrible through Church Songs. Made Gloomy by Church Materialism. Church Teachings have darkened Death. Death Bed of a Christian. Of an Immoral Man. Of Atheism. Death Scenes under the Old Dispensation. Terrors under the Old to those who lose friends.

CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not so entombed to this Life. Departed Ones attract the Spiritual Mind. The Spiritualist understands Death, so does not fear it. Death of an Ancient Philosopher. Death of Mozart. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalist Minister. Joyful Transition of a Friend. Triumphant Experience of a Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

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PART SIXTEENTH.

CONCLUSION.

When we are born into this mortal stage of existence we are dependent for the state and rapidity of our development upon the conditions, circumstances and surroundings preceding our birth, and upon those conditions, circumstances and surroundings among which we are placed at birth. In fact, the earlier stages of our existence are beyond our control, and many feel that we should not be held to a strict responsibility for our acts or thoughts which have naturally grown out of those conditions; but that we are so held, would seem equally as reasonable and just as that we should suffer for the indiscretions of our ancestors, and that we do so suffer is a well established fact.

If, then, conditions, circumstances and surroundings enter so largely into the proper unfolding of the bud of humanity as it blossoms on the material plane, so must they have their influence when the material stage shall have reached conclusion, the petals shall have dropped away and withered, and the individual shall have been born into the next or more spiritual stage of existence. Realizing that this is true, what, then, is there for us to do, if we would perform our duty toward our fellowman and toward ourselves, but to exert all our energy in the direction of establishing such conditions as will give to the unborn child, or to the new-born spirit, the better opportunity for the unfoldment of the good that is within it.

As time passes on and the dark ages roll away in the dim distance of the past, humanity realizes the great necessity of enlightenment; and various and many are the institutions established and being established, all intended to elevate the standard of human knowledge. This work is being done by certain of earth's children, that each rising generation may receive more of the light of truth and knowledge than its predecessors, thus improving mortal life in its every walk. Human enlightenment tends toward the extinction of drunkenness, vice and crime, with their attendant accessories and consequences; and by stimulating the aspiration to higher things than those demanded by the baser part of our natures, raises mankind higher and higher in the scale of moral development.

It seems to me that this advancement must tend toward the betterment of the physical and material, as well as of the spiritual condition of the race; as it teaches us how best to control the circumstances and conditions which surround us.

The provisions made for the advancement of educational endowments are being continually added to, as are the various charitable and reform institutions which are provided to care for the welfare of the mortal. And all of the philanthropic efforts toward advancement in knowledge, and in the betterment of the material conditions surrounding our mortal life, have their influence in producing a better condition for those who are to be born into the plane of life.

The various religious sects, bodies and societies claim to have been established for the purpose of propagating a code of morality here, and to teach us of that life beyond the mortal which all must enter. But to those who have had long and varied experience in the investigation and study of spirit return and Spiritualism, it has become thoroughly understood that, however much of good there may be in the moral teachings of Christianity as applied to our earth-lives, it falls far short of the mark when it attempts to teach of the future state.

The system of religion as taught by the various denominations, which make the atoning grace of Christ the foundation of salvation for the human family, has, by its promises, raised up a race of people, many of whom owe their very unhappy condition in the Spirit-world to their erroneous ideas of life, and to the false doctrines of the religious denominations to which they belonged while in the mortal. Having received such earnest and solemn assurance of forgiveness, through Christ, for all sins of omission and commission, and selfishly desiring to gratify appetites and passions that are inconsistent with right living, they go on from year to year, always intending to lay hold of the Christ-principle, but always delaying the coming of the day upon which their lives are to be regulated by that principle, because they are too weak to lay aside their selfishness. They believe that they have faith in the redeeming power of Christ, but they lack strength to forsake their sins and follow him. Thus, then, they go on, and one day awake to find themselves beyond "the dark valley of the shadow of death," and behold the Christ comes not to them, and neither are they in the presence of their God. Being met with a condition that is entirely new to them, they are at a loss how to proceed. But, realizing more clearly than in earth-life their own unworthiness, they plead more and more ardently for that forgiveness for their sins which will allow them to enjoy the blessings of Heaven without having to pay the debts which they have incurred.

Thus, one condition especially established for the uplifting of the human race has in this vital particular proven abortive in its efforts. Had the Christian denominations contented themselves with teaching a high code of morality for the government of the mortal life of man, and omitted the speculative theories on the future life which have been taught as fact, it would have been much better for the human family. And it is to aid in counteracting the effects of the false teachings of theology, as well as to assist those poor souls whose lives have become warped and misshapen from other causes, that I call upon the good Spiritualists of this land to give a helping hand.

Who is there among us, whose investigations and study have been carried on over any considerable period, that has not come in contact, in one way or another, with spirit intelligences who exhibited evidence of a malicious or mischievous intent to mislead or do harm? Few of us there are, who have not had experience with what are commonly termed "dark spirits;" and many firm Spiritualists will argue that the only proper course to pursue when a dark spirit makes himself manifest to us, is to firmly and decidedly drive him away. And if he should persist in manifesting after repeated efforts to drive him out, then the conditions should be broken, thus depriving the spirit of the power to manifest. Experience has proven to me that in at least ninety-nine cases out of a hundred the dark spirit is amenable to kind and courteous treatment, and it is almost always possible to interest them in some line of thought bearing upon spiritual affairs, that will tend toward developing within them a knowledge of the life which they have entered, and the responsibility which rests upon them as individuals endowed with an inalienable right to eternal advancement and progression.

Each and every time that a dark spirit manifests in our presence, an opportunity is afforded us to aid a human being. And we should have a care how we trifle with these opportunities to do good, lest that bye and bye we be forced to question ourselves, asking: "Have I made the best of the opportunities that have been presented to me? Has not my brother come to me for aid, and did I not turn him away empty-handed?" A patient and kindly temperament should always be maintained in dealing with unprogressed spirits, and truth should always be spoken to them. Let a malicious or mischievous spirit understand that you always tell the truth, and let him see by your patience and perseverance that you are sincere in your desire to aid him, and it is rarely the case that you will fail in winning his confidence and esteem. That step gained, and a little idea given him of the fundamental principles of life, according to the teachings of our spiritual philosophy, and you have placed the spirit in a position to be reached by the higher and brighter intelligences, who can teach them how to throw off their darkened conditions by earnest and persistent labor.

Much precious time is lost to the darkened soul when impatiently driven from your presence without having been given that aid which he needs; precious time to him, because it dooms him to a longer period of darkness and unrest; precious time to him, because the harshness which he has met with from you has stirred him to greater bitterness, and may cause him to add other errors to the record of his life. And as he must outwork and undo all of the wrongs which he may commit, we are making ourselves responsible for a share of his transgressions; and we will, undoubtedly, be called upon to wash away the stain thus made upon our own mantles.

Always bear in mind that anger is one of the strongest conditions which you can furnish a malicious spirit, or one who tries to persecute you. They always come in an angry mood, and if you throw off the same condition toward them, you are simply providing them with ammunition with which to fight you. Therefore, be patient, charitable and kindly in your treatment of them, and your efforts will be rewarded by the good results which will follow.

The individual who enters Spirit-life imbued with the idea that Christ in any way possessed or possesses the power to forgive his sins—no matter if he be an earnest and consistent Christian, or a hypocritical believer—is at once handicapped in the race of spiritual progress by the possession of that erroneous impression. One is so wrapped up in the desire to meet his Savior and receive that heavenly reward for a life well spent, and the other is so filled with fear that all may not be well with him and that he has delayed too long sincere repentance, that neither can be reached by those higher spirit intelligences who are qualified to lead them upward into the light. And unless they can come in contact with some mortal or mortals who can turn their minds into the proper channels, they must drift along until, becoming wearied of searching and finding not—weary of praying and receiving no response, they ask: "Is this all of life? is there nothing higher? Oh, give me truth, if I have it not!" Then the positive condition born of their firm belief in Christ, having given place to a passive or receptive condition born of aspiration, they can be reached by the higher teachers.

And while this class of spirits do not suffer the torments of conscience which rack those who are bound in darkness through degradation and vice, still they too lose much of time that is precious to them, if they are unable to enter a condition where the pathway of progression can be pointed out to them.

Enjoyable as it is to converse with and to receive instructions from those in the Spirit-world whom we love and in whom we have confidence, still to those who are endowed with a sympathetic nature there is vastly more pleasure to be derived from the same time spent in aiding some poor soul who hungers for sympathy, and who is desirous of attaining a higher position in Spirit-life. To very many people who have not investigated Spiritualism, and whose only ideas concerning it are gathered from others almost equally as ignorant as themselves regarding the subject, the idea seems prevalent that there is nothing to it all, beyond the claim that our friends who have passed from mortal life can communicate with us, and that part they do not believe. Now, if it were clearly understood that our conversation with those dear ones whom we love so much are but a small though a very delightful part of our experience, and that there is a field for work within the limits of our grand truth, sufficiently large to give employment to all who can possibly become interested, and a work, too, which brings light and joy to all concerned, there would be a very different feeling on the subject.

When we listen to an ethical lecture, we can appreciate, to a certain extent, the sentiments expressed; and while we may agree with that which is said, still it does not impress us so strongly as do actual facts with which we come in our daily experiences. For instance, the drunkard and the conditions surrounding him teach us a much more forcible lesson of the evils of intemperance than can any lecture that may be delivered before us. So it is with the mission work among the spirits who are in need of assistance. By coming in contact with them, and observing the result of mistakes which they made while in the mortal, we are forcibly warned of the consequences which must follow similar errors on our part. Thus, while acting in the capacity of teachers in the primary stage of Spirit-life, we are also gaining grand and useful lessons, which can, if we will permit them, exert a mighty influence for good upon our lives.

In the preceding papers giving accounts of seances held, I have selected a variety of cases, so that the readers of THE PROGRESSIVE THINKER might become conversant with the mode of procedure which we adopt in dealing with the various classes of spirits whom we endeavor to assist. As there are never two people exactly alike in every particular, so there are never two cases which we treat that are just the same. No two individuals of any class that have been brought to us have been just alike. The manner of their passing out may have been the same, but there is always a difference in the characteristics of each, and in the causes which have led up to their being in need of aid after having passed out of the body. Thus there is a never-ending variety which is always interesting, while it is also instructive.

While Brother Francis has kindly offered the columns of THE PROGRESSIVE THINKER for an indefinite continuation of this series of papers, I have been forced to bring them to a conclusion, owing to a press of other duties which prevent me from preparing more at present. And having received kindly assurance of a sympathetic interest in the work, from some who have read the articles as they have appeared from time to time, I am led to hope that at least a few people have been interested in the subject treated, and that some good may result from their having appeared. And while the articles will be discontinued as a series, I hope to be able, now and then, to give to the readers of THE PROGRESSIVE THINKER accounts of our experiences with those whom we are permitted to assist, when those experiences contain a lesson which can benefit humanity.

In concluding these papers on mission work, I realize more and more vividly the vastness and importance of the subject, and my own lack of capacity to properly place it before the people; and if my literary abilities were on a par with the deep interest which I take in the mission work, I believe that I could have so filled the hearts and minds of the readers that they would rest not until they, too, should experience the pleasure and satisfaction of assisting some poor darkened soul into a brighter and happier condition.

E. T. WASHBURN.

FROM FOREIGN LANDS.

Water-Witch and Divining-Rod.

A Spirit Tells of His Transition to and Experiences in Spirit-Life.

The hawthorn twig is used with success in finding water where otherwise hard to discover, as the following (almost as good as the similar act of ancient Moses), reproduced from a secular paper in the London *Light*, will show:

"Some very interesting and successful experiments were recently made at Sowerby Fields by Mr. John Stears, engineer, of Coltman street, Hull, who was invited to Sowerby by Colonel R. G. Smith, for the purpose of ascertaining whether a supply of water existed on the farms. The want of water has been much felt during the dry summer we have just experienced, and it had to be fetched from the Bridlington Water Works. Mr. Stears has been for many years endowed with what is called odic force, or animal magnetism, and has been successful in finding water in many parts of Yorkshire. By the kind invitation of Colonel Smith, several ladies and gentlemen were present, including Colonel Y. G. Lloyd Greame, Colonel and Mrs. Armytage, the Rev. R. and Mrs. Fisher, Mr. Halliday, of Malton, &c. The weather during the morning was very unfavorable, but it did not at all interfere with the operations. At about ten o'clock the party met, and Mr. Stears selected a hawthorn twig from the hedge, of this year's growth, or, rather, two twigs joined at the base, making the form of a V. Taking hold of the ends of the twigs, having the base outwards, Mr. Stears walked along the stack yard, and had only proceeded a few yards when the twig began to rise, indicating water. In this way two streams were found which joined, and following its course through an adjoining plantation, the stream was traced through several fields to the cliffs, where indications of an outlet were found on the beach. No difficulty was experienced in following the stream, for the twig kept busily moving in the upward motion as long as he kept on the track of water, but as soon as he got off it, if even by an inch, the rod ceased to move. Those who were present were highly pleased with the proceedings, and thanked Colonel Smith for the invitation to witness it. Mr. Stears anticipates that water will be found between eighty feet and a hundred feet from the surface. The greatest depth to which the power of Mr. Stears has yet extended has been a hundred and twenty-eight feet.

The following from a writer in *The Two Worlds* will be an interesting narrative, of the transition to and experiences of a spirit in stepping from this world to the Spirit-home. He recites it through a medium at a seance, thus:

"I was conscious of the gradual dissolution or decomposition of my then external form, until it appeared as if I had nothing left and became destitute of form. Then I became all but unconscious. While this was in process I experienced no pain or suffering whatever, but it was attended with an interior calm, into which there entered not the slightest element of fear or dread. This almost total state of unconsciousness continued for a time—it might be only a moment, or it might be some time as to duration, I know not which. My self-consciousness was almost gone during this period, long or short as it might be, and then a reverse process followed, and I felt the recurrence of a self-consciousness which increased in intensity in proportion as the new form was developed and built up, until it stood out in beautiful proportions and configurations. This action, in which I appeared to take no part, was attended with an exquisite delight; but I can use no language to describe the joy I experienced when I found myself in possession of a form that was all glorious within and without, for this was totally unlike what I had experienced in my prior state of change, and which I could not have anticipated, for I myself had not witnessed anything like it in others.

With my guide, as soon as released, for it seemed nothing less, I started on my upward flight. At first I was much astonished at the wondrous panorama spread out before me, but soon found myself in the midst of a great city where I was present with two in this very room in which you are now assembled, with which you are more familiar than I. I will not detain you by repeating what passed at that interview between myself and the one in particular into whose presence I was so unexpectedly and marvelously introduced. The object of my visit and what was said is doubtless as vivid to his recollection as it is to mine. I was not aware at that time that I should have to repeat the visit, but propelled by the same power, whose mandate was irresistible, and attracted by that which you can now well understand, I have, on several occasions, been consciously present with you, and am equally conscious of my communion and what I gained thereby.

My present experience in drawing near to you is widely different from my former ones; in fact there is no analogy between them. I have not had to travel rapidly through space, for that is non est. I can only describe it thus: I had the thought and desire to be with you, and lo, I am with you. How this should be, and by what law such an experience becomes possible and actual, is at present inexplicable to me; nevertheless, such is the fact, and I doubt not but that this and other laws which are operative in my present sphere of life will soon be made clear and cognizable to me. I spoke of being alone when resigning myself to what I felt to be inevitable; but there were others surrounding me with whom I had associated, who were intent on watching the process, and who exhibited no sign of sorrow at what I and they thought was to be my departure from their midst.

The Spiritual Birth. The Spiritualistic idea of Death, Heaven and Hell. By Moses Hull. Price 10 cents.

A Talk on Health.

TO THE EDITOR:—At this season of the year most people are grunting, coughing, sneezing around with complaints of having la grippe and sick spells of different ailments. Now, why is this so? Do any stop to ask themselves this question? Certainly there are causes for all this, and if we can find out the causes and then remove them all, we will be free from all this trouble.

I will state what I consider some of the most important causes. First, very poor digestion, torpid liver and very impure blood caused by poor digestion, bad living, with an impoverished nervous system and in consequence a very unequal circulation. Of course many suffer from scrofula in various ways, which often leads to catarrhal troubles, and other forms of disease. Everyone will admit that it is very unpleasant to be sick or anywhere near it. There is no greater blessing in this life than good health; then why should we not make it a study to learn how to so live that we can have good health all the time? I claim that it can be done. I know it can from my own experience. Over forty years ago I began to study the laws of health, and since then I have not been sick a day. I do not claim I know a rule or formula that would be good for all, but there are some fundamental principles that should be observed by all.

Everyone should study how to eat so as not to have indigestion, sick-headache, constipation and a host of other ailments that are caused directly or indirectly by not eating properly. Stomachs are not alike, and have to be fed differently. Everyone must study their own nature and read and learn all they can. Then a proper use of water is highly necessary to good health. The pores of the skin must be kept open by the use of water. Then a great amount of rubbing is required in order to have a good surface circulation and to all the extremities. Have good, pure air to breathe so as to oxygenize the blood properly.

There are many other things necessary in order to have good health. Proper social conditions are all important; some live in wrong social conditions, so that the magnetism they absorb is poison to them—impairs their digestion and weakens the nervous system—and that makes them susceptible to diseases of various kinds. And so I might go on and enumerate many other causes of poor health. I can give a prescription for each one that will surely put all on the right road to good health, if they follow the prescription—and it is without any medicine,—for I believe that medicine in all cases does more harm than good. I have raised a family of children and have never given them a drop of medicine, with one exception. The healing power is in your own system, and not in some drug, as is taught by the M. D. Yet magnetism can be used with good results, if it comes from the right source. Do not let a tobacco-user or liquor-drinker ever treat you magnetically, for he will be likely to impart the impurities of his own body to yours.

In conclusion, let me say to you that it is a duty you owe to yourselves and others to study the laws of health. Do not go to your drug doctor to find out how to be healthy, for he usually does not know any more about the subject than you do; for he depends on his medicine, and his medicine would make you sick if you take it when you are well. Is there any common sense about that? It does not look so to me. I am looking for the time to come when each one will consider it a disgrace to be sick. I have reached that point now; for I should know if I was sick it was because I had done something wrong and that I knew better than to do so. All hail the day when good health will be the rule and sickness the rare exception.

PROF. A. B. SEVERANCE.

Milwaukee, Wis.

The Drama of Life.

[In a dream, I was in a long, rambling building, where a great many people were roaming about, who seemed to expect me to entertain them by reciting something of which I had not a definite idea, until a book was handed me, which I discovered to be all one drama! "Why, I cannot do that," I said; "it would be impossible. I will take one part, and others must do the rest." The next day I pondered long the meaning, when suddenly the following solution appeared. The drama was that of life and the wishes and desires of others, the natural shirking of selfish human beings of their duties upon shoulders that would unwisely assume them.] L. O.

A drama of volumes voluminous,
Its wide field this round globe of ours:
Its actors a multitude numerous
As the sands where the sea its tide pours.

Like a sparkling grain of the wave-washed sand:
Such the unit to all sentient life,
And powerless to stem its commotion on land,
As the sand when the billows are rife.

With the lightning and rain, and the wild angry wind,
These show fitly the passions and strife
Which sway us poor mortals, yet happy of mind
And of soul born of infinite life.

A spark like the lightning, whose force when spent
Lieth latent in nature's broad realm,
Till it gath'reth strength—increaseth at length
To the tempest; but with pilot at helm.

As the sands when enmass'd, encroach on the shore,
So may souls when united as one
Beat down crimes, conquer wrongs, and sweet peace thus restore
To the nations whence war had begun.

But the burthen alone no one soul's meet to bear;
Each must con well his part, set in lines:
"He who runs well may read," and worthily share
In the work of the world's great combines.

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TWILIGHT MUSINGS.

Before me lies a letter which explains itself, and with my reader's permission I will copy it:

"Judge Rosecrans:—I am an entire stranger to you. I am a clergyman in the Methodist Episcopal Church. I do not desire notoriety, hence I will not sign my real name to this communication, as the name will make no difference to you. I have been reading a paper called THE PROGRESSIVE THINKER and have been much interested in your 'Twilight Musings,' so I would like to ask you a question and I would like for you to answer it through the paper. Do you believe in a God? Do you believe that Christ was the very and Eternal God, as we are taught in our creed?

"I learn that many Spiritualists go back on the God idea, and also go back on what we call the word of God, his Holy Bible. This I cannot do, for I believe in the 'Trinity,' the Father, the Son, and the Holy Spirit, and that the three are one, and together constitute the God of the Universe. The God-principle to me seems to be universal and accepted by all people.

"Will you please give me your belief in this matter, as I would love to have the opinion, in simple language, of the one that writes such beautiful sentiments as are found in 'Twilight Musings.' I do not believe you will seek to evade the question, but I look for a plain, clear and explicit answer. Hoping to hear from you through the paper, I am a sincere

"ENQUIRER."

DEAR, KIND FRIEND:—How I do love to get such letters as yours from clergymen, for they show a true, honest and manly heart in the writers. These letters show a desire on their part to inquire into the opinions of others on the God question, and then compare those opinions with their own in the matter, and by so doing, learn all they can to enable them to instruct others under their charge. Yes, friend, gladly would I give you my opinion on the good question, if I had one to give, but that matter is entirely beyond my conception or comprehension.

You say you are a clergyman. I am a lawyer. You have been educated to accept things on faith alone; while I have been educated to accept nothing in that manner, but to examine all evidence under the strictest rules of law. Were the faith principle to govern in our courts, and were evidence not scrutinized by examination, and cross-examination it would be extremely bad for poor, fallible humanity. As it is now, with all our criticism and rigid examination, we make many failures that result in injustice. In the God matter the only evidence before us is that of the church, founded upon "hearsay," and not actual knowledge, and this testimony would not be admitted or accepted as evidence of a fact in any court of justice in the civilized world, where there was a denial of the fact in issue. It is an old maxim that "it is hard to learn an old dog new tricks," and this maxim will apply to some old lawyers as well as to old dogs.

In your letter you hold out the idea that you believe in and worship the God spoken of in the Methodist creed, or confession of faith, who was the maker of heaven and earth, and that there are three persons in this God, and that these three persons constitute but one person.

Now, let me suppose you a witness on this matter, introduced into court to prove this fact, and that you have already testified that it is a holy, positive truth, and that you are now ready for cross-examination, and it is my duty as an attorney to examine the testimony you have given in a matter of great importance to the parties interested. Such being only a supposable case, dear friend, do not be offended at me if I proceed to question you in regard to your knowledge as to the matter at issue, and then let the readers of this paper render their decision as a jury and bring in their verdict.

As you are not present in person, I cannot in this article give your answers to the questions; neither will I try to do so; for that would be treating you unfairly, which I do not wish to do. Under this state of affairs, will you not be kind enough to answer them in their order as they are numbered, and then the jury can see whether your evidence is worthy of credence or not.

Now, friend, there are a few of the questions as they present themselves to my mind, properly numbered:

1. Is the God you believe in and worship infinite?
2. Is the universe of matter infinite?
3. If yea, have we not, then, two infinite elements occupying but one infinite space, to-wit: One infinite God, and one infinite Universe?
4. Are they not, then, virtually one and the same thing?
5. Can it be said, then, truthfully, that one of these created the other?
6. If God and the Universe are both infinite, can either exist without the other and be infinite?
7. Can one infinity create another infinity?
8. If one infinity fills all space, and then creates another infinity, must not the new, or created infinity, when created, exist outside of space?
9. If it does not exist outside of space, where does it exist?
10. If your God in the beginning was infinite and filled all space, had he room to move or act?
11. If he is infinite and fills all space, has he room to move or act now?
12. Is Hell inside of space?
13. If yea, and God is infinite, is he not in Hell as much as in Heaven?
14. If Hell is not inside of space, where is it located?
15. If God was infinite and created the material Universe, must He not have created it out of himself?
16. Is your God whom you worship material or immaterial?
17. If material, must he not have form?
18. Can you conceive of form without an outside?
19. Can you conceive an outside to infinity?
20. If your God has not form, can it be said truthfully that man was created by Him in His own image?
21. If you answer that your God is a Spirit, and immaterial, can you form any idea of him through your senses?
22. Can you through your senses conceive of anything that is not substance?
23. Is not every material substance something? and as immateriality is the reverse of materiality, must it not be nothing?
24. If your God, then, is immaterial, as far as your senses will admit the fact, must He not be nothing?
25. If He is nothing, does He exist?
26. Has "nothing" any existence whatever?
27. If God is immaterial, or nothing, could He create materiality, or something?
28. Is "nothing" superior to "something?
29. Can "nothing" possess infinite power?
30. If nothing does possess infinite power, has matter or something any process whatever?
31. Is there any powers by which infinity can be condensed?
32. If there is not, and God was and is infinite, and Jesus Christ was but an ordinary sized man, how much more of an infinite God could his body contain than the body of any other man of the same size?
33. If there is no process by which infinity can be condensed, how do you account for Christ being God?
34. If God is infinite in goodness, can evil exist?
35. Where goodness ceases and leaves off, and evil commences, do you not set bounds to infinity?
36. Did Moses see the back-side of infinity?
37. As you believe in three persons constituting a God, are these three persons each of them infinite, or finite?
38. If you answer that they were infinite, were there not then, three infinite persons occupying but one infinite space?
39. If you say they were finite, could the three, when united, make one infinite being?
40. Can three finite beings be so constructed as to constitute or form one infinity?
41. Is your Bible, which you revere so greatly, the work and word of an infinite God, perfect and complete in all his attributes?
42. Is this Holy Bible perfect?
43. If it is perfect, can imperfection be supposed to understand it?
44. If it is imperfect, why is it more holy than other books of the same nature?

Now, my friend, you have some of the questions that are suggested to my mind, and until they are all answered consistently with each other, I cannot answer your question as to whether I believe in God or not. I have not the least idea how this great Universe is operated upon, or the power that keeps the planets in their orbits and regulates their motion. If there is a God, as you believe, infinite in power, he can reveal himself to me plainly, if he so desires; as he has not done so, I presume he does not desire to do so; and as he conceals himself from me, it is useless for me to hunt him out—is it not?

What is the use of trying to believe that of which you have no conception or idea?

I have learned that certain causes produce certain effects, and I can go into court and testify to these facts—for instance, that seed planted at the proper time will germinate and grow, but why it does so, no one knows—that the universe exists but how it exists no one knows. Kindness, honesty and purity produce good results, while brutality, dishonesty and impurity produce bad results.

How clergymen can talk by the hour, day after day, about a God, his plans and his purposes, his likes and his dislikes, his goodness and his cruelty, his egotism and vanity, seems strange to me; when were they put upon their oath in a court of law, they would not dare to make oath to a single one of their statements. This seems wrong to me—as I would not dare to do so, or to make assertions even, that were not susceptible of proof. But if you can do so, as you think, honestly in mind and belief, I do not condemn you any more than I do the persons that hold to the principle that the earth is flat, and the sun goes around it every twenty-four hours. As I have charity for you, and believe you are doing the best you can from your teaching and ministerial education, I ask no more from you than to treat me as kindly as I do you. So, thanking you for your kind letter, I am ever your friend,

M. P. ROSECRANS.

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From Mattie E. Hull.

TO THE EDITOR:—At present writing, Mr. Hull and myself are conducting a series of week-night meetings in Upland, Ind., and although but two meetings have been held, the excitement runs high, and we understand a prominent minister of Dayton, O., has been urged to meet Mr. Hull in a debate in the near future.

One gentleman in the community, so we are told, has informed certain parties, that he studied the Bible and Spiritualism six months and understood thoroughly the position of the Bible on Spiritualism, and in his investigation of Spiritualism had found it was a "fake." Of course we would be surprised if everything were not done to prejudice the people, with an effort to keep them from the meetings; these efforts fail for the meeting last night was very much more largely attended than the night before.

We return to Anderson Saturday next and resume work in the Temple Sunday. The Temple, the Society, the Lyceum and the workers in the cause, in that city, must be an inspiration to any worker.

Mr. Hull is again active and enthusiastic in his work, and finds it a difficult matter to go a little slower in his labors.

Brother Francis; if (as some of the reports concerning Mr. Hull's prostration affirmed) he was struck down by a just God for his infidelity, in the midst of his sermon, was it not a little strange the same "just God" should allow him to recuperate and commit over and over again the same offense? So "the mysteries of godliness" are past finding out.

It seems to be ordained that I shall accompany Mr. Hull to California. I want to make engagements during the month of June and up to the 25th of July, and for the Sundays of April and May. I have an engagement with the management of the "Lincoln Grove Camp" Catlin, Washington, commencing July 28th.

Upland, Ind, MATTIE E. HULL.

Grabendike at Council Bluffs, Iowa.

TO THE EDITOR:—The Spiritualists of this city have been visited lately by H. H. Grabendike, a physical and developing medium, lecturer and organizer. Like Saul of old, Mr. Grabendike takes off his coat, when necessary, and performs manual labor, at least in the matter of fitting up a hall. Owing to his positive efforts a hall has just been fitted out here for the Spiritualists, and a society organized. Mr. Grabendike, aided by his determined guides, will dedicate the hall on Sunday afternoon, February 25th. He will then hasten to Clinton, Iowa, where an engagement awaits him.

Last night I attended a materializing seance given by Mr. Grabendike in the front apartment or office portion of our hall. Some ten or eleven sitters were present, each one being over-anxious to meet again their beloved who have passed hence. Two well outlined faces appeared to me, surrounded by a soft and melting light. One of these faces was startling for its clearness and completeness, and for its nearness to me; it being the face of an aunt. Mr. Kempster recognized his mother. Other recognitions occurred, especially by a young mother present, who now sang again to her little darlings, recently translated.

J. M. HOLADAY.

More Spiritualism, Less Side Issue.

If the invaluable space of THE PROGRESSIVE THINKER be not all in demand by matter of more import to the progressive portion of its readers, I wish the voiced sentiment of our entire quarter to be heard in the following:

I will venture that Brother E. Bach has touched a responsive chord in the hearts of the grand majority of the more conservative, time-tried Spiritualists, in his demand for more unadulterated Spiritualism upon our public platforms.

The first and most natural question that presents itself to the mind of an investigator—and consequently the one that must be first settled—is: "Do spirits return and manifest their presence to mortals?" With this question satisfactorily settled in the affirmative, comes the proof of immortality, and all the main requisites to the making of Spiritualists. This done, our convert can have ample time to turn to the free thought columns of our progressive press, and therefrom decide for himself between the respective merits of the ideas of a conservative Bach and a less conservative Overton. If the investigating public, for whose benefit our public meetings are supposed to be intended, first demands positive proof of spirit return, then should our every public demonstration embody that which will satisfy the greatest demand of an investigating public, that is, more Spiritualism; in short, first make Spiritualists by purging our public meetings of all but the essence of what our title implies, and then, as Spiritualists, among ourselves, settle the side issues for ourselves, thereby relieving the cause from the greatest of all impediments to progress—public contention among ourselves.

Gas City, Ind. A. A. COOKE.

An Important Announcement.

ADDED TEACHINGS ON THE SOUL—THE ENTIRE SERIES TO BE PUBLISHED BY SUBSCRIPTION.

Mrs. Cora L. V. Richmond desires to announce, in response to many inquiries, that her guides have now consented to the publication of the entire series of the Soul Teachings, which will make a volume of five or six hundred pages, and will include all the series of lessons given to private classes up to the present time.

To enable her to publish this work, many members of her classes have already subscribed for, or promised to take copies, thus affording a guarantee fund.

The volume will be $5.00 in cloth, and will be issued as soon as three hundred names have been subscribed.

Victory for Spiritualism.

It was January 14th, 1893, when the writer met Mrs. F. N. Foster and her son Benny, on a "Big Four" train, on their way to Indianapolis, in response to a Mr. Hancock, who had embraced Spiritualism as a truth owing to the many tests he had received and who desired a second picture, if possible. Hancock was a man of means, and liberal. A daughter of his had passed to beyond, and the grief of father and mother seemed inconsolable. A close friend suggested a medium, with a hope of the return of the spirit daughter. While the idea "seemed cruel," he gave way to his scruples, being a Baptist. On his second visit he became thoroughly converted to spirit return, as the child, at the father's request, gave him the prayer she had been taught to repeat upon going to bed.

At the Chesterfield camp-meeting of 1892 Mr. Hancock sought a sitting with the spirit photographer, F. N. Foster, and met with delightful success, as a correct portrait of the child appeared among others on the negative. The parents went into ecstacies over the matter, since there was no previous picture of their little one; and Mr. Hancock had a portrait in oil painted from the face secured. The family and friends were delighted at the success of that which was thought to be an impossibility. All this brought about the enmity of the pastor of the First Baptist Church, W. F. Taylor, and steps were taken by that beetle-brained "minister" to secure a return of the liberal contributions made by Mr. Hancock, who had given up his membership for a religion more satisfying. To bring about this result, Hancock was made to believe the whole matter "a delusion," and he was swayed to form a compact, entering into a conspiracy to catch "the photographer and expose the trick." Mrs. Foster came prepared to do the work. The hour arrived and the conspirators, led by the man of God, (?) Taylor, and Mrs. Foster and her son were arrested upon the charge of securing money under false pretenses. Upon their hearing, the case was sent to the Grand Jury under bonds of $3,000, which was furnished by Mr. Wm. Pope and Mrs. Smith, veteran Spiritualists.

At the call of the criminal calendar last week, Prosecutor Holtzman entered a *nolle prosequi* in both cases, despite the overwhelming proofs to bring about a conviction on the part of the prosecutors and persecutors. Hon. Geo. Carter, who had the defense, insisted upon a trial of the causes, promising one of the most interesting trials every taking place in this country and proving beyond question, not only the truths of Spiritualism, but that spirit photography is a fact. There was no desire on the part of the prosecution to let the world have the testimony which was promised, and it was deemed "advisable" to drop the case, and the "paraphernalia" taken at the time of the arrests has been turned over to Attorney Carter. The daily press of the city, which was teeming with the "sensation" and "exposure" at the time, for days, has not had a word to say about the cases being dropped from the docket of the criminal court. This is certainly a victory, not only for the Fosters, but for Spiritualism. GEO. C. STOLL.

Indianapolis, Ind.

Reports of the National Spiritualist Association.

The board of trustees of the National Spiritualist Association having assumed the liability of printing the reports of the National Convention, including the celebrated paper presented by Mrs. Richmond to the Parliament of Religions on Spiritualism, and as a very large number of the subscribers have not yet forwarded the amount of their subscriptions for the number of copies ordered, it is especially desired that all who have sent orders for such reports will at once remit to the undersigned, the amount of their subscriptions, and the books will be forwarded without delay. A compliance with this request will save us the expense of another notification by mail.

If there are any who have not yet received the copies for which they have paid, they should notify us at once. The books are ready to be sent out as soon as orders are received.

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Hon. A. B. Richmond and Col. Ingersoll.

TO THE EDITOR:—Kindly allow me a little space in your columns to express my appreciation of, and thanks for, the able article by Hon. A. B. Richmond in your last issue; surely his brave, intelligent utterances in defense of truth must commend themselves to the thoughtful attention of your readers, and be productive of much good.

With all due appreciation of the fine oratorical efforts of Ingersoll—filled with the fire of eloquence, gems of poetic expression, scintillations of wit, and the pathos of deep feeling—we can but deplore that in all this there is no recognition of the infinite and no avowed belief in Immortality; this is a fact much to be regretted, both for his own and his followers' sake; for cold materialism can never satisfy the needs of aching human hearts, but leaves them like wrecked mariners on a barren shore, with the sea of uncertainty stretching out before them. ANNIE E. SHERMAN.

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THEOSOPHY.

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Theosophy is not new; but a new application of its doctrines to every-day life is the present feature; and there is hardly a community of any literary pretensions, in England or the United States, but has its followers of Theosophy.

Mr. Sinnett opened the road by the publication of his "Occult World." This was followed by F. Marion Crawford's "Mr. Isaacs," a novel of no mean power. Then followed his "Zoroaster," another novel with occult coloring. But Mr. Sinnett's "Karma" is the most powerful of Theosophical novels; its characters represent living persons, and its central figure, Baron von Mondstern, is (or was) no other than Mme. Blavatsky.

Mr. Sinnett's "Esoteric Buddhism" is his most remarkable work. He stands high among Theosophists, and is considered one of the teachers, and any work bearing his sanction is authority in matters theosophical.

"Man: Fragments of Forgotten History," is the production of the pupils of this teacher, and has his sanction. So it may be said that "Isis Unveiled," "The Secret Doctrine," "Esoteric Buddhism," and "Man: Fragments of Forgotten History," are the four leading works relating to Theosophy. We may include with these Mr. Sinnett's little brochure entitled "The Purpose of Theosophy," which is an excellent book for those desiring information regarding this modern innovation.

But can Theosophy answer that universal question, "If a man die shall he live again?"

Theosophists claim that while certain "superphysical" (as it is termed) phenomena may be admitted as facts, it does not follow that current deductions and beliefs founded upon these phenomena, and which constitute the body of Spiritualism, are necessarily true. The phenomena are termed wild and irrational, and pregnant with great evil. They admit the fact of genuine phenomena, the existence of beings residing upon the "super-physical" side of nature, and the possibility of communication being had with them under certain conditions. They assert that man is composite in his constitution, being composed of body, soul and spirit. During life he exists in a physical body and is usually dominated by desires and interests which at death perish because of their perishable nature. That during life this spiritual nature constantly strives to impress itself upon the lower man, and succeeds in the ratio of his elevating thought and action above merely earthly affairs. At death soul and spirit are separated from the physical body, which disintegrates and resolves back into its primal elements. The karmic body, an ethereal counterpart of the physical body, continues for a certain time after death to exist upon the "super-physical" plane; the astral, which is just one remove from its former residence in the physical body on earth. This karmic body is the residence of the soul, composed of animal and human qualities. Immediately after death, with rare exceptions, the spiritual entity, the real man, ascends to the spiritual realm. The karmic body, holding only the low, animal, earthy and perishable part of the former man, persists for a long time in the astral world, and it is with this that ordinary mediums communicate—not with the true spiritual entity, as that has already risen beyond reach of mediumistic intercourse. The intelligence that animates the karmic body is but a reflection of the real man, and persists for a short time only "by virtue of previously imparted momentum," which is soon exhausted because severed from its source. This "reflected, low and waning intelligence," has no volition of its own, but when "galvanized into artificial life" by a medium, from whom it absorbs strength, may impart some portion of its disappearing contents, but it does not and cannot impart more. Its state is that of "living over by reflection" its former earthly experience. These "ethereal corpses" or "astral shells" are used by a grade of beings much below man in intelligence, called "elementals" or "nature spirits," which have existed on the astral plane; they are often inimical to man, and many of them by nature are parasites and vampires. They "utilize these astral shells" and "simulate the departed man," and by thus deceiving the medium attach themselves to him and absorb his strength and vitality.

To the query: How is it that mediums are enabled to reveal much concerning which they have no previous knowledge? they reply that, enclosing each person is an aura which has recorded in it all events past and present, every action and thought, not only of the person himself, but also of all other persons with whom he comes in contact during his whole life. The medium "reads the contents of the aura" as readily as an ordinary person can see and describe a panoramic scene. Moreover, the same condition that enables a medium to read an aura also brings him into rapport with a large area of the astral world wherein "float" astral shells and reside elementals. Being in a passive state "the medium is subject to attack" by these beings, and receives impressions from them. Hence communications from this low plane savor of purely human affairs, and are not, in quality or degree, above the intelligence of the medium and those present, or are "wild and nonsensical" in the extreme as "ebullitions of elementals"—in the former case mediocre; in the latter, worthless.

The astral world "hangs like a screen enveloping the earth," and upon its lower surface are reflected the "chaotic emanations of the race," past and present. The medium reads this record and interprets it as messages from Summerland. It is above this overhanging shroud that the "pure spiritual entity" has ascended, where it "enjoys merited and undisturbed felicity" until the spiritual causes which entitle it to "rest and bliss" are exhausted, when it is again drawn by karma to earth, reincarnates in another physical body, and continues its evolutionary development. This state of bliss is known in Theosophy as Devachan, and corresponds to some extent to the Christian idea of heaven; is, indeed, the original conception of heaven, now degraded into a state of purely material and sensuous enjoyment, at once irrational and foolish.

With few exceptions the "mediums are honest but deceived," and are thus "deserving of great pity and assistance."

The spiritual entity has temporarily withdrawn from the physical world, freed itself from all gross and sensuous attachments and, is, meanwhile, undergoing a purely spiritual experience upon its own plane, which experience is of an entirely "impersonal and universal" character, the direct opposite of the human one. This difference constitutes an impossible barrier between them.

Therefore, all seance manifestations, mistakenly accepted as genuine spirit communications, really have origin in the "astral world of illusory and distorted facts," and are not spiritual in any sense whatever.

We are indebted to Allen Griffiths, the Pacific Coast organizer of Theosophy, for the theories set forth—theories generally accepted by Theosophists. Mr. Griffiths is a careful student of the Esoteric doctrine, and an impassioned speaker. We have earnestly listened to him, and think we have correctly understood him.

We are now forced to the conclusion that Theosophy has not answered the question. How much more rational is Spiritualism? How much more natural? The teachings of Theosophy in this regard are cold and unreasonable; that of Spiritualism warm and loving; the one bordering on rank materialism (as far as individuality is concerned), the other having man dwelling in the consciousness of continued identity. It conclusively tells us that there is a Spirit-world, with its substantial realities, objective as well as subjective. And that the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it. And, further, that happiness or suffering in the Spirit-world, as in this, depends not on arbitrary decree, or special provision, but on character, aspiration and degree of harmonization, or of personal conformity to universal law.

Hence the experiences and attainments of this life lay the foundations on which the next commences. Since growth is the law of the human being in the present life, and since the process called death is in fact but a birth into another condition of life, retaining all the advantages gained in the experiences of this life, it may be inferred that growth, development or progression is the endless destiny of the human spirit.

How much more happifying is this thought than that of the "undisturbed felicity" of Theosophy.

Returning spirits unite in teaching that if a child enters Spirit-life it grows to the full stature of manhood or womanhood; if an individual enters Spirit-life the lowest in ignorance and capacity, he may rise to the highest in wisdom and knowledge; if the vilest in inherited evil, he may, by penitence and exertion, become the brightest in angelic love and purity. They unite in teaching personal salvation, which is only attainable through progress made by sincere and persistent effort. In other words, these spiritual phenomena have come to convince man that the spiritual germ never ceases to grow, and will in the near or far future bear him to the heights of wisdom.

And again, it seems to us that it would be natural that each individual have an occupation suitable to the mind, instead of lying dormant, as it were, waiting for reincarnation. May not Galileo learn of a law he never before conceived, or endeavor to demonstrate a fact which may be of infinite value to those of the after-life? And may not he impress on a corresponding mind in this material world the fact or thing he seeks to demonstrate? It was not Columbus alone who discovered the New World; but he was the means by which the fact of it was made known. Why may not Columbus work out some new law in physical geography—such as the cause of tidal waves or ocean currents? If the after-life is one in which the individual is surrounded by natural objects, may not the silent canvas of a Raphael beam with a rich, glowing life? Would it not be good employment for him to give back some of the wonderful coloring, the beauty of face or expression? We think a good deal better than to be in that conscious but unindividualized condition—the atma, or imperceptible and transcendental—that our theosophic brethren talk about.

But it is said that Theosophy teaches many good things, many glorious truths. So do all religions and philosophy. We are referred to karma, the law of ethical causation. We, as Spiritualists, believe in that. Let us turn it into plain English and see: "Whatsoever a man soweth, that shall he also reap."

But the subject of reincarnation, it seems to us, is a sort of old Hindoo doctrine colored by Western modern thought. Let us look a little further: In occultism there is implied a series of incarnations which may or may not be for the advancement of man, seemingly, and hence is good or bad karma, as the case may be. For instance, a man born in old Roman times, and having obtained some knowledge of occult matters, with an advancement above his fellows, may at a subsequent birth or incarnation drift into an entirely different channel (perhaps in obedience to the law of karma); his lower nature may be exalted and run to excess, and when incarnated may rise higher than in any prior life; his mind may again revert to occultism with a better conception of what is just and due to his fellows, and by this higher knowledge may be able to apply the doctrine of self-abnegation and subdue his lower nature to absolute control. But to do this he must go through the fire (purification), the same as gold is refined; keep himself aloof from all that contaminates, his mind dwelling upon spiritual things, and eventually living a recluse.

Through all these incarnations he loses his individuality—in other words, he has no remembrance of a prior life, except in very rare instances where the individual thinks he catches a glimpse of a pre-existent life. We know of a very humble individual who says he remembers when he was one of the disciples of Jesus. How art thou fallen! oh, son of the Mighty!

The nearest approach that Theosophy makes to Spiritualism is when it speaks of the astral body, which is a spiritual body; and the astral plane, a line in which it moves or a sphere in which it dwells. It is not always subject to the physical, and it may be projected to different points on the earth's plane, according to the will (providing it understands the means by which it is done) manifesting itself to the outward senses of man, and even conversing. (See the manifestation of Baron von Mondstern to Annerly in Karma.) This law is also subject to the condition of the person to receive the manifestation; if he is not in a reciprocal mood the astral body is not always visible, although the voice may be audible. But all these manifestations are done by the person in the physical body, and not after death.

Right here we wish to make a quotation from Olcott's "Theosophy, Religion and Occult Science," page 239, in which he refers to a spiritual manifestation witnessed some years ago:

"Several times I saw come out of the closet an aged lady clad in the Quaker costume, with lawn cap, and kerchief pinned across her bosom, gray dress, and long housewife's apron, and calling her son to the platform, seat herself in a chair beside him, and, after kissing him fondly, talk for some minutes with him in low tones about family matters. All the while she would be absently folding the hem of her apron into tucks and smoothing them out again, and so continuing the thing over and over, just as —her son told me—she was in the habit of doing while alive. More than once, just as she was ready to disappear, this gentleman would take her arm in his, come to the baluster and say that he was requested by his old mother whom he saw there, although she had been dead many years, to certify that it was indeed she herself, and no deception, and bid us realize that man lives beyond the grave."

And now for the explanation, which he gives on page 253:

"The casual observer would say it is impossible, for instance, for that aged Quaker lady's figure to be anything but her own returning soul—that her son could not have been mistaken, and that if there were any doubt otherwise, her familiar knowledge of their family matters, and even her old habit of alternately plaiting and smoothing out her lawn apron, would identify her amply. But the figure did nothing and said nothing that was not fixed in the son's memory—indelibly stamped there, however long the dormant pictures might have been obscured by fresher images. And the medium's body being entranced and his active vitality transferred to his inner self, or 'double,' that double could make itself appear under the guise of the dead lady, and catch and comment upon the familiar incidents it found in the son's magnetic atmosphere."

There, now, Spiritualists, you have it! The medium's "inner self" fooled the son—lied to him, in fact—made him believe it was his mother's spirit, and yet all the while was perfectly unconscious of doing so. To what straits Theosophy will lend itself to explain the phenomena! Out upon such nonsense! Pshaw! it makes us tired.

Mrs. Ella Wheeler Wilcox, in the September (1893) *Arena*, after writing about the "body of desire" and its "automatic memory" and "remnant of intelligence," admits that "the spirit of one who lived a good life may and does sometimes send valuable messages to those who remain on earth." Mrs. Wilcox evidently believes in the old saying, "There are exceptions to the rule." But it seems to us that if it is possible for one spirit to communicate (of which she gives testimony), another may do likewise; and so on without limit.

But a few words more: Spiritualism stimulates the mind to the largest investigation and the freest thought on all subjects, especially on the vital themes of spiritual philosophy and duty, that we may be qualified to judge for ourselves what is right and true. It delivers from all bondage to authority, except that of received truth. It quickens all philanthropic impulses, stimulating to enlightened and unselfish labors for universal human good, under the encouraging assurance that the exalted spirits of our race, instead of retiring to idle away an eternity of inglorious ease, are encompassing us about as a great cloud of witnesses, inspiring us to the work, and aiding it forward to a certain and glorious issue. H. C. O'BLENESS.

Los Angeles, Cal.

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Passed to Spirit-Life.

Entered Spirit-life Wednesday, Feb, 14, 1894, Jane F. Crowe, M. D., aged 76 years, 9 months and 26 days. She was a firm believer in Spiritualism for forty years or more; always outspoken and ardent, she "hid not her light under a bushel." A successful physician, a warm friend and active worker for humanity. Her husband was called home nearly eight years before. Four children remain and four preceded her in the Summer-land. Her daughter,

FLORA C. HARVEY.

Topeka, Kan.

Passed to Spirit-life, from the residence of her parents, Feb. 8, 1894, in Chicago, Ill., Clara, aged 3 years and 7 months, only daughter of Fred and Fannie Stauder.

Little Clara was a lovely child, bright beyond her years, one beloved by all who knew her. Slowly the funeral cortege wended its way to Forest Home Cemetery, each roll of the wheels of the carriages seeming to crush the hearts of the mourners with the knowledge of the final parting from the tiny body. In twelve days that fell destroyer of childhood, diphtheria, claimed its victim. Only a short time prior to little Clara's death the parents became interested in Spiritualism, and now its teachings are their solace in this terrible trial. Numerous flowers—love's offerings—robbed death of its grim aspect and turned the thoughts of the mourners toward that land where flowers bloom forever, and crystal water murmurs sweet rest to the weary soul. The funeral service was conducted by the writer. SARA C. SCOVELL.

Born into Spirit-life, Feb. 13, 1894, Mrs. Jane M. Farmham, wife of Leroy Farmham, of Delta, Mich., aged 73 years and 8 months, after a brief illness, of cancer in the throat. Mr. and Mrs. Farmham having resided twenty-three years at Delta, have drawn to them many kind friends who will sadly miss the smiling face that has given them so many kindly welcomes. She and her husband have been identified with Spiritualism for thirty-five years. She leaves five sisters and one brother, all of whom are Spiritualists; and an aged husband who, with his broad understanding of life and its significance, can face what man calls death with the calm resignation of a philosopher or a sage. An intelligent and thoughtful assemblage of relatives and friends met at the home of Mr. and Mrs. Benjamin Smith, daughter of the deceased, to pay their last tribute of respect to the mortal remains of one they held so dear. Funeral discourse was delivered by Mrs. A. E. Sheets, of Grand Ledge, assisted by the writer. The services were listened to with thoughtful attention by the friends and met the approval of the husband, brother and sisters.

A. J. CHAMPION.

Lansing, Mich.

Mary E. Russell passed to Spirit-life February 13, 1894, at the age of 11 years, 8 months and 23 days. Previous to her transition she held out her hands, and being asked what she wanted, she replied that she wanted "those flowers," —which she could see, though others could not. She was a granddaughter of Captain Horsfield, of West Bay City, Mich.

Mrs. F. O. Hyzer.

Another of our honored and leading workers has gone to her reward in Spirit-life, and many with whom she has been associated in time past will greatly miss her earthly presence and help. Thos. A. Black, president of the People's Spiritual Alliance, of Cleveland, O., writes: "Passed to the higher sphere, on Feb. 8, 1894, at Ravenna, O., Mrs. F. O. Hyzer, one of our oldest and most gifted workers; a profound thinker, a logical reasoner, gifted with a lofty inspiration and towering ideality unsurpassed by any speaker on the spiritual platform. Her lips are sealed, her tongue stilled; but she is still scattering blossoms from the tree of Eternal Truth to be gathered by seekers after higher light."

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A course of lectures on the higher philosophies, unveiling the true doctrines of all Scriptures, are to be given by Ibrahim G. Kheiralla, A. B., D. D. at Dr. Phelon's parlors, 619 Jackson boulevard, on Sunday afternoon, at 3 o'clock commencing Sunday, February 11.

Mr. Kheiralla, a Syrian by birth, having spent twenty-one years in Egypt, comes laden with the wisdom of the far East, shining by its own light. Among the subjects he will touch upon will be the "Vicarious Atonement;" "The Mission of Christ;" "How to be Saved:" "How to Become Gods and Sons of Gods;" "What is a Christ, and what a Prophet;" "What is Inspiration;" "What is the true Meaning of the Scriptures." Time will be given for questions. Tickets for course, $1. Single lectures, 25 cents. We believe his lectures will prove highly entertaining.

Good News for Spiritualists.

(ADVERTISEMENT).

Dr. E. J. Worst, of Ashland, O., has kindly offered to mail all our readers one week's trial treatment of the famous Australian Electro Pill remedy free, for catarrh, kidney, liver and stomach trouble, sick headache, nervous prostration, la grippe and its after effects, or seven weeks' treatment for only $1.00. Our readers should send at once, naming THE PROGRESSIVE THINKER.

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"Our little girl, twelve years old, had the diphtheria, of a malignant type, and it left her in such a state that it affected her mind and spine; and she was in such a condition she could not walk, talk or feed herself. She was continually in motion; her hands, head and limbs could not be kept still a moment.

"We employed the best physicians, and they could do nothing for her, and advised us to send her to the University at Ann Arbor, Mich. As we were preparing to send her to that institution, a Mrs. Potter, of Albion, Mich., came to our house and gave us one of Dr. A. B. Dobson's circulars, stating that he had cured her, and she believed he could cure our little girl. We then said we would not send little Gertie to Ann Arbor till we had first counseled with the 'humbug' at Maquoketa, Iowa. We wrote to Dr. Dobson; he answered immediately: he calling her disease a fearful case of St. Vitus' dance. We lost no time in sending for his so-called spiritual remedies, and in two weeks after she commenced taking them she was perfectly well, and we soon commenced sending her to school. This naturally created an excitement, and the sick flocked to us, asking us who cured our child. We told them, gave his address, and we wrote him many letters for the sick of this place ourselves, until his patients numbered hundreds, and many more wonderful cures were performed by him in this place.

"We heard Dr. Dobson was going to Jackson, and we wrote and asked him if he would not call on us, for we did so much want to see the man who had saved the life of our little pet. He said he would. We procured the best suite of rooms at the Donnelly House, and told our friends that Dr. Dobson would be there on the 14th of November, to remain two days. He came, and so did the sick; his rooms were full all the time of his stay. Over one hundred took his treatment. Our little Gertie met the Doctor several times—she and we naturally would love the one who had cured her. Whether this cure was done by spirit power we know not; but one thing we do know: Our little girl was terribly afflicted, even at death's door, and now she is as well as any member of the family; and by her getting well it has been the means of many more in this town sending to him and getting cured. If you have any doubts of the above facts, write to us direct; or to any responsible person of this place. J. C. KIMMEL,

MARY KIMMEL.

Mr. Kimmel is a prominent clothing merchant, and he and his wife are members of the Presbyterian Church of Mason, Ingham county, Mich.

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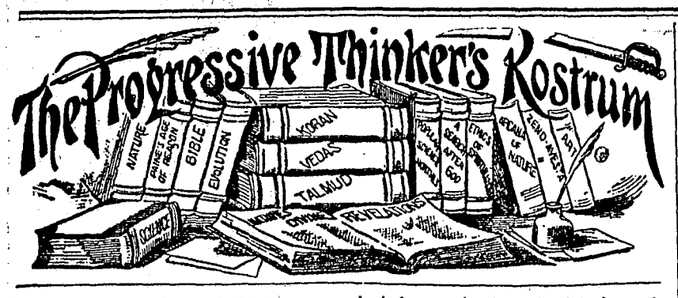
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VOL. 8. CHICAGO MARCH 10. 1894. NO. 224



THOMAS PAINE.

The Great Freethinker, the Model Humanitarian.

A Lecture Delivered
BY MOSES HULL
At Anderson, Ind., on the 157th Anniversary of the Birth of Thomas Paine,

While the following is but an incomplete synopsis of that lecture, given to a packed house, it will give the large numbers unable to gain admittance, and for whose benefit it is published, a good idea of what that great speech was: and open blinded eyes to facts in history heretofore kept hidden.

Mr. Hull read the following poem as an introduction to his lecture:

When buried heroes come to life,
And speak of memories of the past,
Columbia's army in the strife
For liberty shall not be last;
For, nobly marching with the throng,
Who fought and bled for freedom's reign,
Shall come the man of thought and song,
The author-hero, Thomas Paine.

When France shall lift her banners fair,
And brighter hopes shall dawn once more,
In counting up her jewels rare,
She'll not forget the days of yore;
For, when the name of LaFayette
Shall summon others in its train,
There's one they never can forget,
The author-hero, Thomas Paine.

When England's pride shall be to sing
Of those who swell her grand array,
More noble yet than lord or king,
Great nature's aristocracy;
By need of service done,
By manhood raised in heart and brain;
Recalled shall be her outlawed son,
The author-hero, Thomas Paine.

When priestcraft dies amid the shouts
Of men who act with "Common Sense,"
And creeds their folly prove, in doubts
Which end in proving their pretense;
And when the "Age of Reason" brings
The better day, we'll ne'er complain,
And talk no more of priests and kings,
But of our hero, Thomas Paine.

And when the world shall learn the tale
So finely told by noble deed,
They'll from his mem'ry lift the veil
Now resting on the mighty dead;
And in his place aloft he'll stand,
And priests may howl and curse in vain;
For truth and justice, hand in hand,
Shall keep our hero, Thomas Paine.

Ladies and gentlemen: Two texts occur to my mind as mottoes for my subject. One is, the words of the immortal McKay:

"Ever the right comes uppermost,
And ever is justice done."

The other is:

"The mills of the gods grind slow,
But grind exceeding small;
With patience stand they waiting,
With exactness grind they all."

Justice sometimes seems tardy; right does not always come uppermost in this world. It did not in the case of Socrates, Jesus, Joan of Arc, nor Thomas Paine. There is another life, where the apparent wrongs which men suffer here are made right. Not one of the quartet of heroes of whom I have spoken is dead. In that "better country"—the country where masks are thrown off, they reap the reward of their attempts to make this world better.

Thomas Paine, the subject of this discourse, finished writing the "Age of Reason" just one hundred years ago yesterday. In fact, he made arguments which could not be met; and for that he has never been forgiven. The arguments used against him have been vituperation, slander and perjury. And what is the character of the man, who for a century has been thus maligned by a slandering clergy and an ignorant and superstitious laity? His character can be found in his writings. In his "Rights of Man," page 170, he says:

"In stating these matters I speak an open and disinterested language, dictated by no passion but that of humanity. To me, who have not only refused offers because I thought them improper, but have declined rewards I might with reputation have accepted, it is no wonder that meanness and imposition appear disgusting. Independence is my happiness, and I view things as they are, without regard to place or person; my country is the world, and my religion is to do good."

That religion is just the one in which John Wesley and others of his contemporaries, and still others of this day, did not and do not believe; and for that he has been pilloried before the world as the enemy of all righteousness.

I remember a case in point: A Methodist minister once in denouncing Thomas Paine said: "I once, when a young man, thought it would be smart and afford a cloak for my sins to pretend to be an infidel. I would get Tom Paine's 'Age of Reason' and post myself up. I got the book and began to read it. I had not read more than two pages of his atheistic blasphemies, his obscenities and his ribaldry until the book, which I hoped would confirm me in my infidelity, drove me to Christ for mercy. I would advise any person tinctured with infidelity to purchase and read Tom Paine's 'Age of Reason.'"

I asked him what obscenity, what blasphemy and atheism he found in Paine's writings. He answered: "It is found on every page; you cannot turn where it is not." I then asked him to quote a specimen for me. He refused, saying: "No decent man would quote it." I begged of him to at least favor us with a reference to where it might be found. After pumping him several minutes, I got him to tell one thing he said was in it. His language was about this: "Well, if you must have it, I will tell you one thing he said. He said that Jesus Christ was a bastard, and died with the delirium tremens."

I happened to have the "Age of Reason" in reach. I held it up before him, and said: "Here is the book. Every word of it can be read in three hours. I have but little money, but I will give you one hundred dollars if you will find anything like that in the book." Of course he refused. I pressed the matter, and finally said: "You have falsified, either in pretending to read what you have not read, or in stating what you have read in the 'Age of Reason.'" As I told those who heard these remarks where the book could be purchased, the result was that dozens of copies of the "Age of Reason" were purchased and read in that town within the next month.

I believe about all the falsehoods concerning Thomas Paine were started by a tory Methodist minister named James Cheatham. They were proved false, and the reverend slanderer was convicted of perjury in the courts; but that made little difference; the stories were started "for Christ's sake," and found their way into the Sunday-school books, and so they are kept up. The Rev. Mr. Talmage, who can crowd more falsehoods into one sentence than any other one man before the public, got all of them into one of his sermons in a single paragraph, as follows:

"Thomas Paine, the paragon of Bible haters; Thomas Paine, about whom his brother infidel, William Carver, wrote in a letter which I have in my house, saying that he drank a quart of rum a day, and was too dishonest to pay for it; Thomas Paine, the adored of modern infidels; Thomas Paine, who stole another man's wife and brought her to this country; Thomas Paine, who was so squalid, and so loathsome, and so drunken, and so profligate, and so beastly in his habits: sometimes picked out of the ditch; sometimes too filthy to be picked out; Thomas Paine—one would have thought that he could have been depended on for good steadfastness against the great delusion [Christianity], but no, in his dying hour he begs the Lord Jesus for mercy."

Before I begin my reply to these falsehoods, let me mark and number them. Here they are, *seriatim:*

1. Thomas Paine, a Bible-hater.
2. Carver says he was too dishonest to pay for his rum.
3. Paine drank a quart of rum a day.
4. He has Carver's letter in his house.
5. Paine stole another man's wife.
6. Paine was squalid.
7. Loathsome.
8. Drunken.
9. Profligate.
10. Beastly.
11. Picked out of the ditch.
12. Too filthy to be picked out.
13. Paine begs the Lord Jesus Christ for mercy.

These statements are every one false, and I cannot think Mr. Talmage knew so little as not to know it. Let us look at a few of them:

I asked was Mr. Paine an infidel—a Bible hater. No, he loved the Bible; he did not like the idea of making a fetich of it. He himself replies to Mr. Talmage's charge that he was an infidel. He said:

"Infidelity does not consist in believing or disbelieving; it consists in pretending to believe what one does not believe. It is impossible to calculate the moral mischief, if I may so express it, that mental lying has produced in society. When a man has so far corrupted and prostituted the chastity of his mind as to subscribe his professional belief to what he does not believe, he has prepared himself for the commission of every crime."

Paine was right; and with this very sensible definition of infidelity he was as far from being an infidel as any man in the world. Farther, much farther from it than the average man who has learned the trade of preaching, and finds himself compelled, for a small stipend, to preach what in his heart of hearts he does not believe.

Was Paine a drunkard? All these stories originated with one James Cheatham, whose property was confiscated on account of his opposition to the government, and his aid and sympathy with England in her effort to crush the life out of the colonies of America. Mr. Cheatham failing to prove his charges in this country, and finding himself indicted for his falsehoods, wrote to Joel Barlow, our minister to France, to find evidence that in that country he had been guilty of some of the sins he had charged on him here. But Mr. Barlow was not a good witness for Mr. Cheatham. He wrote:

"I never heard before that Paine was intoxicated that night. Indeed, the officers brought him to my house, which was two miles from my lodgings, and about as much from where he had been dining. He was not intoxicated when they came to me. You ask me what company he kept. He always frequented the best in England and in France."



THOMAS PAINE.

I cannot take the time to make more lengthy quotations from Mr. Barlow's letter, but I will summarize his statements as follows:

1. Paine "was a good talker."
2. "Never heard of Paine being intoxicated."
3. "Paine always kept good company."
4. "Had a good mind."
5. "Was sober when arrested."
6. "Always truthful."
7. "Charitable beyond his means."

These few sentences will give a pretty good view of what our French minister thought of Thomas Paine. Of all men in the world, Barlow perhaps knew Mr. Paine best.

Did Paine steal another man's wife? This was the one charge brought against Mr. Paine which got Cheatham into trouble. Paine, Boneville and Carver had all gone to the other side when the Cheatham slanders came to the front, and but few cared enough about the matter to come to the front with a refutation of the religious lies. But Cheatham made the mistake of telling who the woman was; the woman was still alive, and well respected by everybody. She and her friends had the Methodist tory and falsifier arrested, and she proved in court that it was at her husband's request that Mr. Paine allowed her to come to this country with him—that Mr. B. sent her here because of the danger arising from the unsettled state of affairs in France, and that he was compelled to remain until matters were more settled, and that he passed away before he could get free to follow his wife and children. Mr. Cheatham was found guilty, and was punished for his slander and perjury. That, however, makes little difference with the Rev. Talmage and his fellow slanderers of the dead; they know there are thousands who will never take the trouble to look up the facts, and they will make a little momentary capital with such people.

Mr. Talmage says he has William Carver's letter in his house, which states that Paine drank a quart of rum a day, and was too dishonest to pay for it. I will give Mr. T. a receipt for the hundred dollars he owes me if he will show me that letter. The fact is, he has no such letter; he never had such a letter, nor never saw it. No such letter ever existed, and Talmage knows it. He probably has an old Sunday-school book with a falsehood in it a little similar to the one he tells. Mr. Carver, who was Mr. Paine's friend, and defended him after he was dead, never said Paine drank one drop of rum in his life. The facts are, that after Paine left Carver's, Carver sent his bill to him; the bill was larger than Paine expected, and he wrote for an explanation; and Carver in reply told what a costly boarder Paine was. Paine, be it remembered, was a very popular man; he had a great deal of company. Carver fed his company. In those days rum was on every respectably-set table. Ministers indulged in it at home, at the communion-table, and at conference. A quart of rum was consumed a day; it was Paine's company that consumed it; he therefore charged it to Paine, and Paine did not refuse to pay for it.

All the talk about Paine being squalid, beastly, drunken, picked out of the ditch, too filthy to be picked out, etc., is merely theological *ad captandum.*

The story of Paine's calling on Jesus for mercy at his death is mere fabrication, thoroughly refuted in Vale's life of Paine. "Paine died," says the historian, "peacefully and quietly, without a struggle, retaining all his mental faculties to the last." Willett Hicks, the Quaker who took care of him, and who was present to the very last, disputed all this stuff about Paine's death.

Apropos to this, I see in the Chicago *Times* that Paine is denounced as a blasphemer, an Atheist and a blackguard. What are the facts in the case? In the "Age of Reason," p. 11, he publishes his creed. Here it is:

"I believe in one God and no more; I hope for happiness beyond this life; I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-beings happy."

I say nothing against Atheism, but allow me to ask: Was this the creed of an Atheist? Did anyone in this audience ever read a better creed than this? For believing in the equality of man; in doing justice; in loving mercy, and in endeavoring to make his fellow creatures happy, he has been pursued for a hundred years as though he was an Abraham denying his wife, or offering to slay one son, after driving another son and his mother out into the desolate wilderness to starve! or a Moses teaching his friends how to "spoil the Egyptians;" or a David, putting his enemies under saws and harrows, or in furnaces. If Paine had been a Paul, preaching against circumcision and then circumcising Timothy, or becoming all things to all men; or even a Peter, lying and cursing, and swearing, he could not have been pursued with more vehemence than he has for giving the world the most sensible creed it ever read.

In contrast with Paine's creed let us examine the opinions of John Wesley.

Wesley said:

"They [the Church of England] wish, then, to repress outward sin; to reclaim the people from cursing and drunkenness, and Sabbath-breaking. They are well pleased that their parishioners grow more diligent and honest. Nay, they are glad that their parishioners are brought to practice both justice and mercy,—in a word, all this is nothing before God."—Misc. Works, Vol. iii: p. 99.

I wonder if even the Methodists of today, when in their sober senses, would not acknowledge that Paine's creed is better than the Methodism of Wesley. Paine states an item of his belief in his will, written less than five months before he passed away. In this document, dated January 18, 1809, he says:

"Reposing confidence in my creator, God, for I know no other, nor believe in any other, I, Thomas Paine, of the State of New York," etc., etc.

In this will he remembers the Bonneville children, and leaves money, he says:

"For their education and maintenance. In order to bring them well up, give them good and useful learning, and instruct them in their duty to their God and the practice of morality."

In his will also he tells the world what his life had been. He said:

"I have lived an honest and useful life to mankind; my time has been spent in doing good, and I die in perfect composure and resignation to the will of my creator, God."

This should forever settle the case as to Paine's life. His arguments for the existence of God, I heard used by Rev. Joseph Cook. His discourse delivered before the Society of Theo-philanthropists, has been preserved. Here is one of his arguments:

"Do we want to contemplate God's power? We see it in the immensity of creation. Do we want to contemplate His wisdom? We see it in the unchanging order by which the incomprehensible whole is governed. Do we want to contemplate His mercy? We see it in His not withholding His abundance even from the unthankful. In fine, do we want to know what God is? Search not written books, but the scriptures called creation."

Paine said: "Any system of religion that shocks the mind of a child cannot be a true system."

I well remember going to church when a child, and hearing descriptions of hell which caused my hair to stand on end. Thank God, after more than thirty years of effort, I can say, as Carlyle did: "I learned many things in Sabbath-school, a few of which, by the grace of God, I have been enabled to forget."

The Minnesota University is abreast of the times, and has abolished the time-honored system of credit marks, which lingers as a relic of barbarism in children's schools, and passes the student on his general merit, and not on his success as a machine in cramming his memory. It has also rescinded the rules making attendance at the chapel compulsory. Previously these were enforced, and "spotters" were employed to mark the delinquents. Now attendance is at the pleasure of the students, and they are in every way treated like reasoning and responsible beings, and not like children. All of which shows that the faculty have escaped from the old ruts of theology, and that the university will take a higher rank as an educational factor.

It is hardly necessary to go extensively into the life of Thomas Paine. He was born at Thetford, in England, January 29, 1737, and was reared just as other children of that day were. He worked with his father at stay-making until he was seventeen years old. At that time he enlisted in the navy, and shipped on the ship "Terrible." After a while he became very anxious to be changed to "The King of Prussia," this was done; the "Terrible" went down the next time it put out to sea. Thus Pained saved his life by the inspiration which came upon him to change ships. His life at another time was saved as if by a miracle. Of that I will speak later. In 1759, he married Miss Mary Lambert, who only lived one year. He became an excise man, or what we call a Custom House officer, but was dismissed for exposing the speculations of his superiors in office. The government soon learned its mistake and restored him to his position. He afterwards wrote a book on their excise tariff system, exposing the wrongs in it. For this he was discharged from office.

In 1771 he married Miss Olive, daughter of a tobacconist, and worked with his father-in-law at the tobacco business. For reasons known only to themselves Mr. Paine and his wife never lived together; neither one of them ever told the reason. Neither ever spoke a word against the other, but no amount of pumping could ever get either of them to tell the reason of their not living together.

In 1774 Mr. Paine met Benjamin Franklin in London; Franklin, after hearing Paine talk, got acquainted with him, and decided he was just about the man needed in America, and urged him to come. Franklin's letter introduced him to the ones here who could help him, and almost immediately he got in as editor of the *Pennsylvania Magazine.* There he immediately began to attract attention as a writer of great force. Shortly after he came here, so the story goes, there was a very important meeting of a few rebels in Philadelphia. Among them was one George Washington, a Virginia planter; B. Rush, a Philadelphia physician, Ben. Franklin, a Philadelphia printer, and a Boston lawyer by the name of Adams. They were discussing the ways and means of carrying on the Rebellion. It seemed they had gone as far as they could winter weather was upon them; our poor, almost or entirely barefooted soldiers could endure the thing no longer; they had lost hope and were deserting the army. In fact, all hope of succeeding in our war was gone. Franklin had invited Paine to come in to that meeting; at a rather late hour a rap was heard at the door; a servant stepped to the door and reported that a gentleman at the door wished to speak with Mr. Franklin. Franklin went to the door, and after a few moments, low conversation brought Mr. Paine in and introduced him to the conference, then explained the subject under discussion. Mr. Paine's first words startled everyone more than anything they had heard before since the rebellion had been inaugurated. "This is not a rebellion," said Paine; "it is a revolution." He then went on to point out that we could gain independence as easily as we could get England to reduce our taxes, or to convene our legislatures at more convenient times and places. He next showed the absurdity of having a king, and pointed out to them the prospective growth of our "free and independent states," from a little margin on the bank of the Atlantic to a continent extending from sea to sea; he prophesied of our great farms and cities and of our white-winged vessels carrying our commerce to every part of the world.

When he finished, his little audience was almost entranced and George Washington grasped him by both hands and said: "Mr. Paine, write this out for the American armies." Before two o'clock the next morning Paine was writing "Common Sense." The result was electrical. It was ordered read in the army. It set men to thinking as they had never thought before; deserting soldiers returned; they could endure anything to see Mr. Paine's ideas carried out. Washington said:

"Such flaming arguments as in the pamphlet, 'Common Sense,' will not leave numbers at a loss to decide on the propriety of separation."

Major General Lee said:

"I never saw such a masterly, irresistable performance. . . . In short, I own myself convinced by the arguments, of the necessity of separation."

Samuel Bryan said:

"This book may be called the 'Book of Genesis,' for it was the beginning. From this spread the Declaration of Independence."

Morse said:

"The change in public sentiment in consequence of 'Common Sense,' is without a parallel."

I have neither the time nor the disposition to make lengthy extracts from "Common Sense," or to give even an outline of its arguments. Suffice it to say it was written to show that no foreign potentate had any right here. As time has converted all the world to Mr. Paine's position, I may premise that he was correct when he said: "Time makes more converts than reason." The following brief quotation will give you an idea of what you may find at greater length by reading the whole book:

"The state of a king shuts him from the world, while the business of a king requires him to know it thoroughly; wherefore the different parts unnaturally opposing and destroying each other prove the whole character to be absurd. How came the king by a power which the people are afraid to trust, and always are obliged to check? Such a power could not be the gift of a wise people; neither can any power which needs checking be from God." . . . "A French bastard landing with an armed banditti, and establishing himself as king of England, against the consent of the natives, is, in plain terms, a very paltry, rascally original. It certainly hath no divinity in it." . . . "As to usurpation, no man will be so hardy as defend it; and that William the Conqueror was a usurper is a fact not to be contradicted. The plain truth is that the antiquity of English monarchy will not bear looking into."

If my memory serves me right I promised to contrast the writings of Thomas Paine with those of John Wesley on this point. They both came from the same country; Paine came to see that we had freedom and a republic; Wesley came to use his power, and the power of the church of which he was the founder, against republicanism and freedom. Wesley in his "Miscellaneous Works," vol. III., p. 487, says:

"As soon as I was convinced that they (the Americans) sought independency, I knew they were wrong."

Again he said:

"Do all these (the dissenters) defend the American rebels? I hope not a tenth part of them."

In his reply to Dr. Smith, Wesley said:

"You profess to be contending for liberty; but it is a vain, empty profession; unless you mean by that threadbare word, a liberty from obeying your rightful sovereign, and from keeping the fundamental laws of the country. And this undoubtedly it is which the Confederate Colonies are now contending for."

Again:

"That they (the Colonists) contend for the cause of liberty, is another mistaken proposition. What liberty do you want, either civil or religious? You had the same liberty we had in England; I say you had; but you have now thrown away the substance and retain only the shadow. You have no liberty now, either civil or religious, but what Congress pleases to allow."

In his address to the American Colonies, Mr. Wesley said:

"But you say you are entitled to life, liberty and property, by nature—that you never ceded to any sovereign power the right to dispose of these without consent. . . . If your ancestors were subjects they acknowledged the sovereign; if they had a right to English privilege, they were accountable to English laws, and had ceded to the king and parliament the power of disposing without their consent of both their lives, liberty and properties."

Paine had said:

"Man has no property in man, neither has one generation property in generations which follow."

Again, Wesley said:

"The people never surrender it (their power) at all; they could not surrender it, for they never had it."—Reply to Smith.

"The assumption that people are the origin of power is in every way indefensible."—"Thoughts Concerning the Origin of Power."

How different that kind of talk from that afterward dealt out by Abraham Lincoln. He said: "A government of the people, for the people and by the people."

Again, Wesley said, in his "Address on the American Colonies:"

"The supreme power of England has a right to levy a tax on them (the colonies) for any beneficial end to the whole Empire. Would being independent of England make you more free? Far, very far, from it. . . . Would a republican form of government give us more liberty, either religious or civil? By no means. No governments under heaven are so despotic as republicanism. No subjects are governed in so arbitrary a manner as those of a commonwealth. . . . Oh, let us follow after peace, let us put away our sins, the real ground of all our calamities; which never will nor never can be removed until we fear God, and honor the king."

This is enough to show Wesley's attitude toward this Government. Thomas Paine foiled him at every point: no wonder Wesley and his coadjutors hated him.

After writing "Common Sense," Paine went with the army; he carried both a musket and a pen; but he demonstrated that the pen is mightier than the sword. His next great production was "The Crisis;" this came out at regular intervals in pamphlet form until the war was over.

The first words of the first number were as follows:

"These are the times which try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands it now deserves the loves and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict the more glorious the triumph. What we obtain too cheap we esteem too lightly; 'tis dearness only that gives everything its value. Heaven knows how to put a proper price on its goods; and it would be strange indeed, if so celestial an article as freedom should not be highly rated."

When certain ones urged that we should settle with England on any terms and call the question up later, he responded:

"If there must be war, let it be in my day, that my children may have peace."

To the charge made by John Wesley and others, that the Americans were rebels, he replied:

"He that rebels against reason is a rebel; but he that in defending reason, rebels against tyranny, has a better title to 'defender of the faith' than George the III."

There were in all sixteen numbers of "The Crisis," in the last of which Mr. Paine wrote:

"The times that try men's souls are over, and the greatest revolution the world ever knew is gloriously and happily accomplished. Not every country can boast so fair an origin. . . . Rome, once the proud mistress of the world, was originally a land of robbers. Plunder and rapine made her rich; and her oppressions of millions made her great. But America never need be ashamed to tell her birth, nor relate the stages by which she arose to an empire."

After the war was over Mr. Paine became Secretary of Foreign Affairs; or what would be called Secretary of State. As such he subscribed $500, all the money he had in the world, to help our Government through its financial crisis. Finding that not enough, he went to France and obtained a gift of 6,000,000 livres, and a loan of 10,000,000 more, and thus enabled the new government to tide itself over the financial crisis, caused principally by the war.

He afterward became clerk of the Pennsylvania legislature, for which the legislature voted him $5,000. The Government also, in consideration of his great services, presented him a farm of 350 acres of land in New York.

By this time the revolution was under way in France, and Paine determined to go there to assist the revolutionists. Franklin urged him not to go, said, "We have freedom here, and where freedom is, there is my home." Paine's response represented the man; said, he "They have not freedom in France, and where freedom is not, there is my home."

Paine invented the suspension bridge and built two of them; one at Rotherham and one at Yorkshire.

In 1790 he wrote his noted reply to Edmund Burke, entitled, "The Rights of Man." This was written in London in the heart of toryism. The Government tried to buy it; failing in that it tried to suppress it. Being afraid to attack Paine, it began a process against his publisher, pretending that Paine could not be found. When Paine heard of it, he wrote Sir Archibald McDonald, his prosecutor:

"You began a prosecution against my publisher, you said, because Mr. Paine could not be found. Mr. Paine, sir, so far from secreting himself, never went a step out of his way to avoid any step you might adopt with reference to him. It is on the purity of his heart, and the universal utility of principles and truths which his writings contain, that he risks the issue: and he will not dishonor it by any kind of subterfuge. The apartments which he occupied at the time of writing that work he continues to occupy to this hour, and your solicitors as well as my own attorney know it. At least they know now where Mr. Paine can be found. Sir, for the appearance of fairness on your part, for it is the right of discussion and investigation that is questioned, I propose that you cease your prosecution against my publisher; . . . and direct your whole process against me, with whom you will not find it impossible to enter into any private negotiation. . . I believe Mr. Burke, finding himself not able to answer 'The Rights of Man,' has promoted this prosecution. I shall return the compliment by showing him to be a masked pensioner at fifteen hundred pounds per annum."

Inasmuch as England thoroughly hated him for writing "The Rights of Man," it may be well to make a very few quotations from it. On page 17 he says:

"Man has no property in man, neither has any generation property in generations which follow."

On primogenitureship he said:

"The nature and character of aristocracy shows itself in this law; it is a law against every law of nature, and nature itself calls for its destruction. Establish family justice and aristocracy falls. By the aristocratical law of primogenitureship, in a family of six children five are exposed. Aristocracy has never but one child. The rest are begotten to be devoured. They are thrown to the cannibal for prey, and the natural parent prepares the unnatural repast."

On toleration, he says:

"Who art thou, vain dust and ashes, by whatever name thou art called, whether a king, a bishop, a church, or a state, a parliament or anything else that obtrudes thine insignificance between a soul and its Maker? Mind thine own concerns. If he believes not as thou believes, it is a proof that thou believeth not as he believeth, and there is no earthly power can determine between you."

In one of his hits at aristocracy he has the following:

"Aristocracy is a kind of fungus growing out of the corruption of society. . . The more aristocracy appeared, the more it was despised. There was a visible imbecility—a want of intellect in it. While it affected to be more than citizen, it was less than man. It was jeered at as an ass rather than dreaded as a lion. . . The nobility are generally those of no ability."

Once more:

"Government by monks who know nothing of the world beyond the walls of a convent, is as consistent as a government by kings."

On freedom of thought he has the following:

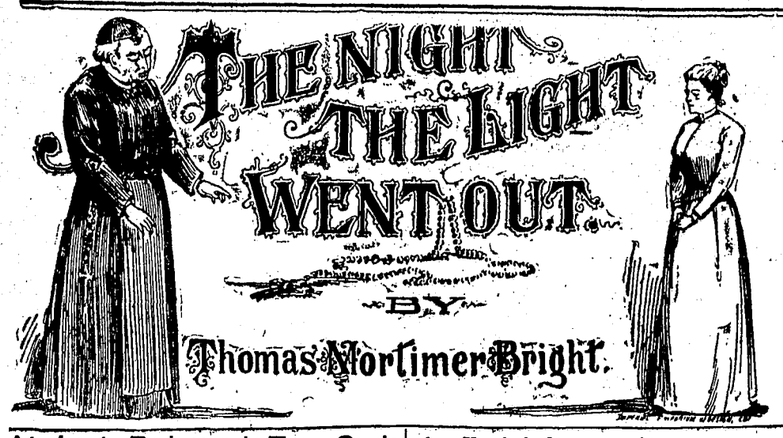
"Freedom has been hunted around the globe, reason was considered a rebellion; and the slavery of fear had made men afraid to think. But such is the irresistible nature of truth, that all it asks is the liberty of appearing. The sun needs no inspiration to distinguish him from darkness."

I might stand here and quote all night from this great book; but I must make this suffice. Such statements as I have quoted from this book caused Andrew Jackson, president of the United States, when he made a subscription to get a monument for Thomas Paine, to say:

"Thomas Paine needs no monument in the hearts of the lovers of liberty. 'The Rights of Man' will be more enduring than all the piles of marble and granite man can erect."

While Mr. Paine was in France he was elected a member of their General Assembly, which corresponds with our Congress. He was everywhere, and at all times on the side of mercy. Now that the revolution was over he favored

CONTINUED ON 5TH PAGE.



At Last Redeemed—Two Souls Made Happy.

CHAPTER VIII.

She shuddered, and drew her breath convulsively.

"I will pray for guidance," she said; and I bade her good-night and left.

The morning dawned cool and fair—such a day as makes one yearn for the delightful forest haunts, where the balmy May breezes seem laden with music and languorous perfume and the birds are chanting love-songs to their chosen mates. There was a well defined longing in my own heart to love and be loved, and I wondered if Fate would be as unkind to me as to my friend Frank Stowell. I had to keep watch of the imprisoned Carolyn lest her ill-founded ideas cause her to harbor wild thoughts of escape; so I stifled the desire for an early walk while the grass was yet sparkling with the jewels of the night, and contented myself with sitting on the window-sill and drinking in the pure, invigorating air. The servant entered at my open door, bearing a pitcher of ice-water, and I enquired whether the lady had rung for breakfast; it was growing late—nearly eight o'clock—and I was quite hungry, though too polite to eat alone, under the circumstances. Hearing our voices, Carolyn (or, perhaps, I ought yet to call her Sister Ursula, though I like not the title) came to her door and spoke to the maid, bidding her serve breakfast, if I was ready; then she passed into our improvised dining-room. Soon I rapped and entered; she seemed in better spirits than on the previous evening.

"Good morning," she said brightly, nodding to me in a shy, graceful manner. "Is not this a beautiful day?"

"It is, indeed. I hope ere the sunset hour we may speak of it as a perfect day. Every day is perfect in which some good deed has been done," and I looked at her meaningly.

She blushed, and a faint smile momentarily hovered on her beautifully curved lips. I did not wonder at Frank's infatuation; even semi-disguised in those disfiguring trappings, she was very lovely. She made no reply to my remark, but soon afterward our eyes chanced to meet, and hers were full of purpose, and seemed to have acquired a soft radiance that greatly added to their power. I sent out for the morning papers and read in silence, not wishing to seem intrusive. Suddenly my eyes caught some flaring headlines: "The Mysterious Abduction of a Nun."

I eagerly devoured it and found it a recital of my taking Ursula from the train; but the clue was lost at the depot. The cabman who had driven us had either forgotten where he had taken us, or thought my companion was a widow, for though all had been closely questioned, the report stated that none could tell anything that would shed the least light upon the case. It stated, however (as I had guessed) that the lady had been in charge of a priest, who was greatly distressed over the disappearance of the nun, and that he had remained over to employ detectives to search for her. I had now a new fear—the landlady, unless made a confidant of, could give them a clue if she saw the article, or heard of it. I groaned aloud, for I knew how that sect run down their prey, nor show mercy when angered. Ursula laid down the magazine she had been reading.

"Are you ill?" she inquired kindly.

"No; but a new danger threatens you, and I see only one way in which to protect you from harm; it is to send for Mrs. Waltham and explain the situation to her."

I handed the paper to Ursula, who read with bated breath and quivering hands. I pitied her. Her fine eyes were full of fear and piteous entreaty as she looked at me after reading the article.

"I am lost!" she cried. "Oh, why did you stop me—it will be worse now than ever!"

"Than ever?" I repeated, seemingly astonished.

"Oh, God alone knows my sorrows," sobbed Ursula. "I dread to go back, yet it may be best, if I am to bring only misery to others. But if I go back, it will not be for long!" She finished in a whisper that filled my soul with dire apprehension. Did she mean that she would take her life?

"Oh, no!" I exclaimed. "Not that!"

She met my eyes calmly, and her glance had in it such hopelessness that it nearly moved me to tears.

"Better death," said she, with pale lips, "than to be a slave of passion! I can never-more be trampled upon. Once, I was full of fear, and dared not assert my womanhood; but honor is priceless to me now, since I have known ennobling love—true love—and I will give up my life ere I sacrifice myself again."

She paced the floor with quick, firm steps, her eyes upon the carpet; but her manner betokened determination, and reassured me. She paused before me.

"If you please, send for the lady of the house; I will speak to her myself."

I arose with alacrity, though I hesitated a moment ere leaving the room.

She smiled sadly. "You need not fear; I will be discreet," she said.

I bowed, and went in search of Mrs. Waltham, who accompanied me upstairs at once. I was about to retire and leave the ladies alone when Ursula bade me remain.

"Madam," said Ursula, handing the paper to Mrs. Waltham, "have the kindness to read that article." And she pointed to the one concerning her own disappearance.

Mrs. Waltham read it, full of surprise, and turned to me for confirmation of my part in the affair. Ursula asked me for the telegram, which I handed to her, and which she also gave to the lady to read.

"You see, madam, I wish to let you know the facts of the case ere I ask any favors at your hands. The gentleman who sent that dispatch will arrive to-day; at least, he is expected this evening. I am detained at his request, as he has determined to rescue me from the infamy to which I have been a victim. I throw myself upon your generosity and ask you to keep my presence here a secret for a few days, at least, and I beg that you will caution the maid—if you can trust her to keep silence; otherwise, it would be better to say nothing. Is she a Catholic?"

"Not much!" said the lady, with a hearty outburst of indignation. "She hates them as I do, and as every decent-minded person should do! You may rest securely here. I know my help, and they will say nothing. None of the boarders have seen you, so they will suspect nothing; but you will have to change your dress. I have some dresses of my deceased daughter (who would have been your age had she remained in life), and if you will wear them I will gladly let you use them; some are new."

"I will avail myself of your kind offer until I can make some arrangements. I should like to have them soon, if you please."

"Right away, my dear," said Mrs. Waltham, fairly beaming upon her, "You will never regret the change, I am sure." And she hurried away in search of the garments.

Soon she returned with her arms heaped ful of daintily frilled gowns, and the maid, alsol brought fine wear and deposited it in Ursula's room, whither she and Mrs. Waltham had gone.

I was dazed with joy at the unexpected good turn of affairs, and could have hugged the landlady for so generously coming to the rescue. I could hear through the half-open door little exclamations of approval from Mrs. Waltham and the maid, and concluded that they were assisting Ursula to array herself in her newly found robes. The girl was dispatched downstairs, though not without a protest from Ursula, I could hear, and soon re-entered her room.

"That is better, my dear," said Mrs. Waltham, in her motherly way. "You look sweet as a peach; doesn't she, Mr. Bright?"

I turned from staring into the street, and beheld a vision that still haunts my memory.

On the threshold stood my fair prisoner, fairer than any woman I had ever seen, clothed in soft, clinging white goods, with pink-bordered frills about the skirt, and at neck and wrists. At her waist was a pink ribbon girdle, and on her beautifully molded bosom rested a lovely red rose. Her silky, brown hair was caught into a low coil, from which strayed little curling tendrils that made her distractingly lovely. How I wished for Frank!

She was about to advance into the room, but I quickly bounded forward.

"Permit me to congratulate you upon the happy change," I said, extending my hand, which she timidly accepted. "You are just upon the threshold of a new life; may it bring to you the greatest bliss that mortals may know!"

"Amen!" solemnly added Mrs. Waltham, her kind eyes glistening with tears. I presume she was thinking of her own dead daughter who should have worn those pretty dresses.

"From this hour hence, I beg that you never breathe the name that was given to me by the Order; Sister Ursula is dead—as died Sister Angelica!" and she smiled bitterly.

"But," said I, "Mary Carolyn McMahone still lives to bless the hearts that love her."

"I am not so sure of that," said she, with a troubled frown. "I do not know if it will ever be wise to announce my return to life—I do not know the effect upon my family."

"Well," said Mrs. Waltham, "I can tell you the effect it will have upon yourself—you will be hounded, and some day you will awaken in heaven! I would not give that (and she snapped her fingers loudly) for your chance of life under your own name, which must be known to the Order, of course."

Here was a new phase, of which we had been oblivious. It was a shock to me.

"Yes," replied Carolyn, quietly, "I have thought of that, but some way will be shown us out of this serious dilemma. I must have time for thought. For the present, I will assume my dear mother's maiden name—Wiltshire. Carolyn Wiltshire," repeated she; "yes, that will do."

"Very well, Miss Wiltshire," said I. "And now, since you have undergone such a miraculous change, no one but Frank could ever recognize in you the 'abducted nun.'" And I laughed joyously, for a heavy burden had been lifted from my soul.

"None of that," said she brightly; at which the landlady laughed, seeing the younger woman regaining her old-time spirit and love of fun.

"I am sufficiently punished," I replied contritely, "and will not offend again. But seriously, I was about to propose a drive; I fear you will be bored to death staying here with me all day."

"I think I had better remain here to-day. You are such a kind gaoler that I do not feel as though I am a prisoner."

"You are a real flesh-and-blood woman, now, so I am not afraid of you. (She laughed softly, gently fingering the ribbons that rested in her lap.) And most women are fond of trifles with which to while away the long hours. I placed a box of bonbons on the table, last evening, but neither of us noticed it, and I totally forgot to tell you it was yours."

She eagerly reached for it, and bit into the preserved cherries with keen relish. I watched her, much amused, for she seemed as light-hearted as a child, amid her new surroundings. Poor girl, she had had but little freedom and sunshine in her recluse life. The day wore away quickly, it seemed to me, and not till train time did I notice any air of impatience about Carolyn. Then she became nervous, starting at every sound; every few moments she would go into her room and peep through the slats of the inner blinds into the street, hoping, I suppose, to see Frank drive up.

Soon there was a furious pull at the lower bell, and Carolyn sprang to her feet, pale as a lily.

"Will you go?" she asked of me.

But I was half-way downstairs ere her words died away on the air. It was Frank, looking pale and haggard. He wrung my hand fiercely, but was too full of emotion for speech. I answered the question his burning eyes asked of me.

"Miss Carolyn Wiltshire awaits you upstairs," I said. "When you want me, rap on the right-hand door, which leads to my room."

He pressed my hand and mounted the stairs with quick strides. I followed and went straight to my room. I was an unwitting listener to most of their conversation, as the transom between the middle room and mine had been opened for ventilation.

"Thank God!" I heard Frank say. Then there was silence, and later, some muffled words. Now and then I heard a few words from which I could gather what was being said. Soon Frank rapped on my door, and came in. His face was positively radiant, and he came up to me and threw both arms around me.

"God bless you, old boy," said he, huskily. "You have proven yourself a true friend; you have given me my darling, who would, but for your aid, have been forever lost to me. Come into the other room, and let us confer together as to the best plan to be adopted."

I followed him into the sitting-room, and congratulated both of them upon the happy denouement. The maid came up, just then, bearing the supper on a tray, so our talk had to be postponed; but it was a very happy party that sat at table there that night. Never did Frank appear to better advantage, for he felt free to express his real self. Carolyn, too, seemed to have assumed new beauty, and dignity that immensely suited her petite form.

"I propose that you waste no more precious time in idly chasing each other," said I, slyly. "As this lady must change her name, why don't you help her to do so, Frank?"

"Need we wait, sweetheart?" pleaded Frank tenderly. "I am so anxious to have you for my very own—to have the right to protect you."

Carolyn suddenly grew pale as death, and a look came into her face that almost chilled my blood; Frank, also, was quick to see it, and started up.

"Are you ill, love; what is it?" he asked, taking her hands and rubbing them (for they were like ice).

"I—I cannot be as you wish," she murmured in a voice that was sadder than tears.

"Cannot! Cannot be my wife?" cried Frank, in anguish. "Great God! what is it now; are barriers ever to separate us?"

"There are circumstances of which you do not know, and I would rather die than tell you them," she said, with lines of pain about her sensitive mouth.

"Do you mean what occurred the night the light went out?" asked Frank, meaningly. "If so, let no false scruple intervene between us, for I hold you innocent, as God is my judge. Come to me, my poor dove—see, my arms are open to receive you, Carolyn."

She cast one agonized glance into his face, then, with a moan, sank into his outstretched arms in a swoon. He bore her to the sofa, and I was about to run for water when he motioned me to sit down.

"We will test it again," he said, and made some passes over her.

Soon she relaxed and slept for several minutes, Frank still holding her hand and keeping his finger on her pulse. Ere long, her lips moved and he bent to catch her words, motioning me to come nearer. I knelt near her head, where I, too, could hear what she said.

"The fetters which have bound me are forever loosened ——"

"Thank God!" murmured Frank.

"And no more will shadows intervene. When you leave, avoid all reserve, for in that lies your danger. If you appear to have no reason for secresy, you will be safe; otherwise, all will be lost. Your friend must not appear with you, as he has been described, and through him the clue is to be traced."

I drew in my breath sharply. Was Fate so inexorable? Must I really forever abandon all the bright hopes and plans my heart had cherished? I arose and paced the room in silence. A dim, but painful discovery began to dawn upon me; but my manhood arose within me, and with all my strength I crushed back the thoughts that unbidden surged through my excited brain. Could I, whom they both implicitly trusted, be so base as to allow the pure friendship I had hitherto entertained degenerate into an unholy passion for the bride of my friend? Perish the thought!

"I must have time to think," I said, and softly left the room.

I could not formulate any plan just then, and worn out with fatigue of body and soul, I threw myself, still dressed, on the bed. In the morning, I saw plainly my duty to them, and though it cost me many a bitter pang, I knew it would have to be. I took Frank aside and told him what I had decided upon, and although he regretted severing the tender ties of friendship—or rather, the outward manifestation of it—he saw the wisdom and necessity of it.

"I have but one request to make of you, Frank," said I, "and that is that at least once, each year, you will send me a line to let me know of your welfare. But, remember, do not mail it where you live, or you may be traced and persecuted."

"I will observe your suggestions, and will be very cautious, for dear Carolyn's sake. Poor girl," and his voice was hoarse with emotion, "she has suffered enough in the past; I shall leave nothing undone to make her life bright and happy, henceforth."

I pressed his hands fervently, and felt my own heart grow light, for an instant; but I soon remembered that in a few hours she and I would part, perhaps, never to meet again on earth. A sob escaped me, in spite of my efforts to restrain my feelings; Frank looked at me compassionately—perchance, he guessed the truth. But he had had no cause to reproach nor distrust me, and he said nothing, only pressed my hand tighter.

Breakfast was announced, and we repaired to the little sitting-room. Carolyn looked pale, but happy, and Frank and I forbore mentioning the new plan till later. When I spoke of it, she sadly acquiesced, and said she regretted causing a separation between two such ardent friends. (I pass over the details of the plan, for there are those living who may read these lines, and through them reach the ones whom I have pledged my life to protect and defend, even though I am denied all association with them, being personally under surveillance of emissaries of that cursed sect.) At ten o'clock they were to leave, and the intervening time passed all too quickly, to me at least.

At last the hour of parting tolled, and we said goodbye; but of that, even now, I cannot trust myself to write—it revives too painful memories. I have received one letter, telling of their safety and good health. They are very happy; for the great shadow that hung over their lives has been lifted and annihilated forever, I fervently trust.

A Power more potent than any earthly authority has jurisdiction over them, and I find comfort in the knowledge that there is an invisible guardian who will, henceforth, protect the beloved being whose life was so nearly sacrificed "The Night the Light Went Out."

(The End.)

HORRIBLE DEATHS.

Rider Haggard and the Immuring of Nuns.

Proof Positive that He Told the Truth.

(CONTINUED FROM LAST WEEK.)

Corroborative Testimony.

The following letters appeared in the *Pall Mall Gazette* of January 23:

SIR:—My attention has been called to the correspondence which has just taken place in your columns between Mr. Rider Haggard and Mr. James Britten, honorary secretary of the Catholic Truth Society, with reference to the "immuring of nuns." As Mr. Haggard's statement that he saw in the public museum in Mexico the remains of a woman and child who had been walled up in a religious building in that town, has been called in question, I write to mention that I, too, have seen these remains in the city of Mexico; and further that I saw also, in a public museum in the city of Toluca, in Mexico, the remains of another victim who had thus been walled up alive; and that I obtained in Mexico a photograph of three other persons who had been similarly immured in that city in the convent of Santo Domingo. I have published a fac simile copy of this photograph in my book, "The City of the Seven Hills" (James Nisbet & Co.), and have also given in the same work a picture of four other walled-up victims found in the Inquisition buildings at Puebla, in Mexico. An account of the discovery of these remains at Puebla is given in Dr. Rule's "History of the Inquisition," page 328.

Yours, etc.,

H. GRATTAN GUINNESS, D. D.

East London Institute for Home and Foreign Missions, Harley House, Bow, E., Jan. 20.

DEAR SIR:—Having noticed in the columns of your valuable paper the attacks on the veracity of Mr. Rider Haggard re the "Immuring of Nuns" in Mexico, I should like to say that I have spent seven years in Mexico, and devoted a great deal of time to the study of the early history of that most interesting country and people. In Mexico it is well known that nuns have been immured, and not even the most bigoted Catholic will dispute it. The Mexicans say that not only were nuns immured, but also monks who had incurred the enmity of their brothers. They also say that unfortunate women, not nuns, were put to death in this manner by the clergy for not submitting to their lustful desires. The iniquities of the church became so great in Mexico that the government took the matter in hand and expelled all nuns and monks from the country, and has never allowed them to re-establish themselves. The clergy also were debarred from appearing in the public streets in their robes except when going to administer the last sacrament. This decree is still in effect. Mr. Haggard states that when he was in Mexico he saw two mummified bodies in the museum. There were originally seven of them, in an excellent state of preservation, and were all found in the walls of the Convent of San Francisco, walled up in niches. Two of them were men, and all plainly showed the limbs bound and the cords still remaining; catgut was used in most cases, and on one of the male bodies a piece of catgut was found tied tightly around the neck.

In 1884 I took two of these mummies to the United States, and enclose with this the extracts from some of the American papers referring to them. I am, sir, yours sincerely,

January 22. XOCHIL.

(New York World, November 12, 1886.)

"One is the mummy of a man. His tongue protrudes from his mouth. The other mummy was a woman, and her attitude as well as the extreme attenuation testifies to the great agony she suffered before death."

(Chambers' Journal, December, 1886.)

"Both mummies are wonderfully preserved, and show in the expression of their faces that they died in great distress."

(Brooklyn, N. Y., Union, December 8, 1886.)

"On viewing the mummies the marks left by the string can be seen. Her struggles and agony must have been fearful, as the preserved remains show."

Miss Mary E. Bryon in Fireside Companion, New York, December 25, 1886.

"It is curious to see with what vividness the bony figures and faces express the mortal agony of death. The attitude of the girl would be a good study for a sculptor or an artist; the strained limbs and feet stretched out en the last spasm; the head thrown back; the face so fearfully distorted—expressing the anguish of a dying struggle."

(Providence, R. I., Journal, January 1, 1887.)

"They are shown in a shriveled state, but with the expression of fearful agony still on their faces."

SIR:—The following details bear upon the subject of immuring and burying alive, as an ecclesiastical punishment in the Church of Rome, and may thus throw some light on this interesting historical inquiry:

1. "When, about twenty-five years ago, after their suppression, some of the Mexican monasteries were pulled down, bodies were found of many who had been walled up." Of one who had been tried about 1555, whose body the writer saw, he remarks: "When walled up the victim had been partially lifted from the ground by a rope." "His dying agonies were thus intensified." "His little child was thrown down at his feet."—"*The Inquisition*," p. 66.

2. In 1871 some letters appeared in an Italian public journal, written by a Roman Catholic. They were translated into English, and published under the title of "The religion of Rome described by a Roman." (Macintosh.) One of these letters, headed "Excommunication and the Holy Office," contains the following account:

"The walling up was of two kinds, the *propria* and *impropria*, or complete and incomplete. By the first they punished dogmatists, by the second the professors of witchcraft and sorcery. To punish the former they made a niche in the wall, where, standing upright on his feet, they placed the condemned, binding him well to the wall with cords and chains, so that he could not move in the least. They then began to build from the feet to the knees, and every day they raised the wall a course, at the same time giving the prisoner to eat and drink. When he died . . . the wall was built up. But, dead or alive, it was closed in such a manner that no one could see where the niche had been, and that a body remained there.—"*The Inquisition*," pp. 58-59.

3. A Roman Catholic priest, in the years 1848-54, sends the author the following recollections:

"In the year 1848, when the revolution broke out in Sicily, I was pursuing my theological studies. It was sickening to read of calcined bones found in large ovens or furnaces in subterraneans of the palace of the Inquisition [at Rome.] Of niches formed in thick walls, wherein the victims, bound with cord and strapped with leather straps to the niches, were walled up alive." "Several people of high respectability, returning from Rome, confirmed the truth of what had been published." "Among the eye-witnesses was a priest of high standing." "Three years after this I went to the college at Rome; there I met old acquaintances and friends who also confirmed all that I had heard."—"*The Inquisition*," pp. 51-52.

4. Rev. F. Mahoney; a Romish priest, the correspondent, in 1849, of the *Daily News*, thus wrote in the columns of that journal:

"I visited lately the works going on in the subterranean vaults of the Holy Trinity (at Rome). I saw embedded in old masonry, unsymmetrically arranged, five skeletons in various recessses, and the clearance had only just begun."—*Daily News*, April 18, 1849.

When staying in the Island of Capri, near Naples, in 1880, I saw the *debris* of the wall of an old disused nunnery, near Anacapri. A gentleman residing in the island told me that when it lately fell down a niche containing a walled-up skeleton in it became disclosed.

Yours, etc., D. L.

SIR:—I have but just seen the *Pall Mall Gazette* of January 17th inst., or I should have asked you sooner to kindly publish the testimony of an eye-witness as to the existence of the remains in the museum of the City of Mexico, which are described by Mr. Rider Haggard and discredited by Father Thurston. I lived in Mexico for three years, and saw the bodies of the woman and her child many times. Indeed, both from her conspicuous position in the museum, and from the contrast between her brown and shriveled flesh with the absurd sort of evening tie which forms her sole clothing, it is impossible to visit the building without noticing its most tragic relic: while the ghastly horror on the victim's face and the drooping attitude of her body leave little room for doubt as to the manner of her death, even did not local tradition explain it. Trusting that you will be able to publish this confirmation of Mr. Rider Haggard's statement, I am, sir, yours faithfully,

ONE WHO HAS SEEN.

Continued on 3d page.

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THOMAS PAINE.

THE ANNIVERSARY ADDRESS.

BY CHARLES DAWBARN.

Before the Liberal Club of San Francisco, Cal.

We who meet here to-night in honor of Thomas Paine can hardly realize that myriads of the young amongst us are being brought up to hate and scorn his memory. The student of history knows that every man should be judged according to the age in which he lived. By that standard Paine was not only the foremost political thinker and writer of his era, but one of the noblest men the world has ever known. In most of his teachings he was far ahead of his age. He scorned and denounced slavery when even a Washington was keeping slaves. He was so unselfish that he again and again contributed his last dollar to the cause of freedom, and positively refused to sell or even copyright his works, or make any profit out of the large circulation they were commanding among the people both of England and America. Yet this man, who wrote, labored and fought for freedom, was counted as a foe to manhood because he had dared to think common sense into the Bible, and freedom into the church. So his picture was turned face to the wall, and the theologian curses his memory. The theologian, like the Chinaman, always thinks his grandfather was wiser and knew more than he does. So he continues to curse Paine, and bring up his children to curse h m; but if he would but take the trouble to read his works, he would soon discover that Paine was a hard-headed old conservative compared to most independent thinkers of to-day.

But this daring thinker, who set the whole world an example of true manhood, overestimated the capacity of his fellow-men to receive a new idea. This destroyed his success as a prophet. You remember that in his "Rights of Man" he predicts that in less than seven years the monarchies of Europe would be overthrown by the people. A century has passed since Paine wrote that, but the thrones still stand. The man with the crown still finds the masses his humble tax-payers, and continues to live in luxury, no matter who goes hungry. In the same work Paine proclaims the glories of the French Republic he was helping to found, and the superiority of its constitution to that of England. But the ink was hardly dry with which that was written before Paine was himself in a French dungeon, and the nation was drinking itself into frenzy with human blood. The world saw a whole people in the horrors of delirium tremens, until at last a Napoleon had to arise and administer the "Keeley Gold Cure." But like the Keeley of to-day, it was the patient who got the cure, and the doctor who pocketed the gold.

I repeat that Paine sadly overestimated the capacity of human nature, as a whole, to receive a new idea. Men hate to think. They feel deeply enough. They feel their woes and their sorrows, until maddened with their feelings they break into strikes, riots and the dynamite bomb. And if a Washington, a Paine and a Lafayette could be found to-day to lead them to the conflict, we might once again have governments overthrown, and new constitutions elaborated for the people. But what would it amount to for the future any more than the past? It is human nature itself that has become palsied to every sense save that of feeling. And feeling alone won't lift either man or nation out of woe and misery. Something more is needed. The first step must always be leaders with an unselfish devotion to the public welfare; of which Paine was so conspicuous an example. Progress that will last must always be founded on the brotherhood of man. Men are always nearer to such brotherhood in poverty than when wealth abounds. Away yonder in Iceland their one jail stands empty. Not a thief, not a rogue, not even a scheming, vote-buying, jury-bribing politician to occupy one cell. That means poverty, for in all history no nation has accumulated wealth that the self-seeker has not grasped, and grasped until at last liberty itself was all there was left to clutch and destroy.

Let us remember on this anniversary that Thomas Paine stands to the world as an example of unselfish love to his fellow-man. And then let us suppose that the grand old hero left his celestial home this morning, the first thing after breakfast, on a trip to earth, just to see the effect of his teachings and example upon the generation of to-day. His first discovery is tha thet nation he helped to found has grown from the three million of his day to the sixty-five millions of ours. He hastens to the Congress with which he used to be so familiar, and makes his first visit to the Senate. He is shocked to find many of its seats occupied by millionaires, or by men who have had a political pull with the legislatures that sent them to Washington. Almost every member seems working in the interest of capital. In the lower House he perceives that most of its members are men who cannot rise above the politician's humble obedience to the leaders of his party—men who may be honest enough as Republicans and Democrats, but are utterly unable to see any but the side of the question that shall keep their party in power and themselves in office. Paine finds laws that protect capital against foreign competition, but not one law can he discover that is honestly intended to protect the American wage earner against the tens of thousands coming every year from Europe to beat down his wages. Paine then naturally looks out upon the world of labor to see if it is satisfied with this state of things. He watches the workers combining to maintain their rights, but is shocked to see that one of their first steps is to forbid the American-born lad learning either his father's trade or any other, without having the consent of some Trades Union, usually controlled by foreigners. He discovers that the skilled workman of his day has been largely superseded by the machine; while the owner of the machine is pocketing most of the profits. He then learns that some three-fourths of the nation's total wealth has already got into the hands of but thirty thousand people. Whilst our visitor is trying to get some comfort out of the old-fashioned idea that even a rich man has to die some day and leave his property to be divided amongst his heirs, he is startled to perceive that man has been turning creator on his own account, and has beaten the God of the Bible all out of sight. He has created a being who does not have to die, and who can therefore keep on accumulating wealth as long as there is any he does not own. This new Being, whom Paine had never met before because he is unknown in heaven, goes by the name of Company or Trust. The common sort of man who has to die is popularly supposed to have a soul, with sometimes a conscience and a hell. But this new Being has neither conscience nor soul, but just a stomach with a tape-worm in it, always hungry for the poor man's last dollar.

Poor Paine, our visitor, who remembers that when he was a mortal he gladly gave his last dollar to make a man or a nation happy, is disgusted to find that almost everybody in this nation for whom he lived and fought has grown to worship the dollar as God of this world. No wonder if he rubs his eyes and for a moment fancies that it is all the nightmare of a troubled dream rather than a terrible reality. He finds everywhere men—and women too—as eager worshipers of the dollar as old Money-bags himself. All are sighing for shares in the corporation and the Trust; all are eager to become millionaires to-morrow. And by-watching those who have succeeded, Paine, you discover that the shriek and howl always come from the under dog. The moment that dog gets to the top he begins to worry the other, and enjoy it, too. Do you wonder if Paine, our visitor, retires to a lunatic asylum to cool his fevered brow before returning to his home in the "Summer Land."

I repeat, Paine the hero sadly over-estimated human nature. The woes are all here. Now what shall we do about it? I don't dispute that a bad law can do awful mischief. The sooner it is repealed the better. But we must remember that under universal suffrage the laws, as a whole, are going to represent the average moral level of the whole nation. No law is good for anything unless it has public opinion back of it. For instance, in this age of gambling, you may possibly stop the midnight hell with its cards and dice, for public opinion is with you. But you cannot stop the stock exchange or the horse-race. They represent the moral level of the age. The successful gambler is usually the most charitable of men. You will find him supporting hospitals and poor-houses. He will give liberally at Christmas to help the Salvation Army get up a dinner for the poor. But you know that in this age you cannot stop the soulless Trusts and Companies, because everybody would like to wake up to-morrow morning and find himself a millionaire.

Now, understand me, there is another side to this questien. I believe that human nature is growing. But the world is young yet, and human nature is still sowing its wild oats. I don't claim that Iceland, with its empty jail, is any better than California with its crowded penitentiaries. Iceland is simply a baby in long clothes. Find coal or iron, gold or silver in that frozen North and the baby will be out of his cradle next morning. I believe that the coming age will be better than the present. I believe that in many respects to-day is better than the age when Paine lived. The great merit of Paine was that he was a greater man than his age could comprehend. He saw what would make the people of that day happier and better, and then he tried to both live it and teach it. And the Paine who would win eternal glory to-day must do just the same—not copying the Thomas Paine of the eighteenth century but living and teaching as far before our age as Paine was before his. The Paine of to-day will teach us that the man who aspires to become a lawmaker should first become a law unto himself. He will demand that every man should be a patriot ready to do his full duty to his own manhood. He will insist that every woman should claim her place side by side with man, and become something more than the mother of his children. And when our nation shall be composed of such men and such women, a race of Paines will be born into the world by whom the "rights of man" will be protected and maintained as never before in human history.

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HORRIBLE DEATHS.

Continued from 2nd page.

18 West-square, St. George's Road,
Southwark, S. E., Aug. 4, 1893.

SIR:—I am requested to call your attention to the extremely offensive and untrue assertions with regard to the immuring of nuns and the general management of convents which Mr. Rider Haggard has been allowed to make in your issue of July 29, and to express our surprise and regret that a paper which receives considerable support from Catholics should publish so misleading an account of Catholic life and practice. Yours obediently,

JAMES BRITTEN,
Hon. Sec. Catholic Truth Society.
To the editor of the *Graphic*.

Ditchingham House, Norfolk,
Aug. 9, 1893.

SIR:—The editor of the *Graphic* has forwarded me a letter written by you on behalf of your society, dated Aug. 4, wherein you take him to task for publishing "extremely offensive and untrue assertions with regard to the immuring of nuns and the general management of convents;" which, as you allege, appear in the installment of my story "Montezuma's Daughter," printed on July 29.

I am unwilling to enter upon a religious controversy, but it seems to me that this letter demands a brief answer. In the first place, I must tell you that nothing would grieve me more than to give pain to yourself or to any member of the Roman Catholic faith. Although myself a Protestant, I have the greatest veneration for that faith, and have the honor to number many of its adherents among my friends. Therefore I disclaim all sympathy with those who, in the present age, make it an object of public or private attack. I am, however, quite unable to understand how the incidents of a story, whereof the scene is laid in the days of Elizabeth, can possibly have given offence to the members of a serious society; indeed, the sentence which I have quoted from your letter almost leads me to believe that you must have fallen into the mistake of supposing that it deals with the present time, seeing that otherwise your allegation that it contains "offensive and untrue assertions" conflicts with the notorious facts of ecclesiastical history. Whether or not all the details of the ceremony of the immurement of the imaginary Isabella de Siguecza are accurately described in my tale, I cannot say. It is, however, proved by the Inquisition, as set out in the pages of Prescott's "Ferdinand and Isabella," Motley's "Dutch Republic," and many other writers, that fanatics have lived more cruel than the Father Pedro in the story; and never till now have I heard it disputed that nuns who had broken their vow of chastity were, in the course of the Middle Ages, from time to time immured, alive, in the niches known as "in pace."

As I mentioned in a footnote, I myself have seen in Mexico the bodies of a young woman and an infant found in the wall of a religious building in the city, which still bore upon their dessicated frames proofs that they had been placed there while alive. Last year, also, in an ancient house near Waltham Cross that was once devoted to religious purposes, I was shown a dungeon in which, as I am informed, the skeletons of two women had been walled up, and with them an earthenware pitcher. In 1763, to give another instance, the Parliament of Paris fined the Abbot of Clairvaux 40,000 crowns for causing the death of a prisoner in an "in pace." And, lastly, Sir Walter Scott, in a note to his celebrated scene in the second canto of "Marmion," states that a female skeleton was found in the ruins of the Abbey of Coldingham, "which, from the shape of the niche and position of the figure, seemed to be that of an immured nun."

It seems to me that the cases I have quoted, to say nothing of others, afford sufficient evidence to justify the use of a similar incident in a romance.

I presume that whatever branch of the Christian faith we belong to, we deplore the horrors that in the Dark Ages were perpetrated in the name of religion, not by one party, but by all. Happily they are done with now, but it is strange that the advocates of "Catholic Truth" should object to the introduction of them in a story written from the point of view of a man whose father had suffered at the hands of the holy office, by a writer desirous of pointing an obvious moral, and still more strange that such incidents should, in sweeping language, be declared "offensive and untrue" in the face of what appears to be overwhelming testimony to the contrary.

I am, sir, your obedient servant,
(Signed) H. RIDER HAGGARD,
James Britten, Esq., Hon. Sec. Catholic Truth Society.

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PLAIN STATEMENT.

National Spiritualists' Association.

A STATEMENT OF PLAIN FACTS—DELEGATES RESPONSIBLE—THE ACT OF INCORPORATION—ITS AIM IS COMPREHENSIVE—CASES CARRIED TO SUPREME COURT—FINANCIAL BENEFITS, ETC.

TO THE EDITOR:—Under the caption: "Is It Satisfactory?" one of the delegates to the recent National Convention of Spiritualists proceeds to arraign an Association which he helped to create, and passes a condemnatory judgment upon his own work, for he was one of the most active workers upon the floor of that convention.

It seems to us that the time to object to any particular document or instrument is at the time it is under discussion, and not some five or six months after it has gone into history and been accepted by the vast majority of the people calling themselves Spiritualists in the United States of America. If our National Spiritualists' Association is wrong in principle, then it surely is the fault of the delegates to the convention, through whom the Association was formed, and not the fault of those whom those delegates, by overwhelming majorities, placed in charge of the business affairs of the said Association. We fail to see wherein it is wrong in principle, although we admit that the constitution could be profitably amended. But the great majority of the delegates to the convention decided that that document, viz.: Constitution, was the instrument they wanted, and the one under which they wished their business affairs conducted during the year next ensuing; hence, being a firm believer in the doctrine that the majority should rule, we bow to the expressed will of that majority and acquiesce in the results of that convention, being determined to do our part towards uniting the discordant elements in our ranks, through the instrumentality of which the progress of our cause has been so seriously retarded during the past four decades.

It seems to us that the opinions of three able jurists of the Federal Courts of the United States should be good authority for all Spiritualists in the consideration of the legal status of our Association, and its power to grant charters that shall hold good in other States of the Union. The opponents of the National Association who have assumed that these charters were valueless, have constituted themselves the judge and the jury in the case, tried it upon ex parte testimony, and have rendered a verdict in accordance with their own limited views, and, we fear, personal prejudices in the matter. Let us quote directly from the Act of Incorporation of the National Spiritualists' Association, taken from the statutes of the District of Columbia. After stating the name of the Association, the charter reads: "Under which name it is empowered to sue and be sued, to implead and be impleaded, in all the courts of the District of Columbia or elsewhere, and shall have and use a corporate seal." What do those words "or elsewhere" mean if they do not mean the several States in the Union? Let us now refer our critics to the opinions of Judge Samuel C. Mills, of Washington, D. C., and two associate judges of the circuit courts of the District of Columbia, who passed upon the Act of Incorporation of the National Spiritualists' Association in company with Judge Mills, when that document was drawn. These three able judges unanimously stated that the said National Spiritualists' Association is empowered to own and hold property for the purposes specified in the Act of Incorporation of said Association, in every State in the Union, upon equal footing with other religious denominations in the respective States. We do not claim that it is possible for our Association to legislate for any one of the States in civil affairs, but we do claim that, by virtue of the instrument granted under the Federal laws of the United States, it does have the power of associating with itself local societies in every State in the Union, who shall be parts of the National Association, joint owners with it in any and all property acquired by it, and having a voice in the disposition of all funds donated to or received by it. Again, through the instrumentality of our National Association, cases can be carried to the Supreme Court of the United States of America for final adjudication, whereas, with certain exceptions, it is now necessary that the parties desiring the judgment of the highest court of the land must be residents of different States in the Union. By having a National Association at the Nation's capital, we have a friend at court through whom the citizens of the various States can make their final appeal, even though the parties to the suit be citizens of the same State.

What good can be served by uniting these societies in this way in the National Association? Not by acknowledging fealty and subordination in any ecclesiastical sense, but by forming a closer union among the Spiritualists of our country, by placing societies on equal footing one with the other, and through the establishment of a central office, be able the better to carry out the principles of pure Spiritualism in everyday life. The National Association is made up of the local societies chartered by it. They are its primary units, and the specious claim that it is a "money-making grab-game affair" is begging the question without the slightest shadow of excuse for such illogical gymnastics and groundless insinuations.

If the motto of the Spiritualists in the past has been "millions of free offerings, but not a cent for tribute," we would like to inquire where those millions have been expended, and what has been accomplished by their expenditure. Have we homes for our aged and indigent mediums? Have we hospitals for our invalids and crippled workers? Have we expository documents that we can send to those who seek the light of pure Spiritualism? Have we buildings in which the Spiritualists can assemble for the purposes of worship? Have we strong societies in the larger cities and towns in our land? Have we harmony in our ranks, and have those millions brought us closer together as a people? Have we been carefully numbered as a distinctive class? Does any one pretend to say that he or she knows how many Spiritualists there are in the country? But we need not go on with our interrogatories. Our critics well know what the answers are to all of these questions. Christians, when emancipated from the yoke of orthodoxy, have gone to the other extreme oftentimes, and been willing to enjoy the religion of the new dispensation without money and without price. Many of them have been all too willing for our platform workers and hard-pressed test mediums to spend their lives in the gratuitous service of humanity without receiving anything commensurate with their arduous labors, and often permitted to go down into the valley of the shadow without one dollar to defray the expenses of their last illness, and decently inter their forms when their spirits have taken their flight. The free-will offerings to which the opponents of the National Association refer are few and far between, and will continue to be so until there is some nobler sentiment than that propounded by the majority of our critics: "How much financial benefit will the National Association be to us?" aroused in the breasts of all Spiritualists. The desire of many people to get something for nothing is too painfully manifest in every-day life among all classes of our American people. We as Spiritualists should certainly be above that abominable doctrine. This is not said in harsh or unkind criticism upon our Spiritualists, but is stated only after long years of experience in traveling over this Union and meeting Spiritualists in a majority of all the states. For instance, we know of a Spiritualist who is worth a quarter of a million dollars, who goes to one of the camps every season, and who will wait until the Spiritual papers are a fortnight old, then go and beg a copy of each rather than step up at the time they first appear and pay a nickel apiece for the privilege of reading the bright thoughts that adorn the pages of all our journals as they come fresh from the editor's table. Must we apply this case to the brother who has referred to "Peter's pence?" We trust not; yet it seems to us as if he were arguing from the same standpoint, viz., "How much can I make and how little must I give?"

Without a central power, even the Unitarians, to whom one of our critics has referred, would be powerless to accomplish one-half of what they are now doing for the promulgation of their ethical and religious principles. We think the Unitarian plan of work is a good one, but there are some features in it to which we object, viz: The life membership, which would give certain individuals a power in voting that would offset, in time, the wish of the great majority who were unable to be present, because only those of the wealthier classes would be able to purchase life memberships as the Unitarians do. We are willing to accept any change that shall be made in our plan of organization when we can see that it will be beneficial to our organization, and to our people sustaining it. Personalities as well as technicalities should drop out of sight in the consideration of the weightier questions of doing good, of being true to our principles and just to our fellow men.

If there be anything in the present National Association that is radically wrong, it should be corrected, and we earnestly invite all Spiritualists to unite with the officers of the Association in making those corrections. We do not claim that we have made a perfect plan of organization. We have made a beginning, however, and by amending our constitution we can make such changes from time to time as the wisdom of the Spiritualists of the nation may direct. If amendments are desired, send them in in writing to our national secretary and they will be placed on file for action at the next annual convention. We want the light, the true and the best way, and feel that all Spiritualists should be willing to sink their idiosyncrasies, in part at least, for the sake of the common good of all our people. The individualism of which Spiritualists boast, we fear, has carried many of them to such an extreme that they fail to perceive that others have rights as well as themselves. To us the paramount need of the hour is co-operation, and we cannot have that divine principle manifested in life unless we have harmony in our ranks, and an unselfish desire in our hearts to do good even to those who persecute and ignore us. We feel that we should work together; even as one of our critics has said—shoulder to shoulder for humanity, truth and Spiritualism. H. D. BARRETT, Pres't.
ROBERT A. DIMMICK, Sec'y.

The Number Thirteen.

TO THE EDITOR:—On the night of February 14th, myself and a friend received the following message from my spirit wife:

"The American quarter dollar has thirteen letters in the words E pluribus unum, thirteen letters in the word 'quarter dollar,' thirteen feathers in one eagle's claw, thirteen leaves on the olive branch in the other claw, and thirteen stars in the background or wilderness." Bettie.

I will state that my wife passed to Spirit life before the new quarter dollars were issued. No one was present except myself and friend and we were not thinking about money of any kind. The message was made out partly by independent writing and rapping.

E. T. TUCKER.

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SATURDAY, MARCH 10 1894

Growth and Waning Power.

It is well enough to go back to early times and elementary principles to learn the trend of modern thought. Very few stop to reflect that present church structures are only survivals of ancient heathen temples in which the gods were worshiped, and on whose altars bloody sacrifices were made. And fewer go back of those old-time temples to that still more distant period when the priests ascended mountain tops to hold converse with their god, who dwelt on the arch just above the clouds, from whom they received the laws, then proclaimed them to the people. Some of these laws, the relics of barbarian ages, still survive, and are prejudicing modern civilization.

Few seem to know the king and priest were originally the same person. In the character of priest he received the laws direct from the hands of his god, then as ruler he gave them to the people, setting up all sorts of temporal punishments for the violation of these laws. When stoning to death, the bastinado, or mutilation ceased to be effective as punishments, then came the threat of eternal tortures, which the modern Jaspers still employ.

The priest, in his dual character of ruler and law-maker, claimed the attention of his people one day in seven, to the end he could instruct them in divine law—not his own laws, for they would lose force if known to have originated with him. When his subjects became too numerous to hear the lawgiver's voice, or were too distant to make it practical to visit them weekly, secondary priests were appointed, who did service in outside districts. These lesser dignitaries were taught by the superior; thus harmony was maintained in ritual observance and in popular requirements

If any violated the higher law, he was a heretic, and subject to such penalties as the priest imposed, for he was instructed by God himself in executing the law, as in making it.

As the ages went on the priests became the heralds of the monarch. They traveled all over the realm to proclaim God's will, as they were instructed. As vicegerents of heaven, they learned to communicate with each other by characters. These in process of time became an alphabet representing sounds, and these through many changes now make up our written language.

Priests had to subsist. Labor they would not, so sacrifices of birds and animals were invented, the choicest portions of the flesh falling to God, which were devoured by his priests. This custom partly survives to our times, the sisters devoting the tenderest of the yellow-legged chickens to their use.

The scapegoat was a grand device. On him the priest heaped all the sins of the nation. Thus loaded he was driven into the wilderness, and the sin-burdened people escaped the penalty which otherwise would have fallen on them. Christians tell us this device was utilized by loading original sin, of which all men were guilty, upon one man, whom they called the son of God, and who, Paul tells us, appeared once in the end of the world to put away sin by the sacrifice of himself. Though the scapegoat had not sinned, neither had Jesus, yet the great God, just above the clouds, accepted the offering, and conditionally pardoned the sinner, leaving a new task for the priest, and that to coax and wheedle the sinner to comply with the new conditions, else the sacrifice to him was worthless.

In civilized countries the people can now acquire knowledge as well as the priests. Books are in every hand. The multitude read them and know as much about God and his doings as the ablest pulpiteer. They have no motive for deception; and yet the clergy want the people to abandon all other duties, discard instructive reading, and give them one-seventh of their time, that they may be taught God's will in regard to man. The wild bulls of Bashan never bellowed more loudly than do the priests of our day, in view of their waning power.

They Are Deceivers.

No one who does not spend his time among books is conscious of the many frauds practised on the reading public by publishers in the interest of the prevailing religion. It is generally supposed these frauds are limited to the Bible, church histories, and history antedating the crusades; but the work is going on still, though the art of printing has lessened the opportunity of escaping detection.

For years we had seen quotations from Lempriere's "Classical Dictionary;" turn to the subject, and the citation was not in the copy in our library. In process of time the discovery was made that ours was an emasculated edition. Some D. D. had edited it, and eliminated everything from its pages he thought improper for the people to read. An honest edition was obtained, and the old was given away.

Several times during the last year inquiries have been made where a certain passage could be found in Luther's "Table Talk." Citing page and paragraph in our edition, back would come another letter: "I am unable to find it."

The Testimony, a Sabbatarian paper, published by an honest and conscientious clergyman, at Buffalo, who makes it his business to tell the truth, in his January issue, p. 4, makes the following statement:

"In the writings of a Boston theologian and historian, I found this quotation from Martin Luther's 'Table Talk;'"

"'If anywhere any one set up the day on a Jewish foundation to be observed for the day's sake, then I command you to work on it, to ride on it, to feast on it, to dance on it, to do anything whereby this encroachment on Christian liberty may be removed.'

"Wishing to verify the quotation, I purchased successively three editions of Luther's 'Table Talk,' edited by three clergymen, each of a different sect. Each had omitted such things as would lead readers to believe Luther favored some teachings of his sect, and all had omitted the above quotation, because all taught Sunday observance and wished to deceive their readers with the belief that Luther taught the same.

"They have no reason to complain, since they are deceived for their own good.

"Of course when all the original editions of the 'Table Talk' are destroyed, the clergymen will be able to assure us that there is no evidence that that well-known quotation was ever found in Luther's sayings.

"I read quotations from Milton's prose writings against Sunday observance and the teaching of a Triune God, the Trinity. I consulted an edition of Milton's prose works from which those things were carefully excluded, and the learned editor, the 'pious Doctor of Divinity,' coolly informs the reader that he omitted these things because had Milton lived in our day he would have been as much ashamed of such opinions as we, or words to that effect."

Parties who will practice deception on the public by fraudulent omissions, as in the cases cited, will not hesitate to interpolate forgeries to advance their church interests. Nothing is sacred with them but their damnable creeds.

A Priestly Government.

It is not Catholics only who are making aggressions on civil liberty. At this time a constitutional amendment is pending in Congress, proposing to add to the preamble, after "We, the people of the United States," the following: "Devoutly acknowledging the supreme authority and just government of Almighty God, in all the affairs of men and nations; grateful to Him for our civil and religious liberty, and encouraged by the assurance of His word to invoke His guidance as a Christian nation, according to His appointed way, through Jesus Christ, in order to form a more perfect union," etc.

The allied Protestant churches the nation over are exerting themselves by getting up petitions, circulating them for signatures, and writing letters to the President and members of Congress, urging the adoption of this measure.

In strict harmony with this proposed amendment to the organic law of the nation, changing it from a republic to a theocracy, a movement is on foot to organize all the Christian churches into a religious party, the object to control all elections for public offices. The daily *Record*, of this city, in a late issue developed the plan of the leaders, from which we copy:

"The plan of procedure contemplates simultaneous speeches from every pulpit in the city urging the ends of the movement. Subsequently it is intended to have committees in every church or ward which shall work with the central committee on much the same lines as are followed in party organization."

Then there is another organization to co-operate, but probably working in secret, called "The Civic Federation."

All these plans carried out successfully, and the Constitution in its very preamble declaring this a Christian nation, every public officer must be a Christian, and every enactment must be based on the "word of God," and every ruling of the courts must necessarily take into consideration the object of the government, to found a Christian nation, how much civil liberty will then remain?

This subject is too momentous to be appreciated at once; for it contemplates the subordination of all civil authority to priestly rule.

The A. P. A. should enlarge its platform, and instead of warring on Catholicism alone, it should make the tyrannical system on which Catholicism and Protestantism are both founded the object of resistance and attack.

Bibles at Half Price.

Passing by one of our Orthodox Bible Depositaries the other day, we saw a number of samples of stock lying in the large show window, with this placard above them: "A large stock of Bibles on hand at half-price." It struck us as peculiar, that in the very heart and the center of an orthodox propaganda there should be need to display such a sign.

Trade always adjusts its movements to its immediate surroundings. Demand controls supply. It is evident, then, that the said firm were overstocked, if they were telling the truth. To our sorrow, we know the church and its members will lie; but we will suppose they would not so depreciate their business sagacity as to put up a sign, just for the sake of lying and pretending to offer the goods at a reduction, that was only a glittering generality and not cheap.

Assuming, then, that this is a bona fide offer, just as it seems on the face of it, we are interested to know why bibles, the standard book of this much Christian country, should be selling at half-price. The time has been when it was difficult to get one bible at one price; yes, at several prices, and yet it is the same book, barring the slight changes of revision, made by an audacious priesthood, who have dared to brave the awful anathemas of the close of the last chapter of Revelation, in regard to him who shall add to or take away any particle from the words of this book.

Why, then, this depreciation in price? Is it lack of demand, or as is often called "overproduction?" Is it a fact that this as the sects claim, only guide of life, is losing its sanctity and prestige, by being compared with the older scriptures, the Koran of the Mahommedan, or the Vedas of the Brahmins and Buddhists? Thousands of church members who have worshiped the foreign missionary work as a fetich, seeking to do wonders for the savages of Boorhaboola Gha, have found that they have been most adroitly fooled by the fellows who were running the fad, to make living places for themselves; and that the natives of far-off India were as intelligent thinkers as they themselves and, moreover, that there was such a striking similarity between all the sacred books of the Aryan race, as to prove most conclusively a common origin for their precepts of wisdom and morality. If the Christian Bible can claim rightfully no precedence over any other sacred book, a great many people had rather read the Vedas instead. That would account for one source of decreased demand. The notable inconsistencies and obscenity of this "word of God," its mixture of blind declarations, crude and incongruous history, science and philosophy, are every day becoming more and more apparent to all advanced and progressive thinkers. They have ceased to have any use for the Bible as a moral text book. Here again would be a large and rapidly increasing falling off in the demand for "the best book in the world." (?) But in these latter days, those who grasp the great truths of Spiritualism realize the fact that it is just as easy now to receive teaching and truth from the unseen "masters of wisdom," as in the ancient days.

They see that all churchdom, while denouncing the class castes of India, has made for itself a more iron-bound separation in the churches, which are really castes, governed by an unwritten, implacable law. If people belong to our church, all right; if they belong to the other fellow's church, there is no good in them, and if they are Spiritualists, then are they pariahs indeed.

The constantly swelling ranks of Spiritualists, who are recruited from the churches, until the clergy have ceased from policy their former open-mouthed denunciation, disgusted with the hollow mockery of pretense put forth by the hypocrisy of cant, have no further use for the Bible. They believe its teachings to have been the inspiration of all the deviltry so apparent in the present operations of the churches, from the "mother of harlots" down. It is undeniably true that the churches have left their first love, the teaching of universal brotherhood, and interdependence of each upon all, substituting therefor the proposition: "I am holier than thou."

But setting aside all the chaff, there are some nuggets of truth to be found in this compendium of past wisdom. The erroneous misconceptions and conclusions taught by the churchmen for their own selfish purposes do not, cannot vitiate the truth, whether found in the Bible or *coming from the inspired lips* of our mediums. There is no reason why the race, daily moving toward a higher and more exalted spiritual condition, should not be able to receive from their psychics now, just as authoritative statements from the unseen "masters of wisdom" as any written down under anathema in the so-called "holy book" of the Jews.

There is more inspiration now than ever before, and the columns of THE PROGRESSIVE THINKER are filled with it from week to week, in satisfying fulness for its readers. We are really afraid our orthodox friends will be obliged to "restrict production" of the stereotyped "word of God."

Exposition of a Bible Story.

The question is solved, and the learned Rev. Mr. Jasper, of Richmond,—he of "the sun do move" theory—has furnished the solution. The able divine of colored visage saw the improbability of the ordinary understanding of Jonah's adventures with the whale, so he has formulated a theory more in harmony with good sense. Hear him:

"Dat country war a sea shoah, an' de hotels dey was named aftah de tings ob de sea. Dah was the Sailors' Rest, de Mariners' Retreat, de Seafaring Man's Home, an' a lot ob sich places, jest as yo' kin fin' 'em at Norfolk now. Among dese places was one called de Whale's Belly. Jonah come along, an' he didn' hab no scrip in his purse. He staid dar tree days, an' when the landlady found he didn' hab any money she spewed him out. It is gib to us to show how when we don't treat a man right kase he's pore we may be kickin' an angel unawars!"

NEW ANNOUNCEMENT!

Special Gifts to New Subscribers.

During March and April.

THE PROGRESSIVE THINKER is desirous of doing a philanthropic work, hence it has had a special edition of the following numbers of THE PROGRESSIVE THINKER struck off in order to present them free to all *new* trial and new yearly subscribers sent in during the months of March and April. The 3 papers combined are as valuable as any two-dollar book now published in the United States. In fact, they constitute a mine of valuable information, that every Spiritualist or Liberal should read. The first paper contains, complete, the remarkable story (just finished) "The Night the Light Went Out." All the details of this thrilling story are absolutely true, only names being changed to avoid the danger that would arise otherwise. Everybody should read it.

The second paper (our Tract Edition) contains eight solid pages. It is a mine of valuable information. The first page contains a lecture by Swami Vivekananda, on "Hinduism," before the Congress of Religions.

The second page is devoted to the "Arts of the Spirits," and is copiously illustrated.

The third and fourth pages are devoted to the "Poets and Poetry of Spiritualism," showing that there is no death.

The fifth page (illustrated) shows that the "Passage to Spirit-life is Most Delightful." It is very valuable.

The sixth page (illustrated) contains some valuable statistics on "Political Romanism." Every patriot should be familiar with them.

The seventh page is a lecture by that great scholar, M. M. Mangasarian, on the "Martyrs of Liberal Faith." You should read it.

The eighth page (illustrated) contains an article by one of the leading journalists of Rochester, N. Y., on a "Cloud of Witnesses—the Truths of Spiritual Phenomena Endorsed by Science."

The third paper consists of facts connecting the Romish Octopus with the assassination of President Lincoln. It is intensely thrilling and contains some appalling facts. This paper has been read undoubtedly by over ONE MILLION of people. Our aim is to do a philanthropic work, and to reach a new class of readers and get them interested in spiritual literature. This offer will hold good during March and April only.

Cause and Results.

The death-rate in New York City has this winter been far above the average, although there has been no epidemic or contagious disease to swell the number of deaths. The cause rests with the destitution, want and exposure of the poor. They are beneath the millstones of our social fabric, and are first to feel the pressure, and last to have it removed. The accretion of vast fortunes in the hands of a few, leave the many in want the moment that the few fail to provide work, having robbed that many of the means whereby they can work by and for themselves. Then comes in charity, pleasing as an angel's visit when bestowed on the unfortunate, but here, in its ostentation, a disgusting exhibition of human vanity. The wealthy console their consciences with the giving of free soup, and five-cent loaves of bread: but it is not charity these suffering poor desire—it is justice. Not the free dinner to-day, seasoned with the thought that the children will be fed in the same way, except with thinner soup and smaller loaves; but the right and the opportunity to earn the dinner and the loaf—the right to possess all that brain and hands create. One of the greatest dangers which menace our civilization and the permanency of our Government is the feeling of injustice and wrongful suffering, by what is called the lower stratum. Down there is where the dynamite bomb is made, and from there comes the maniac hand which throws it in the face of law and order.

Universal Lethargy.

God in the Constitution and these United States declared a Christian Government by organic law, then will follow legislation to suppress whatever conflicts with church teaching. Then the old penalties, now obsolete, will be enforced against those who express an honest opinion adverse to popular theology. Then the Bible, with "Thou shalt not suffer a witch to live," will be superior to any State or national law; then the Inquisition, with its star chamber procedure, will be practically revived, with all its horrors, to hunt up and punish unbelievers. Congress has this subject under consideration before one of its committees, and the masses are as indifferent as when ordinary legislation is pending. Even the press is silent. Priests and their tools are active. The enemies of freedom never sleep.

Passed to Spirit-Life.

Mrs. Mary Colvin Wright passed to Spirit-life February 26th, 1894, from the home of her daughter, Phœbe C. Stidd, Windsor Park, Ill. She was born at Farmington, N. Y., April 25th, 1812, a birthright member of the Friends or Quaker Church. She became a Spiritualist in middle life, and during her remaining years lived true to the faith. She was a practicer of her religion rather than a preacher, and through her wonderful faith and noble life strengthened all lives that came in contact with hers. After the return of Cora L. V. Richmond there will be a memorial service.



Spirit of the Romish Church.

STARS AND STRIPES NOT WANTED.

It appears from a telegram to the *Inter-Ocean* March 1, from Pittsburgh, Pa., that at a conference of the attorneys and officials of the patriotic organization which is resisting the attempt of Rev. Father Cosgrave to install nuns as teachers in the Thirty-Fourth ward public school, the lawyers gave a preliminary opinion that the action is illegal, and steps will be taken to get a court decision to this effect. Two of the men at the meeting said they had offered some time ago to present the school with an American flag, but the Catholic board of directors refused the gift. The school is probably the only public educational institution in Pittsburgh that does not float the stars and stripes. Councilor Kerr has received numerous letters requesting his interference in the matter, and urging him to do all in his power to keep the public *schools free from sectarian interference.* To-day he received a copy of resolutions adopted by a Philadelphia council condemning the action of the school board. Father Cosgrave to-day announced that he will give the Catholic children religious instruction in one of the schoolrooms if the directors allow it.

This shows most comprehensively the spirit of the Romish Octopus.

The Genuine Spirit of Popery.

It is reported that the Rev. Father Ferdinand Stick, of Pana, this State, while holding a funeral service at his church, launched upon a tirade against Protestants, the American Protective Association and the Young Men's Christian Association. In regard to the Protestants he said:

"There is not a good, moral young man in Pana that is a Protestant. The only good young men are Catholics. I had rather stand up with a gambler, a saloon-keeper, or a drunkard on the judgment day than with a Protestant, for they will all go to perdition together. No Protestants can go to heaven; only Catholics go there."

He said there were no true marriages outside of the Catholic Church. The marriage by a Catholic priest was the only true marriage.

His diatribes stirred up quite an excitement in the place, and the reverend Father is now reported to be denying that he used such language; but the editor of the Pana *Gazette*, a Catholic, declares that he did use the words reported, nevertheless.

Whether he did or did not, the fact remains that the import of the alleged language is a true representation of the genuine spirit of popery, as is attested by many authoritative documents, papal bulls and churchly fulminations against heretics, and a long, dark and damnable history of popish persecutions, Inquisition and so on.

Divine Revelation.

"Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood."—Proverbs, 30: 33.

Inspiration was hardly needed to convince the world of these truths. Even the barbarians of three thousand years ago must have learned such facts by observation; and yet Solomon, the wisest of men, though a gross idolator, and lecherous as wise, while instructed by God, so wrote for our delectation.

Trade Mark Omitted.

The great plague, which desolated London, and in fact all Europe at the beginning of the seventeenth century, destroying 200,000 lives in Constantinople alone, the preachers said was a "visitation of God for Sabbath breaking." And yet God in His wisdom placed no trade-mark on that holy day by which it may be known from other days. Was it an act of thoughtlessness on the part of him who made that day sacred?

The Lyceum Guide.

E. W. Sprague writes: "I am in receipt of the Lyceum *Guide*, by Emma Rood Tuttle, and I can truly say that I think it supplies a great need in the work of Spiritualists, and I most heartily recommend it to all societies and persons who are in need of a helper in this reform work. Spiritualists everywhere who have no lyceum should send for a copy of this book and at once organize a lyceum and thus aid our beloved children in gaining a knowledge of the truths taught in Spiritualism. It takes effort to accomplish anything of value, but Mrs. Tuttle will be repaid a thousand-fold for this effort to bless our children. Long may she live to do her work for the Angel-world."

Bad Advice.

"Give strong drink unto him that is ready to perish, and wine unto those that be of heavy heart. Let him drink and forget his poverty, and remember his misery, no more."—Proverbs, 31: 6, 7.



THE SPIRITUALISTC FIELD-WORKERS, DOINGS, ETC.

Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

Will C. Hodge, who is now laboring in Rochester, Ind., desires engagements for April, May and June, and will make reasonable terms with any society desiring his services. Address him at 471 West Madison street, Chicago, or Rochester, Ind.

The old-time lecturer and writer, J. O. Barrett, who is widely known to the spiritual public, but who has of late years somewhat dropped out of the ranks of its workers, has been by no means idle. He has been engaged by the Minnesota Forestry Association, Minneapolis, and has charge of the important movement to maintain the forests of that State. He had charge of forestry at the Columbian Fair, and the success of that department was owing to his indefatigable efforts as much as to any other individual. Those who desire information on forest culture will do well to write him and receive free the valuable publications of the Association.

Sunday evening, Feb. 25, was the closing of Mrs. Mary A. Jeffery's three months' engagement with the North Side Spiritual Society, of this city. The medium took her subject for discussion from the audience, which was: What do you consider the highest conditions of liberty? which was handled with wonderful eloquence by the medium.

T. V. Blackman writes: "Mrs. M. T. Alien, who has been doing work in Pittsburg, Kansas, for the past two months, finished her course Sunday, February 25, and left for Emporia, Kansas, where she is engaged to deliver a course of lectures before starting out upon a tour of the Southern States. Mrs. Allen's work in Pittsburg has been marked by great success, as not only has she succeeded in enthusing the Spiritualists, but her fine reasoning faculties and logical conception of her subjects have opened the eyes of many skeptics to the fact that, no matter how loudly the orthodox opponents of our religion may cry 'bugbear,' Spiritualism is a demonstrated truth, and many are honestly investigating who have never before looked into the matter. Saturday night, February 24, a farewell social was held for Mrs. Allen at the residence of J. S. Rogers, which was largely attended, and an enjoyable fraternal season was experienced. J. Madison Allen, the lady's husband, was with us over Sunday, and assisted in making Mrs. Allen's farewell services successful."

P. Galvin, of Cusseta, Texas, will lecture in New Orleans, La., during March.

Prof. A. J. Swarts, who reported the grand work last week at Lincoln, Nebraska, writes that victory crowns all the moves there. He says: "Since my last I have held two largely-attended meetings at leading residences; they were composed of all classes, and among them active church people. Mrs. H. P. Harvey, of Maquoketa, Iowa, was drawn here; we had her address each meeting and give tests. She interested many by her psychometric delineations and descriptions of spirits. A spiritual revival prevails here. I hope some of the able speakers and mediums may visit Lincoln and keep up the interest. The Spiritual Society, Charles W. Barry, president, had Mrs. Harvey lecture for them twice on Sunday, February 25. Her evening service was attended by a full house of honest souls. She expects to remain here and try for a class in spiritual healing. Am pleased over sending you upward of forty subscribers from Lincoln for THE PROGRESSIVE THINKER. There are more to follow."

In *New Thought* for February Moses Hull continues his very interesting historical sketch of "Joan, the Mediumistic Heroine of Orleans, or, Spiritualism in France near Five Hundred Years Ago;" and there are articles by E. W. Gould, C. H. Murray, and Mattie E. Hull. It is published monthly, by Moses Hull & Co., 29 Chicago Terrace, Chicago, Ill., at ten cents per number, or $1 per year. The February number is adorned with a photogravure likeness of Willard J. Hull.

Mrs. Mattie Echols writes in commendation of our paper, with a special word of praise for Judge Rosecrans' "Twilight Musings." She says: "Your exposition of Catholic influence in our governmental affairs is of vital importance, and should arrest the attention of all true American liberty-loving people, and all should be taught that their malignant influence does not stop in the affairs of earth alone, but extends to the other side of life, whence they can and do return with all their cunning duplicity, to work out vengeance—regarding and treating as deadly enemies to the holy church every medium who is capable of demonstrating immortality to man, and that future happiness is attainable without the aid of priest or pope, church or creed."

Charles R. Miller writes: "I greatly admire Mr. Richmond's review and criticism of Col. Ingersoll. Why doesn't Richmond write and speak oftener? On the question in controversy Richmond is certainly the master of Ingersoll. Here are two great lawyers, standing in the front rank of the legal profession, discussing the mighty theme of spirit-life and intercourse—Ingersoll in his lecture on 'The Gods,' and Richmond in criticism and review. No man outside of Spiritualism is capable of making the effective answer to Ingersoll that Richmond has done."

J. R. McDonald writes that himself, his wife and the spirits have a sitting nearly every night. He says: "We get raps every time we sit, and get answers to our inquiries; and from what we can prove, every answer has been true."

Mrs. R. J. Braucher writes of remarkable manifestations in a developing circle of seven—three ladies and four gentlemen. At a recent circle autographs of Washington, Franklin, LaFayette, and other men noted in our country's history, were written on a closed tablet that lay on the table.

Mrs. E. H. Whiton writes concerning the onslaught on Joseph King by six young men, with an Irish Catholic for a leader: "The question is not whether he is a genuine medium, but, have we any rights which people led on by Catholics are bound to respect? It seems not. Success to the A. P. A.; I wish there was an organization in every town. The Protestant church is very ignorant of the danger from popery. The good people fear Spiritualism more than the Catholic church; and they know but little about either."

Friends are cordially invited to attend a Hard Times Party, to be given by the Illinois State Spiritualist Association, in honor of the 46th anniversary of modern Spiritualism, at Bricklayers' hall, corner Monroe and Peoria streets, this city, on Thursday evening, March 29. Tickets, 25 cents. Refreshments in hall.

E. W. Sprague, speaker and test medium, is open for engagements for April and May. His camp-meeting engagements for 1894 are as follows: Maple Dell Camp, Mantua, Ohio, July 22 to 27 Chesterfield, Indiana, July 29 to August 10 inclusive; Vicksburg, Mich., August 12 to 17 inclusive. Address Mr. Sprague for engagements at Newland and Forest Aves., Jamestown, N. Y.

Jesse Leverich presents a nut for spirits or Spiritualists to crack: Are we immortal, conscious personalities? He does not doubt another state of being; but as all things that have a beginning have an end—if the conscious personality had a beginning, will it not come to an end? The being of the individual soul—its existence—is of itself a more wonderful fact than that, so existing, it should continue forever. Souls existed, unindividualized, in the essence of Eternal Being; hence possess by nature the essence of immortality or endless existence; and since they have become individualized, why may they not in that form retain immortal conscious personality? "Change is nature's order," but we are changing every day and moment—yet that does not destroy our conscious selfhood and personality.

A correspondent writes that the First Society of Spiritualists of Allegheny, Pa., is progressing finely. Frank T. Ripley, the well-known public speaker and platform test medium, has just closed a two months' engagement, having done a great work for Spiritualism, and on the 24th of February his many friends presented him with an elegant gold watch as a testimonial of their appreciation. Arrangements have been made for his services for three months or more next season, under the auspices of a new society. He goes to Grand Rapids, Mich., for March.

The Ladies' Helping Hand, auxiliary to the Progressive Spiritual Society of this city, will give a ball Wednesday evening, March 7, at the Masonic Home Temple, 3120 Forest Ave. Tickets admitting lady and gentleman, $1; dancing and supper included. All are cordially invited.

Julia Stillman writes from Andover, Ohio: "We are but few in this city, but our spirit friends have been manifesting wonderful things to us during the last week, through the mediumship of Mrs. Kingsley Carpenter, of Portland, N. Y. She gave private sittings and held circles, to the satisfaction of all who had the privilege of hearing her."

Frank F. Foster writes: "El Paso is a town of 10,000 people, on one of the great overland routes to the Pacific Coast. There is no medium here, nor has there been for a long time. William Aber and Hugh Moore both have done good work here. The Spiritualists have an incorporated society. Cannot some medium stop over a few days when en route either way, from or to California? I would like to correspond with such. There are three developing circles held here weekly, which give good promise to develop in time three trance mediums. The Mexicans have a society, a hall and a trance medium who is developing."

Geo. C. Stoll, of Indianapolis, writes: "The veteran Moses Hull occupied the platform of the Indianapolis Association of Spiritualists, in place of Mrs. Helen Stuart-Richings, who was confined to her bed with la grippe. It was a fortunate occasion, since the Rev. Bartlett, of this city, a few days before attacked Spiritualism in the daily press, pronouncing it the work of the devil. To the large audience Mr. Hull displayed none of the effects of his recent stroke of paralysis, but with a vigor of mental strength made a most able reply to the reverend gentleman. Mr. Hull showed not only his scholarly attainments but his familiarity with the Bible. Dr. F. M. Abbett, who was wounded by the highwayman who undertook to hold him up, is recovering slowly. The dead body of his assailant was identified by the clerk of the Jackson, Mich., prison, from which place he escaped February 8, as that of Wm. Howard. Mrs. M. C. Jacobs is on a trip to Anderson, Muncie, Hartford City and Marion, having engagements for trumpet seances."

Mrs. A. B. Dawson writes from Jacksonville, Florida: "We are having lively times at our camp, notwithstanding the bigotry and slurs thrown out at Spiritualism through the press by different Christian denominations. Mrs. Lillie and Mrs. Severance have handled their subjects well. Too much cannot be said of their ability as fine and impressive speakers. Mr. P. L. O. A. Keeler, the slate-writer and physical medium, has astonished us with his wonderful powers. At his seance given in bright lamp-light hands and arms are seen and felt by the sitters. Mr. Keeler sits in full view of the audience, not entranced, when these powerful manifestations take place. George, his minstrel control, keeps time and performs in his minstrel acts. Mr. Keeler submits to tests. His hands are held during the seance when his coat is taken off."

R. M. Eppler writes that Spiritualists are sparse at Purcell, Indian Territory, but they have held a seance with satisfactory results, and hope to form a circle soon

Mrs. J. Lindsey has been holding meetings at Hastings, Mich, has had large audiences, and much interest was manifested. There was not standing room for all who wished to attend. Meetings were held every alternate night last week, and two meetings on Sunday.

Anna S. Hansen writes that she was once called to care for a cousin whom the doctors pronounced insane, one of whose troubles was that a big black dog annoyed and frightened her. She would scream and try to fight off the dog. "One day I went down street, and when I came back, when near the house I was frightened by a big black dog that ran up alongside of me—and in a minute I saw there was no dog near me in the form. I thought it strange—and on going into my cousin's room she cried out for me not to come near her, as I had brought that big black dog with me; and for one hour I could not go near her. That set me to thinking it was not insanity, entirely."

Mrs. O. A. Phelps writes that John Slater has been giving fine tests to good audiences in Pueblo, Col. There are enough Spiritualists there to form a good society.

Mrs. E. Rader writes that the Spiritualists of Meriden, Ct., have formed a society to investigate phenomena and for the purpose of advancing freethought and psychical research. Fifty members have joined, and a great interest seems to be taken in it by a number who are not members.

Benj. Winchester writes:—Spiritualism at Council Bluffs, Iowa, has for some time been in a slumbering condition; but, as good luck or the good angels would have it, Mrs. J. M. Harvey, of Maquoketa, came here and spoke at the funeral of Mrs. F. M. Bump. She spoke under control and so highly pleased were all the liberal-minded of the large audience, that the outcome of the matter was they wanted to hear her again. Consequently I obtained her consent to speak twice in Woodman Hall. The notice was so short that it was not expected there would be a large turn out, but we were agreeably disappointed. In the afternoon she, or rather her controls, discoursed on the evidences and also defined what real Spiritualism is. In the evening she spoke on the benefits and uses of Spiritualism. This subject called forth the "powers behind the throne," and then followed a stream of oratory, and sometimes most pathetic appeals to the better judgment of the audience to live a life here with a view of a happy one in the great beyond. Mrs. H. left for Lincoln on the 20th, and many hope she will soon come this way again and give us a full course of lectures.

Mrs. Lottie Fowler has removed to Baltimore, Md. She is now located at 826 Courtland street, where she will give private sittings.

Mrs. Mary Dye will address the Congress, corner of Washington boulevard and Ogden avenue, Sunday, March 11, at 7:30. Subject, "Sinless Gains." She will be followed by a paper from Dr. Phelon.

Mrs. Mattie E. Hull will speak in the Universalist church, Upland, Ind., Saturday night and Sunday, March 10 and 11. Will assist Mr. Hull in meetings in Pennville, Ind., March 13, 14, 15 and 16. In Mechanicsburg, Ind., 19, 20, 21, 22, 23. Mr. and Mrs. Hull start for California the 27th inst. Can be addressed care of Dr. A. B. Dobson, San Jose, Cal. The two M's are under engagement for the New Era (Oregon) camp. Mrs. Hull attends the Lincoln Grove camp, Catlin, Wash. Would like engagements for the month of June.

N. Wilber writes feelingly of the great consolation brought by Spiritualism in time of great bereavement. At Cassadaga, in the presence of Mrs. Stoddard-Grey, "our four darlings came out of the cabinet all at once, and we took them in our arms and kissed them and talked to them; and the oldest, 12 years of age, called for pencil and paper and wrote a tablet page full, standing by our side in full view."

C. L. Clark writes: "Mrs. Emma Nickerson-Warne will lecture and give tests for the North Side Spiritualist Society, this city, every Sunday evening during this month. Mrs. Ireland, Mrs. Hanson and Mrs. Hamilton Gill will speak and give tests in the afternoon at 3 P. M., in Schlotthauer's hall, corner Siegel and Sedgwick streets.

The Brutality of Athletics.

The age tends strongly to the humanities, and in every State except Florida—and a law will be soon enacted by its legislature—prize-fighting is a crime, severely punished. This relic of barbarism lingers in our colleges and is countenanced by the press, which caters to the lowest tastes of the vulgar. No college, however, has so far disgraced itself as to import professional bruisers for the gratification of the students, except Yale. It has been reserved for that ancient seat of learning to have the following paragraph published far and wide:

NEW HAVEN, CONN., Feb. 17.—The most brutal prize-fight that has taken place in this city for many years was fought in a room of a Chapel street building last night. The contestants were "Billy" Russell and "Jack" Dillon, two well-known middle-weight pugilists. The fight was witnessed almost exclusively by Yale students, among them being sons of prominent families. The fight lasted for nearly two hours. By the tenth round the floor of the ring was literally covered with blood. The fight was awarded to Russell after fourteen rounds.

Yale is a Christian institution. Ministers of the gospel are educated there, who go forth from its "athletics" to preach "Christ and him crucified." To row, to box, to indulge in the brutality of football, is of more consequence as to a student's standing than learning or morality. It certainly encourages the feeling of pessimistic discouragement when such scenes occur at the seats of learning, which pride themselves in being the ripe fruitage of twenty centuries of Christian civilization. It is said the faculty object, but there must be something more than objections. Connecticut has laws that are severe, and they must be enforced even though the sons of millionaires are the lawbreakers. If the faculty have not courage enough to hold the bullies and blackguards who attend in gentlemen's clothing, they had better resign in favor of those who have, or write over their portals, "Closed, because a failure."

Passed to Spirit-Life.

Passed to Spirit-life at her home near West Cliff, Colorado, on February 24, 1894, Mrs. Eliza Mathews Clark, aged 65 years, 3 months and 10 days. She was born in Bristol, England, and came to America with her parents in 1833. In 1870 she went to Colorado with her brother, Alfred, and soon after was married to Mr. Jeaks Clark, at Canon City. She was an ardent Spiritualist, and received messages from her mother, who had gone before, as far back as 1852. She early espoused the doctrine of woman suffrage, was an enthusiastic currency reformer, and was abundantly able to defend her political as well as her religious views, and did so on all proper occasions. She set an example in dress reform for women by wearing the Bloomer costume in the fifties. She was energetic, industrious and self-reliant to a remarkable degree. She will be missed among her neighbors and friends on earth, but will be a power for good in the new life upon which she has entered.

"But though earth's fairest blossoms die,
And all beneath the skies is vain,
There is a brighter world on high,
Beyond the reach of care or pain."

"There is no death! what seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian,
Whose portals we call death."

C. H. MATHEWS.
New Philadelphia, Ohio.

Passed to Spirit-life, at Council Bluffs, Iowa, Mrs. Mary F. Bump, in the 72nd year of her age. She was a firm and outspoken Spiritualist for thirty years, and during the last twenty-five years a healing medium of considerable note. She instructed her son, if possible, to get a true Spiritualist to officiate at her funeral; and as good fortune would have it, Mrs. J. M. Harvey, of Maquoketa, came here and officiated, speaking under control, to the general satisfaction of a large audience of friends and neighbors.

B. W.

Passed to Spirit-life, at Omaha, Neb., Mrs. Mary Robinson Rafter, aged 62 years, 10½ months. Mrs. Rafter embraced the beautiful philosophy of Spiritualism nearly forty years ago, and the summons had no terrors. Her mind was clear to the last. She comforted her companion, who was nearly beside himself with watching and grief, telling him of the sweet music in heavenly strains, and the voices of loved ones gone before, coming to lead her into her new life.

MRS. MARY E. COX, M. D.
Omaha, Neb.

"Arisen!" Such was one of the floral inscriptions at the funeral service held in memory of Joseph W. Babe, Esq., of Washington, D. C., who passed to Spirit-life on February 15. Mr. Babe was 72 years of age, and had long been an invalid. His brave little wife, who was his constant attendant, shared with him the sublime knowledge that Spiritualism brings to those who really possess its truth. The floral offerings bore testimony to the great respect and love with which he was regarded by all who knew him—a garland of fresh flowers took the place of the somber crape on the door. The guides of Mrs. Cora L. V. Richmond conducted the services and delivered the address, which was replete with the message of life immortal.

CORRESPONDENT.

At her home in Leavenworth, Kansas, after a brief illness, passed to the higher life, Mrs. Nancy J. Burrows, aged 55 years and 8 months. Aaron Burrows, to whom she was married in 1884, and who survives her, is a Spiritualist, and through his instrumentality she was converted from orthodoxy to Spiritualism, and led many to investigate the truth that could lead one to such a life of beauty and peace as hers.

Mrs. Caroline Esmond Godfrey passed to Spirit-life at her home in Benton, Mich., Jan. 30, 1894, aged 59 years. She was a lifelong Quaker, but to this belief was added that of Spiritualism when a young woman of twenty-two. She was a woman of rare, beautiful character, with a soul to inspire and help all within its influence, as one standing on the very hill tops of progress.

Passed to Spirit-life, Dec. 13, 1893, at the insane asylum at St. Peter, Minn., Cyrus Nutting Peterson, father of Wm. A. Peterson, of St. Paul, Minn., aged 76 years, 9 months and 10 days.

Mr. Peterson was born at Weathersfield, Windsor county, Vt., where he spent his early manhood, moving to Ohio in the early days, and then to Wisconsin, and finally, in the spring of 1857, to Minnesota, where he made a home in the "big woods," between the cities of Mankato and St. Peter, and pioneered there until 1867, when he sold his farm and started for Missouri. Bad health and bad weather and roads interfering, he never reached that destination, but purchased a farm in Southern Minnesota, and by an unfortunate speculation lost the earnings of a lifetime, and was obliged to go out on to the prairies of the southwest to take a homestead and begin life over again after he was fifty years of age. This strain upon him upset his mental faculties and caused that worst of all human maladies, softening of the brain, and the greater part of the last twenty years of his life was spent in the institution above named. He was for many years a strong believer in Spiritualism, and has now gone to that bright home in the great beyond, where he will be repaid for all the trouble he passed through here.

St. Paul, Minn. W. A. P.

Dr. Samuel L. McFadden, well-known in this city for many years, passed to Spirit-life a few days ago, at the age of 80 years. He was noted for his peculiar method of healing. Instead of praying for his patients he would swear—pour out a vehement and emphatic flood of curses and objurgations. Many can testify to the efficacy of his system of healing, by which he performed some most remarkable cures. He was a man of generous impulses, and great kindliness of heart; and many will miss him who have had his kindly assistance in days gone by.

Flints may be melted—we see it daily—but an ungrateful heart cannot be; not by the strongest and noblest flame.—South.

THOMAS PAINE.

CONTINUED FROM FIRST PAGE.

extending mercy even to the tyrants who made the revolution a necessity. He therefore spoke and voted against the execution of Louis XVI. He said: "Kill the king, but save the man.' Louis as king was dangerous; while Louis as a man was harmless; let him live. This excited ignorant fanatics against him. One of them knocked him down. He would have been killed for that if Paine had not interfered in his behalf. To save his life Paine slipped him away to an American vessel and paid his fare to the United States. Was a minister ever known to so literally turn the other cheek?

Paine, during the fanatical excitement which followed the French revolution, was arrested as a foreigner, and thrust into prison and sentenced to death. When they undertook to find evidence against Paine, they sent a committee of citizens to examine his papers and letters to try and find some evidence against him. The following is an extract from the report of that committee:

"Thomas Paine, the apostle of liberty in America, profound and valuable philosopher, virtuous and esteemed citizen, came to France and took his seat amongst you. . . . The seals on the papers of Thomas Paine have been taken off; the committee of safety examined them, . . . They found only the love of liberty, which characterized him all his lifetime; that eloquence of nature and philosophy which made him the friend of mankind, and those principles of public morality which merited the hatred of kings, and the affection of his fellow-citizens."

Paine, as before remarked, was sentenced to be guillotined, but, by a providence generally called a mistake, the chalk mark was put on the wrong side of his door; and in the morning when the victims were taken out to be executed, Paine's mark was on the inside of his door. Before they had time for another day of execution, the revolution had killed itself.

The ministers generally add to their falsehoods about Paine, that Benjamin Franklin, after reading the manuscript of the "Age of Reason," begged Paine not to print it, as, if men were so bad with religion, what would they be without? Somehow Mr. Talmage failed to get that in with his other falsehoods. I cannot see how that is; it is surely the only instance where he was ever known to fail to get a falsehood into a discourse about one he did not like.

The fact is, the story, like most of the falsehoods of the kind, is self-refuting. Franklin died April 17, 1790, and the first part of the "Age of Reason" was dated Paris, 1794. Nearly four years after Franklin had gone to the angels. If Franklin did thus beg of Paine, he did it as a spirit, after his body had been rotting in the ground four years.

In his preface to the "Age of Reason," second part, Paine said:

"I have mentioned, in the former part of the 'Age of Reason,' that it had long been my intention to publish my thoughts upon religion, but that I had reserved it to a later period in life, intending it to be the last work I should undertake. The circumstances existing in France in the latter part of 1793, determined me to delay it no longer; the just and humane principles of the revolution, which philosophy had diffused, had been departed from. I sat down and brought the work to a close as speedily as possible, and had not finished it more than six hours, in the state it has since appeared, before I was placed under arrest as a foreigner, and conveyed to prison at Luxemburg. I contrived on my way to call on Joel Barlow and put the manuscript into his hands."

The above forever nails that falsehood.

This discourse has been too long for your patience, and too brief to do justice to the man whom I esteem it an honor to defend. The historian says:

"June 10, 1809, Thomas Paine peacefully and quietly passed away, without a struggle, retaining his mental faculties to the last."

At the conclusion of the lecture Mattie E. Hull stepped on the platform and delivered the following poem:

THOMAS PAINE.

Poets have written and bards have sung
Of illustrious men whom the world calls dead,
Granite and marble their columns rear
Over their ashes, and tears are shed;
With reverent lips we speak the name
Of those who were known to this world's fame.

Prophet and priest, and sage and seer,
Have worn the laurels earth has given;
Homage and love have wreathed their bier
With flowers as sweet as the breath of heaven;
But few have sung in grateful strain
Of the heroic deeds of Thomas Paine.

O, Thomas Paine! when the smoke of war
Was rising in clouds o'er battles grim,
When, striking for justice, our fathers saw
No light in the future grey and dim,
Thy genius rose like a star in the night,
And guided our sires to freedom's light.

Thy words lit anew the patriot fires,
Put strength in the soul where hope was dim;
Inspired with thy prophecies, loyal sires
Caught faith when they sang their battle-hymn.
Thy pen did more for our nation's crown
Than the glistening sword of Washington.

Wherever the chains of slavery held
A people cursed by king or throne,
There was ever his chosen field,
There his country and there his home.
Hated by priests, he firmly stood,
His only creed was to render good.

The "Age of Reason" dawns at last,
And man may think as seemeth good:
And live by the teachings of "Common Sense;"
When the "Rights of Man" are understood.
"The Crisis" is coming, its signs are here,
The cowards are quaking with doubt and fear.

How true that the demons of other years
Become the saints that we adore;
Still we have superstitious fears
Of the noble souls of the present hour.
But no reformer e'er lived in vain;
Then, honored forever be Thomas Paine.

Anderson, Ind., Feb. 17, 1894.

INGERSOLL AND RICHMOND.

Creation and Its Critics.

The Question of Design Considered—It Is Carefully Analyzed.

When Col. Ingersoll calls our attention, in his lecture upon "The Gods," to the wonderful chemistry by which bread was changed into the divine tragedy of Hamlet, he is certainly ignoring the intelligence that is found in partnership with matter and force. But the argument based upon "design,"



COL. INGERSOLL'S EMPHASIS.

upon which Hon. A. B. Richmond founds his criticism of that lecture by the eloquent Colonel, though good and even brilliant in the days of Paley, would be met and crushed in a few sentences by the doughty orator. The trouble with that old-fashioned argument is that it proves too much. The savage wants a god he can see, so he makes an idol. Paley wants a god who can think, so he imagines a designer. And Brother Richmond follows suit. The conception of an intelligence that is all in all is too broad for a Paley, so he imagines a being who would plan and design just as man does; and the natural sequence of such a postulate is that the argument gets all mixed up, till we read of "immutable laws, under the control of an infinite mind, who uses the force of one law to obstruct the operation of another." We are told that this is reasonable because "man does this in human devices." Such arguments are useless to any mind that has kept in reasonable touch with the discoveries of the nineteenth century, and has cultivated what Tyndall calls "the use of a scientific imagination." Man invents a watch, and has thereby become a designer. No one disputes that. Those wheels did not get together and keep time of their own accord. But so far as I know, that watch never progresses until it becomes a clock. If it could become a clock, it would be because its designer had previously designed that change. Now, suppose we apply that a, b, c fact to the arguments of Brother Richmond *et al.*

In New Zealand lives a small parrot, *designed* to get a living in the usual innocent manner of his race. His beak is a nut-cracker worthy of its inventor. The harmless sheep is introduced into that colony by the industrious farmer. Forthwith the innocent parrot discovers that he can make an easier living by jumping onto that sheep's back and tearing a hole in its flesh until he gets down to the liver, which is the object of his quest and his dinner. Of course the sheep dies in a slow torture, worthy of the Inquisition. Now, was that the design of the designer of that parrot? When we come across a design with a postscript of this kind it slightly interferes with the arguments that elaborate "Our Father who art in heaven."

On the desert, that has things pretty much all to itself, between the Mississippi and the Rockies, grows the sage bush. It filled the heart (and the appetite) of a species of lady-bug, and they dwelt together in much affection for the thousand of centuries that go to make up a geological era. One day that bug discovered a potato, and immediately fell in love with it. Utterly regardless of the divine maxim that "those whom God hath joined let no bug put asunder," he forsook his bush; changed his name to potato bug, and ever since has been amusing himself and getting his living by making the honest farmer swear at him. Will Brother R. tell us whether that was "design" or just pure "cussedness?"

Man has been a success, both as a designer and an inventor. He has made himself an eye that can see right out to the star whose light will take a thousand years to make the same journey; and with the aid of his spectroscope and his camera he considers that he has proved that matters and things are run on about the same general principles out there as on this little world of ours. Then he makes another eye that looks as far into the small as the other had looked into the distant; and with this microscope he finds microbes and other beings with long Latin names, all born hungry and looking for a dinner. It presently appears that almost every time that a man runs to a physician and says: "Oh, dear, doctor, how sick I am," it means that these sweet little children of the great designer are using him according to the receipts in their heavenly cook-book. Man eats turkey roast, and says, amen. They eat man raw, and say hallelujah. The doctor sends in his bill and hunts for more microbes. And so the battle of life goes on. Was that the design of the designer so magnified by my learned brother? Because life is so formed that it can only get a living by feeding upon other life, shall we do as the preacher does and set off the misery of to-day as against some future good? But even then, when infernal tortures are discovered, also carefully designed, it upsets the whole argument for the man who dare think outside the covers of his grandmother's prayer-book. So we see that this design argument, according to our meaning of the word design, will manufacture infidels faster than a legion of Moodys and Sankeys could convert them back into the church.

This morning I had a demonstration that the designer—if there be one—has prepared no picnic for any form of life. I have a young Gordon setter dog, dignified with the name of Watch. He is excellent friends with a small black-and-tan terrier, except at feeding time. Then it's a growl and a bite for anyone who wants a seat at his table. I went out to give them their dinner and maintain order. Poor little Speck looked such a piteous martyr that I gave him his dinner in a separate dish. Up came Psyche, the cat, who had fondled him as a baby, and even now keeps him warm at night. In a moment Speck flew at her and with a fierce bark denounced her as an anarchist of the most dangerous variety. At that moment a malignant hen, with a top-knot, gave Speck a sharp bite on the back of his neck, that sent him crying to me for sympathy and repairs. While I was laughing at the catastrophe, Speck's dinner had vanished. Watch, then scenting danger on his own account, attacked and drove off the hen. At this epoch a neighbor called, accompanied with a large dog, who at once pounced on Watch and compelled him to seek safety in flight, when his dinner also changed its destination. At this point of the history the master of that dog-robber intervened with a vigorous kick that sent the animal yelping out of the yard. But in performing this act of justice he hurt his foot badly by the violence of his kick. Now, as far as I can judge, there was suffering all around over that dinner that even involved me, for I had to feed the hungry all over again. At first I thought there ought to be a moral in all that to make a good Sunday-school scholar more good, but after profound meditation I fail to find any other lesson than the general malignity of intelligence when wrapped up in that kind of matter. Mothern Nature, if she were looking on, must have felt a good deal like the old woman who lived in a shoe, and had so many children she didn't know what to do. But to the advocate of design I appeal for exact information as to the divine plan that outworked all that rumpus.

It is because the grand discoveries made by the scientist and the inventor, added to these latter-day proofs of human immortality and spirit return, teach me quite a different lesson, that I am taking issue with both the eloquent Ingersoll and the learned Richmond. In a universe where intelligence seems omnipresent, I yet claim that there can be nothing of the nature of what man means by the word design. I will try to be very brief in an explanation of my position, and I can certainly start with an assertion that I fancy will be acceptable to almost every thinker. There are just three factors to the universe. Matter, force, intelligence comprise the whole. We can change names, but there can be no more, and there can be no less. And since intelligence can only express itself through matter, and by the use of force, we see that they must have been a coeternal trinity. And what we call law, by which intelligence could apply its energy to matter, could have had no beginning, and will have no end. Natural law is as eternal as matter, force and intelligence. We have here the only expression of infinity that the mortal mind can grasp, whether we call it Jehovah, Nature or Lord; that which is Infinite can make no finite expression of itself. Now, leaving the abstract, let us see what it is that modern discovery has sto ay on this question of design.

In everything that has been discovered within the limits of microscope and telescope, science finds matter in close association with force and intelligence. A speck of matter will have its speck of intelligence operating by a speck of force. That speck of intelligence seeks its brother atom. It knows him when it finds him, and clasps him to its breast with what we call the attraction of cohesion. Therein we have every phase of chemical combination. Liquids, solids, gases and the whole universe have that base. It is wonderful, but we must not expect the intellectual expression of a Richmond or an Ingersoll from the speck that the chemist fondles in his laboratory. But as matter and force "go marching on," the student of the past discovers that as soon as conditions permit intelligence sparkles out in the crystal. While intelligence exhibits a power that can repair an injury, the facet must take shape from the matter of which it is built up. The power and the limit of the intelligence are thus both present. Step by step the scientist may point you to what he calls a growing intelligence, but which has in reality no element of growth about it. Neither of the divine trinity can help themselves. Presently in the young world a great change takes place. It may be a mere difference of vibration, the kinetic force of one hour becoming potential the next. The man with a microscope, like the man with a telescope, sees a great deal more than he understands. But he next discovers what he calls life in full activity. That is to say, matter, force and intelligence are making what we may call a higher manifestation. We need not follow the process step by step, but will take a leap over a few million years, more or less, till we find ourselves in the glad summertime of the reptile world. If there were a designer of that particular kind of creation, he might sit for a portrait of the orthodox devil, except that he would be many degrees too black. Our tarantulas, scorpions, centipedes and snakes only faintly picture the happy family that glorified its creator in that era. It is true that a great many of the monsters wore iron-clad great coats which were good for defense, but then others had cunning instruments adapted to inflict horrid tortures just for fun. The lords of that creation were mighty beings who, like the lords of to-day, sought to enjoy life, but as far as possible at the expense of somebody else. The advocate of "design" must here picture to himself a creator partly Dr. Jekyll and the rest Mr. Hyde, but with the amiable doctor taking a nap during the entire era. But from my standpoint there is no such effort of the imagination necessary. The eternal energy, blended with the eternal force and the eternal intelligence, was manifesting as naturally as when a crystal was all it could evolve. In that state of vibration nothing else was possible. But the earth was cooling all the time, and at last the conditions were fatal to the monsters, but favorable to smaller forms. And one day one of these forms who had evolved a thumb, stood upright and became the ancestor of the Ingersolls and the Richmonds of to-day. But all the same there was no preparation for his comfort. It was just "root hog, or die." It was "eat or be eaten" for man and beast just as in the olden time. The vibrations of the matter in man's brain permitted intelligence to climb into self-consciousness, but beings were in the air he breathed, in the water he drank, the food he ate, as well as in his muscles and blood, who lived upon the lord of creation. They had intelligence like himself, and they always ended by eating him up. And for orator Ingersoll, and all his kith and kin, here endeth the lesson.

Now let me ask if, up to this point, there has appeared any necessity for a great man-god to do any planning other than was accomplished by the "eternal three" without any such intervention? It is at this point that self-conscious man—except the Ingersoll family—makes a brilliant discovery. He discovers that his self-consciousness is not extinguished by the destruction of his body. He has dreamed this, and believed it all along his history. That was called superstition by the Ingersolls of every age; but at last the evidence has proved too strong for some of the members of even that family. Is it at this point that Brother Richmond finds his almighty creator playing with eternal law? I trow not. At least neither ghost, spook nor spirit has up to date brought us any reliable information that will fit into the teachings of any of the world's religions on this theme. He asserts that "Spiritualism teaches that all nature proclaims the overwhelming presence of an infinite power, and the existence of an infinite God." But I reply that Spiritualism does not teach me anything of the kind; yet it brings to me grand lessons of the power to which finite man may aspire. I will here finish my article with just one of these lessons founded on the immortality of man. And I will ask Brother Richmond to cultivate for a few minutes the "scientific imagination" extolled by Prof. Tyndall.

We both believe there is progress in the next life. Unless that came to an end the result must be that man will reach a power and glory inconceivable to the mortal; but whatever his development, he must have occupation; and whatever his wisdom and knowledge, he will yet have to learn by continued experiment. Let us remember that for his tools he will have just matter, force and intelligence. There is nothing more. They include the whole. Will it not be just as easy for such men to gather the matter of space, bring it under the laws of energy by the application of intelligence, and start a new world, or system of worlds, as it is today for the mortal to start with the crude materials of nature and elaborate a World's Fair, or build an ocean steamer? Yet under such supervision I should expect to find an explosion every now and then. And that is just what we do find. Planets burned up, comets bursting, and suns growing dark, with often the devil to pay on the little globe where Richmond, Ingersoll and the rest of us are making our present headquarters. It is possible that from the standpoint of those great spirits the end may justify the means. But they can't make or change a law, any more than the mortal who growls at the panic he produces whenever he violates the principles of political economy. So the man of today, who wants something to worship, is still in the throes of an evolution that has left him on the hither side of self-respect. When such a man comprehends the fullness of his own manhood, and the possibilities of his own future, Deity will shrivel, and man, the spirit, attain a grandeur limited only by the knowledge of our own brotherhood.

CHARLES DAWBARN.
San Leandro, Cal.

To the Readers of New Thought.

TO THE EDITOR:—Will you allow me space in your widely-read columns to say that my printer, after numerous vexatious delays, which made the February number of our magazine over a month late, and made it cost me near three times what it should, has finally entirely succumbed to the hard times, and cannot get out another number. Not being up to my usual strength at present, and having appointments every night and every Sunday, until my departure for California, I cannot look after the matter as I otherwise would; however, I have persons in Chicago who are looking after the matter, and arrangements will soon be made by which our subscribers will get *New Thought* regularly. If my physical condition is all I trust it will be, they will get *New Thought* as it is for six months; after which time, as I intended to have it, the same width as now, and one inch longer. To one and all I say, "Have patience, and I will pay thee all."

MOSES HULL.

"The Night the Light Went Out."

A prominent gentleman who resides in this city is well acquainted with the author of the above story. He declares that it is founded on absolute facts, and that he was personally present the very night "the Light Went Out."

Bear in Mind.

Bear in mind, please, that we send free to all new trial or yearly subscribers the back chapters of that remarkable story, "The Night the Light Went Out." Every Spiritualist in the United States should read it.

But peace! I must not quarrel with the will of highest dispensation, which, haply, hath ends above my reason to know.—Milton.

It is only from the belief of the goodness and wisdom of a supreme being that our calamities can be borne in the manner which becomes a man.—Mackenzie.

The body, overcharged with the excess of yesterday, weighs down the mind, together with itself, and fixes to the earth that particle of the divine spirit.—Horace

Discretion of speech is more than eloquence; and to speak agreeably to him with whom we deal is more than to speak in good words or in good order.—Bacon.

The authority of reason is far more imperious than that of a master; for he who disobeys the one is unhappy, but he who disobeys the other is a fool.—Pascal.

JOYS

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PURE SPIRITUALISM.

What Is It, and What Its Mission?

THE VIEWS OF A VETERAN WORKER—HE IS AN ALL-AROUND THINKER, AND WANTS FREEDOM OF EXPRESSION.

"Many men of many minds," seems to be as true of Spiritualism as of all other progressive movements. While Brother Bach contends for a Spiritualism pure and undefiled, Brother Bonney seems to see something lacking in the methods of the former, and C. M. Overton is anxious to part company with Brother Bach immediately, and relegate him to the company of the saints in heaven, where he can take his fill of quiet ease, and where his soul will not be vexed with the problems confronting a suffering humanity.

Now, we do not want to spare the good brother yet, nor would we consign him to the monotonous occupation of the psalm-singing elect. Brother Bach would make a mighty poor subject to spend an eternity singing, or (if not possessed of that desirable accomplishment) in loafing around the throne. We opine that any person of intelligence, and with a fairly active brain, would long for a change of employment, even if they were compelled to go to hades to find opportunity for action.

If Spiritualism has no other mission than simply to demonstrate the fact of the continuity of life, then the whole burden rests upon the phenomenal mediums, and we have no need whatever of platform workers. Christianity, pure and simple, has held sway for two thousand years, and the whole burden of their song has been: "Come to Jesus." In the meantime crime has been rampant, our penal institutions and insane asylums are filled to overflowing, hundreds of thousands are in bondage and despair through enforced idleness and consequent poverty, and with no opportunity to better their condition; the world is not saved, and as yet the church has discovered no panacea for existing wrongs, save their everlasting cry: "Come to Jesus!"

Injustice and wrong hold high carnival in spite of the church—in fact, is too often aided and abetted by it. That this is true, the past history and present attitude of the church clearly demonstrates.

Lord Macaulay is credited with saying: "Not once in two hundred years, not even by accident, has the church been upon the side of the people;" and it is a notorious fact that the church, from its inception until the present time, has never instituted a reform movement. Christianity as taught by the church to-day is a back number so far as doing anything for humanity is concerned. Not only this, but by every means in its power it is seeking to abridge and destroy the liberties of the people, even calling in the aid of the legislative power to assist them in their infamous purpose.

The regular M. D.'s in many instances are no less infamous than the church, and are seeking the aid of legislation to protect them in their monopoly of curing or killing their patients, with the plea that the dear people need protection against the irregulars, while these same irregulars are restoring to health and strength the victims of drug poisoning, through the divine gift of healing by the laying on of hands.

With the earth producing everything to supply the needs of the whole human family, and more than enough for all, yet we have the spectacle daily before us of honest, sober and industrious men begging food for themselves and families in order to keep their miserable souls in their starving bodies. With want and distress on every hand, while granaries and warehouses are filled to overflowing—a spectacle over which the angels weep; yet we are told that Spiritualism has nothing to do with their conditions, but we must confine our efforts to the promulgation of Spiritualism, pure and simple, contenting ourselves with demonstrating the fact of a continued life, while dreaming of future happiness in another world.

We take exceptions to Brother Bach's former article, where he makes the statement that the Spirit-world is not interested in the various reformatory movements of the age, and that mediums are only called to demonstrate the fact of immortality. Such a view, from our standpoint, is narrow and belittling. If the movement known as Spiritualism does not comprehend the all of life, and does not propose to remedy the existing wrongs which Christianity with its two thousand years has failed to correct; if it has come simply to found another sect or ism, then it is too narrow to meet the demands of the age and must make room for something broader in its scope and purposes.

If the brotherhood of man is ever to be established in fact, these existing wrongs must be righted and there must be reconstruction upon the basis of natural justice; and this, as we understand it, is the work in which many spirits, who were reformers here, are still engaged, and are inspiring their instruments to labor in the same direction.

Is it to be supposed that such men as Wendell Phillips, Charles Sumner, Wm. Lloyd Garrison, Gerritt Smith and other champions of reform are doing nothing, save simply demonstrating that life beyond the grave is a fact? Would not Spirit-life prove a veritable purgatory to such women as Lucretia Mott, Elizabeth Cady Stanton, Susan B. Anthony and hosts of others, if there were not something more to achieve for humanity? And, pray! what difference does it make to the average working man who is compelled to devote every energy to obtaining the bare necessities of life, whether the whale swallowed Jonah or whether spirits communicate with mortals? What they most need is a fair opportunity in this life, and it is not to be expected they will devote much time to a contemplation of the hereafter while the burdens of this life are pressing so heavily upon them.

Brother Bach seems to fear that unless we muzzle our speakers and confine them to Spiritualism pure and undefiled, the people will detect the swindle and boycott our camps. This may be true according to his observation, but my experience has been precisely the opposite. At the Clinton Camp, the people demand the discussion of any question that has a bearing upon the welfare of humanity in either world; and for eleven years we have not once failed in having a successful camp, nor do we anticipate any failure while having a free platform and our speakers remain unmuzzled. When the time arrives that speakers shall not be allowed to speak their honest thought upon all subjects that have a bearing upon the welfare of humanity in both worlds, it will be in order to disband our camps, lock the gates, and inscribe thereon the simple legend: "Come to Jesus!"

Rochester, Ind. WILL C. HODGE.

Poking Fun at the Salvationists.

One of the most effective "Fools' Sessions" ever held was one in Uhlich's Hall, Chicago, transformed for the time being into the "new headquarters for the Salvation Army." The three leading personages of the performance were "Brother Rippedaeus Schnaepsti, captain;" "Brother Urian Fishmoll, leader of the singing," and "Sister Tambourine-Susie, sergeant major." And there was a chorus of Salvationists and one of Pious Youths. The chorus of Salvationists sang as follows:

Salvation army's our lay,
Tara-ra-boom-de-aye;
We fight the devil every day,
Tara-ra-boom-de-aye.
And surely all in hell you'll burn,
If forthwith not to us you'll turn:
The truth of this you soon will learn,
Tara-ra-boom-de-aye.

Then the captain delivers himself thus:

The crowds I tell the self-same lay,
Tara-ra, etc.
To all the women I do say;
Tara-ra, etc.
Full many a black sheep I have saved,
For their salvation I have slaved,
At meetings I have often raved--
Tara-ra-boom-de-aye!

Whereupon "Sister Tambourine-Susie" takes up the burden of the song in this wise (delivered in an awful basso profundo):

I was a sinner once and gay;
Tara-ra, etc.
And often, too, I went astray--
Tara-ra, etc.
Now I am clothed in heavenly gear,
My soul is white and does not fear,
I feel full proud of my career--
Tara-ra-boom-de-aye!

At another stage of the proceedings the chorus of Pious Youths is heard from as follows:

We are like lambs and without guile,
Are good and nice and rare;
We drink nor wine nor beer—'tis vile,
Clear water's all, we swear;
The wicked hate us heartily,
But we pray on and on,
And tear from Satan's grasping claws
Full many a soul anon.

See our pious sisters fair,
With us they shun the world;
They know no sin and know no care,
In Jesus' lap they're curled.
We are a happy family,
And live thus side by side;
On all the bliss of heaven's abode
We have a patent right.

—*Herald.*

The Day of Promise.

Behold the dayspring from on high
Is dawning o'er the earth;
The hoped-for time—"Sweet By and By,"
Is soon to have its birth;
The darkness of the dismal past
Now rapid rolls away,
And o'er the mountains, rising fast,
We see the coming day.

The "day of promise" is at hand,
"God's Kingdom" now is here,
And ours indeed the "promised land"
Where first it doth appear;
Behold its tokens everywhere,
On earth, in air and sky;
Awake, O mortals, from despair
And see "the clouds roll by."

"The Christ," in spirit comes again,
With all the angel host,
Baptising now the sons of men
With promised "Holy Ghost;"
The spirit on all flesh is poured
As in the days of old,
And "spirit gifts" are now restored
With increase manifold.

The mighty hosts are going forth
Their mission to perform—
Great truths to bring to light the earth
And work the world's reform;
To make men live the higher law
As 'twas by Jesus given,
That all may see what John foresaw—
The earth itself made Heaven!

Their work in triumph now goes on,
Old things now pass away,
And victory shall yet be won
O'er all the wrongs that stay;
The olden faiths, long since outgrown
By every reasoning mind,
By new revealments overthrown,
Will soon be left behind.

Rejoice, O ye who've waited long
To see the "promised day"
When there shall be an end of wrong,
For which we work and pray;
Rejoice around each social hearth
At last to see it proven,
God's will shall yet "be done on earth
As it is done in Heaven!"

DR. DEAN CLARKE.

The Progressive Thinker.

Spiritualists, THE PROGRESSIVE THINKER leads; for leading minds send in their best thoughts, and they know by so doing they reach the largest number of readers. Send 25 cents to J. R. Francis, 40 Loomis street, Chicago, Ill., and try the paper for three months.

Extracts of Letters from Old Spiritualists.

Rejoicing in National Organization.

The following are extracts from a few of the letters received by the officers of the National organization. Many others might be quoted of a similar character, but these will suffice to show the feeling of satisfaction which has come to many who appreciate the efforts now being made to spread the knowledge of our glorious cause through the National Association.

From Mrs. Miller, San Francisco, Cal.:—"I have read the appeal of the National organization. It is a grand work, and a movement much needed at the present time. I am a poor widow, but an old and earnest worker in the Spiritual field, and am nearly 65 years old. I am called the mother of Spiritualism in this city and the Pacific Coast. Am the daughter of a Methodist minister, converted to the glorious cause the phenomena demonstrates and the philosophy teaches. I have given my all of this world's possessions to help spread the truths of Spiritualism, and to-day, although a poor woman in earthly things, I am the richest woman on earth in Spiritual knowledge and gifts of the Spirit."

From Olive A. Blodgett, Davenport, Iowa: "I am proud of the organization, and have with voice and pen stood by it. May the angels from both sides of life see to it that it is ably sustained."

From S. P. Foulk, Findlay, Ohio:—"I think that Chicago convention was one of the grandest movements ever made for the good of Spiritualism."

From Samuel Lesher, Mancelona, Mich.:—"I think this move of organization is one of the best things that could have been done for our cause."

From C. A. Schofield, Denver, Col.:—"I am glad to see the Spiritualists of America uniting, and hope the Association will be productive of much good."

From Wm. Reaves, Evansville, Ind.:—"We are in full sympathy with this grand movement and have already sent forward the money and are looking for a charter very soon. All hail to the National Spiritualists' Association. It is 'Glad tidings of great joy to all people.'"

From Mary E. Sweet, Downey, Cal.:—"I rejoice to see Spiritualists at last attempting an organization of our scattered forces, and I pray the ranks may strengthen until old orthodoxy shakes in witnessing our array."

From Mrs. Betsy Hungerford, Appleton, Wisconsin:—"I am over 80 years of age and have been a Spiritualist nearly 40 years. I thank God I have lived to see the day when we can be looked upon by the outside world as an organized body."

From R. K. Robertson, Eagle Bridge, N. Y.:—"I read your address and remarks in relation to organization. I am happy to receive this news, for it is most opportune and is glorious news to me. I have long hoped to see this day. I am by nature an outspoken Spiritualist, now 71 years old, and am happy with the knowledge that comes to me daily."

From Mrs. F. A. Spinney, Chelsea, Mass.: "I am in hearty sympathy with this movement and feel it is time such action should be taken, for in union there is strength, and we should stand shoulder to shoulder for the good of this glorious cause so dear to my heart."

From P. J. Curtis, M. D., Jackson, Michigan:—"The organization of a National Association has long been needed for the protection of our mediums and lecturers against the many wrongs and injustice dealt out to us from the orthodox world and the Romish church. We must stand together, and with the aid of our good spirit friends we will spread the light of love and truth abroad in the land, educate the ignorant and brng peace and consolation to those who are searching for a higher and better life."

From S. W. Bussey, Dayton, Ohio:—"May all the good angels be ever with you and the officers of the National Association, is the prayer of your brother for the truth."

From J. R. Alter, Stuttgart, Arkansas:—"We all realize that the National Association can become a great help to Spiritualism."

We might trespass to a much greater extent upon your space with very many similar extracts of letters as above, but will defer until a more convenient time. These cheering letters mitigate to a great extent the infliction of ignorance and disposition to ignore the benefit to Spiritualism by the National Spiritualists' Association, from the comparative few who are inappreciative.

ROBERT A. DIMMICK, Sec.

Comfort in Sorrow.

You will not blame the burst of natural grief
That brings the overburdened soul a kind relief.
Sorrow is natural law—that must have sway:
The bond of all who live—that must be kept.
Even the divine to human grief gave way—
Beside the grave of Lazarus "Jesus wept."
Grief that resists religion, reason, time,
Is simply grief that charges God with crime.

A childless widow, seemingly forsaken,
Gave words to wrath—rebellious, fierce and wild—
Wrath that the gift the Giver gave was taken;
And would not pardon God who took the child.
She had a waking vision: saw a band
Of happy children; there she knew her boy.
Each held a lighted lamp in his young hand,
And, as they passed, each sang a hymn of joy—
All but one mournful child; his solemn tread
And face were gloom; his lamp—it had no light.

When, sobbing through her tears, the mother said:
"How comes it, dear, your lamp is dark as night?"
"Mother," he said, "you, mother, make me sad;
Your tears put out my lamp and stay my voice.
I must be mournful when I would be glad;
In silent sorrow when I should rejoice."

Up rose the mother from her knees, and smiled;
Her sobs were stilled, of tears remained none,
As, bending low her head towards her child,
She clasped her hands and said: "His will be done."
Out burst the lamp with a wide-spreading light;
Out burst from all the group a joyful hymn:
It changed to perfect day her dismal night,
When heard and echoed by the seraphim.

H. R. WARDELL.

THREE CHEERS!

To Be Given for E. Bach.

Thoughts in Reference to Dark Spirits.

TO THE EDITOR:—I wish to express my delight with E. Bach's articles. The one as to certain individuals parading their insane drivel which they call "reform," and the other concerning theatrical, theological doings at funerals. Friend Bach utters my own sentiments in each instance. When I ask a sensible Kansas man if he is going to attend an approaching Spiritual camp-meeting or lecture, the answer is probably: "No! I suppose you intend to have the usual anarchical display, labeled reform, don't you?"

I would not wish to put a padlock on the mouths of this peculiar people, but let them lecture to such mental giants as go out on purpose to hear them. Should I attend an announced political meeting and if invited to speak arise and make a violent assault on the Christian religion and vindicate Spiritualism in the name of "political reform," I should expect to be called (and appropriately, too) a long-eared crank.

Now, Mr. Editor, please let me add another topic. I have been much interested in the column concerning earth-bound spirits. The more I study it the more incomprehensible it becomes to me. My entire life has been devoted to the analysis of evidence, and I cannot help applying the same rules in the study of these supposed communications which I apply in scanning the evidence in a case in court. When we have listened to much conflicting testimony, it is not very difficult to examine the whole carefully and thereby find just where the truth lies. Now, I beg that no one shall question my sincerity when I deny all intention of discrediting these disclosures. I would gladly know, firstly, how they are obtained; do the spirits come in materialized form? If not, how then do they present themselves? One thing which is puzzling to me is the fact that in each instance the questioner starts out and lays a plan of work in his question which exactly fits the answers; that is, the questioner never finds it necessary to call a halt in his course, throw out a skirmish line or search for the best method of procedure. In short, he goes right to the point every time as one who anticipates the coming answer. While this does not in the least shake my assurance in the good faith of the work, yet it might lead skeptics to say that the questioner and respondent are one and the same person. Let me call attention to THE PROGRESSIVE THINKER of January 20th. It is not before me, but I think I can quote the substance of the conversation with the earth-bound spirit which I have in my mind. The interrogator asks why do you not speak to me? Then follows the idea that no one notices this spirit and that he is overlooked by all earth people. Had it turned out otherwise this opening would have been lost. Hence it might appear that the questioner (on this side) knew what was going to follow.

The female spirit follows him from day to day, and this has not awakened any thought in his mind that he is in spirit-life, yet when he comes into the presence of the gentleman who has the circle in control the lady speaks to him and forgives him. I can see no reason why she does this at a time our mundane philosopher is present, any more than at some previous period. Why is he so frank as to confess his dishonesty to one whom he takes to be on the earth-plane with himself—he ought to suppose that this man would give him away, yet all of this points towards the finish. Since he believes himself on the earth-plane, I can't conceive how he (a rich man) should be foolish enough to suppose his money is in his safe. Rich men do not often keep their money in the safe; perhaps never more than a hundred dollars. Queer, it seems to me, how readily he agrees to redress the earthly wrong he has done. He gives it as his opinion that the people avoid him—won't look at him because they are envious of him, he being rich. Here he manifests an inexperience almost puerile. He ought to know that the world bows down to wealth.

Now, while the difficulties which I am recounting do not in the least shake my faith in the truthfulness of the communications, they seem to open to me such a strange unexplored field that I am bewildered and dazed. I cannot understand how this man can wander about so deliberately without going back to see to his affairs. He should have learned before this that he could not open his safe; that he could not count his money; that he could walk through people, walls and fires with impunity. I cannot understand, it at all. Somebody give me light. It may be after all that I am dead myself. B. R. ANDERSON.

Concordia, Kansas.

An Important Announcement.

ADDED TEACHINGS ON THE SOUL—THE ENTIRE SERIES TO BE PUBLISHED BY SUBSCRIPTION.

Mrs. Cora L. V. Richmond desires to announce, in response to many inquiries, that her guides have now consented to the publication of the entire series of the Soul Teachings, which will make a volume of five or six hundred pages, and will include all the series of lessons given to private classes up to the present time.

To enable her to publish this work, many members of her classes have already subscribed for, or promised to take copies, thus affording a guarantee fund.

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The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A trenchant presentation of the subject. Paper, 50 cents; cloth, $1.

RICHMOND ON INGERSOLL.

The Views of a Prominent Lawyer.

I am delighted with the article of Hon. A. B. Richmond on Col. R. G. Ingersoll, and I endorse all the good he says of the rubicund orator, with a few grains of allowance. It is about time that his true portrait be drawn, and Mr. Richmond has done it admirably. A great many persons doubt whether Mr. Ingersoll has done the cause of liberalism more hurt than good, but one thing is certain, the liberals have done him more good than he has done them—especially in a financial sense.

I knew two liberals who went to hear him lecture some time ago in Chicago, and when they left the house, one said to the other: "What do you think of Ingersoll?" The answer was: "His rhetoric is admirable, but his logic is damnable!" Here you have the truth laconically told.

Col. Ingersoll's speech before the Unitarian Club was printed and circulated by the thousands, and yet if his admirers had read the review of the address that John W. Chadwick wrote in a very kind and charitable spirit, they would have been ashamed of Ingersoll! His only success as a lawyer is owing to his wit, repartee and rhetoric, as he has not a judicial mind and is not "learned in the law."

Col. Ingersoll is not a friend of Spiritualism, and cannot see what Mr. Richmond sees so clearly. The explanation is this: Spirituality is "spiritually discerned," and the lusty Colonel is not spiritual. It is amusing to see how adroitly he and other infidels shield themselves from the downright odium of Atheism and materialism, by that word which Prof. Huxley did not invent—Agnosticism. This word, like Charity, "covers a multitude of sins." Let us give Ingersoll his due. He has shaken the cobwebs of error from many a bedimmed eye and has made glad many a sorrowful heart. But do not let us make a God of him and then fall down and worship him.

R. B. WESTBROOK.

Philadelphia, Pa.

Design in Nature.

THE DOMINION OF NATURAL LAW—THE LEAVES OF A PLANT AND THE SUN—LAWS THAT GOVERN MATTER.

TO THE EDITOR:—Facts such as cited by A. B. Richmond to prove design in nature and the existence of an intelligent designer are the very ones which convince me that all forms of matter are the result of natural law and that all manifestations of spirit are in accordance with law. He says:

"Intelligent force, or force directed by intelligence, is moving matter all around us. The mist of the morning, the tides of the ocean, the revolution of the earth, and all lesser phenomena included therein, are proof positive of its existence."

The tides of the ocean, the revolution of the earth, etc., prove the dominion of natural law. The existence of such law does not necessitate the existence of a law-maker. Natural law was not created, any more than matter was; it is a property of matter and a part of spirit; without it all would be chaos. To assume that there is a God behind the law because we cannot comprehend the *modus operandi*, is as senseless as phallic worship by those who could not comprehend the mysteries of human propagation. The leaves of a plant turn toward the sun, and the roots of a plant grow in the direction of moisture, not because the hand of a God turns or twists them aside, but because it is the nature of the plant to seek sustenance. Otherwise it could not live. The same holds true of everything else in nature. It must obey the law of its being. Worlds revolve and are kept in place by the laws that govern matter. This is a self-evident fact, for the recognition of which it is not necessary to know the whole arcana of nature. We understand something of that which we call the attraction of gravitation, and something of that we denominate repulsion. We know a little about "magnetism" and "electricity," and there is reason for the belief that by the action of such natural "forces" worlds revolve in space. It is belittling the grandeur and sublimity of nature to assume that a thinking being, a designer, a creator, brought it into existence and keeps it in order. Nothing can be superior to nature. All that is is a part of nature. Mr. Richmond proceeds:

"Every painted feather, shell, fruit and flower are unanswerable witnesses of an artistic designer."

Not so. They are witnesses of adaptation to environments. These being favorable, the shells, flowers, fruits, etc., have evolved from crude forms to their present stage of progress, and their "creation" is still going on. Varieties result from variation of conditions. Changes of environments not sufficiently sudden or overwhelming to destroy life produce changes of structure. A skillful gardener may be called a "designer," but he isn't a God.

It is the nature of every living thing to endeavor to adapt itself to unavoidable circumstances. This is true of every order of life, from the lowest to the highest, including man not only as to his physical organization, but man as a moral, intellectual and spiritual being. The result is continual change of form and feature, of mental power and moral character. Spite of all drawbacks, there is gradual growth, and in the coming centuries the higher order of man will be far in advance of the best on earth to-day. He (which includes SHE) will be healthier, handsomer, and in every way better and higher in the scale of being. But it will not be because of "the design of an infinite God." It will be because of the inherent tendency of all things towards higher forms.

WM. N. SLOCUM.

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A BENEFIT SEANCE.

Given by Mrs. Williams for the First Society.

A Big Success Psychically and Financially.

On Friday evening, February 23rd, Mrs. Williams, the well-known medium, gave her annual seance for the benefit of the First Society of Spiritualists, in the parlors of its president, Mr. Henry J. Newton. When it is known that the demand upon this lady for private and public seances this winter has been such as to allow her but little, if any, time for necessary rest, this additional labor on her part and its gratuitous nature will be all the more appreciated. Never since the Rochester spirit-rappings has the public manifested such interest in this grand revelation. That the world is rapidly undergoing the divine process of spiritual evolution there can no longer be any doubt. "Seek and ye shall find" is an axiom whose full import we are just beginning to understand, and the mental nature of intellectual mankind is gradually doffing the robes of positivism and assuming the garb of receptivity. All attitudes of thought and intelligence are represented among its investigators. This was amply illustrated on the present occasion.

There was the pioneer in Spiritualism, whose long experience in the ranks and familiarity with the remarkable phases of the phenomena have rendered him impassive to any newer developments—he inquires not, neither does he care to know the nature of the chemistry by which these ethereal forces are manipulated, for verity is substantiated through the tests of the ages; beside him sat the scientific investigator, whose explorations in the labyrinths of occult science have supplied him with a technical knowledge of the spiritual processes, and whose interest is manifested chiefly through the channels of an intent observation and a tendency to analyze the ever-recurring marvels only through the severe deductive logic with which one elucidates a problem in Euclid; then there was the neophyte on the threshold of the outer temple, knocking for admittance into the spiritual vestibule in which the two worlds hold converse through the light of sympathy, hope, and affections. Added to these were the strangers to the philosophy, no doubt curious as to the probable sequence, yet an honest curiosity dignified by that observation of interest and anticipation which is always open to the possibility of conviction. That type of the cast-iron skeptic through whose stolid epidermis the respirations of enlightenment never penetrate, was conspicuous by its absence. It is noticeable that this class of mind seldom gravitates toward a condition of evolution or development. Did they but do so, the church doors would long ago have been closed on the pagan idolatry which encompasses their environment, and humanity in general would be pressing on with an upright, honest, growing stride, instead of crawling in the dust of abject subservience, its progress marked with pleadings for mercy, interlarded with bombastic advice to the Almighty just what to do in the manipulation of the divine economy. As it is, they are having a Don Quixote and Sancho Panza time of it in their battles against those imaginary devils of sin and obsession which the superstitious are taught to believe are wrathful reflections of an outraged personal God.

Mrs. Williams, in her preliminary talk before entering the cabinet, presented numerous nuggets of wisdom relative to the philosophy under consideration, and on the importance of assisting through earnest and sincere investigation the desire on the part of the unseen world to communicate with the loved ones on this side of life. She spoke in her usually felicitous vein, and impressed all with the honesty and sincerity of her life-work. The guides were introduced by her lovely daughter, Miss Gertrude, who acted throughout the seance as an intermediary in explaining the different phenomena to the circle. The voice of Bright Eyes was welcomed with happy greetings from the many friends who have come to know and realize the radiant influence she brings with her. To her sallies of wit and sparkling repartee is due that cheerfulness within the circle at times so necessary to the maintenance of harmony in the magnetic conditions. Mr. Cushman, one of the most profound of spirit teachers and the kindliest of counsellors, then spoke in his resonant voice from behind the curtains. If pride exists in the Spirit-world, then indeed must he feel a glow of that quality through the warmth and esteem manifested by his welcome. The first form to appear was that of Priscilla, who gave her blessing. She was quickly followed by other forms, frequently two at a time, all of whom were recognized and welcomed by friends present. Lillie Roberts—daughter of Jonathan Roberts, the author of "Antiquity Unveiled"—appeared in company with Achsa Sprague, the two distinct forms outside the cabinet at the same time creating surprise and wonderment in the minds of those who were witnessing their first seance. These two spirits, with those of Alice and Phœbe Cary, who came later, are ministering spirits who assist at numerous circles, and in whose spirit lives there is a continuation of those christianizing influences which characterize their work on this side the veil. The majestic form of Charlotte Cushman manifested in front of the curtains. To a gentleman who said he had frequently witnessed her remarkable work in tragedy, she replied that she was still on the stage—the stage of Progress.

Of the noteworthy tests among many given during the evening was one to a Mr. Hayward, who was one among the sitters. The spirit of Mr. Sherman stated that he was present at Mr. Hayward's office during a conversation between that gentleman and a friend regarding the last letter written by the General. Mr. H. acknowledged the correctness of the statement and, furthermore, that at that moment he had the letter referred to in his pocket.

Bright Eyes created not a little merriment at a pause in the manifestations by suddenly appearing through an aperture in the top of the cabinet, fully one-half her form being above the canopy. "Here I is!" was her childish salutation, nor would she consent to come down right away at Mr. Cushman's entreaty, but conversed with the friends from this unique and elevated position. Truly, this little sprite is a factor not for one moment to be disregarded. She may be the least in size, but certainly not the last in estimation of the host of devotees who attend Mrs. Williams' circles.

A most interesting phenomenon was the etherealization of an entity directly in front of the sitters, the process by which the magnetic forces are manipulated being plainly discernible by the spectators, these being operated upon by the spirit chemists until from a mere luminous speck there was evolved a full-fledged form, which, after delivering a message, dematerialized in full view. This was indeed a marvel to behold, and one that will not be soon forgotten by those who fully realized the extraordinary phase of the mantfestation. But space will not permit an enumeration of all the interesting occurrences which took place. Suffice it to say that by actual count there were forty-two different materializations; then take cognizance of the fact that these occurred under test conditions, in a strange parlor, to an audience composed in great part of an element of skepticism or inexperience in psychic investigation, and the true Spiritualist will readily appreciate the remarkable success of this interesting seance. We are pleased to add that the number in attendance was such as to give the First Society ample grounds for self-congratulation from a pecuniary point of view.

JOHN HAZELRIGG.

Hymn of Victory.

Ope wide, O Souls,
Your inner temple's star-crowned gates of gold!
From Heav'n loud rolls
A grand peace-anthem like the one of old;
And angels here, aye, here with us abide,
While o'er our lives there gleams perpetual
Easter-tide!

O ocean-deep!
Thunder the hymn along the golden sands,
And wake from sleep
The hearts of men in all earth's far-off lands!
May they, like thee, hold mirror'd in their face
The royal blue of Heav'n with sunshine smiles
of grace!

Ope wide love's gate,
Ye who are dwellers on this earthly sphere!
An angel waits
To shine a spiritual beauty round you clear;
Behold the veil is rent, and love divine
Upon earth's weary souls with peace doth shine!

Each night, each day
Doth bring ye nearer to Death's soft-chimed
hour;
While down Heav'n's way
There gleams an angel face like some rare
flow'r!
Ring out, ye joy-bells, over land and sea:—
"Death crowns each earthly brow with immortality!"

GEORGE EVATT.

Sidney, New South Wales.

A Good Word for Prof. Lockwood.

TO THE EDITOR:—In your issue of February 17th I note that among the most excellent speakers engaged by the South Side Spiritualist Society, number 77 31st street, is that grand and able lecturer, Prof. W. M. Lockwood. During his recent illness I was fearful lest this bright particular star would sink beneath the Western horizon ere the pupils in the school of Spiritualism had received the benefit of his teachings; but his work was too important to the cause, and his health has been restored to give to the world that class of lectures no one else could. I fear many do not understand what a golden opportunity is presented to them and one which they cannot afford under any circumstances to miss.

I listened to a number of these lectures during their presentation at Clinton Camp meeting, in 1891, with a great deal of interest and benefit. Very much has been added since then to fully demonstrate his teachings.

Prof. Lockwood's lectures are scientific, and have these especial features: he proves continuity of life, based first upon the potential character of nature's elements; and secondly, by logical reasoning and experimental evidence. He shows that man, as well as all of the various forms and types of life below him, is in accord with a formative principle peculiar to each form, and argues that these formative forces must be transmitted into these of tomorrow, otherwise there could be no progression or growth into a higher form. He analyzes mental processes and demonstrates how we have thought and mind. During the course of his lectures he introduces numerous chemical experiments to show that all forms of matter are the result or phenomena of invisible energies. Beautiful experiments with the telegraph and telephone are given to illustrate how sounds, such as the rap, or that combination of sound belonging to vocal speech is transferred through space; flash-light photography is introduced; illustrating thought-transference, the phonograph to demonstrate new objective nature impresses man's consciousness.

Spiritualists and investigators will find these lectures basic to the philosophy of continued existence, besides being very interesting and instructive, as they cover a wide field of modern research. Prof. Lockwood is not only a deep thinker and clear reasoner, but a close student of nature and a man of large spirituality; and his lectures are entirely unlike those of any other teacher on the public rostrum. If you fail to hear these, lectures you will miss the one grand opportunity of your life.

Davenport, Ia. OLIVE A. BLODGETT.

A Sex Revolution, by Louis Waisbrooker. Radical ideas. Paper, 25 cents.

True popularity is not the popularity which is followed after, but the popularity which follows after.—Lord Mansfield.

W. H. Bach in Denver.

TO THE EDITOR:—As I believe that all of the readers of THE PROGRESSIVE THINKER are interested in the development of mediumship, I wish to intrude upon your space to tell you of our experiences in that line with Prof. W. H. Bach, of St. Paul, Minn., who has been in Denver for the past six weeks.

The readers are aware that in addition to his mediumistic gifts, Prof. Bach is a mesmerist, and uses that power to develop mediums, and if his success is as great everywhere as it has been in this city, it is more than marvelous. He has developed, to my certain knowledge, six trance mediums and one healer in the past six weeks here, and more are developing, and have received slight demonstrations, notwithstanding the assertion made by an ignorant and sensational person on the public platform, that Spiritualism and Mesmerism could never hitch, and that Mesmerism had nothing to do with Spiritualism. His process is different from the customary.

One thing that commends it to everyone is the fact that he uses no darkened conditions, but all of his results are produced in a bright light.

The circles held in my house were always held with two or three lamps at full light in the room. He is now holding them in a room that is lighted by four incandescent electric lights, in a room sixteen feet square. His process is a very simple one, and consists of simply mesmerizing the sitter and carrying the mesmeric control to that point where they fall into a magnetic sleep, and then inviting a spirit control to take possession of the medium. As they are in a perfectly passive position, this is readily done, and then he goes to work to teach the spirit how to exercise the controlling powers. Many of them are like little children, and have to be taught every motion, beginning with the effort to inflate the lungs, and leading them steadily on until he gets them to talking, which in some cases is within a few minutes, while with others more time is required. I have been in all but one of the circles he has held in his two visits here, so I know just what results have been attained. One party, a colored lady, was placed under control in the first circle, or rather sitting, while her daughter was developed as an unconscious trance medium in three sittings. A gentleman who has been sitting in circles for twenty years, and who has sat in every mediums' developing circle that has been in Denver for several years past, was placed under control at the first circle, and has since talked very nicely under the control of an Indian, and also the Professor's brother, who passed to Spirit-life last spring, and is now a powerful worker in his band of developing influences.

Many mediums who are developing are troubled by contending influences, and although a number of these cases have been in attendance, I have yet to see one whose influence has not been broken in less than five minutes.

He has been giving mesmeric experiments after lectures. During one of these experiments, a Mr. Ward was mesmerized, and was controlled by a spirit, who made him stand up and gave quite a talk through the medium. He claimed that he was the spirit of Peter Anderson of Kalamazoo, Mich., and was Professor of Anatomy in one of the medical schools in Kalamazoo some eighteen or twenty years ago.

I have witnessed some very interesting experiments in the mesmeric force, with my wife as one of the subjects. They are put under control by the mesmeric force and sent into a sound sleep, and in this way they are operated upon. In but one experiment did the subject fail to give the correct time when no person in the room knew it. This was not done by guess-work, but the time was given in one case as 10:13, another 10:23, another 1:53, 4:27, and so on, each one being correct to the minute. On one occasion he instructed the subject to go down town and tell how many desks were in a certain office that he mentioned. The correct number was given. On another occasion he sent the subject to his father's home in Aberdeen, S. D., and the information that was brought back proved to be correct. On one occasion he sent a gentleman down the street into an office to learn how many people were there. The answer was four, which proved correct, as also were two names that were given. No one knew at the time whether it was correct or not.

The strongest part of this is that he is able to teach others how to do the same thing, and in all he has taught there has not been a failure.

Denver, Col. B. M. CASON.

We sometimes congratulate ourselves at the moment of waking from a troubled dream; it may be so at death.—Hawthorne.

The culminating power of administration is to well know how much power, great or small, we ought to use in all circumstances.—Montesquieu.

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Oh, man of earth! Oh, soul of love!
Dost only seek our beacon light
To guide thee to thy home above,
"Where endless day excludes the night?"

Since thou dost bid us open wide
The gates between our sphere and thine,
Must we beneath a bushel hide
The lights from thee that brightest shine?
The lights that show the smooth and rough?
That give thee all there is in life
Worth living for? Or is't enough
For thee to brave the sea of strife
Alone, and leave to us the task
Of bringing love on angel wings,
And harps of gold? And wouldst thou bask
In ease and joy while hunger swings
Her bony hands around thy neck
And asks for food, and rags to hide
From bitter storms her fleshless wreck
That floats about on life's rough tide?

Oh, wouldst thou have us do no more
Than open wide the Spirit-door,
And kiss the hands upraised in prayer,
That seek the touch of hands more fair?

Since we have rapped the gates ajar,
Wouldst thou obscure our brightest star
Of hope, and bid us close again
Those gates upon our fellowmen,
Or teach them naught but that thou hast
Along the dim and musty past
Despised as fraud, and scoffed to shame,
And said "it from the Devil came?"

Then here it is for thee, earth-child—
The pure, and true, and undefiled:
If thou wouldst rise, progress, unfold,
The hungry feed; and with thy gold
The naked clothe; the homeless shield
From winter's blasts; thy surplus yield
To labor's due; thy int'rest break
In twain, at least for those who make
Thy gold amass. The sweetest bliss
Will come in giving things we miss,
And naught our souls will ever bless
Like deeds devoid of selfishness.

Go teach the world to be more true
To self, and true to others too.
Go teach the world that thou hast found
The land of spirits—where abound
Our loved ones whom we mourned as dead;
But let us COME with silent tread,
And touch the hearts that need be blest
With good advice or proving test.

Oh, BID US COME with all we know
Of Spirit-life, or earthly woe.
Ope wide the gates with willing hands,
And list to words from spirit bands,
And they will come more reconciled
To give the "pure and undefiled."
Betwixt the two and on each plane
Let liberty and freedom reign,
And we will meet and lead thee through
The storms of earth—beyond the blue.

DR. T. WILKINS.

Calm Words from Myra F. Paine.

You may think me rather dilatory in responding to your kind invitation to write occasionally something for THE PROGRESSIVE THINKER. There is nothing intentional about it, but I feared I might get in the way and crowd out some of those valuable(?) criticisms on the National Association, which have become so noticeably its "stock in trade," even until Catholicism has had to take a back seat.

I have often heard it said in private communications and from the rostrum that nothing stood so much in the way of the growth of Spiritualism as Spiritualists. I used to wonder what that meant. I wonder no longer.

After the herculean efforts that were made to arouse the people to the necessity of organization in order to combat the combined, systematized forces that were boldly attacking it from all sides, and the time and money spent at that convention in Chicago, with that delegated representation from thirty-three States, and the launching of an organization as the voice of that convention, it looks a little strange, to those who stayed at home, that the very ones who took part in the proceedings should so soon discover its flaws and begin to pick it to pieces. It strikes me that it would have looked full as well if they had left that part of the business to those who had no part in making it and therefore are always expected to growl.

Wonder if any of them wanted an office and didn't get it! If so, I would suggest for their comfort, that if they would wait patiently this year and let Bro. Barrett fill his coffers with all the responsibility and work he is doing and not a cent of pay, they might stand a chance for the presidency next year, and then their wisdom which has so suddenly developed might come in play.

Have forty-five years of promulgation of the philosophy of Spiritualism developed nothing in its adherents, even in its teachers, but a spirit of fault-finding, contention and bickering over important matters? Some of our teachers would have us think so.

There have been some good and sensible articles written and suggestions made of ways by which defects may be remedied, and I think the public are getting somewhat weary of a discussion, which has taken upon itself the appearance of a personal attack upon the officers of the National Association, who are trying to fulfill the duties laid upon them by the convention when it elected them. A year soon passes by, and change of officers and changes in the constitution can easily be made without this element of discord which seems determined to send this organization on the same road its predecessors have traveled.

Lily Dale, N. Y. MYRA F. PAINE.

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CHAPTER V—The Birth of the Spirit.—All Subjects Important. "Ye must be born again." Nicodemus' Quandary. A Minister's Opinion. Author's Objection. Jesus' Tests. Must be born out of Flesh. Birth of the Spirit a Resurrection. Not of Flesh and Blood. Bible against it (1 Cor. xv.). Natural and Spiritual Body. Opinion of the Woman of Tekoah. Of Job. Of Jesus. Objections answered. Mortal Bodies quickened. Must eat Christ's Flesh.

CHAPTER VI—Are We Infidels?—Rapid Growth of Spiritualism. The "Mad-Dog" Cry. Charge Ignored. Proceeds from Infidel Hearts. Truths and Errors in the Bible. Dialogue; Minister wants a Bible. All believe Parts, and no one believes All, of the Bible. Illustrative Cases. How shall we decide who the Believers are. The true Test. Works. The Commission. End of the World not yet. Jewish and Christian age. Preaching, Baptism, and Signs go together. Is Christ in the Church?

CHAPTER VII—Are We Deluded?—A Common Cry. Contradictory Positions. Order of Batteries. They fire into each other. "Kettle Story." Result of the Warfare. Dialogue. God and Mediums deceiving the World. Are God and the Devil Partners? Is it just to damn the World for Unbelief. Author loves God more than Bibles. Lying Spirits sent out. Did God do it? Case of Jeremiah and Ezekiel. Ezekiel's Explanation. Spiritualism a Delusion. The Lord coming. Reasoning in a Circle. Wonderful Success of the Opposition (?). Spiritualism will not "down." "Old Spiritfoot."

CHAPTER VIII—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Abolitionism. God legislated against Spiritualism. Necromancy; Definition of. The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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SOME COMMON SENSE

It Is a Good Thing to Have.

An Illusion of Many Spiritualists Removed.

Spirit Power Plays No Part.

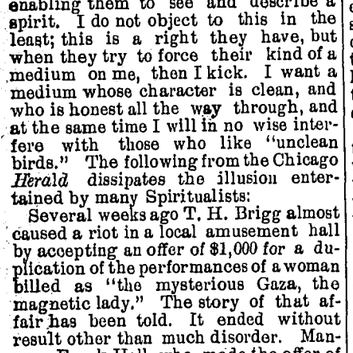
Only Natural Laws Brought Into Play.

GAZA'S SECRET IS OUT—NO MYSTERY ABOUT HER POWER NOW—ENGINEER BRIGG EXPOSES THE CLEVER TRICK OF THE SO-CALLED MAGNETIC LADY—EASILY DEFEATS HER GAME AND DUPLICATES HER PERFORMANCE.

TO THE EDITOR:—Your subscribers have often been delighted to read the evidence of the existence of magnetic and spirit force, as manifested in certain "wonders"—young and frail ladies generally—who have been exhibited in various parts of the country, and for whom Spiritualists have claimed a peculiar phase of mediumship, they being assisted by "powerful" spirits. Gullible Spiritualists all over the country claimed them as mediums, as God's chosen instruments to redeem the world and to dispute them was equivalent to raising a deadly howl about your head—"Oh! you are opposed to mediums!" The rottenest fraud in the land, the inebriate, the licentious profligate, the penitentiary bird and the habitual cheat will find a certain class of Spiritualists ready to coddle them and fight for them, if they possess a degree of mediumship enabling them to see and describe a spirit. I do not object to this in the least; this is a right they have, but when they try to force their kind of a medium on me, then I kick. I want a medium whose character is clean, and who is honest all the way through, and at the same time I will in no wise interfere with those who like "unclean birds." The following from the Chicago *Herald* dissipates the illusion entertained by many Spiritualists:

Several weeks ago T. H. Brigg almost caused a riot in a local amusement hall by accepting an offer of $1,000 for a duplication of the performances of a woman billed as "the mysterious Gaza, the magnetic lady." The story of that affair has been told. It ended without result other than much disorder. Manager Frank Hall, who made the offer of $1,000, claimed to be willing to stand by his proposition. Mr. Brigg had English obstinacy and scientific knowledge of force, its application and its diversion of direction to back him up, so he would not be bluffed. It was agreed by him and Hall that the contest should take place last evening in Central Music Hall. It did. It was a good show. The audience was part of the performance from beginning to end—the best part. In the opinion of the audience, Brigg was clearly victorious, doing all he said he would do and explaining how he did it. Gaza was clearly defeated and Frank Hall was the most discomfited man in Chicago.

The audience was not large, but it was intelligent, good natured, interested and



PUSHING THE STICK.

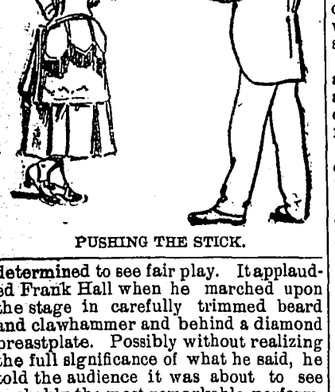
determined to see fair play. It applauded Frank Hall when he marched upon the stage in carefully trimmed beard and clawhammer and behind a diamond breastplate. Possibly without realizing the full significance of what he said, he told the audience it was about to see probably the most remarkable performance ever given in Chicago, expatiating largely upon Gaza's wonderful power.

The audience applauded when he introduced a slender woman in pink as "the mysterious Gaza." Then a very tall, very thin, very dark man, with a very large piece of sparkling something in his shirt front, and a very pronounced curio hall style of oratory, explained the work of "the mysterious Gaza."

HAD BAFFLED THE SCIENTISTS.

Scientists of two continents and the crowned heads of Europe had been baffled by her feats, he said. She had performed them since childhood, but she herself could not explain how. The best authorities agreed that she must possess some mysterious magnetic force.

A committee was selected from the audience to watch the feats; Dr. Withers, Captain Hennessey of the fire department, and John S. Cooper, being among the members of the committee. Then Gaza was given the stage and room for her feats. She did the same tricks that so-called magnetic women



PUSHING WITHOUT THE STICK.

have shown all over the country. Lulu Hurst, "the Georgia wonder," gave like performances fifteen years or more ago, and she was followed by Anuie Abbott, another "Georgia wonder." Miss Bentley performed similar feats a year or two ago in London and before the Danish royal family and the Czar of Russia. Miss Bentley did not claim magnetic power, but merely knowledge of simple laws of mechanics. The feats consisted of lifting a chair loaded with one or more men, poising on one foot and resisting the efforts of two men to push her from her balance, twisting in twain a stick held as in a vise by several men, and placing the palm of her hand against a vertical pitchfork handle and resisting the efforts of several men to push it down to the floor.

The very tall, very dark lecturer and Frank Hall insisted that these feats were accomplished by Gaza, "the ninth wonder of the world," without the exertion of muscular force, but in some mysterious manner. Mr. Brigg proved the contrary.

First Gaza placed her palms under the seat of a wooden chair. Three men bore down on it and two stood upon it, but Gaza held it suspended. The audience applauded. Three men grasped a



LIFTING THE LOADED CHAIR.

pitchfork handle held vertically. Gaza placed her palm against the stick near the lower end and the three men pulled downward. Another successful feat for Gaza and more applause from the audience. Three men grasped a hickory stick twelve inches from one end, the other end resting on the floor. While they held it as in a vise, Gaza placed her palm upon its top, bent it and twisted off the twelve-inch piece. Another success and more applause.

Three men held a chair hugged closely to themselves. Gaza, with only her thumbs against the chair legs, resisted their united effort to push her backward. More applause. Then the tide turned.

BEGINNING OF THE CIRCUS.

Frank Hall had repeatedly invited the audience to notice that Gaza took no hand holds and exerted no muscular force. Dr. Withers, one of the committee, thereupon explained that he had grasped Gaza's arms in this last feat and found the muscles tense and hard as they could be, showing that muscular force was exerted.

"Anyone knows," Hall interjected, "that a muscle contracts and swells when exerted. We'll put a paper band around Gaza's biceps and prove by the bands holding that her muscles do not contract."

"Of course it doesn't," yelled a man in the audience. "The biceps does not act for pushing, but for pulling or lifting. The triceps and chest muscles are used in pushing. Put the paper band around her chest."

"Gaza says she can't put the paper band around her chest without undressing, but I'll give $100 to the man who will prove she exerts muscular force," said Hall, this being only one of several offers of large sums he had made in the way of scientific proof.

"I'll take it," said the man in the audience, and he went on the stage to make more trouble for Hall. He was Phillip Greiner, professor of athletics of the Northwestern University, a man who understands muscles. But the show went on.

A strong man held a stick as if it were a gun and was told to push straight ahead. Gaza stood on one foot, placed one palm against the stick's end and defied him to push her over. He didn't.

"I know that woman," shouted another spectator named Lewinsohn. "Didn't she used to be a mind-reader?"

Gaza's thin, dark lecturer became excited and betrayed his recognition of Lewinsohn.

"Give you $500 to prove she's a mind-reader," Hall shouted.

"I'll take that," Lewinsohn yelled. Then he and Hall fell to arguing about the respective values of their diamonds, while the audience howled, until Mr. Brigg vigorously protested against Hall's conduct and appealed for a dignified performance.

COLONEL COOPER AS A FEATHER WEIGHT.

John S. Cooper sat on one chair, with his feet on the rounds of another held to prevent its slipping. Two men sat upon his lap. Gaza placed her palms against the rear legs of the chair and lifted the men, tipping the men forward. She did this with a paper band around her arm—but the band was down close to the elbow, not up, where the swelling biceps might burst it. Gaza's part of the programme ended with this feat, and Hall's offer to give various large sums of money for any headache or case of paralysis Gaza could not cure with her "magnetic force."

Mr. Brigg took the floor and volunteered not only to do all Gaza had done but to explain how. He began with pushing the stick and did it. Hall, not satisfied with all the talking time he had had, continually interrupted Brigg and seemed trying to befog the audience. Those who had paid for their admission would not submit to Hall's interruptions and yelled: "Sit down." Hall refused to sit and talked the more. The audience yelled the louder and pandemonium reigned fully five minutes. Hall looked the picture of rage, but had to bottle his anger and sit down while Brigg went on.

It is not necessary to explain all Brigg did. The little engineer paralleled Gaza's feats easily, even to twisting the hickory stick in twain, which he said he had never tried before, and he did it all with many a sly thrust at Gaza's mountebankish quivering and sliding of hands to "magnetize" chairs and sticks. He explained that Gaza's "mysterious power" lay in her making herself part of a lever and diverting the direction of the force exerted against her. When the stick was pushed straight against her upraised palm, by pulling downward slightly, she made the man push her against the floor without his knowing it.

HOW THE CHAIR LOAD WAS LIFTED.

In lifting the loaded chair, the feet of the under man resting on the floor or on another chair, was the fulcrum. Very slight exertion on the rear of the chair served to tip chair and men forward. Brigg did it as Gaza did, with open palms, but with thumbs under the chair seat.

In the pushing down of the pitchfork handle, Brigg demonstrated, by standing on a scale, that the three men exerted no downward pressure at all, because the scale allowed no increased weight.

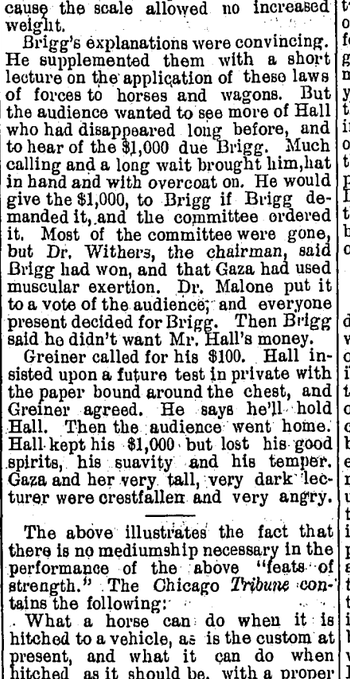
Brigg's explanations were convincing. He supplemented them with a short lecture on the application of these laws of forces to horses and wagons. But the audience wanted to see more of Hall who had disappeared long before, and to hear of the $1,000 due Brigg. Much calling and a long wait brought him, hat in hand and with overcoat on. He would give the $1,000, to Brigg if Brigg demanded it, and the committee ordered it. Most of the committee were gone, but Dr. Withers, the chairman, said Brigg had won, and that Gaza had used muscular exertion. Dr. Malone put it to a vote of the audience, and everyone present decided for Brigg. Then Brigg said he didn't want Mr. Hall's money.

Greiner called for his $100. Hall insisted upon a future test in private with the paper bound around the chest, and Greiner agreed. He says he'll hold Hall. Then the audience went home. Hall kept his $1,000 but lost his good spirits, his suavity and his temper. Gaza and her very tall, very dark lecturer were crestfallen and very angry.

The above illustrates the fact that there is no mediumship necessary in the performance of the above "feats of strength." The Chicago *Tribune* contains the following:

What a horse can do when it is hitched to a vehicle, as is the custom at present, and what it can do when hitched as it should be, with a proper understanding of natural laws, was shown by F. H. Brigg, at Central Music Hall, recently. It was shown that horses were compelled to work at great disadvantage, but that it is entirely practicable to give them at all times a mechanical advantage over their load.

Mr. Brigg chose a novel method of illustrating the principles laid down. He had the "mysterious Gaza" come



ONE OF BRIGG'S EXPERIMENTS AND DIAGRAMS.

upon the stage and go through her "marvelous" feats; then he performed the same feats, though hardly so gracefully; then by stereopticon views and practical experiments he explained the forces exerted, and explained that they were identical with the forces exerted by horses.

Gaza was introduced by Frank Hall after a long harangue, and went through her usual feat of "lifting" a chair with four men on it; preventing four men from putting the end of a stick vertically to the ground, and several others identical in principle but in slightly different form.

MR. BRIGG TAKES AN INNING.

When Mr. Brigg began his explanations, Hall interrupted him with a continuation of his harangue, but the audience shut him off with hoots and hisses. Hall tried for fully ten minutes to interrupt, but the audience expressed its disapproval so vigorously and persistently that he was compelled to take his seat. Then Mr. Brigg went on with the feats. He "lifted" the chair with one, two, three and four men, as Gaza did. Then he brought out a chair he had prepared with a long board bolted to the seat and with wooden legs longer than the chair legs and just in front of them. Then he had men climb on the board in the same way they had on the chair for Gaza, and showed that they simply formed with the chair a lever to move the weight of their bodies with the feet of the first man for a fulcrum, and the more men that go on the nearer the center of gravity moved to the fulcrum, and therefore it was more easy to "lift," or in reality to tilt up. Mr. Brigg then continued through the list.

When it came to pressing the stick down Mr. Brigg hopped upon a pair of scales with a large dial and let the indicator show that though three men might push with all their force they did not exert much pressure vertically; in other words, they did not add over a few pounds to his weight because of a lateral pull which he exerted upon the lower end of the stick.

PRINCIPLE APPLIED TO HORSES.

After he had illustrated further his explanations by means of photographic views upon which diagrams showing the levers and mechanical forces were brought to bear, Mr. Brigg turned to a practical application of the experiments in horses. He said, among other things:

"What has a horse to do with human beings, you ask. Well, the natural laws which govern the mechanical actions of a horse are identical with those which govern the mechanical actions of the human body. It is true the foreleg of a horse is not so complicated a piece of mechanism as the arm of a human being, but the principles upon which they work are identical. If you understand properly the principles which govern the use of your limbs you will also thoroughly understand the principles which govern the actions of a horse in performing his labor.

"If horses were properly attached to the vehicles they draw, if they were harnessed as they should be and would be if men would only give some thought to the subject, these horses would be able to do at least twice what they now do and do it much easier for themselves. It is shameful to see a horse struggling with a heavy load at such a disadvantage that he cannot possibly haul it, although he strives to his uttermost, and see a brutal driver beating him mercilessly because he is unable to perform a physical impossibility, particularly under such ignominious conditions as we compel him to labor under. Now, if I had the law-making to do, whenever a horse failed to draw a heavy load, instead of beating the horse I would have the driver beaten. When this had been thoroughly done, I should then have two beatings administered to the owner of the horse and employer of the driver for being so stupid, so careless, niggardly, and so indifferent as not to make use of a more sensible mode of yoking his horses to his vehicles. I think such a law would very soon result in a vast improvement in the condition of horses, and more important still, from the owners' standpoint, a substantial profit, and a saving to one and all of you. Don't forget the profit, for it is upon this rock that I must build my hope of bettering the condition and usefulness of the poor horses.

A HORSE A LIVING LEVER.

"A horse is a living lever, and the direction of the force exerted by him will determine whether he can do more or less work. It must always be borne in mind that a lever is a lever, no matter whether it be of steel, or of wood, or of muscle and bone. The acting and co-acting of forces, through the traces by the horse and vehicle, are always equal and opposite; for instance, no matter what force the horse is exerting upon the vehicle, the vehicle is exerting the same force upon the horse, except in an opposite direction, so that it is purely a question of giving the horse, at all times, a mechanical advantage over the opposite forces, so as to enable him to keep the control; at the same time it is an absolute waste of his energy if he be allowed to carry more than sufficient weight on his feet for the purpose. Hence it is necessary that the virtual angle of trace should be such as at all times to give him the advantage of a constantly varying angle, which at one moment will be supporting some of his weight, and at another adding to it."

To illustrate this point, Mr. Brigg asked Capt. Hennessy, of the fire department, who had a leg broken some months ago and is yet unable to walk without crutches, to step into the shafts of a light wagon, equipped with his draft attachment, and the Captain was able to haul the wagon and six men with ease.

WHAT ONE HORSE CAN DO.

The speaker continued:

"It is a well-known fact that fifty pounds horizontal force will keep a load of 2,240 pounds in motion on a level railway, and at a good speed, and that one horse can start a load of fifty tons on metals. When a horse is pulling upon a level road with a horizontal trace, he does not in the least add to or take from his natural weight; therefore, if the horse's weight should be fifteen hundred-weight, and the load, for argument's sake, is thirty hundred-weight, let us see what is really taking place. Since there are thousands of miles of road upon which fifty pounds of horizontal force will draw a load of 2,240 pounds placed on wheels, let us suppose the horse to be traveling on such a road at walking pace. If fifty pounds be required to draw twenty hundred-weight, or 2,240 pounds, what force will be required to draw thirty hundred-weight, or 3,360 pounds? A schoolboy would quickly answer, seventy-five pounds. Well, then, the horse's force, exerted to draw the vehicle, would be, only seventy-five pounds, whereas the force exerted by the muscles of his legs would be no less than 1,680 pounds, and to this enormous amount of effort must be added an additional force, due to the velocity with which his weight falls upon his feet in the act of walking. Thus the total force expended will considerably exceed 2,000 pounds. It is this that tires a man of walking or running, without any additional work.

"Our present system of yoking horses is the cause of our vehicles being made a constant burden to the poor beasts, whereas they might be made a source of help to them in traveling over the greater portion of their journey, so that they might be able to travel easier with it than without. Farmers object to macadam roads, because their horses' feet and legs are seriously injured by them. They are perfectly justified in saying, when the things as they exist are considered, that such is undoubtedly the result, but under new and rational conditions, conditions which science and common sense and our own practical knowledge would dictate, then their claims are indeed as contrary to their own interests, as well as to the interests and comfort of the horses, as they well-nigh could be. The cost of haulage on dirt roads is not less than thirty to one hundred per cent more than it need be if effected upon sane and proper conditions on macadam roads. But mind you, if horses are to be compelled to do their work under such wasteful conditions as heretofore, lacking those forces which we are here to consider, then, please don't ignore altogether what these farmers rightly claim. Farm horses are not accustomed to hammering their feet on hard roads. If you were to turn the horse over on his back, allowing his feet to be elevated in the air, and cause four men with sledge-hammers to beat his feet, striking the same effective blow, and as fast as the horse would put his feet to the ground in the act of walking, then you can have some conception of what his feet and legs are suffering from percussion alone, apart from the impelling forces which are necessary to keep the body advancing and rotating about his feet.

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"It is not generally known that a man when in the act of walking at the rate of four miles an hour strikes the ground at each step with a force equal to about double his own weight. A lady does the same, but when she takes the arm of a man she does more than afford pleasure to her escort. She cannot put ten pounds of her weight upon a gentleman's arm without relieving her feet of twenty pounds of percussion, and at the same time causing the gentleman to have twenty pounds more than if walking at that rate by himself. Therefore, if you will multiply twenty by the number of strides the lady takes while thus relieved, you can imagine how many thousand pounds of percussion have been saved from her feet, and will understand why she can walk farther and easier with an escort than alone. The same applies to a man with a walking-stick. He cannot press ten pounds upon his stick without taking ten pounds from his feet, and the percussion upon his feet at such times is twenty pounds less than without the stick."

Thus it can be readily seen that spirit influence playt no part in Gaza's performance.

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(INCORPORATED NOV. 1, 1893.)

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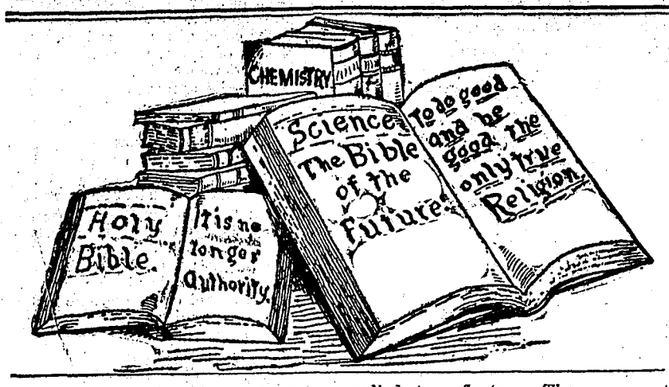
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VOL. 8. CHICAGO MARCH 17. 1894. NO. 225



TO SEE MEN ON MARS.

The Next Step a Telescope To See the Souls of Men.

A Telescope that Will Lay Bare Nature's Secrets.

Lens Made in Sections.

LOUIS GATHMAN'S SCIENTIFIC DISCOVERIES—BIG GLASSES AT SMALL COST—MEN OF ORDINARY MEANS CAN HAVE THEIR OWN OBSERVATORIES—RANKS AMONG GREAT INVENTIONS.

TO THE EDITOR:—According to a late issue of the Chicago *Tribune*, marvelous improvements have been made in telescopes, as set forth in the following statements:

"For $50,000 I will undertake to construct a telescope with an objective ten feet in diameter, better in every respect in proportion than the $500,000 forty-inch Yerkes telescope, and to finish it sooner. For a proportionally larger sum I will undertake to construct a telescope with an objective one hundred feet in diameter, more efficient in proportion for every scientific purpose than the Lick or Yerkes telescope. There is no reason in telescopic science why we should not see the inhabitants of Mars and see to pick up a pin on the moon."

This is the bold but intelligent utterance of Louis Gathman, an amateur optician, astronomer, scientist and inventor of the North Side. Mr. Gathman was born at Rordorf, near the city of Hanover, in Prussia, 1843. He received no scientific instruction except at the Polytechnic School in Hanover. He came to America in 1864, and after remaining a year in Philadelphia took up his residence in Chicago, where he has remained ever since. He was a mechanical engineer in the employ of others until 1872, and since that time has been a manufacturer of milling machinery of his own invention. He lives at the corner of Lincoln and North Park avenues.

Mr. Gathman's scientific career has been something like that of Edison and Prof. S. H. Burnham. That is, he has been dependent upon his own resources, and has been an all-round inventor. In addition to milling machinery he has invented toy guns, artillery, submarine gunboats, and artificial rain-producers, all of which have been patented. But he has taken the greatest interest of all in optics and astronomy. He has had a telescope and has been a student of the heavens for fifteen years. Ten years ago he erected an observatory in connection with his residence, and placed in its dome a seven-inch telescope with which he amuses himself at spare moments. He makes no pretension, however, to a scientific knowledge of astronomy.

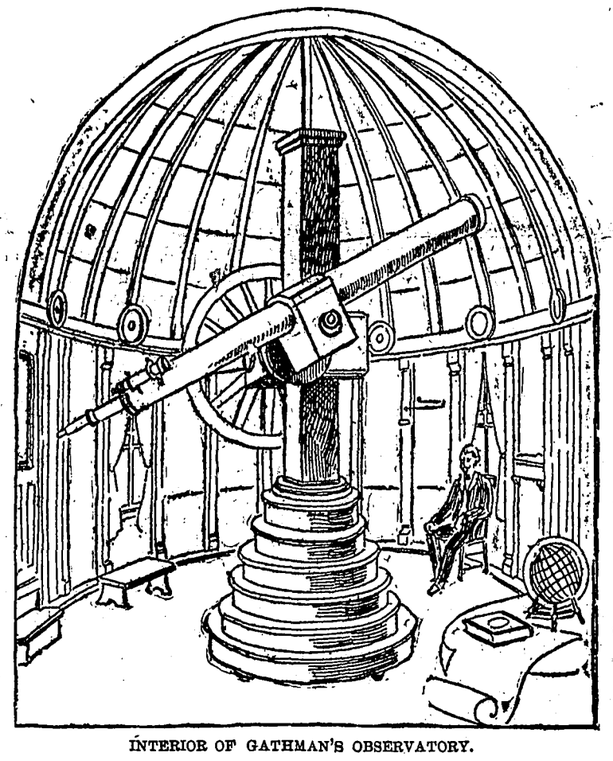
DISCOVERS THE SECTIONAL LENS.

Mr. Gathman has for twenty years been possessed with the idea that a great improvement could be made in telescopic lenses, especially in respect of size. His doctrine is that wherever there is urgent need for a non-existent thing, that thing can be discovered. Accordingly he has chafed a good deal under the idea that telescopes had reached their ultimate size on account of the impossibility of casting large pieces of glass without bubbles, as well as the other infirmities inseparable from glass in large pieces. His dream has always been that a lens could be constructed in sections. Two years ago he completed his discovery and made a working model. Since that time he has kept his discovery secret in order to secure his patent rights, first in Germany and then in this country. As his German patent has been issued, and as his American patent is as good as secured, he has had for some time no motive for secrecy.

Mr. Gathman's discovery is, in brief, that a lens that is made in sections can be made as correct as any other lens, provided the sections are separated by dull, black partitions which prevent an inter-reflection of light from their margins. The sensitiveness of a lens to such disturbances is well understood. A single air-bubble, however small, in a lens, however large, renders it worthless, the reason being that it splits and refracts certain rays of light and causes confusion at the focal point. Mr. Gathman's theory is that if the bubble is bored out and the opening filled with dull black material, the lens will be perfect again. But he thinks there is no use going to this trouble when lenses can be made in small sections and the perfection of each section assured before it is used.

This principle has for many years been applied to reflectors. There are not only searchlight reflectors, but reflectors of reflecting telescopes constructed in sections. These reflectors have been found to be as good as any others, and the wish has constantly been expressed that the principle were applicable to lenses and to refracting telescopes, for reflecting telescopes are comparatively worthless. But opticians and astronomers were so well satisfied a priori that the principle was inapplicable to lenses that they would not condescend to experiment with it. Not so, however, with Mr. Gathman. He reasoned that if the inter-reflection of light was the only obstacle, that could easily be prevented by interposing non-reflecting surfaces between the sections of the lenses. He tried it and was successful.

In his first experiments Mr. Gathman divided up his lenses into wedge-shaped sections, with a circular section at the center, leaving no interstices, except from the insertion of a blackened metallic rim, half an inch wide, between them. Subsequently he found it better to leave wide openings between the sections, the object being to allow a free circulation of air, which would equalize the temperature in front and rear of the lens, and in that way prevent sweating. In this way he was led to make the sections circular and of different sizes. The seven-and-one-half inch lens of the telescope which he now uses in his observatory is made on this plan. It has a circular section in the center, six circular sections of the same size arranged around it, and then six smaller circular sections in the triangular spaces outside the larger six. The result is that objects seen through this telescope are brighter and better defined than when its objective was a single piece.



INTERIOR OF GATHMAN'S OBSERVATORY.

This last lens is apt to produce the impression that it is an assemblage of small lenses, but that would be obviously unscientific, and is far from the fact. Each section is shaped exactly as if it had been stamped out of the large lens; and that fact makes one curious at once to know how they can be ground accurately to fit in their several places. But that is a matter of no difficulty. Mr. Gathman takes a number of pieces of glass, and polishes them, in any plane, so as to see whether they are perfectly translucent. Then he gives them their circular outline. He next arranges them within a circle of the desired size, and pours melted sulphur between them. When the sulphur has hardened, the pieces of glass are held firmly together in the positions they will occupy in the lens. They are then all ground at the same time, like a single piece.

It is understood, of course, that the objective of a telescope consists really of two lenses, one in front of the other. The outer one is double-convex, and is made of plate-glass; the inner one is concavo-convex, and is made of crown-glass. They fit together like a single piece. Mr. Gathman manufactures his concavo-convex lens in the same way as his double-convex lens, but separately, of course. In one of his lenses each section, though looking like a single piece, has an outer and an inner layer.

ADVANTAGES OF THE INVENTION.

The advantages of Mr. Gathman's invention are wonderful and incalculable. The first is that all limitation on the size and power of telescopes is completely done away with. The manufacture of the Yerkes forty-inch objective is regarded as a daring feat and a wonderful success, which will probably mark the *ne plus ultra* of astronomical exploration. The main reason is that the larger a lens is made the more difficult it becomes to exclude air bubbles. But there are also other difficulties attending large lenses. They are greatly affected by expansion and contraction, and when they are set up on edge a long time they are found to sag or mash together, of their own weight, so as to interfere with their correctness. Now, a lens made in sections has none of these infirmities, and it is altogether possible to make it 100 feet or 100 yards in diameter, if desired.

Another great advantage is the cheapness of construction. More than one-half of the cost of a great telescope, at present, is for the lens. But a lens made in sections is by no means expensive. There is reason to expect that within a few years any well-to-do man may be able to keep a better instrument than even that at the Northwestern University, for the amusement and instruction of himself and family.

Mr. Gathman claims two or three other discoveries in the construction of lenses, which, though not so important as the use of sections, are interesting when taken in connection with it. He claims that the thickness of the sections is immaterial, so long as the outer and inner surfaces preserve the common curve of the lens. He therefore would make the center section one-half the thickness of the adjacent sections, only being mindful that the surface of all the sections be described with an equal radius. The benefit expected from this construction is lightness, but it is likely that this construction would not be scientific.

MORE OF THE NEW DISCOVERIES.

Another project of Mr. Gathman is to reduce the size of the crown glass concavo-convex lens and place it farther away from the plate-glass lens. He sees no reason why a forty-inch objective might not have its crown-glass complement so far behind it that it would not need to be more than six inches in diameter. If it be true that the chromatic observation can be connected at that distance, there would, of course, be a great saving of expense in the manufacture of the crown-glass lens.

Finally, Mr. Gathman has been experimenting in the composition of glass, and is satisfied that it is not only not necessary that the sections of a lens should all be composed alike, but desirable that they should not be. On this point he is secretive. The different sections of his seven-inch objective are made of several different kinds of glass, and he claims that this variety destroys tremulousness in the object viewed, and conduces greatly to clearness and quiet.

But however doubtful these last three speculations may be, the success of a lens divided into sections admits of no sort of doubt. The reporter for *The Tribune* has visited Mr. Gathman's observatory and used his telescope frequently. The objective looks as many-sided as an old-fashioned cut-glass decanter; and the objects seen through it are unusually bright and well-defined for an instrument of that size. Any one who is skeptical may go and see it for himself.

One of the uses to which Mr. Gathman has put his telescope lately is the watching of the recent phenomena in the sun. The frequent appearance of the aurora borealis, coinciding, as it always does, with deflections of the electric needle and the appearance of spots on the sun's surface, interested Mr. Gathman, in common with astronomers of every degree all over the world, and his observations were of more than ordinary interest. He not only found the spots larger and more numerous, but saw the edge of the photosphere notched with them, and saw spots of extraordinary brightness, as well as black spots. He made a drawing for *The Tribune* of the black spots visible lately, and of one of the spots on an enlarged scale.

With these marked improvements in the telescope we may look for one to be constructed at no distant day that will plainly reveal the souls of men in their celestial homes. JUS TICE.

EMERSON.

And Other Items of Interest.

BY JAMES M. PEEBLES, M. D.

Among the happy days of the fading past, the one I spent many years ago with the Concord Sage in his massive library is, perhaps, the most golden. The memories of it still linger, as does the fragrance of flowers after the vase has been broken. Upon introducing spiritual phenomena into the conversation, Emerson used words to this effect:

"I have heard much of the spiritual manifestations; many of my friends accept them as genuine, and consider them as palpable demonstrations of a future existence. Want brings supply. Swedenborg was one of the great men of the ages. As for myself, I stand in need of no minor spiritual manifestations, because, to me, the universe itself is one grand spiritual manifestation."

Emerson, as a thinker and a philosopher, ought to stand by his words as a poet. Here are some of his lines:

"Sometimes the airy synod bends,
And the mighty choir descends;
And the brains of men henceforth
Teem with unaccustomed thoughts."

Emerson, though normal, drew his inspiration from the inner life, and was unconsciously influenced by synods of invisible spirits.

YEARLY ENGAGEMENTS.

In the indecision incident to the seeding, culture and general reception of Spiritualism, Spiritualists quite generally in the past opposed settled speakers. Lecturers itinerated from Portland, Maine, to San Francisco, spending a month and frequently only a week in one place. Both speakers and people are wiser now. It is almost the universal voice that yearly engagements are the most successful and spiritually profitable. Benjamin Starbuck, of Troy, N. Y., once wrote me: "Our society flourished best during the year-and-a-half engagement of Selden J. Fritney."

The late Hon. J. C. Waite, of Sturgis, Michigan, assured me that "the eighteen months of J. G. Fishback's lecture-work" in their society was one of great prosperity. N. T. Waterman, of Coldwater, Michigan, declared that the several years of Dr. F. L. H. Willis' spiritual ministry in that lovely place were years of great prosperity; and I know that my six years' consecutive Sunday lecturing in Battle Creek, Michigan, were years of almost unparalleled success. The singing was excellent, mediums were developed, and the progressive lyceum prospered. Mrs. Richmond, of Chicago, and Mrs. Brigham, of New York, afford further proofs of the wisdom of yearly engagements and much longer ones.

APOLLONIUS AND THE DEMON.

Before me lies the life of Apollonius, from the Greek of Philostratus, a book of five hundred pages, rich in spiritual manifestations. Here is one condensed:

"When Apollonius was discoursing of the best mode of offering libations, a youth burst out in immoderate laughter, whereupon Apollonius said: 'It is not you that offers me this insult, but the demon within you—the demon that makes you laugh and cry by turns, sing and talk to yourself, and commit much folly and wild extravagance.' Finally, Apollonius fixed his eyes firmly upon the youth, and he broke out in all those horrid, angry expressions used by people upon the rack. He also swore; for which Apollonius rebuked him, and commanded him to come out of the youth. He so did, and then caused a statue to shake, totter and tumble down. . . . The young man rubbed his eyes, like one awaking from a deep sleep, and was surprised at standing so conspicuous in a crowd of beholders. After fully coming to his right mind, and reflecting, he put on a plain garb and lived after the rules of Apollonius."

By the way, the dreary theory that Apollonius was the original of the Christ of the gospels is not only unhistorical and unreasonable, but absurd in the extreme, resting upon the say-so of some unknown or unidentified spirit—through the shattered organism of a "dissipated medium,"—to use the *verbatim* words of the late Jonathan Roberts. The gullibility of some Spiritists is only excelled by their ignorance of ancient history and rabbinical lore. Certain Spiritists and Agnostics seem to think that if by some hocus pocus they could get rid of the man, Christ Jesus, the marvelous medium of Palestine, the millennium in all its pictured glory would be at our very doors. Such I take pleasure in turning over to the tender mercies of William Emmett Coleman.

THE PARLIAMENT OF RELIGIONS.

This was certainly the grandest religious achievement of the ages. Before me lie Barrows' two big volumes of the proceedings—altogether too poorly bound, considering bulk and value.

And just a few lines here, by way of parenthesis: The Lyceum Guide, resurrected and remodeled by the gifted Emma Rood Tuttle, is not gotten up externally in that exquisitely good taste that its merits demand. Its viscera is too far ahead of its skinny covering—its inwardness of its blankety outwardness. Nevertheless it has a fair facial appearance, and ought to have an immense sale.

Returning to the late Parliament of Religions: I have to say that the hopeful youth who sees his betrothed only on Sundays, dressed in her silks and satins, has only a superficial knowledge of her. Well, the priests of the Oriental religions were at Chicago on a sort of dress-parade excursion. They left their crumbling temples, their effete civilization, their fantastic mythology, their lingam symbols, their demon-worship, their Sakti dogmas, their polygamy, their polyandria, their wooden gods, their Juggernaut cars, and their socially-degraded women, behind them. Traveling twice in and through India and Ceylon, studying their religions and their influence upon the people—studying their manners, laws and customs, I think I know what I am writing about. Listen to what that stirring radical of radicals says about India and the Oriental religions. Visiting the East disillusioned him. After a study of these religions on the ground, he wrote: "Not one glimmer of the great thoughts of their poets and sages lighted their darkened temples. To all of them the great false god which they worshiped, a hulk of roughly-carved wood or stone, appeared to be the authentic presentment of some invisible power, who would treat them cruelly if they did not give him some melted butter. Of religion in a spiritual sense there is none."

HEALING SOUL AND BODY.

How few are perfectly healthy! How few are mentally and morally well-balanced? There are quite as many sick in mind as body. And there is much in the mind-cure; much in the faith-cure; much in the deep-breathing cure; much in the prayer-cure; much in the will-power cure; and much in well-managed sanitariums where are skillfully treated both body and mind. Sanitariums, because of the grand work they do in alleviating sickness and suffering, are becoming popular. And, by the way, I see by THE PROGRESSIVE THINKER that Dr. Randall has opened a sanitarium, to be known as the "Union Park Sanitarium of Chicago." And who is Dr. Randall? Is he mortal or spirit? Has he a diploma? Has he been before the Illinois State Board of Health, and got a certificate in Latin? Nothing of the kind. He is a spirit physician, residing in the world of spirits, and using the organism of L. Pet Anderson for treating the sick. To my certain knowledge, Dr. Randall is an exalted and skillful physician, curing many considered incurable. His diploma was granted by the gods a long time ago, and is registered in both earth and heaven. There should be more sanitariums in the country, under the supervision of medical spirits.

Sanitarium, San Antonio, Texas.

Ancient and Modern Spiritualism.

Spiritualists claim that the phenomena produced by their mediums were first observed in 1848, but if they will study the Bible they will find that their assumption is not well founded. The following are a few of the references recorded in holy writ:

Spiritual gifts—1 Corinthians, xii., xiii., xiv.; Romans xii.

Spiritual circles—Acts ii.

Dreams—Matthew i.; Genesis xi., xxiii., xl.

Test mediums, seers and prophets—Acts v.; John iv.; 1 Samuel, ix., xxviii.; Micah iii., 5, 7; Deuteronomy xviii.

Slate-writing—Exodus xxxii., xxxiv.; Deuteronomy x.

Writing on the wall—Daniel v.

David a writing medium—1 Chronicles, xxviii., 11, 19.

Psychology—Acts xiii., 9, 11; Mark viii., 22, 25.

Obsession—1 Samuel, xvi., 14, 23; 2 Chronicles, xviii.; Acts viii., 7; xix., 15.

Fire—Deuteronomy v.; Exodus iii.; Daniel iii.

Materialization—Luke xxvi.; Acts i., xii.; Genesis xviii., xxxii.; John iv., xx.; Exodus iii.; Ezekiel viii.; 1 Corinthians, xii.; Joshua v.; Numbers xxii.; Daniel viii.

Mind-reading—Mark ii., 8, 9; Matthew xii., 25.

Healing—Mark iii., v., vii., viii.; Acts iii., v., viii., xiii., xviii., xix.; John ix., xi.; Matthew vii., 15, 17; ix., 31, 34; xii.; 2 Kings, iv., v., xii.; Ezekiel ii.; 1 Samuel, iii., x., xvi.

Open-eyed mediums—Numbers xxiv., 1, 4.

Shut-eyed mediums—Acts ix., 1, 19.

Destroying mediumship—Acts xiii., 16, 19.

Developing mediums—Matthew x.; Mark i.; Acts ii., 4, 18; viii., 15, 19; xix., 11, 12; Ezekiel ii., 1, 10; 1 Samuel, iii., 8, 13; x., 1, 11.

Prophecy—Revelations vi.

Trance and voices—Acts x., xi., xxii.

Trumpet and voices—Revelations i., iv., v., vi., viii., xviii., xix., xxi.

Be spiritual—1 John., iv., 1.

36,000! 36,000! 36,000!

The edition of the Christmas number of THE PROGRESSIVE THINKER has reached 36,000—a larger number than ever issued at one time by any other Spiritualist or liberal paper on the green earth. We will send them out at ONE CENT per copy. The eight pages are equivalent to a book of 150 pages. If you have not read it, then you should send for it at one.

ITEMS.

From the Field of Progress.

Ingersoll—The Metal Cure—Mr. J. J. Watson—Benevolent Work in New York—Dr. Susan F. Martin.

BY E. D. BABBITT, LL. D., M. D.

INGERSOLL AND FORCE.

I have just been reading in THE PROGRESSIVE THINKER the brilliant essay of the Hon. A. B. Richmond on Col. Robert G. Ingersoll. Ingersoll, though one of the most eloquent and witty of men, and a person of large-souled, daring spirit, is not remarkable for severe analytical reasoning, and yet when he says that "force cannot exist apart from matter," he seems to be entirely correct as far as he goes. Spirit itself cannot act apart from matter, and force includes both spirit and matter. Ingersoll, like Hume, sees only the material side of the universe, though he knows there is some quickening principle which he cannot define, so he simply calls it force. He is as correct as Bishop Berkeley and the idealists who see only the spiritual side of things and ignore matter. Mr. Richmond denies that force can be demonstrated, and uses the following words: "Who knows its source, its home or its birth-place? . . . What savant has analyzed the elements of the imponderable agents of nature, as heat, light, electricity, ether, gravity, or the phenomena of attraction and repulsion?" Now, I do not wish to be egotistical, but twenty years ago, aided by some of the great sages of the higher world, I worked out and demonstrated all of these and a multitude of other mysteries, and sixteen years ago I published them in a large volume called "The Principles of Light and Color." I deem it somewhat disheartening, that after all my immense labors during all these years in developing, teaching and proclaiming these great truths in books and journals and in lectures, many Spiritualists themselves are totally unaware of the fact. The laws of force can be demonstrated like a mathematical proposition, and I was made to reason out the form and working of atoms and the amazing principle of chemical affinity, which is the great regulating and balancing force of man and nature, by a spirit who was so advanced as to be able to see atoms and the play of ethereal forces.

THE METAL CURE.

THE PROGRESSIVE THINKER of February 17th quotes an article from the New York *Sun* on "Metallotherapy," and shows how several cases of paralysis were cured, or greatly influenced by pieces of brass or gold. If these people who thus experimented had been acquainted with chromathy, or the color cure, they would have understood the cause of such an effect. Paralysis is the blockading of the nerve forces, and we always prescribe yellow light, yellow tissue paper over the medulla oblongata or pit of stomach, and yellowish foods for internal use, as yellow and yellow orange are nerve stimuli. It will be noticed that the brass and gold used in these cases are yellow metals, but these experimenters being mere empirics in the law of forces, would, as likely as any way the next time use a piece of zinc which would do more hurt than good. Yellow light or a warm magnetic hand would be far better than metals for such purposes. A piece of yellow tissue paper pinned to the underclothes so as to come next to the skin over the bowels, will frequently act as a laxative, just as blue paper will act as an astringent.

MR. J. JAY WATSON,

of 255 W. 43rd street, New York, at whose conservatory of music so many people have been educated, is one of the apostles of harmony, both musically and socially speaking. He, with his famous violin, presented to him by his great master and life-friend, Ole Bull, aided by his daughter Annie, on the piano, gives one a foretaste of the celestial. He has played before the great of the earth, whose plaudits he has received, and he seems equally desirous of making a little child happy. His son Emmons, the pride and joy of his father, who passed away at the age of nineteen, was a noble boy and had marvelous gifts in the line of music. His loss was almost more than he could bear, and one day he felt that he could not survive the night. "No," I told him, "Emmons, I am confident, does not wish to have you come to him yet. Heaven is full of music already; the earth is in need of your harmony. You are *not to go yet.*" And he didn't go, thank heaven. He and his daughter have given much of their lives to blessing others and helping every good cause. May those who are able see to it that he has some proper compensation for his exquisite gift while he is still in his prime.

NEW YORK

is called a great plutocratic city, hard after the almighty dollar. But the way they pour out money and provisions for the poor and distressed, both at home and abroad, when they get their sympathies aroused, is phenomenal and most cheering to the humanitarian. The New York *Herald* carries on an immense arrangement for clothing the poor gratis. The *World*, though so sensational that it will sometimes make up a story out of old cloth to get up an excitement, is yet strong in humanitarian work. The *Evening World* works all summer long in the interest of sick babies and poor families, and in its present work of feeding the suffering, sometimes receives, in a single day, hundreds of barrels of potatoes, turnips, oranges, eggs, flour, meal, etc., which go not only to New York, but to the surrounding cities. Other papers are also doing their good work. I trust wide-awake Chicago is doing a big work for her suffering multitudes. After awhile when co-operation shall have been established, the people will work for themselves instead of a lot of capitalists, and poverty will be unknown.

DR. SUSAN F. MARTIN,

one of the first graduates of our New York College of Magnetics, has established herself at number 253 So. Tenth street, Newark, N. J., which is a very high and healthy part of that city of 200,000 people, conveniently reached by the electric cars. I call attention to this true-souled lady because she has struggled heroically under heavy burdens, has made some remarkable cures by her sun-baths and massage, and being an excellent medium, is proposing to give some lectures and perhaps seances at her residence evenings.

College of Fine Forces, 5 Pulaski St., E. Orange, N. J.

"PERHAPS."

James Freeman Clarke on Spiritualism.

James Freeman Clarke is a popular author, and has written several excellent books; one is called "Common Sense in Religion," in which he says: "Spiritualism and materialism are the two poles of human thought."

The context does not warrant us to think that he refers to what we call Spiritualism, but merely spirit contrasted with matter. Further on he gives us his ideas on the subject very plainly, in the following words:

"I have devoted some attention to Spiritualism, and I find it not very attractive nor very interesting. The messages purporting to come from the other world are rather weak sentimentalism, and do not seem to need that any ghost should come from the dead to communicate them. Nevertheless, the fact remains that some millions of persons, of all characters, of all sorts of intellect—poetic, prosaic, imaginative, commonplace—are firmly convinced that they have seen and heard spirits from the other world. Since I believe in the existence of spirits after death, I have no reason to deny, beforehand, such facts. I think it highly probable that such communications may actually take place, though there seems to be some law which prevents any very effectual or useful intercourse. The net gain, thus far, seems to be, not that we have much more light on religion, morality, the soul, or God, than we had before, but that many persons who were before unable to believe in the existence of spirit, or an hereafter, now believe in both. They are persons who need physical evidence of spiritual things, and *perhaps* Divine Providence, in its infinite bounty, has seen fit to grant it to them, and so counteract, by physical and material evidence, the decay of faith which has come from relying too exclusively on physical observation.

"But, after all, spiritual things are spiritually discerned. All the rappings and table-tippings possible will not produce a living conviction of the immortality of the soul!"

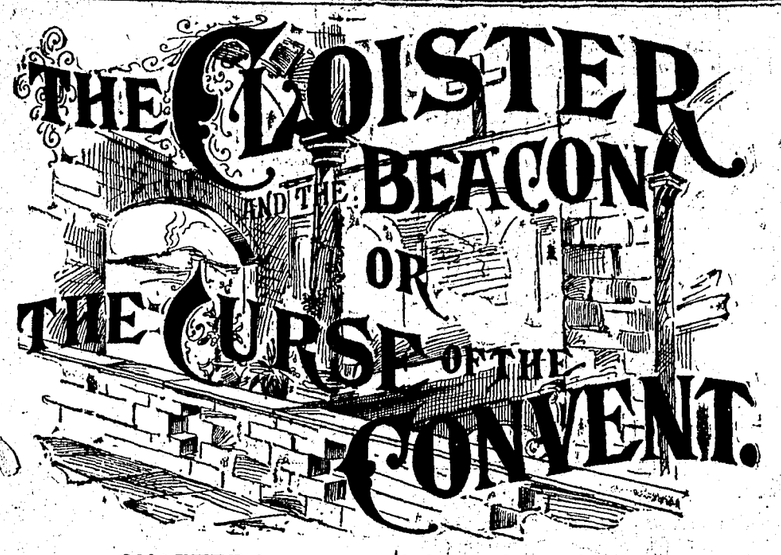
THE PROGRESSIVE THINKER is not a bibliolater, in the usual sense of that term, but it recognizes the scriptures of the Old and New Testaments, in common with the sacred books of all nations, as a factor, historical and religious, in the spiritual progress of the world, and as showing that spiritual intercourse is the foundation and support of true religion, and that it rises or falls in the ratio of its fidelity to spirit guidance.

If the professional ministers of the gospel had been faithful to their trust, they would have seen and read this truth in the Bible, and been able to see that the spiritual renaissance known as modern Spiritualism is in the line of evolution and human progress; and is the fulfillment of a large portion of these scriptures. But strange to say, the clergy are the first to oppose and the last to receive any new thing, and when the "new heavens and new earth" come, their position must necessarily be very precarious. Their stupidity on this subject is unaccountable on any other ground than ignorance, prejudice, superstition, selfishness, and, above all, a want of spirituality, which are terrible in their results.

Mr. Clarke admits that this phenomena may take place, and that some millions believe it; but he says they are persons who need physical evidence of spiritual things, and that "perhaps Divine Providence, in its infinite bounty, saw fit to grant it to them, to counteract the decay of faith," etc.

Ah! yes, indeed, "perhaps." Perhaps the mother feeds her child with milk from her breast until it is able to digest stronger food. Perhaps an apostle fed his followers with milk, and not with meat, because they were not able to bear it. Perhaps, on the same principle, our spirit friends tell us to give the people milk, and if that is too strong for them, put a little water in it, but be sure and feed them, any way. Perhaps

Continued on 8th page.



CHAPTER I.

The Sisters.

["The Night the Light Went Out" was a most remarkable story, founded on absolute facts as testified to by a prominent gentleman of this city. We now commence the publication of its Companion piece, the scenes being laid in England. It is by Hammond Hills, of the *Agnostic Journal*, London. We are sure it will prove of great interest to our numerous readers. All new yearly or trial subscribers will get "The Night the Light Went Out" free.]

In one of the most romantic divisions of the Weald of Kent, and near to the waters of the shining Medway, stood, at an early period in English history, a noble edifice, then known as Kirton Manor, the baronial home of the family of De Clere.

Geoffrey, its lord, though proud of feudal right and Norman blood, was withal generous and noble, and was never known to abuse the power he yet so loved to hold. He had wedded early (though not until his valor had been proved beneath the banner of his royal master, Henry, in his crusade against Saladin) a daughter of the noble house of Bonnington, the beautiful Margaret de Boys, at whose wish Geoffrey de Clere renounced for a time the gayeties of a courtier's life, to dwell in partial retirement with his amiable spouse.

Twin daughters blessed the union of this noble pair; twin daughters who, at the time our story opens, were just blossoming into the grace and beauty of early womanhood. Fair counterparts of each other, two roses on one stem were not more alike in outward form; yet were their natures widely different—their hopes, their aspirations, as night from day apart.

Frances, the elder by an hour, inheriting her mother's love of retirement, had early imbibed her religious principles also; from infancy betraying a spirit of so great reverence for Holy Church as led her parents to design her for the cloister, should her wishes at a riper age coincide with their own.

Sensitive to a degree, and zealous in her faith, Frances mourned her sister's gayety of heart and worldly aspirations, unsubdued as she deemed them, and ungoverned by the softening influence of religion; and it was a source of real grief to her to feel that, perhaps ere long, the convent gates, which the enthusiastic girl believed to be the only true shield of defence against temptation, might, in consequence of Isabel's worldliness, sever them both forever.

When more than usually oppressed, the gentle maiden would apply herself to her devotions, or, if opportunity offered, take counsel of him whom she had learned to love even as a second father, and who was, in fact, her spiritual one, Alexander, Abbot of the Monastery St. Austin founded, and Geoffrey de Clere's youngest brother. Often would the Abbot emerge from his retirement in that ancient city which England's first Archbishop made the center of Holy Church, to travel to the Manor Home at Kirton, thinking no exertion a hardship that thus enabled him to speak words of admonition and comfort to his favorite niece.

The character of Isabel, though impulsive and affectionate, was, at the same time, capricious. Her aspirations were of the world; not hers the trusting faith which made the heart to glow with high resolve of future abnegation; not hers the holy aims which could check the mirthful smile, or hold the soul in thrall. It is true that she shared in the devotions of her sister; but she did so with a feeling of impatience and restraint, while ever and anon her thoughts would wander to that world of which she yet had learned so little, while ever and anon would mingle with her prayers a sigh of hope but half-repressed that soon the day might come when she should witness those splendors of which she oft had heard her father speak, and realize their glory.

"Is it not brave," said she, as side by side, hand clasped in hand, the sisters wandered by the rippling Medway; "is it not brave, this court our father speaks of, where lovely dames command and squires obey; where gallant knights all clad in armor doff the glittering helm, and, holding lance in rest, throw down the gage that bids a rival to the tournament, all for reward of one sweet smile from her who reigneth in his heart a queen. Is it not brave, my Frances?"

"Nay, sister mine, I love not so to hear thee speak," rejoins the maiden; "for not with worldly honor, not with the emblem and insignia of king and court, can happiness be found; not where the knightly deed and bold crusade are all-in-all to men, can heaven and peace be gained, but in the silent cell, and at the altar's foot, beneath the shade of crozier and of cross, where sinner may commune with saint, and soul lay bare its sins before its God. Not where the music of the court is heard, nor where the glittering pageant shines, not there; beyond such fleeting glories I would have thee look; beyond the earth; beyond the clouds; beyond, beyond the rays of heaven thy beacon light; beyond where thou mayst hear the promise of eternal joy!

"Thou art too good for earth. Not thus can I so school my thoughts," said Isabel; "not thus can I forswear life's promised joys. Nay, fear not, sister," she continued, perceiving Frances was about to speak; "fear not, the world shall never so entirely call me votary as to lure me to forsake thee; and yet methinks that I would love to mingle with the gay throng just for a little while, that so experience might take the place of imagination, and set a fitting curb on its too lofty flight; then, like the tired bird, I'll seek my nest again, and, sister mine, I will protest the grapes are sour, and turn me from the luscious fruit to share thy lot—devote with thee my life to heaven!"

"Aye, so thou thinkest now; but much I fear thy principles will become shaken by contact with the world and its frivolous conceits; oh, much I fear, when thou shalt taste the pleasures it will offer thee, thou wilt not find it easy to relinquish them."

"Until now, Frances, we have ever trusted in each other. Then, wherefore, dost thou fear thy sister will evade the duty she hath pledged herself to perform?"

"Because good resolutions vanish beneath temptation's sway like chaff before the wind."

"Why, then, this same temptation must be a desperate and engaging imp; I would he'd hither find his way, and frolic by our side awhile, that I might show my sober sister how I would defy him."

"Seek not to anticipate the evil hour," returned her sister. "Wouldst escape the tempter's power, thou shouldst avoid, and not defy, him. Our uncle, the holy abbot, says that never wears he form so dangerous as when weak mortal woos his first insidious wiles, or when trusting to the purity each smile of his hath served to tarnish, to repel at will the treacherous foe. One draught at Pleasure's honeyed cup, and Innocence her form exchanged for one of shame and guilt."

"Oh, the chameleon!" exclaimed the laughing maiden; then, noting the pained expression on her sister's brow, and feeling her levity had caused it, she continued, half-seriously: "Nay, nay, Frances; not willingly would I grieve thee—thou knowest that; but thou tellest me, thine own dear self, of pleasure's honeyed cup; so, then, thou dost acknowledge, little saint, that pleasure's name is sweet!"

"And poisonous as sweet! There is an after-time, my Isabel, when the heart yearns for draught more precious than earth's most crystal spring can give; when the cup of earthly joy becomes exhausted, the stream of pleasure dried, by the very sunshine that engendered it. Ah! then athirst, its votary drains the last remaining drop, only to find how bitter are the lees, how deadly is the venom at its source."

"And yet, methinks," answered Isabel, with a sigh, impressed by her sister's earnest manner—"methinks even more bitter than the lees of pleasure must be the death-in-life of cloistered shade, the prisoned thought—oh, that at least—thought should be free, my Frances! Nay, hear me yet; even more bitter than the lees of pleasure would it be to me to have had no bright days in the past which memory might recall to aid me to bear my present and my future woe."

"In the convent cell, my sister, the past would not engage thy thoughts: beneath the sacred banner of the Church thy mind would not be distressed by vain imaginings, or earthly hopes; thy devotions would be unto thy present life a very all-in-all, a purer world would woo thy thoughts from this, far purer aims would guide thee, and all the future that thy soul would crave should be the future of eternal bliss, when heaven's glory—the glory for which thou hast so vainly thirsted here—may burst upon thee in all the brightness of the perfect day."

And as the maiden stood, like one inspired, her eyes fixed on the broad firmament of heaven, the setting sun illumined with crimson light the summer sky, and tinged—as though to verify her words—the landscape near with hues of burnished gold.

And still beneath that lustrous fane the sisters stood, one silent, calm, infinite space to her an open book, whose pages spoke of the far-distant life in which she should claim the heritage awaiting her in the bright regions of unfading glory; the other harassed by conflicting emotions—hope, fear, duty, by turns taking possession of her soul, until one passion, chasing all others from her breast, reigned there supreme; her dream of happiness returns; her fancy pictures her the central figure amidst a shining host, where gilded chariots roll, where prancing steeds curvet, and where flashing helmets and polished shields shed a lustre on the scene.

And in the heart of one fair sister Peace makes her home.

And to the bosom of the other glides subtle Hope.

CHAPTER II.

Ere the Next Moon Shall Wane.

Twilight's shadows were gathering fast, and Kirton Manor was enveloped in gloom, save for the orb of night, which rose above the massive towers, and for the soft rays which, from the interior of the edifice, illuminated the casements.

Within a lofty apartment in that stately home, upon a silken couch, sat, or rather reclined, the Lady Margaret; near to her were Frances and Isabel. A lovely group they formed, these three high-born women, two in their budding youth, one rich in the charms which maturity develops, but fragile as a drooping lily; for in sooth, although the loved ones tended her with care, the Lady Margaret was slowly, surely fading while life was in its prime.

At a table near, surrounded by his books and papers, from which he ever and anon looked up to gaze with pride upon the trio of fair women, sat Geoffrey de Clere. Unusually silent was the Lord of Kirton Manor. His aspect more serious and thoughtful than it was wont to be, he appeared as one meditating an important step; at last, selecting one paper from the many that bestrewed the table, he turned to Isabel.

"My Isabel," said he, "this document makes known the wishes of our monarch; it is, in fact, an edict—one which I have for some time expected—to summon thee into his court, where thou wilt be elevated to an office as attendant on Eleanor, the Queen-Mother. And though my heart misgives me when I think of thee amid the temptations and intrigues of King John's Court, yet thy father will be near thee, child; and where he is, for thee there will be safety."

"The Court—King John—the Queen-Mother," murmured the bewildered maiden. Then, as she more fully realized the meaning of her father's words, she exclaimed, her face beaming with impetuous ardor meanwhile: "And shall I, then, reside within the royal palace—call the nation's roof-tree mine? And shall I proudly take my stand with other noble maidens, near to the chair of State, attend my sovereign liege, and bow to none but regal sway? And are my dreams of life, and light, and hope, indeed, to be thus verified?" Then half in doubt, as thinking such honor could not await her, secluded as her life had hitherto been, she continued: "Father, thou jestest not? Oh, say thou jestest not?"

"Nay, little one," returned De Clere, "indeed I jest not. I thought thou wouldest be pleasured at the news." Then, noting, with a gratification he sought vainly to conceal, his youthful daughter's glowing cheek and sparkling eye, he proceeded: "I'll warrant me that thou art thinking of gallant deeds and doughty knights, of hearts and lances broken in thy cause. Well, well, it is the custom of women; but indulge not in too high day-dreams, Isabel, lest they subdue thy waking judgment; and let not, I prithee, vain thoughts of future conquest turn thy giddy head, nor suffer the gilded walls, where thou wilt soon be caged, to lead thee to forget the mossy nest in which thou hast been reared."

Here Frances, who had been a silent listener, interposed: "And let not, O Isabel! let not haughty squire or gallant knight, with false and honeyed words, render thee traitor to thy sister's heart."

"Fear not for that; but trust me ever, Frances, trust me ever."

"I must, I must; if not in thee, in whom can I place faith? Thou wilt redeem thy promise?"

"Aye, that will I, if I live! Only a little while of absence, sister mine; only a little while, that I may weary of the pleasures which yet I fain would taste, and I will again return—return to share thy convent cell, to tread with thee for aye the better path."

"Not so," exclaimed the Lord of Kirton, whose brow had clouded as he listened to the dialogue between the sisters; "not so, thy paths in life are different. I cannot yield thee both to heaven, Frances; and if I suffer thee to follow thine own bent, to carve thy future as thou wilt, thou must not, therefore, seek to influence thy sister, nor make her, like thyself a traitress to life's pleasures. Freedom of choice is hers and thine alike, and, if thou wilt incline thee to the world, thou mayest do so even yet; thou mayest cast aside the predisposition thou hast shown in favour of solitude. Young as thou art, thou art liable to change—thou hast my free will to alter thy decision, but, if thou still prefer the convent cell to home, and life, and love, why, then, sister's path and thine diverge. Enough, it is my will Isabel shall accompany me to the Court of England."

"The Court of England!" repeated Isabel, her face aglow with hope and expectation. "Think of that, my sister, and seek not to discourage opportunities like mine. The Court of England! where surely, Frances, if at all, I may obtain happiness and honor."

"Where thou mayest obtain a short hour of joy; the price an after-life of sorrow! But it is our father's will thou shouldest depart. I will submit, and comfort seek in prayer."

"Ay, marry," said De Clere, assuming a cheerful tone, and moved by his elder daughter's genuine distress; "ay, marry; but thou art thy uncle's staunchest ally. Thy reasonings might convince where argument of priest would fail; yet must the Abbot be content that I resign him thee: he must not prevail on both my children to quit their parent's arms, even though it be for the shelter of Holy Church. For thy sister's enforced absence grieve thou not; and, though it may be hard for thee to part with her, yet shall thy gentle nature find consolation in cheering thy mother's lonely hours."

Here Lady Margaret, who had hitherto been a silent listener, observed: "Thou dost wrong, my Frances, thus to oppose thy sister's advancement. Consider that, in leaving thee, Isabel fulfils her parents' wish, and obeys her King's command. And thinkest thou not, my child, that love a selfish one which fears to lose its idol; thinkest thou not it is worldly policy rather than sacred duty which bids thee seek to cherish the dear one ever and only by thy side; thinkest thou not it is introspective and mistaken zeal that prompts thee for another to choose that other's path in life—control that other's actions in the world God made as free for her as for thyself. Religion's power should teach thee, Frances, or it hath taught thee nothing, though sister from sister parted be, their hearts may be united in affection! And dost thou think thou art alone in grief; why, then, thou must believe a mother feels no pang at parting with her child!"

At this reproof, uttered as it was in impressive tones by the gentle wife and mother of the loving group, silence ensued, when suddenly the moon, who from her lofty height glided majestically through the clouds, burst forth with renewed lustre, and penetrated with her rays the high casements of the noble manor, whose lord, leading Isabel to the arched window, folded her in his arms with all a father's tenderness, and, pointing to the symbol of glory as it cleft the skies, reflecting its mystic light with purer, softer beams than rays of sun ever shed, he murmured low:

"See, Isabel, the Queen of Heaven, from her imperial throne, shines over thee. It is a fair token, daughter mine; for, ere the next moon shall wane, thou shalt with me to the palace of King John."

"Ere the next moon shall wane!" murmured the delighted maiden.

"Ere the next moon shall wane!" echoed the Lady Margaret and Frances in unison.

And the heart of the father beat with pride.

And the spirit of Isabel was elate with joy.

But from the mother's bosom escaped a sigh.

And in the soul of the stricken sister lodged a pang of grief.

And the rays of the moon were intercepted by gathering clouds, and the walls of Kirton Manor were enshrouded in night.

(TO BE CONTINUED.)



THE WAR COMMENCED.

Masons Are Doomed Because They Are Anti-Catholic.

All Are to be Driven From the City Employ.

Mayor Hopkins Makes War Upon Them.

The Chicago Inter Ocean of March 7th contains the following:

In his zeal to fill all places in the City Hall with "suitable Democratic substitutes" Mayor Hopkins has caused to be discharged a number of Masons of high degree.

The well-known enmity of the papists toward this society gives color to the statement made yesterday by a prominent Mason, that all who belong to that or any other Protestant order were doomed.

Appended is a list of prominent Masons and Knights Templars whose heads have fallen.

Inspector Ross, police department, thirty-second degree Mason.

Captain John P. Beard, police department, thirty-second degree Mason.

Robert A. Smith, cashier Board of Public Works, thirty-second degree Mason.

M. E. Snowden, inspector sewage department, thirty-second degree Mason.

Foreman Costello, water main department, thirty-second degree Mason.

Special Assessment Clerk Bryer, Knight Templar.

B. F. Davenport, chief of the house drain department, Knight Templar.

Richardson, water office: thirty-second degree Mason.

LONG SERVICE NO RECOMMENDATION.

Davenport and Richardson are two men who have worked for the city more than twenty years. They are acknowledged experts in their particular lines, as is Foreman Costello, to whom was assigned the duty of inspecting all the pipes and house connections.

With the exception of Inspector Ross, who was told by Mayor Hopkins that he was let out for political reasons, these men have never been given the satisfaction of knowing definitely in what direction their offense lay. They have been dismissed after years of faithful service. One of them was told that he was "too old."

There is a well-organized protest being formed among the Masons, who naturally feel considerably aggrieved at the turn affairs are taking at the City Hall.

One of them, who for various well-grounded reasons asked that his name be withheld, said yesterday:

"Beyond the shadow of a doubt Mayor Hopkins intends to cut out every member of my society now in the city's employ. Nothing has been done openly, but the quiet tip has gone around that every Mason may expect his discharge. It is easy now to see why Mayor Hopkins told Inspector Ross there was no appeal for him. Ross is a thirty-second degree Mason, and that settled him.

"The mayor has no reason for discharging members of any secret society, except that they are of necessity Protestants," continued the gentleman. "I think, however, in justice to the Masons, the public ought to know why they are being discriminated against, and I am prepared to prove the wholesale slaughter of that order to which I have referred."

DRIVES OUT THE HELLISH JESUITS.

The *Daily News* of this city contains the following:

Hidalgo, Mexico, March 6.—The expulsion of the Jesuits from Mexico is causing much serious thought among those having the welfare of the republic at heart. The first blow has been struck at Jesuitism by the expulsion of the Jesuits in the college of this city by Bishop Montes de Oca, and to-day the Jesuits are all out of power in San Luis Potosi and have been ordered to leave at once.

Bishop de Oca has assigned no official reason for his action. Matters have been in an ominous state for many months. Many efforts have been made to bring peace in the divided ranks of Catholicism, but have been unavailing. When the bishop made an announcment of his final decision of expulsion of the whole Jesuit fraternity, every possible pressure was brought to bear and every known subterfuge employed to prevent the carrying out of the edict of banishment, but to no avail. Just how this direct slap in the face will affect the Jesuits and their interests in the remainder of Mexico is hard to foretell.

It is freely predicted that it is the beginning of trouble and that this is the first outbreak of a growing opposition to Jesuit domination which is felt in all parts of the republic. It is thought the action of Bishop Montes de Oca will be the sign for an uprising in many parts of the country against Jesuits, and that if they are not expelled from the republic they will at least be shorn of a large part of their power.

Spiritualism at Adventists' Headquarters.

To THE EDITOR:—The Spiritualists of Battle Creek, Michigan, have at last awakened and thrown off their lethargic conditions, and buckled on their armor to do battle for the cause. On December 17th a few earnest souls gathered at Grand Army hall to discuss the possibility of organizing a Spiritualist society with progressive tendencies, to which the little band replied with emphasis that it could be successfully launched and remain afloat, which has been verified beyond our expectations, and it certainly does not require prophetic gift to foretell its permanency, as it is built on the true spiritualistic foundation of harmony and equality, without dictator or dictators. Circumstances favor us, perhaps, more than many other localities, as we have among our numbers mediums of the highest development in this country, who give their services and aid us in every way to bring before the general public the philosophy and phenomena of our loved ones gone before.

Dr. P. T. Johnson has been elected as our permanent pastor, who, we think, ranks equal to any platform lecturer on the Spiritualistic rostrum. His subjects for poem and discourse are always taken from the audience, of which our Adventist brethren have taken advantage, thinking that they could give subjects that would be hard to elucidate, but his guides are equal to every emergency, and they leave with their religion in doubt and utterly dismayed.

We have brought to our standard, or, as the old saying is, converted, several of our Methodist brothers and sisters, which result our test mediums with the aid of the Doctor have brought about.

Mrs. Lillie Piper has brought consternation to many unbelievers with her unexcelled psychometric readings, always accurate, true and reliable in her delineations, she has won the approbation and admiration of all. She is also a remarkable clairvoyant and business medium.

Another good test medium who has stirred up considerable interest in our community is Mrs. Louise C. Seereiter, the noted oil medium, who draws oil out of the atmosphere into her hands, in plain sight of everyone—which has baffled learned scientists to explain; they simply state that it is marvelous. She is also an excellent platform test medium, giving full names, occupations, place of living, cause of death, etc., in fact, every detail for a complete test. She is besides a powerful physical medium.

We also have a splendid choir who serve us with delightful vocal and instrumental music, and add to the interest of our meetings, making our services the most instructive as well as interesting place in our city. So you can observe that we have all the elements of strength and stability to unfold and develop the cause that we so much love.

Mrs. Julia M. Walton, pastor of the First Society of Spiritualists of Jackson, served us one Sunday, and she gave universal satisfaction. She is a grand speaker, and the society is waiting an opportunity to re-engage her for a longer period. We started in with a handful of members and others who attended, and at the present writing we have outgrown the capacity of our hall; we are compelled to ask the gentlemen to stand up at meetings, to enable us to seat the ladies, as our limit of seats has been reached, and we are confronted with the necessity of seeking larger quarters.

JOS. SEEREITER.

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ANTIQUITY UNVEILED.

The Great Revelation of the Nineteenth Century. Most Important Disclosures Concerning the True Origin of Christianity.

This remarkable work unfolds the heretofore hidden mysteries concerning the origin and promulgation of Christianity. It appears through the testimony given from occult sources, that the life and teachings of Apollonius of Tyana were utilized as a basis upon which to formulate the Christian religion. Even the name Jesus Christ seems to be of heathen origin, and to have been coined from the names of the gods Hesus and Kristos or Christos. Hesus was the name of a god of the Celtic Druids, Kristos was the Greek name of the Hindoo god Chrishna. Through the efforts of Constantine at the Council of Nice, the leaders of both these religious sects were brought together and induced to combine their respective religions, and whereas one sect had worshipped the god Hesus, and the other Kristos, they agreed to merge the two gods into one who should be called Hesus Kristos. It is claimed that the name Jesus Christ originated in this combination as a necessary factor in the formation of Christianity, and to this assumed character was given the credit of the life and teachings of Apollonius of Tyana, while his name was suppressed. We are told in this volume where the early Christians found the myths and rites which they adopted and relabeled, and by combining them with the teachings of the great sage and philosopher Apollonius of Tyana, they formed the religious system that the Western world now knows as Christianity; and it is further shown that down through the centuries, beginning with the so-called Christian era, there has been an established system for the destruction of all literature which antagonized the interests of the religious bigots who were in power, they having had almost the entire control of all literature and historical records for many centuries; therefore having the power, they changed, suppressed, or destroyed as best suited their purpose. ANTIQUITY UNVEILED gives ample proof of the mutilation and destruction of the valuable historical records of the past, by interpolation, elimination, repunctuation and cremation, all to ensure the success of a religious system resting largely upon the vagaries and mythical teachings extracted from Pagan mythology. It has long been known to analytical minds that Christianity was plagiarized from other religions which existed before its advent, but no one could have conceived of the deeply laid plans of a self constituted priesthood to thus deceive the world, by gathering the fragments of the more ancient religious systems and combining them into a new system which was foisted upon the people as not only original but divinely inspired. How and why this scheme was carried out is fully explained in ANTIQUITY UNVEILED, by those who lived at and subsequent to the period of the Christian era. The light they bring includes not only what they acquired in earth life, but also the clearer knowledge gained in spirit life. No scholar living on earth at the present time, however learned, unaided by spirit intelligence, could thus have laid bare the facts concerning the world's religious history, especially that which pertains to Christianity. The startling revelations found in this work were mostly from the learned men of their time, rulers, prophets and historians. They step to the front in the nineteenth century to point out the criminal errors enacted by priesthood for selfish ends. In doing this they have fearlessly laid bare the vandalism which prompted the bigots to mutilate the literature of past centuries, and destroy libraries of unspeakable value to the world. This was done because they contained historical truths that were inimical to the dogmatic religious system that was to be established. In reading this work it is easy to understand why such minds as *Profs. Briggs and Smith*, as well as many other eminent scholars who have the courage to publicly express, not only their convictions, but the result of their researches in Biblical history, are drawing away from the old lines of absolutism touching the Bible doctrines of Christianity. Every student and every thinker should read this work. In fact all should read it who are looking for truth upon this most important question, viz: Is Christianity a divinely inspired religion, or is it the offspring of more ancient religions?

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SPIRITUALISM.

It Should Embrace All Reforms.

It Should Do Everything to Redeem the World.

IT SHOULD ATTACK ERROR ALL ALONG THE LINE.

TO THE EDITOR:—Permit me to say a few words through your columns to the Spiritualists, and to Mr. Bach and Mr. Samuel W. Tucker, who think nothing but "pure Spiritualism" should be tolerated on the Spiritual rostrum.

What is pure Spiritualism? Will Mr. Bach or Mr. Tucker be so kind as to state what they think it consists of? The orthodox clergy, or the Christian church, teach exactly the same as Spiritualists do, except spirit return. Shall our speakers stand on the rostrum year in and year out and proclaim this one fact and nothing more? and then sing:

"Oh, think of a home over there,
By the side of the river of light;
Where the saints, all immortal and fair,
Are robed in their garments of white"—

while the mortgage takes the home over here, and the interest burdened poor are robed in shoddy and rags, by the hellish system of spoliation that was inaugurated in 1862 goes on? while the money oligarchy robs us of everything we hold dear; and until the star of American Liberty sinks in a sea of blood to rise no more, and our sons and daughters are bound hand and foot, slaves to Baron Rothschild and the pope of Rome (or, perhaps of Washington).

In my opinion, any religion that will not better our condition here and now, is not worth having; and any man or woman that is too cowardly or so lost to a sense of duty as not to raise their voice against the system of spoliation that has sent the American Republic farther on the road that Rome traveled to her death, in the last thirty years, than she went in five hundred, is not worthy to stand on the Spiritual rostrum at all.

Think of the mighty effort being made to suppress mediums and to unite Church and State; of the hundreds of ragged, starving workingmen out of employment, huddled in the city hall in Chicago one bitter cold night not long since, fighting like maniacs for a bit of a sandwich and a like condition in every other large city. 9,000,000 mortgages on homes of American freemen. God save the mark! Our daughters forced to sell their bodies for bread. 3,000,000 tramps in this land of overproduction! And then don't say anything about it, for fear of hurting the feeling of some one that goes to the polls every year and votes to sustain the hellish system that causes it all. Abraham Lincoln said about the close of the war: "Yes, we may all congratulate ourselves that this cruel war is nearing a close. It has cost a vast amount of treasure and blood. The best blood of the flower of American youth has been freely offered upon our country's altar, that the nation might live. It has, indeed, been a trying hour for the Republic, but I see in the near future a crisis arising that unnerves me and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all wealth is aggregated in a few hands, and the republic is destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of the war. God grant that my suspicions may prove groundless."

The greater part of his prophecy has come true; the last part seems rapidly nearing. This would be called anarchy, or calamity-howling, now. If the immortal Lincoln should return and control one of our grand inspirational speakers to give like utterances or raise his voice now, against the "corruption in high places," he or she would be forbidden the rostrum by Mr. Bach or Mr. Tucker, for fear they might tread on their political corns, or wound their partisan prejudices. Out upon such gag law. The religion, or ism, or speaker that does not grapple these evils, regardless of the enemies' feelings, is not worth having.

Cherryvale, Kans. H. H. HUTCHESON.

A Plea for Pure Spiritualism.

TO THE EDITOR:—I quite agree with Brother Bach in regard to all the cranks who have attached themselves to Spiritualism, in the hope of having a better opportunity to reform the world after their own ideals. In order to make the spirituality of Spiritualism felt throughout the world, it must stand forth boldly, free and untrammeled, a perfect gem, as pure as the dew-drop at early dawn. Spiritualism is a tub of large dimensions, and sufficiently well balanced to stand on its own bottom; it needs no supports. The gospel of true Spiritualism has a solid foundation of its own—love and truth. Let us spiritualize the world; fill it so full of this gospel of love and truth that no man will be heard to say: "Am I my brother's keeper?" Every man will be filled with brotherly love. Then this long desired reform of the world will follow, "as the day the night." The people of this world will be pure indeed, if we make them pure in spirit. If you wish to cure any disease, you must first find out the cause, and doctor that; not try to eradicate the effect and leave the cause. We all know the inevitable law of cause and effect. We don't want people to go away from our meetings, saying, as I have heard them, "Well, I didn't hear anything about Spiritualism, did you? Let us purge our ranks of all these cranks; stand on our own broad platform, and leave them the world to reform, while we spiritualize the people in it, and make it a fit place for angels to sit. These are the thoughts that come to a modest little spiritual flower growing by one of the hidden paths of life. VIOLET.



THE DEVIL ON HORSEBACK.

Cardinal Vaughn's Brother Tells Crowds in St. Patrick's Cathedral What He Once Saw.

It Was a Dreadful Apparition.

The one who sends this extract from the New York *World* remarks:

"The enclosed clipping I thought might interest you, coming as it does from one of the big lights of the Romish Church. I think it would bear republishing in your paper; it shows what hash the poor ignorant Catholics are fed on:

"The Rev. Father Kenneth Vaughn, of London, brother of Cardinal Vaughn, of Westminster, who succeeded Cardinal Manning, and the founder of the Brotherhood of the Divine Expiation, preached a startling sermon in St. Patrick's Cathedral last night.

"Father Vaughn has been in the United States and Mexico for the past ten weeks, explaining the order which he founded and extending its branches. He is now on his way back to England, and postponed his return a week in order to preach this sermon. The great edifice was crowded, and several hundred persons stood in the aisles and in the rear of the seats. The speaker said the work was sanctioned by Pope Leo, with whom he had an audience in the Vatican.

"There is great sin being done on earth," said Father Vaughn, "and the anti-Christian world will be visited by a terrible judgment. The Holy Father holds that the vow of marriage is inviolate, and yet we see it broken and every facility afforded by the law for doing it. He condemns secret societies, socialism and anarchy, and yet these forms of sin are very common. Why, in one country in Europe—I would not dare name the country—there is an organization of women whose object is to steal from the churches.

"It is necessary to keep guards to prevent these terrible crimes, but Satan and his army will come from the great pit, and they will burn with fire all the men who thus trample in the dust the sacred teachings of Jesus. In a book written by a good sister, which is recommended by the Church, she says that about forty or fifty years before A. D. 2,000 Satan and his army will visit the earth and devour with flames all who have spurned religion. There is a great danger at hand. Satan's army, with its fiery cohorts, is already here in part.

"Let me tell you what I saw a few years ago with my own eyes. I was on a small steamer in the Atlantic with about one hundred others. About three or four miles from Montevideo, South America, is the Island of Flowers; where we went for quarantine. We got there in the evening. After supper we went on deck.

"While we were standing there a great ball of fire appeared on the island. It was shaped like a horse, and mounted upon it was a man without arms. The great fiery animal, which glowed like a burning coal, rolled from one end of the island to the other and from side to side with immense speed. We stood for a time transfixed with astonishment and horror. The people were terrified. They thought it was the devil, and they implored me to intercede for them, but I refused.

"One big, brave man volunteered to head the force, and they disembarked and started towards the fiery object. They had not gone 500 yards before the leader was knocked down by the power of the gigantic fire-demon. The man was unconscious, and he was carried back to the ship. A terrible scene of excitement followed. Men grew frantic with fear. After a time, however, another man said he would go on the island and see what the monster was.

"He was implored not to go. He was told that it was the devil and he would certainly be killed if he ventured within his reach. The man armed himself with a great stick of wood, and bidding us good-by, boldly started towards the terrible object. He, too, was knocked senseless. There was no sleep on that boat that night, and the monster appeared frequently.

"There was no smoke, no steam, but a light so bright, so intense that you could hardly look at it. I shall never forget the sight if I live to be a hundred years old. I acknowledge that I was terribly frightened. I had traveled all over the world and seen the greatest sights and wonders of earth, but I never saw anything like that before. It was a great warning to all who saw it, and represented Satan and his army, who are to visit with awful result the sinners of earth. It was an advance guard from the terrible army of fire that will visit with swift destruction all those who have not heeded the voice of Jesus."

Father Vaughn delivered this thrilling description with dramatic, almost tragic effect. His voice, which has great carrying power, filled the great cathedral, and the audience was held spell bound by the awful scene which he portrayed. The description of the fiery object which he beheld took, perhaps, ten minutes, and during that time not even the rustle of a leaf of a prayer-book disturbed the silence.

The Crown of Failure.

When you have lived your life,
When you have fought your last good fight and won,
And the day's work is finished, and the sun
Sets on the darkening world and all its strife—
Ere the worn hands are tired with all they've done,
Ere the mind's strength begins to droop and wane,
Ere the first touch of sleep has dulled the brain,
Ere the heart's springs are slow and running dry—
When you have lived your life,
'Twere good to die.

If it may not be so,
If you but fight a fight you may not win—
See the far goal but may not enter in—
'Twere better then to die and not to know
Defeat—to die amidst the rush and din,
Still striving, while the heart beats high and fast
With glorious life, if you must fall, at last,
Such end were best, with all your hope and all
Your spirit in its youth,
Then, when you fall,

Far better so to die,
Still toiling upward through the mists obscure,
With all things possible and nothing sure,
Than to be touched by glory and passed by,
To win, by chance, fame that may not endure,
That dies and leaves you living while you strive
With wasted breath to keep its flame alive,
And fan, with empty boasts and proud regrets,
Remembrance of a past
The world forgets.

—A. ST. J. ADCOCK in Chamber's Journal.

Spiritual Work in Brooklyn and New York.

TO THE EDITOR:—Wishing to bring ourselves in closer rapport and sweet sympathy with yourself and the readers of your delightful PROGRESSIVE THINKER, we are impelled to give you a few items concerning spiritual work in New York and Brooklyn. Meetings are held in many halls and parlors throughout both cities, with good speakers and mediums, who fully represent our glorious cause to the entire satisfaction of the audience, as is evident by the large attendance at the various Sunday meetings, as well as those held during week days.

There are two societies of ladies in New York doing good work for those in need. Mrs. Stimson Smith is president of the Spiritual Aid Society, and Mrs. M. A. Gridley, vice-president, with a band of noble ladies as trustees and members, to help carry forward the plans for a permanent home for mediums and needy Spiritualists. This society has it in contemplation to obtain parlors and rooms for headquarters, where all meetings and entertainments shall be held, with accommodations for persons visiting the city, so they can be entertained both spiritually as well as materially, and cot-beds for those in transient need of assistance, and to have our faithful worker, Brother Titus Merritt, the kind friend to the Fox Sisters, as a permanent resident.

Another ladies' society of Spiritualists has recently been organized, with Mrs. Mary E. Newton as president. These ladies are doing good work in establishing a soup-house, or a place where food is given out to those in need—for their number is legion.

Mr. and Mrs. Henry J. Newton are deserving of all praise for their devotion to Spiritualism, and speakers, and all mediums. They should be sustained in the new departure of the Emergency Society. Mrs. M. A. Gridley, who has for twenty years been a resident of Brooklyn, and acknowledged to be the finest psychometrist now known since the passing over of Mrs. Buchanan, is now located at 119 W. 41st st. New York. She is celebrated in examining ores and metals, and in locating mines. Mrs. Gridley addressed the Brooklyn Spiritual Association, Sunday, January 14th, at 102 Court st., giving instructive personal experiences as a psychometrist, and proved her powers by many very satisfactory psychometric readings. Many people in the audience came to the platform to hear the rappings through the mediumship of Ferdinand Jenkins, son of Kate Fox-Jenkins, who is to hold circles at 492 State st., Brooklyn, every Monday evening, and give daily sittings. He should be sustained and encouraged for his mother's sake. EMILY B. RUGGLES.

Winona, Minnesota.

The undersigned is a recent comer to Winona, and wishes to make a short statement of matters Spiritual, as he finds them here.

Winona is a city with a population of 15,000 souls and a handful of Spiritualists. The field is ripe, however, for fruitful labor by good, reliable mediums. There are at present but three mediums at work here. Mrs. Cassie McFarlan, a trance and clairvoyant medium of wonderful excellence, resides here and is in great demand at home and abroad. Dr. L. Douglas Smith has recently located here, and is one of the most powerful magnetic healers it has ever been my good fortune to meet. He is kept busy by all kinds of people regardless of their religious opinions, and is performing some marvelous cures of paralytic patients, who have been given up by the doctors. He has instituted a sanitarium here.

Mrs. Rouse is another excellent and active worker in our cause, who is doing her share in winning individuals to a knowledge of our grand truth. She is a clairvoyant of high development, and is making the best possible use of her gifts. A good physical or materializing, or platform test medium would find a warm welcome here, and any such who will address Dr. L. Douglas Smith, can make all necessary arrangements. This field is ripe; let us garner it. C. F. B.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells or $1 per copy. For sale at this office.

MATERIALIZATIONS.

As They Occurred at Washington, D. C.

The question has often been asked me: "Is materialization true?" I have but one reply to make: All phases of mediumship are true; and if the visitors to the handsome parlors of Mrs A. R. Bicknell, recently, were permitted to add their testimony to this, they would unhesitatingly do so; for the materializing seance was satisfactory in the extreme. Seventy-five spirit forms appeared to the friends in the circle, and the majority of them were recognized.

The form of an Egyptian materialized so that all could see; he was recognized by a lady present, as her control. The spirit bore with him a star, and when she asked him why he had not brought his crescent, he materialized it out in the center of the room.

At the beginning of the seance, I feared ill results, both to the medium and the circle; for the gentleman who sat nearest the cabinet dictated where the chairs should be placed, and the arrangement of the sitters; but as with one accord, they braced themselves in their places and refused to be removed.

It was by all odds the most satisfactory seance I ever attended. When the medium gave herself up to the invisible forces, and resigned herself to the spirits, it was only a moment before the forms began to appear, and they came out in quick succession—seven at a time.

Certainly sympathy is force, and when the best thoughts of the sitters are given out to the medium, the divine intelligence which governs this phenomena returns an hundred fold of the great gifts which come through the agency of our excarnated loved ones, who utilize the astral bodies of our mediums and materialize for the comfort of the believers and to the wonderment of skeptics.

It is a well-known fact that the man who thinks for himself is given a treasury which not only cannot be depleted, but whose store increases with every exercise of the faculties, and the surplus holds an infinite variety which could emanate only from a divine intelligence. What this power is, who can tell? The results we know—therefore I beg every thinking man to halt the moment "fraud" or "fake" would escape his lips; let him trust his own senses, for the conditions he demands. Let him admit all he sees and feels to be true—let him have the courage of his convictions, and with these pleasing conditions, it may be that in our own decade there will arise a medium who, without trance, will materialize our spirit friends, and be able to explain how they come and go. Mrs. Bicknell was in semi-trance during her seance, and came out from the cabinet, followed by a spirit form, to whom she called wildly, "Don't; oh, please don't."

Let us be more lenient to the abused, and while condemning frauds, applaud the gift which is the source from which comes so much comfort in our sorrowing world. Mrs. Bicknell is en tour through the east, and is only temporarily here. MRS. A. W. FRAZER.

The Lyceum Work—An Excellent Move.

In a letter, Alfred Kilson, secretary of the Spiritualists' Lyceum Union (England), writes:

"I may add that personally I am a great lover of the C. P. L. and have in the past and am still devoting all my time, talents and energies to its promulgation, and am determined to do so to the end. The cause is making good progress here in England, and I hope in a few years that all Spiritualists' societies will have a lyceum attached to them."

The "Union" furnishes every lyceum a leaflet for distribution setting forth the aims, beliefs and attractions of the society, so that visitors and inquirers may go away informed. It is so admirable it is here reproduced:

"The objects of the Lyceum are to cultivate the child's own powers, and promote a healthy growth in its physical, intellectual, moral and Spiritual development.

"It abjures all creeds and dogmas as impediments to the soul's growth, and teaches the following simple summary of principles:

"The Fatherhood of God.

"The brotherhood of man.

"The immortality of the soul and its personal characteristics.

"The proven facts of communion between departed human spirits and mortals.

"Personal responsibility, with compensation and retribution hereafter for all good or evil deeds done here.

"And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

"It obviates the necessity of finally uprooting from their minds in after years a great mass of prejudice and superstition.

"Those parents and guardians who desire to have their children taught in the better way, should urge their regular attendance at Spiritualists' Lyceums—for 'as the twig is bent so the tree will grow.'

"We may have a first-class Lyceum, productive of inestimable benefit, if Spiritualists and other progressive thinkers encourage it by attendance and appropriate effort given promptly and heartily.

"Come on Sunday and bring the little ones; if you have no little ones, bring those of your neighbor."

THE EVOLUTION of Physiological and Chemical Science in a Natural System of Medicine vs. The Theories and Fallacies of Popular Medicine. By J. D. Stillman, M. D.

This little book proves that its author is not one of the unprogressive minds that cannot or dare not swerve from the regular ruts of medical thought and practice. It might be read to advantage by medical practitioners of all schools, as well as by all others.

The Day of the Holy Three Kings.

THE ROMISH OCTOPUS IN BAVARIA, GERMANY—HOW VARIOUS SCHEMES ARE WORKED—BEGGING APPARATUS.

January 6th was universally celebrated throughout Bavaria as the day of the "Holy Three Kings." The name of this holiday is



SELLING INCENSE.

all that is necessary to explain why it is celebrated and kept so holy by the Roman Catholics. From early morning the people thronged to churches and houses of prayer, so numerous here. Business was entirely suspended, excepting ghost-houses, or saloons, and the vendors of myrrh and incense. These venders are mostly women, having, for the display of their goods, small tables, washstands, a chair or a box. Scores of these dealers in sweet-smelling drugs lined the sidewalks near the churches,



COLLECTING FROM THE PEOPLE.

while many of them took up their abode on the steps and in some instances even in the churches proper. Notwithstanding the numerous sales people, all did a thriving business, as rich and poor alike invested liberally in quantities of these goods.

On inquiring why so much of this incense was being purchased, I was first classed as an ignorant heretic and secondly as a fool. I was told that much of the goods purchased was given the church to glorify the saints and holies, while still a large quantitity is consumed at the homes of the faithful. In the latter case it is burned to prevent any evil spirits from taking up their abode in their



BURNING INCENSE TO DRIVE AWAY EVIL SPIRITS.

homes. Judge for yourselves, and see if the Roman Catholic church does not do all in its power to stupefy its followers and make them as superstitious and ignorant as possible, and all in the name of God.

I give an illustration of the interior of a large and very prominent Roman Catholic church, showing their vile and beggarly doing in the way of bleeding their poor. In the first place, Catholic churches are here supported by the State, yet in this church are numerous begging apparatus with inscriptions thus: "For the Poor," "For Church-building," etc., etc., while on this especial day an extra force was put on duty, to get every penny they possibly could from so-called God's righteous ones. These white robed beggars with silver plates and salvers stood all about the churches and collected and pressed for money as much as they dared without offending; and I know what may be said to a Romanist if you don't touch upon his belief. They can't take any hints and are callous to insults.

May the spirits awaken their souls to their folly. DON CARLOS.

Wurtzburg, Bavaria, Germany.

True popularity is not the popularity which is followed after, but the popularity which follows after.—Lord Mansfield.

Jesus and the Mediums. A comparison of Modern and Bible Spiritualism, showing their similarity. By Moses Hull. Price, 10 cents.

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that is pleasant and profitable send a your address immediately. We teach men and women how to earn from $5 per day to $5000 per year without having had previous experience, and furnish the employment at which they can make that amount. Capital unnecessary. A trial will cost you nothing. Write to-day an address,

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YOU SHOULD



Have a copy of the "*Astral Guide.*" It contains a lecture on ASTRO-MAGNETIC TREATMENT by PROF. OLNEY H. RICHMOND. It is indorsed by advanced MASTERS in SPIRIT LIFE and will imform you where to procure Specific remedies for the ABSOLUTE CURE of all acute and chronic disease. *Astral Guide* sent on receipt of stamp.

L. J. SHAFER, Chemist,
1910 Washington Boul.
Chicago, Ill.



THE PSYCHOGRAPH
OR
DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the *greatest comfort in the severe loss* I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far *more sensitive* to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, *journalist and poet*, in an editorial notice of the instrument in his paper, the Worthington (Minn.) Advance, says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Just what investigators want. Home circles want. Price, by mail, free with full directions for use, $1.00. For sale at this office.

RELIGION OF THE STARS

By O. H. RICHMOND,

G. M. of the Order of the Magi, Chicago.

BOUND IN CLOTH WITH GOLD side, and containing 320 pages. This splendid book, just issued, contains nineteen full Temple lectures upon occult subjects, together with other articles from various newspapers, relating to the great work. It contains all the old Temple lectures issued in 1892, and three others on the HUMAN SOUL, which are alone worth the price of the book. This wonderful book is unique as an Evangelist of Science and Truth. Price $1.25, postpaid, to any address. For sale at this office.

THE SPIRITUAL ALPS
AND
HOW WE ASCEND THEM

Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it

BY MOSES HULL

Price, cloth, 50 cents; paper, 25 cents. For sale at this office.

The Coming American Civil War.

THIS BOOK, BY BURTON AMES HUNTINGTON, is written in the interest of humanity, of liberty, and of *patriotism*—a book written for the purpose of calling attention to the deadly dangers that beset us on every side, and more especially to the hostile attitude and the insidious wiles of an ever-present, though secret, unscrupulous foe—the Catholics. Washington's words of warning, Lincoln's apprehension and the prophecy of General Grant are all included in the volume. Archbishop *Ryan, of Philadelphia*, in a recent sermon said: "The church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to *annihilate them*. Our enemies know how she treated heretics in the Middle Ages, and how she treats them today where she has the power. We no more think of denying these historic facts than we do of blaming the Holy Ghost and the princes of the church for what they have thought fit to do." Every one should read this work. Paper, 300 pages. It will be sent, postpaid, for fifty cents. For sale at this office.

HOW TO MESMERIZE.

FULL AND COMPREHENSIVE IN- structions How to Mesmerize. Ancient and Modern Miracles by Mesmerism. Also Is Spiritualism True? By Prof. W. Cadwell. Ancient and modern miracles are explained by *mesmerism*, and the book will be found highly interesting to every Spiritualist. It is the only work ever published giving full instruction how to mesmerize, and the connection this science has with Spiritualism. It is pronounced by Allen Putnam and others, who have read it, to be one of the most interesting books ever written. Paper, pp. 128 50 cents. For sale at this office.

THOMAS PAINE.
Was He Junius?

By Wm. Henry Burr. Price 15 cents.

BIBLE MARVEL WORKERS,

AND THE WONDROUS POWER which helped or made them perform mighty works and utter inspired words, together with some Personal Traits and Characteristics of Prophets, Apostles, and Jesus, or New Readings of "The Miracles," by ALLEN PUTNAM. Price 75 cents. For sale at this office.

LIFE OF THOMAS PAINE.

AUTHOR OF "COMMON SENSE," "Rights of Man," "Age of Reason," etc., with critical and explanatory observations of his writings, by G. Vale. Those who would know the exact truth in regard to this most abused patriot and religious reformer should read this volume. Price $1. Postage 10 cents. For sale at this office

HISTORY OF ATHAREL.

LIFE IN THE STONE AGE. THE history of Atharel, Chief Priest of a Band of Aryans. This pamphlet, containing 91 pages, was written through the mediumship of U. G. Figley, and is intensely interesting. Price 30 cents. For sale at this office.

RESEARCHES IN ORIENTAL HIS- tory, embracing the origin of the Jews, the Rise and Development of Euroasticism and [illegible] tion of Christianity; to which is added: Aryan Ancestors? By G. W. Brown, the most valuable work ever published

SPIRITUALISM.

It Should Embrace All Reforms.

It Should Do Everything to Redeem the World.

IT SHOULD ATTACK ERROR ALL ALONG THE LINE.

TO THE EDITOR:—Permit me to say a few words through your columns to the Spiritualists, and to Mr. Bach and Mr. Samuel W. Tucker, who think nothing but "pure Spiritualism" should be tolerated on the Spiritual rostrum.

What is pure Spiritualism? Will Mr. Bach or Mr. Tucker be so kind as to state what they think it consists of? The orthodox clergy, or the Christian church, teach exactly the same as Spiritualists do, except spirit return. Shall our speakers stand on the rostrum year in and year out and proclaim this one fact and nothing more? and then sing:

"Oh, think of a home over there,
By the side of the river of light;
Where the saints, all immortal and fair,
Are robed in their garments of white"—

while the mortgage takes the home over here, and the interest burdened poor are robed in shoddy and rags, by the hellish system of spoliation that was inaugurated in 1862 goes on? while the money oligarchy robs us of everything we hold dear; and until the star of American Liberty sinks in a sea of blood to rise no more, and our sons and daughters are bound hand and foot, slaves to Baron Rothschild and the pope of Rome (or, perhaps of Washington).

In my opinion, any religion that will not better our condition here and now, is not worth having; and any man or woman that is too cowardly or so lost to a sense of duty as not to raise their voice against the system of spoliation that has sent the American Republic farther on the road that Rome traveled to her death, in the last thirty years, than she went in five hundred, is not worthy to stand on the Spiritual rostrum at all.

Think of the mighty effort being made to suppress mediums and to unite Church and State; of the hundreds of ragged, starving workingmen out of employment, huddled in the city hall in Chicago one bitter cold night not long since, fighting like maniacs for a bit of a sandwich and a like condition in every other large city. 9,000,000 mortgages on homes of American freemen. God save the mark! Our daughters forced to sell their bodies for bread. 3,000,000 tramps in this land of overproduction! And then don't say anything about it, for fear of hurting the feeling of some one that goes to the polls every year and votes to sustain the hellish system that causes it all. Abraham Lincoln said about the close of the war: "Yes, we may all congratulate ourselves that this cruel war is nearing a close. It has cost a vast amount of treasure and blood. The best blood of the flower of American youth has been freely offered upon our country's altar, that the nation might live. It has, indeed, been a trying hour for the Republic, but I see in the near future a crisis arising that unnerves me and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all wealth is aggregated in a few hands, and the republic is destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of the war. God grant that my suspicions may prove groundless."

The greater part of his prophecy has come true; the last part seems rapidly nearing. This would be called anarchy, or calamity-howling, now. If the immortal Lincoln should return and control one of our grand inspirational speakers to give like utterances or raise his voice now, against the "corruption in high places," he or she would be forbidden the rostrum by Mr. Bach or Mr. Tucker, for fear they might tread on their political corns, or wound their partisan prejudices. Out upon such gag law. The religion, or ism, or speaker that does not grapple these evils, regardless of the enemies' feelings, is not worth having.

Cherryvale, Kans. H. H. HUTCHESON.

A Plea for Pure Spiritualism.

TO THE EDITOR:—I quite agree with Brother Bach in regard to all the cranks who have attached themselves to Spiritualism, in the hope of having a better opportunity to reform the world after their own ideals. In order to make the spirituality of Spiritualism felt throughout the world, it must stand forth boldly, free and untrammeled, a perfect gem, as pure as the dew-drop at early dawn. Spiritualism is a tub of large dimensions, and sufficiently well balanced to stand on its own bottom; it needs no supports. The gospel of true Spiritualism has a solid foundation of its own—love and truth. Let us spiritualize the world; fill it so full of this gospel of love and truth that no man will be heard to say: "Am I my brother's keeper?" Every man will be filled with brotherly love. Then this long desired reform of the world will follow, "as the day the night." The people of this world will be pure indeed, if we make them pure in spirit. If you wish to cure any disease, you must first find out the cause, and doctor that; not try to eradicate the effect and leave the cause. We all know the inevitable law of cause and effect. We don't want people to go away from our meetings, saying, as I have heard them, "Well, I didn't hear anything about Spiritualism, did you? Let us purge our ranks of all these cranks; stand on our own broad platform, and leave them the world to reform, while we spiritualize the people in it, and make it a fit place for angels to sit. These are the thoughts that come to a modest little spiritual flower growing by one of the hidden paths of life. VIOLET.



THE DEVIL ON HORSEBACK.

Cardinal Vaughn's Brother Tells Crowds in St. Patrick's Cathedral What He Once Saw.

It Was a Dreadful Apparition.

The one who sends this extract from the New York *World* remarks:

"The enclosed clipping I thought might interest you, coming as it does from one of the big lights of the Romish Church. I think it would bear republishing in your paper; it shows what hash the poor ignorant Catholics are fed on:

"The Rev. Father Kenneth Vaughn, of London, brother of Cardinal Vaughn, of Westminster, who succeeded Cardinal Manning, and the founder of the Brotherhood of the Divine Expiation, preached a startling sermon in St. Patrick's Cathedral last night.

"Father Vaughn has been in the United States and Mexico for the past ten weeks, explaining the order which he founded and extending its branches. He is now on his way back to England, and postponed his return a week in order to preach this sermon. The great edifice was crowded, and several hundred persons stood in the aisles and in the rear of the seats. The speaker said the work was sanctioned by Pope Leo, with whom he had an audience in the Vatican.

"There is great sin being done on earth," said Father Vaughn, "and the anti-Christian world will be visited by a terrible judgment. The Holy Father holds that the vow of marriage is inviolate, and yet we see it broken and every facility afforded by the law for doing it. He condemns secret societies, socialism and anarchy, and yet these forms of sin are very common. Why, in one country in Europe—I would not dare name the country—there is an organization of women whose object is to steal from the churches.

"It is necessary to keep guards to prevent these terrible crimes, but Satan and his army will come from the great pit, and they will burn with fire all the men who thus trample in the dust the sacred teachings of Jesus. In a book written by a good sister, which is recommended by the Church, she says that about forty or fifty years before A. D. 2,000 Satan and his army will visit the earth and devour with flames all who have spurned religion. There is a great danger at hand. Satan's army, with its fiery cohorts, is already here in part.

"Let me tell you what I saw a few years ago with my own eyes. I was on a small steamer in the Atlantic with about one hundred others. About three or four miles from Montevideo, South America, is the Island of Flowers; where we went for quarantine. We got there in the evening. After supper we went on deck.

"While we were standing there a great ball of fire appeared on the island. It was shaped like a horse, and mounted upon it was a man without arms. The great fiery animal, which glowed like a burning coal, rolled from one end of the island to the other and from side to side with immense speed. We stood for a time transfixed with astonishment and horror. The people were terrified. They thought it was the devil, and they implored me to intercede for them, but I refused.

"One big, brave man volunteered to head the force, and they disembarked and started towards the fiery object. They had not gone 500 yards before the leader was knocked down by the power of the gigantic fire-demon. The man was unconscious, and he was carried back to the ship. A terrible scene of excitement followed. Men grew frantic with fear. After a time, however, another man said he would go on the island and see what the monster was.

"He was implored not to go. He was told that it was the devil and he would certainly be killed if he ventured within his reach. The man armed himself with a great stick of wood, and bidding us good-by, boldly started towards the terrible object. He, too, was knocked senseless. There was no sleep on that boat that night, and the monster appeared frequently.

"There was no smoke, no steam, but a light so bright, so intense that you could hardly look at it. I shall never forget the sight if I live to be a hundred years old. I acknowledge that I was terribly frightened. I had traveled all over the world and seen the greatest sights and wonders of earth, but I never saw anything like that before. It was a great warning to all who saw it, and represented Satan and his army, who are to visit with awful result the sinners of earth. It was an advance guard from the terrible army of fire that will visit with swift destruction all those who have not heeded the voice of Jesus."

Father Vaughn delivered this thrilling description with dramatic, almost tragic effect. His voice, which has great carrying power, filled the great cathedral, and the audience was held spell bound by the awful scene which he portrayed. The description of the fiery object which he beheld took, perhaps, ten minutes, and during that time not even the rustle of a leaf of a prayer-book disturbed the silence.

The Crown of Failure.

When you have lived your life,
When you have fought your last good fight and won,
And the day's work is finished, and the sun
Sets on the darkening world and all its strife—
Ere the worn hands are tired with all they've done,
Ere the mind's strength begins to droop and wane,
Ere the first touch of sleep has dulled the brain,
Ere the heart's springs are slow and running dry—
When you have lived your life,
'Twere good to die.

If it may not be so,
If you but fight a fight you may not win—
See the far goal but may not enter in—
'Twere better then to die and not to know
Defeat—to die amidst the rush and din,
Still striving, while the heart beats high and fast
With glorious life, if you must fall, at last,
Such end were best, with all your hope and all
Your spirit in its youth,
Then, when you fall,

Far better so to die,
Still toiling upward through the mists obscure,
With all things possible and nothing sure,
Than to be touched by glory and passed by,
To win, by chance, fame that may not endure,
That dies and leaves you living while you strive
With wasted breath to keep its flame alive,
And fan, with empty boasts and proud regrets,
Remembrance of a past
The world forgets.

—A. ST. J. ADCOCK in Chamber's Journal.

Spiritual Work in Brooklyn and New York.

TO THE EDITOR:—Wishing to bring ourselves in closer rapport and sweet sympathy with yourself and the readers of your delightful PROGRESSIVE THINKER, we are impelled to give you a few items concerning spiritual work in New York and Brooklyn. Meetings are held in many halls and parlors throughout both cities, with good speakers and mediums, who fully represent our glorious cause to the entire satisfaction of the audience, as is evident by the large attendance at the various Sunday meetings, as well as those held during week days.

There are two societies of ladies in New York doing good work for those in need. Mrs. Stimson Smith is president of the Spiritual Aid Society, and Mrs. M. A. Gridley, vice-president, with a band of noble ladies as trustees and members, to help carry forward the plans for a permanent home for mediums and needy Spiritualists. This society has it in contemplation to obtain parlors and rooms for headquarters, where all meetings and entertainments shall be held, with accommodations for persons visiting the city, so they can be entertained both spiritually as well as materially, and cot-beds for those in transient need of assistance, and to have our faithful worker, Brother Titus Merritt, the kind friend to the Fox Sisters, as a permanent resident.

Another ladies' society of Spiritualists has recently been organized, with Mrs. Mary E. Newton as president. These ladies are doing good work in establishing a soup-house, or a place where food is given out to those in need—for their number is legion.

Mr. and Mrs. Henry J. Newton are deserving of all praise for their devotion to Spiritualism, and speakers, and all mediums. They should be sustained in the new departure of the Emergency Society. Mrs. M. A. Gridley, who has for twenty years been a resident of Brooklyn, and acknowledged to be the finest psychometrist now known since the passing over of Mrs. Buchanan, is now located at 119 W. 41st st. New York. She is celebrated in examining ores and metals, and in locating mines. Mrs. Gridley addressed the Brooklyn Spiritual Association, Sunday, January 14th, at 102 Court st., giving instructive personal experiences as a psychometrist, and proved her powers by many very satisfactory psychometric readings. Many people in the audience came to the platform to hear the rappings through the mediumship of Ferdinand Jenkins, son of Kate Fox-Jenkins, who is to hold circles at 492 State st., Brooklyn, every Monday evening, and give daily sittings. He should be sustained and encouraged for his mother's sake. EMILY B. RUGGLES.

Winona, Minnesota.

The undersigned is a recent comer to Winona, and wishes to make a short statement of matters Spiritual, as he finds them here.

Winona is a city with a population of 15,000 souls and a handful of Spiritualists. The field is ripe, however, for fruitful labor by good, reliable mediums. There are at present but three mediums at work here. Mrs. Cassie McFarlan, a trance and clairvoyant medium of wonderful excellence, resides here and is in great demand at home and abroad. Dr. L. Douglas Smith has recently located here, and is one of the most powerful magnetic healers it has ever been my good fortune to meet. He is kept busy by all kinds of people regardless of their religious opinions, and is performing some marvelous cures of paralytic patients, who have been given up by the doctors. He has instituted a sanitarium here.

Mrs. Rouse is another excellent and active worker in our cause, who is doing her share in winning individuals to a knowledge of our grand truth. She is a clairvoyant of high development, and is making the best possible use of her gifts. A good physical or materializing, or platform test medium would find a warm welcome here, and any such who will address Dr. L. Douglas Smith, can make all necessary arrangements. This field is ripe; let us garner it. C. F. B.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells or $1 per copy. For sale at this office.

MATERIALIZATIONS.

As They Occurred at Washington, D. C.

The question has often been asked me: "Is materialization true?" I have but one reply to make: All phases of mediumship are true; and if the visitors to the handsome parlors of Mrs A. R. Bicknell, recently, were permitted to add their testimony to this, they would unhesitatingly do so; for the materializing seance was satisfactory in the extreme. Seventy-five spirit forms appeared to the friends in the circle, and the majority of them were recognized.

The form of an Egyptian materialized so that all could see; he was recognized by a lady present, as her control. The spirit bore with him a star, and when she asked him why he had not brought his crescent, he materialized it out in the center of the room.

At the beginning of the seance, I feared ill results, both to the medium and the circle; for the gentleman who sat nearest the cabinet dictated where the chairs should be placed, and the arrangement of the sitters; but as with one accord, they braced themselves in their places and refused to be removed.

It was by all odds the most satisfactory seance I ever attended. When the medium gave herself up to the invisible forces, and resigned herself to the spirits, it was only a moment before the forms began to appear, and they came out in quick succession—seven at a time.

Certainly sympathy is force, and when the best thoughts of the sitters are given out to the medium, the divine intelligence which governs this phenomena returns an hundred fold of the great gifts which come through the agency of our excarnated loved ones, who utilize the astral bodies of our mediums and materialize for the comfort of the believers and to the wonderment of skeptics.

It is a well-known fact that the man who thinks for himself is given a treasury which not only cannot be depleted, but whose store increases with every exercise of the faculties, and the surplus holds an infinite variety which could emanate only from a divine intelligence. What this power is, who can tell? The results we know—therefore I beg every thinking man to halt the moment "fraud" or "fake" would escape his lips; let him trust his own senses, for the conditions he demands. Let him admit all he sees and feels to be true—let him have the courage of his convictions, and with these pleasing conditions, it may be that in our own decade there will arise a medium who, without trance, will materialize our spirit friends, and be able to explain how they come and go. Mrs. Bicknell was in semi-trance during her seance, and came out from the cabinet, followed by a spirit form, to whom she called wildly, "Don't; oh, please don't."

Let us be more lenient to the abused, and while condemning frauds, applaud the gift which is the source from which comes so much comfort in our sorrowing world. Mrs. Bicknell is en tour through the east, and is only temporarily here. MRS. A. W. FRAZER.

The Lyceum Work—An Excellent Move.

In a letter, Alfred Kilson, secretary of the Spiritualists' Lyceum Union (England), writes:

"I may add that personally I am a great lover of the C. P. L. and have in the past and am still devoting all my time, talents and energies to its promulgation, and am determined to do so to the end. The cause is making good progress here in England, and I hope in a few years that all Spiritualists' societies will have a lyceum attached to them."

The "Union" furnishes every lyceum a leaflet for distribution setting forth the aims, beliefs and attractions of the society, so that visitors and inquirers may go away informed. It is so admirable it is here reproduced:

"The objects of the Lyceum are to cultivate the child's own powers, and promote a healthy growth in its physical, intellectual, moral and Spiritual development.

"It abjures all creeds and dogmas as impediments to the soul's growth, and teaches the following simple summary of principles:

"The Fatherhood of God.

"The brotherhood of man.

"The immortality of the soul and its personal characteristics.

"The proven facts of communion between departed human spirits and mortals.

"Personal responsibility, with compensation and retribution hereafter for all good or evil deeds done here.

"And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

"It obviates the necessity of finally uprooting from their minds in after years a great mass of prejudice and superstition.

"Those parents and guardians who desire to have their children taught in the better way, should urge their regular attendance at Spiritualists' Lyceums—for 'as the twig is bent so the tree will grow.'

"We may have a first-class Lyceum, productive of inestimable benefit, if Spiritualists and other progressive thinkers encourage it by attendance and appropriate effort given promptly and heartily.

"Come on Sunday and bring the little ones; if you have no little ones, bring those of your neighbor."

THE EVOLUTION of Physiological and Chemical Science in a Natural System of Medicine vs. The Theories and Fallacies of Popular Medicine. By J. D. Stillman, M. D.

This little book proves that its author is not one of the unprogressive minds that cannot or dare not swerve from the regular ruts of medical thought and practice. It might be read to advantage by medical practitioners of all schools, as well as by all others.

The Day of the Holy Three Kings.

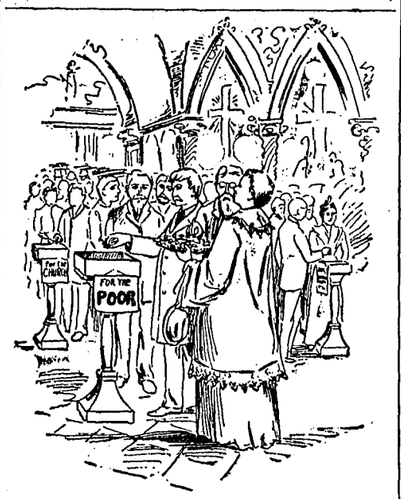
THE ROMISH OCTOPUS IN BAVARIA, GERMANY—HOW VARIOUS SCHEMES ARE WORKED—BEGGING APPARATUS.

January 6th was universally celebrated throughout Bavaria as the day of the "Holy Three Kings." The name of this holiday is



SELLING INCENSE.

all that is necessary to explain why it is celebrated and kept so holy by the Roman Catholics. From early morning the people thronged to churches and houses of prayer, so numerous here. Business was entirely suspended, excepting ghost-houses, or saloons, and the vendors of myrrh and incense. These venders are mostly women, having, for the display of their goods, small tables, washstands, a chair or a box. Scores of these dealers in sweet-smelling drugs lined the sidewalks near the churches,



COLLECTING FROM THE PEOPLE.

while many of them took up their abode on the steps and in some instances even in the churches proper. Notwithstanding the numerous sales people, all did a thriving business, as rich and poor alike invested liberally in quantities of these goods.

On inquiring why so much of this incense was being purchased, I was first classed as an ignorant heretic and secondly as a fool. I was told that much of the goods purchased was given the church to glorify the saints and holies, while still a large quantitity is consumed at the homes of the faithful. In the latter case it is burned to prevent any evil spirits from taking up their abode in their



BURNING INCENSE TO DRIVE AWAY EVIL SPIRITS.

homes. Judge for yourselves, and see if the Roman Catholic church does not do all in its power to stupefy its followers and make them as superstitious and ignorant as possible, and all in the name of God.

I give an illustration of the interior of a large and very prominent Roman Catholic church, showing their vile and beggarly doing in the way of bleeding their poor. In the first place, Catholic churches are here supported by the State, yet in this church are numerous begging apparatus with inscriptions thus: "For the Poor," "For Church-building," etc., etc., while on this especial day an extra force was put on duty, to get every penny they possibly could from so-called God's righteous ones. These white robed beggars with silver plates and salvers stood all about the churches and collected and pressed for money as much as they dared without offending; and I know what may be said to a Romanist if you don't touch upon his belief. They can't take any hints and are callous to insults.

May the spirits awaken their souls to their folly. DON CARLOS.

Wurtzburg, Bavaria, Germany.

True popularity is not the popularity which is followed after, but the popularity which follows after.—Lord Mansfield.

Jesus and the Mediums. A comparison of Modern and Bible Spiritualism, showing their similarity. By Moses Hull. Price, 10 cents.

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Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) Advance, says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

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SATURDAY, MARCH 17 1894

The Providence of God.

The gorgeous Congregational Church at Rockford, Ill., only completed a year or so ago, costing with its furnishings $114,000, was burned to the ground at midday quite recently. It was unquestionably the finest church structure in Northern Illinois, and was admired by all who saw it as a wondrous work of art. The pastor, Rev. Dr. Barrows, made the great fire the subject of his sermon two Sundays ago. A faithful orthodox worshiper, he sought to find some motive for this awful dispensation of an all-wise Providence. He remarked:

"What spiritual lessons our Heavenly Father desires to teach us by this Providence, I am unable to tell."

Good brother, allow us to suggest the probable lesson. The churches, of which yours was one, have been withdrawing from the fields of productive industry untold millions of wealth, which has been wrung by greed from the stinted purse of the toiler. The laborer has been impoverished, turned loose on society a helpless, moral and physical wreck, floating on to an obscure grave, without friends or hope; while you have been piling up monumental structures of polished marble, without regard to cost, decorating them with the gewgaws of art, adding to their attractions, to draw crowds, the most expensive music, while from the pulpit you taught that the Creator of worlds would damn with endless woe all who did not believe your silly creed. You declined to pay municipal, State and national taxes to protect your plunder from fire and flood, and cyclone, and crime; and your God has weighed you in his balance, as he has done thousands of other churches before, not even sparing Talmage's Tabernacle, and swept it away with the swift besom of destruction. Saloons and gambling hells are more secure against God's elements than are your palatial churches.

But we turn aside from fiction to fact.

The truth is, God asks for no palace to dwell in. The eternal and boundless universe is his. He cannot be confined in puny walls of stone. Ages come and go, generations rise and fall; kingdoms are but flotsams on the sea of Time; empires make scarcely a ripple on its surface. The ant mourns the destruction of its little hill, reared with incessant toil. He is taught the same lesson, when it is destroyed by unfeeling man, as you are taught when your churches are wrapped in flame, or a city is whelmed in the flood, and that is, he does not care for your prayers or praises, your tears, your groans or your sacrifices. He is a fixed and changeless law, inherent in matter, the same yesterday, to-day and forever, without variableness or shadow of turning.

From a Jewish Standpoint.

Rev. Dr. Isaac M. Wise, the learned Jewish author of Cincinnati, in his "Martyrdom of Jesus of Nazareth," p. 14, tells us that Mark, the author of the second gospel, was head master of an academy in Alexandria. He had been accustomed to read the Jewish Bible to his students. Hadrian, in one of his edicts, prohibited under the penalty of death, the possession, reading, expounding or teaching of the Jewish Bible, especially the Pentateuch. To remedy the inconvenience and avoid the penalty Mark wrote his gospel to be read in the churches in place of the Bible. As he was bishop of the congregation, his book soon became widely known among Christians, whose traditions differed essentially from those of Mark and his congregation.

The learned Rabbi is of the opinion Mark was originally written between A. D. 120 and 170, and that Matthew, Luke and John followed in the order named. He says: "The first account of the existence of the four gospels is in the Muratori fragment, which, according to best authorities, was written by an Italian bishop between the years 180 to 200."

Modern Forgeries.

Prof. Edwin Johnson, a learned scholar of London, recently published a series of ten articles in an English paper wherein he labored to show that all church histories antedating the Reformation are monkish forgeries. We greatly condense a portion of his first article:

"If there was any Christian literature in all Europe before the capture of Byzantium by the Turks in 1453, it was to be found in the monasteries of the oldest order of Christian clergy; and if there was any Hebrew literature, it must have been in the hands of a few Jewish scholars of Spanish origin. But was there any Hebrew or Christian literature extant at all? The question is startling, but such questions give impetus to fresh research. Four hundred years ago came the inquiry: 'Is the earth a ball, resting on pillars? Can ships sail around the earth, and is it the center of the universe, and does the sun revolve around it?' Church history is not one whit more tenable than were the opinions of Christian philosophers before the discoveries of navigators and scientists during the sixteenth century."

Church history is said by printers to have been made known to the reading world in the year 1544, by Robert Stephens, of Paris, under the patronage of Francis I.

Eusebius was first published to the world about 350 years ago. It is claimed there are manuscripts dating back to the thirteenth century, but Prof. Johnson believes these to be monkish forgeries. He showed in later articles that Eusebius originally appeared in Latin; that, like the New Testament are the writings of the mythic Jerome, "it was first found in the Latin of the monasteries of the West," where he believes it originated.

Prof. Johnson is the author of a voluminous work entitled "The Rise of Christendom," which deserves a place in every scholar's library.

Jefferson's Religious Views.

We find in Vol. 1., p. 147, of the Statesman's Manual, published in 1847, containing the presidents' messages, with brief histories of their administrations, biographical sketches, etc., the following quotation of a letter written by Thomas Jefferson to William Short, dated April, 1820. Alluding to the subject of religion he writes:

"But it is not to be understood that I am with Jesus in all his doctrines. I am a Materialist; he takes the side of Spiritualism; he preaches the efficacy of repentance toward forgiveness of sin; I require a counterpoise of good works to redeem it, etc. It is the innocence of his character, the purity and sublimity of his moral precepts; the eloquence of his inculcations; the beauty of the apologues in which he conveys them, that I so much admire, sometimes, indeed, needing indulgence to Eastern hyperbolism. My eulogies, too, may be founded on a postulate which all may not be ready to grant. Among the sayings and discourses imputed to him by his biographers, I find many passages of fine imagination, correct morality and of the most lovely benevolence, and others again of so much ignorance, so much absurdity, so much untruth, charlatanism and imposture, as to pronounce it impossible that such contradictions should have proceeded from the same being. I separate, therefore, the gold from the dross, restore to him the former, and leave the latter to the stupidity of some and the roguery of others of his disciples. Of this band of dupes and impostors Paul was the great Coryphæus*, and first corruptor of the doctrines of Jesus."

*The leader of the dramatic chorus in Grecian antiquity.

Nicely Fixed Up.

It is well known to all Bible readers—if not, it should be—that the translators of the holy book added to the sacred texts, always printed in italics, certain words not in the original Hebrew or Greek, to make sense, the inspired writers having failed in many instances to do so without these additions.

In I. Samuel, 17:51 we are told that David slew Goliath and cut off his head, and that the Philistines saw him dead. Turning to II. Samuel, 21:19, we learn it was Elhanan who slew Goliath, but the translators, to make the book that is without errors harmonize with itself, cured the defect by adding the words "the brother of" before Goliath. We fail to find any authority for making this addition, save there was no statement that after Goliath's head was cut off he returned to life so Elhanan could share with David in the glory of killing the giant. Ewald, the great bibliographer, suggests that after David became king his biographer credited the action of Elhanan to the reigning monarch with the purpose of adding to his renown.

If inspired writers make such blunders, and translators do not cover over these blunders to better purpose than in this instance, is there not danger of losing all confidence in the sacredness of the book?

For the Thoughtful.

What means this constant outcropping of freaks, the wide world over? We can well understand why animals are joined, frequently appearing in pairs, with double heads, an excess of legs, feet, or other malformations; but lately a winged calf put in an appearance in North Dakota. If there were two, one of each sex, would it be possible for such monster forms to perpetuate their species? Are they survivals of ancient forms of life, long extinct, of which they are descendants? Children born covered with a dense growth of hair are quite common. Are they the outcroppings of man in his native state?

The Lyceum Guide.

Georgia D. Fuller, of Worcester, Mass., says of the *Lyceum Guide*: "I think it is the best publication for the Lyceum I have ever seen, and will do all in my power to present it to the societies."

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They Are Pregnant with Meaning.

And Make One Vibrate to the Key of High C.

At a recent Episcopal church festival at Greensburg, Pa., among other attractions was a "scandalous skirt dance." Rev. Dr. Fidler, who was rector in charge, didn't seem to see any impropriety in it, inasmuch as he had read in the good book that David had "danced before the Lord." But the Methodists and the United Brethren protested in their pulpits against such an innovation, and threatened that if any of their membership patronized the "entertainment," their names would be promptly stricken from the rolls. A huge church war is the result. The end is not yet.

Serious religious riots between Mohammedans and Hindoos have occurred at Ycola, near Nassick, ninety-three miles from Bombay, Hindoo temples and Mohammedan mosques were destroyed. Why do the heathen rage?

A religious war has been raging in Laurenceville township, Clark County, Ohio. A number of people calling themselves saints, forty or more, came there a year ago. They believe in justification; the forgiving of their sins and in sanctification; the removal of the Adam, or cardinal sin; after which they have no desire to sin, and they become the equals of Christ. Preacher Speck accepts no salary, but boards around among the saints, as the pedagogues did sixty years ago. He denounces the orthodox churches, and is especially severe on the Methodists. The latter got the key to the school-house and refused the saints admission. Much bitter feeling exists between the factions. In the same township the Methodists and Reform people are at sword's points, and every time one of them starts a revival the other does likewise, and neither is a success. No doubt, like Talmage, they find time to abuse the Spiritualists.

Eugene Sabastin, of Pickens, Clay County, Kentucky, became suddenly possessed of $25,000 in cash. He claims that five years ago the spirit of a dead old settler appeared to him at night and told him he could find the buried treasure under his house. The condition attached was that he must not use it for five years, on pain of death. He followed directions and found a pot with $20,000 of silver and $5,000 of gold in it. It is said that the money has been listed for taxation, and speaks for itself. He had to place a tombstone on an old, unmarked grave near the house. Where is the newspaper man who is always saying that Spiritualism never does any one any good? He lives in Canal Dover, Ohio, and his name is W. W. Scott.

It is currently reported in the papers that considerable excitement prevails among the farmers in the neighborhood of Sidney, Shelby County, Ohio, and the house of F. R. Richards is believed to be haunted. Knives, purses and various articles disappeared from the house and then after a few weeks would be returned to the same place from which they had been taken. One day the stove was lifted from the floor and seemed to tremble in mid-air. An old colored lady claims to have been bewitched and possessed of the power to drive away the evil spirits. Since the advent of the colored lady the spirits have shown better manners, although her *modus operandi* was said to partake of the ludicrous. What next?

The precious historical relics from the vatican, which were loaned to the Columbian Exposition, are in the hands of Archbishop Ireland, and are not to be returned to Rome at present. It is not stated whether the "holy coat" is among these interesting relics or not.

The English government will provide for the expenditure of £7,000,000 (seven million pounds sterling), or about $35,000,000, for the strengthening of the navy. When we come to consider that it is a thoroughly Christian government, and has a scheme of salvation established by law, it does look as though the doctrines of the "prince of peace" were not making much headway among our English cousins.

It is rumored that a number of the police force of Portland, Oregon, are members of the A. P. A. The chief of police hopes that none of them are members. As the American Protective Association is understood to be a patriotic organization, and is particularly zealous in sustaining our common school system, now assailed by Catholic prelates, it looks as if the chief of police had better be minding his own business.

When Geo. H. Painter was hanged a few weeks ago for the murder of Alice G. Martin, his mistress, he protested his innocence, saying: "If I killed Alice Martin, the woman I dearly loved, I pray this minute (my last minute on earth), that the eternal God will put me into eternal hell." The rope broke at the first attempt, but another rope was procured and he had to hang. The Rev. Mr. Moerdyke was on hand, and we have no doubt would see to it that this Chicago gambler and murderer was reserved for a better fate than roasting in hell.

The Catholic anarchist who confessed to being the author of the Liceo Theatre bomb-throwing outrage, whose name was Salvador Frauch, was visited in jail by the bishop of Saragossa, but declined the prelate's ministrations. He will be tried at Barcelona, and the prayers of the church won't save him.

The Rev. T. DeWitt Talmage, who is nothing if not sensational, had "a vision of heaven" and an "angelic escort," to show him that far-away country. He says: "I trembled under the glory. Then I heard a bolt shove, a gate swing and a latch lift; and they were all of pearls, and I passed out loaded with raptures." Not with pearls.

After enjoying a glimpse of heaven and walking the "golden streets of the New Jerusalem," he comes back to earth and becomes quite critical, this holy man of God, "whose shoes an humble Spiritualist is not worthy to unloose," and indulges in homiletical talk, as follows:

"Why is it that so many sermons drop dead—that Christian songs do not get their wings under the people; that so often prayer goes no higher than a hunter's halloa? It is because there is a link wanting—the work of the Holy Spirit."

* * * * * * *

"Again, your kindred in glory are all ready for your coming. *I pronounce modern Spiritualism a fraud and a sham.* [The italics are mine.] If John Milton and George Whitfield have no better business than to crawl under a table and rattle the leaves, they had better stay at home in glory."

"While I believe that modern Spiritualism is bad, because of its mental and domestic ravages, common sense, enlightened by the word of God, teaches us that our friends in glory sympathize with our redemption,"

Again, in a recent sermon, he says:

"But I noticed as I was about to turn away, that on the steps of the altar was something like the lachrymals, or tear-bottles as I had seen it in the earthly museums, the lachrymals, or tear bottles into which the Orientals used to weep their griefs and set them away as sacred. But this lachrymal, or tear-bottle, instead of earthenware, as those the Orientals used, was lustrous and fiery with many splendors, and it was towering, and of great capacity. And as I said to my attending angel, 'What is that great lachrymal, or tear-bottle, standing on the step of the altar?' and the angel said, 'Why, do you not know? That is the bottle to which David the Psalmist referred in his fifty-sixth psalm, when he said: Put thou my tears into thy bottle. It is full of tears from earth: tears of repentance; tears of bereavement; tears of joy; tears of many centuries.' And then I saw how sacred to the sympathetic God are earthly sorrows."

When clergymen in this enlightened age indulge such rot as the few sentences I have quoted, is it any wonder that "so often prayer goes no higher than a hunter's halloo?" Sermons ditto?

While the reverend gentleman has full swing to denounce Spiritualism as a sham, I can name a score of cultured Spiritualists of both sexes who would be willing to meet this doctor of divinity in public debate at any time and place he may be pleased to name, and discuss this question upon its merits.

When he comes to talking about "domestic ravages," I can cite him to the case of poor Freeman, a man driven crazy by the dread of hell and damnation, who murdered his own innocent child because he had learned through the "word of God" that such a sacrifice was necessary to his salvation. This is truth.

I can also cite him to Bishop Onderdonk, one of the magnates of the church, who, it was alleged, while riding down Broadway, New York, in a carriage with a lady, took advantage of the situation to indulge in indecent liberties with the female. When this occurred Rev. Dr. T. was "mulling and puking in his nurse's arms."

I can also cite him to another celebrated case, a clergyman of far greater ability and notoriety than Reverend Talmage, but who shall be nameless, who was the author of such a book of "domestic ravages" in the family of a dear friend that the whole world stood aghast at its enormity.

There is a homely adage that "people who live in glass houses ought not to throw stones."

Respectfully submitted.

C. H. MATHEWS.

New Philadelphia, Ohio.

The Progressive Thinker.

Anyone who will carefully read THE PROGRESSIVE THINKER from week to week will be surprised, no doubt, at the numerous excellent articles that greet them. The high-priced magazine cannot claim a superiority over the wonderful intellectual feast presented in this paper and furnished at $1 per year. We are presented by prominent thinkers all over the country with the cream of their thoughts, from the simple fact that they know they are reaching the largest number through our columns. Glance at the first page and see what "Science, the Bible of the Future," says. The eminent authors, Dr. Peebles and Dr. Babbitt, have something of interest to say. On our second page we commence a new story, and it will prove especially valuable, as it is a companion-piece to "The Night the Light Went Out." Our third page is brimfull of valuable articles. Our fourth page furnishes much food for thought. C. H. Mathews presents a flood of light on many questions. Col. R. T. Van Horn, a leading journalist, gives some exceedingly valuable material for your consideration. Lyman C. Howe, the veteran worker, gives some lucid views on "Moral Affections." The fifth page is full of suggestive items and thoughts. On our sixth page the venerable Spiritualist, M. T. C. Flower, has something of importance to say in reference to spiritual teachers. Dr. Gillepsie wants things different. "Danger Signals" looms up, and assumes special importance. Everybody should read and re-read what President Barrett and Secretary Dimmick has to say. Other items of interest by B. F. Poole, Abbie E. Culver, J. Churchman, H. E. Martin, J. S. Stead, and J. C. Whitney. On our seventh page, Julius Brown, L. B. C., Will C. Hodge, S. H. Smith, M. H. Prince, Carrie Hamilton and Ella Wilson Marchant have some items of interest. On our eighth page S. J. White discourses well on "Religion and Morality." Many other items of special value.

Bear This in Mind.

We commence this week the Companion Piece to the "Night the Light Went Out." It bears the title of "The Cloister and the Beacon, or the Curse of the Convent." It will prove intensely interesting, and will hold your attention throughout. It should be read by every Spiritualist and by every patriot—in fact the whole world should read it, and thereby have their eyes opened, so that they can fully realize how the Romish Church, through all the ages, has been a curse to the world.

ABOUT ORGANIC LIFE.

Something About the Soul.

All Living Beings Simply the Aggregations of Living Things.

The Views of a Leading Journalist.

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THE DIAMOND'S HARDNESS—THE AFFINITY OF ATOMS—LIFE IS CONTINUOUS—DARWIN AND REVELATION—LIVING IN HARMONY—GOD'S WAY OF CREATION.

A friend of ours who is instinctively honest in everything and who compliments us by his confidence, is unable to see what is meant by some of the modern hypotheses, and asks many questions about conscience, consciousness, instinct, soul and other related things, and wants these subjects discussed and explained, says COL. R. T. VAN HORN in the Kansas City *Journal*.

The trouble in all such cases is primarily this: The questions assume all these to be, when every one of them is an assumption founded on a very crude basic concept, that itself no longer obtains among clear thinkers. Take soul, for example—John Smith's soul. What is John Smith? Look at him in his coffin and then use the phrase about his soul. Had John Smith a soul, or was not the soul John Smith? What has become of that individuality that we knew as John Smith? As the old colored preacher said to the boy: "Such questions upset theology, and must not be asked."

But our friend said he could not understand how the planetary forms were potential in what is termed the individualizing of spirit, and desired more on the subject. This request came from the statement that the planet life was the mother life, and that all individualized or organic life came by planetary force. To one accustomed to think along the lines of the theologic six days' creative cosmogony, it is very difficult to get at the premises of the newer thought; but the effort will be made.

The basis of all substance, matter or form, is chemical—the affinity of what we call atoms, which, by their association or attraction, become dense enough to be visible. It has been discovered recently that the diamond owes its hardness to the rapidity of motion of the atoms composing it. So the old idea that matter is dead or inert must be given up, and when this is done the concept that our earth was "made," in the sense that term has been understood, must also be given up. So, then, all living beings are simply aggregations of living things—the visible form-life is made up of invisible life that we very loosely term animalculine. A drink of water has life-giving power, and a microscope applied to a drop of water will tell you why.

With this to begin with, we can readily grasp the succession of organic forms which evolution finds from its geologic records. The state of the planet for the time being determines the forms of life upon it, these being dependent on the chemical conditions of the earth. As in the modern laboratory, results depend on the degree and method of the heat present, so in the mother laboratory, the earth, in the varied conditions it has passed through, from an incandescent sphere to its present stage of progressive development. And now we may take up what might be called the evolution of man—of John Smith—or the evolution of spirit, or that which manifested itself as what we called John Smith, which is the highest product in the department of organic life, and where all these theories as to consciousness, conscience, instinct, immortality, and so on, begin.

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and he became a living soul." On this hypothesis all the religious systems of the world are founded, yet for all the centuries it has been read as if John Smith had a soul—instead of that he became a living one. If he did so become, how can he die? The real fact is that if we read aright the Bible story, there need be no such antagonism between it and common sense as theological reading has made of it. All that modern discovery claims is that life is continuous, and this statement of Genesis is but another way of stating the fact. Continuity of life solves the riddle of the ages, yet nobody but the modern theologian has ever really disputed it.

Darwin said that "he believed that no revelation has ever been made" by the Supreme Mind, but that all revelation is from the discovery of the facts of nature by man. The bible theory of creation, which is only the older Chaldean hypothesis, as well as those of India and Egypt, were according to the mental and scientific development of the minds of those eras, just as the theory of gravity and the hypothesis of astronomy are today. As a fact, now demonstrated by scientific discovery and mathematical verification, the so-called Mosaic cosmogony and its reading is the crudest ever given to intelligent man. We boast, and rightly, that man is the highest of creation; that he is the only organic form into which the Creator breathed soul; yet he yielded to the first demand of his palate or stomach and lost it all forever and lost it to his descendants to the end of time. And one of the strangest things in the phenomena of mind is that this nightmare exists today over the minds of those who think themselves evolutionists.

Paul said we have "a spiritual body." As all life, as we know it, is a manifestation of the chemical relations of invisible substance, along the lines of what we call crystallization, it does and must exist before it becomes visible to our natural vision. Optics has left no room for cavil in this respect. Or, in other words, matter in the invisible world has the same essential basis of formative power that is so potent in the visible relations. Let it be remembered that motion is the objective evidence of life being present, and without it there can be no life. And then let us remember that rate of motion determines the grade of life and the manifestation of its phenomena. And next that visible forms of life result from a slower grade of motion or activity, and that higher motion takes it out of the visible into the invisible, where to test its presence we must call the law of optics to our aid and get stronger or more powerful lenses than the eye. If we had them strong enough, we might verify Paul's assertion. And now we will use the words of another in describing how the spirit itself, following this law, becomes an individual we call John Smith:

"In applying this principle to the process of the evolution of spirit form, we have a very fine explanation of how the spirit must be a natural product of evolutionary life, and that the spirit of man must follow the same law as the evolution of all spirit that pertains to planetary form. It is held in form first by its connection with the magnetic life of the planet itself. It is the controlling power in shaping the form to correspond with the changing conditions of the environment of the primitive planet. It can only exist by keeping itself in harmony with the laws governing the elements in the planet, and as long as the planet endures, the spirit form within the radius of its magnetic aura must exist as a secondary satellite or miniature concrete expression of the forces of the planet."

This, of necessity, and by the absolute conditions of its evolution, gives it immortality, and places it positively beyond dissolution as long as the planetary relations of the elements are a possibility. Or it makes continuous life a necessity. And it can satisfy the dogma of immortality beyond the destruction of the planet on perfectly scientific grounds. Because, as the atoms composing this spirit form are eternal and superior to their manifestation in planetary form, it has these basic principles of eternal existence in the atoms themselves, and having once entered upon organized life, has in itself the power of self-sustenance from the elements in space. For be it always remembered that there is no existence apart from space in any form or condition, and that space holds all the elements of being, of life, creative or created.

And so we have for the first time in the records of human thought, an understandable theory or process by scientific methods for the existence of organic life, as well as for its continuity beyond the visible form—or its immortality. If it is not authoritative by the claim of revelation, it is at least rational and satisfactory as far as it has been studied to the mental man—to human reason, which is the highest tribunal we have access to. It relieves us at least of the nightmare of hell and its horrible barriers to the progress of thought and knowledge. It does this because, as the mind grasps the science of its organic conditions, it sees that the question of morals, of sin, or of righteousness rests upon the fact of living, and not of believing. If we live in harmony with the laws and forces of our being, we live rightly, and if we act contrary to these fundamental conditions from which we are, we suffer, or we sin, as the form of thought may express it. We have no angry God to fear, are no longer in bondage to dogmas and self-appointed 'bosses,' civil or theological. All we have to do is to study the methods of nature, find out the laws of the Creator, and live by them—and we are saved. That is, we may save ourselves—the only possible way of achieving that ultimate blessing.

If we will stop for one moment and think how dependent we are upon the planet; that its so-called forces are but what we call the involuntary functions of life; that our breath, drink, food, warmth, light, all come from and through it—we need no more to tell us that "mother earth" means actual motherhood in the widest and creative sense. As primitive and mature being are from her, so must continuous being be also. We are not freaks, not accidents, not the result of caprice, but the necessary culmination of planetary forces and planetary life. And as all these forces are and have been invisible; our life is also unseen and known only by its objective manifestation in a temporary organism formed by the same chemical action, along slower lines, like those of all visible substance or form. We only reverse the order of mental perception. Heretofore we have taken the seen as the cause; we now regard it as the effect. The shattered tree is not the embodied lightning, only the effect. John Smith is not a soul, nor has he one, but the soul had John Smith.

Now, as the preachers say, for the application: Taking this scientific idea as to the evolution of man and his individualized intelligence, that we call spirit, why should it excite wonder that John Smith in his continued state of life can make his existence in that state evident to his people still in the primary conditions of planetary life. Paul tells us he has a body still, and his mentality still. It is then only a question of power or ability to announce that fact, as had been his habit during the first condition of his life. And whether he can or does so is a question of evidence addressed to our senses, faculty and common sense.

And so these things that have been overshadowed by superstition and ignorance, berated by bigotry and persecuted by prejudice and intolerance, become simple truths like heat, light or any other natural problem. Whether we can grasp them or not is a matter of our own. Because we can read, write and cipher, yet fail as to integral calculus, doesn't make the latter untrue. Nor is knowledge in any line to be measured by our capacity to understand. It is there to be understood when the mind is unfolded to comprehend. It is for this that life is continuous and the mind of man progressive. And why, as these things are so clear and so evident, are they not God's way of creation? Who has the right to say they are not?

Moses Hull.

THE PROGRESSIVE THINKER had the pleasure of a call from the veteran Moses Hull a few days ago. He appeared to be as well as usual; indeed, he was very much alive and full of work and spirit, for a man who, according to some of the papers, had but recently been stricken down by the "hand of God" because of his infidel utterances. With proper care of himself there is yet a probability of many years of useful and efficient service in the cause of truth and Spiritualism.

MORAL AFFECTIONS.

A Critical Examination of the Same.

Thoughts Worthy of Serious Reflection.

In breaking the way for future generations we have something more to do than to clear away obstacles and strike off the chains forged by theology. There is an infinite field of opportunities for building and improving what has already a substantial basis. In one way or another all that is, represents what has been, and eternal verities lie concealed in the crudest chaos and the worst forms of perversion. Indeed, we may well question the possibility of evolution in any line without accompanying perversions. To know the tendency of things arms us with protective agencies. When everything was attributed to "the acts of God," there was nothing upon which to predicate a science. Nothing could be known of the order of nature, or laws that render stable her operations, so long as it was universally believed that "God giveth and God taketh away" in a literal sense. If life were a special gift from a special creator, and death the expression of his special edict in each individual case, it were sacrilege to call a doctor or apply any protective remedy. It was not until quite recently that the recognition of natural law became general, and even now but a small minority appreciate it beyond the domain of physics.

One would suppose an astronomer would have no use for "special providences," yet so great a genius as Kepler after discovering the three laws of planetary motion which immortalized his name, unable to assign a natural cause for the elliptical orbit of the earth, concluded that some special deity presided over the order of nature and dictated the course of the planets.

I have heard trance speakers advocate the human origin of worlds, and some quite vigorous thinkers, Prof. Dawbarn among them, maintain that all sidereal creations were and are the product of human divinities, whose æons of progress had equipped them with all needful knowledge and power to control nature and build worlds at will. This but changes the old conception from a personal God acting as a special mechanic to a combination of gods, and in either case the stability of nature is at the mercy of individual volition. Modern science has done much to change our treatment of social problems, and all forms of disease—including moral obliquity and criminal diathesis—but only in the touch of spiritual suggestiveness do we find any approximate solution of the most complex and far-reaching questions that stir the immortal reserves upon which, as the realm of causes, all terrestrial effects ultimately depend. Through all human history the appetites, passions, emotions and affections have ruled the destiny of races. Intellect and moral sense have been subservient; but when moral judgment coincides with, and is led by the spiritual affections, a new revelation dawns. Then we begin to realize the subtle potency of psychical influences, silently but powerfully moving upon all the defenses of evil, yet capable of exerting the most sorrowful impressions and carrying ruin to thousands under the baneful shadow of ignorance and depraved selfishness.

M. Ch. Fere, in his "Pathology of the Emotions," says: "Many violent maladies have been supposed to have been produced under the operation of moral influences. . . . The breaking out of rabies has been sometimes observed after psychic emotions. . . . This disposition to contagion after violent emotions which determines the discharge of the secretions may be partly explained by the fact that the conditions that diminish the proportions of the liquids of the blood favor absorption. It however seems at least probable that the nervous discharge is accompanied by alterations of the blood and modifications of the interior medium which justify the popular expression concerning having bad blood, and turning the blood."

"I have often in my practice," says M. Hervieux, "seen young women in childbed in a fair way towards recovery, take a chill and become mortally ill after a visit or untimely reproaches from their mother or relatives; or after the agitation or perplexity occasioned by their resolving to abandon their child, till then doing well, falling ill on carrying out the resolution and succumbing in a short time. . . . The emotions likewise have a part in the evolution of surgical diseases, and particularly in their infectious complications."

That there is a physiological law regulating all of these results does not change the fact that the active causes lie in the moral affections. Temper may induce insanity; avarice may dry up the juices of the soul until the victim becomes a frozen husk in the autumn of life. Groveling appetites may rob soul and body of their native riches, and poison the fountains of health. Cruel words may choke the channels of healthful feeling and distill a deadly poison into the vital centers more fatal than any drug. The rabies of theology have propagated more plagues than the filth and debauchery of crowded cities; and the simoon breath from the deserts of despair has sterilized the moral development of the highest civilizations. Infinite cruelty adored as divine justice, eternal revenge honored as the expression of supreme goodness, harden and demoralize all who live in their fatal shadow; and the degree of baneful effect is proportioned to the implicit faith and active devotion which hold the victim in sympathy with the ideal they worship as God. As the better nature yields to the savage sentiments inculcated in the diabolism of theology, the sweetest sympathies of the human heart are blighted, and the victim becomes a hardened criminal, pursuing helpless victims with inquisitorial malice and insatiable cruelty. The only remedy for this religious plague lies in the cultivation of knowledge and the development of the moral affections.

LYMAN C. HOWE.

I look upon indolence as a sort of suicide; for the man is efficiently destroyed, though the appetite of the brute may survive.—Cicero.

There is not in the world so toilsome a trade as the pursuit of fame; life concludes before you have so much as sketched your work—Bruyere.

HERESY IS GROWING.

And Assuming Large Proportions.

COMING FORTH IN UNEXPECTED QUARTERS—PRESIDENT HARPER—VARIOUS STORIES—THE INTERMINABLE BATTLE.

President W. R. Harper, in *The Biblical World*, which he edits, gives expression to sentiments that bring on him the censure of his more conservative brethren and make him a leader to others. Of the narrative of the creation as recorded in Genesis, he says:

"It is a sacrilege to call them history. To apply to them the tests of history—always cold and stern and severe—is profanation. They are stories, grand, inspiring, uplifting stories. Either of them has influenced human life more than all the historical records ever penned."

It is going a great way for a theological Professor and leading Christian editor to say the account of creation given in the Bible is not history, but a story—in other words, a romance! That is just what it is, no more, no less. But we cannot understand where the uplifting or inspiring part comes in. President Harper undoubtedly sees clearly what he asserts so vehemently, but it is veiled from our eyes. So far from uplifting, that story of Adam and Eve has relegated woman to the condition of a slave, made her a subject of scorn and hatred, as the cause of bringing evil into the world, and so late as when chloroform was introduced and its discoverer recommended it to be used to alleviate woman's pains, he was met by a universal howl from the clergy as sacrilegious in attempting to thwart the will of God, which was that woman should suffer!

The whole story of the creation, the garden of Eden, Adam and Eve, the fall, the deluge, the salvation by a savior, is a story, a myth, with no more foundation than Jack and the Beanstalk, Little Red Riding Hood, or the Giant-Killer, and where the "grand, inspiring, uplifting" comes in we fail to discern. The story is pleasing as a story, but it is false, and there can be no permanent value in falsehood. Its reception as truth, and as sacred because the word of God, has enslaved the civilized world, and wrought incalculable woe.

The interminable battle which has been fought between awakening intelligence and theological superstition has been waged on this field; and it has been dyed deep with the blood of earth's noblest and best. Every step taken by science has been opposed, and yielded to only when resistance was useless; and now, when the citadel has been taken, and blown to nothingness, it is amusing to hear those who have argued in the line of their predecessors for thousands of years say that of course these beautiful stories are only stories, that have no effect on Christian doctrines.

Prof. Harper serenely seems to think that the sweet gloss he uses in the mention of these stories prevents his criticism reaching further; but if the creation, Adam, Eve and the fall be "stories," then man did not fall, and there is no need of a savior. When that fundamental story is rejected, the whole Christian scheme of salvation falls. It is all dependent on that one proposition, and all intelligent theologians believe just as President Harper believes, and every scientist knows, that the Mosaic creation is a myth.

The Christian scheme of salvation is more uplifted than "uplifting," for it stands in the air, not only without support, but the motive for its being has disappeared.

We would respectfully ask President Harper, or any other advocate: If man came by evolution, and the account of Genesis is a story: if man never fell, but has been constantly advancing until the present, what becomes of the tremendous scheme of Christian salvation growing therefrom? What is the necessity of a savior to save man who has never fallen? of a redeemer for man never lost? What becomes of the trinity, made necessary by the sacrifice of the son? the virgin mother; the judgment day; and the innumerable, incomprehensible brood of dogmas thereby engendered?

Religious Fanaticism.

From Greencastle, Ind., comes the report of much excitement in that vicinity over the results of the preaching of two "trance evangelists"—whatever that may mean—and a woman who is with them:

"Lucas Martin, a farmer has, gone mad. He wants to preach in a nude condition. He says Jesus Christ was nude. Ella King is crazy after remaining in a trance for three days. The meeting began Tuesday night at dark, and was not closed until 7 o'clock Wednesday morning. One man prayed. Soon his hands began to raise, until on tiptoes with arms outstretched at full length, as if ready to ascend, he stood for thirty minutes by actual count. Then he fell to the floor and remained in a trance for several hours. Six others followed the same program. At other times ten at a time were shouting prayers, tearing their hair, and having all sorts of visions. Some said that they had conversations with Christ. Two more people are threatened with insanity."

Such is the account. If Spiritualists were to be guilty of one-half such crazy excesses, one would need to stop his ears to deaden the din that would be raised from Dan to Beersheba by every Spiritualism-hating sheet in the land.

The philosophy of the matter appears to be that the "trance evangelists" are persons of strong hypnotic powers; susceptible hearers like Martin and Ella King are hypnotized, and while in that state become obsessed by undeveloped or evil spirits. Such hypnotizers should be squelched.

"The Night the Light Went Out."

All new trial or yearly subscribers will get the back chapters of this remarkable story free. Everybody should read it. **Send on your subscriptions at once.**

NEW ANNOUNCEMENT!

Special Gifts to New Subscribers.

During March and April.

THE PROGRESSIVE THINKER is desirous of doing a philanthrophic work, hence it has had a special edition of the following numbers of THE PROGRESSIVE THINKER struck off in order to present them free to all *new* trial and new yearly subscribers sent in during the months of March and April. The three papers combined are as valuable as any two-dollar book now published in the United States. In fact, they constitute a mine of valuable information, that every Spiritualist or Liberal should read.

The first paper contains, complete, the remarkable story (just finished) "The Night the Light Went Out." All the details of this thrilling story are absolutely true, only names being changed to avoid the danger that would arise otherwise. Everybody should read it.

The second paper (our Tract Edition) contains eight solid pages. It is a mine of valuable information. The first page contains a lecture by Swami Vivekananda, on "Hinduism," before the Congress of Religions.

The second page is devoted to the "Arts of the Spirits," and is copiously illustrated.

The third and fourth pages are devoted to the "Poets and Poetry of Spiritualism," showing that there is no death.

The fifth page (illustrated) shows that the "Passage to Spirit-life Is Most Delightful." It is very valuable.

The sixth page (illustrated) contains some valuable statistics on "Political Romanism." Every patriot should be familiar with them.

The seventh page is a lecture by that great scholar, M. M. Mangasarian, on the "Martyrs of Liberal Faith." You should read it.

The eighth page (illustrated) contains an article by one of the leading journalists of Rochester, N. Y., on a "Cloud of Witnesses—the Truths of Spiritual Phenomena Endorsed by Science."

The third paper consists of facts connecting the Romish Octopus with the assassination of President Lincoln. It is intensely thrilling and contains some appalling facts. This paper has been read undoubtedly by over ONE MILLION of people. Our aim is to do a philanthropic work, and to reach a new class of readers and get them interested in spiritual literature. This offer will hold good during March and April only.

The Jesuit's Plea.

Father Sherman, a member of the Society of Jesus, recently favored the people of this city with a lecture on "The Ideal Jesuit." As was to be expected from a Jesuit, his lecture was a smooth, oily presentation of Jesuitism, designed for the public ear, and carefully hiding from view the detestable, sneaking, underhanded craft and aims of the Jesuit order. There was a specious laudation of Jesuit training and education, which were made to appear as the truest, purest and best ever devised. The schoolroom was the drill ground of the Jesuit, and the years spent there by the boy gave experience which was invaluable in his after life, he said.

Yes, from the Jesuit's point of view, and when the boy is through with his "drill" he is thoroughly Jesuitized in thought and morals—that is, his mental nature is twisted and distorted into Jesuitic lines and shapes, and his moral sense perverted from normal soundness into Jesuitic conceptions of moral obligation, thus fitting the "American boy" to be a tool of Jesuit fathers or an adept in Jesuitic craft.

Having completed his education, at length comes the grand, mystic day when he is lifted up, said Father Sherman: "When the holy spirit comes upon him in all its fullness and he is invested with power to call the Christ-child down into his open hands, to give men their spiritual food, and to wipe sins from the souls of men." And this saying received applause.

Think of it! This Jesuitized graduate of a Jesuit school receiving the "Holy Spirit in all its fullness, and being invested with power to call the Christ-child down into his open hand and to wipe sins from the souls of men!"

Such are the ideas which are taught the "American boy" in Jesuit schools and colleges. Such is the education furnished by Jesuitized Romanism to the "American boy."

And yet there are silly Protestants who send their boys to Jesuit schools to receive their training and education!

Sneaking Hypocrisy.

The sneaking hypocrisy of the Jesuits' whine about the A. P. A. and its stand against Romish political and civil officials is quite apparent when we take note of the fact that Romanists have for years on years had their "secret" orders and a standing conspiracy, under priestly direction, to put down Protestants and put Romanists into office—into political offices, into judicial offices, into clerkships, into army and navy offices, into public schools as teachers of our youth, into the police department and in all private businesses, also; crowding out Protestants by sly, underhand methods, and replacing them with jesuitized tools of Rome. This sort of thing is going on day by day, under the impulsion of Romish craft—and it is all right, being done for the "Holy Mother church"—but the A. P. A. is an association of devils, if it combats Rome with similar weapons and methods!

Nothing can work me damage except myself. The harm that I sustain I carry about me, and never am a real sufferer, but by my own fault.—St. Bernard.

The Date of Christ's Second Coming Fixed by a St. Louis Man.

LITTLE ROCK, ARK., March 2.—Governor Fishback has received a letter from a faith doctor, J. S. Willis, of St. Louis, in which the writer encloses some tracts which the Governor is asked to study. A printed circular is inclosed, as follows:

"Jesus is coming, and the end of the world is near. The trumpet will sound on Thursday, March 6, 1896, at 3 o'clock P. M., Jerusalem time. The time spoken of by Daniel will stand in the rebuilt temple from Saturday, August 14, 1897, to Monday, February 25, 1901—1,200 days. Jesus will come in the clouds to the earth, to reign 1,000 years on the earth, on Thursday, April 11, 1901, at 3 o'clock P. M., Jerusalem time. The beginning of sorrows commences this year, 1894, with a series of bloody wars and revolutions in Europe."—*Inter Ocean*, March 3.

This is the latest of a series of Adventist blunders which have come down through all the Christian centuries, and based upon a too literal and materialistic view of a spiritual prophecy.

The man Jesus is not coming, nor is the end of the world near. It is an established fact that the world was in existence millions of years before the dawn of history, and there is as good reason to believe that it will exist millions of years more before its life forces are exhausted, and it comes to an end.

Admitting Daniel's prophecy to be genuine and relevant to this age, it is more likely that it refers to the end of this era than the end of the world; and that it is to be marked by such a change as may be called the coming of Christ, or the Christ-spirit—truth, love and justice—which is already beginning to supersede the old regime of religious intolerance.

But with the data at his command, it is impossible for Dr. Willis to calculate the very day, hour or minute that these events will occur. They were not to be known until they came to pass, and even then only the wise—that is, those who had spiritual discernment, could understand.

The pentecostal wave at the beginning of this era was a parallel case. Then the skeptics said the mediums were drunk; but Peter, who had "the spirit of wisdom and revelation," said they were not drunk; it was the fulfillment of Joel's prophecy. See Acts 2:16 and Joel 2:28. So it is now. The men who claim to know the most about this, join in the orthodox cry—the work of the devil! because it is contrary to their materialistic, theological ideas of a personal, visible and literal Jesus Christ, coming with a great, externalized pageantry; and they hope to be exalted to the very power which is to be destroyed by this advent.

Present indications point to a great human brotherhood rising out of the ruins of superstition, and carried forward by the irresistible tide of evolution; and will eventually culminate in the destruction of all tyranny, civil and ecclesiastical, and all shall bow to the popular will of a free and enlightened people.

We now state, for the benefit of Brother Willis, that this advent was inaugurated in 1848, by the tiny raps in Hydesville, N. Y. For further information, see THE PROGRESSIVE THINKER.

Calls Nuns Immoral.

While a Catholic "father" at Pittsburg, Pa., is endeavoring to force nuns into the public schools as teachers from another quarter, at Sioux Falls, S. Dak., there comes a dispatch that Father Nolan, pastor of the Catholic church there, recently denounced from the altar Mother Superior Stanislaus and the sisters under her who have charge of the parochial school as unfit morally to teach children.

Mother Stanislaus at once went to Washington to see Archbishop Satolli. She has just returned with an order to continue the school, and Father Nolan has been commanded to retract his charges in as public a manner as he made them. He refuses to do so, and a big church row is imminent. Nearly the entire parish supports the priest in his position.

Whether immoral or not, the object of nuns in public schools is to instill Romanism into the minds of the young—hence, they are not wanted in our public schools, for Romanism is the enemy of free thought, and civil and religious liberty.

Let It Be Stopped.

The Chicago *Inter Ocean* calls attention to several instances of recent date wherein Protestant lecturers who have offended Catholics, have been denied the liberty to which they had a legal and indefeasible right after they had furnished the bail required. On one flimsy pretext or another they have been held in waiting in vexatious, needless and injurious delay, for no apparent purpose save to injure them and gratify the sectarian spleen and revenge of their Romish enemies. These instances are becoming entirely too common, and it is time that the tools of the foreign hierarchy were made to understand that the Romish church does not own the whole earth nor monopolize all the rights of the people—although it claims the hog's share of everything, and takes the same when it can.

A Popish Scheme.

Certain church people are zealously endeavoring to perpetrate the supreme folly of injecting into our National Constitution an expression of the "orthodox" idea of God. There are many orthodox people who are judicious enough to oppose the scheme. Taken by itself the scheme savors of the old popish spirit of intolerance, and if successful, it will pave the way for much petty and vicious mischief in the line of religious persecution directed against all classes of people holding non-orthodox, non-religious, or freethinking views. Its adoption would be the crowning disgrace of the century—a blasting shame to all modern principles of liberty and civilization. Every friend of true liberty and the RIGHTS OF MAN should protest against this attempted usurpation and religious tyranny. It is in its nature a popish scheme, though seemingly engineered by fool-Protestant fanatics.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

Frank T. Ripley commenced his good work for the Grand Rapids (Mich.) Society, speaking and giving good tests to large audiences. He is there for the second time, which speaks well for him.

The following item is from a resident of Buffalo, N. Y.: "In November, 1893, in the city of Buffalo, there was a windstorm that blew down the roof of a freight-house. The railway officials were looking over the debris to find out the extent of the damage, when they found a large and heavy box, marked 'books.' The cover had been torn off by the falling roof, and upon investigation, guns were found instead of books. The box was directed to some Catholic organization in the city." If the box had been consigned to the A. P. A., the daily press would have yelped and howled in concert from one end of the land to the other, assisted by a chorus from the religious weeklies and silly Protestant pulpiteers.

W. E. Bonney writes from Cherryvale, Kans.: "The Spiritualists of this city have lately rented a hall for their own use instead of using the Alliance Hall as formerly. A number of chairs and benches have been donated, also pictures and mottoes for the walls, and we hope to make it a very comfortable and cozy meeting-place. Services were held for the first time in the new hall on Sunday, Feburary 17. Mr. H. H. Hutcheson, of this city, gave a very able and instructive lecture on 'What is Spiritualism? Is It Sustained by the Bible?' After the lecture Mrs. Dr. Mary R. Hutcheson gave clairvoyant descriptions, which were nearly all recognized; one especially gave good satisfaction and convinced a lady, who had lost her husband, of the truth of spirit return. This lady had never been to a Spiritualist circle or meeting before, and although skeptical when she first came here, she soon became convinced. On Sunday, February 27, a lecture was given by myself; subject: 'Religion—Past, Present and Future;' after the lecture Mrs. Hutcheson again gave tests. Mrs. Hutcheson is a good clairvoyant and also a successful magnetic healer and developing medium, and is doing a good work in this city."

Frank T. Ripley is now ready to accept engagements for camp-meetings. Address him at 178 N. Ionia street, Grand Rapids, Mich., for the month of March; for April address him in care of THE PROGRESSIVE THINKER, 40 Loomis srteet, Chicago, Ill. Mr. Ripley seems to be a favorite at Grand Rapids, this being his secoud engagement.

F. Corden White will return to this city the first of April. He is now in New Orleans.

Mrs. E. P. Blake desires engagements to give tests during the spring and summer months. Address her at 749 Fifth avenue, Grand Rapids, Mich.

The Helping Hand Society, of Boston, tendered a reception to the well-known and much-admired speaker and medium, J. Frank Baxter. It was a very enjoyable affair, with songs, warm words of welcome, by Mr. Banks, president; Dr. Richardson, Mrs. Waterhouse, Dr. Magoon, and others, and an original poem by Ella Gibson Magoon. Mr. Baxter gave an interesting account of his early experiences in mediumship.

A friend at Jacksonville, Florida, writes that mediums there have to endure everything short of personal violence. A reporter called on some ministers for their views. One said: "I have never given it a thought, but I believe it to be necromancy and the black art." Another said: "I have never investigated it, but I believe it emanated from the Devil." These represent about the average ministerial idea, and the average mental caliber of the orthodox clergy. A little honest thought and investigation would speedily leaven them with the truths of Spiritualism, and cut them off from their base of material supplies. Let our friends take courage—the cause is gaining daily among thinking and investigating people, and the leaven is working even in the churches and among the ministers.

Mrs. Emma Nutt, a recently developed trance medium from Philadelphia, Pa., is permanently located at 462 Jackson street, Milwaukee, Wis. She is at present speaking for the First Spiritualist Society with good success. She gives sittings daily and will answer calls to lecture or attend funerals anywhere in Wisconsin.

O. Z. Skinner writes from Durand, Wis.: "Rev. Allen F. Brown, of Minneapolis, shed some of the light of Spiritualism in our midst the last days in February. He delivered eight lectures, each followed by psychometric readings, all of which were perfect. His subjects are taken from the audience and handled in a manner that is a source of wonder to skeptics. His work here has made several converts to the cause, and caused many others to don their thinking-caps. We take pleasure in recommending him to all friends in need of a lecturer within his circuit."

Matilda Joslyn Gage writes that there was a slight mistake as to word, but a great one as to meaning, in her "Ouija" article of February 24th, in the substitution of love for law. She says: "The 'love' teaching in regard to God, belongs to the forgiveness plan of salvation; it belongs to the teachings that man can be a demon all through life, but that a death-bed repentance will sweep him into glory. It belongs to the detestable teachings that another and not ourselves must bear the penalty of our sins. A friend writes: 'Nothing has so paralyzed the higher nature as the idea that the consequences of one's conduct can be evaded and the burden of transgression be placed on another than the transgressor.' With that sentiment I am in most hearty sympathy. Nothing has so stultified the moral sense of the Christian world as the teaching and belief that Christ died to save man from the penalty of his transgression of law, and nothing is less understood than the meaning of penalty. It is not arbitrary punishment, as generally understood; it is the natural effect of a cause."

W. H. Bach writes: "I see in this week's issue of THE PROGRESSIVE THINKER a criticism on the publication of 'At the Gate.' I wish to say to you that I do not believe in public prayers, consequently I use poems as introductions to my lectures. For nearly four years I have been selecting the best poetical gems I could find, and I find that 'St. Peter at the Gate' is the most popular poem I have got. It is frequently requested for a second reading. Mrs. F. O. Hyzer's 'Our Philosophy' stands second."

Good reports come from Milwaukee, Wis., in reference to the work of Dr. H. T. Stanley who is holding meetings there at Lincoln Hall. His parlors for seances are at 523 Grand avenue.

E. P. Wallan, of Oregon, well says: "I have not missed a number of THE PROGRESSIVE THINKER since its first publication, and do not intend to so long as a dollar can be raised. Every Spiritualist in the land that can raise one dollar should support it. Times are hard here, but we cannot afford to neglect the spiritual part of man. We are looking forward with great interest to the time that Moses Hull will be with us, July 6, 1894."

Thanks, Brother Thomas S. Kizer, for that large list of yearly subscribers. If all our subscribers were like you, THE PROGRESSIVE THINKER would have 150,000 names on its list.

Speaking of organization, L. H. Walker thinks there is no need of any other except the one that was inaugurated in 1776; and that if the American people would read THE PROGRESSIVE THINKER and live its principles, they would not need to organize to receive their rights.

W. S. Collins writes that G. V. Cordingly has been giving lectures and tests in New Orleans, and has done good work for the cause. There is a good opening for a materializer—one who can afford convincing proofs to skeptics.

A. C. Cotton has been conducting the Spiritualists' side to a newspaper controversy at West Chester, Pa., and thinks some people's eyes were opened. He finds that many in the church are getting the light. One intelligent young Methodist confesses that he is clairvoyant. The secular press is giving Spiritualism a respectful notice. He hopes the differences concerning the National Association will be settled, and all work harmoniously to a purpose.

Thomas Lees writes that arrangements have been made at Cleveland, O., for a union celebration in honor of the 46th anniversary of the advent of modern Spiritualism. The Cleveland Spiritual Alliance and Children's Progressive Lyceum have arranged the following programme: On Saturday evening, March 31, the regular anniversary ball and supper will take place in Army and Navy hall; on Sunday, April 1, 10:30 A. M., the friends will meet in conference; 2 P. M., Mrs. H. S. Lake, pastor, will deliver the anniversary address, followed by other speakers; at 7:30 P. M., the regular annual exhibition by the Children's Progressive Lyceum will be given. Vocal and instrumental music has been provided for at all the sessions. The friends far and near are cordially invited.

Eldora E. Mills writes from Minneapolis: "The Society of Modern Spiritual Thought" is progressing prosperously under the ministrations of Mr. Oscar A. Edgerly, of Boston, who has just completed his first month of a two-months' engagement. This is Mr. Edgerly's first appearance on a Minneapolis rostrum, and we find him a speaker of sterling worth; the subjects dealt with, being the leading questions of the day, are handled in a logical and practical manner. Our society not only appreciates the work of Mr. Edgerly's guides, but also entertains a high degree of respect for him on account of his refined social qualities, and genial, gentlemanly manner. His tests are clear and convincing, and nearly always recognized. Mr. Edgerly will be in this vicinity in July, for which month he is engaged with the Northwestern Association."

The First Society of Spiritualists, of Flint, Mich., held a business meeting and reorganized, and have received their charter under the State law, and elected their officers for a year as follows: David Turbush, president; Irene Gay, secretary; Harry Dame, treasurer; Ellen A. Parker, corresponding secretary; Ellen A. Parker, first vice-president; W. R. Alger, second vice-president; Will Post, third vice-president. The three last named compose the executive board. The official board is: W. R. Alger, Chas. Bentley, John Gridley, Harrison Parker, Walter Cronk. Musical director, Will Post.

A dispatch from Versailles, Ind., states that Jesse, the 18-year-old son of John Conyers, a pillar in the church there, is creating a sensation all over that portion of Indiana by his mediumistic talents. Young Conyers represents the departed spirit of W. K. Stewart, a merchant who died a year or so ago. Stewart left a widow, who now lives in that town. A lost will was recently flashed against the wall during a sitting at the request of one of the company. County Auditor William Wilson is reported to have said, when told of this, that it was an exact copy of the original, as he helped to write it. The medium is small in stature, rather timid appearing and unassuming. One-third of the people in the town are firm believers in Spiritualism. Strangers are admitted if the spirits decree, and a sitting will be arranged to accommodate them almost any night. Excitement is intense and the boy is being lionized by the believers and spends most of his time going from house to house, causing chains to sway as if on a storm-ridden ship, while lights dance in his wake like will-o'-the-wisp. —*Evening Item, Philadelphia, Pa., Feb. 26th, 1894.*

The Daily *Telegraph*, Dubuque, Ia., notices interesting services by G. F. Perkins, in Unity hall. After several beautiful poems were read, an inspirational lecture was delivered, setting forth the beautiful belief of immortality and spirit return. This was followed by tests; and in the afternoon a Sunday-school.

D. J. Hendricks writes from Millersville, Mo.: "We are having meetings twice a month, conducted on the conference plan. The invisibles speak through my organism."

S. M. M. writes a very appreciative and commendatory account of the lectures and materializing seances of Dr. H. H. Grabendike at Council Bluffs, Ia. His lectures are most excellent in depth of thought and spiritual tone and quality; and many notable manifestations occur at his seances, convincing skeptical minds of the truth of spirit return.

A. J. Champion writes from Lansing, Mich.: "Bro. Moulton fired two of his big guns yesterday. Had fair audiences morning and evening. Forenoon lecture was confined to questions sent up by the audience, and embraced the vital points of both our philosophy and religion. Bro. Moulton was in his usual happy mood, and treated all of the subjects in an able and scholarly manner. In the evening he replied to the objections urged against Spiritualism by its opponents, from the "toe joint" theory to his satanic majesty. The whole field of objections was gone over, and at its close there was only left for the jury (the audience) to return their verdict, of 'No cause for action on the part of the objector'."

T. W. Payne writes that Prof. Belmer is about to commence regular Sunday afternoon meetings at the Lee Avenue Academy of Music, at which speakers and test mediums will be given an opportunity to use their gifts. March 25th, Harlow Davis is to begin a three months' engagement, assisted by other mediums. These meetings are expected to become popular with the residents of New York, Brooklyn and vicinity.

Dr. F. P. Bitters, of Rochester, Ind., is ready to go on the Spiritual platform as an inspirational speaker, having renounced a lucrative practice in his profession, which he has followed fifteen years, to enter the noble work of Spiritualism. Terms will be made very reasonable to any society writing for his services. Dr. Bitters is vouched for by Major Bitters and Will C. Hodge as a capable, intellectual gentleman, and worthy in every respect.

Mrs. M. L. Barrington writes that Mrs. Annie Wagner has been suffering from a severe cold, which settled on her lungs, obliging her to discontinue her meetings at Clinton, Ia., very much to the regret of those who attended them. Mrs. Wagner has gone to St Paul, to try the benefit of Minnesota climate for her health.

W. S. Clemens, having read the statement concerning the woman whose lost voice "the Lord" restored to her in church, writes that the case has been paralleled in his wife's experience, whose voice was restored to her while under spirit control. This has happened with her on several distinct occasions, the power of "the Lord" being manifested through the spirit of an Indian chief.

C. O. Smith writes that Mrs. H. S. Lake spoke in Ashtabula, O., March 2d, in the city hall, to a large audience. Her listeners were pleased and astonished.

H. C. Sessions thinks Spiritualism is not riding on the crest of the wave of prosperity and enthusiasm at San Francisco, although there are evidences that it is not entirely dead. He met Mrs. Pollard, vice-president of the Summerland Association, who, he believes, has succeeded in calling a State Convention of Spiritualists to meet in San Francisco on the 21st of March. He mentions Mrs. F. A. Logan, who conducts a meeting in Alcazar building, O'Farrell street; Mrs. Scott Briggs and Mrs. Hendee; Mrs. Gillett, who has just arrived, and others who keep the sacred fire burning.

The Omaha *Bee*, of Feb. 16th, published a grossly misleading account, in which facts were falsified and Spiritualists insulted, of a Spiritualist meeting held the night previous. It was such an account as might be expected from a penny-a-liner, whose intention was to caricature, pervert and misrepresent, rather than to candidly and honestly state the truth. Mr. T. J. Preston, a Spiritualist, wrote a reply—which was refused publication. Its sting was too sharp for the *Bee*.

Mrs. B. G. Hoig writes that the prospective camp-meeting at Devil's Lake, Mich., has better prospects than ever before. Hon. A. B. French, Mr. and Mrs. Aspinwall, Mr. Dunakin and Mrs. Hurden are on the list of speakers. Other speakers and mediums of various phases are expected. Further announcements will be made later. Dr. Curtis, 211 Park Avenue North, Jackson, Mich., is president; Mrs. B. G. Hoig, secretary, Morenci, Mich.

Dr. T. Wilkins writes: "Prof. Lockwood delivered a very scholarly transition lecture at the National Hall, 681 W. Lake street, this city, on Sunday, March 4, in memory of Mr. Stevenson, a member of the National Society, and who recently passed to the higher spheres. The Professor should be kept on the rostrum every moment that he is able to fill an engagement. He has a faculty of making himself fully understood, and of making every discourse instructive."

Dr. H. T. Stanley is now lecturing to interested audiences at Lincoln Hall, Milwaukee, Wis. He can be addressed at 523 Grand Ave.

The Spiritualist Society, of Ionia, Mich., will hold the anniversary of Modern Spiritualism, March 25th, 1894, at the A. O. U. W. Hall, Hon. L. V. Moulton, speaker. Topic, morning: "Modern Spiritualism." Evening: "Spiritualism the Greatest Discovery or the Greatest Delusion of the Age—Which?" Mrs. P. C. Coffman, psychometric and test medium, of Grand Rapids, will give public tests from the rostrum.

Lyman C. Howe is at St. Louis, Mo., where he may be addressed during March at 2920 Washington avenue. He closed a month's labors in Buffalo, N. Y., Feb. 25; spoke at East Aurora, N. Y., Feb. 26. There has been sickness in his family, which added to his arduous work.

Dr. H. H. Grabendike may be addressed at 216 7th avenue, Clinton, Iowa, during March. He finds a good interest in the cause at that place, with full audiences of advanced thinkers

CONTINUED ON 8TH PAGE.

JOYS

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HE DOESN'T LIKE THEM.

The Views of E. Bach.

THE SENTIMENTS OF A VENERABLE SPIRITUALIST.

Having read the several articles of Brother E. Bach on the duties of mediums and spiritualistic teachers, I solicit a short space in THE PROGRESSIVE THINKER, to mildly criticise some of the positions assumed by the good brother. While I am aware that he is a devoted Spiritualist from his standpoint, and that he has contributed liberally of his time and money for its support, yet I must conclude that to some extent, at least, he misapprehends the misson of Spiritualism and the duties of its teachers, and the manner in which he hurls his anathemas and characterizations upon the heads of our speakers and mediums, in language more forcible than complimentary, would indicate that he had in his experiences been exceedingly unfortunate, that his investigations would seem to have been through a class who teach but little of its phenomena and philosophy, and the burden of whose songs are a tirade on the "rich robber," the "plutocrat, the aristocrat, bloodsucker, Georgeism, Christian Spiritualism, Catholicism," and so on *ad infinitum*.

Again our good brother arraigns those as fool friends of the cause; who, from the day of the advent of modern Spiritualism, have stood the brunt and fire of its enemies. Were it not that these "fool friends, these self-appointed protectors," had made a determined fight for its life, it would be to-day a thing of the past. In point of fact, every Spiritualist who for the past forty years has observed the events in its history in the United States, very well knows that in nearly all cases where a footing has been maintained in a community it has been through the persistent efforts of a very few persons and not unfrequently by a single individual—not as a "self-appointed protector," but as workers and lovers of the cause of truth and its promulgation. He now comes to the front and sets his metes and bounds for the observance of our mediums and teachers, that thus far thou mayest go but under penalty of excommunication, or the choice of a back seat or being thrown overboard.

Again, our brother seems unduly exercised over a form of service that would be appropriate at Spiritualist funerals in cases when a speaker is not obtainable. To this service formulated by Hudson Tuttle there can be no valid objections, but Brother Bach places his condemning fiat upon any and all forms ever used by any religious people in the past—assuming that no good thing can come of "Nazareth." As well ignore the form of music at our lectures and a raised platform for our speakers, because these are formal customs of orthodox churches, and demand instead an excavation for our teachers that the world may be taught that Spiritualists will accept nothing, however good it may be, that is practiced by churches! This recalls to the writer an occurrence at a political gathering in the days when Whigs and Democrats were arrayed against each other. The Democratic speaker was dilating upon the woes and sufferings of the dear people as a result of Whig misrule, denouncing in unmeasured terms this, that and the other Whig measures, when some one in the audience enquired: "What are the principles of the Democratic party?" to which the speaker paid no attention. The enquirer still persisting, he, seemingly out of patience blurted out: "The principles of the Democratic party are: We oppose every measure favored by the Whigs." This, it seems to me may be applied to the articles under discussion, His charge that Spiritualists would erect a creed, and label it sacred and post it up as an object of worship, and would make it a sin against the Holy Ghost and punish all objectors as heretics, is the conjuring of an over-excited brain, and is without force. Our brother fails to see that in setting arbitrary bounds to which he would permit Spiritualist teachers to go, and no further, at the peril of excommunication or a sentence to a back seat, or to be thrown overboard if they dare to step beyond the limits prescribed, he has already erected a hide-bound creed with penalties befitting the palmy days of the great octopus in the Dark ages.

During an experience of more than forty years, it has been my good fortune to meet with and listen to the lectures of nearly all the speakers upon the spiritualistic rostrum, and I am pleased to say that the general trend of the subjects discussed have been the elucidation of the principles, the phenomena and philosophy of modern Spiritualism; and if, incidentally, subjects were not upon the main question, they were always of interest to the people.

Now let us enquire: Is the mission of Spiritualism at an end when we teach the people of a continuity of life after so-called death? That they can demonstrate this to be true by returning and communicating with friends? That the future life is as natural as this, etc.? Are there not many wrongs and abuses under which Spiritualists are laboring which are legitimate subjects for thought and discussion, pertaining to this life: and that might be corrected were the people enlightened to view the wrong. No subject should be considered extraneous the tendency of which, when understood, is towards elevating the race to higher and better conditions. Spiritualists, you are taxed in support of the churches; there are obnoxious Sunday laws, oppressive doctor laws, and Catholicism—that curse of curses, that has its fangs fastened upon two of Pittsburg's district public schools, in which her nuns with all their toggery are enthroned as teachers, using the public school fund for the propagation of their rotten, licentious practices—yet under the edict promulgated, the lips of our speakers are sealed under the penalty of the opprobrious title of "crack-brained reformer" being attached to them. While I know perfectly well that Brother Bach is an honest and devoted Spiritualist as he sees it, and, though misunderstanding the mission (at least in part) of Spiritualism, he is entitled to a good deal of credit that he has been enabled to extricate his mind from the shackles of his early Catholic training in so far as to accept the facts of the Spiritual philosophy, yet the principles and disposition exhibited in his pronunciamento burned a Servetus and compelled Galileo to recant. That this dictatorial spirit seems to inhere in Brother Bach is not strange and may be accepted as a reflection from his early education in Catholicism. I can walk and work in brotherly love with him in propagating what he claims to be the legitimate work and duty of Spiritualist mediums and speakers, to wit, the phenomena and philosophy; but when we arrive at the limit to which he permits them to go, we must part company, for I have no fear that our speakers and their controls are going to lose sight of the spiritual philosophy, and it may be relied upon that no subjects will be discussed but those of vital importance to the best interests of humanity.

St. Paul, Minn. M. T. C. FLOWER.

The Tocsin of Free Thought.

Arise! sons of free-thought, arise in your might!
The spirit of freedom your aid now invites.
From ocean to ocean, from mainland to sea,
The groans of enslaved ones are calling for thee.
Arise! sons of free-thought, do not slumber or sleep;
The workers and thinkers their night vigils keep,
While priestcraft and error, from sea-land and main,
Conspire to enslave you in liberty's name.
See how the unthinking are bewildered, distressed;
Their reason outraged, their children repressed;
See how the murky clouds, from errors' past night,
Enshroud our whole country with hideous blight.
Oh, America's Freeman! must thy noble brow
Wear the brand of the fetich? Must "the why and the how,"
And the mighty inductions of science and brain,
Be coined to ensnare thee again and again?
Arise! sons of free-thought; hear Columbia's sires
Speak from the graves of the past, your zeal to inspire,
Sound liberty's tocsin, shout reason's refrain;
'Tis humanity's struggle in equity's name.

PROF. W. M. LOCKWOOD.

CRITICAL.

Dr. Gillespie Wants Things Different.

TO THE EDITOR:—I am a reader of your paper, and have been for the last two years. I find much in its columns that is very encouraging to me, and a great help; yet I can't help imagining that a certain amount of inconsistencies, through some means or other, creep into the reading matter that don't jibe with my way of thinking. I believe that you intend to be a man of reason, and also exercise much charity for the sentiments and feelings of others. Now, to the point in question: You often publish statements, and advertise books and pamphlets, containing arguments proving that Christ was a myth, gotten up by priestcraft. Even your paper of December 9th, 1893, has a promised article that's to prove most of these statements. Then on page 4 of the same paper I find that a "ceremony was performed in the First Progressive Spiritual Church, San Francisco, Cal., on October 9th," the taking into full communion of Mrs. Ann N. Rutland. The song, "Rock of Ages" (by the way, a good song) was sung, closing by singing the "Doxology." Now, how a Spiritualist, disbelieving the orthodox faith in the divinity of Christ, can, without a shudder, sing, "Let the water and the blood," etc., (which is part of that hymn,) is to me a perplexity—to say the least. Christ was what he represented himself to be, or he was an arrant fraud; and on one side of this wall I want to see Spiritualists pitch their tent, get off the top, and stop aping the orthodox denominations. Ordaining!! Why not make a pope or two, and finally saints, just to keep in fashion. The thought that it is necessary to be ordained to enable one to legally bury the dead is foolish. Bob Ingersoll performed as good a burial service over the remains of his departed brother, and just as acceptable, as any one could have done; and his deceased brother never came back to complain of any deficiency about it, either.

The great majority of your readers are progressive thinkers, in fact, and this clear and independent thought is the great adamantine wall that hedges them from associating themselves with some of the orthodox churches. I want the Spiritualists and their organs to declare themselves, and if they establish the fact that Jesus Christ was the immaculate son of God, begotten by a miraculous act of God, and at the same time was God as well as son, besides being the son of David, and clear away this mysterious pedigree, and satisfy any reasonable, unbiased, inquiring mind that all these statements are true, then will I be ready to join hands and sing, "Rock of Ages," and wind up with the "Doxology: Father, Son and Holy Ghost," altogether.

On the other hand, if these claims to the divinity of Christ only rest on a faith in the story, then, in that case, I want to cut loose from every resemblance of priestcraft and follow the dictates of reason, and the light of experience as shown by Spiritualism.

I have never had such overpowering evidences of the truths of Spiritualism as many of the more fortunate brethren, and have to take my medicine second-hand; but the evidence seems conclusive to me that the truth of Spiritualism is founded on facts, solid as the "Rock of Ages," and though the powers of darkness may try, these momentous truths can never be overthrown nor cast down. I am a seeker. Yours fraternally,

A. J. GILLESPIE, M. D.

Wayside Jottings. By Mattie E. Hull. Essays, sketches, poems, etc. Cloth $1.

The Question Settled. By Moses Hull. A careful comparison of Biblical and Modern Spiritualism. Paper, 50 cents; cloth, $1.

DANGER SIGNALS!



GOD THE NATIONAL RULER.

Jesus Christ as His Lieutenant Governor.

On Tuesday, March 6th, the Judiciary Committee of the House of Representatives gave a hearing on the bill recently introduced in the House by Representative Morse, of Massachusets, providing for a constitutional amendment recognizing God as the ruler of this Nation, and Jesus Christ as his Lieutenant Governor. The committee room was crowded to its utmost capacity, one half of the audience being women, and the other half orthodox preachers. The hearing occupied the major portion of the day, and only *ex parte* testimony favoring the iniquitous measure was taken. The chairman of the committee, Mr. Culbertson, when told that there was another side to the question, seemed greatly disturbed about it, and when requested to name the day on which the liberalists could be heard, he replied: "The committee will consider the matter, and if a hearing is granted, notice will be given accordingly."

Now, Mr. Editor, the National Spiritualists' Association, through its officers, has been watching the Morse bill ever since its introduction by its Christian originators; we had intended to be present at the hearing, but so subtle and sly were our Christian opponents that not even the members of the House of Representatives were aware of the hearing until it was all over. No notice whatever was given to outsiders, hence the representatives fared no better than we did, nor any worse for that matter.

Spiritualists of the United States—we must arouse ourselves for determined action. Send in your remonstrances against this bill, so damnatory in its purpose, so iniquitous in principle, that its friends dare not be open and above-board in urging it upon our lawmakers. Make your protests strong and vigorous, and demand your rights at the hands of your public servants. If you cannot trust your own local representatives or senators in congress to present your remonstrances, send them to Hon. Omer M. Kem, 1121 Tenth street, N. W., Washington, D. C., a distinguished member from Nebraska, who is working with might and main against the bill, and he will present them to the House. Send your Senate remonstrances to Senator Jones, of Arkansas, who is also opposed to this most infamous measure. Messrs. Kem and Jones are both earnest Spiritualists, hence can be trusted to look out for the rights of liberty every time. Eternal vigilance is the price of safety, and we must work, WORK, WORK, from now until this dastardly attempt to throttle the liberties of our people, has been completely overthrown. Blank remonstrances can be obtained, on application, from the office of the Truth Seeker, in New York City, or from the headquarters of the National Spiritualists' Association, 510 E street N. W., in this city. Let there be a prompt response to this appeal, so that our congressmen may know that their constituents are aware of what is going on at the Capitol. Washington and Philadelphia Spiritualists are at work, and we appeal to our brethren elsewhere to be up and doing also. Only four remonstrances have as yet been presented against the bill, and our Christian opponents claim that two of the four came from insane asylums. Is there not need for prompt action? Yours for truth,

National Spiritualists' Association,
H. D. BARRETT, Pres.
R. A. DIMMICK, Sec'y.
Washington, D. C.

Spirit Photography.

TO THE EDITOR:—In an issue of THE PROGRESSIVE THINKER appears an article from Jonas Balcom, relating his experiences with F. N. Foster, spirit photographer, at Onset camp-meeting last summer.

Mr. Foster, now in Boston, has there been subjected to the most crucial tests, descriptions of which have been fully given in detail in late issues of the Boston *Globe*, to expose if possible any fraudulent methods he might practice to produce spirit faces on the plates. Mr. Foster submitted to all the conditions proposed by the experts to detect the alleged fraud; but alas! "the best laid plans of mice and men gang aft aglee." Faces would appear on the plates, with and without sitters. The fraud-hunters were nonplussed; some would have it that it was a fraud, but admitted they had not the skill and ability to detect it, with every desired condition and advantage offered.

Mr. Foster has too long been identified with Spiritualism, and has given too many incontrovertible proofs like that of Mr. Balcom's of genuine mediumship, to be denounced, by would-be and mistaken leaders in Spiritualism as a fraud.

True, Mr. Foster can only occasionally gratify the wishes of sitters by obtaining recognized faces. He cannot control the forces present at his cabinet and is subject to the results of the stronger ones. He should not be accused wrongfully for this.

Edgar W. Emerson in his platform tests could as justly be accused of fraud by some disappointed ones of the audience desiring tests, because he could give them none. Both mediums are alike subject to the forces controlling them, and each is equally culpable, if at all, for unavoidable disappointment. Foster's phase of mediumship is more apt to be misinterpreted through thoughtless ignorance than Emerson's.

Mr. Foster is deserving of much credit for the work he is doing for the cause, and his persistency, despite accusations and persecutions from those of his own belief and knowledge.

One of the objects of the National Spiritual organization is the sympathy and protection of worthy and useful mediums, who will submit to tests and can easily be proved such. Will this association also extend deserving sympathy to worthy mediums suffering from cruel incriminations from those within their own household, equally, with those accused unjustly by prejudiced foes without?

Clinton, Ia. B. F. POOLE.

Strange Incident at a Funeral.

THE APPEAL OF A SPIRIT.

TO THE EDITOR:—One day I was standing by the window, looking out into the street and talking to a lady friend who was sitting in the room, when our attention was directed to a funeral procession at that moment passing by. It came from the country about two miles distant from the city of Owatonna, where I then lived. As the hearse came directly opposite the door a strange feeling came over me, that I cannot describe, and my friend said: "What is the matter? You are as white as a sheet." I told her the man whose body was being carried to the cemetery stood before me and in frightened, pleading accents said: "Don't let them bury me—O, don't let them bury me up in the ground!" My friend said: "Talk to him; say something and say it quick." So I said: "Is this you talking to me, or is that you in the coffin out yonder?" A new idea seemed to dawn in his mind, for he had been one of those that had thought of life only in connection with physical things. Somehow he seemed bound to the body and had to follow it. But my friend said: "This man will come to you again, for more instructions, more light."

Sure enough, the third day after the funeral I was alone, when this same man stood before me. How he came I did not see, but he was there, and said: "I stood by the grave and saw them lower my body into the ground. It was I, and yet not I. I went home with my family, but when I spoke to them they gave no heed; when I sat down by any of them or put my hand on their head, they gave a little shudder and shrank away from my touch, for they thought, as I had thought, that by burying my body they had buried me. I feel lonely, unhappy, and do not know what to do nor where to go; so have come to you, for by the materiality of your spirituality (the very words he used) I first comprehended that life was not of the body, but of the spirit. What can I do, and where shall I go? for I am utterly alone."

I asked him if he had friends who had gone on before him into the Spirit-life. "Many," he replied.

"Then earnestly desire that some kind friend may approach you, and open the way before you, and help you to break the magnetic cord that still holds you to earth conditions; for, to be born of the spirit one must be severed from the body wholly."

I felt that he was being led away, and never saw or heard anything more of him. Reading in THE PROGRESSIVE THINKER the "Grand Mission Work Among the Dark Spirits," recalled this incident to mind.

ABBIE E. CULVER.

Report of Seance.

On the night of January 20th, Mr. Geo. W. Runyan, trance medium, gave a seance at the home of J. J. Shields, Muncie, Ind. There were twelve sitters; among the number were several skeptics. The circle was opened by Mr. Runyan's control, Black Feather, followed by Dan, an Irish control, and Gustus O'Neil, a colored control these being his main controls, who entertained the sitters with some very convincing manifestations. The spirit control Gustus O'Neil gave a very instructive talk on the phenomena of Spiritualism, as well as to the future of the great cause. This was followed by the seeing of beautiful lights, after which the spirit friends of the sitters came and conversed independently, in several different languages.

Mr. Runyan, the medium, has sat for the past eight years, and has set for 225 people from the 1st to the 20th of January. While this may sound exaggerated to some, yet it can be substantiated by many. The medium resides in the country six miles from this city.

L. D. SHIELDS.

Paine's Age of Reason; an investigation of true and fabulous theology, too well known to need its character here stated. Paper, 25 cents; cloth, 50 cts.

Device of Satan.

TO THE EDITOR:—I send you herewith three clippings from our daily press; one upon the subject of that farce, "The Parliament of Religions," as viewed from the standpoint of a conference of Baptist ministers, recently held in this city; the second germane to the first, which I would like to refer to our judicial brother Rosecrans, that he may critically weigh the "consistency in all its parts" of "that book which, written by so many inspired persons, approves itself by its own internal evidence to be the word of God." From our good orthodox authority, as there is and can be only one religion, all others being grotesque and monstrous frauds and pretenses, the very title of "Parliament of Religions" is a gross misnomer and device of Satan to disturb Christian faith. Surely the accumulation and elucidation of such evidence in a series of 931 (Great Scott! think of it: Nine hundred and thirty-one) lectures, through a series of twenty-five years, will give our legal brother a crushing task to rebut. Perhaps another of our legal lights, the author of "The Bible, Whence and What," and other kindred scholarly works, might assist in the summing up of rebutting testimony. The third clipping is commemorative of the eighty-fourth anniversary of the "Holy Father"—quoting some of his own remarks, to which I would call attention. J. CHURCHMAN.

Philadelphia, Pa.

Our Michigan Medium.

Half a year has passed by since I attended one of John F. Mabee's seances, at Haslett Park. Recently I made him a visit at his home, in Lansing. He has a long cabinet across the south end of the sitting-room. He sits in the east end of the cabinet and some small musical instruments are in the west end. A shaded lamp is fixed in the upper northwest corner of the room.

The usual phenomena in such a seance took place. Materialized hands, long and white, reached out from the curtains and gave each of us a geranium leaf. Male forms, having white shirt bosoms and bearded faces appeared between the curtains. The banjo was taken out of the cabinet and held by invisible hands in front of the curtains in plain sight for a few minutes; then a form reached from the further end of the cabinet and took it within.

Just before the seance closed, I was invited by the independent voice of spirit Willie Mabee to enter the cabinet as soon as I heard any demonstration. I did so and found the medium sitting in his chair leaning over in a dead trance; his hands were tightly clasped and he was unconscious. In a short time, he came out of his trance more easily than formerly.

He is an honest, genuine medium. Old Spiritualists ought to be brotherly, sympathetic, assisting and encouraging to any medium who is developing. H. E. MARTIN.

Dimondale, (near Lansing) Mich.

A Minister Explains.

TO THE EDITOR:—Will you kindly allow a word of response to the article on Swedenborg in your issue of February 17. While the stories related therein are undoubtedly true and give external evidence that Swedenborg held intercourse with spirits and angels, yet he makes no account of them in his published works, and never refers to them as evidences of his seership. Hence, to his devout readers the only genuine evidence of his seership is the intrinsic value of his writings. Nor was he a medium in the ordinary sense of the term. He did not come under "control." His handwriting was his own, and he wrote in the free exercise of his rational thought. His writings were mostly expositions of the internal sense of sacred scripture, a knowledge of which he received, as he declares, "not from any spirit or angel, but from the Lord alone." He was not an amanuensis, even under the Lord; but he was divinely illuminated, and from his illuminated understanding wrote in freedom. It is presumably known that he never held a seance and never took money for any spiritual work, not even for the books he published and sold, but gave the proceeds for the promulgation of the gospel among the heathen. J. S. DAVID,

Minister of the New Jerusalem Church, San Francisco, Cal.

A Clairvoyant Dog.

In the spring of the year 1889, one Sunday afternoon, in my house, while two gentlemen friends with my wife were conversing in the dining-room, my dog Dody, a pug, was suddenly seen to be greatly excited; his eyes were fixed towards an object midway between the floor and ceiling; it was moving, as his eyes followed it to the window; the dog was barking and growling the whole time. Then he ran to the window, and putting his forepaws on the sill, continued to bark. For the explanation of this occurrence, one of my friends, who communicated with his brother in Spirit-life, asked him the subsequent evening. The reply was as follows: "The dog saw the spirit of Tom Paine, who passed through the room, and out at the window." My wife being an extreme sensitive, felt a breeze, as did also the said gentleman, who is a well-known Spiritualist. They are both willing to testify to the truth of the above statement. One of the gentlemen present is living in Des Moines, Iowa. J. C. M. WHITNEY.

Montreal, Canada.

Spiritual Law in the Natural World. By Eleve. Purdy Publishing Co., Chicago. Paper, price 50c.

"Sin, sickness and death are not realities, but dreams." "Can God have sickness of any kind? No. Then it is not true that his image has it either, or can be sick at all." "While we tell that a man has rheumatism we speak falsely, for God made man perfect and in his own likeness." These quotations give an idea of the drift of the book in its metaphysics, its Christian Science and its reasoning.

A Weak Digestion

strange as it may seem, is caused from a lack of that which is never exactly digested—*fat*. The greatest fact in connection with

Scott's Emulsion

appears at this point—it is *partly digested fat*—and the most weakened digestion is quickly strengthened by it.

The only possible help in Consumption is the arrest of waste and renewal of new, healthy tissue. Scott's Emulsion has done wonders in Consumption just this way.

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FOR TWELVE DOLLARS.

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☞ The above cure was effected in less than THREE MONTHS TIME, at a total cost of $12. Thousands of similar cures have been made for from $10 to $15 each. Established 1875. Call or send 8c for free PAMPHLET No. 1. Address Magnetic Elastic Truss Company, N. W. corner Kearny and Sacramento streets, San Francisco, Cal.

THE PRIEST, THE WOMAN
—AND—
THE CONFESSIONAL.
BY FATHER CHINIQUY.

This is a most valuable book. It comes from an Ex-Priest, whose character is above reproach, and who knows what he is talking about. Everybody should read it. Price, $1.00. It contains the following chapters:

CHAPTER I.
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How the Vow of Celibacy of the Priests is made easy by Auricular Confession.
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CHAPTER XI.
Auricular Confession in Australia, America, and France.
CHAPTER XII.
A Chapter for the Consideration of Legislators, Husbands and Fathers—Some of the matters on which the Priest of Rome must Question his Penitent.

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THE GOSPEL OF NATURE.
IT IS A MOST EXCELLENT WORK.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 480 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres. It treats of the Soul of Things; Intelligence in Substance; Animal Intellects; Purity; Salvation; Discords; Good and Evil; Unnatural Ideas; Church History; Progression; Inherent in Substance; The Nebulous Theory; Particles are Entities; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Mourning; The Confounding of Language; The Spirit Abodes; Matter and Spirit; Size and Distance; Spiritual Organisms; Born Again; The Key; Spirit Biography; Goes to Heaven; A Slave Master; etc., etc.

The author says: "Each individual partakes of both physical and mental or spiritual ailment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nourishment of which I individually partake and digest. *My soul must expand by virtue of the soul essence which I individually gather and comprehend or digest.*" For sale at this office.

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Seances with Mrs. Helen Fairchild.

TO THE EDITOR:—For the benefit of your subscribers and other readers of your grand promulgator of truth, I ask space to say a few words regarding my personal experience in the beautiful phase of materialization, through the mediumship of Mrs. Helen Fairchild, who is now in this city.

Some years since, I was much interested in (though unable then to appreciate) the published communications from the pen of the late Dr. N. B. Wolfe, of Cincinnati, Ohio, describing his experience, through the mediumship of this lady, and later read the book entitled: "If Not Materialized Apparitions, What Are They?" by Sculptor Brackett, of Boston, Mass., in which is also related his experience with the same medium.

Since both of these well-known, intelligent, free-thinking and independent gentlemen were able to and did investigate Spiritualism, and especially the materialization phases, in a thoroughly scientific manner, under test conditions, with the single aim of knowing for themselves whether spirits could return, take on the mortal form, converse intelligently of the past, their present condition, and future probabilities, and as each gave to the public, over his own signature, for the benefit of humanity, the result of his investigations, it seems almost superfluous in now offering my own testimony. Indeed, I would not do so, did I not feel it a duty, knowing that this worthy lady medium still possesses the wonderful powers long since demonstrated, and I wish to testify to what I have seen and do know, at least in part, and declare that, in company with my wife, I have been present at several materializing seances, the medium being Mrs. Helen Fairchild, that the spirits of quite a number of our own relatives and friends have come to us, in such tangible shape as to enable us to recognize them without a question of identity; that two, three, four and five forms have thus appeared at one and the same time. My wife's sister materialized within six inches from where we were sitting, and fully ten feet from the cabinet, coming up, as it were, through the floor; talked with us and then dematerialized in plain view of all in the room, gradually sinking at the same spot.

A little Indian girl named "Light Heart" has repeatedly materialized, walked out from the cabinet and sat on the floor by us, conversing for several minutes. A spirit known as "Great Sun," and the head of my wife's band, has often materialized, walked around the room, been introduced to and admired by the sitters.

At a private seance my wife and I attended, as many as thirty spirits materialized and came to us most of whom were so perfect in form and features as to be readily recognized by us. One spirit came whom we both identified as David Fithian, a cousin of my wife; another was Dr. Arthur, a physician of London, England, with whom and his family my wife was intimately acquainted; he passed over some twenty years ago, but was so perfect and natural in form, that my wife recognized him on sight.

The chemist of the medium's band came up as it were from the floor between the chairs on which we were seated, taking one of our hands in each of his, then walked around the circle, meantime answering questions by the sitters, remained over five minutes and then dematerialized in the center of the room. So perfect and natural was he, it was hard to realize that he was really a spirit.

Ancient spirits, with electrically illuminated garments and lace, appeared two at a time, a male and a female, the former covering me with his drapery, exposing his bare, dark brown form to my view. These spirits displayed magnificent transparent, yet brilliant white stars, and wreaths of vines, leaves and flowers, intermingled with stars. I could give much more, but for fear of occupying too much of your valuable space. To the foregoing my wife permits me to add her verification, and I cheerfully subscribe myself.

JULIUS BROWN.

Denver, Col.

My Guardian Angel.

My father in the spirit sphere,
My guide and guardian there as here,
Come from your home of tranquil bliss
And let me feel an angel kiss;
See you and hear your sweet, low voice,
Bidding my very soul rejoice.
Chase the dark clouds that hover o'er me,
And smooth the rugged path before me;
Disperse the gloom that saddens earth
To-day of death, from day of birth.

The muster-roll is thinning fast;
The future soon will be the past;
My angel-guard, in good or ill,
Your shield and arms protect me still.
Through the dark valley, dearest guide,
My soul—by suffering purified,
Teach me that boundless trust in God
Educes comfort from his rod;
Breathe in my ear the words that bless—
"I will not leave you comfortless."

Who doubts the loving master sends,
As mission-bearers, loving friends?
Who doubts that happiest spirits yearn
Again awhile—for earth return,
Heavenward to lead a struggling soul,
Again to counsel or console?
Who doubts the souls that cannot die
Are sent from homes beyond the sky—
"Angels," preferred above all others
To warn and succor sisters, brothers.

H. R. WARDELL.

The Spiritual Birth. The Spiritualistic idea of Death, Heaven and Hell. By Moses Hull. Price 10 cents,

The Rationale of Mesmerism. By A. P. Sinnett. Considered theoretically, philosophically and theosophically. Price $1.25.

The Other World and This: A Compendium of Spiritual Laws. By Augusta W. Fletcher, M. D. An excellent work. Price $1.50.

"Under the Heel of Roman Catholicism."

The following letter explains itself:

"To Lucinda B. Chandler:—Dear madam, I have just read your article: 'Shall we have schoolboys trained as soldiers?' I am pained to feel obliged to state that there are two sides to this question, but having been for the past ten years a disinterested worker in the interest of our public schools here in Boston, I know whereof I speak, and when I tell you what exists here, you must understand that the same state of things obtains in every city and large town in this country. Roman Catholics rule both of the old political parties, and as our schools are managed by corrupt political party leaders, they are under the heel of Roman Catholicism.

"Many persons scout this assertion, and you may be one of the number, but the time will come, and I feel it is not so far off either, when the citizens of this country will have to take up arms to defend us against this formidable foe. 'Rum, Romanism and Rebellion are rife in our beloved land to-day, and our boys—aye, and our girls, too—will have to fight it whether they are prepared or not.

"Roman Catholics are preparing in well-drilled private organizations. They mean to fight and to be well fitted for it, too. So, then, I say, with a great ache in my heart, let all of the boys become as well prepared. This great struggle might have been averted. I cannot say might be, because I believe the time has passed.

"I will enclose an article giving one of my experiences with our school board here in Boston, which was then composed of twenty-three Protestants and one Romanist. I could not get the article published without leaving out a great deal of the strongest part of it, for fear that a libel suit might be brought against the editor. But I feel that there is sufficient to show how we are situated, and what demoralizing influences are constantly being introduced into our schools through corrupt political scheming.

"This girl was put into our school as a teacher simply because she was a Romanist, at the behest of Romanists. Had she been a Protestant the truth of the charge would not have been questioned, and she would have been summarily dismissed. This low element is being put forward right over the heads of some of the finest Protestant teachers in the community."

The printed statement sent is too lengthy to be quoted. The bolder recent movements of Romanism are more easily interpreted and recognized. The pope's representative at our seat of national government is accorded superior courtesies to all secular dignitaries, says *Harper's Bazaar*.

Ten years ago an illiterate Irishman pointed to a flag in a Massachusetts city, on our national holiday, and said: "That will have to come down and the cross go up."

The recent efforts to obtain public money for parochial schools indicates the confidence of Romanism in political scheming.

Why did Grover Cleveland beg the pope to accept a volume of his proceedings during his first term of Presidency? Why did Chauncey Depew pay his respects to the head of Romanism? Plutocracy and Romanism will make a combination to keep the heel of financial and religious tyranny on the people which will call for the valor and wisdom and loyalty of all the people.

L. B. C.

Organization of Children's Lyceum.

We have to report that spiritual matters in Rochester, Ind., are in a flourishing condition, notwithstanding the place has its full quota of churches and two revival meetings are running full blast. My work here for the first month was completed yesterday, and on my part the time has passed rapidly and pleasantly, and I trust that some good has been accomplished. While the phenomena, here as elsewhere, is in demand, yet there are a goodly number who are deeply interested in the philosophy. Good audiences are the rule, and there is no mistaking the fact that the principles of our philosophy are becoming better understood and more generally accepted than in the past. There is a growing sentiment in the minds of Spiritualists that in order to secure the best results we must make our religion practical, and that it is the height of inconsistency, while laboring to disseminate the principles of our philosophy, to allow the children to attend orthodox Sunday-schools, where their minds are imbued with the dogmas of theology, which they must eventually outgrow through a process of more or less mental torture. In view of this fact, announcement was made that the friends would meet on Sunday, February 25th for the purpose of organizing a lyceum for the instruction and edification of the children, both old and young; which resulted in the attendance of thirty-five persons, all eager to engage in the work. This, we think, is a splendid showing under the circumstances, and augurs well for the future. The following named persons were elected officers for the first quarter: Mrs. Maria Bitters, conductor; Master Roy Decker, secretary; T. M. Snyder, treasurer; and Miss Belle Ernsperger, organist. I am very pleasantly located in the home of Major Bitters and wife, where everything is done for the comfort of the outer as well as the inner man, and where harmonious influences abide, which are exceedingly helpful in the work. Will remain here through March, during which time I hope for still greater results, as above all things else I desire to see the cause advance in ratio to its importance, and my regret is that I cannot do more to further its progress. Would be pleased to secure engagements for April, May and June, and will make reasonable terms with any society desiring my services.

WILL C. HODGE.

"God in the Constitution." By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for $1.00. For sale at this office.

Lake George Camp Association.

TO THE EDITOR:—The Lake George Camp Association has sold seventy-eight building lots on their grounds on the east shore of Lake George, between the Crosby side Hotel and the Fort George cottages, have erected a commodious speakers' stand, and are building a large hotel that when completed will accommodate two hundred and fifty guests. They have a large ice-house filled with pure Lake George ice, for the use of hotel and cottages. James D. White, of Albany, has a fine cottage on his lot, and so has Mrs. P. A. F. Duzenbury, a healing medium of New York City. John D. Chism, of Albany, has a foundation down for a fine Gothic cottage, and so has Mrs. Dunlop, of Stony Creek, N. Y. Mrs. Florence Rich-White, a platform test medium; Mrs. M. E. Williams and Mrs. S. S. Cadwell, materializing mediums; and Mrs. H. C. Drake, a test medium; also Col. A. Watts, W. T. Van Zandt and William Cauldwell, all of New York City; Mrs. H. S. Lake, of Cleveland, Ohio; George O. Sanborn of Amsterdam; Henry Sherburn of Schenectaday; N. S. Fisher, F. F. Schimpf, Dr. Marcus Carl, John D. Chism, Jr., T. V. Shadick and E. J. Ertzberger, all of Albany; George Gray Jr., Helen M. Gillette, Anna Gray, Charles Huiest and Mrs. Tillie Reynolds, of Troy; Mrs. Caroline Gemon, of Cohoes; Prof. W. F. Peck, of Springfield, Mass.; and S. B. Edgerton of West Fort Ann, New York, all intend to build so as to be ready for our camp in August. Many more may build, but those mentioned above I have good reasons to believe will surely build, and if they do it will be a great start for the first year. On the 30th day of October last we had sold but four lots. We have timber on the shore for a large steamboat dock which we expect to build before the ice goes out of the Lake this spring. We have quite a number of speakers engaged for the month of August, and expect all phases of mediumship located on the grounds. Any person wishing to make a summer home on the shore of Lake George for a small amount of money, has now a chance such as they never had before. Come and look the grounds over and satisfy yourselves. The society has four hundred lots for sale.

S. H. SMITH, Sec'y L. G. C. A.

Lake George, N. Y.

Philadelphia Letter.

TO THE EDITOR:—This City of Brotherly Love is teeming with mediums, a fact I was not aware of until my present sojourn. Mrs. Gladding, who bade us farewell last Sunday, came out of the Methodist Church sixteen years ago in this city of her nativity, ranking to-day as one of our constellation. John Slater, one of the most astonishing mediums on the platform; Mrs. Emma Nutt, now serving the First Spiritualist Association of Milwaukee, are also of this city; and Mrs. Phillips, of 1826 Graham street, a veteran platform test medium and healer. It will amply repay any seeker after truth, if chance bring them to this city, to pay her a visit. The First Spiritual Association, corner Eighth and Callowhill streets, is a boon to any Spiritualist having to remain over Sunday in Philadelphia, the morning services lasting till noon, at 2:30 the Lyceum is in session, and I know will gratify anyone witnessing the exercises.

The Conference Association, corner Eighth and Spring Garden streets, has a fine hall that is crowded every Sunday afternoon; many mediums and others go there for development, and one can pass a couple of hours very pleasantly and advantageously.

At 1325 Columbia avenue is another hall that is crowded every Sunday afternoon, devoted to the same cause. Last evening there was a concert at the First Spiritual Association, and for the benefit of the same, which was very satisfactory financially and otherwise. I would state that all participating in the above concert were members of the First Spiritual Association Lyceum, and they term themselves a Glee Club. I have witnessed many concerts by professionals much inferior to the performance of these amateurs. We are going to have Willard J. Hull with us this month. Your journal stands in high favor among the masses here, and were you to pay this city a visit I am sure you would meet with such an ovation as you little dream of.

M. H. PRINCE.

"Through Night to Light."

—Tennyson.

Thou say'st well—"through night to light;"
Though suffering oft attends the way.
Who would not onward press, to meet
The light of truth's refulgent day.

The flower beneath the earth's brown sod
Knows higher life above it lies,
And pushes upward through the mould,
To purer air and sunny skies.

The acorn in its narrow cell,
Struggles against its prison bars,
Nor rests, until—a giant oak—
It towers aloft to meet the stars.

Shall man, content with knowledge gained
From humble sire or ancient lore,
Plod on a narrow way, nor seek
From fertile fields to gather more?

Shall minds whose inmost nature craves
To higher pinnacles to rise,
Be bound unto a beaten track,
And truth's and wisdom's call despise?

Had Galileos never lived,
Nor Newtons soared through realms of tho't,
What stores of knowledge might have lain
In paths obscure—undreamed, unsought.

The dark beliefs of former times
Were but the husks that hid from sight
The richer grain, concealed within
Till time should bring it to the light.

From age to age man onward moves,
And higher powers and truths unfolds;
What grander possibilities
The yet unfathomed future holds!

CARRIE HAMILTON.

Eureka Springs, Ark.

Some Mistakes Corrected—Dr. Dean Clarke.

TO THE EDITOR:—I see a very pleasant letter in your issue of February 17th, from A. Campbell, the spirit artist, in which letter he says some pleasant things about San Bernardino, Cal., for which thanks, Brother Campbell; but I fear his informant must have been in an exuberant mood when he made some of the statements, or else the printer must have seen things double when he put the letter in type.

For instance, in crediting our society with a membership of six hundred—if that number were divided by ten the result would be nearer the correct number. And when it gets down to right earnest workers the number is still much smaller. If all who are Spiritualists at heart, or rather, who are more Spiritualists than anything else, were so openly and practically, then the figures quoted by our good brother would probably not be far astray.

We were very glad to meet Mr. Campbell and his brother, but regretted much that their stay with us was so very brief.

Mr. Campbell speaks of hearing a very able lecture from Dr. Dean Clarke. Dr. Clarke has been speaking for the society for about five months and has done good work. Although a small man, his courage is not small when it comes to standing up for the cause he represents. He has engaged in a sort of all-around encounter with the churches here this winter. First, although, in the main, highly commending his work, he had occasion to controvert the position taken, in one of his sermons, by the talented Rev. Wells, Unitarian minister here. This position was to the effect that nothing had come to us from the beyond to enlighten us as to the conditions of the future life. Of course the doctor claimed that there has much light come to us from the beyond.

Second, he felt called upon to reply to an attack upon Spiritualism made by a mountebank Christian (Campbellite) evangelist, by the name of Martin. Both of these efforts of the doctor's were synoptically published in the Times Index of this place.

Finally the doctor undertook to show, and did show to the satisfaction of his hearers, that Jesus never taught such a doctrine as a vicarious or blood atonement. A synopsis of this discourse was also published. This last was called out by the fact that the churches have been making strenuous efforts this winter, and have held prolonged revival services, and as is usually the case when there are hard times, have produced considerable impression, and made many converts. It is said that all the ministers have warned their hearers to keep away from the Spiritualists' meetings, designating them as the work of the devil to lead souls astray, and one minister is reported to have said that "Spiritualism is the most damnable thing in this town that the churches have to contend with.

Mr. Campbell has told your readers that this was once a Mormon colony, and that many of the Mormons became Spiritualists; in fact, the former president of our society—one who held that position for years—was formerly connected with the Mormons, having been led to accept the teachings of Mormon missionaries who had been sent to England (his native country) to convert the people. But having learned something of the actual, rather than the ideal Mormonism, and having heard a leading elder threaten that unfaithful and discontented members of the flock, and especially those who neglected paying tithes, should be "cut off from the church right below here"—with a suggestive motion of the hand under the chin—he said he thought it was time for him to seek some other asylum, and take up some other religion. I have heard the above from his own lips, more than once.

Well, with all the other revivals that have been going on here this winter, and almost every church in town has held one, now come two Mormon elders right from Utah, and are holding revival services in the Church of the Latter-Day Saints, which was built and operated here by the "Reorganized Church," or "Josephites," as others call them, seceders from the polygamic Mormons of Utah. At first it was rumored that there was to be a discussion between the leading Mormon speaker and Evangelist Martin; but that brought out a published disclaimer from the former, with an apparent disposition to pat the latter on the back rather than dispute with him. And I suppose the churches would far rather encourage the efforts of this new element than say a single good word for Spiritualism. Their idols are not so much menaced by the former.

When will the blind leaders of the blind lose their hold upon the masses of mankind? That hold is weakening, it is true, even in the churches—and there are some mediums being developed right in the churches here—but it still holds a potent sway.

ELLA WILSON MARCHANT.

San Bernardino, Cal.

An Important Announcement.

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THE QUESTION SETTLED

A CAREFUL COMPARISON
—OF—
Biblical and Modern Spiritualism.

By MOSES HULL,

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CHAPTER V—The Birth of the Spirit.—All Subjects Important. "Ye must be born again." Nicodemus' Quandary. A Minister's Opinion. Author's Objection. Jesus' Tests. Must be born out of Flesh. Birth of the Spirit a Resurrection. Not of Flesh and Blood. Bible against it (1 Cor. xv.). Natural and Spiritual Body. Opinion of the Woman of Tekoah. Of Job. Of Jesus. Objections answered. Mortal Bodies quickened. Must eat Christ's Flesh.

CHAPTER VI—Are We Infidels?—Rapid Growth of Spiritualism. The "Mad-Dog" Cry. Charge Ignored. Proceeds from Infidel Hearts. Truths and Errors in the Bible. Dialogue; Minister wants a Bible. All believe Parts, and no one believes All, of the Bible. Illustrative Cases. How shall we decide who the Believers are. The true Test. Works. The Commission. End of the World not yet. Jewish and Christian age. Preaching, Baptism, and Signs go together. Is Christ in the Church?

CHAPTER VII—Are We Deluded?—A Common Cry. Contradictory Positions. Order of Batteries. They fire into each other. "Kettle Story." Result of the Warfare. Dialogue. God and Mediums deceiving the World. Are God and the Devil Partners? Is it just to damn the World for Unbelief. Author loves God more than Bibles. Lying Spirits sent out. Did God do it? Case of Jeremiah and Ezekiel. Ezekiel's Explanation. Spiritualism a Delusion. The Lord coming. Reasoning in a Circle. Wonderful Success of the Opposition (?). Spiritualism will not "down." "Old Spiritfoot."

CHAPTER VIII—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Abolitionism. God legislated against Spiritualism. Necromancy: Definition of. The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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RELIGION AND MORALITY

They Are Critically Examined

From the Standpoint of a Lawyer.

TO THE EDITOR:—In the issue of your valuable paper of Feb. 10, 1894, is an article entitled, "Church and State," in which the writer uses the following language: "True religion deals not with the intellectual. A man may be an intellectual giant and a spiritual pigmy."

It is pleasant and refreshing, indeed, to read the works of those writers whose minds have become wholly absolved from superstition, after the strained efforts of those defenders and expounders of Christian mysticism. The above quotation is only the common expression of those who still labor to convey the idea that religion is quite a different and distinct thing from morality, and has no connection whatever with the intellect. It is something on the same order of our Methodist brothers, who insist that we should read the "holy" Bible with a spiritual eye, and boast that only those initiated can comprehend the meaning of their phrase.

Religion and morality, to them, occupy wholly separate and different spheres, and so far has this been carried that conduct has no more to do with religion than the word by which Aladdin controlled the slaves of the lamp. Conduct is good or bad in so far as it accords with the supposed divine will, without reference to its consequences. But it is pleasing to note that there is being evolved, as man becomes more and more enlightened, a feeling of repugnance, more and more marked, to this barbarous thought: and it is hoped that it is the dawning of a more rational system of morals, and the abolition of base fear.

We, who claim to be emancipated from such absurdities, should not fall into the same error. To say that "true religion deals not with the intellectual" is mere word mysticism, a confounding of terms, and leaves the reader where he started. By the glib use of his adjectives he has left us completely in the dark as to what religion he refers. If he means the Christian religion, I may agree with him, but if he means Spiritualism, I must rigorously dissent therefrom. It is this sort of religious teaching by which mankind has been taught to relieve themselves of any thought for the morrow; that knowledge was of no special benefit hereafter, and consequently was not worth striving for here; that they were simply to do as little as possible here, and thereby lessen and lighten the burden of their "sins."

All the so-called religious creeds embody the belief that right and wrong are right and wrong simply in virtue of divine enactment; and insist, if driven from the position, that there is such phenomena as "revealed religion;" that it must be considered as revealed in conscience. But both of these assumptions prove, when examined, to be erroneous and self-destructive, and cannot be taken as rules in the judgment of conduct.

The first involves the absurdity that an act done by a so-called heathen Chinaman would not be right or wrong, but simply indifferent, no matter what the consequences, because he had been deprived of the luxury of reading the revealed or "holy" writings; or the consequences of an act, whether in fact good or bad, of one who, before action, failed, either from want of capacity or opportunity, to consult the "holy" writings, would also be indifferent, because of his failure to seek guidance therefrom; because of his ignorance of what the divine will was in the matter, neither good nor evil consequences would follow.

The conscience rule is equally absurd, in that it is no rule at all. Conscience is evolved, fashioned and molded by education and experience, inherited and acquired. It is as diversified as are the experiences of mankind. To the Feejee Islander, who seeks his food; to the untutored Indian, who is seeking fame in getting white men's scalps; to Moses, who killed the Midianites for plunder; to Saul, who slew the Amalekites for revenge; to Samuel, who hewed Agag to pieces under a command of his Indian, who prays his God to aid him in God—murder was a virtue. To the Osage stealing horses, and to steal them easy; to one educated in Fagin's school—stealing is a virtue. To David, who prayed his God to curse his enemies, their antecedents and posterity—base revenge was a virtue. All acting with the most conscientious purposes, but showing to the world the relative development of their minds and consciences. It must be admitted that conscience cannot furnish a criterion by which man's conduct can be adjudged. You cannot judge my conduct by your conscience. "But," say you, "your conduct may be judged by your own consciences." The answer must be, and my judgment would be in accordance with my conscience, as determined by my experience and education. If these have evolved an exalted conscience, my judgment and conduct would be accordingly, otherwise not. To say that the deity reveals one kind of will to one and another to another, is a bald absurdity, and is no better than the first, or revealed writing theory.

Sooner or later the world will have to admit that an act is right or wrong in so far as it brings evil or beneficial consequences either to ourselves or our fellow-man, irrespective of the so-called holy writings, or the conscience rule; will be compelled to drop this supernatural—or unnatural—mode of judging conduct, and accept or adopt a more rational one. When men learn what actions must bring evil and what good consequences, then, and then only, can the evils, so much complained of, be reduced or eradicated.

Evil will stay with man uutil he contrives some remedy. Refrain from or remove the cause and you remove or avert the evil. The laws of the universe are immutable, eternal. You cannot do a wrong act and, by prayer, fasting and praise, escape the consequences. Blessings only come by observing the rules under which they are obtained. Produce the proper conditions and proper results will follow as sure as the night follows the day, and the converse. Divine will is revealed by no other means and in no other way. So perfect is this law that to say the creator abandoned it for uncertain and doubtful word-law is uncomplimentary and belittling. The devil theory was postulated by ignorant minds and is being continued by irrational ones. Men have called that act divinely inspired which brought good consequences and that diabolically inspired which brought the converse without successfully proving either origin. There is no escape from this. Evil must precede all good, else we would not know that good was good or evil was evil. It is the great educator of the human race. From the babe falling and injuring itself in its first attempt to walk, to the most complicated system of business and political life, it points out the danger here and there in life and guides man on in paths toward happiness. It will not answer to say that this is an unqualified egoism, for man has learned the great lesson that the greatest happiness is attained by union with and a qualified dependence upon his fellows, and that the happiness of his fellows, to a great extent, measures his own. He has learned that an extreme selfishness practiced by himself begets its own like in his fellows and redounds to his own injury; and that happiness cannot be reached by stepping on the prostrate form of a fallen brother.

An act which brings evil consequences either to one's self or to one's fellow, becomes a sin only when one, knowing or willfully ignoring the consequences, does that act deliberately. Even this rule cannot be made conclusive where one's life, liberty or property is concerned. Indeed, a perfect law could not be given, and could not be obeyed if given. Unthinking minds pray to be made perfect, without thinking what a very undesirable state it would be.

Absolute perfection and absolute satisfaction means absolute rest—death. Eradicate the evil from man's life and you will obtain absolute rest. It is only by dissatisfaction with our condition that we can be made to act even now. Theological teachers are either unconscious of the natural cause of evil or they dishonestly ignore it; on the theory, possibly, that their predecessors having enunciated the devil idea and so created a demand for its continuation, they are justified in so continuing it. So long as there is a demand for it the supply will be ready, and so long as it is taught, will man refrain from seeking the natural cause of evil, and so long may he be truly said to be ignorant of the truth concerning it. From the earliest ages mankind has gazed in blank amazement and wonder at phenomena or the consequences of their acts, ascribing either divine or diabolical origin to them according as they brought beneficial or evil consequences, without so much as being stimulated to an effort to discover the truth, to be able to avert the evil, should it occur again. Teach man causation and you aid him to either obtain the good or avert the evil, and the enormity of this task is measured by the magnitude of the error which he is now laboring under.

There can be no higher use of the God-given intellect than in studying the effects which our actions have upon our own lives and those of our fellows, and applying the results to our future conduct; and to shirk this duty, and to lay supinely on our backs waiting for the Deity to inspire, reveal something or spiritualize us, is a base omission of duty, and one fit only for the source from which the idea sprung. To think otherwise is to say that we are mere machines, or the sport of a capricious and indeterminable god.

The energy that is expended in teaching and maintaining the current theology, would, if rightly expended, start mankind in the paths of truth and progression, and to a relatively higher mode of life.

Can the knowledge of a continuity of life and the retention of individuality, as proved by Spiritualism alone, raise man to a plane higher than his less fortunate brothers? No; he would still have his duty to perform. It would still be a fact if he had no knowledge of it. Nevertheless, it is animating to know that this life is not the infernal machine which we have been taught, and it goads us on to a higher and truer life; it is refreshing after the unsatisfactoriness of pottage (faith) which has been the food set before us from early childhood; it is soothing to know that the "awful vengeance" is untrue; it is welcome, for it guards us from that degradation which a universal unbelief would doubtless bring, raises us from the mire of material existence only, and opens to us a knowledge which will make indeed a new heaven and a new earth.

S. J. WHITE.

"PERHAPS."

CONTINUED FROM FIRST PAGE.

spirit Jesus, when he materialized, told Thomas to feed him and be not faithless but believe.

Brother Clarke need not boast that he "has not seen, yet believes," since these millions whom a "believe-or-be-damned" theology could not touch, have not only a "living conviction," but a knowledge of the immortality of the soul, and they are free and happy because this knowledge of truth has made them so.

The people who adhered to Christianity as the best they knew, had a right to have the gospel of Spiritualism administered to them in their church-homes without having to seek it elsewhere, and it was the duty of their pastors, as followers of the Christ, to furnish it to them, even to the gifts of healing and all other spiritual gifts as in the primitive church; and every Christian pulpit should be open to the ministers of the new dispensation.

But the church, in its sacerdotal capacity, has forfeited its own claim by rejecting the higher spiritual faith; and the people, whose rights have been ignored, will continue, as they are now doing, to desert the old church and seek for pastures green in other quarters.

There is nothing to be expected from Catholicism and orthodox Protestantism. They are one and all hastening to their fall; and when they fall the last vestige of superstition will fall with them. No one understands this better than Clarke. He says they both failed for the same reason, because they tried to drive instead of to lead; and: "Therefore a new Protestantism has come protesting against the old; it has come in the form of Unitarianism, Swedenborgianism, Universalism, Spiritualism, Transcendentalism, Radicalism. These are all more or less narrow, but they are all more or less necessary to something better."

R. NEELEY.

Esteem has more engaging charms than friendship and even love. It captivates the hearts better, and never makes ingrates.—Rouchefoucauld.

GENERAL SURVEY.

CONTINUED FROM FIFTH PAGE.

Thomas Lees reports the successful debut of Mrs. E. Pfuntner, recently of Cincinnati, as an inspirational speaker and test medium, who is filling temporarily the place of Mrs. H. S. Lake with the Cleveland Spiritual Alliance. After delivering an admirable lecture she gave a number of striking tests. Mr. and Mrs. Pfuntner contemplate making Cleveland their permanent home.

The Spiritualists of Leavenworth, Kansas, assembled at the Conservatory of Music Sunday afternoon, March 4, and formed a new society, under the auspices of the National Spiritualists' Association. They elected Mr. Aaron Burrows president; Nelson Irish and Mrs. Wile, vice-presidents; Mrs. Ferris, recording secretary; Ed. S. Lee, corresponding secretary; Mrs. Nickson, treasurer. All passed off harmoniously. Dr. Lee is to lecture for the society; which has its charter, and with a large membership starts out with brilliant prospects.

H. H. Bailey writes that the Spiritualists of Hastings, Mich., being few in number, organized themselves into a society Nov. 11, 1893, and began holding parlor meetings Sunday afternoons, served by home talent, Mr. J. L. Reed, president, alternating with others, with essays upon spiritual topics. The interest increased until a more commodious meeting-place became necessary; a hall to seat two hundred was secured, and at the last meeting fifty people were turned away without standing-room—the recent meetings being conducted by Mr. and Mrs. John Lindsey, of Grand Rapids, who have gained many friends.

Coulson Turnbull is now in Chicago, entertaining many friends with his lectures on various important subjects. He is capable of doing a most excellent work.

We have most excellent reports from Dr. Rothermel, as a materializing medium. He is now in Milwaukee, Wis., and his circles are crowded.

Prof. J. Payne, of Springfield, Ill., is in the city, and is located at 24 Bishop Court, flat 3. He will remain here for about three weeks. He gives clairvoyant and planetary readings.

The Spiritualists at Shawneetown, Ill., would like to have a good test medium visit them.

Prof. Lockwood would be pleased to answer calls in or adjacent to Chicago until April, when he is engaged at Bricklayer's Hall. His lectures are first-class in all respects.

John Slater opened up at Denver, Col., last Sunday. He goes to Europe in the latter end of May.

Mrs. J. B. Searles writes that Mr. and Mrs. Adrian B. Ormerod held a spiritual seance, Sunday evening, Feb. 25, at Brodhead, Wis., which was very successful. A large audience listened to a grand lecture on spirit power and the immortality of the soul. Spiritual manifestations occurred which were the means of convincing skeptics that there is a life beyond the grave.

W. S. Collins writes that G. V. Cordingly is doing good work for the cause of Spiritualism in New Orleans, by his lectures and tests. There is a good opening for a materializing medium in that city.

Rev. Joseph Adams, by the very general request of his admirers, will lecture next Sunday, at 7:30 P. M., before the Congress of Relgions of the First Society of Spiritualists, corner of Washington Boulevard and Ogden Avenue Subject: "Relation of the Mateial Body to the Spiritual." Good music from members of the Apollo Club. In the morning conference, J. H. Randall, M. D. will speak, followed by ten-minute speeches from the audience.

Charles S. Rouse writes from Minneapolis, Minn.: The Woman's Progressive Union, an auxiliary of the Society of Modern Spiritual Thought, held a social at the residence of Mr. and Mrs. Flower, 114 Sixth St., S. E., on Friday evening, March 2nd. This is the first of a series of entertainments to be held during the summer. The attendance was large and the event was a success socially and financially. The subjects of Mr. Edgerly's lectures, March 4th, were: "Sunday Observance," and "Spiritualism and its Critics." We are much pleased with his faithful analyses of truth, and his guides give much food for thoughtful meditation. Good audiences continue to attest the merit of his labors, and we trust that he will be kept active in his chosen field.

HE SAYS IT IS SCIENCE.

Men May Feel the Pain in Dismembered Limbs.

A well-known medical man was busy in his office when a patient called upon him, who had a peculiar and interesting malady.

"Doctor, my arm twitches and aches all the time; I can feel the pain to my finger ends," he said presenting a stump of an arm grown from the shoulder for an inspection.

"How did you lose your hand and arm?" asked the doctor.

"It was blown off in a mining accident."

You are troubled this way often?"

"Constantly, doctor. I can at this moment feel the fingers of my lost arm contracting with pain."

"I don't doubt it," answered the doctor calmly; "you must dig up the arm and have it burned then you will not suffer any more."

"Doctor, you are making fun of me."

"I never was more in earnest in my life."

"I can not find my arm. It is somewhere in Montana, returned to dust by this time."

"If that were the case your arm would not ache. As soon as that member is entirely decomposed you will lose the sense of pain. That is why I said it should be burned. There are sympathetic magnetic cords connecting it with your physical system; when every vestige is destroyed it will become a part of your astral body and give you no pain."

The man walked thoughtfully away, and a visitor in the doctor's office asked:

"Doctor, is that superstition?"

"No," said the doctor, in a convincing way; "it is science."

More joyful eyes look at the setting sun than at the rising sun. Burdens are laid down by the poor, whom the sun consoles more than the rich.—Richter.

HEAL BY LAYING ON HANDS.

Religious Fanaticism Stirs the Ignorant People in Putnam County, Ind.

A strange religious fervor has taken possession of the ignorant people in Greencastle, Ind., in the Southern part of Putnam County and great excitement is occasioned thereby. John and Charlie Scott of Harrodsburg, Ind., and a Miss Huffman, of Illinois, are conducting a series of meetings which are producing wonderful and terrible results. They operate by prayer and the laying on of hands; their victims are said to go into trances and stay that way for a long spell, until it is not uncommon to see eight or ten laid out on seats for hours at a time. Yesterday a commission of justices of the peace was held on one case which is very pitiable and is the direct result of this strange miracle-working. Marcus Leucus, a prosperous farmer, has gone violently insane, the direct result of this religious craze. Six men are required to keep him in bed, and he won't wear any clothes. He followed a star Friday night all night in the hope of catching the same, and only gave up the chase in daylight when it disappeared. His favorite theme is the Bible, and he constantly states "he never had so much fun with Jesus Christ in all his life." The poor fellow was taken to the Indianapolis insane hospital today.

The neighbors are up in arms over the strange craze, and threaten to wipe it from the face of the earth. Some talk shotgun and others advise white-capism. Just how the trouble will end is in doubt, but trouble is feared. The "evangelists" are said to secure large sums of money during the trances of their victims, and sell their pictures for 25 cents each. One victim under the excitement has thrown away his crutches, and claims his life-long rheumatism is cured; others who have been blind claim to see, and the craze is spreading rapidly.

Protestant Pastors' Association Defends the Principles of the A. P. A.

MEMPHIS, Tenn.—The war between the Catholics and Protestants has broken out in Memphis. The Protestant Pastor's Association came out to-day in a lengthy card, defending the principles of the American Protective Association, and attacking the Catholics, whom they charge with being engaged in a conspiracy to control all the offices in this country, from president down. The Protestants express a determination to carry the war into the coming elections and endeavor to defeat every Catholic candidate for office. The publication of the card of the Protestant pastors has caused a tremendous sensation here.

King Has His Mother Beheaded.

PARIS, MARCH 8.—An officer who has returned from Dahomey, reports that when King Behanzln found that escape was impossible, he summoned his aged mother and said to her: "I am going to surrender to France. My father must know of it. You, therefore, shall see him and tell him." The king thereupon had his mother beheaded, while he calmly looked on, smoking a pipe.

The Medical Law.

(ADVERTISEMENT.)

The old doctors have obtained a law giving them a monopoly for caring for the sick; if they had not, their business would have been gone. Read the following:

DR. A. B. DOBSON, Maquoketa, Iowa. My Dear Friend: I esteem it not only a pleasure, but a duty I owe, not only to yourself alone, but to the public, to set forth some facts respecting my mental and physical condition during the past year. In the early part of the year 1883 my nervous system became very much affected, so that I was unable to sleep. This restless and sleepless condition continued to that extent that many nights in succession I was unable to close my eyes, all of which was reducing my physical powers, and also affecting the mental; in fact, the whole structure was gradually becoming weaker and weaker each succeeding day, and during all this time I was seeking the various patent medicines and consulting the best medical ability that I could find in Michigan and Northern Minnesota, but to no avail; and finally I was advised to cross the continent, and in October I took a trip to Puget Sound, returning home about November 1, having received little or no benefit from my journey. Upon returning home I again consulted an eminent physician, who informed me that nothing but temporary relief could be afforded me; and thus I went on until November the 25th, when a friend, hearing of my situation, brought me one of Dr. Dobson's circulars, advising and urging me to try the magnetic healer of Maquoketa, Iowa.

I finally consented, under protest, to send for a diagnosis of my case. This was November 25; on the 27th I slept some, but from the latter date, up to and including December 4, I did not sleep, all told, twenty minutes, at which time my mind and memory had become so weakened, and with a distracted brain, I was on the verge of insanity. At the time of the arrival of the first month's medicine, December 5, I had about fully made up my mind that my case was hopeless, and my restoration doubtful in the extreme, as it had baffled the skill of the most eminent physicians in different sections of the country. I commenced your treatment on December 5, and ere I had taken the first month's medicine I could readily perceive a marked change in my mental and physical condition, and before the second month was ended, to my surprise, and that of my friends, I regarded myself fully restored, both mentally and physically, to as good a degree of health as I have enjoyed in twenty years, and for the same I express my heartfelt thanks to Dr. Dobson, the magnetic healer, of Maquoketa, Iowa, to whom I am indebted as the restorer of my health.

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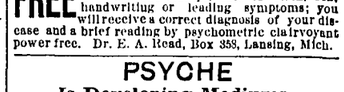
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(INCORPORATED NOV. 1, 1893.)

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VOL. 8. CHICAGO MARCH 24 1894. NO. 226

IMMORTALITY.

E. C. Getsinger Demonstrates the Future Existence of Man.

The Atom—Its Construction, Properties, Energy, Functions and Conditions Illustrated.

AS THE HUMAN BODY IS TO THE UNIVERSE, SO IS THE ATOM TO THE MOLECULE—THE LAW OF VIBRATION ILLUSTRATES—CAUSES OF THE SEPARATION OF PARTICLES—ENERGY IS NOT MATTER—THE INCANDESCENT LIGHT AS AN ILLUSTRATION—THE ENTITY OF ENERGY.

When once the capabilities and possibilities of matter are known, when science will grapple with metaphysics and not endeavor to solve phenomena only within the bounds of matter and ignore the energy which propels it, then the origin as well as the destiny of man will be robbed of its mystery. After long study I have been rewarded by at least finding a clue that indicates immortality of all beings. In this discovery physics and astro-physics will have to concede many points, and since I have my claims well classified, I am bold enough to advance them as a truth.

The atom can only receive its energy as an entity, as man receives his. There can be no special dispensation. His different organization may express his energy differently, but his energy is only energy and nothing more.

When a particle of matter possessing no energy should receive a concussion, it would result in a vibratory undulation—a vibratory energy passing over the particle of matter, causing the same to revolve around its diameter with a velocity equal to the volume of energy received by it. But why does this atom revolve? Result 1. Since the atom is

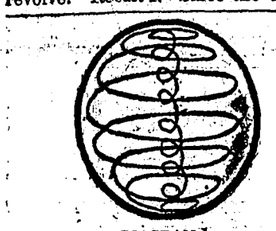


DIAGRAM 1.

a sphere, a vibratory energy passing over the same would begin at the equatorial zone, for the reason that this would be the point of contact or collision. This energy must necessarily be a spiral energy, for from the equatorial zone it must near a polar point, and in doing so it is forced to travel over less space since the sphere is of less diameter at the poles than at the equator, while the volume of energy remains unchangeable and continues. This results in the energy becoming centripedal at one polar point, hence collective, inversive and negative. There being no contact with other matter—we assume—the energy must confine itself to its portion of matter; this forces the energy down the interior of the atom in a "corkscrew" or spiral manner to the opposite polar point, as shown by diagram 1. Here again the energy must follow the matter which results in the energy passing over the particle in a centrifugal, dispersive and positive manner, because, as the diameter of the matter increases, the energy spreads over greater surface, hence becomes centrifugal, while the reverse condition results in centripedal energy. Crossing the equatorial zone the phenomenon repeats itself.

I hold that every particle of matter in a condition that we experience it now, possesses this energy.

Since every particle of matter is revolving, friction would result in an increase of vibratory energy of the particles thus effected and in time this vibratory energy existing under resisting conditions, would result in making the particles of matter incandescent, or in other words, the particles remaining ever the same in their respective quantities, yet the energy is increasing in volume until we have a large amount of energy enveloping a small amount of matter, the same as an incandescent light is produced by a great volume of energy being forced to pass over a small quantity of matter—this being a resisting condition, results in incandescence. The energy being confined in a large wire at first does not manifest its existence, but as soon as the same volume of energy is forced to condense over a small wire, it manifests itself as light and heat.

Result 2. Since this energy accumulates around the spherical particle, the intensity of spiral energy must increase in velocity over the particle. This must necessarily increase the velocity of motion of the particle around its diameter. This action would again result in increase of friction, an increase of energy to a like volume of mass. Where we have a difference in chemical effects, we have a difference in quantity of matter to an atom, and also a ratio of energy to their ratio of volume of matter contained in their least quantity. Hence, like chemical elements have like intensity of energy; hence a correspondence of vibration is established, and harmony between the two causes a preference in their attraction for each other.

Result 3. Consequently where the correspondence of vibration does not exist, there is a lack of attraction of the particles in ratio to the difference in their action. But where the vibratory energy corresponds in the manner of a half tone to a full tone, or a quarter tone to a half tone, or an octave correspond-



DIAGRAM 2.

ence, then there would be a correspondence of energy in ratio to their like intensity of energy, and this decides their force of attraction for each other.

Here you can apply the scale of music and its harmony to chemistry, and you have the attractive forces of different elements practically demonstrated in chemistry.

Result 4. These particles of matter in their least quantities would be the transmitting medium of solar light, and would thus be exposed to solar energy. Light is a vibration, hence it sets every particle in motion with which it comes in contact. This light vibration loses its intensity of force or energy as the distance traversed increases, by virtue of its energy being transmitted or absorbed by the particles of matter occupying the space through which it passes.

This cannot occur unless the particles increase their energy at the expense of solar light, yet, as the energy increases, their volume of mass does not increase, hence there is an accumulation of vibratory energy taking place, which can continue until the energy envelopes the particles, so as not to allow them to come in actual contact, hence they are repellant to each other; thus the particles absorb the energy which is constantly being transmitted to them by various phenomena. Since solar light is universal, all particles receive this energy universally; hence the equilibrium is always established, and the particles must retain all the energy they absorb.

In the foregoing portion of my article, I have taken energy and matter in a combined state. We well know that while matter is throwing out heat in a state of combustion, while confined in a stove or other apparatus, that the atomic or gaseous particles go up the flue into the air, while heat is emanating from the stove and fills the room, increasing the temperature. Now this radiated heat is unaccompanied by matter, but is particles of heat vibration in an independent state from matter. In order to radiate, it must pass through the iron matter of the stove, and since this iron consists of spherical particles, over which the energy must pass in a spiral manner, and as the surplus of heat increases, it radiates from these particles. Now this heat can then only radiate in a spiral manner, each undula-

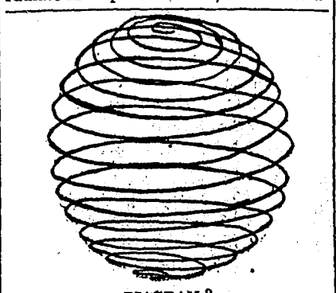


DIAGRAM 3.

tion would be the volume of energy radiating at one time—say the volume be the quantity that an atom can possibly maintain, the surface radiating in a rhythmic manner, minus matter. This radiated energy is independent of matter, and can so exist for all eternity. It is subject to gravity, not from a specific standpoint, but from the intensity of its energy, it finds its gravity with its corresponding energy.

From the atom and molecule let us take a step to the mass, and the mass—call it a planet—likewise vibrates with this energy passing over it, causing its revolution on its axis, the same as the atom revolves by virtue of its energy. This planet is increasing in its external energy as it condenses, and as the heat, sound, concussions and all other disturbances send disembodied or independent energy into its atmospheres. This, then, will in time form atmospheres of energy from the earth's face, the planes being characterized according to the nature or intensity of the vibration; a lower vibration forming a plane near the equatorial zone of a planet, the next higher above that, while a still more intense energy finds its plane above these, and so on. These planes are the belts of Jupiter, Saturn, Uranus, etc.

These planes of energy are constantly exposed to sunlight or solar energy—energy which is also independent of matter. This contact of solar energy will cause these planes to absorb it, and such as is not being absorbed, fall to earth's surface and again emanate to these planes. This continual absorption of energy will cause them to become luminous in time, for light is a degree of vibration. This is why stars scintillate, and not because they are heated or reflecting solar light. I am the first scientist expounding this theory as here presented, that absorption of vibratory energy, without increase of mass, will cause a resisting condition, thus causing the energy to illumine its entity.

If the planets become more active, luminous, and of greater influence through the absorption of vibratory energy playing upon them, then every particle of matter, every molecule, every tree and shrub, every insect, every animal and man must likewise, as independent masses of matter, be thus influenced.

In my philosophy man originated by the aggregation of protoplasmic or sensitive, jelly-like matter absorbing energy, caused by being subjected to the vibrations of earth for ages at a time, caused by eruptions, etc. This same vibratory energy caused figure or form of all life while it was animating the protoplasmic mass, by absorption of earth's vibratory energy animated inanmate matter, the more energy it absorbed the more active it became. This is the result of life from the nature of the jelly-fish to man. All are distinct species, hence man did not originate from monkey.

This absorption of energy never ceases, it continues forever. We emanate this vibration, and you say you are possessed of much animal heat; if your vibratory energy is of high intensity and of great



DIAGRAM 4.

volume, then we say you are very magnetic. If you are decisive in your character, we say you are positive.

As we, as human beings, become more intelligent, we put ourselves *en rapport* with higher conditions, with wider scope; we then become more sympathetic, and through this sympathy we become the recipients of the energy of those with whom we are in sympathy. In this manner does the volume of energy increase, but in our size and weight in matter do not increase. Our mental energy becomes more powerful—more intense, hence we can send our thought energy to a greater distance, for the reason of its force traveling a greater distance before it is dissipated, and this condition of mind makes the individual psychometric.

It is the continual absorption of this energy through sympathy that animates man, and makes him a power in the land, in the nation and in the world.

In the beginning aquatic man was a slothful being. He only possessed sufficient energy to be able to absorb food. Then, by experience in life he became possessed of more energy, so that he could propel himself. Then the increase of energy caused him to become possessed of physical powers of more or less degree. The lines of energy would be far apart, as indicated by diagram 5. This physical power he used over weaker life, and he would become domineering in his nature; the practice of this power cultivated and increased his power. Then from muscular power he became more intelligent, and the energy evolved to that of mental force or thought vibration. Then reason followed, which is the result of the decision of each of the various faculties, the same as the sum total would result from ten columns of figures. To-day we applaud mental power and capacity and decry physical force and power. Has the absorption of energy ever ceased during these ages? Does it ever cease

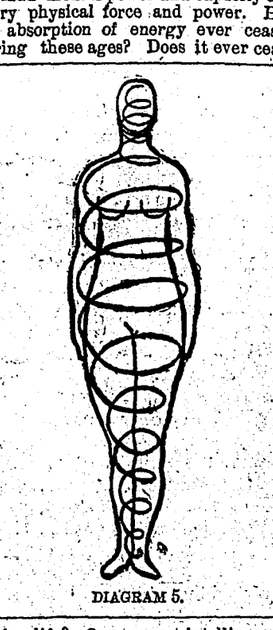


DIAGRAM 5.

during life? Our present intelligence is caused by our having 200,000,000 years of experience over our aquatic ancestor, for, as he became experienced, he became intelligent, this he transmitted to his offspring as a capability.

The organism of man consists of atomic matter in an aggregated and organized state. Each organism is the result of consuming aggregated matter of all the elements known. The friction of the blood globules produces a vibration manifested as animal heat. A good circulation means normal temperature, while a poor circulation means a cold and clammy nature, not in the least attractive. This process keeps each atom in a state of vibration, and also these atomic undulations cause an absorption of exterior undulations from a physical standpoint, while thought, thinking and a subjective state of the brain cause an

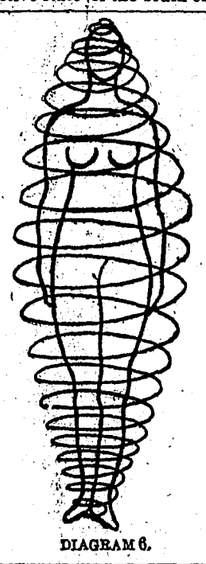


DIAGRAM 6.

absorption of exterior conditional undulations from a mental or psychological standpoint. Is this not an increase of energy over that which the atom would naturally contain? This acquisition of energy would figuratively result as shown by diagram 6, where the organism has been enveloped by energy expanding to the exterior; the same with the atom and a planet. There is an equilibrium of conditions necessary in order to maintain the coherence of the surplus energy to that of the normal energy of the atom, the normal energy of the body with that of the acquired energy.

The slightest concussion of the head and body has a tendency to disturb the equilibrium of our organism, and render us liable to unconsciousness. The slightest affection in any organ of our body has a tendency to prostrate us and render us incapable of our offices.

You all understand that we are physically passing through continual changes; that these changes of the body cause a final condition by which it is impossible for the atomic organism to retain this absorbed energy and a dissolution will result when the energy leaves the body, and it is simply a mass of substances, which possesses only the normal quantity of energy that its atoms possess in their normal state.

The same dissolution takes place by an aberration or severe concussion of the brain, by a sudden contraction of the heart when the blood ceases to circulate and to continue to vibrate the organism, and hence the atomic element fails to retain this absorbed energy. Now, then, should the atom receive a concussion it would immediately give up its surplus energy, which would radiate to its gravity or its corresponding plane. It would retain only its normal volume of energy. The energy which radiated can have no other figure than the figure of an atom, hence the spherical mass also would give the radiated energy the same figure as its bulk. Consequently, when the energy of man separates from the mass of his organism, the energy can only have the same figure as the man; this must include his features and general build. And since thought and the various phrenological faculties each vibrate in a certain degree of intensity as soon as used, they, too, would emanate their characteristic vibrations with the energy of the whole. Consequently, the decarnated energy possesses the same faculties out of the organism as in it. For, in order to annihilate man's individuality you will be forced to overcome the law of attraction. And since the law of attraction is really the correspondence of force, energy, and of matter, it would be contrary to nature and one of its prime laws that these faculties should not retain their characters and man retain his individuality through the continual existence of these faculties as a whole. Put elements under any and all conditions and they retain their individualities. In heat and cold; in pressure or vacuum; in a mass or in molecule, they remain ever the same. But the disintegration of a substance or a mass simply changes the condition of these, but not the character of the elements, because the element is an individuality and a prime entity. A man, a horse, an elephant, a lion, as a mass, is an individuality and prime entity. His energy and the character manifested through this energy, make him a prime and independent entity—entirely independent of the mass that constitutes his organism. A man of 75 pounds may possess greater mental energy than a man of 300 pounds, and vice versa. Here the quantity of matter does not decide character, but only the formation and development of the faculties which were inherent decides character. A dog is more intelligent than a whale, but the whale possesses more muscular force. Why? Because each atom carries with it its bulk of energy; the more atoms the more muscle and the more energy. But with intelligence it lies with the quantity of brain matter and the development of certain faculties which vibrate over greater surfaces. Consequently the whale will remain a whale in nature and in form, in any state of existence; the dog remain a dog, and man a man in every phase of his hundred-fold nature. For what great power should change a thief into a harp player in an iota of time—this being contrary to every law in nature. A thief remains a thief until by psychological influence he is induced to gradually reform, by overcoming the acquisitive faculty through the cultivation of its opposite. The thief here simply absorbs the psychological energy of his missionary, and is thus strengthening his weak point by feeding upon the strong energy of his missionary—the faculty of his weakness is a degree of vibration, and so is the missionary's strong faculty of honesty. The absorption of honest energy will in time make the thief honest. So there is no necessity that man should retain his low character for all eternity, according to my philosophy, but he can develop out of it by desiring and coming en rapport with better conditions through the sympathy of a better element. In this same manner does the atom become more energetic by the acquisition of energy which forces it to revolve faster and possess a higher degree of influence over adjoining atoms.

There are missionary atoms as well as missionary men. Both become more active and create a greater scope of influence over their like. If once the idea is reasonably established as to all life's immortality and its causes, then we can easily find, from these causes, the future condition. Specific gravity must control all entities, be they atomic, aggregated, animate or inanimate; organized as matter, or organized as energy, all must conform to gravitation. Consequently, honor finds an honorary plane, dishonor the lower and opposite plane, and both find planes in ratio to the various phases of honor and dishonor. Race and sex are of no consequence; but truth, facts and knowledge of nature, their neglect and abuse, selfishness, greed, lust, passion and general condition of the individual's mind must certainly be of all sequence if the law of gravitation controls matter as well as energy.

Since the earth is enveloped in spheres or planes of atmospheres, each plane being characterized by its intensity of action, I hold that each disembodied mind will be forced to gravitate to that plane which corresponds to his mental development. This correspondence is really the cause of attraction, hence gravitation. More anon.

E. C. GETSINGER, Scientist.

Detroit, Mich.

Free Thought, Free Speech and Free Press.

TO THE EDITOR:—For the Grand Rapids, (Mich.) Spiritual Association I report what of interest for the past month and present time, and prospects for April. During February we were fortunate to secure the services of Dr. Schermerhorn of our city, who filled the last three Sunday evenings of the month to the satisfaction of his fine audiences. This month, as has been announced, we have with us Frank T. Ripley. Besides his Sunday lectures and platform tests, he assists in the Wednesday afternoon seances. These and the five o'clock seances on Sunday are very largely attended by new investigators. Much interest is being awakened in these, and the tests given by Mr. Ripley and the local mediums are attracting crowds of people. Our Wednesday evenings continue to be largely attended. On the first Sunday of April it is expected Mrs. Tillie Reynolds will commence her month's engagement with this society, and on that day we shall observe the anniversary of modern Spiritualism with fitting ceremonies. There will be music, speaking, a conference and possibly a basket dinner at the hall, but of this latter I cannot speak positively. We cordially invite all friends in the city and from out of town to be present and take part with us.

Much joy is expressed here over Moses Hull's recovery. Long may he wave the signal of freedom, and sound the tocsin of reform. I am watching the fight over the National organization and pure Spiritualism. It seems to be the legitimate outcome of every organized effort, to immediately commence disorganizing. Sometimes I think that is the true order of evolution. Why cannot each be content to work in his own way and let all others do the same. Long ago disciples came to their teacher and said: "Lo! some are casting out devils and doing mighty works, but not in thy name. Bid us put a stop to it." The answer was both true and wise and would apply well to these belligerents to-day. With God in the Constitution, Rome as governor of municipalities and teacher of public schools and gold as king; pure Spiritualism—the sort that tells you *ad infinitum* how many spirits it has seen and talked with, and how much glory it is to have in the Summer-land eternally, and what this spirit and that spirit says—that kind of pure Spiritualism can take to the woods and caves. That kind of a harp may sound sweet for a time, but I should be glad to hear even a jackass bray after having had it a decade or so. Already the inquisition is at our very doors, and yet there is a flaming torch swinging aloft to light the nations out of darkness. Which shall it be?

Pure Spiritualism will never save the world unless it first tells it what is the matter with it. Yours for free thought, free speech and a free press.

MRS. C. H. HINKLEY.

WAS IT CHANCE?

Or the Result of Spirit Power.

LOCATING A DEEP BURIED CORPSE BY A DIVINING FLOAT. A BURNING CANDLE SET AFLOAT ON A SHINGLE LODGED OVER THE PLACE WHERE THE DEAD BODY LAY—THE OLD SPANIARD SUCCEEDED WHERE OTHERS HAD FAILED.

TO THE EDITOR:—According to the San Francisco *Examiner*, a train crew of the North Pacific Coast railroad brought the news to Sansalito of the discovery of the body of R. H. Sabine, late station agent at Cazadero and the last of the seven unfortunate men who rode to their death on engine No. 6, through the flood-wrecked bridge at Cazadero. They also brought with them the belief that the day of miracles is not past.

An old Spaniard, whom nobody resident on Austin creek seems to know, was the discoverer of the corpse, search for which had been going on uninterruptedly for fifteen days. During the prevalence of the high water the searchers worked in boats and from the banks with pike poles and long, sharp, pointed iron rods, with which they explored every hole and eddy and every pile of drift and sand bar, from the bridge to the point where the creek empties into the Russian river, a distance of nearly seven miles. In the last five days of the search, Austin creek had dwindled from the turgid, yellow, bankful torrent that caused the disaster to the pretty, crystal trout stream so well known to anglers and summer idlers. It could be forded almost anywhere by a man equipped with thigh-high gum boots, or wading stockings, and the water was so clear that the bottom was visible even in pools of four or five feet deep.

Under these conditions the searchers explored the stream so thoroughly that the dead man's brother finally announced that he would abandon the hunt after one more day.

Early the following morning an old Spaniard appeared at Cazadero and by signs induced some of the searchers and railroad hands to accompany him to the scene of the disaster. He could not speak intelligible English, and it was more curiosity over what they considered foolish mummery than any idea of a favorable result that the searchers accompanied him. The old fellow's only equipment for searching consisted of a few ordinary tallow candles with a couple of shingles.

When, after considerable difficulty, the Spaniard had succeeded in having the men point out to him the exact spot where the engine had rested on the bed of the stream after its fatal plunge, he lighted one of his candles, fastened it upright to a shingle with a few drops of its hot grease, and set it afloat just where the floor of the cab had spilled its inmates. This shingle was not well ballasted and came to grief almost immediately.

The old fellow prepared a second float with greater care, and this time made the sign of the cross with the candle before lighting it. Shingle number two was launched just as the first one had been, and went dancing down the ripples without mishap. Led by the Spaniard, the searchers followed along the bank, most of them so impressed by the old man's earnestness as to frown into silence one or two who were inclined to laugh at the strange proceeding.

Past the famous old Bohemian club camp-ground, two or three hundred yards below, the flickering light sailed on its frail raft, avoiding shoals and riffles and snags, as though steered by an unseen hand. Half as much more distance down the stream was traversed, and at a bend where the torrent had piled up a long, wide bed of sand and gravel in front of a sunken log or bowlder came the denouement. The water over this bar was scarcely half a foot in depth, and appeared to possess nearly as much movement as the current in the main channel.

But, strange to say, the shingle came to a standstill. It turned around two or three times lazily, as though in an eddy, and without making any farther progress down stream drifted slowly to the pebbly beach and stranded.

Attention was about equally divided between the shingle-floated candle and the old Spaniard. The latter gave a satisfied grunt, and signing to the searchers to dig under the shingle, gravely squatted on the bank and began rolling a cigarette of brown paper and granulated tobacco.

Two shovels were plunged into the gravel without a word of argument, and in a few seconds a hole had been excavated to the depth of eighteen or twenty inches. Water flowed in immediately, so discolored by the disturbed earth that the eye could not penetrate it, but the shovelers could feel, if they could not see, and one of them, with a frightened look on his face, withdrew his blade, exclaiming: "By George, boys, he's here!"

A dozen willing hands joined in the uncovering after a hand exploration had resulted in the discovery of clothing at the bottom of the hole. The gravel was so firmly packed that extracting the body was a matter of considerable difficulty, but when it was finally drawn out on the beach, there was no difficulty in recognizing the well-known features of Sabine. Examination disclosed that he had probably received a death wound when the engine went down, and sinking immediately, had drifted along the bottom until he lodged on the rapidly-forming bar.

Everybody turned to the old Spaniard with eager questions, but he could not or would not speak English enough to give any explanation of himself or his work, although at the hour when the train left he was regarded as a worker of miracles.

The railroad men, who brought the story to the city by the last boat, did not witness the performance, but describe it as told to them by the wild-eyed witnesses they met at Cazadero during their lunch hour.

Sabine's body was brought to San Rafael for interment.

The Spaniard who made the "sign of the cross" was undoubtedly a medium, and spirits through him were able to control the course of the shingle. There was nothing miraculous about the occurrence.

NAT. LAW.

THE FAR-OFF EAST.

The Wonders of Hindu Magic.

Explained by Spiritualism.

IN THE PROGRESSIVE THINKER, No. 215, is described the above-named marvels by Prof. Heinrich Hensoldts, *Arena*, December, 1893. These feats have been standing enigmas to all spectators for years; but to my mind modern Spiritualism fully explains them. Prof. Hensoldts might have given the readers of the *Arena* this solution had he been acquainted with spiritual lore.

These marvelous feats have been performed by the wise men of India from "a period prior to the building of the first pyramid," to the perplexed astonishment of the world. "Western philosophy has not yet furnished anything like an explanation of these strange phenomena."

Here this orthodox writer is mistaken. He is in darkness. Poor man! he does not know that since the advent of modern Spiritualism a thousand and one things, many enigmas, have, by the phenomena and philosophy of Spiritualism, been explained, and rendered lucid and rational.

Spirit materialization now solves these Hindu problems. The Yoghis and the Rishis are unquestionably expert mediums.

Therefore, the production of the mango tree is naught but an example of materialization. Like all materialized objects, they come from nowhere and go to no-whither. Honto, the Indian maiden, materialized a shawl before the audience at Chittendens, Vt., as described by Col. Olcott in "People from the Other World."

The rope spectre is somewhat different, as described by Prof. Hensoldt, from the way it has often been seen. Instead of a man, the Yoghi himself climbing the rope, a boy appears on the ground and climbs the rope, up out of sight.

Mr. Fred S. Ellsmore, of Chicago, who saw and described this feat, tried to take it by the kodak. While the man (the fakir) and his cloth, or blanket, were in the kodak picture, the rope and boy were not.

Years ago Daniel D. Home was carried bodily up to the ceiling and out of one open window into space, and in or through another back to his room again; no visible hand touching him. The spirit guide Owasso lifted Slade up two flights of stairs in a hotel in Waukegan, Ill., in 1866. This is reported by J. Simmons, Esq., who was with him and just behind Slade on the stairs.

Spirit Belle was seen to appear in a seance-room, produce four needles and white knitting-cotton and knit a baby's stocking a quarter of a yard long. While the Yoghi medium materialized the mango tree in a few minutes, Spirit Belle consumed fifteen to twenty minutes to knit the stocking. This stocking was put in a frame and hung in the seance-room for inspection.

These facts fully explain East India magic. They abolish all the mystery there is about them.

Cuspius Fadus, Procurator of Judea, A. D. 45, from spirit side of life says: "I never saw one who performed miracles, but I have seen magicians and necromancers who performed almost the same things as you hear of being performed in India, such as growing the orange tree, killing the materialized boy and producing the original mortal."

A. S. HUDSON, M. D.

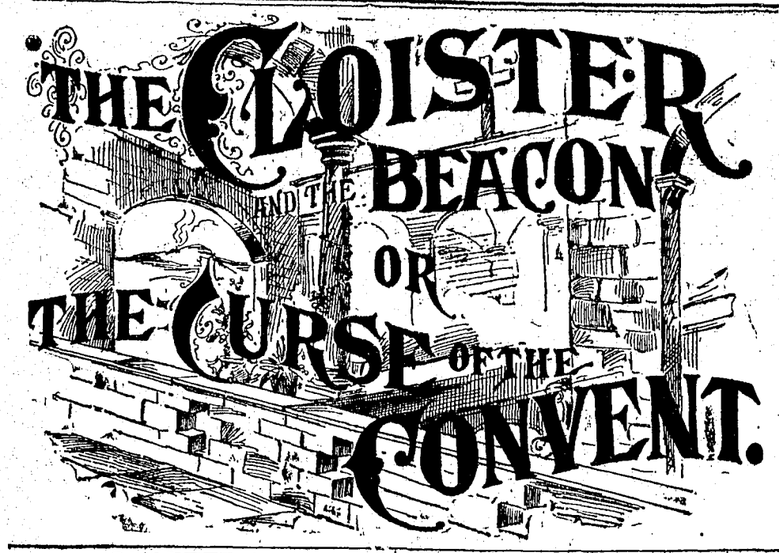
Stockton, Cal.

Voice from New Hampshire.

Prescott Robinson writes: "I have been a Spiritualist almost forty-five years, and during all this time I have never seen the paper which compares with THE PROGRESSIVE THINKER, and do not believe its equal has ever been published. I do not see how I can well get along without it. Go on boldly and fearlessly and the Angel-world will protect and sustain you."

36,000! 36,000! 36,000!

The edition of the Christmas number of THE PROGRESSIVE THINKER has reached 36,000—a larger number than ever issued at one time by any other Spiritualist or liberal paper on the green earth. We will send them out at ONE CENT per copy. The eight pages are equivalent to a book of 150 pages. If you have not read it, then you should send for it at one.



CHAPTER III.

Cyvrangon.

["The Night the *Light* Went Out" was a most remarkable story, founded on absolute facts as testified to by a prominent gentleman of this city. We now commence the publication of its Companion piece, the scenes being laid in England. It is by Hammond Hills, of the *Agnostic Journal*, London. We are sure it will prove of great interest to our numerous readers. All new yearly or trial subscribers will get "The Night the Light Went Out" free.]

Three days have elapsed—three days of passing brightness, and night is once more approaching. Signs of a gathering storm are borne upon the breeze, and mantling clouds sweep past, each darker than the preceding one, till all collect, and in one pitchy mantle drape the skies. At length the storm bursts forth in all its fury; the thunder, breaking overhead, rolls on with almost ceaseless roar, a perfect hurricane of rain and wind arises; impenetrable darkness reigns, save when the forked lightning cleaves the air, and renders for a moment visible the swollen waters of the castle-moat tossed into foam.

"Great heaven, what a night!" exclaimed Isabel, crossing herself, as the sisters stood together at their lattice, gazing, half in wonder, half in fear, upon the warring elements.

"Pray heaven no Christian soul may be abroad in such a fearful storm!" rejoined her companion. "Holy Mary, shield us!" she ejaculated, as the sky for one moment seemed all ablaze with lightning, then became shrouded in its sable pall. At this moment, as a transient lull succeeded the fury of the tempest, a faint sound like to the blast of a hunting-horn smote the maiden's ears.

"Oh, listen, Isabel!" exclaimed her sister, "was not that the winding of a horn? Someone is in distress. And yet—it cannot be—on such a night!"

"Again!" she cried, as once more the blast arose, this time high and shrill above the tempest's roar. As she spoke a flash of lurid flame lit up the sky, thus rendering plainly visible a human form near by the postern-gate, alone amid the raging and pitiless elements.

"Mother of heaven!" shrieked the affrighted Isabel, "see there a human being craves our aid: listen, he winds his horn again. Is no one there to render him assistance?" she cried, as the belated traveler once more sent forth a piercing blast for succor.

Yes, help was nearer than the excited maiden supposed. The stranger had been heard by other ears than those of the terrified sisters, and the Lord of Kirton was too noble to let a fellowbeing pass unsuccored on such a fearful night. The warder was at once dispatched to lower the drawbridge, and make known his master's wish that the belated traveler, whoever he might be, should be sheltered beneath the roof of Kirton Manor. This invitation, it were needless to say, the stranger thankfully accepted.

Two hours have passed, and the storm, which at first threatened to be of long duration, has suddenly and entirely abated; and now only deathly silence reigns where recently all was din and tumult. Two hours have passed, during which time the garments of the traveler have been dried, and have replaced those with which he had been supplied when rescued from the fury of the tempest. Two hours have passed; and the spirits of the weary stranger have been revived by nourishment and rest.

The evening meal is prepared, the Lady Margaret and her twin-daughters assembled at the board, when Geoffrey de Clere ushers in his guest, and, with true old English courtesy, bids him welcome to the halls of Kirton Manor. A strange being is it circumstances have thus led hither; an aged man, yet one whose lofty stature and patriarchial air might well command respect even from the scornful and overbearing. His hair of silvery whiteness fell in wavy profusion about his neck; while his beard, of the same snowy hue, but of the finest silken texture, reached to his waist, forming in itself a striking contrast to the raven brows which shaded eyes as bright as ever in youth they sparkled; a loose robe draped his still erect and giant form; his hunting horn was slung across his shoulder; while from a massive belt, on which were traced strange runic characters, a musical instrument, in form resembling the guitar, depended. Upon his breast a weighty ornament of peculiar workmanship lay, the bucklers of which completely encircled his neck; it was the Iodhan Moran of the Druid.*

This mysterious individual, thus habited after the manner of a bygone age, was called Cyvrangon: Cyvrangon, the minstrel and Astrologer; Cyvrangon, the British Faid;† a follower of Taliesen,‡ a descendant from the line of Arthur; a disciple of Thau, the god of the Celtic Druid.

Whither he was going, or whence returning, and on what mysterious errand, was unknown; and, though his host would fain learn something of his more immediate history, the laws of hospitality kept him silent. The Lord of Kirton, with the generous spirit of the times, expressed his pleasure in the stranger's companionship, and begged he would remain beneath his roof awhile, an honored inmate, lest his too sudden departure; after the fatigue he had undergone, might tend to enfeeble the frame of one no longer young.

"Norman, I thank thee, and will rest awhile," the Bard replied; "for well I own thy Kentish soil doth hold for me a spell enchains my soul to love it, since it was the soil where British valor first repelled the Roman foe,§ when Cæsar's legions sought to land at Dubris‖ and found its chalky cliffs alive with rugged troops armed with their chariot weapons* and with their native courage."

"Ay, brave was our ancient British stock," rejoined the Lord of Kirton; "and Kentish Britons were no whit behind their fellows in deeds of courage and of daring even at that distant day; yet were they subdued, not only by the Roman Conqueror, but by Saxon, Danish, and Norman foe. Within the circle of the past we may not live; only the present is our own; let us forget past inroads, and enjoy the present hour while yet she wears a smile."

"Yet are some Saxons dear even to Norman maidens," ventured Frances. "When had we saint and King combined in one like holy Saxon Edward—when had we monarch who for his Church renounced so much of worldly joy—who for his God gave up even the ties of nature?"

"The ties of nature are the ties of God, my Frances!" gravely said the Lord of Kirton; "and he who snaps the one, the other tie outrages. Let Edward the Confessor rest, a saint canonised; thou canst not make him hero."

"Nay, after Edward it was the hero came," said the impulsive Isabel. "Knowest thou not, stranger, it was in this portion of our island that Harold first drew breath; knowest thou not our very barony, the barony of Kirton, formed part of the demesnes his father, Godwin, held as Earl of Kent, ere yet the last, the bravest of our Saxon kings, did wear a golden circlet on his brow."

"Thy hero, Isabel," exclaimed her sister, "sinned against heaven and fell. Giving false oath on the reliquary, his arm by that reliquary was palsied, and failed him in the day of battle, when he met the Norman on the red soil of Senlac."†

"Not Harold's arm, but England, failed the Saxon. Had all men fought but like our noble Cantii,‡ the flag of Norman William never had waved over our inland shores."

"Enough!" the Lord of Kirton interposed, "enough. And if thou wilt, keep thou thy faith in Edward, Frances; and, Isabel, I will not seek to shake thy loyalty for Harold; but we are English, children, and England is Norman now; then let our aims be ever to civilize our nation, to improve the English constitution, to develop its power, and to fortify our land against invasion; to hold what we now possess: and, as we assemble beneath the glorious standard of Liberty our own hands shall raise, to feel that foreign governments shall yet acknowledge our little isle, peopled by descendants from the British, Roman, Saxon, Danish, and the Norman stock, may fairly claim to be what Rome once was, the mistress of the world!"

Thus did the evening pass away in pleasant converse; thus did Cyvrangon, the British Faid, become established an inmate of Kirton Manor.

CHAPTER IV.

The Prediction.

It was usual for the sisters to stroll unattended within the castle grounds, and on the morning following the events recorded in our previous chapter, all traces of the storm having disappeared, they took their accustomed walk. It was not, therefore, strange that, as they lovingly conversed together, they should encounter their guest, whose wandering life had doubtless led him to love the air and sunshine. On perceiving the maidens, the Bard approached with all the grace of a polished courtier, and, with a dignity that bespoke him noble, sought permission to join the daughters of his host in their morning ramble. The offer of his escort being graciously received, he walked respectfully by their side; but, unaccustomed as the maidens were to other society than that of their own family circle, they were for a time burdened by a feeling of constraint, and an almost unbroken silence was observed until the trio reached an arbor, one formed by Nature's hand, a favorite resort of the sisters, and called by them the "Fairies' Dell;" and fairy-like indeed it was, for a more romantic spot surely pencil never portrayed, poet never dreamed of. So near the stately dwelling of man, it yet seemed buried in solitude; enveloped by the drooping branches of lofty elms, and rich in foliage of every varied tint; adorned with Nature's carpet of white and green, and furnished with a couch of velvet moss by the same munificent hand, it was indeed a home for fairies to disport in.

"What thinkest thou," said Isabel, breaking the silence, and addressing Cyvrangon, who stood, calm and immovable, gazing on the scene before him, as might some inspired prophet of old; "what thinkest thou, sir stranger, of our Fairies' Dell? Is it not beautiful?"

"Beautiful!" he rejoined, casting his eyes upon the maiden; "it is a sacred spot! that is to say, it would have been held sacred in the days of the Druid, when, amid the clash of cymbals and the wild strains of the mystic harp, bards sang of their prophetic visions, not with the mechanism of this Norman age, but in improvised, spontaneous lay; when they handed down the traditions of their antique worship from generation to generation, not by means of a parchment scroll, but by the giant power of memory; not engraved upon a perishing calendar, but writ in characters immortally emblazoned on the grand mind of man—Nature's only unassailable record—the record and the citadel of infinite Thau."*

Frances, who deemed it hardly consistent with her zeal for the Christian faith thus to listen to the Bard's homily upon the religion of a past age, gently said:

"Such, Cyvrangon, were the rites of the Pagan ere yet the blessing of a purer hope dispelled them. Such were the teachings of an unlettered priesthood ere yet a nobler faith destroyed fell superstition's power."

"An unlettered priesthood!" echoed the Prophet-bard. "Maiden, to thy philosophy the pages of my faith are writ in an unknown tongue; were they who inscribed them, then, perforce unlettered?"

"Saidst thou not, stranger, thy rites and mysteries were never writ upon a parchment scroll" ——

"But were engraved upon the mind of man in one long era of enduring truth! Aye, maiden, only what is truth to me is called by thee tradition. Thou only knowest of the mystic characters carved by the Druid on the cromlech. Thou hast not probed their meaning, maiden; they are the volumes and the language of tradition; but Truth has sacred held, and nor papyrus, stone, nor brass has ever mocked its power within that mystic cycle called the Drui'-eachd.‖ There only were initiates admitted, there only was oral instruction given in those truths which originated far back in the mists of time, those rites which were practised from life's first incarnation, in memory of which even to the last hour of freedom the Druid severed with a knife of purest gold the sacred mistletoe from off the branches of the forest oak in honor of the Thau they worshiped, and with whose overthrow Freedom died."

"Nay, rather found new life in the great promise of redemption," exclaimed Frances; "while in the pre-Christian times"——

"In pre-Christian times men's hearts were not divided as they now are, men's minds were not harassed by the distracting mutability of creeds and systems, dynasties and governments: but were firmly knit together in the bond of fellowship, and cemented with the symbols of their faith."

"I speak, Cyvrangon, of a hope divine; thou speakest of mortal law! I speak of one who gave his life to make us free hereafter; thou speakest of that Thau who held the human soul in bondage! I speak of one who calls me to his throne for free inheritance of future bliss; thou speakest of a terrible past when man in his blindness knelt"——

"When man," interrupted the Druid, "when man worshiped God beneath the broad firmament of heaven—when he prayed at Nature's altar in the world that God made free, nor yet had mocked his maker by kneeling beneath other canopy than that the Omnipotent had created."

"But," timidly the maid rejoined, "thou art a Briton, minstrel, and by Saxon hands our Church was raised which Holy Austin founded. By Roman hands on Saxon rock, with after-Norman aid, our faith was made secure and trebly blest. Say, why dost thou condemn the temple which our ancestors erected unto their master's honor?"

"Maiden," the Bard replied, "not for their master's honor was the temple built, but for the honor of the Romish See; for the advancement of a system in which the world's wealth might become centralized; for the upholding of a power which, though behind the throne, might yet reign a power greater than that on the throne; for the accomplishment of a gigantic fraud by which the few (God's priests they call them) should be aggrandized at the expense and thraldom of the world."

"Cyvrangon, thou frightenest us," the elder sister said; "we are but simple maidens, and know nothing of the cause which thou dost advocate; we only know our loyalty is due unto those priests which thou dost blame, yet who are ever interceding for us to our blessed Redeemer!"

"One god, yet three! Three gods, yet one! Maiden, canst thou solve that riddle?"

"Nay, nay, I seek not so to do! I question not my dear Redeemer's mystery. I owe my loyalty to my confessor, and through him to Christ who died for me"——

"While I—I owe no loyalty to priest or man—to man or priest, for priest is less than man, and covets the dove that wears the richest plumage—anon thou wilt find it so—I, Cyvrangon, the Briton—Cyvrangon, initiate of the Druidic mystery—Cyvrangon, incarnation of Taliesin, descendant of King Arthur, of Round-Table fame—I owe no loyalty but to the God of my fathers; respect no ceremony thy priests perform in their houses of clay, at their shrines built from the refuse of earth, less sacred than the temple whereon now we stand; this indeed may be pronounced a holy fane, for it is consecrated by God's own hands! I seek not to wound thee, maidens," interjected the visionary, observing the sisters' anxious, frightened looks; "but possessing as I do the knowledge of God in nature, and nature's sacred rites, hallowed by the Faids of countless generations, thy priest-ridden doctrines are to me a heresy! Wilt thou despise the laws of nature, yet follow those of man? Wilt thou seek God by the false teachings of a creed thy forefathers knew not—a creed which flourishes only by condemning every other creed. Wilt thou hold firm to the spurious gospel which Romish innovators have substituted for the simple faith of thy ancestors? Wilt thou believe that doctrine of treachery and pride—the doctrine which preacheth charity to all, yet tolerates no doctrine but its own? Wilt thou do this, O maidens—wilt thou seek thy maker in imagined mansions, all shackled by the irons of priesthood forged, when thou mayest, unaided by monk, or bell, or book, all freely commune with him beneath the heavens, at any moment, and in every land, since God is everywhere?"

As the Bard spoke the concluding words his eye flashed with more than the fire of youth, his form dilated, and he stood as one inspired by heaven to proclaim its will. Small wonder, then, that, as they listened to his words, the sisters were impressed with a feeling of reverence, almost of awe, for the being who seemed to them endowed with mystic grace, and whom they scarce deemed mortal. It must be remembered that in these days superstition had not been weeded from the earth (hath it been so yet?), and the strange appearance of the patriarch before them, his impressive words and manner, and the mysterious way in which he had been driven to seek shelter at Kirton, all conspired to render him an object of well-nigh religious veneration to these simple maidens.

After a short pause, the stranger again spoke, this time addressing only the elder sister.

"Thou, O maiden," he said, "would have religion enclosed in walls of wood and stone, and deem that equity may there be found where scarce God's light doth penetrate. In what doth thy creed differ from the creed of the heathen? I will tell thee. One worshipeth from without the image of brass and stone his hands have formed; the other encloseth herself within it, a living soul encompassed by a brazen case—a being unto whom God gave the precious gift of life, a form which God designed to tread the world he first made free, immured, ere he demand it, within the tomb. Say now, O maiden fair! in what thy creed differeth from the creed of the heathen?"

Frances, moved almost to tears, kept her hand pressed upon the crucifix which adorned her breast, as though fearful lest her faith should be shaken; then, in trembling accents, she replied:

"I am but a simple maid, Cyvrangon, and cannot argue with a patriarch like thee, of creed, of system, or of faith. I only know that to God's service I have given my heart, and wait with hope the day I shall become the bride of His most Holy Church, that so I may my early pledge redeem. Why He thus fills my heart I do not know; I only know that it beats at His most holy will! Why I am constrained to devote my future life to Him, according to the tenets of our Christian faith, I do not know; I only know my life is His, and leave it in His hands! More than this I cannot tell thee, more than this I seek not to comprehend: it is not for me to pierce the mystery which shrouds the Infinite; let holy men and saints argue with thee of causes; let priests oppose our truth against thy error; let maidens like myself be content to know all things are as God wills them; but tell me, Bard, how didst thou know I had designed me for the cloister?"

"By that same occult power which bade me seek for refuge within the gates of Kirton, I read thy fate. To me the future is as clear as is the past to thee. I know thy destiny, sweet maiden, more surely than do the priests who covet thy rich dower, and to gain it lure thee to thy cell."

Then, taking the hand of Frances within his own, and gazing on her face, the Faid, in dream-like accents, said: "A life of calm seclusion—the loss of all most dear—the end—alone—last of thy race—alone—alone! And this is priestcraft's work—to enrich the Church—this wrong—this crime committed in the name of Heaven—and all to glorify the Nazarene!"

"Alas! what meanest thou? Last of my race—prophet—what meanest thou? Oh, speak, I prithee, for I am stricken with a cold, strange fear!" exclaimed the terrified maiden, while her sister stood as rooted to the ground in silent awe.

"Ask me not," replied the visionary, "for the purport of my words. I have said too much already; my lips have uttered what my heart would fain conceal from thee." Then, as if compelled by an invisible agency, he went on: "Thinkest thou I am only Cyvrangon the Bard, Cyvrangon the Druid? I have a prouder title yet, and possess a mightier power: I am Cyvrangon the Astrologer, Cyvrangon the Prophet and Magician! The heavens are to me an open book, each star a mystic character of fire, by which I trace the future—of man, the world, of fate. The power of divination in my hands, a word from me can seal the doom of nations. All things may pass away; but while that holy scroll above our heads bears on its face its messages of fire, all clearly writ in Beth-luis-nion-na Ogma,* my art shall never pass away. Other prophets shall replace me whose knowledge shall be greater than mine own; whose power to pierce the arch-mystery of creation shall far exceed even my wildest dream; whose revelation shall be such as never yet mortal imagination fathomed, because mortal hath never yet discovered the mystery which propels our globe in the midst of infinite space. In time this knowledge will be given us; only, maidens, reason will reign where now religion tyrannizes; philosophers will guide where priestcraft now oppresses; and what man calleth mystery to-day, to-morrow shall be designated science. And the prophecies which now proclaim the is to be, reveal the possibilities of the far future, shall, in the hour of their fulfilment, become the scorn of them who have benefited by their teachings; and the knowledge of the past, the crude discoveries of the prophets of old, shall be laughed at by those who make use of their traditions. Why? Because man's ingenuity will have given to the study his forefathers founded another name than prophecy."

And Cyvrangon was about to turn aside when a voice stayed him; it was Isabel's.

"Tell me, O prophet!" she exclaimed; "tell me my future. Since that thou hast read my sister's destiny upon her brow, say what seest thou recorded upon mine."

"Seek not to know; it would not yield thee happiness," responded the visionary; "besides"—and once again Cyvrangon the Prophet's individuality was sunk in that of Cyvrangon the Bard—"besides, thy noble father would consider I but ill repaid his hospitality by thus leading thy thoughts to pierce the maze of fate."

"And wilt thou, then, deny to me the service thou hast rendered to my sister?" asked the maiden reproachfully; when, perceiving that the Briton hesitated, she resumed: "Upon my brow, O prophet! what is written on my brow?"

The seer advanced, and paused awhile, then said in solemn tones: "A brief day of splendor, an hour of love, the shipwreck of all thy hopes, the cloister's gloom, a night of terror, and a broken heart!"

"Cyvrangon, tell me," said the maid; "I would know more"——

But the prophet interrupted her; "I will not tell thee more, for youthful maid like thee should hear thy destiny proclaimed in song, lest that thy day of splendor, thy hour of love, be overshadowed by the prospect of future sorrow. Wait, then, wait, till once again within thy father's walls Cyvrangon, the Prophet-bard, at eventide shall strike his harp, and sing the epic of thy future life."

Then, leading the maidens to the waving trees, where only egress from the arbor might be found, he gently said: "The spirit of prophecy hath passed away: Cyvrangon the Magician hath cast off the spell; Cyvrangon the Briton would attend thee to Kirton Hall."

And the sisters walked in silence by the side of their mysterious guest, while conflicting emotions dwelt in the soul of each. Frances, trembling and fearful for her religious steadfastness, as one whose only consolation is in danger of being wrested from her; Isabel, wavering between hope and fear, the brief sunshine of her promised portion shadowed by the dim outline of distant clouds, through which, as they approached her, the glory would once more burst, and illume her path until it shone a very Eden beneath imagination's sway.

(TO BE CONTINUED.)

† Prophet.

* Breastplate of Judgment.—It was supposed by the ancient Britons that the Iodhan Moran, worn when giving judgment, would hang loosely on the neck if the sentence were a just one; but would close of itself and stifle the wearer should he pronounce a false decree.

‡ A British bard of the sixth century.

§ It has been said that Cæsar was unsuccessful in his first attempt to invade Britain, although on returning to Rome he boasted of his glory. Two years passed before he undertook the second invasion, landing at a different part of the coast, and vanquishing the Cantii and Iceni. Cæsar's failure at Dover has been disputed, but we have eminent authority that he did fail, since Dion Cassius, a third-century historian, states that "Cæsar did not subdue Britain, but only showed it to his Romans;" and Tacitus argues that "Cæsar acquired nothing in Britain, either to himself or to Rome, but the glory of having made an expedition thither."

‖ Dover.

* The Briton's chief weapons of defense were chariots having scythes fixed to the axles. Terrible engines of warfare they must have proved, for they were most dexteriously managed.

† So-called by the Saxons, now known by the name of Battle.

* God.

‖ The Magic Circle in which the Druids studied the heavenly bodies.

* Druidic alphabet of magical letters.

The First to Meet Me.

When life's billows cease from surging,
And my frail life-bark nears the strand;
When my spirit seems emerging
From mists that cover sea and land;
Then may my enraptured vision
Pierce through the darkness that enshrouds,
And behold the fields elysian,
Far beyond the gathering clouds.

Who will be the first to meet me,
And safely lead to that bright shore?
Who most anxious then to greet me,
Of all my loved ones gone before?
Will it be my father? mother?
They surely will desire to come—
Or dear companion? daughter? brother?
All have found a heavenly home.

O, how sweet will be the greeting,
As all extend the welcome hand;
Not one absent from that meeting—
A blest, united, joyous band:
There to find a home so glorious,
In that triumphant life above!
Over sin and death victorious,
Through our heavenly Father's love.

Keene, N. H. A. E. BENNETT.

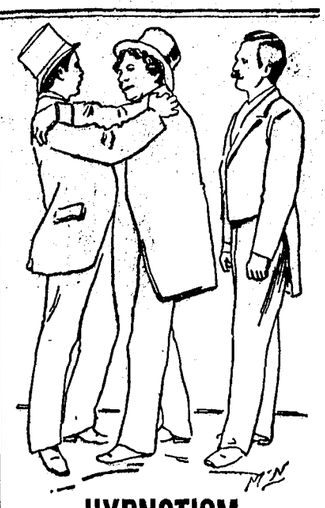
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SADIE CARR'S DOLLAR.

How an Unbeliever Was Converted

Having received many inquiries concerning an alleged expose of the medium, Mrs. W. L. Thompson, of this city, at Quincy, Ill., recently, I have decided to write out a short account of my investigations, for publication. I do not intend to make a statement that I cannot verify by from one to five good, reliable witnesses. And to get an unprejudiced jury to sit for the investigation of spiritual phenomena would be a greater task than to get one in the Cronin case. I thought I was free from prejudice, as I had no favorites among the different denominations of the Christian religion; in fact, all religions were the same to me, and I classed Spiritualism with the rest of the dogmas of the world.

The fact that there are twelve millions in the United States that believe in Spiritualism proves nothing in regard to the facts in the case. All the people in the world once believed that the world was flat. That did not make it so. There is an unbelief that grows out of ignorance, as well as a skepticism born of intelligence.

A question of as great gravity as the one concerning a future life is worthy of the consideration of the best minds in this or any other land; and any that would misrepresent in a matter of so much interest to all mankind would be more than dishonest. So, without hope of reward or fear of contempt, I give the result of my investigations in Psychic Science and Spiritualism. I found I was somewhat prejudiced, like the rest of the investigators, and was trying to prove that the phenomena was caused by something besides spirits. I have never yet seen an investigator who tried to prove that the phenomena were caused by disembodied spirits; but they try to prove that they are caused by some other means. If Spiritualism is true, it will not be accepted by the generality of mankind till the world is ripe for it. Like astronomy, its first devotees will have their eyes put out and be thrown into prison.

I was first persuaded to attend a seance by a Jewish friend, who told me he had received communications from friends in the Spirit-world. I told him I thought he was sincere, but to me it was only hearsay. I further told him that a man with delirium tremens saw snakes just as actually, apparently, as though the snakes were there. It was in this frame of mind I began the investigation. One evening, some six or eight months after the above conversation in regard to snakes, I met this same gentleman in company with a couple of others going to a seance, and that seance was at Mrs. Thompson's. At first I refused to go, but the three insisted so hard that I told them, as an excuse, that I would go and see if my wife did not want to come. Just at this juncture Mr. Thompson appeared on the scene and said: "Doctor, come up to the seance." I said: "No, I came down town to see a man on business, with whom I had an appointment; he is not at his store;" mentioning his name. Mr. Thompson said: "He is up to the seance; you can go right up and see him." I said: "No, I do not do business in such a place."

In order to get away from the four gentlemen who now were urging me to attend the seance, I excused myself, saying I would go and see if my wife wanted to come, and if I was not back in twenty minutes I would not come, and they could go on with their ghost-dance. Well, I went home and told my wife we had been invited to a ghost dance. She asked: "What do you mean?" I said: "They want us to come down to a seance." When she put on her hat and said: "Come on," I was as much surprised as though I had seen a ghost. When we arrived at the seance, I was again surprised at the large number of people present. When everything was arranged, I was appointed one of a committee of three to examine and fasten up the cabinet; which we did, after a committee of ladies reported they had thoroughly examined the medium and could find nothing concealed about her clothing or person that could in any way be used to make ghosts of. The singing began, and the forms began to appear and walk out, which did not surprise me in the least. I considered it a trick which the good people there had not found the key to.

When there came a manifestation of knowledge of things the medium could not get by any known laws, I then began to wonder by what means the knowledge was obtained. So I went to work honestly to find out. What purported to be the spirit of a sister to my wife came. My wife could not think of all her dead relatives who had died twenty-five years before she was born, and the spirit had to tell who she was.

Soon after this the sister appeared in full form and called for my wife, who stepped up to her, and she told her who she was, which made Mrs. Fisk a little indignant, and she says she came very near saying: "You old fraud; trying to pass yourself off for my sister!" But the second thought was: That would be *too* abrupt; and she said: "Take me into the cabinet and show me the medium"—which the form did at once. Mrs. Fisk says she was led right up to the medium sitting in the chair, and stubbed her toes against those of the medium and placed her hand on the medium's face and head.

Captain Mackey would come out and walk around and shake hands with a number of his friends. One evening Mrs. Mackey sat in the circle just in front of me. As I was an unbeliever, I was not allowed to sit in the circle yet. A form stepped out of the cabinet, and in a lisping voice said to Mrs. Mackey: "Mother, come up here."

Mrs. Mackey replied: "O, captain, I know it's you. I am afraid."

I said: "For God's sake, Mrs. Mackey, don't be afraid of that old witch."

Mrs. Mackey said: "Captain, come and shake hands with the Doctor," which he did at once, and then Mrs. Mackey took him by the arm and he walked around and shook hands with ten or fifteen in the room. Now, if this was not Capt. Mackey, then a number of his old acquaintances were badly fooled.

Until this time I had not been permitted to sit in the circle at materializing circles, and had not seen table-tipping or heard any raps. But about this time I received an invitation to attend a whist party at the home of a prominent attorney in this city. Looking over the guests, I saw a number of reputed mediums. After the cards had become monotonous to me, I suggested that we have a little seance for raps and tips. So the cards were laid aside, and we placed our hands on the table, and it began to gyrate and dance with considerable force. A slim, delicate-looking lady, whom I heard was a strong medium for physical manifestations, sat back and would not put her hands on the table, when asked to do so, after the table had been jumping around for some time and answering questions with more or less intelligence. It said it could lift me. A large number present urged me to get on the table, which I did with some reluctance. When I felt the table move I got off and began to argue that the force was animal magnetism or electricity. It was a very heavy center-table. The slim, delicate medium did not listen to my arguments long, till she stepped up to the table and just touched the tip of one finger to the table and asked: "John, are you here?"

The table jumped up and down three or four times, as much as to say: "Yes."

Then the medium said: "Can't you do something to convince the Doctor that it is not electricity that moves the table?"

The table flew around and struck me just above the knee, giving me a black and blue spot that lasted three weeks. I said: "John, I don't want any more of that kind of evidence." If I have made any misstatement in regard to this table manifestation, I hope some of the many witnesses that were present will correct me.

I am now going to relate an experience I had with an acquaintance, and one that a great many in Keokuk were acquainted with. This acquaintance was J. D. Durfey. I had talked with him enough to know that he had no religious belief, and that he thought death ended all. The circumstance I am about to relate seems almost incredible. Some year and a half before I ever attended a seance, Mr. J. D. Durfey was enjoying the ills of mortal life. He frequently came to my office and would exchange ideas on religious subjects. I learned by these talks that he was a pronounced and outspoken unbeliever in a future life.

Mr. Durfey was finally taken sick, but, for some time before he was confined to the house, would call on me. One day, four or five weeks before he died, he came into my office and said: "Doctor, I am going to die."

I remarked: "I know it; so am I."

"Well, but I am not going to get well," said he; "so you might as well get ready to pay up for the benefit of the widow;"—we being members of a beneficiary order. Some jokes passed between us and I thought no more of it for the time being.

There was at the time a man working for me by the name of Frank Hiron, who boarded with Mr. Durfey's people. One morning Frank came in and said: "Doctor, you had better go over and see Mr. Durfey."

I said: "Tell him I will be over this evening."

But Frank said: "Oh, you had better go right over; the old man is pretty bad." So I put my hat on and went right over. I found Mr. Durfey lying in the front room all by himself. As I entered, he said: "Doctor, I am going to die."

Now comes the ordeal I heard through the priesthood, both Protestant and Catholic, that all infidels recant when they come to die. I thought, I am alone with Mr. Durfey, and I will see if he is going to recant. So I said: "Durfey, what do you think will become of you after you are dead?"

He replied: "Oh, I guess they will put me in the ground, and the worms will eat me. What do you think about it?"

I said: "That is just my doctrine."

Mr. Durfey died a few days after the above conversation. The fact of my trying to make him recant I kept to myself. At a seance a year or more after his death, what purported to be Mr. Durfey walked out of the cabinet and put his hand on my head and said: "Doctor, old boy, I am glad you are here." It was rather dark, and I could not see plain enough to tell much about how he looked. Mrs. Durfey was not at the seance that evening, but the next seance I attended she was there and sat next to the cabinet door. There was a very good light this evening. In a short time after the singing began a man stepped out of the cabinet and took Mrs. Durfey by the hand and said: "Come here, little woman," which she did, and after a short, whispered conversation, she said in a low tone: "Doctor Fisk is here to-night." He said: "I know it; that is one reason I am here. Doc., old boy, come up here."

As I approached he reached out his hand to shake hands. As I took his hand I remarked: "Durfey, if this is not you it is a good representation of you." He said: "Oh, it is me, Doctor."

Of course I did not think it was, but here comes the test that I would like to have some of the philosophers explain. Now bear in mind there were fifteen or twenty good witnesses present who heard the conversation. He said: "Doctor, do you remember a short time before I died I sent over by Frank to have you come over, and when you came in I said: 'Doctor, I am going to die?'"

At this I began to wonder how the medium got hold of the conversation, and of course stood in a surprised condition. When I made no reply, he repeated two or three times: "Don't you remember it?" at which I replied: "Yes, I remember it."

He went on: "You said: 'What do you think will become of you after you are dead?' I told you I thought they would put me in the ground and that the worms would eat me, and that would be the end of me. What do you think about it?'"

I then asked him: "What did I say?"

He replied: "You said: 'That is just my doctrine.'"

I asked: "How long was this before you died that this conversation occurred?"

He scratched his head and said: "Let me see—it was just five days;" which I found was correct.

I then asked: "Durfey, are you happy?"

He said: "No, Doctor; that is just why I came to see you."

I asked; "Are you not as happy as when you were keeping boarding-house?"

He answered: "No, I can't say that I am; my whole past life comes up before me like a panorama, and when I see my mistakes that I made in earth-life it makes me feel bad."

Some of the old Spiritualists present begun to taunt me with questions like the following: "Doc., is that electricity you are talking to? or is it mesmerism, or animal magnetism?" At which I got up a little closer and began to examine his moustache and clothes; when he turned to Mrs. Durfey and said: "Little wife, how do I look to-night?"

"O, about as common. Why?"

"O, I see the Doctor is looking so close; I thought maybe I had not got a very good make-up on to-night."

Now, had I been alone I would have thought I was deluded in regard to this phenomena. Of course I knew I had never said one word about trying to make Mr. Durfey recant, and was not thinking about it till called to mind by the form that came out of the cabinet. Now, if materialization is a fraud, and the force that represented itself to be Mr. Durfey was a myth and not Mr. Durfey's mind, where did the intelligence come from? and why does it come and falsify to us and claim to be what it is not, and at the same time admonish us to do good, etc.? Some of the most intelligent minds in both Europe and America believe in materialization—in fact, they say they know it is so.

(CONCLUDED NEXT WEEK.)

A Curious Prophetic Dream.

TO THE EDITOR:—On reading an article in your paper, number 219, entitled "Dreams and Visions," I was impressed to help the dream-cause along by relating a very singular dream my father had nearly seventy years ago in Newstead, N. Y. We had a neighbor, Jacob Pratt, living about a mile from us, who had a little daughter about three years old, by the name of Caroline—a very lovely little one. My father arose one morning greatly distressed over a dream about her: that her left eye began to swell and kept enlarging till it burst and hung out on her cheek, and continued to lengthen till it reached below her chin, the weight crowding against her nose, etc. He went at once to see the child. He found her well and sprightly as ever; but the strange part of the story is, that when little Caroline was ten years old, a rose cancer attacked her left eye and caused just such an appearance as my father had witnessed seven years previous in a dream. I thought, as I looked upon the poor sufferer only a few days before she died: "Why was this lovely being doomed to this dreadful affliction so long ago, and shown so vividly in a dream to my father?" Ah, life with all its attendant phenomena is mysterious!

Dreams and visions have been like phantoms stepping in my long life-track, unfolding mysteries just as strange as my father's dream about little Caroline, and the lesson they teach me is, that there is a divide wisdom that marks out our ways, which mortals, as yet, do not understand any more than the possibilities of our own powers; but it seems that the Spiritual philosophy is leading us into higher attainments of light, and we may confidently hope that the knowledge of the truth shall yet fill the earth as the waters cover the sea.

MRS. TRYPHENA C. PARDEE.

Ellington, N. Y.

BOOK REVIEWS.

THE GIANT DELUSION. A paper read before the International Freethought Congress at Chicago, October 5, 1893. By Otto Wettstein. Intensely anti-spiritualistic; very strong as against the ordinary church arguments for immortality—but from the standpoint of Spiritualism the author is a man fighting in the dark, or completely blindfolded. Price 10c.

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VIEWS OF OUR HEAVENLY HOME. BY Andrew Jackson Davis. Highly interesting. Postage 5 cents. Price 75 cents.

FROM FOREIGN LANDS.

The Higher Aspects of Spiritualism.

Opinions from Some of Our Leading Thinkers.

Regarding the higher aspects of Spiritualism, and more especially to show some of our readers that broad view of the philosophy we love, taken by our English brothers, we glean the following from London *Light:*

Mr. W. Paice, M. A., says: "I feel that I am taking up somewhat ambitious ground in presuming to address you on such a subject as the Higher Aspects of Spiritualism, and I should not have chosen it had I not been convinced of its importance. Spiritualism, thereby meaning continuance of life beyond the grave, cannot rest in its effects or its phenomena. These phenomena are only evidences of the truth it believes it has demonstrated; it is impossible that it cannot have a moral and spiritual message to the world. Let it not be supposed that I despise phenomena—they are useful, they are necessary; but they are not the end. The end, at any rate the immediately perceptible end is that if the facts be true, as we believe they are—by those facts meaning not only the survival of the so-called dead, but also the intermingling of unseen agencies with ourselves and our affairs—if such facts be true, then life on this earth becomes a quite different thing from what it has hitherto been considered to be.

Professor Green, in his "Prolegomena to Ethics," has the following words upon the subject: "To think of ultimate good is to think of an intrinsically desirable form of conscious life; but we should seek further to define it. We should take it in the sense that to think of such good is to think of a state of self-conscious life as intrinsically desirable for one's self, and for that reason is to think of it as something else than pleasure—the thought of an object as pleasure for one's self, and the thought of it as intrinsically desirable for one's self, being thoughts that exclude each other. The pleasure anticipated in the life is not that which renders it desirable, but so far as desire is excited by the thought of it as desirable and so far as that desire is reflected on, pleasure comes to be anticipated in the satisfaction of that desire. The thought of the intrinsically desirable life, then, is the thought of something else than pleasure, but the thought of what? The thought, we answer, of the full realization of the capacities of the human soul, of the fulfillment of man's vocation, as of that in which alone he can satisfy himself—a thought of which the content is never final or complete, which is always by its active energy further determining its own content, but which, for practical purposes, as the mover and guide of our highest moral effort, may be taken to be the thought of such a social life as that described in the previous paragraph." And this is what we find in the previous paragraph:

"In the most complete determination within our reach, the conception (of the perfect life) still does not suffice to enable anyone to say positively what the perfection of his life would be; but the determination has reached that stage in which the educated citizen of Christendom is able to think of the perfect life as essentially conditioned by the exercise of virtues, resting on a self-sacrificing will, in which it is open to all men to participate, and as fully attainable by one man only in so far as through those virtues it is attained by all. In thinking of ultimate good, he thinks of it indeed necessarily as perfection for himself; as a life in which he shall be fully satisfied through having become all that the spirit within him enables him to become. But he cannot think of himself as satisfied in any life other than a social life, exhibiting the the exercise of a self-denying will, and and in which 'the multitude of the redeemed,' which is all men, shall participate. He has other faculties, indeed, than those which are directly exhibited in the specifically moral virtues—faculties which find their expression not in his dealings with other men, but in the arts and sciences—and the development of these must be as necessarily constituent in any life which he presents to himself as one in which he can find satisfaction. But 'when he sits down in a calm hour,' it will not be in isolation that the development of any of these faculties will assume the character for him of ultimate good. Intrinsic desirableness, sufficiency to satisfy the rational soul, will be seen to belong to their realization only in so far as it is a constituent in a whole of social life, of which the distinction, as a social life, shall be universality of disinterested goodness."

Professor Huxley says: "Cosmic nature is no school of virtue, but the headquarters of the enemy of ethical nature." Also: "Self-assertion, the unscrupulous seizing of all that can be grasped, the tenacious holding of all that can be kept . . . constitute the essence of the struggle for existence. . . . For his successful progress as far as the savage state, man has been largely indebted to those qualities which he shares with the ape and the tiger."

Southey says: "As the pleasures of the future will be spiritual and pure, the object of a good and wise man in this transitory state of existence should be to fit himself for a better by controlling the unworthy propensities of his nature and improving all his better aspirations; to do his duty, then, to his neighbor; to promote the happiness and welfare of those who are in any way dependent upon him, or whom he has the means of assisting; never wantonly to injure the meanest thing that lives; to encourage as far as he may have the power whatever is useful and tends to refine and exalt humanity; to store his mind with such knowledge as it is fitted to receive and he is able to attain; and so to employ the talents committed to his care that when the account is required he may hope to have his stewardship approved."

WHY A DARK SEANCE?

The Scientific Side Presented.

MATERIALIZATION OF JESUS—ELECTRIC LIGHT AND SUN LIGHT—HOW NATURE OPERATES—OBJECTIONS MET AND FACTS STATED.

TO THE EDITOR:—As the above question is asked so often by opposers and also by many Spiritualists, it may throw light on the path to reason a little.

Now, honest friend, whoever you are, lend your attention and let your inquiry lead to the enlightenment of others. When a preacher, or another skeptic, quotes: "They love darkness rather than light," and applies this to the spiritual seance, ask him why Nature or God brought the dense cloud in the mountain-place where Jesus became entranced. When the darkened condition came and Jesus, the great medium, went into the trance state, spirits came and talked with him in the cloud so that the three men with him recognized the spirit visitors when they spoke their names. Jesus going into the trance caused that mount to be named that by which Christians call it, and gave proof of the immortal state of Moses and Elias; but the darkened condition was necessary.

In the tomb or darkened vault where the body of Jesus had been, two spirits materialized so they talked with Mary and others who saw them. These spirits or angels could manifest only in the dark. They needed "darkness rather than light."

To produce corn or other vegetation we first plant it in the dark, thus only can it come forth to light.

If you still object to the dark seance, why not demand of the artist that he must produce your negative and photograph without taking it into the dark? Would you be willing to pay for them if the impression secured in the dark camera was exposed to the light before it was developed to a human form in a dark room? This is the question under discussion, so as you admit that darkness is necessary to produce the features you seek of the artist, you may by a little reasoning see it as proper in the seance methods, for both are produced under natural laws.

Again, while the objector says, "Show us these wonders in the light instead of in the dark," we ask him to level his objection against God or Nature for forcing us all into the great seance of night. Once every twenty-four hours we all go into a seance when Nature turns down the light, the sun, or shuts it out. Then we see worlds of stars and lights that we never could see if Nature (there is no other God) were not holding this grand seance of darkness. During this seance we obtain rest to the body, and in our lesser ones, we obtain rest to the soul; for then our departed friends come and show us in many ways the great facts of immortality.

But the scientific side of this question lies in the fact that the chemical force of light actually prevents the aggregation of spirit atoms. The human body is formed in darkness, and when it is re-formed, i. e., materialized as a spirit, the darkened state is necessary. In the darkness of the den of lions, a spirit could form and influence the beasts so they did no harm to Daniel.

When at the tomb Jesus assumed the form and substance of a spirit and talked to Mary, it was early in the morning "while it was yet dark." It was in the dim of evening when he materialized to the two going to Emmaus. Then he went in with them to supper and talked to them, but "vanished" when they brought lights to the table. He materialized, however, that same night in Jerusalem, after these two returned to the city and found the eleven together. Through fear of the Jews they fastened the doors and had a dim light so as not to attract attention. While the two were telling of the form that walked out with them and vanished at their table, the same form made itself up from the atoms right in their midst and said: "Peace be unto you." The evangelists and the preachers say this was Jesus who vanished out of Emmaus and who now appears to the eleven at night. Very well, and if so it settles the fact that he materialized and dematerialized frequently. It not only establishes this fact, but settles the question in dispute about his doing so at night and in the darkened conditions. He had to assume the spirit form under spiritual laws, and that is easier when the bright light is shut out.

Although the electric light is far more intense and more brilliant than the sun, still it is true that the chemical nature of solar light destroys the effect of the electric light and makes it impossible to manifest. He who cannot see the natural and reasonable laws of spirit manifestation in a room dimly lighted, is not a progressive thinker. As the electric lights can burn all through a bright day and not be seen, so spirit forms are constantly around us; but when a physical sight is demanded, the fault is more in our vision than it is in the power and nature of spirits; for they must act under natural law. The darkened condition is for the accommodation of the human, the mortal, and not because of any lack in the spirit, the immortal.

A. J. SWARTS, PH. D.

Fort Worth, Texas.

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Mrs. Judge Peck

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SATURDAY, MARCH 24 1894

Revelations of Knowledge.

The revelations of modern science have thrown a flood of light on the earlier ages of the world, and enabled the thoughtful to account for many a wonder and miracle of earlier times. It is only the willfully ignorant who are not enabled to account for the origin of many a superstition. To say now that the bow was set in the clouds as a token that the world shall not be again destroyed by a flood, is only to reveal the fact that the narrator is unacquainted with natural philosophy, and does not know that the rainbow is a product of law as unerring as sunshine and cloud.

Turn to Acts 13:8 to 11, and read of Elymas, the sorcerer, whom Paul, filled with the Holy Ghost, looking in his eyes, called him a child of the Devil, and then made him blind, "not seeing the sun for a season." The whole process and the effect of psychology is here aptly told, and the power is ascribed to the Holy Ghost. These things are done in our day; indeed it is an every-day occurrence with powerful magnetizers operating on a feebler subject, and yet no one pretends to credit the power to outside agencies. It is mind acting upon mind, the powerful subordinating the weaker to his control. It is the strongly magnetic lawyer influencing the jury to render a verdict in his behalf; it is the successful revivalist who dwells upon the miseries of the damned until he has gained the thoughtful attention of his audience, then he portrays the sufferings and death of Jesus and the love of God, all the time having the eyes of his hearers "set on him," then, presto, a conversion and a new birth. The more powerful the magnetizer the more speedy the result.

That whole subject of the "Holy Ghost" needs studying in the light of present knowledge. It matters not whether it is "Peter, fastening his eyes" on the lame beggar, Acts, 3: 3, 4, and restoring him to health; or haranguing the multitude, as described in Acts 2, while "fear came upon every soul" until they received "the gift of the Holy Ghost," when they talked with new tongues; or frightening Ananias to death for lying to that portion of the Godhead, all are accounted for on the hypothesis of magnetism, as is the piling up of the hands of the clergy on the head of the neophyte as he is being ordained and dedicated to the ministry.

Which?

Matthew informs his readers that the Magi, or wise men, guided by a star, sought the infant Jesus, and claimed to have come from the East to worship him. The Magi were a caste of priests peculiar to Medea, Bactria and Persia, who must have come near a thousand miles across deserts and barren regions to pay homage to their infantile Creator—according to Trinitarian theology, and must have consumed from six to nine months in the journey, if Ezra is correct in his statement that he consumed four months in coming from Babylon to Jerusalem. But Luke, equally inspired with Matthew, says that the visit was made by shepherds, who were in the fields, and were watching their sheep by night. The Magi were misled by the "star," and went direct to Jerusalem; while Luke's shepherds, better posted, went direct to Bethlehem. The wise "wise men," before visiting the baby God, had an interview with Herod, and aroused his fears, then after finding the child in the manger, they sneaked away home by another route than that they came, disregarding their promise made to the king; but they did this in obedience to a dream. Herod slaughtered all the male infants of the country, hoping to destroy a rival to his throne, but Joseph and Mary fled with the youngling to Egypt, by which device, instead of being slaughtered he survived for the cross. There seems to be a bad mixing of the story by the two evangelists, and it needs the genius of several Bible commentators to unravel it. Who is equal to the task?

Church vs. Humanity.

Church unity is now the ideal to which the sectarians aspire. The heretical denominations must be put down. Agnosticism must be crushed. Spiritualism must be rendered unpopular. These opposition elements are making too rapid strides. They have been largely reinforced by the ablest scholars of Europe and America. Their exposures of the pious frauds underlying Christianity, and on which the whole superstructure rests, demand united and persistent effort for their suppression.

For three-and-a-half hundred years Protestants have been warring against Catholicism, charging the parent church with every vice; but now the leaders of the varied factions are forgetting sectarian strife, and are all uniting against the common enemy. The Inquisitors were right, after all. They were successfully extending the empire of Jesus, which modern toleration seems to retard.

It is a grand sight to see a Jesuit walking arm-in-arm with a Methodist Bishop and the two exchanging pulpits with each other.

The confessional was a horrid thing; but wicked as it was known to be, the Episcopal Church of England is said to have adopted it.

Monasteries and convents were represented as schools of crime, but Protestant churches have lately learned they are powerful auxiliaries to the spread of the gospel.

The dial of time must be turned back to the Middle Ages. Republics must be converted into theocracies. Ignorance must supplement knowledge. The church must be victor though humanity shall perish.

Built Up by Accretion.

The early representations of Christ in painting were purposely devoid of all attraction; in the eighth century Adrian I. decreed that Christ should be represented as beautiful as possible.—*News Item.*

Every feature in the character of Jesus seems to have been a growth. What its beginning may have been we cannot know. The New Testament bases it on the "dream" of his putative father. When royalty undertook the defense of Christianity, it decreed the destruction of all books that represented Jesus other than a God. His cross, if he ever had one, was virtually idolized; the day they claimed he came to life was made sacred; descriptions of his person were formally resolved to be correct; and he has come to be a creature of law, instead of fact. To write or speak of him other than in terms of approbation is blasphemy, subjecting the offender to fines and imprisonment.

The Coils of the Anaconda.

Owing to the disturbed condition of some of the provinces of Italy, the pope has become apprehensive of danger to the Vatican, and has appealed to the king for protection. This seems to indicate that Catholicism is not as powerful in the home of its nativity as many suppose.

The papal power has been waning in Europe for many years. Of late it has turned its attention to America, where it evidently purposes to re-establish itself when no longer tolerated at Rome. It is in furtherance of this purpose they are now centralizing at Washington, building their colleges and cathedrals; and latterly have conspired with Protestantism to add their creed to the Federal Constitution, and thus convert the Republic into a theocracy.

Sayings of Mahomet.

Said Mahomet: "A man's true wealth is the good he has done in this world to his fellowmen. When he dies, people will ask, 'What property has he left behind him?' but the angels will ask, 'What good deeds has he sent before him?'" Again: "They are infidels who say God is the third of three, for there is but one God."

Holy Incense Powder.

Ground gum benzoin ½ lb., ground cascarilla bark ½ lb., ground sandalwood ½ lb., powdered nitrate of potassium 1 ounce, grain musk 10 gr. Mix the ingredients thoroughly. Used in Roman Catholic churches and Jewish synagogues.

TO THE EDITOR:—I presume you would like the recipe for making "holy incense," so I enclose the above. It is warranted to be a sure thing to drive away evil or heretical spirits, when used with the proper incantations and genuflexions. If you keep up the war on the Romanists they will need many tons of it to keep those forces away. A little canula bark is good to mix in, as it makes a strong perfume.

Z. T. GRIFFEN.

The Lyceum Guide—Good Words.

Wm. Yates, M. D., conductor of the Children's Progressive Lyceum, Chicago, writes:

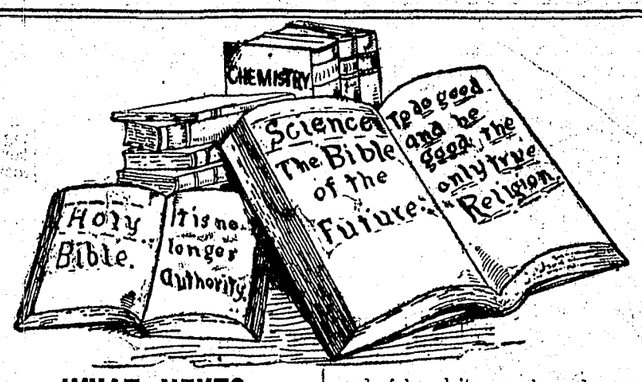
"We are delighted with the 'Lyceum Guide,' and are using it to commence our Lyceum with. We were greatly surprised at having so large a book and so tastefully gotten up at such a low price. My wife was one of the pioneers to establish the first Lyceum in Nottingham and England."

The well-known spiritual lecturer, Carrie E. S. Twing, writes:

"The beautiful 'Lyceum Guide,' to me seems to fill a need, as we must instruct the children if we do not wish Spiritualism to wane. Therefore I wish to do all in my power to interest people in Lyceum work, and recommend this most charming book. I hope to be able to awaken an interest here (Watertown, N. Y.) and organize a Lyceum. The young people are already deeply interested."

Our greatest glory is not in never falling, but in rising every time we fall.—Confucius.

The tones of human voices are mightier than strings of brass to move the soul.—Klopstock.



WHAT NEXT?

Tesla's Interesting Experiment.

The Servian Electrician Able to Furnish Light Without Using a Wire.

MORE POWERFUL THAN STEAM—MARVELOUS FORCE OBTAINED FROM MUSICAL VIBRATION.

TO THE EDITOR:—According to the Springfield (Mass.) *Republican*, it is not an extravagant statement to say that never before in the history of the world has there been a scientific discovery about which centered such magnificent dreams as are being built up on certain recently discovered electrical principles. Among these the foremost place must be given to the astounding discoveries of the young Servian genius, Nikola Tesla, which are so novel and so extraordinary that the most imaginative of inventors are unable to foresee what form this development will take.

Just as the experimenters were beginning to think that they knew all that could be learned about electricity and that further improvement must be in the line of more perfect mechanical application, Mr. Tesla shows us the electric fluid under conditions in which it differs from ordinary electricity as much as light differs from heat. A current of 2,000 volts will kill a man in the twinkling of an eye, but this modern wizard lets currents pour through his hands with a potential of 200,000 volts, vibrating a million times a second and showering from him in dazzling streams of light. For some time after the experiment ceases his body and clothing emit streams and halos of splintered light!

The wildest dream of the inventor could not have foreseen that while currents of low frequency are deadly, these are harmless. Mr. Tesla says that he will soon be able to wrap himself in a complete sheet of electric fire that will keep a man warm at the North Pole without harming him. Neither Merling nor Michael Scott, nor any of the wizards of old, ever wrought a more potent miracle, even in fancy. The meaning of this is too far beyond us to be realized at present. We can no more grasp its significance than Franklin could discern the electric motor in his captured thunderbolt.

Equally astounding, and with more visible usefulness, is Mr. Tesla's discovery that currents of such enormous potency and frequency can be transmitted without the use of wires. A room can be filled with electricity from copper plates in ceiling and floor, so that electric lamps will burn without any connecting wire as soon as they are brought in. In the same way intelligence and power may be transmitted without a circuit, doing away with the necessity for trolleys, storage batteries and subways. When it is considered that such startling changes as this are already theoretically possible, it will be seen that in the inventions upon which we so complacently congratulate ourselves we have only timidly paddled along the shore of the great sea yet to be explored.

And now comes another wonderful invention. A writer in the Boston *Transcript* says:

"I believe we are on the eve of a great era of applicable force, and that the wasteful methods of steam and electricity will be relegated to a desuetude such as has overtaken the stage coach.

"The grounds of my belief are based not wholly on hearsay, but chiefly on a curious experience. A few days ago a young man living in the vicinity of Boston took me to his room and showed me an apparatus which he had himself constructed with amazing ingenuity and skill. The fundamental primum mobile of this simple machine was musical vibration. I have no right to describe the apparatus, but the force produced in an incredibly brief interval of time, by means of a fiddle bow, was so enormous that there seemed to be no way of measuring it, and the chief difficulty in the way of practical application lay in the regulation of this force, which, if directed full upon a human being, the inventor believed would instantly vaporize his body. A single drop of water confined in a hollow stoll tube was resolved by a small fraction of this possible energy into a motor capable of running an engine, if properly applied.

"It is well known to all scientific men that a cubic foot of atmospheric air contains latent (if one might use the term), or in suspension, force enough to kill a regiment. Musical vibration seems to set free a portion of this energy, and its resources are infinite. If once they can be regulated it will be the simplest and most inexpensive way of doing all manual work, for it will require no heat.

"The young man who thought out this wonderful series of apparatus is self-made, not having had great advantages of education; but for pure genius, I think, whether as a practical inventer or as a theoretical experimentor, he will take high rank among the great of the world."

What with Gathman's telescope, that will bring to close inspection the minutest object on distant planets; with Tesla's invention, that will enable every individual to go about enveloped in a halo of electric light, with warmth, and with the Boston genius' marvelous music motor, rendering it within the apparent possibilities of realization that an inhabitant of this earth may be able to transport himself bodily to Mars or Jupiter and return again at will, manufacturing his propelling power, as well as his light and heat, as he moves along, to the strains of sweet music—a world of wonderful exploits, even beyond present conception, seems to be within the grasp of human possibilities.

The world is evidently upon the threshold of inventions far more wonderful than any previous age has ever accomplished; and the far-reaching results foreshadowed by these achievements of inventive genius can scarcely be measured. It is not too much to say that not only will the field of scientific observation and experiment be vastly extended, but the realm of social and industrial economics will be revolutionized, and this in the direction of industrial liberation and enlargement of the people and the equalization of human privileges, opportunities and possessions. J. G. Holland wrote:

"Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies—
And we mount to its summit round by round."

It is cheering to think, however, that though we mount round by round, such achievements of inventive genius will enable the race to climb the ladder of human progress far more rapidly; and thus will science aid in bringing a realization of heaven upon earth.

And shall we neglect to recognize and acknowledge our indebtedness to the spirit intelligences, the influx of whose light and inspiration has wakened mortal minds to the plane of inventive perception inspiring the thought, the idea and guiding to its fulfillment? Essay as we may to build and climb the ladder by which we rise, never could mortal man mould and place its rounds nor ascend to its summit in the vaulted skies of realized, scientific, mental and spiritual attainment, without the kindly aid and inceptive inspiration of the thinkers, the scientists and lovers of mortal humanity, whose home is on the other side of life. On that side they note the human results of their inspiring work, as outwrought by their mortal co-workers, and seeing the present and prospective results for the good of humanity, they say: All is well.

JAS. C. UNDERHILL.

Chicago, Ill.

Warming a Viper.

Unity, which poses as one of the most liberal among liberal religious journals, in its issue of March 1st, says, editorially:

"One of the saddest and most senseless reactionary movements of the day is the fanaticism of this A. P. A. movement, which undertakes to correct the bigotry, selfishness and theologic prejudices which may and do exist in the Catholic church, with a counter stream of like abominations from the Protestant churches. The Catholic church has its faults, but they are not to be corrected by the bigotry and dogmatism of those who are blind to the great service which the Catholic church has rendered and is rendering to the world. This most magnificent organization, measured by its work in and influence upon the world, ever projected out of the heart of human nature," etc.

In the opinion of THE PROGRESSIVE THINKER, "one of the saddest and most senseless reactionary movements of the day," if it may be dignified with the name of "movement," is the attempt of various editors of the secular and religious press to decry and put down a patriotic organization whose sole aim is to counteract and thwart the designs of a most treacherous and dangerous enemy to our public school system, and to political, civil and religious liberty, the world over.

Unity, to begin with, misconceives and misstates the nature of the A. P. A. movement. The A. P. A. has no more to do with the "bigotry" and "theologic prejudices" of Catholics than of Protestants. It is not the theology or religion of the Catholic church—in themselves considered—that the A. P. A. is organized to combat; and *Unity* entirely misstates the case when it so represents the matter.

It is because "this most magnificent organization"—the Catholic church—is used as a political machine—used by its priestly and Jesuitic controlling powers, to the aggrandizement of civil and political power in the hands of Romish tools and to the detriment of non-Romish individuals, principles and institutions—this is the reason for the existence of the A. P. A., and these are the things it combats. Catholics may hug their theologic prejudices to their hearts as much as they please, but when it comes to a conspiracy to destroy our public schools, to undermine and destroy our free institutions, and whatsoever the church cannot seize and control to its own purposes, then the A. P. A. says: "Hands off!" and every true patriot and true friend of liberty should be with it.

We have little respect for that maudlin liberalism run mad that blindly ignores the teachings of past history, and the plain facts of present-day developments in the schemes and methods of Romish priestcraft and Jesuitism here in our own country, and hugs popery in its loving embrace. It is a species of liberalism that was well illustrated by Æsop in the fable of the kind-hearted man who placed the benumbed viper in his warm bosom.

War is a game which, were their subjects wise, kings would not play at.—Cowper.

Slander is the revenge of a coward, and dissimulation his defense.—Johnson.

THE CHURCH.

It Wants to Tinker the Constitution.

And Introduce God and His Son Therein.

The attempt of certain ministers to secure an amendment of the Constitution by which that instrument will be given a religious tone is questionable in wisdom. Their desire is to have inserted this or some similar phrase: "In God's appointed way through Jesus Christ," with a purpose to have the Constitution recognize the influence of the Christian faith in government. A great deal might be said in support of the proposition in a purely religious way, but the precedent of giving to this instrument any religious significance whatever might justify proceedings in future that would give a distinct denominational drift to a principle of nationalism the virtue of which now is that it gives equal shelter and security and equality to all religious sentiment and belief.



AS I, THE DEVIL, HAVE DONE SO MUCH FOR SCIENCE, WHY NOT PUT ME IN THE CONSTITUTION?

It surely cannot be contended that the introduction of the name of God into the Constitution would tend to the better establishment of religion, for such a contention would be equivalent to the admission that religion needs a constitutional recognition and support. It should not be contended either that the Christian faith requires any such bulwark, for that would be to admit the dependence of the Christian faith for its life and propagation upon legislative provisions, a confession of weakness that the Christian church should be slow to make. The zeal that attempts now, at this late day, to change the national basis from a purely secular to a constructively religious character, reflects more credit upon the spiritual enthusiasm than upon the patriotic judgment of those who are actuated by it.

The church should not seek reinforcement from the government. The wisdom of the fathers of the Republic in making a distinct separation of church and State was the result of experience with a contrary state of affairs, and their determination to avoid, in the new experiment of government, the conditions that had been productive of so much friction and so many evils in the government from which they had divorced this country, should not now be lightly estimated, the more particularly when there is something of a religious contention impending.

If the Constitution may be amended to take account of the Christian faith or church, why may it not with equal propriety be amended in some future time to recognize specifically some branch or division of the Christian church? If now may be inserted the phrase, "In God's appointed way, through Jesus Christ," after a time there may be a further amendment, so that the declaration shall read: "In God's appointed way through Jesus Christ and his vice regent on earth, the holy Roman pontiff." It is a dangerous thing our zealous preachers propose, and our legislators in Congress should be made to understand that the sentiment of the American people is opposed emphatically to any religious interference whatever with a Constitution the great glory of which is its absolute equity toward all humanity, irrespective of race or creed or lack of creed.

The above, from the Chicago *Inter Ocean*, speaks in no uncertain tones. It recognizes the great danger in tinkering with the Constitution in order to introduce any sort of a God.

DIVINE WRIGHT.

Defeated Again.

The determined effort of Father Cosgrave, of Pittsburg, Pa., to establish his nuns as teachers in one of the public schools of that city, has been frustrated. The matter has been taken into court by members of the Junior Order of American Mechanics, and so much opposition has been offered that the nuns have withdrawn from the public school and notified the school children to present themselves at the Catholic parochial school. The Octopus is determined to run or ruin the public secular schools of our country; it must be watched, met, and fought at every attempt it makes.

"The Progressive Thinker."

That THE PROGRESSIVE THINKER is held in high estimation by leading minds is evident by the numerous letters received. Will C. Hodge, the veteran worker, writes:

"Without taking any credit to myself, "I want to say that the last number of "THE PROGRESSIVE THINKER contains "more valuable reading matter than "can be found in many of our fifty-cent "magazines, and all for the sum of two "cents. Surely you publish a PRO-"GRESSIVE THINKER!"

Don't put too fine a point to your wit, for fear it should get blunted.—Cervantes.

To be a man's own fool is bad enough; but the vain man is everybody's.—Penn.

Proving Spiritualism.

A friend remarked to us the other day: "If I could only be as strongly grounded in your belief as you seem to be, it would be such a satisfaction to me."

Well, why not? This questioning of unbelief pervades hundreds of hearts, whose friends beyond the veil far outnumber those in the visible. It would seem that the very fact of the positive knowledge that the entity which left the body, when death's cold hand sealed the beloved lips forever, was not the body nor of the body, would settle the question of future existence forever.

But even as a man looketh in the glass, and then straightway forgets what manner of man he is, so one convinced by a startling test, for the moment thinks: "I can never disbelieve again," but he allows himself to argue the question, giving full prominence to all the rebutting arguments, and soon finds himself in the possession of a very disagreeable state of disquiet and unrest. He has acquired a great load of ifs and perhapses to account for phenomena which can be accounted for only on one theory, and that is, they are what they purport to be.

Let us see. If there could be a single rap, even the tiniest sound, displaying intelligent, moving power behind it, then there could be more. One would be as strong a proof as a thousand. Variations would only prove the difference in the vehicles through which the transmission was made. If there could be a single character automatically written, then volumes unnumbered could be so transcribed. If there were a single instance of clairvoyance or clairaudience, and its verity demonstrated beyond a doubt, as has been done over and over again, then all that could possibly be claimed might be true to the utmost extent.

If the smallest portion of a finger could at any time under any circumstances be materialized, then full-form materialization would be equally true, and to be expected under the proper conditions. That this has been indisputably done, is proved by the record of the wise men, in which it is stated that a man's hand materialized and wrote on the wall some exceedingly disagreeable prophecies of coming events, at the Chaldean king's feast; but there is no need to go back thousands of years to prove these possibilities, for they are matters of household words with us at the present day. They are so multiplied and repeated that we weary often with the repetition.

Are the unbelievers convinced? Do they put these startling proofs away in the sacred places in their memories as undeniable testimony? Rarely, rarely. On the contrary, they are seeking constantly, in a half scoffing, I-dare-you-to-do-it sort of a way, for more tests, which never will be satisfactory to them. Nothing short of a stroke of lightning, which should tumble them headfirst into the Summer-land, will ever convince their willfully obtuse intellects on these points. Then there are the devout ones, content to sit and be fed with the spoon victuals of phenomena, which they have voraciously swallowed for twenty or thirty years, while their spiritual backbones, and in fine their whole skeleton, is in an almost helpless state of cartilaginous decomposition. They drink themselves drunk on the mysterious and wonderful, without any attempt or desire to enlarge their power of perception or understanding of the laws underlying all communications between the seen and the unseen.

This may be very nice for us who are children in our knowledge and understanding of the laws. But how is it about our friends, whom we, in a sort, insist shall play with us at phenomena doing. When we play with our children, we soon get tired of that which most interests them, and is of little consequence to us. Isn't it to be presumed that our friends having entered fully into the higher life, may get tired of catering to our whims in this matter of phenomena?

If we are on a jury, we should not expect to have the witnesses testify over and over again to the same point, but after once stating clearly what they knew, we should expect to make up our verdict according to our mental ability, once for all.

It is not proof that the dead are with us that we need from the other side of life. It is our own perception that needs cultivating. "Death is dumb, because life is deaf." It is this deafness and stupidity of ours that we need to be rid of. We ought to seek to grow into the knowledge of the laws, fixed and eternal as the One Itself. Then we could not help but be grounded and rooted in the faith born of knowledge, as certain as that two times two are four.

It is for this reason that the columns of THE PROGRESSIVE THINKER teem from week to week with the living, burning thoughts of the strongest minds of the age. We know our readers need the knowledge that begets wisdom. It is by the constant presentation of truth we hope to reach the point where everybody being convinced of the truth of Spiritualism, phenomena will not be needed even as a secondary adjunct, for demonstration. We shall believe because we know.

Light Emits Sounds.

Most wonderful is the recent discovery that even the rays of light which reach us from the sun, and illuminate the earth, produce sounds which can be detected by the human ear, when aided by certain mechanical devices; and that each prismic ray, when separated from its combination, has a sound peculiar to itself. Mahometan tradition tells us that the prophet; clothed in robe and turban of light, rode by night upon the lightning to Jerusalem, then ascending to heaven, passed through the dwellings of the prophets into the presence of Allah, where stillness was and nothing heard, "except the silent sound of the reed wherewith the decrees of God are written on the tablets of faith." The idea is really poetic, but interpreted in the light of present knowledge, is it not a fact that this "silent sound of the reed," in writing the decrees of God, are the tiny rays of light impinging on leaf, and bud and flower, perfected in the ripened harvest and golden-rinded fruit?

ON THE STAGE.

Buddhism and Spiritualism.

THE SPIRIT-WORLD WISER THAN OURS—RELIGIOUS TURN OF THE HUMAN MIND—THE WHITE ELEPHANT—MYSTERIES OF ELEUSIS—HANNELE'S DREAM.

This is an age of material prosperity. Science conquers the forces of nature and makes them subservient to the needs of man; and man, restless and unsatisfied in the midst of material comfort, asks, with a sigh, "*Cui bono?*" of what good these ephemeral joys since they must end with the grave? Nay, not only will death rob me of my possessions, of wealth and power, of love and pleasure, he will rob me of myself; I shall cease to be. Is this possible? I have a soul; the minister says, an immortal soul. Where is the proof? What will be the destiny of that soul? I am told it will be eternal repose in a blissful heaven, or eternal torment in a nondescript hell. My intellect fails to grasp the idea; the hell theory is too monstrous; I cannot accept it. Heaven! What? I, with my active temperament—I, who cannot remain idle an hour, should spend an eternity singing psalms contentedly! Preposterous! No such bliss for me. When I die—it is hard to say—there will be an end of me. "There is no death," a voice replies; "you shall but pass into another country; your material treasures you must leave on this side; the treasures of your mind, of your heart, are yours forever; you shall not part with them. List to the voice of those who have 'gone before;' you have loved ones in that other country; you have mourned them as lost forever, and they have been near you, trying to convince you of their existence; you will join them in the new home where love is the law, and your activity directed to better ends, will increase, not cease. Action and progression rule the spirit's life."

Spiritualism has thus answered the questionings of the doubt-tortured mind, and an incentive for psychological research has been established such as no creed had ever offered. Simplicity is a law of nature and of nature's God; no far-fetched theories or obscure dogmas to befog the intellect—a simple fact, spirit communion, substantiated by irrefragable proof, and the immortality of the soul, the survival of the ego is no longer a matter of doubt. When we think of the importance of this sublime truth, placed within reach of every individual, we wonder not so much at the rapid spread of Spiritualism as at the obstinate blindness of those who reject the consolations and hopeful peace it brings. But we should not be impatient; the Spirit-world is wiser than ours, and if it does not precipitate events, their steady course points to the ultimate prevalence of truth over error. Spiritualism found its first lodgment in the home, in the heart of every mourner; its influence has slowly penetrated the press, even the literature of fiction; it has invaded the pulpit, and ministers preach it unconsciously, who denounce it when it confronts them openly. Even when they are not inspired by its beautiful truths, they dare not preach their brimstone sermons of old, but endeavor to understand and expound the teachings of the loving Nazarene.

Yet there are men for whom the very simplicity of the Spiritualist doctrine is an objection—I know people who never believe anything good that is cheap—they turn to the mysteries of the Eastern religions, willing to accept what they do not understand, and holding Theosophy far superior to Spiritualism. I don't blame them; opinions are free, and if they find comfort in Nirvana, well and good; the important point is that they renounce materialism. Some call this a fad which will have its day; there is more in it; there is the fact which "he who runs may read," that the mind of every thinking man is turned to the hereafter; the idea of the soul's survival once grasped, the next questioning thought is, naturally, the destiny of that soul. The question is of the highest importance when we reflect that our earth-life—about which we know so little—is but the first chapter of the book of eternal life about which we know nothing.

This religious turn of the human mind is manifesting itself in every field of thought. So irresistible is the impulse that dramatists are discussing on the stage the relative merits of ancient and modern religions. In four Paris theatres, as many plays have been represented recently, with excellent success, the plots of which have a mystic foundation. "The White Elephant," a sensational drama replete with ambuscades, massacres, conflagrations and volleys from fire-arms, is a special pleading in defence of Christianity and a denunciation of the superstition which deifies Buddha, "a miserable idol." "Izeill," a drama of a superior order, in which the famous Sarah Bernhardt plays the principal part, exalts the character of Buddha, a mighty king who renounces the throne and devotes himself to teaching that humility, self-sacrifice, pity, and above all contempt for the despicable pleasures of the flesh, are the secret of happiness—the happiness of non-existence in Nirvana. The beauties of the Buddhist religion are admirably portrayed in this piece.

Next comes the "Mysteries of Eleusis," a dramatic poem. Here we have to deal with the pagan world and deities, yet the pervading thought of the poet is the spiritualist teaching that the souls of men, on leaving the body, do not receive an eternal reward nor are sentenced to suffer eternal torment; but that, eternally perfectible, they will rise above their turpitudes, or advance still higher in glory if their life has been pure. "Far from remaining congealed in a state of joy or of pain, the human being must ever march on. Such is the condition of eternal life." So speaks Zeus, and he tells the mortal that while progression is the law, perfection is unattainable by man.

Let him not sigh for a restful halt;
Let immortal desire uplift and exalt,
For, the bright summit above the proud heights
He shall ever approach and shall never reach.

In this piece spirits (they are called souls) materialize and converse with their friends on the stage. The effect, a French critic says, is sublime.

The fourth piece, "The Assumption of Hannele Mattern," is a "poem of dreaming" translated from the German

CONTINUED ON 8TH PAGE.

IMPORTANT QUERY.

Is There a Natural Scientific Basis for Spiritualism?

Written Specially for The Progressive Thinker, BY JOHN RUTHERFORD, of England.

THE UNITY OF NATURE.

The entire system of created things forms a harmonious unity. Nature iterates her means perpetually on successive planes. In the old aphorism "Nature is always self-similar." The science of the day accepts as a truth that every movement in the visible world transmits a record of itself to the surrounding ether. And the scientific man admits that from the undulations of the ether the character of the generating movement in the visible world might be read. Nature thus keeps in stock for us a reservoir of all past thought and action, and to translate her bible all that is required is the true seer. Our views of matter have considerably altered, the change having been brought about by the study of such subtle agencies as heat and light, electricity and magnetism.

Undoubtedly one of the profoundest speculations of modern times is the vortex-atom theory of Helmholtz and Thompson, in which the evolution of ordinary matter from ether is plainly indicated. The scientific world is thus unconsciously moving towards our spiritual philosophy when it teaches that the visible universe is developed from the invisible, and that ultimately the available energy of the visible will be appropriated by the invisible. This recent doctrine of scientists was taught by Mr. A. J. Davis, one of the seers of the spiritual movement upwards of forty years ago. But Mr. Davis held that after matter shall have been again resolved into the invisible, a new universe accompanied by superior specimens of all living beings, will be evolved.

ENERGY AND POWER

are thus indestructible. No atom can ever be annihilated. No particle of physical force, when once exerted, is ever lost. It, too, may undergo unending transformation, but, in some sense, it always continues to exist. And so it is within the sphere of mental phenomena. Every single effort of mind is a creation, which can never go back into nonentity. It may slumber in the depths of forgetfulness, as light and heat slumber in the coal seams, but there it is, ready, at the bidding of some appropriate stimulus, to come again out of the darkness into the light of consciousness. This great truth has immense bearing on right living and culture, moral progress and immortality. Every act leaves its impress not only on the organism but on the mind. An impression upon the nervous system occasions a permanent change in the cerebral structure. And every individual perception arising out of it, instead of being an evanescent mental experience, is something definitely added to the former stock of experience, and remains as such in perpetuity.

The well-directed mind will, with this knowledge, husband the right kind of wealth—a wealth not of transient but of permanent value. Its "gospel" will not be the most popular one, that of self-love, and the selfish hoarding of gain, but of real love to all sentient life.

THE GOSPEL OF "SILAS MARNER."

George Eliot, the greatest English novelist, in that perfect work of her's, "Silas Marner," teaches in her inimitable style this gospel of love. Silas is a poor weaver, pious of heart and ingenious of mind. But in his inner being an unjust sentence of a religious sect has destroyed his faith in all human kind. He gives himself up thenceforth to the material cares of life, becomes a miser, heaps up his gains, and sets his affections on the contemplation of his hoard. The hoard is stolen, and Silas falls into a kind of brute despair, from which he is rescued by the interest with which a little girl inspires him. Her mother has died from want in a snowstorm at his door and he has been the first to be called to admit her. He takes charge of the child, nurses her, brings her up, and is himself born again to happiness in thus once more finding some good to do and some one to love. As great as the gloom of the solitary days, when the weaver drudged for the sake of hoarding, is the brightness of the old man's last years in the company of his adopted daughter. It is a second youth, a new life, the solution of all the painful problems which had formerly weighed his soul down into the dust.

THE MIND INDESTRUCTIBLE.

If the mind's loves, thoughts and impressions are indestructible, what shall be said of the mind or soul itself? Surely the law which pervades the world of matter and of force will preserve the mind as an individual unit. Although in physical life the mind is dependent on organism, it cannot be proved that it is a result of such organism. Psychical science demonstrates that the only thing which passes away with the dissolution of the body is the mundane individuality, i. e., the entire complex of physical causes on which the peculiarities of our physical life depend. The very analogy, however, of a mundane birth suggests a still higher birth, viz., the entrance of the immortal ego, as trained and developed by human life into new relations; its connection with a spiritual organism, and its advancement to a higher and purer individuality.

THE QUESTION OF QUESTIONS.

Assuming, then, that the mind as a unity is indestructible; that its "affinities are inter-cohesive and superior to all extrinsic attractions," one may naturally ask: Can it by any possibility, after transition, communicate with souls still wearing the earthly garb? As Nature is the revelation of the primal reason, we must look to her and ascertain if, in any of her processes, she throws any light on the problem. First of all, we see that all Nature is motion—is "a song of harmony." It is by motion that our minds manifest through our physical organisms. Let there be an interception of motion in the central organ, the brain, and no coherent message will come from the interior, and if the current should be severed in the spinal nerves we have paralysis.

THE RELATION OF MOTION TO PERMANENCE OF THE SOUL.

Life and health not only depend on motion, but even the unending permanence of the soul as a centerstance or spiritual force. Death is but a process of correlation and recombination of force. This has been lucidly set forth by my friend Mr. Hudson Tuttle. In his "Psychic Studies" he puts life, very properly, as an "ascending spiral," and holds that it "at each ascension, instead of completing itself, rises to a higher degree." The stages of animal life are of course incomplete, consequently the force makes another shoot upward until the highest or human form is reached. The perfect circle is then completed; and "the evolving or individuality of energy returns within its orbit, having no higher ascent to make, and seeks the perfection of the human being."

SPIRITUAL SHORTHAND.

Mr. Tuttle's diagram on this theme is a wonderful list of spiritual shorthand. The "spiritual shorthand" that Mrs. Boone has talked about is pure nonsense. Shorthand consists of signs to indicate real ideas. All students of psychic science should study Mr. Tuttle's diagram.

[Not only are we, then, immortal through a law of motion, but our ideas, moral, social, intellectual and spiritual—are generated by motion of the divine essence within the mind.]

THE PHYSICAL WORLD COMMUNICATES WITH US THROUGH MOTION.

We find by the combined aid of physics and physiology that man possesses a nervous system pervaded by a force which can pass from every point in the human system to the center, and from the center to every point in the circumference; that he is placed in a universe palpitating with countless millions of vibrations, of which vibrations the nerves of the different sense organs are directly susceptible; that the whole connection which the mind has or can possibly have with the external world is formed by the motion of the fluids around us, or by the motion of the particles of bodies that come into chemical contact with the nerves; that the material universe, therefore, makes itself known to us entirely through the medium of motion; that this motion expresses itself in the nervous system by modifying the regular vital action which is always going on there; and lastly, that this modification of the nerve-force manifests itself to our consciousness in the varied phenomena of what we term sensation. Thus the physical world communicates with the consciousness wholly through motion as the link; and out of the experiences thus formed our whole intelligence is subsequently developed.

MOTION THE GREAT MEDIUM OF NATURE.

In external nature the medium also is motion. Where there is no atmosphere there can be no sound; and where the atmosphere is perfectly still, perfect silence is the necessary result. The real cause of sound, therefore, externally considered, is found in the motion of the atmosphere; and the variations in the acuteness or gravity of sound arise from the greater or less rapidity of the oscillations. The deepest note which the human ear appears capable of perceiving as a continuous sound is that produced by sixteen oscillations in a second; the acutest, that which is produced by about 48,000 oscillations in the same time. The differences in the quality of sounds arise in like manner from the peculiar way in which the atmosphere is affected by the object that sets it in motion, and the corresponding peculiarity of the waves that reach the ear.

What we really sensise, therefore, through the ear, is simply the motion of the atmosphere, and nothing more. The human ear is an apparatus beautifully formed for receiving the vibrations on which all sounds depend; and the auditory nerve conveys them to the sensorium.

MOTION AND VISION.

Just as atmospheric oscillations from the external cause, and sound from the internal result, in the case of hearing, so, in sight, the oscillations of the light-bearing ether form the outward condition, and color, in its various shades, the inward result. Here, accordingly, as before, it is simply motion in nature, giving rise to motion in the nerve-world, with which we have immediately to do in vision; while it is the difference in the rapidity of the oscillations that creates all the infinite variations of hue.

THE SPIRITUAL WORLD COMMUNICATES WITH US THROUGH MOTION.

Nervous forces and mental forces are perpetually interchanged and interchangeable. Sensations, ideas, feelings, affections, passions—all play backwards and forwards between soul and body with the most perfect interpenetration. The soul is in the body, in every part, in every nerve; it forms the peculiar essence of humanity, and with the body it constitutes the reality and the unity of the individual man. We become most sensible of this if we attempt to draw a line anywhere between vital and psychical forces. The soul even radiates its living ether to great distances, and by co-operating with the ethers of the universe, the motion, by again impinging on the nerve-force or ether of our friends, makes known to them our ideas. If our friends are even in the spiritual world, they have merely to give the intense thought and it will vibrate the ether, and this again will thrill our life. I could give columns of my experiences to prove this. Dr. Oliver Wendell Holmes, the "Autocrat," is a great believer in the psychical telegraph. Conversing with the Rev. H. Haweis, a Spiritualist and clever author and one of the most talented clergymen the English Established Church possesses, Oliver Wendell Holmes went on in his best style:

"I think we are all unconsciously conscious of each other's brain waves at times; the fact is, words and even signs are a very poor sort of language compared with the direct telegraphy between souls. The mistake we make is to suppose that the soul is circumscribed and imprisoned by the body. Now the truth is, I believe I extend a good way outside my body; well, I should say, at least three or four feet all around, and so do you, and it is our extensions that meet. Before words pass or we shake hands our souls have exchanged impressions, and they never

Continued on 8th page.

Florida Camp-Meetings.

There will be a basket picnic and two days' anniversary meeting held at Geo. P. Colby's place, Lake Helen, Fla., on March 31 and April 1. All Spiritualists and others interested in establishing Florida camps and health resorts for the promotion of spiritual work and education, are invited to attend. Florida has a great variety of climate and scenery—no one place can claim all the attractions. The beautiful lakes, semi-tropical fruits and healthful climate of the high-pine lands of the interior, with the boating, fishing and sea-bathing of the Atlantic and Gulf coasts, offer a bill of fare well calculated to please a variety of tastes. If there could be established a central camp and health resort from which excursions could readily be made to auxiliary camps at other points of interest, where there are workers in sufficient numbers, then the same speakers and mediums could be employed for all, and a co-operative work carried on that would be far more beneficial in its results than could be realized from individual efforts.

As long ago as 1875, while the country about Lake Helen was nearly an unbroken wilderness, parties then living in Minnesota and Wisconsin who were proposing to seek a more genial climate were advised by two different mediums belonging to their company to come to this place and secure certain lands lying on what are now known as Colby and Spirit Lake. The lakes and adjoining country were described, with the prophecy that railroads would be built near, and a spiritual and educational association established there. They found the location just as described, and the land was secured. Since then a railroad has been built one-half mile north of the grounds, and the beautiful village of Lake Helen laid out.

Seven years ago other parties interested in spiritual work purchased still more land lying on the aforesaid lake, at an expense of several thousand dollars, thus completing the further control of the lakes, and preventing very desirable lands from falling into the hands of uninterested speculators. Spiritualists now own over three hundred acres, all in one body, around these lakes. The spirit friends, who were interested and advising with regard to the work, have never given up their plans, but have counseled delay until the right time should come.

When the De Leon camp was started last year they still said: "Wait and see the result of that enterprise," but privately gave it as their opinion that no permanent camp would be established at De Leon. When the meetings proposed at Winter Park and started at Jacksonville had failed, word came through four of our Kansas mediums that the time had now come to start the work here at Lake Helen. And now, to all who believe in the power of the Spirit-world to bless and uplift humanity; to assist the angel in man to overcome his animal nature; to all who believe in a life of beneficent activity, in temperance, in justice and equal opportunities for all mankind, we extend the invitation to work with us for that "good time coming" when self-preservation shall cease to be the first law of nature, and mankind shall learn that the highest and sweetest happiness is only to be found in forgetting self and working for the welfare of others.

G. W. Webster, Geo. P. Colby, Lake Helen, Fla.; Marion H. Skidmore, T. J. Skidmore, Emma J. Huff, Lily Dale, N. Y.

Voices and Visions.

In youth, beside the lonely sea,
Voices and visions came to me.

Titania and her furtive broods
Were my familiars in the woods.

From every flower that broke in flame,
Some half-articulate whisper came.

In every wind I felt the stir
Of some celestial messenger.

Later, amid the city's din
And toil and wealth and want and sin,

They followed me from street to street,
The dreams that made my boyhood sweet.

As in the silence-haunted glen,
So, 'mid the crowded ways of men,

Strange flights my errant fancy led;
Strange watchers stood beside my bed.

Ill-fortune had no shafts for me
In this aerial company.

Now one by one the visions fly,
And one by one the voices die.

More distantly the accents ring,
More frequent the receding wing.

Full dark shall be the days in store,
When voice and vision come no more!
—T. B. Aldrich in *New York Ledger*.

Passed to Spirit-Life.

Passed to Spirit-life from her home at Tefft, Indiana, Mrs. Alice Byerly, aged forty-three years. Her husband, Samuel M. Byerly, to whom she had been married but one year, is a Spiritualist, and through the brief but happy union she obtained something of a knowledge of the spiritual philosophy. Her death was due to an attack of la grippe. The funeral services were held Sunday, March 11, 1894, at the residence of ex-postmaster, L. P. Zent, of Sturgis, Mich., which city had been her former home. Mrs. Byerly was much beloved by her large circle of acquaintances, who extend to the bereaved husband and family their heartfelt sympathy. Funeral services at the house and cemetery conducted by the writer.

MRS. A. E. SHEETS.

At Rochester, N. Y., Feb. 10, 1894, passed to Spirit-life, Draper Stone, in his 68th year. Although comparatively a beginner in the grand science of our beautiful truths, he had seen enough to satisfy him of the immortality of the spirit. His only regret in leaving this earth-life was in leaving his two daughters, to whom he was devotedly attached. The funeral service was conducted by Mrs. Mary B. Bingham, our local speaker. VAN.

Passed to Spirit-life, from Clark's Corner, Ashtabula Co., Ohio, March 6, 1894, William Thompson, aged 84 years and 6 months. To him Spiritualism was all in all; it was his delight to talk on the subject on every suitable occasion. He had been deprived of sight and nearly of hearing for over six years and the change must have been a happy one. A sister passed on six hours after. What a glad meeting!

Prejudice is never easy unless it can pass itself off for reason.—Hazlitt.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

S. N. Aspinwall writes that the Spiritualists of Fort Dodge, Iowa, have engaged the Opera House in their city and made arrangements for a grand and glorious celebration of Anniversary Day, on March 31st, and Sunday, April 1st. Doctor and Mrs. Aspinwall, of Minneapolis, Minn., have been engaged to conduct the services. The harvest is ripe but the laborers are few, and we would advise all who feel a desire to benefit humanity and are able to spread the truth, to go out into the highways and byways, and, in the language of Christ, the great, the grand medium and teacher, preach the gospel of Spiritualism, heal the sick, and bring joy to humanity.

C. E. Irwin writes: "The meetings of the Progressive Spiritual Society have been constantly growing larger and more interesting, until the fine large hall in the new Masonic Home Temple, 3120 Forest avenue, this city, is almost entirely filled every Sunday evening, to listen to the fine lectures through Mrs. E. R. Nickless, whose tests and descriptions have given much satisfaction. The board of trustees have recognized the value of her services and engaged her for the month of April, and would be glad to hold her longer, did she not intend leaving for the California Coast early in May. The Ladies' Helping Hand have been doing grand work, by holding musical and literary entertainments during the week, until last Wednesday evening, when a ball and supper was given which proved so satisfactory as to cause them to decide to give another on Wednesday, April 4th, which will conclude the entertainments previous to camp-meeting. The tickets for lady and gentleman, including supper, are one dollar; extra lady, fifty cents. The most notable fact in connection with our meetings is the rapid growth of the Children's Lyceum, which meets at 1:30 P. M., and the number of strangers in attendance at the evening meetings."

The Milwaukee *Sentinel* reports that the Spiritualists appear to be gaining ground in Milwaukee. Some of those who come are unable to squeeze into the hall and are content to occupy chairs in the anteroom. Dr. Rothermel, of New York, spoke on "Psychometry," and gave demonstrations which were interesting even to those present who were skeptical. He seemed to be successful in the application and was especially interesting when he read conditions from photographs, presumably of people he had known nothing about. A number of objects had been submitted by persons in the audience, and these being numbered, were taken up one at a time by the doctor, who read their affinities and gave what seemed to be facts appertaining to them.

Mrs. M. E. Howard, of Sturgis, Mich., writes: "The Harmonial Society, of Sturgis, Mich., has been infused with new life through the ministrations of Mrs. A. E. Sheets, of Grand Ledge, Mich. Her services have been engaged for an indefinite time. She has been with us since January 20th, and has surpassed our anticipations in her logical manner of handling subjects given her by the audience. Her lectures are given in a forcible, pleasing manner which cannot but reach the hearts and better nature of all whose pleasure it has been to listen to them. Since she came among us she has organized a Woman's Mutual Benefit Society, auxiliary to the Harmonial Society of this place. Much interest has been manifested by the large attendance, and in all probability great good will result from her services."

The Ladies' Aid, auxiliary to the Spiritual Research Society, will on Wednesday evening, March 21, tender their speaker, Mrs. S. C. Scovell, a benefit entertainment, to be held at No. 11 N. Ada street, corner of Randolph and Ada. The entertainment will consist of a literary, musical and dramatic programme. Admission 25 cents.

Dr. E. A. Read writes from Lansing, Mich.: "Our cause is getting on famously here in Lansing, Mich. The two last Sundays Hon. L. V. Moulton has lectured for the society. Mrs. Coffman, an excellent psychometrist and test medium, following each lecture with tests and psychometric readings that were convincing to the most skeptical mind. The ladies of the First Society have organized a Relief Association for the purpose of assisting the society in getting funds and to keep those in need. The ladies are very enthusiastic over it and hold meetings every Thursday afternoon at 324 St. Joseph street, East, the evening being given up to social matters, circles, etc. All friends are cordially invited to call, especially visiting Spiritualists. Our daily paper, the *Republican*, treats the Spiritualists with courtesy and reports our meetings fairly. The Temple of the Magi is growing apace, from two to three initiations every Sunday. Our anniversary meeting will be interesting. There is plenty of work here for a good test and business medium, and if some of the good ones would visit us on their travels they will be gladly welcomed."

H. H. Grabendike is filling an engagement at Clinton, Iowa, with the First Society.

Dr. A. J. Swarts writes that several of them en route to Los Angeles, Cal., have stopped at Fort Worth, Texas, to do a three weeks' work there in lecturing, healing and working for THE PROGRESSIVE THINKER. He says: "I had a large audience last Sunday night at Lincoln, Neb., on the 'Portentous Aspect of the Sunday Press, the Train and the Instability in Religion, Finance and Politics.' Your type made me say that I sent you twenty subscribers from that city, but my second list increased it to over forty at Lincoln. That city is worthy of the diviner knowledge and the higher light, so I saw they needed your columns. My motive in giving my subject is to show Spiritualists that I lecture on subjects other than mental science and such. I am placing pavement on my walks in California."

The new Society of Ethical Spiritualists, of New York City, meeting at Conservatory hall, 44 West 14th street, will devote the evening of March 18 to services in memory of our arisen sister, Mrs. F. O. Hyzer. Years of faithful devotion to the cause of Spiritualism have endeared her to the hearts of all who have listened to her matchless eloquence and wisdom, and it is hoped that her friends in the city and vicinity will be present.

Mrs. J. L. Biddle, secretary, writes of a visit to Spring Valley, Wis., by Rev. Allen F. Brown, of Minneapolis, agent of the Northwestern Association of Spiritualists. He gave four excellent lectures, and two very satisfactory developing seances. He has a happy faculty of elucidating the teachings of Spiritualism, the good it has done in the world, and the happiness it has brought to humanity. A good test medium is needed at Spring Valley—if a good speaker, all the better.

The Ladies' Aid Society of New York City, of which Mrs. Stimson Smith, a former resident of Chicago, is president, desires contributions to assist in their good work of relieving the needs of the distressed. Checks should be made payable to the order of Mrs. Carrie Butler, treasurer. The receiving and distribution rooms are at 165 West 23d street. Reference: Colonial Bank.

Moses Hull reports having great meetings at Muncie, Ind. He was to make a visit to Pennville last week.

H. E. Obee, M. D., writes in commendation of an article on "Public Health," recently published in this paper. It had the right ring to it; there was no medical popery in it. Drugs poison the system, and bring on diseases. Instead of doctoring symptoms, the causes should be removed.

George L. Sopis writes from Denver, Col.: "There is at present located in this city a spiritual medium who possesses, in addition to many other rare gifts, the rarer gift of extreme modesty. In his presence occur about all the known phases of spirit phenomena. Though generally spoken of as a trumpet medium, yet at his seances it is not uncommon to behold full-length materializations of spirit forms. Communications by means of independent writing are very frequently received, and spirit photographs, taken without the aid of camera, or lens, are produced almost every day. From his development circles mediums of a high class, and for the production of all phases of the phenomena, are being graduated, and yet so great is his modesty and distaste for notoriety that not a line or word of advertising can he be induced to insert in any newspaper. The gentleman's name is Charles Stewart, and it is more than probable that should he live a hundred years he will still be comparatively unknown, and though he were able to keep all the money he takes in, he would still be financially poor, though possessing gifts which are of greater value 'than all the wealth of Ormus or of Ind.'"

S. M. Aspinwall writes from Minneapolis, Minn.: "We could not seat the people at our meeting last night, March 11. I also opened meetings in Odd Fellows' hall, at St. Paul, at which Dr. U. D. Thomas officiated. He will speak here next Sunday evening, and Mrs. Aspinwall there, they changing each week. We in that way call out and reach many more people than we could with the one meeting. Mrs. Aspinwall's guides answered the question: 'Do Spiritualists Believe in God, Christ or the Bible?' in a very satisfactory manner, many of the audience coming up and congratulating her at its close. Many orthodox people were present."

C. J. Barnes has been giving trumpet and light seances with good results in waking up the people at Marion, Ind. He has now gone to Dayton, O., where he may be addressed at 131 W. 5th St. He found two good test mediums at Marion, a Mrs. Cromwell and her daughter, Mrs. Cummings.

A report comes from Aberdeen, S. Dak., showing the degrading character of modern church revivals as gotten up by evangelists who travel from place to place to get them up and make an "honest penny" thereby. One revival was engineered by an evangelist whom one woman declared to be as "good as God." A man falling under his influence stated that he looked at the evangelist, the evangelist looked at him, and his legs began moving and he went forward and confessed when he had no intention of that kind. It was a clear case of hypnotism. A second man who had "experienced religion" became crazed, threw knives, yelling and hallooing in a slaughter-house until he fainted. A boy chased his mother about the house with a butcher-knife after he reached home from one of the meetings. Several hundred "converts" are the results of this wave of emotional insanity superinduced by evangelistic hypnotism—overpowering common sense.

H. Pettibone, slate-writer and materializing medium, is now located at Seattle, Wash., where he can be addressed for engagements. Mr. Pettibone has been doing a most excellent work at Portland, Ore. He will remain at Seattle for several months.

Frank T. Ripley, the noted platform test medium, can be engaged for May and June; also is ready for camp-meeting engagements, for July and August. Address him at 178 N. Ionia St., Grand Rapids, Mich., for March. Address for April care of THE PROGRESSIVE THINKER office, Chicago, Ill.

G. M. Williams, president, writes that Dr. Wm. Hall, magnetic healer, and Mrs. Hall, of Romeo, Mich., recently visited Vassar, Mich. Mrs. Hall is a newly-developed trance speaker, and gave a fine lecture and some good tests.

G. W. Seaton, secretary, writes that the Spiritualists of Sioux City, Iowa, are awaking and the society is growing rapidly. Efforts are being made with a view to secure able and honest speakers and mediums, that those who are searching for spiritual truth can secure satisfactory results; and if successful a large society will be formed.

Andrew J. Sweetser assures us that a lively interest is now being taken in Sioux City, Iowa. The society is endeavoring to secure good, able, speakers and reliable, honest mediums; feeling that such will be of great benefit in building up the cause in that place.

Societies desiring the services of A. E. Tisdale for the months of October and November, 1894, and also for the lecture season of 1895, may address him at 547 Paul St., New London, Ct.

A grand union celebration will be given in honor of the forty-sixth anniversary of the advent of modern Spiritualism, by the People's Spiritual Alliance and the Children's Progressive Lyceum, of Cleveland, Ohio, at Army and Navy hall, on Saturday, March 31, and Sunday, April 1, 1894. Order of exercises: Saturday, March 31, 8 P. M., grand anniversary ball; admission, 25 cents. Sunday, April 1, 10:30 A. M., general conference; 2 P. M., anniversary address, Mrs. H. S. Lake, and others; admission 25 cents. 7:30 P. M., grand annual lyceum exhibition; admission, 25 cents.

The Lincoln Spiritual Society of Milwaukee, Wis., will hold anniversary exercises Saturday, March 31 and April 1, at Lincoln hall, 6th street, near Grand avenue. Speakers, Dr. H. T. Stanley, Mrs. Emma Nickerson-Warne, and Mrs. Emma Nutt. Harry Clifton will give platform tests, and will also hold seances for materialization. Good music and a good time generally will be the order of the occasion. The meetings will be free, and a cordial invitation is hereby extended to all friends interested in the cause of Spiritualism. Mary E. Van Horn, vice-president.

We desire to call the especial attention of the Spiritualists of Connecticut to an old-time worker in the cause, Mrs. S. A. Sweet, who is located at 33 Church street, Hartford. She is now 84 years old. One year after the Hydesville rappings she was controlled and brought out as a medium, and the cause has ever been sacred to her. Age is telling on her physically, but she still gives sittings as a clairvoyant, prophetic and business medium. As is usual with mediums, the "blessing" of being "poor" is hers, and kindly aid rendered in the way of consultations will be gratefully appreciated by her.

Mrs. M. S. Wheeler writes that the good city of Auburn, N. Y., is much stirred up by a very interesting controversy between Priest Mulheron and the secretary of the Junior Order of United American Mechanics. Mulheron first attacked the society and called them everything mean for expelling one of their members for sending his children to the St. Mary Catholic school; he thought all good people ought to know of the esoteric, oath-bound, dark-lantern society, newly-formed in our midst, and that it was secret for a nefarious purpose and was a branch of the A. P. A. The priest's letter stirred up the people mightily. So many responded that by the third letter published, he said he should say no more, and completely sat down on the Rev. Mr. Patterson who had asked him to affirm or deny some of the oaths that the Romanists have to take.

We are informed that the Ramayana Theosophical Society of Chicago, of which Dr. W. P. Phelon has been president ever since it was organized, in 1887, has returned its charter to the general secretary of the Theosophical Society and adjourned *sine die*. Thus dies one of the oldest pioneer branches in this country, and one that has done much effective work on the occult lines. The cause of its action is said to be the position of continued opposition and dogmatic assertion against Spiritualism, assumed by the leaders of the Theosophical Society. Nearly all of the members of the Ramayana were Spiritualists, and the Doctor himself, as our readers know, is both an active and earnest believer in the spiritual doctrines, and a fearless advocate thereof; he says, he supposed from the platform of the Theosophical Society that he could be a Spiritualist and a Theosophist also, as every other creed and religion were welcomed by the Theosophical leaders; but Spiritualism is considered off color. When it comes to a choice between Spiritualism and Theosophy, he is a Spiritualist every time.

The North Side Spiritualists' Society will give a basket entertainment Friday evening, March 23. Admission 15 cents. Good talent is expected; among others will be Mrs. Emma Nickerson-Warne.

A. T. Dorsey writes: "I wish to say that Prof. Max Hoffmann, of Chicago, has been with us in Dubuque, Iowa, for the past eight weeks, working in the hall of the Progressive Spiritualist Society, holding meetings Thursday and Sunday of each week, the hall being packed every night, and many being turned away. The people here are beginning to wake up to the truth of Spiritualism. Prof. Hoffmann has given as high as fifty-four tests in one evening and all recognized; and beside holding these meetings has given private circles (each week) in private residences with the best of success. Prof. Hoffman is a young man and a young medium and deserves great credit for the good work he is doing."

Will C. Hodge, inspirational speaker, whose second engagement of two months at Rochester, Ind., expires with the present month, would be pleased to make engagements for April, May and June. Terms reasonable. Address 471 W. Madison St., Chicago, Ill. Mr. Hodge is one of our brightest lecturers.

The forty-sixth anniversary will be observed at the Boston Spiritual Temple, Berkeley Hall, Boston, Mass., on Saturday, March 31, and Sunday, April 1, 1894, at 10 A. M. and 2 to 7 P. M. each day. Talent engaged; Mrs. Colby Luther; Mrs. R. S. Lillie; Mrs. Clara Banks; Dr. H. B. Storer; Mr. Eben Cobb; A. E. Tisdale; Mrs. Emma Miner, poet; Mrs. Ada Foye, spiritual messages; elocutionist, Miss Lucett Webster; the famous Red Nun vocalist, Winnefrurkett Neal quartette; also Mr. John Lillie; Mr. Cutter and Miss Amanda Baily. Each evening's session to conclude with spirit messages through the mediumship of Mrs. Ada Foye. Wm. H. Banks, president, F. B. Woodbury, secretary.

Contued on 8th page.

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CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to this Life. Departed Ones attract the Spiritual Mind. The Spiritualist understands Death, so does not fear it. Death of an Ancient Philosopher. Death of Mozart. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalist Minister. Joyful Transition of a Friend. Triumphant Experience of a Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

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The author says: "Each individual partakes of both physical and mental or spiritual ailment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nourishment of which I individually partake and digest. My soul must expand by virtue of the soul essence which I individually gather and comprehend or digest

REPLY TO B. R. ANDERSON'S

Thoughts in Reference to Dark Spirits.

SOME EXPLANATIONS AND FURTHER ELUCIDATIONS OF THE SUBJECT—SUGGESTIONS TO CRITICS.

TO THE EDITOR:—I am pleased to note in THE PROGRESSIVE THINKER of March 10th a communication from Mr. B. R. Anderson, which relates, in part, to the articles on "Mission Work Among the Spirits," that have appeared in your paper during the past four months. Mr. Anderson's remarks would make it appear that my apprehension was well founded, when I stated that I realized my lack of ability to properly place the subject before the people. But I must confess that I have hoped that the matter had been treated with sufficient lucidity, so that, instead of becoming more incomprehensible from continued study, a gradual though perhaps it might be a faint light would break through the clouds of obscurity from time to time.

The allusion to evidence and to courts leads me to believe that Mr. Anderson is a member of the legal profession, and I am surprised at his statement that it is not difficult to find just where the truth lies in a mass of conflicting testimony; for I believe that it is customary to have counsel upon both sides of most of the cases tried in court or before a referee, and I understand that it is rarely the case that opposing counsel agree, and that even judges and juries do not always reach the same conclusion as to the truth of the matter in dispute. Hence it would appear that a mind accustomed to sifting testimony cannot always be relied upon to find just where the truth lies in conflicting evidence; or else we must take the ground that the truth is found, but not admitted.

The first question which your correspondent asks is: "How are the disclosures obtained? Do the spirits come in materialized form?". This question was anticipated in the opening article, published in THE PROGRESSIVE THINKER, November 11th, 1893, as follows: "The phase of spirit manifestation through which our work is accomplished is that known as the 'independent voice.' And to those readers who are unacquainted with that phase of mediumship, I will explain that the seance is held in a dark room; the spirit or spirits who manifest are clothed with material to enable them to speak and converse with each other or with members of the circle in voices that are as clearly and distinctly heard and understood by those present as is the audible conversation of any two individuals in mortal form. In producing the independent voice full form materialization is unnecessary. Very frequently there is little materialized beyond the brain and the vocal organs necessary to produce the articulate sounds." It may make the explanation clearer to some minds, if I state that independent voice manifestations are sometimes called "trumpet voices," but a trumpet is not necessary with some mediums.

In the condensed reports of seances, each question and answer is not given separately, as was done in the reports where the stenographic notes from the Bailey circle were used, because I tried to occupy as little of your valuable space as possible. And, while the skirmish line was thrown out many times during each battle, it was not deemed necessary to burden the columns of THE PROGRESSIVE THINKER with all of the little details as to how this one skulked behind the fence, or that one crawled through the tall grass.

If Mr. Anderson had carefully read the article which he mentions (that published in THE PROGRESSIVE THINKER of January 20th), before criticising its opening, he would have observed that it was the spirit who said: "Why do you not speak to me?" And when that question was asked I had no idea who was speaking, or what his condition might be. But, instead of analyzing the testimony as given, he puts the words of the spirit in my mouth, and argues from a wrong hypothesis.

Again, our friend avails himself of a privilege of his profession, and assumes that the female spirit had been following the male spirit "from day to day," but the article does not so state. However, I will acknowledge that some readers might receive that impression from the language used, but it would be a little far-fetched. And, furthermore, I am willing to admit that I believe that the woman had been following him "from day to day," but I do not think that the man was aware of her presence until he began to manifest in our circle.

As we understand the conditions existing in Spirit-life, and as was explained in part first of the series of articles on mission work, many spirits are held so near to earth that the higher and brighter spirits are unable to reach them in a direct manner, and many times cannot even impress them with their thought. And our idea of this case was, that the woman had at some time entertained a feeling of animosity toward this man for some real or fancied wrong done her, and had found that feeling detrimental to her progress in Spirit-life. Her condition in the Spirit-world being upon a higher plane than that of the man, she was unable to communicate with him until they should meet where a condition might be found that both could utilize. And as that condition existed in our circle, and as the man was brought to us by the band of spirits controlling the circle, the woman availed herself of the opportunity to speak and express her forgiveness.

According to the statement of the poor spirit of the rich man, he had been unable to communicate with anyone for some time; and, under the circumstances, I do not think it strange that he should have been so frank as to confess his dishonesty to me. I have heard that solitude is often employed by officers of the law as a means of gaining confessions from supposed criminals, and my experience with unprogressed spirits has taught me that nature sometimes employs the same means; and the poor spirit who has had opportunity to enjoy, alone, the whisperings of his own conscience for a time, seems usually to be ready to unbosom himself to the first individual with whom he comes into any extended communication.

The people in mortal life, or a vast majority of them, do bow down to wealth. But here was a man who had amassed a fortune, and much of it had been gained dishonestly. He passed to Spirit-life, and possessing little spirituality, was unable to rise above the earth-plane. Knowing nothing of the life which he had entered, and realizing his own individuality, he did not understand what the circumstances were which had brought such a changed condition about him. He knew, even though his neighbors may not have known, how it was that this wealth had been acquired; and when one after another of his former friends and associates failed to respond to his salutations, and would in no manner recognize him, was it strange that he should endeavor to find some reason for their conduct? At first he did not give me that which he believed to be the true reason for what seemed to him the strange deportment of those whom he met, as he said that it was envy, when he really thought that it was disapprobation. His conscience had evidently been at work, and he seemed to feel that other people knew of his wrong-doing as well as did he.

Again our friend assumes, it seems to me, more than the words of the article would warrant, when he carries the idea that the spirit expected to redress any large proportion of his earthly wrongs with the sum of money in his safe. What he stated was this: "I have a sum of money in my safe sufficient to pay many small debts." Now, this sum which he seems to have had in mind as being in his safe and available for the liquidation of "many small debts," may have been a little in excess of the average amount which, according to Mr. Anderson, a rich man usually keeps in his safe. Or it may be that his last recollection of the safe was imbued with the idea that there was a large sum of money in it, as it occasionally occurs in the experience of many comparatively poor men who are possessed of a safe, that for a night, or over Sunday, quite a large sum of money is placed therein, on account of its being received too late for deposit in a bank or for other disposition.

As to what a spirit should or should not do, in wandering about, or learning that he cannot open safes nor count money, that is a question which I will not attempt to solve in this letter, further than to call attention to the fact that many individuals while they are here in mortal-life say many words, think many thoughts, and commit many acts which Brother Anderson and I know they should not. And we cannot always give a satisfactory explanation of our own conduct here, so that it is not at all wonderful that, when they have been but a short time in Spirit-life in a condition which is entirely new to them, and of which they have no clear understanding, they do not do just those things which we think they should do.

Perhaps, as we come to know more of the conditions existing in and governing the next stage of life beyond the mortal, we may be surprised to learn that our mortal conception of the laws and conditions under which the spirit labors is far from the truth. I realize that I am just as liable to form erroneous ideas of the future life as is our friend Anderson, but I have had an experience with earth-bound spirits extending over a considerable period of time, and my conclusions have been arrived at through that experience, and through the teachings of the bright spirits whom we assist in the work.

I am glad that Brother Anderson has taken the trouble to criticise the article, as it brings out a fuller expression of thought on the subject than could be given when it was published; but I would, in all kindness, suggest that a more careful reading of it might have given a different trend to his thought. I am well aware that the subject has been treated in a manner that is very, very far from being above criticism, but it seems to me that a critic is unjust to himself as well as to the matter criticised, when he does his work in a careless manner. E. T. WASHBURN.

Buffalo, N. Y.

What Good has Spiritualism Done?

TO THE EDITOR:—As the question is often asked: What good has Spiritualism done? I consider it my duty to say a few words through the columns of your paper to let the public know what it has done for me through the wonderful mediumship of Mrs. Carrie A. Nick. I was sick over sixteen months, suffering great pain—confined to my bed for many months; I tried many remedies that were recommended, the best medical advice; all that could be procured towards alleviating my distress was done; at last my case was given up by the doctors as hopeless: they said they could do no more for me. I was left in this helpless condition, when the president of our society and his wife, Mr. and Mrs. Nick, called on me and consented to hold a circle for me; the circle was formed near my bed. After Mrs. Nick was entranced her guide examined me, and called for an empty saucer, which was handed to my husband, and after a few minutes, to our great surprise there was medicine in the saucer made by spirit power. I took the medicine as directed, and the second day I was able to sit up in my bed and was feeling better in every way. They held several circles for me, and there was medicine made at three circles after the first one, and at one there were two kinds made, one for internal and one for external use.—Mrs. Nick not touching the saucer and being six or seven feet away from it. There were thirty persons in some of the circles, and her guide gave them tests that were recognized, besides making the medicine. It is not only wonderful how the medicine was made out of nothing that could be seen, but the great effect it had in doing good; as in a short time all pain had left me, and I am feeling happy once more. This certainly proves that Spiritualism is doing good and that Mrs. Nick is a wonderful medium.

MRS. JENNETT HILDRETH.

Milwaukee, Wis.

John Chinaman's Turn at the Bellows.

"Me allee samee talkee to Melican man now"—
John Chinaman speaks, it is his hour to blow;
He has patiently studied our history's page,
And rises to ask: "Where the Irish shall go."

America, wide-armed and warm-hearted mother,
Not dreaming of danger, or fearing a foe,
She has welcomed the world, in her faith and good feeling,
Has always said "come" and never said "go."

She harbors the Turk with his crescent and Koran,
The twin headed eagles of Russia's chill shores,
The berserker Norseman, the torch of the sunland:
No cavil or question—she flings wide her doors,
And in swarmed a horde from an isle in the ocean;
Gaunt, wild-eyed with famine and fever and woe;
Who fed them and warmed them, who cared for and clothed them?
No cry was heard then that the "Irish must go."

America's vessels full-freighted with cargoes
Of grain she had garnered, and silver and gold,
Went forth to green Erin in the hour of her trouble,
And brought back her paupers by thousands untold.
They wasted her substance, they pilfered her treasures,
They made all her prisons and jails overflow;
But never was National voice raised against them—
No congress was asked that the "Irish should go."

Beyond the green slope of the western Sierras,
Her port to the sea, swings the wide Golden Gate;
And there a new world to the old world was opened,
And men gathered, eager to struggle with fate.
They came from all lands, from all points of the compass,
With as many strange tongues as to Babel of old,
And slight was their heed for the rights of another;
'Twas each for himself and his own pile of gold.

And there came John Chinaman, frugal and quiet;
He brought his own chop sticks, and costume and creed;
No matter how little he won in life's battle,
He made no complaint, 'twas enough for his need.
But near and more near a cloud drew about us:
Theft, rapine and murder, grew worse every hour;
Then arose the pale-browed, stern-eyed vigilantes.
And justice awoke and asserted her power.

Brief time for regret or repentance was given;
No judge and no jury; no priest murm'ring low.
No Chinaman's neck felt that improvised halter;
But more than one Irishman found he must "go."

The scene changed—the angels of peace and of plenty
Have plumed their white wings on our fair western shore;
Our mines teem with wealth, and our orchards and vineyards
Are calling for laborers more and still more.

The rich-fruited gardens, the wine from the vintage—
Whose patience and care make them blossom and flow?
And yet in his ears rings the terrible menace,
Weak, cruel, revengeful: "The Chinese must go."
One can see in his eyes, with their curious twinkle,
A question half-asked in pathetic despair:
"Can't me findee one place where no Ilishman rulee?
Me better go Ireland, he never rule there."

Oh, priest-ridden minions! The Church is your tyrant;
No silken glove softens her iron hand's grip;
In the bondage of old superstition she holds you:
Her grasp at your throat and her fist at your lip.
Too long has she led you in paths that you know not;
Rise! shake off her power that oppresses you so!
Learn to think for yourselves; learn to act and to govern,
Or at last to oblivion the Irish must go.

—Oakland, Cal. GORHAM BLAKE.

The Spiritual Birth. The Spiritualistic idea of Death, Heaven and Hell. By Moses Hull. Price 10 cents,

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HOW DOES GOD OPERATE?

Evolution vs. Special Providence.

There exists three theories concerning the subject: on what principle are the affairs of our world operated? The Christian world is divided and has two dogmatic opinions in regard thereto—a large portion holding to the doctrine of predestination, and another portion refusing to believe that doctrine and asserting that the special providence of God is in perpetual activity and determines and overrules events from hour to hour as they transpire.

The rationalists, ignoring the solution of affairs as believed by the Christian sects, assume that God has established and maintains in force universal and unchanging laws that control all events under what is termed Evolution.

When you analyze the doctrines held by the Christian sects, very grave difficulties present themselves. If we assume that all events presented by the history of the past, whether they be great or small, are the result of predestination, then we are compelled to admit that God determined to establish the Christian religion; that in a few centuries thereafter it was also predetermined by the same being that the Roman Catholic Church should organize itself into a religio-political despotism and hold sway over the Christian countries of Europe for more than twelve centuries, persecuting and destroying all who entertained any religious opinions different from the creed promulgated by that church; and furthermore that Mohammed, the so-called impostor, should in the seventh century inaugurate the Moslem faith, and that thereafter his successors in power should take possession of more than one-half of the then Christian countries, and hold the same to the present period of time, except Spain and Greece. Those are some of the grave difficulties that present themselves to the portion of the Christian world that believes that God predestined all the events that have transpired.

But if we assume that those great events were not predestined, but that God in the exercise of his special providence permitted such things to occur and continue, I then ask the question: What substantial difference exists between the two theories held by the Christian world?

If he could and did destroy Ananias and Sapphira for lying about the small property they concealed, why should the impostor Mohammed and his successors have escaped? Why should the long succession of Popes have been permitted to hold supreme power over the Christian churches for more than fifteen centuries? Those are questions that address themselves to the Christian world, more especially the Protestant branches thereof.

I have mentioned only two great events that extend through the historic page for many centuries. They both present the same results, whether produced by the predestination of God or his special providence. These matters alluded to have had an immense effect on what is said by Protestants to be the religion which they claim that God sent his disciples out to preach to the world, and promised to be with them to the end of time.

I desire now to present another illustration of the absurdity of the church doctrine on the practical operation thereof in the salvation of only a part of the human family. One-half of the people who are ushered into mortal life die before they reach years of descretion or moral responsibilities. Now, according to the teaching of Christ and the teachings of the present age, they are passed to heaven without a probation, whilst the residue of humanity whose misfortune it is to survive the period of childhood, are compelled like Indian prisoners to run the gauntlet and fight the world, the flesh and the devil, with very slight prospect of overcoming such evil influences and securing a passport to the better world.

We are assured in Holy Writ that God is no respector of persons, and any rational mind can endorse that principle. But whether the death of the children and their salvation as above recited is the result of predestination or special providence, is not the doctrine of the churches in direct hostility to all rational principles that the doctrine of evolution is the only one that has been presented for human acceptance as the onlyrational explanation as regard this life and the future existence of mankind is sustained by many arguments that cannot be refuted.

Under its operation each human being develops from his or her own standpoint, as affected by its environments of parentage, education, etc., and passes on to the next sphere of existence to begin that spiritual life with such development as it has reached in its mortal existence. Hence, this world is not a finality and settles the destiny of no human being, and all future worlds are worlds of progress and spiritual development.

What I hold to be the truth and the only phase of predestination that any rational mind can accept.

God has created us all under his existing laws. We are the creatures of circumstances, and inexorable law is everywhere supreme.

O. S. POSTON.

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To the Members of the Northwestern Spiritualist Association.

It is with pleasure that I can report that the officers on whom was devolved the duty of selecting a suitable home for camp purposes, after looking at several tracts of land adjacent to the Twin Cities, decided to secure a beautiful tract of ten acres adjoining "Como Park"—the main part of the park system of the Twin Cities. A prettier spot for camp is not to be found in the Northwest; with lofty trees which, in the hot summer weather, will afford abundant shade, and gently rolling land, with good pure water, there seems nothing more to be desired.

It is very accessible from either St. Paul or Minneapolis. Those friends coming via St. Paul can take the Como avenue street car line or the Hamline line; those from Minneapolis will take the Interurban line and transfer at Snelling avenue, where cars will land them within three blocks of the grounds. We hope to have cars running every ten minutes, during the day.

Located as we will be on the edge of Como Park, a beautiful tract of three hundred acres on which St. Paul park board spent last year over $50,000, and on which this year a much larger sum is to be expended. Just a short walk takes one to Como Lake, where good boats and good fishing can be had. It will indeed be an ideal spot to spend a month away from the rush and bustle of business, listening to the grand truths from the lips of six of the best speakers on the Spiritualist platform, not forgetting the grand test mediums, Edgar W. Emerson, who will be with us the first two weeks, and F. Cordon White, who will be with us during the whole month of camp. I write this early that you may make suitable arrangements to be with us; from present indications the attendance this year will be quadruple what it was last year, but our grounds are ample and there will be room for all.

When you have made up your mind to be with us, write the secretary stating what accommodations you desire and how many will likely be with the party, so we may know in advance what to prepare for. To those who have never spent a season at a camp-meeting we would say: Come during the first part of camp, but make arrangements not to return until the close, and we know that you will not miss one lecture during the whole course.

Our program will be issued by May 15th, and will be sent to all those whose names we have who visited with us last year, and to all who apply by letter.

R. U. D. EVANS, Sect'y.
674 Edmund St., St. Paul, Minn.

The Plowshares.

Two plowshares from one smithy came,
The smith he fashioned both the same;
Both polished alike. One chanced to fall
To rust in neglect by the garden wall;
The other into a farmer's hands,
And brighter grew as it turned his lands.

Through weeds, and grass, and blind mole's nest,
Went the shining blade with an unctuous zest,
Till, the harvest o'er, it was laid aside,
By the selfsame wall where its mate did bide,
By the garden wall, in calm despair,
In a coat of rest lay the first plowshare.

The second spoke in a tone of pride:
"What a shame they should lay me by your side!
'Neath dirt, and rust, and rankest grass
You rust, while I—am a looking-glass!
My brother? No—we're not of kin;
To think that tho't is to think a sin."

The first plowshare, all stiff and sore
From long neglect, looked the second o'er—
Saw there himself in its surface bright—
Cried as he turned from the painful sight:
"For my coat of rust am I to blame?
We both from the selfsame smithy came:

"By will of fate, or luckless chance,
Or some vile turn of circumstance,
You fill a place of honored trust,
Whilst I, neglected, fall to rust—
Your proud contempt I can but feel,
Though we are of the selfsame steel.

"No fault of yours that you're of use,
Nor mine to merit your abuse.
Had some one noticed me as you,
I might have been of service too.
Against my will I lie and rust,
As one that turneth back to dust."

Next morn the farmer took the plow,
And sheltered it from falling snow—
Godfray de Boullion, riding by,
The rusty plowshare caught his eye;
He had it to the arm'rer brought,
Who from it sword and buckler wrought.

Like polished silver in the sun,
The trenchant blade of Godfray shone—
"*In hoc signo vinces!*" Lord,
Make this thine all-avenging sword!
This sword and I are groom and bride,
One rests but by the other's side.

Sir Godfray gained the holy war,
With weapon made from that plowshare—
That rusty plowshare, sword and lance
That drove the Saracen from France.
That day when most in rust we lie,
Some Godfray may come riding by.

CHARLES NEVINS.

The Progressive Thinker.

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SNOWBALL SERMONS.

Dear sorrowing mourners:—While your eyes are still wet with tears for the death of Father Adam and Mother Eve, your parson has concluded to preach another sad and solemn funeral sermon. Another death has taken place in our family—away back.

In order to be pathetic and put on the solemn appearance of real mourners, we will again suppose, for this occasion, that down there is a coffin draped in black, and the name of the corpse is Cain.

The deceased, my brothers and sisters, was the oldest son of Father Adam and Mother Eve, whose funerals we preached but a short time ago. He would have been the lawful heir to the old man's estate, had he been in the country when his father died. Had the deceased been a Norwegian, his name would have been Ole Adamson, but we presume he was not of that nationality, and if there are any Norwegians here to-day, they need not sit with the mourners, or assume to be greatly affected.

Although the deceased was a warrior of some renown, and shed the first blood ever shed in battle on this earth, and in this battle slew his opponent, history has never crowned his name with a big-sounding title, such as, General Cain, Colonel Cain, or Captain Cain. Although he was eminently successful in battle, he was not highly honored, neither was his path strewn with flowers, as is that of the successful warrior of to-day. He never graduated at a military school, or drilled in a company of militia. No, like a gentleman named Cincinnatus, he was a farmer and raised beets and onions.

In order to speak understandingly over the corpse, supposed to lie down there before us, your parson has been looking over the history of the deceased, in order that he may call up some of the virtues of the dead, and offer the consolations of the gospel to the mourners. To do this successfully, we must formualate theory as to whether the deceased is now playing on a golden harp, or floating around on waves of hot brimstone. How old Adam, his father, and Eve, his mother, were at the time of his birth, your parson has no means of knowing; but as they were married, or set up in housekeeping, when but a day or two old, they no doubt began to raise children while quite young and inexperienced, and from this reason it is presumed that he never took castoria or soothing syrup of any kind, or sucked candy when he was cross.

Our poor deceased relative commenced life, from choice, as a farmer—a tiller of the ground, and your parson has no doubt but he was proud of his vegetables, and felt that he was just as good as do the farmers at the present day under the benign influence of a protective tariff, while cursing the banker and bondholder.

Your parson presumes that as his clothes were made out of skins poorly tanned and quite dirty, he did not move in as high society as did a certain Mrs. Astor with her diamonds. Still, we suppose he cared little for this, as there were in his day no religious socials, or modern fashionable parties.

If there was anything he was specially proud of, it was his vegetables, which he, no doubt, claimed to be the best in the market. Although in his day there were no protective tariffs, as we have them now, levied expressly in the interest of farmers, and he had to compete with the whole world, he managed to get along nicely, and as there were no money-changers or national banks, we presume there was no mortgage drawing interest on his farm. Adam and Eve being great eaters, they made for him an excellent home market for his produce—he produced and they consumed.

The deceased had a younger brother named Abel, that kept the old man's sheep—your parson presumes on shares. These sheep were unruly and broke into Cain's garden and browsed off his cabbage, and trampled upon his tomatoes, and from this cause we presume the boys were not the best of friends. This cannot be wondered at much, for this reason: These boys had never attended Sabbath-school—had never been taught, as our boys are at the present day, to "love their enemies"—they had never read the Bible or heard of the saving power of the gospel as expounded by a modern doctor of divinity. But with all these disadvantages, they got up an agricultural fair, each striving for the premium. Need we say that our poor deceased relative was unfortunate in this matter, and his vegetables were entirely ignored?

This made the poor man angry; and he felt about as bad as does a candidate for office after being defeated. As he had never heard a gospel sermon in his life and knew nothing of God's chosen people, the Jews; had never met with a change of heart or been converted, no doubt he swore like Cain, and uttered as many curse-words as his education would admit of.

Had there been a drug store near at hand where he could have got a pint of alcohol and reduced it, or even smoked a few cigars or an old musty pipe, or have taken a chew of fine-cut, it would not have been so bad for him. But in the absence of all these, he made up his mind to settle the matter in the same manner as do good Christian nations at the present, day that love their enemies, settle their disputes—settle by fighting! How long they fought, or whether they used clubs and stones or sparred with their fists only, as do our eminent pugilists, your parson cannot state with certainty; but Abel got the worst of the battle, and was carried off the field a corpse. And here we must moralize some, for a sermon without a moral is worthless.

When the poor man saw what he had done, he was not only surprised, but, mad as he was, he was badly scared. And no wonder—he had never seen a dead man in all his life—there had never been a funeral in the neighborhood, and he had never listened to the words of comfort on such occasions, uttered by a doctor of divinity to the sad and sorrowing mourners at the grave. So after the Lord had marked him, in order that people would know him when he came around, our poor deceased friend concluded to leave home and travel some for his health, and look at the country, in about the same manner as do the gentlemen called tramps at the present day.

As at that time there was no law making it criminal to do so, he did not fear an arrest at the hands of the town marshal, or having to sleep in the calaboose. As he had such bad luck, he concluded to give up farming. He had lost his farm; but, we are happy to say, he was in no worse condition than is the defendant in our modern courts, when the costs are paid up.

He concluded to go east a short distance and take up a claim for the purpose of speculation. He would have gone to Canada, but at that time he could not find that locality down on the maps of the country. So he thought he would go to the land of Nod and help develop that locality and locate a capital.

Your parson does not know whether he bade his parents a sad farewell or not—or whether there were many tears shed at the parting—or whether he stayed until after the funeral of his brother and took his seat with the mourners. Your parson wishes he did know these facts, for then he could be more pathetic in this discourse. Neither does he know who took care of Abel's sheep from that time on—or where Adam and Eve purchased their mutton and vegetables. But Eve said that "God had appointed her to have another seed in the place of Abel," which your parson presumes she did.

Well, my dear mourning friends! Cain liked the country so well in Nod that he concluded to settle there—sparked up a wife and married her—or "knew her," which amounted to about the same thing, and commenced raising children.

Whether his wife was an entire stranger or one of his cousins, your parson does not know. Neither does he know if she had rings in her ears, wore a bustle and was as pretty as an angel: These are small matters he leaves for the Reverend Doctor Talmage to discover sometime when he is in the Holy Land. All your parson has to say is this: If she suited him and got his meals regular, it is none of our business—which we presume she did. We do not like at a funeral to invade the home circle or retail slander. It is enough for us, to know that in due time Cain had a boy and they named him Enoch—that this boy never died, but after staying on this earth three hundred and sixty-five years God took him to walk with him, he was such a splendid pedestrian.

Our poor deceased relative liked this boy so well that he took some of the money he had made on speculation and with it built a city and called it Enoch in honor of him; but at what time he built this city, your parson does not know, and has many doubts. Whether Cain made much from the sale of lots for business purposes, on Main street—how many church spires there were pointing heavenward—whether the city was incorporated and had a police force, like Chicago, and men ran for office and told lies on each other, we cannot tell now, but presume all these elements of a Christian civilization were found there.

But, dear mourning friends! We presume that Cain is now dead, and we will suppose him lying down there! As nearly all murderers have the benefit of clergy, and repent and go to heaven, and play on golden harps, we will suppose his case no worse than that of the murderers of to-day—whether these murderers are generals, killing on a large scale, or private persons who murder without hope of honor or reward.

As Cain killed but one person, he did not become noted as a killer, hence, had no monument erected to his memory, and his body sleeps in an unmarked grave somewhere in the cemetery of the city of Enoch.

As Mr. Abel was defeated in his first battle and his blood called out with a voice from the ground, we presume he went down into that other place where most of the unfortunate victims of murderers generally gravitate, unless they live long enough to repent and have a few prayers, to soften God's heart, said over them by some educated doctor of a sickly divinity.

But we have this much to say of the poor man as he rolls around on the waves of hot brimstone—he has this to console him:

HIS MUTTON TOOK THE PREMIUM.

The sisters may now go home and wonder whether Cain married his cousin or a strange woman—whether he chewed tobacco and smoked an old pipe or ate Limburger cheese and thus sweetened his breath, as do their husbands and lovers to-day.

As you all pass out the door, if you cannot drop a tear to the memory of the dear departed, please drop a dime into the box for the benefit of your parson, who is still here with you, and cannot, like the wild asses, snuff up the east wind and grow fat.

M. P. ROSECRANS, Reporter.

An Important Announcement.

ADDED TEACHINGS ON THE SOUL—THE ENTIRE SERIES TO BE PUBLISHED BY SUBSCRIPTION.

Mrs. Cora L. V. Richmond desires to announce, in response to many inquiries, that her guides have now consented to the publication of the entire series of the Soul Teachings, which will make a volume of five or six hundred pages, and will include all the series of lessons given to private classes up to the present time.

To enable her to publish this work, many members of her classes have already subscribed for, or promised to take copies, thus affording a guarantee fund.

The volume will be $5.00 in cloth, and will be issued as soon as three hundred names have been subscribed.

From Mattie E. Hull.

TO THE EDITOR:—I am still under the necessity of attending to the correspondence of the Hull firm, business and otherwise, and find my time absolutely crowded, so again I appeal to your widely-read journal to help me out. Within two weeks letters and letters have come to hand thanking me for giving information concerning Mr. Hall's health and our movements, through THE PROGRESSIVE THINKER. These friends have said: "Don't feel you must answer my communication personally, but send a line to Brother Francis' paper, and I will consider it the same as a letter to me."

I am rejoiced to say I have none but a good report to send, either concerning my dear companion or our work. His old-time vigor is returning, and we were never meeting with more satisfactory results in our work than at present. So great is the demand for our services, we almost wish we had the power to lengthen the weeks, before such time as we shall start for the Western field.

Never since I was called into the work have I been conscious of so universal an interest in the cause as at present. In proportion as the opposition comes, the Spirit-world, through its chosen instruments, opens the way for better opportunities for investigation.

Since my last communication to THE PROGRESSIVE THINKER, we have held week-night meetings in the Opera House in Muncie, Ind. Just before Mr. Hull's illness he gave a series of lectures in the Universalist Church in that city, and the house was too small to accommodate all who desired to hear. Of course the ministers could not tamely submit to such success on behalf of Spiritualism, so an attack was made through the papers, and a controversy followed, which was the means of arousing more of an interest than ever. Consequently, arrangements were made for another course of lectures, this time to be held in the Opera House.

About this time excitement was running high in Fort Wayne; Christians and materialists had waged a war against Spiritualism—claimed the whole thing had been exposed, and Mrs. Séery-Hibbits, the wonderful trumpet medium, was urged to return to the city and give further demonstrations of spirit power through her mediumship. Accordingly she went and held several circles, which were positively convincing. I wish every person who doubts the genuineness of such manifestations could have a sitting with this medium. Not long since she held a circle where forty-two persons were present, and seven different languages were spoken through the trumpet.

Immediately after Mrs. Hibbits had concluded her work in Fort Wayne, Mr. Hull was urged to go there and deliver a discourse on "Bible Spiritualism." He had no night at his disposal, but if it could be arranged for me to open the course in Muncie, he would respond to the call from Fort Wayne. The matter was satisfactorily settled: so we divided our forces on that night. Upwards of six hundred were out at the opening of our lectures in Muncie, and the audiences steadily increased until the close. Of course the large numbers pouring into the Opera House every night, among whom were many of Muncie's best citizens, after the repeated warnings of the clergy, was too much, and during the week one of the "gentlemen of the cloth" went to Anderson (one of the strongholds of Spiritualism) to warn the good people against the "Spirits of Devils" that were ravaging the country. He had for his subject: "Frogs and Spiritualism." Mr. Hull treated an immense audience in the Spiritual Temple in Anderson, the following Sunday night, to a hash composed of "Frogs and Spiritualism;" the material had been furnished by this denouncer of Spiritualism. According to all reports, the *hash* was more palatable than the Campbellite's dish of "Frogs."

After Mr. Hull's attack of nervous prostration, ministers in various parts of the country made a great amount of capital out of it, and said over and over again that "Moses Hull was stricken down because of his blasphemy." How little they thought he would be raised up and permitted to "talk back." Thus these ministers have proved themselves falsifiers, and slandered their "Great and Just God."

Mr. Hull is having a comparative rest between his discourses, is doing no writing to speak of, and is in good condition for platform work; in fact, he seems to be more inspired than ever with an added faith and knowledge, if possible, in the power of the Spirit-world. An esteemed co-worker in the East wrote him concerning his affliction: "It was Heaven's gentle love-tap, to warn you to go slower in your work." Be it so.

At present writing we are conducting week-night meetings in Pennville, Ind. In former times this was a field of Spiritualistic activity. Most of the old pioneers have passed "beyond the gates." A few remain, grounded in the faith, desirous once more that the ball shall be set rolling in this part of the country. The Spiritualists own a fine building which was put up in the early days of Spiritualism.

THE PROGRESSIVE THINKER is generally taken through this section; we find the Spiritualists wide awake to the issues discussed in the Spiritual papers; so have courage, Brother Francis, your work is appreciated by thousands whom you may never know.

I omitted to say that I went to Upland last Saturday and delivered addresses in the Universalist church Saturday night and Sunday. A Spiritual wave is passing over the country, such as I have never seen before. It is not alone the lecturer and medium that is interesting the world in Spiritualism, the Spiritual papers and other publications are helping to convert the world and lift it out of ignorance and superstition. More Anon.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells or $1 per copy. For sale at this office.

Spiritualism in San Francisco.

TO THE EDITOR:—I was able to fill only a part of my month's engagement at Oakland, owing to illness, and do not get well very fast, but shall recover as the spring weather sets in and I again set my face eastward with the anticipation of meeting friends and dear ones; and the old familiar scenes and home resorts will put new life in me and the glow of returning health. "Home is where the heart is," is a familiar saying, and however bright and fascinating the scenes may be we visit in our travels, yet allpales when contrasted with that held familiar and dear by long associations. THE PROGRESSIVE THINKER was sold at my place ofmeeting in Oakland and a goodly number of copies were taken each Sunday, and there is a general expression of praise and commendation for its course and the excellent reading matter it presents at the price of one one dollar a year.

I go to St. Louis, Mo., and can be addressed at 2012 Olive street for engagments April, May and June.

It was my pleasure to meet here the wonderful spirit artist Campbell, and witness some of his phenomena, and can say the half had not been told. He and his brother are gentlemen and dignify the calling of mediumship. Mrs. Kate Haskins, of St. Paul, Minn., is here visiting her daughters and family, and during her brief stay has rendered good service with her mediumship and also emphasized it with her true dignity as a woman. Brother Howell and wife, of St. Paul, and recently of your city, are here full of business and ardent workers in the cause.

The cause of Spiritualism in general is on the increase here, and the halls are well filled to hear the subject discussed; especially is the attendance large whenever there are tests of spirit-life to be given and demonstration of the life beyond. The mediums that can give evidence of spirit identity are in demand, and the demand has been met through the larger and finer development of growing mediumship.

The world is waking from its long Rip Van Winkle sleep and throwing off its lethargy of doubt to welcome in the golden era of good will and glad tidings to all men. One wishes to live in the next generation, for to die now while these things are happening is to leave the theater when the play is half out. The observer of the times cannot fail to see that there is going on a revolution in the religious world and a radical change in opinions pertaining to the laws of life and the destiny of man. Skepticism veils its face before the rapidly accumulating wideness of psychic powers now manifest through its mediums, and the sharp criticism or sneer of contempt is no longer indulged in by minds cultured and refined. Spiritualism is yet destined to triumph over error and ignorance and the sun of truth be brought in, and the dawn of its morning is here crimsoning the West with a radiance far surpassing the dreams of the most gifted seer and prophet.

BISHOP A. BEALS.

Mrs. Oora L. V. Richmond.

HER LABORS IN WASHINGTON APPRECIATED.

TO THE EDITOR:—The First National Association of Spiritualists of Washington have been enjoying the ministrations of your gifted and eloquent lecturer, Mrs. Cora L. V. Richmond, since the first Sunday in February, and she will be with us during the balance of this month. The advent of Mrs. Richmond in our midst was hailed with joy by those who had had the pleasure of hearing her before, and to those who have listened to her for the first time it was a surprise and a feast. Her lectures have been of the highest order, and the large and attentive audiences attest to the popularity of your fellow-townswoman. The masterly manner in which her guides answer questions from the audience before each lecture, is simply grand and wonderful. Her poems are gems, and the universal verdict is that Mrs. Richmond is a bright and shining star in the ranks of Spiritualism. She will go hence with our love and admiration, for we have enjoyed a feast of the good things so beautifully expressed.

Spiritualism is advancing steadily in this city, and many of the greatest of our statesmen are quietly investigating its beauties. I am glad to note that Spiritualism is commanding the respect of the intelligent and thoughtful, and to be known as being a Spiritualist is no longer unfavorably commented upon.

It is only the most ignorant and bigoted that criticise Spiritualism unfairly, and the more ignorant and intolerant the more foolish and absurd the criticism. Our society has been fortunate enough to secure the services of Mrs. Richmond for next October and November, which is an acknowledgment of our high appreciation of her great worth. I wish I had the ability to satisfactorily set forth our esteem and regard for her and her guides.

GOFF A. HALL.

Two Babies.

I listen—and hear through the open door
Of the room that lies just across the hall,
The sound of rocking upon the floor,
Always at eve when the shadows fall.

And the voice of a woman, soft and low,
As she sings to the baby on her knee,
Sweet, tender strains from the long ago,
'Till it coos and laughs in childish glee.

And later on in the gloaming gray,
There's a tiny form to my bosom pressed:
Bright curls of gold on my shoulder lay—
Red lips meet mine with a fond caress.

Out from the shores of that borderland
My baby comes for a good-night kiss:
And the very touch of her little hands
Thrills with a joy I sadly miss.

O, life! you are not unequal quite,
In distribution of sun and rain;
Some find content on the hills of light,
And others peace in the vale of pain.

Proctorville, Vt. ALICE M. WARREN.

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MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY

PHENOMENAL.

Through the Mediumship of George Cole.

The writer of the following communication, given in a sealed envelope, through the medial instrumentality of Mr. George Cole, was for many years a resident of this city, well known and highly esteemed. She left the mortal and entered upon immortal and unending progress the first day of March, 1893. She departed this life without realizing that the great truths of immortal life are but little known among men, and that departed friends whose mortal bodies have been entombed are clothed with a spiritual body—a bright personality, that never fades nor decays; and that spirit friends are ever among their weeping, sorrowing friends, to guide and comfort them; and ever ready to make their presence known, and finally lead them to their celestial homes.

She could not accept the fact of spirit return and communication with mortals; and that the screen which hides the immortal from this mortal life is impenetrable only to those who will not see.

In a former communication she wrote: "I know all now, and wonder I could not have understood Spiritualism when in the earth-life. You know how I opposed it; but I knew no better then; but I do now and am happy."

T. A. THOMPSON.

Cleveland, Ohio.

DEAR BROTHER THOMAS:—You must have been told by Eliza how I have progressed in Spirit-life, since your remembrance of my feelings regarding Spiritualism, or you could not have asked me to comply with wishes which, in mortal life, from my want of knowledge, and the narrow prejudices I had ever entertained, I should have considered you demented for having made. Time, dear brother, rolls on, and every fleeting moment, unheeded by mortals, marks a step of progress in the spiritual spheres; and every spirit must develop and progress as time advances.

Now, that which is to me reasonable, just and proper, would have been deemed, when in mortal life, but the vaporings of a diseased brain, or the jugglery of a trickster. This manifestation of independent spirit writing inside of a sealed envelope, by a spirit, is mysterious to mortals, because the manifestation is not understood. I will endeavor to explain: At seances, a spirit approaches the table upon which is a closed box; an envelope is found, together with three or four different kinds of lead pencils, well sharpened. The spirit looks around and sees the medium with two or three mortals sitting on chairs at the other side of the room, about twelve feet distant.

The medium being clairvoyant and clairaudient, can both see and hear the spirit, and therefore the spirit and medium can hold conversation. There is generally a controlling spirit present, the guide of the medium. In this instance it is a powerful and gigantic spirit—a Roman spirit, splendidly attired and jeweled—with an atmosphere of greatness and power surrounding his form. Spirits in such presence feel far greater, and more exalted and capable than they could possibly feel when in mortal flesh.

This Roman spirit is known as Claudius Appius, as the moderns term it, placing the surname last; but as the Romans place the surname first, the spirit was known in mortal life as Appius Claudius, whom historians have blundered into dividing into two persons, calling Appius one and Claudius another. In the Virginian affairs there were indeed two families—the Appian and the Claudian families; but at the time previous to the death of Virginia, the families had united in marriage, and the offspring was named Appius Claudius, after both families, who grew up and became one of the heads of Rome. This is the spirit of that Roman who controls this seance at which I am manifesting. Why should that great Roman spirit control the mortal medium, George Cole?

I will explain, for Claudius has told me. George Cole is descendant of Cola di Rienzi, who was the last of the Roman Tribunes, who was born in Rome in A. D. 1312. In 1347 he stirred up the people to revolt against the Roman nobles, and was placed in regal power under the ancient Roman title of "Tribune." Cola di Rienzi was a descendant of the Appian family. So now you can see the connection between the Roman spirit Claudius and the American mortal, George Cole.

To return to this letter, inside of which I am writing with my own spirit hand with a lead pencil which I have selected, I will say that if my language and knowledge are different from what they were when I was a mortal, you must blame Claudius; for no spirit could be in his company without being changed and for the better you must say.

Your envelope, dear brother, offers no impediment to a spirit; but those envelopes which are plastered with ceiling wax and otherwise made offensive, oftentimes prevent a spirit from manifesting at all. Foolish mortals will take every precaution through skepticism against their spirit friends manifesting by sewing or pasting the paper together, plaster the envelope with sealing wax, and use every possible mechanical contrivance to prevent spiritual manifestation, and are then disappointed at the failure of their spirit friends to manifest. If they have really desired such manifestation, or if they have been merely actuated from skeptical unbelieving motives, they will tear their envelopes, and with an impious leer and self-satisfied smile, exclaim: "I told you so."

I was an unbeliever when a mortal, but I was not dishonest, and could accept a truth if I understood it. But, again, how do I write inside of this sealed letter?

By waving my hand over the box in which the letter lays, I detach lead from the pencil I have selected and bring it out in the atmosphere of the room, where it is brought in contact with the negative principles, sulphuretted hydrogen gas extracted from the atmosphere; it then becomes a sulphide, but it is still palpable and ponderable; and must be rendered imponderable by treating it with the æriform principles of sulphide of ammonium and extracting all organic principles, the substance becomes reduced to air in which state it is waved inside the envelope, and directed upon the sheets of folded paper, materialized in letter and word forms, in obedience to the thoughts to be expressed in language, and the substance and color restored by the inversion of the method adopted for reduction. Each process follows the other as instantly, and indeed more rapidly than thought. That is to say, when I have selected the pencil and commenced to wave the hand the lead is being extracted from the pencil, brought into the atmosphere and treated as described, at the same instant its air is waved into the envelope, materialized in letters and words on the paper, and the substance and color restored on the paper to their normal condition the following instant.

A wave of the hand to the right performs one part of the process; and a wave to the left the other, and so on alternately—a word being written or materialized at each wave of the hand. This is the manner in which this communication is being written; and this is the manner in which all spiritual communications are written inside of sealed envelopes; and Claudius assures me that though this description is quite incomplete, yet it is the best that has yet been attempted, and should be published in some spiritual journal for public information.

Now, dear Thomas, I am proud of my manifestation, and want you to be proud of me; and I shall conclude with a description of my last mortal hours, and first spiritual hours.

My mortal life was influenced by the commonly accepted church belief of an immortality after the resurrection of the dead; but I could never understand how dead people could remain in their graves, when graveyards had been abandoned and the dust of the dead scattered and lost, and the graveyards used for building purposes, and in many instances cisterns had been dug and vaults excavated in the graves of the dead, especially in large cities.

This to me was a horrible thought, and I invested death with unspeakable dread; and days before my demise my future seemed dark and forbidding; but yet there appeared some undefined idea, some hope that death would not be such a horrible, unrelenting spectre as I had heard preached, and that God might not be such an angry, jealous God, as had been painted, and that, after all, there might be some hope for such a poor sinner as me.

These conflicting hopes and fears continued up to within a few hours or so of my demise, when a sweet peace and joy took possession of me which made my past earth-life seem as a troubled dream.

Toward the last I saw faint shadows of forms around me, and as my mortal grew weaker and my spiritual stronger, the forms in proportion became more distinctly visible, and so I could see and easily recognize them, and, O! joy of joys, they were the spirit forms of my deceased relatives who had come to lead my spirit home. But what seemed strange, they had the same forms and raiment I recollected them to have had when mortals.

I understand all now: they had not died, nor had they lain in graveyards, and had never lain there; but had gone to their fathers who had preceded them. At last my mortal body had ceased its struggles, and, wonder of wonders—I arose from my dead mortal body, with a spiritual body in exact semblance to my mortal body, only more perfect and beautiful, and joined my spirit relatives who were waiting for me.

This was the resurrection of the body (spiritual) mentioned by St. Paul, and it was indeed in the twinkling of an eye when all was changed; and I looked on the inanimate mortal form I had just left with amazement and awe at the wonderful, beautiful and complicated work of an Almighty God! My spirit relatives took me by the hands and led me away into a beautiful world of light and glory; of ambrosial foliage; bright and beautiful flowers; amber walks; crystal fountains with sparkling waters, and, oh! such happy, happy people! My spiritual home, dear brother.

Your loving sister,

SARAH E. BUTLER.

IMPORTANT QUERY.

CONTINUED FROM FIFTH PAGE.

lie; not but that looks count for something."

Who will deny that a great *prima facie* case for Spiritualism is thus established? It is as easy for spiritual beings to communicate with us by motion as it is for our minds—through the same medium—to control our bodies. For positive demonstration of Spiritualism the inquirer must industriously study the phenomena, and he cannot fail to gain satisfaction.

The function of true religion is to lift, plant, and secure man upon another and greater reality than that which visibly surrounds him. In this age of rationalism and inquiry nothing can so effectually help in the work as Spiritualism. It potently answers to the need of the age. Faith in the spiritual element I believe can never die out of humanity, and the mind which studies it aright will see that its movement is that of the spiral, which, though making its perpetual revolutions, is ever tending upwards towards a higher perfection, and pointing to the spirit spheres as its final destiny.

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Special Gifts to New Subscribers.

During March and April.

THE PROGRESSIVE THINKER is desirous of doing a philanthrophic work, hence it has had a special edition of the following numbers of THE PROGRESSIVE THINKER struck off in order to present them free to all *new* trial and new yearly subscribers sent in during the *months of March and April*. The three papers combined are as valuable as any two-dollar book now published in the United States. In fact, they constitute a mine of valuable information, that every Spiritualist or Liberal should read.

The first paper contains, complete, the remarkable story (just finished) "The Night the Light Went Out." All the details of this thrilling story are absolutely true, only names being changed to avoid the danger that would arise otherwise. Everybody should read it.

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The sixth page (illustrated) contains some valuable statistics on "Political Romanism." Every patriot should be familiar with them.

The seventh page is a lecture by that great scholar, M. M. Mangasarian, on the "Martyrs of Liberal Faith." You should read it.

The eighth page (illustrated) contains an article by one of the leading journalists of Rochester, N. Y., on a "Cloud of Witnesses—the Truths of Spiritual Phenomena Endorsed by Science."

The third paper consists of facts connecting the Romish Octopus with the assassination of President Lincoln. It is intensely thrilling and contains some appalling facts. This paper has been read undoubtedly by over ONE MILLION of people. Our aim is to do a philanthropic work, and to reach a new class of readers and get them interested in spiritual literature. This offer will hold good during March and April only.

☞Bear in mind that this offer is only made to new subscribers, sent in during the months of March and April.

ON THE STAGE.

Continued from Fourth Page.

of Gerard Hauptmann. I don't know whether the author is a "Christian Spiritualist," but little Hannele's dream is a vision of the ascent of the spirit, such as might well present itself to a young girl's mind during the last sleep that precedes her death. Hannele is but fourteen years old and she wants to die. Her father is a drunkard who ill-treats and beats her daily. She throws herself into the village pond, but is rescued and carried to the refuge, where she is brought back to life. Weak and wearied, she falls asleep and dreams. The stage is wrapt in complete darkness and it is the dream which is acted. A faint light glimmers, then develops into a luminous form; it is the spirit of Hannele's mother who comes to call her child and lead her into a brighter world. Hannele is dead. Her little schoolmates come to bid her goodbye; other sympathizing friends come and weep. Then Jesus appears; he orders that the girl be clad in a white dress, and crowns her with a wreath of white roses. Then she is placed in a crystal coffin. Her father is brought in; Jesus reproaches him for his drunkenness and cruelty and exhorts him to repent. Finally, angels come down from heaven and take Hannele with them to Paradise, her mother following.

I have dwelt on these descriptions because it seems to me they show the trend of thought prevailing at present. These plays were applauded by large audiences and praised by the press—this in gay, skeptical Paris! To those who think there is a lack of reverence in exhibiting spirits or souls on the stage, I can only answer that the theatre originated in plays drawn from the Bible, they were called "Mysteries," and their object was to instruct the people in sacred history and strengthen their religious faith. Whatever may have been the end sought by the authors of these modern religious plays, one thing is certain: the spectators carried away some elevating thought, a desire to know more of the truth presented by means of these fictions. P. F. DE GOURNAY.

Baltimore, Md.

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All new trial or yearly subscribers will get the back chapters of this remarkable story free. Everybody should read it. Send on your subscriptions at once.

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GENERAL SURVEY.

CONTINUED FROM FIFTH PAGE.

The following officers were elected at a large and enthusiastic meeting of the First Society of Spiritualists, of Sioux City, Ia., at their business meeting, March 21: Dr. J. Perrin Johnson, president; Andrew J. Sylvester, vice-president; G. W. Seaton, secretary; W. F. Barker, treasurer.

"Truth" writes from Warren, Pa.: "The society here was formed early last summer, and has met every week since its organization, I believe. The meetings are generally spirited—enough difference in thought or expression to make the meetings interesting. Last week Mr. Grimshaw, of Onset, Mass., favored us with three evening talks. The hall was well filled. Mr. Grimshaw is a high grade inspirational speaker. The closing talk of Mr. Grimshaw was upon topics given him by the audience. We have heard the great speakers in the spiritual field (I am speaking of inspirational speakers) and believe Mr. Grimshaw equal to the best of them. Every one ought to know that unaided man could not improvise such masterly arguments on such a variety of subjects. The effort was phenomenal. These talks gave new life to our society, and started a wave of thought outside which will eventually mold doubtful or doubting minds into heavenly forms. We have a variety of mediums here in various states of unfoldment. There is one among us who is largely developed, and who has taken the public field. His phases are many. He is a slate-writer; some of the communications are of great length and elegantly written. In his light circles the demonstrations are remarkable and pleasing. When this medium (Mr. C. A Still) holds a dark seance messages are written, there are independent voices, and conversation is carried on and a variety of music on instruments. Mr. Still has more spiritual phases in his mediumship, and better in each than any other medium I have met. He is now giving his time to spiritual work and accepts calls."

Ellen J. Wheeler, wife of Thomas A. Wheeler, of North Stonington, Ct., passed to Spirit-life, Feb. 24, 1894, at the age of 49 years. Mr. Wheeler writes: "For the last three years she has been under the guidance of a band, being used as a trance medium. Before passing on she promised me that as soon as possible she would come back and make herself known to me; and twenty-four hours from the time her spirit left the body she came to me and through my own hand gave me a message. I tell you honestly, there was more consolation in that one message of twenty words, than in all the orthodox funeral sermons I have ever heard preached."

Mark Dennett writes from the old historic town of Salem, Mass., of the excellent course of lectures enjoyed by the Spiritual Society there during the winter. He says: "We have been favored with excellent speakers, whose spirit controls have been of a high order. The two past Sundays we have been favored with fine lectures and tests given through Mr. F. A. Wiggin, of Salem. Preceding him, we enjoyed excellent lectures and tests from Mrs. N. J. Willis, of Cambridgeport, Mrs. Eugenie Kimball, of Lawrence, and Dr. Roscoe, of Providence, R. I. Mr. Jos. D. Stiles, of Weymouth, is to follow. It is gratifying to note the increasing interest manifested, and the increasing attendance at our meetings. There are new faces every Sunday."

Lyman C. Howe writes from St. Louis, Mo.: "We have very appreciative audiences here, of a superior order of mind. Of all the speakers that have been here I think Moses Hull has the most admirers and he draws and holds best. Mr. Wiggans gave good satisfaction and his tests are regarded as remarkable. I think he is the most remarkable medium they have ever had here. Carrie E. S. Twing follows in April, and I look for her to become a favorite here as elsewhere. Willard J. Hull did a splendid work here."

Mr. Ferris, and not Dr. Lee, is to lecture for the society at Leavenworth, Kans. Mrs. Ferris is secretary of the society.

F. E. Knight reports that Mrs. DeWolf is doing good work at Marshalltown, Iowa, giving lectures and tests of independent slate-writing, to the great satisfaction of her audiences.

John Noirol writes: "Some three years ago we began to investigate Spiritualism. Since that time we have learned many grand lessons. My wife has developed several good phases of mediumship. While in a trance state she writes poetry, messages, and of late we have received several pictures in crayon pencil drawing which we consider wonderful."

O. Hansen writes from Ogden, Utah: "A society has been organized in this city, under the name of Friends of Spiritual Culture. The officers elected are: Charles L. Wessler, president; G. B. Douglas, vice-president; O. Hansen, secretary; Wm. Adams, treasurer; and F. Warwick warden, with the assistance of G A. Muller. We shall be glad to make engagements with platform speakers and mediums traveling through Oregon."

Myra F. Paine, secretary, writes from Lily Dale, N. Y.: "The anniversary of modern Spiritualism, will be celebrated by the Cassadaga Lake Spiritualist Association, commencing with a dance on Saturday evening March 31. On Sunday April 1, there will be services at 10:30 A. M. and 2 P. M. Mrs. Agnew of Waterford, Pa., will be with us for one lecture; the rest of the time will be occupied by local speakers, interspersed by music and talent of various kinds. At 7:30 P. M., there will be a lyceum entertainment, literary and musical, which promises to keep good our record for ability, etc. A general invitation is extended."

J. F. McIntyre writes from Sherwood, Mich.: "We have made arrangements to celebrate the forty-sixth anniversary of modern Spiritualism in Unity church, in this place, on Friday evening, March 30, Mrs. Anna L. Robinson, of Port Huron, having been secured as speaker. We have circles twice a week, one on Sunday nights, for materialization, and one on Wednesday night for general instruction."

R. B. Dickie, of Bay City, Mich., writes: "I might relate many good things—phenomena, tests, sweet communion with our dear departed, which have settled the question of immortality for me. In THE PROGRESSIVE THINKER of March 10 I notice in a communication under the heading, 'The Number Thirteen,' that there are five representations of that number on the new quarter-dollar. While reading it I could not but think of the sixth representation, and that is, that the number of weeks that it will purchase THE PROGRESSIVE THINKER, with its inexhaustible fund of information, is thirteen."

Prof. Turnbull will deliver a course of lectures—two lectures a week, Monday and Friday evenings—at 47 North Ashland avenue. He lectures to ladies every Friday afternoon. Next Friday, March 23, he will lecture at 40 Loomis street, at 2 P. M. His lectures are exciting a great deal of attention in this city, as he takes his audience into new fields of thought. Admission to lecture, 25 cents.

A. E. N. Rich writes: "Spiritualism is gaining ground here in Jackson, Mich. There are two organizations, the First Society of Progressive Spiritualists and the First Society of Progressive Religionists. The first is an-all-around-free-platform meeting; the last is conducted by Mrs. J. M. Walton. Both are well attended. We have also a very fine physical medium here, one Dr. Van Norman. His phases are playing of bells, guitar, etc., and independent slate and tablet-writing. Several developing circles are held, all progressing finely."

SPECIAL NOTICE ADVERTIZEMENTS.

Spring Medicine

Seems to be the only name for Hood's Sarsaparilla, so popular has this excellent preparation become at this season. It possesses just those curative properties desirable in a spring medicine. It recuperates the weakened strength, purifies and vitalizes the blood, creates a good appetite, cures biliousness and headache, gives healthy action to the kidneys and liver, and overcomes That Tired Feeling. The remarkable cures of scrofula, salt rheum and other blood diseases, effected by Hood's Sarsaparilla, has won for it the title of "the greatest blood purifier ever discovered." It acts promptly and radically, thoroughly expelling all impurities and poisonous germs from the blood and giving to the vital fluid the quality, quantity and color of health.

Mr. J. J. Robinson, editor of the Lonconing *Star*, writing to C. I. Hood & Co., proprietors of Hood's Sarsaparilla, Lowell, Mass., congratulating them on the cure of William F. Robertson, of Ocean, Md., of catarrh, when the patient was in such a condition that he had bleeding at the nose several times a day, states that he knows the young man who was afflicted. He also writes regarding the sale of Hood's Sarsaparilla in Maryland as follows: "I have watched with interest the increasing popularity of Hood's Sarsaparilla here for some time, and I believe it to be a remedy that stands on its merits. One purchaser recommends it to another until the whole town nearly is taking Hood's Sarsaparilla." The peculiar virtues of Hood's Sarsaparilla cause it to be in great demand as a spring medicine. It quickly and thoroughly builds up the system and prepares it to resist the dangers which are threatened by a change of temperature and by such diseases as the grip, pneumonia, malaria and typhoid fever, which are most liable to make their attacks at this season.

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Dr. A. B. Dobson, of San Jose, Cal., formerly of Maquoketa, Iowa, is a clairvoyant physician of marvelous power, who has been in active practice over thirty years. As a spiritual healer he has no equal. His vegetable medicine receives a magnetic power higher than human or earthly agency, and in treating diseases at a distance with this medicine his success is remarkable. His practice is very large, both at home and abroad, and he is daily in receipt of numerous letters expressing the profoundest gratitude, acknowledging wonderful relief and complete cures, performed by his band of invisibles, such as rheumatism, neuralgia, paralysis, dyspepsia, bronchitis, diseases of the liver, heart and kidneys, every phase of female complaints, cancers, tumors and dropsy; in fact, every disease that flesh is heir to they have successfully treated.

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NATIONAL Spiritualists' Association.

Office, 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

THE HEADQUARTERS OF THE National Spiritualists' Association is now open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all societies, and we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Officers of societies in all foreign countries are also requested to confer with us, and information is desired respecting all new phases of development in all parts of the world. Books, pamphlets and magazines upon Spiritual matters are earnestly solicited for the National Spiritual Library. For information, address as above. ROBERT A. DIMMICK, Secretary. 214tf

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VOL. 8. CHICAGO MARCH 31 1894. NO. 227

PASSING AWAY.

Easter and the Passover.

EASTER SUNDAY—JEWISH PASSOVER—NOT AN ANNIVERSARY CELEBRATION IN THE MODERN SENSE—THE GREGORIAN AND JULIAN CALENDARS.

Easter Sunday falls this year on the 25th of March, which in the ecclesiastical calendars is marked as "Lady day." This date is much earlier than usual, though three days after the earliest possible, the range being through the thirty-five days from March 22 to April 25 inclusive. The date of the Jewish Passover falls nearly four weeks after Easter this year, though the two festivals occur generally within a few days of each other, both being supposed to be fixed with reference to the full moon that occurs next after the passage of the sun through the vernal equinox. The original intent seems to have been that Easter always should be celebrated on the Sunday next following the Passover, but if so the rule was subjected to some modification nearly sixteen centuries ago by the Council of Nice, which sat in the year A. D. 325.

The intent of the rule then adopted for fixing the date of Easter, was that the festival should be celebrated on the Sunday next following the first full moon after the vernal equinox, or the one coincident therewith. But the date taken for the equinoctial passage of the sun is March 21, which is not correct in the later years of the present century. Also the calendar tables used for the moon are those of her mean motion only, which do not necessarily give results true to within several hours of the actual opposition, because of the great eccentricity of the lunar orbit. As reckoned in Chicago time, which is six hours later than that of the English meridian of Greenwich, the sun will be on the line this year at about 9 o'clock in the morning of next Tuesday, the 20th and the full moon will occur at 8:11 in the morning of the next day, Wednesday. So there is no trouble about interpreting the rule for Easter this year.

But the Jewish reckoning is more complicated. Its year consists of lunar months which alternately are 29 and 30 days each, and some years contain thirteen of these months, while others only have twelve. The date of the Passover full moon is fixed at 163 days, or 23 weeks and 2 days, preceding the date of the next Jewish new year, which this time is computed to be Monday, the 1st of October next, and it throws the Passover celebration over to the April full moon instead of the one in March. The difference may be explained partly by the statement that the Jewish calendar is based on the crude notion that nineteen solar years contain exactly two hundred and thirty-five synodical lunations, whereas it is well known that the difference in that time amounts to fully an hour and a half. It is easy to see that this error accumulates to a large one in the course of several centuries. The present is not the only instance of the two festivals differing by about a month. In 1891 the Passover was not celebrated till April 25, while Easter had been observed March 29.

Neither of these festivals is an anniversary celebration in the modern sense of the term, and it is not impossible that a few years hence far less importance will be attached to them than now, though at present they are fading by comparison with their prominence several centuries ago. If that time ever should arrive "the new moon of the year" that begins with spring will not be deemed specially noteworthy more than the rest, but it always will be of interest to know when the sun passes from the southern hemisphere into the northern, that date marking the real commencement of the spring quarter and the summer half of the year for the north temperate zone. But there is no imperative necessity for having that always accounted as falling on a stated date, and therefore no need for the Gregorian calendar in place of the Julian, which was used for many centuries previous to a very few years less than a hundred after the discovery of this continent by Columbus. And the Julian reckoning is so much to be preferred to the Gregorian in other important respects that it would be no wonder if the world changes back to the Julian with the incoming of the year 2,000, if not earlier.

The above from the Chicago *Tribune* gives some very important hints, which shows that the world will probably move sometime to a higher plane where Easter religious exercises will be regarded as so much fetich worship, worthy only of the childhood of the world.

NAT LAW.

Maple Dell Camp.

TO THE EDITOR:—Maple Dell Camp has chosen me to secure phenomena for the camp of 1894, beginning July 22 and ending August 12. We want, first, materialization; second, etherealization; third, trumpet; fourth, independent writing; fifth, independent photography. We also want any other phase which will convince those who are searching for truth. We have ample room for all and will have a large attendance this year. Room in hotel 25 cents per day, and 25 cents per meal; thus making it within the reach of all.

Mantua, O. W. F. BALL, M. D.

A man must stand erect, not be kept erect by others.—Marcus Aurelius.

AVATAR OF VISHNU.

The Legend of Jonah.

BY HUDSON TUTTLE.



The above figure represents the Avatar of Vishnu. The Savior is shown emerging from the mouth of a fish, and his various offices and powers are shown by symbolic emblems. On his head is the pointed crown of the trinity. He has four arms, to show he is Lord of the whole earth. In one hand he holds the circle of eternal reward, in another a shell having eight convolutions, showing cycles he occupied; in the others the book and the sword, showing by what right he rules.

Perhaps no portion of the Bible has attracted more attention, called for more discussion, or evoked more satire and ridicule than the story of Jonah. The word of the Bible being taken literally, as an historical statement, forces on the believer an unreasonable and impossible occurrence and demands absolute credence. It is this that points the shafts of ridicule of the skeptic, and makes explanation or conciliation impossible.

Read understandingly, the book of Jonah is one of the most instructive poems of ancient literature. The criticisms of Ingersoll, Paine or Hume and their schools are amusing as jokes, but utterly unjust and betray childish ignorance of the faiths of the ancient world.

In the light of comparative myths, the efforts of theologians to gloss the story are more amusing than the satire of the unbeliever. When naturalists discovered that the throat of a whale was too small to allow the passage of a man, the whale became a dog-fish, a strange composite monster, or the disputant fell back on the all-powerful mystery of godliness.

Put away the idea of divine inspiration and infallibility, and read in connection with similar stories of other races and peoples, the account is understandable, and has wonderful significance. It does not stand alone. It is not the original narrative, but the Hebrew poet gleaned it from older tales, common to the East, which converted astronomical facts into pleasing allegories. When it was written or by whom is unknown, but its roots run down into the lore of yet more obscure and unknown ages.

The alternation of day and night, the swallowing of day, the sun, by night, and casting it forth at morning, awoke the attention and amazement of primitive childish man. Night, the darkness, was fancied a monster, that received into its maw the setting sun, to hold him there until the dawn. The astronomical explanation became a divine myth, and degenerated into an historical and heroic narrative. This degeneration is observable throughout the realm of mythology. Let us compare this "miraculous story" of Jonah with the more ancient tales of other races. The sacred books of the Hindus record how *Saktideva Bhatta* was swallowed by a great fish, and came out unharmed.

"There was once a king's daughter who would marry no one but the man who had seen the Golden City, of legendary fame, and Saktideva was in love with her; so he went traveling around the world, seeking someone who could tell him where this city was. In the course of his journey he embarked on board a ship bound for the Island of Utsthala, where lived the King of the Fisherman, who, Saktideva hoped, would set him on his way. On the way there arose a great storm, the ship went to pieces and a great fish swallowed Saktideva whole. Then driven by the force of fate the fish went to the Island of Utsthala and there the King of the Fisherman caught it, and the king wondering at its size had it cut open and Saktideva came out unhurt." The Greek story is changed to accord with the tastes of that esthetic people.

Arion was a musician, who traveled in Sicily, and accumulating wealth, set sail for Corinth. The sailors plotted to kill him for his money, but he jumped into the sea, and a great dolphin came by, and, mounted on its back, he was borne safely to the shores of Corinth.

Jemshid, in the Persian legend, was swallowed by a sea monster and after three days was cast on shore.

In the going of Jonah to Ninevah, there is the addition of the myth of civilization. The introduction of knowledge is invariably personified and the early teacher connected with the light of the sun.

At his first avatar, or coming, Vishnu, of India, is represented in the form of a fish, and the Chaldean Dagon and Oannes are represented as half-fish and half-men; transferred into the Zodiac as the sign Pisces, or the fishes. Dagon was at times represented as a man emerging from a fish's mouth. He was worshipped by the Philistines, and in Babylon Odakon, half-fish, half-man, was worshipped as a benefactor of mankind, having arisen out of the Red Sea.

The narrowness of the Hebrew mind, in referring events to Jehovah is seen in the manner the story of a benefactor is degraded to that of a denouncing prophet. The beauty of the myth that they came from the sun, from a fish's mouth, and out of the sea, as benefactors and teachers of mankind, is lost.

The wonder of myths is that they never die. They change form from age to age until scarcely recognizable, yet patient research and comparison will trace them to their remote origins. Thus, who would recognize in the folk-lore tale of Red Riding-Hood and the wolf another form of Jonah and the whale? The beginning of Red Riding-Hood is in the Vedas, where it is said the red sun is swallowed by the dark earth or night. The story changed form in the Scandinavian mythology, for the Norse were better acquainted with wild beasts than huge fishes. The wolf is the emblem of the destroying power, and it is the great black wolf that swallows the sun, to be disgorged unharmed.

The little maid with the shining red cloak is the emblem of the sun, and in the original, which has been changed and mutilated in the English version, after being swallowed by the great black wolf, and the latter sleeps, the hunters cut through his shaggy coat and she comes forth unharmed, as the dawn steps forth from the maw of night.

Mermaids are a survival of the myth of the half-fish, half-man, sun-god; of Jonah and Red Riding-Hood. They are not tolerated in this age of accurate observation, and have been relegated from the realm of natural history, where a century ago they held uncertain place, to that of the imagination. Yet that is not their true place, for in the light of comparative myths they have a significance coincident with the light of civilization, and accepting evolution, that the child passes through in its development, the course pursued by the race, we have an explanation of the never-ceasing interest the nursery rhyme and folk-lore, the remnants of myths, have for the child, who is in a similar mental state as that of mankind when this lore and these myths were living faiths.

SPIRIT LINCOLN.

He Is Seen on the Rostrum with Mrs. Richmond.

On Sunday night, March 4, the control of Mrs. Richmond delivered a sublime and very interesting address on the theme: "Was Abraham Lincoln a Spiritualist? by One Who Knows," before the First Society of Spiritualists in Washington City, D. C. In the introductory remarks it was said that while Mr. Lincoln did not control the medium and deliver the address, yet what would be said came so directly from him, that it would be said with his full concurrence and authority. Among the congregation was a clairvoyant medium, the wife of a member of the society, who does not exercise her mediumistic gifts in public, but in the family circle, among her friends and acquaintances.

This is what she saw: The tall, majestic form of Mr. Lincoln appeared behind the medium and to the left of her, towering above her. As the lecturer proceeded he placed his hand gently and approvingly on her left shoulder. If this had been all that appeared, carping critics might claim that what she saw was the result of imagination and expectancy induced by the subject of the lecture and the well-known figure of Mr. Lincoln existing in the memory of the clairvoyant. But there appeared another person to the rear and left of Mr. Lincoln, with his face turned sufficiently towards the right to show plainly the side of his neck. This person in life had never been seen by the clairvoyant, nor had she ever seen a picture of him. She described him as barely reaching with the top of his head the level of Mr. Lincoln's shoulders, and as having a peculiarly shaped nose. She also spoke of the cut of his hair and the style of wearing it, and dwelt particularly on a peculiar wrinkle which appeared on the side of his neck, and said that she got the impression that it was Secretary Seward. No one who ever saw Secretary Seward in life or a good picture of him could fail to recognize his identity from the description. The peculiar wrinkle which the spirit took so much pains to bring clearly into view was the ghastly scar left from the wound inflicted by the knife of the merciless assassin.

The superior intelligence and well-known power of the spirits controlling Mrs. Richmond are so extensively recognized that their assertions do not need any corroborations. But when unexpected and disinterested evidence comes

Continued on 8th page.

TWO ILLEGITIMATES.

A Devout Presbyterian and a Silver-Tongued Orator Their Father.

How the Old Fellow Ruined Madeline Pollard.

He Had No Fear of God, Jesus or the——

OTHER EXAMPLES OF CORRUPTION—THE CHRISTIAN CLERGY—ST. STANISLAS CATHOLIC CHURCH—EVIDENCE OF CORRUPTION ON ALL SIDES.

TO THE EDITOR:—Col. C. P. Breckinridge, a prominent Kentuckian and a member of Congress, is defendant in a suit on trial in Washington, D. C., at this time (March 16). The plaintiff is Miss Madeline Pollard, whom it is alleged he seduced under a promise of marriage, when she was going to school in Cincinnati, about 10 or 12 years ago. The colonel, it is said, was enrolled as a member of the Presbyterian church, and the plaintiff, during her amours with the colonel, has given birth to two children, who are charged up to that dignitary. Miss Pollard, who was only 17 years old when she first met her seducer, testified that the colonel had "taken her with him on several occasions when he went out of the city to address religious bodies." The testimony of reliable witnesses is that he promised to marry the girl in their presence, repeatedly; he being at that time a married man. The marriage was to take place after his second wife should die. There is considerable moral turpitude on the part of this wolf in sheep's clothing. He was indeed "a wolf in clothing of the lamb, that stole into the fold of God, and on the blood of souls, that he did sell to death, grew fat." . . . "Revenge, pride, tyrrany and lust of wealth and power inordinate, and lewdness unashamed, were words well lettered in his Sabbath creed."

And yet I have seen no newspaper that has taken this religious hypocrite to task for his crimes and misdemeanors against society and the State. The religious press is as "quiet as a mice," while this culprit goes unabashed, perhaps, to Congress again. Such is our "Christian civilization," forsooth!

But there are other derelictions among the so-called Christian clergy: On the 16th inst., the sheriff of Jefferson County, Wisconsin, arrived at Racine with a warrant for the arrest of Rev. B. P. Hepp, charged with adultery; but such things are so common among the clergy that they no longer surprise us. In fact, we hear of very few of them getting their coats torn in trying to get away from the women.

It seems they have in Cleveland, Ohio, a St. Stanislas Catholic Church, and one of the members wrote a letter recently to Mgr. Satolli and told him of a purpose to call. In his reply he said that they had better save time and money, as he would abide by the decision of Bishop Horstman. In response some of the anti-Rosinski people wrote the papal ablegate a letter, in which they say: "We are through with you, and you had better leave the United States and save to the Catholics of the country a heavy expense for your support, if your authority is not over that of a diocese bishop." There are other people outside the church who could have well dispensed with this "ablegate" some time ago. From our standpoint he is n. g.

At the Woodland M. E. Church, in Cleveland, all was not harmony on or about the 20th ult. It seems there are two factions, one of the Epworth League and the other a prohibition faction. When an evening meeting was announced by the prohibitionists, the president of the League shouted in an angry voice: "No one man can run this church. No man can boss me." At this remark Rev. Frank Heighway (a suggestive name) jumped down from a chair and seized President Weaver around the neck in anything but a loving manner, and then a general row was the result, and "the church was in an uproar." Some brother then proposed a session of prayer, and all was lovely again. How delightful for brethren to dwell together in harmony. These sanctimonious people, however, can always find time to ridicule the Spiritualists, and call them shams.

About that time, February 22nd, it was shown at Wichita, Kansas, that Rev. J. D. Woods, the president of the Law and Order League, a pretentious organization, had been helping himself to the league's funds for alleged services without authority; and had sold "Spotter Jackson" an old overcoat belonging to his (Woods') brother-in-law. "If any man take thy coat, give him thy cloak also." That's good scripture teaching. I commend it to these pious people.

Theodore Roosevelt says: "No foreigner has any business to bring into American politics the questions of European politics or the religious race rivalries of Europe. If the foreign-born citizen acts as an American, it is an outrage to discriminate against him because of his birthplace or creed." Yes, but suppose he comes over here and attempts to introduce his Catholic dogmas into our public schools, as they are doing daily; then what has Mr. R. to say?

Rev. Dr. J. N. Darlington, of Christ Episcopal church, Bedford avenue, New York City, says: "There are some persons who insist on taking good-sized drinks, when the communion wine is handed them." Well, considering that old Noah, and many other Bible—bibulous—saints, used wine without stint, and that a noted individual manufactured wine at a wedding-feast, I don't think Brother D. ought to be too hard on his parishioners. The writer of these paragraphs has seen clergymen in England sipping their wine just before entering the pulpit to preach, in the vestry room, adjoining the auditorium. Fact.

The Presbytery of Des Moines, Iowa, which met in February, deposed Rev. Geo. W. Baxter, he having been convicted of immoral conduct a year ago. Now the church has split in two, and many members have left and joined the Congregational church.

Rev. Talmage, who had made up his mind to leave the Brooklyn Tabernacle, has reconsidered the matter and will hold on to the salary, having endured much "agony of spirit" at the "thought of parting from his debt-laden flock." He says: "By the blessing of God I will remain your pastor." Notwithstanding the "financial entanglements and disasters." Amen!

A bill has been considered in the Ohio Legislature which provides for the taxation of church property and parochial school buildings. As this is an eminently just measure, and one that ought to have been enacted long ago, it is not probable that the present dilatory legislature will pass it. *Nous verrons.* We are not noted for reforms in Ohio.

It was discovered several weeks since that there was a shortage of $21,000 in the accounts of John W. Wood, treasurer of the Brooklyn Tabernacle. "Gross carelessness" is the easy way his conduct is described. The entire debt of the church is placed at $200,000. Many poor people will have to contribute now to make up the deficit caused by this dishonest "Christian" cashier; and yet Grover Cleveland still insists upon it that we are a Christian people, and should obey the mandates of the Christian church.

The Ohio Legislature signalized itself last week by defeating a bill to allow women to vote for members of school-boards. To their shame we record it.

Rev. Dr. Sprecher, of Cleveland, an orthodox clergyman of note, who has been restive for some time past, and chafing in the Christian harness, has been giving a sermon upon "The Revival of Scientific Belief that Death Does Not End All." He goes on to relate certain (to him) wonderful experiences of his own, and exclaims: "It is no wonder that such facts have called a halt on the materialists. So with many other psychical phenomena which we have been considering in these lectures." That's right, doctor, go on and experiment with the phenomena, and consider them carefully, and you will arrive at the truth after awhile, something that we Spiritualists have been in possession of and have been promulgating for, lo! these 46 years past. After laboring through an ocean of words, in which Tyndall, Huxley, Spencer, Darwin, Fiske, Bain, Buechner, Vogt, Moleschott and Haeckel are paraded, he admits that the recent investigations of the Society for Psychical Research have brought to light faculties and powers of the soul, which have done more, perhaps, than anything in late years to prove that the soul is only an inhabitant of the body and not a product of the body. We are glad to note that these gentlemen of the cloth, who have protested so long against a truth (patent for 46 years past to millions of the inhabitants of earth), have finally awoke from their Rip Van Winkle sleep, and will join us in preaching Spiritualism and a belief in the immortality of the soul; because:

"'Tis heaven itself that points out a hereafter,
And intimates eternity to man."

By the way, it just occurs to me that President Cleveland started on Sunday two or three weeks ago today, on a duck-hunting expedition down the Potomac river, along with a few select friends, in a government conveyance. It seems as if the good president has forgotten that less than a year ago, in a Christian convocation, he had lectured his auditors and the world on the propriety of observing "the mandates of the Christian church." Now we find him violating the commandment to "keep the Sabbath day holy."

Among the distinguished Christian clergymen who have testified to the truths of Spiritualism, it will astonish some superficial people to be cited to that profound theologian, Alexander Campbell, founder of the strong and popular sect known as "Disciples." In 1853, in one of his public utterances, he testified as follows: "I am forced to acknowledge my belief that spirits do really communicate with us, for the reason that the manifestations, and the intelligence that cannot be separated from them, can be traced to no other source. They are not produced by the mediums, or by any person present, as they themselves abundantly testify." These utterances were given 40 years ago. I have heard Alexander Campbell preach, and always believed him to be a pure, truthful, good man—a man altogether different from the Talmages of the present day, who are trying to mislead the world. I could give your readers much more from the same source to substantiate the great truths of modern Spiritualism; but I must not trespass on your space.

C. H. MATHEWS.

New Philadelphia, O.

A STUDY IN HISTORY.

Showing Whence Church Doctrines Were Derived.

BORROWED FROM PAGANISM—THE WORK OF COUNCILS—ARIUS PRONOUNCED ORTHODOX AND HETERODOX—PAGAN CUSTOMS AND CEREMONIALS INCORPORATED INTO CHRISTIANITY—PAUL TAUGHT A MIXTURE OF PLATONISM, CHRISTIANITY AND SPIRITUALISM.

The dogma of the Trinity reads substantially as follows:

"There are three that bear record in heaven, the Father, Son and Holy Ghost, and these three are one."

The mystery of the Trinity is one of the many superstitions borrowed from paganism. The Greek word Trias is found in the Platonic philosophy to mean a Trinity. Plato conceived the divine nature to consist of three distinct essences or hypostases. The first a self-existent essence; the second, mind, which he sometimes termed intelligence or logos, the divine word; the third the soul of the world. The soul, which proceeds from God, he thought to contain a part of the divinity. He taught, as did Jesus and Paul centuries after, that man contains within himself a part of God, who existed from all eternity, and is incapable of extinction.

The trinity of the Hindoos, represented in the Vedam, is a supreme being, manifested in three beings, Brahm, Vishnu and Siva.

Philosophy has had a trinity, duality or unity since the beginning of authentic history.

The doctrine of the Christian trinity was settled by the authority of councils in the fourth century. The bishops who favored the unity were called Arians, from Arius, Presbyter of Alexandria, who vindicated that doctrine. Those who favored the equality of the Son with the Father were represented by Athanasius. The personality of the Holy Ghost was not suggested in council for more than sixty years after the controversy began as to the equality of the Son with the Father.

At various councils held at Tyre, Bythnia, Sardic, Jerusalem, Antioch and other places, the opinions of Arius were pronounced orthodox. Other councils, held at Alexandria, Rome and Nice condemned him as guilty of heresy.

The eastern bishops wrote addresses to all the bishops in the world charging Athanasius with great crimes.

During the fourth century nineteen councils declared in favor of Arius, and nineteen in favor of Athanasius. The doctrine of the Trinity was adopted by the council of Constantinople, 381, but did not become the universally-accepted faith of the church until the beginning of the fifth century, and then it was forced into acceptance by the most sanguinary persecution.

The pagans incorporated into the new religion many foolish customs and ceremonials. The celebrated Saint Augustine said he was in the dark about this mystery of the Trinity till he found the doctrine concerning the word in some Platonic Latin translation.

In the early centuries there were seventy sects of Christians, each trying to reconcile the opinions of some of the schools of pagan philosophy with the doctrine of Christianity.

Constantine worshiped Apollo, god of the sun, forty years before he became a Christian.

Justin Martyr was a Platonist before he was a Christian.

The Christian Gnostics believed Zoroaster an equal personage with Jesus Christ.

Theodosius, who put a final period to Polytheism in the Roman empire, in a full meeting solemnly proposed the question whether the worship of Jesus Christ or Jupiter should be the religion of the Romans.

The custom of deifying heroes and the belief that great men sprang directly from God is as old as history.

Romulus, the founder of Rome, was supposed to have descended from heaven, and was deified by the title of Quirinus. He disappeared miraculously.

Pericles was given the surname of Olympius.

Alexander the Great was called the son of Jupiter.

The father of Fabius Maximus, according to some authors, was the son of Hercules by a nymph.

Cæsar was thought to be a descendant of Venus.

Buddha and Zoroaster had miraculous births and did miracles.

It is recorded that the gods the pagans worshiped often appeared in battles. Castor and Pollux, the equestrian gods of Rome, are said to have appeared on foaming war steeds and fought against Tarquin. So the pagan gods were no less propitious than the god of Moses and Christendom.

It is impossible for us to understand from the records of the New Testament what Jesus taught. His teachings and sayings puzzled the Jews, and still are puzzling Christendom. Like Heraclitus, "the dark philosopher," he seems to have been purposely gloomy and obscure in his teachings. Socrates said, upon receiving Heraclitus' treatise on Nature, that all that he could understand of it seemed good, and that which surpassed his understanding, he presumed might be so likewise. This is evidently what the Jews thought of the doctrines taught by Jesus.

Upon one occasion Philip said: "Lord, show us the father, and it sufficeth us." —John xiv., 8.

"Jesus answered: Have I been so long with you, and yet thou hast not known me, Philip? He that hath seen me hath seen the Father, and why sayest thou, then, shew us the Father? I am in the Father, the Father dwelleth in me," etc. A little further on, in the same chapter, he declares that he is going to ascend to his Father, who is greater than he, and earnestly prays to him.

When the Jews were about to stone him for blasphemy in trying to make himself a god, he said: "Ye are fools."—John x., 34.

When he spoke of his approaching departure the people said: "We have heard out of the law that Christ abideth forever; who is the son of man?"

His inexplicable reply was: "Yet a little while is the light with you. Walk while you have the light, lest darkness come upon you."

At another time he surprised his disciples by saying: "Your father Abraham rejoiced to see my day." They said: "Thou art not yet fifty years old, and hast seen Abraham?" "Before Abraham was, I am," was his unintelligible reply. No wonder they stoned him out of the temple.

In one place he pronounces a blessing on the peacemaker, and, with strange inconsistency, at another time declares that his mission is not to bring peace, but a sword. The records of history have subsequently proved that prophecy true. Yet he said many true things in his allegorical discourses; many things that had been said before by pagan philosophers, yet they were new to the Jews. The doctrine of immortality was a revelation to most of the Jews, so they called Jesus the "prince of life." He indeed brought "life and immortality to light" to that nation, but it had been taught for centuries before Jesus was born, by Zoroaster, Pythagoras, Socrates, Confucius, Plato, and other great and equally inspired men.

Paul taught a mixture of Platonism, Christianity and Spiritualism. In his address to the Athenians he said: "God is not far off. In him we live and move. We are his offspring, as certain of your poets have said." He probably referred to the following paraphrase, written by Aratus Tarsus 370 B. C., of a lost poem by the Greek Exodus:

"With Jove we must begin, nor from him rove,
Him always praise, for all is full of Jove,
Jove's presence fills all space, upholds this ball,
All need his aid; his power sustains us all;
For we his offspring are, and he in love
Points out to man his labors from above."

LOUISA REED.

Hutchinson, Kansas.

COMMUNITY AROUSED.

What a Spirit Said—Exciting Incident.

TO THE EDITOR:—I wish to give some facts now causing much comment in this community. George D. Search, whom you evidently know to be a good medium, is filling an engagement in this city for a few weeks. His seances are well patronized and the phenomena are interesting. I have attended some of his circles and found them highly satisfactory. The departed exhibit many phases of phenomena, and give their names in full, also give messages.

B. C. Evans, a prominent citizen here, was murdered some years ago, but last week, in a seance given by Mr. Search, where nearly twenty persons were present, Spirit Evans came and said: "Tell A. B. Smith I want to see him immediately." Some of the friends said: "Smith would not attend here to receive the message." Evans then said: "Well, he will know it all very soon."

At 8 o'clock the next morning a carriage was ordered to take Mr. Search and Mrs. Byrne—at whose house the circle was held, and she having heard the warning—to see Mr. Smith. One hour later the carriage was passing his private office, near Merchants' National Bank, of which he was the cashier. An officer and a rush of people to his door caused Mr. Search, then in the carriage going to get Mrs. Byrne, to inquire the trouble: and he was told that R. M. Page, the president of the bank, had just shot A. B. Smith, the cashier. He died instantly, as four shots entered his brain and body.

Reliable citizens having heard the warning the night before from Evans, who, when mortal, was intimate with Smith, caused it to gain publicity until a reporter visited some of them and wrote up the facts. As the principals to this tragedy were prominent, the reported warning caused much comment.

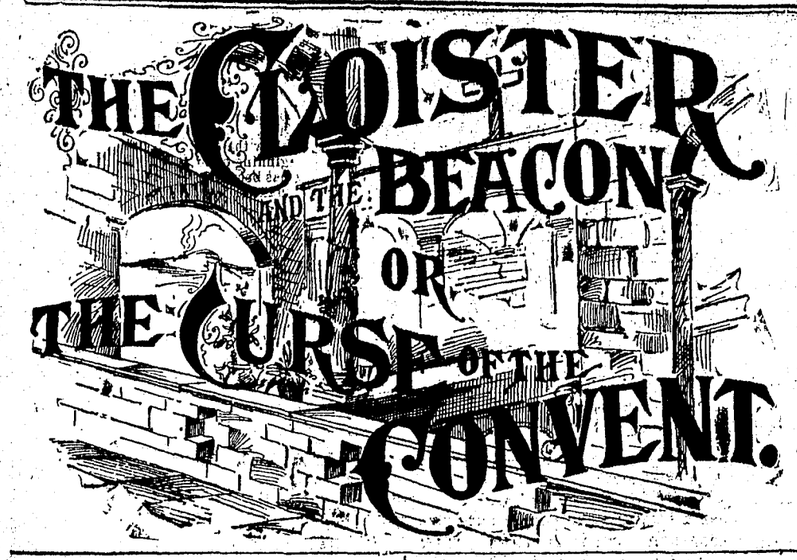
A minister near here receiving word of the affair, remarked to his wife: "Alfred Smith is murdered,"—and he never spoke again, but fell to the floor dead.

Maud Lord-Drake did a good work here recently, and now this prophecy and tragedy are causing public attention to things immortal.

Rev. S. J. Brownson is president of the Progressive Spiritual Society here and we are all working in harmony for the building up of advanced thought. To-night I am to open my class in the Science of Life, and about fifty are to take the course, among them are new inquirers and church members who will be led into the spiritual laws of life and truth, and brought fully out of the ignorance and death of theology. Onward forever.

A. J. SWARTS, Ph. D.

Fort Worth, Texas.



CHAPTER V.

The Maiden Listens to Song of Prophet-Bard.

["The Night the Light Went Out" was a most remarkable story, founded on absolute facts as testified to by a prominent gentleman of this city. We commenced in no. 225 the publication of its companion piece, the scenes being laid in England. It is by Hammond Hills, of the *Agnostic Journal*, London. We are sure it will prove of great interest to our numerous readers. All new yearly or trial subscribers will get "The Night the Light Went Out" free.]

It was a twice-told story to relate how, upon that evening in Kirton Hall, Cyvrangon reverted to his faith, his people's wrongs, and his own banishment; narrated how he had traveled from end to end of Britain's shores, and, sheltered by the towering dwryg,* had sung to the strains of the British harp and Triad of Maen Ketti;† wandering ever hither and thither, an exile in his native land.

Sufficient were it to record that, at the request of the host, he tuned the quaint harp of his fathers, and for the first time since he had entered Kirton Manor, Cyvrangon, the Prophet-bard, touched the trembling strings, which responded in cadence soft and sweet; then he raised his voice and sang, in spirit-stirring strains, the lay designed to please the ears of the noble listeners, but which contained a hidden meaning for the heart of Isabel—a meaning known only to the minstrel and herself.

THE KNIGHT AND THE LADY.

A knight and a lady hold converse sweet in the shade of the myrtle grove:
The lady lists as her cavalier breathes the sweet, sweet tale of love;
And their troth is plighted beneath the rays of the glowing queen of night,
And the lady pledges her faith to him who must leave ere the dawn of light.
"Oh! have a care, lady; Oh, knight have a care!
Of fraud and of ambush beware: beware!"
The lady sits in her lonely bower, while the perfume-laden air
Fans her soft cheek; and the sunbeams play in her wealth of golden hair;
Her thoughts are beyond the ocean wide, with her cavalier so gay;
She lists for the tramp of the charger bold, her knight-errant's gallant grey.
"Ah, lady! in vain you listen and wait;
The daylight is fading, the hour grows late."
The lady walks by the castle moat, with silent step and slow;
Naught is heard save the screech of the distant owl and the wail of the waters low;
She pauses a moment, she fancies she hears his footstep, his voice again;
It is but an echo borne on the breeze; she waits for her lover in vain.
"Haste, lady! forsake the bank's glittering sheen;
The water is dreary, the night air keen!"
The lady reclines on a silken couch within her ancestral hall,
Nursing her sorrow in dreary state, while the heavy raindrops fall;
Night closes around. "Sleep, lady, sleep; retire, for the hour is late."
She heeds not the warning! she recks not the gloom; still, still doth she listen and wait.
"Sweet lady, you wait, and you listen in vain;
Alone in the darkness no longer remain."
The lady leans from her casement wide; she fixes her longing eyes
Beyond the gloomy forest's bounds, where the mountains dimly rise;
She strains her ear for the welcome sound of human footsteps near;
"Alas, he comes not!" then she moans, nor checks the falling tear.
"Sweet lady, thy lattice till morning's light close,
Rest safe on thy pillow and calmly repose!"
The lady crouches in cloistered shade within the convent walls—
Renounced are all her fair domains, her castles and her halls;
Yet, oh! how oft the sad recluse will think on happier days
Of him who now, for evermore, hath vanished from her gaze.
"Oh! list, lady, list to the convent bell,
Forget the world in thy grated cell."
The knight hath escaped from a foreign shore, where his soul hath languished long
In a prison lone; but the tyrant soon shall answer to heaven the wrong,
The years of hate, and the brave young hearts he severed in life's bright spring,
Though the cloister over the lady spreads its dark and shadowy wing.
Yet heaven will bind them, true heart to heart,
The knight and the lady, no more to part.
The lady sinks on the convent floor, o'erpowered by a strange, cold fear;
The chill of the grave is round her cast, the presence of death seems near;
Yet still on him her thoughts are fixed, on whom she vainly calls,
As vainly now amid the gloom as erst in her castle halls:
"Oh! come to me, Roland, as here I wait;
Be you living or dead, I would know your fate!"
The morning dawns, the sun's soft beam mantles the convent grey,
The beacon tower, the cloistered cell, the chapel where they lay,
The once brave knight and the lady fair, in the robe of her order clad,
The veil enshrouding her lovely form, fit ending to life so sad.
With her lover her spirit hath winged its flight,
At last reunited in death and night!

It would be difficult to describe the varied sentiments with which the family of De Clere listened to the minstrel's lay—a lay too weird, the sisters thought, to be the song of mortal. The silence which followed it was, however, broken by the Lord of Kirton, who feared lest the Druid should gain too great an ascendancy over the minds of his daughters, untutored as they were in the world's vanities and the world's wiles.

"Methinks," said he, "thy song is such, Cyvrangon, as possesses, as well as for the British ear, a charm for Norman and for Saxon."

"Such songs," returned the Bard, "perforce have served the Briton since he became an outlaw; by tyrant foe deprived of independence, save only the independence heaven bestowed, and which tyrant could neither conquer nor subdue; the freedom which is the right of all: freedom to roam at will Thau's sunny land; to proclaim on strangers' shores the invader's tyranny; to strike the harp and sing the wild song of vengeance."

De Clere, smiling at the enthusiasm of the strange being who had become an inmate of the Manor, and in whom he began to feel a deep interest, deeming his mind had become shaken by suffering and wrong, wisely forbore remark.

That night, when the family at Kirton retired to rest, the Druid saluted Isabel as she passed him with the words:

"Farewell! my mission at Kirton Manor is at an end; but, maiden, we shall meet again!"

And the maiden pondered on his words, but failed to understand their meaning.

And the inmates of Kirton were wrapt in slumber.

And when the rising sun once more ushered in the roseate dawn, Cyvrangon the Faid had disappeared. In what direction he had gone none knew. Wherefore he had left thus secretly could not be ascertained; but, from that hour, Cyvrangon the Bard, Cyvrangon the Druid, Cyvrangon the Prophet and Magician, was no more seen within the halls of Kirton Manor.

CHAPTER VI.

Windleshore.

In order to follow the fortunes of the younger daughter of the house of Kirton, it will be necessary to shift the scene awhile to Windleshore—now called Windsor—Castle, whither King John had repaired after the siege of Rochelle; at the time when, his contest with Philip at an end, this turbulent monarch was about to involve himself in a dispute with Pope Innocent regarding the supremacy of the regal dignity, which the Pope had declared should be subservient to ecclesiastical power, and which he was prepared to maintain against the monarch and the State. Amid such impending strife, which was destined to end with John's abasement before the Pope's Legate, we see the Lord of Kirton and his daughter. How different must Isabel find the court from her peaceful Kentish home, where never a harsh or angry word was uttered, and where naught occurred to ruffle the serenity of life.

Not the least attractive is the Lady Isabel of all the glittering train of dames and maidens who are in attendance upon the Queen-mother in that Babel where political intrigue reigns paramount; where change ever follows on the heels of change; where superficial observance mocks the bond of unity; where the excitement of yesterday is the disappointment of to-day; where hollow smiles but mask the heart's deceit; where envy, hatred, malice dwell, with all their power to warp the better impulses of human nature.

And now arises in the maiden's breast the first exulting joy at knowing she is beautiful. She feels that in this same beauty lurketh power—power to rule the heart of man, and bend him to her will. Ah! now, indeed, she tastes the honeyed cup of which her sister warned her; drains the sweet draught from pleasure's fountain, all unmindful of its base alloy; and, though her innocence revolts at the pernicious manners of the courtiers, yet the court allures her with its golden bait; and she who had been reared from infancy beneath a watchful mother's eye is cast upon the fickle tide of life in barque too frail for unskilled hands to guide.

Among the many who cast admiring glances on the maiden was a noble youth, whose heart had as yet resisted all efforts on the part of the faded beauties of a corrupt court to make it captive; but when Roland de Brabancon first gazed upon the Kentish flower that had been transplanted from its sunny garden to an atmosphere in which beauty and innocence could scarcely flourish long, the passion of his life was kindled, the spark of love that had so long lain dormant resolved itself into a flame, which blazed high within his breast, never in life to be extinguished more.

Right speedily the cavalier found opportunity to make known his love to Isabel; and soon they daily met, this youth and maiden, as lovers meet, only to find each stolen interview more precious than the last; only to concentrate all sentiments, past, present, and future, into the sovereign elements of love and hope. Love and hope! Twin joys which ever co-exist; for is not one the herald of the other!

Not long, then, had Isabel dwelt at her monarch's court ere her dream of happiness began; and all things near her wore a roseate hue—the tint first love hath power to impart to even the homeliest object. Not long was it ere Isabel de Clere felt how sweet may be the lot of maiden who loves and is beloved again.

But the Kentish maid was very fair to see, and full soon was she to learn that in beauty lurketh danger as well as power. Already had the dissolute monarch been attracted by her charms; while scarce her father's presence could afford protection against the advances of a king at once so powerful and so unscrupulous.

Secret as had been the lovers' meetings, intelligence of their affection had been conveyed to John, who speedily decided upon parting these two young hearts which already beat in unison. To effect this, the crafty monarch devised a plan that would necessitate De Brabancon's leaving England on a mission of state. Until this scheme could be accomplished, and the lovers thus effectually parted, he enjoined Geoffrey de Clere to forbid their intercourse, at the same time expressing his disapproval of any future union taking place.

And so not only a monarch's will, but a father's command, must not be outraged, would Roland de Brabancon and Isabel de Clere prove true to each other; and already the maiden realizes how bitter is the draught that tempted her with sweets.

CHAPTER VII.

The Maiden Dreams the Sweet, Sweet Dream of Love.

Scarce six months had Geoffrey de Clere taken up his residence at Windleshore—one of a brave and gallant retinue in attendance on his monarch—ere he was summoned to attend at Kirton Manor, in consequence of the fast-increasing weakness of the Lady Margaret, his wife.

And Isabel is alone—alone in the vicious court. No longer sheltered beneath the parental wing, the fluttered dove turns giddy on her lofty perch, which fain she would forsake, yet fears to plume her wings for flight. Alone, amid a crowd, yet still alone, as one of the world, but not of it, her bosom torn by conflicting emotions—fear of a monarch's wrath, a sense of the duty she owed her father, and love for the young soldier, Roland de Brabancon, by turns taking possession of her—she pined in secret; and the first flush of girlhood's beauty began to fade, to droop, as might the petals of a flower exposed to too great sunshine.

Then, too, the maiden found thus early in her career that youth and beauty gained more enemies than friends—enemies who hesitated not to slander and belie her now that she was deprived of her natural protector. Add to her trials the fact that the nature of Eleanor, the Queen-mother, was harsh, unsympathetic, and imperious, then marvel not that the gentle girl sighed for her peaceful home in the Kentish vale, or that she longed to quit her royal prison—for so the palace seemed to her—even if it were but for the seclusion of the cloister; anywhere, anywhere, she mentally exclaimed, away from this unstable and brilliantly vicious crowd.

King John, who in secret rejoiced that the Lord of Kirton had departed, since his absence placed Isabel more entirely in his power, resolved to hasten designs he had already planned for securing to himself the Kentish flower, whose beauty enthralled, and whose innocence, instead of proving a safeguard, but served to more inflame the passions of England's demoralized ruler. In order to effect his designs more easily, he purposed sending the young knight, De Brabancon, as envoy to Philip of France, to deliver to him the royal despatches, and to await in Bruges his monarch's summons to return to the English Court. But the young soldier, with love's unerring penetration, full surely divined the intentions of the crafty king; he therefore resolved to obtain from Isabel de Clere, if possible, a pledge of betrothal, armed with which he hoped to frustrate John's designs by appealing to the Archbishop of Canterbury on behalf of the innocent girl, whom he well knew the ecclesiastic would protect, should she require other succor than his own, or should he be compelled to quit her side, as he doubted not he would be.

Thus did love's hopes and plans and fears occupy the mind and distract the thoughts of the young cavalier, till, obtaining a few moments' converse with Isabel, he endeavored to win her consent to a meeting at twilight's hour within the Myrtle Grove; resolved to use every argument love could devise to induce her to plight her troth to him, ere seeking the aid of the great Churchman, Hubert Fitz-Walter, who was at the time in London, and against whose will even the King of England dared not rebel.

Isabel, fearing her father's displeasure, offered at first a firm resistance to De Brabancon's prayers; but alas! for the resistance which is weighed in the scale against love. As well might she take the icicle within her palm, and seek to preserve its glistening beauty by placing it beneath the torch's flame; the arguments of love prevailed, and the impetuous youth succeeded in extracting from Isabel a promise that she would meet him once, only once, at the appointed spot.

And so Isabel de Clere, for the first time in her young life's history, broke a sacred promise given to her father; acted her first part in the great drama of the world's deceit.

(TO BE CONTINUED.)

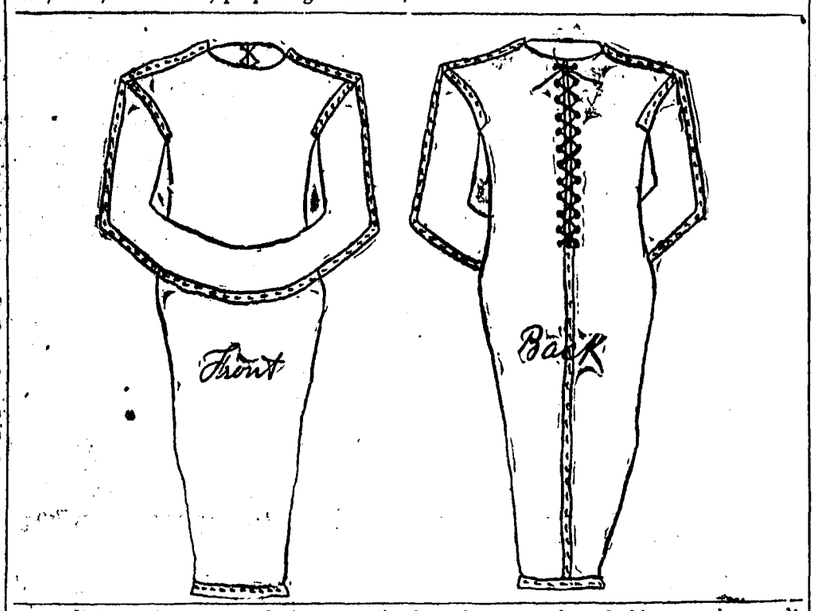
* Oak-tree.

† In the fourteenth of the British Triads is a description of the erecting of the stone of Ketti (a cromlech). It is called one of the three mighty labors of the Island of Britain.

RATHER SKEPTICAL.

A Very Good Thing to Be Some time.

TO THE EDITOR:—In view of the many people that are pretending to be materializing mediums, and are nothing but sleight-of-hand performers, I think that something should be done to show who are the genuine and who are not. I enclose the drawing of a plan that will prevent fraud in any possible manner, and yet be absolutely no hindrance to a genuine medium. Every materializing medium adopting this plan would show on the face of the seance that everything was as represented, while sleight-of-hand people would be out in the cold; while, as it is now, people in general can



see no difference between work shown on the stage by charlatans, and by a genuine medium. Tying, sewing and various other things are used as tests by sleight-of-hand performers, as well as mediums; while by using such a device as I suggest the world can readily see whether there is any truth in Spiritualism or not. I think that the world would be glad to accept our belief, but it is hard work when they can go to entertainments and see things represented to be and that apparently are the same as materializing seances.

My device is simply to use sheeting long enough for the medium, sewing it up in the back half-way; have it taper down so that there would be just sufficient room at the bottom for his feet; have it sewed across at the bottom with a wide seam on the outside; from the waist up, on the back, have eyelet holes, and lace up and tie; then have one continuous sleeve from one arm-hole to the other, with all seams on outside; having it fit close around the neck. This suit would become magnetized just the same as their clothes and would be no inconvenience unless they are frauds—and if they are, we all want to know it. All could use this and be comfortable, which they can't when tied. I enclose a cut, and would like to see it universally used. I know our departed friends will none of them object to such a simple device being used. But all frauds will.

Ionia, Mich. A. F. CLARK.

WOMAN. A lecture delivered to ladies only, by Mrs. Dr. Hulburt. On the present status of woman, physically, mentally, morally and spiritually. The divine law of true harmonial marriage. Marriage and divorce; unmentionable sins of omission and commission. With an introduction by Mrs. Dr. Richmond.

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Spiritualists, THE PROGRESSIVE THINKER leads, for leading minds send in their best thoughts, and they know by so doing they reach the largest number of readers. Send 25 cents to J. R. Francis, 40 Loomis street, Chicago, Ill., and try the paper for three months.

Rights of Man, by Thomas Paine. Comprising an answer to Burke's attack on the French Revolution, and giving Paine's ideas on government. Paper, 25 cents; cloth, 50 cts.

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The Fountain of Life, or the Threefold Power of Sex. By Lois Waisbrooker. Paper, 50 cents.

To the Spiritualists, and Other Friends of E. V. Wilson, Throughout the United States.

Sisters and brothers in every walk of life, wherever this article may find you:

With the permission of those most interested I make this appeal.

There is now living in the city of Chicago, Ill., that noble and true woman, Mrs. Mary E. Wilson, widow of that grand and most efficient worker for the cause of Spiritualism, E. V. Wilson.

Mrs. Wilson is in very straitened circumstances at this time. Her daughter, who has been working in a store to maintain her mother and herself, has been out of employment nearly all winter, and has walked up and down the streets of that great city day after day, seeking employment, but with no success. During all this time they have been getting behind on their rent, and for other necessaries of life, being sometimes entirely out of coal, as well as provisions. In fact, the wolf has placed his huge paws on their threshold and has shown his sharp fangs, all through this long, hard winter.

Mrs. Wilson has laid away the earthly forms of her two sons, the last one being he on whose strong arm she had hoped to lean in her old age. Their funeral expenses remain unpaid to-day—which grieves the hearts of these two lone women.

Friends, should we allow this helpless woman to suffer when she is entitled to the very best that we, as Spiritualists, can furnish, in view of the fact of the great work her beloved husband has done, and is still doing for us all?

Now mediums, you whose cause our devoted Brother Wilson always championed, and you who have felt the inspiration and helpful influence of this powerful spirit as he has manifested his presence to you, as well as you who have received the light of immortality as brought to you through this marvelous medium, and to all others who have been led to the light through the glorious power of Spiritualism, I appeal to you, asking that you send to this worthy sister your free offering, be it great or small.

By doing this you will not only be helping these poor, struggling women, who are alone in a great city, and in a cold and thoughtless world, but you will be doing a simple act of justice to that grand spirit, who labored so long and faithfully in earth-life to make it possible for us to enjoy the freedom of speech and action that is ours to-day.

Now, dear friends, let us open our hearts as well as our pocketbooks to these dear sisters in our ranks, and at the same time make them feel and understand that it is no act of charity, but one of simple justice.

Let us all send in something—as much as we can afford—to gladden the hearts of these worthy sisters.

All sums sent will be acknowledged through the Spiritual papers. Send your remittances to Mrs. E. V. Wilson, 604 Austin Ave., Chicago, Ill., or to the writer, who will forward to her.

E. W. SPRAGUE.

Newland and Forest aves., Jamestown, New York.

No Spiritualists in Prison.

BUT "THE PROGRESSIVE THINKER" REFUSED ADMISSION.

TO THE EDITOR:—Bigotry, in the person of the chaplain of our Michigan prison, at Jackson, is at the climax.

A lady of my acquaintance requested me, as a favor to her, to let her have a copy of THE PROGRESSIVE THINKER, as she wished to give it to a prisoner in whom she was very much interested. I complied with her wish. She was admitted to the corridor. The worthy chaplain espied in her hand a copy of the paper, and as everything has to pass the censorship of the pious parson, of course, when he asked her for the paper, she could do naught but acquiesce. She handed him the paper. He opened at the first page—Hull's lecture on Thos. Paine. His eyes rolled up, his fingers straightened out, his body curved backwards and his mouth opened (by the way, it is a very large mouth), and his exclamation was: "Never! no, never! will I allow such trash—such nonsensical trash—to enter this prison to contaminate my people!"

"My dear sir, have you no Freethinkers or Spiritualists," queried the lady, "within these prison walls?"

"None, none, madame; if there are, they have failed to make it known."

Quite a puff, for our side.

Jackson, Mich. HARVEY J. BROWN.

The Spiritual Birth. The Spiritualistic idea of Death, Heaven and Hell. By Moses Hull. Price 10 cents,



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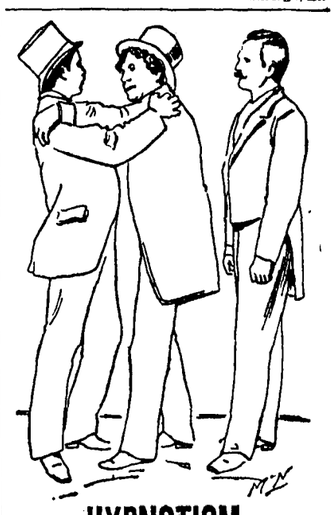
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LIFE IN TWO SPHERES.

A Fascinating Work.

The readers of THE PROGRESSIVE THINKER will remember the story under the above title, by Hudson Tuttle, which was published in its columns. At the time, constant inquiries were made as to its appearing in book form. This wish has now been gratified. It makes a volume of 243 pages, in style and form like the "Convent of the Sacred Heart," with a finely-engraved likeness of the author on the cover. The scenes of the story alternately shift from earth to the spirit spheres, and the philosophy of Spiritualism, the occupations and modes of life of spiritual beings, are presented in the pleasing form of narrative.

The following are the chapter-titles: Introduction; The House of the Sage; Home of the Miser; The Low Societies; Hades; Christmastide in the Spheres of Light; Christmastide and the Golden Gate; The Unhappy Marriage; Easter Day in Heaven; A Visit to the Earth; The Change Called Death; Coming to the Knowledge of the Light; The Society Again Visits Earth; The Forsaken and Despised; Discussion; A Visit to a Distant Globe; Reunion in the Spirit-world; Contentedness Not Goodness; Address of the Sage.

It is a book the Spiritualist will be delighted with; a book in which the investigator will find answers to ever-recurring questions; a book which will interest the church member, nor repel the most prejudiced. The price in paper is 50 cents; muslin $1; postpaid.

EARTH'S EVOLUTION.

Progress of the Planet Terra from a Ringed Sun to an Inhabited Globe.

THE FIRE STAGE AND STAGE OF WATER—DRY LAND APPEARS—GREAT AND WONDERFUL TRANSFORMATIONS—A GLANCE INTO THE FUTURE.

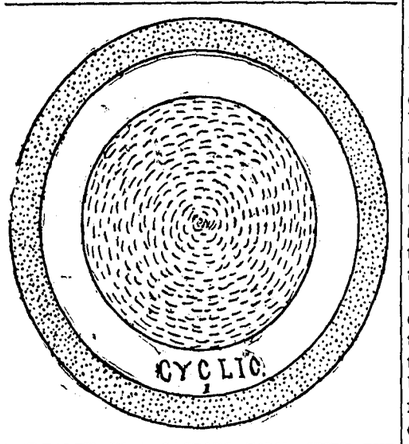
A Lecture Delivered
BY OLNEY H. RICHMOND,
Before the Order of the Magi, Chicago.

Our lesson this evening is to be upon a subject that is of great interest to all. The evolution of the earth from the point where it ceased to be a part of its mother sun, up to the time when it is a full-fledged world, in its prime, cannot but be an interesting theme to persons of intelligence.

We will take this infant, however, after a few millions of years had elapsed. The ring of matter which parted from the sun about sixty-six million years ago, had slowly gathered itself into a disk, thick in the middle and thin, comparatively, at the outer edges; ready to form itself, under the unerring law of nature into a small system. Of but little importance to the universe was the forthcoming insignificant globe and satellite, but of the greatest importance to the countless millions of beings who were destined to evolute upon the surface of one or the other of these tiny specks.

We need no engraving to present to our sight the thinly distributed mass of matter, for the place was as near being a dark void as we can conceive.

This disk, when a million miles wide in its diameter, must have contained matter attenuated to at least one eight-hundredth the density of air. In other words, the space occupied by it was a greater "void" than the most perfect vacuum producible by our air pumps. Yet, strange as it may seem, this state represented a condensation of matter that had been going on for thousands of millions of years; extending back to a period long anterior to the birth of Neptune. Our first view of Terra exhibits her as a ringed planet, somewhat like Saturn, except that the ring is not compound as with Saturn and the planetary matter had not condensed to near the extent.



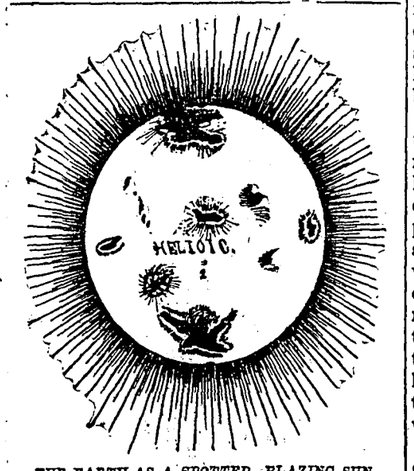
THE EARTH IN A GASEOUS FORM, WITH THE RING OF LUNA.

The ring contained the matter which was destined to become the earth's satellite, Luna. We see Saturn to-day with his three rings, slowly preparing for the birth of new satellites to add to the number he already possesses; but the work goes on so slowly that we can see but the most minute displacements occurring during the long periods of time it has been under observation. These great cosmical changes are slow but sure.

Our earth, at the stage shown in engraving No. 1, was about 445 times greater in bulk than at present; so its density must have been still far less than that of water. The moon having parted from this infant earth we will leave her to fulfill her own destiny; to become an inhabited globe, with seas and continents, mountains, lakes and islands; to afterwards die out to a cold and airless rock as we now behold her, a fit type of what our earth is to become in the fullness of time.

While our gentle attendant was passing through her cycle of life, she possessed several brightly shining luminaries to warm and vivify her. The brightest and largest of these suns, apparently, because so much nearer to her was the one upon which we now reside.,

"A Sun?" Say you? Yes, a Sun. For we are living and moving upon the ashes of a dead Sun—upon the storm-beaten and earthquake-shaken mass of cinders left from the



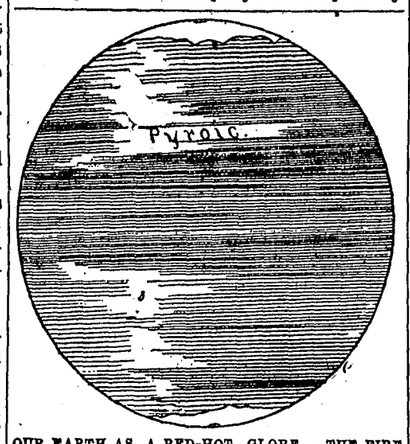
THE EARTH AS A SPOTTED, BLAZING SUN.

dying out of a small Sun. Engraving No. 2 shows this sun after she was well advanced in years. Her once white hot surface had become yellow, while many spots obscured her fair face. These spots were vast masses of scoria which had become slightly cooler and had in many cases anchored themselves to the more condensed material of the core of the body.

Around these "islands of red-hot lava," gigantic cyclones of fire swept and swirled, while the war of elements was so great that a mass of basaltic rock the size of Rhode Island might have been tossed about as a pea in a boiling pot. It has been thirteen million years since she parted from the parent Sun; still she is an infant.

Five million years must pass and we view her once more in No. 3. Ah! what a change. The blemishes we saw so long ago have increased until they have enclosed her melted interior within a shell of lava; red hot about her equator; grey and dark about her slowly turning poles. Why is this? you ask. Let me explain.

Under the well-known principles of gravity, centripetal and centrifugal force, a floating body on a circularly moving surface will seek the parts that move with the least velocity, even as chips floating in a tub of water will seek the center of motion when the water is whirled about the tub with a stick. Therefore the poles became loaded with masses of cooling rock, ages before the equator became cool enough to become dark red. Up to this time, the central Sun, although blazing away with twice its present power, had but little effect upon the earth, because her own heat was so great. But now the cooling process was to go on more rapidly at the poles by



OUR EARTH AS A RED-HOT GLOBE.—THE FIRE STAGE.

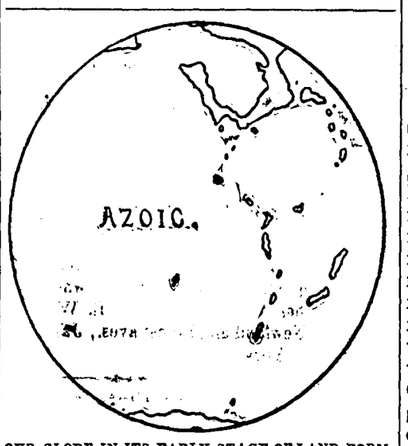
reason of the slant rays of the sun upon them. So the crust gradually thickened and hardened at those points, while it was constantly cracked and fissured by enormous upheavals and the bursting forth of the pent-up matter within.

The engraving shows the earth in this stage of fire as a belted planet like Jupiter; the belts being composed of dark masses of aqueous vapor mingled with carbon and other gases. These formed a belt about the equator a thousand miles in thickness and extended nearly to the poles. That belt contained the future seas and oceans, the coal beds and rich earth that were millions and millions of years later to render the earth a fit abode for man.

These carbonic and hydrogen vapors were constantly condensing, as they came in contact with the extreme cold of outer space, thereby becoming precipitated to the hot earth below, to again be sent flying upwards in the form of steam and gas. This produced a constant rain, night and day, for more than five hundred thousand years, and a period followed this when rainstorms were violent and almost constant for millions of years more.

Friends, the making of a world is no light task. Nature has a mighty workshop and she does her work well. Time is no object. "Ten million years to heat the iron, ten million more to pound," is nothing in her shop.

Our world being now formed in the shape



OUR GLOBE IN ITS EARLY STAGE OF LAND FORMATION.

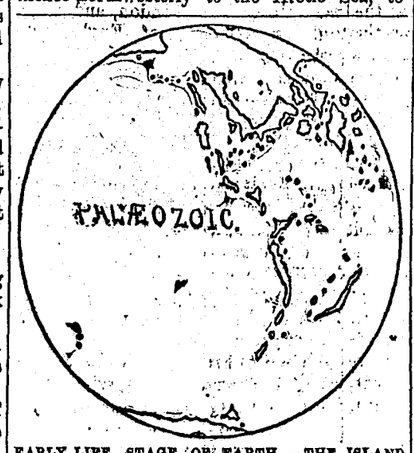
of a ball slightly flattened at the poles, we will watch it during its further development, for a grand and mighty work must yet be done upon her by the forces of Vulcan before she can become the abode of life. We have left her astronomical history now and must begin upon her geological career.

We first behold her as an Azoic earth twenty million years later, during which period mighty changes have taken place. The crust has cooled slowly until the white hot core is covered with many miles of stone. But the pent-up fires within are constantly heaving and gushing upward through vast rents in the warm rock. Were it not for this, the level earth would be covered with water, impregnated to saturation with carbonic acid gas, to the depth of hundreds of feet. But the contraction of the crust under the cooling process has folded up great ridges of rock and has thereby lifted it above the terrible abyss of waters so that dry land appears.

But what an inhospitable shore it is. A great, dry, hot granite rock a thousand miles long marks the birth of a new continent, the first one south of the Arctic Circle.

America, called the "New World," is geologically the old.

"We may walk," says Agassiz, "along its summit, and feel that we are treading upon the granite ridge that first divided the waters into a northern and a southern ocean, and if our imaginations carry us so far, we can look down to its base, and fancy the sea washed against this earliest shore of a lifeless world." A little land at the poles, a V shaped strip extending from the north polar land downward to where Lake Superior now is and from thence northwesterly to the Arctic Sea, to-



EARLY LIFE STAGE OF EARTH.—THE ISLAND PERIOD.

gether with a few islands widely scattered, and all the rest a wilderness of black waters. That is the Azoic earth twenty-eight million years ago.

Although the parts of the earth's frame, explorable at present by man, yield no traces of organic life in the Azoic rocks, we cannot say but that early forms of vegetable life might have been in existence at one of the poles, probably the North, even at that early period. We cannot examine the rocks that now lie hidden beneath five hundred feet of ice, but we can examine the lands bordering upon the vast polar region, upon all sides, and such examination has exhibited a world of evidence of an exuberant life at the north. This is in the shape of shiploads of ivory tusks from Siberia and Alaska, while borings in the north of our own continent have revealed hundreds of feet in depth of coral formations which could only have been laid down in warm seas.

Life is natural to all conditions that favor it. Therefore we must reason that between the point where the temperature became low enough to allow life to exist and the point where it was too low to allow it, there must stretch a tremendous period of time, even at our poles.

THE PALÆOZOIC EARTH.

Our next view shows the earth after another



SECOND LIFE STAGE OF EARTH.—INCREASE OF CONTINENTS.

tremendous period had elapsed, estimated at six million years.

The first Palæozoic period was characterized by terrific convulsions, during which thousands of mountain tops were thrust upward through the waters, forming islands. Thus the earth might be said to have been in its "island period."

This period is divided for convenience of study into the Silurian, Devonian and Carboniferous ages. To whatever conclusion geologists may arrive regarding earlier forms of life, there is no doubt whatever that the Silurian age developed billions upon billions of mollusks, while the Devonian age following it found the warm seas literally swarming with fishes. These animals existed in such immense quantities during the two periods named, that their fossilized remains build up thousands of feet of rocky formations. The third part of the Palæozoic period, called the Carboniferous Age, abounded in such a growth of arborescent forms of life, that we cannot even grasp an idea of what it was. Plants, that are now simple tiny spores, scarcely to be seen by the passer by, were in that age gigantic trees. The massive coal beds laid down upon our continent show plainly



THIRD STAGE OF LIFE—THE GREAT INLAND SEA PERIOD.

that an enormous amount of carbon must have been precipitated from the air, as well as laid down in the form of vegetation, in order to form the great beds of coal, in some places more than twenty-five feet thick and covering in one State, Missouri, a hundred thousand square miles.

Prof. Winchell says, in his Geological Sketches: "The amount of vegetable matter in a single coal-seam six inches thick, is greater than the most luxuriant vegetation of the present day would furnish in 1,200 years."

So long were each of these "ages," into which geologists divide the Palæozoic time, that they subdivide the Silurian age into the upper and lower, which are again subdivided into three divisions each. The Devonian age is subdivided into four great periods and the Carboniferous into three. The one called the Permian being the third.

We could write an entire book upon only one of those divisions, and then not exhaust the subject, as Hugh Miller wrote a large work upon the Devonian alone.

As an inkling of the wonderful formations during this period, we will say that the Hamiltonian series of the Devonian subdivision of the Palæozoic formation, in the State of New York, comprise more than five thousand feet of rocky strata—nearly one mile in thickness!

The estimate of time for the Palæozoic period is as follows:

Six periods of the Silurian, 2,650,000 years; four periods of the Devonian, 2,150,000 years; three periods of the Carboniferous, 2,200,000 years; total Palæozoic time, 7,000,000 years—bringing us down to about sixteen million years ago.

We are aware that many very eminent scientists have maintained that seven million years is much too short a time to allow for



THE EARTH IN THE GREAT DRIFT PERIOD, OR THE LAKE AND ICE EPOCH.

the changes that took place in the three grand sub-divisions mentioned, some assigning three million years to the Devonian alone; but we must take into consideration that geological work went on much more rapidly when all was nearly hot and chemical action correspondingly active within the crust of the earth. In the same manner we reduce the estimates for the Carboniferous period, for reasons which will be obvious to all who consider the rank-growing vegetation of that age.

THE MESOZOIC EARTH.

Our next view exhibits the earth as it advanced into the Mesozoic stage of existence, or middle life of history.

We are surprised to note how few are the changes produced in the great time that has passed, but upon reflection we conclude that the mightiest part of the work is below the surface, only the smallest portion appearing as additions to the embryo continents.

The framework of the Americas has been filled out more completely from the vertebrate of rocky islands shown in the previous view. The Carboniferous area has been added. The great Appalachian chain has been uplifted above the sea.

New England was a peninsula. The Gulf of Mexico washed the sides of the Sierra Nevada. The great United States was a vast basin of salt water dotted with islands, while



THE POST-GLACIAL.

the Northern Atlantic was filled with a mass of land which was afterwards to be hurled by gigantic currents and upheavals upon the surface of the North American Continent. Mesozoic time is divided into the Triassic period; the Jurassic period, and the Cretaceous period, each of which lasted long enough to develop the most remarkable class of animals of which imagination could possibly conceive. Reptiles of all patterns and sizes ruled the earth. Gigantic lizards, "with eyes two feet in diameter;" turtles nearly large enough to lay out into city lots, and numerous other reptiles, some of them with wings, and all of them having Greek names long enough to paralyze any modern animal to carry. Nature had a partly-made earth, warm and dank, with the air filled with carbonic gas; so she developed a lot of monsters to fill in the time and keep things moving.

We estimate the time during this period at six million years, although there are grave reasons for assigning part of this time to the preceding period. But the New Red Sand Stone period which is assigned to the Devonian by some geologists, belongs in this formation. When we consider the vast chalk deposits laid downby microscopic animals, together with numerous other strata, such as the rock salt beds of the Triassic period and the sand stones of the Jurassic, interstratified with gold-bearing quartz, we must concede a very long period to the Mesozoic.

In England there are immense beds of chalk; also in France we find the same formation. Now, the microscope reveals to us that every inch of this stratum is composed of tiny, indestructible shells. Indestructible, that is, by ordinary convulsions of nature, because they are so exceedingly small. One cubic inch of chalk contains over fifty-eight thousand microscopic shells. The chalk beds, thousands of feet thick, were laid down under water at the rate of the thickness of a sheet of tissue paper annually.

During the Mesozoic time, vast mountain chains were forced upward and then slowly degraded or worn down, leaving the upturned edges of the strata of preceding ages exposed. Upon these edges the newer formations were laid down. As one geologist exclaims, "The surface of the earth seems to have teetered up and down as if the land rested upon a water-soaked bog!" That exactly expresses the facts as revealed by an examination of the rocky leaves from the Silurian upward. It was a "water-soaked bog," but the bog rested upon a thin crust of rock, which in turn pressed upon a mass of white hot semi-liquid earth material.

The thinness is only so by comparison with the size of the earth, however; for it is estimated that at this period the crust averaged about thirty-eight miles in thickness. Many miles of this crust would be red hot, though consistent.

We must not linger longer with this fascinating earth, but hasten onward to the age of Mammals, those forerunners of man.

THE CENOZOIC EARTH.

The great continental areas are better defined. The United States is still nearly bisected by an enormous arm of the Northern sea, while in South America the valleys of the Amazon and the Rio de la Plata are united in a vast sea which divides the continent into two parts.

It was during this long period that some of the most stupendous changes took place in the configuration of the globe, as far as the surface was concerned. Previous changes were mostly beneath the waters, but a grand fashioning of the land must now take place.

The Cenozoic time is divided into two great periods, the Tertiary and the Post Tertiary. The Tertiary is subdivided into three grand periods called the Eocene, Miocene and the Pliocene.

The Post Tertiary extends upward through



THE EARTH IN THE ALLUVIAL AND RIVER PERIOD.

the Glacial epoch and the Terrace epoch.

We cannot stop to examine the wonderful animals which developed upon the land during the Miocene and Pliocene periods, but we will examine the geographical changes. During the millions of years which supervened, we find that the great sea arm of North America was cut off by the rising of great walls of rock in the North. Then the sea grew smaller and smaller by slow degrees while its salt was deposited slowly in layers upon its bottom, until after an enormous time had elapsed the great sea became a comparatively small lake, still somewhat impregnated with salt and other soluble minerals. But, though small in comparison, it occupied an area five times the size of Lake Superior, at the close of the Miocene period. It covered the spot where Golden City and Denver now stand, and the "Bad lands" and sage brush plains of the west, over an area of 150,000 square miles. (Steel, Hayden, Denton.)

The Mississippi and Ohio rivers then emptied into the gulf of Mexico near where Cairo, Illinois, now stands. In addition, we notice that the islands of the North Atlantic had risen into a broad continent which was a continuation of the older North-polar continent and was, with its outlying islands at the south of it, destined to become a great highway over which the early races of men could flee from



IDEAL VIEW OF THE EARTH, THREE MILLION YEARS IN ADVANCE—EQUATORIAL LAND PERIOD.

the gathering cold of the Northland. (See "Religion of the Stars," pp. 18 to 21.)

In addition to the immense quadrupeds, such as the terrific monster exhibited in the Anthropological building at the World's Fair, Prof. Dana says that 25,000 specimens of fossil fruits have been found, as well as over 3,000 species of shells in the Tertiary rock alone.

The estimate of time we make as follows:

The Eocene period	1,400,000
The Miocene period	1,600,000
The Pliocene period	2,000,000
The great Quarternary epoch	1,000,000
Total Cenozoic time	6,000,000

This brings us down to the great glacial period of the earth, which is reckoned as belonging to the quarternary period by most geologists.

We know the earth at the beginning, or near the beginning of that time. Our poor, tortured earth has been tried by fire, by water and by earthquake shocks, for ages upon ages. But now she must pass the ordeal of air. For the air now conspired with all the others together to bring upon her the most extraordinary series of experiences that could be conceived.

First, we ask you to dismiss from your minds the idea that the glacial perod was brought about through extreme cold. Cold could never have done it alone, nor could heat, but a combination of the two could. What is needed to make enormous quantities of snow? Plenty of steam or water vapor. What is needed to generate this vapor? Plenty of heat.

So we have, as so ably shown by Prof. Donnelly, the conditions for a glacial epoch: 1st, a place where much aqueous vapor could be generated; 2nd, winds to carry it to a colder place on the globe; 3d, cold air to turn the vapor to snow. All these conditions came when the air above the poles became cold through the shutting-off of the internal heat of the earth by the thickening of the polar crust and the lessening of the sun's effectiveness by reason of its diminished size, and the polar angle of the earth to the sun's rays.

A few years ago we held, with others, that the glacial period only lasted some 588,000 years, or about twenty-eight "geological winters" of twenty-one thousand years each; but we have enlarged our ideas since then and now believe that although the earlier glacial action has been hidden by the later, and much the larger portion of it covered by the present ice seas, the real ice epoch must have lasted some two and one-half million years.

When the geologists examine the terrific evidences of the plowing down of vast mountain chains, the gouging out of large lakes like Lake Michigan, the filling up of great valleys, and then running the immense ice plows through them again and again, they cannot curtail the glacial epoch much, if any, beyond the period named. And what is the use of it, any way? It has been demonstrated by careful experiments in the cooling of granite and basaltic rock, that the crust of the earth would require, at the least, fifty million years to cool down to its present average thickness of between forty-eight and fifty-one miles.

Therefore, the geologist need not cut down his needed time to bring about the evolution of the earth. The astronomer deals in cosmical changes requiring such enormous reaches of time that the paltry fifty millions asked for by geology can be accorded without a murmur. The great glaciers of piled-up snow and ice crushed toward the equator from both poles in stupendous ridges of ice many miles in depth; but the hot earth-belt of the torrid zone melted the ice and sent it upward in steam, to be again caught by the "powers of the air," and hurried to the snow-clad poles, to once more pass, at the rate of a few feet per year, towards the equator.

During this awful period, life, both vegetable and animal, had a hard struggle for existence. It was driven first to the north, then to the south, in waves or vibrations corresponding to the "great astronomical year" of the earth. But the work of evolution went on slowly, step by step, to more perfected forms, as the environments would permit. While this tremendous work was going on, Pluto had not ceased his labors by any means, for we find that our continent was lifted bodily and again dropped down beneath its load of ice, several times.

After the "Champlain epoch" came the great period called the Terrace Epoch (Steel), during which period the land all over the earth oscillated up and down, like a ship at sea. It was during this time that the gigantic terraces or stair-like ridges were formed, such as those we see at Mackinac and elsewhere. This feature is especially noticeable in the west or Rocky Mountain region, where the great lakes are shown in the engraving.

The Atlantic continent is seen almost submerged, to again uprise, while its mate sinks, on this "continental teeter."

The mouths of the Mississippi, Amazon and Rio de la Plata are still several hundred miles inland from their positions at a later period. The State of Michigan and part of Wisconsin are under water, forming one large lake.

We might say that the terrace and glacial epochs are going on even at this day, as they are, in a mild and restricted way, but for convenience those designations are confined to ancient energetic conditions long past.

We next come to the period called the "Post Glacial," and give a view of the earth during that period. The Americas have assumed an appearance nearly the same as the present, yet there is a great difference in details, too small to be shown. The river systems have changed a great deal, also the lake systems.

Atlantis, the "gem of the ocean," has become well defined during this period, while the Atlantic continent has been broken up and partly washed away, leaving numerous islands.

Greenland has retreated farther northward, leaving the place where the Atlantic continent stood, with its millions of beings, to become the great submarine ocean plateau of our day.

There has been much controversy had over the question as to the particular point in geologic time when man first became a development which could be distinguished from the quadrumana. Scientific authorities differ very widely upon estimates, and every new discovery has a tendency to place the accepted estimate farther back. Taking all the evidence at hand from various sources, we are of the opinion that the first distinct type of men appeared upon the earth about 650,000 years ago. There was a great and distinct change in the animal life during the glacial period, where the mammoth and cave bear seem to have existed with early man.

Long ages of time elapsed, during which tremendous vicissitudes occurred to our earth and its inhabitants. Man was obliged to fight his way upward, even as his progenitors had done before him, step by step, sometimes retrograding for a time, then advancing.

We give another view of our earth, in the alluvial or present stage of time, when the rocks over a large part of the continental divisions are deeply covered with the rich debris from former lands, now pulverized and scattered.

"America is one vast cemetery of buried and forgotten forms of life, man being included among them."

Other nations have arisen upon this continent, fought the battle of life, and have fallen into oblivion.

Fourteen thousand years ago a flourishing nation occupied the soil where we now strut about as upon the stage of life.

Other nations will follow us, and still others; lands will sink and lands will rise, as step by step the cold of the arctic regions will drive men south.

Lake Michigan will dwindle gradually to a river. Chicago, after attaining the grand position of a leading city of the world, with six million inhabitants, will sink beneath the quicksands, inch by inch, and will disappear from the sight of man. New York City will be under four hundred feet of salt sea water, and Boston will be a memory.

The lakes and rivers become slowly congealed as the great ice walls of the arctic sea press downward over our devoted and doomed country, step by step, until the whole is covered with the crystal pall.

But, while this change is going on, kind nature provides a home for her children. She raises vast bodies of land from the broad bosom of the Pacific, whose thousands of islands become continents. Although our sun is diminished in splendor at this far-off date, the loss of heat is compensated for by its perpendicular rays upon the land surface of our globe.

Friends, dare we lift the veil of the future, as we have of the past, and take one more view of old Terra? We will take one look at her three million years ahead.

SEND STAMP FOR CIRCULARS of the Order of the Magi, and mystic books by the author of above lecture. Address O. H. Richmond, 1010 Washington boulevard, Chicago.

EARTH'S EVOLUTION.

Progress of the Planet Terra from a Ringed Sun to an Inhabited Globe.

THE FIRE STAGE AND STAGE OF WATER—DRY LAND APPEARS—GREAT AND WONDERFUL TRANSFORMATIONS—A GLANCE INTO THE FUTURE.

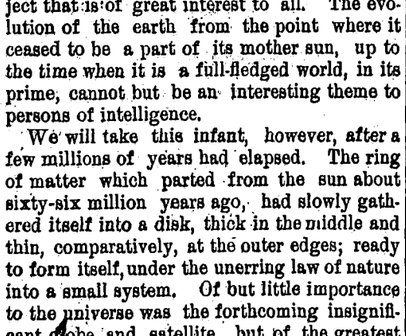
A Lecture Delivered
BY OLNEY H. RICHMOND,
Before the Order of the Magi, Chicago.

Our lesson this evening is to be upon a subject that is of great interest to all. The evolution of the earth from the point where it ceased to be a part of its mother sun, up to the time when it is a full-fledged world, in its prime, cannot but be an interesting theme to persons of intelligence.

We will take this infant, however, after a few millions of years had elapsed. The ring of matter which parted from the sun about sixty-six million years ago, had slowly gathered itself into a disk, thick in the middle and thin, comparatively, at the outer edges; ready to form itself, under the unerring law of nature into a small system. Of but little importance to the universe was the forthcoming insignificant globe and satellite, but of the greatest importance to the countless millions of beings who were destined to evolute upon the surface of one or the other of these tiny specks.

We need no engraving to present to our sight the thinly distributed mass of matter, for the place was as near being a dark void as we can conceive.

This disk, when a million miles wide in its diameter, must have contained matter attenuated to at least one eight-hundredth the density of air. In other words, the space occupied by it was a greater "void" than the most perfect vacuum producible by our air pumps. Yet, strange as it may seem, this state represented a condensation of matter that had been going on for thousands of millions of years; extending back to a period long anterior to the birth of Neptune. Our first view of Terra exhibits her as a ringed planet, somewhat like Saturn, except that the ring is not compound as with Saturn and the planetary matter had not condensed to near the extent.



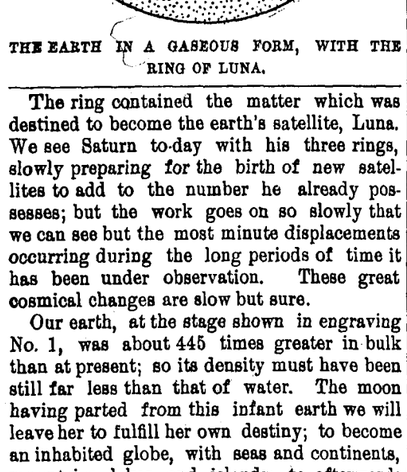
THE EARTH IN A GASEOUS FORM, WITH THE RING OF LUNA.

The ring contained the matter which was destined to become the earth's satellite, Luna. We see Saturn to-day with his three rings, slowly preparing for the birth of new satellites to add to the number he already possesses; but the work goes on so slowly that we can see but the most minute displacements occurring during the long periods of time it has been under observation. These great cosmical changes are slow but sure.

Our earth, at the stage shown in engraving No. 1, was about 445 times greater in bulk than at present; so its density must have been still far less than that of water. The moon having parted from this infant earth we will leave her to fulfill her own destiny; to become an inhabited globe, with seas and continents, mountains, lakes and islands; to afterwards die out to a cold and airless rock as we now behold her, a fit type of what our earth is to become in the fullness of time.

While our gentle attendant was passing through her cycle of life, she possessed several brightly shining luminaries to warm and vivify her. The brightest and largest of these suns, apparently, because so much nearer to her was the one upon which we now reside.,

"A Sun?" Say you? Yes, a Sun. For we are living and moving upon the ashes of a dead Sun—upon the storm-beaten and earthquake-shaken mass of cinders left from the



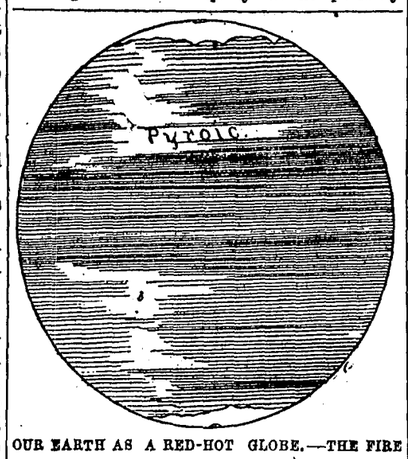
THE EARTH AS A SPOTTED, BLAZING SUN.

dying out of a small Sun. Engraving No. 2 shows this sun after she was well advanced in years. Her once white hot surface had become yellow, while many spots obscured her fair face. These spots were vast masses of scoria which had become slightly cooler and had in many cases anchored themselves to the more condensed material of the core of the body.

Around these "islands of red-hot lava," gigantic cyclones of fire swept and swirled, while the war of elements was so great that a mass of basaltic rock the size of Rhode Island might have been tossed about as a pea in a boiling pot. It has been thirteen million years since she parted from the parent Sun; still she is an infant.

Five million years must pass and we view her once more in No. 3. Ah! what a change. The blemishes we saw so long ago have increased until they have enclosed her melted interior within a shell of lava; red hot about her equator; grey and dark about her slowly turning poles. Why is this? you ask. Let me explain.

Under the well-known principles of gravity, centripetal and centrifugal force, a floating body on a circularly moving surface will seek the parts that move with the least velocity, even as chips floating in a tub of water will seek the center of motion when the water is whirled about the tub with a stick. Therefore the poles became loaded with masses of cooling rock, ages before the equator became cool enough to become dark red. Up to this time, the central Sun, although blazing away with twice its present power, had but little effect upon the earth, because her own heat was so great. But now the cooling process was to go on more rapidly at the poles by



OUR EARTH AS A RED-HOT GLOBE.—THE FIRE STAGE.

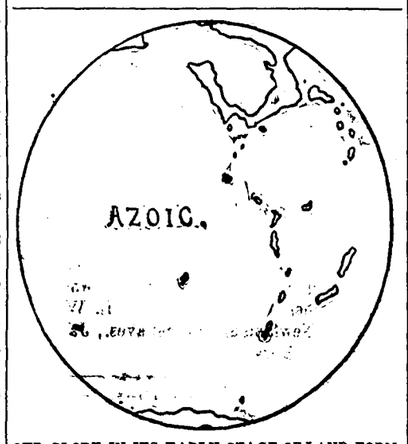
reason of the slant rays of the sun upon them. So the crust gradually thickened and hardened at those points, while it was constantly cracked and fissured by enormous upheavals and the bursting forth of the pent-up matter within.

The engraving shows the earth in this stage of fire as a belted planet like Jupiter; the belts being composed of dark masses of aqueous vapor mingled with carbon and other gases. These formed a belt about the equator a thousand miles in thickness and extended nearly to the poles. That belt contained the future seas and oceans, the coal beds and rich earth that were millions and millions of years later to render the earth a fit abode for man.

These carbonic and hydrogen vapors were constantly condensing, as they came in contact with the extreme cold of outer space, thereby becoming precipitated to the hot earth below, to again be sent flying upwards in the form of steam and gas. This produced a constant rain, night and day, for more than five hundred thousand years, and a period followed this when rainstorms were violent and almost constant for millions of years more.

Friends, the making of a world is no light task. Nature has a mighty workshop and she does her work well. Time is no object. "Ten million years to heat the iron, ten million more to pound," is nothing in her shop.

Our world being now formed in the shape



OUR GLOBE IN ITS EARLY STAGE OF LAND FORMATION.

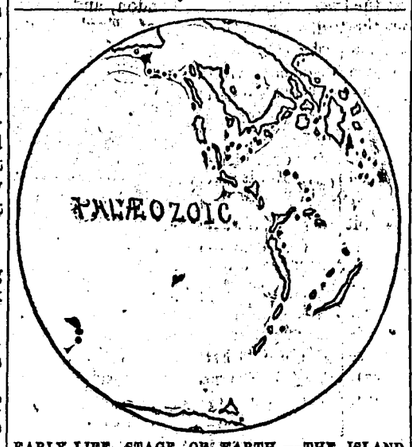
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But what an inhospitable shore it is. A great, dry, hot granite rock a thousand miles long marks the birth of a new continent, the first one south of the Arctic Circle.

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This period is divided for convenience of study into the Silurian, Devonian and Carboniferous ages. To whatever conclusion geologists may arrive regarding earlier forms of life, there is no doubt whatever that the Silurian age developed billions upon billions of mollusks, while the Devonian age following it found the warm seas literally swarming with fishes. These animals existed in such immense quantities during the two periods named, that their fossilized remains build up thousands of feet of rocky formations. The third part of the Palæozoic period, called the Carboniferous Age, abounded in such a growth of arborescent forms of life, that we cannot even grasp an idea of what it was. Plants, that are now simple tiny spores, scarcely to be seen by the passer by, were in that age gigantic trees. The massive coal beds laid down upon our continent show plainly



THIRD STAGE OF LIFE—THE GREAT INLAND SEA PERIOD.

that an enormous amount of carbon must have been precipitated from the air, as well as laid down in the form of vegetation, in order to form the great beds of coal, in some places more than twenty-five feet thick and covering in one State, Missouri, a hundred thousand square miles.

Prof. Winchell says, in his Geological Sketches: "The amount of vegetable matter in a single coal-seam six inches thick, is greater than the most luxuriant vegetation of the present day would furnish in 1,200 years."

So long were each of these "ages," into which geologists divide the Palæozoic time, that they subdivide the Silurian age into the upper and lower, which are again subdivided into three divisions each. The Devonian age is subdivided into four great periods and the Carboniferous into three. The one called the Permian being the third.

We could write an entire book upon only one of those divisions, and then not exhaust the subject, as Hugh Miller wrote a large work upon the Devonian alone.

As an inkling of the wonderful formations during this period, we will say that the Hamiltonian series of the Devonian subdivision of the Palæozoic formation, in the State of New York, comprise more than five thousand feet of rocky strata—nearly one mile in thickness!

The estimate of time for the Palæozoic period is as follows:

Six periods of the Silurian, 2,650,000 years; four periods of the Devonian, 2,150,000 years; three periods of the Carboniferous, 2,200,000 years; total Palæozoic time, 7,000,000 years—bringing us down to about sixteen million years ago.

We are aware that many very eminent scientists have maintained that seven million years is much too short a time to allow for



THE EARTH IN THE GREAT DRIFT PERIOD, OR THE LAKE AND ICE EPOCH.

the changes that took place in the three grand sub-divisions mentioned, some assigning three million years to the Devonian alone; but we must take into consideration that geological work went on much more rapidly when all was nearly hot and chemical action correspondingly active within the crust of the earth. In the same manner we reduce the estimates for the Carboniferous period, for reasons which will be obvious to all who consider the rank-growing vegetation of that age.

THE MESOZOIC EARTH.

Our next view exhibits the earth as it advanced into the Mesozoic stage of existence, or middle life of history.

We are surprised to note how few are the changes produced in the great time that has passed, but upon reflection we conclude that the mightiest part of the work is below the surface, only the smallest portion appearing as additions to the embryo continents.

The framework of the Americas has been filled out more completely from the vertebrate of rocky islands shown in the previous view. The Carboniferous area has been added. The great Appalachian chain has been uplifted above the sea.

New England was a peninsula. The Gulf of Mexico washed the sides of the Sierra Nevada. The great United States was a vast basin of salt water dotted with islands, while



THE POST-GLACIAL.

the Northern Atlantic was filled with a mass of land which was afterwards to be hurled by gigantic currents and upheavals upon the surface of the North American Continent. Mesozoic time is divided into the Triassic period; the Jurassic period, and the Cretaceous period, each of which lasted long enough to develop the most remarkable class of animals of which imagination could possibly conceive. Reptiles of all patterns and sizes ruled the earth. Gigantic lizards, "with eyes two feet in diameter;" turtles nearly large enough to lay out into city lots, and numerous other reptiles, some of them with wings, and all of them having Greek names long enough to paralyze any modern animal to carry. Nature had a partly-made earth, warm and dank, with the air filled with carbonic gas; so she developed a lot of monsters to fill in the time and keep things moving.

We estimate the time during this period at six million years, although there are grave reasons for assigning part of this time to the preceding period. But the New Red Sand Stone period which is assigned to the Devonian by some geologists, belongs in this formation. When we consider the vast chalk deposits laid downby microscopic animals, together with numerous other strata, such as the rock salt beds of the Triassic period and the sand stones of the Jurassic, interstratified with gold-bearing quartz, we must concede a very long period to the Mesozoic.

In England there are immense beds of chalk; also in France we find the same formation. Now, the microscope reveals to us that every inch of this stratum is composed of tiny, indestructible shells. Indestructible, that is, by ordinary convulsions of nature, because they are so exceedingly small. One cubic inch of chalk contains over fifty-eight thousand microscopic shells. The chalk beds, thousands of feet thick, were laid down under water at the rate of the thickness of a sheet of tissue paper annually.

During the Mesozoic time, vast mountain chains were forced upward and then slowly degraded or worn down, leaving the upturned edges of the strata of preceding ages exposed. Upon these edges the newer formations were laid down. As one geologist exclaims, "The surface of the earth seems to have teetered up and down as if the land rested upon a water-soaked bog!" That exactly expresses the facts as revealed by an examination of the rocky leaves from the Silurian upward. It was a "water-soaked bog," but the bog rested upon a thin crust of rock, which in turn pressed upon a mass of white hot semi-liquid earth material.

The thinness is only so by comparison with the size of the earth, however; for it is estimated that at this period the crust averaged about thirty-eight miles in thickness. Many miles of this crust would be red hot, though consistent.

We must not linger longer with this fascinating earth, but hasten onward to the age of Mammals, those forerunners of man.

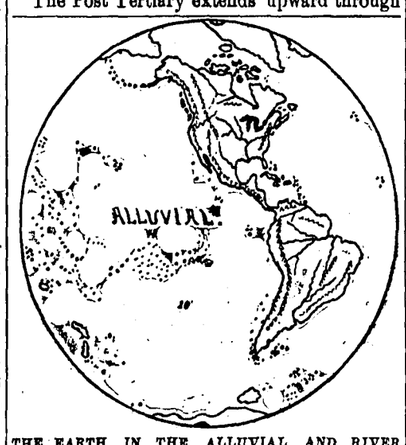
THE CENOZOIC EARTH.

The great continental areas are better defined. The United States is still nearly bisected by an enormous arm of the Northern sea, while in South America the valleys of the Amazon and the Rio de la Plata are united in a vast sea which divides the continent into two parts.

It was during this long period that some of the most stupendous changes took place in the configuration of the globe, as far as the surface was concerned. Previous changes were mostly beneath the waters, but a grand fashioning of the land must now take place.

The Cenozoic time is divided into two great periods, the Tertiary and the Post Tertiary. The Tertiary is subdivided into three grand periods called the Eocene, Miocene and the Pliocene.

The Post Tertiary extends upward through



THE EARTH IN THE ALLUVIAL AND RIVER PERIOD.

the Glacial epoch and the Terrace epoch.

We cannot stop to examine the wonderful animals which developed upon the land during the Miocene and Pliocene periods, but we will examine the geographical changes. During the millions of years which supervened, we find that the great sea arm of North America was cut off by the rising of great walls of rock in the North. Then the sea grew smaller and smaller by slow degrees while its salt was deposited slowly in layers upon its bottom, until after an enormous time had elapsed the great sea became a comparatively small lake, still somewhat impregnated with salt and other soluble minerals. But, though small in comparison, it occupied an area five times the size of Lake Superior, at the close of the Miocene period. It covered the spot where Golden City and Denver now stand, and the "Bad lands" and sage brush plains of the west, over an area of 150,000 square miles. (Steel, Hayden, Denton.)

The Mississippi and Ohio rivers then emptied into the gulf of Mexico near where Cairo, Illinois, now stands. In addition, we notice that the islands of the North Atlantic had risen into a broad continent which was a continuation of the older North-polar continent and was, with its outlying islands at the south of it, destined to become a great highway over which the early races of men could flee from



IDEAL VIEW OF THE EARTH, THREE MILLION YEARS IN ADVANCE—EQUATORIAL LAND PERIOD.

the gathering cold of the [illegible]-land. (See "Religion of the Stars," pp. [illegible] to 21.)

In addition to the immense quadrupeds, such as the terrific monster exhibited in the Anthropological building at the World's Fair, Prof. Dana says that 25,000 specimens of fossil fruits have been found, as well as over 3,000 species of shells in the Tertiary rock alone.

The estimate of time we make as follows:

The Eocene period	1,400,000
The Miocene period	1,600,000
The Pliocene period	2,000,000
The great Quarternary epoch	1,000,000
Total Cenozoic time	6,000,000

This brings us down to the great glacial period of the earth, which is reckoned as belonging to the quarternary period by most geologists.

We saw the earth at the beginning, or near the beginning of that time. Our poor, tortured earth has been tried by fire, by water and by earthquake shocks, for ages upon ages. But now she must pass the ordeal of the air. For the air now conspired with all the others together to bring upon her the most extraordinary series of experiences that could be conceived.

First, we ask you to dismiss from your minds the idea that the glacial perod was brought about through extreme cold. Cold could never have done it alone, nor could heat, but a combination of the two could. What is needed to make enormous quantities of snow? Plenty of steam or water vapor. What is needed to generate this vapor? Plenty of heat.

So we have, as so ably shown by Prof. Donnelly, the conditions for a glacial epoch: 1st, a place where much aqueous vapor could be generated; 2nd, winds to carry it to a colder place on the globe; 3d, cold air to turn the vapor to snow. All these conditions came when the air above the poles became cold through the shutting-off of the internal heat of the earth by the thickening of the polar crust and the lessening of the sun's effectiveness by reason of its diminished size, and the polar angle of the earth to the sun's rays.

A few years ago we held, with others, that the glacial period only lasted some 588,000 years, or about twenty-eight "geological winters" of twenty-one thousand years each; but we have enlarged our ideas since then and now believe that although the earlier glacial action has been hidden by the later, and much the larger portion of it covered by the present ice seas, the real ice epoch must have lasted some two and one-half million years.

When the geologists examine the terrific evidences of the plowing down of vast mountain chains, the gouging out of large lakes like Lake Michigan, the filling up of great valleys, and then running the immense ice plows through them again and again, they cannot curtail the glacial epoch much, if any, beyond the period named. And what is the use of it, any way? It has been demonstrated by careful experiments in the cooling of granite and basaltic rock, that the crust of the earth would require, at the least, fifty million years to cool down to its present average thickness of between forty-eight and fifty-one miles.

Therefore, the geologist need not cut down his needed time to bring about the evolution of the earth. The astronomer deals in cosmical changes requiring such enormous reaches of time that the paltry fifty millions asked for by geology can be accorded without a murmur. The great glaciers of piled-up snow and ice crushed toward the equator from both poles in stupendous ridges of ice many miles in depth; but the hot earth-belt of the torrid zone melted the ice and sent it upward in steam, to be again caught by the "powers of the air," and hurried to the snow-clad poles, to once more pass, at the rate of a few feet per year, towards the equator.

During this awful period, life, both vegetable and animal, had a hard struggle for existence. It was driven first to the north, then to the south, in waves or vibrations corresponding to the "great astronomical year" of the earth. But the work of evolution went on slowly, step by step, to more perfected forms, as the environments would permit. While this tremendous work was going on, Pluto had not ceased his labors by any means, for we find that our continent was lifted bodily and again dropped down beneath its load of ice, several times.

After the "Champlain epoch" came the great period called the Terrace Epoch (Steel), during which period the land all over the earth oscillated up and down, like a ship at sea. It was during this time that the gigantic terraces or stair-like ridges were formed, such as those we see at Mackinac and elsewhere. This feature is especially noticeable in the west or Rocky Mountain region, where the great lakes are shown in the engraving.

The Atlantic continent is seen almost submerged, to again uprise, while its mate sinks, on this "continental teeter."

The mouths of the Mississippi, Amazon and Rio de la Plata are still several hundred miles inland from their positions at a later period. The State of Michigan and part of Wisconsin are under water, forming one large lake.

We might say that the terrace and glacial epochs are going on even at this day, as they are, in a mild and restricted way, but for convenience those designations are confined to ancient energetic conditions long past.

We next come to the period called the "Post Glacial," and give a view of the earth during that period. The Americas have assumed an appearance nearly the same as the present, yet there is a great difference in details, too small to be shown. The river systems have changed a great deal, also the lake systems.

Atlantis, the "gem of the ocean," has become well defined during this period, while the Atlantic continent has been broken up and partly washed away, leaving numerous islands.

Greenland has retreated farther northward, leaving the place where the Atlantic continent stood, with its millions of beings, to become the great submarine ocean plateau of our day.

There has been much controversy had over the question as to the particular point in geologic time when man first became a development which could be distinguished from the quadrumana. Scientific authorities differ very widely upon estimates, and every new discovery has a tendency to place the accepted estimate farther back. Taking all the evidence at hand from various sources, we are of the opinion that the first distinct type of men appeared upon the earth about 650,000 years ago. There was a great and distinct change in the animal life during the glacial period, where the mammoth and cave bear seem to have existed with early man.

Long ages of time elapsed, during which tremendous vicissitudes occurred to our earth and its inhabitants. Man was obliged to fight his way upward, even as his progenitors had done before him, step by step, sometimes retrograding for a time, then advancing.

We give another view of our earth, in the alluvial or present stage of time, when the rocks over a large part of the continental divisions are deeply covered with the rich debris from former lands, now pulverized and scattered.

"America is one vast cemetery of buried and forgotten forms of life, man being included among them."

Other nations have arisen upon this continent, fought the battle of life, and have fallen into oblivion.

Fourteen thousand years ago a flourishing nation occupied the soil where we now strut about as upon the stage of life.

Other nations will follow us, and still others; lands will sink and lands will rise, as step by step the cold of the arctic regions will drive men south.

Lake Michigan will dwindle gradually to a river. Chicago, after attaining the grand position of a leading city of the world, with six million inhabitants, will sink beneath the quicksands, inch by inch, and will disappear from the sight of man. New York City will be under four hundred feet of salt sea water, and Boston will be a memory.

The lakes and rivers become slowly congealed as the great ice walls of the arctic sea press downward over our devoted and doomed country, step by step, until the whole is covered with the crystal pall.

But, while this change is going on, kind nature provides a home for her children. She raises vast bodies of land from the broad bosom of the Pacific, whose thousands of islands become continents. Although our sun is diminished in splendor at this far-off date, the loss of heat is compensated for by its perpendicular rays upon the land surface of our globe.

Friends, dare we lift the veil of the future, as we have of the past, and take one more view of old Terra? We will take one look at her three million years ahead.

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SATURDAY, MARCH 31 1894

History Still Repeating Itself.

Juvenal says the principal occupation of the Roman jewelers, after the worship of Isis and her son Horus was introduced in that city, was the making of statuettes of the virgin mother and her child. This business became so great and monopolized so much capital, it is claimed the principal opposition to the spread of the gospel came from those whose vocation was imperiled.

We quoted quite recently in these columns some expressions from Dr. Harper, the president of the Chicago University, in recent public addresses, in regard to Bible fictions. In the *Record* of the 14th inst. was published a letter from Geo. A. Shufeldt, of Oak Park, which directs attention to the conclusions which must follow from the Doctor's positions, conclusions which are legitimate, to which the thinking world arrived many years ago. Our readers will be glad to see his deductions. We quote at length:

"DR. HARPER AND THE BIBLE.—The eminent head of the University of Chicago is undermining the foundations of the Bible. He is sapping the faith and belief of the Christian world. While professing to criticise only the historical and scientific statements of the book, and designing to preserve its religious and moral teachings, he is yet destroying all the vitality upon which the book rests for its authority with Christian people. A few more of Dr. Harper's Bible lectures, and there will be nothing left of it as the word of God.

"He has already shown that the Mosaic account of the creation is a fiction built up out of the imagination of some unknown writer, and that no such event ever could or did occur. That a creative act per se, the making of something out of nothing, belongs to the realm of final causes, and can have no realization in the human mind, is an affirmation which is not now disputed by scientific men. Consequently, the Mosaic account of a beginning, when nothing existed, and God made the whole visible universe out of it, is something less than a dream.

"Dr. Harper next questions the time within which this act of creation is said to have been performed, and claims that it is conclusively shown by scientific revelations that the world was not made in six days.

"This position has been many times stated, but it is one of the refutations of Biblical verity.

"The deluge came next, and the eminent scholar and critic proves that it was not a universal deluge by any means. The whole thing was born of the ignorance of the writer of the account, and the impossibility of the occurrence of such a catastrophe, as has has been repeatedly demonstrated by others.

"With the destruction of this theory came another, and a still more important one, and that is the biblical doctrine of the unity of the human race. Ethnologists have long since concluded that the race never descended from a single pair; the story of Adam and Eve, the garden of Eden, the temptation and the fall is but a fairy tale, which can only be told for the purpose of amusing children. And thus the conclusions of Dr. Harper are upheld by investigators outside of theology.

"If Adam and Eve never existed, never were tempted of the devil, never sinned or fell from grace, what becomes of the doctrine of original sin, and the subsequent scheme involving the atonement and redemption?

"The possible consequences of such a thought as this are too great for contemplation. And it cannot be tolerated. What? No fall for man? No redemption, atonement or salvation?

"Dr. Harper, in his last lecture, opened his batteries on the famous Tower-of-Babel story, and when he got through, there was not much of it left. What is to be assailed next?"

The principal opposition to the reception of truths which modern criticism is unfolding, comes from the pulpit and the publishers of biblical literature, whose craft is endangered, as was the case with those who made idols of Isis, with her baby son on her knee—the originals of the Madonna and child whom Catholics adore.

Delicacy is to the mind what fragrance is to the fruit.—Poincelot.

Explanations.

Spiritualism embraces a multitude of persons who have come out of all the various denominations. Each convert to our theories brings along with him his preconceived opinions on various subjects. These opinions are his individually, and the policy of THE PROGRESSIVE THINKER has been, and will continue to be, to tolerate these conflicting views to their fullest extent.

The contributors to our columns are alone responsible for their private views. We cannot undertake to ask them to conform to ours, nor to those of any others, for we have no creed or standard of thought.

In the multiplicity of duties with which the publisher is burdened there is a possibility that ideas may creep into our editorial columns which may not accurately express his views; for the large amount of matter must necessarily flow from many pens, and those who wield them may not always agree in non-essentials, or even in essentials.

And while explanations seem in order, it may not be amiss to state that correspondents seem to have mistaken the spirit of Brother Bach's position, and also our own in regard to the discussion of other subjects than Spiritualism on our spiritualistic platforms. In our issue of January 27, under the head of "One Thing at a Time," it was supposed the position was so clearly stated all would comprehend it. The gist of the article was combined in these few lines:

"Never, after announcing spiritual lectures, so far depart from the subject as to lug in other issues on which the outside world, whether orthodox or heterodox, is with us."

If parties wish to discuss other issues, let them do so as freely as they wish; but when they invite the people to listen to a discourse on Spiritualism only, then to introduce outside questions is a seeming fraud, one common to the churches, of which we propose they shall hold an exclusive monopoly.

What Sort of a God.

The silliest thing sillybigots ever attempted was to put God in the Constitution. Would such an addition to the organic law of the United States add power, glory, honor or fame to the creator of the universe? Has he been so often lauded in prayer that he now covets this national acknowledgment to tickle his vanity? or is it a device of priestcraft to regain departed power, and prolong its own existence?

President Lincoln well said in his immortal Gettysburg address: "This is a government of the people, by the people and for the people." Christian demagogues wish to amend this clear enunciation of great truths so as to read: "This is a government of God, by God and for God."

The divine right of kings and control of human governments was controverted by the fathers of the American Revolution, and a Republic, based on the rights of the people, followed. We trust the day will never come when this system will be changed to a hierarchy.

If the ruler of the world is all-powerful, and he desires to make a display of himself, is it not probable he would write his name in the skies so each individual can read it in his own tongue, rather than on parchment which time will destroy?

If the law-making powers shall so add to the Constitution, then the courts will have to determine what God has been enthroned. Each sect, and nearly every person, has a peculiar God. What sort of a God will the courts evolve? This is a more important question than many suppose.

Evidences of Fraud Everywhere.

Prof. Edwin Johnson makes a painful revelation in regard to the translation of the Koran from the Arabic. He says:

"Owing to the fact that the Benedictine monks first mis-translated the Koran in the interests of church dogma, the prejudice so created has never since been removed. . . . The gross and wilful mistake has been made by the translators—that they who had resolved to denounce Mohammed as an impostor and false prophet have introduced the name of Jesus Christ into their translation. Now, neither Jesus, nor Christ, nor the dogma of the person of Christ as held in the church, is to be found in any part of the Moslem Word of God. To this day every true follower of Islam denies, and must deny with the vehemence of faith and of intelligent conviction, that there is aught in common between Isa, son of the virgin Mariam, sister of Harun, the glorious prophet, last in succession before Mohammed, and the crucified one of Catholic tradition.

"A further wilful blunder consisted in the rendering of the phrase 'People of the Book' in the Koran by "Jews and Christians.' . . . The only class of men who can historically explain the term 'Christiani' is the great Basilian and Benedictine confederacy. The word is their own coinage. The Koran knows nothing of Christiani. A fresh and exact rendering of the book is sorely needed in the interests of literary science."

Prof. Johnson is a voluminous author. He was for long years a professor in one of the great institutions of learning in England. He wrote in the interest of teachers, he tells us, in his introduction to the "Rise of Christendom," and every page of his book sparkles with the evidence of honest conviction, and an earnest determination to tell the truth.

What does it mean that every book which passes through the hands of the Roman monks on its way down the centuries to us, bears positive evidence of their forgeries and interpolations? Nothing, however sacred, escapes their infamous frauds. Disguise it as we may, the alterations, additions and suppressions are so numerous and radical we cannot know what the original contained—if there was any original, of which many scholars are now in doubt.

Eat to please thyself, but dress to please others.—Franklin.

On earth the broken arcs, in heaven the perfect round.—Browning.

WHAT IS HE.

This Notorious Breckinridge.

Is He a Man or a Beast?

Another Sad Case to Consider.

THE DUTY OF SPIRITUALISTS—THEY SHOULD LEAD IN HUMANITARIAN WORK—AT PRESENT, SUCH IS NOT THE CASE.

There is a man—a resident of Kentucky—by the name of Breckinridge. He is eminent as a lawyer, as a member of Congress, and as a devout Presbyterian. He is a prayerful man. Being a very mean man, he is undoubtedly exceedingly "pious," and excessively "God-like." When Briggs was tried for heresy, Breckinridge appeared against him, it is said, in the interest of good, sound orthodoxy. This "Christian," while his wife was living, made the intimate acquaintance of a beautiful young lady, the daughter of an esteemed friend, who had just died. Her name is Madeline Pollard. She is said to be very beautiful and accomplished. This subtile man, under the pretense that he would soon be able to marry Madeline (his wife then sick and feeble and not expected to live long) succeeded in bringing her to succumb to his base passions, and the result was—two children! There you have it all, the ultimate of his base villainy. He is now on trial at Washington, D. C. and aided by the ablest lawyers in the land, he expects to completely crush his poor victim.

Here is a problem for the churches to solve—a problem overflowing with filth and the vilest kind of meanness. During the trial Major Butterworth, Breckinridge's attorney, asked Miss Pollard for the second time, if Colonel Breckinridge had not endeavored to break off the relations he sustained with her

Miss Pollard leaned forward, struck the witness-box with her open hand, and exclaimed:

"No, never, never! There was never such a word hinted on his part," and she continued, in a voice choking with sobs: "I gave up my babies for him, because he insisted on it. A woman can't do more than that. She can't do more than give up her children. I laid my baby in its coffin, because it needed a mother's care, which I had not been able to give it, because he made me put it away from me. I—never—let—him—see—me—cry—over—it. I never—," the sentence was not finished, for Madeline Pollard's head was bowed on her arms on the witness-box; her slender frame was shaking with great sobs. There was suspicious moisture in many eyes. No man in the court-room broke the silence by a whisper until Mr. Wilson suggested that the court should adjourn. Mr. Butterworth, speaking in a low tone, said that he had but a few more questions, but perhaps they had better be asked in the morning.

What an exceedingly sad picture the above presents. On one side a high official and a church member. On the other side the woman he had ruined when an innocent, confiding girl, the daughter of his friend now in Spirit-life. Was ever a sadder picture presented for the contemplation of the American people?

Here is another sad picture in this "enlightened" nineteenth century, from the Atlanta *Constitution*. It is presented under this head: "A Woman for Sale—A Betrayed Girl Offers to Sell Herself to the Southern Medical College."

With a pale, haggard face, with a wild, despairing look and tears literally streaming down her hollow, sunken cheeks, Maud Fambro, an innocent country girl, entered the Southern Medical College and, approaching Uncle Robert Pierce, the kindly-disposed old janitor, she asked for the ladies' reception-room.

After having seated herself, the young woman, in a dazed sort of a way, surveyed the room and its contents with evident fear and dread. After a moment's hesitation she inquired of the janitor if the college wanted to buy a subject. If so, she had one to offer for sale, which, although alive now, would in the course of a month or two be at the disposal of the college if terms were agreed upon.

Janitor: Where is the subject, Miss?

Maud Fambro: Why, here it is—right here. Do you see me? I am the one. Do you think they will buy my body? I am going to die and I know it, and what I want to do is to arrange for the future. My history, I will say at the beginning, is familiar to all where I live, and rather than go back and face my degradation and shame, I prefer to die! Won't they buy my body?

Medical Student: Upon what terms would you make the disposition?

Maud Fambro: I will sell it for most any price. What I want to do is to make a future provision for my baby. I haven't but one copper in the world and am here without a place to shelter my head. I thought by coming to Atlanta I'd make a trade by the college agreeing to take my body after I am gone. I do not know where to go or what to do.

It is the same old story of man's perfidy and woman's weakness. Six months ago she was a happy girl, loving and loved by all—now a wanderer upon the face of the earth, seeking to make a horrible and ghastly disposition of her corpse that she might make proper provision for her future offspring. It is indeed a sad case.

The girl not meeting with what she thought proper consideration, left the college, saying she was going to carry out her intention or commit suicide. She was entreated to go home and was given enough money to pay her railroad fare to the little town from which she came. It is not known where she went after leaving the college.

Here are two sad pictures. There is much for Spiritualists to do in order to redeem the world, and place it on a higher plane. It can only be done by practical humanitarian work. If a step is made to feed the destitute hungry, clothe the naked, to shelter the homeless, to furnish employment for those seeking work, you will find as a general rule that the prime mover is not a Spiritualist. This condition of affairs must be changed and Spiritualists must be the first in humanitarian work.

JUS TICE.

THE CROSS.

It is United with the Red Flag.

As time passes on much of the superstition and ignorance connected with the life of Christ is being removed, and he is relegated to his proper status—that of a human being subject to all the infirmities that usually accompany a mortal on earth. If his spirit ever visits that Romish cursed country, Italy, it will have a gloomy feeling cast over it when he sees the use to which the "cross" is put. "An English newspaper says that in the recent socialistic demonstration in Italy the crucifix was often found fastened among the folds of the red banner of the Fascio. The priests were the only persons who came in contact with the peasants on friendly terms, and their influence was paramount to every other on the island, except only the influence of the new brotherhood. Thirty years ago the Bourbon reign in Sicily was described as 'the negation of God on earth.' That reign has passed away, but that which it has left behind appears quite as far removed from Christian standards. The sufferings of the peasantry were never more severe. Sig. Comandini, who lately visited the island on a tour of inspection, has made a report showing a most horrible state of affairs. He says the natives fled from him and his companions at first, believing them to be tax-gatherers, the authors of all their woes. But when they could be drawn into conversation the extent of their sufferings was revealed. 'In the midst of that crowd,' says Sig. Comandini, 'of poor peasants dressed in rags, yet clean, haggard and trembling with hunger and with anger, I felt a deeper impression of sorrow than I have felt in all my life.' He asked some questions of one of the crowd, in answer to which he said that he had a wife and four children. They lived in one room, sleeping on straw with their mule. His work lay far from the town, and his wages amounted to 260 francs or 270 francs ($52 to $54) for the year, out of which he paid 11½ francs for focatico, or family tax, and 5½ francs tax on his mule to the municipality. When he had work he and his little ones ate bread; when out of work they ate weeds and any wild herbs which they could pick. In such circumstances the peasant declared he had no recourse but to join the socialistic Fascio, whose leaders preached the brotherhood of man and defended him against the exactions of the landlord and tax-gatherer. In his simplicity he had joined the emblems of the earthly and heavenly redeemer—the red flag and the cross, as tokens at once of his despair and his hope."

The race will advance to a plane sometime when every individual will have an opportunity to earn his own living; but it will not be until all religious sects are banished from the face of the earth, and then the cross will be regarded as an emblem of superstition and ignorance.

H. R. S.

Saying and Meaning.

It was once said of Horatio Seymour, formerly governor of New York and candidate for the presidency, that he was called "Saymore" by the Irish "because he could say more and mean less than any other man in the country."

We are reminded of the saying by the recent address of Archbishop Ireland at St. Paul on St. Patrick's day. To all seeming the Archbishop plants himself squarely on the patriotic platform of the A. P. A. "We seek no interference with a man's politics so long as the party to which he belongs does not antagonize American institutions," says the A. P. A. Says the Archbishop: "The church has suffered from lack of Americanism. One nationalism is and must be supreme in our civil and social matters, and that is American nationalism," etc.

This saying of the Archbishop seems fair and bright on its face—if it were meant and lived up to in good "honest Injun" style; there would be no reason for the existence of the A. P. A. But it is, when examined closely, a case of "say more and mean less."

Does Archbishop Ireland intend to include the Church of Rome in the term of "nationalism" as he uses it? Would he dare to place "American nationalism" as superior in authority and in patriotic claims to every citizen fealty and obedience, to the Pope and the Catholic church?

Nay! If he should he would run counter to the mandates, decrees and excathedra teachings of the church; and he knows it. He cannot be permitted to hide his Romish meanings under a deceptive robe of blarney sayings. The decrees of the church, and the doings of its adherents in our land today are of far greater value as evidence of what Romanism means, than all the fine and seemingly patriotic phrases of the Archbishop. The church—and the Pope as its head—are first in authority—supreme over all national governments, princes, powers and potentates, and with paramount claims to the obedience of all men. This is Romanism, always and ever; and every priestly utterance with a seeming meaning different from this, is merely a case of "say more and mean less."

An Outrage.

Dr. J. M. Peebles, the well-known traveler and lecturer on Spiritualism, has recently been subjected to the outrage of an indictment and arrest—for not going before a Texas Medical Examining Board. His case came into court and was promptly dismissed by the State—so he is plumed in victory. We shall give a more extended account of the matter in a future issue.

Prof. Silas W. Edmunds is still at New Orleans, La., and can be addressed for engagements at No. 452 Tulane Ave.

MAGNETISM---SPIRIT.

Is There a Kinship Between Them?

A. E. Dolbear Cites Mysterious Results.

TO THE EDITOR:—As set forth by the scientist A. E. Dolbear, in the *Cosmopolitan*, when a magnet so acts upon a piece of iron as to pull it towards itself it is evident that virtue in some way has gone out from it, for the effect upon the iron is noticeable when it is quite a distance away from the magnet. Indeed, there is good reason to believe there is no limit to this distance, but that a magnet attracts a piece of iron no matter how far apart they may be, only the strength of the attraction becomes less as the distance increases. The space about a magnet within which such effects take place is called the magnetic field, and there is reason to believe that this field consists in a particular kind of a stress in the ether which fills the whole of space and the effect at any place depends upon the degree of this stress at that place. The degree of ether-stress produced by a magnet depends upon its shape. A straight bar magnet has the weakest field, and the field becomes stronger as the magnet is bent so its poles approach each other, and it may be so great as to produce a pressure upon a piece of iron a thousand pounds a square inch. It has also been proved that there is rotary motion in the magnetic field; right-handed like the motion of the hands of a clock if one looks towards the south pole of a magnet, and left-handed if one looks toward the north pole. One may easily picture to himself the physical condition of this space between the poles of a magnet by imagining it filled with a great number of spiral springs running from one pole to the other, each one in a state of tension tending to pull the poles together, and all together representing the tension or stress in the region about. A single one of these is often called a line of force, and as they are measured there may be as many as 300,000 to the square inch. When a wire is carried across such a field electricity is developed in it. If a sheet of metal be moved edgewise through it, it is resisted as if cutting through soft butter, and if it be made into a disc and rotated rapidly it becomes hot, though it touches nothing, apparently. With all this, nothing can be seen and the hand can perceive no difference between the iron magnetized and unmagnetized. It has been claimed that some eyes are able to see a luminousness about the poles of magnets, and pictures of what is said to be seen represent flames apparently issuing from the poles. Such forms are so different from the shape of the magnetic field as found in other ways as to render it highly probable that the so-called flames are imaginary. Some persons have claimed to be affected by the presence of a magnet, that it produces an indescribable sensation in them, but wooden imitations of magnets were found to produce the same symptoms. A few years ago some large and powerful electro-magnets were made of old cannon. No effect upon the body was perceived by those who worked with them, even when the head was thrust into the open mouth, when the magnetism was strong enough to support tons of cannon balls. So it appears that a common magnetic field is incapable of affecting the nervous system in any appreciable way. The case is different, however, with an alternating magnetic field where the polarity is reversed many times a second by alternating electrical currents, for local anæsthesia or insensibility is produced so complete as to allow surgical operations to be performed without surrendering one's consciousness, as happens when one takes ether or chloroform. This discovery seems to be very important, as it may revolutionize the surgical practice with anæsthetics.

These thoughts by Prof. Dolbear are worthy of careful consideration, and it may be possible that there is a close kinship between these atomic or molecular vibrations which are called magnetism, and those spirit forces which are in a measure the basic structure of every material body. I await patiently for more light.

SI ENCE.

Why Should the Pope Have Fear?

To the average thinker it would seem rather peculiar that Pope Leo XIII. should contemplate seeking safety for his mortal head in other parts than the seat of the great Roman Empire. If he is infallible, will not his infallibility and his direct intercommunication and his interceding power for others with the God of this great universe have some influence in his own behalf? To have so important a mediator between God and man flee from the wrath of his fellowmen and not put his trust in the Omnipotent Father, seems like doubting the power he would have others believe he possessed in the sub-contract pardoning business. Where is St. Peter or others of the noted ancient fathers? Where is the power of the Holy Virgin Mary, or her beloved son Jesus? Perhaps that "*Eloi*" has again gone into the forsaking business. At any rate, why should there be any fear in Rome, the great center of all the world's Catholicism, or cause for fear? Could those heretics be so cruel as to attempt the assassination of all the infallibility there is on earth, or plan for him a bomb in aid of his ascension? The only wonder is it hasn't been done long ago by some one upon whom has been turned the thumbscrew of torture for infidellty, for daring to use a natural and universal function of his own spirit—his mind. The sting is poisoning the old octopus. Milton says: "Evil on itself shall back recoil." And Shakspeare puts it thus: "Who then shall blame his pestered senses to recoil and start when all that is within him does condemn itself for being there?" Both are quite applicable to the present condition of mind and relativity of Pope Leo XIII. to the little unpleasantness now affecting Italy, and that is perceptible all over the world.

Many Miles.

Since Jan. 10th, Hudson Tuttle has traveled 4,600 miles to attend funerals. Certainly that may be considered genuine devotion to the cause.

SPIRITS AT WORK.

This Time in Minnesota.

AN APPARITION—A HAUNTED HOUSE—STRANGE PHENOMENA.

A late issue of the Windom (Minn.) *Reporter* contains the following items: "We understand that sometime ago Mr. Van Horn and son were going home from Windom one night after dark, and when going up the hill north of the old red barn an apparition appeared, and that it was so distinct as to frighten the horses. It was in the form of a woman dressed in white, and Mr. Van Horn, in order to get his horses along, got out of the sleigh or wagon, took them by the head, and fought off the apparition with the other hand. It instantly disappeared, when the team proceeded on its way without further disturbance. Some time after this a daughter of Mr. Van Horn was taken sick and died. The apparition had been forgotten, but, according to the report we have, a little while before the death of his daughter, it appeared again, remaining some time, and then vanishing from view. While we have not seen Mr. Van Horn, to verify the report, we receive it from a gentleman who has it from Mr. Van Horn direct. Mr. Van Horn is not a man likely to be looking for ghosts, and would probably go as far to see one as any of the rest of the boys, but he is a reliable farmer, a member of the Methodist church in this place, and if he says he saw the apparition on those two occasions, we would be inclined to believe it. Such things are frequently reported by men of standing and truthfulness and the writer is unable to dispute them, though he is an unbeliever in such things."

Windom *Reporter*, March 1, 1894: "Dr. Allen is not in the least superstitious, but he would like to have someone tell him what it is that he and his family hear so frequently around the house. He says that for a year or more past, at intervals a sound like sleet striking the house will be heard, sometimes on one side of the house and then on the other, and sometimes all around the house. It will sometimes last for an hour or so and then again for only a few moments. The doctor thinks it is some electrical phenomenon, but would like to have some one explain it. He is no believer in ghosts and is not built to be at all frightened by spooks, but he can hear the peculiar noise, and simply wants to know what it is."

Windom is a town of 1,500 inhabitants, situated about one hundred and fifty miles from St. Paul, on the Omaha road. Perhaps if the parties were inclined to investigate the phenomena of modern Spiritualism they would find the explanation sought. To us who have investigated there is no mystery about it; it is simply another evidence of the wonderful demonstration of spirit power that is being made manifest all over the land, and also evidence that the spirits are trying any and all means to attract the attention of those whom they wish to interest, or to warn of approaching calamity, and are making their presence and power felt in places where not a believer in Spiritualism exists.

We are told that we are entering into an era of wonderful development of spirit manifestations, and that new and startling things will attract our attention constantly; and how well and truly this prophecy is being fulfilled is witnessed by the fact that scarcely a day passes that the daily papers do not mention some new and startling experiences of some good orthodox brother who has never had any such experience heretofore.

The writer has been personally acquainted with Dr. Allen for many years, and knows him to be a man of sterling integrity, whose word is as good as gold. If I mistake not, he has been a member of the Methodist Episcopal Church for many years. There is no doubt that what he tells actually occurs, and I sincerely hope and believe that he will be led to investigate; and I have no doubt that his spirit friends will open the way for him, and that the phenomena referred to have been adopted to arouse his curiosity and set him to thinking. May both these good brothers be soon led into the path that leads to a knowledge of the truth.

WM. A. PETERSON.

St. Paul, Minn.

Shameful.

The Board of Education of this city, by a ballot of nine to five, voted the other day to close the public schools on the 23d of March because it was Good Friday. Here is an opening wedge to introduce the Catholic festivals and sacred days into our body politic, in a few years to be legalized as holidays, after the manner of European countries. Our legal holidays are already so numerous as to seriously interrupt business and labor, to the absolute physical and moral injury of those who observe them. Now comes the proposition which will ultimate, unless immediately arrested, in scores of others. Every day will be a saint's day, and idleness will become universal.

Mrs. E. V. Wilson.

We call the especial attention of our readers to a communication in another column, by E. W. Sprague, of Jamestown, N. Y., in reference to the widow of the lamented E. V. Wilson. Particularly do we call the attention of the residents of this city to this venerable lady. E. V. Wilson was a stalwart Spiritualist—an eloquent speaker, and one of the best test mediums that ever graced the Spiritualist platform. There are hundreds of Spiritualists who received their first knowledge of the harmonial philosophy through his mediumship, and they should now remember his widow in her dire distress. She is old and feeble.

Between Two Fires.

A. V. Weston, a bookkeeper in the First National Bank of Marshall, Mich., was recently dismissed because the Catholics alleged that he was a member of the A. P. A., and threatened to withdraw their funds if he was not discharged. And now the members of the A. P. A. all threaten to take their money from the bank.

KIND WORDS.

They Come from a Humanitarian.

TO THE EDITOR:—In reading what Gaza accomplishes, in THE PROGRESSIVE THINKER of March 10, I am much interested as a humanitarian in what Mr. F. H. Brigg says about hitching a horse to a vehicle. I have often thought that the manner of attaching a horse to a loaded wagon was wrong, but I did not know of any better way than the present way of doing it. I hope that Mr. Brigg in a future number of your paper will explain the method fully, and give a diagram that will open the eyes of all owners of horses in a pecuniary way, and be a blessing to our friends, the overworked and often brutally-treated equines.

There are very few owners or drivers of horses who ever think enough about the comfort of their animals to make inquiries, but go on in the old ruts, like Christians, never dreaming that this is a progressive age, and that we are in justice obliged to insure the comfort of our said-to-be dumb brutes—some of whom have more sense than many of the superior race. A man who will not treat his animals kindly, outside of a pecuniary view, is very apt to be an unkind husband and a harsh father; and all that deters some men from being this latter is because they dare not, and as they dare not abuse their family, they vent their spite on their horses and dogs.

Again, a man who abuses his children—the children, through fear, not daring to give back to the dad such as he dispenses to them—is very apt to go out of his way to kick the dog or yell at and lash the horse. During slavery times the hardest overseer was in nine cases out of ten a negro; and the reason is easily seen: slavery blunted the feelings, and so does the cruel father.

Go into a livery stable, and if you happen to see a hostler cleaning a horse and speaking kindly to him, you are struck with amazement. Several years ago, while traveling on the big river on a steamboat, I was watching the mate bossing the roustabouts, and was much surprised to see how kindly he treated them; no swearing or unseemly words used, and it was very apparent how well he got along with them—they obeyed his orders promptly, and did the work with a will. I became acquainted with this man a few years after the episode I have related, and found him very much of a gentleman. At one time I lived near him and found him a good neighbor, a kind husband and father.

Brutes are like children—the kinder you treat them the more intelligent they become. Take a dog, for instance; treat him somewhat similar to the manner in which the family is treated, and it is astonishing how much that dog will know. One would think, to see laddie half asleep, taking it easy, that he did not know much; when in reality that dog was digesting the conversation.

JOHN L. MOORE, J. P.

A FEW FACTS.

In a Wonderful Experience.

TO THE EDITOR:—I here relate for the first time a few facts which all the years that have come and gone have not dimmed in the memory of that moment, but seem to develop new and more far-reaching possibilities. From the fact that I had but a few hours before, July 12, 1847, taken an important step—in the lives of all women considered the most important—the following experience seems an outgrowth or result.

Every moment that passed after the ceremony, seemed to bring to view, like large fleecy clouds, almost unheard of sacrifices; and the shadow of unpleasant experiences enveloped me like a pall, and, on the instant, I felt too weak for such a load alone; but like a flash of light from a midnight sky came the idea that there was help near, and these thoughts seemed pressed out: O Lord, give me strength sufficient for my day.

I was listening, and instantly, as a ball rebounds when thrown at short range against a wall, the answer came; "As thy day, so shall thy strength be." The clouds evaporated, the pall was removed from my mental vision, and not to this day have they returned.

As I was listening, there opened to my view the room from which the answer came. The door, six feet wide, was open, and I will try to give a description of its contents, as photographed on my brain. The ceiling was low—not more than 8 feet between posts; the room was 40 feet long, but I could not decide as to the width of the room, for steel cylinders hid the view; they were horizontal, all in order, but like the Alps, where "hills peep o'er hills," they were so high that I could not look over them one above another, and in that view, like the flash of an eye, I noticed that the belt which set the whole in motion came from above, unlike some shops where the power was below in an overshot wheel.

As it was past the hours for labor, all was silent, and only one man was in the room; he stood by a low table, such as telegraph operators use at the present day, and what I noticed particularly was that the answers to all messages were all ready, prepared beforehand; so, on the instant of receiving a request the reply was sent at once; there was no delay in looking for the right paper; the reply seemed at the fingertips.

I have never seen a man that looked like the one in charge of that room; if I ever do I shall know where I have seen his negative. I consider the above a very singular circumstance, and so that it may not be lost to the world I have penned it.

MRS. A. E. S. TAYLOR.

The Lyceum Guide.

George H. Brooks writes as follows in reference to it:

The Lyceum guide, lately published by Mrs. Emma Tuttle, is the best book of its kind in print. It fills a long felt want—felt by all workers in the Lyceum. I should like to see it in every Spiritualist family; its selection of poems alone is worth the price of the book, and its directions for Lyceum work is complete. I have been often asked in the past, what book to get for that line of work, and I have been obliged to say that there was no book published that filled the wants of the lyceum of the present day. I trust that all of our spiritualist families will purchase a copy and thus aid in the good work.

The Progressive Thinker.

Last week's PROGRESSIVE THINKER was a remarkable number. E. C. Getsinger had an especially interesting article. Articles no less entertaining followed from Mrs. C. H. Hinckley, Nat Law, A. S. Hudson, M. D., Prof. A. J. Swarts, P. F. DeGournay, John Rutherford, E. T. Washburn, O. S. Poston, Charles Nevins, Gorham Blake, Judge Rosecrans, and others too numerous to mention.

This week's paper, too, is brim full of most excellent things. Hudson Tuttle has something intensely interesting to say of the "Avatar of Vishnu;" C. H. Matthews discusses in his trenchant style the "Two Illegitimates;" Louise Reed follows with "A Study in History;" A. F. Clark has invented a curious scheme to test mediums. Prof. Olney H. Richmond has something especially interesting to say in reference to the "Earth's Evolution." Moses Hull "returns" to earth with his usual vivacity. Many other articles of great value will also be found, that will well pay perusal. All this information costs the reader only about two cents. Now, look where you will, can you find such an intellectual feast for such an insignificant cost? No other free thought paper on this green earth has the space in which to crowd so much valuable, thoughtful and suggestive matter.

"The Night the Light Went Out."

All new trial or yearly subscribers will get the back chapters of this remarkable story free. Everybody should read it. Send on your subscriptions at once.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

Mr. and Mrs. Perkins having returned from a successful western trip, expect to hold meetings Sunday, April 1, in Masonic Temple, State and Randolph streets. See church notices in the daily papers for particulars.

J. W. Marshall writes from San Diego, Cal.: "Mrs. Sarah Seal closed a six months' engagement with our society February 25. Our president, Mr. A. B. Coonley, a home medium recently developed as a speaker, began an engagement with the society March 3. He has spoken twice and we are wonderfully pleased with his control, he handles his subjects masterly, speaks from thirty to forty minutes and closes with an impromptu poem of eight or ten verses germane to the subject discussed. As a test of spirit control it is a clincher; for Mr. Coonly is well-known in the city and no one who knows him will believe him able to give these fine lectures unaided by an unseen intelligence. Our audiences are large and respectable."

E. Armsburg, the healer, has removed to "The Ozark," 35th street and Wabash avenue.

Prof. Turnbull will deliver a course of lectures, two each week, Monday and Friday evenings, at 47 N. Ashland avenue. Single admission to course of lectures, 25 cents. He lectures to ladies every Friday afternoon. Next Friday, March 30, he will lecture to them at 40 Loomis street, at 2:30 P. M. His lectures are exciting a great deal of attention in this city, as he takes his audience into new fields of thought.

Mr. and Mrs. Perkins may be found at No. 11 Bryan Place, West Side, this city.

Mr. and Mrs. Adrian (formerly Ormerod) will hold a physical seance at Bricklayers Hall, Tuesday, March 27th, at eight P. M. Admission fifteen and twenty-five cents.

A. B. Coman, of this city, is spending some weeks at Eureka Springs, Ark., for his health, and finds it a good place for that purpose; a good place for mediums to visit to gain strength and scatter the seeds of spiritual truth. He has held several meetings in the parlors of the Kansas house. Dr. Henry Slade has been there, and did a good work. Spiritualists can find a good home with Mrs. Lake.

G. H. Brooks is residing at 1011 Johnson street, Bay City, Mich., where he may be addressed. He is to be at the Orion Camp-meeting which commences June 9th; and is to act as chairman again at Haslett Park Camp.

Prof. Lockwood's introductory lecture at Bricklayers Hall next Sunday afternoon will be upon "the Source of Ancient and Modern Inspiration," or, "How Discoveries in Physical Science, have Modified Ancient Opinion." This lecture will be of anniversary importance. In the evening "The Molecular Character of Nature, and the Relation of its Principles to Continued Existence, and the Philosophy of Spiritualism."

O. S. Nick writes that Mrs. S. A. Roberts is doing much good in Milwaukee, Wis. She is to give an entertainment at Lincoln hall, on the evenings of April 4th and 5th, and will assist at the forth-sixth anniversary by the First Society of Spiritualists of Milwaukee, of which she is a member.

C. C. Jones writes of having a very satisfactory slate-writing seance with Mr. Edward Bailey; various articles also were moved, under strong light and outside the circle.

Mrs. M. Theresa Allen having closed her two months' engagement at Pittsburg, Kansas, reports having visited the Cherryvale Society of Spiritualists and Liberalists, which she organized a little over a year ago, and found it keeping up its meetings, and flourishing finely. She is to return and give them a course of lectures and seances. At Parsons, Kansas, there is no society, but abundant material for a flourishing organization of Spiritualists and Liberals. She commenced work March 4th, at Emporia, Kansas, a city of nearly 10,000 inhabitants. It has not had any regular Spiritualist lecturers since the days of E. V. Wilson. She hopes to organize a society there before her engagement closes. Her address is 502 Congress street.

Hon L. V. Moulton, president of the Michigan State Spiritualist's Association, announces dates for himself as follows: April 1, Port Huron; April 15, Lansing; April 22, Bay City; June 10, Texas, Kalamazoo County; June 16 and 17, Orion Lake; August 18 and 19, Vicksburg Camp; August 26, Haslett Park. M. A. Root having resigned as secretary of the State Association, Dr. F. Schermerhorn, 74 Bostwick street, Grand Rapids, Mich., has been appointed to fill the vacancy.

F. E. Knight, secretary, writes that Mrs. S. F. De Wolf is creating an interest in the minds of many of the best citizens of Marshalltown, Iowa, by her lectures and slate-writing tests.

Wm. Hart expresses his opinion as follows: "Mr. Richmond, in his review of Ingersoll, says some good things in which there is reason and proof; and he says some things in which for a foundation, in my judgment, there is neither reason nor proof. It is not my purpose to criticise the criticiser and show up the points void of proof, which he has made. Those who read the article can sift the matter or judge for themselves. These lines are merely to show that at least one who believes in, or rather knows of a future life, does not look at matters entirely as does Mr. Richmond; who sets forth some things demonstrable of proof, and some things which are not. Of course in the absence of positive knowledge, concerning anything, we all entertain belief. In all of my reading of Ingersoll's speeches, and I have read nearly all, I have never found where he denies the existence of a future life, but on the other hand, I have read where we must infer that he does believe in a future life, and more, where he has expressed hope of a future life."

Mrs. E. J. Squires writes: "A week ago a Mrs. Mary Neuman, a near neighbor to us, died. Sometime prior to her death a much-loved brother living in one of the New England States, died very suddenly. Fearing the consequences, on account of her delicate health, her relatives kept her in ignorance of her brother Benjamin's death. While she was breathing her last, she said to her sister: 'Oh! Lizzie, I see Benjamin; he has come for me to go to that beautiful place. He can't take you just yet; he will come for you after awhile. You must stay a little longer; you can't go with us now.' Tell me if you think she saw her brother whom she thought was still living here?" Instances of similar import are innumerable, and that the visions are of realities cannot reasonably be doubted.

A. B. Ormerod, platform, test and materializing medium, is now located at 324 W. Madison street. Mr. Ormerod submits to the most rigid test conditions when giving his seances.

The ladies of the Washington Union Spiritualist Society, Minneapolis, having completed their labors for the winter, will continue to meet each Thursday afternoon at the several homes of the different members, mainly, however, for social intercourse. The evenings utilized by a developing circle, presided over by Mrs. C. D. Pruden, aided by friends from the Spirit-world. Many a heart has been gladdened and home sustained by the energetic labors of this faithful band of workers, whom it is safe to say will meet an additional reward upon entrance into the spiritual kingdom, where beautiful homes will most surely be possible.

Mrs. M. writes: "The First Spiritual Society of the South Side, Auditorium hall, 77 Thirty-first street, Chicago, is progressing finely. Having arranged a course of lectures for the season of 1894, we like to let our friends of the West Side know what we are doing: and ask them to come and share some of our good things. So far in the course, Mrs. A. H. Luther and Mrs. Adah Sheehan have filled their engagements. Mrs. Jefferys finishes her's with the closing Sunday in March. Last Sunday evening Mr. Hammond, inspirational speaker held a large audience spellbound by his vivid word-painting. Mr. Frank T. Ripley, the well-known test medium of Boston, Mass., will be with us during the month of April; and the well-known Mrs. Ada Foye during May, after which future announcements will be made. The social side of the society is finding entertainment in a series of socials, held at private houses, where a regular programme of a musical and literary character is provided and enjoyed—to judge by the very large attendance. Our president, Mr. Charles Secknor, has made us all glad by appearing in our midst once more. He had been absent since the last of December."

G. C. Stoll, of Dayton, Ohio, writes: "Farmer Riley, of Marcellus, Michigan, the noted materializing medium, is to be early here in April and give six seances which are being looked forward to with great anticipation. Mr. Charlie Barnes, a Dayton favorite, is in the city meeting with fine success. His demonstrations of spirit return are unusually fine. Mr. Barnes remains here until April 1st, leaving for Muncie, Indiana. F. N. Foster, spirit photographer, will reach this city April 15th. Dayton Spiritualists are not a unit in the great work which lies before them. Dayton is a creed-bound city and there is ample opportunity for a progressive work. The writer addressed the Library Association on the 11th inst.; subject: 'Spiritualism and the Church.' The First Society of this city will celebrate the Forty-sixth anniversary, Sunday evening, 25th inst.; Geo. C. Stoll will deliver the address. The committee of arrangements promises an elaborate programme for the occasion. Dayton has a number of child mediums of whom a brief sketch with their phases would be of interest to readers of THE PROGRESSIVE THINKER."

D. K. Tammany writes from Denver, Col., that Mrs. Chas. W. Stewart is a fine trance and clairvoyant medium, and Prof. Chas. W. Stewart, who possesses many phases of mediumship, has wonderful success in developing. He also gets spirit pictures without a camera; and prefers that persons should bring their own plates.

W. E. Bonney writes from Cherryvale, Kansas,: "We have kept up a regular Sunday meeting all winter, by using home talent entirely. Our speakers have been brother E. N. Price, our ex-president; brother H. P. Dryden, president; W. E. Bonney, Mrs. M. J. Bonney, Mrs. L. Frisby and Mr. H. H. Hutcheson. We have three clairvoyants: Mrs. Mary R. Hutcheson, Mrs. Shelley and Captain Stanton, who is also a good physical medium. Mrs. Dr. Kessler is developing as a trance medium; also Edward Stanton, and Mrs. Bonney in automatic writing and psychometry. We have good musical talent in Mrs. Kessler, Mrs. Price, and M. Stimson. Miss Edna Price is also a fine musician and gets splendid manifestations on the planchette. We feel it would be hard to find a town of the size of Cherryvale having more talent than ours, considering that the first circles held here only commenced about two years ago. We have good workers in Bros. Applegate, Kessler and Campbell, all gentlemen of the medical profession. Brother Dryden gave a fine address on Sunday, March 11th, on 'The Home of the Soul.' On the 18th we had interesting addresses by Sister Frisby and Mrs. Bonney; both were well received; at the close a short article was read by myself on 'How to Advance Our Cause.' We hope soon to start a Children's Progressive Lyceum."

N. C. White, of Port Huron, Mich., writes: "During the exercises of the Progressive Lyceum, Mr. J. L. Newell, on behalf of the Lyceum presented our teacher, Mrs. Anna L. Robinson, with a music rack, as a small token of the esteem in which she is held by the Lyceum. Mrs. Robinson responded in her usual happy manner, although completely surprised, thanking all for their kind appreciation. To make the occasion more pleasant, it happened to be the anniversary of her birthday and wedding day. Short speeches were made by Mr. H. J. Olney, Mr. H. Sparling and Mr. Jas. H. White."

A friend writes that Frank T. Ripley has closed a most successful engagement at Grand Rapids, Mich., and made many friends among both Spiritualists and skeptics. It is hoped that his services will be secured again soon.

Mrs. J. D. Compton, a fine psychometrist and inspirational speaker, and Mrs. A. M. Jaquess, a trance speaker and test medium, contemplate a tour through the West during the summer months. They will be ready to start into the field by the first of April; would prefer the States of Pennyslvania, Ohio and Indiana. Any society or person desiring to engage them can do so by addressing at 202 Indiana Ave., N. W., Washington, D. C.

J. A. B. inclines to the opinion that there has been too much rubbish piled on Spiritualism for the good of the cause. Not all reforms belong to Spiritualism proper; but through the spiritual unfoldment of man all wrongs will be righted. Give us pure Spiritualism and reforms will follow naturally. While the meetings at Clinton Camp have been comparatively successful, they would have been more so but for so much "radical" thought on the sex question, marriage relation, etc., which prejudiced people's minds, retarded investigation and turned thousands away from studying our beautiful philosophy.

Dr. J. C. Howes has removed from Omaha, Neb., to Council Bluffs, Ia., 1822 Broadway.

The trend of modern religious thought is shown in the utterances of Dr. J. L. Jackson, a Baptist pastor of Grand Rapids, Mich. He endorsed the theories of President Harper, of Chicago University, and said the time would come when as much respect and reverence would be rendered to the scientist as to the theologian—and more too, he might have added.

Geo. C. Stoll addressed a large audience at Dayton, Ohio, on "Spiritualism and the Church." His lecture was highly complimented.

B. McKiernan writes: "Stockton, Cal., is having a Spiritualist revival under the influence of Mrs. Georgie Cooley, who came unannounced in our midst and has not only won the respect of all, but through her honesty and patience has made many converts. Her inspirational lectures, which she delivers every Sunday evening, are of the highest order and are followed by tests which are satisfactory to all. She also reads characters and gives tests from articles left on the table while she is not present in the hall. If honesty and modesty has anything to do with spiritual development, she will certainly be in the front ranks. If Mrs. Cooley stays in our city another month I am sure that we will organize and be prepared to keep some good medium on our rostrum to keep up the good work already begun."

J. H. Sands Jr., feels aggrieved because his views concerning the "anointing of Christ" have not been sufficiently set before the readers of THE PROGRESSIVE THINKER. We have not considered it a matter of vital importance to Mr. Sands or our readers. He quotes Matthew xxvi: 12, as proving that the anointing by Mary, the sister of Martha and Lazarus (see John xii: 1 to 7), was done for Christ's burial. We do not know that it was customary to anoint people for burial who were yet alive; but taking these passages as they read, and as stating the real words of Jesus, they would indicate that in some spiritual sense the anointing of Jesus' feet by Mary might be accounted as applicable to his forthcoming death. Yet in Luke xxiii: 56, the women who came from Galilee prepared spices and ointments for his dead body. Acts x: 38 says: "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good and healing all that were oppressed of the devil." In Luke iv: 18, quoting Isaiah xlvi: 1, Jesus says: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," etc., etc. These words which Jesus quoted as being fulfilled in himself, indicate to a Bible believer that the real "anointing" referred to a fullness of spiritual endowments by which he was enabled to speak words of spiritual wisdom to men and to perform "mighty acts of healing," which acts also were to be the insignia of his true followers in the ages to come after his death. It seems needless to say that these "signs" of true discipleship do not follow his orthodox-reputed followers of to-day.

James F. Reynolds, president, mentions an entertainment given by the Children's Lyceum, connected with the Washington Union at Minneapolis, under the direction of Miss Hattie E. Shephard. A beautiful gold enameled badge was presented to Mrs. C. D. Pruden, the lecturer of the society.

Mrs. N. Barrett is open for engagements with societies as speaker and psychometrist. Address her at 158 E. St. Joe St., Indianapolis, Ind.

A subscriber writes from Manhattan, Kans.: "We would like to have any medium visit Manhattan. We have a few Spiritualists and a good many churches."

The Fort Worth (Texas) *Daily Telegram* of March 15 gives an extended account of remarkable tests given by Geo. D. Search at a select circle in that city, composed in part of prominent citizens and business men. The article concludes by saying that those present were compelled to confess that the seance and the manifestations were a most strange and wonderful occurrence.

Married: Mrs. Belle Gilman, of Buffalo, N. Y., and W. G. Dobie, D. M., were married in Pittsburg, Pa., on Monday, March 12. They have gone to San Francisco, Cal., for some months, and during their stay the Doctor will take Dr. J. Rodes Buchanan's course of lectures on Anthropology and Sarcognomy. Address until further notice, care of Dr. J. R. Buchanan, 1236 Market St., Murphy Building, rooms 93 and 94, San Francisco, Cal.

Mrs. R. Roscoe, missionary worker in the cause of Spiritualism, can be addressed at Butte, Montana.

M. L. Carter writes that there has been quite an excitement caused at Ellensburg, Wash., by spirit faces appearing on photographs of Mrs. Durgan, a medium, taken by an artist who was an unbeliever, but who has now commenced to give his attention to the matter, and the more he investigates, the more he is convinced.

C. S. Butler writes that Mr. and Mrs. Bartholmes came to Sacramento, Cal., expecting to remain six or eight weeks, and the demand for their services has been so great that they still remain, and have had to discontinue their public seances to attend to their private practice. Mrs. Bartholmes is a very fine clairvoyant and test medium, and Dr. Bartholmes is a first-class magnetic healer. Many people have been set to thinking through the mediumship of Mrs. Derrill, trance and test medium, and Mrs. Reynolds, materializing.

A. S. Warn writes of very satisfactory test seances with Miss May Bangs of this city. Questions written and folded by himself and placed on the table were answered on closed slates held by himself. Sealed questions sent by a friend were placed between two slates and were hung on a chandelier; and in about twenty minutes both slates were written full, with satisfactory answers to the sealed questions.

Harrison Ogborn writes from Indianapolis, Ind.: "Mrs. Helen Stuart-Richings served the First Spiritual Society here for January and February, speaking to large audiences. She lacked one week of finishing her engagement, when she was taken violently sick with nervous prostration; and we feared the worst. But she is now much better and on the road to full recovery. Dr. Adah Sheehan is filling the rostrum for March. She has large audiences, and, strange to say, the daily papers are now giving, for the first time, fair reports of our meetings. A second spiritual society has been organized. I read with interest the pros and cons as to introducing anything into our lectures but Spiritualism. I don't want a religion that forgets the woes and sorrows of my fellow men and women; and I do not care for an attenuated spiritual philosophy that is always hunting for tests on the one hand, or that sails among the clouds and sings of bliss beyond while forgetting the wrongs and woes of our fellowmen here."

Bishop A. Beals, who has been doing a most excellent work on the Pacific Coast for some time, will lecture in Milwaukee, Wis., the Sundays of April. During June he will be at Muskegon, Mich. Address him for engagements at 603 Grand Ave., Milwaukee, Wis.

C. H. Goodwin writes that during the winter a Dr. Greg visited Fall River, Kansas, and a circle was started, with Mrs. Mary Goodwin as medium. They are now having good sittings, and have had some very fine tests. Others would make grand mediums if they were only developed. The members are all like the fishermen of old—poor people; but any good medium would be welcomed and taken care of while there.

Mrs. Matilda Cushing-Smith will answer calls to deliver platform lectures and also to attend funerals. Societies wishing to communicate with her will address her at Rockland, Maine, P. O., Box M. M.

Henry Fortier writes: "W. S. Hooser is in Salt Lake City, and is doing a great work for a young medium. He is a platform test medium, and gives some of the finest tests I have heard; and his circles are superior to any I have ever known before."

Mattie E. Hull writes from Mechanicsburg, Ind.: "Meetings are booming here; it is quite a stronghold for the Adventists, and they had been pitching into Spiritualism at a fearful rate. Moses was sent for, and on reaching this place we find the men who have been firing at our friends were converted to Adventism and baptized by him into the church. He told them last night he made Adventists of them, and he knew of what stuff they were. I am to assist in the work during the week; we have meetings every night. We had a church full last night—it is thought that all cannot get in to-night who will want to hear. Spiritualism is on a boom in this part of the country. I don't believe there was ever a time when Mr. Hull's work was so much needed as now. He doesn't believe in spiking the gun of Christianity (the Bible); he fills it with spiritual ammunition, and fires at the Christians every time. They must either give up the Bible or swallow Spiritualism; there is no alternative."

A paper published at Allegheny, Pa., says: "The hall in which the First Church of Spiritualists, Allegheny, meets, was crowded last Sabbath night to witness the novel ceremonies connected with the baptism of infants. After an explanation of the Spiritualists' mode of baptism by Frank T. Ripley, the speaker, four children were presented. As introductory to the actual ceremony, it was explained that Spiritualists do not believe in water baptism, but that the ordinance consists mainly in committing the subject to the care of spirits and spiritual influences, which exert a constant influence over the subsequent life of the child. When all was ready the speaker took a rose and dipping it in water, said; 'I baptize you to-night, and pray to the angel bands to guard you through life.' He then sprinkled the head of the child with the water falling from the rose. The other three children received a similar baptism. The chanting of the Lord's prayer concluded the baptismal service."

The Dubuque *Daily Globe* of March 20th contains the following: "A very large and attentive audience enjoyed the last meeting held by Mr. and Mrs. Perkins before their departure for Chicago. The following testimonial was read before the audience: 'To the friends of truth, wherever found: We the officers and members of the United Spiritualist Society of Dubuque, and also the members of the Ladies' Auxiliary Band, and those of us who have attended the public lectures, test meetings, and classes conducted by Mr. and Mrs. G. F. Perkins during their four months' stay with us, do utilize this opportunity to express our earnest and heartfelt appreciation of these faithful workers, who have instructed and assisted us mentally, spiritually and financially. The generous donations of time and money, as well as labors, in decorating our hall and assisting in entertainments, are all remembered by us. We, therefore, endorse them as competent speakers, mediums and organizers in the cause of Spiritualism. A cordial invitation is extended to them both to make haste to return and remain with us.' Signed by P. S. George, president, and some seventy-five friends of these people. Mr. and Mrs. Perkins go to Chicago, thence east, to continue their evangelical work, expecting to return to renew their efforts in this city in the near future."

Her many friends in this city will be glad to learn that Mrs. Cora L. V. Richmond will be at home again the second Sunday in April. The subjects for Sunday, April 8, will be: Morning: "Greeting; Work at the Capitol." Evening: "Portent."

James Monroe writes that he attended a seance by Maggie Waite, at Los Angeles, Cal., recently. The hall was well filled, and she gave messages with full names and relationships, and picking out the parties in a crowded hall, never once making a mistake.

A. St. Clair writes of a seance with two sisters, young ladies, whose names are not mentioned, who reside about fifty miles from Dallas, Texas. The elder of the two is a very fine speaker, and the younger is a medium for physical manifestation. The light was turned half down. Large bright lights appeared and a bell and a violin played independent of mortal hands. Slates were written on. The elder sister attributes her success to the guides of W. H. Bach.

The Spiritualists of Southwestern Michigan will celebrate the forty-sixth anniversary of modern Spiritualism at Longwell's Opera house, Paw Paw, Saturday, March 31st., and Sunday, April 1st, 1894, commencing on Saturday at 2:30 P. M. and continuing over Sunday. Mrs. Jennie H. Jackson, of Grand Rapids, Mich., will address the meeting. Good music will be rendered. Initial steps are being taken for organization, and a committee previously appointed for that purpose will be prepared to report. A cordial invitation is extended to all persons interested in organization and free thought to be present and assist in the work. All friends from away will be entertained. The T. & S. H. R. R. will sell tickets from all stations on the line, at one fare for the round trip, commencing on Friday and good to return until Tuesday. H. A. Sortore, Sec'y., W. R. Sirrine, Pres.

Father Lambert has renounced the Romish Church and written his former ecclesiastical superiors a statement of his reasons for so doing. It will now be in order for his former brethren in the Catholic faith to denounce him as everything vile and wicked.

Clara Watson and the ministers of Jamestown, N. Y., are enjoying a hot battle pro and con about Spiritualism, in the columns of the Jamestown *Sun*.

A Rambler writes of the three o'clock meeting last Sunday at Schlotthauer's Hall, on the corner of Sigel and Sedgwick streets, this city: Mrs. Failing read a very ably written essay, and Mrs. G. Partridge gave eight or nine psychometric readings, which were acknowledged correct in every part by those who received them.

Mary L. Frink writes: "The Lyceum known as the Sons and Daughters of the Progressive Thinkers of the United States, Cleveland, Ohio, celebrated its second anniversary Sunday, March 18th, in Weiber hall, 483 Pearl street, in a very pleasant manner; music, songs and recitations were pleasingly and creditably rendered by the children. At the close of the exercises the Lyceum began its third year by being equipped with the 'New Lyceum Guide,' edited by Mrs. Emma R. and Hudson Tuttle."

On Sunday, April 1st, the Congress of Religions under the auspices of the First Society of Spiritualists will hold their last conference at 10:30 A. M., at their hall corner Washington boulevard and Ogden ave., and at 7:30 P. M. their last evening meeting. The exercises will open with a paper from Mr. Griffin, followed by fifteen minute speeches from Mrs. Mary Haire, Prof. Turnbull and others. The society will give a ball and reception, April 11 to Mrs. C. L. V. Richmond on her return from Washington. This party is given at the earnest solicitation of many of the members of the society and members of the temple of the Magi. Mrs. Musser, of the Temple, will give the welcome address. A good turn out of the mystics and friends is expected. Mrs. Richmond will resume her ministrations the second Sunday in April (the 8th).

F. Corden White will be with the North Side Spiritual Society, corner of Sigel and Sedgwick streets, this city, the Sunday evenings of April.

Bishop A. Beals has made an engagement for the month of May with the Progressive Spiritual Society of Chicago. His engagements are: At Milwaukee for April; May at Chicago; June at Muskegon, Mich.

Mrs. S. F. DeWolf has been doing an excellent work at Marshalltown, Iowa. Good reports come from there. She has now returned to her own home, 450 Van Buren street, this city, where she will be glad to receive her friends.

The committee on State organization of the Spiritualists of Iowa, composed of E. N. Pickering, Marshalltown; A. Davis, M. D., of Ottumwa; Wm. Chiquet, Fort Dodge; and F. E. Knight, secretary, No. 6 N. 7th street, Marshalltown, fraternally invite every true Spiritualist in Iowa, to meet in convention, at the Spiritual Temple, in Marshalltown, Iowa, upon the 31st day of March, 1894, to celebrate the forty-sixth anniversary of modern Spiritualism. The meeting to be called to order at eleven o'clock on the morning of that day. A most cordial invitation is extended to all mediums of Iowa and other States to assemble at this meeting and assist by the exercise of their gifts in making the occasion a memorable one in the history of Spiritualism in Iowa. It is desired that all spiritual societies and harmonial circles, mediums, and Spiritualists intending to be present, will advise the committee at Marshalltown, Iowa, of such intention, that suitable arrangements may be made. The meeting for organization will be held at once upon the opening of the convention, at 11 A. M., March 31, as the first event of the celebration.

Prof. Lockwood will commence his course of scientific lectures at Bricklayer's hall, next Sunday afternoon, April 1st. These lectures are thought by many to be the ablest ever presented to the progressive and thinking public upon the philosophy of continued existence, based upon principles of nature. Prof. Lockwood takes into this discussion a long training in chemical and natural physics, and lays the foundation of his argument in the molecular character of nature. He instructs that all types of crystal and plasmotic life are the result of molecular accretion or impress. Plants and everything that grow in the ground or on its surface, no less than the beautiful colorings of fruits and flowers, are in accord with a rhythmic principle of molecular structure. He demonstrates that the mental relationship existing between man and man, or as witnessed in the animal kingdom is of molecular character. Having established this thesis as to the molecular character of nature and the evolution of her poems, he deduces that thought transference between mind and mind, whether in or out of the form, is in abeyence of this great principle of molecular induction; that this key unlocks the secrets of ancient occult teaching, and the seeming mysteries of modern physics. The physical experiments brought into these discussions, are extremely interesting and instructive, covering a wide field of scientific research. If you desire to know what evidence Spiritualism can furnish to support its claims, don't fail to hear these lectures.

Passed to Spirit-Life.

After a lingering illness, of consumption, the well-known medium for materialization, Harry Archer Wild, or as he was better known in Cleveland, "Harry W. Archer," passed to Spirit-life from 630 Lorain street, on Sunday, March 20, a happy, peaceful spirit, from his poor, emaciated body. All was done the past year that could be done to alleviate his suffering. The funeral services were held at the home of his friends who had done much for him in life; Mr. and Mrs. Chas. Thomas, 11 Miles avenue, Newburg, and was largely attended by Spiritualists and mediums of the city.

The obsequies were conducted by Mrs. Anna Orvis, of Chicago, who gave a most beautiful exposition of the spiritual philosophy. Brief remarks were also made by Mr. Thomas Lees, and Mrs. E. W. Pfvntner, the inspirational and test medium. The impressiveness of the services were greatly heightened by the beautiful singing of Mrs. Zetta Eise, of Galion, Ohio, accompanied by Mrs. Belle Wilson of the Cleveland Spiritual Alliance.

THOMAS LEES.

Departed to a higher life, at his home in Florence, Ohio, Wilbur Mason, in the 74th year of his age. He was a zealous advocate of Spiritualism, having been convinced by wonderful tests, and a sympathetic friend of the poor, who sought him in their distress. The funeral held in the Congregational Church was attended by one of the largest audiences assembled there. Hudson Tuttle delivered the address, eloquent with the spiritual belief of the deceased, and eulogized the pioneers of whom Mr. Mason was almost the last remaining. Mrs. Emma Rood Tuttle sang, and the services at the grave were that furnished by the Lyceum *Gnide*, which was pronounced by even non-Spiritualists to be highly impressive and of great beauty.

X.

The Leading Paper of its Class.

C. O. Courtright, a resident of this state writes: "THE PROGRESSIVE THINKER comes a most welcome visitor to me. In my opinion it is the leading paper of its class published to-day, each number containing gems of thought from the brightest minds, that no Spiritualist or liberal-minded person could afford to miss. It is all its name implies—progressive in a high degree, entertaining, and instructive."

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CHAPTER ELEVENTH—The Christian Bible Tested.—Miracles. Modern Miracles of Healing. Prophecies. The Bible tested by its Teachings. Said to be the only Book which gives any correct conception of God. Said to present the only true Foundation of Ethics in the Decalogue. Claims for the Golden Rule, Love to Enemies, etc. Is it safe to build on Falsehood? Has only one Nation been Inspired? Shall we waste time and money on Falsehood? Do numbers prove the Truth of a System? Shall Policy rule?

CHAPTER TWELFTH—Religions Tested by their Fruits.—Church Standards too low. The Atonement contrary to Natural Law. The Fruits of Religious Systems. Some great Points in Buddhism. Mohammedan and Hindoo Achievements. Missionary Achievements. Testimony of a Hindoo. Beauties of the Parsee Religion. The Parsee Bible. The High Priest of Siam. Catholicism and Buddhism. Present Progress of Mohammedanism. The Religions of to-day Insufficient.

CHAPTER THIRTEENTH—The Ethics and Religion of Nature.—A Diviner Bible presented. The sacred Teachings of a Leaf. Of Flowers. Of a Tree. Of a Forest. Lessons from the Shells. The Teachings of Crystallization. Teachings of the Human Form. Of the Great Masses of the Universe.

CHAPTER FOURTEENTH—Life under the Old Religions.—Importance of Historic Truth. Roman Catholicism. Influence of Catholicism in Spain. Calvanism. The Five Points of Calvanism. Presbyterianism in Scotland. Puritanism in New England. Persecuting Spirit of the Old Religions. The Spirit of Persecution not yet Dead.

CHAPTER FIFTEENTH—Life under a Spiritual Religion.—General Divisions of the Human Faculties. The Higher Realm of the Brain. Spirituality is Ennobling. Spirituality beautifies the Countenance. Must be developed through Spirit Communion. Spirit Communion the Basis of all Religions. Spiritualism founded upon Facts. The only Religion which demonstrates Immortality. Robs Death of its Terror. The most Joy-Inspiring of Religions. Promotes Civil and Religious Freedom. Leads off in Human Reforms. Perfects the Physical System. Prevents Insanity. Prevents Superstition. Leads to Nobler Living. Reveals a Grander Universe. All Great Geniuses have been Inspired. Jesus of Nazareth. Jesus in Spirit Life. Will the New Religion Abolish Churches?

CHAPTER SIXTEENTH—Death under the Old Religions.—Popular Conceptions of Death. Death made terrible through Church Gloomy Modes of Thought. Materialism. Church Teachings have darkened Death. Death Bed of a Christian. Of an Immoral Man. Of Atheism. Death Scenes under the Old Dispensation. Terrors under the Old to those who lose friends.

CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to this Life. Departed Ones attract the Spiritually Minded. The Spiritualist understands Death, does not fear it. Death of an Ancient Philosopher. Death of Mozart. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in

AN IMPORTANT SPIRIT COMMUNICATION.

Moses Hull Comes Back from His "Home Over There," and "Sasses" His Good Christian Friends, Who Have Lied About Him.

TO THE EDITOR:—Emanuel Swedenborg found many spirits in the Spirit-world who could not be made to believe that they had left their bodies. I find he was right in that; indeed, I could not have believed I was dead if I had not seen it with my own eyes in so many reliable newspapers. I believe when papers lie over and over again they may justly be termed *re*-liable; also I have seen letters addressed to my better half, filled with condolence and Christian consolation. No one, to my knowledge, has yet offered to take my place in the family.

I have not yet, since I came over to this side, been greeted by my good friend John C. Bundy; and so far, I have found nary a gold-paved street. I must be in t'other place. Really, Mr. Editor, I don't yet believe I am real dead. I fear the wish has been the father to the thought with most of the ministers who have announced it from the pulpit, and the newspapers which have published it.

David said in his haste; "All men are liars." The old Scotch divine said, "if David had lived in this congregation, he could say the same thing at his leisure and with deliberation."

It beats all how much life there is in a real plump lie told "for Christ's sake." Note those told concerning Ethan Allen and his daughter; those told about Thomas Paine's life and death, and those told about Robert G. Ingersoll's conversation with his daughter, and others.

Lizzie Doten said:

"There are black lies and white lies, and lies feebly told,
By those who delight to peck filth like pigeon;
But the oldest and far more respectable lies
Are those that are told in the name of religion."

I come to earth now to refer to two baptized and sanctified lies which are like the fourth person in the orthodox trinity, "let loose for a little season." I have no hope of stopping them; they have started on their journey down the ages, and my grandchildren, down to the tenth generation, will hear them. One of them was started over thirty years ago; and, though it has been refuted dozens of times through the press, and hundreds of times from the rostrum, it is a perennial affair, and comes up blooming and fresh with all the regularity of the seasons. No Canada thistle ever enjoyed its work or was harder to stamp out than this "servant of the church."

In the summer of 1864, I met a couple of good, honest Adventist sisters—"lies in the name of religion" generally originate with good zealous Christians—and they plead with me to come back into the church. I told them I could, if I had no conscience, get back into the church easily enough, but that I could never get back into Adventism; they asked me why? Just then a rooster flew up on a fence near by and crowed, and I said: "For the same reason that the rooster cannot get back into the eggshell he broke over a year ago."

It was not long before my good old father was telling that his son Moses had said that he would give his right arm to get back into Adventism. As my father was partially deranged from having his skull broken by the kick of a horse, I let the story go without reply. I very soon, however, learned that he had heard it at the Adventist General Conference, at Battle Creek, Mich.; and that from that conference, where it appears they had met to praise the Lord and lie about Spiritualists, "the sound had gone out into all the earth, and their words to the end of the world." I immediately, just for the fun of it, began to refute it, and have kept it up ever since. The lie has taken deep root, however, and is, in its persistence, the best argument for tee-total depravity I ever heard. Indeed, it is one of the few items of Christian faith carried out by a few of them in all their practice.

A young Adventist minister, much younger than the lie is to which he so religiously clings, met me in Grand Rapids, Michigan, and said: "Mr. Hull, do you still feel as you did when you said you would give your right arm to get back into Adventism?" When I told him I never had seen a moment when for both arms I could be induced to shrink myself down to the proper dimensions to make a good-sized Adventist, he disputed my word, and said he had heard several Adventists talk who had heard me say it.

Since that I received a letter asking me if I had ever made such a remark. The writer had been attending an Adventist revival, where they were getting ready for the immediate coming of the Lord; the event is just now, for the first time, nearer than since the event was adjourned in 1854. In that meeting the people were particularly warned against Spiritualism, and I was held up as an awful example of the folly of meddling with it. I would willingly part with my right arm to get back where I was before.

When my right arm was paralyzed a few weeks since, it looked a little as though I was to be taken at my reputed word; that is, I was to give up my arm and take Adventism instead; but as almost my first duty, after I got upon my feet, was to go to Indianapolis and reply to an Adventist minister, it is concluded that God heard that reply and thought it best to let me keep my arm and my Spiritualism. My arm has recovered, and my Spiritualism is brighter than ever before.

The last lie I have heard of is as active as a young turkey among grasshoppers; it seems to me a good lie to keep going, and after I am sure enough gone a little can be added to it and it will serve the great-grandchildren of its inventors. It easily found its way into many of the daily and weekly papers; it has been sent to me from every direction. The particular copy I paste in here came from the farthest corner of California. Truth would hardly have got its boots on while this lie traveled twice across the continent, accomplished its mission and returns to the one "struck with death." Here it is:

STRUCK WITH DEATH.

A BLASPHEMER SUDDENLY STRICKEN WITH PARALYSIS.

ANDERSON, Ind., Feb. 13.—Perry Hull, a well known Spiritualist speaker, was stricken with paralysis while speaking in the Spiritualist temple, this city, yesterday.

He had entered into a fearful tirade against the Bible, and against all Christianity, and while in the midst of his awful speech, the stroke came. He fell to the floor as if dead.

The service was dismissed and the speaker taken to a house near by, where he yet is. It is said he cannot recover.

These are the kind of guns the church fires; I am thankful that I stand at their muzzle rather than at their breech. I always want to be in a safe place. Let the "blasphemer" reply to the above, *seriatim*:

1. There was no Perry Hull in Anderson.
2. He is not a Spiritualist speaker.
3. He was not stricken down with paralysis while speaking.
4. He had not, in his speech, entered on a tirade against the Bible and against the church.
5. The stroke did not come in the midst of his awful speech.
6. He did not fall on the floor.
7. They did not take him to a house near by.
8. He is not there yet.
9. He has recovered.

With the exception of the above points the most of this clipping is true. Mr. Editor, as Artemus Ward would say: The above is "sarkasm," but seriously, the only foundation for these wholesale lies is the fact that from overwork I had nervous prostration which, for a time, weakened me much, especially my right arm and leg. It occurred on Saturday night in my room, after having written from five in the morning until after five in the evening. The next day I knew I was very weak, but, hoped I would be able to speak, but for the first time in forty-two years, I was not. "Behold how great a matter a little fire kindleth."

"Give Me Bread."

"Give me bread!" 'Tis the cry of thousands to-day,
The cry, ofttimes, of those in despair—
When the cloud of gloom rises dark o'er the way,
Not lost like mist that floats on the air.
There was golden grain enough in the fields
To feed the wanderers out on the street;
For the broad-breasted bosom of earth ever yields
Enough for all of God's children to eat.

Who owns those broad acres that lie on yon slope,
And face the bright sunshine all the day long?
And the plains below, where the wind has full scope,
When in autumn they sing their harvest-home song?
The golden grain waved in its billowy pride,
And bloomed the wild flowers in wayside and field:
While orchard and vine, on every side,
Rich treasures in purple and gold ever yield.

In the springtime I followed the plow, and did sow:
I planted the seed with scrupulous care;
'Twas God's sunshine and shower that caused them to grow,
And only in justice I ask for my share.
To their warm sunny home the birds fly away,
Ere winter has spread its white counterpane:
But I, as the guardian of loved ones, must stay
In that rude hovel just down in the lane.

In that mansion of splendor just over the way,
Where meteor-light through the darkness gleams,
Methinks there are joyous songs all the day—
Then slumber at night with fanciful dreams;
Yet, 'twas I who builded that home over there!
Material, God in his wisdom supplied—
Then will you, in justice, these dwellings compare,
And tell why here I must longer abide?

And where shall I go? for the stock in our store
Already has dwindled so nearly away
That in fancy I see the wolf at the door,
Where once the children delighted to play;
And I hear the bleak winds of our northern clime,
As zero's breath is sweeping the plain;
While the silvery notes of the Christmas chime
Float, only to me, like a sad refrain!

In the churchyard close by, in a corner obscure,
Are mounds, only marked by a rude headstone;
But 'tis said, that is good enough for the poor;
For soon will they be among the unknown—
There the weary of earth will rest from their toil,
And the grass grow green, and violets bloom!
There, too, they will own just as much of the soil
As the rich when they are laid in the tomb.

There are songs that are sung, and anthems of praise,
And harps that are swept by an angel hand;
Still the long winter nights, and the storm-fleeting days,
Leave the impress of want on life's dreary strand:
And the time we must wait seems weary and long—
While over the desert plains we shall roam!
So murmur—then mingle again with the throng;
To-morrow we'll be one day nearer home.

When the mirage is lifted, and we shall awake
On the beautiful evergreen shore "over there,"
Oh, spirit immortal, how much shall we take
Of this world so fleeting and yet so fair?
It may be that tears, like the dew of the morn,
Will add more beauty to flowers that bloom;
And the garments we weave, far better adorn
The soul that has passed thro' earth-clouds of gloom.

H. P. TALLMADGE.

"The Spiritual Evangelist" Hymn Book.

For Spiritualist meetings and circles, with introductory circular setting forth the basic principle of Spiritualism, by G. F. Perkins. Reduced from 15 to 10 cents each, or $9 per hundred, to close the edition. Send at once to THE PROGRESSIVE THINKER, 40 Loomis street.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells or $1 per copy. For sale at this office.

The Best Motto.

Outside the winter wind piled high the drifting snow;
Inside was warmth and comfort in the firelight's ruddy glow.
Beside the table, in her easy chair, the mother sat and read
Aloud unto her children of brave knights, long since dead;
Read how they counted life as naught 'gainst honor, love, or fame,
And deemed man's greatest heritage a fair, untarnished name;
Read how fair ladies cheered their knights and sent them forth to strife,
Saying: "Better to die a hero's death than live a coward's life."

At last the book was finished, and then the mother said:
"Now, dear ones, ere we say 'good night,' let's talk of what I've read.
These stories of the knights so bold, and ladies fair and brave,
Are meant to point a moral—to teach a lesson grave.
We still must wage a warfare, and many a battle fight,
If we would conquer evil, and live our lives aright."

Then spoke the eldest daughter, sweet Maud, so calm and true,
And said: "I've noticed one thing which we must also do:
Each had a motto of their own, which they must keep unstained;
Count all things else of earth well lost, so honor still remained."

The mother smiled in each face, and said: "Suppose that you
Each choose a motto of your own, to which you must be true.
You, Maud, as eldest, shall choose first; and careful be, my dear,
To choose one that may guide you well through many a coming year."

Maud pondered deeply for awhile; then said, with voice serene,
"I'll shun the evil, seek the good, and keep mine own soul clean."
"A motto good for self alone, but then, remember, Maud,
We must not live for self alone, while evil stalks abroad."

The mother turned then to the next, Nan, saucy, bold and free,
And said: "My untamed nestling, what shall thy motto be?"

Nan tossed her mane of golden hair, and cried, in accents clear:
"Do what seems right and pleasant, and never pause through fear."
"Remember, Nan," the mother said, "true pleasure oft may be
Hidden beneath some duty which, at first, seems hard to thee."

Sweet lisping Dot, the household pet, crept up on mother's knee,
Saying: "Now listen, all of you, 'dis sall my motto be:
I love all you—my Mamma best—and minds 'des what she say;
Be dood dirl all the long daytime, and den at night I'll pway."

Closer the mother drew her babe, and kissed her snowy brow,
Then prayed: "O Father, keep her always pure and sweet as now."
"There still remains our one true knight," the mother said with pride,
As she drew an earnest, grave-faced lad still closer to her side.
"I'll try to be your good boy, now and when big, a true, good man;
This the only motto I shall have: 'Always do the best I can.'"

Ere springtime came, they gathered 'round Ryland's dying bed,
And checked their sobs of bitter grief, to list to what he said.
"Oh, loved ones, all, I'm going soon to a land so bright and fair,
Where sweet flowers bloom on every side, and birds flit through the air;
Don't feel so bad, I'm not afraid, for dear, ones, don't you see
You all forgave when I was bad, and surely God must be
As kind and loving as you are. He who all things doth know
Will know I did the best I could, and so I'm glad to go."
A parting word, a kiss for each, and Ryland's soul had fled;
And they knew his motto was the best, as they kissed their sinless dead.

CLARA ELBERTIE PETERSON.

I'd Rather Be There than Here.

Tho' the earth be as fair as fair can be;
Tho' its pleasures and joys be dear;
I long for the beautiful unknown world
And I'd rather be there than here.

Tho' the flowers of summer be bright and sweet,
The winters are cold and drear;
'Tis summer alway in that unknown world,
And I'd rather be there than here.

Tho' some we love may be left behind,
We can leave them without a tear;
We shall meet again in the summer land,
And we'd rather meet there than here.

There are mansions fair in that beautiful world,
There's no sorrow, nor pain to fear;
There's a welcome to all who enter in,
And I'd rather be there than here.

Tho' some fainthearted may fear to die,
When they've passed thro' the gates so fair,
There's not one happy soul will ever say,
It would rather be here than there.

MABEL A. VAN HISE.

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Honor to Whom Honor Is Due.

THE WONDERFUL DISCOVERIES BY MR. BERNARD HOLTUM, THE YOUNG MEDIUM FROM CALIFORNIA.

TO THE EDITOR:—The writer of this is a business man, working for a large company that constructed a canal in Idaho and Utah and is settling some 200,000 acres of land. Any man here in Logan can inform you about me. But here is what I have to say:

In July, 1893, business called me to Salt Lake City. There I had the good fortune to meet Mr. H. Bernard Holtum from San Jose in California. He had already astonished the people by strange revelations concerning lost or stolen things, locating good prospects, prophecies in lawsuit matters that since came to pass, and remarkable healings. He was about to leave for the East. He had given to myself and others such marvelous proofs of his abilities, that I induced the gentleman to come North with me and spend a few months there. I showed him our mining prospects; he told us which prospects to work, and which ones to leave for later times, and he located for me and some friends of mine several new claims. In one place he ordered us to roll away a huge boulder, Mr. Holtum at once began to dig where the large rock had lain, and soon unearthed the small beginning of a gold-bearing vein. He told me that this little vein would soon widen out to a ledge some eight or nine feet broad and two feet thick, then it would almost disappear; but four or five feet behind that ledge there would commence another vein about the size of a fist, which vein would lead in and down into the mountain to a large and rich deposit. A few weeks of work gave proof that Mr. Holtum's vision was correct; we have already the second vein; but the severity of winter and deep snow made work impossible for a while.

For miles and miles the hills and mountains were explored, and we have some of the best prospects ever found in America. It is understood that our esteemed friend, Mr. Holtum, is a large shareholder in several of our best claims; we would not send him off with only a few dollars for his services; he shall reap the fruits of his knowledge, his kindness to us, and his labor for us, since he opened the doors unto hidden millions. And to show my thankfulness still more, I will tell to the astonished world what this young and extraordinarily-gifted gentleman has done for us.

In another place, after a close search, he ordered a big cedar tree to be hewn down, and there right under the roots, appeared a mineral vein. In another place, 35 miles from here, where we had several claims, he told me: Twenty feet to the west from your prospect hole commences some indication, but the deposit lies some 200 feet in the earth; leave this prospect for awhile and drive that one (about half a mile away) and by going about twenty feet deep, you will strike silver and a trace of gold. I went to work with dynamite and two men, and indeed at eighteen feet the vein appeared. It was already late in fall, and in an altitude of 7,000 feet, storms to be expected any time, so we built a good cabin for next year and made ready for earnest work in spring. Thirty miles from there Mr. Holtum unearthed another good ledge. During his stay in Salt Lake City he told several parties about locations, and we learn that in the very places where he advised them to prospect, good mines were found. For several years I had one or two men at work in a prospect in Idaho, at least 300 miles from Salt Lake City. Mr. Holtum in his room in that city described to me the location, the rocks, the ledge, even the men at work, and also the trees close by, and the direction of a little creek not far away. Many a man, especially at his age, 26, would become dizzy and proud having such gifts, and such prospects before him: but Mr. Holtum has a stronger mind. "We are here below to do the work of the ethereal people of our starry skies; we must do our duties." That is his desire.

During this winter I had the pleasure of being much in Mr. Holtum's company. If he is not at work with his patients he is studying or writing essays. It is a treat to hear him talk about the better days that are dawning upon humanity, and the lofty destiny of mankind, and of the ways and means to acquire a higher standard. He is one of those mediums that are realizing their terrible responsibility, and he shuns anything that savors of humbugging or getting the best of his more ignorant fellowbeings.

I could add many more facts that show Mr. Holtum's extraordinary gifts as a test medium, and every statement can be proven, but I am afraid of intruding on your space and patience.

JACOB SPOBI.

Logan City, Utah.

An Important Announcement.

ADDED TEACHINGS ON THE SOUL—THE ENTIRE SERIES TO BE PUBLISHED BY SUBSCRIPTION.

Mrs. Cora L. V. Richmond desires to announce, in response to many inquiries, that her guides have now consented to the publication of the entire series of the Soul Teachings, which will make a volume of five or six hundred pages, and will include all the series of lessons given to private classes up to the present time.

To enable her to publish this work, many members of her classes have already subscribed for, or promised to take copies, thus affording a guarantee fund.

The volume will be $5.00 in cloth, and will be issued as soon as three hundred names have been subscribed.

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Memoranda of Life.

How swift the years since I, a boy,
Romped and played with childish joy;
Chased o'er the fields the butterfly,
Helped father bind the sheaves of rye.

I played at tag and spinned my top,
And used to call my father "pop;"
Asleep in bed when it was dark,
And up next morning with the lark.

Gliding years brought the bloom of youth
With it, struggle of love for truth;
Oft fell in love with pretty girls,
Charmed with their laughing eyes and curls:

Youth changed to be a bearded man;
I racked my brain for brilliant plan
By which to win the highest fame,
And carve on history's page a name.

I dreamed of wealth and dreamed of love—
Ne'er gave one thought to life above;
I sought for pleasure in the dance,
Whilst beauty did my soul entrance.

I married one so sweet and fair,
With rosy cheeks and auburn hair,
Ere long there came a baby boy,
My heart's delight, its mother's joy.

I builded castles in the air,
And longed to be a millionaire;
Kind fortune smiled in some degree,
From pangs of poverty I'm free.

Our blue-eyed twins soon came along,
Sweet baby girls, with cooing song,
Another boy, so lusty, strong,
Was added to the household throng.

Then came the measles, whooping-cough—
A twin in spirit floated off—
Closing in death its bright blue eyes—
To join its grandma in the skies.

To manhood grew the baby boys,
We saved their books and tops and toys;
They died their country's flag to save—
At Gettysburg each found a grave.
Again the reaper swung his scythe;
The other twin, with heart so blithe,
Departed to the land of light,
Of shining hosts, one winter's night.

I'm wedded forty years to-night:
In yonder parlor's dim twilight
A shrouded form in casket lies—
My wife has left me for the skies.

How desolate is home alone,
When those who made it sweet have flown!
Four score years rest on my head;
Fifty have passed since I was wed.

Hark! The Greenwood bell now rings,
Oh, the happiness it brings;
Through the mist and through the gloom,
Faith sees a land of beauty loom.

My wife, the girls and boys are there,
In dreams I see their forms so fair;
My barque is drifting fast to land,
Where loved ones wait me on the strand.

LEANDER THOMPSON.

The Lyceum Guide.

Mrs. Sarah A. Underwood pays the following tribute to the "Lyceum Guide," in a recent review of the same:

"This convenient and sensibly bound volume fills a genuine public need for Spiritualists and Liberals in the education of their children. The author, Mrs. Emma Tuttle, unlike the compilers of many attempts in this and like lines, has had many years of practical experience in the lyceum work, and is besides a mother who has entered into the joys, needs and demands of her children, and so is better suited than many to bring together the most useful arrangement for the conduct of Sunday Lyceums for the young. It also furnishes the modus operandi by which spiritual societies can be started, in even the most isolated localities, by those inexperienced in the work of organizing and carrying on public meetings. The forms are so clear, the directions so plain and easily understood, that this manual must greatly simplify the work of spiritual and liberal organizations for mutual help and growth, even where societies are already organized, since many original ideas are herein advanced. Forms of burial services for those who have no affiliation with old dogmas of the orthodox churches, have been greatly needed in the cases of the funerals of Spiritualists and Liberals, and the form given in this book, though more especially designed for those who believe in the continuity of man's existence after death, can still be modified and changed to suit the ideas of less hopeful thinkers and believers. The book contains also a practical system of calisthenics, every motion being illustrated by engravings. Illustrations and descriptions are given of the different banners to be used in lyceum work, and a system of marches is described. A number of original and interesting congregational readings and choral responses for the opening and closing ceremonies are very suggestive and uplifting; hints are given as to the proper observance of various anniversaries such as Christmas and Memorial days, and the most necessary parliamentary rules guiding such assemblages are clearly and succinctly stated. The greater part of the volume is devoted to the words and music of songs full of beauty, love, good cheer and pure spirituality—quite a number of these are the original work of Mrs. Tuttle, with music by James G. Clark and others. In conjunction with rules given for organizing children's "Bands of Mercy," are many choice gems of song inculcating kindness to animals, etc. The songs and music make the work also an excellent assistant for home circles where music is welcomed.

The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A trenchant presentation of the subject. Paper, 50 cents; cloth, $1.

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THE MISSING LINK

In Modern Spiritualism.

By A. LEAH UNDERHILL, One of the Fox Sisters.

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"THE MISSING LINK"

to aid to a full understanding of Spiritualism, and a better knowledge of its earlier modern origin and life. The volume is enriched with a number of fine engraved portraits of members of the Fox Family.

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SADIE CARR'S DOLLAR.

How an Unbeliever Was Converted

(CONTINUED FROM LAST WEEK.)

Now, with some reluctance, I am going to refer to the famous "Sadie Carr Dollar,"—as I have been asked and bored about it a great deal. One evening there was a circle formed at Mrs. Thompson's for developing the medium. I cannot tell all the members of that circle, but I know there were in it G. M. Law and Mrs. Gladys Law, myself and wife, Mr. C. Phillips and Mr. Hughes, of Mt. Pleasant, Iowa, and Mr. and Mrs. John Garretson. I sat next to Mr. Law, and we had not sat long when Mr. Law said: "Doctor, don't you see that young lady standing in front of me?"

I said: "No, what is the matter with you? Are you sick?" For in the dim light he looked very white—I thought pale.

"O," said he, "she is gone. O, she has come back. She says she is Sadie Carr, and that she jumped off the Keokuk and Hamilton bridge and committed suicide."

Just then my wife whispered to me and said: "Pay no attention to him—he is lying."

Mr. Phillips spoke up and said: "Law, describe her."

"Why, she is plump-built, dark-haired and dark eyes, with a kind of blue dress; not very tall."

"That is a good description of her. She has been to my house several times," said Mr. Phillips.

"Oh, she says she wants to tell me where she put some money before she jumped off the bridge; she says she walked out on the bridge and her heart failed her, and she walked back to the Keokuk end of the bridge and put a dollar in the little post that they fasten the gate to to keep the teams off the bridge while the cars are crossing over."

The next morning, about half-past nine o'clock, Mr. Law came into my office and said: "Doctor, come, let us go down to the bridge and see if we can find that money."

I said: "Are you crazy, or are you a phantom-fiend?"

"Well," said he, "if you won't go, I will go and get Mr. Garretson and Mr. Hughes to go."

I was just finishing a letter I wanted to send to St. Louis, and I saw it was too late to get it in the postoffice in time for the south-bound train that morning; so I said: "Wait till I finish my letter, and I will go down and put my letter on the train and then we will look for the money," expecting to only get him to take me to the train. Well, he waited and I finished the letter and went with him to the depot and put it on the train, then got in the buggy with him to ride back to my office, when he said: "Now we will go and look for the money."

I said: "Law, you are the worst phantom-chaser I ever heard of. I will bet you fifty to five there is no money there, and it is a good bet if you lose."

"Well, let it go, then," said he, and reined his horse to go up town. I reached over and caught the opposite line and pulled the horse's head toward the bridge, saying at the same time: "Go and relieve your mind." He drove right over to the bridge, and I said: "Now, where did she say she put the money?"

"Right in the little post they fasten the gate to," said he.

"Well, there is the little post," said I, as he stopped his horse in front of it. We got out of the buggy, and Mr. Law began to dig in the post. The little post spoken of consisted of two cedar posts set about two or three inches apart, with a cross-piece fastening them together on the top; between them there was dirt, hayseed, mud and rotten wood packed in tight, which Mr. Law began to dig out with his fingers. I stood looking through from the opposite side, laughing at him when he stepped back and said, "I believe it is there, but I can't find it."

Just about this time I saw what looked to me like the edge of a dollar. "I can get it," I said. Poking from the opposite side of the post, I forced it out into my right hand, with the remark that the one that put the dollar there would never get it again, and put it in my pocket. The dollar bore the date of 1884. Sadie Carr jumped off the bridge into the river in July, 1886. The dollar looked to be as much corroded as silver can get, and the dirt between the posts looked as if it had not been disturbed in a long time. Mr. Will Douglas was publishing the *Chief* at this time, and had published some long articles in regard to Spiritualism. So we took the dollar up to him and I called his attention to its being so corroded, and he said: "Yes, it must have been there a long time." I do know I got the dollar. Each of the city papers published a short account of the finding of the dollar, which created considerable excitement, and I was annoyed by parties wanting to see the dollar, and by friendly and by unfriendly remarks. Mr. Law or some other mortal may have put the dollar there. But Mr. Law, with uplifted hand, makes oath that he did not put the dollar there. He also offered me two dollars and fifty cents for it. Mr. and Mrs. Thompson both went before a notary public and made affidavit that they knew nothing about the matter and had not been near the approach of the bridge for a year. If it was done for a joke, it was a small matter to perjure themselves about.

The strange part of the circumstance comes now. At this time myself and wife were getting physical manifestations at home—such as table-tippings and automatic slate-writing. When I went home for dinner I told my wife I had the dollar that Sadie Carr told of at the seance last night. She said: "What right have you to it? She did not tell you where she put it—she told Mr. Law; so it belongs to him."

I said: "He is a dandy if he ever gets it."

She said: "Maybe Sadie Carr is following that dollar around." So we sat down to the table and it immediately began to tip and said it was Sadie Carr's spirit tipping it. So I asked: "Do you want me to have the dollar?" to which she answered: "Yes."

"Well," I said, "will you go down to Law and tell him you want him to have the dollar?"

Then the following was written on the slate: "You go down to Mr. Law's and I will go with you and tell him in your presence who I want to have the dollar."

I said to my wife: "Come on;" and we went right down. I rang the door-bell and Mrs. Law came to the door. As we stepped in Mr. Law stepped from the dining-room to the sitting-room and stood there while I stood in front of the door leading into the sitting-room from the hall. I said: "Mrs. Law, I want you and Mrs. Fisk to sit down to the table and see what you can get from the Spirit-world."

They had hardly touched the table before it began to tip. I said: "Sadie, is this you?" It tipped three times very quickly.

I said: "Do you want Mrs. Law to have the dollar?" One tip came, indicating no.

"Do you want Mrs. Fisk to have it?" One tip came—no, again.

"Do you want Mr. Law to have it?" One tip—no, again.

"Do you want me to have it?" Three tips, yes.

I said: "Are you satisfied, Mr. Law?"

"I suppose I will have to be," he said.

The next evening after the piece appeared in the paper reporting the finding of the dollar, appeared a statement setting forth that there must have been some mistake about the dollar being put there by Sadie Carr, as the post had been set after Sadie jumped off the bridge. I called my wife's attention to the piece, when we got the following message written on the slate: "That piece in the paper is not true. I put the dollar right where you found it," signed "Sadie Carr."

I got the dollar out of the post on Thursday. The same day an account of it was published in the *Constitution-Democrat*.

The following Saturday Mr. Law was over to Hamilton on business. Several ladies who had read the piece invited him up to Mr. Carr's for the purpose of seeing if he could select Sadie's picture from a number of other pictures of young ladies; which he did. Mr. Law related the circumstance to me, and said he knew the picture as quickly as he would have known the picture of an old acquaintance. A few days after this some men in town told me Law had lied about picking out Sadie Carr's picture, for Mrs. Carr told them so. I told this to Mr. Law the next time I saw him. He said: "Now, I won't ask you to bet, but if you will get into my buggy I will drive over to Mr. Carr's, and if Mrs. Carr says I did not pick out the picture I will give you $50."

That evening I told my wife what the men had told me about Mrs. Carr's saying that Law did not pick out Sadie's picture; when the following was written on the slate: "You go over to Hamilton and see my mother and get her story about whether Mr. Law picked out my picture or not," signed, "Sadie Carr."

I said: "Now, Sadie, if this is your spirit writing, and you want us to go and ask your mother, you must tell us something to tell her, so she will know it is you that does this writing." Then the following was written on the slate: "A short time before I committed suicide I was going down town and I told mother to get my veil out of the bureau drawer. I did not wear it; there were holes in it."

I said: "Describe the veil."

"It was a tan-colored veil with little specks in it."

"Beads?" I asked.

"No, specks."

Some time after this we received an invitation to attend a masquerade ball at Hamilton. I said to my wife: "We will go over to the ball, and call on Mrs. Carr and see what she says about Law's picking out the picture, etc." Mr. and Mrs. Law went along, and Mrs. Umsler accompanied us to Mr. Carr's. Mrs. Carr acknowledged it was a fact that Mr. Law picked out Sadie's picture; and when asked about the veil, Mrs. Carr got a bandbox and said: "I have a box with some of Sadie's trinkets in." As she reached into the box to pick up the veil, Mrs. Fisk said: "It was described as a tan-colored veil." When Mrs. Carr picked the veil out of the box I was more surprised a great deal than I was when I poked the dollar out of the post; for there had been as good a description of the veil written on a slate in our house, by an unseen power, as I could write after seeing it.

There was no one present at the time of the slate-writing but myself and wife, both unbelievers in Spiritualism at the time. I do not suppose we would have ever believed in Spiritualism if we had not gotten so many things at home. To tell one-half of the tests we got would extend this narrative much beyond its prescribed limits.

Before I express my opinion, I wish to relate our experience with two more seances; the first one was soon after the expose made by Mr. Fox, a very good account of which appeared in the *Constitution-Democrat* the next morning. I had seen some very strange phenomena, but still thought perhaps it might be a trick played by the medium; so I was invited to come and hold a test circle at Mrs. Thompson's. I told Gibson Brown I would like to have him meet me at Mrs. Thompson's that evening; I thought we would not only catch the Indian that wore the feathers, but catch the turkey that he got them out of. (At seances previous to this a tall Indian would come out of the cabinet with his head dressed with turkey feathers.)

Mr. Brown said: "Do you think she is playing fraud?"

"That is exactly what I am trying to find out."

He thanked me, and said he would be there. In the meantime some carpenters, I am told, had been invited in to examine the room used for a cabinet. I also went in the afternoon to examine the cabinet. The carpet was taken up and everything taken out of the cabinet. Before the seance began a committee of ladies examined the medium and reported that there was nothing concealed about her person nor her clothing of any kind or description. I then, with ten-penny nails, nailed up the back door of the cabinet, also fastened up the back door of the house. In fifteen or twenty minutes after the singing began, a bald-headed man with a white moustache stepped out of the cabinet and came over to me, reached out his hand, and said, as I took him by the hand to shake: "Doctor, I am glad you are investigating this; you see you can't nail us out. You see I have a full suit of men's clothing on; and turned around three or four times for me to examine them. Several present said: "How do you do, Captain?" others said: "O, it is Capt. Mackey."

I said: "Mr. Brown is here, Captain."

"I know it," said he. "Gib, come here." At which Mr. Brown came forward and said: "How do you do, Captain?" After a few passing remarks about a future life, he asked: "Are you materialized, Captain?"

"No," replied the Captain, "I have just got the old lady transfigured."

After a number of questions had been asked by Mr. Brown, the captain returned into the cabinet, and in a few minutes a tall, slim lady stepped out and said: "I have no friend in this city. I have been in Spirit-life 366 years, and I just came to help this medium." She then stood right under the lamp in the center of the circle and began to motion her hands over her head, and a kind of lace fabric began to materialize, and it grew longer and longer till it nearly trailed on the floor all around her. She walked over toward Mr. Brown and he asked if he might handle it, and she handed one end of the materialized fabric to him and several others to feel of.

Now I come to one of the most satisfactory seances I have ever witnessed up to this time. It was at my own house—the chance for fraud to be practiced was very small. I had invited Mr. C. M. Chown and wife, Mr. Green, from Vermont, and Mr. Thompson and wife, telling Mrs. Thompson that Mr. Green was going to act as medium for materialization. Our cabinet consisted of a small bedroom with everything removed in the shape of clothing. It was situated up stairs, so the only way it could be entered was from the room we sat in at the time. Mr. Green had hardly taken his seat in the cabinet till Mrs. Thompson was entranced and her Indian guide, White Fawn, said: "Old Chief not materialize"—meaning Mr. Green was not a medium. Mrs. Birney, another of her guides, then came and requested that the ladies present come into the bedroom and take everything white off the medium; which they did, leaving her with a black wrapper on.

Mrs. Thompson had been in that room used for a cabinet but a few minutes when a form stepped out with a lunar diadem with three stars in it, and a long, white lace veil which nearly trailed on the floor, and stepped over to Mr. Chown, and said she was Joan of Arc (the Maid of Orleans). After talking to Mr. Chown's folks, she stepped back into the cabinet, and another lady stepped out, dressed in white with lace over some material like white serge, and said she was Emma Abbott, and came to Mrs. Chown. She handed her clothing to Mrs. Fisk and Mrs. Chown to examine, and they handled the garments.

After she had stepped back into the cabinet a heavy voice sounding like that of a man said: "You have taken so much strength from the medium by handling the clothing that we can not do as much as we hoped to." In a very few minutes, however, another form stepped out and beckoned to me. I walked up to her; she seemed to be a woman about twenty to twenty-five years old; I asked: "Who are you?"

She said she was Frankie Lambert, a girl that died in Pennsylvania, in 1862, with diphtheria. We had played together when children.

I said: "Frankie, you were a small girl when last I saw you."

"You don't suppose we remain children always in Spirit-life, do you?" She then spoke of a spring on my father's farm, and described the little yellow flowers that grew around it. I had never spoken of Frankie Lambert to any one in the State of Iowa. I do not think Mrs. Thompson knew I ever lived in Pennsylvania.

When Frankie returned to the cabinet a man stepped out and measured with me. He was about an inch and a half shorter than I. He said he was my brother—one that was drowned some twenty-eight years before. He had on a suit of black broadcloth. Surprised at the clothing he had on, and knowing there was no such clothing in the house, I said: "For God's sake, where did that suit come from? If I did not know there was no such clothing in the house, I would think it was the medium stretched out and dressed up in men's clothes."

He had told us that he wore a moustache, and had appeared at other seances with a moustache. My wife noticed the absence of it, and remarked: "I thought you always wore a moustache."

He said: "Haven't I got it? I made up the best I could"—at the same time making a pass before his face, when there appeared a heavy moustache on his lip. Now, it was not put on in the cabinet, but came there standing before us in the light. Now, if I have made a misstatement, I call on the witnesses present at the different seances to censure me.

Now for the conclusion I have arrived at, from my investigation. I am aware opinions are cheap and often worthless; and the opinion of one who has not investigated a subject ought to be and necessarily is worthless. I find those who have not investigated Spiritualism the most apt and ready to express their opinion on the subject. I think the force is the underlying principle of all religions. If it is not, why was it necessary to have mediums like Buddha, Jehovah, Christ, Mohammed, Confucius and Joseph Smith? Now, if God wished to get the children of Israel out of the land of Egypt, why did he not go directly to Pharoah? No, he had to use Moses as a medium, and have him perform a number of tricks, such as turning a rod to a serpent, changing water into blood, dust and ashes into lice, etc. It is not hard to believe that Moses got independent slate-writing on Mount Sinai, when here in the United States there are hundreds of mediums who get writing on tables of stone by unseen power. No one will doubt that Jesus was transfigured on the mountain, after they have attended a few good seances and seen the mediums transfigured and black garments turned as white as the driven snow; and their friends that have been in Spirit-life for years appear and talk to them face to face.

"Jesus taketh Peter, James and John, his brother, and bringeth them up into a high mountain and was transfigured before them. And his face did shine as the sun, and his raiment was as white as the light. And behold there appeared unto them Moses and Elias talking with him." Mat. xvii. 1 to 4. Peter wanted to build three tabernacles; one for Jesus, one for Moses, one for Elias. Now, if Peter and James had tied Jesus, and put John to hold the rope and stood ready with a dark lantern to throw on a light as soon as they heard a stir, do you suppose they would have had the pleasure of seeing Moses and Elias? I think the best mediums that ever lived can be exposed—or, in other words, the conditions can be made so that the spirits cannot manifest. When you see an account of some good medium like Jennie Moore, Mrs. Thompson or Harvey Mott written up as frauds, it simply proves to those who have investigated the philosophy that history repeats itself. Then it is easy to understand that all mediums may be exposed, when we remember that Jesus was taken and crucified.

There are a great many Spiritualists at the present time like Judas—they think the medium cannot be arrested or exposed. Judas had seen his master perform what they called miracles in those days, such as healing the sick, materializing the dead (for Lazarus must have been materialized—for we do not hear of his death or burial after his first funeral).

Judas was one of Christ's most devoted apostles, and if our salvation depends on the death of Christ, then it is to Judas that we are indebted for our salvation, for, had he not exposed him by that kiss, Christ would not have been crucified, and we would have been lost. When Judas saw that Christ COULD be arrested, he thought he had been deceived, and lost all hope in man and God, and went and committed suicide. But, thinking Christ was God, or the son of God, he had no idea he could be arrested or crucified, and thought he could give the thirty pieces of silver to the poor, and Christ could show his great power to the high priests and the ignorant multitude that were crying "Crucify him."

In conclusion I want to say: All who wish to understand Christ (and be saved) should study the philosophy of Spiritualism, and learn what Jesus meant when he said: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark xvi, 17, 18. I have never known any professed Christians with faith enough to perform any of the above feats; but have known plenty of Spiritualist mediums that could.

And those who disbelieve because they do not know, we would remind of the saying of the ancient Hindu philosopher: "Never utter these words: I do not know this, therefore it is false. One must study to know, know to understand, understand to judge."

Keokuk, Iowa. C. R. FISK, M. D.

Letter from the Blind Medium.

TO THE EDITOR:—We are again on the wing, but pause to send a few items to the hosts of progressive thinkers who are furnished with food for thought from your editorial sanctum and from the many contributors who add their mite to help along the cause. For three months it has been our privilege to dispense the "bread of life," as presented by our guides, to the good people of Rockland, Maine. We have found them ready hearers and persistent travelers on the high road of progress. As a confirmation of this, they have had the courage to elect a lady president; her husband, Mr. Freeman W. Smith, had previously fulfilled the duties of that office, and has also gained some literary celebrity in a local controversy with several clergymen of the most orthodox type. It is needless to say that Mr. Smith is a true Spiritualist, with years of experience that have well fitted him to meet the attacks of dogmatism, and vanquish them with the arrows of truth. He is now, since Dr. Ware's transition, the head officer of Verona Camp-meeting Association, of which his wife has for several years been secretary and reporter.

Mrs Cushing-Smith, by direction of her guides, prepared and delivered a series of lectures at Verona, three years ago. They were enthusiastically received by large and appreciative audiences at that time. She has this year given another series here. Her discourses are stamped with the undoubted inspiration of those who frequent the temples of wisdom and truth in the higher spheres. We feel impressed to say that she has been called and chosen by these teachers to voice their Spiritual teachings on the public platform.

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We also desire to express the pleasure we have had in listening to the sweet original songs and organ improvisations of Mrs. Gena S. Fairfield. Her psychometric readings also have given general satisfaction, and in many cases have been remarkable delineations.

May the Rockland society grow in numbers and may prosperity be engraved on its banners.

A. E. TISDALE.

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THE SPIRIT WORLD.

Spiritualism—What Is It, and Who Believes in It?

TO THE EDITOR:—In an interview of a reporter of the New York *Herald* with Dr. T. A. Bland, well-known in scientific and literary circles of Washington, D. C., illustrates the fact that the secular press is beginning to open its eyes. The interviewed goes on to say:

Spiritualism is simply the science of the soul. Its phenomena are not new. The religious literature of all ages derives its chief interest from the fact that it contains records of phenomena similar to that upon which modern Spiritualism is based. The Jewish and Christian scriptures are full of histories and legends of just such phenomena. The Jewish prophets were the mediums between the Spirit-world and this world under the old dispensation. Jesus of Nazareth and his apostles were the media through whom the spirits communed with the people on earth eighteen centuries ago.

In the twelfth chapter of the first letter to the church at Corinth St. Paul gives a catalogue of spiritual gifts.

The priests opposed the prophets, and finally succeeded in suppressing mediumship about five hundred years before Christ. The five centuries from Malachi to Christ may justly be termed the dark ages of Judaism. It was an avowed mission of Jesus to reopen communication with the Spirit-world, and thus bring the fact of a future life to light. The priests denounced him as a heretic, and through their connivance he was put to death. They tried to stamp out the heresy of spirit communication by persecuting the disciples of Christ, who possessed and exercised medial gifts.

Saul of Tarsus, a brilliant young lawyer, was the chief attorney for the prosecution in the early days. But Saul possessed latent gifts of mediumship, and Jesus appeared to him in a vision, and converted him. Saul saw Jesus clairvoyantly, and heard him clairaudiently.

The spiritual phenomena recorded in the book of Acts are similar to the phenomena occurring in spiritual circles all over this country and Europe now. Medial gifts were encouraged by the Christians until, through the treachery of Eusebius, bishop of Rome, the church of Christ was delivered over to the pagan emperor, Constantine. From then till the rise of the Protestant Reformation, spiritual gifts and phenomena were held as a close monopoly by the priesthood. Immediately an era of mental and spiritual darkness began, and for more than a thousand years the world lay beneath the shadows of superstition and despotism. This era is popularly known as the "Dark Ages." But a new spiritual era has dawned. The heavens have again been unsealed, and the communication between the two worlds re-established.

Modern Spiritualism differs from ancient Spiritualism in no important particulars as to its phenomena; but modern Spiritualism comes in an era of great mental activity, and freedom; an era of literature, of science, and of philsophy; hence, while in olden days the people regarded spiritual phenomena as miraculous, and spirit communications as divine truth not to be criticised or questioned, now spiritual phenomena are no more miraculous than physical phenomena, and the words of the spirit are subjected to the same critical analysis that the words of mortals have to bear. Superstitious reverence has no place in the Spiritualism of the nineteenth century; hence, there is no creed, no priesthood. It is a religious democracy.

The communion of the saints is a cardinal doctrine of the Catholic Church and also of the Episcopal, Methodist and other churches. Some churches, however, are thoroughly materialistic, while others admit the facts of Spiritualism, but assert that only bad spirits can come and commune with us of earth. The view of the Roman Catholic Church or rather the priesthood of that church, is very clearly set forth in a book by Rev. John Gmieuer, a professor of theology in St. Francis Seminary, Milwaukee, who says: "The Bible and the church teach in unmistakable terms, that such a spirit world (as Spiritualists believe in) really exists, and that the spirits both good and bad take a lively and active interest in the affairs of mankind? In the Bible we read not only of good angels who are sent to minister to who are to receive salvation, but also of evil spirits that, as far as Providence permits, use their cunning and power to delude and ruin man.

This eminent Catholic divine says that: "The belief in Spiritualism is by no means confined to the so-called lower or ignorant classes of society; we find it shared by rulers and subjects; by millionaires and beggars; by philosophers and savages; by soldiers and ecclesiastics."

The writer reviews and confutes the objections to Spiritualism presented by Dr. Carpenter and other scientists. He says that: "Their explanations are no explanations." Carpenter's objections to Spiritualism have been successfully replied to by Prof. Alfred Russell Wallace, F. R. S., Prof. George Cooke, F. R. S., and other eminent scientists." In the chapter on phenomena of modern Spiritualism, this eminent priest says: "The famous medium Home, when in the trance state, could take red-hot coals from the fire and carry them about without being hurt. He put his face into the middle of the fire, and not even his hair was singed." Very interesting are the apparitions caused by the spirits. Sometimes globes of light, sparks, clouds, human heads, faces or entire human forms appear.

This writer holds to the opinion that Spiritualism is a dangerous thing for the laity to meddle with. Spiritual phenomena and spiritual communion should, in his opinion, be controlled by the church. In this opinion the majority of Spiritualists do not concur. They hold that we should welcome our spirit friends to our family circle and enjoy communion with them.

The progressive spread of Spiritualism is as marvelous as its phenomena. It is not confined to professional mediumship or public circles, but is rapidly gaining a place in private families among the best class of people. Where the matter has been tested it has been found that there is scarcely a family without a medium among its members.

Spiritualism is the only form of religion that can meet scientific materialism and vanquish it on its own ground; for it is the only religion founded upon facts which appeal to the scientific mind.

From the above, your numerous readers can see that the world is advancing along the right lines, and that the secular press is moving with the tide.

New York. S. M. T.

THOUGHT TRANSFERENCE.

A Curious Case in Chicago.

A TELESCOPE CONCEIVED BY THE SCIENTIST AND NOVELIST AT THE SAME TIME—LOUIS GATHMANN MULTIPLEX LENS—I. S. DEMENT'S WEIRD NOVEL.

TO THE EDITOR:—The Daily *Inter Ocean* gives an incident of great importance to thoughtful minds, setting forth that what Ignorance at one time regarded as a coincidence, Occult Science now gives the name of "telepathy" or "thought transference." These coincidences were of so startling a character sometimes that reasoning intelligence was unwilling to accept two seemingly related facts as independent products of isolated and insulated conditions, and a mighty sight of thinking began among the doctors of the esoteric. Investigation and comparison have come pretty close to demonstration of the theory that a mind intensely absorbed in thought radiates influence that may affect another mind at a distance and operate upon it with all the subtle energy of original thought, so that two or more minds may be engaged to the same purpose with an idea unconsciously thrown off by one of them and received by the others. Propositions of this kind are no longer laughed at. Indeed, science sees in theories of this sort explanation in a physical way of many phenomena that formerly were ascribed to supernatural forces and causes.

A rather peculiar "coincidence" has just been brought to our attention, which is the more interesting for the reason that it brings fiction and science into accord for once. Two weeks ago there was a great deal in the papers about the wonderful discovery made by Mr. Louis Gathmann of a multiplex lens for telescopic uses in great observatories. His plan was to avoid the uncertainty and cost of casting a piece of glass large enough and faultless enough to be ground into a forty-inch lens and to secure the greatest power. To that end he made several small lenses which he grouped around a larger central lens, surrounding each lens with a dark border to prevent the reflection of one lens upon another. The built up lens is found to have much more power than a solid one, and Mr. Gathmann feels fully satisfied with the results of his experimental incursion into the field of his favorite science.

But while he was working in this way Mr. Isaac Strange Dement, of this city, was equally busy writing a weird and wonderful novel to which he has given the name "Baron Kinatas," the name of his principal personage, the type of the anti-Christ who is to rule the world, according to the scriptural propheoy. Now this Baron Kinatas constructed an extraordinary palace in which he has a prodigious lens on the built up plan that so focused the celestial light as to transmute into gas instantly any object that might come into the point of concentration. In the thirty-fifth chapter of the book the Baron explains this glass to a friend. Thus is it put:

"You will observe, my dear Helmer," said the Baron, rubbing his hands in high glee, "the peculiar construction of the great lens. Flammarion intimated years and years ago that a lens constructed of various segments might possibly be built, but he gave no further ideas in regard to it, and merely treated it as a possibility. By taking this small glass and observing the structure you will see that the lens is composed of innumerable parts. What you cannot see, but what will be apparent to you even from this inspection, is the peculiarity of their arrangement. The blocks of glass are fitted closely together but are so condensed at their edges as to produce a cylinder in each piece, which is in and of itself a lens. I said the blocks are fitted closely together; I mean by that that they are joined by a porous pigment of dense black. The porousness prevents the sweat of the lenses under changes of temperature. You can readily understand that direct rays from the moon 150 feet apart focused to a given point must produce a magnificent picture on a grander scale than any heretofore conceived of."

And with this lens the Baron expected to determine conclusively whether or not the moon is inhabited. Messrs. Dement and Gathmann may settle it between themselves as to which charged the other's mind with discovery.

Is it not possible—yea, probable, that a brain rightly attuned is brought in sympathy with the knowledge of exalted spirits, feels their vibratory influence, and gains valuable information therefrom? And it may be possible that Gathmann's and Dement's brains are "keyed" alike, and equally receptive to advanced ideas.

DIVINE WRIGHT.

"The Night the Light Went Out."

All new trial or yearly subscribers will get the back chapters of this remarkable story free. Everybody should read it. Send on your subscriptions at once.

One Hundred and Fifty Thousand.

We have issued 150,000 of that number of the paper containing the account of the assassination of President Lincoln, compiled from the writings of Father Chiniquy. No other Spiritualist paper ever struck such a wonderful vein of success. That edition has been instrumental in helping the A. P. A. carry several elections. It has influenced public opinion everywhere against the Catholics, and done a world of good thereby. It will be sent to any address for one cent per copy.

Passed to Spirit-Life.

Passed to Spirit-life, March 1, 1894, at South Berry, N. Y., Mrs. Estella Carpenter, aged 37 years. She was an estimable woman, and had been a Spiritualist a number of years. The summons to depart had in it nothing of fear or terror to her. The funeral services were conducted by the writer, and the earthly form was laid to rest in Mount Albion cemetery, a beautiful "city of the dead." CLARA WATSON.

Jamestown, N. Y.

VOICE FROM BEYOND.

Rome Will Be Routed.

THE DAWN IS COMING—THE LIGHT IN THE EAST IS APPROACHING—THE SPIRIT-WORLD IS WATCHING AND GUIDING—A MESSAGE FROM SPIRIT DOCTOR TOLAND.

TO THE EDITOR:—I enclose a communication purporting to be from a Dr. Toland, who lived years ago in San Francisco, Cal. If considered worthy of a place in your columns, you are at liberty to publish it. Very truly,

CHAS. HINES, M. D.

THE MESSAGE FROM SPIRIT DOCTOR TOLAND.

The Spirit-world is making every effort possible to liberate the world from the curse of selfishness and greed, and needs the co-operation of every good man and woman on earth who desire to see the race free from the influence of beggars and paupers. The spirit cause is making great progress and will soon be known far and near. All religions will try to conform themselves to the new state of affairs and will vie with each other in making the masses believe they recognized the great truths first and are the sole possessors of the "divine arcana," or the secrets of heaven itself. Spiritualists will be ignored, pushed by, but Spiritualism will live forever and will beckon humanity upward and onward to a higher destiny, where earth conditions and selfishness do not obtain.

The Spirit-world is watching this great struggle for supremacy and is sometimes in doubt, but the onward march of the great cause will not now be turned back; nor will the hosts of evil be able to stem the tide that is setting in against them. How strange it all seems to mortal minds; but the time is not far distant when the battle will be fought with the enemies of liberty and progress and their priestly cohorts, and the rout will be as complete as it is desirable. This great movement against Spiritism is to-day being backed by the priests of Rome and their secret friends the Jesuits.

They are combined to destroy every vestige of liberty of conscience and will attempt to crush every move that tends to lessen their priestly power. You may rest assured that their day of judgment is near at hand, and great will be the fall thereof. They will have the mask torn from their hypocritical faces, and the world will see them as they are and have been for the last fourteen centuries. It is strange that their diabolical schemes would be tolerated, but the chains they have forged through the means of that abominable curse, auricular confession, has put them in almost absolute power over all their penitents. There are many Catholics who do not know the iniquities of the church and would immediately rebel against the nefarious schemes of the priests and Jesuits, if they were known, but the priests are cunning and crafty and know from whom to conceal the secrets of their order.

Of all the perfidy on earth, that of the Jesuits is the very worst. No one knows them or what their devilish schemes are; they are in every community spying out the secret thoughts of all good people, and are apparently as contented as any with the existing order of things, when in reality they are plotting for the overthrow of the very liberty that they so loudly profess to love. Their hatred of the public school system is undying and everlasting; it is the one great stumbling block to Catholic ascendency in America. Every American should frown down any attempt to place any barrier in the way of the diffusion of knowledge among the common people; the public school is the most effective method to secure a general education and should be upheld at all hazards; attempts will be made in many unsuspected ways to overthrow it, but the attempt will prove futile, as the friends of progress and liberty never sleep. There will be no rest until this viper is throttled and driven from the confines of our fair land. We are the only people who tolerate the Jesuits, and should be the first to give them such a punishment for their sins against God and humanity that they will hide their slimy forms and forever disappear from the earth.

Americans, beware! You cannot let the matter rest. You need no A. P. A's: let the fight be open and above-board; by so doing you will gain the support of many noble men and women in the Catholic church. By secret means you would drive them to the support of the church under the cry of religious persecution. The cause is safe in your hands and the dawn is coming when all can rest in peace and security; but the eyes must never close until this is an accomplished fact. Look well to the East, for a grand light is approaching that will envelope all mankind in its effulgent glory and transcendent beauty.

The earth will run red no more with religious wars. No heretics will be burnt. Science will not need to hide a fact from scorn. Peace and happiness will ever abide by and be with the human race. Look for the light, for it is surely coming. The light of heaven will not be brighter or more radiant. No Magi will herald the coming; it will come like a bridegroom, stealing away the bride from the unwilling keepers of human liberty. Keep the light burning and the day-dawn of humanity's era will be blest by the everlasting joy of a liberated and blessed race. The dark past will not return; it has been decreed to remain forever gone. May heaven bless all who are engaged in the great work of liberating human souls.

I will sign my name as,

TOLAND.

SPIRIT LINCOLN.

CONTINUED FROM FIRST PAGE.

unsolicited, it must be encouraging to her and her controls and must tend to strengthen the confidence of all Spiritualists. In fact, there is no limit to the cumulative evidence being brought forth from day to day to prove that the grand, consoling facts and principles of Spiritualism are based upon the bedrock of eternal truth.

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NEW ANNOUNCEMENT!

Special Gifts to New Subscribers.

During March and April.

THE PROGRESSIVE THINKER is desirous of doing a philanthrophic work, hence it has had a special edition of the following numbers of THE PROGRESSIVE THINKER struck off in order to present them free to all *new* trial and new yearly subscribers sent in during the months of March and April. The three papers combined are as valuable as any two-dollar book now published in the United States. In fact, they constitute a mine of valuable information, that every Spiritualist or Liberal should read.

The first paper contains, complete, the remarkable story (just finished) "The Night the Light Went Out." All the details of this thrilling story are absolutely true, only names being changed to avoid the danger that would arise otherwise. Everybody should read it.

The second paper (our Tract Edition) contains eight solid pages. It is a mine of valuable information. The first page contains a lecture by Swami Vivekananda, on "Hinduism," before the Congress of Religions.

The second page is devoted to the "Arts of the Spirits," and is copiously illustrated.

The third and fourth pages are devoted to the "Poets and Poetry of Spiritualism," showing that there is no death.

The fifth page (illustrated) shows that the "Passage to Spirit-life Is Most Delightful." It is very valuable.

The sixth page (illustrated) contains some valuable statistics on "Political Romanism." Every patriot should be familiar with them.

The seventh page is a lecture by that great scholar, M. M. Mangasarian, on the "Martyrs of Liberal Faith." You should read it.

The eighth page (illustrated) contains an article by one of the leading journalists of Rochester, N. Y., on a "Cloud of Witnesses—the Truths of Spiritual Phenomena Endorsed by Science."

The third paper consists of facts connecting the Romish Octopus with the assassination of President Lincoln. It is intensely thrilling and contains some appalling facts. This paper has been read undoubtedly by over ONE MILLION of people. Our aim is to do a philanthropic work, and to reach a new class of readers and get them interested in spiritual literature. This offer will hold good during March and April only.

☞Bear in mind that this offer is only made to new subscribers, sent in during the months of March and April.

Passed to Spirit-Life.

Robert Ramsdale, of Franklin, Pa., aged 73 years, left his mortal body on Friday morning, March 16th. Stricken two years ago with paralysis, Mr. Ramsdale has been really from that time "only waiting." He and his invalid wife spent this winter at Lily Dale, to insure the most beneficial treatment, knowing it was only for a time. Gladly was the messenger which freed his spirit from bondage welcomed. Services here were conducted by Mrs. Stearns and Mrs. Paine, and his body taken to his home.

MYRA F. PAINE.

Matthew Hale, aged 64 years, was found dead in his kitchen, early Sunday morning, March 11, 1894. Mr. Hale was single and lived alone on his farm in the vicinity of Encinitas, Cal. Deceased was an honorable, upright man, a good citizen, a staunch Spiritualist and a pioneer, having come to California in 1849. J. H. VAN EMON.

Expiring Subscriptions.

Subscribers can easily tell when their subscriptions will expire, by noting the number printed just over the right-hand column on the first page of the paper, and comparing it with the number on the address-tag of their paper. The number on the paper is changed every week consecutively. The number this week is 226; next week it will be 227; next week 228, and so on. Your subscription will expire with the number indicated on your tag. Thus, "John Smith, 250," indicates that his subscription will expire when the number of the paper corresponds to the number on his tag. Thus, if the tag on your paper is 250, and the present number of the paper being 226, then you will have 24 more papers before your subscription expires. Keep watch of the tag.

36,000! 36,000! 36,000!

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Office, 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

THE HEADQUARTERS OF THE National Spiritualists' Association is now open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all societies, and we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Officers of societies in all foreign countries are also requested to confer with us, and information is desired respecting all new phases of development in all parts of the world. Books, pamphlets and magazines upon Spiritual matters are earnestly solicited for the National Spiritual Library. For information, address as above. ROBERT A. DIMMICK, Secretary. 234tf

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VOL. 8. CHICAGO APRIL 7 1894. NO. 228

WHAT GOD HATH MADE.

Atavic and Evolutional Criminality.

How to Improve the Human Race.

TO THE EDITOR:—Our courts of law evidently do not penetrate beneath the surface of incentives, reading their causes with a view to avert human miseries and sorrows. Not but that the judge, lawyer or jury is able to discern criminality delineated in the physique, in the face, voice and flash of the eye, but do they consider that criminality is but the materialization in form and corresponding act of inherited and acquired tendencies perfectly natural to the make-up?

In his "Descent of Species" Darwin calls attention to a law of heredity, that where some strongly impressed incident has occurred to an animal or bird, becoming fixed in its constitution, it recurs in the offspring in like manifestation and in regular periodicity down the chain of generations.

The same law obtains with human beings, which accounts for revolutionary upheavals, such as anarchy and war. Criminality comes under the same head. It is not the result of environment alone, that mere circumstances may engender. Internal influences are but the hatching process, so to speak, of what is latent in the unfortunate man or woman. Criminality is a species of its own; is a type; is true to itself. The Review of Reviews classifies it as atavic and evolutional.

By atavic criminality is meant "the return of certain individuals, whose physiological and psychological constitution is morbid, to such means of the struggle for existence as civilization has suppressed, such as murder, robbery, etc."

By evolutional criminality is meant its normal development under the influences of our social system, quickening its inherent germs, manifest not so much in violence as intrigue, fraud, astuteness, passing for respectability when gilded by the glitter of wealth or talent.

All of us are at best but the fruiting or re-embodiment of ages of civilization admixed with its savageism. How to eradicate the savage quality is the question. That the popular methods employed are abortive of the ends sought is obvious to every thoughtful observer. Criminality multiplies under the lash, in the shadow of the prison, at the foot of the guillotine, at the mechanism of the gallows. Our appliances are not corrective: they are generative of the evils we would suppress, By retributive punishment we are unfolding the germs of criminality to be more hideous than before. The artifices of criminality keep pace with our artifices of progress. As our civilization widens under invention, so criminality girds itself with new and more terrible missiles.

Who is responsible for the bomb, the train robberies, the bank robbery, the unprovoked murder of a Mayor or President. Ask ancestry; ask society, that tolerates a robbing monopoly, that inspires another murderer to stab by murdering the murderer who is caught, and then allowing the presses of the land to charm a new installment of murderers to like deeds by graphic pictures of the murderous scenes. Who is responsible? Ask the struggle for existence under a republican government. Ask the impoverished home, the saloon, the luxurious mansion. Ask the fashionable pulpit with its vaunted self-righteousness.

And yet none of these institutions, transmissions, and conditions, single or in unity, can fully answer the serious questions.

The responsibility should not weigh so much in our minds as ways and means by which to evolve society out of its evil-breeding conditions. Certain it is that these ways and means must be different from the customary. Let no good instrumentality be ignored. Employ wise legislation, a purer press, a freer pulpit, poetry, fine the arts; all these instrumentalities, but chief among them are the home and the school. And yet all these instrumentalities combined are not sufficient to the task. Use them all, and yet we shall fail to eliminate the taint of criminality in the very blood of men and women unless a purer, positive blood, polarized to the spiritual, is intromitted in marital life. Reform must begin at the fountains of life. If we would improve the human type, all mock modesty about what God hath made must be put aside, and the laws of the human being be taught in their simple, beautiful, righteous, fullness, and marriage in love be defined on the principle of the "fittest" to evolve nature's nobility of manhood and womanhood.

J. O. BARRETT.

His Majesty of Portugal, in consideration of the small size of his kingdom, contents himself with $634,440 a year.

The food of German miners consists of bread and vegetables. It is very seldom that they can afford a bit of meat.

An Italian miner receives 8 shillings a week; a cotton mill hand, 10; a dyer, 12; a stone-cutter, 13: a mason 14; a tailor, 15.

German editors receive an average of $6.71 salary per week; proof-readers, $5.22; compositors, $4.96; the devil gets $1.42.

An Italian laborer has soup in the morning; soup, bread and potatoes at dinner; bread, wine and macaroni for supper.

WAVES ROLLING ON THE INTELLECTUAL OCEAN.

They Were Set Into Wild Commotion by Hon. A. B. Richmond, the Eminent Philosopher and Jurist.

And They Are Now Surging Mountain-High, and Many Are Sorely Troubled.

Prof. W. M. Lockwood, the Scientist, Pours the Oil of Reason on the Troubled Waters.

He Presents Many Interesting Statements for the Consideration of Spiritualists.

We have read with a degree of pleasure the criticism on R. G. Ingersoll by A. B. Richmond, and the replies of several writers to Mr. Richmond, including that of Charles Dawbarn; and confess ourself in mental and logical dilemma in tracing the thought of these writers to legitimate conclusions from premises chosen. Evidently we do not understand what Mr. Richmond means by the terms he uses regarding what he calls matter, force and intelligence. These terms seem to convey to his mentality a very different meaning than that held by the physicist, chemist and experimentalist. He seems to regard matter as a fixity, which the materialist has a patent right on, and is in full possession of hence lawyer-like, although admitting its co-existence with time and space, he refuses to admit its potentiality in evidence, calling it cold, crude and senseless—necessitating an "over-ruling mind" to make it potential, respectable and useful, or of any special value to the spiritual-minded investigator of cosmos.

The question is not so much what school of ethics, logic and mental science Mr. Richmond represents, but rather, is his position tenable from what is already known regarding nature's order and formula of expression. Our first objection to the position taken by him, is his mistaken estimate of what is called matter; and his seeming assent that it is material in a materialistic sense. A thousand years before Lavoisier discovered the chemical balance, the ancient alchemist declared "the potentiality of matter" and its seeming indestructibility. The terms applied to all of those elemental energies of nature that were known up to the time of Sir Humphrey Davy, were names indicating an inherent function, rather than materialistic quality. Thus, hydrogen, from hydro-water—and gennary, to produce, means the water producer. Oxygen from oxus—acid—and gennary—to produce—means the acid producer. These terms imply potentiality, because they imply inherent power or function. In addition to this very ancient ideal regarding the potentiality of matter, every physicist since the time of Sir Humphrey Davy has declared the elements of nature to be not only self-existing and indestructible, but potential. To-day the schools and colleges where chemical science is taught, instruct this truth. Yet we witness Spiritualists of Brother Richmond's order of thinking, while admitting the self-existing qualities of matter as demonstrated in the analysis offered by physical science, knowing this truth to be taught in our schools, demanding its exact application to the affairs of social science—yet when the question of moral rectitude, of religion, or causation arises, they insist upon the introduction of another factor—a sort of Sunday platitude—which science nowhere discovers.

This they call "Infinite Intelligence," "Overruling Mind," "First Great Cause," "Designer," "God," etc., etc. At the risk of being called an atheist, we will point out the mental mistakes of those who support this claim:

First, if matter has always existed, designing intelligence did not create it. If the sixty-five or more elements of cosmos have always existed in some form, then the matter or energy of which these are composed is potential, as each of these have inherent power and function; hence this inherent power has always been a part of its self-existence, and is as old as Infinite Intelligence or God. Indeed, we may deduce with logical exactness that time, space and potentiality preceded an infinite intelligence, admitting, for the sake of the deduction, that there is such a being; for a being, in any form or character, cannot construct space or time, without space and time as the workshop. Admitting, then, the self-existing power of matter, God as an Infinite Intelligence was not and is not a creator.

Let us apply this deduction. Oxygen and hydrogen are self-existing elementals and potential energies of nature. Richmond's God desires to formulate water; and so he is obliged to get a little oxygen and hydrogen, which is as old and self-existing as he is, and the experiment commences, and is successful only when these elements combine in the arithmetical order of eight parts of oxygen to one part of hydrogen. Why did Infinite Intelligence have to employ these elements in this arithmetical relationship? Why did he not say: "Let water now come out of hydrogen," and have it so?

If, then, water can only be evoked by the arithmetical combinations of oxygen and hydrogen, where, please, is the omnipotence of "God," or "Infinite Mind," greater than that of a common schoolboy? The omnipotence in this combination, then, is not in infinite mind, but in these elements of nature superior to it, because they refuse to combine to form water upon any base of molecular rhythms save that of eight parts of oxygen to one part of hydrogen.

Let us now point out that an Overruling Intelligence has no part or place in molecular combination, in the promotion of any cosmic form. In musical art, what we call pitch of tone depends upon the number of vibrations in a given time. Suppose the middle C of the piano has a definite number of vibrations. Now, we do not understand this pitch of tone to be a product of Infinite Intelligence, but the result of a stated number of vibrations. If we sound E—the third or mediant note in this scale of C—we find a larger number of vibrations in the same moment of time; and we also find that when we strike these two notes—C and E—together, we have what is called a rhythm, or blending of tone. To get down to scientific accuracy of measurement of these respective tones, let us attach our dynamometer to each of these strings, and we find that not only is there an arithmetical relationship between the number of vibrations, but a measurement of the length of these vibrations discovers a similar arithmetical order.

Now, we ask, what has "Infinite Mind" to do with this mathematical fact? Did Infinite Mind make mathematics? or is mathematics only a deduction from, and an induction to, eternal principles of nature? Where the musical physicist finds arithmetical rhythm and principle the order of musical art, in analogous manner the chemical physicist finds molecular rhythm and arithmetical order the formula of cosmic art. Every form of matter subject to chemical analysis discloses this rhythmic order in molecular structure, also an arithmetical blending of the elements composing it.

Our second objection to the position taken by Mr. Richmond is, the misapplication of words and terms used, and a seeming misapprehension of nature's order and formula. Foremost among these terms we note the word intelligence. What is intelligence, please? Lexicographers inform us that the word is from (Latin) *inter* and *lego*, which means to collect within. It means "information communicated," "understanding," etc. Where do you find that intellectual factor of understanding in a kernel of wheat? Where is the storehouse of its information *per se*? According to the derivations of the word as employed by modern scholars and linguists, intelligence means "classified knowledge." Where amid the molecular structures of a grain of salt do we find classified knowledge? Come with me into the laboratory of the chemist and let us take a grain of salt apart. We will provide ourselves with a chemical balance to aid us in the accuracy of measurement. We soon find chlorine 35½ parts, and sodium 23 parts, but no form or feature of a permeating intelligence is seen. We put these elements of salt on our chemical balance, and find they weigh precisely what the grain of salt weighed before we tore down its structure. But as intelligence is one of those accumulations that cannot be weighed on scales that weigh other invisible factors of nature, let us continue our investigation.

We will make a microscopic negative of the tiny crystal, and place a suitable micro-objective of it in a powerful cosmoscope; this being done, we will project a picture of this crystal magnified ten thousand diameters, upon a suitable screen. We seem to be enveloped in an atmosphere of crystalline grandeur; and we note the regular mathematical order of its wonderful structure. A magnetic rhythm pervades the entire surface of the picture, and a deep sensation of what is meant by "potentiality" grows upon our awakened senses. Now, we can't help reflecting that if God, or Infinite Intelligence, made this specimen of crystalline art, he was obliged to get, as a chemist would, 35½ parts of chlorine and 23 parts of sodium. Imagine, if you please, an omnipotent God or an Infinite Intelligence being obliged to chase around the cosmic hencoop, to find an extra half volume of chlorine before he could build or create the tiny speck; and where within the order of molecular combination, please, did he leave his picture or the "classified knowledge" that is supposed to comprise "intelligence?"

Thus far we have not discovered it. But we will not be discouraged in our search after so important a factor. Let us make use of the spectroscope and see if this method of analysis brings out the picture we are looking after. We will arrange the atom of salt in suitable position in our instrument and run through it a current of electrical energy, that we may note the order of its spectra carefully. Now we are in a realm of color-motion, not one color, but several hundred beautiful lines of varying color shoot across the object-glass of our spectroscope, no two of which are precisely alike. But where is that "classified knowledge?" Where the expression of "Infinite Intelligence" that Brother Richmond affirms inheres in the atom? Thus far it has eluded our vision. But I am certain that it is there, nevertheless—says Mr. Richmond. It is only an expression of pure matter—cries the materialist! It is all an indication of spirit—yells the spiritist! Peace, gentlemen, peace! Nature will afford us an eternity of time to get at the truth of this; hence we can afford to be calm and dignified in so important research.

First, we will not count the theological chicken before it is hatched. Let us not unload a fetich that possibly may only exist in our shrouded mentality. Let us be logical and consistent with known factors. Thus far, then, to recapitulate, we have taken apart this crystalline speck, and found its structure to be composed of those elemental energies of nature known as chlorine and sodium. The ancient and modern physicists affirm that they have eternally existed in some form. Our leading textbooks now in use in schools and colleges affirm the same truth. Modern experimentalists dowered with the history of past experiences, and aided by the instrumentalities of modern invention and discoveries in electrical science, lend their affirmation to the equational character of nature's forms.

A certain electro-state of the chlorine and sodium, they affirm, seems necessary for the union. When the molecules of chlorine and sodium have been raised by electro-action to a certain molecular or vibratory rate of activity, they seem to blend into each other in a manner not dissimilar to the rhythmic blending of the musical vibrations of C and E, before alluded to; and we have as a product of this blending or union, a speck of common salt. And this result we find to be in exact accord with the well-established postulate and law of chemical combination, that "the central tendency of all elements of nature is to combine and form something entirely unlike either factor."

Here, then, we deduce, is the first indication that matter possesses within itself an inherent automatic tendency to rise to higher forms. Inherent, because the power to promote these forms seems to be a factor of their respective molecular structure, and automatic because these energies of nature blend to promote other forms of visible matter when combined in suitable arithmetical proportion, and under no other conditions.

Having failed, then, to find "all-pervading intelligence" in this speck of matter, let us turn our attention to the investigation of our mental laboratory, and see that the process by which the human has knowledge and understanding, and, perhaps, intelligence, is correctly defined, mapped out, analyzed and demonstrated. Let us see that there lurks within the storehouse of our own consciousness no fetich as a product of past antiquated opinions, no cobweb of prehistoric mythology, no schisms of theology, invented to catch mental flies—in brief, no tendency to an abuse of the imagination, which formula comprises the principal stock-in-trade of every form and type of Theism.

This investigation will take us direct into the citadel of consciousness and her mental workshop. Here we will examine the avenues which connect consciousness to the outside or objective world. We will note as closely as we can, in the brief time allotted us, the structure and function of those nerve tissues which seem to be the vehicle of conscious sensation, and which lead directly to the objective world.

This is called the realm of the sensory system. Through its varying avenues the conscious ego recognizes something of its outside environment. Note this bundle of nerves connecting the eye. It is called the optic nerve. It is not one nerve, but many; seeming to suggest that vision requires a variety of optic wires to express the completeness of this sense. See how they branch off as they enter the sensorium, and their roots, like fingers, bury into the grey-and-white matter of the brain. What is this for? you ask. Is the white and grey matter of the brain a kind of magnetic pile? Does one's ability to see depend upon the character and structure of this pile?

Not too many questions at once. Investigation shows that the grey-and-white matter possess several functions; among which is that of a kind of battery or nerve stimuli. Our ability to see depends not only upon the normal structure of the grey-and-white matter, but upon the entire structure of the optic nerve and eye also. If any of these connecting nerve organisms become deranged along the line of vision, no less than in their connecting extremities, impaired vision follows. Something like paralysis of vision occurs, when the electro-state of these nerve cells is depleted. Impaired vision is not because an Infinite Intelligence got mad at this particular eye, and withdrew his support, or because the "speck" of intelligence that Brother Dawbarn thinks exists in this particular cell, has been jostled out of its home; but because physical or chemical changes have impaired the homogeneity of the structure per se. The molecular character of those modes of motion promoting vision has been disturbed, the nerve vehicle is out of molecular rhythm, and the citadel of consciousness more or less cut off from this sensation or mode of knowing.

In a similar manner we find the sense of smell, hearing, taste and touch have their especial order of nerve structure, and to disturb any of these means to impair the lines of observation and sensation connecting the objective world to consciousness.

In addition to these special avenues of sensation the human body is enveloped in a network of nervous structure, which, centering in spinal or cerebral matter, convey to the conscious principle of man subtle sensations, promoting feeling, perception, impression. Hence we conclude that it is consciousness that sees, hears, smells, tastes and has the sensation we call touch. And through these avenues of special sense, and the general avenue of impressions, man becomes acquainted with his environment.

Since, then, man can have no thought, sensation or impression that does not promote cerebral or molecular change, it follows that these are the only avenues promoting thought; hence, what we call mind is only the result of sensations projected upon consciousness through some of these avenues. So we conclude that thought is caused by some volition within man, or some factor from without, impressing consciousness. Mind, then, is an aggregation or accumulation of thoughts.

Knowledge is an accumulation of mind-action, upon facts and principles of our environment, and intelligence is an orderly classification of knowledge; and this orderly classification implies not only logical premises but logical deductions. To make this apparent, let us suggest that what Mr. Richmond knows about common law is not the result of impressions upon his mind, but rather of impressions upon his consciousness, hence, his mind or knowledge of law is the result of such impressions.

This being a self-evident truth, it follows that a classification of this knowledge in the various departments of civil jurisprudence makes for him an intelligent order of knowing. This being a logical deduction from well-established data in mental physiology and philosophy, we affirm that mind, knowledge or intelligence is not the entity that knows or thinks, designs or governs, but rather the result of the process of knowing. Intelligence, finite or infinite, does not direct and control anything in the cosmic system; nor is it found as "specks" in the molecular structure of nature, or stand as an omnipotent spirit or energy behind matter to control it. At most, it is only a term expressive of an orderly and systematic formula of knowing; and we can but think that the term, as used by Brother Richmond, arises from a miscomprehension of mental science, both physiologically and philosophically, hence, is illogical and ambiguous in the extreme.

Before closing this article we will point out the misuse of one more term frequently met in his communication, and in use by very many writers. The term is "law," "law of nature," "natural law," etc., etc. At the risk of being called by a name indicative of mental imbecility, I shall affirm that from well-established data, there is no such thing as law inhering in nature as an infinitude. No such thing as a "natural law," or "law of nature." The use of the term in this connection is a misapplication of the true meaning of the word, and a fruitful source of disagreement and mental conflict among thinkers.

Ptolemy declared his "Primum Mobile" to be in accord "with the eternal law of God and Nature." Galileo discovered with his telescope, and demonstrated to the progressive thinkers of his time, that Ptolemy's "eternal law of God and Nature" was an eternal humbug, set up by ignorance, and carried out by a constant misconception of nature and an abuse of the imagination.

Theology and the priesthood of Newton's time declared that "the stellar world was controlled by God's law." Newton demonstrated that a principle of dynamics, a principle of cosmic mathematics regulates the order of stellar space, and so God's law," as described by priests, gave up the ghost. The shrouded intellect of Benjamin Franklin's time claimed that "Franklin was meddling with the laws of God and nature," in his experiments with electricity; yet he succeeded in bottling some of the "law of God," and as a principle of molecular energy, it is now applied in carrying on the commerce of the world.

First, let us understand what the word means in our search after truth. Webster defines law to be in its application to nature "the regular method of sequence by which certain phenomena or effects follow certain conditions or causes, as the law of gravitation; a geological law; the laws of physical descent, of trade, etc., the uniform methods of relations according to which material and mental forces act in producing effects, or are manifested in phenomena; a norm or rule for the working of force; hence, any force, tendency, propension or instinct, whether natural or acquired; as the law of self-preservation, etc." Lecturers and essayists transcend this definition, by declaring law for all of the unknown universe, ignoring the fact that, before law is formulated we must understand the "norm or rule," and "regular method of sequence," producing the effect or phenomena. Hence law is the expressed or written order of thought that agrees with the order of fact in nature; in other words, it is the expressed or written agreement of an order of thought with truth. To claim law, or the expression of law, for that domain of nature, where no norm or rule of nature has been established, oversteps the claims of accurate expression, and begs the question in the interest of schism, rather than that of truth.

This careless method has been the formula of all religious and creedal beliefs the world has ever known. Priests and their apologists have tried to hold the mental vision of man in servitude, by an endless reference to the laws of God, which always, mind you, were in the interest of the affirming party. Scientific investigations dispelled these laws of God in every instance, and are sending the gods themselves to an eternal roast in the caverns of Olympus. The schismatist of our time begs the question under discussion, in his favor, by frequent allusion to "natural law," and "law of nature," inferring, of course, that these laws, of which he knows nothing, support and demonstrate his claim.

Wait, gentlemen, until these laws are ascertained and formulated, and when their rule of action is known and "regular sequences" are demonstrated to follow "certain causes or effects" the chances are that your schism will disappear with the discovery and your mental idols go to roost in the caverns with the Gods. Laws are the result of investigation and study, a product of man's reasoning faculty, and the term can only be applied to principles or attributes of nature, such as laws of gravitation, of dynamics, of chemical formations, of musical notation, etc. Nature as an infinitude is considerable of a cosmic chunk, and we will give our opponents a year to formulate a law of nature which will incorporate the "regular rule of action" by which effects follow cause in "regular sequence" in the various departments of her activities. The laws of chemical equations may be briefly stated, but the law of cosmic equation will elude man's mental effort for a long time to come.

If man would study these principles of nature more, and leave the world's prehistoric platitudes and phraseology out of his investigations he might attain to more accurate premise for the philosophy of continued existence, and make more logical deductions, with less ambiguity of thought. The philosophy of Spiritualism does not need the bolstering of any "theory of design," or the illogical speculations of Berkeley and Reid. Intelligence in matter, or intelligence behind it, is a mental vagary, which, like the Mosaic hypothesis of creation, will ever elude analysis.

We think that Brother Richmond, while claiming infinite intelligence and design in sex structure, will admit, upon careful reflection, that the hermaphrodites found among the human species must be a slip of the infinite designer, and that the lavish use of a score of spermazoon in the projection of a single human life, or the disintegration of a million fish ovum to every hundred hatched, is a waste of raw material, if not of "Infinite Intelligence."

Nature alone is infinite, and in her laboratory of omnipotent energies, with inherent tendency toward higher form, we find the promises of every type and condition of life. In the polarity of the molecule we find an expression of the automatic character of nature: polar action and reaction, promoting rhythmic equipoise. Nothing being created or lost in the infinitude of nature, it follows that all of the various energies of time and space, whether styled physical or psychical, are projected into the structures and forms, promoting the to-morrow. Conscious energy, being the real ego that has been evolved from potential energy, through the inherent tendency of matter to higher form, is a factor of indestructibility.

Its continued existence per se is beyond the control and designs of priests, of schisms, of creeds and beliefs. Consciousness is the formative principle of man, the ego; and the mental relations this conscious ego holds to the human when disembodied are precisely the same as that correlating man to man in the form; the same in principle as that uniting and correlating all conditions of matter or energy, the same as that uniting star to star, or system to system. This factor of correlation in modern physics, is known to be molecular. When we speak to a friend or to the human, in whatever language we choose, he only understands us when the molecular changes projected through the auditory nerve upon his consciousness evoke a rhythmic sensation of what we are saying. Analogous changes take place in the promotion of every sensation man has.

Impressions, however subtle and silent, coming from any source, visible or invisible, only become impressions through molecular change; and this truth more widely disseminated, would dispel the vagaries and speculations humanity conceives regarding life present and future. The correlation of force, the conservation of energy, the construction of all forms and types of life, will, upon a close analysis, be found to be in accord with a continuous principle of molecular induction—a principle of nature not operated by the gods, or "God," or by "designing intelligence." A principle automatic and potential. Automatic, because of the universal polarity of matter, visible or invisible; and potential because its inherent tendency is to promote higher form, which is fully demonstrated in the progressive order of cosmic structure.

When these principles of elemental causation are more generally understood, man will not bend the knee to the priest or prelate of any system of theology. He will know that he is the rightful heir to all of the progressive changes within nature's laboratory of art, including continuity of life; because he is "bone of her bone, and flesh of her flesh," and conscious energy of her potential energies, based upon her inexorable principles of evolution. He will neither fear nor respect the incestuous gods humanity has invented, nor the moral platitudes and hells found within pious and hypocritical inclosures.

We believe Brother Richmond will yet sense this incoming wave of progressive truth, and he will also sense that any system of mental philosophy is dangerous that sneers at an Ingersoll for saying that "happiness is the only good, that the time to be happy is now, and the way to be happy is to make others so," and which apologizes for a Jesus Christ who said: "Take no thought of the morrow, what ye shall eat or drink, or wherewithal ye shall be clothed."

If the true philanthropist, in his designs for the good of mankind, lives and acts for the future as well as now, as our friend asserts, the Nazarene, measured by the quotation above, certainly was not a philanthropist. But if the time to be happy and to make others so is now, then this sentiment will be found to be not only good philosophy, but excellent logic, since the to-morrow and future have not yet arrived. W. M. L.

MEDIUMSHIP.

A Curious Case of Development.

BERLIN, GERMANY—RESULTS AT A CIRCLE—WATER MEDIUMSHIP—VISIONS IN A GLASS.

TO THE EDITOR:—An article lately appeared in a spiritualistic paper published in Berlin, Germany, which was commented upon by the editor, who said the case was a very rare phase of mediumship. As the article was inaccurate in some minor points, and may be interesting reading to English-speaking Spiritualists, I will give a true version of the communication referred to as it happened in our little home. One evening, last fall, my wife and myself went to attend the circle at a friend's house, where resided at the time a trance medium, a Mr. Rhenart. Six were in the circle. After a while Mr. Rhenart went into a trance. His controls made themselves known by writing their names, gave messages to each in the circle, and wrote answers to questions. Among other questions Mrs. O. asked the control—Dr. Feisel—if she would ever deve op as a medium, to which he wrote: "Yes." When asked if it would be in materialization, he wrote, "Partly:" if a clairvoyant, he wrote, "Yes." Asked for his advice how to become a clairvoyant, he answered: "She might develop by using water." The other word was thought to be foam. The answer caused some hilarity in the circle, and Mrs. O. laughingly remarked in that case she feared she would never have her wish of becoming mediumistic. She then asked Dr. Feisel to write the message over, as the word foam must be incorrect, which he did by writing for her to look into a glass of water. To a certain extent this information was satisfactory, but as details were wanting, she asked the control how to proceed, when he wrote in a clear and bold hand: "Take a tumbler of water in which you will put a piece of silver, and look in the water for ten minutes every evening." That was plain enough. Now for results: Beginning the next evening, Mrs. O. did as directed, and continued for two weeks without seeing anything. While beginning to doubt of success, she persisted, and one evening was rewarded by seeing a brilliant triangle, with a face at each apex. The next evening, besides the triangle, a hand appeared, then a foot, and as time advanced she saw faces of departed friends, and strangers, flowers, landscapes, birds; she has also developed as a clairvoyant, not fully as yet, but is improving every day.

This question arises: Is there not a spirit intelligence in the answer given by the control, Dr. Feisel? None of us sitting in the circle knew or ever heard of water mediumship, and consequently the information could not have been the effects of mind among the sitters. When the medium awoke from his trance, he was asked, before being told of the occurrence, if he had ever heard or known of "water mediumship." He did not, and was surprised when told. The control, Dr. Feisel in a previous message wrote that he had left Germany for America in the ship St. Mary, in April, 1602, giving date of departure, arrival, death and other information.

OCCASIONAL.

—During the thirteenth century in France an archer received twelve shillings a month, a knight £4.10, a field marshal £15.

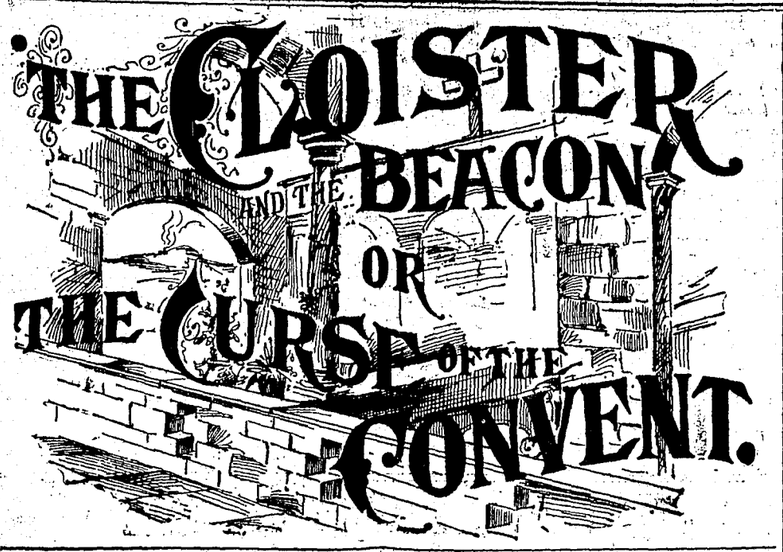
The laborers in every occupation are paid from two to five times as much in the United States as in any country in Europe.

Bank clerks in Germany receive from $142 to $1,100 salary. For the first three or four years they serve without pay.

Clerks in wholesale and retail stores in Dusseldorf receive from $9 to $14 a month; women clerks from $7 to $10.

On many railroads of Germany the station agents are permitted to keep bees, which thus form a small source of income.

Station laborers on the German railroads are required to be on duty from 5:30 A. M. to 10:30 P. M. seven days in a week.



CHAPTER VIII.

The Myrtle Grove.

["The Night the Light Went Out" was a most remarkable story, founded on absolute facts as testified to by a prominent gentleman of this city. We commenced in no. 225 the publication of its companion piece, the scenes being laid in England. It is by Hammond Hills, of the *Agnostic Journal*, London. We are sure it will prove of great interest to our numerous readers. All new yearly or trial subscribers will get "The Night the Light Went Out" free.]

At twilight's hour the maiden quitted the castle by stealth, and turned her footsteps in the direction her lover had indicated. As she approached the Myrtle Grove soft strains of music fell upon her ear; soft strains so sweet, so weird, as for a moment held the listener spellbound. And when, like a timid fawn, as fearful of discovery, she was about to bound away, a spirit-stirring blast as of exulting victory arrested her, which anon melted into plaintive cadence, and slowly died away. Awhile she waited, hoping the strains would be renewed, that so her memory might recall the time and place she first had heard those strange, wild notes of melody, for well she knew such strains for her had been chanted once before, in her dreams perhaps; for surely spirit-hand had swept the lyre, since mortal power, the maiden thought, could never improvise such lay. Thus pondering, Isabel of Kirton stood, until her attention became arrested by a rustling of foliage near, when, turning, she found herself folded in Roland de Brabancon's arms; and time, place, music, were alike forgotten, for love chased all other passions from her breast.

And the knight pleaded his cause as only they can plead whose hearts are in the enterprise; but, finding Isabel loath to disobey her father's wishes, and fearing for the success of his suit, he represented to her the danger in which she stood through the very favor with which the king regarded her—the remorseless king, who spared neither friend nor enemy; and he exhorted her to give him the right to protect her from the snares of one whose love, ere yet, had proved more terrible than hate.

"But pledge to me thy troth," he urged, "nor man, nor demon, nor even king, shall ever wrest thee from me."

"Nay, nay," said Isabel, when thus adjured; "I dare not openly defy my father's will. Ask me not thus to break my faith, De Brabancon; ask me not, I implore thee."

"Not to break thy faith, O Isabel, do I entreat thee, but only to transfer it unto one whose heart beats but in thy smiles. If I seek to remove the blossom from the home in which it was reared, it is but to transplant it in my heart, where I, with fostering care, may cherish it through weal, through woe, while life's short day-dream lasts. Consider, it is the lot of each true heart to quit the friends to whom its childhood clung; to forsake mother, sister, all of kin, for aye to share the lot of one beloved over all. I ask but for a simple promise, Isabel; dost thou love me and yet refuse to give it? I ask of thee thy plighted troth; dost thou love me, and shrink from even such sacrifice as thy own mother made for the Lord of Kirton's sake?"

"But my sister, Roland; tempt me not to break my vow to her. I have pledged my troth I will return to Kirton, and share with her the cloister's gloom."

"The cloister!" interrupted the excited youth. "Maiden, what mockery is this, and what the influence, and by whom exerted, that could induce thee for one moment's space to meditate upon a future for which thou hast no vocation?"

"No vocation, and alas! no desire, Brabancon. But woman, in these days, is a creature of circumstances, not of will, and the irresistible wheel of destiny crashes on with a force no woman can control."

"Yet with a force less strong than that of man. Against thy destiny, Isabel, I will oppose my love, and pledge myself to conquer. Dost thou not know that it would be an outrage against the very heaven thou wouldst profess to serve for youth and beauty like to thine—a heart like thine, beating with human passion; a soul like thine, craving for mortal happiness and for mortal freedom—to be immured within the convent cell?"

"All this I know, and yet dare not withstand the ordained future, Roland."

"Dare not withstand it! Dost thou dare commit thyself unto a greater evil? Dost thou dare take upon thyself vows—not from choice, but from mistaken duty—vows which will enforce thee to dwell for aye a living sacrifice within the pale of what should be sanctified and holy Church?"

"It has been so ordained, my Roland," sighed the maid.

"So ordained by whom? By mortal like thyself! No, not like thee, for thou art pure and gentle, but by some priest whose stony nature well accords with the stony prison to which he would consign thee. Look into thy heart, my Isabel, and then tell me if thou dost think for such a death-in-life thou wert ordained by heaven?"

"I dare not look into my heart, O Roland de Brabancon; full well thou knowest that. My heart should aspire to things beyond this fleeting world, yet it clings here to thee. My heart, it should reflect my Saviour's love, yet much I fear that on it only thy image is engraved; yet will I trust that time and prayer and penitence will teach my soul submission. Let it be enough for thee to know thou hast my love; but for myself, no matter how my sinful heart rebel, I will redeem my promise, and become a living tenant of a tomb."

"To whom was that promise given, Isabel; to whom hast thou pledged thy word?"

"Unto my sister, ere I left her side. I will not now forsake her."

"And such," exclaimed the knight bitterly, "such is the decision of a woman who protested she loved none but me!"

"Aye, Roland, beyond my hope of heaven I do love thee."

"Beyond thy hope of heaven, but less than thy sister, maiden. I thank thee that thou teachest me how shallow is a woman's favor; and it is for love like thine that I have worshiped thee with all the strength of manhood. Oh, Isabel, when first I gazed into thine eyes love took deep root within my soul, and I, I cherished the new-created passion, dreaming not that thine would be the hand that would ruthlessly scatter the blossom and destroy its growth. Oh! we are the veriest slaves of destiny. We grope in the darkness when we seek to pierce the mystery which enshrouds the marble men call a woman's heart. Oh, Isabel, thy smiles were unto me the very lamp of life, for on my path they shed the only ray of light I cared to follow! And thou, O mockery, thou lovest me beyond thy hope of heaven, but less than thou dost love thy sister!"

But what would it avail us to record their lengthened interview, since the language of love is not the language of the lines, nor is eloquence that of the lips? Enough the knight pleaded, and the maiden listened, and heart to heart was pledged in earnest faith.

"By daybreak," said the knight, as he clasped within his arms the maiden of his choice; "by daybreak, Isabel, I must away, for I would see the Archbishop before he quits London. At eventide tomorrow I will return; here in the Myrtle Grove, my own love, wilt thou meet me?"

"Canst thou ask me, Roland? Oh, rather teach me how to live until the hour when we shall meet again."

Hastily, then, Roland de Brabancon bade adieu to the Kentish blossom he hoped soon to wear next his heart, for each must return to the castle by a different path, lest the King should learn they had disobeyed his will.

And as they parted, the fond youth murmured low: "To-morrow, dear one; we shall meet again to-morrow."

CHAPTER IX.

The Druid's Warning.

Slowly and thoughtfully Isabel retraced her steps towards the castle; but, as she was about to emerge from the Myrtle Grove, once more the strains of the mysterious harp saluted her ear, this time accompanying words which well she recollected, having heard them in her home at Kirton, on the eve of Cyvrangon's departure:

"A knight and a lady hold converse sweet in
the shade of the myrtle grove:
The lady lists as her cavalier breathes the
sweet, sweet tale of love;
And their troth is plighted beneath the rays of
the glowing queen of night,
And the lady pledges her faith to him who
must leave ere the dawn of light.
"Oh! have a care, lady; Oh, knight have
a care!
Of fraud and of ambush beware! beware!"

And as the maiden listened, well she knew that the first epoch of her career had passed away; that her day of splendor, her hour of love, all the fair part of her destiny, as foretold by Cyvrangon the Draoi,* had been fulfilled; and she strove in vain to unfathom the mystery of the strains to which she could not choose but listen. That it was Cyvrangon the Druid, Cyvrangon the Prophet-Bard, who was re-awaking strains which he once improvised for her in her Kentish home, she scarcely doubted; but, all the same, she thought it might not be the music of earth or mortal that she heard. His mysterious advent at Kirton, and his so strange disappearance after his prophetic words to her and to her sister, all combined to foster the belief in the guileless maiden's heart that Cyvrangon was not a being of mortal mould; and the feeling that even now he might be near her, though rendered invisible by some occult power, caused a strange, cold fear to pervade her heart; which, added to the excitement of the past hour, proved too much for her delicately-organized nature, and, her footsteps faltering, she was about to sink on the green sward when Cyvrangon the Druid stood before her.

"Cyvrangon," gasped Isabel, in terrified accents; "Cyvrangon the British Faid!"

"Aye, maiden," he returned; "did I not tell thee we should meet again? Yet fear me not; I would befriend, but never harm thee. By my presence here thou mayest know that thou hast passed the first epoch of thy destiny: Cyvrangon the Druid bids thee beware the second. Shortly thou wilt need a friend; when three days shall have passed away, and the third eventide have dawned, soon as the moon's disc shall silver the tree-tops, and the glittering stars smile upon thee from their home in the blue vault of heaven, turn thy footsteps once more in the direction of the Myrtle Grove. Cyvrangon there will meet thee, maiden, to offer thee the counsel thou wilt then so sorely need."

"What terrible calamity is about to happen?" asked the frightened Isabel. "A strange presentiment of coming evil hath hold upon me; it chills my heart even in its hour of new-created joy! Oh, Cyvrangon—thou who hast power to read the future in the starry firmament, tell me, what have I to fear?"

"All things!"

"All things! But, Cyvrangon, I know, for my heart tells me, he whom I love will aye prove true."

"He whom thou lovest will prove true; but he whom thou dost not love, and yet who loveth thee, hath power to conquer truth!"

"The king! But De Brabancon will be my shield against his base advances."

"Can simple knight shield thee from monarch's will?"

"Aye, surely, since I have pledged my troth to him."

"And the lady pledges her troth to him who must leave ere the dawn of light!" quoted the Briton impressively.

And, as a new fear arose in Isabel's breast, she said, as though unwilling to lose her slight hold upon hope:

"He will return, Cyvrangon; he promised me a few moments' converse to-morrow, and, let all others fail me as they will, Brabancon will keep his word."

"Long will it be, O maiden, ere that morrow's dawn shall smile upon thy meeting with thy lover."

"Hath, then, the Archbishop quitted London, and will De Brabancon follow him to his ecclesiastical abode at Canterbury?"

"Roland de Brabancon hath been the victim of his monarch's treachery. To-morrow's sun shall rise upon his prison."

"Alas, alas!" sobbed the unhappy maid, "then I am indeed lost. "Oh! my father, why didst thou bring me hither—why leave me thus alone without one friend?"

"Not without a friend, lady; thou shouldst not thus early in life despair. 'Tis true thou hast much to suffer, but thine innocence will guide thee safe through all; and in thine hour of tribulation thou shalt find a friend even more powerful than the King of England."

"Even more powerful than the King of England!" echoed the astonished maiden.

"Cyvrangon the Faid hath said it," replied the visionary: "and it shall come to pass!"

Then, leading Isabel to the entrance of the grove, he gently said:

"Fear nothing, O maiden, fear nothing; but leave me now, I pray thee; Cyvrangon the Briton hath work before him; Cyvrangon the Draoi would be alone!"

And the maiden returned to the castle with a heavy heart, while ever the words rang on her ears:

"Oh! have a care, lady! Oh! knight have
a care!
Of fraud and of ambush, beware! beware!"

And, in the darkness of night, Cyvrangon the Druid, mounted on a fleet and gallant steed, was far on his road to Canterbury.

Had he, then, left the maiden to struggle alone against the dangers that encompassed her? Time will prove.

*Magician

CHAPTER X.

Arrested in the King's Name.

Let us now turn to Roland de Brabancon. In spite of his efforts to render their interview a secret one, the lovers had been traced by the emissaries of King John, who at once despatched spies with orders to seize and convey De Brabancon in secrecy to Dover Castle, where they were to produce the king's warrant for his imprisonment. No sooner, then, had the cavalier whispered farewell to the lady of his heart on their betrothal eve than he was surrounded by armed men, who bade him "surrender in the King's name."

"Of what am I accused?" demanded the knight.

"That we know not," said the foremost of the group; "enough we have the King's warrant to arrest thee."

"This is no arrest, it is a snare; and, unless thou givest reason for the outrage, I will not surrender, to thee nor to the King," said Roland de Brabancon defiantly, at the same time unsheathing his sword, and closing with the ruffians.

The fiery youth made a desperate attack, for well he knew that Isabel's safety depended on his freedom; but the odds against the knight were heavy, opposed as he was single-handed to overwhelming numbers, and he was speedily disarmed, overpowered, and conveyed to the shore, where a boat lay in readiness to bear him to the Tower, there to be confined until the following morning, when arrangements would be completed for despatching him to Dover, where it was designed that he should await, a prisoner in the castle, the king's command to proceed on his journey to Bruges.

Full soon did Roland de Brabancon realize the fact that he was a captive—a captive with no hope of release, no hope of opportunity to make his position known to friends who might exert their influence with John, or sue to him for pardon. Pardon for what? He had committed no crime. In that lay the danger. Had he not been an obstacle in that monarch's path, and was he not a prisoner at the monarch's mercy, whose heart had never throbbed with pity, whose lips had never voluntarily uttered the gentle word "forgiveness"?

Then, too, had not his resistance to the mandate John had issued been in itself a crime, and one the monarch would not be slow to take advantage of, and to magnify into an act of treason? Well he knew it would, and the unhappy knight found himself not only a prisoner without hope of liberty, but a proscribed traiter. And Isabel, what would she think of his absence? Could he but send intelligence to her of his imprisonment, he felt some ray of hope might still illume his fate; but might she not—the thought maddened him—might she not deem that he had gained her plighted troth but to cast it aside as worthless—might she not be led to believe that he had spurned her love, and flown to another's arms?

But it would be impossible to depict the anguish of the cavalier as he paced, a caged lion, his prison cell; and, even in his sorrow and his desperation, we must leave him for awhile, and return to the castle at Windleshore.

(TO BE CONTINUED.)

THE POPE'S BIRTHDAY.

Beneficent Action of the Church as Shown by Its History.

The pope was born! Else how could he have a birthday? If he had no birthday, how could he celebrate it? The press reports that on the second day of March Pope Leo celebrated his 84th birthday and the 16th anniversary of his coronation. Was he born a pope? Or was he made one by the action of men? If the former, did he display the qualities of papal infallibility in his baby kinks and colics and when he scratched his mother's face and bit the nurse to vent his pent-up divinity? Was he so different from other babies that his infallibility could be detected by all who saw him? If he was made pope by men, who or what endowed him with the function of infallibility in spiritual things?

Were the men who made him pope infallible? If so, wherein is the difference in their authority now? If he were a plowman earning his bread by the sweat of his brow, would he be distinguished from all other toilers by the stamp of authority on his brow? Would wheat grow any better, or the soil be any more sacred or prolific because his feet had pressed the furrow? If he really occupies the position accredited to him by his worshipers, the evidence of his divine commission and supreme right to rule ought to be plainly manifest to all who look at him or hear his voice. It should shine as a perpetual presence in his life which no one could mistake.

His words as reported on that memorable birthday are important because of the position he holds and the blind millions that bow before him as God's vicegerent on earth. He is in a position to give them weight in these transitional times. They are an index of the present attitude of the church as interpreted by one of its most advanced authorities from the spiritual throne of the world. As repeated in the *Cleveland Leader* for March 3, 1894, it reads thus: "We are in the decline of life; but shall continue to the last day of our life to devote ourself to making the beneficent action of the church universal. The need of this is great, for all the old conceptions of honesty, justice, authority, liberty, social rights and social duties, have been overthrown. The church must seek to recall the nations to the principles of moral faith, point out the true causes of the existing evils, denounce the designs of Freemasonry, imbue the different classes of society with a feeling of equity and charity, inspire rulers with rectitude and the governed with submission, and instill in all ardor for peace.

"It is for the church to revive study in accordance with the dictates of Christian wisdom, as advised in the recent encyclical interpretation of the scripture. We pray that the germ sown by the action of the church may bring forth abundant harvest. In token whereof we give you our benediction."

In what does the "beneficent action of the church" consist? That many noble deeds have been done under the impulses inspired by the religious faith of the church, no one will be likely to deny; but does the history of Romanism as a whole indicate "beneficent action"? Pope Leo may regard the Spanish Inquisition, the dungeon, the rack, and all the infernal methods of torture that stained the church with blood and covered it with the ashes and smoke of its tens of thousands of murdered victims, as exquisite samples of the "beneficent action of the church."

He now bewails the fact that "all the old conceptions of honesty, justice, authority, liberty, social rights and social duties have been overthrown;" and he wants the church to "seek to recall the nations to the principles of moral faith;" that is, restore the authority of the Inquisition, compel every student of nature to submit everything in science to the inspection of the "Inquisitoria expurgatorius," and give nothing to the world that these spiritual hierarchs do not approve. The old ideas of honesty, justice, authority, liberty, etc., burned Bruno, murdered Hypatia, imprisoned and virtually murdered Galileo; intimidated Copernicus and withheld his great work on the new astronomy for seventeen years; drove the Moors from Spain in the most inhuman manner, after they had shown the Catholics and all others the most generous toleration and had done more for the country than the church ever had done or ever will do; and these same "old conceptions of justice, liberty," etc., fought with dungeon and fagot, with cunning treachery and devilish malice, every discovery in science, every advance in knowledge and humanitarian ideas, all for the glory of God and the sovereignty of the church. Now dear old Mother Leo wants the church to denounce the designs of Freemasonry, and revive study in accordance with the dictates of Christian wisdom, as advised in the recent encyclical interpretation of the scripture. That is, compel science to obey her mandates and allow her inquisitors to burn manuscript or burn their authors. Is this an unjust interpretation of the pope's words? When and where has the pope or any high authority in the church ever condemned the murder of Bruno or Hypatia, or the savage fiendishness perpetrated upon helpless and innocent thousands under the murderous reign of Torquemada?

Where is the evidence that Roman Catholicism has reformed since these atrocities were perpetrated under its rule? When and where have the church authorities avowed disapproval or recalled the world-wide claim of the divine right of the pope to rule the political as well as the spiritual destinies of all nations? When such recantation and reform are fairly proven, we can justify a new interpretation to the present expressions of the pope, and all they say and do in connection with our free institutions. But the genius of this government is against all of those "old conceptions of honesty, justice, liberty, duty," etc., which Pope Leo wants restored. It tolerates Freemasonry, free speech, free schools, and free religion. It may tolerate those dear "old conceptions" so long as their votaries keep hands off, but they must not dictate to a free, progressive republic.

LYMAN C. HOWE.

Are the Children at Home.

Each day when the glow of the sunset fades
in the western sky,
And the wee ones, tired of playing, go tripping
lightly by,
I steal away from my husband as he sits in the
easy chair,
And watch from the open doorway their faces
fresh and fair.
Alone in the dear old homestead, that once
was full of life,
Ringing with girlish laughter, echoing boyish
strife,
We two are waiting together, and oft as the
shadows come
With tremulous voice he calls me: "It is night;
are the children home?"
"Yes, love," I answer him gently; "they're
all home long ago,"
And I sing in my quivering treble a song so
soft and low,
Till the old man drops to slumber with his
head upon his hand,
And I tell to myself the number home in the
better land—
Home where never a sorrow shall dim their
eyes with tears,
Where the smile of God is on them through
all the summer years.
I know—yet my arms are empty that fondly
folded seven,
And the mother heart within me is almost
starved for heaven.
A breath—and the vision is lifted away on the
wings of light,
And again we two are together, all alone in
the night.
They tell me his mind is failing, but I smile
at idle fears—
He is only back with the children, in the dear
and peaceful years,
And still, as the summer sunset fades away in
the west,
And the wee ones, tired of playing, go trooping
home to rest,
My husband calls from his corner: "Say, love,
have the children come?"
And I answer, with eyes uplifted: "Yes, dear,
they are all at home."

MARGARET E. SANGSTER.

My Creed.

You ask me to what church I pin my faith;
To none, and yet I love God's temple, and
My life is shaped and molded by a creed
So simple that a child may understand.

I love the living source of all that's fair
And beautiful on earth, in sky and sea:
I love my fellow-beings, and I try
To do as I would have them do by me.

I am not orthodox in all my views.
I cannot shout his praises to the skies;
Yet I am sure we are his children all,
And that he shapes our lives with purpose
wise.

I think if we reach out a helping hand
To those who faint and falter by the way—
If by our sympathy and kindly aid
Some sorrowing heart finds happiness each
day;

And if we ever carry in our hands
The mantle of sweet charity and grace,
To shield the weak and erring ones of earth
And lift them up to a securer place,

Then I believe if our incautious feet
Should wander out where thorns and thistles
grow,
He still would follow us with boundless love,
And lead us where the living waters flow.

For I am sure he planted in our hearts
The impulse that moves us day by day,
And all our weakness he can understand;
He will not let us drift too far away.

And I believe if by this simple creed,
That any little child may understand,
Our lives are molded, we at last shall find
Beyond the sapphire sea a happier land.

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The City White Beside the Inland Sea.

Before the Pyramids uprose to view,
Or London's site upon the map was found;—
Before the fated walls of Troy were razed,
Or lost Atlantis sank beneath the deep;—
Before all these, were mighty cities built,
And men went up and down their busy marts—
A clamor wild did rise upon the air,
And wealth untold their coffers strong did fill;
But strife arose and bloody wars ensued,
And thousands fell beneath the sword of fate,
And fate at last those cities swept away;
When other cities rose to take their place
Whose day and destiny was like the first—
Whose lust for gold did carnage bring, and death.

And since those ages of the ancient times,
In modern days, have cities grand uprose—
In Asia, and on Europe's fertile soil,
Beneath the glow of wisdom's burning ray—
On Albion's shore, and fair Lutetia's strand
They flourished, mid the glare and sheen of gold;
For love of gold has built those cities fair,
And all this grandeur, pomp, and show, and pride
Is but the power that gold on all bestows;
And all the cities of this fair New World
Do likewise worship at the golden shrine,
And proud Columbia holds her head aloft
And vainly follows in the Old World's ways,
For love of gold, and power obtained therewith,
Has reared her cities in a single day;
And one upon the borders of a sea
That inland lies, with walls that pierce the sky,
Where multitudes are rushing madly on
Amid the roll and roar of flying wheels,
That day and night are ceaseless in their whirl;
Is like a mighty giant in his strength,
Or Hercules just from the earth upsprung.

Four hundred years of toil and strife,
In which progression spanned a thousand years
Since first Columbus touched these golden shores,
On which the radiant air at once foretold
Achievements far beyond the prophet's ken—
'Tis here a people's found, of valor great,
Whose blood has coursed the veins of many a race,
But swiftly now is mingling into one
That now is master of this western world.

And then uprose, like magic in a night,
The City White beside the inland sea,
Transcending all the wildest dreams e'er heard
Of bold Aladdin's wondrous lamp of gold—
Surpassing all the splendor found in Ind
Or Persia's gilded cities grand and old:
Then all the world was asked to come and bring
Their richest gems of art, and choicest works of skill,
And place them on the shrine of peace and love,
And thus a friendly strife of skill and worth.

The wonders of the world flowed in and filled
From base to dome those classic temples grand;
The rarest, richest treasures of the earth
Were piled in gorgeous heaps—in grand array,
Almost dazzling and bewildering to behold;
And people came from all the nations 'round
And filled the space within the City White;
And many tongues and tribes did there abide;
And [illegible]ers walked and wooed beneath the shade
Whe[illegible] gorgeous trees and flowers unfold their a[illegible]een—
Where luscious fruits displayed their colors bright
And beauty smiled on every object round—
And music, sweet as angel's dreams of love,
Arose and fell upon the pure, sweet air.
And little dark-skinned people from the isles
Did come and build their homes so quaint and weird
Amid this dazzling scene of beauty rare,
And for a season there in wonder dwelt;
And savage tribes from forests grand and old
Did also come and build their lodges rude
Beneath the shadow of imposing domes,
And there with wonder-laden eyes did rest—
And Afric's children rude and dark did come
And dwelt in awe, beneath their huts of bark—
The lonely people from the frozen north
Came also, clad in skins and furs the while,
To learn how grand and wide this world of ours.
And Arabs from Sahara's burning sands
Did ride their camels through the busy throngs,
Or through the streets upon their coursers wild
Did range, clad in fantastic, flowing garb,
And men did rise like eagles in the air
To gaze in wonder on the scene below,
Or swiftly run on flying wheels around;—
So came they from the regions far away
Till three score tongues were spoken freely there.

And those of Buddha's ancient faith did come,
And Parsees with their faith so old and strange,
And Hindoo, Brahman, Shinto, also came
And those who follow in Confucius' steps—
Mohammedan, and Greek, and Jew did come,
And all whose faith is in the Nazarene,
And many more whose names are more obscure,
And here in friendly parliament did meet
To learn at last that men are brothers all.

And many a dusky face will light with joy
Within their far-off homes 'neath sunny skies,
When memory, like a golden dream, recalls
The dazzling wonders of the city white,
And oft in many tongues the tale be told
Where wondering, listening ears are never tired.

* * * * * * * *

The grandeur of the Orient has paled before
The grand achievements of the Occident,
And caste, and creed, and war been blotted out—
The race been lifted to a higher plane!

Manteno, Ill. O. W. BARNARD.

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Seance with Two Fine Mediums.

Materializations, Slate-writing, Etc.—Farmer Riley and Mrs. Coffman.

TO THE EDITOR:—A week ago it was my privilege to be a guest at Farmer Riley's, and I want to let my friends know some of the wonderful things I witnessed.

Those who have been there know that his cabinet is a bedroom. Slates are for the use of those who wish to write questions, and then when written on, are placed on the bed with a pencil. Mr. Riley sits inside the room, the doorway being covered with black cloth. The light was turned down, but at no time so low that we could not see the time by our watches. In fact we all thought it was too light. After singing a verse of a hymn, the curtains parted and Mr. Benson, Mr. Riley's principal control, appeared. He is very fine-looking, tall, and commanding in appearance. He wore a low-cut vest, displaying the white shirt front; the cuffs and collars were plainly seen as he bowed; he was clothed in black.

Several slates were handed out between the curtains, and the messages were welcome indeed, as were the answers to questions.

I had written a question for myself and another for a son, both of which were answered by our controls, who, it seemed, could not reach us before, although they have been trying for a long time to do so. It was wonderful how plainly the forms appeared. You did not have to ask them who they were, unless you wished (I mean if they were relatives). A gentleman sitting next to me was violently agitated as the curtains parted and a dark-whiskered gentleman appeared. He, my neighbor, said: "Will! is that you?" and we all knew it was a relative by the strong resemblance. The gentleman came there a skeptic, but departed a believer. He also got communications in his brother's own handwriting.

One very pathetic scene occurred. We were singing that beautiful hymn, "Where is my boy to-night?" and just as we commenced the third verse: "Oh, could I see you now, my boy," the curtains parted and a hand appeared, then a face was seen and a youthful voice said: "Here I am, mother." It was a son of Mrs. Riley.

I must not forget to mention the coming of my own dear father, whom I recognized the instant I saw him. He looked exactly as I saw him last in earth-life—tall, but stooped slightly, feebly, white beard and moustache. He had on a dressing-gown which looked familiar, and his eyes were quite natural.

He reached out his hand to me, but I could not move. It was such a surprise, seeing so plainly one who preached against spirit return. I want to say that the eyes of all who appeared were distinctly seen.

We heard a great deal of scratching on the slates and some one wondered why we could not just as well get writing outside the cabinet. The question was hardly asked, when the curtains were parted by Mr. Benson with a slate in his mouth; then in full view he took the slate in his hands and wrote: "I have forgotten what," and handed it to the lady, who had already ceased to wonder.

No one can doubt Mr. Riley's genuineness after they have seen him; and for their hospitality and kindness too much cannot be said. I hope to test them again soon.

A few evenings ago Mrs. C. W. Coffman, the well-known test medium, gave to my family and a few invited friends at Muskegon, Michigan, one of the greatest treats we ever enjoyed. Mrs. Coffman is very delicate in appearance, and one gets the impression that after giving readings all day there would not be much strength left wherewith to satisfy the many who expect great demonstrations at the evening circle. However, appearances are deceptive, or spirit help is wonderfully effective, for our medium talked continuously for three hours and showed not the least sign of weariness. She has six controls. The first who came was Ouina, an Indian girl, who seemed very bright and intelligent, and wonderfully accurate in describing people, places, etc.; and like her white sisters, finds it hard to keep a secret.

The next to come was Prof. Wilbur, with a most eloquent address, but alas! when Harris, a circus clown, entered the ring, we forgot the professor, and, I am afraid, a great deal of what he said; for Mr. Harris seemed to like the company and stayed quite a long time. I am naturally generous, and am longing to write some of his jokes, they were so original, but am afraid they would be spoiled coming from me, so the best way to get them will be to hear them, as we did, through his medium, and I am sure you will laugh heartily, and perhaps get some political pointers.

Next came an Egyptian lady, a poetess. We each and all expressed the same regret, when this lady left us, that we did not write shorthand, to be able to read again those beautiful words of poetry as they were given us. They were the finest we ever heard, without any exception. But our circle could not close without a visit from Pat Murphy, and although there was not an Irishman present, he seemed to be—in fact said he was—quite at home, and it was a "pretty foin company he was in indade." He did not seem to regard the lateness of the hour, but held his own until eleven o'clock, and even then we said good night with regret. It was the most pleasant circle I ever was in, and I hope that there are many more such in the future. E. G.

A Rare Offer.—Secrets of the Convent of the Sacred Heart.

The remainder of the bound edition of the above book, to extend its circulation, will be sent for 25 cents per copy; postage 5 cents, or four copies for $1.00, postage paid. Many in ordering have expressed a desire for the muslin binding, but contented themselves with the paper on account of price. They can now please themselves. Silver may be mailed at publisher's risk. As the number of copies is quite limited; orders should be sent at once. HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

HITTING RIGHT AND LEFT.

A Little Caustic, with Gentle Reminders.

Spiritual News from the Pacific Coast.

Spiritual societies in San Francisco seem to be in a ferment of activity, and there are from twelve to fifteen meetings held every Sunday. The largest of these is the Humanitarian, which holds meetings at Metropolitan Temple on Fifth street and is presided over by Prof. Fred Bell. These meetings are free, and the collections, after paying expenses, leave less than fifty dollars per month for the speaker, which is very little for so able a man. This society has reached a large number who were strangers to Spiritualism, but has had a very hard struggle to make their meetings pay: but Prof. Bell has been very fortunate in having such a zealous helper as M. B. Dodge, who is a rustler for raising coin. The society is badly in debt and may have to close the meetings or take a cheaper hall unless they strike a windfall pretty soon.

The oldest and next largest in numbers is the Society of Progressive Spiritualists, which meets at Washington Hall, 35 Eddy street, and is presided over by Wm. H. Yeaw. This society and the former were one for about three months, when Prof. Bell and a number of the member seceded. Mr. Dodge was then president of the society, and brought suit against it. The society won the suit, but it was a barren victory, as the society had to pay the expenses of both sides, and the lawyers were the only ones to profit by it, the costs being over twenty-six hundred dollars. Since then there has been an unpleasantness between the two.

The Progressives have been unfortunate in having what so many cities have, only in this case it has been two bosses instead of one. Ten years ago the society was very prosperous, and had a large membership, and mediums and speakers worked for the public good for little or no pay. About that time a noble soul (Mrs. Eunice Sleeper) donated property, the proceeds of which were to be used in building or aiding to build a Spiritual Temple and promoting the cause. This property brought in an income, and there the trouble commenced, for people found it easier to pay out money that came that way than out of their own pockets, and the old lady who acted as secretary had herself elected a life member, with no dues to pay, but with a vote to assess others, and settled herself down permanently with a sinecure salary as secretary and librarian. By the use of proxies obtained months before election she has kept herself in power, and any director who tried to assert his independence was promptly fired at the annual election, and new ones put in, who in turn got their eyes open and in turn were fired. The other boss is the treasurer, Mrs. Julia Schlesinger, editress of the defunct Carrier Dove and Pacific Coast Spiritualist. The members of the society are now making an unusually determined effort to regain some of their rights, which are now vested entirely in the board of directors, and they are run entirely or nearly so by the bosses. A year ago the bosses could not find words to express their dislike of Prof. Bell and Mr. Dodge; but now, with the prospect of losing their positions and grip on the society, they are working day and night with Mr. Dodge to elect a majority, or perhaps the whole board of directors, from Prof. Bell's society, leaving the Progressives no rights at all, except the right to be swallowed up. This annual election takes place on April 15th and bids fair to be the most exciting one they have ever held.

It has been customary for the officers to give bonds, but this year the secretary and treasurer, who handle over two hundred dollars per month of the society money, persistently neglect to give them, although they were prepared and taken to them many months ago by the attorney for the society. By decree of the court the society could use one hundred and fifty dollars per month of the income of the property donated, but the boss boomers, under the leadership of N. F. Ravlin, ran the expense up as high as three hundred, and the conservative members then tried hard to call a halt, and succeeded.

Mrs. M. T. Longley, of Boston, is the present speaker, Mr. Longley accompanying with song; but for such good speaking and singing the meetings for the last six months have been very slimly attended, sometimes only twenty or thirty being present.

Mr. Ravlin is now lecturing at Los Angeles.

The First Spiritual Church, under the leadership of Mrs. Fleming, though small in numbers is doing much good and seems to have perfect harmony. The Progressive Mediums' Society meets every Thursday evening at 111 Larkin street, and has large and very interesting meetings, and peace in the family. Mrs. Scott Briggs has also presided over meetings every Wednesday evening for years, at the same place.

Mrs. F. A. Logan's "Circle of Harmony" meets every Sunday morning at the Alcazar building, and it seems to be her mission to bring forward the undeveloped mediums, and convert skeptics.

The Rev. H. E. Howland, alias Rev. Henry Eddy, who has been masquerading here as the singing evangelist and Spiritualist, has left for parts unknown and his many creditors are grieving—not for him, but for their money. His brother, so called, turns out to be a boy by the name of Joseph Holden. For further particulars see the San Francisco Chronicle of March 19th, 1894.

The Society at St. George's Hall, under the direction of Dr. Riness, seems to be doing good honest work in the cause. Mrs. Maggie Waite has just closed a series of very successful meetings, the hall being crowded to the doors. The sisters Mrs. Shriner and Mrs. Griffin hold meetings every Sunday night, and are giving the best of satisfaction.

Mrs. D. N. Place is steadily improving in mediumship, and has just closed an engagement with the Progressives. Mrs. Ladd Finnican has succeeded her and is drawing well.

The gifted inspirational speaker, Mrs. E. L. Watson, comes from Sunny Brae Ranch about once a month and lectures for a favored few.

Last, but not least, the celebrated John Slater has just returned from Denver; he always draws well here and gives the most convincing tests. OBSERVER

Seances with C. E. Winans.

Mrs. A. J. Davis writes of the good work done by C. E. Winans, materializing medium, who has recently been giving a series of remarkable seances at Lafayette, Ind. Twenty-eight to thirty-five persons attended the seances. He goes to people's own homes to hold seances. He has aroused much interest, and many hearts have been gladdened by the tangible return of loved ones. From thirty to forty forms appeared at each seance, often two or three at a time. One evening a father, mother and child came—a family reunited in Spirit-life. Nellie, a daughter of Mr. and Mrs. Davis, came night after night, with messages and love greetings, one night passing out into the room and embracing them. At another time she passed to the organ and played an accompaniment to what her father was playing on the violin. On one occasion she went and touched pieces of fancy-work on the wall, things that she had made. A soldier brother of Mrs. Davis came, dressed in his blue and brass buttons, and who had passed over in '64. He shook hands, and gave messages for home. One night beautiful flowers were brought and passed out among the sitters, such as had never been in the house, and no mortal brought them there. Mr. Winans submits to strict test conditions. After being put under control a committee sews his sleeves through and through, and around the arms of the chair he sits in; his pants-legs are sewed together at the bottom, coat at top, and oatmeal placed in his hands. The room is inspected, and the doors sealed. At one seance new slates were cleaned before the whole company; when one of the controls, Jim Bunnell, tied them together and then tied them to a hanging-lamp and left them. At the close of the seance they were found filled with messages to those in the circle, in all colors; also there were several pictures on them—one an Indian with feathers and war paint, a control of Mr. Davis, and who repeatedly materialized here. One evening C. J. Barnes was present, his control Honto materialized and came to him, followed by Mrs. Sarah Graves of Grand Rapids, Mich., shaking hands with all. To-to, Mr. Winans' control, is a fine-looking, powerful, large Indian. Bunnell comes out and makes lack in great profusion; also talks in independent voice. Maudie Barnes, another control, joins in the singing, plays upon the harp, and keeps up a lively conversation. One evening, while sitting in social chat, Mr. Winans was taken with an itching and burning sensation on his wrist. On examination the name Nellie, in large, red letters, was found on his wrist.

His Hearty Endorsement.

TO THE EDITOR:—Please allow space in our most excellent PROGRESSIVE THINKER to express my hearty endorsement and commendation of the communications of H. H. Hutcheson and M. T. C. Flower in reply to Brother E. Bach in the March 17th number of THE PROGRESSIVE THINKER. I am free to say that if Spiritualism has anything in it worthy the attention of mortal man, it is to so educate him to better his condition here on earth; and first of all are our political and social relations and how best to improve them, that children may yet be born who can fully comprehend what life is, whether on earth or the spirit side. I have been a gleaner from the great fields of Spirit unfoldment for some forty-eight years, and I have yet to learn that broad-minded men or women are fools and cranks because they comprehend more of the philosophy of life than they who have but just taken the entered apprentice degree in the art, who have just broken the bonds of orthodox superstition or awakened from the nightmare of materialistic agnosticism.

And now a word to "Violet" in the same issue, and I quote "Let us purge our ranks of all these cranks; stand on our own broad platform and leave them the world to reform, while we spiritualize the people in it, and make it a fit place for angels to sit." Oh! how these pure thoughts make my back ache, when I know how we poor "fools and cranks" must work to reform the world while these goody-good reformers so lovingly with spiritual meekness sit with angels. Violet concludes with "These are the thoughts that come to a modest little spiritual flower growing by one of the hidden paths of life;' Yes, dear Violet, too long hast thou been hidden from the rugged paths of real life, all old florists know well how tender are such hidden plants, grown where the sunshine of love, of humanity never penetrate the shadows that cripple and distort the most lovely of all the garden, and even refuse them the fragrance that otherwise would be theirs. A. A. DAVIS, M. D.

Ottumwa, Iowa.

The Progressive Thinker.

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Jesus and the Mediums. A comparison of Modern and Bible Spiritualism, showing their similarity. By Moses Hull. Price, 10 cents.

IMPORTANT MOVEMENT.

Mediums' Protective Union.

MRS. CORA L. V. RICHMOND—DEVELOPING CIRCLE—PROMINENT WORKERS—OPERATIC SELECTIONS, ETC.

TO THE EDITOR:—Some time has elapsed since we have addressed you by letter, so now we hasten to tell a little something of the progress of Spiritualism as it now is in our city.

First, we want to have our friends know of a good work that we have begun here, a work that promises to be of great good to the workers in the cause of Spiritualism—the mediums. In fact, we have established a Mediums' Protective Union. In starting this movement we found that we had a task which required a great deal of energy, enthusiasm and courage. We naturally found many obstacles in the way of progress in this direction, but we have overcome nearly all the impediments which handicapped us in the beginning. Mrs. Katy Rowland [recently ordained by Mrs. Cora L. V. Richmond at the request of the First Society of Spiritualists of this city] was one of the first to inaugurate this movement here, and be it said to the credit of all of the mediums in the city, they were quick to respond to the movement. They readily perceived the great advantage in banding together as a union for mutual protection. The main objects of the Union are, first, to work together in a brotherly and sisterly spirit of perfect harmony and kindly feeling towards one another.

Second, by the payment of a nominal sum each month, in order to build up a fund which can be utilized in case of the illness or trouble of any member. These are the fundamental principles involved in the movement. It is our purpose to become incorporated under the laws of the District of Columbia, also to obtain a charter from the National Association of Spiritualists of the United States of America. Any one can become a member of the Union, either as a medium, or honorary member, who is in good moral standing, and who accepts our constitution. Like every other great movement which is beneficial to the human race, there are those who stand outside the gates and wait until success is achieved.

By the way, there is nothing that attracts people, and claims their interest, like success, and it is a well-known fact that to insure it much sacrifice must be made and hard work be accomplished. We are happy to say that the Mediums' Protective Union, of Washington, D. C., is so far a most successful attempt in the direction of aiding the mediums, upon whom rests much of the foundation of this our most beautiful religion.

A pleasant feature of the Union is the developing circle, which is held once a week under the direction of Mrs. Jaques, Mrs. Rowland and Miss Simmons.

In connection with our work the mediums who are members of the Union give an entertainment each month, for the purpose of raising funds, in which many mediums take part, each one giving his or her particular phase, making a most interesting and attractive program.

An entertainment was held on the 15th of March in the Mediums' Union hall, 609 F st. N. W., where most all phases were given, including materialization, with Mrs. Mary Keeler as a medium. We venture to assert that outside of this medium it could scarcely be possible, even with the best conditions, for this phase to be given in a public hall, and with such success as attended the manifestations.

Miss Helen Simmons (controlled by Dr. Ward) gave an able and intellectual talk, followed by psychometric readings of a high order. She was followed by Mrs. A. M. Jaques, who delivered a short and stirring address, under control. Mrs. Mary McDonald, a comparatively newly-developed medium, also contributed largely to the successful issue of the entertainment, all of her tests being recognized. She was heartily applauded by the audience. Mrs. Rowland made a few remarks, through one of her controls (Blue Flower), in which she told the people some plain truths in regard to materialization, urging upon them the fact that there was very much to learn in a scientific sense, as well as with spiritual understanding, in order to perceive the grand truth underlying the phase of materialization. She then followed with some of her well-known and accurate tests. By request, Mrs. Rowland also gave, for the first time in public, some operatic selections under the influence of a foreign songstress. This is a most beautiful phase of mediumship on the part of this lady, who is not a singer at all, and knows nothing whatever of music. Mrs. Julia Golding and Mrs. Herbert Henderson, two mediums who are fast developing, gave proof of their mediumship.

Altogether this was a most interesting entertainment, both as to manifestations and to finance as well, the hall being crowded to the doors, many outside pleading for standing room, but they had to be turned away. We hope, however, the next time to make arrangements so that all may be accommodated as well as gratified.

From this letter you will see that Spiritualism in this city is not only becoming very popular, but that very much of the odium that has been attached to Spiritualism and to mediums is becoming a thing of the past.

It is the avowed purpose of our Union to advance the cause of Spiritualism in every possible direction, and we hope, as time goes on, to be able to establish a home not only for the mediums who need such, but for the Spiritualists who are worthy, and who need, either in their old age or adversity, to be cared for. This may sound like a dream—a bright one but we feel confident that with earnest effort and pure purpose, combined with harmony and love, all things may be encompassed for good. To that end we most earnestly aspire! J. C. ROWLAND.

THE QUESTION SETTLED

A CAREFUL COMPARISON —OF— Biblical and Modern Spiritualism.

By MOSES HULL,

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CHAPTER IV—The Three Pillars of Spiritualism.—Spiritual Platform. Three propositions. Man has a Spiritual Nature. Spirit not Immaterial. Spiritual Man. Source of Evidence. Biblical Testimony. Elihu. Zephaniah. Papal Decree. Hard Questions. Can not answer all. Spiritual Senses, Blind and Deaf Man. Illustration. Man Double. Two Fathers. Two Sources of Knowledge. Peter awakened. Two Contradictory Histories of Jesus.

CHAPTER V—The Birth of the Spirit.—All Subjects Important. "Ye must be born again." Nicodemus' Quandary. A Minister's Opinion. Author's Objection. Jesus' Tests. Must be born out of Flesh. Birth of the Spirit a Resurrection. Not of Flesh and Blood. Bible against it (1 Cor. xv.). Natural and Spiritual Body. Opinion of the Woman of Tekoah. Of Job. Of Jesus. Objections answered. Mortal Bodies quickened. Must eat Christ's Flesh.

CHAPTER VI—Are We Infidels?—Rapid Growth of Spiritualism. The "Mad-Dog" Cry. Charge Ignored. Proceeds from Infidel Hearts. Truths and Errors in the Bible. Dialogue; Minister wants a Bible. All believe Parts, and no one believes All, of the Bible. Illustrative Cases. How shall we decide who the Believers are. The true Test. Works. The Commission. End of the World not yet. Jewish and Christian age. Preaching, Baptism, and Signs go together. Is Christ in the Church?

CHAPTER VII—Are We Deluded? A Common Cry. Contradictory Positions. Order of Batteries. They fire into each other. "Kettle Story." Result of the Warfare. Dialogue. God and Mediums deceiving the World. Are God and the Devil Partners? Is it just to damn the World for Unbelief. Author loves God more than Bibles. Lying Spirits sent out. Did God do it? Case of Jeremiah and Ezekiel. Ezekiel's Explanation. Spiritualism a Delusion. The Lord coming. Reasoning in a Circle. Wonderful Success of the Opposition (?). Spiritualism will not "down." "Old Splitfoot."

CHAPTER VIII—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Abolitionism. God legislated against Spiritualism. Necromancy; Definition of. The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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SATURDAY, APRIL 7 1894

God in the Constitution.

An Associated Press dispatch from Washington says:

"Thousands of petitions have come through the mails within the past fortnight from religious societies and others interested, asking that favorable action be taken upon the joint resolution now before the House Judiciary Committee to insert the name of the Deity in the federal Constitution. Some of the petitions are several yards long, and all are numerously signed. They come principally from the States of Ohio and Pennsylvania. They are addressed to the two houses of Congress."

There are always Congressmen ready to play the puppet to the church power and gain brief notoriety by presenting its petitions. Repeated defeat does not discourage the bigots, but, rather, increases their zeal. That the country has been prosperous without this acknowledgment of God in its Constitution has no force with them. That its founders declared that it was not a country for the especial benefit of the Christian Church, but as free for the Mohammedan, the Jew and the Buddhist as for the followers of Christ, is regarded as a fatal blunder, which these narrow-minded priests are impelled to correct.

In some unguarded hour, at the close of a session, or attached obscurely to some other measure, they hope to crowd it through. Should they ever succeed, there would come a conflict they reck not of. Mark: It is the Bible God they want, whose son is Jesus Christ, whose third person is the Holy Ghost, and having these there is equal necessity of recognition of the Devil. The Devil in the Constitution would be a fitting complement to the Devil in the laws, made for selfish purposes; to rob one class for the benefit of another, and make life a burden to the many, that the few may wantonly waste. Having these, the Bible must be declared by law to be the supreme word of God, and the ministers of the gospel its infallible interpreters.

Then we shall have returned to the ideal times of the bigot, when God is everything, and man created only to be his slave and do the bidding of the priests.

There are object-lessons of what such a government is, and what it makes of its subjects. Spain is an instance where long-continued torture and death destroyed the best thinkers and suppressed their progressive thoughts; allowed the tamely-obedient to increase, until superstition became inherited, and resistance and advancement ceased.

Not until Italy shook off this vampire, which drank its bravest blood, did she begin her advancement from the state of beggary and brigandage to which it had reduced that once glorious nation.

It is easy for the churches to send up cartloads of petitions, for the ministers have only to transcribe their church lists and Sunday-school rolls, without the trouble of consulting each individual. A million names can be rolled up, or two or three millions, to order.

It behooves the lover of freedom to be vigilant, and when the hour of imminent danger comes to be in readiness.

That Manna.

In order to explain or gloss over the miracle of the manna which fed the Israelites, commentators have supposed that it was the same as that of commerce, which is a yellowish-white sweet gum from a species of ash tree growing in Italy and Sicily. The quantity is limited, and as a food it would be one of the most undesirable. Admitting that it was a natural product, the manna which is said to have fallen on a single day was more than the natural product since the creation. The falling of the manna was a miracle, or it was nothing. The issue must be fairly met, and the argument based on the declaration of the Bible. The story is simply unbelievable, and a child's tale, like that of Jack the Giant-Killer, or Jack and the Beanstalk.

A Temperance Note.

Spiritualists believe in temperance. They may not go to the extreme of prohibition—the substitution of force for moral power—but not a true believer but regards temperance in all things as essential to the true conduct of life. They look on the vice of the drink habit from a physiological rather than moral standpoint, and deal with the causes which bring it about. Improper and scanty food is the cause of nine-tenths of the intemperance of the land. This, connected with overwork of muscle and brain—the over-strain on the vitality—creates the thirst for stimulants.

When the dinner of millions of hardest laborers contains nothing better than nondescript sausage and baker's bread from which the life is fermented, the gnawing hunger such diet does not appease will seek gratification in alcoholic beverages. Workmen will demand "beer time"—an intermission when they can send out for beer, and often when the day's work is over they will indulge in stronger stimulants. So long as the workmen are badly fed, the brewery will be the sure road to wealth.

Nutritious food of the right kind, in its variety balanced as to its ingredients so that muscle, nerve, bone and tissues shall all be generously nourished and the vital forces sustained, is the remedy for the drink habit, worth more than all the Keeley cures, or invented nostrums. Let the wife whose husband indulges in drink add to the force of her moral suasion that of well-selected, well-cooked food, and see that the dinner-pail has material that will satisfy and not create hunger.

Until she has done this she has not exhausted the means she holds in her hands for reform. Nor need this food be costly. Fortunately the best food is the cheapest. Well-made bread, beans, peas, oatmeal, Indian meal, with rations of meat, form a diversity rich in nutrition. All of these require as accompaniment a small portion of oily or fatty matter, as butter, or fatty meats. To this, as a relish, fruit should be added, as the fruit-acids are essential, and although somewhat costly, are cheaper than doctor's bills.

Coxey the Reformer.

In these days, thought is intensely active, and whether rightly or wrongly directed, makes itself felt in the briefest space of time. When a well-known and wealthy citizen of Massillon, Ohio, by the name of Coxey, proposed to raise an army of 100,000 men and march to Washington, to ask Congress and the President for redress, everybody laughed at the suppoaed joke as the aberration of a crank, and even the newspapers were for a time silent. Not so Coxey. With him it was not a joke, nor did he show any of the weakness of the common order of cranks. He had been trained in business ways, and he meant business.

Coxey will march across Ohio to Pittsburg, where he expects to be rein forced by some 10,000 men, and then every town will furnish recruits until they reach the Capital.

This army intends to be supported by the country through which it passes. But the country may refuse its support, and then the army will become nothing more than a band of marauders. Whatever may become its strength as to numbers, its purpose is puerile, and nothing will be or can be gained by its demonstrations.

It furnishes, however, a lesson to those who will pause to read. It shows the seething currents of the sea of our national life. That there are so many idle, and so many who are ignorant and thoughtless that they may be led astray after the most absurd and preposterous issues, clearly shows the dangers which menace the national existence. We laugh at the so-called cranks, and mingle horror with pity at the deeds of a Guiteau and Prendergast, as though such were individual affairs, or national only as the victims are affected; yet deeper insight would reveal to us that they are of far greater significance, and indicate a diseased condition of the masses.

We are repeatedly told of overproduction. Wheat never sold at so low a price; far below the cost of production. Wool and cotton are almost given away; yet with all this abundance, there is starvation—pale women, unable to give their children bread, and strong men by the million, begging for work to earn food for their helpless families. Perishing in the midst of abundance, like a swarm of bees dying because a few of their number say they shall not have the honey they have gathered!

The people's eyes are blinded by the politicians to the real issues. They are kept interested or amused, much after the fashion of European peasantry, by their rulers. The inconsequential government of the Sandwich Islands absorbs attention, while the welfare of our own nation receives no further attention than the passage of special laws for class advancement. We have been deafened by the cry of "Tariff Reform," "Free Trade," "Free Silver," "Protection," and "Gold Basis," until we have become partisan and blind to all other issues, led, by the cunning of demagogues, like dumb animals, to the altar of their greed.

The race of statesmen are dead, and their places are taken by pettifoggers, men of expediency and cunning

Such are the conditions which make a Guiteau, a Prendergast, a Coxey possible, and send an army of nondescripts, ready to march anywhere they are led.

Buried.

The House Judiciary Committee has, with but one dissenting vote, tabled the proposition for an amendment to the Constitution expressing a recognition of God according to the orthodox idea. Though the scheme is thus buried for the present, the orthodox cranks will doubtless feel that they are called of God to resurrect it again. Though buried it is not dead—simply comatose.

THE TRUE SAVIORS.

The Ones Who Save Humanity.

Potent Thoughts Clearly and Tersely Expressed.

The Views of a Veteran Journalist.

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RELIGIOUS DOGMAS—THE DISCOVERIES, INVENTORS AND MECHANICS—TESLA—MARVELOUS DISCOVERIES—LAWS OF VIBRATION—BLASPHEMY.

We again present one of Col. R. T. Van Horn's remarkable productions as it appeared as an editorial in the Kansas City *Journal*. It will prove exceedingly interesting to all thoughtful minds:

There is no saving grace, no potentiality in a theory. The Hindoo race have been and are to-day the most profound metaphysicians of whose thought we have any record, yet they are a subject race, because there is no executive power in a hypothesis. The same fact exists in our own case—our religious dogmas have never made two blades of grass grow where there was but one. The hoe of the veriest clod is of more potency in practical life than the whole powers of scholastic exposition. Why? Because the man who knows the conditions of the growth of a potato and puts them in force is nearer God than the man who invents a creed.

So it is, as we run back over the history of the race, we find that the men who have emancipated mankind have been the discoverers, the inventors and the mechanics. These people have in a half century transformed the world—have been the saviors of humanity. Steam, electricity, steamboats, railways, telegraph, light, labor-saving machinery, have revolutionized everything. All these have come from outside the schools, from humble men. These are simple facts.

Now, what has been will be. We have our patent remedies for social ills, for political disabilities and for moral diseases, as well as economic distress and labor wrongs. To name them would be but to fatigue the memory. But it has been all agitation. We never go to the root of the evil. Suppose we had, once on a time, organized societies or parties to denounce flint-and-steel as a method for striking light or making fires, or against the pack saddle as a common carrier, or the word-of-mouth as a postal convenience? We might have resolved and howled to the day of doom, for all the good. But the inventor of the match, the man who got up the locomotive, and the genius that devised the postoffice, the mail car and the wire message have been the men who wrought this transformation—the saviors in these directions. They have recreated civilization.

Now we may just as well try to run the world on the old conditions in these departments as to hold the ethical man of to-day on the creedal lines of the past centuries, when flint-and-steel, pack-saddles and human pack bearers were the material forces of social economy. The man who wrote Pilgrim's Progress had never seen a railroad, or instead of his hero going along with a pack on his back, like men did the transportation of that day, he would have been trying to work his way by free rides in "empties." These two conditions describe the difference between the hardships of the two eras. And they are used as plain illustrations and without any attempt at light treatment of a grave subject.

This is but a preface to a more practical view of the subject. As invention and discovery have been the emancipators of the race so far in its history, the order of God's providence is not likely to change in the future merely to gratify the theories of reformers. Agitation simulates thought and aspiration, and these active conditions inspire invention and discovery. We are the children of the planet, the product of its laws and the instruments of its forces. Common sense should teach us that our conditions depend in exact ratio with our knowledge of those forces and our use of or relation to them. All our progress, that we call modern civilization, has been from our increased knowledge of them. The discovery of Franklin has led to a new world almost in the transmission of intelligence, the creation of a new era in light and a universal motor of power. So as to the steam engine and machinery. Franklin, Watt, Morse and those who followed their discoveries have been the saviors of the race—have done more for humanity than all the dogmatists since dogmatism was born.

Now, the wrongs and disabilities of to-day are to be cured in the same way. No political party, no social or other organization, no ecclesiastical subtlety or pretense is or can be potential. It will be discovery and invention on new lines and in new fields. The forces of the planet will be made practicable in use, and abolish present disabilities, just as those already availed of have superseded the older methods. Are there any indications of this good time coming? Let us see:

Take Tesla's discoveries as to the electric force. A current of 2,000 volts kills a condemned murderer at Sing Sing instantly. Tesla passes a current of 200,000 volts through his own body, throwing streams of incandescent light from his person and actually enveloping himself and filling the room with light without a wire for conduction even. He says he will soon be able to envelope himself in a sheet of electric light that will keep him warm at the North Pole without injuring him. With this discovery reduced to economic conditions by the inventor, what will become of the Standard Oil trust? Again, these tremendous potencies can be transmitted without the existing circuit, doing away with trolleys, storage and sub-conduits. What effect will this have on transport for the masses?

And here is a still more startling possibility. A young man, a simple workman, who has not had the environment of educated routine to shackle thought, but another green boy like Edison, has thought out a machine in harmony with the law of vibration that seems as incredible as the telegraph and telephone were when their first inventors mooted them. The basic idea of this machine is musical vibration. The theologian will tell you that this is no new thing; that the walls of Jericho were crumbled by the same force; but that doesn't change the fact that Joshua used the occurrence to increase his power over his unscientific followers. This boy lays no claim to any miracle in his machine. This age will use the fact to overthrow all despotic authority. But to return to the boy and the machine. The writer of the account, who witnessed the wonderful experiment says: "The force produced through the machine in an incredibly brief interval of time, by means of a fiddle bow, was so enormous that there seemed to be no way of measuring it, and the chief difficulty in its practical application lay in the regulation of this force, which if directed full upon a human body, the inventor held, would instantly vaporize it. A single drop of water confined in a hollow steel tube was resolved by a small fraction of this possible energy into a motor sufficient to run an engine.

Now science tells us there is sufficient energy in a cubic foot of atmospheric air to kill a thousand men if invoked. Vibration seems to be the method of setting free this latent or contained force, and the resources of the vibratory condition are infinite, that of music being simply one of them, and the one to us most readily available. When this vibratory motor, so to speak, is once regulated, which is only a thing of inventive detail, it will be the simplest and most inexpensive way of doing all work, because no heat is required. And in the presence of such a motor, accessible to the universal intelligence—the work of our public schools—what becomes of the gigantic monopolies that now hold the masses by the throat through ownership of the coal in the mines?

What do these things point to? Simply a wider knowledge and use of the forces of the planet we live on and belong to. We find that instead of looking away out beyond the most infinitely distant star for the creative power, and feeding armies of idle men to tell us what they don't know of that power, that our Franklins, our Morses, our Edisons, Teslas and like humble sons of the workshop are pointing us to the real seat of this power—Mother Earth—and that the miracles of discovery and invention are the real revelations of God to man, and that they are the real Messiahs of the race. Then we can understand and see, as though a great light shone round about us, that the nineteenth century has been the greatest Messianic period, in which the Creative Power has been revealed to man as never before in the history of the race as known to us.

But this revelation is not to be confined to a knowledge of our own planet alone, but we are on the eve of a cosmic knowledge to which that of the past has been guesswork. The improvement in telescopes by the invention of Gathman, of Chicago, an account of which was printed in a recent issue of the *Journal*, by which the most distant planets can be brought to close inspection, is going to clear away a vast fog-bank from the minds of men and enlarge our conceptions to a degree that no dogma born in the age of a flat world, concept can longer live in the mind of humanity.

Now let us sit down calmly and try and think out the condition of the human race under the effect of all this knowledge. The utilization of the elemental forces of the planet destroys at once all monopoly and all ownership, direct or indirect, of the producing power of labor. The basis of monopoly today is the control of the motor power—the means of transportation. On this, too, hinges the monopoly of vast labor-saving machinery, coal mines, etc. For in all things economic heat is the original factor. Nobody can corner the air or the water courses of the continents. When other elements are rendered free in degree as these are, their use will be free and as economic in kind. The capabilities of the soil will not be lessened, but the access to it will be multiplied and cheapened beyond anticipation.

And after all, these are the only conditions, the only elements of human improvement, happiness and salvation. We cannot even worship God without using the organs of the body. We cannot make known that our souls are saved without using the tongue, and to utilize it properly we must have had our regular meals and digested them. So it is that human happiness in the last analysis depends first on the normal health of the body, and this is the first duty of life. What we call crime is at bottom but the satisfaction of the demand of the body in some direction. It may be a perverted or diseased condition, but it is that. The science of social life, of economic regulation, is to allow this normal satisfaction of natural needs to every one. Then crime disappears because there is nothing to gratify by its employment. To keep one part of society in idleness and luxury and another part in toil and want and then preach morality and submission to them is blasphemy against the common Father instead of worship. The salvation of the soul is in direct ratio—we had almost written ration—with that of the body, and all depends on the perfect freedom of each individual to take care of it and save it for himself. The last and first term of the soul's salvation is self-ownership. And this is to come when each one shall have his just share of the store of our common mother, as the air and water is accessible to all organic life.

Merritt Headquarters.

At the Merritt headquarters old or new investigators in the glorious cause of Spiritualism can find books, papers, etc., the whereabout of mediums, meetings, rooms temporarily or permanently, or any information pertaining to this most important event of the nineteenth century, at short notice. Open from 9 A. M. to 10 P. M. TITUS MERRITT.

New York.

Pleasant Reception.

Dr. Thatcher and his estimable wife gave the Mystics another pleasant reception at their elegant home on Aberdeen street on Thursday evening of last week. Dr. and Mrs. Thatcher have the happy faculty of always doing the right thing at the right time and place. The occasion will long be remembered by the many Mystics present.

THEIR FAMILY GHOST.

Visitor of Ill Omen from the Spirit-World.

STRANGE EXPERIENCE OF AN AMERICAN FAMILY WHOSE MEMBERS ARE FOREWARNED OF DREAD DISASTERS OR SUDDEN DEATH—TALES OF THE IRISH BANSHEE FAIRLY OUTRIVALED.

TO THE EDITOR:—"Everybody laughs in these days at the old story of the Irish banshee," said a gentleman of national reputation lately, as he chatted with a friend or two in the office of the Continental, "and I am not saying but that it was but a superstition after all, though there is a little thing connected with my family that is a strange coincidence, to it call even that.

"Once, when I was a boy, I woke up during the night weeping bitterly, and when my mother came to my bedside I told her that I had dreamed that a queer-dressed old woman had come to me under a large oak tree and had warned me that my brother Leonard, who was my senior by several years, was going to die very soon. I noticed then that instead of calming my fears my mother listened to me without saying a word, and presently I saw that she, too, was crying as hard as I was. I asked what was the matter, and though she put me off I, did not forget the strange effect on her that my dream had produced.

"It could not have been a week after that that my brother came in one afternoon from school, and said he was going to join a party of young people in a sleighing excursion to the next town. My mother was very unwilling for him to go, and confessed to all sorts of nervous fears, very unlike her usual calm and self-reliant self, but my brother insisted, and at last went off, followed by my mother's anxious eyes. Within three hours we received a telegram saying that he had been killed by the horses attached to the sleigh becoming frightened, and, running away near a railroad track, had thrown my poor brother under the wheels of a train.

"When his mangled body came home, my mother met it, saying to her sister, who was visiting at our house for the day, 'I knew it, Fanny; H—— here saw her the other night,' and for a long time I wondered who the 'her' referred to could be. I was nearly grown when I again saw the old woman of my boyhood dream. I was about to graduate at our home university, and was studying hard for the final examinations, and was sitting up late one night reading over some questions in mental philosophy, when I dropped off to sleep in my chair.

FOREKNEW HIS FATHER'S DEATH.

"Then I dreamed of standing once more under a large oak tree, which was particularly marked about the bark by a ring about three feet above the ground. Here I was facing an old woman in a servant's dress of the thirteenth or fourteenth century, I should judge, and this old woman was telling me that I would see my father no more in life. I was a good deal worried over this dream, remembering my former one and its tragic sequence, but had ceased to think of it in the hurry and anxiety of the examinations, when one day old Professor B. called to me as I was passing from one class-room to another, and asked: 'H——, isn't your father in Switzerland?'

"I replied that he was, for his health had failed so alarmingly for months past that he had been ordered abroad, and had been rapidly getting well in the mountains of Switzerland. He had recently joined an English party in an expedition to Mont Blanc, and had written in fine spirits regarding the trip. Professor B—— said no more, but I came across in a few minutes a newspaper containing an account of an American who had just been killed by falling down a crevasse in the Swiss Alps.

"No particulars were known or given by the paper, but I knew, oh, yes, I knew that the American was my father, and so it proved. I told my widowed mother of the strange coincidence of my second dream, and she replied that the warning would never fail, that it had gone with her through her life, and that her mother had told her that this strange phantom had also given her warning of every disaster she had experienced. The old woman, whoever she was, was always accompanied in her missions of woe by the oak tree marked as I have said. The whole thing is a mystery to us, but it is true, every word of it.

"As far as I am concerned, this is all I know of it personally, though I have a cousin, the son of my mother's only sister, who tells an extraordinary part of the affair. My own mother talked of this queer figure from dreamland, or, who knows, perhaps from that of spirits, in her last illness, but she was delirious much of the time, and when she would seem to see the old woman in the room we set it down to her fevered brain. My cousin's story runs that when my aunt lay dying she several times addressed herself to this mysterious personage as if she was actually sitting beside her, and would appear to pause for an answer to questions she would put.

PLAINLY SAW THE GHOSTLY VISITOR.

"Her son, who was in the room with his mother, saw nothing, and endeavored to speak to her about it as if he knew it to be only a figment of the imagination, but she would silence him with a gesture and pursue her low-toned conversation with the phantom that she supposed sat near her. When the daylight faded from the room Tom would have had lights brought, but his mother requested that the apartment be left to the twilight shadows, and presently the moon rose and lighted the room to some extent.

"Presently, to mend the fire or to attend to some such duty, Tom got up from where he had been sitting and passed to the other side of the room, and, happening to turn his head, he looked across the broad sheet of the moonlight that came in at the unshuttered window. He declares that he was not in the least disposed to fancy such things as ghosts and the like, and that there was no touch of superstition aroused by my aunt's sick allusions about him on that occasion, but that as he looked across that moonlit space he saw in a chair by his mother's bed a dim figure sitting half bending towards the sick woman.

"Still staring at this figure, and wondering if it could really be there, Tom walked back to his first seat and then found that he could not discern anything whatever in the chair. He arose again and strolled back to where he was able to have the moonlight between him and the figure, and from that point could again see it plainly.

"Taken in connection with the hour and the stories which we had both heard of this singular family possession, this being able only to see the phantom from the one point has made me doubt if Tom really was not deceived by some shadow thrown or distorted by something in the room. But he contends that he actually saw the woman who acts as our banshee, and I give you his story for what it is worth. Altogether it is a queer coincidence, as I said before, if it is nothing else.

"If the thing is something supernatural, none of us have any idea who the woman could have been, or why she came like a bird of ill-omen to prophesy evil to a plain American family, sans castle, sans legends, sans romance. And I, for one, am particularly interested in why the oak tree should have come down to us in connection with the ghost. I would somehow hate to think that some doughty ancestor of mine had, after the playful little manner of the good old times, put some faithful servant to death in a way in which an oak tree took a prominent part, but I should not be surprised if he did; indeed, I have a sneaking belief that that is the true explanation of the whole thing, though I am sorry that same servant is so unforgiving as to take it out on me by bringing me bad news which, if she'd only wait long enough, would reach me with proverbial rapidity."

The above is extracted from the Philadelphia *Times*, and illustrates the fact that the secular press is ever ready to publish any extraordinary occult manifestations. DOREMUS.

Philadelphia, Pa.

Date of Creation.

The Number of Noah's Animals.

Andrew D. White, LL. D., has a very fine article indeed in the April number of the *Popular Science Monthly*, on "From Creation to Evolution—Theological Teachings Regarding the Animals and Man." We make this extract:

THE DATE OF CREATION.

In the seventeenth century Dr. John Lightfoot, Vice-Chancellor of the University of Cambridge, the great rabbinical scholar of his time, attempted to reconcile the two accounts in Genesis by saying that of the "clean sort of beasts there were seven of every kind created, three couples for breeding and the odd one for Adam's sacrifice on his fall, which God foresaw;" that of unclean beasts only one couple was created; and finally, that "heaven and earth, center and circumference, were created all together, in the same instant, and clouds full of water," and that "this work took place and man was created by the Trinity on October 23, 4004 B. C., at nine o'clock in the morning." Here was indeed, a triumph of Lactantius' method, the result of a thousand years of biblical study and theological thought since Bede, in the eighth century, and Vincent de Beauvais, in the thirteenth, had declared that creation must have taken place in the spring. Yet, alas! within two centuries after Lightfoot's great theological demonstration as to the exact hour of creation, it was discovered that at that hour an exceedingly cultivated people, enjoying all the fruits of a highly developed civilization, had long been swarming in the great cities of Egypt, and that other nations hardly less advanced had at that time reached a high development in Asia.

THE NUMBER OF NOAH'S ANIMALS.

As far back as the seventeenth century far-sighted theologians had begun to discern difficulties more serious than any that had before confronted them. More and more it was seen that the number of different species was far greater than the world had hitherto imagined. Greater and greater had become the old difficulty in conceiving that, of these innumerable species, each had been specially created by the Almighty hand, that each had been brought before Adam by the Almighty to be named, and that each, in couples or in sevens, had been gathered by Noah into the ark. But the difficulties thus suggested were as nothing compared to those raised by the distribution of animals.

Even in the first days of the Church this had aroused serious thought, and above all in the great mind of St. Augustine. In his City of God he had stated the difficulty as follows: "But there is a question about all these kinds of beasts, which are neither tamed by man, nor spring from the earth like frogs, such as wolves and others of that sort, . . . as to how they could find their way to the islands after that flood which destroyed every living thing not preserved in the ark. . . . Some, indeed, might be thought to reach islands by swimming, in case these were very near: but some islands are so remote from continental lands that it does not seem possible that any creature could reach them by swimming. It is not an incredible thing, either, that some animals may have been captured by men and taken with them to those lands which they intended to inhabit, in order that they might have the pleasure of hunting, and it cannot be denied that the transfer may have been accomplished through the agency of angels, commanded or allowed to perform this labor by God."

Victory Again.

From Montana comes the news of an overturning effected by the A. P. A. and the P. O. S. of A. in Silver Bow County. Catholic commissioners had been running matters in the interest of the Catholic Church, sending all orphan children to Romish institutions to be educated according to Romish ideas. For ten years Romanists had run the county and schools. A controlling majority of non-Catholic commissioners and trustees have been elected. Three more good American citizens—none else—will soon be elected school trustees. The commissioners have officially ordered that the orphan children be transferred from the Romish institutions to the State Orphan Asylum and the Women's and Children's Home, and that they shall be educated in the public schools. Thus are some of the orphans rescued from the greedy clutch of Romish priests. Naturally Spiritualists and friends of the public schools are jubilant over this victory.

DR. J. M. PEEBLES.

His Experience with the Doctors.

He Is Arrested, but Gains a Victory.

Dr. J. M. Peebles, of San Antonio, Texas, prominent as a physician, traveler, author and lecturer, was lately arrested by the "Regulars," who were jealous of his great success in connection with his Sanitarium. The *Express* of that city has a spicy interview with the Doctor, from which we make a few extracts:

Reporter—Anything new, Dr. Peebles?

Dr. Peebles—Yes; and I am glad to see a reporter of the *Daily Express*. I believe in newspapers; they are the great public educators of the country. But you ask for news. Well, I have just been arrested.

"For what, pray?"

"Well, while sitting here the other day, reflecting on my beautiful sanitarium in ruins, a paralyzed patient incinerated, a magnificent library within, roses and ornamental shrubbery without—all in ashes; and sadly mourning over the disappointments and sorrows and uncertainties of life, the deputy sheriff entered with a warrant for arrest; I having been (causes and reasons all concealed from me) indicted by the grand jury. Arrested for what? I asked. Malpractice? Have I unconsciously committed robbery, perjury, abortion, horse-stealing? Nothing of the kind. Listen: I was solemnly charged with not getting a 'certificate from the board of medical examiners,' or for 'practicing medicine without a diploma.' False! I exclaimed. False as the perjury of devils! And right here, let me say, as for going before a board of medical examiners, I never did and never will. I defy all this unconstitutional red-tape business. Moreover, it would be infinitely more appropriate for some of these liliputian light-weight examining-boards to come before me for certificates, considering the fact that I graduated and began the practice of medicine long before half of these mediocre doctors were born. But in presence of this sheriff, warrant in hand, and meek as a lamb being led to the slaughter, I pathetically inquired, 'What must I do?' Quickly Jay E. Adams and another well-known gentleman signed my bond, and so I escaped pacing the rough dungeon floors of a city prison.

"Consider the facts, citizens of San Antonio. Long, weary years ago I read medicine, attended the prescribed two courses of medical lectures, graduated from the Philadelphia (Pa.) University of Medicine and Surgery and commenced practice in the City of Philadelphia. Later I received a diploma from the University Hospital of Philadelphia, and later still, I attended lectures and received a diploma from the Philadelaphia Polyclinic College—a college for graduates only. I am a member of the New Jersey State Medical Society and of the National Eclectic Medical Association, holding diplomas from both. All of these above-named certificates and diplomas are framed and suspended in my office. Settling in San Antonio, I promptly registered in both the city clerk's and district clerk's office, being introduced to the latter by our present worthy mayor, Hon. George Paschal. And yet with this array of medical diplomas (one of which was duly registered) open to the inspection of the grand jury and to all gentlemen, I was indicted without any hearing in my behalf—indicted and arrested, and why? Was it gross ignorance, was it vicious persecution, or villainous malice? The future will tell."

"What did the court do with the matter, doctor?"

"Do with it? Dismissed it—promptly dismissed it, of course, but, mark you, I have not dismissed the case. As soon as I can secure justifiable evidence I shall commence legal proceedings against those underhanded, sly, sneaking slanderers who delight to waylay and mislead grand jurymen.

"Consider further, citizens of San Antonio, a gentleman, a physician, comes to your city, who has traveled extensively in foreign countries; who is the author of a dozen volumes, one of which has been translated into Hindustanii, Norwegian and German, who held a United States Consular position in Asiatic Turkey under General Grant; who was one of the Northwest Indian Peace Commissioners, duly appointed by Congress; who was sent in 1881 to Berlin as a representative of the National Arbitration League in the interest of peace; who is a Fellow of the Academy of Science, New Orleans; a Fellow of the Anthropological Society, London; an honorary member and Fellow of the Psychological Association, London; a Fellow of the Academy of Arts and Sciences, Naples, Italy; a Fellow of the American Akademe, Jacksonville, Ill.; a member of the National Hygiene and Health Association; a member of the American Institute of Christian Philosophy; a member of the Victoria Institute and Philosophical Society of Great Britain, and who, since coming to San Antonio, has received the Ph. D. degree—Doctor of Philosophy—and yet was indicted—was arrested! Ye gods! Again I ask who were these sneak-informers, these vile slanderers, afire with envy and jealousy at my medical success and lucrative practice, that waylaid and misled the grand jury? Just as soon as the proper proofs and evidences can be procured I shall commence legal proceedings and compel them to pay roundly for the questionable luxury of slander. The Scriptures say that God 'exercises justice and judgment in the earth,' and I believe in working with and helping the Almighty to execute justice and judgment in the city of San Antonio."

"You seem a little sharp and pungent on some of our doctors, do you not?"

"Granted. I am an old physician, pushing a pointed pen for the press, and working an incisive, scathing tongue, if necessary, upon the public rostrum. My breast bears the scars of many a well-fought moral battlefield. The battle is on. There is fun ahead for the people, and rich fees for the lawyers. I know all about the 'code of ethics' of the American Medical Association, its present struggles to revise and reconstruct the instrument, broadening the rule of consultation with other schools, the proper attitude toward corporation physicians, medical contract services, etc., and I further know all about these doctors' laws, doctors' trusts, and med-

ical examining boards—all, all, bits of pitiable class legislation; and will not stand a moment when brought, as they will be, before the highest judicial tribunal of the country. Further, the doctors' laws, so-called, are not, as professed, for the protection of the people. They are for the protection of the doctors themselves. They do not seem willing to stand manfully upon their own merits. No, they want protection. How long will these doctors plead the baby-act, saying, 'Oh, legislators protect us.'

"California had the good sense, as well as some other States, to appoint three medical examining boards—eclectic, homœopathic and allopathic. But were I in California, a medical practitioner, I would not go before either of these boards. Why? Because I am a physician, a graduate from a legally-recognized medical college, and am so registered, and the practice of medicine is my profession—my business, and the Constitution of the United States does and will protect me and every man in the proper exercise of his legitimate business. Further, I plant my feet upon the platform of personal liberty, insisting that legislatures have no more right to specify a certain school of medicine, or a certain kind of medical treatment, or a sort of a side-show examining board, than they have to declare that a man shall take a Turkish bath every Thursday, have his hair cut twice a month, and go to a particular church every Sunday. The State has its province, but its province does not consist in interfering with the honest and legitimate business of a physician, or the private affairs of law-abiding people."

"Do you intend building again on the West End foundation?"

"As yet I am undecided—undecided as to the future. My plans were so ruthlessly thwarted in the destruction of my sanitarium, rare curios and 2,000 volumes of books, that I have not felt capable of settling upon a fixed plan. A thousand pleasant associations naturally draw me to the West End. On the other hand, Jay E. Adams offers to give me a large, magnificent lot or lots if I will build upon Laurel Heights. Mrs. Dignowity offers to give me four beautiful lots for a building a little east of her residence. Col. Mackey and others have made me similar offers, which munificent offers are exhibitions of a liberality and a generosity unexpected, yet most highly appreciated.

"By the way, while I hold in profound esteem the few cultured, well-educated, liberal-minded and gentlemanly physicians of San Antonio, I look down with a dignified contempt, mingled with pity, upon very many of them. Within the past four weeks I have had three patients call at my office suffering from mercurial salivation, Their gums were sore, their teeth loose, and stomachs highly inflamed. Shun, oh, ye people, shun these blister-plastering, calomel-dosing, drug-poisoning doctors. They experiment. They kill more than they cure every year. I wonder they are not haunted every night by the sheeted ghosts of the graveyards they so rapidly populate. And then, while administering their drastic, poisonous drugs with one hand, they will rifle your pockets with the other. Dr. Bliss, who doctored and probed a pus cavity in President Garfield, instead of skillfully treating the track of the bullet, wanted $20,000 for his mistaken probings and proddings. I repeat, as you prize the health and happiness of yourselves and your families, shun these semi-quack doctors as you would the dens of adders or the rough, rocky hiding-places of rattlesnakes."

Anti-Catholic Bureau of Lectures.

Friend P. A. Seguin, who was for fourteen years a priest of Rome and who has been engaged for the past fourteen years in the grand work of reformation and progressiveness, has opened a Bureau of Lectures in this city. Mr. Seguin needs no other introduction to the public or recommendation in this work than what he has done in the past fourteen years as a preacher, a writer, a publisher, and a lecturer. Since last January he has organized four councils of W. A. P. A. and A. P. A. He has addressed multitudes of men and women in Wisconsin and Iowa States. An ex-monk, known in religion as Brother Rupert and in the world as Harry A. Sullivan, has joined Brother Sequin in his noble work. Mr. Rupert is a young man, with a large experience in the Convent of the Holy Cross, Notre Dame, Indiana. He has been out of the monkish life for over a year, which he has spent in Canada. He comes well recommended by those who heard him lecture. Both the ex-priest and the ex-monk will gratefully accept invitations for the lecture-field. All they require is a hall and protection against Romish thugs wherever they may be found. Mr. Seguin will attend to the rest. Address Box 552, Central Park, Ill.

The Clergy Not Wanted as Leaders.

There never were truer words than those we find in a leading magazine, by a writer who has had large experience in organized work with clergymen. He confesses himself utterly disgusted with their inefficiency and impracticality. He says that if any one thing more than another was proved, it was how little is to be expected of the ministers of the gospel. "Even in church movements, the preachers should be kept as far as possible in the background. Their help is valuable, but on every committee, and in every progressive organization, they should strictly be kept in the minority, if such committees are to accomplish any practical results, or the movement is to gain permanent success."

The clergy are too busy "saving souls" to attend to the practical affairs of this life. They are unfitted by their college training for business success, and their minds narrowed into too limited a range to deal with the wants of humanity. The only thing they are successful in is begging—a faculty cultivated through all the ages past, for the whine of the priest was as loud three thousand years ago for the firstlings and fattest of the flocks "for the Lord" as it now is for the "heathen."

In all movements the priest has his place, and that is as chairman of the begging committee.



THE SPIRITUALISTC FIELD-WORKERS, DOINGS, ETC.

Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

Geo. C. Stoll is now at Dayton, Ohio, and can be engaged for parlor lectures or public talk. He is followed by Mrs. Stoll, who is an excellent test medium. He can be addressed for engagements at 231 W. 5th street, Dayton, O.

Referring to mission work among dark spirits, J. A. Harris writes of some experiences of himself and wife—both being mediums. He says: "Sometimes they come as if just awake from a long sleep; asking whose place this is? and how did they get here? if they slept long? etc. Some are hard to convince that they are dead; some realize the fact and ask our help."

Mr. M. Bitters, a prominent Spiritualist of Rochester, Ind., writes: "On behalf of the Rochester Society of Progressive Thinkers, I wish to express our appreciation of the work of Will C. Hodge, inspirational speaker, who has occupied our rostrum during February and March. This is the second time Brother Hodge has filled a two months' engagement with this society, and we cheerfully bear testimony to his ability as a speaker and his character as a man, and can conscientiously recommend him to any society needing the services of an earnest and practical teacher of spiritual philosophy." Mr. Hodge can be addressed for engagements for April, May and June, at 471 W. Madison street, Chicago, Ill.

Geo. C. Stoll, writing from Dayton, Ohio, says: "Incorporation papers were received here this week by the members of the society formerly known as the Library Association. Under the incorporation papers the new organization will be known as The Mystic Circle Association of Spiritualists. The petitioners were: Dr. D. M. Murray (who is president); John M. Clark; H. B. Swarts: Thos. Peacock; B. E. Hauser; W. E. E. Kates (secretary); R. A. Boner; M. Z. Watson and Mattie E. Lawrence. The purpose is to organize, support and maintain upon a progressive religious and scientific basis; to establish and promote the methods of collecting and teaching the facts and scientific truths of a true spiritual development of all mankind in accord with the expressed objects and purposes of the National organization of the Spiritualists of the United States of America, and to construct such a code of ethics therewith as may be commensurate with the need of each State and local organization having like purpose in view, and co-operating with each by adopting such forms, ceremonies and proceedings as shall be deemed to best subserve the cause of what is now generally known as modern Spiritualism. Secretary Kates, who is an indefatigable worker, is also superintendent of the Lyceum to which the parents of the First Society send their children. A great field is open here for a unifaction in pushing forward the work which is hindered by too much individualistic authority. The new society promises to become a potent factor in this community, since its membership is composed of earnest workers and substantial business men, who hope in the near future to place the society on a basis looking to aggressive work. The First Society of Spiritualists celebrated the forty-sixth anniversary on the 25th with a neatly arranged programme, its pastor, Dr. Martin, having charge. Instrumental and vocal music and recitations enlivened the occasion. Remarks appropriate to the occasion were rendered by the pastor, Dr. Martin, and the writer. Mr. Charles Barnes was at his best, in the giving of tests, every one of which was recognized, three-fourths of them being given to investigating visitors. Mr. Barnes gave a light seance in Mystic Hall for the benefit of the children attending the lyceum Sunday morning, which was highly appreciated by the people and teachers as well as the directory of the association. From here Mr. Barnes goes to Muncie, Ind., remaining there the first five days of the month."

Moses and Mattie E. Hull have gone to San Jose, Cal., to fill a two months' engagement there under the auspices of Dr. A. B. Dobson. All will join in wishing them abundant success financially, physically and spiritually.

Geo. Wolf writes from Spokane, Wash., that Spiritualism has had an awakening there, through Mrs. Flora A. Brown of Portland, Oregon, who has attracted large audiences, who have shown their appreciation by their close attention. The subject of her first lecture was, "Superstition, Faith and Knowledge," which was treated in a masterly manner. The lecture was followed with spiritual and psychometric tests that were convincing. The following Sunday the hall was filled. Questions from the audience were answered, and tests given—followed by independent slate-writing, which was of a satisfactory and convincing character.

Mrs. Jefferys, of Chicago, recently gave the people at Clinton, Ia., a treat. Mrs. Jefferys is a trance speaker, singer and test medium, and is good in each phase of her mediumship. Her controls are fine—but when "Shake Miller" is in command, his onslaught of sound common-sense—pith, point and wit—all coming so rapidly in broken English—is convincing and mirth-provoking in the extreme.

W. H. Bach has an engagement at Pender, Neb., during April.

Mrs. Caroline F. Stevens writes: "As we study Christianity in simplest form, it is impossible not to see how Christ tried to assimilate himself with the Father, as all were to be assimilated as children of God, of whom his mission was to teach. He gave no credit to himself, was meek and lowly of heart, and through his love to his kind endeavored to assimilate with all the love of God to the human race, that the yoke of life might be made easy, and the burden light. Nowhere does he express himself as the different religionists would fain have us believe; and why should we discard him? why not unite ourselves with him in our teachings, accept his tender words, and leave the creeds and the churches to fight out their battle in their own way; taking the joy from our belief that as Spiritualists we are simply proving the possibility even of his miracles, through the phenomena which even now is looking towards science to help us into clearer light in this new teaching. This church has endeavored to make Spiritualism disreputable; let Spiritualism develop its hidden spirituality, and united with true Christianity, what will it not be able to conquer."

Mrs. Annie Wagner is recovering her health in St. Paul, and finding warm friends and all the business she can do in her chosen line in the interest of Spiritualism. Her address is 507 Wabasha street, St. Paul, Minn.

The Milwaukee (Wis.) *Sentinel* publishes accounts of public seances given by Mrs. L. A. Roberts at Fraternity Hall in that city. A committee of men tied her hands behind her back and locked her in a box, with two locks, one man keeping the key. In a few moments, as the organ was being played, a bell and harmonica were heard and soon the medium drew back the curtains and appeared with her hands still tied behind her back. The knots in the cords remained as tied by the committee and the box was intact as before. Again, under full lights, with the box locked and a clothes-line tied around it, after about four minutes she was found outside the box, her hands tied and the box apparently undisturbed.

Dr. F. P. Bitters writes that he will speak at Rochester, Ind., the first and second Sundays in April. He would like engagements thereafter. He is willing to go to any place to do good in the cause he loves.

A. H. Maynard writes from Victoria, B. C.: "The Spiritualist Society here spent a very pleasant evening on March 12. My mother, Mrs. R. Maynard, has been visiting the Midwinter Fair at San Francisco; she also had sittings with a number of mediums. She told her experience with the phenomena; eight slates gotten from Mr. Fred Evans, the independent slate-writer, were read, which were very good indeed. A great number of the audience knew the handwriting of the spirit friends and were greatly pleased. One of the slates contained a message to myself; it was written on both sides and signed by my wife in spirit. My mother cannot speak too highly of Mr. Evans; also of Mrs. Waite, with whom she had a sitting."

Dr. H. V. Sweringen writes from Fort Wayne, Ind.: "I wish we had in the ranks of Spiritualism many more such men as Brother C. H. Horine, of your city; what a boom the cause would receive! Your readers will remember that we had in our city, a few weeks ago, quite a spirited fight or discussion between Spiritualism and orthodoxy; the Rev. Dr. Moffat, of the First Presbyterian Church, having delivered three successive Sunday evening lectures against Spiritualism, which were answered by a few members of the Fort Wayne Occult Science Society. The Spiritualists came out on top (as they invariably do), a fact which is admitted by many of Dr. Moffat's parishioners. Now comes a letter from Brother Horine urging us to print in pamphlet form the discussion for general distribution, promising that he himself will take one hundred copies."

M. H. Van Buskirk, of Buffalo, N. Y., writes: "Sunday evening Mrs. H. S. Lake, of Cleveland, Ohio, closed a most successful month's work for our society. Her last lecture was considered the finest ever delivered from our platform. The subject was: 'The Meaning of Mediumship and the Necessity of Organization.' It is not within the scope of your correspondent to do justice to her discourse; it had to be heard to be fully appreciated. We are having large gatherings at our hall; it has a seating capacity of three hundred and it is taxed to its utmost. Mrs. Lake has a strong magnetic influence, and when she speaks to an assembly she holds them spellbound. We hope some time in the future to have her with us again. On the first of April it is our intention to have anniversary exercises in the afternoon, and in the evening Mrs. Celia M. Nickerson will be installed as pastor of our society by Geo. W. Taylor. We are in good condition and our meetings are progressing finely."

E. R. Keech, president, writes from Rockford, Mich.: "While we are not as able financially as many societies, we keep pushing along in our own quiet and independent way, and let our light so shine that many are learning the truths of our grand philosophy. We hold our own little home talent meeting every alternate Sunday, at which many good things are presented. Mrs. M. P. Berry and Mrs. Mary Roberts, two writing mediums, frequently favor us with poems filled to repletion with noble thought. Mrs. S. Pratt, a healer and test medium, helps nobly to make our meetings interesting; also Mrs. C. Dockeray and others. New mediums are being developed, and altogether we feel that we are slowly climbing the up grade to higher and nobler attainments. On Saturday and Sunday, March 10 and 11, at our quarterly meetings we had J. H. Burnham, of Saginaw City, and he gave us some grand lectures. On Monday evening, March 26, Frank T. Ripley gave us a lecture, followed by tests which were acknowleged to be correct, or proven to be. Mr. Ripley made many friends here, although his stay with us was of only a few hours' duration."

W. H. Eddy writes that Hugh R. Moore has been giving the people of Jacksonville, Fla., a treat with his etherealizing and trumpet seances, and some of the most skeptical investigators have been convinced, Eliza Lamb Martin, of Boston, has been doing a quiet but effective and glorious work, which will be of permanent benefit. Dr. Juliet H. Severance, who has been further South for a few weeks, will return this week.

W. L. Gage, of Kane City, Pa., writes of many being seized with a spontaneous desire to investigate Spiritualism; several circles were formed and mediums developed. E. W. Sprague came and gave a lecture and tests. At the evening service many were turned away for want of room, though the hall will seat two hundred. The tests given were remarkable, and intensely interesting and convincing. The medium was directed to one gentleman in the house, with a message from his wife, telling him of his doubts and atheistic views, but now she came that the light of truth might dawn upon him.

W. C. Potter writes concerning the Romish Church: "With unparalleled magnanimity the American people suffered this far-reaching religious anaconda to wrap itself around our most cherished institutions, insinuate itself into the control of politics, and with its boundless untaxed wealth to menace and control our public schools. It has all these years been throwing cold water on the altars of liberty, until the American people have almost forgotten Independence Day, with all it means. It is now educating us to substitute a Columbus day and bow our heads and glorify a man whose highest aim was religious zeal and whose greatest ambition was not to establish liberty."

J. H. Sands, Jr., thinks that the anointing of Jesus by Mary was "of an embalming purpose." We have never read or heard of a person being embalmed alive, but if it will please our friend and quiet his nerves, we are quite willing to allow that such may have been the case in the instance referred to. Let it stand, then, that Mary's anointing of Jesus was "of an embalming purpose" simply, and nothing else.

C. L. Siple writes enthusiastically of the grand awakening at Kane City, Pa., through the labors of E. W. Sprague.

Mrs. M. J. Crilly writes that after a successful season at Pittsburgh during February, Mrs. K. R. Stiles was engaged by the Allegheny society for two lectures. Mrs. Stiles was taken ill, and was compelled to leave for Watertown, N. Y. She is a good medium and her remarkable tests have converted many to Spiritualism.

James Wren writes that Mrs. Maggie Waite is doing a good work at San Diego, Cal. She has large audiences of the most intelligent people of the city. Her tests are wonderful, and she has instituted a regular revival of Spiritualism.

F. Corden White, the platform test medium has just returned from a successful trip South. His location in the city will be announced next week. He can be addressed for engagements in care of this office.

Frank T. Ripley has just closed a most successful engagement with the Grand Rapids, Mich., society. Dr. J. C. Batdorf, the president, stated to the large audience present that Mr. Ripley had given some of the most remarkable tests ever given in that city.

Taylor Archibald thinks Dr. Brown is right in his view that the teachings of Jesus are not adapted to modern civilization, and the reason is: Modern civilization is imperfect, while the teachings of Jesus are divine, and perfect, and far in advance of the present status of civilized man. Society today cries "Get! Get!" Jesus cried "Give! Give!" Jesus taught the great brotherhood of man; modern civilization cries, Cain-like: "Am I my brother's keeper?" When the world recognizes the teachings of Socrates, Plato, Confucius and Jesus—men who were willing to die for their philosophy—then will love, and not hate and greed, sit on the throne. Love alone can uplift humanity into the religion of Jesus or Universal Brotherhood. The great mistake is in mistaking churchianity for Christianity.

Dr. A. S. Hudson, of Stockton, Cal., writes: "There are many Spiritualists throughout this country, but, like those of other countries, only a few of them take or encourage liberal literature. A Mrs. Cooley has been speaking before our society. She began with a few hearers, but soon the house was filled and all seats occupied. That shows that the country is full of material for liberal inquiry. In THE PROGRESSIVE THINKER, number 224, is an account of the power of a medium, 'Gaza,' her acts being duplicated by one Brigg. There is one discrepancy in Brigg—where this little woman lifted by the *palm of her hand* against the chair, Brigg did it differently. He got his energized *thumb under the chair seat* for his lift. A few years ago Mrs. Abbott gave here in Stockton the same kind of public exhibit. An opulent skeptic, Mr. Gage, offered to bet $100 against her assumed powers. The bet was taken and the money put up. A week or two later the trial came off. Eight or nine prominent men of the city went on the stage as a competent umpire. The trial was carefully and fairly conducted, and Mrs. Abbott won the money. Mr. Gage paid the forfeit without objection. He admitted her ability and his own mistaken opposition. Mrs. Abbott lifted her load clean from the floor. Not so with Brigg. He merely tipped it over and raised one side only—as I read the article.

W. W. Rice favors fair criticism in the spirit of kindness. Let progressive thought be uttered rather than sarcasm. "If our spiritual speakers are controlled by the higher intelligences, they should be willing to speak as the spirit giveth utterance—whether on Spiritualism or on the dangers that are staring the American people in the face, with one foot on the ocean, the other on the land—with one hand in the United States Treasury, and the other in our ballot-box, controlling our elections."

The new Society of Ethical Spiritualists at 44 West 14th street, New York, held a meeting on Sunday, the 18th, in memory of Mrs. F. O. Hyzer, whose last public work in this part of the country was done in the hall. Many words of praise and love were spoken by Miss B. V. Cushman, Mrs. Austin (an old and true friend of our arisen sister) and Mrs. Helen Temple Brigham. Mrs. Harriet Farnsworth read an original poem full of beautiful thoughts fittingly expressed. There were many friends present who will hold forever in their memory the life and teachings—always in harmony—of one who made Heaven seem nearer and dearer.

This society will celebrate the anniversary of the advent of modern Spiritualism on April 8th, as the First Society has chosen the 1st; and as it is the event we celebrate, and not the day—we call this our Spiritual Easter. The programme is sufficiently attractive to please everyone.

John Lux writes of a very satisfactory seance with Mrs. Ada Foye, at Brooklyn, N. Y. Some 150 names of departed ones were written on slips, which were folded and placed in a basket. Mrs. Foye read the names without opening the slips—in every instance correctly. While reading them, she turned to one side and said: "Here is a spirit giving the name of John Lux, and with him comes Mary Lux." John Lux was his cousin (whose name he had not written), and Mary Lux was his daughter, whose name he had written. No one present knew him.

Mrs. Carrie W. Miller, one of the foremost workers in Michigan, writes: "The Michigan friends are urging us to publish a little Lyceum paper for the children, there being a great lack of literature in that line of work. We now have the project under consideration; have written to, and received favorable replies from many of the old Lyceum workers throughout the country, but do not feel justified in starting the project unless assured that it could be made to pay for itself and would be supported and patronized by societies at large. Our plan would be to begin on a small scale, publish lessons each week, bright pretty stories, both for Lyceum children and older ones with poems, etc.; and enlarge as it progressed. This, with Mrs. Emma Rood Tuttle's excellent Lyceum Guide book, if properly conducted, ought to serve as an impetus for the Lyceum work so much in need of encouragment. It could be circulated in the Lyceum as the Sunday school papers are, and the penny collection could be made to pay for it, probably." All who are interested in this project should address Mrs. Miller at Chesaning, Mich. She is a noble woman, and if anyone can make a success of a Lyceum paper, she can.

Mrs. S. C. Scovell, who for the past six months has been giving lectures and public tests every Sunday afternoon and evening, and holding classes in psychic science every Tuesday night at Lodge Hall, No. 11 north Ada street, will hold her farewell meeting Tuesday night, April 3d. After which she goes to Brodhead, Wis., where a large class in psychic studies are awaiting her coming. In addition to her class work, public lectures will be given every Sunday at Broughton's Hall. Her home address, 282 West Madison street, Chicago, will remain unchanged.

Mrs. C. Partridge is engaged by the North Side society to give readings at the afternoon meetings during the month of April.

Chester Rouse, of Minneapolis, Minn., writes: "Mr. Oscar A. Edgerly has just closed his two months' engagement with the Society of Modern Spiritual Thought of this city. He has made many warm friends here, whose good wishes will follow him wherever he goes. His closing discourse upon 'The Forty-Sixth Anniversary of Modern Spiritualism,' was a masterly effort. He is scathing in his denunciation of priestly fraud and ecclesiastical domination, and just in his criticisms of the petty arts of the opposers of Spiritualism. He is ever ready to accord to many of the Christian festivals and observances their proper measure of beauty, and as a strong factor in spiritual unfoldment. He goes from here to Baltimore, where we bespeak for him a cordial welcome. THE PROGRESSIVE THINKER is keeping pace with the foremost thought and scientific demonstration of the age, and easily holds the first place in the hearts and minds of the Spiritualists of this city. It is the champion of truth and a terror to that climax of hypocrisy and intrigue, the Roman Catholic religion."

Mrs. R. W. Bowman writes that the course of lectures given at Pennville, Ind., by Moses and Mattie E. Hull was very successful; the audience increased every time. All are anxiously waiting for the time when they will come again.

E. W. Sprague reports having returned from a trip through the oil country, speaking in Lottsville, Tidioute, Kane City, Pa., and holding one seance in Oil City. At Tidioute he gave the first lecture ever given there. His bills were torn down, and when others were posted they were mutilated, and false reports were circulated. But, with all this lying and meanness, 175 people turned out, among them the Methodist minister of the place, who wanted to see what there was in it. The meetings were a grand success in every place he visited. Mr. Sprague's address is Newland and Forest avenues, Jamestown, N. Y.

Gorham Blake writes that "John Chinaman's Turn at the Bellows," published in No. 226, was written by a medium in New York many years ago, and copied by himself.

John A. Wagner writes: "The social held by the Spiritualists of Saginaw on March 21 was a grand success in every particular. We were particularly favored with having with us Dr. H. C. Andrews, of Bridgeport, Mich. He was in his happiest mood as he rose, and under the inspiration of Robert Burns gave a beautiful poem of greeting; after which, a fine address was given upon the subject of immortality, and questions answered, propounded by the audience. The Doctor is an eloquent speaker."

J. M. Phillips writes from Eagle Bend, Minn.: "By invitation Mrs. C. D. Pruden, of St. Paul, came and gave us three very interesting lectures, such as all truthseekers love to listen to. The fourth evening she organized the Washington Union Spiritualist Progressive Society, of Eagle Bend, with twenty members. Officers: J. M. Phillips, president; Miss Kincannon, vice-president; J. H. Strong, secretary; H. Michaels, treasurer. Meetings are held Monday evenings of each week."

Frank T. Ripley, the platform test medium and lecturer, who is engaged for April at the hall 77 Thirty-first street, has secured a room at 15 Bishop court, where he will give private sittings to those who desire, during his sojourn in this city.

Mrs. Jaques, a trance speaker, can be addressed at 202 Indiana avenue, Washington, D. C., and Mrs. Compton an inspirational speaker and psychometrist can be addressed at 736 10th street, N. W., Washington, D. C. They will make engagements together or separately.

"Parcells" writes that Dr. H. T. Stanley has done a good work in Milwaukee. The Lincoln Spiritual Society has now seventy-five members with a charter from the National Association. The hall is crowded with listeners to his addresses and tests. The advent of modern Spiritualism will be duly observed, with noted speakers from abroad, and a good time is expected.

Dr. M. J. Palmer, of Toledo, Ohio, thinks: "Spiritualists like other people need to become more spiritual and less absorbed in the egoism of their cherished ism or dogma. Grand possibilities are within touch of Spiritualists if the subtile influence of the divine light and love of the soul of the universe shall bind them in one earnest longing for the higher power whose light inspires and whose strength girds the loins of the world's messiahs of past and present, the touch of whose master hands is never lost."

A friend in this city writes: "A few days ago while talking with a gentleman on Catholicism, he told the experience of a friend only a short time before. It seems this young man was born and christened a Catholic, but as he grew older he left them and attended other churches. As the priests are always anxious to bring back into the fold any stray sheep, they besought this young man to return to the church. In due time he made an appointment to be at one of the churches, and was received very cordially by the priests and conducted about the church. When they descended to the basement it was filled with fire-arms and ammunition. He naturally thought that rather strange, and afterward spoke of it to others, and found there were other churches in the city with arsenals in the cellar. The thought comes to my mind: What does this mean? If the sixty-three Catholic churches in the city of Chicago are arsenals, and the city government in the Catholic element, is not the time near at hand when the people should wake up to the fact that we may have trouble?"

J. Frank Baxter will speak at Wells Post Hall, Columbus, Ohio, April 8.

L. Storr writes: "I have made a number of selections from "The Lyceum Guide," which cannot be equalled for beauty of sentiment combined with the music: pages 14, 18, 42, 54 and the second chant on page 65. I should say that the last two verses of that chant are sublime; and those chords—well, I am satisfied if I never hear any grander when I reach the other side."

The next quarterly meeting of the Saginaw Valley Spiritual Association will be held at Bay City, Mich., April 21 and 22, 1894, in Odd Fellow's Temple, Washington avenue. Programme: Saturday, 2:30 P. M., conference meeting led by Prof. Geo. H. Brooks. 6:30 to 7:30 P. M., reception to delegates and friends at the Temple. 7:45 P. M., address of welcome by Melvin A. Root, Bay City. Response by Mrs. Carrie W. Miller, of Chesaning. Address by D. P. Dewey, of Grand Blanc, followed by psychometric readings by Prof. Brooks. Sunday, 10:30 A. M., address by Mrs. Martha E. Root, Bay City, followed by a special session for lyceum work. 2:30 P. M., address by Hon. L. V. Moulton, Grand Rapids. 7:30 P. M., address by L. V. Moulton, followed by psychometric readings by Prof. Brooks.

Prof. Lockwood speaks next Sunday April 8, at 2:30 P. M., at Bricklayer's Hall, upon "Consciousness, thought and Mind, their Relation to Mental Processes." Lecture illustrated by psychometric readings. At 7:30 P. M., a discourse upon the relation of conscious energy to matter. Illustrated by the telephone. Don't miss these lectures.

Owing to the delicate condition of her mother's health, Mrs. Jennie Hagan-Jackson would be pleased to engage to speak for liberal and spiritual societies near enough to Grand Rapids for her to go on Saturdays and return on Mondays. Terms reasonable. Her address is 399 S. Lafayette street, Grand Rapids, Mich.

C. M. S., writes that the Spiritualists of Lottsville, Pa., secured the services of E. W. Sprague, who gave a lecture that was magnificent in every respect. Character reading and tests followed which were wonderful in their correctness. Investigators received plenty of material for thought. The mediumship of both Mr. and Mrs. Sprague is genuine and of a high order, and both are true, honest and earnest workers in the cause of truth and right.

N. Florence Johnston writes that Dr Lucy Barnicoat is on her way to California, and will lecture and give tests on the route. She is a most estimable lady, a fine inspirational speaker, a good test medium, and a splendid magnetic healer—has cured cases in Kansas City, Mo., that had been pronounced incurable.

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PRESS NOTICES.—Mrs. Emma Rood Tuttle is masterful in her prolific poetical genius.—The Two Worlds (Eng.) A talented writer, and one of President Garfield's brightest scholars.—Chansaning Argus. A gifted poet, whose writings are familiar to many.—Detroit Advertiser. Mrs. Tuttle is well known as a poetess, and author of many exquisite songs.—Sat. Eve. Spectator. Her poems are worthy to hang like a banner on our walls to recall us daily to our better selves.—Hester M. Poole. A gifted lady, with rare poetic talent.—Warren Tribune. A poet with abundant talent and versatility.—Banner of Light. She is one of nature's poets.—American. Intuitive, spiritual, daintily refined, setting itself to music.—Progressive Thinker. Strong, true and beautiful.—Mrs. Sara A. Underwood. Claribel is exquisitely beautiful.—D. D. Home.

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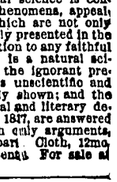
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ical examining boards—all, all, bits of pitiable class legislation; and will not stand a moment when brought, as they will be, before the highest judicial tribunal of the country. Further, the doctors' laws, so-called, are not, as professed, for the protection of the people. They are for the protection of the doctors themselves. They do not seem willing to stand manfully upon their own merits. No, they want protection. How long will these doctors plead the baby-act, saying, 'Oh, legislators protect us.'

"California had the good sense, as well as some other States, to appoint three medical examining boards—eclectic, homœopathic and allopathic. But were I in California, a medical practitioner, I would not go before either of these boards. Why? Because I am a physician, a graduate from a legally-recognized medical college, and am so registered, and the practice of medicine is my profession—my business, and the Constitution of the United States does and will protect me and every man in the proper exercise of his legitimate business. Further, I plant my feet upon the platform of personal liberty, insisting that legislatures have no more right to specify a certain school of medicine, or a certain kind of medical treatment, or a sort of a side-show examining board, than they have to declare that a man shall take a Turkish bath every Thursday, have his hair cut twice a month, and go to a particular church every Sunday. The State has its province, but its province does not consist in interfering with the honest and legitimate business of a physician, or the private affairs of law-abiding people."

"Do you intend building again on the West End foundation?"

"As yet I am undecided—undecided as to the future. My plans were so ruthlessly thwarted in the destruction of my sanitarium, rare curios and 2,000 volumes of books, that I have not felt capable of settling upon a fixed plan. A thousand pleasant associations naturally draw me to the West End. On the other hand, Jay E. Adams offers to give me a large, magnificent lot or lots if I will build upon Laurel Heights. Mrs. Dignowity offers to give me four beautiful lots for a building a little east of her residence. Col. Mackey and others have made me similar offers, which munificent offers are exhibitions of a liberality and a generosity unexpected, yet most highly appreciated.

"By the way, while I hold in profound esteem the few cultured, well-educated, liberal-minded and gentlemanly physicians of San Antonio, I look down with a dignified contempt, mingled with pity, upon very many of them. Within the past four weeks I have had three patients call at my office suffering from mercurial salivation. Their gums were sore, their teeth loose, and stomachs highly inflamed. Shun, oh, ye people, shun these blister-plastering, calomel-dosing, drug-poisoning doctors. They experiment. They kill more than they cure every year. I wonder they are not haunted every night by the sheeted ghosts of the graveyards they so rapidly populate. And then, while administering their drastic, poisonous drugs with one hand, they will rifle your pockets with the other. Dr. Bliss, who doctored and probed a pus cavity in President Garfield, instead of skillfully treating the track of the bullet, wanted $20,000 for his mistaken probings and proddings. I repeat, as you prize the health and happiness of yourselves and your families, shun these semi-quack doctors as you would the dens of adders or the rough, rocky hiding-places of rattlesnakes."

Anti-Cathqlic Bureau of Lectures.

Friend P. A. Seguin, who was for fourteen years a priest of Rome and who has been engaged for the past fourteen years in the grand work of reformation and progressiveness, has opened a Bureau of Lectures in this city. Mr. Seguin needs no other introduction to the public or recommendation in this work than what he has done in the past fourteen years as a preacher, a writer, a publisher, and a lecturer. Since last January he has organized four councils of W. A. P. A. and A. P. A. He has addressed multitudes of men and women in Wisconsin and Iowa States. An ex-monk, known in religion as Brother Rupert and in the world as Harry A. Sullivan, has joined Brother Sequin in his noble work. Mr. Rupert is a young man, with a large experience in the Convent of the Holy Cross, Notre Dame, Indiana. He has been out of the monkish life for over a year, which he has spent in Canada. He comes well recommended by those who heard him lecture. Both the ex-priest and the ex-monk will gratefully accept invitations for the lecture-field. All they require is a hall and protection against Romish thugs wherever they may be found. Mr. Seguin will attend to the rest. Address Box 552, Central Park, Ill.

The Clergy Not Wanted as Leaders.

There never were truer words than those we find in a leading magazine, by a writer who has had large experience in organized work with clergymen. He confesses himself utterly disgusted with their inefficiency and impracticality. He says that if any one thing more than another was proved, it was how little is to be expected of the ministers of the gospel. "Even in church movements, the preachers should be kept as far as possible in the background. Their help is valuable, but on every committee, and in every progressive organization, they should strictly be kept in the minority, if such committees are to accomplish any practical results, or the movement is to gain permanent success."

The clergy are too busy "saving souls" to attend to the practical affairs of this life. They are unfitted by their college training for business success, and their minds narrowed into too limited a range to deal with the wants of humanity. The only thing they are successful in is begging—a faculty cultivated through all the ages past, for the whine of the priest was as loud three thousand years ago for the firstlings and fattest of the flocks "for the Lord" as it now is for the "heathen."

In all movements the priest has his place, and that is as chairman of the begging committee.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

Geo. C. Stoll is now at Dayton, Ohio, and can be engaged for parlor lectures or public talk. He is followed by Mrs. Stoll, who is an excellent test medium. He can be addressed for engagements at 231 W. 5th street, Dayton, O.

Referring to mission work among dark spirits, J. A. Harris writes of some experiences of himself and wife—both being mediums. He says: "Sometimes they come as if just awake from a long sleep; asking whose place this is? and how did they get here? if they slept long? etc. Some are hard to convince that they are dead; some realize the fact and ask our help."

Mr. M. Bitters, a prominent Spiritualist of Rochester, Ind., writes: "On behalf of the Rochester Society of Progressive Thinkers, I wish to express our appreciation of the work of Will C. Hodge, inspirational speaker, who has occupied our rostrum during February and March. This is the second time Brother Hodge has filled a two months' engagement with this society, and we cheerfully bear testimony to his ability as a speaker and his character as a man, and can conscientiously recommend him to any society needing the services of an earnest and practical teacher of spiritual philosophy." Mr. Hodge can be addressed for engagements for April, May and June, at 471 W. Madison street, Chicago, Ill.

Geo. C. Stoll, writing from Dayton, Ohio, says: "Incorporation papers were received here this week by the members of the society formerly known as the Library Association. Under the incorporation papers the new organization will be known as The Mystic Circle Association of Spiritualists. The petitioners were: Dr. D. M. Murray (who is president); John M. Clark; H. B. Swarts: Thos. Peacock; B. E. Hauser; W. E. E. Kates (secretary); R. A. Boner; M. Z. Watson and Mattie E. Lawrence. The purpose is to organize, support and maintain upon a progressive religious and scientific basis; to establish and promote the methods of collecting and teaching the facts and scientific truths of a true spiritual development of all mankind in accord with the expressed objects and purposes of the National organization of the Spiritualists of the United States of America, and to construct such a code of ethics therewith as may be commensurate with the need of each State and local organization having like purpose in view, and co-operating with each by adopting such forms, ceremonies and proceedings as shall be deemed to best subserve the cause of what is now generally known as modern Spiritualism. Secretary Kates, who is an indefatigable worker, is also superintendent of the Lyceum to which the parents of the First Society send their children. A great field is open here for a unifaction in pushing forward the work which is hindered by too much individualistic authority. The new society promises to become a potent factor in this community, since its membership is composed of earnest workers and substantial business men, who hope in the near future to place the society on a basis looking to aggressive work. The First Society of Spiritualists celebrated the forty-sixth anniversary on the 25th with a neatly arranged programme, its pastor, Dr. Martin, having charge. Instrumental and vocal music and recitations enlivened the occasion. Remarks appropriate to the occasion were rendered by the pastor, Dr. Martin, and the writer. Mr. Charles Barnes was at his best, in the giving of tests, every one of which was recognized, three-fourths of them being given to investigating visitors. Mr. Barnes gave a light seance in Mystic Hall for the benefit of the children attending the lyceum Sunday morning, which was highly appreciated by the people and teachers as well as the directory of the association. From here Mr. Barnes goes to Muncie, Ind., remaining there the first five days of the month."

Moses and Mattie E. Hull have gone to San Jose, Cal., to fill a two months' engagement there under the auspices of Dr. A. B. Dobson. All will join in wishing them abundant success financially, physically and spiritually.

Geo. Wolf writes from Spokane, Wash., that Spiritualism has had an awakening there, through Mrs. Flora A. Brown of Portland, Oregon, who has attracted large audiences, who have shown their appreciation by their close attention. The subject of her first lecture was, "Superstition, Faith and Knowledge," which was treated in a masterly manner. The lecture was followed with spiritual and psychometric tests that were convincing. The following Sunday the hall was filled. Questions from the audience were answered, and tests given—followed by independent slate-writing, which was of a satisfactory and convincing character.

Mrs. Jefferys, of Chicago, recently gave the people at Clinton, Ia., a treat. Mrs. Jefferys is a trance speaker, singer and test medium, and is good in each phase of her mediumship. Her controls are fine—but when "Shake Miller" is in command, his onslaught of sound common-sense—pith, point and wit—all coming so rapidly in broken English—is convincing and mirth-provoking in the extreme.

W. H. Bach has an engagement at Pender, Neb., during April.

Mrs. Caroline F. Stevens writes: "As we study Christianity in simplest form, it is impossible not to see how Christ tried to assimilate himself with the Father, as all were to be assimilated as children of God, of whom his mission was to teach. He gave no credit to himself, was meek and lowly of heart, and through his love to his kind endeavored to assimilate with all the love of God to the human race, that the yoke of life might be made easy, and the burden light. Nowhere does he express himself as the different religionists would fain have us believe; and why should we discard him? why not unite ourselves with him in our teachings, accept his tender words, and leave the creeds and the churches to fight out their battle in their own way; taking the joy from our belief that as Spiritualists we are simply proving the possibility even of his miracles, through the phenomena which even now is looking towards science to help us into clearer light in this new teaching. This church has endeavored to make Spiritualism disreputable; let Spiritualism develop its hidden spirituality, and united with true Christianity, what will it not be able to conquer."

Mrs. Annie Wagner is recovering her health in St. Paul, and finding warm friends and all the business she can do in her chosen line in the interest of Spiritualism. Her address is 507 Wabasha street, St. Paul, Minn.

The Milwaukee (Wis.) *Sentinel* publishes accounts of public seances given by Mrs. L. A. Roberts at Fraternity Hall in that city. A committee of men tied her hands behind her back and locked her in a box, with two locks, one man keeping the key. In a few moments, as the organ was being played, a bell and harmonica were heard and soon the medium drew back the curtains and appeared with her hands still tied behind her back. The knots in the cords remained as tied by the committee and the box was intact as before. Again, under full lights, with the box locked and a clothes-line tied around it, after about four minutes she was found outside the box, her hands tied and the box apparently undisturbed.

Dr. F. P. Bitters writes that he will speak at Rochester, Ind., the first and second Sundays in April. He would like engagements thereafter. He is willing to go to any place to do good in the cause he loves.

A. H. Maynard writes from Victoria, B. C.: "The Spiritualist Society here spent a very pleasant evening on March 12. My mother, Mrs. R. Maynard, has been visiting the Midwinter Fair at San Francisco; she also had sittings with a number of mediums. She told her experience with the phenomena; eight slates gotten from Mr. Fred Evans, the independent slate-writer, were read, which were very good indeed. A great number of the audience knew the handwriting of the spirit friends and were greatly pleased. One of the slates contained a message to myself; it was written on both sides and signed by my wife in spirit. My mother cannot speak too highly of Mr. Evans; also of Mrs. Waite, with whom she had a sitting."

Dr. H. V. Sweringen writes from Fort Wayne, Ind.: "I wish we had in the ranks of Spiritualism many more such men as Brother C. H. Horine, of your city; what a boom the cause would receive! Your readers will remember that we had in our city, a few weeks ago, quite a spirited fight or discussion between Spiritualism and orthodoxy; the Rev. Dr. Moffat, of the First Presbyterian Church, having delivered three successive Sunday evening lectures against Spiritualism, which were answered by a few members of the Fort Wayne Occult Science Society. The Spiritualists came out on top (as they invariably do), a fact which is admitted by many of Dr. Moffat's parishioners. Now comes a letter from Brother Horine urging us to print in pamphlet form the discussion for general distribution, promising that he himself will take one hundred copies."

M. H. Van Buskirk, of Buffalo, N. Y., writes: "Sunday evening Mrs. H. S. Lake, of Cleveland, Ohio, closed a most successful month's work for our society. Her last lecture was considered the finest ever delivered from our platform. The subject was: 'The Meaning of Mediumship and the Necessity of Organization.' It is not within the scope of your correspondent to do justice to her discourse; it had to be heard to be fully appreciated. We are having large gatherings at our hall; it has a seating capacity of three hundred and it is taxed to its utmost. Mrs. Lake has a strong magnetic influence, and when she speaks to an assembly she holds them spellbound. We hope some time in the future to have her with us again. On the first of April it is our intention to have anniversary exercises in the afternoon, and in the evening Mrs. Celia M. Nickerson will be installed as pastor of our society by Geo. W. Taylor. We are in good condition and our meetings are progressing finely."

E. R. Keech, president, writes from Rockford, Mich.: "While we are not as able financially as many societies, we keep pushing along in our own quiet and independent way, and let our light so shine that many are learning the truths of our grand philosophy. We hold our own little home talent meeting every alternate Sunday, at which many good things are presented. Mrs. M. P. Berry and Mrs. Mary Roberts, two writing mediums, frequently favor us with poems filled to repletion with noble thought. Mrs. S. Pratt, a healer and test medium, helps nobly to make our meetings interesting; also Mrs. C. Dockeray and others. New mediums are being developed, and altogether we feel that we are slowly climbing the up grade to higher and nobler attainments. On Saturday and Sunday, March 10 and 11, at our quarterly meetings we had J. H. Burnham, of Saginaw City, and he gave us some grand lectures. On Monday evening, March 26, Frank T. Ripley gave us a lecture, followed by tests which were acknowleged to be correct, or proven to be. Mr. Ripley made many friends here, although his stay with us was of only a few hours' duration."

W. H. Eddy writes that Hugh R. Moore has been giving the people of Jacksonville, Fla., a treat with his etherealizing and trumpet seances, and some of the most skeptical investigators have been convinced, Eliza Lamb Martin, of Boston, has been doing a quiet but effective and glorious work, which will be of permanent benefit. Dr. Juliet H. Severance, who has been further South for a few weeks, will return this week.

W. L. Gage, of Kane City, Pa., writes of many being seized with a spontaneous desire to investigate Spiritualism; several circles were formed and mediums developed. E. W. Sprague came and gave a lecture and tests. At the evening service many were turned away for want of room, though the hall will seat two hundred. The tests given were remarkable, and intensely interesting and convincing. The medium was directed to one gentleman in the house, with a message from his wife, telling him of his doubts and atheistic views, but now she came that the light of truth might dawn upon him.

W. C. Potter writes concerning the Romish Church: "With unparalleled magnanimity the American people suffered this far-reaching religious anaconda to wrap itself around our most cherished institutions, insinuate itself into the control of politics, and with its boundless untaxed wealth to menace and control our public schools. It has all these years been throwing cold water on the altars of liberty, until the American people have almost forgotten Independence Day, with all it means. It is now educating us to substitute a Columbus day and bow our heads and glorify a man whose highest aim was religious zeal and whose greatest ambition was not to establish liberty."

J. H. Sands, Jr., thinks that the anointing of Jesus by Mary was "of an embalming purpose." We have never read or heard of a person being embalmed alive, but if it will please our friend and quiet his nerves, we are quite willing to allow that such may have been the case in the instance referred to. Let it stand, then, that Mary's anointing of Jesus was "of an embalming purpose" simply, and nothing else.

C. L. Siple writes enthusiastically of the grand awakening at Kane City, Pa., through the labors of E. W. Sprague.

Mrs. M. J. Crilly writes that after a successful season at Pittsburgh during February, Mrs. K. R. Stiles was engaged by the Allegheny society for two lectures. Mrs. Stiles was taken ill, and was compelled to leave for Watertown, N. Y. She is a good medium and her remarkable tests have converted many to Spiritualism.

James Wren writes that Mrs. Maggie Waite is doing a good work at San Diego, Cal. She has large audiences of the most intelligent people of the city. Her tests are wonderful, and she has instituted a regular revival of Spiritualism.

F. Corden White, the platform test medium has just returned from a successful trip South. His location in the city will be announced next week. He can be addressed for engagements in care of this office.

Frank T. Ripley has just closed a most successful engagement with the Grand Rapids, Mich., society. Dr. J. C. Batdorf, the president, stated to the large audience present that Mr. Ripley had given some of the most remarkable tests ever given in that city.

Taylor Archibald thinks Dr. Brown is right in his view that the teachings of Jesus are not adapted to modern civilization, and the reason is: Modern civilization is imperfect, while the teachings of Jesus are divine and perfect, and far in advance of the present status of civilized man. Society today cries "Get! Get!" Jesus cried "Give! Give!" Jesus taught the great brotherhood of man; modern civilization cries, Cain-like: "Am I my brother's keeper?" When the world recognizes the teachings of Socrates, Plato, Confucius and Jesus—men who were willing to die for their philosophy—then will love, and not hate and greed, sit on the throne. Love alone can uplift humanity into the religion of Jesus or Universal Brotherhood. The great mistake is in mistaking churchianity for Christianity.

Dr. A. S. Hudson, of Stockton, Cal., writes: "There are many Spiritualists throughout this country, but, like those of other countries, only a few of them take or encourage liberal literature. A Mrs. Cooley has been speaking before our society. She began with a few hearers, but soon the house was filled and all seats occupied. That shows that the country is full of material for liberal inquiry. In THE PROGRESSIVE THINKER, number 224, is an account of the power of a medium, 'Gaza,' her acts being duplicated by one Brigg. There is one discrepancy in Brigg—where this little woman lifted by the *palm of her hand* against the chair, Brigg did it differently. He got his energized *thumb under the chair seat* for his lift. A few years ago Mrs. Abbott gave here in Stockton the same kind of public exhibit. An opulent skeptic, Mr. Gage, offered to bet $100 against her assumed powers. The bet was taken and the money put up. A week or two later the trial came off. Eight or nine prominent men of the city went on the stage as a competent umpire. The trial was carefully and fairly conducted, and Mrs. Abbott won the money. Mr. Gage paid the forfeit without objection. He admitted her ability and his own mistaken opposition. Mrs. Abbott lifted her load clean from the floor. Not so with Brigg. He merely tipped it over and raised one side only—as I read the article.

W. W. Rice favors fair criticism in the spirit of kindness. Let progressive thought be uttered rather than sarcasm. "If our spiritual speakers are controlled by the higher intelligences, they should be willing to speak as the spirit giveth utterance—whether on Spiritualism or on the dangers that are staring the American people in the face, with one foot on the ocean, the other on the land—with one hand in the United States Treasury, and the other in our ballot-box, controlling our elections."

The new Society of Ethical Spiritualists at 44 West 14th street, New York, held a meeting on Sunday, the 18th, in memory of Mrs. F. O. Hyzer, whose last public work in this part of the country was done in the hall. Many words of praise and love were spoken by Miss B. V. Cushman, Mrs. Austin (an old and true friend of our arisen sister) and Mrs. Helen Temple Brigham. Mrs. Harriet Farnsworth read an original poem full of beautiful thoughts fittingly expressed. There were many friends present who will hold forever in their memory the life and teachings—always in harmony—of one who made Heaven seem nearer and dearer.

This society will celebrate the anniversary of the advent of modern Spiritualism on April 8th, as the First Society has chosen the 1st; and as it is the event we celebrate, and not the day—we call this our Spiritual Easter. The programme is sufficiently attractive to please everyone.

John Lux writes of a very satisfactory seance with Mrs. Ada Foye, at Brooklyn, N. Y. Some 150 names of departed ones were written on slips, which were folded and placed in a basket. Mrs. Foye read the names without opening the slips—in every instance correctly. While reading them, she turned to one side and said: "Here is a spirit giving the name of John Lux, and with him comes Mary Lux." John Lux was his cousin (whose name he had not written), and Mary Lux was his daughter, whose name he had written. No one present knew him.

Mrs. Carrie W. Miller, one of the foremost workers in Michigan, writes: "The Michigan friends are urging us to publish a little Lyceum paper for the children, there being a great lack of literature in that line of work. We now have the project under consideration; have written to, and received favorable replies from many of the old Lyceum workers throughout the country, but do not feel justified in starting the project unless assured that it could be made to pay for itself and would be supported and patronized by societies at large. Our plan would be to begin on a small scale, publish lessons each week, bright pretty stories, both for Lyceum children and older ones with poems, etc.; and enlarge as it progressed. This, with Mrs. Emma Rood Tuttle's excellent Lyceum Guide book, if properly conducted, ought to serve as an impetus for the Lyceum work so much in need of encouragment. It could be circulated in the Lyceum as the Sunday school papers are, and the penny collection could be made to pay for it, probably." All who are interested in this project should address Mrs. Miller at Chesaning, Mich. She is a noble woman, and if anyone can make a success of a Lyceum paper, she can.

Mrs. S. C. Scovell, who for the past six months has been giving lectures and public tests every Sunday afternoon and evening, and holding classes in psychic science every Tuesday night at Lodge Hall, No. 11 north Ada street, will hold her farewell meeting Tuesday night, April 3d. After which she goes to Brodhead, Wis., where a large class in psychic studies are awaiting her coming. In addition to her class work, public lectures will be given every Sunday at Broughton's Hall. Her home address, 282 West Madison street, Chicago, will remain unchanged.

Mrs. C. Partridge is engaged by the North Side society to give readings at the afternoon meetings during the month of April.

Chester Rouse, of Minneapolis, Minn., writes: "Mr. Oscar A. Edgerly has just closed his two months' engagement with the Society of Modern Spiritual Thought of this city. He has made many warm friends here, whose good wishes will follow him wherever he goes. His closing discourse upon 'The Forty-Sixth Anniversary of Modern Spiritualism,' was a masterly effort. He is scathing in his denunciation of priestly fraud and ecclesiastical domination, and just in his criticisms of the petty arts of the opposers of Spiritualism. He is ever ready to accord to many of the Christian festivals and observances their proper measure of beauty, and as a strong factor in spiritual unfoldment. He goes from here to Baltimore, where we bespeak for him a cordial welcome. THE PROGRESSIVE THINKER is keeping pace with the foremost thought and scientific demonstration of the age, and easily holds the first place in the hearts and minds of the Spiritualists of this city. It is the champion of truth and a terror to that climax of hypocrisy and intrigue, the Roman Catholic religion."

Mrs. R. W. Bowman writes that the course of lectures given at Pennville, Ind., by Moses and Mattie E. Hull was very successful; the audience increased every time. All are anxiously waiting for the time when they will come again.

E. W. Sprague reports having returned from a trip through the oil country, speaking in Lottsville, Tidioute, Kane City, Pa., and holding one seance in Oil City. At Tidioute he gave the first lecture ever given there. His bills were torn down, and when others were posted they were mutilated, and false reports were circulated. But, with all this lying and meanness, 175 people turned out, among them the Methodist minister of the place, who wanted to see what there was in it. The meetings were a grand success in every place he visited. Mr. Sprague's address is Newland and Forest avenues, Jamestown, N. Y.

Gorham Blake writes that "John Chinaman's Turn at the Bellows," published in No. 226, was written by a medium in New York many years ago, and copied by himself.

John A. Wagner writes: "The social held by the Spiritualists of Saginaw on March 21 was a grand success in every particular. We were particularly favored with having with us Dr. H. C. Andrews, of Bridgeport, Mich. He was in his happiest mood as he rose, and under the inspiration of Robert Burns gave a beautiful poem of greeting; after which, a fine address was given upon the subject of immortality, and questions answered, propounded by the audience. The Doctor is an eloquent speaker."

J. M. Phillips writes from Eagle Bend, Minn.: "By invitation Mrs. C. D. Pruden, of St. Paul, came and gave us three very interesting lectures, such as all truthseekers love to listen to. The fourth evening she organized the Washington Union Spiritualist Progressive Society, of Eagle Bend, with twenty members. Officers: J. M. Phillips, president; Miss Kincannon, vice-president; J. H. Strong, secretary; H. Michaels, treasurer. Meetings are held Monday evenings of each week."

Frank T. Ripley, the platform test medium and lecturer, who is engaged for April at the hall 77 Thirty-first street, has secured a room at 15 Bishop court, where he will give private sittings to those who desire, during his sojourn in this city.

Mrs. Jaques, a trance speaker, can be addressed at 202 Indiana avenue, Washington, D. C., and Mrs. Compton an inspirational speaker and psychometrist can be addressed at 736 10th street, N. W., Washington, D. C. They will make engagements together or separately.

"Parcells" writes that Dr. H. T. Stanley has done a good work in Milwaukee. The Lincoln Spiritual Society has now seventy-five members with a charter from the National Association. The hall is crowded with listeners to his addresses and tests. The advent of modern Spiritualism will be duly observed, with noted speakers from abroad, and a good time is expected.

Dr. M. J. Palmer, of Toledo, Ohio, thinks: "Spiritualists like other people need to become more spiritual and less absorbed in the egoism of their cherished ism or dogma. Grand possibilities are within touch of Spiritualists if the subtile influence of the divine light and love of the soul of the universe shall bind them in one earnest longing for the higher power whose light inspires and whose strength girds the loins of the world's messiahs of past and present, the touch of whose master hands is never lost."

A friend in this city writes: "A few days ago while talking with a gentleman on Catholicism, he told the experience of a friend only a short time before. It seems this young man was born and christened a Catholic, but as he grew older he left them and attended other churches. As the priests are always anxious to bring back into the fold any stray sheep, they besought this young man to return to the church. In due time he made an appointment to be at one of the churches, and was received very cordially by the priests and conducted about the church. When they descended to the basement it was filled with fire-arms and ammunition. He naturally thought that rather strange, and afterward spoke of it to others, and found there were other churches in the city with arsenals in the cellar. The thought comes to my mind: What does this mean? If the sixty-three Catholic churches in the city of Chicago are arsenals, and the city government in the Catholic element, is not the time near at hand when the people should wake up to the fact that we may have trouble?"

J. Frank Baxter will speak at Wells Post Hall, Columbus, Ohio, April 8.

L. Storr writes: "I have made a number of selections from "The Lyceum Guide," which cannot be equalled for beauty of sentiment combined with the music: pages 14, 18, 42, 54 and the second chant on page 65. I should say that the last two verses of that chant are sublime; and those chords—well, I am satisfied if I never hear any grander when I reach the other side."

The next quarterly meeting of the Saginaw Valley Spiritual Association will be held at Bay City, Mich., April 21 and 22, 1894, in Odd Fellow's Temple, Washington avenue. Programme: Saturday, 2:30 P. M., conference meeting led by Prof. Geo. H. Brooks. 6:30 to 7:30 P. M., reception to delegates and friends at the Temple. 7:45 P. M., address of welcome by Melvin A. Root, Bay City. Response by Mrs. Carrie W. Miller, of Chesaning. Address by D. P. Dewey, of Grand Blanc, followed by psychometric readings by Prof. Brooks. Sunday, 10:30 A. M., address by Mrs. Martha E. Root, Bay City, followed by a special session for lyceum work. 2:30 P. M., address by Hon. L. V. Moulton, Grand Rapids. 7:30 P. M., address by L. V. Moulton, followed by psychometric readings by Prof. Brooks.

Prof. Lockwood speaks next Sunday April 8, at 2:30 P. M., at Bricklayer's Hall, upon "Consciousness, thought and Mind, their Relation to Mental Processes." Lecture illustrated by psychometric readings. At 7:30 P. M., a discourse upon the relation of conscious energy to matter. Illustrated by the telephone. Don't miss these lectures.

Owing to the delicate condition of her mother's health, Mrs. Jennie Hagan-Jackson would be pleased to engage to speak for liberal and spiritual societies near enough to Grand Rapids for her to go on Saturdays and return on Mondays. Terms reasonable. Her address is 399 S. Lafayette street, Grand Rapids, Mich.

C. M. S., writes that the Spiritualists of Lottsville, Pa., secured the services of E. W. Sprague, who gave a lecture that was magnificent in every respect. Character reading and tests followed which were wonderful in their correctness. Investigators received plenty of material for thought. The mediumship of both Mr. and Mrs. Sprague is genuine and of a high order, and both are true, honest and earnest workers in the cause of truth and right.

N. Florence Johnston writes that Dr Lucy Barnicoat is on her way to California, and will lecture and give tests on the route. She is a most estimable lady, a fine inspirational speaker, a good test medium, and a splendid magnetic healer—has cured cases in Kansas City, Mo., that had been pronounced incurable.

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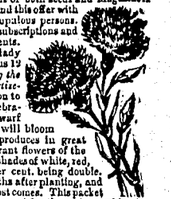
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*PSYCHOPATH

ANALYSIS OF MAN.

From the Standpoint of Mrs. M. Kline.

TO THE EDITOR:—In looking over your excellent paper, I was impressed with the fact that things rather than man himself receive greatest attention. As the analysis of man is the chief causeway which affords to humanity a better view and understanding of God and its relation to Him, my guides propose to give such analysis.

First, when viewed in accordance with the science of geometry, man is a regular dynamo, rectilinear in form, with the equilateral triangle inscribed, and the whole outlined and connected according to square root, cube root, circles and semi-circles. Then what is man but a telegraphic system, of which the brain is the battery, the brain cells the magnets and the ganglionic centers—yea, the whole mechanism—servants to this battery. This much it is in the sphere of man to know of himself. If, then, each individual is a telegraphic system or station, and to this is added the sequel that those who leave earth by the process of death, remain attached to their earthly friends by the soul fibres (for the ties of love and sympathy are never severed), then communion with them is a result as natural in the providential provisions as is the order of the seasons; yet we know there are many mortals who, even when the facts of communion with immortals are overwhelming, still raise the cry; "Why do not my friends come to me and send me a message direct, if this soul-telegraphy is a system universally established?" We answer:

They do come and find you napping, while
they are so gently tapping
At your mental chamber door;
Rapping, pleading for admission, for a chance
of the transmission
Of the facts of life eternal and the treat for
you in store,
Simply this and nothing more.

Your friends in their new life quickly learn this mode of communication, as also some other methods of personal convenience to which they resort when they can make no impression upon you in the other way. They send their messages again and again, but you pay no heed. The particular switch in your brain to which they direct their message is open; thus the circuit is not closed, you see, and the current cannot impinge upon the mind and impress the message, hence it passes off, and is lost to you. Study natural telegraphy and be convinced that if the operators did not attend to their business, opening the switch of their instrument when sending a message and closing the same switch to receive a return message, there would be no communication.

The human brain, however, is a union telegraph station into which run many mental lines, and messages are sent out on all these lines and in divers directions. Everything is noted along the lines where such mental traffic is current, hence, care should be given to incoming thoughts and discretion be exercised in regard to all thoughts sent out; for it is a very common occurrence that meaningless, often impure thought-messages are sent out from mortal brain centers, and, not being definite, often run over many lines, cross and re-cross currents which arouse the censure or mirth of hosts of beings in the other world, a thing the sender little dreams of. Friends, do not think the sender is not known, for he is, as each message is marked at every turn with the stamp of the brain center whence it issued.

The tracers keep perfect line order, and the recorders perfect records. We trust, therefore, that all who read will pause and consider and be more careful of their thoughts, as this is one of the methods of self-improvement and an aid in general progress.

Man is admonished to study how fearfully and wonderfully he is made; how each individual is appointed in the whole system of creation. When once rightly understood, this will arouse sincere reverence for the Creator and a more earnest effort on the part of every one of His creatures to prove themselves worthy of His never-ceasing beneficence in their behalf.

Friends, when you understand yourselves better you will also rightly comprehend Paul's meaning when he said: "There is a natural body and there is a spiritual body," the divine within the human, the immortal within the mortal. The brain is a double center of the organic life of the *I am*—the seat of the individual ego with its double constituency of worldly and spiritual senses and attributes.

The brain has consciousness by reason of the activity of the senses, of which we will speak more definitely at another time. Man knows that each center, vital or mental, is a vortex of motion radiating its own peculiar force by vibrations and impinging upon every other susceptible center. This impingement is the telegraphic click announcing the arrival of a thought-current, and this reciprocity is ceaseless, nourishing, by the agency of the soul, the twofold system, the natural and spiritual, both vital and mental, from their respective sources of derivation. Truly this is the workmanship of a wise and beneficent Maker.

Now let us turn and analyze man in accordance with the science of geology, and we behold his composition to be in essence like unto a heterogeneous mass of condensed matter of all grades, that reaches out with its natural fibre attachments to the atoms from which each particle was abstracted, and claims support from Mother Nature even as the infant from the parent. By reason of these attachments man lives and moves in God, is a part of and a factor in all universal operations. It is thus that he derives his personal and mental momentum for the exercise appointed him, and by which is outwrought his individual evolution. Man, however, is the chooser of the quality of substance furnished the system for thought-generation and vitality for physical activity. Food, habits, desires are the trinity upon which quality of thought and formation of ideas are largely dependent. Conditions, environment and association shape ends to a great extent. Complacency, truth and a sunny disposition smooth asperities even in the currents, and assure a reciprocity of vibratory force of a high order, which brightness radiates from such individuals and is a world's blessing. Hence it is that which all people should carefully cultivate, for it improves self as nothing else will. Be it borne in mind that reason's whole pleasure—all the joys of sense—lie in three words—health, peace, competence—which can be enjoyed and attained by a better knowledge of self and a compliance with nature's own rules.

Van Wert, Ohio. MRS. M. KLINE.

(TO BE CONTINUED.)

An Elopement.

Two little bugs in a basket
Lived very cosy and snug,
With a mass of wool beneath them,
And o'er them a pretty rug,
Until one day in the winter,
When the world seemed frozen up,
A bug of the world came buzzing by
And stopped to dine and sup.

When lo! these bugs in the basket
Began to quarrel and fight,
And the bug of the world kept piping up,
"The little bug is right!"
And the big bug said, "You may buzz, and chime,
And coax my bug, if you will,
But the wool, and the rug, and the basket
This bug will stick to still!"

The bug of the world walked to and fro
Over the soft white wool,
And said that he knew that the little bug
Would not be the big bug's fool!
As long as the big bug crowded her,
And stole her food away,
He guessed the big bug had best move out
And he and the little bug stay.

But the big bug could not see the point,
And said in a saucy way,
The bug of the world and the little bug
Could never drive him away!
So the bug of the world, he flew away,
And the little bug flew off, too,
But the big bug lives in the basket yet,
And now my story's through.

EMMA ROOD TUTTLE.

Complimentary to W. A. Mansfield

TO THE EDITOR:—Seeing by the papers that W. A. Mansfield is to start on a professional tour of the States as a slate writing and light seance medium, I wish to say a word for him. Mr. Mansfield is every way worthy of the support of all Spiritualists and all others who would like to hear from their loved ones gone before. Honest and upright, without a taint or suspicion of fraud, he commends himself to all investigators. By his own manly efforts he has given largely to the support of his aged mother; has educated or helped to educate his brothers and sisters, and through the winters is studying at a medical college in Cleveland, and has one more term before he gets his diploma. For all these cares and all this work he has to depend for aid on the Spirit-world, through his wonderful mediumistic gifts, to gratify his ambition and give to the world the results of years of labor. And now he has a wife, also, that not only lends cheer to his labors, but places another obligation upon his generous nature.

My wife and I went to Cassadaga last summer, strangers among strangers, to hear or see something from our darling grandchildren (four of them), who had all been buried in five days, the winter before. The next day after getting there Mr. Mansfield was pointed out to us, standing on the street. We had never seen him before. Wife went with him immediately to his room, and got three slates written full, with the slates under her feet, Mr. Mansfield not touching them after she had thoroughly washed and wiped them. I send you as a sample one communication of the many, on the slates, and that from our grandson of twelve years of age. He writes:

"Hello, dear Grandma—I don't want you to feel bad for me, because I am so happy here. You did all you could, dear Grandma, to help me; but it was my time to come here. We are all where we can see each other, and that is so nice. I wish I could have one more piece of your good pumpkin pie. Love to Granther. Lovingly, JESSE.

"We can only say that we love our papa and ma."

Oh, what a consolation to us, so like a child, and coming to us when all were strangers. Mr. Mansfield has since been to our home, giving slate-writing to all that came in proper conditions. His light seances are truly wonderful. The showing of hands, some being thrust through the curtains without any aperture; communications written on the leaves of a tablet, and given to those called up to the cabinet—one being written in German, from a brother of one of the sitters, who had passed over but a short time before, from his home in Germany, not one of us knowing anything about it until it was read.

Birmingham, Ohio. N. WILBER.

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Mediumship in Mexico.

It is doubtful if the full numerical strength of Spiritualism will ever be even approximately known. The reasons for this ignorance are apparent. Among the many millions of earth's inhabitants are myriads of natural mediums more or less developed. Wherever spirits excarnate find them, and whenever conditions are favorable, various phenomena occur. In civilized centers, where the material conditions of association and communication exist, these phenomena, and the mediums by whom they appear, become more or less widely known; but in remote corners of the world their light is ofttimes practically hid as "under a bushel." Still they are none the less interesting, and just as wonderful, and just as much witnesses of truth as are those which occur in thickly-populated districts.

Such thoughts were suggested to me on a recent visit to an out-of-the-way corner of Mexico. While there I gathered up a few items of interest to Spiritualists, which will tend to show how widely spread is a knowledge of the truth.

Away up in the extreme northwestern corner of the Republic is a federal territory known as Baja California. It is a peninsula attached only to the mainland of the United States. Its length is about 750 miles. The width is irregular, varying from 75 to 150 miles, with an area of about 60,000 square miles. The peninsula is separated from the Mexican mainland by the Gulf of California. The country is mountainous. Numerous fertile valleys are scattered along its whole length. There is plenty of water, the soil is fertile and bears luxuriantly, especially when irrigated. The climate is semi-tropical. The population is sparse.

Near an old Catholic mission of San Vicente, in a beautiful valley, some 200 miles south of the international boundary line, is the home of the Wasson family. Last November I was their guest. At the time of my visit I failed to see Mrs. Wasson, as she was at a distant part of their large estate, but her husband, William D. Wasson, spent a long evening relating interesting incidents of his wife's mediumship.

Mr. Wasson is an old pioneer of the Pacific Coast, and first became interested in Spiritualism while living in Oregon many years ago. Afterwards he met his present wife in the San Joaquin valley, California. Circles were held in the country neighborhood, and Mrs. Wasson developed rapidly as a fine trance medium, with strong powers of clairvoyance and clairaudience. She has exercised these divine gifts now for nearly a quarter of a century.

They have a number of children. One of the boys, a youth of about fourteen years of age, is a good clairvoyant. A daughter, Dora, is a spirit artist. She is a beautiful young lady, about eighteen years old, born and raised on the frontier, far from educational influences of a literary or artistic nature; she paints portraits and landscapes in water or oil with a skill that would be truly wonderful, were it not known that she is aided by her spirit guides. Probably this latter fact makes her and her work all the more a wonder. She never had a lesson in, nor has read a book of any kind on art; yet her paintings exhibit a delicacy of color and finish that would be the envy of many well-instructed artists. Her guides instruct her how to mix and apply the colors.

Mrs. Wasson is eagerly consulted by neighbors for miles, and the counsel of her guides has never failed. Her guides have directed her husband in finding water, coal and gold; so the family are well supplied with all the good things of this life. There is not space to relate the many wonderful results of her mediumship. If all were written up they would make a good sized book, and a very readable one at that.

I found another medium in the person of Senora Dolores Moreno de Flower, wife of George A. Flower. He is the owner of 6,000 acres in Gaudalupe valley, twenty miles north of Ensenada bay, and some ninety miles south of the international boundary line. Senora Dolores is a daughter of Governor Jose Matias Mareno, is about forty years old, and is one of the handsomest and best-preserved Mexican women of her age that I ever saw. She is a clairvoyant and clairaudient; also automatic writer. She has had trances, but has never taken the trouble to develop her gifts. Her powers have never been used for any purposes outside of the family, but some of these, extending over a period of twenty years, have been wonderful. I have only space to relate a short story, as given me by Mr. Flower, of another phase, as manifested on one of their daughters.

The little girl came to her mother one day complaining that a stocking hurt one of her knees. An examination showed it to be partially filled with ground coffee. Senora Dolores re-clad the child, but in a few minutes more coffee was found in the stocking. She called her husband's attention to the strange circumstances. Fresh stockings were put on the child, a strict watch was kept, and again mysteriously came the coffee. They recognized it then as the work of some prank-loving spirit, who quit after being chided for his harmless mischief. B. A. C. STEPHENS.

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Spiritualism Is Flourishing.

TO THE EDITOR:—The cause of Spiritualism is flourishing with us in this part of the Lord's moral vineyard like a green bay tree. While we have no organization here, we have quite a number of Spiritualists, and hold meetings and circles every Sunday and Sunday evening at the residence of Mr. J. C. Hagenbach, with good attendance and results. Mr. Hagenbach is fast developing into a good medium, and so is his wife. They have nearly all phases of mediumship, including automatic and independent slate-writing. Mr. Hagenbach is a recent convert to Spiritualism, having been reared under the teachings of the orthodox church.

We have several others here that are sitting for development. Mrs. Maggie Ogden, formerly of this place, but now at Lawrence, has developed into a splendid trance and clairvoyant medium.

It is now about one year since the blatant Blaylock struck our town with his flaming bills, threatening to annihilate Spiritualism, Freethought and Godless Liberal, Missouri. The reverend gentleman was received so coolly and so completely sat down upon that neither he nor any of his kind have since infested our quiet little burg. We understand he has been conducting great religious revivals in different parts of the State, and now this brings to my mind the question: Why is it that great religious revivals, as they are called, seem to flourish so much better, like itch, measles, mumps and small-pox, in the winter season than they do in the hot weather? One would naturally suppose that the warmer the weather the more it would serve as a reminder of that brimstone country they preach so much about, and which they hope to escape, and consequently would yield more converts; but, instead of that, it seems to work the other way. Perhaps they think it will be hot enough for them hereafter, and that they will take the cold in this life, and that will sort of equalize the thing.

Your subscribers here are all well pleased with THE PROGRESSIVE THINKER. It comes to our souls—thirsting for truth and "more light"—like the "heavenly manna" came to the famishing children of Israel in their journey through the wilderness to the promised land. It is to us the bread of life. We cannot get along without it. It is what its name indicates.

We read with great interest the articles from the pen of our brother attorney, Judge Rosecrans, and cannot help admiring the plain, common-sense, blunt way the Judge puts things. With the average thinking mind that way takes. When any system of religion or faith is false, as the orthodox is, the best way to expose it and show it up is to make it appear as unreasonable, nonsensical and ridiculous as possible, and that is the Judge's style.

I attended church the other Sunday; that may seem strange, but I had nothing else to do, and I was curious to learn whether hell had cooled off any from the orthodox standpoint since I was a boy; but, alas! as then, the preacher moved away the dark curtain that intervenes between time and eternity, and brought up to the vision of his congregation a picture of that awful sea of torment, whose billows, upheaved by the spirit of omnipotent wrath, roll on and lash its shores "mixed with the damned pebbles." He labored hard and long to show how much love God had for his rebellious children, that he sent his only begotten son from the shining courts of heaven down to earth to die for them, and said what a great plan of salvation it was. It reminded me, as he pictured out the love of God in sending his dearly beloved son to die for man, of the story of the boys and the frogs. It seems, as the story goes, that some mischievous boys had been down to a frog pond stoning frogs, and when they were reprimanded for doing such a wicked thing as that, some one remarked that while it was death for the frogs it was fun for the boys. So in the case of God sending Jesus to die for man; it was very kind in the old gentleman to do that, so far as man was concerned, but it was tough on Jesus. If God had such unbounded love for man, and it became necessary for some one to die (of course it wasn't), why did he not offer up himself as a sacrifice, instead of sending a substitute? They talk so much about the love of God and the great plan of salvation—I fail to see any great love God manifested in offering up his son for man, or any wonderful plan of salvation. They seem to think that no one but God could plan such a scheme. It never occurs to these fellows that it was possible for an infinite being to make man so he would not fall, as they call it, and need a Savior. From their standpoint it looks very much as though God made man with a view that he would fall, in order that he might show his great love by sending his innocent son to die and redeem him. The truth is, man fell upwards and has been going in that direction ever since.

The advocates of God's love to man lose sight of the infliction of punishment and injury upon innocent individuals, and the great injustice to them; as in the cases of Abraham offering up his son Isaac, of Jephtha's daughter, of Jesus, and of many others mentioned in the Bible. The injustice to the individual and their rights counts for nothing; it is only necessary for God to show his will and power.

Is it not indeed strange that intelligent, good, thinking people will swallow down such nonsense as the fall of man, the vicarious atonement, and the like. They are ready and willing to believe anything they find in the Bible, whether it is reasonable or not. They never stop to think how unreasonable, ridiculous and unjust they are. If the Bible says so, that settles it! If such trash was found in any other book than the Bible, they would laugh at it and make all sorts of ridicule of it. Take the case of God, who is represented as our loving heavenly Father, sending his innocent son down to earth to be killed by his enemies. If an earthly father were so inhuman and cruel as to do what Christians claim God did in sacrificing His son, he would be visited by the "white caps" or a vigilance committ and strung up to the first telegraph pole they came to. Still, the orthodox church believes and worships such a being, and says he is a God of love. Why cannot Christian church-members apply the every-day common-sense and reason to their religion and the Bible that they do to worldly things and other matters? But they do not. They take great delight in singing that good, old-fashioned, long-metre hymn: "There is a fountain filled with blood, drawn from Immanuel's veins," and then they go through the cannibalistic act of eating the body of Jesus, spiritually, and drinking his blood. What can be more barbarous, inhuman and cannabal like than that, to any one that will give such a matter serous thought? Just think of a fountain filled with innocent blood. Such a picture is simply monstrous and revolting to man's better nature.

Eudora, Kan. OSCAR G. RICHARDS.

A Strange Paradox.

TO THE EDITOR:—In November last the imperial authorities of Koono, Russia, representing the Greek church, ordered that the Catholic church at Krosche be closed in order that an agricultural college might be established on the site. A large number of Catholics, with the purpose of preventing the order from being carried out, took possession of the church and held it, day and night, against the authorities. The Governor at last sent a troop of Cossacks to dislodge the defenders of the church, and a desperate conflict resulted. Twenty of the Catholics were killed, and one hundred were reported wounded. Some fled from the church, pursued by the Cossacks, who drove them into a river, where many were drowned.

"All have not the same gods; and all adore those whom they think to be the true ones." They not only "*adore* those whom they think to be the true ones," but do everything conceivable to stifle opposition. Strange paradox!—followers of Christ seeking to destroy each other, without thinking about any obligation not to treat a neighbor otherwise than as they would be treated! Here in this age of pre-eminent civilization we find individuals banded together for the destruction of their fellows, acting directly contrary to the tenets of Him whose teachings they profess to accept. When are these civilization-destroying conflicts to cease? Are we to have a repetition of history, or are these combats but the rumbling of cannon trained and fired during the Inquisition?

Provision has been made by nature against such horrors. Every individual has a disposition to pity, and is in possession of the power of comprehending truth. These two gifts, however latent, are innate in all sentient beings. Upon whose shoulders devolves the duty of bringing these principles to the surface? The church? No! for it is through her agency that these horrors ensue. Our duty as Spiritualists is as clear as a cloudless sky. Let us lag not in the march of progress, but scatter our truths wherever humanity may be found; make every effort conceivable to convince man that he ought not to do to others that which he would not have them do to him, and in the near future the probability of such a massacre as reported from Russia will not be possible. ROBERT W. SMITH.

He Had Company.

TO THE EDITOR:—Some time ago I visited a friend for a few days. The room in which I was to sleep had been the sleeping-room of a young man, one of the family, who had temporarily gone from home. The first night of my visit, on retiring to bed I was a little startled, as soon as I lay down and shut my eyes, to see in the astral light two men approach my bed. Each of the astral visitors had in one hand a pack of cards, uncut, and in the other hand each had a hand of cards, dealt, and ready to play. I could see the spots on the cards and could tell what cards they held. I looked at them for a few moments, and then I mentally remarked: "Boys, you have come to the wrong place; I do not play." They turned and walked off. The next night they came again, just as soon as I lay down and closed my eyes. The idea came to me when I saw them the second night that they had been there before, helping some one to play. Having come to this conclusion, I mentally said: "My friends, your partner on this side of life has left here; there can be no playing here." They turned and went away. In the morning I asked the lady of the house if the former occupant of my room played cards.

"Oh! yes," she said, "he is an enthusiast at cards. He would play nights, all by himself, before going to sleep, when he had no one to play with. Why?" she asked. "Oh, nothing particular. I just asked the question—it came to me."

She did not know that I had the gift of clairvoyance. The incident, with many more, proved to me that men and women surround themselves with help from the astral world to lead them on the downward way. This is a valuable fact, which all ought to know—that they can have company on the upper or lower roads. A. B. CUMMINGS.

DeWitt, Iowa.

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Having seen the psychograph advertised and recommended, I sent for one, and inviting the family of a neighbor, we formed a little circle of our own with nine members. The first night we sat, we received nothing, but we promised to meet the next week, and to form ourselves into a permanent society. We appointed one member to read a selection, and one to sing or give instrumental music, and we would have some questions to discuss, so that it would not be a failure if we did not succeed in obtaining communications.

The next evening one member read from THE PROGRESSIVE THINKER, and we had instrumental and vocal music, and expressed our opinions as to the editor's course in being so severe on the Catholics, arriving at the conclusion that his policy is dictated by wisdom.

After an hour thus spent, we gathered in a circle, with the exception of one person, who sat at the piano and harmonized our minds with music. We sat for half an hour, before there was a "sign." Then my neighbor's daughter, whom I will call Ella, said her arm felt peculiar, and that she was frightened. I will here say that her fingers had been resting on the table of the psychograph, with my son's, who sat opposite. We persuaded her to remain, as no harm could follow.

We were surprised after a little time to see the index move—in fact, so much surprised that our very eagerness destroyed the conditions and it ceased. When we quieted down again it began to vacilliate from letter to letter, and it gave the name Elias—being that of my father who has been dead over eighteen years. I was rejoiced, for I had never heard from him since the final day. "Where did you die?" I asked.

"At the old farm."

"Of what disease?"

"The doctors said it was typhoid, I say of their medicines, but it is all one and the same."

"Can you answer any questions?" asked my wife.

"Possibly not, for we are not infinite."

"Are you with us much of the time?" I asked.

"No, but I can realize your condition and thoughts, although not with you."

"At what distance?"

"At any distance."

"Virtually, then, our spirit friends are always near us?"

"As though connected by the most sensitive telegraph."

"And by this you recognize our condition and thoughts?"

"Yes, when we desire to do so, and turn our attention to them."

"Can all spirits thus know?"

"No, they have to reach a certain refinement or spirituality."

Other questions were asked, but no answer came. The index hesitatingly began to move and "Olga" was dictated. My neighbor, who had thus far been a silent observer, said: "That is an unfamiliar name," and his wife, with a laugh, responded: "Quite foreign, but a pretty one." Then she asked:

"To whom do you come?"

"To you," was the reply.

"To me? I know no one by that name."

"I am your daughter."

"That is a mistake," she replied, "for I never had but one daughter, and she is now sitting here."

"Ah, yes you have; you'll remember when I tell you. Sister and I were born at the same time," said the inexorable dial.

Tears came to the mother's eyes, and with forced accent she exclaimed: "Is it possible? Can I believe you? Have I a child in heaven I knew not of? True, when Ella came she had a companion who lived only a little time, they told me; and I forgot in the one who lived. Are you that one?"

"I am."

"And your name was given you by whom?"

"By grandma, who received me."

Now all this was a strange revelation to us; we could scarcely believe our senses, and in our astonishment broke the conditions which enabled the spirits to communicate.

At our next meeting we did not succeed in getting any messages, for the influence was diverted to writing by the medium's hand. The concentration of mind produced conditions favorable to this form of intercourse, and she held the pencil and her hand automatically moved, making lines and curves, but not clearly readable. Not until the next sitting were we able to read the writing.

We have many applications to join our circle, but have refused all. When the spirit power says we are prepared, we are told, the proper ones from time to time will be selected, and thus we are assured the harmony will remain unbroken.

The more I observe the communication, the more I am impressed with the delicacy of the conditions essential to the best results, and the care that should be taken to preserve them so far as they are known. I tell those who wish to join or investigate, that they had better do as we have done; form a circle of their own, and allow their home spirits an opportunity which they have long and anxiously waited for; that they need not go away from home to get the assurance that Spiritualism only can give, that our friends exist over there.

PRESTON KING.

THE HOME HOTEL.

Conducted by Ladies for Aged Professional Men.

TO THE EDITOR:—For some time I have been a subscriber to your valuable paper, and have been so strongly impressed with a conviction of its importance and utility, that I have recommended it to my friends and acquaintances, and hope it will be introduced into every family in the United States.

With no ordinary pleasure I carefully perused the article entitled, "Public Health," and cordially endorse the sentiments expressed in the following explanation. I regard the movement contemplated as one of the most important and useful that could profitably engage the attention of humanity.

As one deeply interested in the mental, moral and physical welfare of his brothers and sisters of all classes, he earnestly hopes their mental avenues will be open for the reception of truth on this much-neglected subject. I earnestly hope that, with skillful and well-qualified physicians (the respected and valuable portions of society) and others, will be influenced to unfold the principal causes of disease, and relieve, if not entirely free them from the demon—disease.

Without apology, I may be excused for stating that I am now in my eighty-ninth year, in perfect health, every organ in the system in good condition—not an ache or painful sensation from the crown to the lowest extremities. I mention this not boastingly, but with lively emotions of gratitude, and an ardent wish that all humanity may be thus favored.

The causes and incipient stages of disease seem to be but little understood, therefore but little or no precaution is observed to prevent them; hence the multitudinous and multifarious diseases which afflict individuals, families and the whole human race. In the present state of artificial (improperly termed enlightened and refined) society, every phase of disease abounds in number, variety, character, fatality and painful effects, beyond the power of language to describe. These evils affect infancy, childhood, youth, manhood, and every stage of mortal existence; and it may be confidently and truthfully affirmed that lack of knowledge or ignorance is the prolific parent of these innumerably diversified and disastrous results. And this deplorable condition of the human race must inevitably continue to exist until the inhabitants comprehend the all-important truth which invariably exists between the original causes and their legitimate effects. In proportion as this divine truth is practically understood by the more reflective, intelligent individuals will assuredly reap the rich reward themselves, and become the honored agents of extensively diffusing the light of truth to others.

I may mention for your consideration that I have been a teacher sixty-five years, with more than five thousand pupils of both sexes, from five to twenty-five years of age, many of whom are now professional men and women, sustaining important and lucrative positions under the British and American Government. They kindly and nobly contributed to place me in a haven of rest for the future, and I am now enjoying the comfort of this Home Hotel, originated and conducted by ladies, for aged professional men—physicians, authors, etc.

New York City. A. T. DEANE.

Taken the Thirty-second Degree While in a Trance.

No. 19 of "The Ancient Craft Mason," a Cleveland, Ohio, Masonic periodical, attacked one of its spiritualistic brethren as follows:

"Brother Lewis J. Kohn, the venerable member of Bigelow lodge, is said to have taken the thirty-second degree while in a trance recently. Brother Kohn's spiritualistic proclivities are so well known among the brethren, that the truth of his revelation cannot be doubted. He says it was very realistic, and at the caption of the ceremonies his cup of satisfaction seemed to be full to overflowing. This would, no doubt, continue so, but as Lewis failed to ascertain to what jurisdiction he was indebted for such great honor, it is still in the future to create a sublime prince of the royal secret that has been—but is not."

It seems—from the immediate reply made upon this ironical attack, that Brother Kohn is not so easily frightened, and he answered as follows, in No. 20 of said spicy paper:

BROTHER KOHN'S SPIRITUALISTIC IDEAS.

DEAR SIR AND BROTHER:—Somebody has concerned himself about my spiritualistic proclivities, in the last issue of your paper. With pride do I affirm the statement, for, without thinking, nobody can acquire these beautiful truths, which elevate man above all baser tendencies. When man comprehends the philosophy of Spiritualism, life's battles seem a necessity, and no burden, consequently he realizes his mission during earthly experiences among his fellowmen. If these philosophic teachings would take the place of sectarian dogmas, all strife, hatred and conceit among the human family could no more exist and Masonry be made the corner-stone of social progression. In every human heart should be inscribed the "fatherhood of gods and the brotherhood of men," is the wish of

LEWIS J. KOHN.

Rights of Man, by Thomas Paine. Comprising an answer to Burke's attack on the French Revolution, and giving Paine's ideas on government. Paper, 25 cents; cloth, 50 cts.

"A Cheerful Business Outlook."

While writing for a business reason, it occurred to me to make a brief remark anent your "Cheerful Business Outlook." I must admit that it is pervaded by an optimistic spirit that cannot be shared by those of us who believe in and adhere to the Protection policy. It is true that depression is always followed by prosperity. The law of "ups and downs" seems so firmly rooted in the very nature of things, like summer and winter, heat and cold, that no one ever expects it to fail. But that is not the point. Has there ever been an instance in our national history when business prosperity succeeded business prostration unless protection was first invoked as a sort of deity to preside over and crown it with blessings? If there has been, please remark it.

True, as you say: Consumption still goes on, though the workshops are closed. Would it be amiss to ask you: Who pays for the consumption that has been going on in Chicago all winter? Surely not the consumer, and they never will under the present policy. Further you say: "A few months' the supply is exhausted. The wheels of production are again set in motion; labor comes into demand; and a little later the clatter of machinery, the roar of the furnace, the ring of the anvil, the hum of the spindle, and the click of the shuttle, all tell their old-time story." True, but where? In this country or in Europe? These notes of joy are surely—under the present regime—"not for Joe," but some other fellow. And Joe will be apt to continue thus disconsolate unless or until he arises in his might and sends a delegation to Congress to call a halt in the present English policy. I more than half suspect that next fall, if we listen intently, we may catch the reverberations of his roar, and see the shimmerings from his made. But let that be here or there, don't you know, Mr. Editor, (or am I dreaming?) that there is a superabundance of foreign surplus ready to be dumped upon our markets the moment a removal of tariff is decreed? This would indeed be the forerunner of that revival of business you have predicted, which is to "increase with the season and be brisk with the autumn." But again I ask: Who for? Clearly, "not for Joe;" unless he is very willing to submit to the fare now enjoyed by all of the old-world workers, and accept prices for his labor that can supply him with nothing better. He will then be in competition with them on terms of practical equality. But if he is satisfied, I don't know that I ought to complain. We shall see.

O. A. ALEXANDER.

A Dream and What Followed.

In 1816 we were living in the town of Henniker, N. Y. My mother dreamed that a box such as she had never seen before, was brought into the house, a coffin set on it, and my brother put in it. A few days after that, the 17th day of August, 1816, my brother Stephen was drowned and her dream was fulfilled to the letter. After he was buried our dog stayed on his grave day and night until he was nearly starved, before he would go home.

In the following October, the family moved to Herkimer county, New York. In the winter of 1819 or 1820, I was at school in the town of Schuyler, eleven miles east of Utica, in a log school house. One afternoon my sister Susannah went out, and came in crying. She said that as she was about to open the door she saw some one standing beside her. He spoke and said: "Don't you know me?" She said: "I don't know as I do." He said: "I was once your brother Stephen." They talked for some time. She asked him how he came to leave this world so suddenly? His reply was: "Hark! don't you hear the angel shouting?"

She said it seemed to her that his voice could be heard through the neighborhood; but that she was not frightened in the least, until she looked around. When she looked back he was gone; then she was frightened. My sister was then about fourteen years old.

N. N. WHITAKER.

The Unemployed.

TO THE EDITOR:—It is, indeed, a sad comment on the boasted free institutions of the United States, that an army of ten thousand starving freemen are driven to the dire necessity of marching peacefully on the Capital to plead for justice!

"Do you deny us justice? audience, even?
The very leper shrinking from the sun,
Though loathed by charity, might ask for justice!"

We only ask our rights, as men who know their rights, and knowing dare to maintain them!

In the language of a great poet:

"God give us men? A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! freedom weeps,
Wrong rules the land, and waiting justice sleeps!"

C. H. MATHEWS.

New Philadelphia, Ohio.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells or $1 per copy. For sale at this office.

EVOLUTION.

The Orthodox Idea Thereof.

Dr. Cook, of Boston, and of the Baptist persuasion of creedism, has just closed a series of lectures at Minneapolis, Minn., on "Evolution and Evolution"; and he has rendered, perhaps, one of the best definitions—best suited to the orthodox idea—of any thought heretofore conceived upon that subject.

He said, without going into a detailed definition, Evolution is a plank stuck in a fog. Had his misty ideas been less murky, he might have added some, and defined it thus; "Evolution of the orthodox is a plank stuck in a fog on a dark night, without the hope of any ray of light." Be that as it may, the above definition shows the clownish attempt of the befogged brain of the pulpit to handle a subject as thick to them as is the misty skirts along Cape Cod.

It seems amazingly strange to the more intelligent people how such men as Dr. Cook and his cohorts, attacking evolution in the style they do, can find dupes enough in the ring to support their clownish talent. His house, however, was not very full. There is a perceptible falling away. Soon will we hear that prophetic cry: "Babylon is fallen! is fallen!!"

The people of to-day are confronted with facts; and evolution is unwinding the thread of truth at a rate it never did before. There is a great commotion in the political and religious elements. Greed and selfishness is prominent in hoarded wealth, and starvation is staring poverty in the face. Politicians are reckless in seeking popularity at the expense of the people, ecclesiasticism is straining every nerve to support its tottering structure, and guard the narrow education of its deluded victims. In the revolution of things, evolution is preparing a great stroke to send us up another step in progress and knowledge. The clergymen are becoming alarmed. They are beholding their victims taken by the score with its mighty arm. They have long since run out of argument. They see a little stay of proceedings in epithets and comic-side-show definitions. Threats, boycotting and the sword will end the final struggle, and then will this great, religious amphitheater be a thing of the past.

Open the cloister doors of your seminaries, convents and nunneries, Brother Cook; and bring your deluded ones out into God's pure air and sunshine, and let them behold the beautiful transformations in nature wrought by the power of evolution. Teach them the unfolding of the bud to develop the rose, the bursting of the seed to develop a plant, and the bursting of the egg-shell to bring forth a bird. Teach them the same power transforms the caterpillar into the chrysalis and from thence to the beautiful butterfly; and lifts the tadpole out of the water, leaves a frog on land, and his tail a-sticking in the mud.

When you have learned this, you will be able to go back to Minneapolis, and tell your befogged hearers that you made a mistake, that instead of evolution being a plank stuck in a fog, it is one that is drawn out.

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HON. JOSEPH A. SHADLE.

A Great Assembly of His Friends.

Words of Comfort and Cheer By Hudson Tuttle.

Died suddenly, at the Asylum for the Insane (of which he was business manager), Hon. Joseph A. Shadle, March 3d, in the 28th year of his age. The remains were brought to the home of his parents, Mr. and Mrs. Allen Shadle, Wauseon, O., where the funeral was held March 11.

The funeral was one of the largest ever held in the vicinity, people coming for many miles to express their sympathy, for the deceased was not only widely connected but had become well known and respected before he went to the West.

The services were impressive. The friends from Washington forwarded beautiful floral offerings, and to these home friends added. Emma Rood Tuttle sang the exquisitely sweet spiritual songs she has given to the world, in a manner that only she can sing them, and recited a tribute to the deceased.

Hudson Tuttle gave the address, fragments of which we report, more especially the portion relating to the life of the departed.

The service at the grave was read from the Lyceum Guide. The most conservative church members were heard to express their admiration of the beauty and impressiveness of the whole, and the comfort such belief must bestow.

THE FUNERAL DISCOURSE.

I come before you to speak words of comfort and of cheer, and, if possible, place in your hands a staff on which to lean in the hour of deepest grief. If there be a balm in Gilead for bruised and broken hearts, now is your time of direst need, when, in the presence of your great loss, life seems unworthy the living, and hope is crushed.

Suffering friends, you are not alone in the bitterness of your sorrow. Every one here has drank of this cup, and they come to mingle their tears with yours in testimony of their common humanity.

Only one thing is certain in this world of ours. We may lay our plans never so cunningly, we may build our castles on what we think the foundation of the everlasting, and proudly contemplate their towers piercing the heavens; we congratulate ourselves on the wisdom of our efforts leading to certain results, yet in an hour we may find our loftiest castles in the dust; our plans thwarted, and the results entirely different from those we expected. We are certain of only one thing, and that is that everything will change; that to-morrow will not be like to-day. Mountains crumble, the earth decays, and the sun will cease to shine; life passes, and our efforts to hold fast to the things of the present are wasted. We are passengers on ships sailing boundless seas; ships wafted by deep sea currents and tidal waves we know not of. We feel as we approach the shores of the Infinite, that this is not our final home. We long and aspire to the ideal home, where care shall cease and sorrow be unknown. There are hours of loneliness coming to every human heart, wherein the best this life affords seems as dross, and the soul cries in agony for the real life of which this is the shadow. Well did an ancient prophet express this feeling when he said: "Arise ye, and depart, for this is not your rest." Our friends leave us, passing through the portals which open into the unseen, the silent land. Dearly loved ones lie down to sleep, the sleep which knows no mortal waking.

We have said when we have watched by the couch: We will guard the dear one from harm. Death shall not enter the doorway. We have bolted and barred it. When he comes, we will bid him defiance! Ah, when he came he touched the portal and it crumbled into dust. He seized our beloved, and while he left the broken body, bore her away! Cruel, remorseless death! We plead, we implored, we invoked the mercy of God—to be answered by silence! Oh! could we with our spiritual sight see through the mask of death's messenger, we would behold a bright angel who comes laden with mercy, as a benefactor to waft the departing spirit home.

He comes for the aged, for those ripe in years, as the harvest bending in golden glory in the summer sun. They have drank life's cup; have tasted its joys, borne its burdens, and received its cultivation. As the fruit in autumn falls to the lap of mother earth, it seems the just course of events that they go on into the next sphere of existence to carry forward the evolution of life's infinite purposes.

He comes for the child nestling in its mother's arms, and while she presses it close, and utters a prayer, such as a mother only can give, that it may be spared to her, its spirit passes away like a breath, and she holds only the broken bars of the cage from which her bird of song has forever flown.

IT IS A MYSTERY.

We do not understand. A great poet, on an occasion like this, as he took a little child in his arms, that she might see the marble face and folded hands said: "You do not understand, little one; well, we do not understand; no one understands." Death is a mystery, and yet it is a natural process, and the gateway to another existence. We may not comprehend it, and are unable to explain it. How few and simple are the things we can explain! Do you know how a blade of grass grows? How the rose expands its delicate petals? How the lily fills the air with perfume?

Do you understand how from indistinguishable germs subject to the same conditions of warmth, from one comes forth the sparrow that sings in the hedge, and from another the eagle that vaults upward in the clouds and screams defiance to the lightnings? Still more incomprehensible is the transformation of the caterpillar, feeding the summer day on the coarse herbage, to go down into the dark earth at coming autumn, weave a silken shroud about itself, and lie as dead until the sun's return or springtime, then to burst through the cerements of the grave, expand its wings and fly away on the ambient air, sipping nectar from the flowers.

When the Apostle Paul tells us that there is a terrestrial body and a celestial, that death is the perishing of the corruptible terrestrial body, and the liberation of the celestial, he proclaims no greater mystery.

In the light of this sublime philosophy of life, here and hereafter, the environments of this life's short day, its disappointments, cares and sorrows, sink away into the boundlessness of our future. We ascend to the spiritual heights which overlook the span of human life, and can more calmly contemplate the order of the world.

Thus do we approach the great sorrow which wrings your hearts, with a philosophy of Spirit-life which shall dry your tears.

There can be no grander text than a noble life given to duty. Such a life was that of the dear son, the true friend we meet here to-day to accord the last sad offices of our affections.

I feel that no weak words of mind are required to sound his praise. I read in the shadow on your faces the eloquent eulogism you would pronounce. He has built in your hearts a monument more enduring than marble slab or granite shaft. To you the loss is inexpressible.

Well do we remember the day six years ago, how in these rooms we gathered to celebrate the wedding of Joseph A. Shadle and Miss Rose Sieboldt. You had known him as a school-boy; he had taught your children in the schools, and his sterling attributes of honesty, integrity and unusual intelligence caused you to have deep interest in his welfare.

He was ambitious, and the great State of Washington held out attractions. He was twenty-two years of age, full of life and aspiration to achieve name and fortune. With all its gladness, that wedding and reception-day was shadowed, for the parents and friends counted the great distance that henceforth must intervene.

He bade adieu to the parental home, and entered the stirring life of the west. His success was phenomenal. He became interested in wide commercial business, the manager of the asylum at Ft. Steilacoom, and nominated by the party in the minority, was elected as representative. Wherever he went he made friends, and it is said he had not a single enemy. The people recognized his worth and pressed positions of trust on him. In his official capacity his record is without spot, and censure has been silent, and the opposition have been equally loud in sounding his praise. Honesty, steadfastness, devotion to duty—these he not only inherited, they were nourished by his education and woven into the fibres of his being. He delighted in responsibilities which would have burdened others. Work for others, to him was recreation, and the emoluments of office were not so much his object as the well-doing of the work the people elected him to do. Well might his friends predict for him a brilliant future, for honors had been thrust on him at 28 years that a long lifetime is usually required to gain. In the years of his youth he was far up the difficult heights of fame and fortune. The highest honors of the great State were within his grasp, and before him extended the broad, smooth way, all obstacles having been removed. Ohio sent to Washington one of her noblest sons, who gave his life to the development of that great empire of the Northwest.

Six years! Six years of patient waiting and watching by his parents, relieved every week by the letter that came filled with his unfailing affection. Six years, and Washington returns to us the broken shard, the inanimate dust, sacred to us because once it was his.

A week ago the lightning brought the message that he was stricken down in the moment of triumph, and that his bereaved wife had begun the long journey, bringing her dead to us.

Terrific mountains, snow-capped, evergreen-robed; abysmal canyons, broad rivers, interminable plains, changing scenes—how different seen through the tears of grief, than the fond eyes of inspiring love. To the wife the reaches of the continent from Erie's shore to where the Columbia rolls its volumes to the sea was hung with the gloom of mourning, and the sun was dim in the heavens.

Here at the old home we greet the body, which reposes in calm and peaceful sleep, and place it reverently by the side of those of his relatives and friends. There may it repose, and on the grassy mound the tears of love will fall, and affection cast the first flowers of spring and the last of autumn.

But the spirit will not be there. The real presence has gone forth, and this is only the broken cage which confined it. There can be no place in the universe more attractive than the old hearth, the presence of his wife and parents. The spirit no bars can confine, no chains sufficiently strong to restrain.

Walking with a friend in the churchyard, he said: "This is inevitable, but we should be ready when it comes."

Young as he was, with flattering prospects, he had thoughtfully measured the events of time against eternity, and was ready to depart at the summons of Death's messenger.

"We shall meet again." Over the cable which spans the abyss between heaven and earth comes this message of deathless love: "We shall meet again, after life's brief day, in the morning of a new life, to which this will be as a dream."

A New God Wanted.

A lady at Milwaukee writes to let us know her reasons for not renewing her subscription. She says: "I prefer the old Bible to your new, for if we want a new Bible we want a new God."

Just so—the lady strikes the nail on the head; the old orthodox God, whose characteristics are derived from the old semi-savage notions of a primitive nomad people, has held sway too long; he should be set aside for a God whose moral characteristics should correspond in harmony with the more refined, just, pure and righteous concepts of the more enlightened people of modern times. And this is surely being accomplished by the force of advancing civilization and enlightenment, evolving purer concepts and higher ideals; and Spiritualism is helping most effectually in this humane and spiritualizing work.

The good lady says: "Some of the freethinkers have a good deal to say about hell—they know about as much about it as I do: but I will not say but what they will know more about it." It is a characteristic of many who are trained up to orthodox notions, to roll hell "as a sweet morsel under their tongues," for "infidels," freethinkers, Spiritualists, and all who fail to seek and find orthodox "salvation." Still, they find nature's ties so strong that they usually feel a "hope" in the case of their children and loved ones who pass into the Spirit-world unconverted. This hope is an assertion of their better nature against the cruel and horrible tenets of the orthodox faith: and if they would but follow the leadings of this kindly light fixed by nature and God in every human heart, they would learn to hope for better things and rejoice in the more generous and lovely and godlike views inculcated by Spiritualism.

A new God will tend to bring in the era of a better humanity, with better hopes, better thoughts, a better life, a better hell, a better heaven—and a better ideal of God. Yes, a new God is wanted.

SPIRIT PHOTOGRAPHY.

It Is Demonstrated Fact.

TO THE EDITOR:—It is about two years since Prof. R. Hodgson, secretary of the Society for Psychical Research, of Boston, and Prof. S. W. Fallis, a photographic "expert" of Chicago, promised us a statement which should make good their sweeping assertions that spirit photography, as exemplified in certain numerous pictures produced by Prof. H. E. Chase, of 2550 Broadway, Cleveland, Ohio, were chemical tricks, entirely devoid of merit. I have waited with impatience for the promised statement, but it comes not. Should my statement meet the lynx eyes of either of these gentlemen, I hope they will no longer delay, as there are others besides the writer waiting anxiously for it.

Spirit photography, which cannot be successfully controverted, ran the gauntlet of a trial by a jury in New York City twenty-five years ago. It had gained such a hold upon the public mind that the church and the State combined to crush it out.

The case of "the people against William H. Mumler," was so remarkable, and without precedent in the annals of criminal jurisprudence, that I offer no apology for referring to it, although a quarter of a century of successful experiment, well known to scientists, has established its truth beyond the shadow of a doubt.

The charge against Mr. Mumler was, that by means of what he termed spirit photographs he had swindled many credulous persons and led them to believe it possible to photograph the immaterial forms of their departed friends.

It was through the instrumentality of Marshal Joseph H. Tooker that the case was brought before the court. He deposed that he was ordered by A. Oakey Hall, then Mayor of New York, to investigate the case, which he did by assuming a false name, and by getting his photograph taken by Mr. Mumler. After the taking of the picture the negative was shown to him, with a dim, indistinct outline of a ghostly face staring out of one corner, and he was told that the picture represented the spirit of his father-in-law. He, however, failed to recognize the worthy old gentleman, and emphatically declared that the picture neither represented his father-in-law nor any of his relations; nor yet any person whom he had ever seen or known. With this evidence the prosecution rested.

The counsel for the defense brought forward a number of witnesses, who testified to the genuineness of spirit photographs taken for them by Mr. Mumler. William P. Sneed, a photographer, of Poughkeepsie, N. Y., testified that Mumler succeeded in producing spirit photographs at his (Sneed's) gallery in Poughkeepsie, and he was unable to discover how it was done. Judge Edmonds, an able jurist and a former member of the supreme bench of the State of New York, and also a distinguished and brilliant advocate of Spiritualism, took part in the trial and deposed that he had two pictures taken by Mumler. The spirit form in one of them he recognized, but not the one in the other. He said distinctly:

"I believe that the camera can take a photograph of a spirit, for I have seen spirits myself. Only a few days since I was in a court in Brooklyn, when a suit against a life insurance company for the amount claimed to be due on a certain policy was being heard. Looking toward that part of the court-room occupied by the jury, I saw the spirit of the man whose death was the basis of the suit. The spirit told me the circumstances connected with the death; said that the suit was groundless; that the claimant was not entitled to recover from the company; and said that he (the man whose spirit was speaking) had committed suicide under certain circumstances. I drew a diagram of the place at which his death occurred, and on showing it to the counsel, was told that it was exact in every particular."

A large number of witnesses deposed that they recognized the forms of departed friends (in some cases of those long since dead) in the photographs taken for them by Mumler. The most striking case was that of a gentleman of Wall street, whose deceased wife's features both he and his friends distinctly recognized in a photograph taken for him in that way.

After exhaustive arguments by the distinguished attorneys on both sides of the case, and a thorough trial that lasted some days, Mumler was triumphantly acquitted.

The reporter commenting on the trial said: "If there is a trick in Mr. Mumler's process, it has certainly not been detected as yet. To all appearance spirit photography rests just where the rappings and table turnings have rested for several years. Mr. Mumler has certainly been very fortunate. He has been believed in by a large number of people. He has obtained a good price for his photographs, and finally he has been prosecuted, and thus extensively advertised. Beyond this, the trial, like all legal prosecutions of this nature, will amount to nothing."

It is scarcely necessary to add that the case excited the most profound interest, and thousands of people then believed that the developments in the trial justified the claims made by the spirit photographer.

Judge Edmonds, the leading counsel in the case, passed over to the other side several years ago, as also did Mr. Mumler, the artist. It is stated of the judge that had it not been for his Spiritualism he would have been elevated to the supreme bench of the United States, for which his legal acquirements as a jurist pre-eminently qualified him.

There are other phases of mediumship where art displays itself besides photography, such as spirit painting in oils, crayon drawings, etc., and at some future time I may contribute some facts from an inexhaustible reservoir of material on hand.

C. H. MATHEWS.

New Philadelphia, Ohio.

Chesaning (Mich.) Society.

The Chesaning People's Progressive Spiritual Society started with the new year to have a speaker at least once a month, and thus far has kept it up. For January we had George H. Brooks and Moses Hull; for February, Hon. L. V. Moulton, of Grand Rapids, gave a most able and pointed reply to the Evangelist who had been charging Spiritualists and Spiritualism with all manner of bad things. He spoke to a full house; notwithstanding the Evangelist staid a day longer than he had intended, to reply to Mr. Moulton. Thus, both were firing hot shot at each other at the same time. The audience was very enthusiastic.

For our March meeting Mrs. Anna L. Robinson, Port Huron's talented pastor, gave us a series of week-day meetings, and won the praise and admiration of all her hearers. Her address the first evening was on "Bible Spiritualism," and we think from her digest, the Christians present must have had to swallow Bible Spiritualism or give up the Bible. She gave a talk at the Ladies' Literary Society on "Motherhood," that was highly appreciated and very instructive. At 4 o'clock the hall filled about half full of school children, and she gave them a beautiful talk on "Death and the Future Life"—picturing the change in most glowing terms—and gave many of them readings, describing their characters and different adaptabilities for business in life. Her last address was to a packed house, and from subjects taken from the audience; and was even better than the night before. Most of her tests were recognized, and in many respects remarkable. Having been disappointed in securing a speaker for the anniversary meeting the society will observe it through home talent, with readings, recitations, etc. We keep up regular Sunday meetings and People's Lyceum; also an aid society known as the Ladies' Progressive Literary Society, meets every Wednesday, for the study of different books, poets, etc. All bring selections, or enter into discussion. This society has a library started, and yesterday voted to subscribe for that grand magazine, the *Arena*.

CARRIE W. MILLER, Sec.

New Spiritual Society in Chicago

TO THE EDITOR:—Spiritual meetings were held last Sunday at 517 West Madison street, under the auspices of a new organization, called the Society of Spiritual Unity, whose platform of principles comprises the most liberal toleration of every form of spiritual expression consistent with truth, reason and justice, and whose effort will be to unite all honest differences of opinion under the spiritual banner of harmonious fraternity. With the motto of "Charity for all and malice towards none," true spiritual growth must result.

The meetings in future will be a mediums' conference at 10:30 every Sunday morning at which Mrs. Mary C. Lyman will preside, and at 2:30 and 7:30 P. M., inspirational lectures will be given by Mrs. Lyman.

Between the afternoon and evening meetings there will be a social reunion and luncheon for those who desire, inaugurating a period of fraternity and good-will which will prove most beneficial to all present.

Mrs. Lyman has just finished an engagement of six months with the St. Paul Spiritual Alliance, under the most favorable and successful conditions, not only relieving them from financial distress but uniting two societies in the above society in larger quarters, and leaving them in flourishing circumstances spiritually and financially. As one of the most powerfully-developed speakers on the spiritual rostrum, Mrs. Lyman is well known to Spiritualists and Liberalists all over the country, and has always met with great success wherever she has labored for the cause, calling together the most intellectual members of the places where she has been engaged. She has the magnetic power of attracting, holding and combining the various elements of a community and interesting them in the work of advancing the cause.

She has the affectionate remembrances and support of thousands of leading Spiritualists everywhere, and unites in her work many worthy abilities which is the secret of her continual success. The St. Paul Spiritual Alliance passed resolutions of a most commendatory character relative to the services of Mrs. Lyman with their society from October to April, 1893-4, which were presented to her in type-writing and under the society's seal on March 25, 1894, and give ample testimony to the value of her services as a worker for the cause as well as to her personal merit and worth as a true and noble woman.

After each lecture tests and other manifestations of spirit power will be given.

Doctor J. C. Phillips gave tests and psychometric readings last Sunday to the great acceptance of the intelligent audiences assembled.

The Society of Spiritual Unity asks the favorable thoughts and good wishes of every true Spiritualist in Chicago and elsewhere, and Mrs. Lyman hopes to receive the continuance of those kind and loving feelings and expressions that have been given to her in times past.

E. N. Pickering, lately president of the Marshalltown Spiritualists Association, but now residing in Chicago, is chairman of these meetings. X.

THE SPIRITUAL ALPS
AND
HOW WE ASCEND THEM

Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it

BY MOSES HULL

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"My mother had an abscess from which she recovered after much suffering, but every fall she would have a bilious attack which would last two weeks. Last summer we induced her to try Hood's Sarsaparilla and this fall she had only a slight attack. Hood's has done her much good. I have also taken it with benefit myself."

MISS ROSE WAGNER.

Depauville, N. Y.

The following letter is from Mrs. J. B. Nickel, 428 W. 49th street, New York City: "I was always troubled with sick-headaches and could have nothing done for them. Finally I concluded to try Hood's Sarsaparilla. After using one bottle I felt much better and before my second bottle was gone I did not have any pain in my head, so I am entirely cured."

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DR. A. B. DOBSON—DEAR SIR:—Yours of August 12 just received. Inclosed please find two dollars, and also the stamps that my wife, Mrs. Emily Hopkins, forgot to send in her letter. Please send the medicine as soon as possible, and we will follow up your treatment as long as we can find the money to pay for the medicine.

I persuaded a friend of mine, one James Kinneman, to send for your medicine nearly one year ago. He had been under the treatment of nearly all the physicians in this part of the State for more than ten years, and they finally concluded that there was no help for him. He is taking your medicine yet, and I saw him last week, and he told me that he was a well man, and felt as well as he ever did in his life.

His is a wonderful cure. I have been acquainted with him for about twenty years, and I must say that he is the healthiest man that he has ever been since I have known him. I am an old crippled soldier. JAMES M. HOPKINS.

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(See ad. in another column).

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The language of students who have attended the sixteen past sessions is full of enthusiastic eulogy of the new era in the healing art introduced by the instruction of this institution. The class of 1892 said: "We have been surprised and delighted by what we have heard, as it so far exceeded our anticipations."

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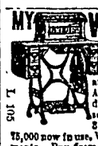
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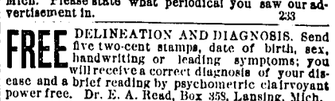
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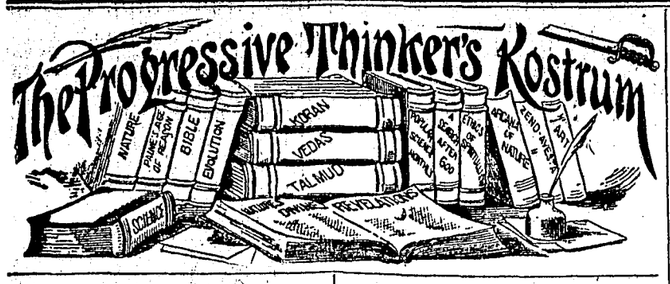
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THE TWO RELIGIONS.

Protestantism Versus Catholicism.

Or the Triumph and Failure of the Reformation.

An Address by WALTER HOWELL,

To the Readers of The Progressive Thinker, the Largest Audience of Any Freethought Paper.

So much has been already written upon this subject that one can scarcely hope to offer anything in addition to that which has been so ably said by some of the most eminent thinkers of our age. It is not presumption in the writer that prompts him to express his thoughts upon this theme, but an earnest desire to awaken more vividly within himself and others the need of keeping alive that Protestant spirit for which our fathers fought and died. Not in the spirit of revenge or intolerance, but in the interest of that freedom of speech and pen which is the right of a free people. We who have so long enjoyed our liberty, think the battle forever won, but those who know the power and are alive to the stratagems of the Church of Rome, feel that while we are being thus deluded, the representatives of that church are working in every way to regain its hold upon government and society. Should that power be supreme once more, "the last state of our civilization would be worse than the first."

It is difficult for one born surrounded by Protestant influences, to write without some tinge of prejudice. The Catholic cannot discuss Protestantism without feeling of a partisan character. Even those who claim to have outgrown the theology of their ancestors, find lurking in their veins the one-sidedness of the sectarian, and unless one be constantly on his guard, and possess a well-trained intellect, the sect-spirit will manifest itself.

The emotional nature within us needs to be fed as well as the intellectual, and the Catholic church ministers to that side of man's being more thoroughly and in a more cultured way than any other religious organization in Christendom. However much we differ from the Romish church, there are some points we must concede. When the Roman Empire dissolved and threatened the destruction of European society, the Church of Rome being so well organized, probably saved that continent from social dissolution. The Romish Church had ever proven her faithfulness, in the canonization of her saints, to the ideal she offers the world—"the meek and lowly"—the suffering and the submissive Christ. In the face of a materialistic world and a rationalistic age, her voice declared the day of miracles everlasting. In the doctrine of purgatory the Romanist is more humane and rational than the Protestant who insists upon immediate fixity of state after death, and that eternal. Prayers for the dead, while a perverted priestly exercise, oftentimes suggest a beneficent psychical influence which the kindly feelings of the embodied may exert upon the disembodied. I never read those tender words, "of your charity, pray for the soul of," without tenderest emotion filling my breast. The exoteric forms suggest to my mind a world of esoteric meaning. Through the medium of the stained glass windows of the cathedral comes the thought that, as the pure light of day passes into the sanctuary through the colored figures of Jesus, Mary, Peter, James, John or Paul, so the pure rays of celestial light from the "sun of righteousness and truth" manifest themselves to us through the lives of the noblest sons of men, and must receive their hues according to the law, that light takes on the tint of the medium through which it passes. It is impossible, perhaps, for us ever to study the naked truth, for that reason, "the Lord God is a sun and a shield" in humanity.

The spiritually-minded man or woman will always interpret the emblems of the church according to the language of the spirit. The danger lies with those who materialize all symbols in their thought. To mistake the shadow for the substance, the symbol for that which is symbolized, gives rise to modern idolatory and fetichism.

Children need object lessons; the uneducated mind fails to grasp abstract ideas and principles, hence to present these in some concrete form seem a necessity. If society did not need the Catholic church, it would not exist. It stands as a kind of kindergarten institution for infant souls. But alas, it dwarfs the intellect, and substitutes a priesthood instead of a healthy moral insight.

History repeats itself, it is sometimes said, and if this is not literally true, it is remarkable how near the truth it is. Jesus is reported as saying: "Ye have made the word of non-effect by your traditions." We can scarcely find Jesus in our day, for his figure is veiled behind so much ecclesiasticism. A true Protestantism would protest against hiding the founder of the Christian faith beneath forms, traditions and creeds, which obscure rather than reveal the glory of his life and death.

Puritan and papist, Anglican and Erastian, have written such accounts as suits their party purpose. There is room for a history of the Reformation, written by one whose intellect is engrossed with his subject, while possessing an admirable indifference.

When a trustworthy history is written the now one-sided policy of the partisan will give place to facts. Some of these facts will startle the Protestant, others will cause the Romanist to blush, while the acts of parliament flourished by the Erastian and the Anglican whose convocation serves as a veil with which he hides his confusion, and those who fall back upon their Fox or relight the fires of Smithfield shall one and all be confronted with data that shall reveal to each party their weakness and their strength in the great religious conflict.

There is something soul-stirring about the call: "To arms!" especially when that bugle note sounds the battle-cry of freedom—freedom for the souls of men. How the bats and owls must have fled from their hiding-places in the sacred walls of the old cathedral at Worms, when Luther accompanied by his sympathizers marched thither with the Marseillaise of the Reformation upon their lips. The echo of that song fills the patriotic soul to this hour. It meant revolution in religion, as the war-songs of France and America meant revolution in politics. Both parties will agree in this—one with tears, the other with smiles.

Luther probably never dreamed what it all really signified in religious history. But here we are, at the very antipodes of Rome. Our heads point in opposite directions. What brought all this about? What does it mean for us? Has it reached its zenith? These are pertinent questions to ask ourselves here. Luther is not so detached from his age and environment as those who take a superficial view of human progress think. He was more a product than a prodigy of his time. If we wish to study the history of the Reformation, we must go further back than Luther. The thunder-storm that broke upon Catholicism in his day, had long been gathering. The pent up discontent of generations then found vent. A variety of causes operated to bring about this marvelous change. Not the least of these was the revival of Greek letters, and with this the reawakening of the heroic spirit of the pagan world.

The Protestant spirit is not of modern birth. It has appeared in other forms than that of the Christian reformer. In India Brahminism became corrupt and the system of caste did violence to human nature, and a Gautama Buddha was raised up. At a time when Judaism had become ritualistic and needed the inspiration of the Spirit, the Christian era dawned. Mohammedanism was a wholesale protest against idolatory in heathenism and its semblance in Christendom. It denounced the formalism of the Jews, and the tri-personalism of Christianity. In all these Protestant movements, however, there is need of further protestation. Reformers often blunder, and the real benefit they confer is all hidden from their eyes. They build better than they know, because the power that makes for righteousness is behind their aim, though the means they employ are often vain.

The spirit of the past counsels conformity and uniformity; while the genius of the present inspires to nonconformity and differentiation in thought. The social conditions of the remote past, no doubt, required uniformity in opinion to secure the preservation and growth of the social organism; but those stages of societary evolution are passed; and for this reason they who insist upon unity of thought, especially in matters of a purely speculative character, are enemies to human progress. As in the organic evolution we observe heterogeneity as the expression of the most highly developed, and homogeneity as registering an unprogressed state; so in the mental world we estimate the degree of unfoldment in proportion to the ratio of individualized mentality. Among the undeveloped tribes we find similarity of thought and sentiment; while accompanying the progress of civilization there goes a gradual tendency to nonconformity of opinion in matters of a "met-empirical" character. [To use a phrase of Mr. Lewes.] On the other hand, there is a tendency towards greater unity in matters pertaining to the knowable world.

Before such advancement can be effected, however, there are long periods of well-nigh unprogressive clan and tribal warfare—conditions under which moral obligation found a limited sphere of action within the family or tribal relations. Fidelity to the interests of the clan was rewarded by its success in battle and the continuation as a society. The belief in the continuance of life after death, and the mysterious power possessed by the ascended chieftain, who is worshiped as a tutelar deity, generates a kind of religious discipline, fidelity to which brings blessings upon the tribe, while infidelity incurs the displeasure of the gods, and causes dire calamity to fall upon the society in which such infidelity is unpunished. Hence arises persecution, or punishment for heresy. Loyalty to the faith of the tribe is linked instinctively with faithfulness to common interests. For if the gods send famine, pestilence and defeat in battle as evidencing their displeasure at the infidelity of any members of their people, surely he who cherishes such heresy is an enemy to the community, and must be dealt with accordingly, that the gods may witness the devotion of their worshipers and bless them for their unwavering adherence.

When clans are conquered and tribes are subdued and mighty empires are formed, there is comparative peace for the community, during which time the development of the more social instincts, with a wider range for their activity, are unfolded. The union of tribes in a national life modifies the ideas and sentiments of each until these merge in some larger thought and wider sentiment. Take, as an illustration of this, the organization of the Roman Empire. The policy of Rome was to adopt the gods of the conquered tribes and give them honorable place in the Pantheon; and while that policy made the conquest less galling, the aggregation of so vast a people as was comprised in that great empire, did the work of dissolving their old ideas, and replaced them with new ones.

The larger society needed a more universal faith, and the development of a higher moral feeling, aided by the widening common interests, demanded a religion broad as the Roman empire; and Christianity met that want in the conception of a God as a universal Father, and man as a universal brotherhood. The full significance of this thought could not be comprehended all at once; and it is not surprising to find elements of barbarianism remaining with us for centuries after the acceptance of the Christian ideal. In all the persecutions of heresy by the church, the idea of ancient times, that God would hold the community responsible for the permission of infidelity within its pale, has been in some form or other a predominating one. Add to this the thought that unbelief would insure damnation, and that infidelity, like disease, is infectious, and one can see that it might be reasonably inferred from such premises that to put the heretics to death, committing them to the mercy of God, would probably save thousands from eternal doom. We who live surrounded by another atmosphere of thought can scarcely appreciate this way of reasoning; but if we will go back in thought to those conditions under which our ancestors lived we shall see how naturally, thinking as they did, they came to such shocking conclusions. It is a sad and strange paradox that in the name of Jesus, who preached righteousness of conduct and condemned the ritualism and dogmatism of his age—in the name of him who prayed forgiveness for his very murderers, and simply required obedience to the law of right—men should burn their fellows at the stake because they, like their Master, denounced priestly ceremonial and ecclesiastical creed. If "great is the mystery," what folly to try to enforce unity of belief of a defined idea of the indefinable! Shall we not rather manifest a profound respect for whatever conception our neighbor may sincerely entertain in relation to matters so far beyond finite thought.

When we are wiser we shall rejoice in differences of opinion rather than lament when such opinion relates to him of whom Isaiah sayeth: "My thoughts are not as your thoughts, neither are my ways as your ways. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."

But religion or theology is the last to surrender an old conviction, and in the most liberal theology there lurks remains of conceptions long outgrown in other departments of thought. So while in the state, man as an individual had assumed more and more his independence, in the church he was under a form of discipline which belonged to a tribal state of society—a condition that was a necessity for the constant state of militancy.

The advent of Christianity and the organization of the Roman Empire were favorable conditions in which the sentiment of religious and political freedom unfolded. A well-organized empire, like the Roman, might conquer all Europe; but Christianity must for a long time win converts through moral suasion. It must face powerful enemies, combat strong opposition, and to accomplish this successfully it must organize a church. The missionaries had to adapt their means to the end—the Christianizing of a pagan world.

In this contact of Christianity with paganism, the pagan was somewhat Christianized, and the Christian partly paganized. This could scarcely be avoided, for the missionary must use the language of his hearers, and in many ways clothe his gospel in a foreign garb. These different colorings which Christianity received under the various conditions in which it was fostered, gave rise to much disputation. In the hope of settling these controversies churchianic creeds were formed. But there were always dissenters who insisted that a return to simple Christian principles of right conduct was necessary. The church, however, had at length grown powerful, and with the old idea that the community was responsible for the opinion of its unities, felt it to be a duty to God and society to suppress heresy at any cost; hence the long centuries of persecution. Persecution was never reconcilable with the teachings of Jesus, but found whatever Scriptural support it received from the most barbaric portions of the Old Testament.

During the Crusades the people of the West came into touch with those of the East, and this contact was not without its effect. The organization of the Spanish Inquisition and its bloody work tended to quicken the Protestant spirit. The storm gathered force as the centuries rolled by, and it broke with tremendous results when Martin Luther, the "son of thunder," rallied the Protestant army around the banner of individual religious freedom. Unlike the previous dissensions, which were mainly doctrinal, this movement meant the right of every man to stand before his God on his own responsibility. It gave to each man the freedom to form his own conception of that mysterious power behind the world of phenomena. It is true Protestants have not always remembered man's privilege, for the persecuting spirit still lingers even among Protestants; and though the fires of Smithfield are not relighted, the fire of bigotry flames, and many a sensitive soul has been scorched by it. Happily, the spirit of toleration gains the ascendancy, and the full benefits of the Reformation shall be ours ere long.

Luther would have trembled, no doubt, had he foreseen the logical consequences of his position. He demanded freedom of conscience for himself, and little dreamed how far from Rome liberty of conscience and reason would lead posterity. But thanks to that reason which intuitionally prompts the true reformer, it hides from his vision the logic of his demand, so that the ultimate outcome does not deter him. Whereas, with such narrow opinions as some entertain, if the results of their labor could be anticipated, it is questionable whether such men as Luther and his contemporaries would have launched their bark upon such a limitless sea. There is a profound truth underlying the proverb: "Man proposes, but God disposes."

Luther's spiritual conflicts are familiar to us. The delight with which he read his old Latin Bible led him to anticipate the blessing the open Word would be to the laity. We can sympathize with his efforts to reconcile his course with the spirit of the Romish church. For, while Luther lacked the ingredients of an ideal saint, he was not the aggressive man his detractors represent him to have been. All honor to the man who fights bravely when nothing but a battle will secure the rights of man! I can fancy with what defiant glee he burned the pope's bull. As the flames of that bonfire are consuming the parchment of tyrannical Rome, the shades of the past, the dwellers in the flesh, and the generations to come who love liberty, made earth and heaven ring with their applause.

Mark the fearlessness of this monk, whose latent combativeness had been aroused by so much controversy and opposition, when friends, remembering the fate of Huss and Wycliff, advised Luther not to go to Worms. His reply has become commonplace: "I would go to Worms if there were as many devils as there are tiles upon the roofs of the houses." He went to Worms, and the long-enslaved conscience of humanity found voice through him. Your cause and mine found there an advocate. The year 1521 marks an epoch in our history, because Luther failed not to confess his Lord and Master before Emperor Charles V., the princes of Germany, and the representatives of the Romish church. There he stood upon the Scriptures, conscience, and his reason; willing to be convinced and refuted upon these grounds; but refusing to recant. Rome did not demonstrate to him; she damned him—a much easier thing to do. But the progressive world blessed him, and will not cease to bless him for breaking the chains that bound us in the dungeon of papal darkness.

Luther did not dissent so much from the teaching of the Catholic church as from the practices of the prelates. He had seen the inner workings of monastic life, he had visited Rome, and had been depressed by the corruption and insincerity he found in high places. He hated shams. No wonder that he threw his inkstand at the apparition of the father of delusion when he presented himself in Luther's cell!

It seems that Luther believed in the actual presence of the body of Christ in the wafer. Private confession was encouraged by him. Images and pictures were not objected to by him. Like Calvin, Luther believed in predestination, but, unlike Calvin, his conception was that God predestines because he foreknows; whereas Calvin's God foreknows because he had predestined. Luther proclaims an interior standard as opposed to the formalistic one in his doctrine of salvation by faith alone. So perverted has been this thought that human goodness has been despised and a theological adherence preferred. Luther himself must have taken an extreme view of salvation by faith, or he never could have made such a reply to Melancthon as is reported. It is said that on one occasion when talking to Luther, Melancthon observed in relation to Paul's utterance that Jesus had come into the world to save sinners, of whom he, Paul, was chief, "I do not feel myself to be the chief of sinners." Luther told him to go, plunge himself into the depths of iniquity, that he might feel himself the chief of sinners, and his need of a great savior through faith alone. Terribly dangerous advice, if offered to one in whom the love of sensuality abounded. I am not sure that the report rests upon authentic data.

However perverted the doctrine of works may have been in the Romish Church, it is certain Romanism never taught a doctrine capable of worse perversion than that of salvation by faith alone! The Protestant ship was destined to leave the shores of Rome farther behind, under the guidance of Luther's successors, for, as we well know, the great reformer never lost sight of Roman land. In fact, do not high churchmen to this day cruise about the coast of Rome! And from a doctrinal point of view, there is much in common between Catholic and Protestant, as the latter remains orthodox.

The condition of the German peasantry in Luther's time was deplorable. Their bodies were enslaved by the feudal lord, while their souls were held in bondage by the Catholic Church. At this time the peasants wanted a dual protestantism. They drew up their demands and their protests in twelve clauses. Luther exhorted the princes in behalf of the peasants; but when the peasantry would have demanded their rights and were ready to revolt, Luther cast his influence with the princes against the peasantry. This might have been good policy, but it was not good principle. Many of the princes could sympathize and assist Luther in his protest against Catholicism, but they could not so easily yield up their interests. Serfdom must continue and the robbery of the poor by the rich must be continued. Luther had fought a big fight and won a great victory for us, so we must not be too severe in our criticism here.

What weary years of conflict and confusion followed! What crime and recrimination! All Europe was ablaze! Erasmus within the Romish Church had been writing satirically of its corruption ever since 1510. The first rumblings of the Lutheran storm were heard about 1512. In the same year that Luther appeared at Worms, Melancthon wrote in advocacy of a reformed theology. Calvin seceded from Romanism about 1534. Eight years later John Knox commenced his reform movement in Scotland. In 1550 Bishops Latimer and Ridley were burned at the stake. Did they not "light a fire in England that has not been extinguished?" The following year, Cranmer suffered martyrdom, and that his punishment might be more severe, the charge of treason was withdrawn and the charge of heresy was substituted in its stead. We must not suppose that the spirit of persecution was confined to the Catholics; for this would be an error. When the Protestants gained power, they persecuted the Romanists. During 1559 the whole hierarchy of the Romish Church in England was ousted. Fancy the army of prelates going forth in real Christian fashion for once, without purse or scrip! except in cases where the personal estate saved one from mendicancy. In many cases, however, the tower offered its hospitable shelter to archbishops and bishops, while others found lodging in castle custody, or within the walls of some bishop's palace who had succeeded to the bishopric. The condition of the deposed bishops was in no way an enviable one. Of course, if we regard political plunder as legitimate, we shall acquiesce in all this; but if we believe in "giving the Devil," even, "his due," we shall feel that there was something questionable about the method adopted by our Anglican friends.

The Protestant movement in England was originally a political one. It was a convenient tool in the hands of Henry VIII., for as self-appointed head of the church, he could obtain the divorce which the Church of Rome refused to grant. Protestantism in England found religious expression in puritanism. In France the more spiritual element of the movement is embodied in the Huguenots. The followers of Calvin and Zwingle were the true Protestants in Switzerland. One cannot regard the intrigues of Henry VIII., the character of Leo X., as worthy co-workers with Luther, Calvin, and those religious reformers whose piety, not policy, prompted their Protestantism. In recognizing the merits of these reformers we must not be blind to their shortcomings. They, like many others, were unfaithful to the spirit of their own reform; for Luther persecuted Carlstadt, Calvin burned Servetus, and the Puritans banished Roger Williams, while the Presbyterians of to-day put Professor Briggs on trial for heresy. The Church of Rome claims infallibility for a human institution, and orthodoxy defends the infallibility of a book; and for my part I would as leave believe in the pretension of the one as the other. Are they not both human? If any man ever received an infallible revelation, surely the fact makes the existence of an infallible church possible! Churches come to conclusions by a logical process of reasoning, as a rule, but as we grow intellectually, our point of view changes and we reject the old premises or propositions from which we commence our logical process, and the outcome are conclusions vastly different from those entertained by our ancestors. The modern thinker must test the validity of those foundations upon which the most sacred of our beliefs rests.

What are the results of this emancipation from churchianic thraldom? Free speech, a free press, liberty to investigate in the halls of science, and declare the results fearlessly to the world. It has made possible a freedom of conscience in matters religious and political. If that freedom is misused, that is not liberty's fault—the individual must be held responsible. Retrogression must needs accompany national and continental change for awhile, but men soon learn that to enjoy the highest good of life we must adjust ourselves to the new environment. When the constitution of a country, or a religion is free, there is room for moral and mental growth, notwithstanding the abuse of that liberty by those who are not sufficiently altruistic to co-operate for the common good. We must further every effort to create those external conditions which make progress possible.

An open Bible is the pride of Protestantism. This, however, is not an unmixed good. While it made us familiar with the prophets and their usually high moral teaching, with Jesus and his ethics, so far as the gospels reflect these, and early Christian ideas, it replaced churchal infallibility by biblical, thereby tending to foster a form of fetichism. Let truth stand upon its own authority—it needs no authority to enforce it. This Protestant spirit is revolutionary, and he who would be true to its commands must follow whithersoever its banner leads, provided reason and conscience acquiesce.

The immediate effect of the Protestant movement was to create a number of sects with their various modifications of the doctrines held in common with the Church of Rome, and in ignoring of such tenets as were deemed by them erroneous. This was to be expected. From that time on sects multiplied, until the Christian world seemed full of discordant voices, and pandemonium, not paradise, appeared to reign. Calvinists and Arminians discussed the question of predestination from opposite standpoints. Unitarian and Trinitarian advocated each his conception of God. And in later days the Universalist protests against the doctrine of eternal punishment.

In the opinion of many, however, the age of sectarian birth is ended, and the period of dissolution is with us. There is not so much difference of opinion, on matters theological, between Methodist and Baptist, Congregationalist and Unitarian, as in former times.

The so-called orthodox Christian makes a desperate effort at times to prove that his more liberal utterances are not heterodox; while to those who stand outside and look on, it is obvious that their names stand as the only dividing line; for the real landmarks that once defined the boundaries of each one are wellnigh faded from view.

The Congregationalists of to-day, Dr. Lyman Abbott, for example, are preaching what the Unitarians taught about fifty years ago. And the thought for which the Unitarians virtually expelled Theodore Parker finds utterance in probably two-thirds of the pulpits of that denomination; while in London the Finsbury Church has become an Ethical Society.

The question naturally arises: Whither are we tending? The criticism of the Old and New Testament has proven the infallibility of the Bible a delusion. At the same time, modern criticism has increased our love of these writings, and they are revered more as our invaluable servants than they could be when we were their slaves. "The truth shall make you free."

Our belief in miracles was shaken during the last century especially, but now the real facts upon which our notion of the miraculous was based are being investigated. We enlarge our idea of the natural, and the so-called supernatural is included. While guarding against unreasonable credulity, let us be careful not to use the word impossible without due consideration, when the subject of discussion relates to phenomena of which we have had no experience.

The thought of the eighteenth century was materialistic, and Atheism, even, found acceptance with not a few leading thinkers. There are still many partially educated and a few cultured minds to-day imbued with the materialistic spirit; but in taking this position they are certainly a hundred years behind the age. These men tell us that we must finally come to their conclusion. The Catholics have dropped their former shyness, and begin to offer an apologetic literature to the world. They also bring their histories of the Reformation—some of them are valuable contributions to historic literature, and the student finds it easier to form unbiased judgment every year. Our Catholic friends think we must return to Rome ultimately.

While I do not think we are predestined to Rome, it is wise in us not to hold our liberty too loosely, for it cost some of the richest blood of Europe to obtain it. The Germans, French and Italians know well that the Catholic church is a dangerous element in politics. So while they remain faithful to Catholicism in matters of religion, they guard well their political interests, as far as they can. We need to be awakened to our future welfare. One cannot witness the attempts to interfere with our school system, to influence in secret ways our politics, and the rapid growth through emigration of its devotees to this country, without alarm.

The papist thinks that we shall return to the mother church through sheer weariness of the effort to solve in the light of reason what faith alone can reveal to us. Other churches think their forms of faith ultimate, no doubt, but we shall behold more wonderful transformations in religious thought in the future than most of us dream possible to-day. Will that change be towards Catholicism, Materialism, Agnosticism, or some form of scientific Theism, Psychicism, or Spiritualism? Let us very briefly inquire.

That we are not tending towards materialism is obvious to those who think clearly on scientific matters. That modern pyschology devotes much attention to the study of the brain and nervous system is true, and that this course has proven invaluable as an aid in psychical research is unquestionable. It must be remembered that the man of science does not suppose the cause of thought and feeling to reside in the physical brain or nerve; he simply recognizes that simultaneously with changes in the grey matter of the brain, and the vibration of a nerve, there occurs the phenomena of sensation and thought. That these are not caused by physical agencies may be clearly shown. Were we to follow the physical energy which enters the body through the entire circuit of its operation, we should see that at no point did it depart from the realm of physics. It entered as physical force, and it comes out as physical energy. We take food into our system which contains necessary elements to build up the body and furnish the required strength. Now throughout the entire changes which the food undergoes there is no passage of a single atom from the world of matter to the sphere of mind. So that we cannot affirm the evolution of mind from matter. They who suggest such a thought do so in opposition to scientific data or philosophical conclusions. The argument here is of necessity brief, but a fuller outline would more substantially confirm the foregoing. We are evidently not becoming materialists.

Positivism will be rejected on materialistic grounds. M. Comte merges psychology in biology, and, later on, we are introduced to Catholicism void of Christianity. The essential difference between positivism and the more advanced philosophy is that the latter recognizes the phenomena of mind as concomitant with that of matter. Psychic phenomena are regarded as absolutely immaterial.

Unity of opinion is not essential in transcendental matters—in fact, we are the healthier for our differences.

Mr. Spencer has pointed out two fundamental elements underlying all religious systems. These are ethical and speculative. The former is practical and presents soluble problems, while the latter offers problems which we can neither solve nor elude. What can we do with purely speculative questions but discuss them and recognize in our neighbor's opinion that which commands our respect. This attitude develops the intellect and unfolds the heart. Surely God will not condemn finite creatures for the non-possession of infinite capacity! To surrender our judgment to ecclesiastical authority—which, after all, is human and hence finite—is not the ultimate goal of humanity. Even faith must be reasonable. A renaissance of the old theology is impossible. Hence Catholicism is not the final home of the storm-tossed soul. Institutions grow out of the religious and political needs of the race; and the soul in its onward march outgrows the institutions it once created. And in the fullness of time the spirit of the age will rear an institution better adapted to its moral and spiritual requirements than any moss-grown institution of antiquity, however well such may have suited the needs of the past. While we pay the past and its institutions the honor they deserve, we will not return thither, but press forward and upward toward that glorious future that contains more blessedness than the past ever knew.

During the disintegration of religious beliefs which is going on at present we may expect a number of converts to Romanism from the ranks of the Protestant churches. The voyage of the intellect is attended by storms, and tired souls will seek rest in the still waters of an ancient faith. Ultimately, however, we shall come to the conclusion that ethics concern society, while the speculative element in religion concerns the individual alone.

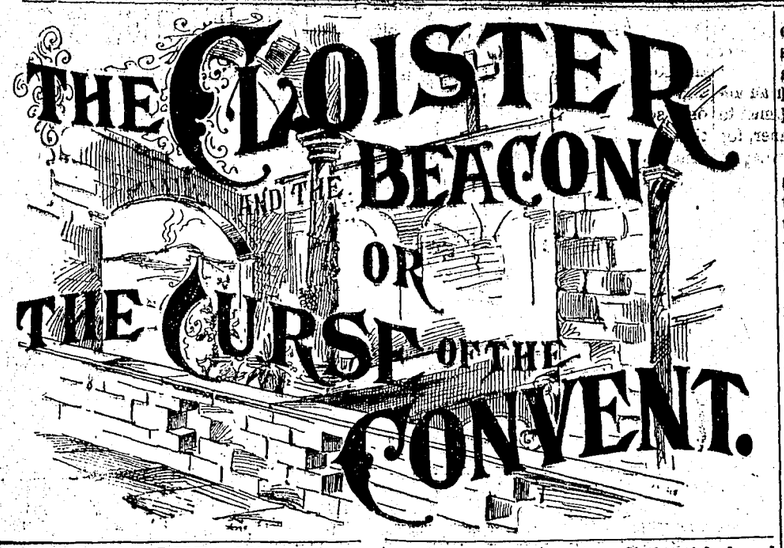
In due time faculties of the mind now lying dormant will unfold in obedience to the law of evolution. Perceptions as yet dimly foreshadowed shall open within us, and worlds undreamed of by us now shall dawn upon the horizon of consciousness. Until then, let us work for the realization of our highest ideal in society at large, and protect each member of the community in his right of free thought and liberty of conscience—the right to worship God according to his soul's promptings.

In the conception of the universe as mind-stuff, in the deeper researches in psychology, in the bold speculations of philosophy, we see the advancement of thought toward a recognition of a psychic basis for all phenomena. In the formation of ethical societies we see the growing interest in moral progress. And in the reverent attitude of the philosopher in the presence of the mysterious unknown we observe the religious spirit abroad more really than when boisterous shouts proclaim a so-called revival of religion.

Before you can be said to know a man you must have eaten forty pounds of salt in his company.—Eastern Proverb.

Self-conceit magnifies a fault beyond proportion, and swells every omission into an outrage.—Jeremy Collier.

Old minds are like old horses: you must exercise them if you wish to keep them in working order.—John Adams.



CHAPTER XI.

Slatnam Druidheart.

["The Night the Light Went Out" was a most remarkable story, founded on absolute facts as testified to by a prominent gentleman of this city. We commenced in No. 225 the publication of its companion piece, the scenes being laid in England. It is by Hammond Hills, of the *Agnostic Journal*, London. We are sure it will prove of great interest to our numerous readers. All new yearly or trial subscribers will get "The Night the Light Went Out" free.]

Three days after Roland de Brabancon was so hurriedly compelled to set out *en route* for Dover Castle, a scene of more than usual splendor was presented within the court-yard at Windleshore.

King John sat enthroned amidst his barons, while heralds, pursuivants, and squires surrounded him on every side. Nobles and men-at-arms advanced from beneath the archway; the portcullis was raised, and each knight, gallantly accoutred, led forth his men arrayed in glittering panoply. It was the monarch's will to set out on the morrow for Winchester, whither he had not repaired since the destruction of Angiers and his return to England; and, ere bidding farewell to Windleshore, the flower and chivalry of their native isle, "this precious stone, set in the silver sea," collected beneath their banners, all equipped with helm and lance and cuirass, as though for warlike enterprise. Fair dames and maidens graced the scene, among the latter Isabel de Clere, whose eyes all vainly searched amidst the gathering crowd of knights and squires and courtiers for the stalwart form of Roland de Brabancon. And, though her foreboding heart oft sank within her, no thought that he was false entered the mind of that true and loyal maiden; she would have defended his faith, if need be, against the world; but that he had been the victim of treachery she felt convinced, perhaps even of assassination; and Isabel de Clere, so early called upon to suffer, drooped almost fainting beneath the weight of her most crushing grief.

Mechanically she performed the task devolving on her, and waited on the Queen-mother, meanwhile gazing on the glorious cavalcade as it passed by, when the harsh voice of Eleanor recalled her to her duty. Duty! that stern, inexorable word which ever mars the happiness of youth. At length the King proclaimed his will that Isabel should proceed to Winchester with the Queen-mother's train of attendants, and scarce the Kentish maid knew how to repress the sobs which arose in her aching heart.

The pageant over, the duties of the day discharged, Isabel was at last alone. Ah! then the anguish of her soul found vent—ah! then the falling tears relieved the overcharged heart. How long a time she had indulged in sorrow she knew not, before the pale rays of the moon shone through her casement as if in sympathy with her grief; and suddenly she remembered the promise Cyvrangon gave, that, would she venture once more at eventide within the Myrtle Grove, he would be there to counsel her. And Isabel de Clere hastened to the appointed spot, feeling she had more to hope from Cyvrangon, that man of mystery, than from the honeyed words and superficial smiles of any of the polished crowd with whom her lot was cast.

With beating heart the maiden searched the recesses of the glade, when, beholding an approaching form, she quickly advanced, then as suddenly she stayed her steps, for the form was not Cyvrangon's. Too late, too late to retreat; the maiden recognized King John. Had, then, the Briton proved treacherous—had he but lured her hither to betray her.

"Ah! fair one," said the monarch; "methought that hither thou wouldst bend thy steps to-night. Art seeking for thy errant squire, sweet bird? He is indeed a craven knight could prove false to charms like thine."

"Nay, sire," replied the maid, all vainly striving to render her voice steady; "I but thought the air of eventide would cool my fevered brow; I but thought"—and the long pent-up emotion claimed its course, a flood of tears checked the words she strove to utter. But neither tears, nor youth, nor innocence could evoke one spark of pity from the heart (if heart he indeed possessed) of the depraved monarch who had so basely entrapped the young knight, Roland de Brabancon, and who held the honor and the life of Isabel thus surely in his power.

"And so thy lover hath broken faith with thee?" continued the heartless tyrant. "Well, well, grieve not for popinjay who could deceive thy trusting youth. Thou art beautiful, fair maid, and beauty hath great power; already hath it served to sway the ruler of a kingdom, and may do so again. What thinkest thou, then, wilt thou not withdraw thy love from him who doth not covet its possession, and bestow it upon one who would set a greater value on thy smiles than on the crown he wears? The King of England woos thee, sweetest lady, and stoops to sue where he might well command."*

"Oh! spare me, sire," rejoined the maiden, "and suffer me to rest undistinguished and obscure. Methinks, your majesty, that simple maiden such as I but ill deserves a reigning monarch's thoughts."

"Thy monarch is the best judge of thy desert, fair Isabel; and thoughts, which should be free unto our meanest subjects, is surely so unto their king; and for our thoughts, why, John of England tells thee, maiden, thou art the fair object that engrossest them. Already art thou envied by many a proud dame, I warrant thee; yet art thou too high in favor to be injured by their shafts, and they who would traduce thy name shall perforce pay thee homage, fairest Isabel, when at our court at Winchester we do proclaim our favor for the beauteous maid of Kent."*

"Such favor, sire, would crush me with its weight; I was not born for so great honor;" ventured Isabel, gathering courage from impending danger.

"Thou wert born for such honor as thy monarch chooseth to confer upon thee," said John haughtily.

"And please thee, sire, I would that thou shouldst seek one more deserving than myself. Of my poor rustic charms methinks thou all too soon wouldst tire. How could a simple maid like me, so new to court and courtly ceremony, hold long a monarch's heart, when even the beautiful and accomplished Hadwisa failed to do so; when even"——

"Listen, maiden," said the King, interrupting her; "it is not often our subjects venture to thwart our wishes, and darest thou oppose our will and brave our anger? It were better for thee that thou think again ere thou rebelest, and better too that thou shouldst prepare thyself to accept the fate that we ordain for thee. Before heaven, shall a monarch be bearded in his castle grounds, and by a simple Kentish maid? By hawk and hounds, I'll teach thee, girl, how John compels submission."

Thus saying the depraved monarch seized on Isabel, and was about to bear her from the grove when a tall form interposed; and Cyvrangon—it was he—exclaiming, *"Adon, Sclavonice, Kuchja: cuirfidh me thu ar coisde,"*† flashed before the astonished King the *Slatnam Druidheart*,‡ which, as he waved it over his head, straightway became transformed, and simple laurel stave* flashed into polished blade and glittering hilt bedecked with priceless gems; the *Slatnam Druidheact* was metamorphosed into sword, not of steel, but of lightning, beneath the gleam of which King John of England reeled back blind, and fell heavily upon the green sward, the clash of his armor wakening the echoes of the night, which closed around with redoubled gloom as the gleam of the mystic sword passed into the ground, leaving rayless darkness behind.

CHAPTER XII.

The Three Immortals.

At the moment the baffled monarch sank blinded by the awful flash of the levin-sword, Isabel, dazed and bewildered, yet unharmed, perceiving nothing but the lightning bolt, realizing nothing, but that the King had released her, frantically cried: "Oh, my father, why didst thou leave me thus—why art thou not here in this perilous hour with me? De Brabancon, too, who promised to protect me—he also gone—I am indeed alone. Oh, heaven; hast thou forsaken me—dost even thou deny thy aid to one who hath no friend but thee?"

"No," answered a clear, calm voice beside her; "the Christian's heaven may deny thee aid, sweet maiden, since when was Sacard* known to succor helplessness? but here within the Fiodh Aongusa Matharagast fear thou nothing. Meigen-i-hwyl Elyo* will, through me, protect you." And Cyvrangon, the Druid, once more stood face to face with Isabel de Clere, the Kentish maiden.

"Cyvrangon, was it thou—yet I beheld thee not—was it thy mystic power released me from the King, though I beheld thee not, but only flash of gems, and steel, and flame and gold; and now I see not him? Have I been dreaming, Cyvrangon, thou unto whom all earthly things have surely been revealed, where is the King, who late"——

"Stricken by *Excalibar*, and, till morning's dawn, rendered invisible to mortal eye."

"Invisible! Thou almost makest the blood freeze in my veins; and yet, I trust thee—invisible and rendered so by thee. Then what art thou, Cyvrangon?"

"Initiate of such mysteries as the Christian wots not of. I am Cyvrangon, the Druid; Cyvrangon, to whom EXCALIBAR, the *sword* of Koetan,§ hath been entrusted by the self-same hand that gave it him, then snatched it at the rising flood from Sir Bedevere, his knight, and bore it back again to the weird Lady of the Lake."

"And wherefore, man of mystery"——

"Listen, maiden. In King Arthur's time, six centuries and a half gone by, flourished three demi-gods.¶ Thy Norman-Wallon‖ calls them simple poets. Yet were they demi-gods, who wrote for immortality, and fought for Cattraeth's** honor.

"Men called these demi-gods 'the three immortals;' for in the time they lived Genius was awarded honor, lady, and was acknowledged to be the priceless gift bestowed on such as had in former incarnation earned by deeds of virtue and self-sacrifice a higher state of manhood.††

"One of these demi-gods, the author of 'The Gododni,' was called 'Aneurin Gwawdrydd,'‡‡ and was 'The Monarch of the Bards.' From him descended—but I will not tell thee who it is. Certain thou wilt learn anon, for he is great in power. Ambition caught him in her toils, and he cast away his boyhood's gods—the institutions which for centuries had been transmitted in perfection only to the few—to embrace the pernicious doctrines expounded by the Nazarene, uncultured and unlettered, an apostate Jew; and the descendant of the Bard Aneurin preaches now the Christian dogma, that Genius is the brand of Cain, and should by man be made unto his fellowman a life-long curse; and the descendant of the Bard Aneurin is lost to Druidism—lost to honor too, save only such honor as its name implies—the Christian's honor, lady."

"Cyvrangon, shake not the faith in which I have been reared; I am not learned as thou art in the pre-Christian doctrine; destroy not thou the hope which bids me bear my present woe so I may inherit joy hereafter. I am oppressed by doubt and fear; oh! let not thine become the hand shall dash the crystal vase away, and leave only the ruined fragments to remind me of the once perfect chalice."

"Lady, we will pass Aneurin by. The second immortal Cenau, of Llywarch Hen, Llywarch of the bloody lance, fell without issue at Cattreath; his lance, or sword, was seized by spirit hand even as he expired, and was mysteriously conveyed to Koetan, at whose death it was regained by Taliesin, from the Lady of the Lake, in return for the valiant song of 'Cann y Medd.'* Taliesin of the Golden Torque, Taliesin of the Triads, who, dying, threw Excalibar into Lake Geirionydd—from him it is Cyvrangon's boast he has descended; and, lady, by my side, behold, the sword of Arthur and of Taliesin, Excalibar."

And the British bard waved high in air the *Slatnam Druidheact*, which, under his unearthly spell word, had resolved itself from simple laurel stave to jeweled crosshilted sword of fire.

"Dost wonder, maiden," said the Draoi, as he resheathed the weapon, "that thou hast not learned this mystery sooner? I will tell thee, and thou wilt listen. I have not, as had Taliesin over Arthur's sword, unlimited power. My British blood is tainted with the Norman, and hath lost thereby certain mystic potency. Once only in the cycle of nineteen years may I control Excalibar: in this Great Year‡ the god Apollo visits Britain, and, playing on his harp from the Vernal Equinox until the rising of the Pleiades, inspires my arm with mystic influence, my wand with magic force."

"And now Excalibar"——

"Shall never more be wielded by my hand."

"Never, Cyvrangon?"

"No, lady, never. In nineteen years the stars complete their revolutions; until that time no power is given me to transform the Slatnam Druidheact into Excalibar; and when that time shall come, lady, this hand will have cast the jeweled blade into the flowing Vaga.‡ Cyvrangon hath wielded for the last time Arthur's sword in thy defence, fair maiden."

"And the king, thou sayest, shall until morn remain invisible. What, then, will be his fate?"

"For three days blind!"

"Cyvrangon, thou affrightest me."

"In three days, lady, much can be done to save thee. King John will not, for that he cannot, leave for Winchester to-morrow."

"Then teach me, Cyvrangon, in the meantime, teach me how I may escape from out the palace."

"Thou shalt quit the palace, lady."

"Sayst thou so? And shall I enter once again my happy home at Kirton? Oh! Cyvrangon, rather than linger here, let me be buried for aye within the Cloister's shade; at least I should find rest and safety there. Point out the way I may find means to quit this hated spot—to fly—anywhere—anywhere—so I may never more be tempted by the splendid mockery of a treacherous court, or be placed again in power of king whose attentions but betray!"

"Peace, maiden," said the Druid in a tone of command; "have I not told thee by thine own set thou never canst be free? Then yield not thus to vain repining; thy path is marked for thee upon the book of Fate; thou canst not escape thy destiny, nor can the king weave for thee the meshes of thy future life; it all is pre-ordained. Yet have no fear for king or court; not long—not long—and you will abjure them both forever. Cyvrangon the magician tells thee this, Cyvrangon the Prophet, who, on the eve consecrated by his ancestors, the sixth of the moon, entered the mystic cycle of the Rholdroryg,* beheld the heavens by the flame of the Drui' lanach,† and, as the green vervain and selago all consumed flashed high in the sacred light, the Mhior-Bheilt pointed ever to the stars floating in infinite space, and to the truths which they recorded on their azure scroll. Fear not, then, O maiden; Cyvrangon the Faid hath read thy future, and ere three more suns shall set thou shalt be rescued from the danger that now threatens thee!"

"But who can rescue me?" asked the maiden, awed by the mysterious words the Druid had uttered. "Oh! much I fear that now our monarch would not yield me even to my father's care."

"Not to thy father would he yield thee, child; but yet, to one who holds a higher authority even than his own, King John of England will, perforce, surrender thee. Go now, and sleep in peace; in short time thou shalt be free from danger."

"Free from danger! Free from all sorrow then!"

"No, maiden; I said not that: thou wilt be free from danger, but—a heavy trial awaits thee."

"A heavy trial!" murmured Isabel.

"Cyvrangon the Faid hath said it," replied the visionary, "and it shall come to pass. But go now—go—I will not tell thee more."

And the form of Cyvrangon the Briton was lost amid the waving trees.

And Isabel de Clere realized she was alone.

And the trembling maiden sought her couch and wept till morning's dawn.

It would be impossible to describe the scene of confusion which prevailed within the castle on the morning following the events just narrated. King John had been found by his barons within the Myrtle Grove, to all appearance dead, and had been conveyed to the State Chamber, where, attended by his physicians, he was at length restored to consciousness; but with returning vitality came not the power of sight. It would prove to be a temporary blindness only, the physicians said, as the craven monarch cursed and prayed in turn; but, temporary or otherwise, the assemblage of lords and vassals and retainers, all collected for departure from Windleshore, and ascribing to supernatural agency the calamity which had befallen the king, were overcome with reverential awe, and the Myrtle Grove was at once proclaimed an enchanted and unhallowed spot; and not a man in all that throng was there who durst again set foot in it.

Thus was King John's projected departure for Winchester delayed; thus Isabel de Clere obtained a respite from impending danger; thus England's courtiers learned that God's anointed king was mortal like themselves, and subject to mortal weakness.

(TO BE CONTINUED.)

* John was the first king of England who adopted the royal "we."

† "King, here in my Hall of Justice I bring you to trial." The Druids conducted their trials in uncovered temples or open groves. Coisde, or jury of twelve men, were necessarily present, according to their code of laws.

‡ Druidical magician's wand.

§ Of which the Druid's wand was composed. It is said that, when Hesiod inspired Homer to sing of the gods, they (the gods) gave him a staff of green laurel "to cut, or shave, and mark."

* Priest.

† Grove of the Hero and true house of God.

‡ The Great Intelligence.

§ King Arthur.

¶ Aneurin Gvandsydl, Cenau of Llywarch Hen and Lalieesin, at Llyn Geirionydd, poets in peace and warriors in battle, claiming the title "Eurdorchogion" (warriors of the Golden Torque), were contemporary with Arthur, and were called by the Britons of their day "the three Immortals."

‖ Roman Tongue.

** The great battle, led by the aforementioned bards, the Battle of Cattraeth, has been described as taking place on the Eastern Coast of Yorkshire, the Cataract of Bede;* I lean to the more poetical idea that by Cattraeth, from the British lad (battle) and Traeth (strand), was signified Stonehenge. For these stones each stone a temple (until the Romans and Phœnicians foisted their idolatrous practices on British soil no sacrifices or images were introduced into Druidic faith; after then the plain stone was erected, and the plain, upright, sarsen stone was the first material god of Druidism, and the plain stone developed into the first idol, and image-worship and superstition held their own. By these means Rome and Greece have been enabled to claim the origin of mythology, while they really derived their first principles Britain, which country may claim an antiquity as great as that of Chaldea or Phœnicia—and certainly greater than that of Greece or Rome). For these stones, each a temple, the bards or immortals would naturally engage in battle.

* Traditionally alleged to be the village of Catterick, near Richmond, Yorkshire, the still distinct castramental works which we examined many years ago.—Saladin.

†† The Druids held opinions similar to those of Pythagoras, though not quite the same; for, while Pythagoras believed "the souls of animals infused themselves into the trunks of men," the Druids taught a metempsychosis which transmitted the soul from one human body only into another—a sentiment of a somewhat higher order than the Pythagorean one.

‡‡ Not pronounced as spelt, but Aneurin (Anirid) Gwawdrydd (Goo-ah-so-dreethe), the dd in British bearing the same sound as the English eethe. The signification is Satirist, or Mocking-Face.

* "Cann y Medd" was the famous song by which Taliesin obtained the release of his patron Elfin from the Prince of North Wales, Maelgwyn Gwynedd.

† The cycle of nineteen years was called by the Greeks the "Great Year."

‡ Vaga was the ancient British name for the Medway.

* Druid's wheel.

† The flame of the Druids which is said to have blazed without consuming fuel. Drui' lanach is, doubtless, from the Gallic De' lan, lightning.

‡ The finger of Bel; Celtic for marvel or miracle.

Spiritualism the World's Great Need.

Glory to God! The cry goes forth,
From east to west, from south to north,
For Spiritualism gaineth sway—
Glad herald of a brighter day!
Too long have minds in darkness been
Oppressed with grievous doubts and sin;
Now light has come dispelling gloom,
And driving shadows from the tomb,
While many a soul is glad to see
The proof of immortality;
And many more the way will learn,
By which they will from error turn.

We hail this grand, auspicious time,
When Spiritualism's march sublime
Is treading error in the dust,
And learning men in God to trust.
It is of pure celestial birth,
Sent down from heaven to bless the earth,
It is the world's great special need,
Based on no dogmas stern, nor creed;
But claims that to all men is given
A birthright glorious in heaven.
In it alone will mourners find
A solace for the sorrowing mind,
Assuring them they'll meet again
Their Lord, where bliss doth ever reign.

The raps that gave so much surprise,
Announcing spirits from the skies,
Were but the first faint dawning ray
Of what around us shines to-day.
Its light to truth eternal wed,
With a resistless power hath spread,
And many a weary, fainting soul
Has felt the joy of its control.
Creeds, dogmas, superstitions all
Before its progress grand must fall;
O'er all the world, from cot to throne,
Its power will be felt and known,
And men will see come down to them
The shining "New Jerusalem!"
Popes, priests and kings are struck aghast,
To see their day of power past,
When none will own a despot's nod,
And only bow in love to God.

Proud thrones are tottering to their fall,
No more to hold the world in thrall;
God worketh out his purpose grand,
With his divine, unerring hand.
Of all events he holds the rein,
And will at last make mysteries plain—
Will lead all wandering feet aright,
Till all will in His law delight.

God speed the time when o'er the world
Love's banner ever will be furled,
When wars and murders all will cease,
And nations hail the reign of peace.
When through the world God's will is done,
And heaven and earth will be as one!
By mystic wires thoughts will fly
From mind to mind, through earth and sky;
And spirits will to mortal ken,
Appear and speak as living men
And even now on earth they roam
As welcome guests in many a home!
We see their forms, feel touch and breath,
Assuring us there is no death!
To us it is a sweet surprise—
To see them thus materialize.

Men yet will see, with raptured eyes,
The earth become a paradise,
When joyful hopes are never crossed,
And paradise will ne'er be "lost,"
And panoplied with truth divine,
Will Spiritualism ever shine!
Then bound together men will be
In bonds of sweet fraternity!

Lynn, Mass. M. PARKER RUSSELL.

An Old Pioneer Passed on.

General Experience Estabrook, a distinguished lawyer and citizen of the State of Nebraska, has passed to higher life. The old familiar face so long known among the citizens of Omaha, no longer welcomes us. The grave has enclosed his body, but his spirit, always brilliant and clear as the noonday sun, has gone on to meet its reward. He died as he lived, a Spiritualist, always as true to his convictions as a needle to the pole. He never clouded his religion by a veil; but to all men was an outspoken and firm adherent to the cause, which he avowed years ago. He passed away quietly and peacefully on the morning of the 26th of March.

He had reached the age of eighty-one years, and within a very few days would have celebrated the golden anniversary of his wedding. He was perfectly rational until Sunday morning, and his death came upon him as the sleep upon an infant. The General traces his descent from the Mayflower, and was born in Lebanon, New Hampshire, in 1813. He has filled many positions of honor and trust in the State of Nebraska, as also in the State of Wisconsin, from which he emigrated in the spring of 1855. He was Attorney General of Wisconsin for a term of two years. He has been in close accord with Spiritualism for many years, and has attended the various camp meetings, where his tall form will be remembered by many admiring friends. Our cause here, and our little society, has met with a severe loss. He always was with us on Sunday afternoons and always had words of cheer and comfort for those who were seeking the new light. His mind was remarkably clear and logical, and he brought the same acumen to bear in the investigation of the psychic laws as he had been accustomed to use in his legal training at the bar, where he had been very successful. He never faltered in his faith, but lived and died a true Spiritualist.

His wife and two children are left to mourn his loss, and surely will have sympathy in this their great bereavement.

Omaha, Neb. ALONZO THOMPSON.

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Scrofulous Nature.

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BY REV. MOSES HULL,

AUTHOR OF "QUESTION SETTLED," "THE CONTRAST," ETC

ACTS OF THE APOSTLES.

The Greek word rendered Acts is *Praxies*, and signifies Practice. I acknowledge I like the title *The Practice of the Apostles* better than I do the present title of the book. The book, no matter when or by whom it was written, has more Spiritualism in it than any other book I ever read. Indeed, a person can hardly bring out all the Spiritualism there is in it without reproducing the entire book.

This book purports to have been written by the author of the book of Luke, and addressed to the same party. It begins with: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up, after that he, through the holy ghost had given commandments unto the apostles whom he chosen."

It seems that he is through with telling what Jesus did and taught while in the mortal body: now he is to tell what he did in connection with the apostles after his exodus. He continues the introduction partly quoted above by saying: "To whom also he showed himself alive after his passion (suffering—Greek) by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God, and being assembled together, commanded them that they should not depart from Jerusalem, but wait for the promise of the father, which, saith he, ye have heard of me."

Here the evidence that Jesus was alive was that he showed himself alive after his passion, or suffering. These proofs are regarded as infallible: Jesus was not only seen but he talked with them. Then he refers to the "Comforter" promised in John xiv., 16, and elsewhere. In verses 9 to 11 a cloud received Jesus out of their sight, and two men—spirit men—spoke to the disciples and promised that he would return in like manner as they had seen him go away. This promise was many times fulfilled. The cloud that received Jesus was the same kind of a cloud that, in former days, rested on and in the tabernacle. See Numbers xi., 25.

The manifestations of this book really begin with chapter ii., 1 to 4. The account reads as follows: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the holy ghost and began to speak with other tongues as the spirit gave them utterance."

A brief explanation here might not be amiss.

1st. The thing that came with a sound as of a rushing mighty wind, was the holy ghost —the *pneumatos hagion*—spirit power.

2nd. It lit upon each of them in cloven tongues. In the Greek—divided languages.

3rd. Spirits spoke, or they spoke as the spirit gave them utterance.

4th. They had sat ten days in a seance before this spirit power came to them.

This power was as marvelous as anything in modern Spiritualism, and of course it was necessary, as it is now, for its opponents to explain it. These Galilean fishermen, understanding no language except the mongrel provincial dialect of Galilee, were speaking seventeen different languages—were perhaps giving everyone tests in their own vernacular. No wonder they were, as the writer says, confounded and amazed. See verses 6, 7 and 12. The only explanation they could give was the very absurd one that these men were filled with new wine. Verse 13.

This brings Peter to his feet, who quotes to them their prophet Joel, as follows: "But this is that which was spoken of by the prophet Joel: and it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and my handmaidens will I pour out in those days of my spirit, and they shall prophesy." Verses 16 to 18.

Peter declares this to be a fulfillment of that prediction, and argues that Jesus was the controlling influence. He commences in verse 22 by saying: "Ye men of Israel, hear these words: Jesus of Nazareth, a man [not a god] approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also." He carries this same argument on, until in verse 33 he says: "Therefore being by the right hand of God exalted, and having received of the father the promise of the holy ghost, he has shed forth this which ye now see and hear." He argues that Jesus did this, and that it is a proof of his anastasis, or his having risen out of death.

In verse 37, the people were convinced by the manifestations and Peter's arguments and cried: "What shall we do?" Many think they asked: "What shall we do to be saved?" but they did not. It was: What shall we do to obtain this power? Peter's answer is to the point. He says: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy ghost. For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Verses 38, 39. What they were after was the gift. The promise to which Peter referred was that found in Joel ii., 28, of the pouring out of the spirit. It will be seen here that baptism was, as in other places, for spiritual development. The promise was, if they would be baptized for the remission of sins they should receive the gift of the holy ghost.

Verse 43 says: "And fear came upon every soul: and many wonders and signs were done by the apostles."

Chapter iii., opens with Peter healing the lame man. See verses 2 to 8. Verses 4 to 8, read as follows: "And Peter fastening his eyes upon him with John, said: Look on us. And he gave heed unto them, *expecting to receive something of them.* Then Peter said: Silver and gold have I none: but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand and lifted him up: and immediately his feet and ankle bones received strength. And he, leaping, stood and walked, and entered with them into the temple, walking and leaping, and praising God."

Here Peter fastens his eyes upon him: and thus a hypnotic power was imparted from Peter's eyes. Then Peter did his work in the name and by the power or influence of Jesus Christ, as mediums heal in the name of their spirit guides. Strength was imparted from Peter's hand: he received strength when he took him by the hand. When Peter saw the excitement of the people over the matter, he exclaimed that it was not of his power that this was done, but he, as a medium, did it by the power he received from Jesus Christ. See verses 12 to 16.

They afterward brought Peter to the rulers to make an explanation of this cure: which, under spirit influence, or under the influence of the holy ghost, he gives as follows: "Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." See iv., 8 to 10. Knowing Peter to be utterly uneducated, of course the people marveled and feared his power. See verses 13 to 18. Their answer was: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard." Verses 19, 20.

Verses 24 to 30 contain the prayer made in consequence of the opposition they had to encounter. As a result great physical phenomena occurred. Verse 31 says: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the holy ghost, and they spake the word with boldness."

Chapter v., 1 to 10, gives an account of the death of Ananias and Sapphira. These two persons, if there is any truth in the story, were either killed by the spirit power or by Peter's hypnotic power: or they were thrown into a trance and buried alive. The hurry among that people, in those days, to bury the dead, caused them, no doubt, to bury people sometimes who were not dead. A postmortem on their bodies would at least have killed them before they buried them, as it did Bishop, the mind reader.

Verse 11 informs us that many signs and wonders were wrought among the people by the hands of the apostles. Here was also a wonderful development of healing power. Verses 15 and 16 speak of it as follows: "They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed everyone."

Probably no one believes there was any virtue in the shadow of Peter, but there are magnetic mediums who carry an atmosphere of healing which circulates within about the distance from their bodies that their shadows would reach. Peter carried in his body the contagion of health.

The next phenomenon is related as follows: "And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said: Go, stand and speak in the temple to the people all the words of this life." Verses 18, 20.

This was a powerful physical manifestation, but does the reader observe that it was in the night? If spirits could take the apostles out of prison in the night, as is here recorded, why could they not take Luke P. Rand out of jail, at Oswego, N. Y., as it is recorded they did in 1855? In both instances the officers made about the same report. It is as follows: "The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within." Verses 22, 23.

Chapter 6, in speaking of Stephen's mediumship says: "He was full of faith and of the holy ghost." That is, spirit power. See vi., 5. Again, verse 8, says: "And Stephen, full of faith and power, did great wonders and miracles among the people."

In verse 10, "They were not able to resist the wisdom and the spirit with which he spake."

Stephen was sometimes transfigured. Verse 15 says: "And all that sat in the council looking steadfastly at him, saw his face as it had been the face of an angel."

In chapter vii., Peter preaches the wonderful discourse for which they put him to death. In verse 2, he says "the God of glory appeared unto our father Abraham;" thus proving that Abraham was a medium. This "God of glory" I have before proved to be the spirit of a dead man. Verses 30 to 34 throw more light on the subject. They read thus: "And when forty years were expired, there appeared to him in the wilderness of Mount Sinai an angel of the Lord in a flame of fire in a bush. When Moses saw it he wondered at the sight, and as he drew near to behold it, the voice of the Lord came to him, saying, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Then Moses trembled and durst not behold. Then said the Lord unto him, put off thy shoes from thy feet, for the place whereon thou standest is holy ground. I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them, and now come and I will send thee "into Egypt."

Here Moses' forty years' solitude in the wilderness had developed him as a medium. He saw the angel, that is, "the God of glory." See verse 2. This angel was seen in a bush in a flame of fire or a spirit light. Next, a voice spoke to him telling him what to do. This "God of thy fathers," who spoke to Moses was an angel. See verse 38.

Stephen concludes his discourse by telling them that they had received the law—that is, the Ten Commandments—by the disposition of angels, and had not kept it. This is true: the Ten Commandments were spoken by an audible voice in the dark.

The last testimony concerning Stephen is: "But he being full of the holy ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said: Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Verses 55, 56.

As Spiritualists invite spirits to be present when they pass away, so the record says: "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." Verse 59. The word God in this text is not in the Greek text, but is supplied by the translators to destroy the meaning of the text. The fact is it was Jesus that Stephen was calling upon, as is evidenced by the words. "Lord, Jesus, receive my spirit."

In viii., 5 to 7, the record says: "Then Philip went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that were possessed with them, and many taken with palsies, and that were lame, were healed." If there were no spirits, or no mediums, or if spirits never get possession of mediums, how in the name of common sense could they be cast out?

In verses 15 to 20, is the history of Simon the sorcerer. He saw that mediums were developed by the laying on of the apostles' hands, and offered money that he might be developed in the same way. He thought as many do, that anybody could be developed; but Peter was more honest than many mediums are to-day, who take money from anybody and for any purpose. Some try to make anyone believe that he or she will make a good medium: all they have to do is to pay them for development. Peter simply said: "Thy money perish with thee; because thou hast thought that the gift of God may be purchased with money." Paul's answer on a similar occasion was much more severe than Peter's, as will be shown in its proper place.

In verse 25, an angel came to Philip, and sent him out to preach. On his way he saw a gentleman riding in a carriage, and a spirit spoke to him and told him to "go now, and join thyself to the chariot." Philip got into a conversation with the man, which resulted in the man's baptism. It is recorded in verses 39, 40, as follows: "And when they were come up out of the water, the spirit of the Lord caught away Philip, that the eunuch saw him no more. But Philip was found at Azotus." This was rather a wonderful manifestation. If Philip was caught away from Gaza, or from between Jerusalem and Gaza, to Azotus, he could not have been carried less than thirty miles, as the reader can satisfy himself by examining a map of that country.

In ix., 3 to 17, is the history of the conversion of Saul of Tarsus, afterward the apostle Paul. The record is too lengthy to reproduce here. Suffice it to say: 1st. As they journeyed, a light shone from heaven—a spirit light which all could and did see.

2d. A voice, a spirit voice, spoke to Saul: and all heard the voice. See verse 7.

3d. Saul, afterward Paul, saw Jesus, but none of his companions saw him. See verses 7, 17, and 26. This proves that Jesus was not there in his physical body: had he been there in just such a body as Paul and his companions had: all could have seen him. This wonderful manifestation made a convert of Saul to the belief in immortality, and fitted him to preach immortality to the people.

4th. Saul was, as a result of this manifestation, stricken with blindness—a psychologic blindness. Verse 8.

5th. A medium in Damascus had a vision informing him of Saul and his condition, and Saul at the same time had a vision of Ananias coming to him. Verses 10 to 12.

6th. Ananias, by putting his hands on Saul, caused him to receive the holy ghost: or this spiritual mediumship.

In verses 33, 34, Peter heals a man who had been sick eight years. The most marvelous manifestation is found in verses 36 to 40. It is the supposed raising of Tabitha, or Dorcas, from death. They supposed she was dead: perhaps Peter's clairvoyance told him that she was not. Verse 40 says: "But Peter put them all forth, and kneeled down and prayed: and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter she sat up."

Does the reader notice that here Peter put them all out of the house before he attempted this great manifestation? Such critical cases of healing require very subtle conditions; the best way to get them is to be entirely alone with the patient.

All of the tenth chapter of Acts should be quoted, but I will only give a synopsis of its contents:

1st. When Cornelius was at prayer an angel came to him and told him to send men to Joppa, to the house of one Simon a tanner, for Peter, who would come and tell him what he ought to do. Verses 3 to 7.

2d. Peter goes up on the housetop to pray: there he fell into a trance, as thousands of other mediums have done since. A spirit came to him, who claims to be the same angel who appeared in the vision to Cornelius. Verses 10 to 20.

3d. The men go to the house of Simon: the spirit informs Peter that they are there, and Peter knows them by inspiration. Verse 21.

4th. When Cornelius tells the story he says "a man," not an angel or spirit, appeared to him. This is rather a strong proof that angels or spirits are men.

5th. In Peter's sermon he relates the phenomena of Jesus' manifestations after his death, as proof of a future life.

6th. The holy ghost, or spirit power, fell on them, enabling them to speak in other languages, as had been done on the day of pentecost. See verses 44 to 48.

7th. In Peter's conduct in this matter he was led not only by his vision, but by a spirit voice. See verses 7, 13, 15.

In chapter vii., Peter was brought to trial before a committee of his brethren for introducing these phenomena among the gentiles. In defense he says he was moved by a trance, voice and a spirit, to do as he did. See verses 5, 7, 9 and 12. He also took the position that the man whom Cornelius said he saw was an angel. Compare x., 30 with xi., 13. Then he relates the manifestations that occurred, much as a Spiritualist would describe the occurrences at a circle.

In verses 27, 28, a medium by the name of Agabus was inspired, and prophesied, as follows: "And in those days came prophets [mediums] from Jerusalem unto Antioch, and there stood up one of them named Agabus, and signified by the spirit that there should be a great dearth throughout all the world: which came to pass in the days of Claudius Cæsar."

In chapter xii., Peter was put in prison; verses 5 to 11 read as follows: "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold the angel of the Lord came upon him, and a light shone in prison: and he smote Peter on the side [a touch] and raised him up, saying, arise up quickly. And his chains fell off from his hands. And the angel said unto him, gird thyself, and bind on thy sandals. And so he did. And he saith unto him, cast thy garments about thee, and follow me. And he went out, and followed him; and he wist not that it was true which was done by the angel: but thought he saw a vision. When they were past the first and second wards they came into the iron gate that leadeth into the city; which opened to them of his own accord; and they went out and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself he said: Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

Permit me, before quoting more, to offer a few brief comments on this. Was there ever anything more like modern Spiritualism than this? I will enumerate a few of the points:

1. Peter was in prison, chained with two chains and guarded by soldiers.

2. These manifestations occurred in the night, with no light only what the angel brought.

3. The angel came in with a light—spirit light—shining about him.

4. Peter's chains fell off as quick as the ropes or chains ever fell off the Davenports.

5. The prison doors were opened and Peter was let out. In exactly the same manner was Dr. Luke P. Rand let out of the Oswego, N. Y. jail, in 1855.

6. Peter must have been entranced when this was done, as modern mediums generally are when such wonderful phenomena occur. The writer says in verse 11: "And when Peter was come to himself, he said: Now I know of a surety that the Lord hath sent his angel and hath delivered me out of the hand of Herod, and from all the expectation of the Jews." The expression, "was come to himself," is a very common one among Spiritualists.

Verses 12 to 18, tell of Peter's going to Mary's house and knocking at the gate for admittance. When Rhoda, Mary's daughter, went to the door she saw Peter, and said so; but they said: "The damsel is mad," and as an explanation of the raps at the door, they said: "It is his angel." Did they believe that his spirit or his angel had left the form, and was there rapping? or did they believe it was his guardian angel? No matter, in any case they believed in spirit raps.

In xii., 2, 8, Paul and Barnabas were ordained, or developed by the laying on of the apostles' hands. In verse 8 Paul begins his work as a medium. Verses 8 to 12, read as follows: "But Elymas, the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul (who is also called Paul), filled with the holy ghost, set his eyes on him, and said: O, full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about seeking some one to lead him by the hand."

Here Paul set his eyes on him. The result was a psychologic or hypnotic blindness. Whether it was done by Paul's power or by the power of his guides, I cannot say.

Verses 30, 31 contain proof that Jesus was only seen by clairvoyants after his resurrection out of the dead, as spirits are seen to-day. They say: "But God raised him from the dead; and he was seen many days of them which came up with him from Galilee to Jerusalem, and who are his witnesses unto the people."

In xiv., 8 to 11, the writer says: "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice: Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done they lifted up their voices, saying in the speech of Lyconia: The gods are come down to us in the likeness of men." Paul was a clairvoyant and saw what could be done when "steadfastly beholding him," before he cried with a loud voice: "Stand upon thy feet."

I have before proved that in the New Testament the word prophet does not necessarily mean one who foretells future events, but that it means medium. Verse 32 of chapter xv., is clear when interpreted in that light. It reads as follows: "And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed them."

In xvi., 9, 10 a vision appeared to Paul, as visions appear to mediums to-day; and a man—a spirit man appeared to him—a man from Macedonia—came to Paul and said: "Come over into Macedonia and help us."

In verses 16 to 19 is an astounding manifestation—it will bear quoting: "And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying; the same followed Paul and us, and cried, saying, these men are the servants of the most high God, which show unto us the way of salvation, and this did she many days. But Paul being grieved, turned and said to the spirit: I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."

In this instance Paul was evidently the stronger medium, and was jealous of the girl, who, under the influence of this masculine spirit of divination, preached exactly the same doctrine Paul was preaching. Paul, it is well known, did not believe in woman's preaching, anyway. See 1 Tim., ii., 12. 1 Cor. xiv., 14. How many good mediums have been stopped in their work by just such men as Paul!

Passing Away.

There are souls so matured even in young bodies that they leave an impress of a short life that cannot be effaced. Such was the life of Daisy May Peele, who passed away at Indianapolis in December, nearly thirteen years of ago. I was called to officiate at her funeral, and I have never been more impressed at a funeral than at hers. The room, in which her beautiful body lay reposing among the flowers that were the gifts of teachers, schoolmates and friends, was filled with the teachers and schoolmates who so loved her, save her family, consisting of four persons. The class of girls with whom she would have graduated in February bore her body to the grave, and all save the parents, in the room, heard for the first time a Spiritual service. The other rooms were filled with members of the Society and friends of the family. When I reached the house the father handed in a thick package of paper containing the poems Daisy had written, and asked me to read two of them at the service, which I did. "Passing Away," which I send you, and, "Do They Ever Think of Me." She has left enough poems for a good-sized volume, and not only wrote poetry but prose; having already received pay for sketches she had written for the *Inter Ocean* of Chicago. The day previous to her passing out in the night, her physician said to her, "How are you feeling, Daisy?" "Better in my body, Doctor, but I feel as though my soul was being crushed out." That night when the physician stood beside the bed and noted nature's last struggle, he sighed as he turned away and said: "A light gone out." But one who knows better says—a light rekindled on the heavenly hills, to shine brighter and brighter; a light that will never fade, because all clouds and hindrances to true growth are a thing of the past. CARRIE E. S. TWING.

PASSING AWAY.

Darkness has come, for the moon has set,
And the twinkling stars are dim above:
The world without seems so dark and cold,
As dark as life without one to love.

And lying on a couch of pain
While the weary watchers fall asleep,
Old things come to my mind again—
Sad memories that make me weep.

Full well remembered are sunny days,
Not sad and dark like these lonely hours,
When my heart was astray in the leafy ways
With the sweet bird-song, and the scent of flowers.

Sweet memories of such starry nights,
With the fair young moon in the heavens above;
But sweeter than all are the laughing lights
That shone in the eyes of those I love.

Darkness has fallen, for the moon is set,
The flowers have gone in the autumn blast;
So my life seems gone, and my cheeks are wet
With tender tears for the vanished past.

So lying in the darkness all alone,
Breasting the waves of an unknown sea,
I think of how the loved have flown,
And death is sweeter than life to me.

Darkness has gone, for the sun has risen,
Giving its splendor to land and sea—
Or, is it the open gates of heaven,
With loved ones waiting there for me?

DAISY MAY PEELE.

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CHAPTER VI—Are We Infidels?—Rapid Growth of Spiritualism. The "Mad-Dog" Cry. Charge Ignored. Proceeds from Infidel Hearts. Truths and Errors in the Bible. Dialogue; Minister wants a Bible. All believe Parts, and no one believes All, of the Bible. Illustrative Cases. How shall we decide who the Believers are. The true Test. Works. The Commission. End of the World not yet. Jewish and Christian age. Preaching, Baptism, and Signs go together. Is Christ in the Church?

CHAPTER VII—Are We Deluded?—A Common Cry. Contradictory Positions. Order of Batteries. They fire into each other. "Kettle Story." Result of the Warfare. Dialogue. God and Mediums deceiving the World. Are God and the Devil Partners? Is it just to damn the World for Unbelief. Author loves God more than Bibles. Lying Spirits sent out. Did God do it? Case of Jeremiah and Ezekiel. Ezekiel's Explanation. Spiritualism a Delusion. The Lord coming. Reasoning in a Circle. Wonderful Success of the Opposition (?). Spiritualism will not "down." "Old Spitfoot."

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SATURDAY, APRIL 14 1894

Ruinous to Religion.

Under the above headline the Chicago *Record* gave awhile ago the synopsis of a lecture by the President of the University of Chicago, at the Kent Laboratory, on "The Deluge." Dr. Harper has never been accused of heresy, but he wanders closely by the lines all heretics have trod. He tells the truth—something not common to the average sectarian preacher. This article was prepared several weeks ago, but the crowded state of our columns has prevented its earlier appearance. But hear the Doctor, as the *Record* told it:

"The prophets, under the old dispensation, did not mean to tell future happenings in the way which it is generally believed, but they could tell from the way people lived how things should turn out in future time and prophesied accordingly. Having touched upon the different causes of materials from which the accounts had been taken, he gave the several theories connected with the story, 'The Sons of God,' and 'The Daughters of Men.' He advanced the principal arguments for the reconciliation of all conflicting interpretations and then attempted to overthrow them one by one."

Now, there is practical common sense. Judging from the past, the prophets could guess at the future. To have been strictly accurate the Doctor should have said: The prophecies were written long after the events occurred, and was the manner of writing history in ancient times. If the Doctor was correct in his account of the materials used in writing everything in Genesis up to the sixteenth chapter, he must have stated that it was made up from Assyrian story, by some one who had access to Assur-ban-i-pal's library; that the residue of Genesis and all of Exodus were adaptations from Egyptian story; that Judges, Samuel, and Kings were made up from the story of Phœnicia, whose people were captured and removed to Babylon, to which Ezra had access when making ancient history for the colonists sent to Jerusalem, to repeople that region after its desolation. But Dr. Harper did not rest after making such truthful utterances in regard to prophecy. Let the *Record* continue.

"Having given his reasons for not believing any of them [the arguments] he came to the radical part of his address. Pausing a moment, he leaned over the desk and said:

"'If this story of the Sons of God and Daughters of Man be true historically, it would prove ruinous to religion and play havoc with our belief.

"'Is this account history? No! Is it scientific? No. It is simply a story and nothing more.'

"In explaining the stand he took he said the writer of the story most likely lived in an age of superstition, and among superstitious people, and if his preaching should have any weight with the people, he did not wish to change the superstitious belief in this particular—a myth handed down from father to son for ages."

The position of Dr. Harper is substantially the same as that occupied from time to time in these columns, and is the one the thinking world is uniformly adopting. All historians are prophets in the same sense the Jewish prophets were, with the exception, we trust, that they have not stolen so largely from others as these sacred plagiarists did.

Church Attendance.

Statistics show that only 5 to 8 per cent of legal voters attend any sort of religious services. And yet with this disparity in numbers the preachers are organizing holy alliances with the express purpose of combining the church vote of all denominations to force parties to labor and to legislate in their interests. The 92 to 95 per cent of independent suffragists may be driven to the wall, and instead of voting to make laws in the interest of superstition, possibly they may influence legislation in the opposite direction.

It is not from nature, but from education and habits, that our wants are chiefly derived.—Fielding.

Tax the Churches.

Is it not a burlesque on common sense, in view of daily observation, to exempt church property from taxation, or to extend to its owners special privileges because of alleged moral influence in the interests of the State? If the church exerts such wondrous allurements in behalf of public virtue, why does it not show itself in the statistics of crime? Why do church members, and persons educated in Sunday-schools, constitute a majority of criminals? And why does the gallows yield such bitter fruit? Hart, executed on the 16th ult. at Rockford, for the murder of his two sisters, surrounded by circumstances so foul that much of the evidence was suppressed on the trial in the interest of public decency, was a Catholic. Thomas Higgins, executed in this city on the 23d, was a Catholic. Prendergast declared himself a good Catholic soon after his assassination of Mayor Harrison. Not all murderers are Catholics, but nearly all are orthodox in religious faith. And so, too, as we have repeatedly shown from statistics, is the case with an overwhelming multitude of offenders covering every grade of crime.

These being facts which no well-informed person dare gainsay, then the interest of good morals is not subserved by the churches. Instead of extending to them special privileges, it would almost seem they ought to be placed on the restrictive list with intoxicants, and if not suppressed, made to share in the expenses of government, which their pernicious dogmas increase.

Worthy of Imitation.

THE PROGRESSIVE THINKER delights to note progress in the pulpit. It always prefers to applaud rather than condemn. Within the last few days information comes that a young clergyman, of rare literary attainments, declines to introduce prayer into his pulpit service. If he takes Jesus for his examplar he could not pray in public. If guided by good, practical common sense, as all who know him say he is, then it must appear to him very improper to tease God for favors in his own special interest, or in the interest of his friends.

A test case was on a funeral occasion. One of the young preacher's most devoted parishioners had lost a loved child, and it was hoped he would depart from his custom on that occasion. But he was inexorable. He did not lack reverence for that inscrutable power which clothes with life, and folds in death, but he entertained no faith that words of his would change immutable Law, so he showed consistency by silence. We honor him for his brave action and wish other thinkers would copy his example.

Did Not Win.

Thomas Bonacum, a Catholic Bishop of the diocese of Omaha, was lately on trial for criminal libel. His counsel had the impudence to set up a want of jurisdiction in the civil courts, because the defendant was only subject to the laws of his church, and could only be tried by that church. The court quickly overruled the objection, and directed the State to proceed with its trial.

It has long been the position of the Catholic Church that its officials were superior to civil law; that they were only subject to the heavenly powers, and, as expounders of the will of God, no court outside the Church could call their acts in question. The dupes of these priests have acted upon this interpretation, and only those they designate as heretics have the temerity to call their authority in question.

Squelched Again.

The final act in the interest of religious demagogues has just closed in favor of humanity. The House committee to whom was referred the God-in-the-Constitution amendment, decided to lay the subject on the table and report adversely to the prayer of the religious schemers.

We own to a feeling of mortification to see the name of Rev. Dr. Miner, a Universalist clergyman of Boston, among those who favored this silly proposition to enthrone God. The agitators will "bob up serenely," a year or two later, to be again squelched, as they have been every few years since the Constitution was first formed.

Svenska Spiritualisten

(*The Swedish Spiritualist*) is the name of a monthly paper, of which the first number was issued here in Chicago last month. The paper, which is printed in the Swedish language, is entirely devoted to the spreading of the knowledge of Spiritualism and its beautiful philosophy amongst the Swedes. Dr. A. A. Alexanderson, himself an inspired speaker and spiritual healer, is the publisher and editor of this paper. He is also a member of the First Society of Spiritualists in Chicago. "Svenska Spiritualisten" is the first Spiritualist paper ever printed in that language. Mr. Alexanderson, who has been an editor for about eighteen years, partly in his mother-country, Sweden, and partly here in the United States, is an advanced thinker and fearless reformer, and his paper, which is very interesting and instructive, should therefore be circulated amongst the Swedes all over this country as much as possible; and we think that it would be a very good missionary work for all of our readers who have some Swedish neighbors or friends to make this paper known amongst that people. The price of the "Svenska Spiritualisten," to be paid in advance, is 50 cents for this year; single copy, 6 cents. Address Dr. A. A. Alexanderson, 959 Milwaukee avenue, Chicago, Ill.

Memory sometimes acts like an old flint gun; it hangs fire, yet ends by going off.—Charles Reade.

High stations tumult, not bliss, create. None think the great unhappy but the great.—Young.

'Tis expectation makes a blessing dear: heaven were not heaven if we knew what it were.—Suckling.

46TH ANNIVERSARY.

All anniversary reports and items will be combined in one paper, and will appear next week. It will be highly interesting, as showing the status of our cause.

Spiritual Progress.

As the time has come and passed for anniversary of the advent of spiritual manifestation upon the earth, it is perhaps pertinent to take account of stock; to inquire of the masters in charge, both visible and invisible, concerning the condition of the armies of the great Spiritual Empire, whose boundaries extend everywhere, and which is limited nowhere; to ask the sentinels on the watch towers what are the signs of the seeming? It is universally conceded by all who know, that there never was a time when the truths of Spiritualism were more vigorously pressed and pushed upon the thoughts of men than now, both on the silent planes and in the matter of argument and demonstration. Not only is this true among those who are neither afraid nor ashamed to be called Spiritualists, but even the churches are honeycombed with those who are constantly and slily seeking to be assured of the conditions of their beloved, who have passed beyond the veil called death.

All students of Christian science, Mental science, Theosophy and Occultism are seeking to know of the things of the spirit. It matters not how much they deny, the fact remains; either they are seeking demonstration on the physical or the spiritual plane, for there is naught else. We know they are not asking about the visible and material, and indeed they would be indignant at such a charge but that leaves them only the alternative we have stated.

What would the opponents of Spiritualism have said twenty years ago, if it had been known that an ordinary clergyman, president of one of the largest universities of the country, was taking lessons in Occult science from a teacher from the far East. As we have said, he is, by so doing, studying the laws which govern and control spiritual phenomena, in manifestation. However strange this may appear, it is a fact.

The ranks of our materialistic philosophers are growing less and less, by the constant desertions from their ranks. While these changes of heart, may not, for the present, increase the active fighters and workers in the spiritual ranks, it decreases the numbers and breaks the force of the opposition's activity, and thus brings Spiritualism and its friends aid and encouragement.

As we look over the field, broad as the world, we are more than gratified to see the widening of the great rising wave of spirit power, moving forward in its irresistible might, to gather to itself, at no distant day, all nations, and tongues, and peoples.

While these things, as mentioned, are too patent to be denied by any intelligent, well-informed mind, it is a singular fact that the renewed activity on all lines has developed since THE PROGRESSIVE THINKER, like an unknown knight, threw down its gauntlet on the field, for contest to the death, in behalf of Spiritualism, then being tortured and maligned by traitors, in what should have been "the house of its friends." None but our spirit friends even dreamed of its wonderfully successful career.

As men read it, and their hearts thrill at the sturdiness of its utterances, they say: "If that be Spiritualism, then I am a Spiritualist." It is Spiritualism in the broadest, highest sense, of perfect liberty of thought and expression, to every thinker on the earth. THE PROGRESSIVE THINKER has done a work which no other paper could do, from the first moment of its first issue, as is fully conceded by all who know aught of its work. It certainly deserves the best words and most active support of all Spiritualists, for thus they support and defend themselves. How will the grand jury of our readers decide this matter? We get bushels of kind and encouraging compliments; but while it is pleasant to know that our work is appreciated it should not escape the notice of our friends that we cannot buy bread, groceries, paper nor ink with them: someway, they lack the fiat that makes them exchangeable.

Send us subscribers, and cash for subscriptions, and we can send you the grandest paper on earth, advocating the oldest, purest and most beneficent philosophy the world has ever known, and the one one-dollar paper that has not been built up on the fraudulent basis of beating stockholders, and selling bonds with no adequate security.

Criminal and Pauper Immigration.

The recent publication of the census criminal statistics makes the awful disclosure that of whites, confined in the prisons of the United States in 1890, there were 28,440 and of these, 14,715 were natives of foreign countries. Terrible as is this revelation, the same census reports show that 51 per cent of the inmates of our poorhouses are importations. Something must be done to arrest this tide of pauper and criminal emigration, and the sooner the better.

This is what the *Daily News* of April 5th says: "Police Captain Campbell of the Adams street station, New York, says that yesterday afternoon a prisoner, Harry W. Miles, a Spiritualist of 59 Bowery, escaped from his cell and disappeared as mysteriously as a summer's breeze. Miles was securely locked in a new cell. Capt. Campbell says that at 3 o'clock this morning his man was sound asleep. Just before 6 o'clock the doorman made another tour of the cells and found nothing more than a bad odor in the place which three hours before had contained the Spiritualist from the Bowery.

CALM WORDS.

Showing the Trend of the Catholic Church.

Its Position in Politics.

Bishop Ireland—The A. P. A. People—Cities Grabbed by the Catholics—Democrats Changing Into A. P. A.'s—How to Dissolve the A. P. A.'s.

Taking into further consideration the recent excellent address of Archbishop Ireland, in which he inveighed against Irish Nationality in American affairs as one of the causes of the current A. P. A. hostility to Roman Catholics, there is one serious phase of the question which he did not consider—namely: the attitude of the members of that church towards the great body of the American people of the Northern States. In the South, except in the cities of Baltimore, Louisville, St. Louis and New Orleans, there are very few Roman Catholics, while in the Northern cities and towns there are six or seven millions.

It is quite certain that the principal cause for the distrust and dislike of Catholics among the A. P. A. people is to be found in the fact that nearly the entire membership of the Roman Catholic Church persistently and clannishly acts with and belongs to one political party; controls its political organization and machinery whenever it can, and nominates as many members of this church for office as it can force that party to concede. In many cities, like Chicago, New York, Brooklyn, Boston, Albany, Troy, Buffalo, Detroit, Fort Wayne, Dubuque, Milwaukee, St. Paul, Omaha and Kansas City—in short, wherever it possesses the power—it grabs about all the offices, elective and appointive—especially those that have patronage or big salaries and emoluments. Hence the members of this church have secured the great bulk of the important offices of all the cities and towns where they are relatively strong in that party.

This is the undeniable fact and record. And it is growing steadily more and more into a monopoly of office control by one religious organization. It is really these manifestations of politico-ecclesiastical domination which are changing non-Catholic Democrats into active A. P. A.'s and are causing such disgust and profound dissatisfaction among Democrats who are not members of the Catholic Church.

Of course Republicans do not like to see the membership of this strong and rapidly growing church voting almost solidly at all elections against Republican candidates, if they happen not to be members of the Catholic Church. They naturally dislike to see nearly all the members of a great church acting in such an intolerant, proscriptive and clannish manner. The Republican party has always been the very embodiment of liberty in all matters pertaining to religious conscience and sectarian creed; and its ranks are made up of portions of all the Protestant sects, and non-members of any church, together with a small sprinkling of liberal minded, intelligent, and Americanized Catholics of the Archbishop Ireland sort. But if that fraction of Republicans were ten times as numerous as they are, they would still be a handful as compared with the almost solid mass which acts with and runs the Democratic party in the North.

This banding together in one political party continuously is not restricted to any European nationality. The Irish are not the worst offenders in this respect. In point of fact they are about the only foreign Catholics of whom it can be affirmed that some of them act with the other parties. Thus there are some Irish Catholic Republicans—good, active, sound ones, and some of them are Populists, and others Georgeites, and a few are Prohibitionists, although 95 or more per cent always support the Democratic candidates and measures, including low wage free trade. But of the other nationalities they are solidly members of one political party. Thus all Catholic Poles support the Democratic party, almost all Catholic Bohemians, all Catholic Huns, nearly all Catholic French, German Catholics with a few rare exceptions, and all Italian, Austrian, and Swiss Catholics act solidly with the Democratic party.

Why? Is it because that party is for free trade and low wages, and generally for a cheap, debased currency? Or is the reason something else?

The *Tribune* has often asked for a solution of this mystery and never received a satisfactory explanation. On the other hand, the votes of Canadian, English, Scotch, Irish, German, Danish, Norwegian, Swedish, Hollandish, Bohemian, and other foreign Protestants are divided among all the parties. The same is true of the membership of all the American Protestant sects and of the non-church votes. Part of them are Democrats, part Republicans, part Populists, part Prohibitionists, while some are single-tax cranks.

Nothing would so quickly or so decisively disband and dissolve the rapidly growing and spreading A. P. A. organization as to have the Roman Catholic voters become Americanized politically and divide themselves politically among the other parties, as all other religionists do—each man to vote with the party which most nearly represents his sentiments on the tariff, currency, pure elections, law and order, national sovereignty, State supremacy, anti or pro election frauds, prohibition, local option, free liquor selling, and other public questions. If each Catholic would separate his politics from his creed and act upon his political convictions as all other classes of religionists do, the A. P. A. movement would soon die out and there would be no more fears in the American mind of Romanist attacks on the American non-sectarian public school system, and no more jealousies or animosities created in American minds at what looks to them like a Catholic political organization dominating the Democratic party for the purpose of ruling this country and clutching almost a monopoly of its offices and political patronage. It is these appearances and apprehensions which are causing so many thousand of American Democrats to flock into the A. P. A. for self-protection against what they consider foreign ecclesiastical political domination.

The above from the Chicago *Tribune* contains some truths that it would be well for everybody to consider. It shows conclusively why so many non-Catholic Democrats are uniting with the A. P. A.

JUS TION.

Observations on Very Serious Events.

Apropos of the late deliverances of Prof. Harper on the mystical and allegorical nature of the Bible which produces such a sensation amongst the orthodox, we clip the following paragraph from the Boston letter to the Chicago *Inter Ocean*, by Lillian Whiting, on Easter services and entertainments, in which she says:

And—not to dwell on entertainments unduly, but I must beg to add a word of a lecture on "The City of God," by Dr. Tucker, president of Dartmouth College, before the Lowell Institute last week, the closing one of his series on "The Influence of Religion Today." If a trance medium, a "mind-curer," an occultist, a Christian scientist, an adept, or a master had arisen in some hall or temple especially devoted to ghostly ministrations and had said some of the things that Dr. Tucker said, all in sympathy with that trend of thought would have been delighted, but if reported to a conservative public it would have made little impression. Mrs. Dr. Holmes says it is cranks that turn the handle of the universe, but the polite world, as a rule, has little regard for any individual whom it suspects has a leaning toward this character. I am told that Professor Totten, of Yale College, has perceptibly lost caste socially because of his late affiliations with the debatable borderland of mystery. Be that as it may, the same words spoken by "Sludge, the medium," or by a distinguished clergyman and scholar, would produce very different effects. And so, when a man like Dr. Tucker rises on such a platform as that of the Lowell Institute, of Boston, and announces that the time for worldliness has passed; that man must now live the life of the soul; that the "City of God" is not a dream of some far future after death, but that it is our responsibility to create it—here and now—the impressiveness of the truth itself is deepened by the source and place.

This shows the trend of thought among thinking scholars. No doubt they knew these things many years ago, and only now are rendered bold enough by the change in public sentiment to speak their minds: and their tardy acknowledgment of the truth may be as much in the nature of catering to public opinion as their former cowardly holding back the same truth until it became respectable.

Spiritualists have suffered persecution and ostracism for promulgating the same truth when it was unpopular; and now that the people have begun to see the light, these cowardly sycophants are stealing our thunder and taking advantage of their prestige and position to get the credit of bringing in the new order of things.

As far as THE PROGRESSIVE THINKER is concerned, its sole object is to help redeem the world from the direful effects of the ignorance and superstition which has been more cultivated than cured by the churches, especially by Catholics and orthodox Protestants; and should any of these turn to the light, we shall not object, but will rejoice that our end has been so soon and so far accomplished that even the enemies of the cause which we have pioneered against such stupendous odds have already become its advocates, and we shall willingly give what space we can spare to reports of progress; and while we despise obsequious flattering of these would-be great men, we advise all our friends to welcome and encourage every sign of spiritual progress. Anything else would not be spiritual; and always remember that we are Spiritualists and must act accordingly.

Nevertheless, we most strenuously insist that the dogma of vicarious atonement be not quietly dropped, as some liberal Christians do, but that it shall be vigorously denounced as a pernicious error, dangerous alike to present progress and future happiness, and has deceived millions of people into a false hope of heaven without working out their own salvation, or unfolding, as is necessary, the inner soul-life.

A Sad, Sad Picture.

Ever since our exposure of the questionable methods of what we saw fit to designate as the Cincinnati Gang in its repudiation of stock and in the sale of bonds, etc., without adequate security, there has been a storm-cloud gathering, until at last it has burst. The carelessness of investigators, the dread of honest Spiritualists to question in the least the pretenses of anyone claiming to give spirit manifestations, for fear of being abused and maligned as a fraud-hunter, and the unpardonable gullibility of the average incessant phenomena-seeker, has afforded the trickster a rich harvest. Clifton, the fraud, it is claimed, took in while here over $2,000 in exhibiting his "mop-board" spirits. The immunity from criticism that Spiritualists as a rule, wish to extend to mediums and mediumistic tricksters, not allowing free, frank and open discussion of their methods, has flooded the country with villainous pretenders and mountebanks, whose methods are almost beyond finding out. The fact that many here have recognized their wife, husband, mother, aunt and sister, by the appearance of one confederate, who came nightly through a trap arrangement, illustrates what a difficult task it will be to so educate the masses that they cannot be deceived. Other prominent mediums connected with Clifton here as well as elsewhere, had better be careful—they are known. For further particulars, read communications on sixth and eighth pages.

Just so long as Spiritualists do not demand rigid honesty in their papers, in their mediums, and in fact in all the transactions of life, the ranks will be flooded with imposture. Just so long as they want no one exposed or criticised, who perpetrates a fraud, there can be little hope of cleansing our ranks of crime and criminals. There has been a harvest of fraud in this city, but the exposure has come at last.

EUREKA! EUREKA!

Something About the Existence of God.

LOUIS FIGUEIR—HIS VIEWS ON THE LOCATION OF GOD—"SPIRITUAL TREASURES" IN THE EAST—THE SECRET DOOTINE—BRAHMA

For years there has been wrangling among Spiritualists (so-called) in relation to the existence of God; the very expression of the term, as used by those who cannot conceive of the existence of law without intelligence, being to the scientific minds (unwilling to admit that there may be an intelligence, Divine Wisdom, beyond their comprehension) considered as evidence of weakness on the part of those who believe in the existence of a "Divinity that shapes our ends."

These two elements are ever at loggerheads; the first earnestly asking: "Where and what is God?" and the second, with an air of superior wisdom, asserting, "There is no God; such a belief is the offspring of weak minds imbued with superstition." It is a common saying, with many who have no belief in an overruling power of wisdom and love, that "a man's God is no larger than himself," and this is considered as a settlement of the question, in the opinion of the wiseacres. Such a conclusion indicates shallow reasoning powers, for all earnest thinkers have conceptions far beyond their powers of expression, pointing to possibilities beyond their present power of comprehension. There is much that they accept as truth, through intuitional teaching, which they may be quite unable to make clear to those who require all truths to be tested in their mental scales or crucibles. Many of those who demand a scientific demonstration of every spiritual manifestation, have little intuition and less spirituality; they go to the extreme of setting up science as a fetich—a God as insensate as any the Chinese burn punk before in their Joss houses.

The followers of Kardec may be interested in the conclusions of one of the scientific astronomers of France, Louis Figueir, who presents his views of the final destiny of mortals, and theories in relation to the existence and location of God, in "the Tomorrow of Death." The translator's introduction applauds the "purely scientific methods with which it (the subject) is treated." After explaining, p. 182, how the human being is purified through successive deaths and resurrections, and becomes fitted for a higher state of existence, *a la* Kardec, the author informs us that:

"Reaching the sun, he is divested of all material substance, all carnal alloy. He is a flame, a breath; he is all intelligence, sentiment, and thought; no impurity mingles with his perfect essence. He is an absolute soul, a soul without a body. The gaseous, blazing mass that constitutes the sun is therefore set apart for these quintessential beings. A throne of fire must be the throne of souls. Why may we not declare that the rays transmitted by the sun to the earth and the other planets are nothing more or less than the emanations of these souls? that these are the emissions of pure spirits living in the radiant star, that come to us, and to dwellers in the other planets, under the visible form of rays?"

This scientific surmise may explain why mortals are more liable to become morbid and depressed in cloudy weather, being deprived of the rays emanating from the arisen "spirit of the just made perfect." The story of the soldier returning from Sheol to Yuma for his blankets may be true, considered in this scientific light; and the missionary who gave as a reason for teaching the natives of Africa that hell was frozen over, fearing they would strive to go there if the climate was genial, for aught we know may have been a pupil with M. Figueir. Let us not condemn the soldier and missionary for their untruthfulness until their statements are scientifically investigated.

In the epilogue to his book M. Figueir relates a grave conversation with his friend Theophilus, who has censured him for not locating God. The situation is quite dramatic, but space forbids any extracts not strictly scientific: "The Author. You wish to know, my dear Theopholus, where I locate God? I locate Him in the center of the Universe, or, in better phrase, at the central focus, which must exist somewhere, of all the stars that make the universe, and which, borne onward in a common movement, gravitate around this focus. Remember only, to begin with, that I locate God at the common focus of the stars of the whole universe. But where is the common focus? To know that we must first understand the universe, and the whole order of its movements."

Our want of the proper understanding may postpone our arriving at a definite conclusion as to location, if we wait to understand. Perhaps some of the Theosophical friends, who have soared to the heights of Himalay, may be able to give us more light on the subject, for Prof. Chakravarti gave us new hope at the Theosophical Congress at Chicago by the assurance that, "The East contains spiritual treasures locked up in boxes that have grown rusty with age, and the West with new energy and youthful vigor succeeds in breaking the locks and opening the boxes and rescuing the treasures."

Since the meeting of that congress we are delighted to learn that Dr. Heinrich Hensoldt, Ph. D., with youthful vigor has burst open one of the boxes, and in the March number of the *Arena* pours a flood of light upon a hungering world in explaining "The Secret Doctrine of the Brahmins." Let us gather some of the spiritual treasures near to the sweet flowing fountain, wherein we may wash and be clean; for, unlike our learned pundits in the Orient, we are still of the belief that "Cleanliness is next akin to godliness," not having attained the power to free ourselves from the dirt of earthly environment by moving into our astral forms at will. But we must confine our paper to the salient points of "The Secret Doctrine," as given by Dr. Hensoldt, who passed ten years in India, studying its geological formations, secret doctrines, etc. Dr. Hensoldt says:

"We are all particles of Brahma, particles of the universal consciousness, which once existed in a very concentrated form, condensed, as it were, in a single point, and in that condition was omniscient, but which deliberately parted with its consciousness (as an individual) by distributing itself throughout space, or what we are accustomed to call space. When Brahma is omniscient, or possessed of the most exalted self-consciousness, all the particles of matter which are now distributed throughout the immensity of space, are together once more or united in a single mathematical point. Now it will be readily understood that if each particle is a particle of consciousness, the coming together again of all the particles of Brahma must result in the attainment of the highest degree of divine wisdom—Pralayor—This absolute unity (Brahma) can have no properties or qualities of any sort." Here we have reached the borderland of the knowable, the outermost limit of the scientific daring of the nineteenth century's closing years. And it is just at this very point that the wisdom of the Brahmins—even five thousands years ago—has raised a veil, has solved a riddle, has disclosed a face, which, like that of Sais, in Egypt, may well startle the boldest by its awful grandeur; but then comes the shout of triumph: "Eureka! here is the truth at last!" The writer, quoting from a Burmese philosopher, says: "In Mir-han-oya all things are united, even as in a single grain of sand; therefore Mir-han-oya is consciousness, or recognition of self. There is, perhaps, more philosophy in this than in all the libraries of our western civilization. There is no desire in Mir-han-oya. The writer has thought a great deal over this passage, and has come to the conclusion that Varasi is right. There can be no desire for anything, consequently no gratification of desire, and therefore no happiness, in our sense, in Mir-han-oya. All is united and complete within itself; nothing is external. It would be absurd to attribute a will, such as we possess, to this unity—call it Noumenon or Brahma. Brahma cannot want anything, because he is everything. The presence of wants would denote imperfection. Moreover, it would be a mistake to attribute thought or reason to a perfect being. Where no want exists enjoyment is utterly impossible. A perfect being (Brahma) can have no wants, because want implies imperfection; therefore Brahma is obliged to distribute himself, viz., render himself less perfect in order to enjoy."

To use a favorite method of our old friend Denton, to illustrate an absurdity, I will conclude this article by saying that "the secret doctrines of the Brahmins" seem to be resolved into the doctrine that everything—God, planetary system, humanity, not excluding Figueires' sun angels—is eventually to be simmered down to a point which can be covered by a fly-speck. But we are not left without hope, that is, as the frivolous-minded who say: "Be good and you'll be happy; but you will have no fun;" for even the concentration called Brahma, notwithstanding it has no desires, in some inexplicable way will find a way out of limbo, and in future æons we may hope for a little happiness.

Verily, with his little geological hammer, Dr. Hensoldt has broken open one of the "boxes grown rusty with age," and exposed some of the spiritual treasures found therein, to our enraptured gaze. We can only stare in our Western stupidity and exclaim with Dominie Sampson, "Prodigious!" ALBERT MORTON.

Summerland, Cal.

What Ails Father Lambert?

The press dispatches state that Father Lambert, a noted Catholic priest, has withdrawn from the church. No reason is given for his action, neither is the reader informed of the disposition the father proposes to make of himself.

This is not the Father Lambert who distinguished himself by his "Tactics of Infidels," and his "Notes on Ingersoll." The last we heard of the latter father was several years ago, when his Buffalo publisher procured a copy of Dr. Brown's "Researches in Oriental History," for review. The doctor expected to be unmercifully slaughtered by the polemical priest, who, instead of reading the book, should have entered it in the *Index Expurgatorius*.

It is possible the critical father's namesake read the book and found such an array of facts marshalled against his church system, and such an exposure of its crimes, that he retired from the pulpit on their account in disgust. Whatever the reason, we still have copies of the book which are mailed to any address for $1.50. The demand for the book has greatly increased during the last few weeks.

Milton T. Peters.

Passed to Spirit-life, at 49 Ashland avenue, Chicago, Ill., Milton T. Peters, at the age of 71 years. In 1845 Mr. Peters went from Ohio to Iowa, where he taught school and was admitted to the bar. From Iowa he came to Illinois and located at Princeton, where he followed his profession as a lawyer. In 1849 he made the journey across the plains to California. Returning he engaged again in the practice of law at Princeton, for a time; then came to Chicago, where he followed the same profession for ten years, winning golden opinions, and then returned to Princeton, but discontinued his law practice. He was a man of superior abilities, and was very successful in his profession. He became convinced of the truth of Spiritualism, and was not afraid to avow his candid convictions. For some years his health had been failing, and the end came not entirely unexpected; nor was his peaceful passing away unwelcome to himself. His only surviving child is George D. Peters, of Forest City, Iowa. His devoted wife survives him. The remains were taken to Spirit Lake, Iowa, for interment.

Married.

Married, April 6th, at 471 West Madison street; Dr. J. C. Phillips, of this city, and Miss Stella M. Dayton, of Fredricksburg, Iowa. Miss Dayton is a lady of graceful demeanor, and pleasant social bearing, who will bring into the home the virtues of a well-poised individuality, and sunny character. Dr. Phillips is widely known as a magnetic healer and psychometrist of superior ability, and he has a host of friends not only in the city, but throughout the country at large, who will join in wishing him and his excellent wife the full fruition of life's blessings and happiness. The marriage ceremony was performed by Prof. W. M. Lockwood.

TALMAGE SLUSH!

It Is of the Ridiculous Kind.

THE RESURRECTED LOCUSTS—THE RESURRECTION DAY—CEMETERIES—JESUS AND THE DOOR-KNOB.

The Tabernacle acrobat, on Easter day, poured forth a stream of words that would be the glory of a negro minstrel, and quite as amusing as the jokes of an "end man." Why the press publish his diarrhetic sermons is one of the mysteries past rational explanation. He has involved his congregation in hopeless debt, which no amount of praying relieves, and the dishonesty of his statements is only equaled by his crass ignorance. He is rabid in his attack on Spiritualism, and this is what he has to offer in place of that beautiful philosophy of the future life, as presented in his Easter sermon:

"Will it be the same body that in the last day shall be reanimated? Yes, but infinitely improved. Our bodies change every seven years, and yet in one sense it is the same body. On my wrist and the second finger of my right hand there are scars. I made them at twelve years of age, when, disgusted at the presence of two warts, I took a red hot iron and burned them off and burned them out. Since then my body has changed at least a half dozen times, but those scars prove it is the same body. We never lose our identity. If God can and does sometimes rebuild a man five, six, ten times in this world, is it mysterious that he can rebuild him once more, and that in the resurrection? If He can do it ten times, I think He can do it eleven times. Then look at the seventeen-year locust. For seventeen years gone, at the end of seventeen years they appear, and by rubbing the hind leg against the wing, make that rattle at which all the husbandmen and vine dressers tremble as the insectile host takes up the march of devastation. Resurrection every seventeen years, a wonderful fact?"

Talmage may be a great preacher, but as a scientist he is a dismal failure. Just how the seventeen-year locust proves the resurrection of the body is not plain. The picture of the poor granger trembling with fright when the seventeen-year locust mounts the top rail of the fence and rubs his hind legs against his wing, before taking up "the march of devastation," is amusing, inasmuch as these locusts do no harm by devouring the herbage, and are no more held to appear at seventeen-year intervals than they are at seven. No doubt, if God made Adam out of nothing, he can make him over again, and when he comes to Talmage he will restore his warts. If he becomes disgusted with them, he will have to go where he can get a "red hot iron" and burn them out. If he had the same body, as he claims, why did not the warts come back? Poor Talmage proves exactly that which he does not intend. Then he burst forth:

"Well, then," you say, "how can you make out that the resurrection day will beautify the cemeteries? Will it not leave them a plowed-up ground? On that day there will be an earthquake, and will not this split the polished Aberdeen granite, as well as the plain slab that can afford but two words, 'Our Mary,' or 'Our Charley?' Well, I will tell you how resurrection day will beautify all the cemeteries. It will be by bringing up the faces that were to us once—and in our memories are to us now—more beautiful than any calla lily, and the forms that are to us more graceful than any willow by the waters. Can you think of anything more beautiful than the reappearance of those from whom we have been parted?"

Yes, we can think of something far more beautiful than being shut up in the grave indefinitely, and then have all the atoms of this physical body called together by Jesus. The escape of the immortal spirit at death from the wreck and ruin of the mortal body, is to us infinitely more beautiful. The greetings are true, but the time is not postponed: we shall meet at the very moment of death, in the glad surprise of recognition.

There probably was never written or spoken a more amusing jumble, professedly explanatory, than the following:

"The idea of resurrection gets easier to understand as I hear the phonograph unroll some voices that talked into it a year ago, just before our friends' decease. You touch the lever, and then come forth the very tones, the very song of the person that breathed into it once, but is now departed. If a man can do that, cannot Almighty God, without half trying, return the voice of your departed? And if he can return the voice, why not the lips, and the tongue, and the throat that fashioned the voice? And if the lips, and the tongue, and the throat, why not the brain that suggested the words? And if the brain, why not the nerves, of which the brain is the headquarters? And if he can return the nerves, why not the muscles, which are less ingenious? And if the muscles, why not the bones, they are less wonderful? And if the voice, and the brain, and the muscles, and the bones, why not the entire body? If man can do the phonograph, God can do the resurrection."

Of course God can make all the parts of the body, if he can make the whole. If God Almighty can make the jewsharp, he can make a hand to play on the jewsharp, and if he can make the hand, he can make the man who owns the hand that plays on the jewsharp; and if he can do all that, he can, without half trying, place that man by the great white throne and turn his jewsharp to gold and make it breathe glory to God in the highest—hallelujah—amen. And if a week or a month wearies the harpist, God can endow him with such qualities that he will be fresh after a thousand years' playing without a pause. And God can put wings on his saints, and ostrich plumes, if necessary, and robes and golden crowns with diamond stars, and as a last greatest miracle of godliness, take the conceit out of even a Talmage, and give him an average degree of common sense. One more quotation, as perhaps the most perfect illustration of the execrable stuff which passes as eloquence.

"There will be no door-knob on the inside of our family sepulcher, for we cannot come out of ourselves; but there is a door-knob on the outside, and that Jesus shall lay hold of, and, opening, will say: 'Good morning! You have slept long enough! Arise! Arise!' And then what flutter of wings, what flashing of rekindled eyes, and what gladsome rushing across the family lot, with cries of 'Father, is that you?' 'Mother, is that you?' 'My darling, is that you?' 'How you all have changed! The cough gone, the croup gone, the consumption gone, the paralysis gone, the weariness gone. Come, let us ascend together! The older ones first, the younger ones next! Quick, now, get into line! The skyward procession has already started! Steer now by that embankment of cloud for the nearest gate!"

What a task Jesus has before him, to stand with hand on the "door-knob" of the countless tombs, and when the signal is given, to awaken the sleepers! How rapidly the "dust" must come together of those who have been dead, say, 500 or 1,000 years, and left no trace in the cemetery; some of whose dust forms the grass of the field; is in the bodies of fish, fowl and beast; blown by desert winds or dissolved in the waters of the sea! And the wings, pinfeathering out into swanlike beauty in the twinkling of an eye.

Just fancy the Brooklyn Tabernacle congregation all resurrected, with wings outstretched, like sea-gulls, Talmage ahead, and Jesus Christ next, all starting "skyward," past a cloud-embankment for the "nearest gate!"

Lovely? Aye, it would be, like Barnum's, "the biggest show on earth."

And such is the eloquence of the "great preacher" of a dead cause! By his theatrical devices he infuses the semblance of life into the dead dogmas, and makes them dance fantastically. Yet, in the language of the theater, it is the dreariest kind of "rot."

HUDSON TUTTLE.

Farmer J. W. Riley.

TO THE EDITOR:—The Spiritualists in and around Marcellus, Mich., are talking of building a $3,500 temple in the village of Marcellus. We have plenty of earnest, wide-awake Spiritualists in this vicinity, and when the time comes we will astonish the Gentiles by building one of the finest edifices in the village. My home is thronged all the time by those who are anxious to know: "If man die, shall he live again?"

Here is a message received by a lady in our village. The spirit Nannie is well-known to many here. It was given on a slate, March 18, 1894, at my seance.

Marcellus, Mich. J. W. RILEY.

SPIRIT MESSAGE.

MY DEAR EDIE:—Again I am permitted to write you and tell you of some of my mission work. As I was traveling with my guide he took me to where the low and vile, the licentious are located in Spirit-life.

"Oh, my God!" I cried, "is it possible we can see and know the sufferings of these unhappy ones?" I saw one very unhappy woman. I went to her and asked her how long she had been so miserable, and the cause. She replied: "Twenty years." She said that while in earth-life she destroyed the happiness of many homes, by enticing the men from their wives and children.

SPIRIT NANNIE.

Note from Hon. A. B. Richmond.

TO THE EDITOR:—I have been surprised and pleased with the criticisms called out by my essay on Ingersoll's lecture on "The Gods."

The various opinions so ably enunciated in your paper show that the questions discussed are by no means conclusively settled; and an open and free discussion of them cannot but have a beneficial result. I will claim the privilege, then, of publishing in your paper a criticism of the theories of my several critics in the near future.

I am now engaged in the courts, but will prepare an essay as soon as possible. I desire to make this public statement in order that your readers may not understand or think that I acquiesce in any or all of the objections that have been made to the theories that I advocated in my essay on Ingersoll.

These public discussions, when conducted in a kindly manner, avoiding personalities, cannot but be productive of good. Respectfully yours,

Meadville, Pa. A. B. RICHMOND.

"Greeks Bearing Gifts."

It is all very well for Archbishop Ireland to talk in laudation of patriotism; there are some easy-going, sleepy Protestants that will take his words at their most apparent value as the expression of the sentiments of a sincere and true patriot, and so will be lulled to deeper sleep by his sweet lullaby, designed to please the ear and soothe to quiet slumber.

For the sake of a point, we will allow that this Romish ecclesiastic is sincere in his patriotic utterances; but—and it is a big BUT—the question is not so much what is the attitude of certain individuals—prelates or others—of the Romish communion, but: What is the attitude of the Roman Catholic church? And this question must be answered, not by the mere published or spoken sayings of pope or prelate, but by the light of history and by the acts of the guiding and directing adherents of Romanism.

To illustrate: What is the attitude of the Roman Catholic church here in the United States toward our public schools? How, under the inspiration of Jesuits and priests, do Roman Catholics manifest their proclivities in politics? and why so?

Rome—Rome—the Roman Catholic Church and its dominancy over all things—civil, social, political, educational, religious—this is the end and aim, the object of every move made. Even Archbishop Ireland's patriotism has this end in view!

Friends of liberty will do well not to trust these "Greeks bearing gifts" of fine phrases of love for country and freedom. Read history—past and present—and the smooth talk of oily Jesuitism will be judged as of little value.

The enemy of free secular public schools is the enemy of our country and of liberty. And that the priestly slaves of Rome are laboring assiduously to undermine and destroy our free secular public school system is proven by their actions wherever they get the power.

Rev. A. B. Coonley, trance and inspirational lecturer, of San Diego, Cal., is visiting his old home in Chenoa, Ill. He will be pleased to correspond with societies in the vicinity for engagements. Will also answer calls for funerals or marriages. Address him at Chenoa, Ill.

HE IS NOT DEAD.

Death and the Future Life, as Viewed by Modern Thought.

Charles Dawbarn Gives Forth Sparks of Divine Wisdom.

FRANKLIN'S LETTER A TEXT—THE TRUTHS OF SCIENCE—THE HUMAN HEART—THE NEW WORLD OF CYRUS HACKETT.

On Tuesday morning, March 20, when Cyrus Hackett, of San Leandro, Cal., was dying, he made a special request that no orthodox service should be held over his remains. At the funeral on Wednesday, therefore, his friend, Prof. Charles Dawbarn, was invited to make an address, which was deemed so interesting by many who were present that a synopsis is given below. Said Prof. Dawbarn:

"Our brother, Cyrus Hackett, was not orthodox in his belief, and he made it his special request that no orthodox service should be held over his remains. So the friends here present will expect that what is about to be said will be in accordance with the belief of our brother rather than with that of his relatives, one or more of whom is a member of a Christian church in this city.

"You all know that Benjamin Franklin stands in the foremost rank of America's favorite sons. So I will commence by reading a short letter written to his niece when his brother died.

"'I condole with you. We have lost a most dear and valuable relation. But it is the will of God and nature that these bodies be laid aside when the soul is to enter into real life. This is rather an embryo state—preparation for living. A man is not completely born until he is dead. Why, then, should we grieve that a new child is born among the immortals—a new member added to their happy society? We are spirits. That bodies should be lent us while they can afford us pleasure—assist us in acquiring knowledge, or in doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for their purposes, and afford us pain instead of pleasure—instead of an aid become an encumbrance, and answer none of the intentions for which they were given—it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way. We ourselves in some cases prudently choose a partial death. A mangled, painful limb which cannot be restored, we willingly cut off. He who plucks out a tooth parts with it freely, since the pain goes with it; and he who quits the whole body parts at once with all pains and diseases which it is liable to, or capable of making him suffer.

"'Our friend and we were invited abroad on a party of pleasure, which is to last forever. His chaise is ready first, and he has gone before us. We could not all conveniently start together; and why should you and I be grieved at this, since we are soon to follow, and know where to find him?

Adieu, B. FRANKLIN.'

"I deem that a most appropriate text for the present occasion. We are standing now by a form that is not now and never was our brother. From the beginning of history man has stood astonished as his loved ones have left him one by one. The form by which he has known them remained in all its completeness, yet something had vanished. And the ancient man never believed that this change was the end of all. Science is telling us to-day that ancient man was right. Let me give you a word or two of the truth that science has to give you to-day. You have been brought up to believe that a belief in immortality must rest upon faith. Here is the form that our brother has used for sixty-four years of mortal experience. Let me prove to you that it was never the man. In this form there is to-day a heart that probably has never weighed twelve ounces. That heart has beat back and forth all these years at the rate of sixty-nine beats per minute, which is 100,000 times in each day. At every beat it has sent six ounces of blood over nine feet, or more than 800 miles in every year. It has used a force so tremendous that it would have lifted 120 tons a foot high from the ground every day of this man's life. But it was a force at work with which this man had nothing to do. All over his body were little nerves that combined to do this mighty work, and run all the rest of the machine besides. Suppose you had asked him to do his own breathing by his own will-power, just breathing as the pendulum beats. In less than half an hour he would have fainted with the exertion. Well, this was the house in which the man lived. But if he attempted to use this house more than eighteen hours out of the twenty-four the machine would soon have to stop work. And more than that, he must get right out, which we call 'sound sleep,' for seven or eight hours at a time, or there would be trouble. You see the man himself was never this body. It was just a machine partly used by him. He had to use it as it came to him from his parents. Suppose he had been born, as we say, that is—had found a machine—with a forehead that sloped right back from the nose, don't you see that he would only have shown himself to us as an idiot? But you now see that would only have meant that the machine was imperfect. Mr. Hackett had a machine that by sickness lost the nerves of the eye. So of course he had to go through life without sight. But that does not mean that Cyrus Hackett was blind. The true man could always see just as well as you and I see. And all through his organism it was shaped and moulded by his ancestors and their surroundings, so that he appeared to you and me just what that shape made him. You see that the true man lived outside his body all the time, and did not need any immortality to be brought to him from heaven or anywhere else, because he was never a mortal in any sense. He had a body all the time that was very much like this, but was composed of finer matter, so that it was invisible to mortal eye. To the eye of the spirit, which is opened for many mortals to-day, the true Cyrus Hackett was as visible as this mortal form to you and me. Now you know that everything wears out. Even this planet will wear out one day, so no wonder that the body before us could at last no longer remain as a working machine. It just stopped work. That was all. Just what has been happening all along the ages. And then Cyrus Hackett could not use it any more. He was outside, and as we are still inside, we don't see the old manifestation any more. But he was more alive than ever, and if you give him the opportunity he will tell you so. He studied this great truth as much as he could while he was here, and often talked to me all about it. For many years I have made it a study, too. And while time won't permit me to go into many details, I will tell you, in as few words as possible, where Cyrus Hackett has gone, and what he may find in his surroundings. He has found a world as natural as this, inhabited by men and women who once lived here. And in the process of the change we call death there is nothing that alters the individual very much. But there is nobody to take him by the collar and march him either into heaven or hell. Those places are inside a man, and not the man inside the place, as the churches teach. And if the man has lived to grab and keep all he could while in this life; if he has spent his time in fencing off the ground into feet and acres branded with his name; if he has piled up the dollars and sat upon the pile to hatch himself into a big man, then his hell is right here. His soul is just that size, and he remains here till some time in the future he discovers how small he is, and goes to work to grow a little bigger. But the one who has lived as near as he could to his own conception of right, has a beautiful life of the spirit opening to him. He finds a world as natural as this, with yet greater variety in its scenery and surroundings. He finds that man has moulded and shaped his world for himself, as he does here. He has cities, towns, villages, and rural homes to satisfy every taste. Colleges, schools of art, and even the theater, which is here the horror of the theologian, is there a means of innocent enjoyment. And amidst it all are the same differences of taste and of belief as in earth-life. So churches abound, whose members believe that a great judgment day is yet before them.

"And there is death there, too, for presently the new body grows old, as this has done, till by a pleasant process it is discarded, and the soul escapes into a yet more beautiful life. And for all we know, the great father of all may have designed that such growth and change shall continue through eternity. And such is the life of our departed brother to-day. He has carried with him the memories of all the loving kindness that has brightened his life, and will in his turn do his part to guard and make happy the lives of those he has left behind. All this was the belief of our brother, and you now see that the reason Cyrus Hackett did not want an orthodox funeral was because he thought the churches did not tell the truth about the future life; and further, he believed in a God too big to run creation in the narrow groove marked out for him by the theologian."

Professor Dawbarn concluded his remarks, which were listened to with breathless interest, by reading a beautiful poem entitled "There is no death."



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

Annie Slawson writes that after a long, busy and successful season in Ogden, Utah, she returned to Salt Lake City. At present the whole city is "enthused" over the lectures and mediumistic powers of Dr. A. A. Waite and his son Harry. "I have been in Utah nearly two years, and was one of the first platform test mediums to come here. I am assured by my many friends that, through my guides, many have been led to investigate—which means conversion to Spiritualism."

C. F. Smith writes: "I visit our home medium, James Riley, of Marcellus, Mich., quite often, and never fail to have a good time. If all the mediums were like Mr. Riley, honest and true, how much more happiness and truth this world would have."

Titus Merritt informs us that the funeral expenses of the Fox sisters have all been paid.

W. A. Mansfield, the noted slate-writing, light seance and trumpet medium, is now on his annual summer tour. He has been enlivening our cause at Zanesville, Painesville and Willoughby, Ohio. Mr. Mansfield's camp engagements are as follows: For July, Northwestern Camp, Minn.; for first two weeks of August, Haslett Park Camp, Mich. Permanent address, Willoughby, Ohio.

L. O. Robertson writes from New York City: "Edgar W. Emerson has just closed a very successful engagement with the First Society of Spiritualists. He came here a stranger, and takes away the warm regard of all. At the close of the exercises on Sunday evening, March 25, a resolution was unanimously adopted that the thanks of the members of the First Society of Spiritualists of New York City and of the audience be tendered to Edgar W. Emerson for his beautiful and helpful work of the past month, and to his spirit guides for their marvelous evidence of spirit return, etc. We also express gratification that he is to return to us in March, 1895."

S. E. Anderson writes that Rev. Mrs. Flora A. Brown, of Portland, Oregon, has been speaking for the society at Spokane, Wash. She is a fine medium and an earnest worker in the cause. After April 1 she is to go east, to Minneapolis, St. Paul, Chicago and Boston.

H. M. F. writes that the Progressive Spiritual Society, which meets at 3120 Forest avenue, this city, has been fortunate in securing the services of Mrs. E. E. R. Nickless until May. Her talent as a medium is unsurpassed, and the fine hall is well filled with listeners to her discourses. Bishop A. Beals will serve the society during May.

Dr. A. L. Foreman writes from Stockton, Cal.: "We still have Mrs. Georgie Cooley with us. She has been here over two months, and has awakened a good deal of interest. She gives a lecture every Sunday evening, and then follows with tests, nearly all of which are recognized. We think she is improving rapidly in her lecturing, and also her tests. One good thing about her lectures, she never says a harsh word about any other church or denomination. Her lectures are of a high, moral tone, recognizing good, from whatever source, and commending everything that makes people better. This is the coming and winning course to pursue. Kindness towards those who differ with us is the winning card in the future. But oh, how is it with some of the clergy? Rev. Martin, of the Christian church, is preaching here now, and I have never before heard any one slander and traduce Spiritualism as he does. He is an evangelist from Missouri, so he claims. He denounces Spiritualists as free lovers, and most everything that is immoral and bad; denounces Moses Hull and other lecturers and speakers as rotten to the core. I hope that where Rev. Martin is best known, his record is pure, and that he has never been guilty of any immoralities. But the fact that he denounces the Spiritualists so fearfully would lead one to think: maybe he is not a saint himself. Who knows? He says that Clark Braden will be here soon, and that he has a record of the spiritualistic and infidel lecturers, and 'just look out—there won't be one of these scoundrels that can be found around then.' If I remember, a man by the name of L. L. Loose wrote a pamphlet entitled 'Braden Unmasked.' Where can one be had? Cannot some one send me a copy?"

Frank T. Ripley, of Boston, lecturer and test medium, is open for engagements for June. He can be addressed in care of this office.

C. E. Winans has an engagement at Milwaukee, Wis., to hold several seances. He can be addressed at 210 Mason street, for engagements. When he returns to this city he will hold one or more seances. For particulars address Dr. Phillips, 471 West Madison street, this city.

Dr. J. M. Temple, platform test medium, has just closed a successful engagement with the First Society of Spiritualists of San Jose, Cal., and will leave for the East April 1, visiting St. Louis, Cincinnati, and other places. Societies wishing his services may address him at 503 Turk street, San Francisco, Cal., as a permanent address.

J. L. Reed writes: "The Spiritualistic Society of Hastings, Mich., continues to attract large audiences at our meetings, and much interest is manifest. Dr. F. Schermerhorn, of Grand Rapids, addressed a very attentive audience Sunday, April 1, afternoon and evening, following with many remarkable tests, giving names in full, and many details concerning the life and character of the one described, nearly every one being fully and readily recognized. The Doctor will speak for this society through the present month."

F. Corden White, platform test medium, is now located at 2973 Cottage Grove avenue, flat B, where he can be addressed.

The Milwaukee Spiritual Fraternity meets every Sunday at 2:45 and 7:45 P. M.; also every Thursday at 7:45 P. M., at Knights of Honor hall, No. 1 Grand avenue. Mrs. Emma M. Nutt will conduct the services during the months of April and May. Admission free.

C. J. McCan writes of attending a meeting at the home of Mr. and Mrs. J. E. Leonard, Fremont, Wash. Many were present from Seattle. There were splendid materializations of forms, and music was played on top of the cabinet.

Dr. S. C. Markley writes from Cortland, N. Y.: "We have a thriving O. U. A. M. organization here; also about a hundred A. P. A., all united in the cause of downing the Roman Catholic power in this country."

P. J. S. writes that Wm. Pope, accompanied by Dr. Weeks and Mr. Latterelt, visited Lake City, Ark., and a seance was held, with the result that several forms materialized: one, Dr. A. J. Nelson, came out in full view, and shook hands with Dr. Weeks. Later, at a dark circle, lights were seen, and several were touched; several messages were written on a slate without pencil.

George L. Will writes from Holstein, Iowa, that last fall a farmer and his wife were robbed and murdered by a party of four or five men, who escaped. On the tombstone of the murdered ones have appeared marks which have kept on developing until at the present time there are several distinct faces to be seen on the stone.

A good, genuine materializing and slate-writing medium is wanted at Cottonwood Falls, Kansas. Write to Mrs. I. E. Watson, Box 174.

H. L. R. Jones writes that Salt Lake City has been the stamping ground for many mediumistic tramps the past three years, while it has been blessed by a far less number of good mediums. Among the latter he names Prof. Lockwood, now in Chicago, as one among the foremost of scholarly and scientific exponents of our cause now in the field, and one every way above reproach; also Mrs. Edith E. R. Nickless, who will meet the wants of earnest inquirers in any community. Salt Lake City carries very peculiar and hard conditions to be overcome; yet there is a strong spiritual element that, awakened by just the fitting instrument, would give grand results. He thinks Mrs. Jennie Hagan-Jackson is one who would meet the requirements, and asks: "Why cannot Michigan get along without her for a few months, while she labors in this wild, but beautiful West?"

J. L. writes that Mrs. M. A. Jefferys was at Dubuque, Ia., April 1st, and her speaking and tests were highly satisfactory.

N. L., Vineland, N. J., has our thanks for a large club of subscribers.

Friends of Bro. W. A. King, of 233 22nd street, Milwaukee, Wis., who for nearly thirty years has been afflicted with a cancer, which recently threatened his eyesight, will be glad to learn of his complete recovery. Mr. King is in his seventy-fifth year.

Mrs. Virginie Barrett would like engagements for camp-meetings, to serve as speaker and psychometrist. Easy terms. Will go to any part of the country, or to Europe, if desired. She has had experience abroad. Address her at once, 158 E. St. Jo street, Indianapolis, Ind

Dr. A. B. Dobson, of San Jose, Cal., writes: Mattie and Moses Hull are with us. Moses spoke Sunday evening. The hall was packed from the door to the pulpit. Ten cents admission was taken. There is only one Moses Hull on earth.

A friend asks the question: "Whether Freemasons are allowed in the Catholic Church—or whether Catholics are allowed to join the Freemasons?"

Freemasonry has been under the ban of the Catholic Church from the time of Pope Clement V., in the thirteenth century. The present pope—as well as his predecessors—has anathematized Freemasonry as of the devil, and as one of the most reprehensible of institutions. And yet there are some Catholics who have joined the Freemasons. Whether it has been by special dispensation of the church—so that she might have her spies and informers there, for a purpose—as is probable; or whether some simple-minded son of the church joined them in ignorance of his church's position in the matter, we cannot say.

C. O. Smith writes from Ashtabula, O.: "Mrs. H. S. Lake, of Cleveland, O., lectured here March 27th and 29th. She is a grand speaker, and it is astonishing how the people are getting interested. The Spiritualists here are going to arrange to have Mrs. Lake come once a month."

B. B. Pegram writes from New Orleans: "We have been favored for the month of March with Mr. F. Corden White, of Chicago, who has given the cause of Spiritualism some of the most convincing tests that we have had upon the rostrum. On Wednesday evening, March 28th, was his closing meeting; the hall was well filled and his guides spoke for twenty minutes, and then for one hour and a half gave positive proof of spirit return. Some received as high as fifteen full names, and 170 full names were given during the evening, and all but two were recognized. The Association gave Brother White and wife a vote of thanks for their untiring efforts in the cause which they represent. Brother Calvin, a converted Baptist preacher, will fill the rostrum for the month of April."

E. Helen Chellis writes that for thirty-four years she had been a great sufferer from catarrh in the worst form, with deafness, and she has been cured by spirit power, and her hearing restored.

Mrs. Laura Granger writes that the people of Mendon, Mich., were recently favored with a visit by Mrs. W. C. Coffman, of Grand Rapids. She is a fine psychometric reader and test medium; her impromptu poems are finely rendered. She takes subjects from the audience, and has set many to thinking.

C. J. Barnes left Dayton, O., April 2nd, for Muncie, Ind. At Dayton he did remarkable work. His public test work was a signal success. On Sunday, April 1st, Mr. Barnes gave the children of the lyceum, connected with the Mystic Circle Association of Spiritualists, a light seance which proved a success and of great value to the children of the school. The money taken in was donated to the Lyceum treasury by Mr. Barnes. Conductor W. E. E. Kate is an industrious worker.

Mrs. Emma M. Nutt, trance speaker and medium, is open for engagements. She will answer calls for funerals. Address 462 Jackson street, Milwaukee, Wis.

Mrs. E. A. Parker writes that Dr. Andrus is engaged for the Flint (Mich.) Society, in April, except the 8th, when Dr. Johnson, of Battle Creek, will address them.

Dr. W. H. Scott writes: Giles B. Stebbins spoke at Fraternity Hall, Grand Blanc, Mich. It certainly was the most interesting sermon I ever heard. He told all about the Fox family. In the evening I attended another Spiritual meeting by Mrs. Carpenter. She speaks and also sings the most delightful songs under spirit influence.

G. W. Kates and wife will re-enter the field of active platform labor next fall, and desire to hear from societies desiring their services for lectures and tests. October is engaged with the Pittsburg, Pa., society. Address Manitou, Colo.

Mrs. W. W. Wheeler, secretary, writes from Meriden, Conn.: "About two months ago a few Spiritualists of this place formed the 'Psychical and Liberal Association' of Meriden, Conn. Since that time the society has grown wonderfully, and now numbers over eighty members. Meetings have been held weekly, and some of the best speakers in the field have been on our platform. Mrs. Ada Foye lectured for us March 2nd, and has engaged to come to us again for one week in April. She had a crowded house, over four hundred people being in the hall, and she held their closest attention for upwards of two hours. Mrs. Tillie Reynolds, of Troy, N. Y., has been with us through this month, and by her earnest words and work has done much to help build up the society. Spiritualism is taking hold upon the people here, and an intense interest upon the subject is manifested."

Mr. C. H. Hinckley, of Grand Rapids, Mich., writes: Mrs. Reynolds who is speaker for the Spiritual Association this month, is A. No. 1. We are highly pleased with her so far."

R. Bartlett writes: "We are going to have a grand meeting at Orion, Mich., this year, for with such speakers as Mrs. Robinson, Mrs. Baade, G. H. Brooks and L. V. Moulton, you can expect nothing but a good feast, commencing June 9th, and lasting ten days."

Carrie Swenson, 248 Cedar avenue, Minneapolis, Minn., desires all the Scandinavian Spiritualists, mediums, societies and others interested in Spiritualism, to send her a postal, with names and address.

"H. Pettibone is giving grand seances at Seattle, Wash., and Mrs. Pettibone's 'hearing and seeing' are wonderful—she alone will hold any audience spellbound." Such is the report we receive from Seattle.

Frank T. Ripley, the excellent test medium, of Boston, Mass., is engaged to lecture, and give tests every Tuesday evening at Lodge Hall, 11 North Ada street, cor. Randolph street, for the months of April and May; also every Sunday afternoon and evening at 2:30 and 7:30.

Prof. A. J. Swarts is now on his way to Los Angeles, Cal., where he can be addressed for engagements.

Prof. Lockwood's lecture at Bricklayer's hall, corner of Peoria and West Monroe street, Sunday, April 15, at 2:30 P. M., will be "Mediums and Psychics, the Central Station Connecting Mental Spheres of Existence." Lecture illustrated. At 7:30 P. M. the subject will be "Thought Transference and Psychic States," illustrated by flash-light photography. These two lectures are of incalculable value to those who desire to understand the basic principles of mediumship. All should hear him. He is intensely interesting.

C. E. Howell writes that Charles Barnes is doing an excellent work at Muncie, Ind. He gave tests Sunday morning at the Spiritualist hall.

Bernard Holton can be addressed at Box 391, Ogden, Utah, until April 20.

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A Sequel to
TO-MORROW OF DEATH.
By LOUIS FIGUIER.
Translated from the French.

THE TO-MORROW OF DEATH was written to develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of etherial space. "BEYOND THE THRESHOLD" continues on the same lines enlarging and expanding the idea by reasons and considerations drawn from science and philosophy; claiming that the certainty of a new birth beyond our earthly end is the best means of arming ourselves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing religions. From beginning to end it is interesting, entertaining, instructive and fascinating, and whether one accepts it all or not, much will have been learned d much pleasure enjoyed in its perusal. Price $1.25.

WHY SHE BECAME A SPIRITUAL-ist. Twelve lectures. By Abby A. Judson. This book should be read by every Spiritualist. Price $1.00; postage 10 cents.

A VILE FRAUD.

A Malignant Growth and Its Remedy.

At 282 W. Madison street, this city, for the past six months, three nights in every week, there has been what purported to be the materialization of disembodied spirits. These seances were largely attended, very popular, cordially recognized by leading Spiritualists, and highly recommended by platform speakers. They were conducted by one Harry Clifton, whom residents of San Francisco will remember as one of a gang which was exposed some years ago for fraudulent spiritual manifestations. Notwithstanding the popularity of these seances, and the exceedingly profitable results to the supposed medium, they have been abruptly terminated. Why? The answer is easily given, and I think in the interest of pure Spiritualism it should be given.

Clifton rented the front and back parlors at the above number. These rooms were connected by sliding doors. He then removed the base or mop-boards between one side of the doors and the side wall of the building, thereby obtaining an opening from one room to another, about three feet long, and some ten or twelve inches high. The base boards were then replaced in such a manner as to be easily, quickly and noiselessly removed, and yet to appear on ordinary inspection as perfectly sound and fast in their proper places.

In the front room, which was invariably used as a seance-room, the cabinet was placed in that corner in which the prepared base-board was, and covered it; and when not in use for seances that corner was utilized to store the chairs used, which served to prevent the board being tampered with by anyone.

In the rear room, in the corner which corresponded to the corner in the front room in which the cabinet stood, was placed a large trunk or chest, which covered and protected the base-board behind it from observation.

On seance nights a cursory examination revealed nothing wrong, apparently. The base-boards were so arranged that when the sliding door was pushed open, it held the base-board with a rope, firmly in its place. With these arrangements there, it was easy to introduce one or more confederates into the cabinet, without the audience having any knowledge of it; and in fact that is *just what was done.*

Mr. Clifton had in his employ one John Edber, whose duty it was on seance nights to enter the cabinet by way of the prepared base-board and personate the spirits of the dead; and this he did much of the time of Clifton's stay. He would "make-up" by the use of grease, paint, and such other means as are known to the actors' profession, and, clothed in the proper paraphernalia, make his appearance as the materialized spirit friend or relative of some one in the audience, and be recognized as such by the person called to the cabinet. Sometimes he was a grandfather, a grandmother, a mother, sister or brother; and sometimes a guiding control or guide, a German, an Indian, etc. Mr. Edber did not always appear as the spirit, as Clifton had another confederate whose name is unknown to the writer.

In the corner diagonally opposite from the cabinet was placed an ordinary pine box, quite high on the wall, which contained the lamp that gave the dim, religious (?) light during the seance, and was supposed to be raised or lowered by spirit power, as desirable. This box had a curtain of some light material hanging before it. In the center of the room was suspended a hanging lamp, which was extinguished when the seance began. Before the sliding doors, which were always tied together at the beginning of the seance, was placed a square piano. The cabinet itself was of curtain material, and had no top. Ranged around the front and opposite side of the room from the cabinet, were the seats for the devotees.

In addition to producing the spirits, so-called, of the dead, Clifton gave what purported to be spirit pictures, which were supposed to be made by the materialized spirit of Mrs. Scott-Siddons, on the spot, but which spirit was none but Clifton himself. The audience was shown one tablet, and the pictures were taken from another prepared beforehand, and introduced into the cabinet by a confederate. If any one will cut out an outline of a head in profile, then rub a lead pencil over one side of it, lay the outline on a piece of clean paper, leaded side up, and rub the finger over the outline so that it comes in contact with the clean paper, they will have a so-called spirit-picture.

Another of his despicable tricks was talking through a trumpet or fish-horn which lay in full view of the audience, and which was accomplished by talking through a piece of rubber tubing, one end of which was attached to the mouthpiece of the trumpet. In talking through the tube and trumpet the voice was effectually disguised, and the trick deceived many, and they verily believed they were listening to the spirit of "Aunt Jane" (whoever she may be). It was always while "Aunt Jane" was talking that the confederate left the cabinet.

Another of his miserable and fraudulent tricks was the materialization of flowers, which he apparently plucked from the vacant air, but in reality took from the hands of a confederate in the cabinet. Such was the materializing of Percy H., or as he is better known here, Harry Clifton.

This Clifton left town just after the appearance of an article in the *Chicago Dispatch* in the issue of March 23d last, which exposed him. That article was substantially correct. The statements in this article are simply statements of fact, pure and simple, and written with the desire that Spiritualists may know the facts as they are, and be placed on their guard against such frauds in the future. Spiritualism has much to contend against when it recognizes and endures such frauds as this Clifton. Can not some steps be taken by honest Spiritualists to protect their cherished faith and belief from the imposition of such frauds in the future?

If you will permit me the space, I would like to state my views, crude as they are, as to how this might be done. In the first place, establish a supervising board whose duty it would be to examine and endorse all reputable mediums, and let them be put under such test conditions as will preclude all fraud. For instance, if a medium claims to get full or part form materializasion, let him give a seance before the above-mentioned board. Have that board make such conditions and examination of the medium, the rooms, cabinet, etc., as will make it impossible for fraud to be practiced. They might have a seance-room for just such occasions. Let some member or members of the board sit close to the cabinet and prevent the introduction of paraphernalia by a confederate into the cabinet, when called to see a spirit-friend.

Above all, when Spiritualists find a fraud in their midst, by all means expose him and his methods, and show to the world that they will not countenance or uphold, or cover up or hush up, any fraud whatever on their religion. If the faith of the Spiritualist is worth having, it is certainly worth protecting.

In conclusion, I would say that I have seen John Edber give the same manifestations that were given by Clifton, using the same cabinet, and rooms precisely like those used by Clifton, and located in the same building. Mr. Edber is now engaged in exposing Clifton's methods, and after the seance (?) is closed, the lights are turned up, and he shows his audience just how the fraud has been perpetrated.

One word as to Clifton's tests as given from the platform of the Ada street hall, and also from the platform of Bricklayers' hall. Every one of them was pre-arranged, and none of them were genuine. This is a fact that can be substantiated as well as any other fact given in this article.

Chicago, Ill. A. NEMESIS.

The Discussion is Ended for the Present.

The Last Words of E. Bach.

I was somewhat surprised at the interest pro and con which my correspondence brought out in THE PROGRESSIVE THINKER and also in the way of private letters to me. It is somewhat flattering that all the letters which came to me spontaneously on this question were commendatory, except one. There was a good deal said about my trying to abridge free speech, etc., which nothing said in my articles will warrant. I am the last man to advocate a muzzle for anyone.

Every action of any human being should have an object in view—the accomplishment of something. We live in a natural world, and under natural and limited conditions. We are subject to environments beyond which we cannot go. It would be impossible to overcome the law of gravitation. No one could build a house and suspend the same in the air. No one could build a house and commence doing this by shingling. So in human society. In trying to do some things which seem right and proper to us, we have to do them in a manner in which society will listen to us enough to accept them.

Now, if I understand the object for which Spiritualism is working, it is to spread the knowledge which some of us have regarding the future life. We are trying to spread the knowledge which we, as Spiritualists, possess, that there is a continuity of life: that we know that departed decarnated human beings can come back from the land from whose bourne no traveler was ever supposed to return; and that these returning excarnated human beings are trying to tell us of the conditions which they met, and which we shall have to meet when we get on that side of life. I think these are the fundamental principles on which Spiritualism is based. This knowledge is so grand; its influence so far-reaching, that every Spiritualist who has experienced the benefit and satisfaction of it, is anxious that every other human being should know the fact. We meet together in order to get these experiences for ourselves; to exchange experiences, and to impart our knowledge to as many of the human race as we can induce to listen to us. No one who has written and talked against me will deny these statements. The first and main object of Spiritualistic meetings ought to be to make Spiritualists; to impart our knowledge to others, and to induce these to experiment for themselves.

But what are we doing? We live in a country where everyone over twenty-one years of age is a voter. This suffering country is misgoverned by these voters. There are two strong political parties, another somewhat weaker, and a few who amount to nothing numerically. The exceptions are so few, that practically it can be said that every citizen has a political brand upon him, belonging to one or the other party. (This does not fit the writer however.) We all know that the partisan is a bundle of prejudices, preconceptions, and hatred for those of the other parties. Partisanship is running riot in this party-and-politician ridden land. Politics are the bane of the country; the canker which eats out our life. The present poverty is caused by the dishonest political methods, but the ignorant and dishonest partisan voter is the cause of it. Every reader of this paper must know how prejudiced partisans are; how they look at every question which comes up through their party-colored glasses; that partisans do not think that any action can be taken by any one which has not some political object underneath it. Politics have entered our family life; put father against son; brother against brother; neighbor against neighbor; society is rotten with politics. Nothing is too sacred to be touched by its poisonous breath. Put the best man imaginable up for office, and see the slander and abuse which politics will heap on him. Politics rule everything. The most disinterested actions are misrepresented by political prejudice. Now, what is it that the mistaken friends of Spiritualism are doing? Those who claim to be reformers? Those who claim that the Spiritualistic platform is the place to preach what they call reforms? Permit me to be plain. The truth should not hurt a Spiritualist. It is the hardest thing in the world to so conduct a commercial club, or a board of trade, or organizations of that kind, in the towns, without continually running against politics. The Farmers' Alliance ended in politics. The most disinterested actions are continually out under the suspicion of being put forth in order to help this or that party, even in such associations, and are frequently the causes of disagreements or dissolution. Our friends who claim that the Spiritualistic platform should be free to discuss everything, are mostly populists. That party claims some sort of a patent on reforms. They claim the right of putting the questions of finance; of labor; of transportation; of land laws, etc., freely on the Spiritualistic platform. The two other parties are opposed to some or to all of these so-called reforms. The two leading parties of this country have an overwhelming majority of the people in their ranks, as the result of the vote shows. The Republican or the Democratic party have never (to my knowledge) made any effort to preach what they call "their principles" on the Spiritualistic rostrum, while the reform party claims the privilege of using that platform (and abuse me for arguing against it) to put their politics forth freely and fully. Now, friends, cannot you see both the injustice and impracticability of this action? The people who belong to the present minority party may be able to control Spiritualism in this manner, but do you not see that by so doing you drive away those who belong to the other two great (numerically) parties? You will do this as sure as you persist. People go to Spiritualistic meetings and camps for the purpose of hearing Spiritualism, not politics. When any party projects its party demands on the people at these places they create an antagonism which is death to Spiritualism, and right or wrong, the reforms preached are looked upon as party measures. The result of the present methods will certainly be that the Spiritualistic platform will gather the reform element and exclude all others. Are you ready to do this? It is sheer madness and you could not do anything which would please your opponents better. The church has a despotic control of the masses, but she knows better than to adopt such a suicidal policy. Leading church members admit that if the church should try to suppress drunkenness to advocate the work towards prohibition, it would be possible to enforce that condition, but she dare not do it, because it would weaken her. A platform like the Spiritualistic must be neutral or it will collapse. Spiritualism should not be dragged down in the arena and mire of politics, but, whether right or wrong, quite a respectable number of the best Spiritualists think that is what is being done now by the reform element within its ranks. Let Spiritualism stand on its own merits, and not be a tail to the reform kite.

Aberdeen, S. D. E. BACH.

An Invocation.

Fount of all life and being,
Light of revolving orbs,
Whose breath through space proceeding
Each human soul absorbs.

God of the brook and ocean,
Lord of the star and bee,
In humble, meek devotion,
This boon I ask of Thee:

Oh! let new light and wisdom
Fill all our hearts to-day,
That, looking for thy kingdom,
We may work as well as pray.

Let that divine compassion,
Which deeds alone express,
Give to each thought and passion
A loving tenderness.

Help us to rise in feeling
Above earth's cumbrous clod,
Through faith in Thy revealing,
Oh God, our father's God.

Help us to feel our weakness
And Thy sustaining power,
That we, in love and meekness,
May praise Thee every hour.

We ask Thee not to alter
One fraction of thy will,
But when our footsteps falter,
We crave Thy guidance still.

We ask Thee not to pardon
The wrongs we may have done;
For we know the sinful burdens
Each one must bear alone.

But we pray for light to guide us
Henceforth in wisdom's way,
For pure desires to lead us,
And love to bless each day.

And, oh! if there be any
Who prove to be untrue,
Father divine, forgive them,
"They know not what they do."

Seeking no earthly treasure,
We kiss the crown or rod,
Work with us Thy loving pleasure,
Oh God, our father's God.

BELLE BUSH.

Belvidere Seminary, N. J.

A Rare Offer.—Secrets of the Convent of the Sacred Heart.

The remainder of the bound edition of the above book, to extend its circulation, will be sent for 25 cents per copy; postage 5 cents, or four copies for $1.00, postage paid. Many in ordering have expressed a desire for the muslin binding, but contented themselves with the paper on account of price. They can now please themselves. Silver may be mailed at publisher's risk. As the number of copies is quite limited; orders should be sent at once. HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

WAYSIDE THOUGHTS.

Which Scintillate Like Diamonds.

Passing down Main street, a few nights since, a bright, intelligent boy of nine or ten years came out of one of the houses on the street and struck in with me as I was on the way to my office. I soon fell into conversation with him. As I remarked above, he was a bright boy—sometimes he says "cuss words"—yet in all my talk I didn't ask him if he "loved Jesus," or if he went to "Sabbath school." I got at him in a different way, a way which interested him at once, and which he will remember full as long. Placing my hand gently on the collar of his jacket, I said to him: "A man is growing inside this little jacket—and if you look ahead four or five years in your imagination you can see this growing man. Now, you can make him do right or wrong, and every day in your life, if you keep a close eye on him, noting every action, he will thank you for it in the years to come. Should you discover him going 'crooked,' catch hold of his collar just so, and shake all the crookedness out of him. See?" The little lad looked up at me and laughed. "Yes," said he, "I see."

Next day I met him on the street again. He bowed pleasantly, as if to say: "I am watching the growing man."

It is a great study to know how to approach the good side of a boy. I am inclined to think that many boys are driven away from home, out into an immoral life, by constantly dinging into their ears too much "good advice." It gets so it "sours on him." Get down into his soul depths, and the first thing stir up something practicable—something he can grasp; something for the vital, living present, and he will pay attention.

A boy's soul is full of sunshine, full of hope, and if the right means are used it is but a short cut down into that garden of flowers; and while you are there with him, you have the flower in your hands to open up outgoing avenues of truthfulness which will bless all of his after life. He won't open this soul garden of his to everyone. No. He is shy. This is his wonderland, his boy treasure-house; it is sacred to him, but when the right one comes along he unbolts all of his little soul-doors and says: "Welcome!"

Wonderful, wonderful soul-land! Treasure-house of pearls—flowerland of goodness and beauty, with mountain peaks penetrating the crystalline light of heaven's eternal day! Throw loving arms about the boy. Approach them on the soul-side, and then it is just as easy to lead them into the everlasting kingdom of knowledge, into the Eternal City of Usefulness—into the never-failing sunlight of science, progress and truthfulness; and he who teaches a boy "smuttiness" only covers the windows of that boy's soul with the black, tarry paint of darkness, whose pitchy quality sticks and sticks as the years go by, and the sweet child-flowers of his soul wither and die. Be careful, then, what you say to a boy.

One of the leading Congregationalist ministers in Vermont, and who is pastor over a large church, recently said to some members who asked him if it would not be best to have an Evangelist from abroad to come among them and start a revival: "I would much rather see a survival." Yes, a grand survival all over the world of what man knows to be good, noble and true, is much better than every fall—when the time of year comes just right—to "get up a revival" of animal excitement, which soon dies out until the next "favorable" time appears.

Only a gentle wayside flower
By the roadside hidden,
Yet it hath a wonderful inner power
Springing forth unbidden;
And its sweet perfume is a grander teacher
Than any speculative preacher.

The religion that gets a large share of its development at the bedside of the sick and dying, that goes down where want and degradation have their abiding places, is worth more to the world than all the so-called "articles of faith" that were ever written. It does not pay to play too near the vortexes of this life, where the swirling waters are rushing in mad fury; better be back a ways safely anchored to the firm rock Principle.

The world's greatest men and women are those who, independent of creed and formalisms, have hewn their way through rock difficulties which obstructed their way. They have acted from principle and what to them seemed right, no matter if all the world said they were wrong.

Sometimes children teach us many of life's grandest lessons. See the immortal Lincoln when in earth-life, listening, with all the attention his great soul could command, to the prattle of a boy by the wayside. That great man turns aside on purpose to talk with this little reasoner, and as he goes away he has one more incident with which he may point a moral as he comes in contact with his fellowmen.

"Free inquiry" into religious matter is the one thing baneful which the church has ever fought against. Its communicants "must not" wade deep into the waters of religious discussion without a priest or a minister at their elbow.

Who can explain the whys and the wherefores? Yet when we compare the present with the past, we find the church is assuming higher grounds; that in going up higher they carry less "lumber" into the new spiritual chambers of their religious life. Education, scientific research, and many of the world's great and important discoveries have been mighty and important factors in church diagnosis, and very much of the past is being eliminated as unhealthy to true soul-progress and growth.

Good principles are life's hitching posts. They enable us to avoid the whirlpools of uncertainty and aimlessness. They give us time and opportunity to think, and "to think" is simply adding to our previous thought-capital—every-day thinking in the direct truth means mind or soul enlargement.

A day, an age when thought clashes thought,
When argument sharp, incisive,
Meets argument, and conclusions decisive
Before the world are brought.

An age when lines are sharply drawn,
When truth, with double power invested,
Says to the creeds: "Stand up," be tested;
Gold is gold under the light of heaven's dawn—
All else must fall."

Enosburg, Vt. G. S. GREEN, M. D.

The Cause in Michigan.

TO THE EDITOR:—The month of February we spent with the society in Muskegon. I found a very good society, under the leadership of Mr. I. Ransom Sanford, who was doing all in his power to build up a society. Mr. Moulton was with them for three months, and created a great deal of interest by his lectures.

He was followed by Mrs. DeWolf, of Chicago. The meetings were held in Odd Fellows' hall—a very good hall indeed; the greatest drawback was, it was on the third floor, which made it hard for some people to attend, as it was difficult for them to climb so many stairs. So the society secured the Universalist church, made some needed repairs, and the last Sunday I was there, they took possession of the building. The society now is in better shape in the way of a building than many an older society, as it has full control of the church. I tried hard to establish a lyceum, but it was not responded to as it should have been. So many of our people send their children to orthodox Sunday-schools, for their children to learn what it has taken the parents so many years to unlearn; the end being, many of these children uniting themselves with the church, and the enemies of Spiritualism. As long as they do so, just so long will the work of the lyceum be hindered, and the cause of spiritual truth fail to fulfill its mission. I sometimes fear our people do not appreciate the truths they have bought so dearly; if they did they would make great efforts to do a better work.

Ere I left Muskegon, I went to Bowen's Mill (some ten or eleven miles from Wayland) to lecture and organize a society. I found an earnest people, who were anxious to organize and advance the cause. The meetings were held in the Union church, and in spite of the weather and bad roads the house was full at each session. I lectured three nights, and there was organized a fine society, starting out with thirty members; and I have since learned it has been increased to thirty-five. Mr. A. Abbott, of Wayland, was elected president, Mrs. S. Pierson, vice-president; Mr. Samuel Walbert, of Middleville, secretary. The other officers' names I have forgotten, but they are all efficient workers, and all are determined to work. This society is to become an auxiliary to the State society, and thus increase its influence. There is a great awakening around that section of the country, which, if rightly handled, will build up one of the strongest societies in the State. The organization of the State society has done much to give tone and strength to the movement, and if all the societies in the State will join the State society, there will be such a power for good that many places that are denied the blessings of a society will be brought into the work, and workers will be sent to them.

While I was in Muskegon, the society at Bay City desired me to return to them again, which I did at the close of my work in Muskegon. We began our work with the society the first Sunday in March. We were warmly welcomed back by the many friends, and it seemed good to be with them all once more. There has been a remarkably good attendance and much interest made manifest. The "Ladies' Aid" is to give a maple sugar party the 28th, and hold a fair. They have done a most excellent work this winter; also the lyceum, which was organized this past season; it is not large, yet it is doing a fine work. The district association meets with the Bay City society April 21 and 22. The society has rented the Odd Fellows' Temple, which, when completed, will be as fine an audience chamber as there is in the city. We take possession the second Sunday in April. We are to celebrate the forty-sixth anniversary of Spiritualism in a quiet way the first Sunday in April. G. H. BROOKS.

1011 Johnson street, Bay City, Mich.

What Is It?

TO THE EDITOR:—I have a few minutes to spare, so I will write you of something I saw while at the home of Mr. F. E. Pierce, Otsego, Mich., last night. I learned by Mr. Pierce that there are only two or three Spiritualists in the place, and one is a clairvoyant medium, S. Z. Barney, who is doing much good. I bought two new slates, tied them together, sewed and sealed the knots so no one could interfere with them without my knowing it; nevertheless, Mr. Pierce, with his hands filled with flour, produced messages on the inside of the slates. I was simply struck with unutterable awe, for I was watching this thing as close as any man could, but to no avail; I could not explain why writing could appear on my own slates that I bought at Kalamazoo and put them together there.

Another case was as follows: I had a piece of paper—my own—on which I wrote a question and sealed it in an envelope of my own, and put it in my own pocket—Mr. Pierce never even seeing paper or envelope for one second, nor did he come near me; but in some manner that I cannot explain, the question was answered between locked slates, and was answered right, too. Everything seemed obedient to his will.

Mr. Pierce told me to tell Spiritualists and mediums he would like to correspond with them, as he is in a creed-bound vicinity and does not have the privileges that many do. I have seen materializing and other things that I could not understand, but this caps them all. I will simply ask: "What is it?"

Buffalo, N. Y. C. R. POMEROY.

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GLEANINGS FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It beams throughout with rare gems of thought, practical as well as profound. There is sunshine and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French Farr, now passed to spirit-life. Hudson Tuttle, of Berlin Heights, Ohio, gives an interesting sketch of the author's life.

CONTENTS:

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THE HAUNTED HOUSE.

Interesting Particulars in Reference to It.

In a certain village in central New York, a few years ago, I was informed that a house was haunted. Curiosity led me towards it to find out if the report was true. I asked a stranger on the street to give me the location thereof; he shrugged his shoulders and advised me to keep away from it. Still I went on in search of the strange domicile, and asked a second man to direct me to it. He replied, with a grunt of surprise at my question: "Don't go near it; keep away; for the woman living there is a witch!"

After persistent inquiry and effort I at length found the place. A middle-aged lady, with an attractive appearance, answered the ring of the door-bell, and in response to my question confirmed her name and identity. Whilst looking at her, I thought: "She is a handsome witch!" A smile of welcome adorned her kind and motherly face; her hair of ebony hue, thick and glossy, lent a charm of beauty to her well-poised head. Added to these,

"She had winsome graces and a brilliant dark eye,
With teeth white as sea foam, when the billows run high."

I made arrangement for two days' board, and after a little tour of the village, called in for supper. Two small girls—the lady's children—approached and made themselves friendly toward me. To each I gave some candy, as a slight token of my good intentions. In due season I was shown to my lodging room in the garret. I locked the door, and also braced it firmly with the aid of a chair, then secured the only window at the gable end, blew out the candle, and laid down to pleasant dreams.

Everything about the house as well as in my bedroom was cosy and comfortable, and as I nestled deep in the soft feather couch I forgot all about the haunted house and began to plan business for the coming day.

Suddenly I perceived the room was aglow as with a strange incandescence, neither by candle nor lamplight, nor by any exterior reflection from or through the curtained window. Whilst trying to solve the matter mentally, I saw a tall, dignified and venerable man standing at the bedside, and with a most gracious smile, looking serenely down upon me. Even then I did not think of the haunted house, nor conjecture that the old gentleman was a spirit. I simply suspected him to be a boarder, nothing more nor less.

I quietly asked: "How did you get into the room?"

"By the door," he answered.

"But it is locked and braced," I said.

"Yet I came in by the door, and whether locked or braced, it is all the same to me," was the answer from the strange visitor.

"What is your name?" I queried.

"High—Low; sir!"

"That is a queer name," I ventured in return,

Next, I was startled to see a young lady standing by the side of Mr. High—Low. I asked him: "Is this young lady your daughter?"

"No, sir: she is one whom I feel a deep interest in, nevertheless."

I was about to ask other questions, when the life was nearly frightened out of me by the sudden appearance of a stalwart Indian, who met my gaze and who rushed towards me with a suppressed guttural ejaculation: "Ugh! ugh! Indian glad to see white brave come to wigwam. Me friend to white brave!"

The Indian planted a brawny hand on my left shoulder, and seized my right hand—which was out of the coverlet—with a strong and vise-like grip. My breath came thick and fast, and a nervous tremor now possessed me all over. The Indian bent over my now prostrate form, and looking keenly into my eyes, I began to experience a helpless and hypnotic influence. I tried to shake off both the heavy pressure of his hand and the hypnotic influence of those basilisk eyes. It seemed all in vain. The situation was dreadful—the spell must be broken—I turned suddenly towards the right, which threw the Indian's hand from my breast, and the infernal gaze of those strange eyes from my view. I raised myself on my elbow, and shouted: "Get away! get out of the room! For God's sake, don't come here any more to frighten folks to death!"

At this demonstration of will power on my part, the Indian calmly backed off, and standing at a respectful distance, with arms folded, in a soothing tone of voice, said: "Me come not to frighten white brother—me friend to he!"

"Get out, I say! I've had enough of you, I need rest and quiet. Get out, or I'll"—— but before I finished the sentence, the peculiar illumination ceased, and the world was left once more to darkness and to me.

At the breakfast table the lady of the house asked if I had a good night's rest.

"Oh yes, after I got used to the magnetism of the room," I answered. Some little conversation occurred, when she informed me that on the following night there would be a seance given in the big room on the second floor. I was invited to attend.

In relating the incidents of the seance, I forbear to give the name of one of the chief spirit actors, as well as that of the medium. Suffice it to say that mine host was the medium. As regards the chief spirit actor in this strange drama of spirit manifestation, he no doubt has passed through a purgatory of mental disquietude for a certain great crime committed against the laws of God and man.

On the night of the seance my position was in the center of the circle, and four feet from the cabinet. One more explanation before I proceed. The medium shortly afterwards married a most estimable gentleman, and possibly does not wish her name to appear in print. She has retired from public mediumship.

Mrs. —— the medium, had every vestige of white underclothing taken from her by a committee of ladies, preceding the seance. She was next placed in a large sack, and carried into the cabinet. The sack was nailed to the floor, and rope was twined about her person and properly secured to staples behind her. As soon as the cabinet door was closed, the mysterious and venerable visitor of my bedroom appeared before the audience. A buzz of admiration greeted him, especially from the ladies. "What a handsome old gentleman!" one of the ladies said. Thus he stood, fully six feet in height, and as straight as a flagstaff. He had gray hair hanging almost to his shoulders; his dress was black.

I informed Dr. S. on my right, in a whisper, that the spirit was Mr. High—Low.

"No! that is the Professor who murdered a fellow Professor in a prominent college thirty years ago. He was tried for the crime, found guilty, and sentenced to be hanged; but he escaped the ignominious death by taking poison a few days previous to his execution," said the Doctor. After this information, the import of the peculiar name "High-Low!" dawned on my mind.

The next spirit appearance was the beautiful young lady who came into my bedroom. She glided towards me, and sat on my lap: her apparent weight was sixty pounds.

"Did you ever see me before?" I asked, while caressing her.

"Yes, upstairs in the bedroom," she replied. Before I could ask further questions, she was called away by one of the ladies to kiss her. I asked Dr. S. on my right, if he knew anything about the young spirit. He replied: "She is known by the name of Lizzie, and was brutally killed by a frantic lover three years ago, in the village hotel."

Before Lizzie retired to the cabinet, there was heard a great commotion therein. "What is it?" was asked by several in the circle. Lizzie rushed to its dark precincts, and had hardly done so, when the Indian stalked out. Now that he had proper conditions, he presented a magnificent makeup. Everything was there to declare his character and office. In face, dress and statue-like repose, he was all Indian.

I asked him if he ever saw me before.

"Yes, me see you when you come in house. You give pappoose candy."

"What is your name?"

"Long-bow."

"Where did you live, and to what tribe did you belong?"

"Me live here. Me belong to Seneca tribe, Me chief, and fight Long-knife General Sullivan at battle of Horseheads, one hundred years ago. Me live and die an old man, and my bones are buried at the head of Lake Cayuga!"

After this statement, which was delivered in broken English and with great gravity of mien, he pointed his finger at me, and made fun of my alarm when he showed himself in the bedroom two nights previous. I retorted by saying that he looked splendidly draped in holiday toggery, but in the bedroom he looked like old Nick, the Jibenainosay!

"Long-bow, give us the warwhoop?" I asked.

"Nay, the warwhoop will frighten white squaws and make them jump like antelope!" was the reply.

"Do something, then, and let us see that you are a real live Indian," I suggested.

"Brave, me give the peace-whoop." The Indian then gave utterance to a yell as earsplitting as the whistle of a locomotive at close quarters. It was a long and sustained warwhoop of the most diabolic din:

"As if the fiends from heaven that fell:
Had raised the battle cry of hell!"

Its startling echoes lifted, so to speak, the ladies to their feet, and urged them in headlong flight to the floor below. As they scampered in haste, the ladies shouted, "For pity's sake, don't let him yell again!" The men got nervous also, and admonished Long-bow not to play any more such tricks. The frightened ladies were assured that no more such pranks would be performed, and that the Indian had gone. After their return the seance continued, with happy meetings and joyous greetings of the lost and loved of yore. The seance lasted for three hours, and the party of twenty which composed the circle went away fully satisfied of the genuineness of the manifestations. As to myself, I am now so fully initiated that I feel ready to attempt at any time the mysteries of any other haunted house.

Charleston, S. C. —JNO. OAKLEY.

"Warts, Wens, Lumps."

TO THE EDITOR:—Rev. Jesse H. Jones, editor of *The Public*, North Abington, Mass., writes of "The Fountain of Life, or the Threefold Power of Sex:"

"You ought to wish that there should not be on so important a work as 'The Fountain of Life' any warts, wens, or unseemly lumps to hinder its usefulness. The work contains profound and most important truth which I could wish to have known to every human being, but I cannot recommend it to anyone without bringing upon myself great and deserved reproach because of the blemishes which disfigure it."

Now what are those blemishes? Simply those passages which reflect upon church claims, and this "Rev." coolly suggests that I take these passages out of the book. In his first letter he says:

"But the manner in which you speak of Christianity is untrue, wicked, and only hurtful to your cause. When you say: 'the Christian trinity is a piece of nonsense,' and that progress is being made 'in spite of, not because of Christianity,' you awaken just resentment."

The full passage, of which he quotes not even to a comma, reads thus:

"The Christian trinity is nonsense when regarded as a compound personality; but, as a principle, the threefold law of action is continually verified in nature."

Now, it seems to me that a man who can choke over that sentence is very much in the background, even for a minister. The passages which he would like to have me remove, so that the book will not offend Christian ears, were put there for a double purpose: first, to show that truth rests upon its own innate law and not upon any personal authority, even though it is claimed that it came from a God.

Second, I intended to express myself so decidedly that when my body is under the sod the church can neither claim me nor my book. I look upon the suggestion of Mr. Jones, that I erase such passages, as a proposition to sell out to the church in order to sell my book.

Not if I starve. LOIS WAISBROOKER.

NO BETTER THAN HELL.

Heaven According to the Bible Idea.

STARTLING UTTERANCE OF A FLINT RECTOR—SAID HE DIDN'T CARE A' FIG FOR ORTHODOXY—DOESN'T BELIEVE HEAVEN IS A PLACE.

According to the *Evening News*, of Detroit, Mich., in his Easter sermon Rev. R. E. Macduff, of Flint, made some statements that shocked some of the orthodox Episcopalians in his congregation. He said his idea of heaven differed from the common notion thereof, based upon the chapter from which he had selected his text, in that he did not believe that heaven could be localized. His thought was that heaven was here, there and everywhere. He realized the fact that this thought did not run parallel with orthodox lines, but then he did not care a fig for orthodoxy. What he wanted was the truth, and all of the truth; and when a person was conscious that he had this greatest gift of God to man, and loved purity for purity's sake, virtue for virtue's sake, and exercised his God-given strength in behalf of and out of love for that strength, he had heaven here on earth, and was reasonably sure of the spiritual heaven in the world, to come.

He said he could not accept the common notion of heaven as a place, for the reason that it permitted of no progress and development through the endless years of eternity. The most enchanting spot in the world he said, by way of illustration, would entrance the tourist for a time, but the beauties of the place would soon begin to wane upon him, and, removed from the conditions and companionships necessary to his happiness, he would long for a change. He drew from this lesson in nature the inference that if the common notion of heaven held good, it would be little or nothing short of hell to progressive spirits; and in concluding his discourse dwelt at some length upon the selfishness of the orthodox idea of heaven as a place of perpetual idleness and happiness, to the utter exclusion of that spirit of activity and progress that is essential to man's development. P.

Mind and Mahatma.

WHAT THEOSOPHY TEACHES—THE MAHATMA—WM. Q. JUDGE—MADAM BLAVATSKY.

TO THE EDITOR:—The following clipping appeared in the evening *World* of April 2nd, and I thought I would forward it to you for publication in THE PROGRESSIVE THINKER. The Theosophists around New York take every opportunity to ridicule Spiritualism, and they try to hinder the attendance at spiritual seances. A. S. COCHRANE.

Mr. Ernest T. Hargrove, of London, who is a way-up Theosophist, says that Theosophy doesn't teach anything. It is no more a cult than it is a cucumber, and the men and women who believe in it and profess to know all about it are simply thinking creatures who are trying to find out what Theosophy is.

There's no inner circle or outer fringe to it, and Pink Whiskers Blake, of the Bowery; or Wm. Q. Judge, who wears a portion of the mantle of the late all-around-Thaumaturgic Mme. Blavatsky, can possess his individual Mahatma and get messages or beers from him by precipitation or otherwise, with equal ease and enthusiasm. All either of them has to do is to think he has a Mahatma, and it is nobody's business and nobody need believe it. And a Theosophist who doesn't believe it is as good a Theosophist as one who does.

A neat, agreeable and elastic philosophy, isn't it? Every man can do his own thinking in his own way and carry the best brand of Theosophy under his own hat, and there isn't a dogma or even a Marquis of Queensberry rule to control or bother him. Pink Whiskers Blake can sail into the Toil-Abolishers' Rest on Park Row and ask for a "hearse," adding the announcement that he has $4 in his pocket which his Mahatma gave him up the street, but the bartender will not do damage to his theosophical conscience by refusing to believe Pink Whiskers, and likewise refusing him beer.—New York World.

The Spiritual, Educational and Protective Union.

TO THE EDITOR:—The many readers of your paper who are members of the above organization, are no doubt desirous of knowing how the society is prospering. Owing to the fact that we were liable to conflict with the work of the National Spiritualist Association, and as the members of the board of trustees were desirous of doing everything in their power to assist and maintain that organization, it was decided at a meeting held in Chicago after the close of the National Convention, to hold in abeyance the work of the S. E. P. union, until a plan of action could be determined upon by which the two associations could work together harmoniously for the benefit of the cause of Spiritualism.

The board of trustees recently met in Philadelphia, Pa., at the residence of Mr. B. B. Hill, when it was decided to obtain a charter from the National Association and become auxiliary thereto, and to continue efforts for securing individual members throughout the United States, so that Spiritualists anywhere in this country, whether there is an auxiliary society in their vicinity or not, may become connected with the National Spiritualists Association by joining the S. E. P. Union.

We will soon be incorporated under the laws of the State of New York, and will then be in good working order. Mrs. Henderson, of Erie, owing to ill health resigned from the board, and Mr. Willard J. Hull, of Buffalo, N. Y., was appointed to fill the vacancy.

There were several sessions of the board, the last meeting being held at the residence of Mr. and Mrs. H. Cadwallader, where the members were officially invited, when after a bountiful and excellent dinner, a very pleasant and profitable evening was passed, one that will be long remembered by those present. The visiting members owe to Mrs. Cadwallader and Mr. Hill, our efficient secretary and treasurer, many thanks for their numerous acts of kindness and hospitality; also to the Spiritualist societies of Philadelphia for courtesies shown. FRANK WALKER, Cor. Sec'y.

Hamburg, N. Y.

A Communication Purporting to Come from Daniel Webster.

At a sitting today, Amy Post, the "Mother of Modern Spiritualism," and who was for ten years, and up to the time of her transition, the oldest member of our circle, requested me to send to you a message given also today from Daniel Webster; as she and we think it contains truths that ought to be better understood. The messages were given by control of the medium, Mrs. M. A. Van Auken, I acting as amanuensis.

WEBSTER'S COMMUNICATION.

Mrs. VanAuken said: There is an elderly, fine-looking man standing in front of me. He gives me the name Webster—Daniel Webster. He seems to address himself to you as he says;

"You, sir, by your experience with mediums, must know that harmonious conditions are most essential for the mediums through whom communications are received, as well as for the spirit who is giving a communication through said medium. However, the injury is not as palpable to the spirit as to the medium, by having proper conditions disturbed or destroyed.

"You can see as well as I, that this particular medium is suffering by having the proper conditions broken in upon twenty-four hours ago, when Mrs. Post and her own daughter, and your daughter, had just taken from the medium elements that made them visible to her clairvoyant sight, and was also sufficient for them to communicate to you before said communications were given and the elements restored to the medium.

"Different phases of mediumship require more or less of the interchange of magnetic and spiritual elements between the medium and spirits that are in rapport with the medium at the time, but all come under the same law, whether for clairvoyant purposes, mental control, or that most difficult of all phases—materialization.

"There is more exhaustion to the medium, of the vital forces, when materialization is produced, than in any other phase of mediumship; and a disturbance of these vital forces before they are fully re-established, after they are withdrawn from the medium, is many times very distressing to the medium and the spirit as well, as was most forcibly demonstrated in the case of the assault upon Mrs. Markee, that I think perhaps you remember.

"The weakness and indisposition of this medium can hardly be called a parallel case, but comes under the same law.

"I think my explanation was needed and is generally very little understood. You have known something of my strict injunction when controlling the seances with Mrs. Markee, not to have the current of magnetic forces disturbed by even a relaxation of the hand grasp.

"I feel that I shall be doing a wrong to this medium to draw longer upon her nervous forces to communicate with you, although it is a theme that is almost inexhaustive, and yet so little understood by mortals and spirits alike. I am your old and tried friend."

Rochester, N. Y. A. E. TILDEN, M. D.

At the Beach.

Oh! come, let me live by the ocean;
Let me sit by the shifting sand;
Let me dream my fond dreams of emotion,
Oh! pressure of unseen hands.

There's a voice in the rush of the ocean,
A song in the surge of the sea;
Oh! that I could tell the sweet story
That something seems telling to me.

But that secret no tongue can disclose it;
That language no mortal translate;
That pathos, I would not oppose it—
But hush, foolish heart, of thy prate.

What heart could grow cold on the billow,
For the wild winds that play o'er the deep
Would wake dying Love from her pillow
And lull bitter hatred to sleep.

Then fly, ye proud gulls, o'er the ocean,
And ride on the foam-crested sea;
Thou surely hast felt the emotion
That's swelling and throbbing in me.

Yes, go! pretty bird; who would keep thee
Away from thy haven of rest?
And oh! may life's billows pass by me
As light as the foam on thy breast.

IDA E. PEACOCK.

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AN ARRANT FRAUD.

His Methods Fully Revealed.

The Greatest Swindle on Earth.

The Methods of a Trickster.

TO THE EDITOR:—Knowing your paper is in the interest of honest Spiritualism, ever ready to assist our beloved cause, and therefore ready to expose any fraud that may be fully substantiated, I called upon you asking your co-operation in this effort to separate the true from the false, and thus lift our cause to the honored position it should and will occupy in the world.

I will give my feelings and experiences as they led me to facts I was very slow to believe and sore and heavy at heart to learn.

Drawn to Bricklayers' hall, amongst hundreds of others who felt sorry at the thought that it was the last night we would be able to hear Mr. Clifton in his talented and beautiful answers to the numerous questions asked, I heard him state that some parties had published an article in the newspapers which was a lie from beginning to end, and in very earnest words defy them to prove their assertions.

With nearly everyone in that crowded hall I felt that Mr. Clifton was the injured party, and determined to do all in my power to vindicate him. With this thought urging me to learn the falseness of the article in the *Dispatch*, March 23rd, and that the signer could not substantiate his remarks, Mr. Geo. Willey and myself went to the rooms at 282 W. Madison street, and there met Mr. and Mrs. Scovell, who told us they had known the truth of the newspaper article, and had been trying to let people know the facts for some time before, and had received in return, unkind words and treatment.

We were incredulous, and could not understand why, if it had been known, it was not given out to protect others; but we see now that without proof which could only be reached by united action, and that even now, with full and complete proof, those that so readily paid out their dollars do not want to be convinced, and seem to oppose the effort made to place the truth before them, as their feelings are similar to what our own were. We try to be patient and prove to them that they can be convinced by seeing for themselves—for until we saw for ourselves we had some hope that the others were wrong.

Being referred to the young man that had been known as Mr. Clifton's manager, we called on him. He seemed willing but afraid to speak, and until assured that we were only seeking the truth he did not tell us anything. He made an appointment with us for Friday morning, March 30, when in answer to the question, had I seen the spirit of my aunt, he told me the truth—that I had not; I had seen a man. My feelings I cannot describe, and for a moment that boy was in a dangerous position. Not even then fully believing him, I made another appointment for Saturday when he promised to produce some of the phenomena and make the pictures—hundreds of which are cherished so fondly by those that had received them from the cabinet. He kept his word and came, offering to do as he had promised, saying that he with another man could in the same place and room give the exact reproduction of Mr. Clifton's seance, and under the same conditions; and after would show how it was accomplished; 8 o'clock Sunday morning was the time agreed upon. We went, and found the young men were refused the use of the room in which Mr. Clifton had worked, because the landlady required advance rent and the young men did not have any money to pay her.

The change of room would not have satisfied us had we the young men's unsupported word, but we had heard the same from the landlady, Mrs. Vogler, and had been permitted to see the room and found the conditions as the young men had stated. From the landlady we learned how she had caught them fixing the hole through which her husband and friends, with hundreds of other believers' loved ones, had appeared. Oh, what a fearful crime that man has to answer for! Mrs. Vogler says she was very angry with Mr. Scovell when he said that it was fraud, and would not accept his statements.

The young man—with the knowledge in his mind that Mr. Clifton had threatened his life if he exposed him—how others must feel towards him—he guilty of so basely deceiving them. Still, when free from the powerful influence of Mr. Clifton, and guided by his own better nature, remembering many painful things which had occurred at the cabinet, one of which was a little child seeing her dear mother, he determined to give up forever the life he had been living, and confessed his desire to undo as far as possible what he had done, by letting the world know how the wonderful phenomena were produced by Clifton and Taber. This was and is the young man's claim.

On Sunday morning, April 1, Mr. George Willey and myself went to 282 W. Madison street, third floor. What did we see? A complete reproduction of what had been given as genuine materialization, under the same conditions, even words and actions being used to assist the effect, as in Clifton's seance, in such a manner that the question: What is it? Where is the fraud? was only answered when the trap opened, and without the cabinet curtains to hide it from view, the same was performed.

What is our duty? What shall we do? How punish? How approach the public and put away this possibility of injuring Spiritualism, and robbing those who, desiring to hear from their loved ones, and knowing that there is truth and fact in materialization, become easy victims to such frauds?

As we reached the sidewalk, Bricklayers' Hall, where Clifton had been for three months, came to my mind, and the position that Mr. Gus. Jenifer as president had occupied during that time. He had been a frequent visitor at the seance-room, and recognizing his dear ones, he, meeting after meeting, endorsed the facts, as seen and believed by us and hundreds of others, and in his words he told the large congregation:

"I have been there and seen my dear ones; but do not take my word for it; go and see for yourselves."

I saw the painful position in which the true facts placed all those who had indorsed Mr. Clifton; but especially hard was the position of the president of the society on whose rostrum the man had stood for such a long and successful engagement. So, on our way to your office we determined to call on Mr. Jenifer; and we told him what we had learned and what we had seen.

He asked what he should do. I offered the thought that his duty and the greatest good to our beloved cause would come from his stating that he had been deceived, with the rest, and, learning that fact by seeing the exposure himself, ask them to go and see for themselves. (Repeating his words used when he honestly but unfortunately endorsed Mr. Clifton's seances.)

He said he would go and see it. We immediately went to see the editor of THE PROGRESSIVE THINKER; and his immediate consent to do all in his power, and to go with us to see the proof, we are very thankful for, especially as we compare this with the manner in which prominent Spiritualists have met our attempts to prevent a continuance of this fraud.

Mr. Jenifer and Mr. Francis went, and both decided with us that this was an opportunity that was surrounded by such proofs that the pure Spiritualists and the world had a chance to see how it could be defrauded, and that all who had assisted innocently in the work of this cruel fraud should now see for themselves, and assist in preventing a repetition of the same.

Under our advice, the young men have consented to give the full exposure at 282 West Madison street, third floor, for a few days, so that those whose confidence is not, or cannot otherwise be shaken in their belief in Mr. Clifton, will go and see—and every Spiritualist that has a doubt should go.

The thoughts that crowd upon me at this moment are so numerous that I can hardly expect to write them, but will try to give some of them. The most sacred sanctuary of the true-hearted Spiritualist—the actual contact and touch of his beloved ones awaiting the moment of a closer reunion on the other and brighter shore—has become the most lucrative employment for those mediums or others whose hearts are lost and dead to every feeling of self-respect, decency or honesty; and their heinous, heartless crime against humanity and against our cause should be exposed and punished to the fullest extent of the law. I hope this will be the means of bringing into existence a society for the especial purpose of preventing these frauds being repeated.

Wishing for your paper the success it deserves, and thanking you, in the name of every true Spiritualist, for the work you have done and are doing, we are yours fraternally,

S. C. BURLAND,
Chicago, Ill. GEO. WILLEY.

Passed to Spirit-Life.

Passed to higher life, at his residence in New Philadelphia, Ohio, on the 3rd day of April, 1894, Mr. John I. Smith, aged 84 years and six months. Mr. Smith was born in Hagerstown, Maryland, and came to Ohio, when quite a young man and learned the trade of a saddler and harness-maker in Canton, Ohio. He afterwards engaged in the business of a miller and lately in the drug business. He was a steady, active, plodding business man. He early became aware of the truth of Spiritualism and never hesitated to speak of the interview that he had had relatives and friends who had gone before him. He was a member of the I. O. O. F. for 45 years; and in all his earthly transaction was an honest man. His wife, who was also Spiritualist, preceded him to the Summerland three years ago.

"There is no word in our cold, English tongue
Where hope and joy are kin alike to pain:
'Farewell,' we say, and the sad heart is wrung;
Only farewell!—there is no *"wiedersehen.'*
Not so, farewell, the German sailor cried;
Not so, good-bye, sad sweetheart into swain.
I go to come—he is not dead who dies;
Good-bye, dear friend—but, till we meet again."

C. H. MATHEWS.
New Philadelphia, Ohio, April 4 1894.

Only a Little Grave.

"It's only a little grave," they said;
"Only just a child that's dead;"
And so they carelessly turned away
From the mound the spade had made that day.
Ah! they did not know how deep a shade
That little grave in our home had made.
I know the coffin was narrow and small;
One yard would have served for an ample pall;
One man, in his arms, could have borne away
The rosebud—now a freight of clay.
But I know that darling hopes were hid
Beneath that little coffin-lid.
I know that a mother had, stood, that day,
With folded arms, by that form of clay.
I know that burning tears were hid
'Neath the drooping lash and aching lid;
And I know her lips, and cheek, and brow,
Were almost as white as her baby's now.
I know that some things were hid away—
The crimson frock, and wrappings gay—
The little sock, and the half-worn shoe—
The cap with its plumes, and tassels blue—
An empty crib, with its covers spread,
As white as the face of the sinless dead.
'Tis a little grave, but oh, beware!
For world-wide hopes are buried there.
And ye, perhaps, in coming years
May see, like her, through blinding tears,
How much of light, how much of joy
Is buried with an only boy.

CLARA BOSWORTH PETERSON.

Good Words from Ohio.

TO THE EDITOR:—I can say truthfully that THE PROGRESSIVE THINKER grows more interesting with each succeeding issue. The Spiritualists in this city have certainly been doing a good work the past winter, but we should have more outside talent; by that I mean different phases of mediumship, in order to make people think. Still, we have nothing to complain of, after all. Wishing you success in the work you have in hand, I beg to remain, yours truly,

Toledo, Ohio. C. S. RICHARDSON.

THE "VILE HEATHEN."

He Strikes Back with Vigor,

And Tells Many Unpalatable Truths.

BURN NEGROES—YES—300 MEN LYNCHED—YES—KILLING UNBORN BABIES—YES—BRIBERY OF LEGISLATURES—YES—PROSTITUTION—YES, TRULY—THIS COUNTRY MUST PLEAD GUILTY TO THE HEATHEN CHARGES.

TO THE EDITOR:—The following letter, which appeared in the Detroit *Free Press*, is very significant; it was received from Beyroot, Syria. Every Spiritualist should read it, as it contains some very unpalatable truths: A. PAGAN.

Beyroot, Syria, February 14, 1894.

MY DEAR FRIEND:—You will perhaps remember when you were traveling in Syria last year, with another American gentleman, of meeting me at the home of one of the American missionaries here, and of our pleasant conversation about America and of your manners and customs. I wish to state that I formed for you quite a friendship, because of your interest in me and the apparent truthfulness of your character, and I therefore come to you for information, knowing that in the premises I can rely upon you for the truth.

I was born a Mohammedan, with a firm belief in God as taught us by our prophet, and ever since boyhood I have been a seeker after the truth. I have read of your Jesus in the New Testament and of his life and teachings, and was told by the missionaries here that his religion is the religion of your country. They also told me of the wealth and prosperity of your country, which fact I also read in books. I am almost persuaded to become a convert of the mission here, not because I think that there is any difference in truth and love of God as taught me and as they teach it, but because the religion of my fathers is loaded down with superstitions and to me nonsensical practices, and it is not practiced as taught by our prophet.

Our people, although outwardly religious, are many of them very bad and have many bad practices. Now the missionaries say if we will accept Christianity all this will be changed, and they refer us to the general morality of your country and its people as tending to show what Christianity will do for a people. While still in a doubtful state of mind, the more so because I wish to become a teacher of the people, if I become a convert, there was issued a pamphlet in Constantinople which has been spread broadcast throughout Syria. As to the truth or falsehood of the statements therein made I wish you would truthfully write me, for upon your answer depends my future course. The pamphlet alleges many things against Christianity, among others, as you will see by the copy I send you, the following: "That Christian people of the United States burn negroes, after first having saturated their bodies with oil. More than 300 men were lynched by mobs without trial during the last year. Little infants are cast into privy vaults and vacant lots by their mothers, often while still alive. Your women, especially of the upper classes, make it a practice to kill unborn babes, and that in nearly all your cities certain doctors thrive by performing upon women operations to destroy infant life. Christianity is only preached in churches to the wealthy, and that the masses of people in your large cities never hear of Jesus and have no religion only on one day in the week, and on all other days in the ordinary business relations of life they steal from each other and lie and cheat, and that this is quite common among your best classes, who attend churches.

"Your religious teachers have comfortable salaries and nice houses and only preach to people who come to the churches, but never go out to the poor, the depraved and the miserable. Bribery of legislatures and judicial officers by corporations and rich men is a universal practice in your country, and that at the same time these wrong-doers are often church members. Prostitution and immorality exist in your country on every hand, and that the officials in your large cities thrive and get rich from permitting and blackmailing the unfortunate women. Your people make religion subservient to the getting of wealth, and often join churches to have a social standing as an offset to their rascalities in daily life."

This pamphlet alleges that Christianity as preached by many of your sects is no more like what Jesus of Nazareth taught than black is like white, and that should he come among you and observe your daily life he would disown you and speak to you as he did to the Pharisees, as people who, having the outward forms of religion, had no religion in the heart.

The author of this pamphlet was at the World's Fair, as he relates, and saw all the wickedness in one great city, Chicago, and he says that "outside of a few women who went into saloons and sang and preached, called Salvationists, he never heard the words of Jesus preached outside of a church, nor did he ever see a missionary seeking out and preaching to these wicked masses in that great city." He also alleges that "there are localities in your great cities where every other house is either a place where intoxicating liquor is sold or a dance hall," and that into these places your missionaries seldom go. You know the Koran forbids the use of intoxicating liquor, and drunkenness is a vice that does not exist in my country except where the native population has come in contact with the vices of Christian countries, and we naturally look upon this latter condition as a very bad one and wonder if it is a natural adjunct of Christianity. There are many other allegations against your country, as you will see by reading the pamphlet. Now, a great many vices and immoralities exist in my own country, and the missionaries say it is due to our religion, and that the introduction of Christianity will mend matters, but these are not as bad as alleged against your country. If Christianity is responsible for this condition of affairs, or cannot mend it with you, but little would be gained to our people by accepting it, for it is not to be supposed that you could find the mote in our eye as long as the beam is in your own eye, and that so large a beam as alleged by the author. I can honestly say that our condition as regards morality and daily life is better than yours, provided these allegations are true; but as I hope they are misstatements of the case on the part of the author, and that they are not true, I anxiously await your candid answer before enlisting myself in the cause of exchanging your moral and religious condition for our own.

Yours very truly,
HASSAN BANARI.

NEW ANNOUNCEMENT!

Special Gifts to New Subscribers.

During March and April.

THE PROGRESSIVE THINKER is desirous of doing a philanthrophic work, hence it has had a special edition of the following numbers of THE PROGRESSIVE THINKER struck off in order to present them free to all *new* trial and new yearly subscribers sent in during the months of March and April. The three papers combined are as valuable as any two-dollar book now published in the United States. In fact, they constitute a mine of valuable information, that every Spiritualist or Liberal should read.

The first paper contains, complete, the remarkable story (just finished) "The Night the Light Went Out." All the details of this thrilling story are absolutely true, only names being changed to avoid the danger that would arise otherwise. Everybody should read it.

The second paper (our Tract Edition) contains eight solid pages. It is a mine of valuable information. The first page contains a lecture by Swami Vivekananda, on "Hinduism," before the Congress of Religions.

The second page is devoted to the "Arts of the Spirits," and is copiously illustrated.

The third and fourth pages are devoted to the "Poets and Poetry of Spiritualism," showing that there is no death.

The fifth page (illustrated) shows that the "Passage to Spirit-life Is Most Delightful." It is very valuable.

The sixth page (illustrated) contains some valuable statistics on "Political Romanism." Every patriot should be familiar with them.

The seventh page is a lecture by that great scholar, M. M. Mangasarian, on the "Martyrs of Liberal Faith." You should read it.

The eighth page (illustrated) contains an article by one of the leading journalists of Rochester, N. Y., on a "Cloud of Witnesses—the Truths of Spiritual Phenomena Endorsed by Science."

The third paper consists of facts connecting the Romish Octopus with the assassination of President Lincoln. It is intensely thrilling and contains some appalling facts. This paper has been read undoubtedly by over ONE MILLION of people. Our aim is to do a philanthropic work, and to reach a new class of readers and get them interested in spiritual literature. This offer will hold good during March and April only.

☞Bear in mind that this offer is only made to new subscribers, sent in during the months of March and April.

Passed to Spirit-Life.

Passed to Spirit-life from her home in Grand Rapids, Mich., on the morning of March 26, after a brief but painful illness, Mrs. Dr. Hooker-Boozer, formerly Dr. L. A. Hooker, of Fond-du-Lac, Wis., at the ripe age of 70 years. Mrs. Boozer was a graduate from the Syracuse Medical College, and practiced her profession for forty years. She lived at Fond-du-Lac thirty-six years, where she was widely known and greatly esteemed for her many virtues and her brilliant mentality. About eighteen months ago she married Mr. H. W. Boozer and came to Grand Rapids, where she has since made many warm friends. She was an active worker; identified with all reforms; an earnest Spiritualist from the early days; possessed of marked mediumistic gifts; a writer and a seer; charitable and kind to the unfortunate; a buoyant and youthful spirit, defying the shafts of time, and peculiarly sympathetic with the young. This irreparable loss falls most heavily on the husband and son bereft, as well as two sisters and a brother. Mr. L. V. Moulton officiated at her obsequies, and spoke feelingly of the soul's transition and hope. The choir rendered appropriate and beautiful music, and thus, amid loving hearts and gentle hands, has passed from sight but not from memory one whom to know was surely to love and respect.

MRS. E. C. HINCKLEY.

Mrs. S. E. F. Lander passed to Spirit-life August 6, 1893, after a brief illness, of neuralgia of the heart. She was deeply interested in progressive ideas, was a woman of fine intellect, with a special genius for music and languages, and was quite mediumistic.

E. M. FORMAN.

L. W. Sherwood, of Otsego, Mich., passed to Spirit-life Feb. 27, 1894, aged 69 years. He was one of the first settlers in Otsego, and was much respected by all who knew him.

Mrs. Wm. Golden, a highly esteemed lady, passed to the higher life March 29th, from her home in Flint, Mich., leaving a husband and several grown-up children to mourn her absence. She was a firm believer in spirit communion. Dr. C. A. Andrus officiated at the funeral, held on Sunday, and spoke such words of comfort as makes it almost impossible to mourn for our loved but not lost ones. MRS. E. A. PARKER, Secy.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflamation, allays pain, cures wind colic, 25c a bottle.

RESEARCHES IN ORIENTAL HISTORY, embracing the origin of the Jews, the Rise and Development of Zoroastrianism and the Derivation of Christianity; to which is added; Whence Our Aryan Ancestors? By G. W. Brown, M. D. One of the most valuable works ever published. Price $1.50

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"I was troubled with stiffness and pain in one of my knees and I used external applications without any benefit. Reading a testimonial from a sufferer from rheumatism I concluded to buy a bottle of Hood's Sarsaparilla. I took it and the stiffness and pain have left me, though I am in my seventy-fourth year." ABRAHAM J. BAUN, 54 St. John's Place, Brooklyn, N. Y.

A Remarkable Cure.

(ADVERTISEMENT.)

DEAR DR. DOBSON:—It becomes a duty as well as pleasure to make due acknowledgment to you of the benefit my husband has received from your treatment. For six weeks previously he had been sick with pain in the head, face and eyes. We used such remedies and appliances as are usually administered, but without effect. Finally he grew so bad that we called an allopathic physician, the best in town, who used his medical skill, but to no purpose, as he steadily declined. He maintained that one eye must be removed, to save the other; etc., but his remedies only made him worse. Husband himself, friends and the doctor, all despaired of his life, as a steady decline at his age, sixty-nine years, terminates usually at the grave. But I and one other faithful friend, would not give up yet. So upon his suggestion I wrote you. A perfect diagnosis was given, remedies sent promptly, and treatment begun. He had not been using your medicine and magnetized paper four days till a change for the better was manifested, and his improvement is such that now, after two months, he considers himself well—better, in fact, than for twenty-five years. He has some hopes that sight may be in some degree restored to his eye. Whether it is or not, you and your band of healers have accomplished great things for him, and we are truly grateful. He might have been saved much suffering had we employed you sooner. Blessings attend you.

F. E. P. MALCOLM.
N. MALCOLM.

P. S.—My husband's recovery is a great surprise to his family and neighbors, and they cannot account for it; but to me, a Spiritualist, it is no mystery. You are doing a noble work. Continue working in harmony with nature's laws. People should be taught what those laws are and how they operate.

Truly, F. E. P. M.
Glidden, Iowa.

NOTE.—Having carefully copied the above from the original, and read it by copy, we can testify to the truthfulness, honesty and intelligence of Mr. and Mrs. Malcolm. MOSES HULL.

(See ad. in another column).
Address all letters to San Jose, Cal.

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(INCORPORATED NOV. 1, 1893.)

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VOL. 8. CHICAGO APRIL 21 1894. NO. 230

46TH ANNIVERSARY

Spiritualism and Spiritualists

A Paper Read Before the First Society of Spiritualists, at Chicago, Ill., by A. M. GRIFFEN.

Immortality demonstrated—this is the great practical achievement of modern Spiritualism; but Spiritualism does not merely include the scientific and the practical; it reaches out into the wide domain of philosophy and attempts the solution of all problems of human existence. The spiritual philosophy deals with man entirely and in relation to the totality of his environments. It estimates him not only as a physical and intellectual factor in a world of material forms, but it takes into account his sublimer character as a spiritual entity in a world of higher essence and of more perfect adaptations.

Little did the world foresee the momentous issue when forty-six years ago the Spirit-world made itself manifest through the instrumentality of three little children, at Hydesville, N. Y. Beginning with the Fox sisters, the new dispensation spread, undoubtedly by preconcerted plan of wise spiritual intelligences, well nigh over the Western continent, whence it soon found its way to England, where again it took deep root and shed its effulgence athwart the continent of the older hemisphere.

However much in these advanced days we may be tempted to belittle or decry the cruder forms of spiritual phenomena, the loyal heart of every true Spiritualist shall never forget to render all honor to the pioneer mediums through whom it was made possible for all men to know, with the exactitude of scientific verity, that the soul of man is indeed immortal.

I am one of those who believe that all forms and phases of manifestations, so they be of and from the spirit, are valuable and have a legitimate place in the superstructure of fact which forms the basis of the temple. If I do not individually wish to sit at the table and hear the tiny rap or witness like forms of manifestation, there are those to whom a knowledge of immortal life is by such means revealed, and it is this knowledge which it is the peculiar office of all spiritual manifestations to give.

It would, however, be far from the truth to say that not until the advent of modern Spiritualism had the spiritual idea made itself manifest in the moral, religious and philosophic thought of mankind. It is our claim as Spiritualists, and one which we believe to be susceptible of abundant proof, that the important element of all the great religions and of many of the leading schools of philosophy in the world today, as in the past, is identical with the fact now so thoroughly established by our spirit phenomena, namely, the persistence of the individual human ego or entity after dissolution of the physical body. It is also to be observed that from the very beginning of human history the most palpable evidences of a personal immortality have been given at many times and places. The literatures of the ancient world, both those of the Eastern and of the Western nations, and the traditions of the undeveloped tribes of mankind, teem with narratives of the doings of gods, angels and spirits, and of their relations to mankind. It is also significant that those characters in history who by their lives and teachings have marked the great epochs of human progress have been men and women who have claimed or confessed a "divine afflatus," or inspiration and guidance from the world of spirits. Gautama, reflecting upon the problems of life and death, beneath the shade of the sacred Bo tree, visited by the archangel Brahma, became the Buddha, *i. e.*, the "Enlightened One." Zoroaster, still more remote in time, the founder of the superb religion of the ancient Persians, entranced, visited the world of spirits and communed with its denizens, as also did Lao-tse, the most profound religious philosopher of China, seven centuries before Christ; and Confucius, the great Chinese moralist, whose code of morals not only antedates but rivals in excellence that of Jesus, was eminently conscious of the presence and influence of the unseen hosts. Said he:

"How vast the power of spirits! An ocean of invisible intelligence surrounds us everywhere. . . . Identified with the substance of all things, they cannot be separated from it. They cause men to sanctify and purify their hearts. How important we do not neglect them."

Hesiod, Homer, Pythagoras, Socrates, Plato, Cicero and others of the ancients distinctly testify to the presence and guidance of demons, or spirits, among the children of men.

Lecky, the English historian, states that belief in the Spirit-world had become universal among the Romans before the advent of Christianity, and so with respect to the Greeks.

The mediumistic qualities and powers of the Nazarene are familiar to all—excepting the so-called Christians of our day—but, none so blind as those who will not see. That among the early Christians many persons were able, by baptism, prayer, and the imposition of hands, to speak in foreign tongues, to foretell events, to heal the sick and to perform other spiritual works, is likewise a fact not frequently alluded to by the Christian pulpiteers of the present day, and yet it is a fact which is frankly and plainly recorded by Mosheim, a most candid Christian historian and scholar with whom all Christian priests and ministers are presumed to be conversant.

It would therefore seem that the modern Christian has inherited only the husk of ceremony, while the Spiritualist has appropriated the kernel of spiritual truth and power, so abundantly possessed by the early Christian.

Neither since the days of Jesus have the flood-tides of the Spirit-world ceased to flow. Mohammed, in his mountain retreat, under the inspiration or at the dictation of the angel Gabriel, is said to have written the bible of the Mussulman. Many of the early Christian fathers, the gnostics, mystics, monks, and friars of the Middle Ages, recognized the presence and potency of the invisible world in the affairs of men. George Fox, Swedenborg, the Wesleys, and many of the philosophers, scientists, literati, poets, artists and divines of the eighteenth and of the present century, perceived and still do perceive in trance and vision, the transcendent glories of the spiritual life of man. And if, at the present hour, evidence were wanted of the tremendous power of Spiritualism over the minds of large numbers of persons not avowedly adherents of the system, one would need but to draw aside the mask from the so-called "occult science" and "secret doctrines" movement, prevalent in all quarters of the globe, and behold hidden there as the wonder-worker, the all-potent factor, man as a spirit, endowed with manifold powers of manifestation, whether in the body or out of the body. In this widespread interest in the occult, that is, the hidden and transcendental, there is visible the clear premonition of the universal coming of this spiritual man to claim his inheritance as an immortal being and to assume all his just responsibilities, even those involved in a universal spiritual brotherhood.

Considered theoretically and without reference to the practical affairs of life, Spiritualism, like any other isms, would, in my humble opinion, be of not very much interest to the average mortal, and interesting, perhaps, as a piece of mental bric-a-brac, as any other fantastical curio, to the curious, it scarcely would be worthy the attention of the serious thinker. But Spiritualism, if it is anything at all, is a fact. It is that stupendous *fact* which contemplates man as a real, progressive, eternally existent being; and as such it possesses a vital, present and permanent personal interest for every human soul.

Hence it is that the chief importance of the revelation of knowledge of a spiritual world and of the spiritual nature of man is to be found in the ethical or moral implication, for this implication touches most intimately the whole range of the life of the individual. Not only does it affect human conduct in the physical and sentient worlds, but it ramifies and influences the entire domain of the subjective or idealistic man. Its command to the individual is not only: Thou shalt not kill, thou shalt not steal, nor do any manner of evil, because of the wrath to come; but it likewise says: See to it that every moment of thy existence, every thought, every desire, aspiration, hope, word and deed is in full accord with thy destiny, for thou can'st never die, nor peace come to thee until such time as thy whole being shall vibrate in harmony with the divinity which is in all and through all.

I have said that the import of Spiritualism is pre-eminently one of ethics. Why not of religion? One reason alone, if there were no others, would determine my choice as an individual, and that is found in the associations which cluster around the word itself. Historically considered, the word religion has been put to exceedingly bad uses, and even today to the great majority of minds who profess it, I am constrained to believe that it is little more than a synonym for creed and ceremonial. But some may ask, since creed is merely the formulated statement of the highest and best expression of the faith of those who adopt it, have Spiritualists no need of such definite and formal enunciation? Individually, if they choose to make the statement for themselves, yes; but as an organized, independent body of thinkers, emphatically, no; because the adoption of anything like a statement of belief or faith, to be imposed one upon another, would be a practical nullification of the doctrine of the eternal progression of the individual, who, in order to progress, must have and must exercise the right of thinking for him or herself without any species of dogmatic limitation. Then, too, we know that Spiritualists are in possession of certain knowledge which distinguishes them from the rest of the world, and this knowledge—not belief or theory—is of the fact that spirits do manifest their existence and presence to mortals. It is not here, at least, then, that the Spiritualist needs to say: "I believe," for he knows, and belief begins only where knowledge leaves off. But no true Spiritualist, allow me to suggest, stops with the bare knowledge of the fact of intercommunication between the two worlds; for, being progressive, he keeps on adding to his knowledge until the process becomes a habit and he finds in its exercise, if he also accustoms himself to the imparting of that knowledge to others, the fulfillment of other and higher needs than those of his intellectual nature.

If, then, Spiritualists do not need a creed, ought they to have a form of worship? Yes, if thereby the soul is brought into a higher harmony and made more receptive of truth. But let us never forget that our true worship must ever consist in labor, labor for the production of better conditions upon earth as well as of the spirit, to the end that there may be a still higher and more complete evolution of spiritual perfection in man's daily life. Tolstoi said that the essence of true religion consists in the free giving of our wealth and physical substance for the succor of those who are in bodily distress and need. Measured by this eminently practical standard, many a one who knows not how to pray nor with what genuflections to approach the sacerdotal altar, must nevertheless be considered most religious.

Every poem, every history, every oration, every picture, every statue, is an experiment on human feeling.—Mackintosh.

Whoever is out of patience is out of his soul. Men must not turn bees, and kill themselves in stinging others.—Bacon.

There is no breathing man to whom the alternatives of right and wrong are not continually present.—W. E. Gladstone.

In an age of semi-barbarism, when but few were capable of conceiving universal principles without the aid of the graven image, there undoubtedly was need for the visible and tangible fetich in order that mankind might be lifted from the level of the brute; but with a deeper culture of the faculties of the soul itself, and when in accordance with the statement of Tolstoi the divine presence within shall become wrought into the texture of the visible world by noble deeds, the necessity for the outward form and symbol, the ritual and the "visible presence," most assuredly will have passed away

But do not understand me as excluding the religious conception, or idea, from my interpretation of the true character and scope of Spiritualism; for, as far as the word religion connotes in the mind of any individual an idea of spiritual truth, beauty or perfection, I accept that ideal and appropriate it as a part of the explication I would give of the term Spiritualism. Religion signifies a rebinding, implying also a primary state of unregenerateness, and to millions of human beings it is of most sacred significance, denoting the relationship of the human soul to the ineffable source of its being. The word spirit is likewise of sacred import, and touches not only the relationship of the soul to its source, but also is indicative of that source itself. God is a spirit, the spirit of truth, the spirit of goodness, virtue, love; the spirit or essence of all things; and when we have said that man is spiritual, have we not said all of him and as good of him as we can say when we say that he is religious? Truly, when man, a spirit, becomes spiritual in the highest and truest sense of the word, will he not have reached the *ultima thule* of his noblest destiny?

Thus would I define Spiritualism in its threefold aspect: First, the phenomenal or scientific; second, the theoretical or philosophic; third, the spiritual, which includes the ethical as well as the good and true in the religious.

But what is spirit as an abstract quality or power in the world of mind and matter? It would seem proper that we come to some definite understanding of its nature if we are to make the most of it as a practical element in our lives. If it were something in the nature of material substance, and possessing tangible and ponderable qualities, there would be no propriety in denoting it other than by the term matter or substance. But this is not my conception of spirit in its ultimate analysis. To my mind, it is a principle—the principle of all that is in the heavens and in the earth. Aristotle conceived God in relation to the physical universe as analogous to the relation of the principle of motion to the mechanism which it propels. Now, this principle of motion is rationally conceivable, as an abstract possibility, everywhere present in space, distinct from every and all forms of mechanical construction. What is needed to make an operative mechanism is a compliance with the law of the principle of motion. This is the spirit of the mechanical world, and with the world of forms completely adapted thereto there would be in that world perfect adjustment or harmony. Then, also to carry the analogy into the domain of organic nature, there is there a principle of life and organization superimposed upon the mechanical; and it is in this principle, not in matter, as the late distinguished Professor Tyndal said, that lies the potency and possibility of all forms of life. Still further, making the same application to the higher realms of being, and invading the mysterious recesses of the human soul, there, too, is the principle, the spirit, the latent possibility, whose law being fulfilled in the domain of substance, that universal special domain wherein exists the passive element understood by the term matter in its varying degrees of intensity and refinement, gives rise or birth to that positive and actual entity, the soul, or real personality of man.

Mark the proposition. Spirit consists of principle, latent when not conjoined with substance in organic form; active when thus conjoined. The highest degree of manifestation is reached in the human personality; and right here comes in the moral law and its penalty. That individual who renounces allegiance to the higher principle, of which he has intimation in his highest ideals, and gives adherence to the lower, in so far degrades the tone of his personality or moral nature.

I may be allowed a brief digression here to challenge the correctness of a theory which is not by any means new, but which seems to possess some footing in the ranks of the Spiritualists of today. It is the doctrine of philosophical necessity, more commonly expressed by the word fatality. In the theological world it is known as the doctrine of election or foreordination. Couched in the language of Alexander Pope, the same thought is conveyed by the phrase "Whatever is, is right." But that the poet himself did not interpret these words in their literal sense we may understand from the "Universal Prayer."

"Thou Great First Cause, least understood;
Who all my sense confined
To know but this, that Thou art good,
And that myself am blind;

"Yet gave me, in this dark estate,
To see the good from ill:
And, binding Nature fast in Fate,
Left free the human will.

"What conscience dictates to be done,
Or warns me not to do,
This, teach me more than hell to shun,
That, more than heaven pursue."

I am not going to enter into a discussion of that old, old question, free will and moral responsibility,—only to give in brief a reason for the faith that is within me. If I were to appeal to the practical, every-day, common sense of mankind, quick recognition of human responsibility commensurate with human knowledge would, I have no doubt, be universally given, if not by spoken word, certainly by conscious or unconscious deed and conduct. There is no disputing the fact that human society in all its relations, its social customs, its business life and its governmental policies, is based upon the idea of human individual moral accountability. But, you may say, while this is so, is it not all wrong? I grant, from some points of view, that it may seem wrong, but until you demonstrate its fallacy, I shall be justified as a logician in holding that so universal a manifestation is itself an evidence of the validity of the underlying principle which actuates it.

I wish, however, to indicate what seem to me the substantial, philosophical grounds, if I have not already done so, upon which man's accountability and therefore moral progress depend, and out of which they spring.

The ground or basis does not ultimately rest in the doctrine of utilitarianism, which holds that that is good which is useful, but in my opinion it lies deeper, and is to be found within the nature of the soul itself. This indeed is a deep question. The soul, in the highest conception which I can form of it, is a thing of harmony, not only of an inward harmony, which it may possess in its highest estate, but it has within itself an unconquerable longing for universal harmony in and between the universe within and without. With quick perception of discord and imperfection there comes to the soul regret that there is discord, and there arises the desire that it may not continue. This perception and regret manifests itself in the individual by the voice of conscience.

Then again, it is self-evident that man has a dual existence; the practical, or that which he actually realizes as concrete life, and the ideal, or that which he would embody in the real if he but possessed the requisite knowledge and the will. If, however, he fails, knowing that he does possess the power to realize his highest and best ideals, he need not be told, for he is already conscious that he has not attained to that degree of moral perfection that he might have reached.

But to resume: An important characteristic of Spiritualism, as I view it, is its freedom—freedom for the individual to grow intellectually, morally, spiritually; freedom ever to change his present conditions for those which are higher and better; freedom to avail himself of all knowledge which he may possess, to the end of his own advancement and that of his kind as eternally progressive entities. But freedom does not mean independence of law. Freedom is law, the law of the intellectual and moral worlds, the law of the Spirit-world, and it is because of this law of freedom that the shackles which bind the body cannot fetter the mind or soul. John Bunyan though in prison could write a "Pilgrim's Progress;" Torquato Tasso, a "Jerusalem Delivered."

Spiritualism, investing the individual with the fullest degree of freedom to work out his own salvation from the effects of ignorance, through self-enlightenment, does not, thenceforth, leave him without the substantial means for his continued progress. It opens wide the windows of inspiration and the doors of demonstration and gives to the willing and appreciative heart the light, love and knowledge of the spheres of wisdom and harmony. That which the individual sees to be true he is to accept at the peril, not of his immortal soul, but of his own self-respect, and of the good esteem of his fellows. He is, however, always to do his own thinking, notwithstanding pearls of wisdom are dropped at his feet. Though we, as Spiritualists, have splendid and gifted teachers among us who greatly aid us in the solution of many problems, we are continually urged by them to do our own thinking, and certainly are we left by them to bear for ourselves the effects of our own misdoings and ignorance.

Thus it is that Spiritualists, individually, have a work to do. They are the chosen people—not chosen to inherit some earthly land flowing with milk and honey, but chosen to bear aloft the light of reason, of love, of the moral law, and of that knowledge which reveals man as an eternally progressive being, destined to dwell in a world whose splendors surpass the eloquence of human tongue to tell.

The Spiritualist has a duty with respect to all departments of human activities and relations; and for his work he needs to be thoughtful, diligent, sympathetic, loving, humane. He knows that he is a progressive being, and that as he passes from sphere to sphere his status is ever to be determined by his antecedent motives and deliberative acts; that he is the maker of his own destiny in so far as that destiny lies within the domain of his intelligent will. He knows, too, that his only savior is the higher resolve and its immediate and practical fulfillment. Hence it is that the Spiritualist is a practical man as well as a searcher for the higher truths of the spirit realm; and as he mingles with his fellows, in the neighborhood, in business, in society, in the walks of science, of art, of philosophy, of politics, he stands for the moral principle, the best and highest interest, the broadest and most generous liberty. He is, therefore, the uncompromising foe of all forms of tyranny, oppression and injustice. He loves his family, his neighbor, his country and all mankind, and is ever ready to guard and protect them against all that would do them harm. He is the particular champion of the education of the masses, for he knows that the individual can alone through a knowledge of the laws of nature and of those of his own being become emancipated from the thrall of ignorance and all its concomitant evils.

The Spiritualist is reformatory in his methods—iconoclastic, conservative and constructive; he would destroy the erroneous and the evil—preserve and build up the good and the true. He is ever progressive in his search for the truth. He does not believe that he knows all that he may know, nor that he has risen to the highest comprehension in science and philosophy. If he criticises, prunes, dissects, weighs and measures, it is that the truth may stand out in the clearness of its own light, shorn of the excrescences which prejudice and ignorance have laid upon it. Finally, he is ever hopeful for the best—indeed, an optimist, and believes that in the time to come man while yet in earthly form will attain to that nobler estate wherein he shall fully realize that he is an immortal spirit who may daily and hourly look beyond the shadows of material life and behold the iridescent glow of the immortal world everywhere present.



KATIE FOX JENCKEN.



MARGARETTA FOX KANE.



LEAH FOX UNDERHILL.

Tiberias, Palestine, has a meteorological observatory situated 682 feet below the level of the Mediterranean Sea.

An absolutely fire-proof chimney, fifty feet high, has been built of paper in Breslau. It is the only one of its kind.

Providence, R. I., is one of the chief cities in the world for the manufacture of jewelry and silver goods.

SPIRITUALISM.

An Unqualified Blessing.

The Forty-Sixth Anniversary of Modern Spiritualism.

By the Guides of Mrs. Cora L. V. Richmond.

In whatever light of individual opinion we view the subject, from whatever heights or depths of personal experience, from whatever breadth or limitation of observation, Spiritualism at this summing up of forty-six years has nothing but blessedness to record.

It has brought no added terror of belief, no horror of cruelty, no stern decree of blind judgments; but unsealing of vision, unfastening of fetters, unlocking of prison doors, and an abiding spirit of truth that sets men free.

Nor is there anything to record in its history thus far that the most enthusiastic lovers of humanity can deprecate, nothing that the most ardent disciples of human progress can deplore.

Viewed from the standpoint of so-called "scientific investigation," it has offered and still offers problems to solve, heights to scale, that the most daring investigator has not even attempted to conquer, and presents a most alluring field of psychic research, a most elusive yet convincing array of facts and physical phenomena; in fact, a perpetual challenge to the materialistic mind: "Come and solve me if you can."

From the standpoint of the scholar and thinker there is a still more enchanting field of research. The reasonableness of it all; the appropriateness and harmony of the whole with all its parts; the undeniable logic of both the primal proposition and the results, *i. e.*, of Spiritualism as a thing that ought to be true, and of the manifestation of it as offering conclusive evidence that the first proposition is true. The answer to a need; the solution it offers of vexed and continually arising questions; the opening of a vast realm—a realm absolutely unexplainable by any other system of teaching; these and a thousand other equally stupendous and equally glorious propositions force themselves into recognition through the open mental vistas offered by what is generally known as the spiritual philosophy.

No inconsiderable number of people have taken the light of this system with them into the investigation of the mystic labyrinths of theosophy, and the more external yet equally uncertain term "psychic research." While whatever was luminous in "Christian science," as a true gift of healing, has unquestionably been made possible by the healing power known among Spiritualists for forty-six years.

The spiritual teachings that crown and make perfect the whole are the added unfoldment and perception of that which is. No mere hypothesis, no theories, no blind beliefs, but the unveiling to the perception of human beings of the realities of spirit states; realities that, however far removed from the dust (and because so removed) are the eternal verities of the universe—of the realm of spirit and the inner realm of the soul.

Of the blessings brought to humanity by this knowledge, probably the most manifest one of doing away with the terrible meaning of physical death, and the demonstration of continued existence of and constant communion with those who have passed on, is the least, although that alone would be greater than the blessings brought by any other system, since they present but belief, and this is knowledge. The knowledge of spirit (soul) *per se*, the awakening and expansion of the spiritual faculties to a normal activity after having been so long dormant, or only awakened by super-normal methods; the masterful manifestation of a purpose in the gradually developing forces of the human spirit, while still immured in time and sense, the conquering of the environment, not by the asceticism of the recluse, but by individual victory in the midst of human surroundings.

The true ethics of Spiritualism is the individual victory over personal imperfections. Every message from spirit states is a lesson in this direction. So gradually, yet so constantly has this lesson been inculcated, that unless one takes a retrospective glance at the last forty-six years, one cannot realize how much this has done toward the healthful activity of man's moral nature.

While breathing the utmost charity for human frailty and failings, while teaching that all moral obliquity is disease, imperfect unfoldment—or lack of unfoldment—while teaching that each one should be absolutely free from harsh judgments, still there is no scapegoat in Spiritualism. Individual strength and responsibility, individual victory alone, must be the basis of all spiritual attainment.

No helps are denied or withheld; on the contrary, every help, human and Divine (all being Divine) must be offered, are already provided.

This forms a legitimate means of spiritual and moral advancement that cannot be undermined nor set aside.

To enter this freer air of earth, this more expansive and comprehensive atmosphere of mental and spiritual advancement is like admitting the fresh air into a long-closed room, or like ascending to an altitude when one has been in a narrow gorge. Spirits note the difference in these human states in forty-six years and rejoice.

If the outlook presents what may seem to be difficulties and clouds, they are such as are incident to the human race in the present stage of unfoldment, and Spiritualists may be thankful (doubly so) that they have so shining a presence of truth with which to meet the "powers of darkness." Co-operation for that purpose is well, and the experiences of the past have taught most Spiritualists the difference between co-operation and crystallization. There is no danger of the latter for many a century; never, indeed, for all such tendency is rapidly drawing to a close in this age of swift culminations.

Adverse legislation, proscription by law, everything oppressive can and will be met in this spirit of union and individual freedom.

So beautiful is this light of truth as it shines upon the world today, so adapted to the various human states, so do individual lives find in it the answer to their individual needs; so does it satisfy the hunger with spiritual manna, quench the thirst with its waters of truth, clothe the bare and repulsive forms of materialism and blind external worship with the fine raiment of the spirit; so give hope to the despondent, strength to the weak, courage to the faltering, knowledge to the ignorant, love to the hated and hating children of earth, that even those who know not its name and have not heard or seen its revealments, still feel, perceive and are affected by its presence and radiance. Were its light suddenly blotted out they would say: "It is night."

Rejoice, Spiritualists, in this light; grow in its growth, strengthen with its strength, and make more perfect and beautiful its way on earth by the beauty and perfectness from within each soul.

A. A. BALLOU.

(Following this is a brief message from Abraham Lincoln, written through this medium, that I am requested to send.—A. A. B.)

A NOTE OF WARNING.

Spiritualists, a cloud is rising above your nation that will eventually spread over the whole world. It is larger than a man's hand; it even now extends over the entire country. Forget your individual differences, if you have them; forget the unimportant divergences—remember only the truth, the light of your great and beautiful knowledge.

The cloud contains that with which you sympathize. On one side are your brothers—you, perhaps—the toilers of the land who ask for labor, that they may earn their daily bread; on the other side the hosts of mammon, who "know not what they do," but who blindly combine to destroy human life; on the other (the third side of this cloud) the hosts of bigotry and oppression. There will be a struggle soon. Are you ready? We urge nothing by the might of arms, but by the strength of moral and spiritual right.

Heed this warning and be united; be strong in the love and truth that cannot be resisted.

A. LINCOLN.

BATTLE CREEK, MICH.

ANNIVERSARY EXERCISES.

The forty-sixth anniversary of modern Spiritualism was celebrated by the First Society of Spiritualists of this city at A. O. U. W. hall, by an all-day meeting. From 10 until 12 o'clock a conference meeting was held, which was participated in by the members of the society. Dr. P. J. Johnson gave a short inspirational lecture. From 12 until 2 o'clock a picnic dinner was served.

The afternoon session commenced at 2 o'clock. The following was the programme: Reading of a poem by Mrs. Joseph Seereiter; recitation by Miss Vera Chase; an inspirational song by Miss Jessie Johnson, of Yorkville; recitation by Miss Fern Chase; recitation by Mrs. Rose Kishpaugh; instrumental music by Elmer T. Kleckner; recitation by Mrs. Edith Fisk; music by Mrs. Susan King; song by Miss Jessie Johnson; Dr. Johnson gave five short speeches by five different spirit controls. Following this came a test of mediumship by Mrs. Lizzie Seereiter. After washing her hands in the presence of the audience, she held out her right hand and in the palm was formed drops of oil, which the Spiritualists claim will in time be the means of healing humanity. The audience passed around the room in single file, so as to get a view of the drop of oil in her hand. Mrs. Seereiter also gave descriptions of spirit forms that she claimed to see in the room and called them by name. They were all recognized by friends present.

Mrs. Ed. Piper followed, and gave some interesting readings and delineations by taking in her hand some article from the person of people present in the room. Miss Johnson gave an inspirational song, when Dr. Johnson pronounced the benediction.

At the evening session an inspirational address was delivered by Dr. Johnson, followed by tests by Mrs. Seereiter.

The meetings were presided over by Joseph Seereiter, president of the society.

The morning and afternoon sessions were well attended, and in the evening the hall was crowded to its utmost capacity. There was much interest in the lectures, and especially in the tests.

Strength is incomprehensible by weakness, and, therefore, the more terrible.—Hawthorne.

The cabbage is the development of a common seaweed which grows wild on every coast of Europe.

There is at present a colored prisoner in the Alabama mines who speaks twelve different languages.

ABRAHAM LINCOLN.

A Spiritualistic Study of the Man.

A PAPER READ TO A SELECT COMPANY AT 498 W. MADISON STREET, CHICAGO, ON THE FORTY-SIXTH ANNIVERSARY OF SPIRITUALISM.

Abraham Lincoln is one of the men known in history, the least of whose acts and sayings are matters of interest to all lovers of humanity. There was so much in his life, from first to last, that appeals to the tenderer and humaner side of human nature, that all hearts yield to a feeling of sympathetic kinship with him in his adversities, struggles, trials, and the varied experiences he passed through in his growth to the measure of noble manhood and greatness. His early life of privations and toil, and his intense battle to surmount the untoward surroundings incident to the life of one who sprang from the humbler strata of society, so situated as to be bereft of the more common privileges and advantages of education and the refining influences of higher social environments—these are the things that draw sympathetic feeling to the man who arose from these adverse environments, surmounting all disadvantages, gaining in knowledge and in the favor of the people, until, at length, he is called by their suffrages to fill the highest position of honor within their gift.

The humble cabin which was his birthplace, and the plain, but now historic cabin which was the home of the Lincoln family in his younger days—showing his humble origin and the unpretentious beginnings of his career of life—how like to the birthplace of modern Spiritualism, the modest home of the Fox family at Hydesville. One might have asked in either instance: Can any good come out of Nazareth? But Abraham Lincoln's name and fame are imperishable; and Spiritualism has found a name and home in every country upon earth!

Not only to the man himself, but also to the things with which his life was associated, a deep interest attaches. So it is that toward the commoner sort of things which were his handiwork in his earlier days of manual toil, there exists a feeling of loving veneration.

The writer of these lines was living near Springfield, Illinois at the time of Lincoln's first nomination to the presidency; and he well remembers when the "Rail Guard"—a company of men who had armed themselves with rails of Lincoln's splitting—marched around the old state-house square, each carrying a rail on his shoulder, the tall, gaunt form of "Honest Old Abe" bringing up in the rear—as they had impressed him, with his good-natured consent, to do. It did not appear a very dignified proceeding, but among his neighbors and friends there were none that loved him less for it; and "Lincoln's rails" did good service in that memorable campaign.

On the occasion of the ratification meeting there was an immense gathering from near and far, at the fair grounds on the outskirts of the city of Springfield. During the proceedings, a carriage in which sat Mr. Lincoln, came upon the grounds. He was quickly discovered. Like a whirlwind—a human cyclone—the people went for him. The driver tried to speed away, but he was in the storm-center of the vast mass that with loud hurrahs closed around the carriage, and took out its occupant and carried him to a speaker's stand near by. When the din had ceased, Lincoln spoke:

"My friends, I have come out here to see you—and give you an opportunity to see me." The demonstrations showed that he was a man whom the people loved to hear and see.

When he came down and passed through the throng, with his long, far-reaching strides, everyone tried to take him by the hand.

His was one of those natures that, despite political differences, drew all men unto him.

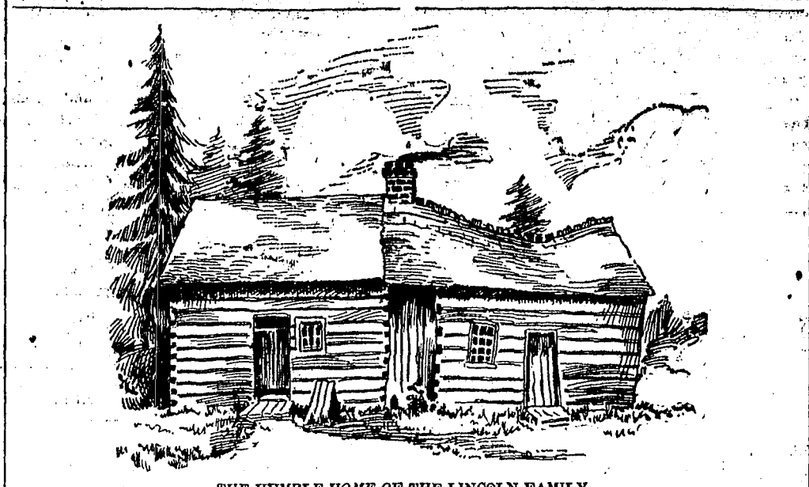
It is of interest, in view of the revelations in Chiniquy's book, "Fifty Years in the Church of Rome," concerning Chiniquy's persecution by the Romanists, and Lincoln's defeat of their purposes, to know that, from the speaker's stand occupied by Mr. Lincoln on this occasion at Springfield, the Hon. John L. Wilson made a speech to which Mr. Lincoln earnestly requested the attention of the listening people. In this speech Mr Wilson dwelt with especial emphasis on the dangerous machinations of Rome, with regard to our country. Mr. Lincoln spoke as though he knew and approved of what Mr. Wilson was about to utter, and considered it of very great importance.

From the mental characteristics of the man as exhibited in his maturer years, we are led to surmise the interior bent and experiences of his mind during the earlier formative period of his life. This sad-eyed man, whose gaze seemed like that of a soul dwelling in the central secret depths of eternal being, and looking far away into the secrets of the ages to come—what were the spirit-thoughts he heard? What the mysterious reflective whispers of that thought-voice, of spirit-source, which the ancient Hebrews named "Bath-Kol"—as not being an actual objective, vocal utterance heard by the physical organs of hearing, but rather in finer spiritualized poetic phrase "the daughter of a voice,"—the soul of a voice—a spirit-voice addressed to, and heard and recognized more or less distinctly, consciously or unconsciously, by the spirit addressed?

Could we but know of those seasons that come to all—in his experience, when within the deep solitude of his own being, in reverie rapt, he listened to the voices of the angels of God communing with themselves and with his soul—on the deep mysteries of life and being; the time when

The soul in solemn silence waits
Within the inner temple's gates:—
Lo, echoing footfalls! Thoughts that trod
The whispering-gallery of God—
The soul!—when human thought meets thought
Divine, in sacred union brought.

These are the things whose realities are wrought into the texture of the soul's being—and out wrought in the life, the acts, and the mental, moral and spiritual objectiveness of the man. They cannot be told—nor polished prose nor tuneful poesy can set them to language that may be uttered by human tongue.



THE HUMBLE HOME OF THE LINCOLN FAMILY.

What with him were those influences from the unseen—those finer echoes from the world eternal and spiritual—that come to all, and leave the impress of their silent, moulding influence on the plastic minds of mortals? One who heard, knew, and consciously recognized their reality, their import and their source, said to an inquirer: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit"—and so, also, are the thoughts born of the spirit.

The education resulting from the interior promptings, impressions, spiritual enlargement of mental vision—the silent internal education given by spirit intelligences unseen—the value of this education to one of Abraham Lincoln's cast of mind can not be estimated.

What an inestimable revelation would it be to us who have some knowledge of these things, and yearn for more, could we but have a transcript of the spiritual experiences and unfoldment of Abraham Lincoln all along the inner life-lines of his earth career! What a chapter of spiritual riches in the great, ever-forming Bible of the ages, would be such an account of the spiritual forces that, as Emerson wrote, in his "Over-Soul:"

"Wrought in a sad sincerity—"

within the mind of this child of wonderful destiny! But, if these things are ever made known to us, it will only be by revelation from the Spirit-world.

There can be no doubt that Abraham Lincoln's earlier spiritual leadings predisposed and prepared him for the recognition and acceptance of the truth of Spiritualism in the later years of his life, when the mountain burdens pressing upon him caused him to feel, as never before, the need of the highest attainable advice and assistance in the fulfillment of his sacred obligations to his country and to the world. And in respect of these later years we are not left entirely in the dark; for the evidence—despite the denials of some whose own asseverations only prove their lack of certain knowledge—goes to establish the verity of the claim that he consulted spirit advisers, through "mediums," and that such advice was largely followed by him in some most important matters that concerned his course of action in affairs of government, and notably in the preparation and issuance of the Emancipation Proclamation—which alone would suffice to make his name immortal in history.

A circumstantial account of some of Mr. Lincoln's spiritualistic experiences may be found in that very interesting book, "Was Abraham Lincoln a Spiritualist?" by Mrs. Nettie Colburn Maynard. The instances therein recorded demonstrate that this great man did not hesitate to receive and thoughtfully and seriously weigh any intelligent suggestions for guidance from spirit sources and delivered through one whom the spirit powers used as a medium. His was too honest a nature to reject and ignore what he was convinced was the truth. His great soul soared far superior to that finical littleness that has not sufficiently developed in manly attributes to receive and accept demonstrated truth that has not received the approving brand of the Mrs. Grundys of society.

The rugged, manly honesty and sincerity that grew with his growth from the days of his life in the humble log cabin built by his aid in an Illinois wilderness, and expanded with the other rugged, manly traits that brought him into sympathetic rapport with the great heart of the people—these would carry him forward to receive and accept the truth as it should be revealed to his perceptive mind. And so Abraham Lincoln became a Spiritualist.

His tragic taking-off was foreshadowed not only by sad impress upon his own sensitive nature, and by Father Chiniquy, but by written warnings received by him from different "sensitives," warning him against some fearful plot against his life.

The Philadelphia *Times* published an account of

A PROPHETIC VISION

that came to President Lincoln before his assassination:

There were only two or three listeners. Mr. Lincoln was in a melancholy, meditative mood, and had been silent for some time. Mrs. Lincoln, who was present, rallied him on his solemn visage and want of spirits. This seemed to arouse him, and, without seeming to notice her sally, he said, in slow and measured tones:

"It seems strange how much there is in the Bible about dreams. There are, I think, some sixteen chapters in the Old Testament and four or five in the New, in which dreams are mentioned; and there are many other passages scattered throughout the book which refer to visions. If we believe the Bible, we must accept the fact that in the old days God and his angels came to men in their sleep and made themselves known in dreams. Nowadays dreams are regarded as very foolish, and are seldom told, except by old women and by young men and maidens in love."

Mrs. Lincoln here remarked: "Why, you look dreadfully solemn; do you believe in dreams?"

"I can't say that I do," returned Mr. Lincoln, "but I had one the other night which has haunted me ever since. After it occurred, the first time I opened the Bible, strange as it may appear, it was on the twenty-fifth chapter of Genesis, which relates to the wonderful dream Jacob had. I turned to other passages, and seemed to encounter a dream or a vision wherever I looked. I kept on turning the leaves of the old book, and everywhere my eye fell upon passages recording matters strangely in keeping with my own thoughts—supernatural visitations, dreams, visions, etc."

He now looked so serious and disturbed that Mrs. Lincoln exclaimed: "You frighten me! What is the matter?"

"I am afraid," said Mr. Lincoln, observing the effect his words had upon his wife, "that I have done wrong to mention the subject at all; but somehow the thing has got possession of me, and, like Banquo's ghost, it will not down."

This only inflamed Mrs. Lincoln's curiosity the more, and while bravely disclaiming any belief in dreams, she strongly urged him to tell the dream which seemed to have such a hold upon him, being seconded in this by another listener. Mr. Lincoln hesitated, but at length commenced very deliberately, his brow overcast with a shade of melancholy.

"About ten days ago," said he, "I retired very late. I had been up waiting for important despatches from the front. I could not have been long in bed when I fell into a slumber, for I was weary. I soon began to dream. There seemed to be a death-like stillness about me. Then I heard subdued sobs, as if a number of people were weeping. I thought I left my bed and wandered down stairs. There the silence was broken by the same pitiful sobbing, but the mourners were invisible. I went from room to room. No living person was in sight, but the same mournful sounds of distress met me as I passed along. It was light in all the rooms; every object was familiar to me, but where were all the people who were grieving as if their hearts would break? I was puzzled and alarmed. What could be the meaning of all this? Determined to find the cause of this state of things so mysterious and so shocking, I kept on until I arrived at the 'end room,' which I entered. There I met with a sickening surprise. Before me was a catafalque, on which rested a corpse wrapped in funeral vestments. Around it were stationed soldiers, who were acting as guards; and there was a throng of people, some gazing mournfully upon the corpse, whose face was covered; others weeping pitifully. 'Who is dead at the White House?' I demanded of one of the soldiers. 'The President,' was his answer. 'He was killed by an assassin.' Then came a large burst of grief from the crowd, which awoke me from my dream. I slept no more that night; and although it was only a dream, I have been strangely annoyed by it ever since."

"That's horrid!" said Mrs. Lincoln. "I wish you had not told it. I am glad I don't believe in dreams, or I should be in terror from this time forth."

"Well," said Mr. Lincoln, thoughtfully, "it is only a dream, Mary. Let us say no more about it, and try to forget all about it."

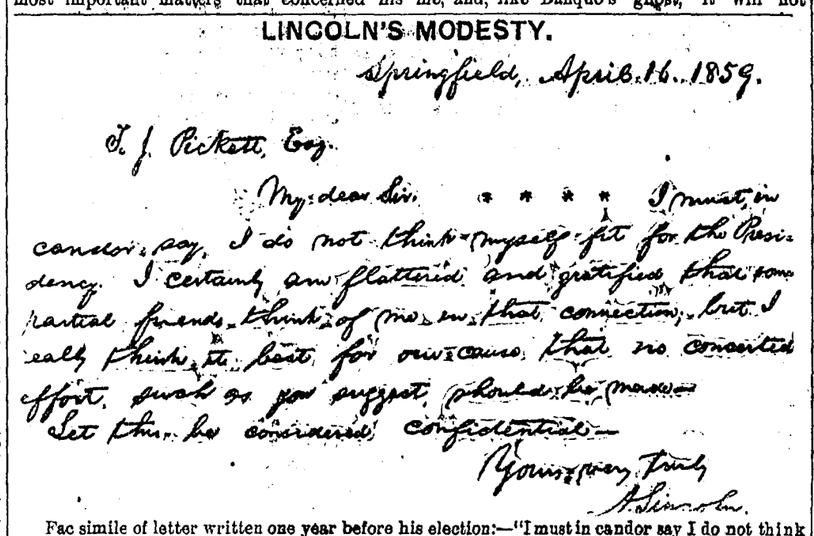
To Chiniquy he had said: "Man must not care where or when he will die, provided he dies at the post of honor and duty. I have a presentiment that God will call me to him through the hand of an assassin."

We may not know how much of his spiritual sensitiveness he received from his mother, whom he visited at the old homestead after his election to the presidency. When she bade him farewell she said in parting, and with tears running down her cheeks: "Oh! Abe, my boy; I'll never git to see ye no more, for I know those fellers in Washington 'll kill ye."

And so it proved. Stricken down by the hand of an assassin, this great-souled, tender-hearted man of the people passed on to the higher life of those that have loved and served their fellowmen.

JAS. C. UNDERHILL.

LINCOLN'S MODESTY.



Springfield, April 16. 1859.

T. J. Pickett, Esq.

My dear Sir. * * * * I must in candor say, I do not think myself fit for the Presidency. I certainly am flattered and gratified that my partial friends think of me in that connection, but I really think it best for our cause that no concerted effort, such as you suggest, should be made. Let this be considered confidential—

Yours very Truly
A. Lincoln.

Fac simile of letter written one year before his election:—"I must in candor say I do not think myself fit for the presidency."—ABRAHAM LINCOLN.

46TH ANNIVERSARY.

As Celebrated by the First Progressive Society of Spiritualists at Chicago.

The forty-sixth anniversary of the "little raps" was celebrated April 1st, by the First Progressive Society of Spiritualists, in their beautiful hall, 3118 and 3120 Forest avenue, in a most approved manner. A large number remained at the hall after the three o'clock meeting until the evening—the time being fully occupied with social converse and general good cheer, wit and pleasantry, sandwiched with the choicest delicacies that deft fingers and loving hearts could prepare. The elegant floral display reminded me of similar occasions in the many years agone, of my work with and for the angels, in my home of adoption—sun-kissed, flower-wreathed California. As the participants stepped upon the platform to read or recite, it really seemed like an enchanted bower, for above, around, beneath, on every side were choice exotics of every shade and hue, and lilies pure and white which seemed to syllable their praises in their incense, and their lips breathed forth from the petals the sweet sound of prayer; while angel voices in accord to the melody of the spirit, hymned forth the praises of the angel world, and no one bade them be silent.

The success of the new society is almost phenomenal: starting four months ago with a mere handful of the faithful, with our gifted inspirational speaker, Mrs. Edith R. Nickless, as their leader, they have already found the seating capacity of that large hall too small. Also we have a Ladies' Aid or Auxiliary, and a Lyceum. The program was as follows, as nearly as I can remember: Exercises opened with singing, Maud Bouswah presiding at the piano; invocation by Mr. Hammond; remarks by Prof. Perkins, of California; address by guides of Mrs. Nickless, which are always pearls of wisdom, and appropriate to the occasion, followed by tests; recitation by Miss Florence Lambine, "St. Peter at the Gate," very good; song by Miss Lawrence, highly appreciated; recitation by Miss L. Parsons, "Dawn of the Light of Truth," which was one of the gems of the evening; song by Miss Hanson, which was artistically rendered; inspirational poem by Mrs. Temple Taylor:

SPIRITUALISM, 1848—1894.

Forty-six years have come and gone,
Fraught with all that fate to mortal brings—
To some the rope, the fagot, ridicule and scorn;
To others, hope, peace and comfort came.

Borne on the March winds, long ago,
When superstition seemed to fill all minds,
The tiny raps, like evangels of light,
To three sweet children came at night.

Came when materialism bound, as with chains,
The brightest minds of every land;
Called a halt, and made us know
That which blind faith could never do.

Oh! knowledge grand, sublime and true,
That proves this life does not end all—
But on and on through endless time
The soul of man doth still unfold.

And higher spheres of existence reach,
Until out into infinitude. The heights attained,
The finite mind of man cannot, does not, comprehend.

Savants may ask: What good has been wrought
Provided all that's claimed is true?
The only answer to be given is:
We have proved the way to heaven.

MRS. TEMPLE TAYLOR.

Colorado Springs, Col.

ANNIVERSARY EXERCISES.

The anniversary was observed here by holding a meeting Sunday morning, April 1st, in G. A. R. hall. Mr. G. W. Kates gave the address upon "The History of Spiritualism." The meeting was greatly enjoyed by those present, and new energy aroused towards holding regular meetings.

WHIT.



46TH ANNIVERSARY.

A Few Remarks by Brother Jonathan.

He Feels a Deep Interest on This Occasion.

I congratulate you, Spiritualists, on this the forty-sixth anniversary of modern Spiritualism, and particularly do I wish to warn you of the encroachment of the Jesuits on the earth-plane and on the spirit side of life also. They have taken possession of many mediums, and their only object is, while telling a few spiritual truths and giving tests, to finally disgrace your glorious cause. Look out for mediums who still attend the confessional. The A. P. A. is doing a most excellent work in repelling Rome's invasion, as set forth by Rev. Madison C. Peters, who in a late sermon reviewed the purposes of the order.

"The determination to resist Rome's aggressive political power," said Mr. Peters, "is seen in scores of anti-Romanist organizations forming all over this country. The most efficient of all these is the A. P. A., an order two years old, numbering upwards of 1,500,000, and steadily increasing at the rate of 10,000 a week. The A. P. A. had more to do with the result in the recent elections than the financial depression. The millions are rising in an aroused patriotism that is determined that American principles and not Roman shall prevail in this country, and that Americans and not foreigners shall rule America. Let no one imagine that the A. P. A. will soon pass out of existence. This movement in its inception made blunders, but it is now in good hands and moving on cautious and conservative lines, and the Roman hierarchy might just as well learn at once that Americans, native and foreign-born, will defend their public school system and resist all foreign interference, with their lives if need be. In last week's election in Kansas City the two parties were arrayed against each other, and resulted in some killed and wounded. It is worthy of note that every attempt to carry out the principle of 'America for Americans' in our history has brought about a fight at once. Why should the Irish Roman Catholics organize themselves into a great number of secret societies? Almost all these societies are military ones. The Irish Catholics may have their beneficial and civic orders, but it is certainly not a good thing that they organize into military companies and regiments bearing arms.

"The American people," Mr. Peters continued, "have become so tolerant of intolerance that sooner than defend their rights they allow the Corrigans and Crokers to walk over them roughshod. Rome has so scared the American people with the shout of 'bigotry' that they have allowed her to fill the offices with thieves and thugs, loot the public treasury, attack the schools, muzzle the preachers, and run everything, from the White House to the penitentiary, to suit the Pope. And now when Americans awake and organize to defend the institutions for which their fathers died the cry of 'persecution' is raised.

"People cried 'No danger!' before the war of the rebellion," said the speaker in conclusion, "but when Fort Sumter was fired upon it woke them up. And something will yet arouse sleeping Americans. Rome would like to keep the American people quiet until she has complete control of the government, enacts all needed laws to effect a union of Church and State, and then put on Protestants the curse for stirring up the rebellion. Abraham Lincoln saw the danger threatening the American people and said: 'I do not pretend to be a prophet, but though not a prophet I can see a very dark cloud on our horizon, and that cloud is coming from Rome.'"

Spiritualists, beware, we say, of Jesuitical spirits as well as Jesuitical mediums. There is a dark cloud on the glorious cause of Spiritualism.

Do You Hear the Heavenly Message?

Don't you hear the heavenly music?
Don't you hear the joyous sound?
Angels now are all around us,
Love and mercy doth abound.

Hallelujah, hallelujah,
Peace on earth, good will to man.

Let your lamps be trimmed and burning;
Meet the angels on the way;
Leave all darkness now, forever.
Seek for that eternal day.

Hallelujah, hallelujah,
Peace on earth, good will to man.

Don't you hear the music ringing,
Sweet and softly through the air?
Don't you hear the angels singing,
Love and mercy everywhere?

Hallelujah, hallelujah,
Peace on earth, good will to man.

MRS. C. M. HOWARD,
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Mrs. S. A. Lefeber
Rossmoyne, Ohio.

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BY FATHER CHINIQUY.

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CHAPTER III.
The Confessional is the Modern Sodom.

CHAPTER IV.
How the Vow of Celibacy of the Priests is made easy by Auricular Confession.

CHAPTER V.
The highly-educated and refined Woman in the Confessional—What becomes of her after unconditional surrender—Her irreparable Ruin.

CHAPTER VI.
Auricular Confession destroys all the Sacred Ties of Marriage and Human Society.

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Should Auricular Confession be tolerated among Civilized Nations?

CHAPTER VIII.
Does Auricular Confession bring Peace to the Soul?

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The Dogma of Auricular Confession a Sacrilegious Imposture.

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46TH ANNIVERSARY

Of Modern Spiritualism.

An Address Delivered

BY PROF. W. M. LOCKWOOD.

To the World's Progressive Thinkers.

A happy combination of circumstances introduces us to our work here on the Spiritual rostrum, and to the progressive thinkers of this age. The dawning of a new era of thought upon the truth of continued existence, we trust, awaits the world on this the first day of the forty-sixth anniversary of the Spiritual philosophy. An awakening made interesting by discoveries in physical and mental science of such importance as to dispel error and idle speculation, by processes of analytical demonstration, showing the unity of nature's order to be the formula of this era. Continuity of life based entirely upon known principles of cosmos, without the intervention of priestcraft or theism, is in the line of actual progression, freeing every man from schismatic servitude and making him the rightful heir to all progress and growth.

Into this thesis of the Spiritual philosophy we propose to weave an analysis of ancient and modern inspiration and revelation, and to introduce those deductive and inductive arguments and experiments that are basic to a true philosophy, and cogent with logical methods of reasoning. To enable us to present this progression in its real light, we are obliged to explain what was understood by the term inspiration in ancient theistic thought, and to note that for centuries it was applied only to those writings called "Sacred Scriptures." But gradually the evolution of thought, promoting discoveries in physical and physiological science, has dissipated the narrow view of theists, and modern inspiration stands forth to-day to unlock the secrets of nature and reveal the rhythm of cosmic art, in its application to life present and future.

It has ever been the weakness and special province of theology to instruct that inspiration is a lost art, having been in times past a supernatural action of the so-called "Divine Mind," upon the minds of a limited number of prophets and apostles of the evangelical faith, and that its mission ended with the compilation of the Old and New Testaments. While it is true that this schism has given rise to two schools of theistic thought—the one contending that every chapter, verse, word and letter of the Bible is plenarily inspired; the other, that only particular chapters and verses are inspired, such as relate directly to religion and revelation—yet each of these factions maintains that the day of inspiration ended with the lives of those who wrote and compiled these special treatises.

The word inspiration, as applied to mental processes, means, literally, to breathe into, or more accurately, breathing into; and as used by theologians denotes the action of the divine mind upon human mind, whereby the latter is supernaturally informed and qualified to communicate the information received. The term revelation is used by theologians to denote the first part of this action, and inspiration to express the second part. Thus it is claimed the divine mind just revealed to his prophets and chosen ones what he desired to be communicated, and supernaturally qualified and inspired them to give utterance to his instructions. It will appear, we believe, to most thinkers, that the utterance of truth does not need supernatural qualification more in religious or in secular affairs,—in theistic doctrine, or in the ordinary exercise of the human faculties, neither in the interpretation of the Bible, or in the application of principles of therapeutics. Indeed, we may say that the progressive intellect of the present era demands accurate methods of reasoning and inductive demonstration in matters appertaining to continued life, no less than in the affairs of life present.

Two factors of human progression have gradually changed the ancient view regarding the value of the Bible as an inspired volume, and is changing theological speculation in its various creedal aspects, and arranging new data as to inspiration perse. One of these factors are discoveries in physical, electrical and cosmic science, and the other equally important, the advancement of experimental physiology in its application to cerebral nervous mental structure. These discoveries imply that a definite order of ganglious structure is the base not only for seeing and all other modes of sensation, but that the mental poise of what we call good or bad acts, largely depends upon the character, quality and function of brain matter. Hence, what we call inspiration depends upon a certain normal condition and healthy activity of those brain cells through which the moral order of life is expressed, and upon which genius, skill and civilization depend.

Viewed in this connection, it will be seen that the inspiration that discovered the telescope was greater than that which indited the Pentateuch. The inspiration that disclosed the chemical balance and dynamic law superior to that which instructed a god, or an unknown and unknowable force or power, behind matter, actuating it. The inspiration that, in successive stages in our own time, caught and harnessed electrical energy to the various arts of commerce, and to processes of philosophical investigation, is of much greater value to man and mental research than all of the platitudes and postulates formulated by theistic speculation in all ages and times. The inspiration that located the cortical centers of the human brain, and revealed their relation to the sensory and motor system, is far more sublime than all of the rest, since its discovery affords not only an analysis of what inspiration and revelation really are, but how, through the divergence of mental structure and man's environment, we have the great variety of human thought upon life social and religious. The inspiration that reveals the order of human thought, through the application of modern physiological science, dispels the crude and ambiguous concepts of ancient religious schisms.

Perhaps in no department of human research is real inspiration so potent as in the philosophy of modern Spiritualism. Here, and here only, we find cosmic science in all of its departments harmonized by the Spiritual philosophy. Here, and here only, we find an analysis of consciousness as the subtle sheen upon which objective nature projects her activities, promoting thought, mind, intelligence and inspiration. Here, and here only, we may consider the human and his intellect, connected to life visible and invisible, by those molecular modes of relationship known to connect all factors of time and space.

The inspiration that discovered and applied the electro-character and quality of cerebro-nervous ganglia, to modes of impression, laid the foundation of a truth that will grow with increasing knowledge, and last as long as the Spirit-world impinges on human life and its needs.

Hence, it will be seen that the raps at Hydesville had an auspicious beginning. Morse had discovered that through a wire made sufficiently electro, he could transmit the raps at the telegraphic key. Or, more accurately stated, the raps of the telegraphic key evoked changes of some kind—at that time unknown—that produced or caused raps at the other end of the telegraphic line. To-day we know this phenomenon of electrical raps to be caused by molecular change; and to us, for many years, it has seemed to be something more than a coincidence that the raps at Hydesville as well as the raps of the electrical key should be caused by the action of conscious energy, upon electro conditions of matter, thus demonstrating the actuality and individuality of spirit life, through those electro-molecular changes, that we understand to be the formula for the transmission of energy in every department of visible and invisible nature.

The telegraphic circuit now unites a world of commerce, just as a knowledge of these cosmic principles unites two realms of conscious existence. Man in nature is a sentient central station, when what is called impression, or modes of motion or sensation, comprise the formula of physical and mental growth. These sentient impressions are the result of molecular change in the various avenues of the sensory system. When the popular mind can be made to understand and appreciate this truth, the relation between these two spheres of life will be demonstrated by the same kind of inductive evidence that now determines a conscious, intelligent operator at each end of the telegraphic line. Human consciousness, then, is a central station where incoming waves of vibration promote conscious sensation through molecular change; and it was the following of this order of impression that enabled the Fox family to trace the cause of the raps and sounds in their home at Hydesville, to conscious spirit existence.

A brief review of these occurrences may prove of interest at this time, and help progressive thinkers to trace this principle of the molecular character of those impressions, that unites life visible to the invisible. It seems the Fox family, consisting of Mr. Fox and wife and two daughters—Margaret, twelve years old, and Kate nine—had moved into a house at Hydesville, in December, 1847. Soon after they commenced to hear raps and knockings, which increased in violence towards the end of March, 1848. Supposing that some natural cause of ordinary character would discover the strange sounds, they did not abandon this idea until the last day or night of March, 1848, which was just forty-six years ago last night.

Wearied out by a succession of sleepless nights, and of fruitless attempts to penetrate the mystery, the family had retired very early to rest; but scarcely had the mother retired when the children cried out: "Here they are again!" The night being windy, it suggested to Mr. Fox that the knockings might be the rattling of the sashes. He tried several, shaking them to hear if they were loose. Kate happened to remark that "as often as her father shook the window-sash, the noises seemed to reply.

Turning to where the noise was, she snapped her fingers and called out: "Here, do as I do!" The knockings instantly responded. She tried, by silently bringing together her thumb and forefinger, whether she could still obtain a response. Yes! it—the mysterious something—could see, then, as well as hear! She called her mother: "Only look, mother," she said, bringing her finger and thumb together as before; and as often as she repeated the noiseless motion, just so often responded the raps. This at once arrested the mother's attention. "Count ten," she said; and ten strokes were distinctly given.

"How old is my daughter Margaret?" Twelve strokes responded.

"And Kate?" Nine.

"What could all this mean?" was Mrs. Fox's thought. Who was answering her? Was it only some mysterious echo of her own thought? The answers to the next question she put, seemed to refute this idea. "How many children have I?" she asked aloud. Seven strokes.

"Ah!" she thought, "it can blunder sometimes." And then, aloud. "Try again." Still seven strokes as before. Of a sudden a thought impressed her mind. "Are they all alive?" she asked.

Silence for answer.

"How many are living?" Six strokes.

"How many dead?" A single stroke. She had lost a child. Then she asked: "Are you a man?" No answer.

"Are you a spirit?" It rapped.

"May my neighbors hear it if I call them?" It rapped again.

Thereupon she asked her husband to call a Mrs. Redfield, who came in laughing. But her mirth was soon changed; the answers to her inquiries were as prompt and pertinent as they had been to Mrs. Fox. She was struck with awe; and when, in reply to a question about the number of her children, by rapping four, instead of three as she expected, it reminded her of a little daughter, Mary, whom she had recently lost, the mother burst into tears.

Now this recital is of historical character, and we ask the world of unbelief, what will you have to say when we demonstrate to you that the relation between these two spheres of life has ever existed in the principles of nature's structure, but has been shrouded from human vision by the erroneous teachings of theology? That your loved ones have ever been in touch with you, but your blindness by popular preaching and its pernicious formula has held you away from your loved, has held you away from the truth, has held you away from the application of natural principles, while it could fatten and riot over the most sacred relation known to human existence. We are here to demonstrate our claims, and we challenge the evangelical infidels to meet us in discussion.

46TH ANNIVERSARY.

Address Delivered at Carnegie Hall, New York.

BY PRESIDENT HENRY J. NEWTON.

Friends, we have convened to celebrate the forty-sixth anniversary of the advent of modern Spiritualism. In my introductory remarks, I necessarily repeat some of the things said on similar occasions in the years gone by.

I make a marked distinction between modern Spiritualism and manifestations supposed to be of Spiritual origin in ancient times. At the time when the phenomena occurred in the Fox family, the general belief in the power of a spirit to manifest itself to us mortals had become almost and practically, I might say, extinct. Such notions had been relegated to the domain of "old wives' fables," and church members and materialists were agreed on this subject, if on no other. In the fifty years immediately preceding the raps at Hydesville the aggressive attacks of scientific philosophy on works built on the doctrines of mythological philosophy and fabulous history had been fearfully effective and destructive. Search-lights were being turned on the dark haunts of superstition, and the foul demons of oppression and those lusting for power retreated before the light, the shackles of mental bondage became loosened, men and women turned away in disgust from the picture revealed by the light of science, and the result was that the drift of the human intellect in all civilized and enlightened countries was towards materialism, and on the borders of this wonderful scientific light a cloud of midnight darkness seemed gathering which threatened to envelop the human family in the gloom of materialism. There seemed no friendly hand to point the way, no voice of hope to lead us towards the light.

This in fact was the situation when those little raps first vibrated on the air at the home of the Fox family. Never since man became a conscious being and traveled his tedious journey from the savage to the civilized man, has anything come to him of equal importance, or anything which would for a moment compare with it in value.

Efforts to reconcile popular religious dogmas with science were made by a few enthusiasts and persevered in with manifest desperation. The gravity of the situation was apparent and had to be met. Science had in the first place disarmed its ancient enemy and forced him to the conflict without weapons. It said to the priest: "You say that a man has a soul, a spirit that survives the death of the body; we have put man into the crucible and reduced him to his elementary conditions, and in the product of this analysis we find no soul or spirit about which you talk so much, and on which you build your religious structure; we therefore demand from you, before you go further, proof of the truth of this assertion."

The priest has nothing worthy the name of evidence to present. With science assertions must be sustained by facts; and without facts assertion is of no value whatever. This is the ground on which science and what is known as popular religious dogmas meet.

Here at this very point is where Spiritualism orders a halt to the leaders of materialism, and presents the proof in a great variety of forms. Science at first refused to take the facts of Spiritualism or give them even serious consideration, claiming that the phenomena presented by Spiritualism were outside of the realm of physical investigation, and that the legitimate field for its investigation did not extend beyond the physical universe.

Scientists are, however, learning something; they are not as egotistical as formerly. They are slowly discovering that the most learned have as yet scarcely entered the vestibule of knowledge. They realize that science may be called upon at no remote day to lay foundations upon which to rear scientific edifices on entirely new lines of thought.

In Europe, especially, leading scientific investigators are acting on this idea, and psychic and occult phenomena are being investigated with much care, and, I am happy to say, honesty, also.

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AT CASSADAGA, N. Y.

The Forty-Sixth Anniversary at Cassadaga Camp.

According to an established custom among the adherents and devotees of the faith here at Lily Dale, the forty-sixth anniversary of the birth of modern Spiritualism was celebrated with usual enthusiasm and satisfactory results. Although the exercises were on this occasion under the direction of the young society recently organized and christened the Cassadaga Lake Spiritualists' Association, the performers were those most generally active in all our public entertainments. Opening with a dance Saturday night, the young Spiritualists, and some not so young, except in spirit, tread the mazy steps to melodious measures of an imported orchestra, until the witching hours.

Sunday dawned clear and calm, bringing a crowd of visitors from the surrounding country and still more remote cities. On entering Library hall for the 11 o'clock conference, the beautiful and artistic decorations, the exquisite flowers that perfumed the air, transforming the place into a bower of loveliness, awakened many exclamations of delightful surprise, while o'er the senses swept a wave of peace, and exaltation of soul that will linger in memory.

"Welcome Tidings," in green lettering over a golden rising sun, suggested the text of the occasion and the inspiration of the hour.

A substantial background of the association trustees on the rostrum (all members of the board, but one, being present) added dignity and impressiveness.

R. M. Payne, Esq., president of the Cassadaga Village Spiritualists' Society, was by unanimous choice made chairman of the day. His opening address was a brief history of his own conversion to Spiritualism, proving of real interest to all, but more especially to the skeptical or those still seeking for the true light.

Following this was a well-prepared paper by Mrs. Myra Paine, dealing retrospectively with the subject under discussion, its fruits and results. A happy hit from Mrs. Davis, of Cassadaga Village, a lady noted for her wit and ability, was an apology in rhyme, containing an April joke that captured the house.

In good old orthodox style, the chairman called for testimonials from the faithful present; prompt responses were the result, each containing a bit of confession, philosophy or wisdom. President Gaston prefaced a brief impromptu testimony by repeating that trite old saying, "Deliver me from my friends, and I'll watch my enemies"—impressively saying that greater toleration and less uncharitable criticism was the need of the times among those of the faith.

The following inspirational poem from the pen of Mrs. R. M. Payne—every third and fourth line of which compose an old and favorite song frequently sung by her father—closed the exercises of the morning.

TO MY FATHER.

Welcome, Dear Father, for when my heart is weary,
Thy loving presence my spirit can cheer,
Even tho' life's sky be threatening, dark and dreary,
Clouds roll away when I but feel thee near.

Tenderly the old song in my heart I treasure,
"Joys that we've tasted may sometime return,"
Welcome spirit! join in my poetic measure—
"The torch when once wasted, oh, how can it burn?"

Methinks I hear thee singing with a touch of sadness,
"Splendor now clouded, oh, where dost thou shine?"
Aye, well remembered days, once so full of gladness,
"Broken the goblet, wasted the wine."

I wander to the old home oft' in dreams and visions,
"Many the changes since last (there) we met."
Yes, since thy spirit passed to spheres elysian,
"Blushes have brightened, cheeks have been wet."

Tossed by the winds of fate out upon life's ocean,
"Friends have been scattered like roses in bloom,"
Yea, some are sadly wrecked 'mid the fierce commotion,
"Some at the bridal, some at the tomb."

Once, many years ago, I crossed the old home portal,
And, "Stood in yon chamber, one was not there,"
Thy spirit had taken flight, on the wings immortal,
"Hushed were the lute-strings, vacant the chair."

I called thro' misty faith, whose feeble light shone o'er me,
"The voice of love's melody, oh, where dost thou roam?"
And gazed on thy lifeless form pale and cold before me,
"Never to smile again, never to mourn."

Now the veil is rent in twain that once our hearts divided,
And joys that we've tasted will sometime return,
Into spheres ethereal thy spirit has glided,
Love's torch is not wasted, its fires still burn.

Oh, may I follow thee in the path of duty,
Where splendors unclouded eternally shine;
Fit me to enter the spheres of light and beauty,
There, there to drink of the life-giving wine.

Let not the discord earthward chain thy spirit,
Thou hast had thy share of earthly care and pain.
Only that I may thy wealth of love inherit—
Fare thee well, dear father, visit me again.

A chorus choir, not the least of the attractions, opened the afternoon session, while an overflowing hall waited to greet the announced speakers.

"Life's Successes," was the subject of a carefully prepared essay by Mrs. L. M. Shaw, clearly proving that "high ambitions are angels of inspiration, which if faithfully followed lead to life's truest and real success."

Mrs. Inez Huntington Agnew, of Waterford, Pa., introduced her lecture by reading that sterling old poem, "The Present Crisis," taking the same for a text. "We are," said the lady, "in the midst of a great human crisis—with social, industrial and political wrongs crying out on every side of us, with hunger and famine stretching out its gaunt hands for bread; with enforced idleness appealing for employment, with legislated vice and robbery holding high rule over all, and unless Spiritualism and Spiritualists come to the rescue and prove the saviors, then, indeed, must the ship of state flounder on the rocks, going down amid the wild breakers. Creeds and dogmas are crumbling away, and unless Spiritualists drop the seeds of truth, faithfully, tilling the soil, then again must the human race repeat the bloody chapters of the Dark Ages.

"Where are we to begin? Has not experience proven the utter folly and impracticability of attempting reformation in the legislative halls of our nation, for know we not that no longer are the common people represented—no longer are their interests considered by our politicians and statesmen. It must be an individual work, with each life consecrated to the cause—each life preaching its own sermon from the God-given creed of its own heart."

"The speakers have asked: Is it practical? is it rational to expect the spirits to do all, while we sit idly with folded hands, indifferent to our own responsibilities? We talk of the glories of Spiritualism, of the beautiful work done by the invisible hosts in their home beyond—but it doesn't help us here today to know what they do over there. It's more the utility and less the philosophy of life we should learn from the angels.

"We must overcome our own weakness, our own petty, selfish narrowness—must take love into our souls—love for all God's children—and make it our daily companion.

"Spiritualism will be a mockery, a travesty, if it do no more for the real material bettering of mankind than the churches have done. Of what use is a creed that lifts not its people—that looks not after the material as well as spiritual welfare of its poor ditch-diggers? A few years hence we will be no better than the churches we wage war against today, unless we make ours a practical religion, and keep the divine truth burning on the altar of our hearts. We can and must put from our souls all envy, malice, hatred, gossip, dishonesty, treachery—all that keeps the pure and holy from dwelling in and with us. If we would be Christ-like in our nature we must kindly prefer one another—to do the highest things we must think the highest. How can angels bless, if we harbor ill toward one another, if we willfully or maliciously wrong another, or remain blind to our own individual responsibilities? If we would be in communion with the higher powers, we must make ourselves fit temples by living so high and pure that none but the good can come to us. All higher living costs effort, but it is a possibility within the reach of all who earnestly strive. They complain that the angel mothers, whose sweetness and love blessed the innocent, receptive days of our childhood, no longer come to us; have we not raised the barrier by becoming hardened and callous with the selfish, mad striving after the things of a too material life? Would we call back the dear mother from the echoless shore? then must we become purified and guileless, like unto little children. There should be a greater striving toward a spirit of toleration—more cultivating of that greatest of all human virtues, charity—"sitting on some pale peak in self complacency, what right have we to judge or criticise a brother or sister? May not our intolerance prove more offensive in the sight of heaven than their frailties? True Spiritualism will tower in its grandeur long after the errors of its adherents have passed away."

In closing, Mrs. Agnew impressively said: "Spiritualists need hearts as well as brains; hearts are going to be trumps in the future when we have religious politicians, who will carry with them to the polls the sermon on the mount, and cast their vote with a prayer; then will the poet's dream be realized, and peace, justice and equity reign on our earth."

A recitation, "Thomas Paine," by a young miss, preceded the closing address of that old-time worker, Mrs. Hannah Stearns, who made a plea for peace and political equality.

The Lyceum children and other talent, under the direction of the present Lyceum leaders, Mrs. Myra Paine and her assistants, rendered a promiscuous programme in the evening that was very entertaining and enjoyable, thus closing the anniversary exercises.

HAZEL.

Maquoketa, Iowa.

ANNIVERSARY EXERCISES.

The forty-sixth anniversary of modern Spiritualism was celebrated by the Progressive Club, of Maquoketa, Sunday, April 1st, at the parlors of Mr. and Mrs. H. P. Harvey. Mrs. Harvey delivered an able address on "Spiritualism of the Nineteenth Century," under control of Warren Chase, after which many of the club made remarks which were quite interesting. Music by Mrs. Harvey's daughter, Mrs. Degrust. Our club meets every Wednesday evening for reading and discussion.

MRS. M. E. SHANE, Secty.

INDIANAPOLIS, IND.

ANNIVERSARY EXERCISES.

The forty-sixth anniversary exercises of the Indianapolis Association of Spiritualists was held at G. A. R. hall on Saturday, March 31, and Sunday, April 1.

The hall was beautifully decorated with foliage plants and flowers—friends vying with each other in bringing to the hall plants, emblems and cut flowers for their loved ones. The fragrance of the flowers filled the hall and brought with it a great flood of light and inspiration. The hall was filled to overflowing with an enlightened audience that keenly appreciated the rare treat.

A programme was rendered, choice in quality, comprising musical and literary talent of no mean degree, and it did great credit to those kind friends who so willingly and cheerfully assisted in making this occasion the memorable one of 1894, long to be remembered by those present. The audience was appreciative, as encore after encore followed the rendition of each number on the programme. Mrs. G. W. Kates, who was with us, and is serving us during the month of April, met with a hearty welcome, and her work with our society is proving very satisfactory indeed.

Piano overture, Prof. Eugene Speyer; address, "Why do we celebrate?" Mrs. G. W. Kates; ocarina with piano, Miss Alice Halpin and Mr. John Many; recitation, "Daisie's Fate," little Miss Nellie Daemmerle; song, "The Separation," Miss Nellie Dobson; recitation, "Face on the Floor," Master Fred Olson; selections from "Faust," Mrs. Rose Opperman and Prof. E. Speyer; recitation, "Bob-o'-Link," Miss Nellie Smith; song duet "Won't you be my Sweetheart? Master and Miss Nellie Daemmerle; piano, "Valse Caprice," Miss Clara O'Neil: recitation, "Ostler Joe," Mr. Earl Lewis; trio, mandolins and piano, Miss Alice Halpin, John Many and George Hess; recitation address, "Greatness," Mr. Claude Thompson; Duet, mandolin and piano, Miss Alice Halpin and Mr. John Many.

B. F. SCHMIDT, president.

LONG LAKE, MINN.

ANNIVERSARY EXERCISES.

TO THE EDITOR:—Our forty-sixth anniversary celebration was successfully carried through. We had with us Rev. Allen F. Brown, of Minneapolis, the State lecturer, three nights. He is a fine lecturer, well adapted to do missionary work. He draws large audiences and is liked by Christians and Spiritualists. He handles his subjects in a masterly manner and his psychometric readings are exceptionally good. The anniversary exercises consisted of speaking, recitations, songs, music and a supper sociable. Our society has been reorganized under the name of Lake Minnetonka Spiritual Society, the officers are: Ulysses Stubbs, president; Mrs. Mattie Kenyon, vice-president; Gilmore Maxwell, secretary; Mrs. Alice Mather, treasurer; Arthur Stafford, executive board. JUSTICE.

THE QUESTION SETTLED

A CAREFUL COMPARISON

—OF—

Biblical and Modern Spiritualism.

By MOSES HULL,

Author of "The Contrast," "Which," "Letters to Elder Miles Grant," "Both Sides," "That Terrible Question," "Wolf in Sheep's Clothing," Etc., Etc.

This book is what its title indicates—"THE QUESTION SETTLED, an Careful Comparison of Biblical and Modern Spiritualism." We give below only a partial list of the contents of each chapter:

CHAPTER I—The Adaptation of Spiritualism to the Wants of Humanity.—No argument so good as that of Adaptation. Religions must adapt themselves to Men. Religions and Sciences have failed to demonstrate an After-Life. Two contradictory Claims of Thought in the Bible. Law forbidding Consultation with the Dead. Its Effect. Bible Writers in Doubt as to a Future. A Dialogue. Spiritualism convinces a Minister of his Immortality. Dying Minister in Despair. Why this Appetite for a Knowledge of a Future.

CHAPTER II—The Moral Tendency of Spiritualism.—A Natural Query. Jesus regarded as a Blasphemer and a Devil. Every new System passes an Era of Calumny. Persecution purifies. What Good has Spiritualism done. Opponents unfair. Immorality in the Churches. Religious Systems not responsible for Errors of their Adherents. None Perfect. All are God-makers. Men worship their own Opinions. Shortcomings of Bible Saints. Jewish Church. Testimony of Jeremiah.

CHAPTER III—Bible Doctrine of Angel Ministry.—A Common Doctrine. Angels are Spirits. Terms "Man" and "Angel." Angel Men visit Abraham, Lot, Joshua. The Host of the Lord. An Angel appears to Gideon; to Manoah's wife; is introduced to Manoah. Writing on the Wall. Daniel a Superior Medium. Gabriel both a Man and Angel. The Stone rolled from the Sepulchre by a Man.

CHAPTER IV—The Three Pillars of Spiritualism.—Spiritual Platform. Three propositions. Man has a Spiritual Nature. Spirit not Immaterial. Spiritual Man. Source of Evidence. Biblical Testimony. Elihu. Zephaniah. Papal Decree. Hard Questions. Can not answer all. Spiritual Senses. Blind and Deaf Man. Illustration. Man Double. Two Fathers. Two Sources of Knowledge. Peter awakened. Two Contradictory Histories of Jesus.

CHAPTER V—The Birth of the Spirit.—All Subjects Important. "Ye must be born again." Nicodemus' Quandary. A Minister's Opinion. Author's Objection. Jesus' Tests. Must be born out of Flesh. Birth of the Spirit a Resurrection. Not of Flesh and Blood. Bible against it. (1 Cor. xv.). Natural and Spiritual Body. Opinion of the Woman of Tekoah. Of Job. Of Jesus. Objections answered. Mortal Bodies quickened. Must eat Christ's Flesh.

CHAPTER VI—Are We Infidels?—Rapid Growth of Spiritualism. The "Mad-Dog" Cry. Charge Ignored. Proceeds from Infidel Hearts. Truths and Errors in the Bible. Dialogue. Minister wants a Bible. All believe Parts, and no one believes All of the Bible. Illustrative Cases. How shall we decide who the Believers are. The True Test. Works. The Commission. End of the World not yet. Judaism and Christian age. Preaching, Baptism, and Signs go together. Is Christ in the Church?

CHAPTER VII—Are We Deluded?—A Common Cry. Contradictory Positions. Order of Batteries. They fire into each other. "Kettle Story." Result of the Warfare. Dialogue. God and Mediums deceiving the World. Are God and the Devil Partners? Is it just to damn the World for Unbelief. Author loves God more than Bibles. Lying Spirits sent out. Did God do it? Case of Jeremiah and Ezekiel. Ezekiel's Explanation. Spiritualism a Delusion. The Lord coming. Reasoning in a Circle. Wonderful Success of the Opposition (?). Spiritualism will not "down." "Old Splitfoot."

CHAPTER VIII—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Abolitionism. God legislated against Spiritualism. Necromancy; Definition of. The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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SATURDAY, APRIL 21 1894

Our Anniversary.

THE PROGRESSIVE THINKER thinks it can, without overstepping the limits of becoming modesty, or of the claims of truth, plume itself somewhat on the grounds of being not only the most widely read, but the most enterprising spiritual journal in the world. It is aggressive in its Spiritualism, and in its stand as an exponent and defender of its philosophy, its phenomena and its advocates and honest mediums and co-workers in all lines and phases. Its pre-eminence is recognized and acknowledged; and its power and influence in behalf of Spiritualism is felt and known by both friends and foes—the one by its efficient aid and defense; the other by its effectual opposition to and thwarting of their deeply-laid schemes, legislative and otherwise.

THE PROGRESSIVE THINKER thinks it is entitled to take pleasure and pride in presenting this "Anniversary" issue to its readers. Spiritualism is a big thing, —it is a grand thing—it is a wonderful thing. Can there be anything greater —grander—more wonderful, or fraught with greater import to humanity? We do not qualify the question with "if it be true;" for we know it is true.

It is well, then, that Spiritualists should observe an "Anniversary Day of Spiritualism:" and that they should make that occasion a great one—bringing forth their greatest and best in honor and in glad celebration of the modern angelic advent, with its new-brought song of new and rich meaning: **Peace on earth and good-will to man**—a good will that Spiritualism carries to all mankind, on earth and on the other shore as well. For great reasons and many, it should be made a day of gladness and rejoicing.

Hence it is befitting that THE PROGRESSIVE THINKER, as voicing the spiritual hosts, in rapport with the day and occasion, should this week devote its columns to the Anniversary. It will carry an "anniversary" into thousands of hearts and homes throughout the world—that will read and rejoice, and feel to celebrate with us the advent of this great light into the darkness of the modern mental and spiritual world.

Look it over, friends; read it, and enjoy the riches of spiritual thought it brings to you. No other paper ever made such a grand presentation of anniversary thoughts and doings. As a reward for this labor, we ask you to aid in strengthening our hands for the work, by extending our circulation.

Crowded Out.

All items are crowded out this week, in order to give anniversary reports. We devote our entire issue to that one purpose.

BALDWINSVILLE, N. Y.

ANNIVERSARY EXERCISES.

TO THE EDITOR:—Spiritualists to the number of twenty or more were invited to the home of Mrs. Albert Clough, of Cold Springs, three miles from Baldwinsville, to celebrate the forty-sixth anniversary of Modern Spiritualism. Owing to the condition of roads, not all could attend, but those who did, after partaking of a bountiful repast, assembled in the parlor to listen to the voice of the dear spirits, through the mediumship of Mrs. Clough, who is a lady eighty years of age, but who retains her bright and pleasing powers as well as when we first met at her house some eight or ten years ago.

We have been well rewarded for our constancy to the cause, and today a number of bright spirits came and testified to the truth of Spiritualism, and of the benefit it would be to mankind were they willing and ready to accept it. They bade us be of good cheer, and hold this day of each year sacred—live true and pure lives and not fear so called death, as it is only a renewal of life in all its beauties and perfections.

ALICE EGGLESTON.



A VISIT TO THE SPIRITUALISTS' SHRINE.

The Place Where Spiritualism First Cast Its Spark of Light on the World.

An Important Question:—If a Man Die Shall He Live Again?

A Believer in Physical Proofs of a Future Life Reverently Approaches a Spot Which Such Believers Hold Sacred.

HYDESVILLE, N. Y., Mar. 25.—A visit to the Hydesville home of the Fox family, where those world-stirring "raps" first heralded the dawn of the grandest truth which was ever flashed upon the world, has always been my desire, and to-day I am enabled to pen these few lines (says a writer in the Buffalo Sunday morning *News*) to you from under the very roof which sheltered those dear little girls (not then in their teens) who were chosen by the Spirit-world as the instruments through whom was to be presented to earth's children the first tangible evidence of man's existence beyond the grave, as illustrated by what is called modern Spiritualism. I had always supposed the village of Hydesville to be within a few miles of the city of Rochester, hence it was that my wife and I wended our way thither with the anticipation of a short drive to the desired spot—but it required very diligent inquiry to locate the village from Rochester, as it is thirty miles away, and two miles from the railroad station of Newark—obtaining this information through the editor of a prominent paper in Rochester, and who, by the way, expressed himself as positive that Spiritualism was correct, and regretting that the world, as a whole, was so unappreciative of its important truths, etc. This editor also furnished me with the names and addresses of many gentlemen high in business life in Rochester, who were firm adherents to the doctrine of Spiritualism, and it was my pleasure to meet many of these gentlemen while in Rochester, and also to address a well-filled hall which constituted a spiritual society which is presided over by R. D. Jones, Esq., the law librarian at the court-house, and a gentleman of marked ability.

THE SHRINE.

But to return. Armed with the information concerning the location of Hydesville, we took the train for Newark, N. Y., thirty miles away, toward Syracuse, and a ride of an hour landed us in Newark, where it was but the work of a few moments to procure a conveyance to the village of Hydesville, two miles away. This village of Hydesville derives its name from the Hyde family, who now and always have owned and controlled the country for miles around. Artemus Hyde, who owned the famous house when the Foxes lived there (and in whose will is a clause that this historical house shall as far as possible remain intact), died about two years ago, and an elegant monument marks his resting-place in the cemetery which we pass going from the depot in Newark to Hydesville. The house is in precisely the same condition that it was when the Foxes lived there, with the exception of a new set of shingles now and then, and replacing the old rail fence with a handsome hedge of Osage orange. Artemus Hyde many years ago caused a large sign (which is easily seen from the car windows of the trains on the New York Central as they glide by, only two hundred feet from the house) to be placed over the front door of the house, which reads thus, in large black letters on a white background: "Spiritualism originated March 31, 1848, in this house," and Mr. William Hyde, a son of Artemus, who now owns the Fox homestead and the hospitality of whose elegant mansion (a stone's throw away) was so cheerfully extended to us by himself and his good wife, informed me that a great many people from far and near had been to see this celebrated old house, and he assured me it would always be kept as near as possible just as the Fox family left it. I found William Hyde a man of more than ordinary intelligence, and he was much pleased with a catalogue of Colby and Rich's, which I happened to have with me, which conveyed to him an idea of the vast literature connected with the movement which has been fanned into a flame from the spark emitted from the little old house whose outlines are plainly visible from the windows of his home. Mr. Hyde said he was surprised to learn what this catalogue explained, and he should peruse it carefully, etc.

SPIRITS TELL OF A MURDER.

Mr. Hyde cheerfully accompanied us to the Fox homestead, and introduced us to an old gentleman and lady who have rented it for fourteen years past, and they seemed pleased with the notoriety which is attached to the house. They are poor people, and the pressure of a silver dollar upon the palm of the old lady's hand gave us free access everywhere around the house, and she wet the floor of the room where the peddler was killed, that we might more plainly see the marks of what certainly seemed to be blood spatters, and then she showed us the place in the cellar where the body was dug up. A singular fact in connection with this affair (and one with which I was not familiar) was that after the raps had explained the presence of the body in the cellar they were asked who killed the peddler and they spelled out the name of John Bell. Well, this man, John Bell, was a rough farm laborer without family or property, and he immediately disappeared, and was never heard from afterward. The murdered peddler's trunk, which he left in the old house, was always used by Artemus Hyde to keep seeds, etc., in at his home, but just after his death this old trunk very mysteriously disappeared, and William Hyde tells us he never could find any trace of it afterward, and has always regarded this fact as a very strange occurrence. It was my intention to call upon David Fox (a brother of the Fox girls), who lives a mile away, and also a sister who lived two miles away; but the roads were so bad we gave it up. But our visit to the scene of these tiny raps, as they have been called (but history tells of none half so loud, for they have shaken the world, and there is scarcely a place where their echoes have not been heard), will ever be remembered from the pleasant associations surrounding it. What a glorious revelation were these soul-stirring raps and what a revolution they have wrought. In the humble home of the Fox family came raps, and raps, and raps. Editors, lawyers, doctors and scientists visited the place.

HORACE GREELEY'S TEST.

Horace Greeley put glass plates under the legs of the chair upon which the children sat, to see if the current of electricity, or whatever it was, could not be shut off. It was of no use, on thundered the raps, and the great editor with his friends returned to the city, silent, puzzled men. The phenomenon they were investigating was as clearly within the compass of natural forces and nature's laws as the blasts of winter or the coming of the spring. It was an answer to the old, old question: "If a man die, shall he live again?" It is the great question of the world to-day: "Is life continuous?" This the philosophy of Spiritualism and its attendant phenomena most clearly reveal and prove. With the revelation of this great truth the darkest shadows of life are turned into sunshine, and its bitterest sorrows into dewdrops of sweetest hope and joy.

SOLVING THE GREAT MYSTERY.

Every mortal should, at some time in his or her life, put to themselves questions such as these, viz.: Where do I stand in this universe? Deeply interested as I am in my own destiny, what is that destiny to be? Have I any future beyond the grave? Is it wrong to endeavor to obtain light upon these questions? If not, then to what source shall we apply? I look around me and see a world full of activity, but what is gained by it all? Simply that people may go through this world from the cradle to the grave in comfort and happiness. It all pertains to present and material things—giving no hint of spirituality nor casting a single glance beyond the grave. But let us look further. I call out: "What of the future, ye meadows and uplands, and all phenomena of the globe? Tell me something of life beyond." Not even a whisper comes to my appeal. Indeed, all science, all nature, above, around, beyond, is silent. I turn once more and say, if there is any power by which these things are made, will it not speak to me, and tell me why, how, and where?

Hark! I hear the voice of Him who created all things. He spreads apart the curtains of eternal gloom. Revelation breaks the silence of nature, and only through revelation and through the divine gifts of spiritual phenomena can we know anything of life beyond. And it was conditions such as these that prompted me in the early part of the year 1881 to "knock at the door" of Spiritualism, and a noted public medium eventually became my wife, and well and nobly has she performed the duties of wife and mother, her many womanly virtues endearing her to all who have had the pleasure of her personal acquaintance, and also insuring her the respect of the many who have sought her services as an instrument for an illustration of spirit phenomena. Thus it is that for many years I have had evidences of the reality of immortality right in my own home circle. Reader, you ask me to share this evidence with you. As a reply to your query I would call your attention to an article in *Harper's Bazar* of April 27, 1889, where Dr. Lyman Abbott, one of the brightest theological lights in America, and who, as is well known, was considered the proper person to succeed the late lamented Henry Ward Beecher as pastor of Plymouth Church in Brooklyn—where Dr. Abbott clearly (over his own signature) places himself on record not only as a believer in spirit return, but as a medium (though he would probably object to the latter title). However, in the issue of the periodical which I have named you will read the following: "I am scarcely less certain that for some years after my mother's death I was influenced by her spiritual presence than that I have in later years been influenced by persons corporeally present; but if one serenely and scornfully skeptical asks me for a demonstration of my faith, I should only answer him that the evidence is my own experience and that I can neither share it with him nor do I desire to do so."

THE PROOF OF ANOTHER LIFE.

And thus is my evidence, dear reader, my own experience, and I cannot share it with you, but I would urge you to "knock at the door" of spiritual knowledge, and if you do so earnestly and honestly, seeking for truth, you will surely find it. Before you enter upon your duties as a student of this phenomena, see that your prejudices, etc., have all been cast aside, for thus you will be able to carefully and properly weigh the evidence presented for your consideration. Many persons approach the phenomena with their minds in precisely the same condition in which they would not be allowed to serve upon a jury in any court in our land, and are consequently unable to deal justly with the facts.

WHAT THE GOOD BOOK SAYS.

All through the Bible we find evidence of spiritual manifestations and of the visits of angels to mankind. You will remember where St. Paul says in I. Corinthians: "Now, brethren, concerning spiritual gifts I would not have you ignorant—there are diversities of these gifts, but the same spirit."

In I. Peter, iv., 10, we find: "If any man hath received a gift, let him minister the same one to another." (This is what all mediums are doing, obeying this command and ministering their gifts.)

In I. Samuel, x., 6, we read that "The spirit of the Lord shall come upon thee and thou shalt prophesy and be turned into another man." (Put in a trance, so-called.)

In I. Corinthians, xiv., 1-3, we find: "Follow after charity and desire spiritual gifts, but rather desire that ye may prophesy, for he that prophesieth speaketh unto men for their edification and comfort." In I. Cor., xiv., 22, we read: "Prophesying serveth not for those who believe not, but for those who believe. If any prophesy and there come in one who believeth not, he shall be convinced of all, for thus will the secrets of his heart be made manifest." (Ample evidence exists of the ability of mediums to do this.)

In I. Cor., xii., 7, we find that "The manifestation of the spirit is given to man to profit withal." (Make a business of it.)

In Romans, xiv., 6, we find: "Having then gifts, differing, according to the grace that is given us—if the gift be prophecy—let us prophesy according to the proportion of our faith."

In I. Cor., xii., 8-9, we read: "To one is given by God the word of wisdom; to another the gift of healing by the same spirit, and to another the gift of prophecy." In Numbers, xi., 25, we find: "The Lord came down in a cloud and took of the spirit that was upon him and gave it unto the elders, and it came to pass that when the spirit rested upon them they prophesied and did not cease."

In Galatians, i., 11-12, we find: "I certify to you, brethren, that the gospel which is preached by me is not after man, for I neither received it of man, neither was I taught it, but got it by the revelation of the Almighty." In Eccles. xii., 7, we read: "Then shall the dust return to the earth as it was and the spirit shall return to God who gave it. In James, ii., 26, we find: "As the body without a spirit is dead, so faith without works is dead also." (A severe blow at theology.)

In Job, xxxii., 8, we read: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

SPIRITUALISM IN THE CHURCHES.

Rev. Minot J. Savage, a very able preacher of Boston, in a sermon upon Spiritualism, spoke to his congregation thus: "There has never been one objection made to modern Spiritualism that was not made to the young Christianity. It is in perfect accord with the best and highest teachings of the Bible. Look at the Bible—it is a spiritualistic text book from beginning to end—its Spiritualism is its beauty, its grace and its interest. Were those Bible-writers false historians? You all believe Paul saw Jesus on his way to Damascus. Then why not believe that spirits are visible to some men here now under proper conditions? Spiritualism has certainly proved itself the most practical, wholesome solvent of the ancient ideas that has yet been discovered."

Rev. Heber Newton, the pastor of All Souls' Church, New York City, said to a *World* reporter Feb. 10 last when discussing the subject of Spiritualism: "My health has prevented my making a personal investigation of the claims of Spiritualism, but I have investigated largely at second hand through the vast literature connected with the movement. Certainly an investigation of its merits landed Prof. Alfred Russell Wallace, Prof. Crookes, Cromwell F. Varley and Prof. Zollner, all plump into the lap of Spiritualism. They are now firm believers in the phenomena and they are educated men. It will not do for the average man to turn up his nose at these facts." And so I might go on, did space permit, with such facts as I have quoted.

Less than 100 years ago a commission composed of the most eminent scientists in our land pronounced "Mesmerism" a stupendous fraud—today not a scientist in the world but indorses all the claims of that wonderful power. So it will be with Spiritualism, in a little while it will be an accepted truth.

"HEARD ROUND THE WORLD."

Those simple raps given through the mediumship of little Margaret and Katie Fox caused their mother, who was a good Methodist, to inquire: "Who are you?" The answer was promptly spelled out by the raps: "I am a spirit." For forty-six years the answer has been the same. It has been repeated in all parts of this habitable globe, no nation exists but has some knowledge of this truth, either by the raps or by some other phase of spirit phenomena, and never once has the truthfulness of the facts revealed through the mediumship of the Fox girls, or through other reliable mediums, been disproved.

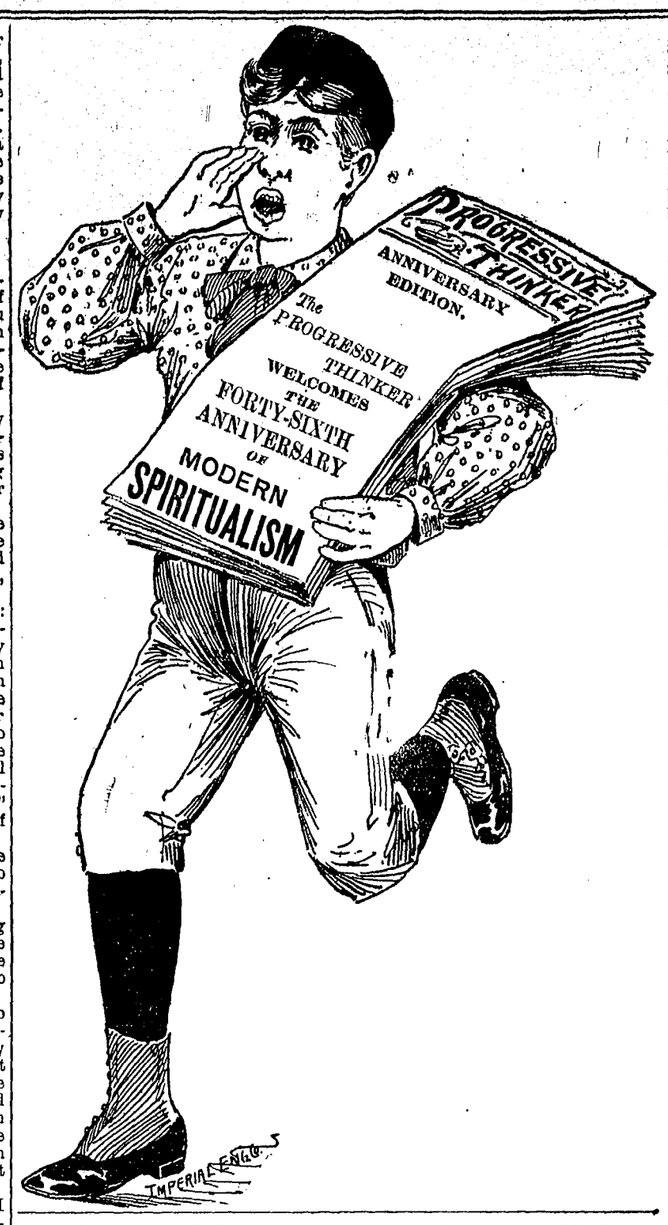
JOHN EGGLESTON.

The Progressive Thinker.

Look over this paper, full of anniversary reports, and containing more reading matter than any other free-thought paper on this earth, and write to us what you think about it. It is certainly entitled to an additional subscriber from every locality where it now circulates. Induce your neighbor to take it, and renew your subscription promptly.

"The Cloister and the Beacon."

This remarkable story gives place this week to anniversary reports. It is exciting widespread interest; everybody should read it.



CLEVELAND, OHIO.

ANNIVERSARY EXERCISES.

On account of the lateness of the hour when Rev. Dr. Hahn's services were brought to a close at Army and Navy hall, Sunday morning, the Spiritualists did not hold their usual conference meeting, as announced. After a few remarks from the chairman, Mr. Thomas A. Black and Mr. D. M. King, of Mantua, the meeting was adjourned until 2 P. M.

In the afternoon Mrs. H. S. Lake delivered an appropriate anniversary address, supplementing it with psychometric tests. Prof. C. C. Pfuhl, the astrologer, followed with a short address on the influence of the stars in shaping human destiny. As showing the interest Horace Greeley took in Spiritualism, Mr. Thomas Lees read from a letter written by Mr. Greeley in 1850, when Kate Fox (then fourteen years old), was an inmate of his home. The reading of the letter created considerable interest. The instrumental music was under the direction of Professor Hackman and Mr. Eise, of Galion, and a quartet, led by Mrs. Frank G. Wilson, sang several fine selections.

In the evening the scholars of the Children's Progressive Lyceum gave a highly enjoyable entertainment. Conductor A. D. King opened with a short address, followed by Mrs. G. W. Pfuntner on "The Lyceum and its Work." The orchestra, composed of Professor William Bahr and his pupils, rendered some fine selections. Miss Mabel McCaslin, little Katie Leibschuertz, and Miss Lillie Root carried off the elocutionary honors. Miss Eva Davies and Master Walter Kritch distinguished themselves as singers. The Diadem Mandolin Club, under the leadership of Mr. B. W. Lance, received two encores. Mrs. H. S. Lake, during a stage wait, gave a capital little speech. Seven young ladies of the Lyceum gave fine displays of club swinging and dumb bell exercises. The programme concluded with a tableau representing the "Past, Present and Future of Spiritualism."

BELFAST, MAINE.

ANNIVERSARY EXERCISES.

A very pleasant company assembled at the residence of Mr. and Mrs. H. W. Staples April 1, at 2 P. M., to commemorate the forty-sixth anniversary of modern Spiritualism. The meeting was conducted by Mrs. A. E. Clark, president of Belfast's Progressive Spiritual Society, who after an invocation by Mrs. M. J. Wentworth and singing by the choir made some very interesting remarks on the advent of this new-found knowledge.

A fine inspirational lecture was then delivered by Mrs. Wentworth, one of our oldest and ablest speakers in her usually clear, intelligent manner. A beautiful inspirational poem by Mrs. Mira W. Emerson entitled, "Not Yet," was read by Miss A. A. Hicks, which was followed by many interesting remarks from mediums and friends, interspersed with singing by the newly formed choir who sang selection from the "Spiritual Songster and Celestial Sonnets," to the enjoyment of all. Grateful thanks were tendered the friends who so freely opened their doors for this ever memorable event. And thus closed another successful anniversary of this most natural and beautiful science, modern Spiritualism.

HORATIO MEARS.

Will C. Hodge is spending a few days with friends in Beloit, Wis. He would like engagements for May and June, and will make reasonabe terms with parties desiring his services. Address 471 West Madison street, Chicago, Ill. He writes: "I notice that Prof. Lockwood is trying to help Mr. Richmond out, and hope somebody will corral the Jewish Jehovah, now that they have failed to get him into the constitution. He may get lost entirely."

CLEVELAND, OHIO.

CELEBRATION IN WEST CLEVELAND.

It is not generally known to many Spiritualists outside of the City of Cleveland that we have a flourishing society of Spiritualists on the west side of Cleveland, known as Progressive Thinkers. They meet every Sunday P. M. at three o'clock in a fine large hall on the corner of Pearl and Jay streets. It has adopted a free platform, open to all who may wish to advance any topic tending to scientific research and knowledge that is of real benefit to mankind and the advancement of Spiritualism. The meetings are always well attended and often eminent speakers and lecturers are present. Hudson Tuttle and his talented wife are frequent speakers.

The forty-sixth anniversary of the modern advent of Spiritualism was celebrated Sunday, April 1, and to a full house. A great amount of genuine enthusiasm was elicited. A number of local speakers responded to the call of the chair. The oration of the day, however, was delivered by Mrs. Pfuntner, of Cincinnati. She is an able and energetic speaker.

But what we wish to say particulary is in reference to our lyceum established by our society. It has adopted the name of "The Sons and Daughters of the Progressive Thinkers." It holds its sessions at one o'clock, preceding the meeting of the society. Its meeting on April 1st was also devoted to the glorification of the advent of the greatest of all sciences, modern Spiritualism. We have a thoroughly organized, permanently established and independent children's lyceum, guided principally by the rules and usages given by Andrew J. Davis, with variations. We are using the "Lyceum Guide" (recently issued) by Hudson and Emma Tuttle and find it well adapted to our work and can recommend it as a useful book for all children's organizations. It is couched in language mostly beyond the comprehension of the smaller grade of children and needs a great deal of explanation, but the teachers are expected to explain, and should be well posted and able to make everything understood by the little ones.

We have about seventy-five members mostly below the age of twelve years. One large group however, is composed of young people of more mature age.

As before stated, the 1st of April was devoted wholly to the day we celebrate. The following is a partial programme of the efforts of our little ones on the occasion, under the direction and leadership of our faithful and efficient guardian, Mrs. Edith May Brown and a full corps of leaders. [This part of the report is omitted for want of space].

N. B. DIXON.

Lyman C. Howe will answer calls for May and June, also September and January. He has one week yet free for camp work, between July 25 and Aug. 3. He speaks in Boston, Mr. Ayer's Temple, the Sundays of October and November, and in New York in December, 1894, and Philadelphia, February, 1895.

During the present month Oscar A. Edgerly is filling an engagement with the Religio-Philosophical Society, Baltimore, Md. Mr. Edgerly solicits correspondence with secretaries of societies desiring to engage a trance speaker and test medium for the months of December, 1894 and January, 1895. Address during April, 1922 East Pratt street, Baltimore, Md. Home address, 43 Market street, Newburyport, Mass.

The deepest ice which ever froze can only o'er the surface close; the living stream lies quick below, and flows, and cannot cease to flow.—Byron.

Human wisdom is the aggregate of all human experience, constantly accumulating, selecting and reorganizing its own materials.—Story.

Germany produces more zinc than any other country.

HYDESVILLE RAPS--1848

An Anniversary Poem—1894.

No bard hath waked his tuneful lyre
To theme more great or grand
Than that which now doth souls inspire
All o'er this favored land.
No hist'ry writ in days of yore,
Recording great events,
A grander message ever bore
Than that our theme presents.

No great event has yet occurred
In any age or clime,
That human thought so deep has stirred,
Or brought such truth sublime.
Of all the annals of the past
Which future pens shall name,
This one in glory shall outlast
With e'er increasing fame.

Year eighteen hundred forty-eight,
The thirty-first of March,
Will ever be a sacred date
On Time's memorial arch.
A dispensation then was born
Like that which gave "the law,"
Beginning the "New earth and heaven"
Which John on Patmos saw.

No Sinai quaked, inspiring fear
Of some dread presence nigh;
No Moses then, as prophet, seer,
Revealed the message high;
No bugle blast, nor trumpet's peal
Announced it o'er the earth;
No flaming star did then reveal
Its humble place of birth.

But, quiet as the gath'ring dew
Distils in midnight air,
The spirit host, concealed from view,
To lift the veil, were there.
No sound they made, but tiny raps,
Like raindrops on the roof,
Like muffled drum-beats, frequent taps,
Or distant, clatt'ring hoof.

As lowly as the "Son of Man,"
In Bethlehem's stable born,
The dispensation new began,
To save a world forlorn.
"The weak and foolish" were again
The "chosen to confound"
The wisest of the mighty men
Who heard the feeble sound.

The "still, small voice" of those faint raps
Had meaning vast and deep—
They deepened into thunder-claps
That waked the world from sleep!
They heralds were of mighty things
The angels had in store,
Which soon were borne on lightning wings
And spread the wide world o'er.

They tokens were of changes vast
With all the human race;
For revolutions they forecast,
Great evils to efface.
They were the knell of "powers that be,"
And direful signs of fate
To all in high authority
Misruling Church and State.

They were the slogan of reform
In every rank of life,
Presaging many a coming storm
With which the world is rife.
False creeds and dogmas, now outgrown,
They doomed to pass away,
And social wrongs, now on the throne,
They hastened to decay.

No "voice from heaven," or prophet's word,
So much of truth revealed
As those weird raps, at Hydesville heard,
In tiny sounds concealed.
Behind them were the powers above
With garnered wisdom vast,
Who sought, at first, their life to prove,
And gave *all* truth at last.

Across the boundless crystal sea
Their tiny signals sped!
And from the great eternity
Brought tidings from the "dead."
The Sphynx of death to life they woke,
And moved his silent tongue,
Then from his lips in love they spoke
To hearts with anguish wrung.

Swift ether-waves vibrated o'er
The boundless blue abyss,
Uniting heaven's eternal shore
By viewless lines with this.
And friends who loved us long ago,
When dwelling on this side,
Dispatched their thoughts to us below
Whom space doth not divide.

"There is no death," their message said,
'Tis life's escape from earth—
Those whom we falsely call "the dead"
Have had a second birth;
In other realms they have their home—
There love and labor still,
But often to our earth they come,
Our hearts with good to fill.

Our spirit friends all round about
We hear, and feel, and see,
And they have proved beyond a doubt
Life's immortality;
No more our souls are filled with dread
Of what life hath in store,
We know our loved ones are not "dead,"
But only "gone before."

And since we know the Hydesville raps
Eternal life have proved,
No more we say, with a "perhaps,"
They live whom all have loved.
Rejoicing that from doubt we're free,
In triumph let us sing:
"O grave, where is thy victory?"
"O death, where is thy sting?"

DR. DEAN CLARKE.

JACKSON, MICH.

ANNIVERSARY EXERCISES.

The Progressive Spiritualist Association held anniversary exercises Sunday, April 1, with services appropriate to the occasion; with recitations and short speeches, utilizing home talent, as we have done all winter—Prof. Sinclair, Virginia Rowe and others. The society has been very successful, having large audiences since early fall, and we feel our efforts have been crowned with success beyond our expectations! Spiritualism is booming in this city as never before. We have a charter from the State Association, and are equipped with a good set of officers, ready for all emergencies. We have held socials every two weeks, which have been quite remunerative. We also held memorial services in honor of Thomas Paine, the author-hero of the Revolution.

MRS. EMILY P. BEEBE,
Presiding Officer.

THE PROGRESSIVE THINKER repudiates no bonds, sells no fictitious stock, and does not swindle advertisers by grossly misrepresenting its circulation. Those who are in harmony with our business methods are requested to work to extend our circulation.

46TH ANNIVERSARY.

A Paper Read at Muncie, Indiana,

BY J. MENDENHALL,

To the Association of Spiritualists.

Mr. Chairman and friends: Forty-six years ago this day the chasm between time and eternity was bridged, heaven and earth's inhabitants brought into conscious rapport, and the bugle of Immortality heralded its gospel notes to an awakening world. And though but in the form of a feeble rap it came, clad in the habiliments of humility and childhood innocence, it was as startling as a crashing peal of thunder on the face of a clear, summer sky; and its vibrations soon assumed the ponderous proportions of mighty tidal-waves that swept across the boundaries of the inhabitable globe. A long slumbering people was at once aroused as if by the voice of a mighty Archangel whose words of life touched the world's great sensorium and demanded Reason to once more resume her throne, for the dawn of a general resurrection was at hand. It was a momentous hour—one to mark an epoch in the eternities of thought; for a brighter star than that that lighted up the plains of Judea and her Bethlehem dropped its brilliancy down from celestial hilltops to illuminate the deepest ravines in earth's low valleys of sorrow.

Friends, that little rap was a summons, as it were, to the "quick and dead;" for the long-expected hour had come—the hour seen and foretold by the great seers of the ages, and sung in immortal strains by the grand old bards in cycles gone by. Yes, it was a signal-blast from that trump that was to stir the intellectually dead in their graves; for NOW it was that "old things were to pass away;" death, hell and the devils, together with vicarious atonements, total depravity and other of clerical or priestly paraphernalia were to be removed from the moral horizon, and a "new heaven and a new earth" were to appear. Friends, the new heaven is rapidly developing into visible form and gigantic powers, and the angel who introduced and guides it in its onward and invincible march is known by the title of modern Spiritualism.

The birth of this new messianic babe—modern Spiritualism—has aroused the "Herods" all along the line of churchianity, and as the dream of the priesthood materializes into visible fact that "Othello's occupation's gone," and the bread and butter therefore likely to come up meagerly, the clergy en masse have summoned his majesty the "devil" and all his imps, in the form of wizards and witches, necromancy, jugglery and billingsgate, as their last and only hope for orthodoxy in her dying struggle; and could they but recall the "good old times," no doubt stones would be thrown. But, like Banquo's ghost, Spiritualism "will not down;" but as a David with smooth stones in his sling, marching on to Goliah; or rather like the "little stone cut out of the mountain"—the mountain of truth, rolls forward its increasing mass with a gravity that levels its foes (priestcraft, superstition and sectarian bigotry) to the grave of oblivion. Yes, friends, modern Spiritualism is the angel seen flying swiftly through the heavens, as recorded by the ancient seer, having the everlasting gospel to preach to all nations, kindreds and peoples. Without the aid of hell, devil or priest (the gnawing worm) it floats with boundless sweep its own immortal argosy over the broad ocean of the mental deep, and earth's people everywhere, where thought, reason and intelligence rule, hail the new era with songs of joy.

Modern Spiritualism, though of humble birth—a mere rap at the portals of Reason's temple, through the psychic channels afforded by the two little Fox girls—Margaret and Katie—who recently put off the mortal and donned the immortal—has, in the brief period of less than half a century, assumed a status colossal in its embodied themes for thought. It is not only the subject of astounding wonder and attraction in its phenomenal aspects, which, by the way, have thrown into eclipse the stories of the so-called "miracles" of ancient times, but it has put on the sunny livery of philosophy, pervaded the richest, brightest and profoundest fields of scientific thought, and is today the grand central force around which cluster the leading minds of broad and liberal education; especially those whose mental proclivities incline them to the studies of the occult in nature—the higher and the finer forces, culminating in schools of psychical research, and are destined to resolve the same into one grand science of universal life.

In the ranks of Spiritualists and spiritual students are to be found thousands of earth's brightest intellects, embracing every element, feature and quality of mental genius, from that of the plain, prosy thinker, up to that of melody and poesy divine.

Modern Spiritualism has her quota of scholarly writers and authors in every department of literature that crowns with fame the human brow and redounds to the honor and glory of a civilized world. She has within the pale of her literary attainments her fine historians, her geologists, naturalists, mathematicians, scholars in natural and mental philosophy, her masterly astronomers, electricians, magnetists, psychologists and psychometrists, her linguists, elocutionists and bards, whose poetical genius enables them to write the great world's history in rhythm and sweetest song. In short, Spiritualism being the science of all sciences, the philosophy of all philosophies and the very basic principles as well as the crowning revelations in ethics, liberty and equality, she is the culmination of all branches of learning known to the thinking world. Yes, her great theme is LIFE IMMORTAL, and angels of exalted nature and culture condescend to commingle their voices and wisdom-thoughts with those of earth's true and faithful students. Within the sphere of national jurisprudence Spiritualists have occupied every position, filled every station, post of honor and trust from that of the judges' bench to the chair of the chief ruler of the nation. Kings and queens, emperors and empresses, with the lords of the old Orient, have bowed at her shrine in acceptance of her grand and mighty truths; which, in their vast tidal waves of inspirational sweep, have gathered into the fold of spiritual thought and enlightenment millions upon millions of earth's noblest sons and daughters. And still they come, like newborn stars out of the nebulous sea—from every quarter of the globe—asking admittance to the seance room, to consult the clairvoyant, clairaudient, the psychometrist and the rostrum inspirational lecturer. Every day, every hour, enlists new and earnest investigators—every lecture and every seance given by the hundred thousand mediums and lecturers in the United States adds new converts—who take their rank and file among the mighty phalanx of students in the science of life immortal.

Among the media who serve as the instruments or agents for the angel or spirit-world, by and through which the life, character and wisdom therein is communicated and made known to mortals, are those possessing every phase and quality of mediumship, extending along the line of phenomenal facts from the tiny rap up to the crowning wonder of re-materialization of loved ones gone. And the grandest thing of all is that in the very least of these phenomena there is proof of man's continued existence beyond the grave. The conceded fact that ALL effects are characteristic of the causes, respectively, whence they proceed, shows why these raps, when properly interrogated, convey human intelligence other than that of the investigator. The simple act of moving a chair, for instance, across the room without physical contact, in plain view of the investigator, in answer to his special request, implies intelligence outside his own conscious organism; and if there are no other persons present in visible form, then the act is the work of one who is invisible, and is able to comprehend the intelligence of the query and respond thereto. Who is the responding character?

Now, the argument applied in the statement and solution of the problem just stated, will apply with equal force to every physical movement in like phenomena, whether in the rope-tying feats, the levitations of furniture, musical instruments floating through the seance-room, or lifting and conveying the medium, entranced, from place to place without physical, visible contact or confederate agency. The phenomena of automatic writing, using the hand of the medium with pencil, wholly unconscious of what is being written, and even untrained in the art of penmanship, bespeaks a writer who cannot possibly be the medium. The still greater feat of writing between and on the inner surface of folded slates, duly magnetized by the medium's hand—the drawing of flowers and other figures of artistic character on the same surface, together with the portrait, name and handwriting of one who has passed out of view through the change called death—all of which said phenomena points to the identification of the one who is specified and recognized by the investigator, speaks emphatically, favoring the presence of some *invisible* one as the author and producer of said phenomena; especially so when the slates upon which the work is wrought are taken out of the medium's hand or carelessly thrown aside, yet kept in plain view of the skeptical investigator while the work is being done.

And yet more wonderful, with wider grasp of mental energy, does the phenomena become when performed without the agency of visible pencil, paint or brush. Thus to see a pencil, apparently of its own accord, raised and positioned for writing, and a beautiful message thus written upon the internal surface of a slate, shows the skill and intelligence of a second person present though wholly invisible to the looker-on. Who, we ask, is this second person? If, in the same exercise, a visible hand appears, minus arm or other parts of a human body, who, we ask, will attempt to account for the source of the phenomenon upon other grounds of reason and sense than that offered by the spiritual philosophy? Should a guitar, whose strings are not in accord, be seen and put in tune without visible agency; or a music-box, without physical touch, be heard in the process of winding up; or an accordeon under like conditions be seen and heard to play familiar airs in the broad light of day; or a piano be made to discourse the most sweet and exquisite music of the kind that ever charmed the ear of mortal, and all this done in the absence of a visible operator, we ask, does it not proclaim in strongest argument the presence of an invisible musician? Who or what is this musician? Who will dare betray his own insanity by denying the presence of an invisible human intelligence as the operator, in view of such phenomena? None, we answer, but the self-conceited. What shall we call him?

The phenomena known as that produced under the auspices of media known as Spiritualists—for instance, the painting of landscape scenery with exquisite finish, developing all the beauty, grandeur and loveliness that flowery vale, sloping hill, verdant plateau, or snow-capped mountain peak afford—blooming heath or forest dense and tall, flowing stream; silvery lake with floating boat encircled with wreaths of vernal green; flocks and herds of animated tribes with here and there a sketch of the human form divine; we say, when we behold such artistic work as this—all performed with medium blindfolded and sometimes rendered unconscious by trance—we naturally inquire, where and who was the real artist? To heighten the importance as well as wonder in the production of such phenomena, we ask, when the sketch presents portrait-likenesses of loved ones gone, rich in lineament, feature, color of hair and eye; in short, general physiognomy and contour of bodily form; at the same time the sensitive through whose medial powers said sketches are produced never saw, heard of nor had any acquaintance whatever with the parties thus represented, while those for whom the work was done fully identify and recognize the same in every particular as being complete likenessess of their loved ones transported to the sunny lands of souls; who, we repeat, is so blind, ignorant and bigoted as not to be able to proclaim instinctively, if not otherwise, that in the production of said phenomena some one of the grand old masters in the invisible realm of immortality was present and is in reality the artistic author of the sketch?

But should another medium be present whose special gift is that known as clairvoyance, and with this unfoldment of his visual powers behold, standing near, a group of the loved ones specified in the sketch, together with a skillful spirit operator manipulating the medium's hand with brush or pencil in every movement made from the commencement to the completion of said work—what then? And echo answers "what then?"

Let us now transfer this work to another class of media known as the spirit-photographer. In this case the embodied professor prepares his plate in the sensitizing solution, places it in the tablet and then in the camea; all this in the presence of the keenly discerning skeptical investigator. A moment more and the plate is removed to the chemical developing department, thence to the washing and drying process, when, lo! and behold! on its surface is seen an exact likeness of one known to have passed to spirit-land; sometimes a group, every one of whom is readily recognized. Who are these parties thus captured by means of the camera-box? Where did they hail from? Why were they there? Let science answer.

But we are reminded of the necessity of brevity. We pass by, then, numerous phases of phenomena, all of which are equally interesting in proving the fact of spirit return. We come now to the crowning phenomena in the line of physical manifestations. It is the signature and seal from the eternal world, a transcript of immortality itself. We mean the appearing of spirits in fully developed materialized bodies, recognizable to the investigators in every respect that they were thus known previous to making the change called death. We mean visible, tangible, moving forms, recognized by the senses, respectively, of sight, hearing and touch—the three principal powers by which we learned to know them as mortals. This class of spirit phenomena, friends, has been known, observed and accepted as fact for the full period of the last twenty years. Our personal experience with this phenomena, in all its phases, has been continuous during all these years. Thousands of said forms have thus appeared in our presence. Tens of thousands of persons throughout our country as well as in Europe have witnessed these manifestations. They have become common among investigators of unbiased minds. Fools and bigots never investigate.

Among the feats performed in this class of phenomena are the following, to-wit: The voicing of their sentiments distinctly and intelligently, by means of a trumpet, in the absence of light. Spirits appearing and disappearing in light mellowed down, yet sufficiently strong for the parties thus acting to be fully recognized by the investigators. Often, under proper conditions, they can walk out among the investigating audience, shake hands, seat themselves beside their friends, and with them hold sweet converse; deliver brief speeches and write intelligent communications in plain view of the entire audience; lock arms, waltz to music, and walk the floor gracefully with their friends who are present; develop flowers and other articles, and leave the same with mortals; cut pieces from their own beautiful apparel and flowing tresses and leave them as souvenirs with those they love. Discourse music on such instruments as they can control, join the audience in song, or sing alone when so requested; pass fruit and other edibles to the audience, and join them with a relish in the consumption of the same; narrate beautiful descriptions of their "home over there," and then disappear from view in a way better known to them than us. All this and numerous other feats belong with that class known to Spiritualists as the materialization phenomena. All this your speaker has witnessed in person. The world is teeming with such phenomena. The wise and the brave observe and understand; fools and idiots shun it, and in the bliss of their ignorance cry "devil!" Perhaps this is all right with them so long as they are unable to distinguish an ideal devil from a real angel.

Our time is up and we must close, leaving the profound principles of the philosophy of our subject untold. Facts and philosophy systematized make science—even the science of Life Immortal. At present we must forego the pleasure of dealing in this grand and useful feature of our subject. We trust enough has been said, however, to demonstrate the continued life of man in worlds far brighter, more glorious and lovelier than earth with its low valley of sorrow. Yet, Spiritualists, we are blest in the midst of our sorrows and tears. We know that life immortal awaits us. Let us be true and faithful in our high and sacred calling—first do our duty here, and then over there. Mediums and lecturers, stand firm; the battle is upon us, but soon the storm-clouds will roll by. Even now the pearly gates are ajar—angels are watching and waiting; soon we will join them on the Ever Green Shore.

SAN JOSE, CAL.

ANNIVERSARY EXERCISES.

The First Spiritual Union of San Jose celebrated the forty-sixth anniversary of modern Spiritualism on March 31st with an all day meeting. A good program was presented both afternoon and evening to an appreciative audience, the hall being crowded full. Sister R. Cowell, of Oakland, and Dr. J. M. Temple, of San Francisco, were with us and gave many fine tests. At the regular election of trustees in the morning the following directors were elected to serve the present year and who chose as President, Wm. Vinter; Vice-president, A. J. Butterfield; Secretary, W. D. J. Hambley; Treasurer, Mrs. Bicknell; Trustees, Ed. Pomeroy, Dr. Dobson and R. T. Young. We are looking forward to a grand truth while Moses Hull is with us. MRS. H. L. BIGELOW.

LOCKPORT, N. Y.

ANNIVERSARY EXERCISES.

Anniversary day was celebrated by the Spiritualists of this city, assisted by Mrs. Clara Watson of Jamestown, N. Y. Mizpah hall was appropriately decorated, and was a veritable bower of beauty.

An excellent literary and musical program was greatly enjoyed by all, on Saturday evening. The address of welcome was responded to by Mrs. Watson's guides in a manner which received deserved praise. Two excellent lectures on Sunday, and an afternoon conference, all of which were well attended, will be long and pleasantly remembered by many. E. A. DOTY.

To mourn a mischief that is past and gone is the next way to draw new mischief on.—Shakspeare.

46TH ANNIVERSARY.

An Address Delivered

BY DR. T. WILKINS

At Bedford, Iowa, in Commemoration of the Birth of Modern Spiritualism.

Spiritualism is as old as humanity, but what is known as modern Spiritualism began to come to light back in the forties, through such wonderful mediums as Andrew Jackson Davis, Warren Chase, T. Z. Harris, S. B. Brittan, R. P. Ambler, Wm. Fishbough, John M. Spear and the Fox sisters; and when we look back to those days in the history of this great truth and see the eyes of those old pioneers filled with delight at the dawning of a new religion, a new philosophy, a new science, a real, demonstrable truth of the immortality of the spirit and its great and grand possibilities for unfoldment beyond the tomb; when in the spirit we go back to those days along the line of history, oh, how we can feel the hot blood of anxiety as it courses through the veins of those brave defenders of truth, and how we can feel it sprinkled by the dews of spirit inspiration, as the chords of wisdom from on high were touched, and the music of our divine truth swelled out in that superstitious and phosphorescent New England air; and since that time no religion, no philosophy, no science was ever fought with more energy, with more determination of total annihilation than Spiritualism has been.

We need not here rehearse the many persecutions, and by those to whom it should have come as an angel of love and peace, instead of being denominated the voice of the devil; but as that personage always thwarted God's plans, this, his new advent, must be stopped; and straightway the priests and the preachers behind their pulpits smote it on the right side and the left; but, like every other science that they had assailed, the more they preached and prayed against it the more the independent minds wanted to investigate, and as that is all the truth asks in its vindication and in its strength to convince, the clergy only advertised it to the world,

When we look back to those tiny little raps that took the form of intelligence and began the positive proof of the return of our friends to converse with us and to instruct us, giving us the key to science, the key to the real life, it makes us almost worship—as a relic of a great change, the greatest era in human existence—those raps. We love to hear them yet; and when they come, as they often do, in our silent moments, we silently think or feel them back, in "thanks," and "God bless you, dear ones." We should recognize and welcome them any time and anywhere; and I would rather be duped occasionally than ever fail to recognize the genuine.

In the forty-six years, what has been done? Our numbers have run away up into the millions, and our phenomena have taken on phases enough to appeal to the reason of all people of the world—and still a new phase springs up every few days.

Ministers of the orthodox churches are investigating and preaching this truth, without any brimstone accompaniments; creeds are being destroyed; God is being more closely analyzed, and seldom referred to except as a God of love; a more universal God in his dealings with humanity; little children have been taken out of hell, and those passing out in their innocence are consigned to a very lovely place, where the climate is perpetual summer, among the green trees, where the little ones can bask in the shade and be kissed by the gentle zephyr and receive the peach-paint of the warm sun upon their cheek. We have not taken their bibles from them; but let them revise them and bring them along, as they would a very decrepit old companion, to look into the face of for consolation.

If they wish to, they may hang to the old relic of superstition, of wars and of Mormonism, the old fable that still declares that the earth is flat, that a serpent talked, that Adam, through a surgical operation, the like of which has never since been performed—and that, too, when there was not a man or woman on earth but himself—gave birth to a full-grown woman; that Noah took into the ark two of every living thing of the earth and enough to eat for about sixty days, all told—a mathematical impossibility; that Joshua caused the sun to stand still, and many other great, big impossibilities that combat science.

Forty-six years, and we have just organized. Forty-six years and still we are persecuted; we are hated for daring to tell the truth; but did ever a truth, so antagonistic to the popular world, arise with any more rapidity? and all because it is demonstrable. It began to be demonstrable in a little farm house near Hydesville, N. Y., and has been discovered in many beautiful phases of mediumship since, until at the present time the world is all ablaze with enthusiasm over its beaming beauty, over the consolation it brings to every human heart.

When we reflect upon the grand march, the great progress made by Spiritualism in the last twenty years; when we see the churches being liberalized by its magic touch; when we see its long arms reaching out into every land on the face of the globe, and scattering its seeds of brotherly love everywhere; when we see it in the highways and by-ways of life, consoling the grief-stricken parents with words of peace and love from their dear departed; when we see it in sweet harmony in the home circle opening the pearly gate between the mortal and the immortal worlds; when we see it unbridling, as it were, the higher arts and sciences and unhorsing the egotist, the bigoted skeptic; when we see it unshackling the poor slaves of priestcraft; when we see it teaching men and women how to be and do better, and why they should; when we see it banding us together, not in creedal bondage, but in universal brotherhood, we are proud to own the name of Spiritualist.

When the laws of spirit control or spirit communion are properly understood and appreciated by humanity, then will surely come the reign of perfect peace and harmony. When the true laws of justice can be grasped by mortals as they are beingtaught from the higher spiritual spheres, then will man to man be just and the weaker be made strong, the unfortunate helped along.

Spiritualism teaches us not to think, speak or act evil toward our fellowman; teaches us to be unselfish and even self-sacrificing; teaches us to look upon every man as our brother and every woman as our sister; teaches us that to unfold the highest principle within, that divine principle of love, is the prime object, the real motive in the creation of man; teaches us the beauty of a strict obedience to the laws of nature, both physical and spiritual, and what those laws are. This is not all it teaches, but to live up to all mentioned, one might truly be a Spiritualist. We, as a body, knowing the ultimate result, accept people into fellowship as soon as they begin to investigate, and call them our brothers before they lose the scales of prejudice. We call them brother while they stand in their pulpits and misrepresent God and the holy angels to their fellowman; we call them brother and sister when fortune frowns them into woe or smiles them into weal; we call them brother and sister because the earth is our home, and theirs, and because the same God is our father, our creator and theirs—because we are all brothers and sisters.

Spiritualism teaches nothing incompatible with the laws of Justice, the laws of nature; and as it comes to us as a science, and science means the law by which a problem is solved, or a demonstration of a fact in it: we have that which appeals to the reason, that which appeals to the man in his highest unfoldment, instead of a mere faith in the records of past events.

We have no scapegoats, we have no scavenger-box, we have no special idols in human form; but each one must bear his own sorrows, must make amends for his own wrong-doing, and strive to help others; but if you are a criminal you must serve under the law of justice in the great eternity; a father or mother, a sister or a brother, a loved one of earth might meet you and give you your first lesson in spirit-life; might teach that when you had suffered enough torture of conscience—anguish of soul—to begin your refinement, to be admitted among decent spirits, they can lead you out into new pastures, into the society and surroundings to which you become adapted only through education—and through development.

Our philosophy permits no sluggards, no shirks, no cowards to hide behind the form of a brother and escape justice. It may be temporarily postponed, but will be measured in time, and no bible, nor Paul, nor David, nor Joshua nor Jesus can prevent it.

Hannibal, Mo.

Bethlehem hall could not accommodate the great number last evening that went there to hear the girl preacher, Rev. Cora Myrtle Carpenter, the noted Spiritualist. The hall was literally packed and more than one hundred were turned away on account of not being room. The occasion was the celebration of the forty-sixth anniversary of Spiritualism in this country. The hall was beautifully decorated with plants and flowers and presented an inviting appearance. Miss Carpenter,s theme was "The Angels' Message," and she spoke just one hour and ten minutes, during which time she held the audience in rapt attention. Miss Carpenter is certainly a wonderful young lady, and she bids fair to become one of the most noted Spiritualist lecturers of the country. Last evening she took the position that communications are constantly going on between those of the spirit and the inhabitants of the globe and that Spiritualism is yet in its infancy. She predicted that there would be a disruption between church and state inside of two years and that then "free thought" and scientific investigation will be better recognized.

New York City.

The new society of Ethical Spiritualists of New York celebrated the forty-sixth anniversary of modern Spiritualism at Knickerbocker Conservatory hall, on Sunday April 8th. The place was made beautiful with many choice flowers, and there were original poems, music and addresses. The chief address was by Brother Chas. J. Rose, and was full of brave and earnest thoughts, which were fully appreciated by the large audience. Mr. Wm. Booth, a relative of the well-known tragedian Edwin Booth, and bearing a most remarkable resemblance to him, favored us with a recitation from Shakespeare's play of Hamlet, which from the perfection of its delivery delighted all listeners. Mrs. Farnsworth's poem was a most graceful expression of noble thought. Our president, Miss Belle V. Cushman, presided in her usual graceful and dignified manner, and in response to a request from the audience recited one of her practical gems, which we are always glad to hear. The celebration closed with a brief address by Mrs. Helen Temple Brigham, and an improvisation which of itself gave proof of the power of inspiration. H.

Riverside, Mich.

ANNIVERSARY EXERCISES.

TO THE EDITOR:—April 8th we met at Coloma Grange hall, and celebrated the anniversary of modern Spiritualism by reorganizing. We have got a charter from the State, and have elected a full set of officers. We have a membership of thirty-two to begin with, and will hold meetings regularly at Coloma once a month, on the second Sunday, with other meetings at different places between times. In the evening Joe King gave us a grand seance, twenty-six forms appearing, from a little child in long dresses to old bald-headed men. We have several mediums in our midst, so we can use home talent, which will help us and our mediums too.

IDA DAMON, Cor. Secretary.

Milwaukee, Wis.

The Lincoln Spiritualists Society celebrated their forty-sixth anniversary at their beautiful hall, which was well filled at all the meetings, March 31st and April 1st. H. T. Stanley delivered an address fitted for the occasion; he was ably assisted by Mrs. Emma Nickerson Warne, of Chicago and Mrs. Emma Nutt of Philadelphia. The hall was decorated with beautiful flowers and mottoes. It is needless to say anything in regard to the tests given by "Big Wolf," the Indian guide of Dr. Stanley. Dr. Stanley is now filling his fifth month and has been re-engaged for May and June. GEO. E. HAINES.

Every duty which is bidden to wait returns with seven fresh duties at its back.—C. Kingsley.

BOSTON, MASS.

ANNIVERSARY EXERCISES.

Boston Spiritualists yesterday celebrated with enthusiasm the forty-sixth anniversary of Modern Spiritualism, says the Boston *Globe*.

March 31st is the date of the Rochester knockings, and the celebration in Boston was begun in some of the halls on Saturday, continuing over Sunday.

Yesterday the all-day celebration, with three services each in nearly a dozen halls, was attended by a vast number of persons. Leading Spiritualists say that this, the forty-sixth celebration was the most successful one for years.

Every variety of taste was consulted by the managers of the meetings.

In some high-class speaking prevailed almost exclusively, by prominent lecturers: in others, brief addresses were sandwiched in between musical selections and mediumistic phenomena; while in a few cases, especially at the Casino building, the exercises were largely musical and literary.

The Berkeley temple society had the largest audiences, and the next largest were at the First Spiritual temple in the Back Bay.

At Berkeley hall the following were the speakers: Mr. R. S. Lillie, Mrs. Clara H. Banks, Mrs. Colby-Luther, Dr. A. B. Richardson, Dr. H. B. Storer, Eben Cobb, and Prof. A. E. Tisdale, the blind inspirational medium. Mrs. Emma Miner was the poetess of the occasion, Miss Lucette Webster the elocutionist, and the music was supplied by the Winnepurkett male quartette of Lynn, Miss Amanda Bailey, John T. Lillie and George B. Cutter, the accompanist being William H. Boyce.

In the afternoon Dr. Storer presided. He spoke of the birthday of Spiritualism for a few minutes. In the evening Mrs. Ada Foye, of California held a seance for spirit messages. This was Mrs. Foye's farewell seance in the city, and special music was provided.

An interesting all-day celebration with three services was held in the Casino building. This celebration was under the auspices of the Children's Progressive Lyceum, which is under the direction of J. B. Hatch, C. T. Wood and Mrs. W. S. Butler. At these services excellent programs of vocal and instrumental music were rendered.

Hon. Sidney Dean said that the experience of the past forty-six years had justified the presence of modern Spiritualism in the world. It had brought together all classes of religious belief.

The spiritual fraternity had large meetings all day in the First Spiritual temple.

In the morning W. J. Colville delivered an inspirational address. At noon there were exercises by the lyceum school. In the afternoon there was a seance for raps and materialization.

On the platform was a cabinet improvised with bright red curtains. On the center table were three vases of cut flowers, almost hiding the opening of the cabinet. On easels at the right were paintings of Hydesville, the village where the raps were first heard, and the temple building in the Back Bay.

The seance for raps was successful only so far as those on the platform were concerned.

In the evening Rev. T. E. Allen, secretary of the American Psychical Society, gave an address on "The Kind of Religion the World Needs." The address criticised the religions of the day and set forth the basic affirmations of a universal religion.

There were three services in America hall, under the direction of Dr. Nelke and Mrs. A. Peabody. Dr. Nelke made an address at each service on the birthday of Spiritualism. Large audiences were present during the day. Besides a great deal of Spiritualistic phenomena by prominent mediums, there were songs, piano recitals, readings, dramatic selections and cornet and zither solos. The people seemed highly pleased at the varied manifestations presented.

In Knights of Honor hall, Eben Cobb, the veteran Spiritualist, had two services, afternoon and evening, in which a large number of mediums and singers took part.

There were also celebrations in Park Square hall by the society of Spiritual Endeavor, with psychometric readings and tests in Rathbone hall, where there were a number of test mediums present, and in Hollis hall by the society of Ethical and Spiritual Culture, where there were addresses, tests, reading and a spiritual baptism service.

There were at least 10,000 persons gathered at these various meetings. At nearly all the halls there were decorations by flags and bunting, and on the platforms were collections of cut flowers and growing plants.

Minneapolis, Minn.

The Washington Union Spiritualist Society of this city celebrated the forty-sixth anniversary of modern Spiritualism on March 31st with appropriate services. At the afternoon meeting, after the opening remarks by President Raymond, Mrs. Carrie Tryon gave an interesting address on the development and progress of modern Spiritualism, followed by Mrs. Shepherd, Mr. Hoyt and Mr. McDonald, each of whom gave a personal reminesence and testimony appropriate to the occasion. The closing remarks were given by Mrs. C. D. Pruden, the regular speaker of the society, who also delivered an anniversary address in the evening before a large and interested audience, dwelling especially upon the progress in our beautiful faith since that first tiny rap at Hydesville, N. Y., forty-six years ago. The hall was beautifully decorated with lilies, palms and ferns, this being the Spiritualists' Easter.

At the back of the speakers' platform was draped the beautiful flag of our country, and above the altar a snowy white dove hovered, bearing in its beak a white bud, the whole symbolical of the never-dying hope and belief we feel in immortality. The music at the two services was particularly appropriate and was rendered most delightfully, the whole musical program being under the direction of Prof. Watson whose ability is too well known to need further comment from us. J. B. Mc.

Bishop A. Beals writes: "I am glad you have commenced cleaning house: it is springtime of the year, and there is an accumulation of filth in our front yards and back yards that needs to be cremated; keep on, the process of spiritual growth will warrant you in the needed work of purification of our cause."

PHILADELPHIA, PA.

CELEBRATES THE FORTY-SIXTH ANNIVERSARY OF MODERN SPIRITUALISM.

No society in the country celebrates the anniversary of modern Spiritualism with more enthusiasm than does the First Association of Philadelphia. For weeks preparations are made to do honor to our cause. This year the hall was decorated in a manner that called forth praises from every participant. All day services were held, beginning with a conference at 9:30 in the morning, which was opened by Mr. James Breen, the treasurer of the Association. At 10:30 the congregation joined in singing "Joy to the world." This was lowed by a selection by Willard J. Hull, who is our speaker for the month. Then followed the address of the morning, entitled "Spiritualism, The Light of the World." It was a revelation to many. Many a faint heart might well take on new courage and go forward in the struggle of life could they but take home the lesson of that hour. The hall was crowded. It is a peculiarity of the Philadelphia Spiritualists that no matter what the weather, they are always at the hall on anniversary day. One thing that served to make the day enjoyable was the excellent dinner and supper served to all who came from a distance. This feature was presided over by the ladies of the Progressive Union, who are always at the front of all movements to help the cause along. In the afternoon the Lyceum exercises were held. One hundred members with new badges, in honor of the occasion, took part. The conductor, Mr. C. Smith, and his assistant, Mrs. C. Fullmer, may well feel proud of the showing of those under their charge; in fact, all the teachers deserve great praise. Philadelphia is doing all in her power to make the Lyceum attractive to the children. The exercises consisted of recitations, drills, singing and instrumental music. Supper at 6 o'clock was followed by another conference, and at 7 the evening services commenced with singing by the congregation the Anniversary hymn. This was followed by a reading: "The Covered Bridge," by Mr. Hull, who afterwards delivered the beautiful discourse entitled "The Democracy of Death," which has won him so many words of praise from all who were privileged to hear it. It is indeed a masterpiece, and analyzes in a startling manner, "Death the great autocrat, the ubiquitous guest, who creeps like a snail, and robs like a king." "Every grave," said Mr. Hull, "is a pathway edged with flowers, and watered with tears, leading to the beatitudes. Not alone the rustle of a wing which the noble Ingersoll hopes may reach the palsied ear of the mourner, but the familiar faces, the voices and presence of the departed, attest the complete victory of love, and leaves the husks and stones for the worms and vultures. If modern Spiritualism carried no other message to the ear and understanding of man than the naturalness of death and the naturalness of the life beyond, it were worthy to adorn, as its brightest gem, the crown of human experience. It is the heart-aches and voids which no promise can assuage that call for knowledge of life and reunion beyond the grave. The apex of faith is reached when moistened eyes gaze upon lifeless mortality. This is the test which the church puts upon its devotees, and the strain often breaks the last hope of the heart. The world needs more mediums. There should be no more wonder in seeing people with slates on their way to the mediums than to see them with their bibles on their way to the church."

The above will give you some idea of the treat we had in being fortunate enough to be present with the First Association of Philadelphia on Anniversary Day. I would like every Spiritualist to have a copy of the above-named lecture.

I must close, but not before referring to the services of the choir on that occasion. Mrs. Haslam, the leader, assisted by many others, rendered that part of the services in a manner long to be remembered. Over one hundred dollars was the amount of the collection, thus testifying that the friends were generous as well as enthusiastic.

M. E. CADWALLADER.

Mediums' Conferences.

THEIR BENEFIT TO MEDIUMS.

It will be generally admitted that conferences of all kinds tend to the strength and harmony of any cause, and this is especially true of Spiritualism. Mrs. Mary C. Lyman, of the Society of Spiritual Unity, now holding meetings every Sunday at 517 West Madison street, in this city, has formed a Mediums' Conference, to be held every Sunday morning at 10:30, to which all mediums will be welcomed. The purpose of these conferences is to unite and harmonize the powers of mediums for their unfoldment and general improvement. Every medium can continue to develop their medial gifts, and often acquire new phases, by attending these conferences, where the union of developing forces is an element of great benefit to all who attend.

The experience that Mrs. Lyman has acquired and exercised in meetings of this character heretofore, and her successful work in this direction, will be sufficient endorsement of what may be expected of these conferences. There are also meetings on Sunday at 2:30 for questions and tests, and at 7:30 for lectures and tests. P.

Mr. and Mrs. Perkins' Meetings.

Mr. and Mrs. G. F. Perkins have changed their course of procedure, and have decided to remain in Chicago for a few weeks at least, and have secured an elegant hall, fourth floor of the Masonic Temple, corner state and Randolph streets. These meetings commence Sunday evening, April 22d, at 8 o'clock. Cars from all points of the city take you to the temple. Private address, No. 11 Bryan Place.

Prof. Lockwood will lecture at Bricklayer's hall Sunday next, at 2:30 P. M., upon "Psychometry, Considered in the Light of Molecular Induction." At 7:30 Prof. L. will introduce the phonograph to illustrate principles of molecular impregnations. Scientific tests will follow each lecture, to demonstrate the principles discussed. These lectures are worth more than gold to the investigator as well as to the Spiritualist.

LANSING, MICH.

ANNIVERSARY EXERCISES.

TO THE EDITOR:—In the course of human existence our birthdays come and go with yearly regularity; so it is with special events, and Modern Spiritualism has just passed the forty-sixth year of its birth, or I, might say, "its christening"—the date of its birth is so remote that the most ancient history, while containing ample proofs of its existence, gives us no clue.

The First Spiritual Society and Ladies' Relief Association of Lansing, Michigan, duly celebrated the forty-sixth anniversary of the christening of Spiritualism by a two-day's meeting. Saturday, March 31st, 1894, the ladies took possession of Good Templar's hall on Michigan avenue East, from 5 to 9 P. M., and served a splendid supper for the small sum of ten cents. About 100 people availed themselves of the generous offer. At 8 P. M. the hall was arranged with seating capacity for several hundred, and the following program rendered, with Charles Schooly as chairman:

Opening address by A. J. Champion, Grand Magea of the Lansing Temple of Magic; song, solo, Miss Mabel Martin; mandolin selection, Mr. Rudy; recitation, Miss Daisy Schooly; song, Mrs. Dr. Marvin, Miss and Master Marvin; recitation, "The Ragety Man," Miss Blanche Notman; song, solo, Master Marvin; address, by Mr. Jno. Bush; recitation, Miss Notman; song, Miss and Master Marvin; address, by Dr. Marvin; song, Mrs. Dr. Marvin; and psychometric readings and tests by Mrs. E. P. Blake, of Grand Rapids, Mich. The exercises closed by raffling off a quilt made by the Ladies' Relief Society. The occasion was a success both socially and financially. Sunday, April 1st, at 10:30 A. M., conference was opened by Bro. Bush, who gave a very interesting talk. He was followed by a number of others, the meeting closing with psychometric readings and tests, by Mrs. Blake.

8 P. M. meeting was crowded to the doors with a very appreciative audience. Dr. Marvin delivered a fine lecture, the subject being: "Modern Spiritualism and Proofs of Spirit Communion." He was followed by A. J. Champion, after which Mrs. Blake gave a large number of readings and tests which were recognized. Thus we closed a very successful and enjoyable two days' celebration. The daily papers gave us good local notices, which called out a large number of earnest investigators, who seemed pleased and anxious to learn more of our beautiful philosophy. Soon our semi-centennial anniversary will be here, and is it not advisable that the Spiritualists throughout the world should make one concentrated effort to have a grand jubilee, March 31st, 1898? It is never too early to plan; so let us have some suggestions on the subject.

DR. E. A. READ.

Anniversary at Paw Paw, Mich.

The forty-sixth anniversary of modern Spiritualism convened at Paw Paw in Longwell's opera house, March 31st and April 1st. Saturday afternoon the meeting was called to order by the president, W. R. Sirrine. Music by the sisters, Mrs. Butler and Mrs. Buskirk. The committee heretofore appointed on organization gave their report. After this our amiable speaker, engaged for the whole session, Mrs. Jennie Hagan-Jackson of Grand Rapids, took the rostrum and opened her lecture with an invocation; and closed with an improvised poem on organization, the subject being given by some one in the audience. Saturday evening, after music by the sisters, our speaker, taking subjects from the audience, gave a very fine lecture that pleased all. Sunday morning, first a piece of music, then a sort of a conference meeting, several giving some good ideas on organization, and as a goodly number were interested in the matter, it seems that is what they will do in the near future. A poem by Mrs. Headley, piece of music by the sisters, then our speaker took the rostrum and delivered a fine lecture on "The Growth of Spiritualism," closing with a poem, and music by the sisters.

Sunday afternoon the talk was still on organization; then our speaker, taking subjects given her by different ones in the audience, handled them in a way that seemed to please all present; and while she was talking a paper was circulated through the audience for any one to sign, who wished to become a member of the society. About fifty names were put on the paper; which I think is a very promising step for the near future toward organizing into a legal society. Sunday evening, after music, our speaker talked about two hours on subjects handed her from the audience, interesting all present. The attendance was quite large all through the meeting. All felt that they had enjoyed a feast of good thought, making many of us wish that our meetings would come oftener, so as to help those that are just starting to see the true light of spirit return. I must not miss to speak of the hospitality of the Paw Paw people in caring for their friends. H. A. SORTORE, Sec.

Flint, Mich.

The anniversary of modern Spiritualism was observed at Flint, Mich., by ladies of the Helping Hand giving a supper at the G. A. R. hall, March 31st. The hall was beautifully decorated with flowers. A picture of the house where modern Spiritualism had its birth stood on an easel in front of the rostrum. A large crowd attended the supper.

Sunday Dr. Charles A. Andrus, of Saginaw, gave two fine lectures, the hall being full in the afternoon and crowded in the evening. Mr. Bert Woodworth, of Meadville, Pa., occupied the rostrum after the evening lecture and held the crowd spellbound for over an hour by the wonderful tests. All seeing him felt he stood in the doorway between the two worlds and proved to many that their loved ones were still with them. Mr. Woodworth's seances are full every night and he has made many converts.

MRS. WILL J. POST.

Anniversary at South Haven, Mich.

TO THE EDITOR:—Our society met at the usual hour, on April 1st, to celebrate the forty-sixth anniversary of modern Spiritualism. Mr. Woodruff began the exercises with a very appropriate and effective speech which was highly appreciated. After listening to music, original poems, and a recitation, Mr. J. Wright took the floor and, with the aid of his spirit guides, made a very impressive speech, sparkling with gems of thought and replete with instruction for investigators, of which class we had a goodly number. Just before closing the morning session, the secretary read the remonstrance to the bill now pending in Congress, to put God in the Constitution. During the noon hour, which was spent at our hall, nearly fifty adults signed it. I hope all societies will make a special effort to aid in the defeat of a bill so disastrous to our liberty.

During the afternoon session we had music, and recitations from the young people. Then Mr. Ludwig, with his usual wit and sound logic, held the audience in rapt attention; he having been a worker in the church for fifty years, can portray the comforts derived therefrom, and contrast them with those found in Spiritualism. Mrs. Horace Griffin followed with a very fine essay which was a credit to her talent, as well as instructive to the audience.

The secretary read the report received from Secretary Robt. A. Dimmick showing the advantage of the National Association, and also the Gems of Thought from the same report. The session was closed with a vocal duet, "Transfiguration," from the "Spiritual Harp." All were pleased with the exercises, and felt that the day had been well spent.

LOUISE P. SCOFIELD, Sec.

MARSHALLTOWN, IOWA.

ANNIVERSARY EXERCISES.

On Sunday, April 1st, the Spiritualists of this beautiful city celebrated the anniversary of the birth of modern Spiritualism with appropriate and impressive exercises. Mrs. DeWolf lectured, morning and evening, and at the close of each lecture gave many convincing tests of the immortality of the soul, by her independent slate-writing. The temple was modestly decorated with bunting, cut flowers and potted plants, which diffused their perfume throughout the hall. There were guests from adjoining towns to enjoy our love-feast with us. Both morning and evening services were well attended by representative thinkers as well as church-goers, and the Spiritualists were all there.

Mrs. DeWolf has opened many blind eyes and caused the deaf to hear, while here with us. A grand, noble-souled medium—a refined, cultured lady—a loving, tender-hearted friend. May the Spirit-world with its richest gifts and priceless treasures ever be hers, is the earnest wish of her hosts of friends here in this city.

One of the most touching and beautiful tests given on Sunday night was the drawing on the slate of a full-blown red rose and green leaves. This was done in less time than it takes to write it; also, a long loving, message from a father to his son. Friends everywhere, become receptive and responsive to the great wave of spiritual knowledge that is surging over us, as it is falling so harmonious around us, a great, loving, working body for spiritual progression. MRS. E. T. REYNOLDS.

IONIA, MICH.

ANNIVERSARY EXERCISES.

TO THE EDITOR:—The Spiritualists of Ionia celebrated the forty-sixth anniversary in A. U. O. W. hall, March 25th. At the opening session Hon. L. V. Moulton, after reading a chapter in the Bible concerning "spiritual gifts," spoke on the subject of Modern Spiritualism, tracing its growth from the tiny raps at Hydesville up to the full materializations of today, and showing that these modern manifestations were in harmony with the Bible accounts of former days. Mrs. Coffman then gave tests from the rostrum, for an hour.

At the afternoon session, officers were elected as follows: John Snyder, president; Mrs. John Dunham, vice-president; Mrs. O. H. Soule, secretary; Mrs. C. L. King, treasurer. Trustees: Clayton Colton, O. H. Soule, J. B. Snyder.

Evening brought a full house. The speaker held the audience for one hour with a masterly discourse, proving Spiritualism the grandest teaching the human family ever has received or can receive. Then the medium held the audience for an hour, and not one test given was not recognized.

The meeting closed with the adoption of resolutions in memory of Brother Wm. Bentley, who passed to Spirit-life February 22, 1894. MRS. O. H. SOULE, Secretary.

BUFFALO, N. Y.

ANNIVERSARY EXERCISES.

The forty-sixth anniversary of modern Spiritualism was celebrated Sunday, April 1st, under the most favorable circumstances. After the previous cold and snowy days, the weather cleared and it was all that could be desired, and a general good fellowship prevailed. The occasion was one which will not soon be forgotten. Not only was it the anniversary, but it was the beginning of a new year to us, Mrs. Celia M. Nickerson taking charge of our society. The hall was tastefully decorated with evergreens and flags, and kind friends furnished an abundance of beautiful potted plants—the air was heavy with their perfume. The afternoon was devoted to the anniversary exercises. Among the prominent Spiritualists who were with us was Geo. W. Taylor, of Lawtons, N. Y., who kindly came to assist us in our anniversary and installation exercises, also, Mrs. Sarah Anthony Burtis. In the evening Geo. W. Taylor installed Mrs. Nickerson as our permanent speaker. May peace and harmony prevail.

M. H. VAN BUSKIRK.

First Society, New York.

ANNIVERSARY EXERCISES.

Carnegie hall was packed to the doors, and hundreds were unable to get in, so great was the interest on the occasion of the forty-sixth anniversary on Sunday afternoon last. The capacity of this hall had been tested on recent occasions, on Sunday afternoons, and the pressure is becoming so great that on this occasion one of the speakers, Mrs. M. E. Williams, forcibly called attention to the necessity of securing a larger one. It is plainly to be seen that Spiritualism is advancing in New York far beyond the capacity of the leaders to comprehend. Yet for this they have long been waiting and working, and will not be unwilling for the oncoming tides to place the high-water mark away beyond its present lines.

Mr. Henry J. Newton, who has seen the glories of the past and watched the movement with parental solicitude, must have been the happiest man in New York yesterday. His introductory remarks were vivid and historical. He drew the line up to to-day and joyously participated in its triumphs.

Mr. Walter Howell was filled with the enthusiasm of the occasion, and pursued most eloquently the career of Spiritualism, "that path," he said, "not unshadowed by persecution. Like the oak, it was now firmly rooted in the soil, in the deepest recesses of human nature, and its branches are bathed in the sunlight of the human world from earth to heaven."

Mrs. Cora L. V. Richmond's oration was grand in inspiration, and most appropriate to the occasion. "Spiritualism," she said, "was a perpetual anniversary. Every instant of time a new thought was born. Each knew the anniversary when his own emancipation took place from the bondage which Spiritualism had set free." She said that new names had crept forward to steal the thunder of Spiritualism. Psychic research, Prometheus like, would be bound at last to the rocks of materialization. "We rejoice for what science has done, but, oh, the bondage which Spiritualism has yet to set free." In speaking of form manifestations, she said science replies: "I find them all true, but I do not accept the source from which you say they come. Spiritualism is a living light in the world to-day, and it breaks in twain every law of science and of molecular and atomic life." No amount of science would supplant the message—a single thought from the other world expressed in the words—"I love you." Mrs. Richmond improvised poems on "Light," "Spring," "Excelsior," "To-morrow." They were received with rapturous applause.

Mrs. M. E. Williams preceded her extraordinary tests with a brief and inspiring address. She said that Spiritualism was the great power that is before the world to-day, that the heart of man was truly yearning, "If I die, do I live again?" She gave eighty-nine names, with tests, which were all recognized. This phenomenal exhibition of power had a wonderful effect upon the large audience.

Mrs. Florence White and Mrs. Chas. Riesenweber also gave ready and numerous tests in the most satisfactory manner. The music for this occasion was grand and fully appreciated. Mr. R. de Leon Myers and Miss Morrison kindly volunteered. COR.

Progressive Spiritual Society, Summerland, California.

Our society met at Library hall on Saturday, March 31st, at 10:30 A. M. The entertainment for the day was as follows: Music by the Summerland Orchestral Band; reading of a beautiful poem by A. L. Bourquin, secretary of the society, followed with music by the band; lecture in prose and original poetry by M. E. Taylor, part of which was prepared for the occasion, prompted by an ancient spirit, who gives his name as Emadorgan; followed by a beautiful song by Messrs. Edwards; and another fine musical effort by the Orchestral band.

At 2:30 P. M., exercises opened with music by the orchestra, followed with the reading of a poem entitled "Sitting Bull's Message from Spirit-life," by the president, composed by Mrs. Kate R. Styles; then another fine orchestral effort, after which Brother David Davis, a grand old man, eighty-five years old, addressed the audience at length on the higher and more practical features of Spiritualism.

The social dance and supper gotten up by the ladies of the society for the evening was largely attended, and proved a social and financial success; and the day and evening came and passed off a Spiritual pastime of pleasure and enjoyment.

The Sunday exercises commenced at 10:30 A. M., with music by the Williams-Morgan Orchestra, consisting of Mrs. Williams and her four young daughters and her step-daughter, Miss Edith Williams; at the conclusion of which our secretary was brought to the front by a controlling spirit, who spoke at length in a forcible and practical manner.

Miss Roger Morgan sang "Dear Heart," supported by her mother, Mrs. Williams, on the piano. After this soul-cheering musical treat, Brother Taylor's poem was again called for and by him was very happily enunciated. The exercises closed with a beautifully rendered overture by the Williams-Morgan Orchestra, and immediately thereafter all were invited to a bountiful repast provided by the ladies of the society.

The afternoon exercises consisted of music by the orchestra; a brief talk to the children by Brother Taylor, it being their time set apart to entertain with songs, recitations, the banner march with flags, etc. Then followed remarks by several persons, also an original poem by Brother Taylor, followed with an orchestral benediction grandly rendered by the Williams-Morgan Orchestra. M. E. T.

Summerland, Cal.

Wayside Jottings. By Mattie E. Hull. Essays, sketches, poems, etc. Cloth $1.

PHILADELPHIA, PA.

The hall of the First Spiritual Association was most tastefully and beautifully adorned at our forty-sixth anniversary, with flags, emblems, flowers and tri-colored drapery. On the platform was the fearless and eloquent exponent of our blessed philosophy, Willard J. Hull, whose morning and evening lectures were appropriate. The hall could not contain all who wished to listen to him, and many went to other halls. I will mention a few: Brother Wheeler's hall, corner of 8th and Spring Garden street; Brother Barry's, 1325 Columbia avenue; and Mrs. Mary Crail, corner Franklin and Green streets, whose circles are well attended.

At the conclusion of Mr. Hull's morning lecture, a commanding-looking gentleman approached me inquiring if Captain Keffer was in the hall. Captain Keffer is one of the oldest mediums in Philadelphia, who served his country through our war with Mexico, under General Winfield Scott, and through our civil war, up to the seven-days' fight before Richmond, and although nearly seventy years of age, is as erect and nimble as one of fifty. He has a strong baritone voice and sings in the choir of the First Association every Sunday, and, strange to say, was not there that day, and I am sure it was a very great disappointment to him as it was to the gentleman who inquired for him, who is Captain Keffer's staunch friend. The party in question, was A. P. McCombs, Esq., president of the First National Bank, and editor of the Havre de Grace *Republican*. Mr. McCombs was an attentive auditor to Mr. Hull's lecture and expressed a desire to get the manuscript so that he could give it publicity through the columns of his paper. Mr. McCombs is originally from Philadelphia, and all of his people are Methodists. Now, when the editor of such a journal is desirous of publishing a Spiritualist lecture, it must be a source of inward satisfaction to everyone who has Spiritualism at heart.

At 1325 Columbia avenue, I attended the afternoon conference, where the following test was given, which I deem worthy to meet the gaze of the public—and especially investigators. Mrs. Annie Lawrence, a highly respected lady, of Philadelphia, though not a public medium, possesses rare gifts of mediumship, and takes delight in dispensing comfort to humanity, and in this instance she arose saying: "Mr. President, there is such a peculiar sensation comes over me and an odor of coffee—oh! how strong the flavor becomes; it is overpowering"—and with that she proceeded among those assembled, and after passing from aisle to aisle, and nearing the point she started from, she stopped in front of a couple and taking hold of the gentleman's hand said: "It is you, sir—yes, you. Now, I want you to be careful of yourself next Tuesday; be very careful and do not expose yourself to danger." She described the spirit who impelled her to warn him, which proved to be his mother. I forgot to mention, she at once addressed him, calling him William at the conclusion of the test. The gentleman arose and stated: "My name is O'Kell and I am employed by the firm of J. R. Arbuckle & Co., one of the largest coffee roasters in New York City, and my wife has been worrying much about my contemplated movements, and this may be a warning in time." Comment is unnecessary.

M. H. PRINCE.

BRODHEAD, WIS.

ANNIVERSARY EXERCISES.

The anniversary exercises held by the Spiritual Research Society in honor of our forty-sixth anniversary, Mrs. S. C. Scovell speaker, were as follows: Opening hymn, "Nearer, Oh Truth, to Thee," followed by the poem entitled, "Alone with My Conscience." read by Mrs. Scovell. Mrs. Dr. Champney, organist, sang a solo. Mrs. Champney is entitled to the thanks of the society for her music and time devoted to the cause, without money and without price. Music is a rare gift, and when accompanied by a beautiful voice, uplifts the soul of the people, and fits them to enter into the inspiration of the hour. Following Mrs. Champney Mrs. Scovell gave a brief address, or rather synopsis of Modern Spiritualism, with added words of love for our ascended sisters, the Fox girls. At the close of the address a recitation was given by Miss Angarite Arnold. Miss Angarite, although a child in years, gives great promise as an elocutionist. Tests followed by Mrs. Scovell, Prof. Max Hoffman, Mr. Wm. Arnold, and others. Recitation by Leah Scovell, aged five. Little Leah speaks inspirationally, and has already demonstrated her gift as an instrument for the Spirit-world. The audience was large and appreciative, and even after the exercises closed, as it was the farewell lecture from their speaker, they were loth to leave, but lingered, each one bidding her an affectionate good-bye, and hoping that in the ever-changing life of a minister, she would again be permitted to meet with them. Our anniversary exercises, were not extensive in programme, yet the pleasure of the event will remain an agreeable memory until we can again welcome the 31st of March. Wishing THE PROGRESSIVE THINKER a long and useful life, we remain Fraternally yours,

S. C. S.

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The remainder of the bound edition of the above book, to extend its circulation, will be sent for 25 cents per copy; postage 5 cents, or four copies for $1.00, postage paid. Many in ordering have expressed a desire for the muslin binding, but contented themselves with the paper on account of price. They can now please themselves. Silver may be mailed at publisher's risk. As the number of copies is quite limited; orders should be sent at once. HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

ROCHESTER, N. Y.

ANNIVERSARY EXERCISES.

TO THE EDITOR:—The Rochester Spiritualists, or at least that portion of them which show themselves at our public meetings, which we have been holding for the last fourteen months, were out in full force Sunday evening to attend the anniversary exercises. Owing to illness, the writer of this, who is also the regular speaker, was able to make only a few remarks; but the venerable and genial Hon. R. D. Jones spoke with a vigor and fervor which elicited much applause. Poems were recited by Misses Beatrice Holt, Angie Shaeffer and Lillian Summers; singing by the Bright Star Quartette, composed of Misses Holt, Shaeffer, Summers and Bingham; and a stereopticon exhibition by A. S. Clackner—doing great credit to his generosity, artistic ability, and willingness to work for the cause—including portraits of the first mediums, the three Fox sisters, their father and mother, the old homestead, many of the prominent first Spiritualists—some of whom were present in the form on this occasion—and many beautiful representations of natural scenery were shown with appropriate remarks and quotations poetical and fitting, finishing a program to the delight and satisfaction of all. We who meet every Sunday evening at the little hall on West Main street cannot be boastful in regard to numbers, but we have something even better, which is a knowledge that we are growing spiritually, and believe that the harmony which prevails in our little band is some indication that we are *en rapport* with those higher harmonies which our philosophy teaches us are so necessary for our spirit growth.

MRS. M. B. BINGHAM,
33 East Avenue.

LAWRENCE, KAS.

TO THE EDITOR:—The forty-sixth anniversary of modern Spiritualism was celebrated by the Lawrence Spiritualists at their hall. There were short speeches and music, then Mrs. A. L. Lull talked of the origin of modern Spiritualism and its progress up to and including the present time. She said the world was full of Spiritualists; every church has them in its fold; the knowledge of spirit return is in every land; all life is spirit, and we worship God in spirit and in truth.

The supper was the enjoyable event of the evening, and all went home with the thought that modern Spiritualism was a blessing to humanity. H. W. HENDERSON.

Anniversary Poem.

Softly tapping, tapping, tapping,
Came this tiny little rapping,
Angels standing at the door;
And again, the tapping, tapping—
Yes, we hear the gentle rapping,
Only this and nothing more?

Aye, we hear the voice of sorrow,
Waiting for the dread to-morrow,
That shall hide their dead away;
Hear the sobs of bitter anguish
As these souls in darkness languish,
Fearing for the coming day.

Then again we hear the tapping
Of this wondrous, wondrous rapping—
Sounds so strange ne'er heard before;
And they ask: "Is this of heaven,
Or of hell?" The answer given:
"'Tis the angels at your door."

Then the pain of lamentation
Turns to joy; this revelation
Opens wide the hidden door;
And they see the dear immortals
Standing there at heaven's portals,
And they fear death nevermore.

And the whole world heard this tapping—
Caught the echo of the rapping
Given at that cottage door;
Now o'er all the earth resounding,
Creeds and dogmas still confounding,
Spreads this light as ne'er before.

Thus they come in gentle measure,
Bringing us the greatest treasure
Ever given earth before;
Breaking all the chains that bound us,
Throwing all this light around us,
Came the angels to our door.

MARY WEBB BAKER.

AUBURN, N. Y.

ANNIVERSARY EXERCISES.

TO THE EDITOR:—The Spiritualists of Moravia and vicinity held anniversary exercises at the pleasant home of Mr. Charles Beitz, Friday, the 30th ult., and not until the day began to don her evening garb did they realize the speed of time and that the forty-sixth anniversary day had passed into history, leaving enough of joyous remembrance to insure a celebration of the forty-seventh when time on its fleet wings shall bring it around.

Last, but not least, Auburn comes in for a share of the opportunities of this festive day. Saturday evening, the 31st, the friends gathered at the commodious home of Mr. James VanValkinburg, where the occasion was duly celebrated, calling up memories of the past, of faces which can be seen now only by the spirit sight; yet the thought is comforting that we sense their spirit presence in our spiritual gatherings from time to time, for, having known of their earthly zeal, we know it could not be lessened now that they realize our expectations and earthly anticipations in regard to their ministrations to us who still are tenting on these lower camping-grounds of life. SARAH A. WALTERS.

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THE 46TH ANNIVERSARY.

An Address Delivered BY DR. W. P. PHELON,

Before the Circle of Isis, of the Hermetic Brotherhood of A. L. and E., at 619 Jackson Boulevard, Chicago, Ill.

Saint John, the Initiate, rising to the height of trance perception, has recorded, in what was supposed to be the unfolding of mysteries, a vision of a woman in the heavens, clothed with the sun, and the moon beneath her feet, and a crown of twelve stars upon her head. Upon the earth he saw a dragon ready to devour the woman and the result of her existence and exertion. Is there no interpretation of the symbol that may bring some knowledge of what our ancient brothers conceived to be the true meaning and design of the apparently opposing conditions of Spiritualism and Materialism? The woman clothed with the sun represents the Truth arrayed in all the brightness of the primary light from the Supreme Intelligence, who was, and is, and will be the inexorable, fixed law of the universe. The moon beneath her feet signifies that the woman, the emblem of the essence of spirit, with all its tender, loving femininity, has no need of reflected light from any source whatever, not even the great fountain of reflection. Around the magnificent head controlling force of the Universe was a crown of twelve stars, brilliant reminder of the mystic intertwining of the three of the spirit and the four of the physical, which constitute the perfectness of the created existence, in which the spirit, dominant in its regal heritage, holds dominion and power and glory forever and forever, when the man through suffering, and trial, and many defeats, has finally attained? Does not this woman, amid her dazzling surroundings, embody to us the glory and beauty of the Ancient Spiritualism, with all its promises and certain results? And then the awful dragon that awaited the coming of all that was of import, or of light or life, in the woman's existence, must typify the gross, slimy noisomeness of the lowest physical, which has wandered so far away from the knowledge of the pure, the true and the good, that it has forgotten the very road of escape from its impending destruction, sooner or later sure to overtake it. It may seek ever and anon to overwhelm and smother the very life of the spiritual. But it is not so written in the fixed law of the creative thought. For whether the spiritual sits upon the throne of its ancestors or not, or whether it for the time being permits a usurper to rule the royal palace, its titles cannot be laid aside, and sometime, somewhere, it will come to its own. And they its subjects and dependents will rejoice with an exceeding great joy. Whatever is of light, is of the truth. Whatever belongs to the distorted, loathsome and misshapen dragon form, is a symbol of the weakness of the physical, and its erroneous conceptions.

Step by step the dragon has attempted to encroach upon the domain of the spiritual; little by little did the spiritual, almost overcome by the fierce persistency of the onslaught, gather itself together and pass from passive waiting and resistance to aggressive activity; and today, on the anniversary of the re-establishment of Spiritualism upon the earth, we find that it is once more in possession and exercise of all its prerogatives, and a constantly widening scope of influence. But before we attempt to perceive for ourselves the issues of the conflict, and the battle itself, let us see what can be considered as the status and aims of this personified truth and error, as thus pictured by John, that marvelous seer. Having thus submitted the claims of the two, we shall leave to the minds of our appreciative hearers the rendering of a verdict that shall be just and proper.

The spiritual heals and controls and directs the physical body. The physical blunderingly overpowers and overcrowds, and, like the dying Samson, crushes itself and its friends and enemies in the same dread disaster.

Man is born between the eternal past and the eternal future. Endowed with all the acquisitions of the past lives, he lays hold with one hand upon that which has gone beyond; and with the strength derived from his experiences, with his other hand he lays hold upon that which is yet to come as a repetition of the elements of the past, but with a newness in its kaleidoscopic arranging. These very conditions of duality come from the essential nature of the developing conditions of man's mortal life. That which is of the past is incorporated into his essence, and becomes a part of the moving springs, to be constantly touched by his spiritual nature and condition; and out of it necessarily must come whatever may be manifested in the slowly unrolling future. If man were but the waif held by the whirling currents, in the crevasse between the past and the future, his existence might not be especially affected; but the spiritual condition of which he is a part reaches forever along the infinite track of the past. He, the innate force of all forces, because he is an integral part of the One, reaches over into the future. The conditions of the future will be, because he has bridged over the chasm of the present, by the sequence of the past as cause and result. Whatever the future holds for him, in development, moves with more or less rapidity, as he perceives, or dares to try to perceive, the end from the beginning.

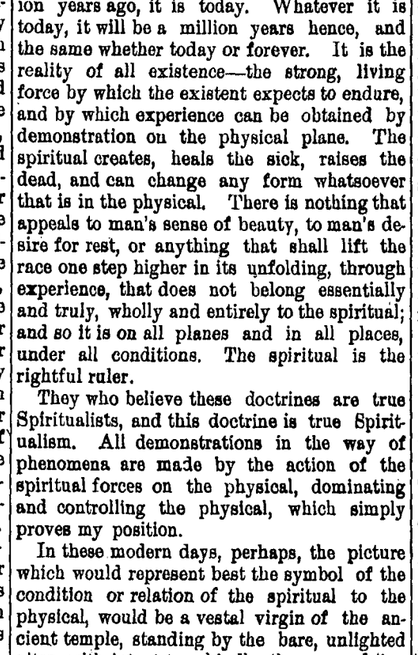
But as we are approaching a period which, to all those who believe that the spiritual holds within itself all the creative forces of nature, and all the potentialities of manifestation—that the spirit is the real, and all else is the unreal—is full of untried possibilities, let us continually look to the highest and brightest for the inspiration of our daily living.

That which represents inertia, darkness, weakness, death, is the physical. The physical has absolutely no strength, and is the unreal. It is unreal, not because it is not what it seems at any particular moment, but because the atoms are constantly changing their combinations. The atoms that belong to one man today may be the atoms of another man tomorrow. The atoms of a horse may be the atoms of a cow next day, next month, next year, and so on. There is nothing that can be denominated reality of form, from the beginning of manifestation to the end thereof. The physical is of itself nothing, has no power whatever to transform itself, or change itself from place to place, or to exert any potency whatever. We say that in nature the physical does certain things which indicate destructive force, and when this power is modified within a lesser degree, there is a chance of unfolding, by the knowledge that comes through experience. Suppose a man is caught in a stream of burning lava rolling down the mountain side; the knowledge that he gains is that the lava will burn and destroy the physical form. If he is overtaken by a cyclone, he gains absolute knowledge, by the experience of intense force, of irresistible motion; but the force of which he is conscious is not in the physical of itself. It lies outside. It is the great creative Thought of the universe, by which all motion is produced, by which all form presents itself. And life is the junction of spirit and matter, the physical becoming the vehicle for the manifestation of the spirit on the plane of the lower consciousness. Whatever is destructive of life, whatever is of itself sheer weakness, whatever is of itself unreality, is physical. Under no condition can the unaided physical produce change of form or place.

The spiritual condition from the very first is active, strong, all-potent, of itself. And whatever it is today, it was yesterday and a thousand years ago. Whatever it was a million years ago, it is today. Whatever it is today, it will be a million years hence, and the same whether today or forever. It is the reality of all existence—the strong, living force by which the existent expects to endure, and by which experience can be obtained by demonstration on the physical plane. The spiritual creates, heals the sick, raises the dead, and can change any form whatsoever that is in the physical. There is nothing that appeals to man's sense of beauty, to man's desire for rest, or anything that shall lift the race one step higher in its unfolding, through experience, that does not belong essentially and truly, wholly and entirely to the spiritual; and so it is on all planes and in all places, under all conditions. The spiritual is the rightful ruler.

They who believe these doctrines are true Spiritualists, and this doctrine is true Spiritualism. All demonstrations in the way of phenomena are made by the action of the spiritual forces on the physical, dominating and controlling the physical, which simply proves my position.

In these modern days, perhaps, the picture which would represent best the symbol of the condition or relation of the spiritual to the physical, would be a vestal virgin of the ancient temple, standing by the bare, unlighted altar, with intent to rekindle the never-dying fire. To represent the physical, there should be an old man; because old age represents best the inertia and breaking down of all that belongs to the physical plane. Nay, more! he should be an old churchman. He should represent the oldest church of which you have knowledge, groveling at the feet of the vestal virgin. He should be striving, with all the malignity of physical inaptitude, to poison



her with a living serpent, if thereby he might overcome, cripple, disable, or, perhaps, slay her. But it will be sure to happen that whatever the malice of the vile weakness of the church may seek to do will come back. Instead of the spiritual being injured or crushed, in this modern revival of Spiritualism, all efforts put forth by any person whatever will only result in the dissolution of the opposing force or power.

Having thus defined the standing of these two conditions, and of that which will most certainly happen, I appeal to the members of our Brotherhood; I appeal to all those who can understand and perceive the power and far-reaching potency of the spiritual, and who can recognize the weakness of the physical, that they shall rally for action, in their thoughts; in their perception; in their desire for harmony of all believers on this line; so that the spiritual force and conditions shall move on with constantly increasing potency for accomplishment, everywhere, on all lines. Wherever there is a center of spiritual action, let it be strengthened to its utmost; and when it has reached its highest point of efficiency, then let the attention be directed to the formation of some other center. Thus the light will finally spread throughout the whole earth.

And above all, I beseech you who have squarely and honestly set your faces toward the light, that you hold thereto, without feeling ashamed of your belief. We cannot make you understand how it hurts our spirit friends when you are ashamed to own that you believe in the only true doctrine of the universe. Ashamed of Spiritualism! Ashamed of the mother who bore you! Ashamed of the father who cared for you! Ashamed of those who have gone hence! Ashamed of the silent watchers, who, standing by your side, day after day, assist and direct as you permit! They who are in the invisible, having laid aside the selfishness of the physical conditions, cannot conceive how anyone, understanding or having been touched by the ray from off the altar, from the brightness of the whiteness of the Infinite spirit, can be ashamed of that which they truly believe.

Why should you be ashamed to declare, under all circumstances and in all conditions, that you believe those whom you loved in the life where you yet are—they who have gone beyond the veil, who are now waiting for your coming—still live, in all the essentials of living. Not only that they live and live forever, but that they can communicate with you, as there shall be opportunity or occasion? Why should you blush to affirm that the spirit force is omnipotent, and can dominate and control as man sees fit, under all circumstances and in all places whatsoever. And as the spirit moves silently and performs irresistibly, so it is not necessary that there should be upon the outer surface a great manifestation or expression, until that which is sought to be done shall be accomplished. These are the three fundamental doctrines of Spiritualists of the modern days. They are accepted more or less entirely by all who have any idea of a future state.

Verily, those who are ashamed of those who have gone hence into the unseen, may some day find that those who are in the unseen may be ashamed of these timorous hearts who have been so cowardly as to declare that they dare not express themselves as believers in immortal life and the communication therewith, lest some physically-bound spirit of the earth might cavil at what they say. Choose you this day whom you will serve, and whom you will believe; and having thus chosen, look ever to the light of Creative Potency and Power, and not down into the black ooze of the unfathomable depths of the physical weakness.

The Forty-sixth Anniversary at Spokane, Wash.

TO THE EDITOR:—Mr. and Mrs. Flora A. Brown held a meeting here yesterday, in Oliver's hall, in commemoration of the forty-sixth anniversary of modern Spiritualism, the hall being crowded by quite a concourse of people of all denominations, both skeptical and spiritual. Good management, and convincing argument and actual tests proved to all who participated that there was a continuity of life's progression.

Our hall was splendidly decorated with flowers, and the unfurling of America's great banner gave enthusiasm to the occasion. The services opened with a song by the congregation, and an invocation by our sister, Mrs. Brown, to the infinite spirit and world in which we move and have our being, asking the spirits to bless us and comfort those in affliction, to be in our midst and to give to all that sensibility of the presence of dear friends near us, not the far-off vacancy of the teachings of childhood, but the ever-present, near to that love and truth which cannot separate. After the prayer came a song by Miss Laura Mueller, a poem by Mrs. Flora Brown, and a cornet solo by Mr. P. Driscoll; then a lecture by Mrs. Brown, a review of modern Spiritualism in all its details since forty-six years ago, when the heralded news went from one clime to another with the speed of winged messengers, to our ears and senses, awakening new thoughts, new ideas, and a revelation of the new light, new hope and knowledge. Mrs. Brown is a master teacher and thinker, only extolling the one principle, Spiritualism; not attacking any creed or church, but presenting the facts of what the ever-present and the uplifting now for humanity sake can accomplish. A violin solo by Miss Frankie Driscoll, then clairvoyant tests by Mrs. Brown, who gave some remarkable tests, clear and to the point, without hesitation and recognized by all. Her prophecies from the preceding meetings are being verified already by many. Miss Laura Mueller recited "Sister and I" with telling effect. Then came the phenomena of independent slate-writing by Mrs. Brown. Under critical examination by a committee of three, under full gaslight and before the whole audience, were given two messages—one from the spirit guides, cheering us in our way, the other being three distinct full names for those in the audience, and all recognized by friends as those who had passed this mortal life. We are sorry our dear friends Mr. and Mrs. Brown are to leave us, to be spreading the glad tidings in Minneapolis, whither they are going this week.

GEORGE WOLF.

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Fort Dodge, Iowa.

ANNIVERSARY EXERCISES.

TO THE EDITOR:—We engaged Dr. and Mrs. S. N. Aspinwall, of Minneapolis, Minn., to take charge of and conduct our anniversary services; and instead of holding the services in the hall generally used by us for our meetings, we secured the opera house—an audience room that seats 800 people—and held three services. Our morning audience numbered about 250, afternoon 300, and in the evening every seat was filled and many remained standing during the entire service. This looks like progression in the conservative old town of Fort Dodge. Many who came said that they had never visited a Spiritualistic meeting before, and expressed themselves as well pleased with the lectures and tests. Both speakers took part in the morning and afternoon services, and were listened to with the closest attention. The evening was given entirely to the guides of Mrs. Aspinwall, who handled her subject in a masterly manner. Tests of spirit presence followed each lecture, and in every instance, save one, were fully recognized. It was a day long to be remembered by the people of our city, and shows that the people are progressing in the knowledge and truths of the life immortal. Mrs. Aspinwall's guides will give us another lecture in the opera house next Sunday evening, and is then called to Marshalltown for the last two Sundays of this month, and in May, the Doctor tells me, they are engaged in Chillicothe, Mo. They are successful and noble workers in the grand cause of human progression, and we have never had anyone visit us who drew as large audiences and gave such universal satisfaction. May prosperity attend them in their work wherever they may be called.

CHAS. B. HEPLER.

Anniversary Notes.

CARRIE E. S. TWING IN ST. LOUIS, MO.

Owing to some uncertainties and delays in fixing the slate, I was left with no work for the anniversary, and stayed in St. Louis, Mo. This was my fourth engagement with that society within three years, and I have never been treated better by any society. Carrie Twing follows me this month, and I had the pleasure of sharing her impressive ministrations at the anniversary jubilee, April 1st. She fully met the expectations of her friends, and touched hearts with a tender thrill and sweet emotion while she illustrated the beneficent uses of Spiritualism. Judge Portis, Capt. Joseph Brown, Mrs. Carrie Smith and Mr. Donovan each added valuable testimony and eloquent tributes to the cause. The music, both vocal and instrumental, was excellent, and Miss Ross captivated the audience with a rare recitation; and two little girls, whose names I did not get, eclipsed all the adult performances in a unique concert-recitation, worthy a first-class theatre. Mr. Donovan's tests were a surprise to many and quite remarkable. I have never witnessed better. If they were not genuine, "platform tests" have no value as evidence. His manner of giving them was pleasant, straightforward, and pointed, with very little delay, and the recognition prompt and sometimes marked with manifest excitement. A lady, far back in the vast crowd, had recognized a minute description, given with name and message, when he added "the spirit says you have a ring"—describing it minutely—"and he says you have it on your finger now." The lady held up her hand saying, "yes, here it is," and the audience saw the ring as described.

LYMAN C. HOWE.

The Forty-sixth Anniversary at Topeka, Kansas.

TO THE EDITOR:—The anniversary services of the Independent Society of Spiritualists were of great interest. The hall was crowded with an appreciative audience. Lillian L. Wood, who has been our regular speaker for the past two or three years, delivered the address. There was a recitation, two solos, and a number of excellent pieces rendered by the choir. Mrs. Wood in a rapid manner told us of the old-time workers—speaking of a large number of them individually. She closed her address, as she does all of her addresses, with an improvised poem.

Mrs. Wood speaks inspirationally, having outgrown her speaking entranced. While she could probably make $50 a week by giving private sittings, she entirely refuses to give for pay. She also refuses while in Topeka to take any pay for her services except the collections that are taken up each night. We hope to be able to help her here—at any rate, while her mother stays on earth, to whom she is entirely devoted and who occupies much of her time in care for her. She edits the woman's department for a weekly paper of large circulation, and gives satisfaction in that line to the publisher and to the public.

P. R. BAKER.

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This remarkable work unfolds the heretofore hidden mysteries concerning the origin and promulgation of Christianity. It appears through the testimony given from occult sources, that the life and teachings of Apollonius of Tyana were utilized as a basis upon which to formulate the Christian religion. Even the name Jesus Christ seems to be of heathen origin, and to have been coined from the names of the gods Hesus and Kristos or Christos. Hesus was the name of a god of the Celtic Druids, Kristos was the Greek name of the Hindoo god Chrishna. Through the efforts of Constantine at the Council of Nice, the leaders of both these religious sects were brought together and induced to combine their respective religions, and whereas one sect had worshipped the god Hesus, and the other Kristos, they agreed to merge the two gods into one who should be called Hesus Kristos. It is claimed that the name Jesus Christ originated in this combination as a necessary factor in the formation of Christianity, and to this assumed character was given the credit of the life and teachings of Apollonius of Tyana, while his name was suppressed. We are told in this volume where the early Christians found the myths and rites which they adopted and relabeled, and by combining them with the teachings of the great sage and philosopher Apollonius of Tyana, they formed the religious system that the Western world now knows as Christianity; and it is further shown that down through the centuries, beginning with the so-called Christian era, there has been an established system for the destruction of all literature which antagonized the interests of the religious bigots who were in power, they having had almost the entire control of all literature and historical records for many centuries; therefore having the power, they changed, suppressed, or destroyed as best suited their purpose. ANTIQUITY UNVEILED gives ample proof of the mutilation and destruction of the valuable historical records of the past, by interpolation elimination, repunctuation and cremation, all to ensure the success of a religious system resting largely upon the vagaries and mythical teachings extracted from Pagan mythology. It has long been known to analytical minds that Christianity was plagiarized from other religions which existed before its advent, but no one could have conceived of the deeply laid plans of a self constituted priesthood to thus deceive the world, by gathering the fragments of the more ancient religious systems and combining them into a new system which was foisted upon the people as not only original but divinely inspired. How and why this scheme was carried out is fully explained in ANTIQUITY UNVEILED, by those who lived at and subsequent to the period of the Christian era. The light they bring includes not only what they acquired in earth life, but also the clearer knowledge gained in spirit life. No scholar living on earth at the present time, however learned, unaided by spirit intelligence could thus have laid bare the facts concerning the world's religious history, especially that which pertains to Christianity. The startling revelations found in this work were mostly from the learned men of their time, rulers, prophets and historians. They step to the front in the nineteenth century to point out the criminal errors enacted by priesthood for selfish ends. In doing this they have fearlessly laid bare the vandalism which prompted the bigots to mutilate the literature of past centuries, and destroy libraries of unspeakable value to the world. This was done because they contained historical truths that were inimical to the dogmatic religious system that was to be established. In reading this work it is easy to understand why such minds as Profs. Briggs and Smith, as well as many other eminent scholars who have the courage to publicly express, not only their convictions, but the result of their researches in Biblical history, are drawing away from the old lines of absolutism touching the Bible doctrines of Christianity. Every student and every thinker should read this work. In fact all should read it who are looking for truth upon this most important question, viz: Is Christianity a divinely inspired religion, or is it the offspring of more ancient religions?

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NEW YORK CITY.

THE BANQUET AND DINNER OF THE "FOX MEMORIAL ASSOCIATION" IN NEW YORK.

This splendid banquet was given on the evening of the 31st prox., to celebrate spirit return forty-six years ago at Hydesville, N. Y. The idea was so novel and appeared to be such an innovation, that it attracted the attention of the elite of the New York Spiritualists. Mr. Wilson MacDonald, the president of the association, sat at the head of the table, and when the cloth was removed, welcomed the guests in the name of the association, in a few well-chosen words, and then introduced the invited guest of the evening, Mrs. Cora L. V. Richmond, who spoke upon the subject of inspiration—"The Mediums of Ancient and Modern Times." Mrs. Richmond's address was received with marked favor and genuine enthusiasm.

Mr. John W. Fletcher, the distinguished orator and well-known medium, was called upon to speak to the sentiment: "What good has modern Spiritualism accomplished for the age in which we live?" Mr. Fletcher handled the subject in his usual broad and liberal manner.

Prof. Theodore F. Price spoke on "The Scientific Aspects of Spiritualism." Prof. Price delighted his audience with the subtlety of his reasoning and the clearness of his deductions.

Mr. John A. Lant, of Tarrytown, the old-time reformer, gave some very interesting reminiscences of the Fox sisters, and exhibited a photograph of the Hydesville home, and drew a fine comparison between the humble cottage where the modern manifestations first occurred and the birthplace and manger in which Christ's eyes first beheld the light of day.

Mrs. M. E. Williams was especially requested to speak on "The Trials and Triumphs of Full Form Materialization." Mrs. Williams is a lady of commanding presence, vigorous intellect, and seventeen years' experience in this phase of mediumship. Her remarks were received with every demonstration of favor.

Mrs. Florence White spoke briefly on "The Cause and Its Progress." Mrs. White, besides being an excellent medium, is one of the most beautiful women in the metropolis.

Prof. Ames spoke of the wonderful and convincing phenomena he had witnessed at Chicago during the World's Fair, where the spirits used the typewriter under circumstances which removed all doubts as to any human agency.

Mrs. M. E. Wallace was called upon, a lady whose refinement and intellect would be an honor to any cause, she spoke tenderly of the obligations that were due to each other among Spiritualists, and reminded all present that charity and forgiveness were virtues that all reformers should not fail to cultivate and practice.

Frederick Jencken, eldest and only surviving son of Kate Fox-Jencken, was present. It has been said that the raps occur in his presence similar to those of his famous mother.

The banquet was a most enjoyable affair; nothing occurred to mar the good feeling of the guests; the dinner closed at a reasonable hour. The president reminded those present that the next celebration would be one of the most notable in the history of modern Spiritualism.

A. P. R.

CHICAGO, ILL.

The First Spiritualist Society of the South Side, on Sunday last celebrated the forty-sixth anniversary of modern Spiritualism in a befitting manner, and as the occasion deserved. The hall was tastefully and beautifully decorated with flags, bunting, pot plants and cut flowers in profusion, which did great credit to the ladies having it in charge. The platform looked like a bower of beauty, with its tall palms, Easter lilies and other blooming plants. The hall was crowded to its utmost capacity both afternoon and evening, with an appreciative audience, who listened and rapturously applauded a programme of excellence, consisting of readings, recitations and vocal and instrumental music, all given by members of this society; after which Mr. Frank T. Ripley, of Boston, our speaker and platform test medium, under engagement with our society for this month, after a well delivered and beautiful address on the birth and progress of Spiritualism, descriptive of its birthplace at Hydesville, N. Y., gave some of his wonderful tests of spirit presence, both clairvoyantly and clairaudiently, closing with a grand rendition of Longley's "Only a thin veil between us," which showed him to be possessed of a voice of rare power and sweetness.

Mr. F. Corden White, who has just returned from New Orleans, where he has been filling a long and successful engagement, next took the rostrum and gave us a short discourse, and followed it with some of his wonderful and realistic tests; in fact, his powers in this direction have never been surpassed. The evening closed with a grand congregational song accompanied on the organ by Mr. Ripley.

This society has under engagement for the month of May Mrs. Ada Foye, whose reputation is world-wide as a phenomenal platform test medium. The proofs she gives in her special phases of mediumship are beyond dispute and most convincing in their reality. J. Frank Baxter, another medium whom we are proud to acknowledge as a brilliant expounder of our philosophy, and who stands preeminent amongst our best platform test mediums, has also been engaged for a term of six weeks and will appear upon our rostrum later on in the season.

We have a few dates left open and would be pleased to hear from good speakers and mediums desiring to make engagements with us.

G. W. EICHELBERGER.

SHERWOOD, MICH.

ANNIVERSARY EXERCISES.

The anniversary held here on Friday, March 30th, was a success in every respect. The house was packed to overflowing in the evening, and all were delighted with the speaker, Mrs. Anna L. Robinson. We hope to have her here again in the near future, as the people in this vicinity are hungry—Oh, so hungry for spiritual food.

J. F. MCINTYRE.

MILWAUKEE, WIS.

ANNIVERSARY EXERCISES.

The forty-sixth anniversary of modern Spiritualism was celebrated by the First Society of Spiritualists on Saturday, March 31, and Sunday, April 1, with appropriate exercises at Fraternity hall, 216 Grand avenue. The exercises consisted of addresses, vocal and instrumental music, tests, etc. At the close of the Saturday evening address by Bishop A. Beals, Dr. Rothermel gave many tests, which were all recognized. The large and intelligent audience was delighted with Brother Beal's address and Dr. Rothermel's wonderful tests. After the meeting, supper was served by the good sisters, after which all joined in a merry dance until after midnight, and declared the entertainment a grand success.

The Sunday meetings were well attended, especially Sunday evening; the hall was filled with the very best people of the city; all the seats and extra chairs from adjoining rooms were filled. This was the grandest meeting known in Milwaukee since the opening of the spiritual era.

Bishop A. Beals, whose fame and ability as an inspirational speaker and medium is worldwide, delivered eloquent and entertaining addresses appropriate to Spiritualism's natal day. He was followed by Dr. Rothermel, who is one of the best test mediums on the rostrum; his remarkable tests, which were all recognized, gave entire satisfaction. A marked and agreeable feature of the meetings was the excellent singing by Mr. and Mrs. Scott, whose vocal selections were peculiarly appropriate and rendered with grand effect. After 10 o'clock the meeting adjourned, but it was hard to get those comprising the audience out of the hall. They seemed to feel, like Peter did: "Lord, it is good to be here."

The interest manifested in these meetings, as well as the anniversary exercises, has been very gratifying to the workers here. The presence of hundreds of interested people on this occasion proves that Spiritualism has gained quite a respectful standing in this community. We are glad that we can stand erect in conscious integrity of purpose, and feel we justly merit the respect that the community has at last grudgingly accorded us.

There is an interest and awakening being manifested in Milwaukee that has never been known before. We are on the right track, and any person who would lay a boulder across the track for the purpose of wrecking this good work, now so well under way, is not of God, or good spirits.

The celebration was a pronounced success in every respect; such gatherings and hearty co-operation on the part of those who wish the movement success must always result in good. Bishop A. Beals will remain with us during the month, and by the great satisfaction he gave last Sunday we are confident that he will have crowded houses every Sunday. Dr. Rothermel will also remain with us for some time; he is giving wonderful satisfaction, and is doing a great work for the cause.

H. C. NICK.

PORT HURON, MICH.

The First Spiritualist Society of Port Huron, Mich., celebrated the forty-sixth anniversary of the advent of modern Spiritualism April 1. Hon. L. V. Moulton, of Grand Rapids, was engaged to help Mrs. Anna L. Robinson, our regular speaker, do justice to the grand occasion. The hall was decorated with flags and pictures. The front of the rostrum was filled with potted plants, many of which were the lovely Easter lilies.

The morning services opened with a voluntary by Mr. Paldi; after which Mrs. Robinson read an introductory poem, followed by a soul-stirring invocation from "Alice;" then, after singing by the choir, President James H. White introduced Mr. Moulton. He gave us a lecture which it would only be doing him injustice for me even to attempt to give a summary of.

His subject was: "Modern Spiritualism in Its Relation to Science." He said all the great forces of nature, such as the centripetal, centrifugal, gravity, electricity, etc., were silent and invisible ones, and it was no proof of their non-existence because we are too ignorant to understand them; and the same was equally true of the spiritual forces. Denial was only a proof of ignorance on the subject.

At 12:30 o'clock the Children's Progressive Lyceum held their regular exercises. They are now using Emma Rood Tuttle's Lyceum Guide, which is well adapted to the work, especially for the older children; there is still, however, an unfilled want for our wee ones.

At the evening session, after the usual preliminaries, Mr. Moulton gave us a lecture on "Modern Spiritualism in Its Relation to Theology," which was greatly enjoyed by a large and appreciative audience. The lecture was followed by descriptions of spirits, through the mediumship of Mrs. Robinson, the most of whom were recognized.

On Monday evening we held the social part of the celebration, consisting of dancing, a banquet and toasts. President James H. White was toast-master, and gave the following toasts: "The day we celebrate;" responded to by Mr. H. J. Olney. "The twentieth century Spiritualism;" response by Mr. Harvey Spalding. "Our mediums;" response by Dr. S. D. Pace. "Science of Spiritualism;" response by Dr. E. R. Seely. "Our spirit guests;" response by Spirit "Alice."

Then she proposed a standing toast to our president, to which he briefly responded.

Dancing continued till a late hour, and the forty-sixth anniversary will long be remembered with pleasure by all who were present.

C. H. HUBBARD, Secy.

SIOUX CITY, IA.

The Spiritualists of this place were well represented at the court-house at 3:30 P. M., yesterday, to celebrate the forty-sixth anniversary of modern Spiritualism. Dr. J. P. Johnson, our worthy president, delivered a fine discourse, and much interest was manifested.

G. W. SEATON.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflamation, allays pain, cures wind colic, 25c a bottle.

CHERRYVALE, KANSAS.

The forty-sixth anniversary of modern Spiritualism was celebrated in good style by our society on Sunday, April 1, 1894. A week previous we organized a lyceum and elected officers as follows: Conductor, W. E. Bonney; guardian of groups, Mrs. M. R. Hutcheson; watchman, H. H. Hutcheson; librarian, Miss Lillie Campbell; treasurer, Miss Maud Ransom; secretary, Mrs. Dr. Applegate; musical director, Mrs. Dr. Kessler; guards, Mrs. Dr. Applegate, Mrs. Modest, Edward M. Stanton.

Our first regular lyceum session was made a part of our anniversary exercises, and was conducted by Mrs. M. T. Allen, who is in our city at present. We had a good attendance and an interesting session. After the lyceum adjourned we had a picnic dinner in the hall, which about twenty-five persons attended.

The afternoon meeting was taken up by singing, reading of the "sparkling gems of thought," sent out by the National Association, and an anniversary address by Prof. J. M. Allen, which was very able and interesting. In the evening a good audience attended to listen to Mrs. M. T. Allen, who spoke on special questions sent up by the audience. Among the questions treated were: "Do Children Grow in Spirit-life?" "Am I My Brother's Keeper?" "Is There an Unpardonable Sin?" etc. Some clairvoyant descriptions were given after the lecture. It was an enjoyable day, and we hope will give our society a new impetus to go forward in the good fight against prevailing superstitions, and in our work for the right.

A well attended business meeting was held on Monday evening, and several questions of importance to the society were discussed, and new members admitted.

In the future we will hold a Sunday morning lyceum session at 10:30, and an evening service at 7:30, conducted chiefly by local talent. Friends from neighboring cities are earnestly invited to co-operate with us in our work, and their presence at any of our meetings will be highly appreciated.

W. E. BONNEY, Secy.

DETROIT, MICH.

The forty-sixth anniversary of modern Spiritualism was well celebrated in this city on the first inst. Nearly four hundred of our best citizens greeted Mrs. Minnie Carpenter at her afternoon meeting in Fraternity hall, where she has been carrying on independent meetings for the past two years, and doing a grand, good work. A portion of the program was: Selections by Nightingale Musical Club; inspirational address, Mrs. Minnie Carpenter; the history of the advent of modern Spiritualism, Giles B. Stebbins (an old acquaintance and neighbor of the Fox family); also numerous solos, recitations, etc., concluding with tests given from the platform by Mrs. Carpenter, including description and full names, all of which were recognized and received with great applause.

Another meeting, under the auspices of B. M. Knowles, chairman, was held at Foresters' hall in the evening, and was well attended. A very fine programme was carried out by Mrs. Carpenter and other local mediums.

The number of investigators and converts are becoming so numerous that there is a constant demand for organization, which demand will, I believe, result in the formation of a society here within a fortnight, with at least two hundred members. We all feel like joining hands and voices and shouting, let the good work go on. Mrs. Carpenter's meetings have been a great bulwark to the cause here; she has interested some of our ablest business men. The ladies have also taken a firm stand and organized an Aid Society, which will help very materially in the formation and carrying on of a society of investigators.

G. A. CARR.

GRAND RAPIDS, MICH.

TO THE EDITOR:—Spiritualism was very appropriately observed and celebrated by the Grand Rapids Spiritual Association on Sunday, the 1st inst. Mrs. Tillie Reynolds, of Troy, New York, commenced a month's engagement with us. The morning services consisted of christening Hazel, the little daughter of Mr. I. L. Sanborn. The ceremony was both beautiful and impressive. The rostrum was extensively decorated with beautiful plants and floral adornments. The speaker delivered an interesting discourse and followed with convincing tests. The evening's exercises were listened to by a large and appreciative audience; the meeting was honored by the presence on the rostrum of such noted lights as Prof. S. P. Wait, of Fort Edwards, N. Y., and Dr. Spinney, of Detroit, who, together with Mrs. Reynolds, our able president, Dr. J. C. Batdorf, and good music by the choir, made the evening's enjoyment complete.

Although Mrs. Reynolds comes to us a total stranger, she has already won a host of friends, and the association will retain her for the month of May. Our association is gradually increasing, harmony prevails, and our growth is sure and permanent. Although an admission fee of ten cents is required at each service, it does not lessen the attendance—they will come. Why? The light is dawning—it is the coming belief and only hope to the mourner—they learn to know the scripture as never before, and Christ as the great medium.

"Boz."

New York Psychical Society.

TO THE EDITOR:—The New York Psychical Society celebrated the forty-sixth anniversary, Wednesday evening, March 28th, at Spencer hall, this city. The seating capacity of the hall was taxed to its utmost, many having to be turned away. Walter Howell delivered an eloquent address which held the audience almost spellbound; it was a rich treat to hear him. The president, Mr. J. F. Snipes, made a few pleasant remarks, followed by congregational singing. Mr. Harlow Davis, the phenomenal test medium, gave some very remarkable tests, which were fully recognized in each instance. Mr. Davis' work is highly appreciated by our society, and we are pleased to state that he will be with us every Wednesday evening until the end of the season.

DR. ALLEN J. CAMPBELL.

LOCKPORT, N. Y.

TO THE EDITOR:—The United Progressive Society of Spiritualists held a grand anniversary jubilee here Saturday night, Sunday, and Sunday night. Saturday night we had a fine musical and literary programme. Sunday morning, 10:30, Mrs. Clara Watson, of Jamestown, N. Y., delivered a fine lecture, after which the lunch baskets were opened, and a large number partook, and there was a great plenty for everyone, but there were not twelve baskets full gathered up after the feast. At 2 P. M., a conference was held for two hours; many told of experiences which had brought them out of the darkness of orthodoxy into the bright light of Spiritualism; then at 7:30 P. M., Mrs. Watson took the platform and gave us another fine lecture. She has won all our hearts, for she is a noble, grand woman. The meetings all were largely attended; again has been scored another success for our cause. Our hall was beautifully decorated with pictures, flowers, flags, and most of all by bright faces and happy hearts, all intent on being in perfect harmony: and now we can hardly wait for a whole year to have another anniversary. Our president, Mr. George F. Kitredge, is giving a course of geological lectures now for the benefit of the society. All are working in harmony. Your grand paper comes regularly here, loaded with glad tidings, and is a very welcome visitor.

J. J. SWOBE, Vice-President.

SOUTHWESTERN MICHIGAN.

ANNIVERSARY EXERCISES.

The Spiritualists of Southwestern Michigan celebrated the forty-sixth anniversary of modern Spiritualism in a two-days' meeting at Paw Paw, last Saturday and Sunday. Mrs. Jennie B. Hagan-Jackson was the speaker. The meetings were well attended. The people of Michigan seem to have taken on an active condition quite unusual. Organization in localities where ten or more live Spiritualists are found seems to be thought just the proper thing to do.

Paw Paw Valley and Marcellus have taken steps to organize under a charter from the State Association. Other places are talking of doing the same.

Farmer James Riley, of Marcellus, materializing medium, has done much to awaken interest in the cause of Spiritualism.

Mr. Riley holds seven seances a week, the number of sitters only restricted to the capacity of the seance-room. Skeptics are convinced by the hundred. The only safety for opposers is to stay away—to visit Riley is to be converted.

The annual grove-meeting will be held at Texas, Kalamazoo county, Mich., Sunday, June 10. Hon. L. V. Moulton, of Grand Rapids, will address the meeting.

L. S. BURDICK.

DETROIT, MICH.

The forty-sixth anniversary of modern Spiritualism was celebrated in Fraternity hall, where Mrs. Minnie Carpenter has held her meetings the past two seasons in the afternoons at 3 o'clock every Sunday. An audience of some four hundred was present last Sunday. Mrs. Carpenter had arranged a fine programme, consisting of speaking, tests, and vocal and instrumental music appropriate for the occasion, which was rendered to the satisfaction of all.

In the evening at 7:30, the Independent Society, which has lately been formed, held a very interesting meeting, celebrating the day in a hall rented for the season at No. 32 Monroe avenue. A fine programme was arranged, in which Mrs. Carpenter and several other speakers and test mediums took part; several fine selections of vocal music were rendered by a quartette under the direction of Prof. C. B. Marsh, formerly of Boston, Mass. This was the first of a course of evening meetings to be held by this society. The hall was well filled by a very intelligent audience. Spiritualism has taken a new boom in this city, and the cause is progressing finely.

B. M. KNOWLES,
President Independent Society.

TOLEDO, OHIO.

On Sunday, April 1st, exercises were held in G. A. R. hall, in commemoration of the advent of what is called modern Spiritualism. All was in harmony for the occasion, and we feel that while only a few earnest workers are gathered together, to their efforts much consideration is due; and the Spirit-world can but feel they were remembered by efforts to help one and all for humanity's sake.

We have started a lyceum with fair prospects of a good work by laying the foundation for the truth to be inculcated in the minds of the forthcoming generation.

COR.

FLINT, MICH.

One of the most successful anniversary meetings to celebrate modern Spiritualism that was ever held in Flint, took place last Saturday evening, at G. A. R. hall.

The beautiful steel engraving of the old home at Hydesville, N. Y., was the centerpiece of the hall, entwined with flowers and plants. A bountiful supper was served to the many who kept coming and going until a late hour. It was indeed a social, financial and spiritual success. Dr. C. A. Andrus, of Saginaw, and Bert Woodworth, the trumpet medium, of Pennsylvania, were with us, and they concluded the celebration with two good meetings on Sunday.

MRS. E. A. PARKER, Secy.

CHICAGO, ILL.

ANNIVERSARY EXERCISES OF THE FIRST SPIRITUALIST SOCIETY, SOUTH SIDE.

Sunday, April 1, being observed as the anniversary of Spiritualism, the hall was beautifully decorated with flags, palms and flowers, and a special programme, including the children, was given in the evening.

Mr. Frank Ripley, who will be with us this month, draws crowded houses. We feel we have reason to congratulate ourselves on having secured so able and eloquent a speaker and test medium.

Mr. Corden White made his first appearance since his journey through the South, and gave some excellent tests.

MRS. M.



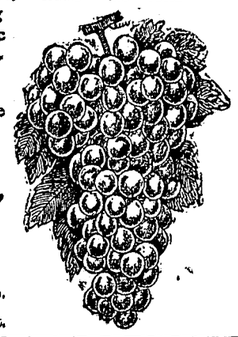
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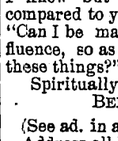
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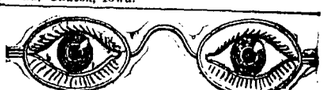
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Office, 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

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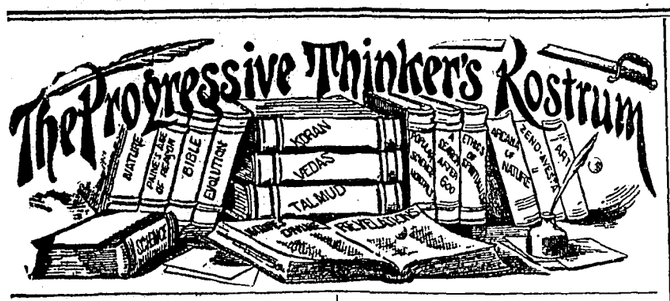
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RELIGION! RELIGION!!

The Humanitarian Element In It.

An Address Delivered BY M. W. CHUNN, Ph.D.,

Pastor of Unity Churches, Laverne, Minn., and Rock Rapids, Iowa.

One hundred and sixty-four years before the Christian era there was acted on the Roman stage the play entitled "The Self-Tormentor." This play was composed by Terence, the famous comic poet, or rather, we should say the play was an adaptation of one composed by the Greek poet Menander, the father of the Athenian new comedy, who flourished about a century and a half before Terence. In the prologue to the "Self-Tormentor" Terence tells his audience from what source the play was derived. The play opens with a scene between Chremes and Menedemus. The son of Menedemus had displeased him, and the father in anger had driven his son from home. Menedemus afterwards relented because of this harsh treatment toward his son of which he had been guilty. In order to punish himself for his harshness toward his son he labors in the field day after day, from early morning till late evening. In this opening scene of the play Chremes remonstrates with Menedemus because of the latter's constant and useless toil. Menedemus is annoyed on account of this meddling of Chremes, and he asks: "Have you so much leisure, Chremes, from your own affairs, that you can attend to those of others—those which do not concern you?" The answer of Chremes to Menedemus' impatient query is the grandest passage in the writings of Terence, if not in the writings of any classical author. The answer of Chremes is: "I am a man, and nothing that concerns mankind do I deem a matter of indifference to myself." It is said that when these words were spoken on the Roman stage the audience which filled the theater broke forth in loud applause. Every person in that vast audience felt the truth of the beautiful sentiment: "One touch of nature makes the whole world kin."

The famous line of Terence won the admiration of philanthropists in ancient and in modern times. Cicero in the first book of his "Offices" refers to this passage in Terence in the following language: "To concern ourselves in other people's affairs is a delicate matter. Yet Chremes, a character in Terence, thinks that there is nothing which has a relation to mankind in which he has not a concern."

Augustin, bishop of Hippo, had the grand thought of Terence in mind when he wrote: "Every man is most closely connected with his every fellowman, nor should any distance of relationship enter into consideration where there is a common nature." And finally, it was the beautiful thought in Terence that inspired these lines in Cowper's "Task;"

"I think, articulate, I laugh and weep,
And exercise all functions of a man,
How, then, should I and any man that lives
Be strangers to each other?"

I quoted this noble line of Terence, making a slightly different translation: "I am a man, and nothing that concerns mankind do I consider foreign to myself," at the very close of my address to the Knights of Pythias, that was delivered here last June. I sent a copy of the printed address to an evangelical friend of mine in Minnesota. You who heard that address will remember that it was ethical from beginning to end, and contained nothing to which a person could take offense on theological grounds. But this friend of mine having been baptized in infancy with water and with that perverse spirit of evangelicalism which blinds one's eyes from beholding good in anything not labeled "evangelical," did take serious exception to the Knights of Pythias address. Among other admonitions, this friend wrote that I could have selected a passage from the "inspired Bible" as appropriate as this line from a heathen poet, to leave with the Knights of Pythias. The lady did not object to the sentiment in the line from Terence; she objected rather to the pedigree of the line. It is of heathen, and not of Jewish or Christian origin. Evangelicalism has always been the faithful friend of aristocracy. It is considered to-day a serious breach of etiquette for an evangelical minister to take a text from any book save the Bible. Now, I wish to say that I challenge this friend of mine, or any other admirer of the Bible, to find, with or without the aid of Cruden's Concordance, a passage in the Bible, from Genesis to Revelations, that breathes as much of the spirit of universal benevolence and disregard of self as this noble line from Terence. I do not believe that if I had searched until today, with all the evangelical scholars of the land at my beck and call, I could have found a more appropriate passage than the line from Terence which I requested the Knights of Pythias to engrave on the tablets of their hearts. And let us remember that this sentiment of universal brotherhood was uttered by a pagan author, and applauded by a pagan audience more than a century and a half before the Christian era. Where, then, is the proud claim that Jesus of Nazareth taught the world anything new with his gospel of the brotherhood of man?

In continuing the discussion of our subject, "The Humanitarian Element in Religion," the fundamental proposition I wish to emphasize to-day is: We ought to allow nothing to stand between us and our duty to all mankind. We must set up no other kingdom within the kingdom of humanity. It is a fundamental principle of our American Constitution that the allegiance of all citizens to the national government takes precedence of their allegiance to any other authority. No State government is sovereign power, but is subordinate to the national government. It is a fundamental principle of the religion of humanity that all other claims made upon men must yield to the claims of the divine brotherhood. We cannot hearken for a moment to any gospel which has a narrower message to offer to the world than the noble sentiment of Terence. We cannot pledge our loyalty to any church that is not designed to be a church for all mankind. We cannot strive to enter a heaven that shall not keep its gates open day and night forever and forever so that all mankind may at last enter therein. Professor Philip Schaff, the distinguished Christian scholar who has recently passed away, has, on the title-page of his Church History, given us a new adaptation of Terence's noble line: "I am a man, and nothing that concerns mankind do I deem a matter of indifference to myself."

Prof. Schaff substitutes Christian for man and Christianity for mankind. His adaptation runs: "I am a Christian, and nothing that concerns Christianity do I deem a matter of indifference to myself." Prof. Schaff has stripped the line of all its strength and beauty. A line that breathes the spirit of love for all mankind is narrowed until it breathes the spirit of love for only a religious sect. The old Roman theater, filled with all grades of humanity, from the rabble on the street to the nobles of the commonwealth, rang with applause when the actor exclaimed: "I am a man, and nothing that concerns mankind do I deem a matter of indifference to myself." What audience, collected from the rabble and from the nobility, would break forth with applause on hearing the sentiment that Prof. Schaff expresses on the title-page of his Church History?" The actor in this latter role might lay his hand upon his heart, raise his eyes to heaven and exclaim, with all the power of natural eloquence: "I am a Christian, and nothing that concerns Christianity do I deem a matter of indifference to myself." But his words would have no power to thrill the hearts of his listeners and move them to applause. The sentiment of Terence is as broad as humanity, and when uttered by the most commonplace speaker, it thrills the hearts of men. The sentiment of Prof. Schaff is as narrow as sectarianism, and when uttered even by the most gifted orator, it fails to stir men's blood. We could make any number of adaptations of the beautiful lines of Terence. The Mohammedan historian could inscribe on the title-page of his "Church History" the words: "I am a Mohammedan, and nothing that concerns Mohammedanism do I deem a matter of indifference to myself." The advocates of all the other religious sects could give their adaptation of the line. And the believer in predestination could bring up the rear with his adaptation of the much-abused line: "I am one of the elect, and nothing that concerns the elect do I deem a matter of indifference to myself."

I am sometimes asked if I am a Christian. My answer to such a question is: "No! I am not a Christian. I used to be a Christian, but a year or two ago I experienced a change of heart, and now I am a man. I stripped off the straightjacket of sectarianism in order to clothe myself in the more becoming robe of humanitarianism."

And, my friends, I wish to say here to-day that my religion is not something less, but something more than Christianity or any other revealed and exclusive code of dogma. Whatever moral precepts Christianity sets forth I gladly accept and endeavor to practice. I will make the same acknowledgment regarding every other so-called revealed religion. Morality is the common property of all religions. Christianity can make no exclusive claim to the moral code. Both Judaism, the reputed mother of Christianity, and Christianity itself are exclusive sects. Could arrogance go much farther than this: "When the Most High gave to the nations their inheritance, when He separated the children of men, He set the bounds of the people according to the number of the children of Israel."

In such language does Moses proclaim to the Israelites that they are the chosen people of God. The founder of Christianity is reported as saying to the Syrophœnician woman who requested him to cast out a demon from her daughter: "Let the children first be filled, for it is not meet to take the children's bread and cast it to the dogs." In the eyes of Jesus the Jews are the children, while the Gentiles are the dogs. It is true Jesus at last yields to the prayer of the Gentile woman, but not until she humiliates herself to the dust. "Yea, Lord, even the dogs under the table eat of the children's crumbs," is the acknowledgment the Syrophœnician woman has to make before her request is granted.

Why should I wish to adorn myself with the name of a sect that, by its claim to have in its inspired bible the revealed will of God, and in its founder the only genuine Son of God, virtually declares that all other of the world's religions are false, or at least are of human and not of divine origin? I shall swear allegiance to no kind of sectarianism, be it Jewish, Mohammedan, or Christian sectarianism. Christianity pitches its tent, but it shuts out more truth than it shuts in. At a little distance from the Christian tent the Mohammedans pitch their tent. Yonder is the Jewish tent. Each of these sects would shut in all the truth. But each of these sects shuts out more truth than it shuts in. I shall seek refuge in none of these sectarian tents. I prefer to stand outside, shut in by nothing save by the bounds that shut in all mankind. I miss the faces of many of my friends of other days. I listen in vain for their benediction: "God speed you in your work." Friendships that were once supposed to be lifelong are broken. To these friends of old am I not an infidel? Am I not in their eyes one who has denied the Lord who bought him? Am I not in their eyes a sheep that has wandered from the fold and is in danger of perishing in the mountains? Well, it meant death for me to remain within the Christian tent. It meant death from suffocation. It meant death from burning, wasting, agonizing fever. God knows, if there be a conscious God, that I could stand the torture no longer. If I must die, then let me die with my limbs all free, and not bound fast with the fetters of traditionalism. If I must die, then let me die with my lungs breathing in the pure atmosphere of truth, and not the foul miasma of theological dogma. If I must die, then let me die with my vision bounded by nothing save by the horizon beyond me and the stars above me. I beseech you, dear friends of olden days, not to send out your shepherd to search for me and take me back to the fold. Come toil, hardship, loss of friends and loved ones—anything rather than an abode in the tent of sectarianism. But you are mistaken, my dear friends of olden days, if you think I am lost and perishing from cold and hunger in the wilderness. I am indeed lost to Christianity, but what is Christianity's loss is humanity's gain. My nature is fuller of the milk of human kindness than it ever was before. There is more of the sunshine of true heaven in my heart, than ever before. I know as well as I know that I breathe, that if there is a life beyond the grave, heaven will be my portion there—not the heaven that is won for us by the merits of another, but the heaven that is won by every man who lives in obedience to the moral law and at peace with his brother man.

We are told that Christianity was first offered to the Jews; but they refused to accept it, and so as a last resort it was offered to the Gentiles. Paul gives us several intimations to this effect. In the thirteenth chapter of Acts Paul is made to say to the Jews: "It was necessary that the word of God should first be spoken to you. Seeing you thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." And so the Gentiles were honored with a second-hand gift—with the gospel the Jews had rejected with scorn. One is tempted to enquire what would the Gentiles—the dogs, as Jesus calls them—have received if the Jews—the children—had seen fit to accept Christianity. This conception of Christianity, which is the true conception indeed, as a cast-off Jewish garb that was offered to the Gentiles, has always been revolting to me, even from childhood. I do not propose to get down on my hands and knees like a dog and eat the crumbs that fall from any man's table. Neither do I propose to eat the food that is thrown to me as to a dog after the children of the household have refused to touch it. I believe the humblest Gentile in the world is as much a child of God as the haughtiest Jew. I do not propose to wear the badge of a sect whose founder first offered the gift of salvation to the Jewish children, and then, for fear the gift, on account of the refusal of the Jewish children to accept it, would go a begging, flung it to the Gentile dogs. I shall wear the badge of humanitarianism, but not the badge of Judaism, or of Mohammedism, or of Christianity.

It remains for us to consider our subject, "The Humanitarian Element in Religion," from the political standpoint. Just as the world religiously considered is divided into sects, so it is, politically considered, divided into nations. The religious divisions of the world might be done away with, but the political division of the world must endure. Christians, Mohammedans, Buddhists and the advocates of the other historic religions might lay aside their dogmas and their spirit of intolerance, and unite to form the one great church of all mankind. The day that shall mark the organization of such a church will also mark the dawning of the millennium. But it will never be desirable to unite all the nations of the world under one great government. What attitude ought one nation of the earth to take towards the other nations of the earth? Shall it take the attitude of friendship, or the attitude of hostility? the attitude of brother, or the attitude of stranger? Shall each nation regard itself as the center around which all the other nations ought to revolve, or shall each nation regard itself as only a part of the great whole of humanity? The nations of the earth have too often given the wrong answer to these important questions.

Ancient Rome not only had the honor of being the birthplace of a poet who proclaimed the gospel of universal benevolence in the noble passage already quoted several times in this address, but she had the dishonor of being the birthplace of a statesman who hated everything not labeled "Roman." On the shores of Africa, a few days' sail from Rome, was Carthage, the only formidable rival of Rome. Two long and hard-fought wars had been waged between the rival cities, and Carthage, although worsted in the conflicts, remained still a rival to Rome. Cato, the Elder, could not endure the existence of Rome's fair rival that stood just across the Mediterranean Sea. Proud Carthage must be leveled with the dust, and then Cato could die in peace. And so on whatever subject Cato spoke in the Roman Senate he always ended his speech with the words: "In my opinion Carthage must be destroyed." An act of self-defense on the part of Carthage against the encroachments of a people friendly to Rome gave the Romans the pretext they desired for declaring war against their hated rival. In the year 146 B. C., but three years after the death of Cato, Carthage was burned to the ground, her citizens sold into slavery, and the grandeur of the proud city became a thing of the past. The student of history could cite scores, if not hundreds, of such examples of nations taking the attitude of hostility towards other nations when they should have taken the attitude of friendship. For every poet with the sentiment of Terence a nation produces, it produces its statesman with the sentiment of Cato. In my earlier life how many times do I remember listening to Fourth of July orations in the style of "We whipped the British once, and we can whip them again!" Such spread-eagle harangues do far more harm than good to youthful listeners. They sow the seeds of hatred and hostility in the minds of the American youth. The Fourth of July as the anniversary of the birth of a nation that was founded upon the principles, of the divine right of the people versus the divine right of kings, is a day worthy to be observed in America, until America shall cease to exist as a nation. But the Fourth of July as an occasion on which to give vent to one's spleen against the British, and to stir up the spirit of war that ought to be left sleeping in its grave, is a day unworthy of honor and observance in America. There is not a vestige of hatred in my heart towards the England of the nineteenth century, because of the wrongs England's king and people in the eighteenth century did to America. I still love and honor England as our mother, although she has at times acted the part of an unnatural mother.

Memorial day, as an anniversary, observed in honor of those brave and loyal men who gave their lives on the battlefield and within prison walls in order to preserve the American Union one and inseparable, is a day that will always be kept green in the memory of every citizen of our land. But if Memorial Day shall ever be diverted from its proper use, and made a day on which shall be fought with the weapons of shallow and vindictive oratory the battles that were fought more than a quarter of a century ago, with shot and shell, then every true citizen of our land will turn regretfully aside from the observance of Memorial Day. The time will come when North and South will unite to do honor to the memory of one of America's greatest military commanders, General Grant, who, when the cause had been won for which the Union fought, dismissed the vanquished armies to their homes—not as enemies, for the war was over, but as brothers and fellow-citizens, for the white-robed angel of peace had come once more to dwell within the land. The book that did more than any other volume ever written to bring the nations of the world to their senses regarding their obligations to one another was Adam Smith's "Wealth of Nations," published in 1776. In his "Wealth of Nations" Adam Smith demonstrated that the prosperity of one nation does not depend upon the lack of prosperity of other nations. Nations, instead of being the jealous rivals and enemies of one another, ought to be the sympathizers and friends of one another.

The leaven that Adam Smith cast into the lump of humanity has been working for more than a century, but the lump has not yet been entirely leavened. France and Germany are ready to fly at each other's throats and fight until the bitter end. In every quarter of the globe we hear of wars, or rumors of wars. The boundaries of nations are still made the boundaries of human brotherhoods. Each nation of the world in its own eyes is still the center round which all the other nations of the world ought to revolve. I yield to no one in my love for America, and in my loyalty to the Stars and Stripes. Why should I not love America, the land in which I was born and educated; the land in which my paternal and maternal ancestors for more than a century and a half have lived and died? Why should I not be loyal to the stars and stripes, the flag that in 1776 waved over a land that declared itself free from the tyranny of an English king; the flag that for more than a quarter of a century has been waving over a race of freedmen whose wrongs the lovers of that flag marched into the very jaws of death in order to right; the flag which before another quarter of a century passes by, I trust shall wave over a land of free women as well as over a land of free men? But with all my love for America, and with all my loyalty to the stars and stripes, I do not regard America as the center round which all the other nations of the world must revolve. America is great, but the world is greater than America. In larger letters than I write the word "America" I write the word "world."

A young German sails from his fatherland to make his home with us. We welcome him as a brother, as we ought to do. This young German leaves a natural brother in the fatherland. This second brother, too, would like to come to us. But he is the stay and support of an aged father and mother. He has assisted his brother to emigrate to America. He himself must remain in the fatherland. Is not the German who remains in the fatherland as much our brother as the German who sails across the Atlantic to our shores? Is the Atlantic so cold and deep and cruel that it buries brotherly love beneath its waves? The religion of humanity answers "No." Oh, Thomas Paine, thou whom Christians delight to dishonor, thou concerning whom the saints of the church consider it a service to their god to lie, thou whom the evangelical church has cursed and reviled above all other men, thou didst strike the keynote of humanitarianism in thy noble words: "The world is my country, to do good is my religion." As one who has read thy works and been baptized with thy spirit, I shall never preach a narrower political creed than "The world is my country;" I shall never preach a less noble gospel than "To do good is my religion." I will quote here two other passages that are in harmony with the noble sentiments expressed by Thomas Paine. The first of these quotations is from Kingsley's Alton Locke: "We were all brothers, because we had one work, and one hope and one All-Father." The second quotation is from the Sanskrit: "Is he of my country or a stranger? Such is the calculation of the narrow-minded. The earth itself is the family of the noble-hearted."

It is easier to preach than it is to practice the gospel of humanitarianism. We walk along the street and we pass one of those degraded creatures concerning whom the author of Proverbs says:

"Her feet go down to death;
Her steps take hold on Sheol!"

Instinctively we draw as far away as possible lest the hem of her garments should brush against us as we are passing by. We see a saloon and we hurry past lest some drunken wretch should stagger against us with his filthy clothing and foul breath. Virtue shrinks from contact with vice. But the woman from whose touch we recoil is a sister; a degraded sister? Yes, but still a sister. The man from whose presence we would flee is a brother; a lost brother? Yes, but still a brother. The circumstances under which he was born and has lived were less favorable to the development of temperance and sobriety than the circumstances under which we were born and have lived. We have a duty to perform towards the lost and degraded classes of humanity. Our duty is not to sink ourselves to the level of these lost and degraded classes, but lift these lost and degraded classes to our level. As a society and as individuals are we earnestly striving to do our duty in this regard? Some months ago I gave an address on the subject: "Another Kind of Brotherhood," in which I endeavored to show that there is kinship between us and the lower animals. The lower animals, the horse, the ox, the sheep and the rest are our younger brothers; they are simply lower down on the road of development than we. Some members of the congregation took offence at this address. They would acknowledge no kinship with the dumb animals. Their kinship was with the gods; not with the beasts of the field. On another occasion, I remarked in an address: "The belief that man is a fallen god fills our souls with despair for the future of the race. The belief that man is a risen ape fills our soul with hope for the future of the race." And what a look of pain and surprise and contempt came over the face of one person in the audience! In imagination I can still see that look; that person I have never seen since in my audience. She probably went home and told her parents that "that infidel preacher" said that a man was no better than a monkey. Did I dream this, or did the circumstance really occur? You must find out for yourselves. It is that haughty nature of man, that "I am holier than thou" spirit inherited from the past which, having made man loth to acknowledge his kinship with his dumb brothers, also makes him loth to come into contact with his unfortunate and degraded human brothers. We do not need to wallow in the gutter in order to lift up a brother man who has fallen into the gutter. We do not need to barter our chastity in order to help a sister who is unchaste: but we do need to lend a helping hand to the fallen brother. We do need to whisper a message of sympathy into the ear of the degraded sister. We do need to rend from our eyes the veil of pride and selfishness which prevents us from beholding in the fallen brother the possibilities of regenerated manhood, and in the degraded sister the possibilities of a regenerated womanhood. The noble sentiment of Terence, "I am a man and nothing that concerns mankind do I deem a matter of indifference to myself," is applicable to mankind in all grades and conditions of life. It is applicable to mankind on native or on foreign shores; to mankind in a state of elevation, or in a state of degradation; to mankind in a condition of virtue or in a condition of vice. I have endeavored to preach to you the gospel of humanitarianism. Shall we be found slothful in practicing the gospel of humanitarianism?

SWEET AND SERIOUS.

The Conductor's Little Deadhead Passenger Had Found Her Mother.

One cold, dreary morning, says the Texas *Siftings*, there was a keen norther blowing as the north-bound train pulled out of the San Antonio, Texas, depot. As the train sped on its way the conductor made his usual tour to collect fares. There were not many passengers on board, and in the last car there was but one. A thinly-clad, ragged little girl, with a pinched, white face, occupied one of the seats. She was so busy talking to a rag baby that she was oblivious to the kindly-faced conductor, who looked at her with surprise and amusement.

"Where are your folks, sissy? Who came with you to the train?"

"Dolly came with me," she replied in a matter-of-fact manner, holding the doll at arm's length and critically examining her toilet.

"What is your name?"

"My name is Fanny, but mamma always called me 'Little Pet.'"

"Where is your mamma—in San Antonio?"

"I don't know where she is, but me and Dolly are going to find her. Mamma went away."

"When did your mamma go away?"

"A long, long time ago. They put mamma in a long box when she was asleep and she went away on the cars, but me and Dolly will find her."

The conductor sat down on the seat opposite to his little deadhead passenger, and by further questions satisfied himself that the child's mother had died and the remains had been taken to some other town for interment.

"But you don't know where your mamma went," he said.

"Me and Dolly will find mamma; she told me so last night."

"But you told me just now that she went away a long time ago."

"I know; but she came back last night. Mamma kissed me, just like she did before she went away. She looked so white, just like she did when they put her in the long box."

The conductor took one of the child's emaciated hands in his own. Her hand was hot, and there was a feverish flush on her wan cheeks.

"You are not well, sissy. I'll send you back to San Antonio to your papa."

The next moment two thin arms went around his neck, and the child was pleading and sobbing.

"Don't send me back. Let me go with you and find my mamma. That woman will beat me again. Don't send me back, and I'll give you my dolly."

The conductor understood it all. The little half-starved waif was running away from some brutal woman, possibly a cruel stepmother. It was only after he had promised not to send her back that she relaxed her hold on his neck. The conductor fixed her up a nice bed with his overcoat and left her happy, chatting with dolly about "mamma," but two tears rolled down his cheeks as he left the car. Several times during the trip he looked into the car and saw his little deadhead passenger sleeping peacefully, hugging dollie to her breast.

At last the northbound train crossed the long bridge over the Colorado river and halted at the Austin depot. The south-bound train had already arrived, for here it was that the trains met and the passengers got dinner. The conductor hurried to the dining-room, and in a few minutes returned with a cup of coffee and some delicacies for his little friend. Just as he was entering the car he was hailed by the conductor of the south-bound train, who held a telegram in his hand.

"I say, Tom, is there a girl on your train deadheading her way?"

"Why do you want to know?" was the gruff reply.

"Because I've got a telegram here from the girl's father, telling me to bring back a runaway child."

They entered the car where the fugitive was still sleeping.

"Wake up, little one. Here's some coffee for you."

On the little pinched face was a tear and a smile. "Little Pet" had found her mother.—ALEX. SWEET.

Wheeling, W. Va., is called the nail city, on account of the prominence of the nail manufactures.

The purest treasure mortal times afford is spotless reputation; that away, men are but gilded loam of painted clay.—Shakespeare.

SOLDIERS DRILL.

And That, Too, in the Public Schools.

THE WAR SPIRIT—TRAINED FOR WAR—SPIRIT OF MURDER, WAR SPIRIT OF THE PAST—THE RUFFIAN AND BEAST—RINGING WORDS FROM HUDSON TUTTLE.

Says a New York journal: "The cadets drill every Friday evening for one hour. They go through all the movements with the precision of veterans. On Wednesday evening there are squad drills for those lately recruited. For the last month the cadets have been drilling in battalion, and are making great progress in that line. A great many of the cadets, on attaining the age limit, enter the companies of the regiment."

Who are these cadets who drill so admirably and are held up as patterns for emulation? Schoolboys in the schools! Why do they put on uniforms with all the gaud of gilt buttons and braid, and by practice learn to become machines, moving at the word of command!

That they may catch the war spirit and when men grown become soldiers.

Why do they practice with guns, swords and bayonets?

That they may learn how best to use them in killing those who oppose them.

They are trained for war, which is another name for murder. Their training engenders the spirit of murder. Constant exercise with weapons of destruction fosters the desire to use them, and thus the war spirit grows strong.

The introduction of military drill into the schools is a relic of barbarism. This nation has no need of trained soldiers. We have no fear of barbarian invasion. If just, we need have no fear of war with other nations. Trained soldiers are a menace to our liberties; we have no use for them except as we contend among ourselves.

The war spirit is of the past, and should be frowned upon whenever and wherever it intrudes. So far from training our children to strut as soldiers, we ought to teach them that war is a crime against humanity and the glamor and renown of the warrior least desirable.

Parents give their children toy pistols, toy guns, swords and drums, soldier caps, and are amused with their relish for rude things. The little four-year-old boy points his pistol and snaps it at this one and that, and flourishes his sword as if cutting off arms and heads. When grown up the same actions would send him to jail. The ruffian and beast is cultivated at the expense of the gentleness of love, and human life made cheap in estimation.

The child has the interests and desires of the savage, because it begins where the race began and develops into civilized estate. Hence it delights in the trappings and follies of the savage age. To gratify it is to retard its progress, or possibly unchangingly fix its desires in the savage plane.

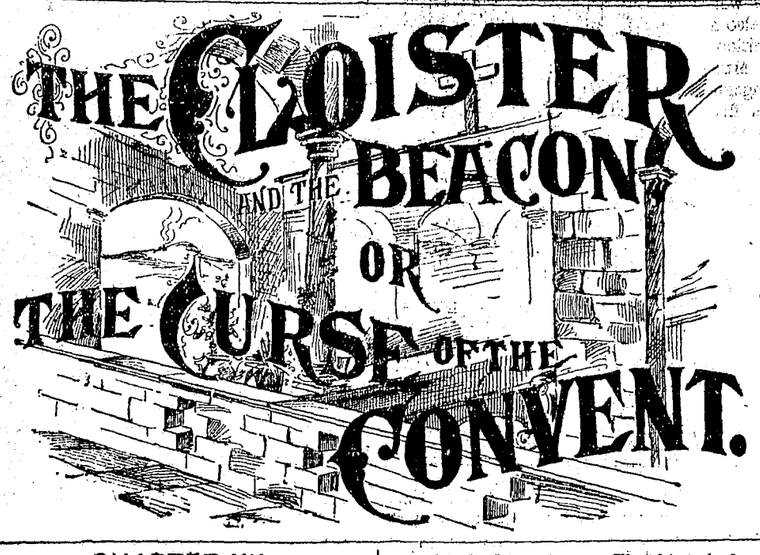
The object of true education is to evolve the mind of the child to the moral and spiritual as rapidly as growth will allow. Hence objects of that higher life should be given to attract and instruct, and not the bows, arrows, swords and guns of the murderous ages of the past. These have one suggestion, and one only—to use, and their use means suffering. The child, aiming his toy gun at an imaginary bird, has its destruction in his thoughts. He lets fly his tiny arrow at a fancied enemy, or a twittering sparrow, to give them pain. There is not a single retrieving feature, or gratification of other than of the brutal faculties.

It would be better if all toys of this description were forbidden by law, if parents cannot be educated to the terrible wrong they inflict on their children by such gifts. Then have no more training soldiers in the public schools, nor as private enterprises. Let children be trained to preserve life, not to take it: to administer to suffering, not to inflict it; to be spiritual, not brutal; civilized, not savage. H. T.

Maj. Geo. Chorpenning.

Passed to a calm and peaceful rest and a happy home "on the other shore," from New York city, April 4, 1894, Maj. George Chorpenning, long a prominent and earnest advocate of the cause of Spiritualism in Washington, D. C., and in this city. He was a firm believer in the glorious communion of spirit friends and the grand fact that there is no death, and thus were his last hours blessed with a peaceful departure and the glad assurance that he would be able to return and care for the dear ones left behind. The funeral services were held at the residence of our kind and noble sister, Mrs. M. E. Williams, 232 West 46th street, and were conducted by Brother Wilson McDonald, assisted by Mrs. M. E. Williams and Mrs. M. L. Wallace, all paying loving and loyal tributes to the worth of our departed brother, who, "though lost to sight," seemed in "our very midst," and "to memory dear," as through the Spiritual vision of Mrs. Williams we were made aware of his spirit presence. CORNIE H. SUTER.

319 W. 54th street, New York, N. Y.



CHAPTER XII.

Isabel Returns to Kirton Manor.

["The Night the Light Went Out" was a most remarkable story, founded on absolute facts as testified to by a prominent gentleman of this city. We commenced in No. 225 the publication of its companion piece, the scenes being laid in England. It is by Hammond Hills, of the *Agnostic Journal*, London. We are sure it will prove of great interest to our numerous readers. All new yearly or trial subscribers will get "The Night the Light Went Out" free.]

Three days passed ere John, monarch of England, regained his sight; and the craven king, who prayed and wept and vowed reformation in affliction, in health resumed his former tyranny, and proclaimed his will that he, with all his retinue, should straightway depart for Winchester.

Then sank the heart of Isabel within her, for she feared lest Cyvrangon had not read her destiny aright. Nothing, at such late moment, she argued, could prevent one so powerful as John from carrying out his expressed determination that she (Isabel) should accompany the Court to Winchester. The visionary had told her, too, a new trial awaited but its hour to strike, and who should say how soon, or in what form, sorrow would fall?

De Brabancon's fate was still wrapt in mystery; yet not one of the courtiers who thronged the gates of Windleshore inquired into the cause of his disappearance. They deemed his absence to be the consequence of their monarch's will, and prudently forbore remark. Had he not forfeited all claim to their regard in that he had displeased his king? Thus argued such as bestowed a thought upon him; and he whom many present had been prond to call by the name of friend might, for all his comrades cared, languish in a prison cell even till death might release him without one voice being exerted in his cause, without one hand being raised to succor him.

And this occurred in a Christian land, at a time when priests and prelates vaunted the glory of their Church, and boasted its power to save and protect. Vain glory and hypocrisy! If it were asked which of all systems that have yet existed is responsible for most cruelty and injustice, it must be surely answered: The Christian one. If it were asked who of all tyrants has inflicted most wrong—most sullied human purity; whose hands are reddest with the blood of his fellowmen—blood poured forth at the altar's foot beneath the shadow of the mocking crozier—it must be surely answered: The Christian priest! The Christian priesthood has corrupted a beautiful world by preaching its own false doctrines, rather from the throne than from the rostrum and the temple—that Christian priesthood has crushed out the laws of nature, to substitute its own, the laws devised by tyranny and wrong, framed to encompass its own ends, to gratify its own pride, and to ensure its own revenge!

Yet all are not wolves that guard the fold, and there are exceptions to the general rule—men, even among the priesthood, whose merits entitle them to an honorable place in the records of their country. And, in the cause of our heroine, one whose influence had ever been exerted on mercy's side, and whose virtues, no less than his abilities, rendered him an example for his brotherhood, was about to succor the oppressed: for the sympathies of Hubert Fitz-Walter, Archbishop of Canterbury, had been enlisted by an unknown friend in behalf of Isabel and Roland de Brabancon.

But to return to Windleshore. Isabel, well-nigh despairing, was making preparations to attend Queen Eleanor to her litter, when she beheld her uncle, the Abbot, enter the courtyard. Well she knew his errand was to solicit the king to yield her to his care, and again a ray of hope animated her bosom.

Upon Alexander making known his desire to hold converse with the king, an audience, even at the moment preceding John's departure from Windleshore, was granted; for, although he had no real veneration for the Church, the King of England possessed, in common with the times, a degree of superstition which led him to assume an appearance of regard for men and things ecclesiastic—a result of policy rather than forbearance.

"What wouldest thou with us, holy father, now? Make known thy will, I pray thee; albeit methinks the hour we have prepared to set out upon our journey is an ill time for doing so." And the Abbot might have augured, as prophesying failure for his enterprise, the cloud which gathered on the monarch's brow.

"I would sire," said the priest, "that thou permit my niece, Isabel de Clere, to quit the court, and depart with me for Kirton; the Lady Margaret is *in extremis*, and would bless her child ere heaven demand her soul."

"Though much it grieveth us to deny request of thine, yet still thou asketh what we cannot grant," replied the king; "already hath the Lord of Kirton twice solicited that we would send his daughter thither, and twice hath he been refused."

And indeed it was so. The king had refused to yield Isabel unto her father—had despised the dying request of the Lady Margaret de Clere, who fain would see her child. Little did our heroine dream that such had been the case, even in the sore straits to which she had been driven. That sorrow had been spared her; in her hour of deliverance it was to fall.

"Methinks," continued John, "thy brother doth betray presumption, in that he hath persistently endeavored to change our avowed purpose. Best caution him, good father, that the royal clemency will not brook his too importunate demands."

"Sire, not the Lord of Kirton, but heaven's humble servant, importunes thee now. Consider, the Lady Margaret hath but short time to live, and grant, I pray thee, that her daughter may quit the Court."

"It cannot be," replied the king, decisively. "Thou hast our answer, Abbot; the Lady Isabel must to Winchester with our train." And, haughtily waving his hand, John motioned the Abbot to depart.

"Yet one moment, sire," returned the priest calmly, at the same time drawing a packet from his breast. "Thou hast refused to deliver Isabel de Clere unto her father, the Lord of Kirton; thou hast refused to yield her unto me, her uncle, the humble Abbot of a holy fane; wilt thou resign her to the Primate of all England, who here makes known his wish?" And Alexander, the Abbot, presented to John, the King, the missive which Hubert Fitz-Walter had written.

The monarch was for a moment speechless with rage. In such unsettled times, when he had embarked in a quarrel with Pope Innocent, and had found cause to repent his rashness, he dared not refuse the Primate's demand; besides—and again superstition served to quell his tyrannous nature—might not Hubert Fitz-Walter, invested as he was with more than usual power, through his (the king's) folly in contending with the authority of the Pontiff, might not Hubert Fitz-Walter, if he opposed his will, go so far as to compass his excommunication? All this entered the mind of John as he perused the Archbishop's letter. The probability of the last-mentioned circumstance being effected decided him; for, had he been a firm upholder of the church, he could not have experienced a greater dread than filled his soul at the thought of the "awful curse of Rome." And so he consented to yield Isabel unto her uncle's care, on condition that she should rejoin the Court when his visit to Winchester should end.

Meanwhile the king's retinue had stood apart, wondering what could be the urgent business that thus induced their monarch to grant so long an audience to the Abbot, at a time when His Majesty was on the point of quitting the Castle.

Isabel, wavering between hope and fear, stood from the crowd aloof. She knew, her heart told her, that her uncle's presence was connected in some way with his desire that she should leave the Court. Would she be suffered to do so? Surely, yes; for had not Cyvrangon the Draoi said it? But then Cyvrangon had bidden her prepare for a new sorrow: was this new sorrow connected with her home? It must be so, since she had had no opportunity of communicating with the Abbot. What, then, but some terrible misfortune at Kirton could have led him hither—sickness, perhaps death; and the maiden could scarce repress the sighs which arose in her tortured heart as she mentally resolved that, should she reach once more her peaceful home, no earthly power should lure her to the Court again. Better, she meditated, better even the cloister than this terrible abode. "Oh! my sister," she murmured low; "thine, not mine, was the better choice, and thine the purer hope!"

At that moment Alexander advanced, bearing the joyful news that the king had given permission for her to quit the Court. Scarcely realizing the meaning his words conveyed, and almost fainting from the reaction caused by the sudden news, Isabel de Clere was led by the Abbot from the courtyard. As one in a dream she left it; but when she realized she was indeed safe without the Castle walls, safe on her road to Kirton, the heart so overcharged with grief found relief in a flood of tears.

Thus faded Isabel de Clere's ambitious dreams. She, who had imagined the Court to be the centralization of happiness, had found only misery attending it. She, who once believed that only in the gay world could she realize the light and joy of life, hailed gratefully the day which enabled her to renounce it; and she, who had set out with hope for her emblem, ambition for her guiding star, returned, ere one short year had passed away, her childhood fled, the sunshine which should have dawned upon her early womanhood all clouded in night, her dream of love dashed ruthlessly from her, and the visions which her soul had nursed of a land of light and hope had faded for aye!

And the stricken maiden awakened from her dream of glory to find it—a dream indeed!

CHAPTER XIII.

The Primate of All England and the British Faid.

Now that we have placed our heroine in safety; we will leave her for awhile, to inquire the cause which led the Primate to befriend her. Need we say it was the mysterious Cyvrangon who had conveyed to the Prelate information of the sore straits in which Isabel de Clere languished? That it was not strange the Archbishop should exert himself in the cause of an unprotected maiden, especially when that maiden was a relative of the Abbot of St. Augustine, the reader will at once divine; but that he should do so at the instigation of Cyvrangon the Briton, a man who openly expressed his scorn of the tenets of the Christian Church, will appear somewhat singular. We will, therefore, in this chapter, endeavor to give some solution of the mystery.

When last we saw the Druid he was on his way to Canterbury. Arrived there, he at an early hour presented himself at the Archbishop's palace, and demanded audience of the Primate, who had, he knew, arrived a few hours before from a conference at Lambeth.

The noble demeanor of the Briton, commanding as it did the respect of the attendants, served to gain him speedy admission; and in short time Cyvrangon the Bard, Cyvrangon the Druid, Cyvrangon the Astrologer, Prophet, and Magician, stood face to face with Hubert Fitz-Walter, Primate of all England.

With calm aspect, and eye that flinched not beneath the stern gaze of the Churchman, Cyvrangon stood the prouder of the twain.

A strange contrast they presented as they met together in the archiepiscopal abode: the representative of a priesthood whose power, long since departed, had left scarce a trace of its past mystic rites, except a few stones commemorating, like gigantic monuments, the temples raised in years so long gone by that the date of erection has defied tradition; and the Churchman, whose power at its height, reigned like a monarch on his consecrated throne, and swayed all England with the symbols of his faith, the mitre, and the cross.

The Druid broke the silence, and calmly and forcibly related unto his noble listener the story of Roland de Brabancon's arrest and Isabel's despair, at the same time entreating for them the Archbishop's protection.

"And what is Isabel de Clare to thee that thou shouldst constitute thyself her defender?" asked the Prelate. "Methinks, and if the Lord of Kirton's daughter is in jeopardy, she hath still friends who hold both the power and the will to save her."

"Not when he that persecuteth her weareth a crown, my Lord. The golden scepter can repel all aid but thine, who only art beyond its power. In the Lady Isabel de Clere I see a maid oppressed, whose father rendered me, when I was helpless, the hospitality of his manor; and I would fain, now fate affords me opportunity, repay an act of kindness. My Lord, for the honor of the Church which thou upholdest, let me not plead in vain the cause of injured innocence."

"Enough," rejoined the Archbishop; "our interest in the family of De Clere is great, and we will succor the maiden. The Abbot of St. Augustine shall at once set out for Windleshore, there to make known unto the king our wish that he shall yield the Lady Isabel unto her uncle's care. For the knight we must reject thy intercession; for aught we know, he may have transgressed the law, and, though our monarch may have incurred the displeasure of Holy Church, she yet will not dispute the right he holds to rule his subjects, and to uphold his own as well as his country's dignity."

(TO BE CONTINUED.)

The Invisible One.

EMMA ROOD TUTTLE.

"Three?" Four! but the eldest you have not seen;
She left this country where we abide,
One year when the willows were blushing green
And the wild-flowers peeped from the south hillside.
It was—more than a round decade ago!
Why, yes! now I reckon it to a day,
It is thirteen years, when hepoticos blow,
Since the little maiden went away.

"Where?" Up to a safer land than this:
There are wiser guides for their little souls
In that fair country. We mortals miss
Our aims so often—our dream-built goals,
We think to rest them to demi-gods,
And sweet Madonnas, like Mary's self,
By some mischance we may make them clods;
Or common drivers for earthly pelf.

"These three are comely?" Indeed they are
As well-limbed children as oft are seen,
Glynn, dark and boyish, our Emmet fair,
And Madge, she is tallest, in between.
The other sister they have not seen,
So the face of the angel-child must be
To their young fancies a heavenly queen
Half veiled in a shining mystery.

They see her chair and her old time toys;
They know her earth name was Emma Clair,
But the thoughts about her of girl and boys
Are vague as lily-dust blown in air.
Her liquid eyes and her flossy hair,
Her flower-like fingers—ah! well-a-day!—
She keeps her winsomeness over there
And my four will meet, face to face, some day.

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FROM MATTIE E. HULL.

She is at San Jose, California.

TO THE EDITOR:—I was urged, when we left our recent fields of labor, to report through the columns of your widely-circulated journal, as soon as we had reached the "Land of the Setting Sun," and fairly launched into the work. I know how you are crowded for space, and that more attractive pens than mine are necessarily confined to close quarters when making records for your wideawake "THINKER," and I will try to be modest in my demands, though much might be told.

I desire to date my notes previous to the starting on our journey, which was in all respects, a most delightful one. I want to say that the "good speeds," and dear words, expressed over and over again, filled our souls with thankfulness and courage, when we left the Hoosier State, where our labors were confined for so many weeks. Dear friends, many times we have sent you our kindliest thought, and would make you feel that your sympathy and encouragement have been helps to us in more ways than we can express.

We reached our destination Sunday A. M., April 1st, and considering that we had been nearly five days on the train, we were in excellent condition. We were met, on our arrival, by Dr. Dobson and family. These friends were once co-workers with us in the East, and we did not feel "like orphans thousands of miles from home" (as we had on some former occasions) when they extended the hand of welcome, and made us feel we were among old friends.

We had just time to wash, dress, and eat our dinner, before it was time to go to meeting. I thought, as our Moses started out in his work, in two hours from the time we reached our field of labor, that the Christians who had reported he had been "stricken by death," would see a lively corpse, if they entered the beautiful hall where the Spiritualists congregate from Sunday to Sunday.

Much might be said concerning the work here, the demands of the Spiritualists, etc., but I will not encroach on your time or space. Suffice it to say that the work opens gloriously, and we trust we may have a genuine revival during the two months of our stay in this beautiful city. We were greeted by a fine audience in the afternoon, and at night more were out than could be comfortably seated in the hall. We were accorded a most cordial reception, and we are sanguine of success, as far as the meetings are concerned.

We are the guests of the Dobson family while here. Dr. Dobson is responsible for our work in this city at the present time. He is called in your journal "a marvelous man," and if your readers were in his home twenty-four hours, they would think he was rightly named. We knew him when he was in Iowa; he had an immense practice, but it has increased since he came to California, until, as his books show, he has thirty thousand patients, and every part of the world is represented on his list. There is not a harder worker in our ranks than Dr. Dobson; he is generous with his means; not only has he assisted in many ways those of his own faith, who needed help, but irrespective of creed and belief, he has extended aid without stint to those who have been needy, and in many instances he has given to those who sought to injure him. Through "good and evil report" he has pursued the even tenor of his way, apparently caring as little for praise as censure.

Mrs. Dobson, whose name has frequently appeared in your journal, is a faithful worker in the cause. She is a fine impressional medium, and in a quiet way is doing a vast amount of good. She will be heard from in the future, in regard to a plan she is contemplating in connection with a mediums' home.

I believe I have not seen a Spiritualist since my arrival that has not made reference to the THINKER. You must have an immense list of Californians among your subscribers. We see its bright face wherever we go, and it always seems as though we had met an old friend.

I must draw to a close, but before I drop my pen, I desire to thank our friends, wherever they are, for their messages (will answer as I have time), and say we will serve the cause to the best of our ability. Mr. Hull seems fully restored, and with renewed interest, if possible, were consecrate and rededicate ourselves to the great work before us.

Wishing you, Brother Francis, continual success, and that your readers may each and all become progressive in their thinking, I am as ever MATTIE E. HULL.

230 North Sixth street, San Jose, Cal.

E. V. Wilson.

TO THE EDITOR:—The appeal made by Brother E. W. Sprague, of Jamestown, N. Y., in behalf of Mrs. E. V. Wilson, should be met with a hearty response. I wrote Brother Sprague to follow up his appeal with a request to our platform speakers to give a talk on the life and work of E. V. Wilson, the proceeds to go to Mrs. Wilson from such a benefit. An evening with E. V. Wilson would be spent most profitably in an intellectual way. Such a treat would not only be enjoyed by Spiritualists but would prove educational to the investigator. Such speakers as Willard J. Hull, Moses Hull, Lyman C. Howe and hosts of others throughout the country, besides our brilliant array of talent among the ladies, such as Helen Stuart Richings, Dr. Ada Sheehan, Mrs. DeWolf, Mrs. Zadie Kates, Mrs. Lillie, Mrs. Cora L. V. Richmond and others, to volunteer their services for this grand undertaking, which should be encouraged by the Spiritualistic press. Mediums are not forgotten in this noble work; let those who can, hold a seance for this purpose and remit the amount to THE PROGRESSIVE THINKER, through which the sums received, and from whom, will be acknowledged. Let the movement be inaugurated at once, and entered into with an enthusiasm leading to success.

Dayton, O. GEO. C. STOLL.

A Wonderful Healer.

TO THE EDITOR:—There is great excitement in this historical and unique city over the apparently miraculous cures of Pedrito Jaramillo, a so-called Mexican saint, whose wonderful healing power has created quite a stir among our citizens, and not only the Mexican population, but many Americans of high standing. He is commonly called "Don Pedro" and is probably between fifty-five and sixty years of age. He was born in Guadalajara, Mexico, has resided in Star county a number of years and has been in the city of San Antonio for several weeks. His dwelling is a small and very dilapidated hut located on El Paso street, about one mile from the center of the city. The door is the only opening and ropes are stretched from it making a passage sixty or seventy feet long, through which the afflicted pass. The street is crowded with vehicles, and a solid stream of hacks, wagons, carriages and pedestrians continually goes back and forth. There are from one hundred to two hundred always in the passage leading to the door. All kinds of ailments are represented in the line, some blind, some crippled, some crazy, and others afflicted with chronic diseases, and the solemnity which prevails shows that all are imbued with implicit faith in his power. Many not being able to see him the first day remain in line all night, sleeping on the cold ground. He administers to the Americans in the morning, and the Mexicans in the afternoon, and spends the night visiting those who are unable to come to him. He makes no charge whatever, and attends to the poorest beggar even more promptly than the banker, and indignantly refuses money when offered him. He hardly takes time to eat or sleep, spending about twenty hours out of the twenty-four in this grand, charitable work. He never gives medicine, and does not often shake hands, but tells you to do some simple thing, as eat three apples the three succeeding days, drink a glass of hot (or cold) water every day for five days, a pecan each day of the week until a specified time, etc. He emphatically says, when asked about his power: "It is God's work, not mine."

He has effected complete cures of very bad cases among the best known citizens in San Antonio, and is considered by all his patients as a phenomenon. Within the last three days he has administered to 962 afflicted people—409 Americans and 553 Mexicans—by actual count, and he averages about 300 per day. He says he will make a tour of Santa Rosa Hospital next week, and promises to restore to health every afflicted person there.

His home is at Paisano, Star county, Texas, and he will prescribe free to every afflicted person sending a self-addressed envelope, symptoms to be written in Spanish, absolutely free. He claims to heal as effectively this way as by an interview.

The cures may be attributed to faith, imagination or spirit power, but they are wonderful indeed, and the highest reward must surely be his in the world to come for his grand work. R. S. TAYLOR.

San Antonio, Texas.

A Benefit Seance.

TO THE EDITOR:—On the evening of April 3rd, the controls of Prof. Charles W. Steward and wife tendered a seance for the benefit of Mrs. Mary E. Wilson, widow of E. V. Wilson, well-known to all Spiritualists either in the capacity of a medium during his earth-life, or as a control or guide since his advent into the Spiritual existence.

While the financial results are not as large as it was hoped they would be, the spiritual manifestations were all and more than expected, and all present were much pleased and benefited by the evening's entertainment.

Among the many spirit friends participating in the demonstrations were E. V. Wilson, Robert Dale Owen, James A. Garfield and Daniel Steward, father of the medium. This last named spirit was during forty years of his earth-life a shouting Methodist class-leader, and having learned better, he is now doing all in his power to prevent others from following in his footsteps, and takes great delight in answering the questions of honest investigators. The comedy features of the entertainment were supplied by Grey Eagle, who is about the wittiest Indian spirit that ever manifested at a seance; and Pat, a galvanized Irishman, the two last named being controls of Mrs. Steward. Of course the entire seance was under the supervision of Johnny Cummings, the principal control of Prof. Steward. Anyone who has attended a seance given by Prof. Steward will remember Johnny Cummings and his method of conducting a circle: "No foolishness and no fortune-telling."

The spirit friends of E. V. Wilson have taken a deep interest in the affairs of his family, and are anxious to assist them in their time of need; and they earnestly request all kindly disposed mediums throughout the country to hold seances for their benefit. Surely no man ever did more for the cause of Spiritualism than E. V. Wilson, and there is not a denizen of the Spirit-world who is more earnest in his endeavors to enlighten the mortal mind regarding the truth of the Spiritual philosophy. All true Spiritualists should be willing to render assistance to the loved ones whom he was obliged to leave poorly supplied with worldly wealth. G. L. S.

Denver Col.

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What I Saw "Over There."

I read last night of those who went
Up to the gate; and which was sent
To roast in fire, or freeze in cold,
And which had crown and harp of gold.
And when I laid my puzzled head
Upon my pillow, something said:
"Reverse the glass; now change the scene
And show what is not might have been."
Then darkness changed to glowing light,
And this strange vision met my sight:
There came another aged pair;
She with pale cheek and snow-white hair;
No fraud or humbug disguised her,
But dyed his hair and whiskers were;
And there, as here, the man ahead,
With lordly air his good wife led;
He thought—I'm sure—to tell the truth—
Gabriel would like a dashing youth.
His voice was very harsh and loud,
As, hurrying onward through the crowd,
In haste to gain the golden crown,
And with the ransomed sit him down.
His patient wife, with faltering step,
Behind her lord and master crept;
And not a whisper stirred the air
From the "weak woman" following there.
Not even when, with tone of pride,
He said—just pausing by its side:
"Why don't the angels move that gate?
You know I never like to wait
When I am tired; give me a chair—
And, Susan Jane, you stand right there!"
None offered him the seat desired;
Nor seemed to care if he was tired.
A space he paused: then tried again
The shining entrance to attain;
He spoke once more, but not so loud—
His manner was a bit less proud.
His lordliness seemed all in vain;
Then spoke he thus, in tone of pain:
"Pray let me pass—I long to rest
With the redeemed on Jesus' breast."
"What did you do? Now tell me straight,
Before you pass this pearly gate,
What did you do?" St. Peter cries.
The man looked up in great surprise,
"Now, good St. Peter, let me in;
While on the earth I did no sin;
I led my family through the world,
Even when Satan's darts were hurled,
I went to church, and sang, and prayed,
And with the holy brethren stayed:
I never missed one sermon time,
And took the pastor home to dine;
I stood a pillar in the church,
Nor soiled my soul with labor's smirch.
Who kept me? why, my worldly wife
And six good children; all my strife
Was over means to save the soul,
And how their lives I might control;
And in my closet every day
Six hours, for them, I'd kneel and pray.
Yes; once I asked my wife to go
With me to church, but it was so
That one of us at home must stay—
Was it not best that I should pray?
Women should silent be; St. Paul
Gave us that lesson once for all.
My family lacked not for food,
But oftentimes, for want of wood
My wife would go—'twas no expense—
And pull the bark from off the fence.
I'm sure it was no more than right
For her to keep my linen white.
I prayed for her at gospel feast,
And never missed the very least
Of all the church commands to do.
Now, good St. Peter, let me through—
And lest the angels do not know
Just how I like to have things go,
Let Susan Jane come in; she'll work—
She never yet was called a shirk;
And she can show them just the way
I like my Sunday dinner. Say,
You will let Susan Jane go, too:
She's not religious, it is true,
But I've been such a pious man,
And lived as any elder can,
Prayed, shouted, sung, exhorted, talked:
Along the 'ragged edge' I've walked;
I know I'm perfect; let me in,
And give the crown I worked to win."

. . . . . .

St. Peter stood without a word
All through the long harangue, nor stirred;
But spoke in tone as hard as fate:
"You've testified, alas; too late!
Joining the church will never do.
The work it needs to take you through
Was left undone: by words alone
The harp and crown were never won;
You never gave the hungry bread,
Nor made the orphan smile," he said;
"You never dried the mourner's tear;
We do not want such Christians here."
Then called an usher from the throng,
And bade him: "Take that man along,
And as you go, direct him well
Along the road that leads to H—ll;
We do not want him; go, I say,
And quickly show him on the way."
So, looking neither left nor right,
He started off, as well he might.
The patient woman started too—
"Stop!" cried St. Peter; "That won't do!
Just go within—you need not wait,"
As open swung the pearly gate.
On entering there, she found a rest,
And heavenly peace within her breast;
The starry crown, the harp of gold
Was hers while "endless ages" rolled,
For those who labor win the prize—
That "heavenly mansion" in the skies.

UOL SEVI.

The Progressive Thinker.

Published weekly at No. 40 Loomis street, Chicago, Ill. Every Spiritualist should have this paper. Every advanced thinker should subscribe for it; in fact the whole world would be greatly improved if it could be read by each family circle. Terms ONE DOLLAR per year. Sent three months for 25c.

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TIMELY SUGGESTIONS.

To Those American Citizens Who Think Wisely and Think Well.

There are many sides to cliques, clans and creeds, but in our government there should be but one side, and that should be the true spirit of universal manifestation without regard to individual position.

Intellectual liberty is always freighted with universal love, as it is the highest gift from God bestowed on mortals, and, as our government is of the divine or diffusion spirit, so our religion and our politics should be based on a universal scale of administration, and as the offspring of mental freedom is the parent of this government, it is easy to discern why we read on so many standards that "Taxation without representation is tyranny," and "Opposition to tyranny is obedience to God."

Let us test the true metal of our citizens by the constitutional right to adjust the mistakes that are made and many suffer under, by allowing individual interests to destroy the perpetuation of equal taxation of all property in our country by corporations, either religious or otherwise.

We ask that equal taxation be levied on all property owned by any individual or corporation, and thereby greatly lessen the burdens of the individual, sharing equally in the benefits of taxation, and enable the government, by the surplus received on property not now taxed, to increase our internal improvements by governmental work and to give employment to the populations that all governments are throwing upon us, and to help to save our cities from the flood-tide of idlers and criminals.

As our religious teachers and political aspirants loudly proclaim their love to humanity, let us ask them to join in this universal movement. If they are sincere and really desire to benefit the universal condition of society, let them show their zeal by insisting that all property be taxed in unison with the spirit of this government, and that selfish individual interests shall cease to exist, for the time will soon come when individual interests must be turned into universal equality. We could but notice, in the recent growth of the city through annexation, the effort of some of our officers to divide our city into wards, the individual effort to monopolize and to hold certain portions of the city subject to corporations regardless of the interest and wishes of the masses of the people in such localities, and this, too, after the lapse of years of teachings of the righting of all wrongs by the ballot.

The intrigues of individual interest in the political parties must cease; they should have only the universal good of our people at heart, using their best judgment, free from political intrigue and individual aspirations, with the true spirit of '76 firmly imbedded in the mentality of every official servant who occupies a position where the interests of the people are involved. With these there should be but one interest made manifest, and that interest the universal interest of every citizen within our land, in the perpetuation of a purer administration, which shall stand above all sordid clans, cliques, rings and creeds.

America, in its childhood, possessing the germs, when once executed in its fullness, will unfold the highest and best conditions for every individual who may be fortunate enough to become a citizen of these United States.

Let us move upon our political rights. Let us be above the individual power of those who would buy and sell the votes of our brothers for individual purposes, looking only to the interests of our country; that interest should be to remove intrigue in whatever place it may be manifest, which would take away free thought, free speech and individual liberty.

As citizens obeying and loving the beauties embodied in our constitution, let our motto be—America and liberty forever.

RUFUS H. BARTLETT, M. D.

Bishop A. Beals at Milwaukee.

TO THE EDITOR:—I find the spiritual cause here in a healthy and flourishing condition, under the efficient direction of Brother Nick, whose zeal and earnestness is a power in itself, and would insure any cause of less importance than Spiritualism a degree of success not otherwise given. He and his good wife are a host in themselves, and give a healthful impetus to the cause that lacks the assistance; and their hospitable home, of which I am a guest, is a haven of repose to the pilgrim and stranger that comes within their gates. Much of the present success of the cause here is directly due to the earnest work of Brother Nick, and to his judgment and tact in securing proper speakers and mediums to serve them on their platform; and he has won the right to the position he occupies as leader. The forty-sixth anniversary held here Saturday and Sunday was a grand success, and reflects great credit on the officers of the society for giving so fine a programme. The social and dance Saturday evening was attended by a large company of old and young, and the banquet served was a great credit to the ladies of the society. Brother Rothermel, the celebrated phenomenal medium, is here and doing a good work, convincing the skeptic and satisfying the doubters; and his presence on my platform as a clairvoyant medium is a great assistance in my work here. The factions that have sprung up here since the First Society was organized have done very little injury to the First Society, and will no doubt be an incentive to more zealous work among both parties, and a final coming together in good fellowship as one society; for these brothers and sisters in the spiritual cause have no just reason to work in opposition to each other, but rather to learn to bear and forbear with each other, and to hold up the banner of fraternal sympathy and good will to all the world as the new religion of man.

Let us, as Spiritualists, learn to practice charity and toleration, and to remember that the greatest of these is charity.

BISHOP A. BEALS.

The Northwestern Spiritualists' Association at Twin City Park.

The camp grounds of the Northwestern Spiritualists' Association is situated near the State Fair Grounds adjoining Como Park, between the cities of St. Paul and Minneapolis, Minn. It lies within one half mile of Lake Como, and has a gently rolling surface covered with beautiful shade trees, and is an inviting spot to spend a month for pleasure and profit. The camp for 1894 will be in session the full month of July.

The talent engaged for this occasion stand high as representatives of Liberalism and pure Spiritualism. The Hon. L. V. Moulton, of Grand Rapids, Mich., is engaged for the full month. He will officiate in the capacity of chairman of the meeting and deliver an occasional address upon the higher teachings of Spiritualism.

Below is a copy of the letter accepting engagement.

GRAND RAPIDS, Mich., April 5, 1894.

I have set aside the entire month of July as engaged for the coming camp of the Northwestern Association, and I will make all necessary arrangements to be with you. I will, also, do all in my power to made the meeting a success, and further the progress of a cause that I believe contains the elements of a saving force in society, through which only can we avoid reverting backward toward barbarism in the near future.

Very respectfully,
L. V. MOULTON.

Mrs. R. S. Lillie, Willard J. Hull, Helen Stuart-Richings, J. Clegg Wright, Dr. Adah Sheehan and Oscar A. Edgerly are engaged as speakers.

Edgar W. Emerson, of Manchester, N. H., and F. Corden White, of Chicago, Ill., will occupy the platform as test mediums. William A. Mansfield, the gentleman, scholar and slate medium, will be with us the full month. Elsie Reynolds, of San Francisco, Cal., and Bessie Aspinwall, of Minneapolis, will be in attendance as materializing mediums.

Hugh R. Moore, possessed of rare gifts as a medium, is engaged for the month. A. Campbell, the medium through whose organism fine works of art are produced, in a letter says: "I am engaged at Cassadaga for the full time of their camp, but as yours is earlier, I will try and spend the month with you."

Prof. A. B. Severance, of Milwaukee, who as a psychometrist is so well and favorably known, will be with us to interest the people in the line of progress as he represents it. We also announce Prof. W. M. Lockwood for a course of scientific lectures. One prominent in the work says he is one of the ablest representatives and exponents of the highest phase of Spiritualism. Home talent from both cities, which is varied, will assist in the mediumistic work.

A chorus of four voices, accompanied by instrumental music, will be furnished by the well and favorably known Professor Paul Zumbach, of St. Paul, who has been engaged for the month.

In behalf of the committee and those chosen to superintend the management of the camp, a cordial invitation is extended to the midiums of the Northwest to meet with us and help to advance the cause of truth, for it is the universal feeling from all interested that in each and every case nothing will be left undone to make this occasion one of importance to the cause of Spiritualism.

The Twin Cities contain a population of four hundred thousand, wide-awake and progressive people, large numbers being in sympathy with the liberal and spiritual thought, and it only remains to be properly presented to gain the confidence of a larger class of followers.

The new location is a desirable one for this purpose; the grounds are owned by one who is interested in the progress of the cause, and they can be secured as a permanent home for the Spiritualists of the Northwest. The buildings and tent floors belonging to the Association have been moved from the Merrimac Island to this new location, and operations will soon be begun putting the ground in readiness for the coming camp. Located as we are between the two cities, with the talent we have engaged, and the interest manifested in this direction, it will secure a large attendance. All interested in the cause of human progress should improve the present opportunity and spend the month at Twin City Park.

Any inquiries upon the matter will be cheerfully responded to by communicating with R. U. D. Evans, recording secretary, 674 Edmund street, St. Paul, or N. C. Westerfield, corresponding secretary, 319 New York Life Building, Minneapolis, Minn.

Complete circulars and programs will be issued at an early date, giving full information in regard to all matters pertaining to the camp, and forwarded to all parties whose names we have on our list.

WM. E. WHEELOCK, President,
Northwestern Spiritualists Association.

Dr. J. M. Temple's Wonderful Tests.

TO THE EDITOR:—It was my good fortune to be present with the St. Louis Spiritualists' Society at Howard's hall, last Sunday, and to listen to Dr. J. M. Temple's most wonderful tests, and I must say they were as good as I have ever heard given from the spiritual platform. He was a perfect stranger in this city, and could not possibly have known any person in the hall, yet he gave tests for about half an hour, and every one of them was recognized, as he personated the spirits and gave their full names and description. Dr. Temple has now opened up parlors at 2326 Olive street, where he holds test seances twice a week. I have been to one of those seances, and everybody in the room got a most remarkable test, though some of them were very skeptical—they have to acknowledge the truth when they get it in such a positive way as Dr. Temple always gives it. He has also formed a circle of sensitives and is developing them into mediums. Dr. Temple is well liked here, as he is a good medium and also a man of good habits and pleasant disposition.

They have a very fine society here. Mrs. Carrie Twing is filling this month's engagement with very good results. She is a fine speaker and a very good medium, and is very well liked here by the people and the Spiritualist Society of St. Louis.

C. H. JELLSETT.

A Ripe Life.

John Otis Bently of North Milton, Saratoga county, N. Y., passed to eternal youth and life on Sunday, April 8th, from his old home on the farm where he was born ninety-nine years, five months and eleven days ago. His father purchased the land from the Indians and cleared it and built a log house, in which he lived, but which was torn down and a better house erected in which the son was born. This was in time deserted for a larger and better one, and now the son who so nearly saw his century close has left the wornout house of the body for one "eternal in the heavens."

He had seen wonderful changes in the surrounding country. Working at one time as a carpenter he helped to build the first hotel at Saratoga Springs. Always ready to catch the most advanced thought of the day, he became one of the earliest converts to modern Spiritualism, and for over forty years its light had been in his path, brightening all his clouds of sorrow. His wife and seven daughters had gone before him to the Summerland, and but one child, a son (who bears his father's name), remains in the old home, made sacred by so many memories.

Although he had lived so long on earth he had never grown old in spirit. He had the keenest interest in progressive ideas and all affairs of the day. He voted at the last presidential election. He lived his Spiritualism in a life peaceful, clean and true, and the memory of it, left with those who knew him, is infinitely better than the costliest monument that could be erected.

He will be greatly missed, for, with his activity and happy spirit, he was always welcomed and welcoming. Even the children will miss the dear great-grandfather who loved them and sympathized with them in everything, who was always ready to sing them songs, and tell them stories of the past, which all seemed so vivid to him. The funeral was conducted by the writer in fulfillment of a promise made many years ago; but his life was better than sermon or poem can be.

HELEN TEMPLE BRIGHAM.

The Arena.

The May *Arena* closes the ninth volume of this leader among the progressive and reformative reviews of the English-speaking world. The table of contents is very strong and inviting to those interested in live questions and advanced thought. Among the important social and economic problems discussed and ably handled in a brave and fundamental manner, characteristic of this review, are "The First Steps in the Land Question," by Louis F. Post, the eminent Single-Tax leader; "The Philosophy of Mutualism," by Professor Frank Parsons, of the Boston University Law School; "Emergency Measures for Maintaining Self-Respected Manhood," by the editor of the *Arena*. "The Saloon Evil" is also discussed in a symposium. One of the strongest papers on heredity that has appeared in recent years is found in this issue from the pen of Helen M. Gardner. Rev. M. J. Savage appears in a very thoughtful paper on "The Religion of Lowell's Poems;" a fine portrait of Lowell appears as a frontispiece Dr. James G. Cocke contributes a striking paper on "The Power of the Mind in the Cure of Diseases." A strong feature of this number is a brief character sketch by Stephen Crane, entitled "An Ominous Baby." Stinton Jarvis' series of brilliant papers on "The Ascent of Life" closes with this issue.

The *Arena* has made steady progress, its circulation having increased during the panic, and it has necessarily been enlarged to one hundred and forty-four pages. There is, also, in addition to this, the book reviews, which cover over twenty pages, making in all a magazine of over one hundred and sixty pages. The steady increase in circulation of this $5 magazine during a period of unprecedented financial depression shows how deep-rooted and far-reaching is the unrest and social discontent; for this review has steadfastly given audience to the views of the social reformers of the various schools of thought.

Haslett Park Camp-Meeting.

Opens July 25, closes August 27. Speakers will appear on the rostrum in the following order: Mrs. A. L. Robinson, Lyman C. Howe, Mrs. H. S. Lake, Hon. A. B. French; Woman's Day, Mrs. Emily B. Ketchem, Mrs. May Stockings Knaggs, Mrs. E. Stranger, D. P. Dewey, Edgar W. Emerson, Mrs. A. E. Sheets, Mrs. Julia M. Walton, Mrs. Minnie Carpenter, Hon. L. V. Moulton and Oscar W. Edgerly. Dr. A. B. Spinney will give during camp several lectures, some of which will be illustrated. Wm. A. Mansfield will be present during the first two weeks. James A. Riley and other fine mediums have promised to be with us. Miss Clair Tuttle will conduct the literary entertainments.

EFFIE F. JOSSELYN, Corresponding Sec.,
Haslett Park Association.

Helen Harlow's Vow, or Self Justice. By Lois Waisbrooker. Price reduced from $1.50 to $1, cloth.

The Spiritual Birth. The Spiritualistic idea of Death, Heaven and Hell. By Moses Hull. Price 10 cents.

"God in the Constitution." By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for $1.00. For sale at this office.

THE TWO CHILD SPIRITS.

They Brought Father Walters to the Bedside of a Dying Man.

The death this week of the Rev. Father Walters (says a Washington telegram to the Philadelphia Times), recalls not only his connection with the famous Surratt trial, but brings to mind the strange phenomenon of a visitation from a supernatural world, in which he was the principal actor.

Probably no point has ever been so much debated as the possibilty of a spirit's return from the other world. And most stories of this kind usually come by a roundabout way that makes it impossible to trace the evidence. The following incident was told by Father Walters as his own experience, to a fellow-priest, who is now living in a Virginia town.

One stormy dark night Father Walters had retired, when, possibly about 2 o'clock, there came a violent pull at the bell. At the sound he sprang up, and opening the window, glanced at the doorstep below. There stood two children—a boy of about 11 and a girl a few years younger. Both were thinly clad and their dress plainly showed that they belonged to parents who had small share of this world's goods.

"What do you want?" asked the priest of his small visitors.

"Our father is dying and wants you to come to him immediately," one replied. "We will show you the way."

In a few moments the priest was dressed and, opening the door, stepped out in the street where the two children were waiting. It was cold and the sharp wind seemed to pierce the thin garments of the pair, but without a word they set out, the priest following closely behind. After a long walk through lonely streets and dreary alleys they turned up a lane and stopped before a tall, rickety tenement house, that stood with only a single taper gleaming from a garret window. The boy opened the door but did not enter.

"My father's door is the first at the top of the house," he explained as the priest stepped within. "You will see a light shining through the keyhole, and cannot miss it."

Stumbling up the dark stair from floor to floor, the priest groped his way toward a faint line of light that shown above like a tiny thread in the darkness. And not a sound, save his footfalls, broke the solemn stillness. At last he reached the top floor and opened the door from whose keyhole the light appeared.

Here a piteous sight met his eyes. The room, which was bare of any furniture save a broken chair and a ragged pallet, was dimly lighted by a candle stuck in a bottle. Its feeble ray danced in the dark corners and threw grotesque shadows on the livid man beneath the rags.

"Who are you?" demanded the man in a low voice as the priest entered the room.

"I am a priest—you sent for me a few moments ago," Father Walters replied.

"You are mistaken," the man whispered; "I did not send for you—I have no one to send—I am alone—dying alone."

"That is strange," replied the priest; "for two children, a boy and a girl, came to my house, told me their father was dying and showed me the way."

"Two children," gasped the man as he almost sprang upright. "What—what did they look like?"

In a few words the priest described their appearance, and as he did so the man covered his face with his skeleton fingers. Slowly the tears trickled through and sobs convulsed his frame.

"They were my children," he cried at last. "My poor, dead children," and he fell back on his pillow almost exhausted.

When his strength had somewhat returned he told Father Walters his story. How, after the death of his wife he had taken to drink, how the children had been neglected and had finally been laid by their mother's side, how he had sunk lower and lower till now he lay dying a drunkard's death. He had prayed for a priest, but there was no one to send for him.

"They were my two dead children who came for you, father," he said with a broken voice. "My poor children were sent by heaven to bring you to their dying father." And the repentant sinner received the last offices of his church.

This story is vouched for by a gentleman whose veracity cannot be doubted, and, while it seems a fiction, really took place in prosaic, every-day Washington. It illustrates the important fact that Spiritualism is common to all classes of people, and to all churches.

TRUE GRIT.

Perfect Motherhood, or Mabel Raymond's Resolve. By Lois Waisbrooker. Dedicated to Woman everywhere, that children may cease to be accursed. Price reduced to $1.

The Rationale of Mesmerism. By A. P. Sinnett. Considered theoretically, philosophically and theosophically. Price $1.25.

HYPNOTISM; its Facts, Theories and Related Phenomena, etc. By Carl Sextus. A very interesting presentation of a most interesting subject, by a practical hypnotist. Cloth $2.

All About Devils. By Moses Hull. It traces the history of the theological idea of devils. Shows much research. Paper, 15 cents.

The Spiritual Alps and How We Ascend Them. By Moses Hull. A beautiful essay in the line of refined spiritual thought and progression. Paper, 25 cents; cloth, 50 cts.

A Sex Revolution, by Louis Waisbrooker. Radical ideas. Paper, 25 cents.

The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A trenchant presentation of the subject. Paper, 50 cents; cloth, $1.

THE QUESTION SETTLED

A CAREFUL COMPARISON —OF— Biblical and Modern Spiritualism.

By MOSES HULL,

Author of "The Contrast," "Which," "Letters to Elder Miles Grant," "Both Sides," "That Terrible Question," "Wolf in Sheep's Clothing," Etc., Etc.

This book is what its title indicates—"THE QUESTION SETTLED, an Careful Comparison of Biblical and Modern Spiritualism." We give below only a partial list of the contents of each chapter:

CHAPTER I—The Adaptation of Spiritualism to the Wants of Humanity.—No argument so good as that of Adaptation. Religions must adapt themselves to Men. Religions and Sciences have failed to demonstrate an After-Life. Two contradictory Chains of Thought in the Bible. Law forbidding Consultation with the Dead. Its Effect. Bible Writers in Doubt as to a Future. A Dialogue. Spiritualism convinces a Minister of his Immorality. Dying Minister in Despair. Why this Appetite for a Knowledge of a Future.

CHAPTER II—The Moral Tendency of Spiritualism.—A Natural Query. Jesus regarded as a Blasphemer and a Devil. Every new System passes an Era of Calumny. Persecution purifies. What Good has Spiritualism done. Opponents unfair. Immorality in the Churches. Religious Systems not responsible for Errors of their Adherents. None Perfect. All are God-makers. Men worship their own Opinions. Shortcomings of Bible Saints. Jewish Church. Testimony of Jeremiah.

CHAPTER III—Bible Doctrine of Angel Ministry.—A Common Doctrine. Angels are Spirits. Terms "Man" and "Angel." Angel Men visit Abraham, Lot, Joshua. The Host of the Lord. An Angel appears to Gideon; to Manoah's wife; is introduced to Manoah. Writing on the Wall. Daniel a Superior Medium. Gabriel both a Man and Angel. The Stone rolled from the Sepulchre by a Man.

CHAPTER IV—The Three Pillars of Spiritualism.—Spiritual Platform. Three propositions. Man has a Spiritual Nature. Spirit not Immaterial. Spiritual Man. Source of Evidence. Biblical Testimony. Elihu. Zophaniah. Papal Decree. Hard Questions. Can not answer all. Spiritual Senses. Blind and Deaf Man. Illustration. Man Double. Two Fathers. Two Sources of Knowledge. Peter awakened. Two Contradictory Histories of Jesus.

CHAPTER V—The Birth of the Spirit.—All Subjects Important. "Ye must be born again." Nicodemus' Quandary. A Minister's Opinion. Author's Objection. Jesus' Tests. Must be born out of Flesh. Birth of the Spirit a Resurrection. Not of Flesh and Blood. Bible against it (1 Cor. xv.). Natural and Spiritual Body. Opinion of the Woman of Tekoah. Of Job. Of Jesus. Objections answered. Mortal Bodies quickened. Must eat Christ's Flesh.

CHAPTER VI—Are We Infidels?—Rapid Growth of Spiritualism. The "Mad-Dog" Cry. Charge Ignored. Proceeds from Infidel Hearts. Truths and Errors in the Bible. Dialogue; Minister wants a Bible. All believe Parts, and no one believes All, of the Bible. Illustrative Cases. How shall we decide who the Believers are. The true Test. Works. The Commission. End of the World not yet. Jewish and Christian age. Preaching, Baptism, and Signs go together. Is Christ in the Church?

CHAPTER VII—Are We Deluded?—A Common Cry. Contradictory Positions. Order of Batteries. They fire into each other. "Kettle Story." Result of the Warfare. Dialogue. God and Mediums deceiving the World. Are God and the Devil Partners? Is it just to damn the World for Unbelief. Author loves God more than Bibles. Lying Spirits sent out. Did God do it? Case of Jeremiah and Ezekiel. Ezekiel's Explanation. Spiritualism a Delusion. The Lord coming. Reasoning in a Circle. Wonderful Success of the Opposition (?). Spiritualism will not "down." "Old Spiritfoot."

CHAPTER VIII—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Abolitionism. God legislated against Spiritualism. Necromancy; Definition of. The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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SATURDAY, APRIL 21 1894

What God?

A very earnest orthodox friend, in answer to the question: "What God do you want in the Constitution?" responded: "The God of the Bible, of course." Our friend seemed ignorant of the fact that there are many gods in the Bible, so we insisted he should select the one which would meet the needs of the church at this time. Is it the imbecile God who is reported to have made man, then "repented" of his task, and who swept away by a universal flood all but one family, because they displeased him? Is it he who tired of his labors in making a world, had to rest to recover from his fatigue? Is it he who became angered at Sodom and Gomorrah, and destroyed the cities and all their inhabitants, save righteous Lot, and he a drunken, incestuous "scalawag?" Is it he who rivaled the Egyptian astrologer, turned the rivers into blood, the dust into lice; filled the land with frogs, and slaughtered all the first-born, because he had hardened their hearts and would not let his people go; then reversed his own laws, opened a passageway through the Red Sea for them to escape, and drowned all who pursued? Is it he whom it took forty days to write the ten commandments, and who detained Moses all that long time in the wilderness while engaged in the task? A universe in six days; two tablets of stone in forty days. The latter must have been an inferior god. Possibly it is he who told Moses to "Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor," slaughtering "that day about three thousand men," because Aaron had made a molten calf which God feared would become his rival? This same God, Ex. 22:29, required not only the "liquors" as offerings to him, but "the first-born of thy sons shalt thou give unto me." Moses and Aaron and seventy-two others paid a visit to "the God of Israel," and "they saw God, and did eat and drink" with him. Ex. 24, 9 to 12. Would our friend want a god of this sort in the Constitution? one of a convivial character, who was so intimate with Moses, the murderer?

But David, "the sweet psalmist of Israel," through whom "the spirit of the Lord spake," "danced before the Lord with all his might," yes, even "leaped" in his delight, because he got possession of the "ark of the Lord." See 2 Sam. 6: 11 to 17. Amos 5:6, tells us who this "Lord," or, correctly, lords were, before whom David leaped and danced. They prove to have been the demon gods, Moloch and Chinn. Kitto shows this "ark of the Lord" was an ornamented box or chest, borrowed from Egyptian mythology, and that these rude barbarian gods, which these sacred people carried with them in all their wanderings, were finally deposited in the holy of holies of the temple to whom the priests only had access.

And these are only a very few of the choice specimens of "the Bible God" our Christian friend wants in the American Constitution for a free people to worship, and from which the courts will have to select when any god is enthroned in organic law.

Will it not be better to try and get along awhile yet without any god in the Constitution, until we find one who does not partake of the rude character of those who make them?

Pious Frauds.

Sale's translation of the Koran into English uses the terms Jesus and Jesus Christ several times, but Prof. Johnson says the terms do not occur in the Arabic. They were additions made by the early translators to make appear that which does not exist in fact. Why all these innumerable frauds, which seem to have had their rise after the Crusades?

Practical Common Sense.

It is rarely we meet an article in the secular press, particularly if that press is under the management of a Congregationalist, which so unqualifiedly meets our approbation; as the following, clipped from the editorial columns of a late issue of the daily *Record* of this city, favoring church taxation. It covers the entire question, and should make a circuit of every press in the country. We quote, headline and all, and endorse each word:

"TAXATION OF CHURCH PROPERTY.

"The question of taxing church property is again the subject of discussion. The present movement seems to be carried on and encouraged by some Protestant churches. It is alleged, with how much accuracy cannot be said, that four-fifths of the Protestants in this country are in favor of church property bearing its just proportion of the burdens of supporting the government, and it is true that very many declare that the church ought not to be a pensioner on the state.

"Every state and territory in the union gives churches some exemption, most of them without any regard to values, while some tax those worth more than a specified sum. About one-third of the states exempt parsonages belonging to churches as well. Church edifices and land alone, exclusive of parsonages, colleges and the like, are valued at $680,687,100, and it is probable this would need to be at least doubled to include all other church property. It is safe to put the value of church property in the United States at $1,361,374,000. It is a question which seriously disturbs ministers and laymen alike whether an element of society that is so rich ought to ask any exemption from the burdens that fall alike on rich and poor, especially when the churches receive all the benefits of government that the humblest citizen can claim.

"It may be said that one of the worst obstacles the church has frequently had to contend with is the favoritism which it has received from the state. A poor man likely to lose his home for nonpayment of taxes, is justly aggrieved that the costly church near him shares no part of the burden which the state imposes on him, and the wars and disturbances that have been caused by large accumulations of church wealth in other countries show how intense this feeling may be. Confiscation of this property by the state has been sometimes the only way of restoring peace.

"The feeling is becoming very general inside of the church itself that, as a matter of business, it would be better for the church to pay taxes on its property than to permit it to remain exempt, and that it is unwise to permit an institution of such high character to be to any extent a public pauper or pensioner and not assume duties and responsibilities which it regards as essential in a good, honest citizen. 'Render unto Cæsar the things that are Cæsar's' is a command that many believe is evaded when exemption from taxation is asked or received.

"Many of the strongest defenders of the church in this country heartily favor the taxation of church property. The one exemption that could be reasonably asked is for hospitals that are supported by charity for alleviating human misery and suffering without compensation. Public charities are not sectarian organizations, and although they may be supported by a sect they are for all sufferers regardless of religious belief.

"It may be, as is urged, that taxation of church property would put a check upon much extravagance in building fine church edifices and would prove to be a barrier against church debts, which are often a greater burden than any amount of taxation that could legally be assessed against church holdings."

Infidel Charged with Blasphemy.

LEXINGTON, KY.—The Rev. E. L. Southgate has served notice on Charles C. Moore, the noted infidel and editor of the *Blue Grass Blade*, that a suit will be filed against him in the circuit court for blasphemy.—*News Item.*

It is very evident that the fools are not all dead. The Boston *Investigator*, the oldest and ablest infidel paper in the world, was established in 1831, by Abner Kneeland, who was prosecuted, convicted and imprisoned for blasphemy, the offence, he had said: "The Universalists believe in a God which I do not." All the Liberal papers in America and the world have sprung into being, and probably owe much of their success to the persecution which followed the enunciation of a simple opinion by ex-Rev. Abner Kneeland. And not one of them hesitates to repudiate not only the God of the Universalists, but any other God fashioned by man in his own image.

A few years ago C. B. Reynolds, another ex-clergyman, who had done some thinking on his own account, was persecuted for blasphemy in New Jersey, but Christianity gained no new laurels in consequence. The great speech of Col. Ingersoll, on the trial of that case, has become a text-book on the subject of blasphemy. Mr. Reynolds, now at the head of the Liberals in the State of Washington, was spurred on by his persecutors, and has made, in co-operation with others, that new State the most liberal of any in the American Union. Persecution for opinion's sake, or for the expression of an honest thought, has never retarded the advance of a great truth.

Welcome.

Prof. Edwin Johnson, of London, England, writes he is in receipt of a specimen copy of THE PROGRESSIVE THINKER, and is much interested in the paper. The Professor is a voluminous author, and one of the ablest scholars of Europe. He is an ex-clergyman, and if we mistake not, was for long years a Professor in one of the allied colleges of Oxford University. We shall gladly welcome him to a place in these columns, as will all of our readers. Our only regret is the paper has not yet reached that circulation which will justify compensation to correspondents. Duty done is our present high reward.

Philosophy consists not in airy schemes or idle speculations; the rules and conduct of all social life is her greatest province.—Thomson.

SOMETHING NEW.

A New Heaven and a New Earth.

Lucid Thoughts for the Readers of The Progressive Thinker.

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THE CREATIVE POWER—HAPPINESS—HEAVEN THE AFTER-BIRTH—CREATION AND LAW—MAGNETISM.

"A NEW HEAVEN AND A NEW EARTH."

It is a great pity in one respect (says Col. R. T. Van Horn, in the Kansas City *Journal*) that the spiritual aspirations in man should ever have been trammeled by dogma. There is nothing so material, utterly, as the dogmatic concept of the creative power and its work. Its earth has always been a mere piece of slag, and its heaven as material as an ordinary sociable. Happiness in this world is only attained by what is regarded as sin, and the beatitude of the hereafter is realized in an eternity of ascription to another. Ourselves must be crucified in this life and ignored in the next. Is that a rational ideal? How can any happiness come, save as it is felt? What is happiness, anyhow, but the harmonious relation of ourselves to environing conditions? Comfort of body consists in health and the balance of bodily conditions with the elements surrounding it. Content of mind comes from the same balance in what we call moral relations. And these constitute perfect living, or happiness. If life is continuous, the like conditions on the new plane of existence is the only rational heaven we can conceive of. Or, in other words, the life hereafter is but a continuation of this one as to personality and its demands. Aside from the sustenance of the physical life, real happiness here is through increasing knowledge. And that is the pursuit of immortality.

This state attained here in this life is the measure of what we call civilization, and when fully attained gives us a new earth, and of necessity a new heaven—for heaven is the after-birth of earth. To attain the one we must pass through the other. There is only one way to anything great or small in organic life, and that is growth. "Creation" was not, is not, a thing of caprice, or of counsel or of will, but of law. To "be" embraces the all of being, from the unseen potency to the seen organism and the again unseen but developed individuality. It is the temporary organism that is what we call mortal—not the living self. The house is not the tenant—neither is the body the man. So much to get the mind in the right channel of thinking.

We have been asked many questions in regard to the invention of the vibratory motor mentioned last Sunday, but we gave then in brief all that has yet come under our reading as to its details. We have to get out of the old ruts of thought before we can grasp the idea of such an invention. It is a revolution in physics.

The whole science of our age rests primarily on the theory of gravity, and the hypothesis of vibration, like many other modern discoveries, is not reconcilable with it. Scientific orthodoxy, like its dogmatic sister, is well up in that form of knowledge that made the grindstone a dinner for the cow, and always knew a thing after somebody shows it, but still gravity as taught in the books is receiving almost as many irreverent shocks as dogma itself.

The fact is, the planet is alive in a sense that science has not recognized heretofore, and it bids fair to minimize the vibratory theory by trying to make it work in the old gravity lines of thinking, while it is essentially revolutionary. It treats the wonderful discoveries of Tesla in the same way, and for a hundred years it has done the same thing with mesmerism—and is still doing so under its new name of hypnotism. Vibration seems to be the primary form of motion, or original atomic activity, hence the amazing results of its power when it can be invoked. It is like magnetic force, but little understood, because looked at through the old gravity lens.

For now nearly half a century the world has had before it the palpable demonstration that the so-called law of gravity is not the absolute force, yet it is not recognized. Newton saw the apple fall, and he at once recognized a fact that upset the old idea of things. Now if at this day he saw the apple rise, his great mind would recognize another force unknown before. Or he might, by observation and experiment, come to hold the hypothesis, as some advanced minds now do, that both were true, both but the expression of the one force, which, by the fall and the rise of the apple, told simply of the change in the direction of force.

Here is another fact: Men now with almost unvarying correctness predict weather changes and earthquake periods of activity. They do not do so on the old theory of volcanic action on the one hand, or the ancient meteorology of Halley and Loomis on the other, but from electrical or what we might call atmospheric conditions. That is the hypothesis on which their calculations are based, and as the happening of an eclipse or a transit proves the correctness of the theory of astronomers, so the happening of what their calculations foretell proves the correctness of their premises. Here, then, is a new departure altogether—and we are on the eve of the discovery of an entirely new earth—this new earth consisting of a new way of reading its phenomena and its laws. There is nothing new but newer thought.

And now let us read the familiar thing we call magnetism in this newer or larger sense: A magnet seems to attract iron to it, to hold it when in contact and to move it with more or less activity as the distance varies. Hence we say the magnet attracts. From the very same evidence—sight—we say the sun rises and sets. Is the one any more a fact for that reason than the other? There are two things only in the universe—positive and negative—or force and substance. We call them sometimes matter and space, ether and substance, and again spiritual and material. Whatever they may be called, there are but two. Matter of itself is inert, negative or receptive. Necessarily it is so because it is the medium for objective expression. It may be a sun, a planet, a plant or a man—it is the same—the objective of the unseen.

This force, or this unseen, this positive, this intelligence, as we also term it, acts not arbitrarily or through caprice, but is itself the law. How does it form organisms, or the objective of thought? Remember that a sun is as much a life organism as a man, and is but part of The All. The discovery of this method is knowledge or science. The highest concept known to our knowledge has been the law or theory of gravity. Advanced investigation and observation has tended to the insufficiency of this hypothesis to account for all that is known to be, just as the nebular hypothesis, based upon it, has failed to explain planetary formation, wholly. What does explain them more fully? The newer concept is the theory of the vortex.

We see the earth has an atmosphere—a part of it—not a jacket. We have tested the same fact as to every organism that is on the earth. We also find that from the planet to the raindrop everything tends to the globular form. How can this be without a force external driving this negative element together—condensing it, as we term it? And this external force is for convenience called the vortex. We see it everywhere, in the continental sweep of the cyclone or in the smaller but seemingly infinite power of the tornado. The magnet is but a more pronounced illustration of this vortex force—for if its power was internal, its activity would not be intermittent. And if the theory of gravity was a law, there could be no intermittent planetary activity, but the force would be constant and the result equilibrium, or death. It is to the fact that what we call planetary force is not constant that we owe the seasons and all the variety of organic life upon it. And this variableness in planetary force could only come from an external one.

There being but the two known things, the ether and substance, this vortex must be the ether in motion—for motion is life itself. Take a drop of water on a dusty floor. Some force must not only round the drop of water, but must cause the dust to adhere to it. What is it but this vortex force? To prove it, take a piece of cloth and touch the drop of water and it instantly disappears in the cloth. Why? You have broken the vortex, but the external force drives the water into the cloth till it finds the conditions that arrest it or dissipate it. This, again, is called polarity—but we will not follow that branch of the subject. This is the law of all form throughout the universe, call it gravity, vortex, creation, or what you may. The poet was scientifically right when he said the same power formed the planet that did the dewdrop. There is no inherent force in matter as we know it. When it ceases to be objective it ceases to be matter in the sense that it enters into form—for space in its primal sense is one—that is, world substance in solution. It would make thought expression much clearer were we to use the term matter for the visible and substance for its invisible condition. The subtle thing we call ether is the element that in motion forms the vortex—it drives substance together and condenses it into suns, worlds and all forms of life upon them. It is this vortex motion or action that forms the raindrop, the snowflake, that gives the seeming life to the magnet. Sun vortex carries the planets in its subvortices, the moon floats in a vortex subordinate to that of the earth, and all organic life is but the result of like force in degree. By this hypothesis we get a simple but comprehensive idea of what we call force—that it is external to all form, and when it is broken form dissipates. So, were the vortex of our earth to be broken it would, like the drop of water on the dusty floor, instantly disappear.

We have been tempted into this rather parenthetical line of mention, because most of our difficulties in scientific thinking come from the old concepts as to the nature of force and its varied phenomena. This new theory of vibration is not understandable by the old hypotheses, and we must look for it along new lines of exploration. Even our atomic theory has too material a reading for the newer facts discovered. Atoms cannot be what the etymology of the word calls for. Microscopic life tells us this will not answer. Atoms must have both circulation of force and polarity or they could not give us the basis of all form, the crystal. The crystal is the first visible result of atomic combination, or the primal vortexian force. Thus we find the potential still beyond—that we stop at by saying it is intelligence or spirit. But this side, or in the domain of the knowable, the vortex, best of all hypotheses, allows facts to harmonize with it. Vibration seems to bring us nearer to this primal force. To say it is powerful enough to vaporize the human body if brought to bear upon it is but saying it is strong enough to break the vortex within which the human ego has entrenched itself, and like a drop of water it would disappear.

These wonderful things exalt our conceptions as to what we are and why we are. Such a force and like forces have been strong enough to break the vortices of dogma, and even the vortex of the dogmatic hell has been broken and it is gone from the mental vision of intelligent mankind, or rather from our Occidental mentality—for it is a child of our infantile conceptions as a race. Then again, the discussion of these problems gives us better aspirations, and these lead to independence of thought and bring us into the atmosphere of mental and spiritual freedom—the highest condition of the human soul. It is these conditions, now fast dawning upon the race, that constitute the new heaven and the new earth.

R. T. VAN HORN.

The Emperor of Japan.

The emperor of Japan wishes the world to understand that his religious views are as broad as they make them. He has called for an exhibition of all the different religions taught in his empire. Priests and ministers of all sects are invited to attend, and to conduct such services as will best present their religion or form of worship to the public. This is doubtless a direct outcome of the parliament of religions at Chicago last summer in connection with the Columbian exposition. Such a proposition, coming from the head of a government often classed among the pagans, and certainly not a Christian government, is most significant.

Dream not that helm and harness are signs of valor true. Peace hath higher tests of manhood than battles ever knew.—Whittier.

JESUS OR CÆSAR.

Another Step to Be Taken by Civilization.

A MIGHTY CRISIS—THE CRUST OF CHARITY—THE THREAT OF VIOLENCE—THE POLICY OF JESUS AND THAT OF CÆSAR.

A late number of the *Arena* contains a very excellent, closely-printed, twelve-page paper, by that valiant, energetic advocate of justice, B. O. Flower, the editor, in which he says:

"Europe and America are facing one of those mighty crises which are attended by the shattering of old-time ideals and the downfall of conditions which humanity has outgrown.

"The awakened thought due to the pressure of poverty felt by the most industrious and sober on the one hand, and the general intelligence resulting from popular education on the other, has called forth a condition which it is idle for conventionalists to imagine can be overcome by the threat of violence or the crust of charity. The world has come to a point where another step will be taken by civilization.

"There are two ways of meeting the grave problems which confront us. One may be characterized as the policy of Cæsar, the other the method of Jesus. One finds expression in the iron heel of brute force and in the reasonless fury of the savage and the wild beast. The other displays a profound understanding of the human soul, and is the expression of a wise appreciation of the eternal verities of right and wrong and their consequences.

These two methods are explained, and it is shown that the Cæsarean method predominates in the rapid multiplication of armories and awakening of the savage war spirit by the military drilling of school children; the invention of such deadly weapons as the police-gun for the express purpose of mowing down our own people by the police, etc. He looks on the policy of our government as a menace to honest industry, and leading to anarchy, revolution and bloodshed; whereas the method of Jesus, if properly carried out, would arouse and quicken the conscience of the people and justice would inevitably follow.

"The black pall of slavery once hung over our fair country, but humanity outgrew it and it had to go. Had the Jesus method been adopted, slavery could have been abolished without bloodshed; but the obstinacy of the secular power rendered the Cæsarean method unavoidable, and freedom cost thousands of lives and millions of money, besides great demoralization; all of which could have been avoided by pursuing the moral and spiritual method. So it will be now. This great crisis is upon us and cannot be evaded, because it is in the direct line of evolution and progress and must be met. Therefore let us not stop to quarrel about trifles, but go forward. Mr. Flower says:

"The time has come for all friends of high thinking and true living to strike hands. The victory will come as sure as right is right, but when? That is the question for us to answer. Every man, woman and child has a mission, a work to perform. There are many who can influence other lives, and duty demands that each individual exert his or her utmost power from this moment for concerted action in the interest of justice and human brotherhood."

Give us your hand, Brother Flower. THE PROGRESSIVE THINKER is with you in everything that is for the good of humanity.

Terrible Results of a Revival Meeting in Indiana.

An Associated Press report said:

"John and Charlie Scott, of Harrodsburg, Indiana, and a Miss Huffman, of Illinois, are conducting a series of meetings in Putnam county, which are producing wonderful and terrible results. They operate by prayer and the laying on of hands; their victims are said to go into trances and stay that way for a long spell, until it is not uncommon to see eight or ten laid out on seats for hours at a time. Tuesday a committee of justices of the peace was held on one case which is very pitiable and is the direct result of this strange miracle working. Marcus Leucus, a prosperous farmer, has gone violently insane, the direct result of his religious craze. Six men are required to keep him in bed and he won't wear any clothes. He followed a star Friday night all night in the hope of catching the same, and only gave up the chase in daylight, when it disappeared. His favorite theme is the Bible, and he constantly states "He never had so much fun with Jesus Christ in all his life." The poor fellow was taken to the Indianapolis insane hospital.

In the name of religion such things are tolerated and encouraged, the churches, headed by their ministers, giving assistance. There should be a law to prevent such outrageous preaching and prostitution of mesmeric action, which fills our asylums for the insane with patients of the most hopeless class, and brings ruin and despair. This revival preaching, with its lurid rhetoric and exciting themes and illustrations, is as reprehensible as the most rampant anarchism, and should be held directly responsible for its results. It has its home with the ignorant, for the educated give it only a pitying smile.

There is one peculiarity about revivals worthy of note, and that is that they flourish best in hard times—in seasons of want and suffering; cold weather is also an essential. They are unknown in summer. Given the degree of destitution and of cold and the temperature of the revival may be calculated, which will be as the multiplication of these two factors into each other—plus the number of assistant preachers.

The melancholy of old age has a divine tenderness in it which only the sad experiences of life can lend a human soul.—O. W. Holmes.

A Lesson to Spiritualists—Words from Mr. Ehrhardt.

The exposure of the mediumistic (so-called) fraud Harry Clifton—who, it seems, had several other names as well—has had the effect to call out a number of communications concerning him and the best methods of forestalling such characters and of properly recognizing and protecting genuine mediums.

It is evident that the ordinary method of putting "mediums" before the public, the ordinary ways of testing their gifts and powers—the ordinary ways of testing their tests—are viciously loose and defective. The case of this unmitigated trickster, Clifton, is in point. Here was a fellow without a shadow of genuine mediumship, genuine only as a fraud, who for months posed as a great medium, and whose "splendid materializations" were "recognized," and publicly and privately certified to by numbers of people of general good character and intelligence, whom he, aided by confederates, had made to see and "recognize" their sons, and daughters, brothers and sisters, fathers and mothers, uncles and aunts, and cousins, grandfathers, grandmothers, etc., etc. They paid their dollars and got their money's worth in materialized forms of their uncles and aunts and all the rest of them—a la "Pinafore."

It seems ridiculously ridiculous!

We sympathize with the good, honest, confiding people who were "confidenced" into accepting Clifton's bogus spirit forms as genuine; they were too trusting—and that is not a sin; they were not keen and exactingly rigid in applying test conditions, and the result is unpleasant. The denouement should be a valuable lesson to Spiritualists and investigators.

And it is well that there should now be suggestions and considerations of proper methods to investigate and establish the mediumship of those who pose before the public as mediums. One of our correspondents, Mr. E. S. Ehrhardt, writes, anent the Clifton matter:

"I have it from good authority that an oath-bound college for the teaching of fraudulent mediums is in existence and flourishing in California." If this be true—and it is not unlikely, since graduates like Clifton can "make money" out of it—it behooves Spiritualists to be watchful, on their guard to prevent fraud and deception and to cut short the career of the rascals who in the sacred name of Spiritualism attempt to practice imposition on the public. Our cause, the cause of the loved ones and friends, who, as we know, do come to us and manifest their presence and prove their identity in many ways—this cause is too sacred, and too important in its nature, to be used as a trickster's device to line his pockets at the expense of a defrauded public.

There is, and should be, no person who so thoroughly hates and detests fraud in Spiritualism as a genuine Spiritualist.

He Proved Too Much.

About the only live issue engaging the ministerial mind is intemperance, unless it be the Quixotic effort to "put God into the Constitution!"

Lately a preacher thought to make a strong point by showing that intemperance was a prolific cause of insanity. He consulted Dr. Tobey, Superintendent of the Toledo Asylum for the Insane, expecting to make a sensational sermon on the facts thus gathered. He never gave that sermon, for he found that religion, not intemperance, was the most prolific cause of mental derangement. Too much whiskey or beer is bad; but too much religion of the orthodox kind is worse; as the raving maniacs of the worst wards testify.

If Spiritualism sent one-tenth the number to the asylum it would be suppressed by law, and justly, too.

The only alleviating circumstance in the preaching of such awful doctrines as are retailed every Sunday from tens of thousands of pulpits is that they are not believed. If they were, every church-member would become a maniac. The preachers do not believe; the laity do not believe. The intelligence of the age repudiates and condemns all these abhorrent dogmas of the past.

False.

"The age of democracy must be an age of religion," said Archbishop Ireland, in a late address to the Loyal Legion of New York. And why? Because: "A denial of a living God annihilates conscience, breaks down the barriers to sensuality, sows broadcast the seeds of moral death, and is fatal to liberty and to social order."

Tut, tut, your eminence. The statistics of crime tell a different tale. They who repudiate your triple-headed God do not fill our prisons with criminals nor are their necks stretched on the gallows. Every man who pays his own debts, and has no Jesus to settle his scores, avoids wrongdoing, and practices good deeds through the pleasure it gives him: not from fear of an angry God, or a fiery hell. Your nonsense about a belief in God being a factor in deeds of virtue has filled the world with hypocrites, robbed the masses of their hard-earned resources, populated our prisons with hardened victims, and every gibbet bears the fruit of your teaching, and brands it a lie.

A Literary Revolution.

The librarian of the Chicago Public Library makes the revelation that a wonderful change has been made during the last few months in the character of the reading matter sought after by our people, as shown by the books drawn from the library. Works of fiction, which heretofore were enormous, have given place to the most substantial treatises on art, science, chemistry, physics, language and the higher classics. This new incentive for practical knowledge is traced to the great Exposition; and its influence on the popular mind, it is believed, will increase as the years go on. All hail the dawn of a brighter day.

HYPNOTIC MYSTERY.

Thought, or the Fourth Dimension of Space.

HINDOOS AND OCCULTISM.

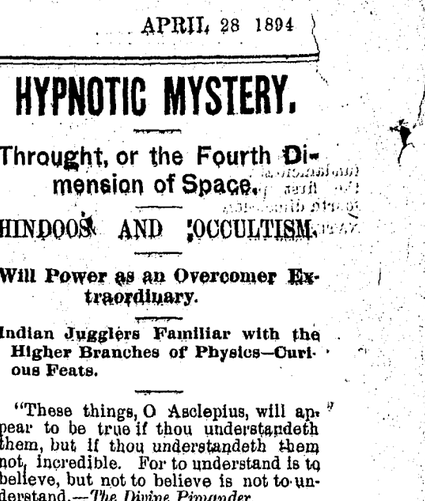
Will Power as an Overcomer Extraordinary.

Indian Jugglers Familiar with the Higher Branches of Physics—Curious Feats.

"These things, O Asclepius, will appear to be true if thou understandeth them, but if thou understandeth them not, incredible. For to understand is to believe, but not to believe is not to understand.—*The Divine Pimander.*

Nearly every American or European traveler who returns after a sojourn in Hindostan adds new and numberless mysteries to the already long list of marvels concerning the weird and wonderful performances in magic given by native conjurors for the delectation of visitors, and, incidentally, the silver rupees that are liberally showered upon them, says the Chicago *Inter Ocean*.

The maximum percentage of travelers, however, who visit the cities in



British India, are generally content to witness these so-called sleight-of-hand exhibitions—though in reality a most remarkable phase of natural philosophy—as merely amusing, and without seeking a solution for the seeming impossibilities.

This lack of desire to investigate in some predominates in others having a more scientific penchant, and to this latter class is due the credit of making or at least attempting an investigation; however, it is admitted that owing to their varying theories, it is difficult to determine their real measure of success.

THE HINDOO JUGGLERS.

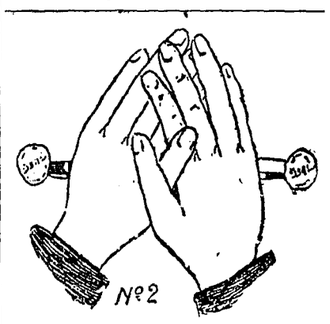
During a recent visit to Hyderabad, a town about six hundred miles east of Bombay, an accident occurred to one of our party, and ample opportunity presented itself for making observations of those clever fellows.

It is not my intention to repeat useless descriptions of the manifestations; on the contrary, it is presumed that their exploits are sufficiently familiar to render this unnecessary. Taking it for granted that such is the case, we will endeavor to analyze without delay the effect and subsequently discover the cause that on witnessing the first performance stamps it as being impenetrable.

After carefully deducting the results obtained by personal experiments with these so-called jugglers, my former impression is strengthened in the belief that they are gifted with a knowledge of a higher branch of physics than the world is ready to believe or give them credit for.

THE FOURTH DIMENSION A POWERFUL FACTOR.

That the fourth dimension of space is within the limits of human possibilities is an undisputed fact; not simply because the higher mathematics have been able to prove it, but because actual



experiments have been unable to refute it; and as the scientist "loves to read nature in the language of experiment," the result is that some of the most eminent philosophers have come to regard the fourth dimension of space as an important factor in solving many of the most abstruse problems that find no explanation in natural philosophy dealing with but three dimensions.

This fourth dimension has been aptly termed "thought," and is more or less a combination of the other three—length, breadth and thickness. To enable the uninitiated to more readily comprehend the theorem of the fourth dimension, it will be necessary to begin by imagining an animate object whose material body completely fills the cross section of a glass tube, yet it is empowered to move freely to and fro the length of the tube at will: thus it would be a one dimensional being, capable of moving in length only, and would therefore have no other knowledge of space.

A CAPITAL ILLUSTRATION.

To illustrate the second dimension, let us suppose the glass tube to be twice the breadth of the animate being, but that its thickness still remains the same as the living object within it; two dimensions are then at its disposal, i. e., length and breadth. If we suppose that the living being within the tube is gifted with the power of reasoning, then it would be a safe proposition to assume that it might conclude that since it could move with freedom in two dimensions, why might there not be a third? To discover the third would mean that it must escape from its environment, that now limits it to move in the two di-

mensions. And thus it is with man, who, gifted with a clear perception of three dimensions of space, deduces from that knowledge a hypothesis of another, or fourth, and possibly a fifth dimension.

Having clearly demonstrated these fundamental truths, let us resolve into the first principles or elements the fourth dimension of space—throught.

NATURAL PHILOSOPHY AND HYPNOTISM.

When beginning the study of natural philosophy, the first truth impressed upon the mind is that no two material things can occupy the same space at the same time, and as we advance in the science we learn that all substances are composed of atoms, molecules, and masses as regards the division of matter. The former being too small and the latter too large for the purpose under consideration, our attention will be directed to the molecules and the peculiar force that causes these minute particles to attract one another.

The molecules of any substance are conceded to be of a uniform size and are so small as to be undefinable to the eye even when aided by the most powerful microscope; their extreme minuteness will be better understood when it is known that it requires 80,000,000,000 molecules to make a single drop of water.

Appealing again to the imagination, we will suppose that a drop of water has been magnified until it assumes a proportion equal in size to the earth, then each molecule in the drop would attain a bulk nearly as large as a baseball.

A PRACTICAL EXPERIMENT.

Notwithstanding the immense number of molecules contained in a single drop of water, they do not occupy all the space inclosed by the circumference of the drop, but are widely separated from each other to such an extent as to exceed a distance greater than their own diameter. To more clearly illustrate the spaces that separate these molecules Avery has said that if a drop of water could be magnified until the molecules were as large as worlds, the spaces between the molecules would be as great as the spaces between the planets. A practical experiment to illustrate that the spaces really exist can be performed in the following manner: A mass of sugar as large as a drop of water may be combined with it without enlarging the external circumference of the liquid. The sugar is dissolved. These, unlike molecules, are held together by adhesion. The above simple operation illustrates partially the great principle of the fourth dimension of space.

If the little mass of sugar could be forced entirely through the drop of water without enlarging its external circumference in any way, then the fourth dimension of space is fully illustrated, for this is precisely what happens when two bodies (liquid or solid) pass each other as individual molecules. This dissolving of one substance through another cannot be consummated until the barriers of a remarkable force are decomposed.

COHESION A PHASE OF ELECTRICAL FORCE.

Exceptions exist to this rule, as when a piece of cloth passes through a liquid, but as cohesion—which is probably a phase of electrical force—finds no resistance in the fluid, they immediately reattract one another, as at the beginning. This is a natural phenomenon, and therefore excites no comment, but to cause two solids to pass through each other requires another force to react on cohesion. Taking the most common experiment performed by fourth dimensional beings to elucidate this higher degree of science, we will refer to figure 1. Two leather bands, twelve inches in length and a quarter of an inch wide, are fastened by any one to a table and marked with a private seal. The fourth dimensional being's hands are now covered over the bands for an interval of two or three minutes, and on being removed, are found knotted, as in figure 3. The three ordinary dimensions of space are overcome by the physical forces, actuated by the mind; the power of the mind alone can overcome the fourth dimension, or, rather, the cohesion attracting the molecules.

Why are the hands employed to conceal the operations? Simply as a conductor of the will power to the place of action, just as a pipe is employed to convey steam from the boiler to the engine, or a wire to conduct the electricity current from its source of excitation thence to where it is consumed.

While the method of covering the objects is thus generally adopted, yet this is not always the case, for the phenomenon is frequently produced without any covering whatsoever. See figure 4.

WILL POWER OVERCOMES COHESION.

It is a delightful but strange sensation to see two pieces of leather or other substance literally dissolve one through the other, and it can only be likened to the dissolving views of the stereopticon.

Though the property of the mind over cohesion and matter is without doubt a gift of nature, it is possible to cultivate it to a considerable extent. The Hindoos are the most generally favored race in this respect, but several Europeans and Americans have achieved considerable renown who either acquired this fourth dimension of space or possessed it innately.

Mme. Blavatsky, the late theosophic priestess, is generally supposed to have known the nature of the fourth dimension of space and to have used it extensively illustrating her theories of the new religion. Henry Slade, the American Spiritualist, was also considered an expert in the utilization of the fourth dimension, if Prof. Zollern, of Berlin, be considered an authority. Washington Irving Bishop, the late celebrated mind-reader, performed some physical experiments that could not certainly have found an explanation in our modern natural philosophies.

MME. BLAVATSKY STUDIED IN INDIA.

That the Hindoos are exceedingly clever palmers in sleight-of-hand and that they follow the routine of practice common to all conjurers, I am aware of; but when their deceptions are partially grasped by the observers, then do they resort to a higher and almost unknown branch of physics.

It may be interesting to note that Mme. Blavatsky was a student for years in India and other Oriental countries.

Whether Henry Slade actually possessed this marvelous but thoroughly scientific property of space or not is beyond my dictum to say, for it was not my good fortune to witness the experiments that he was pleased to state were produced by spirit aid and power.

To disbelieve the real existence of the fourth dimension of space is to contradict the direct logical deductions of such scientific authorities as Gauss, Newton, Faraday, and Kent; the latter once made the following statement:

"If it is possible that there be developments of other dimensions in space, it is also very probable that God has somewhere produced them, for His works have all the grandeur and variety that can possibly be comprised."

—ARCHIE F. COLLINS, in *Inter Ocean*.

The Brotherhood of Man.

Diogenese, the cynic,
One day was seen alone,
Absorbed in meditation,
And in each hand a bone;
And as with piercing vision
He both did closely scan,
He learned the old, old lesson—
The brotherhood of man.

One bone was that of Cyrus,
The warrior of renown;
The other was a beggar's,
Used to misfortune's frown;
No difference he discovered
In texture or in plan;
They taught the same great lesson!
The brotherhood of man.

No matter what the station,
The poverty or pelf,
Each one upon God's footstool
Possesses in himself
A something 'neath the surface,
Let it be white or tan,
That makes of him a member
Of the brotherhood of man.

He may be French or German,
Or ignorant Hottentot,
A Chinaman or Negro,
It verily matters not;
For in their mortal members
There runs and ever ran
The same red tide that floweth
Thro' the brotherhood of man.

One may be rich as Dives,
With good in plenteous store;
The other poor as Lazarus,
All helpless at his door;
They have a common father,
Let him deny who can;
Belong to one great family—
The brotherhood of man.

Then let this truth eternal
Sink deeply in thy soul,
That every human being
Is part of one great whole;
And be he king or peasant,
Or queen or courtesan,
They all have lot in common
In the brotherhood of man.

My dearest friends and brothers,
In human toil and strife
We're each and all another's
In being and in life;
To help a needy mortal
We all are under ban;
Let us be worthy members
Of the brotherhood of man.

—J. M. CAVANESS in *Inter Ocean*.

Good Words for "Lyceum Guide."

Alfred Kitson, one of the leaders in the Lyceum movement in England has the following appreciative notice in the *Lyceum Banner:*

"The new "Lyceum Guide," by Mrs. Emma Rood Tuttle, is an excellent book. It is arranged on the lines of her previous one, and may be said to be an amplification of it. There are new plates of the calisthenics, illustrating the various motions; and also a new department added, under the title of "The Band of Mercy," whose pledge is in harmony with the first rule in our excellent GOLDEN GROUP. There are some splendid pieces in it, both selected and from the gifted compiler's pen. No doubt it will fill a long-felt want in America. I hope it will give new life to the cause.

Mr. Lew Gleason, for a long time conductor of the Cleveland Lyceum, and thoroughly informed in Lyceum work, writes:

The Lyceum Guide is the right thing in the right place, and I do not see how it could be possibly improved. I only wish that every child of spiritualistic parentage could be studying its beautiful lessons every Sunday.

Miss Marie Sprague, the talented young daughter of Mr. and Mrs. E. W. Sprague, who have been meeting with such marked success as speakers and mediums, says:

"The Lyceum Guide is most admirable. It ought to be put into the hands of the children of every Spiritualist, and Christian, too, for that matter."

Several of the more influential Lyceums have already supplied themselves with the Guide and report a remarkable awakening of interest since the introduction.

An Unfortunate Man and a Fortunate Spirit.

"THESE SHALL GO INTO OUTER DARKNESS."

Many readers will remember Tom (alias Buff) Higgins, who was executed for murder on the 23d of March. Higgins died brave because ignorance made him reckless; but when he found himself a living spirit in darkness from which he could not extricate himself, then he began to realize his condition and call for help. He saw the lights which emanate from spiritual mediums, and his third attempt to reach them brought him to two young ladies who are quietly cultivating their spiritual gifts in the privacy of their happy home, as thousands of others are doing all over the world, where the enemies of human progress and emancipation cannot interfere with the silent work of the Angel-world.

This being their first experience of the kind, they were naturally frightened at the appearance of a murderer; but he assured them that though he had been an unfortunate man, he was not wicked, and would not harm them, but he wanted them to help him out of darkness.

The offices of these kind-hearted mediums had the desired effect, and opened the way for ministering spirits to come to his assistance, and amongst them was his mother, whose untimely death was, in a great measure, the occasion of his misfortune; and he went away with her, happy in the prospect of progressing in Spirit-life and light under the guidance of her mother-love. He was a fortunate spirit.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

J. J. Hughes writes from Salt Lake City: "Dr. Waite and son are here, and seem to be doing a good business. The Doctor lectures to crowded halls, and hundreds have been turned away for want of room, and the hall is one of the largest in the city."

S. Butler writes that the meetings at Weiber hall, 483 Pearl street, Cleveland, Ohio, every Sunday afternoon, are very interesting. All are free to express their opinions on the subject of Spiritualism, so there is variety, and as variety is said to be the spice of life, it often becomes quite spicy there.

The St. Paul Spiritual Alliance, which had the services of Mrs. Mary C. Lyman for six months, passed resolutions expressive of their high appreciation of her character and work, and recommending her to the favorable consideration of all spiritual societies. Mrs. Lyman is now holding meetings in Chicago, at Henshel's Academy, 517 West Madison street.

"White Rose" writes: "Helen Stuart Richings, the brilliant inspirational lecturer, wishes me to say to her many friends and the societies that wish her services that she has about recovered from her severe attack of nervous prostration, and that she has been, on account of her prolonged illness, unable to answer the many letters she has received, and wishes me to express for her her thanks for all cordial sympathies extended to her. She cannot, by advice of her physicians, make any engagements for societies until September. She will fulfill her engagements, however, with and at camp-meetings. All societies that wish her services during the season of 1894-1895 may address her at Minneapolis, Minn."

G. Slater writes: "Dr. A. W. S. Rothermel, who has been lecturing for the First Society of Spiritualists of Milwaukee for the month of March, and holding *successful seances for physical* manifestations and materialization, is still with us doing a good work. He can be addressed at the post office, General Delivery, *for this month, after* which, at Chicago, Ill., until further notice."

Mrs. Oliver Peters writes that Mrs. Emma Nutt, of Philadelphia, is doing a grand and noble work for our cause in Milwaukee, and has awakened much interest throughout the city.

Joseph Meives writes that years ago, when he was a materialist, he had several apparitions. On one occasion, while living in Arkansas, his mother, who had just died in Germany, appeared to him; and several other times, when absent from home, he had presentiments of trouble in his family, at the exact time when it existed. Mr. Meives says Sheboygan, Wisconsin, has nearly 22,000 inhabitants, and he thinks a good lecturer and medium could do a great work there. For further information address Joseph Meives, box 125, Sheboygan, Wis.

Geo. W. Aldrich writes that Ithaca, Mich., has a population of about 2,000 and would like a visit from a Spiritualist speaker.

Mrs. Kate Wagner writes that Mrs. I. M. Sloper, San Francisco, is a medium who, although she works quietly, is doing much good for the cause, especially among those who are still in the churches. She is also a fine psychometric reader.

J. M. Kennedy writes concerning a "Prof. Storr's exposure of Spiritualism," at Marysville, Ohio, and the account thereof by the Marysville *Tribune*, which was not so much an exposure of Spiritualism as it was the editor's exposure of his own ignorance. Prof. Storr simply gave a sleight-of-hand performance, aided by his wife, so-called. He did not even attempt to explain any spiritualistic phenomena.

Mrs. C. Scott, medium, has removed from New York to 2440 N. 17th street, Philadelphia, Pa., where she will give private sittings.

P. Galvin writes that he is open to engagements at the end of this month; would like to lecture in the East or West. "I've had a kindly reception from our brothers here in New Orleans, and the attention during my lectures has been more than good. The officers are all new but Brother Brodie, the secretary, and an upward move seems to be the motto of the present year. Mediums can't ask for a better place than New Orleans. Brother Corden White did some remarkable work here. He is a wonder in the way of giving tests. He should be kept on the move, his circuit being the whole of the United States."

One of the most unfortunate things an orthodox minister or layman can do for his beloved faith and church is to undertake with pen or voice to demolish Spiritualism. It has been attempted times innumerable—by Talmage and other reckless and ignorant or conscienceless demagogues and calumniators—and invariably with injurious results to their own side of the case. This experience has recently been repeated at Jamestown, N. Y. The Jamestown *Sun* has recently published several trenchant articles in which Mrs. Clara Watson not merely defends Spiritualism and Liberalism, but carries the war into the enemies' camp, spiking their guns, or turning them upon themselves. In good style and tone she presents facts and arguments which are not merely a defense of her cause but an exposure of the weakness of her opponents' position. The discussion, as managed by Mrs. Watson, cannot fail to set people to thinking, and be productive of good.

Our thanks are specially due to R. F. Baldwin for a large club of subscribers from Granville, N. Y. He is an enthusiastic Spiritualist and an earnest worker for the cause.

The address of Joseph King, the materializing medium, is as follows: Pipestone, Mich. He can be addressed there for engagements.

Will C. Hodge, whose lectures are always well received, and who can interest any audience, will answer calls to lecture. He can be addressed at 722 Parker avenue, Beloit, Wis.

W. S. Collins writes: "New Orleans is at present in want of a first-class materializing medium—one who can afford proof to skeptics. I am sure he would do well here. The city is full of trance mediums."

J. F. Howard writes from LeMars, Ia.: "We have Brother L. Kuyler with us, and on last Sunday he gave us quite a talk on Spiritualism, and followed with some of the grandest tests I ever had the pleasure of listening to. The hall was crowded. He will lecture again next Sunday. I can say any society needing a test medium will find Brother Kuyler among the best. Address him in my care."

"A. H. Buckman, secretary, writes from Portland, Oregon: "Spiritualism is flourishing in this city to such an extent that a new society has been organized, which meets in Grand Army hall Sunday evenings. Several meetings have been held, with good attendance. It is the object of this society to be, as its name signifies: Progressive Spiritual Society, Prof. Huyland, the lecturer, is one of the most eloquent orators of day, and a radical Spiritualist. Mrs. Baxter Reynolds, one of Portland's most popular mediums, gives tests which are numerous and to the point. Miss M. Hunter, Portland's youngest independent slate-writing medium, receives messages in full view of the audience, with names signed, which were recognized. This medium has a grand future before her."

The Connecticut State Spiritualist Association will hold its eighth annual convention at Unity Hall, Pratt street, Hartford, Saturday and Sunday, May 13 and 14, 1894. The year of 1893 and 1894 has marked the greatest progress of religious thought that has ever occurred; and we are drifting toward the common brotherhood of the children of men, and the Spiritualists stand in the front rank. We extend a cordial invitation to all women and men, liberalists and freethinkers, to be present. No person will be barred from participating in our meetings. Speakers: Mrs. Clara A. Banks, of Haydenville, Mass., inspirational; Geo. A. Fuller, M. D., of Worcester, Mass., inspirational; Mr. Joseph D. Stiles, of Weymouth, Mass., one of the most wonderful test mediums on the continent, giving names in full.

Will C. Hodge writes: "Your anniversary number is fine." That is the opinion of over 40,000 readers.

B. F. Willard writes: "Knoxville, Tenn., is a beautiful city with 40,000 to 50,000 inhabitants, and no organized society of Spiritualists or even Unitarians or Universalists, or liberals of any sort. It is intensely orthodox; many costly churches have been erected in the last five years, and great revivals have been going on about six months of the year. Local preachers and traveling evangelists have been and are almost moving heaven and earth to get everybody into their folds. It seems to me here is a wonderful field for missionaries. Since my return from the West in November, 1893, we have been visited by one medium only, Mrs. Anna Eva Fay. She drew a fair audience at 50 cents to $1.00 per head. She was briefly noticed by the local press, and that with ridicule and sarcasm. Col. R. G. Ingersoll gave his wonderful lecture on Shakspeare, and the press treated him with silent contempt. I hope you may influence some good lecturer and test medium to visit us and shake up the dry bones of orthodoxy."

Prof. J. Madison Allen and Mrs. M. Theresa Allen are busily occupied at present in Kansas. Their recent labors have included Golden City, Sheldon, Liberal and Nevada, Missouri, and Pittsburg, Weir City, Emporia, Almire and Cherryvale, Kansas. They are now at liberty to make engagements with societies and camps anywhere in the United States. Address Cherryvale, or Wichita, Kans. They will also receive calls to lecture on co-operation, social economics and kindred topics.

Harvey A. Penney, of Saginaw, Mich., writes: "There are many wideawake and enthusiastic Spiritualists here, as well as a large number of people who are interested in spiritual lectures and manifestations, who come out when a good occasion offers. Regular meetings are not held, but when there are meetings which have been properly advertised a large attendance is assured. April 15 Hon. D. P. Dewey, of Grand Blanc, Mich., delivered two of his characteristic addresses, clearing up many questions in answer to those who were of skeptical inclination. In the evening Mr. Bert Woodworth, the trumpet medium from Meadville, Pa., was also present, and gave several tests which rather startled his hearers, although at the time being sick and almost unable to be present. Among the tests were the impersonations of several well-known citizens who had long been deceased, together with the names of each one described. He is now giving circles and sittings to large numbers."

Henry Hammon writes: "In 1870 the writer and his brother, Levi Hammon, lived on adjoining farms eight miles southwest of Indianola, Iowa. One day Levi said: 'I see hundreds and thousands of men and women going to Washington, and I am with the Generals; am riding from one division to another. They are not armed; a few have pitchforks and some have clubs. When they got to Washington they found an army fortified. As soon as they got in reach they were fired on with artillery, but they paid no attention; the generals told them to go on. They did go on—went over the works and disarmed those inside; went on to the Capitol, took the office holders out of their chairs, dragged them with ropes through the streets until they were dead."

The excellent workers, E. W. Sprague and wife, are open for engagements for May and June. Address them at Newland and Forest avenues, Jamestown, N. Y.

That "doctors" of the regular persuasion ought to be protected, by stringent medical laws, is made manifest by a case mentioned by D. H. Ropp, of Otsego, Mich. Mr. Ropp was recently hired to take care of a man whom, as Mr. Ropp says, "one of our very smart and precise doctors was tending." The "doctor" called it a bad case of scarlet fever, but after Mr. Ropp and several others had been exposed and taken down, it was found to be a case of small-pox. The doctor, being called on, was found sick with varioloid. When told so, he became very angry and claimed it was merely chicken-pox. And this doctor has been practising (?) more than thirty years! In this instance his practice has cost the town nearly $1,300, besides two deaths, etc. Verily, should not such regular medical practitioners be protected by law against quacks?

F. W. Fox writes from Rochester, Minn.: "This city is suffering from at least three kinds of grip. The Catholics have the first and main grip on us. Yesterday they dedicated their finely equipped hospital, all for the glory of the Mother Church. We feel keenly the grip of inhuman, dishonest class legislation. Money and land are altogether too good for poor folks. Our only solace is, we won't need them in heaven. And as an indirect result of improper food and care of health through lack of means to procure necessities of existence, comes la grippe. Spiritualists have too many buzz saws in their midst to stop to quarrel with one another about opinions. Let every camp association declare and maintain a free platform. It is an insult to any speaker whose guides have some radical thoughts to utter, to be shut off by the management. How are we to progress if we never hear new ideas expressed? Comrades Davis and Hutchinson logically state practical pointers. During the winter we had several lectures by Allen F. Brown, State Lecturer for Northwestern Spiritualist Association. Mr. Brown is always welcomed a second time and is kept quite busy. Any subject from the audience is immediately taken up by his guides and expounded in sincerity of purpose, and he invites kindly criticism. I hope the grip of wisdom which our spirit friends hold over all will avert the bloody storm clouds which threaten us."

Mrs. Elizabeth Stronger, formerly of Muskegon, Mich., desires to say to the public that she has removed to 3721 Lake avenue, Chicago.

Mrs. Lora H. Hursen's camp engagements, as musician and medium, are: August 4th to 9th, Devil's Lake, Mich. (Pleasant Grove Association); August 10th to September 2nd, Vicksburg, Mich. The rest of the camp season is open for engagements. Permanent address, Vicksburg, Mich., box 109. Mrs. Hursen is said to be a musical medium of rare gifts.

Mrs. E. M. Goldsworthy writes from Fort Dodge, Iowa.: "Mr. and Mrs. Aspinwall, of Minneapolis, Minn., are with us and giving good satisfaction. The opera house was filled last Sunday night to hear what Mrs. Aspinwall had to say in regard to Spiritualism. The materializing seances are good and well attended."

C. J. Swain expresses himself as follows: "As a Spiritualist I am opposed to mixing sleight-of-hand, etc., into a spiritual seance, and am in favor of arresting all exhibitors that advertise more than they perform. I am against trickery, wherever found; and Spiritualists should not allow those of their own ranks to bring us to shame. Mr. and Mrs. Eddy were here last Tuesday, and gave an entertainment in the opera house. They did not exhibit one-fourth of what they advertised, and attempted to expose Slade. They did not exhibit one-fourth as much as Slade, and their attempt was a miserable failure."

Dr. Juliet H. Severance, who has been performing efficient work at Jacksonville, Florida, during the winter, expects to return to her home in this city the first of May or sooner.

W. I. Barnett writes that Dr. A. A. Wait and son Harry are at Salt Lake City; the doctor is giving some excellent lectures, and Harry gives fine tests. Other mediums are doing some good work. There is great need of organization.

Dr. Lewis Freedman, healer and clairvoyant, is now located at 213 East 89th street, N. Y., where he can be consulted.

Mrs. E. W. Bushyhead, a resident of Santiago, Cal., was in the city last week, having just returned from a visit to friends in Ionia, Mich. Mrs. B. is a leading Spiritualist, and devoted to the cause. She and Mrs. Nickless—the latter having done some excellent work here as lecturer and medium—will return to California the last of this month.

Mrs. Kate Blade, the well-known independent slate-writing medium, will give seances daily—except Saturday—at her home 58 Thirty-third street.

A friend writes: "A great deal of interest is being manifested in South Chicago in the cause of Spiritualism, and we feel that this fall will find us with a large and flourishing society. Through the efforts of two earnest workers, we have had with us during the past few months, such able speakers as Dr. G. W. Carpenter, Prof. Lockwood, Mrs. Nickless, Mrs. Trudell, F. Corden White, and others. Mrs. Hanson, Mrs. Ireland, Mrs. Hughes and many more have helped with their different phases of mediumship."

J. W. Westerfield, President of the State Association, writes: "The Spiritualists of Indiana will hold their fourth annual camp-meeting on their grounds, at Chesterfield, near Anderson, commencing July 19th 1894, continuing until August 13th. Lecturers and mediums of National reputation have been engaged. The speakers are Mrs. Colby Luther, J. Clegg Wright, Lyman C. Howe and E. W. Sprague, speaker and test medium. We expect this to eclipse all previous meetings on our grounds, in every particular. The grounds have been improved, and we hope to see several new cottages on the grounds this year. Materializing mediums and mediums of all phases have promised to be with us this year."

Geo. L. Sopris, of Denver, Col., writes: "Inclosed find money order for $10, being the financial results of a seance given by the controls of Prof. and Mrs. Chas. W. Steward, of this city, for the benefit of Mrs. E. V. Wilson, of Chicago. Johnny Cumming requests me to say to you as follows: 'Tell Mr. Francis to say Mrs. Wilson, when he gives her this money; Johnny Cummings, is willing to do everything in his power to help her, and if at any time she is in need, and will notify my medium, Chas. W. Steward, we will hold a seance for her benefit. We are going to take a short vacation, and from April 20th to May 10th our address will be at 24 South Anderson street, Aurora, Ill. In Denver we are at 2245 Welton street, and I want her to let me know whenever she needs assistance.'"

H. Pettibone writes: "My wife and I were sitting together the other evening, and the spirit of Wm. L. Booth, of Hillsboro, Texas, came and stated he had been in Spirit-world but a short time and wished to communicate to his friends in Texas, letting them know that he found things over there just as he expected. He wishes to be remembered to all friends; also wishes his friend H. P. Harrington of Hillsboro, Texas, to take THE PROGRESSIVE THINKER, and requested me to have him subscribe for it; also all friends. I have granted his request, and I trust he will do as the spirit wishes. We leave for Spokane for two weeks, then will return to Seattle."

Mrs. A. B. Burt, secretary, sends us an account of anniversary doings at Battle Creek, Mich. There was not room for all who came; all denominations, including Catholics and Adventists, were represented. Dr. P. T. Johnson spoke grandly and elicited applause; Mrs. Lillie Piper gave splendid psychometric readings; Mrs. Jos. Secreiter gave platform tests and astonished all present; Miss Jessie Johnson gave a grand exhibition of inspirational song and music; and altogether the occasion was a notable success. There is talk of building a spiritual temple, of which there is a demonstrated need, as crowds had to be turned away on this occasion for want of room.

Charles Carter writes that he takes as much pleasure in sending a new subscriber as he ever took in eating a good meal.

C. P. Howard queries whether the world is better today than it was eighteen hundred years ago; and what the effect would be if Jesus should come to Chicago? Viewing the social and political situation—the strikes, lockouts, labor riots, anarchism; the attitude of the monied class and the conscienceless politicians; and the role enacted by the popular churches, there is no reason to believe that the millennium is near.

A. V. Herman, corresponding secretary, writes that the Spiritualists of Lincoln, Neb., organized some time ago with some forty members, and perfected the organization April 8th, together with the Ladies' Aid Society and the Lyceum. The Sunday evening meetings are well attended, having always interesting subjects for discussion. There is material in the city for a large and prosperous society. "It is laughable," he writes, "to hear a poor preacher talking against Spiritualism—yet, if you ask him what he knows about it, he will usually admit that he never investigated it all; and so in regard to other questions of most vital importance—or, if they know anything, they suppress it."

H. S. B. writes from Wawawai, Wash.: We have just started a circle of investigation here—had fine table movements the second sitting. We have two healing and one trance medium and several clairvoyants, not fully developed, of course. We have the promise of materializations inside of a month, if an old gentleman in the neighborhood can arrange things so as to meet with us regularly. He is a Spiritualist of over twenty years standing.

Mrs. L. Hecker writes that Mr. and Mrs. Sprague, of Jamestown, N. Y., gave two lectures at Oil City, Pa., on Sunday April 15th. Their tests were marvelous.

A Campbell, the spirit artist, writes from Salt Lake city that he is on his way East and expects to be in this city on or about the 25th of this month. He intends to spend the summer at Lily Dale, N. Y., where all letters should be addressed to him after May 1st.

Dr. C. T. H. Benton is open for engagements as an inspirational speaker and psychometric reader. Any society wishing a speaker for Sunday service or funerals can secure his services for his actual expenses only, by notifying him three days in advance. Address 6236 Morgan street, Englewood, Ill.

C. L. Clark writes: The North Side Spiritualist Society of this city hold services every Sunday at Schlotthauer's hall, corner of Sigel and Sedgwick streets, at 3 and 7:45 P. M. Mrs. F. S. DeWolf will speak and give tests in the afternoon, and F. Corden White in the evening until further notice.

"Friend" writes: "Marguerite St. Omer is open to engagements to lecture for Spiritual and Patriotic societies, and fill engagements for camp-meetings in the west as lecturer and psychometrist. Address Cincinnati, Ohio. Miss St. Omer has been lecturing very acceptably for the Spiritual societies in Cincinnati. She astonishes the oldest members, in her psychometric readings with her rapidity from one to another and correctness, no barrier seems to obstruct her powers of penetration. Her patriotic lectures for the A. P. A. are highly complimented and have created quite a revival. Her private lectures to ladies are pathetic and she never fails to gain names sufficient to form councils of W. A. P. A. One, the Marguerite council of Cumminsville, of seventy-five members, has been already instituted and she has a list of five others ready for organizing. Although she is in feeble health she as strong in the work of redeeming the country from the thraldom of Rome."

H. M. F. writes: April 29th there will be an extra service of the First Progressive Society of Chicago, 3118 and 3120 Forest avenue: at 1:30 children's Lyceum; at 3 o'clock lectures and tests by Mrs. E. R. Nickless; at 7:30 P. M. there will be another baptismal service, followed by songs, recitations, etc. This is the last Sunday Mrs. E. R. Nickless will be with the society, as she goes to California, and she will deliver her farewell address to the people of Chicago. The society has been very fortunate to secure one of the most talented mediums of the day, Mr. Bishop A. Beals of Boston, who will serve the society during May.

H. H. Grabendike, materializing medium and lecturer, may be addressed at Springfield, Ill., (General Delivery), where he expects to remain some weeks lecturing and holding public meetings.

Contued on 8th page.

FIFTY YEARS
IN THE
CHURCH OF ROME.

A Remarkable Book.

This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 832 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Instruction in the Roman Catholic Colleges.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome; its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Rivierre Boyer.
CHAPTER XX.
Papineau and the Patriots in 1838—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of One Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Address from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat, sent by God to save me—Le Hellet's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Drilling Place of the Priests—John Surrat Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M. Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
CHAPTER LXVII.
Bird's-eye View of the Principal Events from my Conversion to this day—My Narrow Escapes—The end of the Voyage through the Desert to the Promised Land.

Price, $2.25, Post-paid.

LIFE IN TWO SPHERES.

A Fascinating Work.

The readers of THE PROGRESSIVE THINKER will remember the story under the above title, by Hudson Tuttle, which was published in its columns. At the time, constant inquiries were made as to its appearing in book form. This wish has now been gratified. It makes a volume of 243 pages, in style and form like the "Convent of the Sacred Heart," with a finely-engraved likeness of the author on the cover. The scenes of the story alternately shift from earth to the spirit sphere, and the philosophy of Spiritualism, the occupation and modes of life of spiritual beings, are presented in the pleasing form of a narrative.

The following are the chapter-titles: Introductions; The House of the Sage; Home of the Miser; The Low Societies; Hades; Christmastide in the Spheres of Light; Christmastide and the Golden Gate; The Unhappy Marriage; Easter Day in Heaven; A Visit to the Earth; The Change Called Death; Coming to the Knowledge of the Light; The Society Again Visits Earth; The Forsaken and Despised; Discussion; A Visit to a Distant Globe; Reunion in the Spirit-world; Contentedness Not Goodness; Address of the Sage.

It is a book the Spirit

THE BIBLE SPIRITUALISTS' CONCORDANCE.

A Digest of Biblical Spiritualism.

BY REV. MOSES HULL,

AUTHOR OF "QUESTION SETTLED," "THE CONTRAST," ETC

ACTS OF THE APOSTLES—CONTINUED.

I have before proved that in the New Testament the word prophet does not necessarily mean one who foretells future events, but that it means medium. Verse 32 of chapter xv., is clear when interpreted in that light. It reads as follows: "And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed them."

In xvi., 9, 10 a vision appeared to Paul, as visions appear to mediums to-day; and a man—a spirit man appeared to him—a man from Macedonia—came to Paul and said: "Come over into Macedonia and help us."

In verses 16 to 19 is an astounding manifestation—it will bear quoting: "And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying; the same followed Paul and us, and cried, saying, these men are the servants of the most high God, which show unto us the way of salvation, and this did she many days. But Paul being grieved, turned and said to the spirit: I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."

In this instance Paul was evidently the stronger medium, and was jealous of the girl, who, under the influence of this masculine spirit of divination, preached exactly the same doctrine Paul was preaching. Paul, it is well known, did not believe in woman's preaching, anyway. See 1 Tim., ii., 12. 1 Cor. xiv., 14. How many good mediums have been stopped in their work by just such men as Paul.

Another dark manifestation is recorded in xvi: 25, 26, as follows: "And at midnight Paul and Silas prayed and sang praises unto God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prisons were shaken; and immediately the doors were opened, and every one's bands were loosed." While it is possible that what they may have supposed was an earthquake may have opened the doors, it is hardly possible that it could have loosened their bands. Is it not more reasonable to suppose their bands were loosened by power similar to that which afterwards loosened the ropes and irons on the Davenports, Mrs. Jewell and others?

In xviii: 9, Paul had a vision in which he was encouraged, and told to "be not afraid, but speak and hold not thy peace." There are several of these "visions" in which "the Lord" gave Paul evidence that he was with him.

In xix: 2 to 6, some had not heard of the holy ghost—that is, the power of the spirit. "And when Paul laid his hands upon them, the holy ghost came upon them, enabling them to speak with new tongues and to prophesy.

Verses 11 to 16 seem to me so important that I quote them entire: "And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, 'We adjure you by Jesus, whom Paul preacheth.' And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of the house naked and wounded."

I must indulge in a very few brief comments:

1. There were no miracles wrought. The word *dunamies* signifies power, not necessarily miracles; it would not be amiss to translate it, "and God used extraordinary power through the hands of Paul."

2. Today mediums send to the sick magnetized paper, as Paul sent handkerchiefs, or rather napkins and aprons. In those days they had no paper, and so they had to use napkins and aprons.

3. This power was used to the extent of exorcising evil or undesirable spirits.

4. Some of the vagabond, that is, traveling, Jewish exorcists undertook to do the same thing and failed; this proves Paul to have been a greater medium, especially for that form of manifestation, than they were. They made the mistake of forsaking their own spirit guides and using Jesus' name when they were not Jesus' medium. A failure might have been expected.

5. These spirits were acquainted with both Paul and Jesus, but they did not know these exorcists, and one medium while under control of a spirit Samson was too much for even seven of them.

In xx: 9, 10, Paul heals a man who had fallen out of a window and was supposed to be dead. In xxi: 4, a medium under spirit influence warned Paul not to go to Jerusalem. In verses 9 to 11, we read of four young lady mediums—"which did prophesy," and a medium by the name of Agabus, who, under influence of the holy ghost, foretold what should befall Paul when he got to Jerusalem. Notwithstanding these timely warnings from the Spirit-world, Paul would go to Jerusalem; there he found that spirits and mediums had foretold the thing as it was.

In xxii:6 to 21, Paul preaches a sermon in explanation of his change from Judaism to Christianity, in which he tells of the light he saw, the voices he heard, and that "he looked upon Jesus," as sitters are supposed to look today upon materialized forms. In verse 17 he says he again saw Jesus, when he was entranced. In this instance it was not a materialization.

In xxiii: 6, Paul confesses his belief both in angels and spirits. In verse 9 the Pharisees acknowledged Spiritualism, and Paul's mediumship as follows: "We find no evil in this man; but if a spirit or angel hath spoken to him, let us not fight against God."

Verse 11 says: "And the night following the Lord stood by him, and said, be of good cheer, Paul, for as thou hast testified of me at Jerusalem so must thou bear witness also at Rome." The Lord in this instance was Jesus. He stood by Paul and spoke to him as spirits stand by their mediums today and speak to them.

In xxvi: 13 to 16, Paul relates the story of his conversion as follows: "At midday, oh, king, I saw in the way a light from heaven, above the brightness of the sun, shining around about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, 'Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.' And I said, Who art thou Lord? and he said, I am Jesus, whom thou persecutest. But rise, stand on thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee."

In xxvii: 10, Paul is inspired to warn the captain of the vessel in which he is to sail not to put out to sea. The captain refuses to heed the warning, and as a consequence loses his ship.

In verses 23 to 26, Paul says: "For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul, thou must be brought before Cæsar; and lo! God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer, for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island." All the predictions Paul here made were fulfilled. Chapter xxviii: 3 to 6, reads as follows: "And when Paul had gathered a bundle of sticks and laid them on the fire, there came a viper out of the heat and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt the man is a murderer, whom, though he has escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and he felt no harm. Howbeit they looked when he should have swollen or fallen down dead suddenly; but after they had looked a great while and saw no harm come to him, they changed their minds and said that he was a god."

I believe it is possible to live so spiritual that even the virus of a viper can do us no harm.

The last case in the Book of Acts is in verses 8 and 9 of this chapter, and reads as follows: "And it came to pass that the father of Publius lay sick of a fever and of a bloody flux, to whom Paul entered in, and prayed, and laid his hands on him. So when this was done, others also, which had diseases in the island, came and were healed." Drs. Newton, Bryant, and others, some of whom are yet with us, when under spiritual powers were just such healers as Paul proved to be in this case.

Now I am through with the Acts of the Apostles, and I leave the reader to judge whether what I have brought out will justify the statement made at its opening, that it is one of the most spiritual books in the world.

ROMANS.

With the exception of the Apocalypse, we are now done with the phenomenal parts of the Bible. The Epistles of Paul and other apostles contain only the opinions of the writers, and though these opinions may be "founded in clear common sense," they are not so weighty, with those who are seeking the evidence of phenomena, as are the records of what has been seen and heard.

The smartest and most truthful man in the world when expressing a mere hypothesis is not taken as authority as he would be in relating what he had witnessed. A dozen men may see water boil from having unslaked lime thrown into it. In relating the matter all will agree, and all can be believed as to the fact of the water boiling, while no two of them may agree as to why the water boiled; so all the biblical writers may agree as to the phenomena called spiritual, and in that their words cannot be doubted; but when it comes to explanations, each writes of the impression made on himself by the occurrences.

Besides this, the Epistles being written to those who were already believers, it could not be expected that the writers would devote much space to the relation of phenomenal manifestations.

I have before proved that among Paul's mediumistic gifts was that of developing others as mediums. In Romans i: 11, Paul says, "I long to see you, that I may impart unto you some spiritual gifts, to the end ye may be established." That is, he longs to develop in them some mediumistic quality so that they can, from time to time, have some confirmation.

Passing by all the indirect references to the matter between chapters i and xii, in xii: 6 to 8, the writer says: "Having then gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity [liberality] he that ruleth, with diligence; he that showeth mercy, with cheerfulness."

Be it remembered that Paul is not here writing to the apostles, but to the church. All the "gifts," such as prophesying, the ministry, teaching, exhorting, etc., were "gifts" of the spirit; or of the spiritual powers. How many ministers today regard their ministry as a spiritual gift rather than as a trade they have learned as lawyers and doctors do theirs?

In xv: 18, 19, Paul says: "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the spirit of God." Thus "the holy ghost," spoken of in verse 16, which enabled Paul to do so much, and to preach with such power, was nothing more or less than the spirit power, or the power of the spirit. Verse 27 says: "For if the Gentiles have been made partakers of their spiritual things, their duty is also to administer to them in carnal things. These spiritual things of which they were partakers were only the results of their mediumship. It is but just that the one who gets tests or messages from the Spirit-world through the mediumship of others, should impart of their earthly goods to the mediums, who, by their mediumship, are deprived of other means of support.

In verse 30, of this chapter, Paul speaks of "the love of the spiritual," which I interpret to be the love of the influence through which they were blessed, as described in verse 27.

I CORINTHIANS.

It will not be wise to pass over this book so briefly as we did over Romans; there is more that deserves to be quoted and commented on than in the book just noticed. In the whole of the first chapter, Paul recognized the influence that enabled "the weak things of this world to confound the mighty." In verse 27 he says: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty." Even Paul's own preaching was not of man's wisdom, but "in demonstration of the spirit and of power." See ii: 4.

Chapter xii is from first to last a straightforward dissertation on spiritual gifts. The whole chapter should be quoted, but I must limit myself to brief extracts. In verse 1, he urges them to not be ignorant of spiritual gifts. In verse 3, he talks of "speaking by the spirit." Verse 4, speaks of "diversities of gifts, but the same spirit." That is, the same spirit power. Verse 7, informs his readers that "the manifestation of the spirit is given to every man to profit withal." ["Every one," it should read.]

Verses 8 to 12 read as follows: "For to one is given by the spirit the word of wisdom; to another, the word of knowledge by the same spirit; to another, faith by the same spirit; to another, the gifts of healing by the same spirit; to another, the working of miracles [marvels]; to another, prophesy; to another, discerning of spirits; to another, diverse kinds of tongues; to another, the interpretation of tongues. But all these work that one and the self-same spirit, dividing to every man severally as he will." This is simply Paul's way of describing different kinds of mediumship. One is a teacher, another a healer, another a prophet, but all under the same spirit power.

Verses 12, 13, read as follows: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit." "So also is mediumship," would express Paul's meaning. His effort is to show that one spirit power works through this diversity of organisms, and in these diverse ways, and yet, as all are alike dependent on spirit power, the power, no matter how it works, or through whom, should be recognized.

Verses 27 to 31, read as follows: "Now ye are the body of Christ, and members in particular. And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts; and yet show I unto you a more excellent way." Christ, as was learned in verse 12, is the sum total of mediumship; therefore, apostles, prophets, teachers, miracles (that is, marvels), healing, tongues, interpretation, all are manifestations of the same power. The "more excellent way," of which he speaks, is charity, which he reckons above all mediumistic gifts—greater than all. I wish mediums and others could realize it, and could yield more to that greatest of all manifestations.

In chapter xiv Paul resumes his argument on gifts, or mediumship. He begins by exhorting them to desire spiritual gifts. In verses 1 to 6 he shows the relation of one gift to another. He argues that the one who has the gift of imparting instruction is more useful than the one who simply talks in an unknown tongue. Verse 12 says: "Even so ye, forasmuch as ye are jealous of spiritual gifts, seek that ye may excel to the edifying of the church." He enjoins upon them again to try to get intelligent influences; all of which culminates in the statement in verse 19, that, "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

In verses 29 to 32 he says: "Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy, one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets." Here he urges the mediums, or prophets, to wait one for another, and informs his readers that "the spirits of the prophets are subject to the prophets;" that is, the spirits which influence the mediums or prophets can wait, and thus avoid confusion. I have often felt that Spiritualists even today might profit by this instruction.

Chapter xv relates the phenomenon of the resurrection of Jesus, and gives an account of the number of witnesses who saw him; and makes that phenomenon a pledge that death does not end all. Paul is not here or anywhere else speaking of a physical resurrection, but of the spiritual. The phrase, "if the dead rise not," in verse 32, should be, "if the dead are not raised." "Thou sowest not that body that shall be," in verse 37, should read, "Thou sowest not that body that shall be born," or "thou sowest not that body that shall be produced."

Verse 44 talks of the "natural body and the spiritual body." Verse 50 informs us that flesh and blood have no part in the kingdom of heaven, or resurrection state. Verses 54 to 57 rejoice in the victory over death.

II CORINTHIANS.

I have often said that the term Christ signifies mediumship. The matter is very plain in chapter i: 21, where Paul says: "Now he which establisheth us with you in Christ, and hath anointed us, is God." This would be more easily understood, and would correspond with the Greek quite as well, if not better, if it read: "Now he which establisheth us with you in mediumship, and has Christed or made Christs of us, is God." The next verse says: "Who hath sealed us, and given us the earnest of the spirit in our hearts." This might be interpreted, "who hath sealed us [with mediumship,] and given us a little—that is, a foretaste of the spirit.

In iii: 6, 7, Paul shows that the ministers of today are not to preach the old word—that is, the law, but they must deal in the spirit. "The letter killeth but the spirit giveth life." He talks in the same strain all through this chapter and the next. In iv: 7, he says: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Could anything be plainer? The power is spiritual, though manifested in "earthen vessels," that is, mortal bodies.

Verses 15 to 18 read as follows: "For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Here a spiritual man survives the outward man; and a clairvoyant power enables the one who possesses it to look over the temporal, into the eternal.

Chapter v: 1 to 8, calls the body the tabernacle, and talks of putting it off.

In xii: 2 to 4, Paul describes his own mediumship as follows: "I knew a man in Christ, above fourteen years ago, whether in the body or out of the body I cannot tell; God knoweth; such an one caught up to the third heaven. I knew such a man, whether in the body or out of the body, I cannot tell, God knoweth; how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." Paul was himself the man, as he gives us to understand later on.

In verses 7 to 9 he says: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest upon me." Here Paul had "abundance of revelation," this was the power of Christ, or mediumship resting on him.

Verse 12 says: "Truly the signs of an apostle were wrought among you in all patience, in signs, in wonders, and mighty deeds." These "signs" were what we call manifestations.

In xiii: 3, Paul tells them that they seek the proof of Christ in him. If the word Christ in this instance means mediumship, then the whole thing means that they were hunting the proofs of his mediumship; but if it meant the man of Nazareth, then Paul claimed that Jesus used him as a medium. In any case the whole connection proves Spiritualism.

OTHER EPISTLES.

I must hasten over the Book of Galatians, only stopping to say that in it Paul says: "The law was ordained," or as he says in another place, "spoken in the hands of a mediator," that is, in the hands of a mesites—medium. See Gal. iii: 19.

I find Paul in Eph. v: 18, 19, saying: "And be not drunk with wine, wherein is excess; but be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." These psalms, hymns and spiritual songs were to be inspirations or improvisations—the direct result of being filled with the spirit.

In vi: 12, the writer says: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in the high places." That "spiritual wickedness" is in the margin rendered, "wicked spirits." Spiritualism teaches that there are good and there are wicked spirits on the other side of life, as there are good and wicked men on this.

In Col. iii: 16, Paul says: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lor'd.' I have before shown that the term "word" refers not to a printed or written word, but to inspiration. The term Christ many times refers to mediumship. The word of Christ, the inspiration of mediumship. Here wisdom was to be imparted; psalms—that is—poems were to be delivered, and songs and hymns improvised and sung.

In I Thess. v: 19, 21, Paul says: "Quench not the spirit. Despise not prophesyings. Prove all things; hold fast that which is good." If there were to be no manifestations, why say, "quench not the spirit?" If there were no genuine prophets, why should we not despise prophesyings? If all the manifestations were to be either tricks or something evil, why does he admonish the Thessalonians to "prove all things and to only hold fast to that which is good?" Why not reject all? The words "all things," here refer to the manifestations embraced in "quench not the spirit," and "despise not prophesyings."

In I. Tim. iv: 14, the writer says: "Neglect not the gift that is in thee, which was given thee by prophecy [mediumship] with the laying on of the hands of the presbytery." What does this mean, if it does not mean that some gift was imparted or they were in some way developed by the laying on of hands? The same thing in substance is found in II. Tim. i: 6.

Hebrews, i: 14, teaches that all the angels are ministering spirits, sent forth to administer to those who shall be heirs of salvation.

In Hebrews xiii: 2, Paul says: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." If angels do not, come how can they be entertained? and if they do not look like men and women, how could any one mistake one for a man? as Paul here insinuates.

That there is probation and progression after death, Peter preaches, when he says Christ was "quickened by the spirit, by which also he went and preached to the spirits in prison; which sometimes were disobedient, when once the long sufferings of God waited in the days of Noah." Here Jesus as a spirit preached to those who sinned in the days of Noah.

In iv: 6, Peter expresses the same idea. He says: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." These men are out of the flesh. If man is all flesh, bones, blood and breath, as some think, then man could not get out of the flesh.

In I. John ii: 20, John says: "But ye have an unction [a Christing or mediumship] from the Holy One, and ye know all things."

In verse 27, he says: "But the anointing [Christing or mediumship] which ye have received of him abideth in you, and ye need not that any man teach you; but this same anointing [mediumship] teacheth you of all things, and is truth, and is no lie; even as it hath taught you, ye shall abide in him" ("in it"—margin.) This can mean nothing if it does not mean mediumship.

In iv: 1, John says: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." Why try the spirits, if there are none to try? or why try them if they are all false? why not reject them all.

REVELATION.

We now come to the last and most mysterious book of the Bible—a book which came within one vote of being left out of it. Probably rivers of blood would have been saved from flowing in the gutters if that vote had been cast the other way. This purports to be a book of symbols. Its very first verse says: "And he sent and signified it by his angel unto his servant John." The word signify means to make known by signs. This "Revelation," whether good or bad, comes directly from the Spirit-world.

In i: 4, John tells us that his revelation comes from "the seven spirits of God." These seven spirits were seven departed human spirits. I do not know who all of them were. One of them was Jesus, see i: 5, xxii: 16. From the attacks on kings, queens and the rich and proud generally, but more particularly on Elijah's old enemy, "That woman, Jezebel," see ii: 20, I infer that Elijah had much to do with the origin of this book. Much of this book either comes from Daniel, the prophet, or from the spirit that controlled him. We know that prophets had something to do with it. See xix: 10; xxii: 8, 9.

It would be interesting, did space permit, to show the thoughts and spirit of Daniel running through the entire Book of Revelation. I can only compare one chapter of each.

In Dan. vii: 2 to 7, is the history of the winds of heaven blowing on the sea, and four great beasts coming up. The first was like a lion; the second like a bear; the third like a leopard, with four wings of a fowl and four heads; and the fourth, "dreadful and terrible." Now turn to Rev. xiii: 1, 2, and you will find the same sea, and one beast having every mark of all Daniel's four beasts.

1st. He had seven heads. Daniel's third beast had four heads, making seven in all.

2nd. He had ten horns; so had Daniel's fourth beast.

3rd. Daniel's beast was a lion, a bear, a leopard and a terrible beast. John's one beast bears all that description. He was like a leopard; his feet were as the feet of a bear, and his mouth as the mouth of a lion.

To show the further similarity of these I will place a few paragraphs in juxtaposition.

DANIEL VII.

Verses 2, 7. "Behold the four winds of heaven strove upon the great sea, and four great beasts came up from the sea."

Verse 6. "And lo! another like a leopard."

Verse 8. "Behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

Verse 21. "I beheld, and the same horn made war with the saints and prevail d against them."

REVELATION XIII.

Verse 1. "And I stood upon the sand of the sea and saw a beast rise up out of the sea."

Verse 2. "And the beast which I saw was like unto a leopard."

Verse 5. "And there was given him a mouth speaking great things and blasphemies."

Verse 7. "And it was given him to make war with the saints and to overcome them."

Other comparisons might be made, but this is enough to show that Daniel, like Richard, "is himself again."

In i: 10, John says: "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." In the spirit, signifies that he was entranced, or in a spiritual condition. In verse 12 he turned to see the source of the voice, and saw and described one clothed with a garment—one whose hair was as white as wool. The description was about as definite as many descriptions we get today. In verses 17 and 18, he lays his hand on John and gives him a message. In 19 he commands him to write a message to each of the seven churches of Asia.

It seems that in those days there were tricksters as there are now. Chapter ii: 2, says: "I know thy works, and thy labor and patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars."

In ii: 7, 11, 17 and 29, and in iii: 6, 7 and 22, they are admonished to "hear what the spirit saith unto the churches."

In iv: 1, a voice speaks to him from a trumpet. In verse 2, he was again "in the spirit." In verse 4 he describes four and twenty elders whom he saw. He even tells how they were dressed. In verse 11, he tells what they said.

In v: 2, an angel makes a proclamation which causes some trouble until one of the elders found that "the lion of the tribe of Judah" could open the seals. These angels and elders had been redeemed from the various nations and tribes of the earth. See verses 9, 10. In vii: 13, 14, John has another talk with one of these elders. It would be tautological to repeat every conversation between John and the angels, hence I will not do so.

In xviii: 20, he hears the apostles and prophets, and, in fact, all heaven called on to rejoice over the overthrow of Babylon.

In xix: 10, John is about to worship an angel and the angel says: "See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy."

In xxii: 6, the angel says to John: "These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done." Is it true that God sends his angels with messages, as this indicates? If so, Spiritualism is true; if not, the Bible is false. Some translations of this verse read: "And the Lord God of the spirits of the holy prophets," etc.

Verses 8, 9, read as follows: "And I, John, saw these things and heard them. And when I had heard and seen, I fell down before the feet of the angel which showed me these things. Then saith he unto me, see thou do it not; for I am thy fellow servant, and of thy brethren, the prophets, and of them which keep the sayings of this book; worship God."

This, patient reader, closes a very imperfect concordance of the Spiritualism of the Bible. While this work has been very brief, I realize that it has been too prolix for this age of steam and electricity. These papers have been prepared in snatches, as I could steal the time from other duties. Probably not much less than a thousand letters have urged me to put this in book form. Some day I may find time to give these articles a thorough revision, and money to print them—if so, I will let the world have a book on the Spiritualism of the Bible.

Driving the Brain



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REMARKABLE DREAMS—ANSWERING SEALED LETTERS—KISSING THE BIBLE—MINSTREL PERFORMANCES IN CHURCH—CARDINAL GIBBONS—VANDALS AT WORK.

TO THE EDITOR:—I notice that Rev. Dr. Sprecher, of Cleveland, O., has recently been delivering a series of sermons largely devoted to "The Revival of Scientific Belief that Death Does Not end all." I give it, caps and all, just as it appears in the Cleveland *Plain Dealer*. The reverend gentleman, like many others of his "cloth," has become much interested in psychical phenomena. He quotes from the New York *Evangelist*, where the editor received a business letter involving the financial standing of a friend, the vice-president of a bank, in which he warned the editor of his possible bankruptcy; but desired that for information to be kept secret. The editext says he burned the letter; but that "the whole morning the good wife repeated the dream," contents of that letter as a part of her d "Mani- The learned doctor goes on to say: " without festly she got the contents of the lette then asks: the use of any bodily sense:" and with such a "How will materialists get along rbatim, comfact? Here is a whole letter, ve's wife through ing into the mind of this editor of the body." other avenues than the senses bear strange to the

These phenomena may apply familiar to that doctor, but they are perfectlligent body of peolarge, respectable and int s, and have been well ple known as Spiritualistnturv. The writer has known for near half a ce and answered, with parhad many letters read ut the seal being broken, ticularity, and witho opened. This phase of or the letter being ll established; and answers mediumship is we ed in various languages enhave been returi to the writers of these answers. tirely unknow medium for this phase of Spirit-

A notable stations was T. V. Mansfield of New ual manife y, whose "Spiritual gifts" were well York Cit to the writer. W. P. Reid, of Grand known t , Mich., was a medium of this class. Rapids as arrested through spitework, for obHe ving money under false pretenses; was tried tain the U. S. Court, found guilty and paid the in enalty by suffering a year's imprisonment. p This under the villainous postal rules laid down by that Sunday school hypocrite, John Wanamaker, postmaster-general under President Harrison.

During the trial Mr. Reid offered to read a sealed letter in the presence of the court, in order to prove his ability to do such things, but the court, in a tyrannical decision, flatly refused to allow him to establish his innocence. "Oh, Justice, thou hast fled to brutish beasts, and men have lost their reason."

But to return to our mutton: Dr. Sprecher is so very luminous, and throws so powerful a search-light upon the subject, that we cannot refrain from giving a paragraph, and letting the doctor speak for himself:

"But, scientific men, under the lead of Herbert Spencer, showed that the reasoning could be reversed and that the law of correlation would work as well from the standpoint of spirit as from the standpoint of matter. The believer in mind, setting out with the same data, may argue with equal cogency that if the forces displayed by matter are cognizable only under the shape of those equivalent amounts of consciousness which they produce, it is to be inferred that these forces, when existing out of consciousness, are of the same intrinsic nature as when existing in consciousness; and so is justified the Spiritualistic conception of the external world as consisting of something essentially identified with what we call mind. The establishment of correlation and equivalence between the forces of the outer and the inner worlds may be used to assimilate either to the other, according as we set out with one or the other terms."

If the doctor's auditors can gather any "Spiritualistic conceptions" out of the foregoing, whether "existing out of consciousness, or in consciousness," they can do more than I can. In closing his sermon the Doctor makes the following important admission:

"But the recent investigations of the Society for Psychical Research have brought to light faculties and powers of the soul which have done more, perhaps, than anything in late years to prove that the soul is only an inhabitant of the body and not a product of the body."

Wonderful! Eureka! Eureka!! I hope the Doctor will continue his psychical investigations; and I suggest that he go, not as Nicodemus did, at night, but in the daytime, and consult some of the many good mediums to be found in Cleveland, and he will then become enlightened in regard to "Spiritual gifts," of which St. Paul said: "Brethren, I would not have you ignorant."

The New York legislature proposes to dispense with the kissing of the Bible in taking oaths. It is a silly performance, at best, and adds nothing to the sanctity of an oath; nor does it make it any more binding than a plain affirmation, given under the pains and penalties of perjury." People who desire to enjoy religious freedom, and do not wish to be bound by Grover Cleveland's "mandates" of Christianity, should always refuse to swear by any god, or all the gods.

On the evening of St. Patrick's day, the "old original dramatic company" of the Annunciation church, in Cleveland, advertised "a vaudeville and minstrel performance for the benefit of the church." Songs, clog dancing and dialect sketches were the order of the day, or rather the night. The amusement business may have satisfied St. Patrick, but what would St. Peter think about it? Eh?

Rev. Dr. Farrell, of St. John's Catholic Cathedral, Cleveland, in a recent sermon against "mixed marriages," rejects the "usurped authority of the State over matrimony." It is very evident that the Catholics are endeavoring to bring about a union of Church and State, and rather to usurp the authority of the State, establish tax the people heavily to support an "endowed. lished Church." Forewarned, forearmed. Let all Church property be taxed. Expectation

Cardinal Gibbons has been in exp regard to recently of a decision from Rome in x from the the removal of the ban of the churc of Pythias, orders of Odd Fellows and Knights by the last which was submitted to the pope as, who is replenary council. Father Thor altimore, said it garded as good authority in Bould ever be perwas not probable Catholics w order. Prospecmitted to join the Masonic secret orders will tive members of the other the sanction of the first be required to receive arish. If that is not pastor of their particular r am much mistaken in religious tyranny, then ous arrogance farther the term. Can relig go?

Webster, a Presbyterian minister, t rew days ago for stealing street car arrekets from an overcoat in a restaurant. He was nearly sixty years old, and "was a type of the old Calvinistic preacher." But what a Calvinistic preacher, or any other kind of a preacher, wanted in a Cleveland restaurant is a matter hard to understand. It is that class of religious bigots who would consign children to hell's torments. "Verily, verily, I say unto you, they have their reward."

Less than a month ago an attempt was made to blow up the office of the *Ironclad Age*, an infidel paper published at No. 55 Indiana avenue, Indianapolis. Miscreants entered through the cellar lighted a lamp and then turned on the natural gas in two stoves. The explosion was prevented by the arrival of the editor. Of course there could be nothing wrong in "blowing up" an "infidel" paper, because infidels, anyway, have no rights which Catholics and Protestants are bound to respect, the Constitution of the United States to the contrary notwithstanding. "Oh, ye of little faith! How can you escape the damnation of Hell?"

Heidelburg University, the leading institution of learning of the Reformed Church of the West, has had a hazing sensation, because one of the students neglected to wash his feet. Seven of the students got after him and washed and scrubbed his pedal extremities until the skin came off. The faculty should have expelled a recalcitrant scholar who refused to wash his feet when ordered; but students should not be allowed to take the law into their own hands. It is high time that severe State enactments were passed to punish all this hazing business, which is sometimes attended with fatal consequences. I suggest to Grover Cleveland that he recommend such legislation in his December message to Congress.

C. H. MATHEWS.

New Philadelphia, Ohio.

Mrs. Cora L. V. Richmond in Chicago.

TO THE EDITOR:—Two months ago, when her guides took their medium our pastor, Mrs. Cora L. V. Richmond, to Washington, it was decided not to engage a regular speaker for the weeks that she would be away, but to invite representatives of (as far as possible) all shades of liberal thought to speak from our rostrum. This has been done with the most gratifying success. Dr. Thomas, of the People's Church; Mr. Gandhi, Oriental; W. W. Dawson, Psychical Research; Jenkin Lloyd Jones, Dr. Joseph Adams, Mrs. Mary Dye, Dr. ——, Mr. Griffin and Dr. Greer were amongst those who kindly responded to the invitation; and the valuable gems of thought given by each and all of these were listened to by large and appreciative audiences.

The morning services, or conferences, were mainly carried on by home talent, and many of the thoughts given and the papers read would have done credit to more pretentious people. Upon the whole, we have had a pleasant and profitable time. Nevertheless there were but few, perhaps, of our number, on Sunday morning last, whose pulses did not quicken and whose hearts did not throb with joy as they remembered the hour of reunion had come again, and our beloved "Water Lily" would once more be in her accustomed place; for whilst (if we believe our own teachings) there is no such thing as separation, these breaks are so nearly like it that practically it seems to be a distinction without a difference.

An unusually large and intelligent audience greeted her both morning and evening. During the eighteen years of her pastorate here, many times it has been hers to see manifestations of her people's devotion; but it would be hard indeed to recall a time when that testimony was more pronounced than last Sunday. Love beamed in every eye, and a loving welcome hung on every lip. The floral tributes were choice and beautiful. Surely never was woman so tenderly beloved as this one; but, accustomed as she has been for so many years to her people's devotion, something in the quiet demonstration of Sunday touched her in an especial manner, and she was unusually affected. The subject of the morning, "Greeting," was a resume of work done at the capital, showing there as everywhere increased interest and growth in the principles of Spiritualism, and an encouraging outlook for the future.

It has already been announced in your paper that the society there have shown "their appreciation of her" by again securing her for October and November. Permit me, through the same medium, in all fraternal love, to assure them that we don't one bit appreciate that way of showing their appreciation.

In the evening Abraham Lincoln spoke through her; the subject, "Portent" being an endorsement of the prophetic utterances before given by her guides. We hope to see this address published in full.

On Wednesday evening the more public and formal reception was given in Washington hall. A large number of outside friends united with the society to do her honor. The hall was prettily decorated, and the address of welcome, given by Mr. H. Musser, was responded to by Ouina in her usual happy manner.

The reception over, the joyous crowd "tripped the light fantastic" till—well, till time warned them that even religious dissipation must have an end.

For the next three months we shall rest in peace, and then—we'll talk about that in our next.

C. CATLIN.

Christianity and Civilization.

ASSUMPTIONS DENIED.

"Since faith in a divine power, to whom men believe they owe service and worship, has been, like the sun, a life-giving and fructifying potency in man's intellectual and moral development; since religion lies back of Hindu literature with its marvelous and mystic developments; of European art, whether in the form of Grecian statues or Gothic cathedrals; and of American liberty and the recent uprisings of men in behalf of a juster social condition; and since it is as clear as the light that the religion of Christ has led to many of the chief and noblest developments of our modern civilization, it did not appear that religion, any more than education, art, or electricity, should be excluded from the Columbian Exposition." [The World's Parliament of Religions, vol. 1, part first, page 3.]

This is but a repetition of a common assumption, generally accepted without question, as if it were axiomatic truth. Is it? What are the evidences that religion lies back of American liberty? In the sense that it antedates it in chronological evolution it is manifestly true; but is it therefore true that religion—and especially the Christian religion—was the inspiring cause that led to American liberty? And is it the animating influence that has led to "the recent uprising of men in behalf of a juster social condition?" Is it "as clear as the light that the religion of Christ has led to many of the chief and noblest developments of our modern civilization?" If it be true, there can be no uncertainty about it, and no one can question it any more than they can dispute the light of the sun. But there are many bright minds, well disciplined in theological lore, and familiar with history, who deny that Christianity has added anything to the world's knowledge or civilization.

It is true that what little of science and literature, ethics and art, invention and discovery that modified the darkness of the Middle Ages, was chiefly within the pale of the dominant church, for it ruled every department of social, intellectual and political life wherever its authority was supreme. But because everything useful must come under the shadow of Christianity if it come at all, and a few inventions and discoveries struggled into recognition in spite of the vigilance and repressive dictation of the church, it does not follow that without Christianity they would not have been; but there is much reason for believing that if there had been no church at all, much more might have been added to the world's knowledge, and the moral instincts of the race might have been more acute and reforms more active.

American liberty suffered at the hands of Christian bigots, and the free institutions we now enjoy, and are trying to protect against the aggressive usurpations of the church, were founded by freethinkers directly against the whole trend of sectarian Christianity. The pioneers of the anti-slavery movement were, for the most part, Freethinkers, infidels and Spiritualists, while the most bitter opponents of their humane endeavor—the most determined supporters of the slave power—were orthodox Christians. Slavery was founded on bible doctrines, supported and defended as a divine ordinance; and Christian divines, North and South, predicated their defense of the institution upon scriptural texts, and the commands of God! The Old Testament and the New were in accord in support of human slavery. The temperance question, too, has found its strongest adversaries entrenched behind scriptural authority. The influence of Christianity, as interpreted by its votaries, has been the strongest element used against the recognition of woman as a social and political equal of man, while the recognition of human rights everywhere, irrespective of religion, sex or color, has been the watchword of Spiritualism, and the inspiring animus of anti-sectarian movements all along the line.

What are the "chief and noblest developments of our modern civilization" that owe their origin to "the religion of Christ?" Who can trace them? Who can sustain the claim by direct evidence from history—and make it "as clear as the light?" Assertion is not evidence, except in the authentic appeal to facts established by reliable witnesses.

Christianity has come down the centuries in company with science, literature, government and progressive civilization, and so has language, love, licentiousness, drunkenness, debauchery and crime. But we do not therefore credit sensuality or drunkenness with "the noblest developments of our civilization."

The search-lights of Heaven are now on our path,
And the puzzles of ages dissolve in their gleams;
The ages of honor and infinite wrath,
The dogmas of darkness, the nightmare of faith,
The maniac dread of the Angel of Death,
Are lost in the light of the new gospel beams.

The worship of time-honored error in creeds
Grows cold at the touch of this magical wand;
The wail of the world, poor humanity's needs,
Stir the soul with the deeper religion of deeds,
As love answers love in the lone heart that bleeds;
The laws of our nature God's only command.

LYMAN C. HOWE.

Fredonia, N. Y., April 7th, 1894.

Passed on to the Summerland.

Mrs. M. C. Pratt, sister to Dr. T. Wilkins, passed to the higher life, from her home in Bedford, Iowa, April 14th, 1894. The following from the Bedford daily *Times* we reproduce:

"She leaves a husband, three children, a mother, sister and four brothers to mourn her departure, and to look forward to an eternal reunion in that blest abode of the faithful, where soul will commune with soul in the full enjoyment of that bliss eternal where suffering, sickness and vexation are things of the past, and remembered only as a means of comparison in order to fathom the fullest depths of Spiritual joys. She will be greatly missed in Bedford and vicinity. She was a good wife, an indulgent mother, a considerate friend and the kindest of neighbors.

"The following was written by Dr. T. Wilkins, her brother, which we cheerfully publish:

"Mrs. Pratt—Kate, as she was called by her family, can truly be said to have lived a life from her childhood that was fraught with good deeds and kind words; in fact, she would sacrifice her own comforts and happiness for the comforts of others at all times and in no spirit of hope for reward, just for the sake of seeing others made comfortable.

"She was not a member of any church, but was a strict adherent to the spiritual religion—believing that when the spirit took its departure from the form it only became free to be its true self and occupied a natural sphere, a condition made by its acts while in the body; that nothing died in the sense of annihilation, only changed, and that the spirit had the power under certain conditions to come and manifest to its earth friends. She embraced all that was good, grand and beautiful in that religion and all other religions, and lived it in her family, in her neighborhood and toward the whole world. Her relatives all speak and ever have spoken of Aunt Kate, Cousin Kate, or Sister Kate as an exemplary mother; a model neighbor and pure and loving sister.

"For many years Mrs. Pratt has been a great sufferer from disease and bore it all without a murmur, without grumbling, without the usual whine or complaint. She seemed conscious that the end was near, within the last week of her sickness; that she was soon to go to the "home over there" prepared by her father and spirit kindred who had long preceded, and called each in turn of her own family, brothers, sister and mother, to her bedside for a last kiss and embrace. As she was, during the last hours of her earthly existence, unconscious, nothing could be said to her of religion, but her own relatives believe her to have passed out as she lived here, perfectly reconciled to trust her soul in the hands of a just judge, whether that be a personal God or a universal intelligent creative and correcting force in nature, impersonal omnipotence.

"She has gone to her home over there,
To that mansion of love and light,
That her loved ones had gone to prepare,
In the land of the soul, pure and bright.

We loved her as mortal on earth,
We love her as spirit out there,
Where the angels did welcome her birth
To the new world of beauty so rare.

Farewell and goodbye to the spirit;
Farewell to the form that expressed.
We shall know that calm voice when we hear it,
From out the great world of the blest."

DR. T. WILKINS.

A Rare Offer!—Secrets of the Convent of the Sacred Heart.

The remainder of the bound edition of the above book, to extend its circulation, will be sent for 25 cents per copy; postage 5 cents, or four copies for $1.00, postage paid. Many in ordering have expressed a desire for the muslin binding, but contented themselves with the paper on account of price. They can now please themselves. Silver may be mailed at publisher's risk. As the number of copies is quite limited; orders should be sent at once. HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

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TRULY, WHAT NEXT?

The Writer in Somewhat of a Quandary.

But Struggles to Get Into the Light.

My pen receives a new vigor, and travels over the paper, pushed apparently by the sound waves traveling through my brain, after reading the article on page four of THE PROGRESSIVE THINKER of March 24th, on the tremendous force to be generated by harmonious sound waves, and entitled: "What Next?" The millennium will not be far off when the fiddle-bow takes the place of brute force.

Imagine the enraged wife giving her husband an unmerciful beating, not with the brush end of a broom, but with the bow of a fiddle. It would be a mark of the eternal progression of things, then, to see her fiddling the dirt out of the house to pizzicalto music.

We can see the engineer of the near future dropping his throttle on an upgrade, and with rigid determination grasping his violin bow, and sawing his train safely over the divide.

We can see man's useful friend, the horse, browsing away his time on the dew-kissed grass, while his once ungrateful master fiddles in the shafts. The tired farmer who, when the plow-handle reaches for his inmost ribs, unhooking his team, and fiddling the obstinate stump into the next county. The amateur musician, just as he has made everybody in the block miserable, "hoist by his own petard." The thought and peace-destroying young lady pianoplayer who, just as she has filled the parlor with the explosive melody of "Who will care for mother now?" and her mother in the kitchen over a big washing, will be blown into kingdom come by the sudden explosion of the uncontrollable power she has generated.

The soulful cat, whose inner self has made fiddling a possibility, is making night a mockery on the next roof—then who can tell but that a well-directed boot-jack in the hands of some skillful musician, may not so play upon the strings of her internal minstrelsy that the concussion may leave a peaceful void in the moonlit air?

I have read, too, the diagrams enclosed by the walls of an article written by a Detroit scientist. I read at the article itself, but I fear I was left in a more hopeless state of bewilderment and chaos, than that in which I found myself after reading a nine-fathoms-deep article by the S. P. R. I could understand the diagrams—I have heard of a man who was a private and a walking still, but do not see why our frailties should be hurled in our teeth? Is it not enough to know that we exist in a state subject to all the ills that flesh is heir to, without being held up as a gyrating corkscrew?

I am willing to let my subliminal consciousness slide; I can reconcile myself to the possession of a retrocognitive indivisibility; I can bear the brunt of unconscious cerebration, but when I am told that "this same vibratory energy caused figure or form of all life while it was animating the protoplasmic mass by absorption of earth's vibratory energy, animated inanimate matter the more energy it absorbed, the more active it became." I am lost!

I had some misgivings when I was told I had descended from a baboon; that was better than having the baboon a descendant of mine; even dust was no despicable ancestor; for philosophy had taught me that

"The imperial Cæsar, dead and turned to clay,
Might stop a hole to keep the wind away,"

and through a subtile process of evolution, "A man might fish with a worm that had fed off a king, and eat of the fish that had fed off that worm; showing how a king might go a progress through the body of a beggar;"—but on what can we build if we believe that, as in diagram four, we are the children of a protoplasmic corkscrew with the delirium tremens?

Anaxagoras was an early expounder of the philosophy of the atom, and its gradual evolution out of the nowhere into here.

Science has done much good for the human race. Science has swept away from the minds of the multitude the cobwebs of bigotry and superstition that held them enmeshed for thousands of years; but how much more good science could have done for humanity at large, had it couched its tenets in language more easy of comprehension.

We do not think it has worded itself so profoundly it cannot understand itself; but we base our call for simplicity on the universal popularity of a book that has enslaved the minds of men for centuries—the Bible.

The author of the Shakspearean plays was the only writer who was endowed with the power of blowing hot and cold in a breath; who could write profoundly and simply at one and the same time.

I do not wish to cast a stone at the learned scientist in Detroit, but I do wish that those who have the welfare of their fellows at heart; who would reach out and enlighten the minds and hearts of the many, would do so through the more open channel of every-day expression.

We should pay all attention to that philosopher who, through years of deep research and patient study, has marked the milestones of progression; we should honor that man or woman whose life-work is to blaze through the forests of ignorance, that road that the ages must follow; but the blazings should be cut at short distances on the body of the tree of knowledge, not at the top, nor underneath the roots, nor at such immense distances that we are lost in attempting to follow the marks.

In the great dramas of life there are too few "Old Homesteads," "Uncle Tom's Cabins" and "Shore Acres"—too many of the kind whose very unsympathetic nature and depth of reasoning make them not only unpopular with the masses, but evanescent.

The simplest teachings of Zoroaster, Confucius, Mohammed, Appolonius and Jesus will live when the deeper reasonings of metaphysical philosophers shall have been forgotten.

The very simplicity of the writings of Judge Rosecrans mark him as a man of deep thought; a scholar of profound erudition. And I would respectfully submit to those whose learned articles aim at the promulgation of new discoveries; whose deeply scientific minds grasp the means that make us better, physically, morally and mentally, that they try to reach us through our hearts, and if they must penetrate the brain to find them, let it be with a more pleasing or a more comprehensive weapon than a thunderbolt.

I remember a very learned professor who came to our school to lecture on the chemical affinity of light with the ophthalmic nerve. When he had finished, the professors present applauded; the students that had not fallen asleep, made no demonstration. "Now, gentlemen," said the lecturer, "I am ready for any questions you may wish to ask." One of the students arose: "Will you please tell us what you have been talking about?"

In reading over the communication of Spirit Sarah E. Butler, given through the mediumship of Geo. W. Gale, I see it is claimed that historians confound the two names, Claudius and Applus. Will some one tell me where, and by which historian, or historians he is so confounded? I find no such blunder. Again: "No spirit could be long in the company of Claudius and not become better." Adhering to the laws of progression, we hope he has changed for the better. But if he is the same wretch that had his pander Caius Claudius follow the innocent Virginia till he drove her father to immolate her on the altar of virtue to save her honor from the inhuman Claudius, we pity the spirit who has to keep him company.

There is too much maudlin sentiment wasted over the lives of those whose only redeeming feature, in the eyes of sentimentalists, was their worldly position; too many lies are carved on tombstones; and, with all the charity in the range of reason, we want to feel that people are made better by casting aside this garment of flesh, with all its attendant weaknesses; but none of us are stupid enough to believe that, mortality past, we become purified angels:

The thief turned honest merits praise
he seldom gets;
While honesty, turned thief, gets pity
ill deserved.

Speaking of the above misstatement in regard to Appius Claudius, there are too many of our platform and other mediums who make erroneous statements; whether willfully or ignorantly, the fact remains.

Only the other Sunday I heard a prominent medium speak of Victorian Sardou, who is known only as a playwriter, as a scientist of most profound research, more particularly on the subject of hypnotism; and, after an exhibition of mesmeric power by another, the medium first mentioned said: "We know all about this, and we don't want to hear about it; its old!" and, "We should be careful how we encourage its use in the hands of an ignorant person." Was this not unkind, to say the least?

Ye gods! and must we banish the sun, moon and stars; the mountains, valleys and streams; and even the writings of antiquity, because they are old? Must we, too, relegate to oblivion the shades of our ancestors?

As to the dangers of hypnotism, electricity—that most dangerous of all known forces, that most life-giving of all fluids—is dangerous, too; yet shall we abandon it because it must needs be experimented with? for surely half has not yet been harnessed to the car of utility.

That which has been the salvation of the many, has had its birth in the annihilation of the few; and because Anaxagoras met his banishment for asserting that the stars were masses of corruptible matter, should we limit the researches of a Newton or a Herschel?

And right here another thought in connection with mediums: Would it not be better, even if we should resolve ourselves into a little or vast mutual admiration society, to let each one speak of the good another has done—the converts he or she has made—than to hear mediums, Sunday after Sunday, tell of the wonderful manifestations that had taken place through his or her instrumentality?

"That good we do for other's praise,
Is evil in disguise;
When truly good, 'tis for our own,
Not for our neighbor's eyes."

"Toot your horn, if you don't sell a clam," may be very good street, but not soul-communion policy; and the constant tooting of our own horns at spiritual gatherings is, as Dogberry says: "Most intolerable and not to be endured."

Let us reform ourselves, and we will be astonished with what marvelous quickness we will reform the world.

The earnest seeker after truth will not find it in the self-laudation of business-seeking mediums.

Let the good we do be spoken of even as the evil we do:—Never.

Nothing so becomes man or woman as modesty; and if, by the help of the angels, we are really doing good works, let our soldiers rather than ourselves raise our standard.

"Good wine needs no bush." The constant ringing of the church's bell is no proof of the purity of the religion to be found therein.

Let us be earnest, not rabid seekers after truth. Let us "prove all things, and hold fast that which is good." Do nothing, accept nothing in a spiritual sense, on a moment's spur. "They stumble that run fast." But when once you have the truth, "grapple it to the soul with hooks of steel."

Let no rash, misguided hand wall up the path that leads you near to the angels.

Be firm and unwavering in the cause of truth. Give ear to that celestial whisper which says:

To fickle love the heavens are filled
with stars; constant is he who, lost in
the "milky way," can never see but one.

CHAS. NEVINS.

145 West 14th St., New York City.

A Scholar's Opinion.

The New Testament is the chief of monastic books. It cannot be detached from the atmosphere of the monasteries and made to fit our modern life without glaring contempt of the fitness of times and things.—Prof. Edwin Johnson, in "The Rise of Christendom."

Every tree has "reserve buds" which develop at the point where the limb has been cut off.

The earth's lowest body of water is the Caspian Sea, which has been sinking for centuries.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflammation, allays pain, cures wind colic. 25c a bottle.

Passed to Spirit-Life.

Mr. L. D. Nickerson passed to Spirit-life at Appleton, Wis., July 1, 1893, aged 82 years. He has given his friends testimony of his continued life and work in the new sphere on which he has entered.

A. R. NICKERSON.

Mr. Levi McCain, of Moline, Ill., a zealous Spiritualist, passed to Spirit-life April 3, in the 81st year of his age. He was a regular visitor at Clinton Camp, where he had been favored with many tests of materialization of spirit friends, convincing him beyond all doubt. He was a zealous advocate of this truth he so firmly believed, though often met by the scorn of unbelievers. He was untiring in his energy to cheer others, as he had himself been cheered and comforted. He often conversed with spirit friends in his own home, even up to the last hours of his sickness and death. Rev. J. C. Grumbine, of Geneseo, Ill., delivered an inspirational sermon on the eternibility of mind, as a tribute to his memory, at the Unitarian church of this city.

Passed to Spirit-life from her home in Covert, Van Buren County, Michigan, beautiful Edith Moore, only daughter of Mr. and Mrs. Wm. H. Moore, in the 15th year of her age. Thus has been snatched from the fond embrace of home and friends a rose in full bloom. She was known only to be loved. The consolations of Spiritualism were tendered to the bereaved parents, and a large concourse of sympathizing neighbors, by Mrs. Levi Wood, of South Haven, who read the hearers a loving message from the newly-arisen spirit.

Mrs. Sarah A. Drake, a venerable Spiritualist of Bloomington, Ill., has gassed to Spirit-life, from the home of her daughter, Mrs. O. S. Weaver, where the funeral services were held on the 9th inst. Mrs. Akers, pastor of the Spiritualist Society, delivered the funeral address to a large number of friends, many of whom had known Mrs. Drake intimately since her coming to Bloomington from Ohio more than thirty years ago, and had loved her for her noble character and sincere devotion.

Passed to Spirit-life, at Rochester, Vt., Feb. 3, 1894, James Fletcher, aged 63 years. Being a member of the Masonic order, he was buried under their ritual. Rev. A. Chase preached the sermon, and Rev. S. A. Parker, of Bethel, offered prayer, and led in the Masonic rites. Several Masons from neighboring towns were present and joined in the impressive service of the occasion.

Passed to Spirit-life, March 28, 1894, at Washington, Yolo Co., Cal., Margaretta, infant daughter of Howard K. and Anna Smith, aged 1 month and 3 days.

At Leonidas, Mich., April 9th, 1894, passed to Spirit-life, Orris S. Ferris, in his 62d year. A Spiritualist for thirty years, it was his delight to converse upon the beauties of his belief, on every suitable occasion. Knowing for weeks that his journeying here was nearly over, he waited patiently and cheerfully, being fully convinced that many loved ones waited his coming. The funeral was held at his home. Mr. L. V. Moulton, assisted by Rev. F. M. Aunk, officiated at his obsequies. Mr. Moulton spoke feelingly of the soul's transition and future possibilities; and remarks were made by Mr. Aunks. The services at the grave were conducted by the Masons. Thus has one passed from our midst—but not from memory.

LOTTA BISHOP NICHOLS.

Departed to the higher-life, April 10, Magnes Olson, aged 22 years, at the home of Mrs. Kristina Anderberg, the well known medium in Minneapolis. Mrs. C. D. Pruden delivered the address—a most beautiful description of the higher life and the birth of the spirit into its new home was given through her inspired lips.

Mysteriously Disappear.

Mr. J. W. Van Gorden, of East Liberty, O., is in this city, endeavoring to find his wife and little daughter. Mrs. Van Gorden left home three weeks ago to visit friends at Watseka, Ill. On the 30th of March, she left Watseka to visit her cousin, Dr. Kolbs, at Oxford, Ind. On the 3rd of April she wrote to her husband that she was not very well, but that she was going to Muncie, from which place she would return home, via Indianapolis, arriving at home by Saturday. Since that time the husband has not heard from his wife or child—a daughter aged 6 years.

The husband is very much concerned about his wife, and has telegraphed all around in the hope of finding her. She is a good-looking woman of 45 years. Superintendent Brown, of the Lafayette police force, detailed an officer to assist Mr. Van Gorden in searching through the city for his wife, and late in the evening they found a hackman who said a woman and child, answering the description of Mrs. Van Gorden and daughter, employed him to purchase tickets for herself and daughter for Chicago, and that he did so. Mr. Van Gorden says his domestic affairs were of the happiest and most contented character. His wife's health, he says, is delicate, and he fears that her mind may have become temporarily aberrated.

Losing Its Prey.

In these days, when the A. P. A. and other similar organizations are cutting so wide a swath through Romish schemes and hopes, we opine that the Romish schemers who supposed their plans were all working nicely for "the church," must now feel like quoting sadly Bobby Burn's lines:

"The best-laid plans of mice and men
Gang aft aglee."

They see their hopes of Rome's universal rule postponed indefinitely. And it will take more than the help of all the silly Protestant pastors, of whatsoever name and hue, to stay the tide that is setting against the methods and aims of the old scarlet hag. A few silly pastors and party-blind editors may be fooled by cunning Romish protestations and pretenses; but the people are waking, and will not be fooled. They are not ready to be Romanized—nor to have our free institutions Romanized. So the old Octopus is losing its coveted prey.

A REQUEST

To All Mediums In the United States.

FROM THE NATIONAL SPIRITUALIST'S ASSOCIATION.

It is of especial importance to the entire body of Spiritualists in the United States that they should be informed of the numerous and varied phases of mediumship (so-called phenomena). For this reason, in connection with the desire to be fully acquainted with every means of communication and development of the spiritual element of our natures, we are now making an effort to secure a full knowledge of all the different phases that have come to light throughout the world. In addition to making a call thus publicly through our own spiritual press we are extending this request for information to all foreign countries, Germany, Holland, England, Scotland, Australia, Africa, Brazil, Belgium, France, India, Italy, Mexico, New Zealand, Norway, Russia, Spain, Sweden, Switzerland, Argentine Republic and Ireland.

We have enumerated on our Register of Mediums thus far obtained the following phases, and we wish those who have not yet reported to the National Association at the above number, would do so, giving their full name and address and their development in full. We are collecting this information as rapidly as possible and no medium of any phase should fail to send in at once. It will be of extreme interest to have a full knowledge of every means of communication and of incalculable value to the Spiritualists of the country. Many develop but partially in directions without knowing the important results that would follow if patience and perseverance were exercised, and for lack of these they lose grand opportunities that would be instrumental in not only changing the current of their lives, but insure a higher appreciation of their developments and a better knowledge of their own abilities. As our Brother Emerson's guide stated when asked the question on last Sunday: "What are the two greatest sins of the world?" The reply was: "Sin and ignorance." It is by inter-communication and constant exchange of thought and knowledge we more rapidly develop those higher and God-given qualities within us that could not otherwise be realized.

Every medium, and we say this in the fullest sense of the word, will profit by sending to us the information we seek to record for their own benefit and for the world at large; and as it will require but a few moments of time there can be no reasonable excuse for a failure to contribute this much to the pages of history that is now being made up for the enlightenment of mankind.

On the Register we have devoted to a Record of the Mediums and their respective phases, we have the following classification of mediumship:

Clairvoyant, Inspirational, Test, Clairaudient, Trance, Materializing, Trumpet, Photographing, Lecturers, Impressional, Sealed Letters, Drawing, Prophetic, Voices, Healing, Psychometric, Slate-writing, Business, Music, Electro-Plating, Psychologizing of Disembodied Spirits by Mortals.

In connection with the important work contemplated, we shall as soon as we receive the information from all foreign countries, compile the statistics in that direction and publish all that may be of interest to the Spiritualists of America. We have reason to believe that many phases have been developed in other lands which have not yet become manifest in this country, and we note that especial localities are more favorably adapted to the development of peculiar phases that are not demonstrable in other sections. When we have secured a complete response to our call we shall then make a note of the developments applicable to different localities, and this will be a matter of considerable interest to all Spiritualists and investigators.

It is therefore to your advantage and that of the world to act at once in accord with our suggestion and request, by returning to us such information in this respect as you may be able to impart.

Assisting us to complete the Register of the National Association by furnishing to the undersigned your name, residence, and all phases of mediumship you have thus far developed, and from time to time we will send you such documents as emanate from the National Spiritualist's Association. Act at once. Do not delay. This request is made to you personally.

ROBERT A. DIMMICK, Sec.
510 E street, N. W., Washington, D. C.

GENERAL SURVEY.

CONTINUED FROM FIFTH PAGE.

Prof. Lockwood will speak at Bricklayers' hall, corner of W. Monroe and Peoria streets, Sunday April 30th, at 2:30 P. M., subject: "Mesmerism, Mental Science, Christian Science, Dowieism and the Healing Art, Analyzed and Explained by Principles of Molecular Induction." At 7:30 "From Materialism to a Knowledge of Continual Existence, through an Analysis of Principles of Nature." These two lectures are among the most interesting and instructive, given by Prof. Lockwood.

Chas. J. Barnes, trumpet medium, has been holding successful seances at Muncie, Ind., and goes now to Marion, Ind.

On Thursday of last week Mrs. Cora L. V. Richmond, in response to a special invitation, addressed a contingent of the "industrials," at the headquarters on La Salle street. She was listened to with respectful deference as she spoke tender words of sympathy and admonished them not to jeopardize their cause or sully their flag with violence. That her sentiments were well received was shown by the emphatic appreciative responses given, and by the solicitations for a personal introduction to the speaker.

Mrs. Sarah E. Bromwell, medium, has moved from 782 Fulton street to 1 South Hoyne avenue, near Lake street. Seances Wednesday and Friday evenings.

A. J. Swarts is now at Los Angeles, Cal. He can be addressed at 415 Crescent avenue.

Mrs. Isa Wilson Porter will answer calls to give platform tests at camp meetings. She can be addressed at 540 West Van Buren street.

H. D. Barrett, President of the National Association, is spe[aking] of the Namonth at Allegheny, Pa. [aking] this half of May he will be in L[ynn], Mass. The last In June he will give several l[ectures] in the State of Maine. He s[ays] cause is progressing nicely in [Alle]gheny City, and I am greeted by la[rge] ences." Mr. Barrett is an [effi]cient worker.

I. M. Clarke writes from Nash[ville], Tenn., to tell of the wonderful medi[um]istic power in independent slate-writ[ing] and telegraphy, manifested by Mr[s.] Charles Figures, and says: "I have had the privilege of two sittings with him, and I unhesitatingly say that they could not have been more satisfactory—in broad daylight, with direct answers to every question, and irresistible proof of identity shown. He is refined and a true gentleman in every sense."

Dr. F. P. Bitters writes that he is engaged by Mr. H. H. Fross, of Monon, Ind., to speak for the society at that place, the last Sunday of April and the month of May. He would like engagements for June. Address him Monon, Ind. The doctor is highly spoken of wherever he goes.

Mr. and Mrs. Woodmansee write of visiting Mr. A. Campbell, and of receiving a beautiful oil painting on porcelain, of roses representing their children in Spirit-life, also a message on a slate and a pencil portrait on a slate. They mention Mr. Campbell as a fine, truthful medium, through whom they have received much beautiful work in the form of Christmas and New Year's present from their children.

Mrs. Jennie Moore writes from San Francisco, Cal.: "Our grand cause is progressing quite rapidly here. There are at least twenty public meetings here on Sundays, besides all the circles. I have had grand success with my seances, besides taking part in three public meetings. My health has greatly improved. I shall return, the last of this month, to my home, 757 Warren avenue, Chicago.

Mr. and Mrs. John Lindsay will answer calls to lecture. They can be addressed at No. 20 Turner street, Grand Rapids, Mich.

That veteran worker, L. V. Moulton, has the following engagements: June 10th, Texas, Mich.; June 16th and 17th, Orion Lake Camp, Mich.; July, entire month, at the camp of the Northwestern Spiritual Association, as president, at Como Park, between St. Paul and Minneapolis; August 4th and 5th, Cassadaga, N. Y.; August 13th, annual meeting Michigan State Spiritual Association, Lansing, Mich.; August 18 and 19, Vicksburg Camp, Mich.; August 26th, Hazlett Park Camp, Mich.

Chas. Staglin, president of the Religio-Philosophical Society, of Baltimore, Md., writes: "We have with us as our speaker and test medium for April, Oscar A. Edgerly, of Newburyport, Mass. That our society appreciates the work of Mr. Edgerly's guides is manifest by the fact that this is the third month he has served us within a year. As a striking indication of the favor in which he is held by our people, I will say that at the last business meeting of the society, they decided to re-engage him for the month of May, 1895. We find, with Mr. Edgerly on our rostrum, we can always depend on having practical, concise and instructive lectures, these attributes coupled with a fine ability as a test medium, make him a most valuable public worker in the interest of our cause."

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(See ad. in another column).

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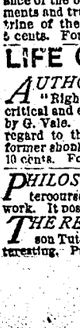
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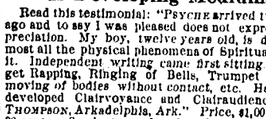
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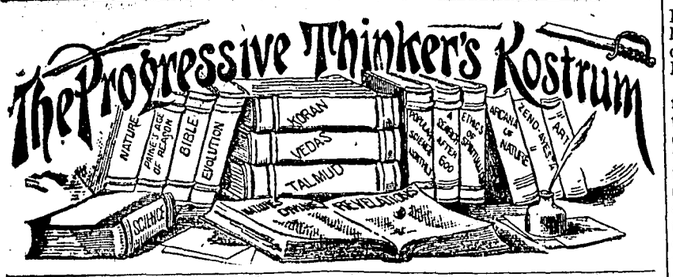
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NATURE'S LAWS.

As Understood by Hon. A. B. Richmond.

His Comprehensive Reply to the Scientist, Prof. Lockwood.

He Explores with A MASTER-HAND THE FIELDS OF NATURE.

"That very law which moulds a tear
And bids it trickle from its source,
That law preserves the earth a sphere
And guides the planets in their course."
—*Samuel Rogers.*

"Could any but a knowing, prudent cause
Control such motions and assign such laws?
A conscious, wise, designing cause,
Which freely moves and acts by nature's laws."

WHAT IS LAW?

Nearly two hundred years ago one of the world's greatest jurists defined law to be: "A rule of action, and it is applied to all kinds of action, whether animate or inanimate, rational or irrational." This is the accepted definition of both scientists and lexicographers, and on it we base our argument, in the following answer to the critics of my article on Ingersoll's lecture on "The Gods:"

"Order is nature's fundamental law." This is to-day an axiom of the learning of the world, beyond the cavil of incredulity or the denial of agnosticism.

Long centuries ago mankind knew no law in the material universe but the caprice of the innumerable gods and demons of mythology. All natural phenomena, as well as the contentions and wars of mankind, were caused by the direct actions of invisible spirits or celestial beings. On Mount Olympus the deities that inhabited the earth, air and water assemble to legislate for men and nations. From his radiant throne in the Olympian palace Jupiter announced his edicts, and an awestruck world received them with fear and trembling.

Now all is changed, and it is the boast of science to-day that her demonstrations prove that the material universe is governed by natural laws, "inherent in nature as in infinitude."

But of the spiritual world, or the realm of thought and consciousness, we can only reason from the known to the unknown; and as law or "rules of action" govern all natural phenomena, as far as science has investigated, we must logically conclude that law governs all things, although many of its rules are yet undiscovered. I have here stated a logical deduction that seems as certain as the demonstration of a problem in Euclid. The axioms on which it is founded are to-day self-evident truths, and the conclusion inevitable.

PROF. W. M. LOCKWOOD.

I was surprised to read in the able article of the truly learned professor, W. M. Lockwood, the following paragraph:

"Before closing this article we will point out the misuse of one more term, frequently met with in his (my) communication, and in use by very many writers: The term, 'Law of nature,' 'natural law,' etc., etc. At the risk of being called by a name indicative of mental imbecility, I shall affirm that from well-established data, there is no such thing as a law inhering in nature as an infinitude: no such thing as a natural law, or law of nature. The use of the term in this connection is a misapplication of the true meaning of the word, and a fruitful source of disagreement and mental conflict among thinkers."

"No such thing as a law inhering in nature as an infinitude!" says the able scientist, Prof. Lockwood. I do not know that I correctly understand what he means by the expression.

Surely infinitude means a boundless number, encompassing within its embrace all things in the domain of nature.

Now it must be evident to every mind that if there are laws or "rules of action" in nature itself, they cannot be restricted in their action to a limited sphere of motion.

They must govern alike all things, from atoms to planets. If these rules are not infinite they must be finite, and, therefore, while, according to Prof. Lockwood, they do not govern the Empire of the Universe as a whole, yet they control its minor principalities. But motion is infinite.

Therefore, if a portion of it only is governed by law, can the Professor inform us what part of nature is law-abiding, and what portion is lawless? Where are the primordial elements controlled by law, and when and where are they unrestricted by "rules of action?" The Professor says: "There is no such thing as a 'natural law, or law of nature'—that is, no fixed and immutable rules of action. Now, Brother Lockwood is certainly learned in chemistry, my favorite science—probably much more so than I am—and he surely is well acquainted with what is called "the law of definite proportions," by which it is proven that all the elements of chemical compounds unite with each other in certain proportions only, and that these proportions are invariably the same. Thus, in nine grains of water there are eight grains of oxygen combined with one *grain* of hydrogen, and water could not be formed from any *other proportions* of its elements. Again, one proportion of chlorine unites with one *proportion* of mercury, forming the "protochloride," or calomel, a comparatively harmless cathartic; while two proportions of chlorine with one of mercury forms the "bichloride," a most deadly poison; and these elements will combine in no other quantities or proportions.

This is a fixed and rigid rule, without an exception.

And so it is with all chemical compounds—a certain definite number of proportions of one element will combine with a certain number of proportions of other elements, producing a certain result, and no other. This is a natural law of chemical affinity; a rule of action, that governs all matter in its numberless combinations. If this is not a law of infinitude in nature, what is it? It certainly prevails in everything we see, feel, taste or smell.

So is the law of gravity a rigid, infinite rule that governs all matter without a change except in so far as it is obstructed by other equally immutable laws. For instance, all matter is acted upon alike by the attraction of gravity.

In a vacuum, a cannon ball and a feather will fall with the same velocity to the earth. But in the open air the resistance of the atmosphere will retard the fall of the feather more than it would the cannon ball, but the ratio of the increase of the velocity of falling bodies per second is the same throughout the world. It is a positive, fixed law, without change or variation unless modified by the interposition of other equally unchangeable laws. It is a law of "matter in the infinitude." So it is with all the other laws of Nature: The certainty of their action and the forces they control is the basis of all astronomical calculation, and with prophetic tongue they predict with accuracy the *relative position* of the worlds and suns in the celestial orrery for *centuries to come.*

Yet Brother Lockwood ignores the existence of "Nature's laws" and affirms "that from well-established data there is no such thing inhering in nature." A morbid curiosity leads me to inquire where and what is the data? and who has demonstrated that science to-day is mistaken in proclaiming the existence of the unvarying laws of nature?

Prof. Lockwood says that "nature alone is infinite, and in her laboratory of omnipotent energies with inherent tendencies toward a higher form, we find the promise of every type and condition of life."

This may be true, (?) but whence comes the promise except from our knowledge that the immutable laws of nature, acting on the forces and matter of the universe, cause progression and evolution in accordance with her infinite decrees? What does Brother Lockwood's "inherent tendencies" promise but a future result—the accomplishment of a future design? And what could thus promise with certainty but an intelligence with power to fulfill its pledges? The very inherent tendencies of nature prove the existence of a mental force in nature that governs matter—"a power behind the throne greater than the throne itself."

Prof. Lockwood further says: "conscious energy being the real ego that has been evolved from potential energy through the inherent tendency of matter to a higher form, is the factor of indestructibility," etc. Now, who knows that the conscious ego was evolved from matter? Science does not even know that the lowest form of life is thus evolved; and if it is not proven that the simplest, feeblest vitality is inherent in matter and evolved therefrom, much less does it know of the origin of intellectual consciousness: when and where it was begotten, when and where born, or whence its parentage. It is an old scientific maxim that "all life comes from the living." This doctrine has been denied by a few scientists of modern times, and that of spontaneous evolution, or what is now known as "abiogenesis" has been adopted by them, only to be confuted by investigation.

Huxley says: "It may be true of the occurrence of 'abiogenesis' at some time, but if the present day or any recorded epoch of geological time be a question, the exact contrary holds good." And he continues: "Of the causes which have led to the origination of living matter, it may be said that we know absolutely nothing."

This is the opinion of one of earth's greatest scientists, who is also a materialist, yet he admits that there is no evidence of potential life in matter. How, then, can it be said that the intellectual, conscious ego is the offspring of its inherent tendencies towards a higher form of being?

Is it not evident, then, that there are two kingdoms in nature? one of matter, the other the realm of mind—both governed by immutable laws—and that "the glory of the one is not the glory of the other." It is true that these two sovereignties are not independent of each other, yet the tie that binds them together is as yet unknown or undiscovered. It is certain that there was a time in the remote past when all the matter of our globe existed in the form of intensely heated vapor or "fire mist." Uncounted eons passed, and it became condensed into a flaming orb, like our sun, burning with a heat so intense as to preclude the possibility of the existence of life germs in its caverns of fire and seas of flame. Billions of ages rolled on like the waves of the ocean, each one carrying in its ceaseless flow the radiant heat of the earth and dispersing it through the regions of boundless space, until at last our world was cooled to a temperature that would permit life to exist on its surface. Then life came: but *from* whence? Not from the matter of our globe, for so science positively asserts. In vain has chemistry by synthesis and analysis attempted to construct even the "protozoa," or lowest forms of primordial life. In vain has the keen-eyed microscope with almost God-like vision searched among elementary matter for the link that binds the living forces to the dead atom, while the origin of the conscious ego evades the researches of science before its birth in the human body, and defies the investigation of her laboratories after it has "passed away." In vain do we speculate and reason on the whence and whither of the human soul. Philosophy alone will not aid us; faith is a broken reed, and hope a dream. Nothing but the positive proof of Spirit-life and communication will satisfy the *longing of the human heart.*

For weary centuries science has investigated the ego in vain: with saw and scalpel she has invaded its supposed sanctuary,

"THE DOME OF THOUGHT, THE PALACE OF THE SOUL,"

but only to find its portals vacant and its chambers desolate. The throne, with all its regal trappings of veins, arteries, nerves, "gray matter" and cellular tissues, would remain, but its seat would be vacant. The power that once sat there in all the royal splendor of human intellect has gone forever, leaving not a trace of its former presence. Science in searching for the cause of its absence finds all the wonderful organism of the physical body as perfect as when it was a living man; but the mysterious intellectual force and vital energy that once gave it warmth and motion, and made it a *thinking, reflecting* being, has fled forever. In vain do the votaries of science search for it among the "potentialities of matter or the possibilities of its inherent tendencies." It has gone somewhere in the infinitude of space, and its pathway is as trackless as the rushing keel in the ocean's waters, or the swallow's wing in the evening air.

A few hours since there lived in this inanimate body a wonderful intellect. There learning had a home, and poetry and music an abiding place. There eloquence clothed thought in its splendid drapery. There vaulting ambition sought new worlds to conquer, while philanthrophy planned to better the condition of mankind. There joy smiled in unison with pleasure, and sorrow wept in sympathy with suffering and woe. There benevolence gave in kindness, and avarice coveted more. There love beamed forth in kindly glances, or hatred frowned defiantly. There memory registered the words, forms and faces of loved ones long since passed away. There hope had kindled its inextinguishable fire, and faith fanned its flame with gentle wing. We know that all these emotions are not a part of the physical body, or the product of the potentialities of matter of which it is composed; and while they are all caused and governed by immutable laws, yet they are not of the material world, for they have none of the attributes of its ponderable elements, and therefore must belong to the realm of thought, or empire of conscious intellect, the province of Spirit-life, from whence they can yet communicate with kindred spirits in their former home and birthplace, and where the infinite mind that pervades the universe has imparted to them a portion of its own being; the priceless prerogative of immortality.

"If the material universe is governed by immutable laws or unchangeable rules of action, from whence came they, and when and where did they originate?" Ask the inquiring mind. I answer, from the unfathomable depths of eternity. Coeval with matter, force and intelligence, they exist not as an attribute and power of a God that preceded creation, but as a part of the infinite whole, that had no beginning in the past, and can have no ending in the future—not an anthropomorphic God, but an Infinite Spirit, that pervades the universe, and of which our conscious ego is a part, or as the poet Dryden so well expresses it:

"——Who of himself is none
But that eternal Infinite, and one
Who never did begin, who ne'er can end.
On whom all beings as their source depend."

CHARLES DAWBARN.

I was amused and interested by Brother Dawbarn's criticism of my essay on Ingersoll's lecture on "The Gods," and I cannot but admire his unbounded confidence in the great agnostic, manifested in the sentence wherein he says that my "argument would be met and crushed in a few sentences by the doughty orator." Perhaps 'tis true; and pity 'tis, 'tis true;" for if Ingersoll's agnosticism shall weaken the belief of mankind in a future existence, universal grief and woe will cloud the celestial dome now illumined by hope, faith and the demonstrations of Spirit-life, and a darkness like that of Egypt's curse will envelop the world.

I am pleased, though not confounded, by Brother Dawbarn's ingenious argument and happy illustrations, yet I do not clearly perceive the logic of the one or the application of the other. Yet, if my learned friend can see in his illustration of "the parrot of New Zealand, with a beak like a nut-cracker," with which he attacks the harmless sheep of the farmer; or the vagaries of the western potato bug; or in the anecdote of his "Gordon Setter Watch," which reminds me of the favorite story of my childhood, of the "House that Jack Built;" if he can really see in these incidents a logical argument against the existence of an infinite design in the universe, his logic is deeper than mine, and I have no personal objections to his affixing "*Quod erat demonstrandum*" to the end of his criticism. But my learned brother makes a statement with which I cannot agree. He says:

"In everything that has been discovered within the limits of the microscope and telescope, science finds matter in close association with force and intelligence."

This much is true; but when he goes on to say that "every speck of matter will have its speck of intelligence operating by a speck of force. That speck of intelligence seeks its brother atom. It knows him when it finds him and clasps him to his breast with what we call the attraction of cohesion," etc., etc., I am afraid that he draws on his imagination for his facts, and mistakes nature's infinite laws for his speck of intelligence. The atoms of carbon that form the diamond are governed by the law of crystallization; but when and what sciences ever discovered a "speck of intelligence" in their primordial existence?

The laws that govern all crystalline substances are fixed and certain even to mathematical precision. Different elements differ in their angles of formation from obtuse to right angles, yet they are always the same in like substances, and never copy after their neighbors or other elements. If, then, Brother Dawbarn's theory is true, each atom that helps to shape one particular form of crystal must have an intelligent mathematician of its own, and one who knows no other angle of crystallization than the one it controls.

Now, is it not more logical to conclude that there is one great Euclid that demonstrates all the problems of crystalline forms, than that every ultimate atom possesses a demonstrator of its own? Surely the argument that would prove the existence of lesser intelligence would be as conclusive when applied to the existence of a greater. Is there one great Euclid in the universe that knows all the secrets of mathematics, or innumerable lesser ones with a knowledge limited to their own little sphere of action?

If Brother Dawbarn's theory of "a speck of intelligence in every speck of matter" is true, it would certainly produce unique and marvelous results. Forty-five years ago, when I lectured on anatomy and physiology, in accordance with the knowledge of that day, I taught my pupils that all the matter in the human body changed in ten years; that gradually the old physical man passed off and a new body was put on.

But modern science now declares that the change takes place in about three years, as follows: There are two kinds of absorbing organs in the animal body, viz., the lacteals, that act exclusively for the growth and renewal of the system, and are only found in the alimentary canal; the lymphatics, whose sole functions are to remove the wornout, decayed and useless particles of matter from the body, to be replaced by new ones. Now, if Brother Dawbarn's theory is true, every "speck of matter" that is taken into the system carries with it a speck of intelligence and force which cannot decay or die.

These are taken up by the lacteals and built into organism. But as intelligence and force do not wear out or become useless or diseased, they would not be reabsorbed by the lymphatics and removed, but remain when the dead matter is eliminated. Is it not obvious, then, that in every human system there is a constant accretion of "force and intelligence?" If, then, we could live long enough, what Samsons and Solomons we would become! But unfortunately, the facts do not sustain the theory, but rather confute it. For if intellect was to be measured by the quantity and quality of the "speck-laden" food taken into the stomach, it ought to change materially the logic and mental ability of the orthodox ministry.

It seems to me that if the theories of Professors Lockwood and Dawbarn *et al.*, are true, it would result in the destruction of our personality in the Spirit-world, which would be equivalent to annihilation. I do not care to live in the future if my personal ego is to be absorbed in the great infinite mind of the universe, or resolved into primordial "specks of intelligence," to be again distributed through the ever-changing chemical combinations of matter. I have no objection to the cast-off matter that has clothed my weary body in this life being used to habilitate the meanest of earth's formations, but I have an affection for the aggregation of "specks of intelligence" that constitute my mental personality, and I hope to retain possession of them forever. This alone is immortality.

CONCLUSION.

In all this controversy my critics seem to take it for granted that the theory of evolution in its broadest signification is an undisputed fact. Yet even its strongest and ablest advocates only claim that it is a possible or probable theory; and we must not forget that even in scientific investigations the apparent truths of to-day prove to be the errors of to-morrow. That which science demonstrates to be true now must remain so forever. But all her theories are not demonstrated. The problem of life—its origin, cause and parentage, is as much a mystery as it was when the first protoplasmic cell was formed on the surface of the new-born earth.

When the theory of evolution can prove that life first originated in and by a combination of material elements, then, and not till then, will there be a solid foundation for its plausible and fascinating theory. And then it might follow as a logical deduction that a future life might evolve from this. Now, while science is in doubt, and her votaries in contention, how cheering is the philosophy of Spiritualism, and how convincing are her heaven-born manifestations.

While all of the mysteries of the universe are not solved, yet from what we do know the thinking mind can logically reason from "nature up to nature's God"—from the finite mind, with its almost unlimited capacity, to the Infinite mind of the universe, that must have existed before man was made.

I have not attempted to answer all of my able critics; I am so much employed in court that I have not time to engage in controversy. Yet if my articles serve to invite investigation, I shall read with pleasure all that may be written on so interesting a subject as the one herein discussed.

Fraternally with all,
A. B. RICHMOND.

SPIRITS AT WORK.

Sensation in School.

They Work Through Harley Swank.

TO THE EDITOR:—Quite a sensation occurred in the seventeenth district yesterday. Harley Swank, a boy eleven years old, while studying his lesson, heard "cracking" in his desk. It was heard all over the schoolroom, and the teacher came to him and asked him if he was doing that knocking. The boy being scared, said, "No, I don't do it." If the boy put his hand in the desk he would jerk it out quickly so it wouldn't "shoot," but it would "shoot" all the same. The school miss tried to hold in subjection the desk, which was screwed tight to the floor, but it would shake when the boy laid his hands on it. To-day the teacher kept him in and said she was going to investigate that "knocking," and she asked the janitor if he ever heard "spook noises" about the house. He said that he had not.

Last Tuesday night the boy was sitting in a small circle and got independent voices the first time, and the controls said that he is a fine medium. The teachers, who are strict Christians, think the schoolhouse is haunted. The boy while studying can see white spirals emanating from his thumb and forefinger. He can rub a knife-blade over his hand and then pick up needles with it. His father, Reuben Swank, is a Spiritualist, and is highly elated at the boy's mediumistic qualities.

DR. TOMAN.

Dayton, Ohio, April 26.

Rubinstein's first teacher was his mother, and his first concert tour as a virtuoso was made when he was not quite 10 years of age.

Raff was a school-teacher who studied music after the day's work of teaching a country school had been concluded.

Scarlatti, one of the greatest musicians of his day, is now known only by the "Cat Fugue," a comical imitation of the mewing of cats.

Mozart's "Requiem" was left unfinished at his death, and was completed by Schickenader, who repeated the fugue found at the beginning.

Meyerbeer could sing popular melodies at 2 years of age, at 7 he was an accomplished pianist, and at 9 was considered the best performer in Berlin.

Bellini was the son of an organist in Catania, in Sicily, and began his musical career by playing on the organ while held in the arms of his father.

Sullivan's first effort for public performance was the music for Shakpeare's "Tempest." It was first given in 1862.

Tartini was a fencing-master, but by a lucky quarrel was compelled to change his occupation from fencing to music.

Piccini wrote 133 operas, a number of oratorios, 32 masses, and an immense quantity of other music for the church and stage.

Something new in the art line is statuary made of paper pulp. Mrs. Cornelia Shout, of Pittsburg, Kansas, is the inventor.

It is a curious fact, as noted by Sir Samuel Baker, that a negro has never been known to tame an elephant, or any wild animal.

VIRCHAND R. GANDHI.

He Steps to the Front in Defense of His Country.

He Shows Why Christianity Has Been a Failure in India.

He Presents a Lucid Statement of a Perplexing Problem.

AN EDUCATED HINDU REVIEWS THE REASONS WHY THE PHILOSOPHY OF CHRIST HAS NOT BEEN MORE READILY ACCEPTED IN HIS NATIVE COUNTRY—CONVERTS TO THE FAITH FROM AN ARYAN POINT OF VIEW—LICENSE OF EUROPEANS HAS PROVED AN INSUPERABLE OBSTACLE TO MISSIONARIES.

Forum for April: To understand the tendency of modern Hindu thought one must go to the beginning and follow the course of philosophical speculation from the Vedic times to the present. Says Max Muller:

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, and most deeply pondered on the greatest problems of life, and has found solutions of them which will deserve the attention of those who have studied Plato and Kant, I should point to India. If I were to ask myself from what literature we, here in Europe, may draw that corrective, in order to make our inner life more perfect, more comprehensive, more universal, and, in fact, more truly a human life, not for this life only, but for a transfigured and eternal life, again I should point to India."

This being so, it must be interesting to study the progress of the religious thought of the Aryans, from its infancy to its maturity. Again, every system of modern philosophy, excepting that of the Aryans [Hindus], is the direct descendant of Aristotle, Plato, or Socrates. But Indian thought is indigenous, and unaffected by any foreign philosophy. Nay, it is highly probable that the Greek philosophers borrowed many of their ideas from it. On the banks of the Ganges the Aryans [Hindus] grappled with the knotty problems of human existence at a time when their European brothers were groping in darkness. To understand the philosophy of a people so ancient as the Aryans [Hindus], to explore the thoughts that developed in a country acknowledged by all scholars to be the motherland of religion and philosophy, it is necessary to go to her earliest records, which have been preserved (considering the foreign attacks that have been directed upon her mild sons) in marvelous purity—the Vedas. Through these Vedic hymns runs the idea of the one God of nature, not an extra-cosmic creator standing apart from the created, and meting out rewards and punishments, but a permanent essence underlying the whole universe, material and spiritual, of which the various forces of nature are merely manifestations. They were the attempts of the growing intellect of man to comprehend the Brahma which Western [European] philosophy has not yet comprehended. Brought face to face with the various aspects of nature, surrounded by an incomprehensible force whose subtle influence they felt, the simple-minded Hindus awoke to a sense of the Divine. Colebrook, Bentley and others say that the Vedas were arranged in their present shape 1,100 or 1,200 years before Christ: Max Muller says that the time was 2,000 years before Christ. Thus they will make the Vedas 3,000 to 4,000 years old, but Rigveda, the oldest, is more than 4,000 years old.

IN THE EARLY DAYS.

When the various schools of philosophy in India were at the height of their glory, what we call European nations had no existence. The ancient kingdoms of Chaldea, Assyria, Babylon and Egypt were in their palmy days contemporaneously with the best times of Aryan [Hindu] philosophy. Greece and Persia came afterward, and at the beginning of the Christian era Rome was the mistress of the West. The supremacy of Rome came to an end about the third century after Christ, and to a certain extent the foundation of the modern European civilizations was then laid. Christianity, though already born in Jerusalem, only at this time spread in the Roman Empire (which totteringly prolonged its existence to the twelfth century), and, mingling itself with the older religious sentiments of Egypt and Greece, it spread through Roman influence in the whole of Europe. The ancient kingdoms of Chaldea, Assyria, Egypt, Greece and Rome had accepted the spiritualistic philosophy as found in the Vedas system. At that time literature and art were flourishing, of which the great Library of Alexandria was a testimony. It can be easily seen that, as long as Christianity followed the line of ancient thought, it had in it the essence of the older Spiritualism (soul-theory). While Christianity was thus continuing its existence the Caliphate of Bagdad rose into prominence under the influence of Islam in Arabia. The Pope, the representative of Christ on the one hand, the Caliph, the head of the Mohammedan faith on the other, between them extirpated all literature and art. Although these were dark times, the spiritualistic idea was not quite extinct. Also, about now, the Crusaders began to come to Asia. Genoa, Venice, and Portugal began their mercantile connections with India. Asiatic thought was then brought into Europe. The power of Constantinople, which was a branch of the Roman Empire, broke down; and the library at Constantinople, which had been looted, spread philosophical thought throughout Europe. Commerce was on the increase; people were being educated in the warlike arts; gunpowder and other blessings of civilization, and the art of printing were invented. By this time also America was discovered.

DIFFERENCES BETWEEN EAST AND WEST.

The land and climate of the Western countries are different from those of India. In the former the climate is cold, and people have to wrest from the unwilling soil, fit for cultivation for only a few months in the year, a meager livelihood. Hence it will be seen that the very conditions of these countries are not favorable to the growth of spiritualistic thought. They are eminently fit for bringing out all kinds of materialism, and they did so. Bacon and Descartes, the apostles of new schools, opened new paths of inquiry. They would not take for granted the older thoughts without putting them to new tests. Materialism came into prominence. The existence of the soul was doubted. They attempted to prove that everything can be established by the assumption of the existence of *matter and matter only.* Atheistic materialism began to proclaim itself as an established fact. It thrust its head into the social relations and political affairs of men. Its cries were heard everywhere—in the arts, in the sciences and discoveries, and with it appeared the glittering civilization of the nineteenth century, and from this time we may date the relationship of the Indian people with European countries, and thus the materialism which was reigning in the West set its foot in the East.

The dogmas of Christianity—at least of Protestantism—are these: That God, the creator of the universe, is an extra-cosmic being, standing aloof from his creation; that Jesus the Christ is his son; that he was incarnated for the purpose of saving mankind, and, preaching truth, sacrificed himself for the welfare of man; that faith in him, and him alone, will save man, and that the believers in reincarnation, idol worship, and in the efficacy of rites and ceremonies, are destined to everlasting perdition; that, as Christ sacrificed himself, so must his followers sacrifice themselves to spread universal love, and that this leads to their final salvation, the peace of God. Looked at superficially they seem very good, and to people unaccustomed to religious and philosophical thoughts they may appear as fostering the idea of love and brotherhood.

It is no wonder, then, that at a time when the true spirit of Aryan [Hindu] philosophy was obscured by superficial rites and ceremonies, the teaching of the Christian missionaries could find favor with the natives of India. As the merchants went there for secular trade, so did the missionaries go for religious trade. Notwithstanding their great efforts, not a single true Aryan [Hindu] has been converted in 300 years. When the early missionaries found they failed, which might have been expected had they known anything about the material they had to deal with: when they found it impossible to convert the people to a religion for which they cannot possibly have any sympathy, most of them wisely abandoned their efforts and betook themselves to a more laudable undertaking—the education of the masses in European culture and science.

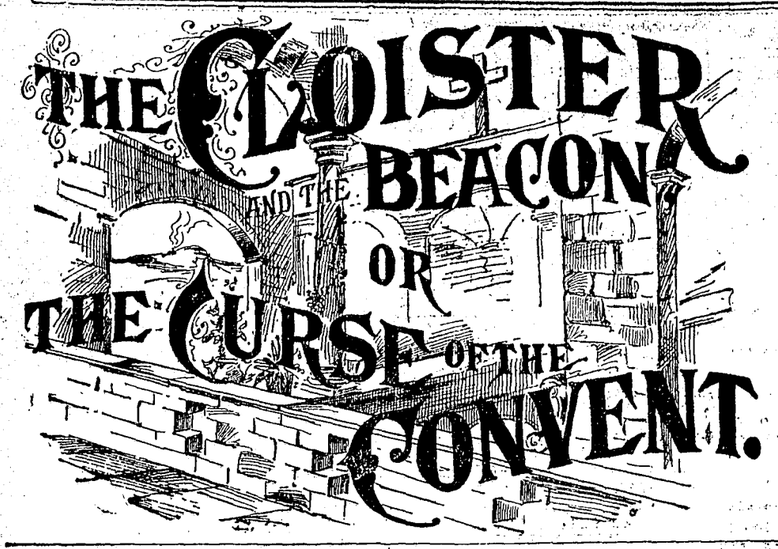
The radical differences between the Christian and Aryan religions are not, perhaps, clear to most people; but those who have pondered on this subject see the all-sufficing nature of Hindu philosophy—how the simplest mind can have its cravings satisfied, how the intellectual giant can accept their reasonings; and they do not wonder that Christianity, with its narrow and intolerant dogmas, makes such little progress among the Hindus. Christianity has ended with the idea of an *extra-cosmic creator;* but the Aryan [Hindu] philosophy started with this theory, and soared higher and higher till it lost itself in the essential identity and oneness of the intelligent cosmos. The human mind cannot soar higher.

UNIVERSAL LOVE OF THE ARYANS.

Christianity boasts of the time-worn saying of the fatherhood of God and the brotherhood of man: but what is this compared with the universal love of the Aryan? Says the Bhagavad Ghita: "The enlightened look with equal love upon a Brahmin full of learning and righteouness, upon a chandala (the lowest of castes), a cow, an elephant, or a dog." Other religions teach, Love your neighbor as yourself; the Hindoo philosophy teaches, *Look upon all as upon yourself.* The philosophy of the absolute does not respect caste or creed, color or country, sex or society. It is the religion of pure and absolute love to all, from the tiniest animalcule to the biggest man. Above all, the Aryan philosophy is expressly tolerant of all shades of religion and belief, for it looks upon all the different modes of thought as so many ways to realization of the absolute, devised to suit the capacity of various recipients.

The Christian might say that there is little difference between the "Essence that underlies the universe" and their own God. True, the Essence is one; but the moment you attribute human qualities to this Essence and limit it by human conditions you diverge from us.

CONTINUED ON 8TH PAGE.



CHAPRER XIII, Continued.

["The Night the Light Went Out" was a most remarkable story, founded on absolute facts as testified to by a prominent gentleman of this city. We commenced in No. 225 the publication of its companion piece, the scenes being laid in England. It is by Hammond Hills, of the *Agnostic Journal*, London. We are sure it will prove of great interest to our numerous readers. All new yearly or trial subscribers will get "The Night the Light Went Out" free.]

"The knight, my lord, *may have transgressed the law!*" rejoined the other in bitter irony; "aye, such law as king may forge and break at pleasure. His crime is love for the maid of Kirton. Stay," he continued, perceiving the Archbishop make a sign of impatience, "stay, my lord, he is more guilty still: he did entertain the crime of shielding her—in the absence of her father—against the advances of the King of England."

"The King of England's right to visit his displeasure on a subject may not be gainsaid. Enough, thy first request shall be attended to; for the knight, De Brabancon"——

"His birth is noble, my Lord, and he is"—

"What?"

"Fit mate for the Lord of Kirton's daughter."

"That is as her father and the King shall decide. What is he to thee?"

"The son of a dear friend, now no more."

"Thy friends can have no claim on our regard, since thou, equally with them, art unknown to us. Our interview is at an end."

"Not always was the father of De Brabancon unknown to thee; not always was I unknown to thee," rejoined the Briton; "not always"——

"Thy name?" demanded the Archbishop with a penetrating glance.

"Men call me Cyvrangon," replied the man of mystery; "men call me Cyvrangon now; but once I bore another name, a prouder one to Norman ears; for, nurtured in Druidic faith, and descended from a long line of British kings, my mother wedded offspring of the invader. But we will not awake the past; enough, I am——;" and Cyvrangon, approaching the Primate, murmured a few words in subdued tones, which, upon hearing, Hubert Fitz-Walter, almost recoiling, exclaimed, "Impossible!"

"Nay, not impossible, my Lord Archbishop. Have I, indeed, so changed that still my features are unknown to thee—to thee, who, of all men, methinks, should have remembered them? Gaze on me once again, and say, dost thou not recognise me now?"

"I do indeed, yet sadly art thou changed; grim time hath set its seal on thy once noble countenance."

"But not so changed as thou; and Time, though he hath ploughed deep furrows in my cheek, hath left my soul unscathed. Primate of all England, canst thou say the same?"

"'Tis not for me to boast my soul is pure," rejoined the Prelate, "my soul is God's to judge; 'tis not for me to prate of gentle deeds and kindly actions done; but only to repent and to confess my great shortcomings."

"Of which the greatest, perchance, hath been thy violated vow. Hubert Fitz-Walter, thou and I, in Eadhon Comhceangalladh,* were consecrated by Druidic rite to worship only the god of Universal Nature! Pride and ambition caught thee in their toils, and thou, direct descendant of Aneurin Gwawdrydd; thou in whose veins flows the same blood as that inspired the 'Monarch of the Bards' to sing his 'Iliad Gododin;'† thou to whom the honor was given of transcribing from Welsh Homer's Muse‡ the Englynion y Misoedd;§ thou who hast allied thyself with a flagitious heresy, become a persecutor of that genius whose glory crowned thy ancestor with bays, and casts a halo even around thee! Ambition, Pride, Power! for baubles such as these thou hast compounded with the Christian tyrant; for baubles such as these thou hast made of thy conscience a retributive fire, broken thy sacred vow on Aongusa Pit-an-Druch, Kerig y Druidion.¶ Archbishop of Canterbury, I do not envy thee thy sacerdotal power, despised though I may be by Christian men! Primate of all England, from thy almost regal throne thou swayest with thy sceptre a nation's destiny; I tread the earth an outcast, yet I would not exchange my lot for thine. No broken vows can haunt my path; no fellow-creature oppressed by me can dog my steps; no genius hunted down can cry for vengeance on me!"

"Oh! do not harrow thus my soul, thou who alone mayst dare, my boyhood's friend ——"

"Remind me not of friendship past, since between us the link hath long been broken; 'twas thou who severed it, and for worldly advancement."

"Nay, for the Christian faith."

"They both are one, and avarice begat them! I tell thee, priest, the link which once united us is broken. To me the laws of Nature are still the laws of God; thou wouldst dwarf Nature to thine own span. To me man's genius is the priceless gift of Heaven; to thee and to thy creed it is the brand of Cain. The gift is rare, and well indeed it be so under Christian dispensation, for in its wake follows the torture of a thousand hells! Our paths are different, let me alone; I walk the earth unshackled, free, although an outcast! You kneel within the narrow cell, or pace the cloister lone; you chant the Latin dirge before the altar, or from the throne proclaim mankind's eternal doom. I have all nature for my God; thou hast—what wouldst thou more?—thou hast—thy Carpenter!"

"No more," the Churchman said; "no more; I am an ordained Christian priest; I may not listen to thy heresy: and, for thy charge, the Christian Church seeks not to crush, but only to put a fitting curb on genius."

"A fitting curb!" echoed the Druid; "a curb on that which hath no limit. Oh, it is a crime indeed to possess a noble intellect. Take thou thy calendar of victims, and place it by thy calendar of saints; which is the nobler record? Arius denied thy Galilean founder was divine; for this denial Athanasius, thy charitable Christian saint, Archbishop, caused him to be poisoned. Porphyry and Celsus, two more noble men on whom Heaven bestowed the gift of genius—pardon me, Primate, I mean sealed them upon the forehead with the brand of Cain—Porphyry and Celsus, not content were thy priestly predecessors, thy saintly fathers, with tabooing them, but they also destroyed their priceless works; and we in Britain, we whose antiquity Celsus proclaimed to be greater than even that of the Jews, and whose learning he declared more advanced—we, by thy persecuting Church, have lost the record; the Christian priesthood has destroyed the key with which we might have opened the gates of knowledge, and we perforce must stand without and accept tradition for our guide, since truth found only martyrdom."

"Hast done, old friend, hast done, rending my feelings thus?" asked the Archbishop, in low and broken accents.

"One other name, and I will say no more. Hypatia—Hypatia the beautiful, the renowned, what was her crime? Genius! What the punishment? Death! And what a death! Hypatia, daughter of Theon, was martyred for being a great philosopher, for holding classes, and for teaching mathematics; was found guilty—guilty of instructing youth, guilty of improving the world's mental culture—and by a merciful Church massacred, the quivering flesh being scraped off her bones with oyster shells! Dost tell me, Christian priest, thy Christian God gave to Hypatia powers denied to millions, in order that she might be punished for possessing them? Dost tell me, Christian priest, thy Christian God looked down and smiled upon the zeal of the vicars of his Vicar, and on that mortal torture? But let it pass; close we the record now—it is so black. I say to you Archbishop, that unto endless time the hand of every priest who lives upon the Mammon garnered by the Christian Church shall bear the taint of blood."

"True, Cyvrangon, I am an alien from my boyhood's faith, and from the faith in which your hopes are still embarked. But judge me not; thy frailties are not mine, nor are my errors thine. My secession from thy faith thou knowest; what the temptation was that lured me to the Christian fold thou knowest not. Judge thou me not, who darest not judge thee. Leave me to heaven; man punishes the fault, God views the circumstance!"

And Hubert Fitz-Walter, Primate of all England, and Cyvrangon the Druid-Bard, clasped each the other's hand in token of their re-cemented friendship.

A short, impressive pause in the conversation ensued; when the Archbishop, breaking the silence, said: "Methinks the present claims attention now; and for thyself—say why, since thou didst so strangely escape death, why hast thou concealed thy existence thus?"

"Because in seeming death my life is safe from treachery—because in seeming death I may forego my Norman name, the blot upon my British lineage."

"Briton or Norman matters not. I knew thee as the patriot of thy country. As the patriot of thy country, then, and in memory of our former friendship, I grant thee thy request. But scant time is there, would we prevent the Lady Isabel from setting out for Winchester. Farewell, then. The maiden's safety looked to, Roland de Brabancon shall be released from prison, and accorded sanctuary within the cathedral precincts."

And within the hour Alexander the Abbot set out for Windleshore Castle.

And Cyvrangon the Druid departed from Canterbury, in what direction none knew.

And the Primate of all England, in the garb of a monk, quitted his palace for Dover.

* Mutual confederation.

† "The Gododin" poem written on the battle of Cattraeth, was called the British Iliad.

‡ Aneurin was called the British Homer, and the Father of Welsh poetry.

§ Odes of the month.

¶ Vow made on the Druid stone near the grave of the hero.

CHAPTER XIV.

The Archbishop Demands the Release of the King's Prisoner.

How Cyvrangon the Briton, after his journey to Canterbury, reached Windleshore in time to keep his appointment with Isabel within the Myrtle Grove has been already recorded. How Alexander the Abbot accomplished his errand is also known. That the Archbishop of Canterbury would be equally successful in his undertaking may be premised, especially as at the period of which we write, owing to John's quarrel with Pope Innocent, the Primate's voice was far greater than the King's; and Hubert de Burgh, the constable of Dover Castle, hesitated not to yield the prisoner John had sent thither, when commanded to do so by the powerful churchman.

De Brabancon, whose astonishment was only equaled by his gratitude, and who looked upon the interest thus suddenly and mysteriously shown in his fate by so exalted a personage as the Archbishop as nothing short of supernatural, scarce drew breath until he and his protoctor were well on their road to Canterbury. Then, his anxiety for Isabel lending him courage, he ventured to address the Primate.

"So unexpected was my delivery from prison, my Lord and Father," he said, "I scarce have thanked thee yet. But thou hast saved me from a fate worse to me than death, and I would fain devote my future life unto thy service; and thou wilt hold me thine to command."

"Enough!" replied the Churchman; "newly-favored recipients are ever rich in thanks. In time the service and he who hath bestowed it will be alike forgotten."

"I will not boast, my Lord, that it shall not be so. Since words have little meaning, thou wouldst not heed such declaration. I'll trust that time will give me opportunity to prove my faith, not by promises, but by deeds."

"We like the sentiments thy words convey; we, too, will trust that time will prove them fair."

"Wherefore thou hast displayed such interest in my behalf, I know not," continued the knight; "I only know thou hast made me thy most grateful debtor; but"—here he paused awhile, then broke in passionately—"oh, my Lord, ill would it seem for one upon whom thou hast but now conferred a favor to ask thy aid again; but there is a maiden, fair, innocent, and unguarded, at our monarch's Court. Wouldst thou transfer thy protection unto her, right willingly I'd yield myself as hostage, and return, to end my life if needs be, within the prison from which thy kindness but now hath wrested me."

"Thou speakest of Isabel of Kirton?"

"Aye, my Lord and Father!"

"In a few hours she will be safe."

"Safe, my Lord?" questioned the astonished knight.

"Ere we quitted Canterbury we despatched her uncle, Alexander the Abbot, to Windleshore Castle, there to demand her of the King. To-morrow will the maid return to Kirton."

"Oh, my Lord, I knew not until now how great indeed is the debt I owe to thee. Isabel safe: heaven hath indeed rained blessings on my head! But—pardon my fears, my Lord and Father, I pray thee—the king, should he refuse to surrender the maiden to her uncle?"

"He will not refuse our demand!" said the Primate calmly, but in tones that carried conviction with them.

And so it will be seen that Isabel and her lover were both rescued from immediate danger through the agency of the mysterious being who so strangely entered Kirton Manor on the night of the tempest, and who no less strangely quitted it.

But the wheel of destiny rolls on, and time, which heals old, can also inflict new wounds. And this from which the youth and maiden have been rescued is not the only dark shadow which is to fall upon their lives.

CHAPTER XV.

One Sorrow More.

We would conduct the reader once again to Kirton Manor, whither the Abbot hath arrived with his lovely charge.

Kirton Manor! Over its lofty portal is the aitchment hung, and shadows darken the sluggish waters of the moat; a solemnity pervades its lofty halls—a solemnity which communicates itself to all who cross its threshold.

But Isabel, what of her? With hope and expectation animating her breast, she espied the clear-cut gables of her manor home; but, as she passed once more beneath its portal, a boding fear seized on her, lest over her return should hang the shadow of approaching death! Approaching death! already had the grim tyrant entered—already had he snapped the cord which bound the soul to its frail tenement of clay—and Isabel de Clere had reached her home too late to shelter herself upon the bosom of maternal love.

"Too late! too late!" the maiden in her anguish cried. "What matter though I had not come at all, since I have returned too late—too late to hear my mother bless me ere she died?"

And the heart-broken daughter abandoned herself to grief; hot tears welled forth, and passionate sobs burst from her aching bosom. Near her her sister stood; the silent calm of resignation on her brow, she looked more saint than mortal; her eyes were raised to heaven, and, though her lips were mute, 'twas plain to see her hands were clasped in prayer.

When Isabel's grief had somewhat abated, the elder sister gently said: "Murmur not at the decrees of Providence, O Isabel—Providence that works all things to its own purpose. Remember, 'God's will is not our will, nor are His ways our ways;' and, though the morning be overshadowed by threatening clouds, yet the dawning light cometh like herald to proclaim the day hath broken—the day which, even in its imperfect, earthly state, points ever through the vista of long years to that great, glorious one when it shall be eternal summer, and when parted friends shall meet again in a home of surpassing glory, there to be rewarded for trials past and gone, there to unite around the throne of grace, to join the heavenly choir where saints and angels sing their songs of everlasting peace, where each rescued soul shall be adorned with its pure robe of light, where it shall reap its bright reward, the priceless crown—the crown which is everlasting and incorruptible."

"Sister, sister," moaned Isabel, "not thus can I find solace in religion; it hath no power to stifle my great sorrow. I only know my mother lived, and she is dead to me; I only know I quitted her dear side, and have returned too late—too late!"

"Nay, not too late, since Heaven willed it so, but at the proper time. 'Tis thy rebellious spirit whispers thee thou art too late; thy heart is froward, sister; but the sorrow which now wrestles with its pride shall lead thee by the higher path safe to the Christian fold!"

"Oh, I have strayed too far; the shepherd may not find me; yet, at least my punishment hath been greater than my sin."

"Repine not thou, but take thy cross and bear it to thy goal, following Christ, thy Lord. By sorrows we are chastened; this grief will purify thee, Isabel, as I pray it hath done me."

When the voice of sisterly affection had softened the maiden's grief, Isabel felt how great indeed must be the consolation of religion when it thus enabled her, who had watched with patient anguish by her mother's couch till death relieved her vigil, to speak words of comfort after the cherished spirit had departed, which could soothe another's sorrows, and, patient to the end, be still the one who could sustain the weeping sister.

And the Lord of Kirton—how fared it with him? Well nigh heart-broken, he, too, depended on the gentle Frances for consolation in his hour of trouble. And as she murmured low, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me!" Geoffrey de Clere bowed him to the yoke, and forgot his sufferings in the joy he felt that she whom he so deeply loved had been welcomed to that land where sorrow and tears might not enter, and where there should be no more death.

(TO BE CONTINUED.)

To the Friends and Patrons of Mt. Pleasant Park.

Arrangements are nearly completed for the twelfth annual camp-meeting of the Mississippi Valley Spiritualists' Association, to be held at Clinton, Iowa, commencing Sunday, July 29th, and closing Sunday, August 26th, 1894. The following first-class talent has been engaged for the rostrum, who will interest and instruct the people in the higher phases of practical Spiritualism and the advanced thought of the day:

Prof. J. S. Loveland, of California, president of the association; Mrs. H. S. Lake, of Cleveland, Ohio; Oscar A. Edgerly, of Newburyport, Mass.; Prof. W. M. Lockwood, of Chicago, Ill.; Dr. Adah Sheehan, of Cincinnati, Ohio, vice-president of the association, and Willard J. Hull, of Buffalo, N. Y.

Several of the best mediums are secured, and others representing various phases have promised to attend the entire month. Among the number are Edgar W. Emerson, of Manchester, N. H., platform test medium; Mrs. Elsie Reynolds, materializing medium, of San Francisco, Cal.; W. A. Mansfield, of Willoughby, Ohio, slate-writing medium; Mrs. Mary A. T. Barkalow, clairvoyant and clairaudient medium, of St. Paul, Minn.; Lizzie and May Bangs, of Chicago, Ill., slate-writing, and materializing mediums; Mrs. Olive A. Blodgett, slate-writing, trance and platform test medium, of Davenport, Iowa, and Mrs. S. Ita, of Rock Island, Ill., clairvoyant and business medium. Many other test, business and healing mediums, also trumpet and independent voice, will be added to the list, affording ample opportunity for all investigators to obtain evidence of the grandest truth ever given to the world.

Prof. Hoffman's orchestra, of Clinton, Iowa, will furnish the instrumental music, with additional instruments for band music on Sunday. A quartette of male and female voices will furnish the vocal music, introducing the latest and most popular songs appropriate for the occasion.

With the talent engaged, and mediums secured, the outlook for a grand and successful meeting is unsurpassed.

A cordial invitation is hereby extended to all friends and investigators, also to good reliable mediums, to meet with us and be happy in aiding to advance the cause of truth. Circulars with complete program will be issued at an early date. All mediums intending to be present and who desire to have their names appear therein, please address,

L. P. WHEELOCK, Secy. M. V. S. A.
Moline, Ill.

"The Spiritual Evangelist" Hymn Book.

For Spiritualist meetings and circles, with introductory circular setting forth the basic principle of Spiritualism, by G. F. Perkins. Reduced from 15 to 10 cents each, or $9 per hundred, to close the edition. Send at once to THE PROGRESSIVE THINKER, 40 Loomis street.

The Spiritual Birth. The Spiritualistic idea of Death, Heaven and Hell. By Moses Hull. Price 10 cents.

The Rationale of Mesmerism. By A. P. Sinnett. Considered theoretically, philosophically and theosophically. Price $1.25.

Another Visit to Farmer Riley.

To many of the readers of THE PROGRESSIVE THINKER the name of James Riley, the materializing medium, who resides on his little farm near Marcellus, Mich., is more or less familiar. Like many others who have had the good fortune to attend one of his seances, I feel prompted, from a sense of duty associated with pleasure, not to allow the event and results of a seance held on March 30th, 1894, to pass into oblivion without being presented to those interested in associating themselves with loved ones in Spirit-life.

Mr. Riley gives everyone the liberty to take his house all to pieces, only asking them to put it back as good as they found it. After all are satisfied that everything is as it should be, several slates with a pencil are placed upon the bed (which is in the room). Some have messages written on them to those in the Spirit-land, and some are left blank.

Mr. Riley has a teaspoonful of common flour placed in his hands, and then he takes his seat inside of his cabinet, at the left of the door, at which time the curtains are dropped, leaving him in total darkness.

The light in the parlor where the circle sits was then turned about half-way down, and a few familiar tunes were sung; only to be interrupted by a rattling of the slates that were placed on the bed, showing us that the medium has become entranced by his spirit control, Mr. John Benton, who soon parts the curtains and makes a polite bow to those present. Mr. Benton is about six feet tall and is in full dress. Most of those that materialize are generally recognized by some one in the circle as friend, relative or acquaintance. When dematerialization takes place, it presents a scene to the observer as if a form gradually sank down through the floor.

Col. Robert Ingersoll says that from the voiceless lips of the unreplying dead there came no answer; that we cry aloud and the only answer is the echo of our wailing voice; also that the witnesses who taught the immortality of the soul have been dead nearly two thousand years, and hence his agnostic views, that, in my opinion, would vanish like the morning dew before a June sun, should he visit a seance with my friend Mr. Riley.

The following message, received from a sister of mine who has been in the Spirit-world over twenty years, goes into detail in such a manner that no earthly power can convince me that it is not from the spirit of the one who signs her name; and to further substantiate the question under consideration, the penmanship exhibited is a fac simile of hers penned while here on earth. My messages to her and her replies are as follows:

My dear sister:—Can you tell me about the spirit land a little more? Do the departed dwell in spheres, and is your world as real as ours? And is it a fact that everything on this earth has its counterpart in the Spirit-world? Kindly go into detail as much as possible.—Charlie.

Dear brother Charlie:—I come to greet you and to give information asked for. Dear brother, when one comes to our world, they are met by some one of us and welcomed with a kiss, then escorted to a place of rest, where they are permitted to rest and think over the change; then they are guided back to the earth-plane to visit their earth home and see their loved ones. Yes, we are all graded here according to our standing morally and intellectually. Yes, everything has its counterpart here. May and I have our work to do: it is to help the unfortunate ones who come to us. Our mission is one of love. Now, my darling brother, as one lives on your earth plane they rest. Oh, my dear brother, promise me, your loving sister, that you will drink no more intoxicating liquors; it will ruin you and you will come to me in darkness. I must go—good bye. Loving sister, Junie.

My dear sister:—Of course you know that my habit of drinking intoxicating liquors will be difficult to overcome, circumstances considered; but my word for it, I will make an honest endeavor. Try and be with me and help me.—From your loving brother, Charlie.

Oh, bless you, my darling brother; May and I will aid you. Every time you are tempted I will impress you with my presence. Oh, my loving earth brother, I know you will succeed.—Spirit sister Junie.

"May" means a niece of mine who died about three months prior to the death of my sister, about two years old: and I had nearly forgotten her, but, as will be seen, they are associated. In conclusion, I would say that those who have any desire to strengthen themselves in the belief of an existence hereafter, and dislodge all possible doubts, will find that a seance or two at Mr. Riley's will not yield negative results. I will bring this to a close by saying that I am now a temperate man, and intend to stay so the balance of my days. Friends on earth may speak to us occasionally relative to our weaknesses and imperfections, with favorable results; but their influence is not to be compared with those who speak from the other side of the valley of death.

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Many Spiritualist friends in the East have urged us to write an account of our journeyings during the past two months, for your valuable paper. It has been delayed by circumstances over which we had no control, and this is the first opportunity we have had to greet our many friends, through your columns, for many weeks.

Late in the month of January we were called to Boston on important business connected with the National Association, where we found many workers in full sympathy with us and our endeavors to form a closer union among our Spiritualist friends. Mr. James H. Young, of Onset; Mr. F. B. Woodbury, of Roxbury; Mrs. R. S. Lillie, of Melrose; Mrs. Loring, of Fitchburg; Dr. Fuller, of Worcester; Mr. James, of Linn, and many others were endeavoring to complete their State organization, which had been so auspiciously formed in December, 1893. These friends were strong allies of the National Association and have done much toward sustaining it and assisting its officers in furthering the work which that association purposes doing throughout the union. We were invited to address the Ladies' Aid Society, also the Berkeley Hall Society, and the First Church of Spiritualists, in Lynn, on the subject of "The Aims and Objects of the National Association." We were greeted on all three occasions by large audiences, and found much sympathy for the cause of organization, in every instance. The National Association has been misrepresented to our friends in New England, and to have its objects clearly stated to them modified their opinions of its merits very materially. After we had been made acquainted, we could ask for no more cordial reception and kindly treatment than we received while in that State.

From Boston we were called by telegram to Skowhegan, Maine, where we addressed many friends, upon the subject of organization and the principles of Spiritualism. We found several very earnest Spiritualists in this place. Dr. F. S. Bigelow, who for fifteen years has been a faithful defender of our faith, and one who has endeavored to make it known to the people of his resident village, was found on deck, endeavoring to discharge his duties in the same faithful manner as of old. Many of our school friends and associates of bygone years had disappeared from the mortal plane, and gone up to their immortalities, since we had last visited that place. The audience that greeted us was small and contained only a few familiar faces. Time works changes rapidly, and it has not stood still with the friends in Skowhegan. Many of those who were outspoken Spiritualists in the olden time have either gone into churches, or else are endeavoring to keep their Spiritualism out of sight for fear of their neighbors' opinions in regard to the same. Yet we found a spirit of earnest inquiry among the people in all denominations, and we feel that a good speaker and medium would create a great revival in Skowhegan.

We next went to Canaan, our birthplace, which we had not visited for five years. How changed were the faces that were left to greet us! Schoolmates and the friends of the other days have been scattered, and we almost felt as the poet says:

"Like one who treads alone
Some banquet hall deserted,
Whose lights are fled, whose garlands dead,
And all but him departed."

Yet many friends were still found in the form, among whom there was manifested an earnest desire to learn something of the truth of Spiritualism; W. C. Fitzgerald, T. B. Barrett, Geo. W. Johnson, Dr. Ivory Lowe, Mrs. M. B. Bragg, C. A. Boston, Frank Rand, Henry Johnson, Levi P. Barrett, H. C. Gower, Amos Stephens and others were found to be investigators and believers in our philosophy and religion. We were invited to address our friends on the subject of Spiritualism, and were greeted by large audiences on two occasions. We may well characterize it as one of the happiest moments of our life to greet our old friends in this way after many years of continued absence from their midst.

On the first of February, we were called to Cornville, Maine, to attend the funeral of Rev. Samuel Woodman, who for thirty-five years had been an earnest advocate of our cause and an outspoken defender of its claims. He has gone up to his immortality at the ripe age of 88 years and 7 months. His mind was clear to the very last, and with almost his last breath he expressed his love for and knowledge of the religion of Spiritualism which had stood so faithfully by him during his earthly pilgrimage. He was educated for the Methodist ministry, and for thirty years was a minister in good fellowship in that denomination. Spiritualism came to him in his own household, and because he was brave enough to heed the voice of the angel loved ones he was dismissed from fellowship in that body. He uttered his convictions in regard to Spiritualism freely and fearlessly, and by so doing won the respect even of his opponents or enemies, if he had any. He was repeatedly called to positions of honor and trust by the citizens of his native town and county, and was everywhere honored for his honesty and integrity. We met him for the first time fourteen years ago, and heard him utter some very earnest words in behalf of Spiritualism, on that occasion. As that was about our first introduction to Spiritualism, Mr. Woodman took a deep interest in us, and came to us after the meeting was over, and said with emotion: "My young brother, no man can ever sacrifice anything for truth's sake; remember it." We have remembered it; and those words have been with us during all the years that we have been endeavoring to work in the interest of our beloved religion. That remark was woven into our discourse at the funeral services, which were attended by a large concourse of his friends and neighbors. His wife, two sons and two daughters survive him, all of whom have the comforting knowledge of Spiritualism to sustain them as they mourn the loss of his physical presence.

From Canaan we went to Portland, where we spoke for the First Church of Spiritualists on the 11th of February. We were welcomed by Brothers H. C. Berry and Nelson Lord, both of whom are pillars in the holy temple of Zion in that city. We were greeted by good audiences, both afternoon and evening, and honored by the application for a charter from the N. S. A. as the result of our labors.

Spiritualism in Maine has no more earnest workers than Nelson Lord and H. C. Berry. The State is ripe for a rich spiritual harvest, and it can be reaped by any earnest worker who will go there in the spirit of truth, and with the sincere desire to awaken the minds of the people to the comforting knowledge that Spiritualism alone can give them of the after-life, and of their relations to the present. If the Spiritualists of the country could only be made to realize the importance of missionary work, they would be astonished to see what great results would follow even the slightest effort in this direction. The unjust laws of which so much complaint is now being made by our people, and the spirit of persecution, so rife among the ignorant in other denominations, would disappear before the sunshine that would come in from the illumination of the spiritual natures of men. Men cannot fail to be broad in civil, political and social matters when they have come out into the larger light of the clearer truth of Spiritualism. They can only be made to see this by earnest missionaries who are themselves touched, as were the lips of Isaiah of old, with coals of hallowed fire from off the altar of truth. We sincerely hope that the importance of this work may be realized by our people throughout the country, and closer attention given to it hereafter.

Of our subsequent journeyings we will write in a future letter. H. D. BARRETT.

Saginaw Valley Association.

TO THE EDITOR:—Perhaps a few lines from me regarding the quarterly meeting of the Saginaw Valley Spiritualist Association will not come amiss. The meeting commenced on Saturday, April 21st, with a fine attendance; on Sunday commenced the rousing feast of spiritual things. The first on the program of Sunday morning was a masterly solo by the Sankey of Spiritualism, P. O. Hudson, followed by a charming address by Mrs. Martha E. Root, the gifted speaker of our city. The address was a feast of spiritual thought. The morning services closed with "On the Shore of that Beautiful River," solo, by Prof. Hudson, after which the Lyceum assembled and was presided over by Prof. Brooks. Then came the sumptuous repast prepared by the Ladies' Aid Society, auxiliary to this society, of which all were invited to partake. Then came the grand discourse by Hon. L. V. Moulton, of Grand Rapids; subjects taken from the audience. Questions were quite numerous, Mr. Moulton answering every one in his masterly style. During the afternoon session a beautiful violin solo was rendered by Prof. Hudson; also the closing song, entitled: "Roll Back Again those Bygone Days." After this a sumptuous supper was served in the dining-room connected with the new Odd Fellow's Temple, at which place our meetings were held. The evening services were opened by an overture by Prof. Hudson's orchestra, followed by the grand flow of oratory by Mr. Moulton, his subject being: "Science, Orthodoxy and Religion," which subjects he handled in his own inimitable style, receiving bursts of applause showing how Spiritualism filled the space between threadbare, worn-out orthodoxy, on one hand, and cold materialism and science on the other, scorning several well-taken points on Moses, on Mt. Sinai and old Joshua murdering the unoffending tribes, and the earth standing still while he was permitted to continue the butchery. The hall was crowded and many were not able to gain admission. The musical gem of the evening was the closing solo by Prof. Hudson, entitled, "Mother Come to Me in Dreams," after which the audience was dismissed, all expressing one grand general opinion that the meeting was a success in every particular.

Bay City, Mich. SUBSCRIBER.

Social Events of the Grand Rapids Spiritual Society.

TO THE EDITOR:—The Grand Rapids society has prospered under the ministration of Mrs. Tillie Reynolds, during the month of April. Several delightful social events have transpired also, at which she has officiated; among these, I may mention a threefold birthday surprise party at the pleasant residence of Mr. L. A. Austin, commemorative of Mrs. Austin's, Mrs. Winch's and Mr. Stowe's birthday, which all occur on the same date. Some forty or fifty friends assembled. The opening remarks were made very happily by Mr. L. V. Moulton. Friends had prepared some simple but beautiful gifts. These were presented by Mrs. Reynolds; also the triplets, as they were facetiously called, were each christened with a full-blown rose given them, with poetical and symbolical remarks in Mrs. Reynolds' own inspired and attractive manner. She was followed by Dr. Shermerhorn, Mrs. T. V. Jackson, Mr. and Mrs. Lindsay and your humble scribe, as the inspiration of the hour dictated. Music was rendered by Mrs. Dr. Batdorf. Refreshments were daintily served, and amid laughter and kindly converse the evening passed, one long to be remembered by those who participated. Another birthday surprise was held for Mr. Winch at his residence a few days ago. Mr. Winch has passed his eightieth year. Friends gave him a fine umbrella: this also was presented by Mrs. Reynolds with a poem, and an enjoyable evening followed.

At one of the afternoon circles, where our good sister, Mrs. Winch, has worked long and faithfully as a test medium and has charge of the public circles, and has given her services freely, it was decided to give her the day's offering, whatever it might be; it proved to be five dollars. This was presented her by Mrs. Reynolds and was gratefully received. Mrs. Reynolds gave some beautiful remarks on the occasion; a poem was also given by the undersigned. A large circle was in attendance. Mrs. Reynolds, audiences are large and appreciative.

MRS. C. H. HINKLEY.

Grand Rapids, Mich.

Col. Ingersoll and Hon. A. B. Richmond.

In your issue of February 17th, Mr. A. B. Richmond has an article under the head "That Criticle Review." The first part of Mr. Richmond's article I regard as able and scholarly. I like it very much, but I feel that the latter part deserves a few words from some one who looks at the matter from a different standpoint.

I think Mr. Richmond's argument in support of an immortal principle, spirit, or entity, which exists in man, yet is independent of him which lives on after this form of matter is laid aside, and of which this is but its expression—is very fine and affords data for earnest thought.

His exposure of the fallacy of that remark of Mr. Ingersoll's about "wonderful chemistry by which a loaf of bread is changed into the divine tragedy of Hamlet," was good. I think he is right when he says that we might as well talk about that wonderful chemistry by which a few shovelsful of coals in an engine that runs the printing press is converted into those "winged messengers of thought," filled with scientific productions, or evolved into eloquence and song.

The brain no more produces thoughts than the piano produces the melody; in each case there must be a player working through the instrument, although, of course, the power of the player to manifest himself in thought or in melody is limited to the capacity of the instrument.

In some places Mr. Richmond talks as though he believed in God as a sentient being, a God who plans and cogitates like man, a being possessing intelligence; yet intelligence, and the only intelligence we know anything about, implies limited faculties, such as memory, benevolence, calculation, etc., and these can only exist in a being confined to locality, "finite in knowledge and subject to infirmities;" he parallels his work with man's. Then he speaks of creation and a creator. He thinks it absurd to suppose a "universe without a God." In this he agrees with Paley, that prince of orthodox theologians and commentators, for he says all the works of nature demonstrate the mind of a designer. Oh! yes, certainly. Mr. Ingersoll proves this in the case of the cancer. He says: "These religious people see nothing but design everywhere, and personal, intelligent interference in everything. They insist that the universe has been created, and that the adaptation of means to ends is perfectly apparent. They point us to the sunshine, to the flowers, to the April rain, and to all there is of beauty and of use in the world. Did it ever occur to them that a cancer is as beautiful in its development as the reddest rose? That what they are pleased to call the adaptation of means to ends is as apparent in the cancer as in the April rain? How beautiful the process of digestion! By what ingenious method the blood is poisoned so that the cancer shall have food. By what wonderful contrivances the entire system of man is made to pay tribute to this divine and charming cancer. See by what admirable instrumentalities it feeds itself from the surrounding, quivering, dainty flesh! See how it gradually but surely expands and grows! By what marvelous mechanism it is supplied with long and slender roots that reach out to the most secret nerves of pain for sustenance and life! What beautiful colors it presents! Seen through the microscope it is a marvel of order and beauty. All the ingenuity of man cannot stop its growth. Think of the amount of thought it must have required to invent a way by which the blood of one man might be given to produce one cancer. Is it possible to look upon it and doubt there is design in the universe, and that the inventor of this wonderful cancer must be infinitely powerful, ingenious and good?" (Gods, p 7.)

Then Mr. Richmond quotes Mr. Ingersoll as saying: "The time to be happy is now, and the way to be happy is to make others so." Is not that a beautiful doctrine? Could the highest altruism be expressed in fewer words? Would anything more be needed to bring the kingdom of heaven to our very doors, here and now? Surely, if this were done the art of living together in harmony and brotherly love would be found and the whole mission and purpose of Christianity would be fulfilled, yet Mr. Richmond pronounces those words as "most pernicious doctrine, and if carried out would end the progress of civilization and enlightenment." It seems strange to me how a man of Mr. Richmond's ability can take such a view. I cannot believe that all his readers will agree with him.

"When a true philanthropist erects noble institutions of learning that future generations may reap where he has sown," is not that the way he takes his happiness, here and now? When the "husbandman plows and scatters the seed that he may reap a future harvest," and the "scientist investigates, that future generations may be enlightened by his researches," is not that their way of taking their happiness, here and now? Or when Mr. Ingersoll and Mr. Richmond (both iconoclasts from an orthodox view) are upon the rostrum preaching the doctrines that square with the eternal principles of right, sending their hot shot of truth to pierce superstition's armor, causing the walls of prejudice to crumble before the batteries of progressive knowledge, is not that their life and their happiness, here and now?

All men seek happiness. Mr. Richmond seeks in doing good to others, in giving them light and knowledge, and in preaching and writing grand truths (certain portions of the article under review excluded) which tend to lift up and elevate humanity. Others seek theirs by gratifying the propensities of the animal man, while others, like Howard, make martyrs of themselves, and engage in deeds of philanthrophy, here and now.

A Jesus suffering upon a cross, or a John Rogers and Michael Servetus, expiring amid flames and smoke in order that the truth might more abide in future generations through their sufferings here and now, is the highest possible happiness I can conceive of, when viewed with a wider horizon and measured by the higher standards; they were only obeying the voice of God (speaking after the manner of the world) which they heard whispering in their hearts—nay, commanding them, pushing them to the glorious consummation of the martyr's sacrifice.

Mr. Richmond continues: "He has broken the church and creeds, and on their vacant pedestals has set up one of his own, more horrible than any ever formed or painted by the creeds of the past or the superstitions of mythology." I an sure all kind-hearted and benevolent people will disagree with him here. He thinks that to exist forever in torment and enduring most excruciating torture and suffering would be preferable to passing into a state of unconsciousness, or what he chooses to call annihilation. I hesitate not to say that Col. Ingersoll has done more toward enlightening the world; done the world more good; done young men and young women more good by teaching them to love, worship and aspire to all that is high and noble in human nature; to reverence all that is pure and sacred in woman; in short, he has done more good by teaching them to do right for its own sake, here and now, by giving them broader, higher, better views of life and living and the way for them to be happy here and now, than any other man on this round globe.

Mr. Ingersoll does not say: "There is no future;" that is Mr. Richmond's interpretation. He simply says that as he has not seen the evidence, he does not know. Mr. Ingersoll is a man who has a heart; he is a man who has a soul; he is a man with a large, kindly, generous nature, and broad sympathies, and his soul is tuned in perfect accord with all nature, and is too thoroughly saturated with the spirit of content and sympathy with the purposes of the universe, to doubt that whatever the future holds in store for us, is not wrong—but is best.

Mr. Ingersoll's belief as to a future life does not accord with my own. I feel that there are strong evidences, amounting almost to proof, that we live again; yet I do not expect Mr. Ingersoll or anybody else to become converted by the evidence which came to me. It has ever seemed to me that there ought to be another life to supplement this, on the score of justice; but in the absence of any absolute proof of it I have contented myself with the thought that as there has been a power which has brought us out of the seeming nothingness of the grave, there may also exist a power that will bring us out of the seeming sleep of death; but if we could only know that there is a future life, the single item of knowledge would, I believe, do more to settle all our trouble, all our social, political and industrial problems, than all else combined.

I know modern Spiritualism claims to solve this problem by demonstration or presenting the proofs for which the mind of man is so earnestly seeking, and it does appear in some instances to give these proofs. I know of some people who appear perfectly satisfied that they have communed with the spirits of their departed friends. That is some evidence to me of another life, yet who can say, "I know," and if there should be one having the boldness to step forward and say, "I know," and a few questions to him brings out certain experiences, certain phenomena upon which he bases his knowledge, may we not be equally competent to interpret the phenomena, and because we differ with him as to the meaning, or because we draw different conclusions from the same facts, or supposed facts, are we to be called a "visionary idol of Agnosticism."

Well does Mr. Richmond ask: "What savant has analyzed the elements of the imponderable agents of nature, as heat, light, electricity—either gravity, or the phenomena of attraction and repulsion?" Has he done so, that he speaks with such assurance?

I like Mr. Richmond's reasoning very much in the first part of his article; but in the latter part there is to my mind a dogmatism pervading it quite as offensive as anything Mr. Ingersoll has said. H. L. HUTCHINSON.

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SATURDAY MAY 5, 1894

Ancient Gods.

An interesting chapter could be written on the making and the capture of ancient gods. Incidentally such information would pave the way to a better knowledge of modern ones. All who are posted in the rise of nations are aware that about the first thing necessary to secure a stable government was the invention and construction of a god who had power to hold his people together, and lead them in battle. As these gods could not discourse in ordinary language, it became necessary to have priests to interpret their will.

The priest was prolific in promises so long as the subject observed the will of the divine being they had enthroned; but they never forgot the terrible curses that would follow if his commands were disregarded.

These priests followed the soldiers to the battle-field, and the chaplains of the conflicting armies implored the favor of his special god, and made him all sorts of wondrous promises if he would secure them victory. Hesiod, the Grecian poet, makes his readers well acquainted with the doings of the gods, and shows their plots and counter-plots, each striving to make his own arms victorious.

In process of time foreign wars were waged with the sole purpose of capturing a powerful god who had led an opposing army to victory. When secured, with great toil and tardy movements, he was dragged in triumph over a pathless desert to his new home, then was set up with martial pomp; new shrines were erected to his honor, and new priests were designated to minister in his temples. Serapis, imported from Pontus on the Black Sea, to Alexandria, during the reign of Ptolemy Lagus, is a case in point as to an imported god.

Bible students are sometimes shocked when they read Judges 1: 9: "The Lord was with Judah, and he drove out the inhabitants of the mountains: but could not drive out the inhabitants of the valley, because they had chariots of iron." This God, powerless against chariots of iron, was probably the one who was caged in "the ark of God," of whom we get a good account in the fourth, fifth and sixth chapters of 1 Samuel. The Philistines captured this God, but he was so intractable he killed Dagon, cutting off his head. He smote the people with disease, and they were glad to get rid of him, so they loaded "the ark of God" into a cart, to which they tied two cows, and these kine took the straight way, lowing and bellowing, turning neither to the right nor left, until they reached Beth-shemesh—house of the sun—where the poor cows, so sorely distressed because they bore a god, were slaughtered and sacrificed to "the Lord." We are then told 50,070 men were also slain, because they looked into the ark.

This "ark of God"—*chest* of God would be more correct—finally reached the temple, where, according to Bible narrative, it remained until the Babylonian captivity, when it seems to have disappeared. After that the Persian, otherwise the Zoroastrian God, seems to have been substituted in place of David's God, before whom "the man after God's own heart" leaped and danced in wanton mirth.

They Don't Like It.

"I don't see why this man, who is no worse than the rest of us, only he has been discovered and we have not, should be punished, unless we are to be hypocrites."

Such was the language of Col. Thompson, the leading lawyer of Breckinridge, on the occasion of his late trial in Washington. "You are a hypocrite," Colonel, as was your client, as are multitudes of churchmen who pose as favorites of heaven. Observation has taught us to distrust that whole brood of religionists who make a display of goodness for public honors, who pray to be heard of men, and who legislate to make other men good.

The Process of Translation.

The world must have been profoundly shocked when Father Hardouin, a Catholic priest, about 1690, first gave his "Prolegomena" to the public, wherein he exposed the terrible frauds of the Roman church, and showed that the entire ecclesiastical history of the first twelve centuries is absolutely fabulous; that the series of popes back of that period was fictitious; that the pretended writings of the fathers of the church, as Origen, Augustine, Tertullian, Jerome, Clement, etc., are really modern forgeries, not older than the fourteenth century; that the forgers employed all the arts known in their day to give appearance of antiquity to their productions, using parchments and inks in imitation of the earlier centuries, to make their fictitious manuscripts appear genuine; that ancient coins were ransacked for names, and others were forged to aid in the great fraud. Hardouin, like Galileo, at the direction of his superiors, repudiated his own teachings; but before his death he reaffirmed his statements with augmented force.

Prof. Johnson wrote his "Rise of Christendom," in which he maintains equally extreme positions, unacquainted with Hardouin's labors until he had reached similar and in many respects more extreme positions.

The Catholic priest's work was written in Latin, and has never appeared in English, but THE PROGRESSIVE THINKER is glad to state that Prof. Johnson, at the instance of his American readers, is now engaged in translating the "Prolegomena" into English, to which he will add copious notes. The hope is that thousands of copies will be in the hands of English-speaking people before the year closes.

Aside from short notices of Hardouin's productions, which appear in the Cyclopædias, American readers are almost wholly indebted to our friend, Wm. H. Burr, Esq., of Washington, by many articles in the liberal press, for all the American readers know of this Catholic scholar.

Preparing for War.

We chronicled the fact awhile ago, that Protestant churches were organizing military companies of juvenile Sunday-school scholars, and were drilling them in the use of arms. Now we note the same thing is being done by Catholics. In the Rockford, Ill., *Star* of April 18 appeared a notice stating:

"The boys of St. Mary's parish have organized into a juvenile military company, to the number of sixty, and had their first drill last night."

"In time of peace prepare for war," is only saying, "Prepare for war, and you will have strife." When children are trained by the churches for mortal combat, and are loaded with instruments and emblems of slaughter, then is the time for philanthropists to weep. Let no one lay the flattering unction to his soul that all these preparations for war are destitute of purpose. It means fratricidal strife, in which neighbors and friends will meet in deadly array. It means a revival of the medieval ages, with all their bloody horrors. Instead of encouraging these military drills among children, officered by priests, government should lose no time in arresting the movement.

Churchmen do not seem content to trust their future to the State, nor to the pacific policy of advancing civilization, but the opposing church elements are marshalling and instructing their cohorts for the clash of arms.

Real Merit.

If a more worthy sentiment ever fell from human lips than that sublime one accredited to Pythagoras, it has not been our fortune to see it:

"Those who aim at honors will do well to imitate those who are crowned in the games. They did not injure their adversaries, but strove to gain the victory by their own worthy endeavor."

Merit never rises to eminence from the back of a fallen foe.

Joan of Arc a Saint.

The Maid of Orleans, burned at the stake, May 30, 1431, for sorcery, her crime the leading of the armies of France to victory, has just been beatified at Notre Dame, Paris, with great honors. Cardinal Winchester presided at the terrible execution, while numerous bishops and scribes were in attendance to see that the orders of the Vicar of the Inquisition were faithfully observed. What does the church now say of her priestly representatives?

More Heresy.

Prof. Garvin of Butler University, Indianapolis, Ind., is now the target at which bigots are aiming their ecclesiastical popguns. He is charged with being a false teacher, and is asked by leading ministers of his sect to resign his chair. The naughty man, educated in the modern languages, and for what passes as Hebrew, twelve years a professor, it is alleged had the effrontery quite recently, to declare: "The death of Christ had no more to do with the salvation of men than the death of any other good man."

It is very evident the Inquisition must be revived, if all men are to adopt a common belief. Excommunication does not seem to crush out heresy. Stronger means must be employed.

The Spirit Artist Campbell.

The Spirit-artist, Mr. Campbell, has returned from California, after sojourning there for several months. Great success accompanied him there as well as it does everywhere else. The manifestations given through his mediumship are always highly interesting to believers, while they confound the skeptics. His next stopping-place will be at Cassadaga, N. Y., where he will remain for some time. He leaves a host of admiring friends in this city.

The falls of Niagara are traveling backwards at the average rate of nine feet a year.

On the shores of the Mediterranean the beets grow wild.

WHAT IS THE USE?

That Is the Important Question!

It Is Lucidly Answered by the Clear-headed Col. Van Horn.

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"As a man thinketh so is he," says Col. R. T. Van Horn in the Kansas City *Journal*. People live in their thought. You can get a man to change the cut of his garment at the caprice of fashion any time, but his thought is like the fossil in the rock. The teacher has an awful responsibility, and the more egotistic and narrow he is, the worse for poor humanity that takes its first impressions from him.

It is a very strong expression to make, but it is true nevertheless, that the basis of thinking, the formative concept in the thought of the mass of mind among us today, is that of a thousand years ago. The average instructor, in all branches of so-called knowledge, thinks on the plane of Ptolemaic cosmology. Then, again, men in the very highest walks of modern science gravely tell us that science and religion are two distinct "professions," and that they have no connection—calomel and jalap for the one, catechisms for the other. Yet they overlook the fact that the one is forced into the stomach to make a healthy brain for the acquisition of the other—or that salivation is a means to salvation. That may sound disrespectful, but it is descriptive.

We are led to this cynical form of reflection by the flood of questions, criticism and comment induced by our reference to the elemental conditions of the universe—of space being but a solution of world substance and creation but its condensation. The very statement takes the old-time concepts of matter, time and space out of the problem, yet nine in ten ask and comment as though the fact was untouched. Another will look at it in the Berkeleyansense, of there really being no such thing as matter at all. All these seemingly radically different forms of thought are really from the same basic God idea—a personal manipulator of things. Even when the idea of an "intelligence" in nature is conceded, this old form of thought puts that intelligence "behind" it—a strictly personal relation. So it is that what the priest with an ominous air of injured sanctity calls pantheism has this personal ideal simply homeopathically diffused in cosmos. Nearly all our formula, as to the persistence of force, the indestructibility of matter, conservation of energy, etc., are tinctured with this underlying personality in creative activity. Possibly this may be inherent in the finite condition of our mentality, but should be regarded as an equation in thinking instead of being by an a priori concession made the controlling factor in thought.

For example, we have read a long disquisition in contradiction of the theory of "intelligence and law," in cosmic conditions, as a "mental vagary," and the writer illustrates his position by this example: That a grain of common salt is found on analysis to be certain proportions of chlorine and sodium raised by electro-chemical action to a certain vibratory rate, when they combine, and we have common salt. And as this is always so, he claims it as a fact of molecular action, and not of an intelligence at all. But he totally overlooks his own intelligence that has discovered this fact and mastered the chemical manipulation that controls it forms the salt, or separates it. Or, in other words, but for intelligence he would never have known the fact to tell it. So, after all, there is but a change of terms—words.

The higher knowledge never will come as long as we use the old concepts of thought. We must come up higher—a new philosophy can never be built up out of the old cosmogony bricks of the personal creative concept—that the world somehow was hand-made. The "intelligence" in creation will always be more or less anthropomorphic as long as this creative idea is allowed to color thinking. It is this idea that has dwarfed the theory of gravity. That theory in the mind of Newton was essentially a mathematical one, and in that aspect is a working hypothesis yet, but as a creative concept it is, as has been illustrated in former mention, not equal to all demands. Now it is very easy for a mere mnemotechnic machine to ask or sneer about knowing more than Newton, but that is the privilege of that class of mind that thinks a text-book in the pocket to be knowledge in the brain. We are talking for men who are students. Gravity is as much a fact today as it was in the hands of Newton, but it is widening as a fact. The attraction of gravity exists as ever, but instead of being the cause of cosmic phenomena is itself part of those phenomena, or in other words is the result of force in one direction. The fact of gravity, so-called, has been too often suspended and is of too constant witnessing to give it universal control. When suspended, what is it but force operating in a different direction. Now, instead of getting bigoted and abusing somebody, let us try as Newton did to discover the fact lying back of it.

Thinkers are perfectly aware of the fact that from our present methods of interpreting thoughts in words, there must be a great deal yielded to words. The recently buried Kossuth said-words were things—a most trite and truthful saying—but they are things very awkwardly used sometimes. Did you ever think in a dream, or dream when awake, and then try to express in words what was so clear to you? We are doing or attempting to do that impossible thing all the time. After all, these disputes and arguments are but different words for the same thing. The priest says God; the philosopher says intelligence; the statesman tells you it is law, natural law, and the scientist and chemist insist that it is molecular action, while the physicist discourses about atoms. All are mere words as the field of mental activity in each has given birth to. But all mean the same thing—the cause immanent in all things. And so it is that in the end we come back to the starting point of all knowledge—the origin, the creation, or the nature of suns and planets, because this is the basis of all thinking.

And here we take up the thread where it dropped last week—the vortex concept—or the idea that instead of gravity, as popularly understood, organic form is the result of external force rather than an outgrowth, but this outward force is not the whole, any more than gravity is, but it is the primal force. Modern science tells us that the ether is so subtle that it pervades everything—that it is between the particles of granite as the air is between our houses or between the trees of the woods. What is this but the current of the vortex—the force that is external to all form? Will anybody tell us why a block of wood weighing a pound will fall to the earth, while a bird weighing ten pounds will rise from it? What does the bird do but change the direction of force by its mechanism? In one case force acts in one direction as gravity, in the other it acts different as levitation. The book in the pocket will tell you it is buoyancy, but the idea in the brain will tell you the force external to both was changed by conditions.

Again, the gravity theory tells you that worlds were formed by rings thrown off from suns, and that moons are but rounded rings of a planet. This may be all true, but how can a force pulling eternally and potentially to a common center throw off a ring and hold it there for ages, and then by an extra pull in the one direction roll it into a moon and throw it off 240,000 miles and keep it out there forever against the pull of a body whose mass is 80 times greater? Such questions destroy scientific dogma, as well as those of science dispel theologic platitudes.

Now let us take an ordinary tornado, or whirlwind as our fathers called them, and see how the vortex acts—for they are the most patent and potent form of the vortex known to us. They are formed in the air, of the air, travel in the atmospheric ocean and display their infinite power so palpably that there is no mistake. They carry everything before them, but destructive as they are over the belt of country covered by them, they are calm in the center—for animals and persons have been carried distances by them and deposited unhurt—being in the center and discharged at the end or pole. These tornadoes burn even green timber carried in them—from the friction gendered. Then they are visible because the current forming them condenses the saturated atmosphere into the funnel-shaped cloud. Here is present in atmospheric miniature as a sign or symbol to our quickened intellectual perceptions the world-creative vortex in the infinite ether or space. What made the tornado, or rather how was it formed, but from cloud substance in solution? Was our atmosphere, as is space, undisturbed and original as to state, the tornado would never be dissipated, for there would be no force external to it. Its vortex would then be as enduring as that of a sun or a planet. Is there anything in the vortex theory that is harder to understand than there is in that of gravity? We are not urging it as the true theory at all, only to point out to the thinking mind that there is no infallible dogma in science any more than there is in religion or any other department of human inquiry, but that the human mind can and ought to reason for itself. The field of knowledge is by no means exhausted. We have a profound respect for human acquirement in any branch of knowledge, be it in the field of religious, scientific or philosophic inquiry, because all are legitimate and a part of the universal field of knowledge, but the most unendurable of all ignorant people is the learned man in any of these departments who turns up his nose at a fact outside his professional mill. It is this habit and almost rule with the teaching class that has banished progress to the outside world and to what is called the "practical" side of life.

What the world needs is to look up, wake up and think. The first lesson to learn is to think for yourself. Let us look at our self-constituted thinkers and examine their credentials: First, the clergy: They spend their student years over books written centuries ago by men who didn't know a tithe as to God's works that our high school children know today. And the ideas of those old time men are held up to us as infallible truth. Then take the next most influential class, the physicians: They are run through a rigid formula, based entirely on experiment, when for 1800 years they didn't know the blood circulated, and for the last hundred years denounced human magnetism as a fraud, when every person they shook hands with was an object lesson to its truth. And even our scientists, who have done so much for mental emancipation, are too prone to denounce as vagaries any knowledge that is outside their curriculum. As late as 1893 certain papers, by two of the most eminent scholars and scientists of America, were subjected to censorship and mutilation before the results of their highest thought could be printed in the transactions of the Smithsonian Institute.

Is it any wonder, in the face of facts like these, that the modern student should protest against the conditions that make such teachers the ultimate educational authority for the people? But next comes the highest teaching of all—that of the philosophers. They have taken the hypothesis of another great student, Darwin, and by their reading of his ideas built up a system of creative morality that would discredit the cave man they talk so much about. It is a curious fact that while we look up to these post-Darwinian evolutionists and endow academies and universities to teach their theories, our entire criminal jurisprudence and statutory enactment is based upon the very opposite of their teaching. Instead of recognizing the "survival of the fittest" as the ethics of creative justice and therefore paramount in the adaptation of eternal principles to human conditions, our civilization is based upon the idea of protecting the weak against the strong. Such a solecism in human theory and practice illustrates the superiority of instinct over arbitrary authority, or rather the superior power of spiritual perception over the teachings of hereditary perversion, through ages of habit in allowing others to keep a thought market for us, where we bought them ready-made, without regard to the quality of the goods.

And so it has come about that from this habit we have as the highest theologic conception a forever hell, while philosophy as a teaching pursuit has gone to seed on a system of natural morality in utter conflict with the primitive inspirations of even gregarious ethics, to say nothing of a conscious intelligence that nurses offspring. And these are so far the highest results of our sys-

Continued on 8th page.

HOMO-MAGNETISM.

Its Practical Utility Demonstrated.

A PAINLESS SURGICAL OPERATION—CHLOROFORM AND WHISKEY—A PSYCHIC PROBLEM—THE YOGI.

TO THE EDITOR:—For a surgical operation, this ever-present, ever-living nerve-psychic commodity (if such it can be called) is now happily utilized.

The surgeon of the City and County Hospital of San Francisco of late employs this agent instead of chloroform or other anæsthetics. Being averse to the use of chloroform, he is the more readily disposed to adopt any answering substitute.

A few weeks or months ago, he operated on a Mr. Gray, who was the victim of lung trouble. Mr. Gray wanted the surgeon to cut into the thorax, hoping thereby some supposed local mischief might be got at and removed.

The patient was made ready and placed on a table. The surgeon then had as many students as could stand and form a circle around the operating-table, six feet long. The students joined hands, and the members at the ends of the line held each hand of the patient. This made quite a strong battery, with their combined thoughts concentrated upon the invalid subject.

As the labor of taking out a section of two ribs to get a passageway into the cavity of the chest went on, the patient remarked:

"How is it it does not hurt? I expected it would hurt and pain me, but I do not feel the cutting."

Thus the operation went on and was completed without any pain or suffering. It was a happy success.

My informant, an eye-witnessing student, and a fully competent observer, said she had witnessed four operations, and most of them were painless. But one patient felt the cutting and cried out with pain.

These examples show the great advantage of homo-anæsthetics over chloroform whenever it can be made available. But some are found to be insusceptible to the magnetic influence, therefore the operator selects his subjects. What rule guides him in this selection I know not. Perhaps he can scarcely tell himself. However, this beginning of a new anæsthesia in surgery is encouraging. We may hope for improving results. It is an easy matter to resort to chloroform when magnetism proves inadequate.

Here let me state a fact that should be widely known.

Over a quarter of a century ago my brother, Dr. A. T. H., discovered that a stout glass of liquor, as brandy or whiskey, given to the patient a few minutes prior to the use of chloroform, insures safety to its action, facilitates the gentle accession of sleep without choking, strangling, or coughing. Another point of value is, he adds about one-fifth of alcohol to the chloroform that is employed.

This method, which was adopted a few years before the late war, was used throughout his division of the army, and up to the present time not a fatal case has been reported when employed after this method. Hence we have really no fear in using chloroform on all needful occasions.

The value of this drug is seen in the fact that besides the release from suffering it protects the patient from the shock of the operation.

Records show that more patients recover under its use than without it.

ANOTHER PSYCHIC PROBLEM.

A few years ago there appeared a man upon the streets of the city of Stockton who seemed to be a dentist. He gathered a crowd of people around him and proposed to extract aching or decayed teeth without pain, and without anæsthetics, and without the usual instruments.

On approaching the patient he examined the tooth, and with his thumb and finger, and without apparent effort, extracted a molar tooth. This surprised the spectators. They saw him do it repeatedly.

In the evening he gathered an audience in a public hall and gave something of an address or lecture. Meantime he invited members from the audience to come forward and have their defective teeth removed without pain, and without artificial instruments.

Many availed themselves of the opportunity. But the most astonishing marvel was that some of those teeth were removed without the patients knowing it.

A man brought his daughter, twelve years of age, to have a troublesome tooth out.

They came upon the stage, and the operator examined the molar with his thumb and finger and made some little motion, when he said: "Well, this is a pretty bad tooth, you had better go to a dentist and have it out." Soon the disappointed parties turned to leave, when the operator said: "Here, as you are going, you may as well take your tooth with you," and handed the girl her tooth in her hand. She did not know it had been extracted at the time; he only seemed to examine it. In like manner he took out several teeth before the audience.

There was an item in one of our medical journals, recently, on this subject, though I cannot now put my hand on it. The journal reported the instance of an American in Japan who had occasion to seek the services of a dentist. To his surprise the tooth-surgeon, after looking in the mouth, with thumb and finger brought forth the aching member without pain or further motion.

Now, Mr. Editor, we ask: How are these things done? Who can explain the enigma? This is eminently a practical problem, and it does not look like the feats of hypnotism.

To my view, these dentists are like the Yoghi of India; they are expert mediums through whom spirits exert their power.

The spirit force which lifted Dr. Slade up two flights of stairs could extract a tooth without pain. This is merely guessing at the reason. But it is a pity this gift, faculty, or whatever it be, could not be cultivated and made available in everyday life.

A. S. HUDSON, M. D.

Stockton, Cal.

The Hawaiian Islands have 600 policemen regularly employed as such.

Four thousand Sioux Indians are said to be regular church attendants.

PSYCHIC INFLUENCE.

Sensations in the Lost Limb.

STRANGE MANIFESTATIONS—THE CANCER—THE MACHINIST—JARVIS' VIEWS—THE NERVES—UNACCOUNTABLE PHENOMENA.

TO THE EDITOR:—Two classes of cases of the sensation of amputated members seem to be hopelessly confused in the minds of many intelligent people. I have noticed this fact for several years and have hoped that some recognized physiologist would make the point clear. I have avoided the task myself, but have at last concluded to make an effort to separate these two classes. A few years ago "a smart Aleck" in the *Religio-Philosophical Journal* took up one of these classes and explained it as applying to the other, and thus were matters rendered still more hopelessly confusing. I will now try to make the two classes understood.

First class:—A. has his arm amputated, and experiences sensation in the fingers—sometimes he endeavors to scratch the finger, and is startled for an instant to remember that the finger is gone. A man was suffering from cancer in the palm of his hand, the hand was amputated at the wrist; he felt this cancer for many years.

A machinist recently had his arm literally crushed to pulp up to, or near the elbow. The stump was amputated, and the entire mass placed in a jar filled with alcohol. In this mass there was not even the semblance of a hand; still he feels sensations at times in the fingers and in the hand. I will proceed to discuss this, the ordinary class, before presenting the demonstrated cause of these phenomena. I say demonstrated because the experiments so thoroughly elucidate the theory that no thinking mind can entertain a doubt of it. I will summarize as much of the teaching on this subject as I deem pertinent to my topic, borrowing the ideas from facts proven by scientists. All impressions are made on the outer extremity of the sensory nerve implicated. This sensation is in the brain. The nerve is simply the channel of transmission. The brain recognizes no other function in the nerve than that of receiving impressions at its outer extremity. Dr. Jarvis says: "It refers all feelings and impressions which come to it through the nerve to those extremities." The following I copy from Jarvis:

"If by accident or disease any impression is made upon the trunk of the nerve—if we touch or irritate it in any part of its course between the outer and inner ends, this impression is conveyed to the brain, but that organ refers it not to the point where the impression is actually received, but to the end of the nerve where impressions should be received. If there is injury of the nerve, the pain is not felt at the wounded place, but at the minute extremities."

He instances the striking of the elbow upon a solid, hurting the nerve that leads to the fingers; we feel a tinkling sensation in the fingers in that case. In some of our books instance is given of a lady who suffered much with sharp pains in the fingers and hand. All applications failed to affect her. The seat of pain was traced to the spinal column. Amputated limbs are discussed in all our physiologies so far as the delusion of pain in the amputated part is concerned and the cause traced to the trunk. These facts are demonstrated in many ways. I will mention a few known to all reading people. Disturbing the gustatory nerve produces a sensation of taste; disturbing the optic nerve, sensation of light; auditory nerve, sensation of sound. That is, the irritation is felt to be at the extremity.

Now, if one is suffering from a corn this sensation is telegraphed to the brain where such molecular changes transpire as are necessary to produce the sensation of pain at the affected point. If these changes in the brain could be produced without the presence of the corn, then the patient would feel the corn notwithstanding. Now in THE PROGRESSIVE THINKER of March 17th, the doctor tells the armless patient who is suffering (no doubt) from irritated nerve trunks that he must dig up the buried arm. This was very silly in the doctor; a school-boy should know better. Several cases are given in our books on neurology and medical jurisprudence, where the entire limb has been mashed and yet the sensation of the extremities is continued. I consider, then, that the first class of cases is thoroughly and scientifically accounted for by our experimenters and experts.

Second class:—But observe the striking difference as experienced in class number two. A friend of the writer had a leg so badly bruised that amputation was found necessary. Two of us took the leg to the beach, west of San Francisco, and buried it. On our return our young friend complained that he felt as though the leg were still there, and something like a "chair round" pressed upon the calf. This sensation continuing, two of us agreed without his knowing it, to go to the beach and examine the leg; a third (in the secret) remained with the patient. We found a small cherry limb pressed against the calf of the buried leg. We found him sleeping and heard no more from the leg. On the barque Russell (I think) a seaman had his hand so mashed that it was amputated. I attended upon the surgeon as he performed the operation on deck (we were in the tropics); for a little while the hand had been suffered to remain on deck. He complained of pressure upon the hand. Examination revealed the fact that a capstan bar was lying upon it. The young surgeon then tried three different positions for the hand, all unknown to the patient. Every position was described by him. I am perfectly familiar with one other case equally as striking as the last.

The point, then, is that all cases of ordinary sensation in the amputated part are accountable. Those corresponding to the actual condition of the limb are absolutely unaccountable except under the psychic theory.

B. R. ANDERSON.

A Scholar's Opinion.

The New Testament is the chief of monastic books. It cannot be detached from the atmosphere of the monasteries, and made to fit our modern life, without glaring contempt of the fitness of times and things.—Prof. Johnson.

AN EXPERIENCE.

Of Vital Interest to the Thoughtful.

A Spirit Battery to Generate Force.

A LETTER TO SCIENTIST, E. C. GETSINGER.

BENICIA, Cal., April 2, 1894.

MR. E. C. GETSINGER, Scientist, Detroit, Mich.:

Please pardon me should I intrude on your valuable time. Your letter published in THE PROGRESSIVE THINKER of March 24 seems to call on me to respond by writing out a wonderful experience I had in the spring of 1883—at least wonderful to me.

I was stricken with a very severe sickness; for twenty-one or more days I lay in an entirely helpless condition, semi-conscious of this life and surroundings, but hearing and seeing much on the borderland of future life. A spirit came to me and said: "You will be sorely grieved to come over on this side of life and leave your aged mother, who so much needs your constant care, and will for some time to come. You must exercise your will, forcing the nervo-vital fluid to energize the molecules of your body to regain their normal condition. The blood corpuscles are be coming elongated and flat. This passive condition is depleting. By exercising your will we can help you. Unless you do you will be out of life before you are aware of the change you call death."

I said: "Teach me, that I may know how. Command me, that I make no mistake."

"We will prepare you now. Take no drugs whatever, unless we direct you what to take."

My sickness was caused by the poison gas from a brewery sewerage, and I was directed to take a half wine-glass of malt beer every half hour, that the microbes could feed upon that and not on the blood, there being sufficient *coculus indicus* in the beer to act as an antidote, clearing the blood of the poison.

"You must be kept as quiet as possible." Several wires were fastened by a south window, in and about the room, and were connected to a receiving battery which was set on the foot of the bed. I saw myself in a spiral wire cocoon, so very like diagram 6 in your article "Immortality." Only the wires were much closer together.

At the head, a dish about two inches in diameter was placed. There was attached to the dish a bluish-white sponge moistened; a similar dish and sponge at the feet. Connecting with the head and feet were wires from the battery; also two wires on the inside of the cocoon-like battery came to the palms of each hand, with a like sponge pressed to each hand. On the adjusting battery there were five posts; 1 and 2 were attached to the head wire; 3 was a large post with a small cup on the top, closed, with a wire connected to the apparatus and also attached to a device looking like a bellows; this had a hose to it with a spraying nozzle. A lever was turned, and the battery ticked. From a drawer blue and white cubes were given me to eat. After eating I breathed easier. I felt the electricity searching out the sore and painful joints, and soothing where I had such excruciating pain. Then the bellows were worked, and a blue-and-white spray, very like the human aura, was thrown all over me. As I breathed that, the effect was reviving; it was called nervo-vital fluid, or super-refined electro-magnetic nervo-essence, the pulsation of causation, which, if I rightly understand you, you call energy.

I have written more than I intended, but not all I thought or wished to write of what I saw and heard.

Fearing I may try your patience, I will close, with many kind wishes. I shall be on the careful watch that I lose none of your letters to THE PROGRESSIVE THINKER.

MARGARET LEPPER.

Benicia, Cal.

Look at This Paper Critically!

Examine most critically this number of THE PROGRESSIVE THINKER. It is chockfull of interesting matter. The articles are instructive, fascinating, and soul-elevating. Commence at the first and read Hon. A. B. Richmond's article, whose intellectual sword clashes with other scientists and teachers. Then read what Virchand R. Gandhi has to say about Christianity.

Then pass to the second page and peruse the "Cloister and Beacon," and other interesting items.

Then go to the third page and peruse that carefully and see what H. D. Barrett, H. L. Hutchinson and others have to say.

Then on to the fourth page and read the charming article by Col. Van Horn; the suggestive article by that critical thinker, Dr. A. S. Hudson: "Psychic Influence," by that careful investigator, B. R. Anderson; and the wonderful experience by Margaret Lepper. That page alone is well worth the price of the paper for one year.

Then turn to the sixth page and see what that lucid writer, J. O. Barrett, has to say. Then peruse that beautiful article, an editorial in the New York *Herald*.

The seventh page is fraught with great interest also. L. J. Shafer's article is pregnant with suggestive thoughts. Other articles of special value and significance.

On the 8th page, Prof. Buchanan is a little caustic, and somebody may kick back in like style. Other items of interest.

In fact THE PROGRESSIVE THINKER leads in every phase that characterizes a great freethought paper; and particularly does it lead in building itself up without squandering the hard-earned money of stockholders, or selling fictitious bonds. There never has been and never will be a "gang" connected with this paper to prey off other people's pocketbooks.

Some of the largest ocean steamers can be converted into armed cruisers in thirty hours.

DANGER! DANGER!!

The Vaccination Idol.

Some Potent Facts for Consideration.

The Chicago *Evening Post* of April 19 stated that: "Dr. Garrott, who is directly in charge of the smallpox work under Health Commissioner Reynolds," said: "There is absolutely no danger of smallpox getting into the schools, particularly those of the tenth ward. Every pupil in the public schools has been successfully vaccinated, and cannot take the disease. Of course parents feel somewhat alarmed over the possibility that their children may be sitting beside a child who has just come from a house where there is smallpox, if any such children are allowed in the schools. But there is really no reason for fear. I have been over the schools of the tenth ward twice since the beginning of the year, and I know every pupil in attendance has been successfully vaccinated. Teachers are not supposed to allow any child to attend when there is smallpox in the house from which he comes, but even if he were to come, there could be no danger to the other children; they are too well protected."

April 21—two days later—the *Evening Post* announced that smallpox had been discovered in two of the public schools in this same tenth ward, and they were closed all day Thursday and Friday.

"We discovered that several children who had been taken sick after being in attendance at these schools without being absent had come down with smallpox," said Superintendent Lane.

April 23 the health commissioner was reported by the *Evening Post* as having issued the following address:

"To the public: It is proved beyond a doubt that vaccination prevents smallpox.

"A scar does not necessarily mean that the vaccination has been successful.

"Vaccination, to be effective against smallpox, must be repeated until it takes.

"To our own knowledge, vaccination has failed to take until the fourteenth attempt.

"Vaccination will take on every one, if tried often enough.

"Pure vaccinations never have, and never will injure any one, and may be done at any time through life, from the moment of birth to old age.

"It should be done on the arm, which should be clean.

"After vaccination is done, the arm should remain exposed until the virus is dry."

There! If you take smallpox after vaccination. it proves the vaccination was not successful, or else it is the exception that proves the rule! Can anything be clearer? If you are injured by vaccination, it proves that you used impure virus, or otherwise you were careless! That's plain enough!

As a mother strives the hardest to shield and excuse her wayward son when his crimes and excesses cry out the loudest for restraint and correction, so the advocates of vaccination cling the closer to their idol the more its weakness and folly are exposed.

In this city of Chicago, a certificate of vaccination is required before a child is admitted to a public school, and there is also a State compulsory education law. Physical force, when used by a minority, is almost universally condemned. Why, then, should it be right for a majority to compel vaccination? If we are not to have medical liberty, on what ground can religious liberty be maintained?

The American Anti-Vaccination League has been formed, its address being 19 Broadway, New York City. Would it not be well to have a national defense fund? Voluntary contributions of five cents or upward every week or month would finally overthrow all compulsion in this matter and dethrone medical ignorance and tyranny.

ALEXANDER.

Shame! Shame!

Several newsboys have been interfered with by "our brave police"—of the Roman Catholic persuasion, of course—while selling A. P. A. papers on the streets in this city. One, at least, was arrested and "run in" to the police station, for the offense to Romish sensitiveness. Boys might sell Romish papers with perfect liberty, and no one would even think of molesting them; but not so with a boy who sells A. P. A. papers—they are offensive to "our brave police." But the public outcry became so great against these petty police persecutions of the newsboys, that the policemen were ordered to discontinue their annoyances. But it seems they have found another way to down the newsboys, without subjecting themselves to reprimand. Romish saloon thugs do the work for them—timing their assaults to take place when the policeman is conveniently absent, as occurred on a recent evening when a newsboy was brutally knocked down and kicked by one of the Romish thugs.

Well, this sort of thing will increase the sales of the *American*, and make hundreds of new accessions to the A. P. A. Romish thugism, even though participated in by the police, will not win in this country.

Are They Hypnotized?

Just at the present time a Rev. Dr. Dowie is attracting some interest and notoriety in this city, as a healer by divine power, as he claims. Some of the cures testified to by his patients are scarcely short of miraculous, after the old, orthodox idea of miracles. It is noted, however, that Dr. Dowie did not heal anybody at his meeting in Central Music hall. In this unbelieving age, something more is required to substantiate a miraculous cure than the bare testimony of the one on whom the miracle is performed. Experiments in hypnotism have established the fact that what we may term transfusion of thought is a possibility, and a strong hypnotist or mesmerist may compel his subjects to testify to anything that suits his purpose. This power has been often demonstrated before public audiences, where the hypnotized subjects have acted out even most ridiculous parts at the will of the operator. Testimony from a hypnotized subject is of little value; and even the throwing away of crutches under such influence does not prove that a genuine cure has been effected.

GONE FORWARD.

A Brilliant Light has gone out on Earth.

But it Will Still Illuminate the Spirit Spheres.

A light has gone out, but not extinguished, for modern Spiritualism has proved, as well corroborated ancient history, that the death of the body is not the end of the man, so our veteran friend, Jacob Edson, is now a departed spirit—no longer to be moving visibly among us. He departed this life on the 19th of April. His funeral services were held in the Spiritual Temple at Berkeley hall, Doctor Storer officiating. Brother Edson was 75 years old. He was a veteran Spiritualist and was a leader in the late movement known as the "Veteran Spiritualists' Union" very prominent in it and one of its most generous benefactors. He was a very modest man, one of the best men I ever knew, and that was the opinion of every one who knew him. He was constitutionally good and very practical also, and he will be missed by a great many who have been benefitted by his generosity. When I became a Spiritualist in 1857, he was one of the first in the order that I became acquainted with. At that time he, Daniel Farrar, Dr. H. F. Gardner and Dr. H. B. Storer were among the then prominent Spiritualists in Boston, and I have known them intimately ever since, or as long as they lived, Farrar passing on in his old age a year or two ago, and Dr. Gardner, a leader and who carried on the best meetings the Hub ever had, he became a departed spirit about a dozen years ago, and now Jacob Edson, whose face I have been familiar with these forty years is a departed spirit. It seems to me that these veterans are growing beautifully less every year, and soon we all will be only memories, and so when any of the old ones drop out I like to say a word about them.

Mr. Edson has always been a consistent Spiritualist, he would have been a credit to any church as a "Nathaniel, in whom there is no guile." His business was that of an inventor. He has made many inventions, some of which have been and are practically useful and remunerative. I saw the "street sweeper" to-day rolling along the street and I thought of him, the city having used for many years that invention which, like himself, does its work well, and the streets are the better for it, as the world is better for his living in it.

I do not know whether he left much property, but I do know he distributed a good deal of it as he lived his life; quite different from most people, he did not wait until death called him, and by will take what he could not carry with him, and have it, perhaps, contested as to the soundness of his mind. He gave liberally of his income as he went along through life; saw it done with his own hands, and it seems to me it is the wise and proper way, and that was Brother Edson's way, and there was no ostentation about it. He had a very delicate way of doing it, and the instances are legion. To give the idea I will mention an instance or two. We all know A. E. Newton, who was the editor of the first spiritual paper which was printed before the Banner of Light was born. Brother Newton was in straightened circumstances in the latter part of his life. Mr. Edson liked him and considered him an able writer, so he more than once asked him to write up some article on some special point and would pay him $10 for it. Mr. Edson did not care for the article, but it was his delicate way of aiding Mr. Newton, who thought he was earning the $10, never for a moment supposing it was a delicate way of making a gift.

I could mention many such instances, but the above will give the idea: he was doing it all the time, so I am honest in saying he was the best man I ever knew. Mr. Edson's wife and daughter were Baptists, and had no sympathy with Spiritualism or Spiritualists. Some months before he died he arranged with Dr. Storer to attend to his funeral services, which he did as I have mentioned, and the services were in the highest degree interesting. Dr. Storer was his lifelong, intimate friend, and mentioned many incidents in his life, and his spiritual ideas. His family were reluctant to have the funeral at the Spiritual Temple. As he was not fond of any display, they thought it would please him better to have them at his home, but finally gave their consent, and the Temple was full; the home would not have accommodated a tenth who would like to have been present. The services were very interesting, and Dr. Storer, who is always good at funerals, was at his best on that occasion. After the services were over, his family were highly pleased at the spiritual service, and were glad to hear such fine tributes paid to the departed, and some of their Baptist friends who were present were also pleased, and I think every one present who was not a Spiritualist will have higher ideas of Spiritualism for their attention to this subject. I always think Spiritualist funerals are very interesting and rational occasions, and this was emphatically so.

JOHN WETHERBEE.

Boston, Mass.

The "cow tree' of Central America exudes a sap which resembles milk. It is both palatable and nourishing and is drunk by the natives.

Undertakers in New York and Brooklyn, following the examples of their brethren in Philadelphia, have started a movement against Sunday funerals.

A cab shaped like a bathtub, in which the passengers either sit or recline, as if in bed, is in use in Berlin. It has three wheels and is propelled by a naphtha motor.

The article on "The Day of the Holy Three Kings," in our paper of March 17th, has called forth a note from Dr. J. B. Braun, long a resident of Wurzburg. He states that the observance of the day is peculiar to Wurzburg, and the principal object is to transact a lucrative business by the sale of myrrh and incense. Dr. Braun writes that materialism and atheism prevail in at least one-third of the population of Germany; skepticism or indifferentism in another third; and in the remaining third, consisting for the most part of old women and aged men, some "faith" may still exist. Catholics and Protestants alike share the skepticism.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

"M—D" writes that Mrs. Anna L. Robinson, pastor of the Port Huron society, has been winning the heads and hearts of people at East Saginaw, Mich., where she remained for a week. They hope to secure her services again.

Prof. Lockwood is open for engagements for May and June. The experiments he makes before his audience, showing the unity of nature's formulæ of progression, and tests in physical science demonstrating continued life have never been questioned as yet by the progressive thinkers of the day. He can be addressed at 128 Park avenue, Chicago.

Mr. and Mrs. Perkins' meetings removed to Hofer's Hall, 227 E. North avenue, Sunday evening, 7:45. Clyburn cars, Halsted street, Larabee street, and North avenue cars all take you near the hall. The Masonic Temple people were prejudiced against bulletin boards of Spiritualists at the door.

The educational department of the Spiritual Home and Institute at Liberal, Mo., closed its second term on the 12th, and the spring term commenced April 24th, for a twelve week's session. The last term was very successful, and the prospects for the future are flattering. Every branch of education can be followed here, that is taught in any institution in the land—besides a special psychic department where those who wish to prepare for public work as speakers, healers or mediums can receive special course of training in occult law as well as the general sciences. The classical and scientific departments are entirely free from religious bias, or any other. Students can attend in these departments without ever hearing anything in favor of, or against any belief or disbelief. Rev. J. De Buchananne, M.D., Ph.D., is president.

Mrs. C. M. Sawyer has recently been extremely, almost fatally ill with an acute attack of bronchitis. Until able to leave she will be at 52 W 26th street, New York City.

R. E. C., writes from Pulco, Kansas: "Mrs. Emma E. Hammon, of Topeka, Kansas, has delivered several lectures here and at Hill City, with good results. Her lectures and tests were good. The public tests were generally acknowledged as correct. The private sittings were eye-openers. There are a few sanctified Methodists here that say it's all the work of the Devil and that mediums are devils come as angels of light; but the ball has been set rolling and everybody is talking Spiritualism."

E. W. Sprague writes: "Mrs. Sprague and myself have just been making another circuit of a few of the oil towns of Pennsylvania. While on this trip I delivered one lecture and Mrs. Sprague held two seances in Tidioute, Pa. From there we went to Oil City, holding two meetings on Sunday, April 15, in Rich Hall. Seventy-five persons were present at the first and one hundred at the second meeting. There came seven carriages containing sixteen persons from Kane City, six miles away, to attend our lectures here, and they engaged us to go to Kane City, where we gave one lecture and Mrs. Sprague gave two seances. From there we went to Rouseville, where we held the first meeting ever held in the interest of Spiritualism in that town. There were about two hundred people present. Thence to Oil City, where we held two more meetings. The house was crowded in the afternoon, and in the evening three hundred people were present, about fifty persons having to stand for want of seats. Thence to Tidioute, where Mrs. Sprague held another seance. We took a carriage to McGraw Center, five miles away, and lectured to two hundred people; and this morning we find ourselves in Warren, where we shall speak the coming three evenings, arriving home at Jamestown, N. Y., Friday, to remain and speak for our society Sunday next, and Tuesday following we will be off for Washington, Pa. Our cause is advancing very rapidly in these parts."

Alfred Weldon writes that Mr. Frederic Cushman, a medium who is new in the field, has succeeded in arousing an interest in Spiritualism at La Crosse, Wis., greater than was ever known before. Mr. Cushman does not give tests from the platform, but his controls are of a high order, and his lectures are cultured, spiritual in tone, pointed, appealing, especially to those who are still creed-bound. His happy faculty of harmonizing conflicting elements has sufficed to fill Linlokken Hall every Wednesday and Sunday evening with an audience comprising some of the most prominent people of the city. His private sittings during the week are highly spoken of. It is expected a society will be organized.

A. B. Coman writes that incited by the guides of Mrs. Nickless, a "pound party" was given for the benefit of Dr. Warne, formerly president of the First South Side Society of this city, who is stricken with paralysis and is unable to care for himself. A large number responded with flour, hams, tea, coffee, sugar, rice, fruit, etc., enough to keep the wolf from the door for quite a while.

S. Lizzie Ewer reports a prosperous condition of the Society of Spiritualists at Manchester, N. H., where she recently occupied the platform.

Samuel Walbert, secretary, writes that a series of lectures given by Geo. H. Brooks, of Bay City, on Spiritualism, resulted in forming an association with thirty-five members, known by name as Barlow Lake Spiritual Association, with A. A. Abbott, president, Wayland, Mich.; Samuel Walbert, secretary, Middleville, Mich. "We received our charter, No. 10, April 5. There will be a grove meeting June 16 and 17, at Bowen's Mills., Mich., conducted by Geo. H. Brooks, of Bay City. Would like to see as many Spiritualists as possible present."

Dr. J. C. Howes is now located at 1303 North 20th street, Omaha, Neb.

Prof. Theodore F. Price lectures on the philosophy of Spiritualism and gives readings psychometrically, with tests of spirit presence—11 o'clock every Sunday morning—at 323 West 34th street, New York. He will answer calls to lecture in New York and vicinity; also will fill camp-meeting engagements the coming summer. Besides his lectures on the Spiritual Philosophy, Prof. Price, who has made Orientalism a special study, has just closed a very successful series of twelve lectures at the hall of the Islamic Society, No. 8 Union Square, New York. In the delivery of this course, Prof. Price dealt largely with the spiritual aspects of his themes, as far as such deductions could be made from Arabic, Moorish, and Indo-Islamic history, from the third century, A. D., to the sixteenth century. He has just received a highly commendatory letter from the liberal Arabian thinker, Hajji Abdalla, Arab of Alexandria, Egypt. Prof. Price can be addressed for engagements at 301 East 19th street, New York.

Mrs. M. E. Cadwallader, a prominent Spiritualist of Philadelphia, writes: "As for me, I do not know what I should do without my papers. For instance, this week's PROGRESSIVE THINKER is full of news, both glad and sad. As I look over its pages I see notice that Dr. J. C. Phillips has taken to himself a wife. Having had the pleasure of meeting the Doctor in Chicago, as well as the lady who is now his wife, the item is one of personal interest. The transition of General Estabrook, whom I met at the National Convention, fills me with sorrow, not for him, but for the loved ones who are left to mourn his loss and who have my sincere sympathy. So it is with the transition of Mrs. Hooker Boozer, who is known to me also. It is such a short time ago that these friends were with us, and now they are gone from our sight. Every page of the paper contains something of instruction and interest. Even the 'Vile Heathen,' as portrayed, has something intensely interesting, to say to the readers of THE PROGRESSIVE THINKER, not forgetting the excellent article of Walter Howell on the first page: but I must close with best wishes for all."

Dr. T. Wilkins has returned from Iowa and will devote one-half of each day, from 1 to 9 P. M., treating the sick. Address him at 291 Ogden avenue.

"M." writes the Spiritualists at Lansing, Mich., feel that the Lord or the Spirit-world is with them, for they are doing remarkably well. They are now located in the old Presbyterian church and are having good meetings Sunday morning and evening. For a few weeks, with the exception of one Sunday, Dr. J. A. Marvin has occupied the rostrum. April 15th Mr. Moulton was with us. For the last two Sundays Mrs. F. V. Jackson, the test medium, of Grand Rapids, Mich., was with us and gave excellent satisfaction. She is well developed as a public test medium. In a seance at Mrs. Bell's she gave satisfactory tests to over thirty different parties. We are developing a number of mediums here who promise to do us a great deal of good.

Mrs. Jennie Moore has returned from California, and will begin her work again, May 3rd, and after that seances will be held every Sunday and Wednesday evening at eight sharp, until further notice, at her home, 757 Warren avenue.

Mrs. G. Partridge has returned from her unpleasant trip to South Dakota, whither she went to the sick bed and interment of an only sister. She is again ready to give readings. 291 Ogden avenue.

Mrs. Celia Hughes, the trumpet medium, has left the city on a professional visit to South Dakota and will return in a short time.

Geo. C. Stoll writes from Dayton, O.: "Mr. Dell A. Herrick, of Columbus, O., has been in the city a week giving seances and will remain another week. He has turned people away from several seances. Mr. F. N. Foster, the spirit photographer, has arrived in this city and is stopping at 26 S. Warren street. Benny Foster accompanies his father. Ben gives physical seances in the light which those who have seen, pronounce very satisfactory. Brother Herrick gave a very pleasing address before the Mystic Association the 22d inst.

A new society has just been organized at Sioux Falls, South Dakota, having the first regular meeting Sunday, April 29th with Mrs. Celia Hughes of Chicago as the speaker for the first month. Any speakers who may desire to fill engagements in this part of the country can address C. E. Irwin, Cor. Secretary.

Robert A. Dimmick wishes a correction made in his circular letter to mediums. In alluding to the question: What are the two 'greatest sins? the reply should have been: Selfishness and Ignorance; instead of "sin and ignorance."

Dr. G. W. Vail writes from Port Angeles, Washington, that the majority of its citizens are Spiritualists and Freethinkers. They have organized a Psychometric Society, which meets every Sunday for discussion. April 22d Mr. Wm. Ritchie was to lead under control he having been a clairvoyant of some note in Scotland. There is a demand for a materializing or slate-writing medium. Dr. Vail has been a firm believer for over forty years, and is a psychometric diagnoser and healer.

C. Tillotson writes from Hill City, Kansas: "For the first time in the history of Graham County, Kansas, we were favored with a series of lectures and readings by Mrs. Emma E. Hammon, of Topeka. She was with us one week, and gave four lectures. At the conclusion of each lecture she gave psychometric readings to parties in the audience, which were all acknowledged as correct. During the days she was here she gave private readings to a number of parties that were highly appreciated. The trustees of the Presbyterian Church of our city kindly gave us the use of their church building to hold our meetings in."

Secretary writes as follows of the dedication of Unity Temple, Chicago: "The Society of Spiritual Unity, this city, of which Mrs. Mary C. Lyman is the gifted inspirational speaker, has obtained a permanent home in our city in Custer Post hall, G. A. R., No. 85 South Sangamon street, between West Madison and West Monroe streets, which they dedicated with appropriate and most interesting exercises on last Sunday afternoon, April 29. The hall is a very handsome building of brick and stone, one story high, and furnished in elegant and tasteful style, with all the latest improvements. It is a few steps only above the sidewalk and very easy of access from all parts of the city by the West Side cable line. Mrs. Mary C. Lyman has been engaged as the lecturer of this society, and by her superior medial gifts and sympathetic nature has made many friends. Her address under inspirational control at the dedication on Sunday will long be remembered by all who heard it. There was good music rendered, which increased the harmony of the occasion. The lecture given by Mrs. Lyman's guides in the evening was on the subject: 'The Present Outlook, by a Spirit, for the Good of the Nation,' and was an able, eloquent, interesting and instructive discourse, which was listened to with the closest attention, and frequently applauded. The meetings every Sunday will be a mediums' meeting at 10:30, which all mediums are invited to attend, and at which Mrs. Lyman will preside; an afternoon meeting at 2:30, at which short addresses will be made, questions answered, and tests, or other spirit manifestations given; and an evening meeting at 7:30, with a lecture on some subject, to be announced in the Chicago Sunday *Inter Ocean*, and other papers, to be followed by tests or other spirit manifestations. All Spiritualists and Liberals are welcome, and those who attend once will be sure to go there often, for the character of these meetings entitles them to the generous support of every true friend of the cause."

Frank T. Ripley is engaged at Lansing, Mich., for June.

Frank T. Ripley is having crowded houses at 77 31st street. He gave a benefit last Saturday evening to the society, which intends to build a hall at an early day. Good results, of course, were had.

P. D. Merill writes of the lack of interest in Spiritualism at Santa Barbara and Summerland, Cal., where the cause seems to be at a low ebb. He says: "While a knowledge of Spiritualism may not compel any one to be good, it certainly will assist every one whose aspirations are toward goodness and truth." He thinks the places mentioned constitute a good field for missionary work, and concludes thus: "Romanism flourishes here—we might say, holds full sway, and as usual where this noxious weed thrives so luxuriantly the beautiful sunlight flowers of truth and spirituality will wither; they will not grow together. We yearn for the dawning of that glorious day when Roman Catholicism, the accursed thing, shall be swept from our fair land—we believe that the light of that day is already appearing, and we believe that the advent and growth of Spiritualism has done much to hasten its coming."

A subscriber writes from Minneapolis, Minn.: "Mrs. Aspinwall returned home from Marshalltown for a week's rest before filling her engagement at Sioux City, and lectured last night to an audience of two hundred people. Subject: 'Our Homes and Occupations in Heaven,' following with tests from the platform, every one of which was recognized. She has a good presence, a wonderful voice, and a strong magnetic power, and seems to hold her audiences spellbound during her lectures. They are having some wonderful developments in St. Paul: stones are brought in and laid upon a table around which six persons (new investigators) are sitting. No known medium is present. One of the sitters, an editor, will try and get particulars."

Prof. H. Hensoldt, author of a series of able and scholarly articles on India and its mysticism, published in late numbers of the *Arena*, will speak at Dr. W. P. Phelon's parlors, 619 Jackson boulevard, Sunday afternoon, May 6, commencing at 3:30. Subject of the lecture: "Ten Years of Travel in Eastern Wonderland." Admission 50 cents.

Publishers know only too well, often to their chagrin, the wonderful stupidity of the little metal type they use in transmitting news and knowledge to their many readers. As a case in point, the name of our esteemed friend and contributor, Dr. W. P. Phelon, was omitted, by a dash line, from Mrs. Catlin's able report of the doings of Mrs. Cora Richmond and the First Society in last week's PROGRESSIVE THINKER.

Allan G. Churchwood writes of the work of Mrs. S. C. Scovell on her recent visit to Brodhead, Wis. Two stirring lectures, followed with tests, prepared the way for a class in a two-weeks' course in psychic science. The class included some of the most intellectual and wealthy residents, and the interest never failed. The cause was so satisfactory that there is regret that Mrs. Scovell had to fill engagements at other places. At Albany she lectured to large audiences, and she is under engagement at Monroe and Bellville. She is doing a grand work with our farmer friends.

Mrs. M. L. Darrow writes from Milan, Ohio: "J. Frank Baxter, of Boston, Mass., lectured to an audience of over four hundred and seventy people in the Milan Opera House a few nights ago. The theme was, 'Facts and Philosophy of Modern Spiritualism, and What Good Spiritualism Has Done.' Mr. Baxter is a fine speaker, a delightful singer and a genuine test medium. His large number of tests were entirely satisfactory to believers, and perfectly astounding to the skeptics. Some of the hearers rode thirty miles by private conveyance in order to get a share of this rare treat."

Dr. J. A. Marvin, of Lansing, Mich., writes: "At the earnest solicitation of many friends in earth-life and in the Spirit-world I wish to announce that I will fill engagements to speak from the Spiritualist rostrum, and respectfully refer to the president and secretary of the Spiritualists' society of this place."

Prof. J. Madison Allen and Mrs. M. Theresa Allen are engaged at Fort Scott, Kansas, until June. Societies or camps desiring their united services will please address at once, at that city, No. 11 S. Little street.

Lucian Carpenter writes: "As I was looking over some of my old diaries, I found a memorandum of the surrender of Gen. Lee's army to Gen. Grant on the 9th day of April, 1865. My brother and self had an invitation to hold a seance that day, which was Sunday, at a neighbor's house in the town of Putnam, Conn., where we resided, my brother being the medium. We accepted, and between five and six o'clock in the afternoon arrived at our neighbor's. Several beside my brother and self were seated around a table, my brother on the opposite side of me. He was soon in the unconscious trance. He struck his hands together with great force three times, and each time said that Gen. Lee had surrendered to Gen. Grant. No one present believed it could be possible; but the telegrams the next day about eleven o'clock confirmed the statement. Will the opponents of Spiritualism please note where the mind-reading came in? I have hundreds of as good evidences of spirit power through my brother as the above. He passed to the other life fourteen years ago last June. I find that the people are anxious for facts that cannot be set aside as mind-reading."

Mr. A. Campbell, the well-known spirit artist, who has been in California during the winter, was in the city last week for a brief visit and received a hearty welcome from his many friends here. He has gone to Cassadaga Camp, where he will be permanently located.

R. R. Bratton writes that Minneapolis is wide awake and full of Spiritualists and a fair supply of good workers and lecturers, including Mrs. Lepper, Dr. U. D. Thomas, Mrs. Lowell, Mrs. Dr. Aspinwall and others. Mrs. Aspinwall is an exceptionally fluent speaker and holds her audiences spellbound. There is need of a Farmer Riley for a time.

J. S. Widner writes that Dr. A. W. S. Rothermel has stirred up the entire community in Milwaukee with his lectures, public tests and seances. His full-form seances are beyond description. He has held seances at private residences as well as at his hotel parlors.

V. L. Dial writes of a peculiar and most convincing test given by Mrs. Wells-Bedell, of Denver, Col., who was a stranger.

W. Jos. Hibbert writes: "The meetings of the First Association of Spiritualists of Trenton, N. J., on Sunday, April 15, were under control of Mrs. E. Cutler, of this city. She devoted the evening service to the memory of departed friends. A large number of bouquets were placed on the table by her audience, and Mrs. Cutler gave readings from them; her tests and readings were remarkably clear and direct, and out of the entire number, about twenty, only one person failed to recognize."

Spirito writes from San Francisco good words for many mediums and speakers who are or have been working for the cause in that city; among them, Mrs. Maggie Waite, who is making many converts; Mrs. Jennie Moore, of this city; Mr. A. Campbell, spirit artist; Dean Clarke, a veteran in the cause; Prof. Buchanan, Mrs. Longley, John Slater, Mrs. Logan, Mrs. DeRines, Mrs. Scott Briggs, Mrs. J. J. Whitney; Mrs. Coleman, the writing medium; and the white-haired veteran, Mrs. Hendee, who is still on the platform with all the vim of younger days.

H. P. Wardell writes that on Friday night, April 13, there was a benefit seance given by the Spiritualists of Louisville, Ky., to Mr. and Mrs. Hanley and son, on their leaving that city for California. Mrs. M. Hanley is a trumpet-speaking medium; her son a very good physical medium; whilst the husband is a good healer. The society by vote recommended them to the Spiritualists in California.

"Observer" writes from Denver, Col., that a goodly number of people assembled April 15 to listen to a discourse by Mrs. Robert Ward on "The Philosophy and Phenomena of Spiritualism." It was unquestionably an inspired message from the Spirit-world. Mrs. D. Wells-Bedell gave tests, messages and descriptions; she has few equals as a platform test medium.

F. Gauss writes that W. S. Kuyler visited LeMars, Iowa, where there were but four or five Spiritualists, and remained two weeks. On the first Sunday there were about eighty people out; on the next there was not standing-room for all that came. Mr. Kuyler's tests were all recognized. The *Sentinel* said: "One of two things is quite certain—he is either a first-class mind-reader, or else he is assisted by more than the natural power of mankind."

Lyman C. Howe, the veteran worker, is engaged as follows: July 10 to 25, at Lake Brady Camp, Ohio; August 4 to 10, at Haslett Park Camp, Mich.; August 11 and 12, at Anderson, Ind.; August 14 to 26, at Cassadaga Camp. For October and November he speaks at Boston Spiritual Temple; December, he is engaged for the First Society, of New York City; and during January, 1895, at Philadelphia, Pa.

C. M. S. writes: "Mrs. Kingsley Carpenter, of Portland, N. Y., was with the people of Lottsville, Pa., one week, beginning April 9, during which time several open seances were held, and one lecture given. Some remarkable tests were given through Mrs. Carpenter; old friends, whose very names had been forgotten, returning and giving their names, and incidents connected with their lives, so as to be recognized by all who knew them."

Mrs. M. E. Dobson, of San Jose, Cal., writes: "We have just returned from the hall, where we have listened to one of Moses Hull's able discourses. He had a very good and intelligent audience. He and Mrs. Hull are arousing the lethargy of the people of San Jose. Last Sunday evening he spoke to a crowded house. To-morrow they go to San Francisco to officiate at the funeral of a Miss Maxwell. On the following day Mr. Hull is to deliver a funeral address over the remains of Mr. George Howell, formerly of Chicago and St. Paul, Minn. While cleaning the windows of their residence he lost his balance and fell to the pavement, breaking his neck and otherwise injuring his head. He passed out at 10 o'clock A. M., April 21."

Mrs. Cora L. V. Richmond's subjects next Sunday are as follows: Morning, "Real Psychic Research;" evening, "Crystallized Blunders."

The Cloister and Beacon.

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This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) Advance, says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little power is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Just what investigators want. Home circles want. Price, by mail, free with full directions for use, $1.00. For sale at this office.

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GATHERED FROM THE TREE OF Life. Containing some of the experiences of a spirit who has been in spirit life fifty-seven years. By H. E. Litchfield. This work of 287 pages contains a vast fund of information. It gives the experiences of a spirit, and therefrom an important lesson is learned. He visits the homes of the fallen, seeking to bless some of them. His soliloquy, as he enters the dark valley, is very interesting. He records a sorrowing spirit, and by kindly advice leads him to the Temple of Progress. His philanthropic work is vividly portrayed. This work contains sixteen chapters of valuable information. Price $1.25. For sale at this office.

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Or Self-Justice.

BY LOIS WAISBROOKER.—MANY have read this book, many have re-read it, and many others ought to read it. It should be read by every man and woman in the land. As a story it is finely written, and teems with interest, and at the same time it educates, elevates and inspires. It shows the injustices to which women are subjected in the present status of society—the inequalities in the measure of condemnation voiced by society against acts of the same moral quality performed by men and women respectively. It shows the falsities rampant in society in matters of moral and social import, and the wrongs that flow therefrom to innocent victims of social ostracism. It contains the likeness of the author. Fine cloth, 320 pages. Price $1.25.

HOW TO MESMERIZE.

FULL AND COMPREHENSIVE INstructions How to Mesmerize. Ancient and Modern Miracles by Mesmerism. Also Is Spiritualism True? By Prof. J. W. Cadwell. Ancient and modern miracles are explained by mesmerism, and the book will be found highly interesting to every Spiritualist. It is the only work ever published giving full instruction how to mesmerize, and the connection this science has with Spiritualism. It is pronounced by Allen Putnam and others, who have read it, to be one of the most interesting books ever written. Paper, pp, 128 50 cents. For sale at this office.

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THAT IS TRULY IT.

The Reverse Standpoint.

From the Status of a Clear-Headed Minnesotian.

With much interest have I perused Prof. W. M. Lockwood's article in your issue of the 7th of April. I want to thank him for his able defense of the materialistic side of the yet unsettled problem—"Whence came we, and whither bound?". I do not undertake a review for discussion, for my engagements forbid, but simply suggest that he apply his analysis from a reverse standpoint. He is a dear friend of mine, and however much we differ, our differences of thought but interlink us closer, dating in the principles of encouragement of free thought for the discovery of truth.

If I correctly understand him, his premises on which he tries to build proof of immortality are, summarily, these:

There was a time when man as a conscious being was not.

There was a time when by the evolution of matter, so-called, the man-elements, or qualities entering into his make-up, began the line that culminated in man.

To put it bluntly and in perhaps plainer words, man evolved from unconscious matter, from the "cosmos universe," to use his favorite term.

These being his premises, a summary of his argumentation—and it is masterly—is that human thoughts or conscious minds in sensory action are resultant of his physical organization. He says: "Matter possesses within itself an inherent automatic tendency to rise to higher forms." I do not doubt the rise, because it is acted on or, better, in, by a force or power higher than itself. As to final results—from his own data—it makes no difference as to the highest, descent ensues, and "great is the fall thereof," for with the dissolution of his body at death, man, as a conscious identity, ceases to be. If his mind or better consciousness is simply the evolution of matter, or result of his bodily organization, death blots out his conscious identity, and immortality is but a poetic dream. There is no dodging the logic from the premises. Materialists generally see it, and accept the fatality with a serene fortitude. What begins, ends. Such is the inevitable conclusion of the whole matter.

Brother Lockwood's analysis of nerve actions as the vehicle of conscious use is admirable, but I fail to reconcile his happy statement "that it is consciousness that sees, hears, tastes and has the sensations we call touch," with the spiritual philosophy he defends, and yet base that consciousness where he does in a once unconscious matter. The trouble comes "in spite of pride, in erring reason's spite." To set Brother Lockwood's hypothesis, for it is hypothetical, in the light where he dates it, I wish to summarize his line of evolution: "Polarized molecules"—scientific this, and well stated. By some cosmic operation, the unconscious molecules are animalized. Life is born! and its firstborn is a vitalized speck, a *monera*. By the way, chemists have been trying to animate the inanimate, and are sensible enough of late to give it up. But nature sprouts it. Bravo! Does Brother Lockwood say I misapply results? I would not for any consideration do that. If I do misapply, it is an unintended misconception of his premises. Does he say here, that life is cognate with matter, and, therefore, uncreate? If so, that is all I ask for. We are agreed, for uncreate life is anterior to "polarized molecules," and life implies consciousness, and consciousness implies deific powers to construct. I understand him to argue that life is an evolution, and so all other higher entities of being. To be true to his premises we must fall back again to "dark matter." By "crossing the breed" microscopic infusoria become progressive bacteriorologists, and at length metamorphose themselves into semi-animals in the sea; and they fight so bad in the struggle for existence, they crowd out on the land and become something else—plants now. And the race for a magnificent mastery begins. By "natural selection" our world is covered with snakes—our very ancient parentage. A pair of these monstrosities, smarter than all the rest, evolve at last into monkeys, ourang outangs, chimpanzees, gorillas, and despite the "missing link" a new type comes forth—man and woman, who marry themselves "without the benefit of clergy." Considering the raw material, this is the greatest miracle under the sun. Darwinian? Yes, and I rejoice in it, for it has turned the creedal hells all out loose.

Does Brother Lockwood mean to say this is the highway to immortality? It makes me tired. It may be, but I don't see how a stream can rise higher than its source. May be that feet climb to brains and brains to Gods.

It is a geometric law that the less is not equal to the greater. As true this of the life links as of mathematics. In application to our subjects, the less is unconscious matter or "polarized molecules," for it is but the servant of some masterly intelligence.

You see, we must begin where the architect is. Where? In the realm of spirit involving (not evolving here) or rather descending from high to low, as does a sunbeam, and lower still and lowest to complete the administrative cycle. "Polarity of molecules"—well, but when a body is dead, what of the polarity that creates, or, better, constructs? Death's sphere is the antithesis of life's sphere. But you say philosophically: "There is no death." Right. But there is such a thing as depolarization of molecules, and that is equivalent to death. Life precedes polarity, is the creator, so to speak, of polarity. To use a more specific term, polarity is resultant of spirit principle in things, evolving life and thence forms of life, an ingrained principle which in man is the very *esse* of conscious intelligence. Who, what has manufactured the body-house in which man lives awhile? The answer is, spirit materialized.

There is no beginning, and therefore no ending. As matter is uncreate, so is spirit that moves and acts by matter, making it its instrument of use. The spiritual, not the material, is causative. Who made me, that is, my body? Spiritually I am. By the divinity in nature—call it "polarized molecules" if it will help you better—I made the house I live in, simply for a temporary residence, preparatory "to a house not made with hands, eternal in the heavens." Hence, materially, physically, I am not as I was or shall be. Paul is right: "There is a natural body, and there is a spiritual body."

Now, dear brother, take my hand, and let us travel on. Matter in living embodiments, and lo, this mysterious world, and we rulers of its matter and forms of matter, and other worlds and suns, a universe of bundles of life, orderly, true to ingrained law, freighted with immortal intelligences, descending to "polarize molecules" for diviner uses.

Why so disturbed as to the use of a title to what we are discovering in our journey in cycles? Looking at the mysteries neither you nor I nor anyone else can ever solve, the Sioux Indian exclaims, "Wakantonka, the Great Spirit!" The Christian tries to enlighten Poor Lo, but makes halting headway, for he (the Christian) exclaims, "Our Father!" Poorer than the Indian, for he has no divine mother! Let us inquire of the Brahmin. He tells us Brahm is avatar, is descent, revealed on every plane of being. It is not wise nor just to discount these definitions of deific life. Helps they are to humanity.

I like to apply ancient testimony, because it shows all this field has been thought over. "God is love, and he that dwelleth in love, dwelleth in God and God in him." What better science or religion, or security of the immortals? Love is equal to all things, is all things in form and progress. Love is aflash in the crystal, is alive in the plant, strikes in the animal, "adores and burns" in the human kingdom. Love is the pulsing life of the universe. It is another and better name for God. And love is inseparable from wisdom. Here are the uncreate and deific, the all-presence, the "soul of things." How childlike, yet philosophic, was the prayer of Theodore Parker—"Our Father, and our Mother, too!"

It is not well, not helpful, not evolutional in its highest sense, to habitually lessen the historic conceptions of the divine, however crude they may have been or are. Reverently looking up in faith and hope, in love of the better life—this is human—this is the forecast of the immortal—and by this spiritual effluence of our thoughts and affections, our angels glide back to us, teaching us the first principle of evolution—"I came down from heaven."

J. O. BARRETT.

The Cause in the West.

TO THE EDITOR:—Things are progressing smoothly in our work, and we look forward to the summer months when we can meet with those friends in the East who attend the camp-meeting.

Since my last report I have spent three months in Denver, Col., and my last audience was the largest of the engagement. I would advise any of our reliable platform workers to stop off at Denver on their way East or West and they will be sure of a hearty reception. My time was entirely occupied while there, in teaching hypnotism and developing mediumship.

April 1st, I came to Pender, Neb., where I found some old friends and quite a number of new ones. Our meetings have been well attended and seem to be increasing in point of numbers and interest. For the second time I was requested to speak upon "Bible Spiritualism," and it was received better than on the first occasion. Last Sunday I took up: "What shall we do to be saved?" looking at and comparing the old and new methods of salvation. There were quite a number of orthodox among our congregation, and the inspirational forces seemed to be directed at them especially. Probably they may have gotten an idea. Next Sunday we take up "The cause and cure of infidelity."

The Spiritualists of Pender are among the most prominent people in the town. Nearly all of them own their own homes, and quite a number of the leading business houses are owned by them.

One of the worst cases of religious bigotry was shown here recently. The infant child of Mr. and Mrs. Charles Warren passed to Spirit-life, and as the room we were using was hardly suitable for a funeral (being on the second floor), application was made for the use of one of the churches. Although the president of the Spiritualists had given $100 to help build one of the churches, and the father of the child had assisted in building the other (he being a carpenter, and donated his work), we met with a flat refusal!

Both before and since we have been "catching it" from them, so we issued a challenge for a public discussion of "The Relative Merits of Spiritualism and Orthodoxy from a Bible Basis," stating that the orthodox side might be represented by one or all of their ministers, while I, single-handed, would look after the Spiritualistic side of the question. This was published in the local paper two weeks ago, but so far no answer has been received.

Dr. Munson, of Maquoketa, Ia., is stirring up the dry bones here by some remarkable work in magnetic healing. He is kept busy most of the time and is meeting with the success he deserves. The day of miracles may be past, but still there is a great deal of "energy" left in the doctor's hands.

It has been decided that I am to remain here for the month of May, and on June 1st I will start for the East to attend several of the camp-meetings, stopping for a short time at several places on the way.

Sunday, April 15th, we organized a children's Lyceum with an attendance of thirty, which was increased the next Sunday to fifty-three, and we look for still further increase in attendance. We use Tuttle's Lyceum Guide and think it is very fine.

My address until June 1st will be Pender, Neb. W. H. BACH.

AN IMPORTANT QUESTION.

Shall We Know Each Other in Heaven.

ANSWERED IN THE AFFIRMATIVE—A RINGING EDITORIAL IN THE NEW YORK HERALD—THE GREAT CHANGE GOING ON.

There is not as much skepticism in the world nowadays as there was twenty years ago.

A careful survey of the times will convince you that the old lines of doubt have been abandoned and that men are thinking affirmatively about the future life.

Not that men are going back to church dogmas. On the contrary, they are getting further from them, if possible.

But they are silently formulating a religion of their own—a peculiar kind of religion, which the clergy are inclined to look at askance, but which contains the essential principles on which an honest life here and the hope of a life hereafter are securely based.

The people were never more averse to creeds than now. That is a rather startling characteristic of the age. Thoughtful men have feared that the multitude, after slipping the moorings of Calvinism, would drift out to sea on a lea shore, because it frequently happens that when one gives up his old faith he lives the rest of his life without any faith at all.

The danger, however, has been safely passed. The tendency is toward a wider and deeper faith than we have ever had. If the Church would recognize this fact and fit itself to the new condition of affairs, it could easily become the leader of the people in their explorations. But if the Church persists in emphasizing the formulas of other days, and continues to ignore all sources of information except those to which it has been accustomed, the people will go on without it and find leaders among themselves.

In illustration of this general statement, and also in proof of it, we may safely assert that at no hour in the world's history has there been so much interest in the subject of man's immortality as now. Nor has there been so much legitimate curiosity as to the conditions which will prevail in that other life to which we are hastening.

Whether this is the result of that odd movement called Spiritualism, which started in the forties and spread like a prairie fire; which loudly declared that communion between the two worlds is a privilege to be enjoyed by every shadowed home; or whether it came from a combination of other causes, is a matter of inferior consequence. When the thirsty man has water to drink he simply drinks it and is thankful, not stopping to inquire from what mountain range the river flows on whose green banks he reposes in peace.

But besides the bare fact of continued life, we desire to know what our relations to each other will be after we cross the golden threshold. Is our love a merely temporary contrivance, a volatile element which will evaporate at death, a bond of union based on the necessity of perpetuating the race which will be broken at the grave, or is it the mutual attraction of souls which have luckily found each other in this life and which will continue in force in all other lives which may lie ahead of us?

Much depends on the answer to that question. If love is an earthly convenience, and only that, then practically the end comes when the curtain drops on our little drama, comedy or tragedy, as the case may be. But if the mother's love or the lover's love, being a love of souls and not of bodies, is a part of the soul itself, then both we who remain a little longer, and they who go amid our sighs and tears, can wait patiently, as one waits in Europe for the coming of the dear one or waits in America for the return home.

The problem is not difficult to solve if we face facts bravely. That we shall recognize each other in the life beyond needs no argument. Common sense simply says: "Of course we shall," and that ends all controversy. That we shall know each other better than we do now goes without saying. That we shall see through all disguises, even as we shall be seen, seems to be very certain. There will be no deceptions, for soul will look at soul and motives cannot be concealed.

That this clearer sight will alter a great many of our relationships becomes perfectly evident, just as it is evident that if our hearts were laid bare in this life our relations to each other would be changed.

If love, therefore, our present love is connected in any way with our physical passions or is at all dependent on them, then death, which deprives us of our bodies, will bring that love to an end. We may know each other there, but the peculiar attraction which now binds us will cease to exist. There will be no fuel for its flame and the flame must needs die out. Clearly that kind of love is a merely earthly expedient, or incident, or even accident, and will have fulfilled its mission when the breath leaves the body. It cannot go hence when we go, but must be left behind, because there is no element of immortality in it.

But the other kind of love, which rests on unity of purpose, on divine sympathy, on admiration for qualities of character—the love which has its origin in what the loved one is, not in what he has—that is as much a part of the soul as ambition is or courage, and can no more die than the soul itself can die. Those who love in an earthly way may soon become strangers over yonder, but they who love each other in this higher way will come closer together when they reach the shore beyond the shadow.

This, then, is the truth—that we shall know each other, without a doubt; that we shall love each other throughout eternity, provided our love is that of the souls rather than of bodies.

CREMATED.

Thoughts Suggested on Seeing the Ashes of a Friend Who Was Cremated.

I hold in my hand a metal can,
Containing the ashes of a friend.
Are ashes all that are left of man?
Do hopes of life thus sadly end?
He thirsted for knowledge and the truth,
His love for man was pure and strong,
He died in the years of manly youth.
"That life in ashes end," seems wrong.

Reason! thou subtle power of mind,
That raises man above the brute,
Are ashes scattered by the wind,
All of our life, all of its fruit?
And Reason answered: Clouds of doubt
Upon the subject still prevail,
If 'tis possible to reason out
That life exists beyond the veil.

Tell me, clear, star-eyed Science,
Revelator of worlds unknown,
On what thou sayest there's reliance,
Are ashes all of life that's flown?
You tell of matter in fourth degree,
A substance lighter than air we breathe;
Hast seen a soul from form set free?
If so, thy brow with fame we'll wreathe.

And Science answered: Every truth
Must rest on facts beyond dispute.
My mission is, "though in my youth,"
Laws to discover, errors refute.
No ray of light have I to give
Upon a question so profound,
If after death we yet shall live;
Yet hope and faith and love abound.

Ye wise philosophers of schools of thought,
Are ashes all of life, its hopes and fears?
For martyrs, no reward for truth they taught?
Whose lives went out in groans and blood and tears.
The sages answered: "Neither yea nor nay
Have we to say; life is a mystery
The race may solve some future day,
And carve it on the page of history."

Then I thought of death with sadness,
And of those I loved so dear;
And of hopes so full of gladness,
All turned to grief with bitter tear.
Oh! the darkness and the gloom
On my doubting heart that fell,
Only ashes and the tomb,
Mournful as a funeral bell.

. . . . . .

Soft as falling dews of twilight,
Soft as moonbeams on the lake,
Sweet as slumbers of a babe,
Were the mem'ries that stole o'er me,
Of a gentler mother's love.

Then on wings of love I mounted,
Far above defective reason,
Far above imperfect science,
Far above the sage's wisdom,
Far above the hopeless skeptic,
Far above the earth terrestrial,
Into spheres of life immortal
I was wafted in the spirit;
Saw my mother with the angels,
Heaven's pure, white-robed evangels,
Then I knew that ashes only
Were not all of life and love.

LEANDER THOMPSON.

A Beautiful Vision.

TO THE EDITOR:—I am so well pleased with THE PROGRESSIVE THINKER, that perhaps it will not be out of place to send a few facts as experienced by myself a few years ago, especially this one, that happened in the year 1853. It happened so long ago, I have forgotten the exact date, but think it was in the spring of that year. I was then a member of the Christian church and living in the city of St. Louis. The minister, Elder Church, took sick and lay in a critical state for several weeks. He was a man much beloved by every one that knew him, and great anxiety was felt by every one, my husband inquiring about him nearly every day as he went in the city to his place of business, and reporting to me in the evening, on his return home. Sometimes he was a little better, and often much worse; and so it happened one afternoon about 3 o'clock, I was walking in the yard, and all of a sudden I was stopped by a most beautiful vision. (For such I must call it.) There appeared right in front of me a couch upon which lay our Brother Church, and hovering at his head and feet were two angels, for such I took them to be, though they had no wings, but were clothed in loose white robes suspended from the neck. One raised the preacher under the shoulders and the other under the feet, and began to ascend up in the air, and then passed through a magnificent carved gate, or doorway, sailing on and up—it seemed like an age of time. I was spellbound, gazing at the beautiful sight, which grew smaller and smaller, until it became but a small speck and disappeared. When I came to myself I was standing in the center of the yard. That very hour the preacher died, of which I learned when my husband returned in the evening. He came in and looked at me, without saying a word. I said: "The preacher is dead." He said: "Yes: how do you know?" And then I related what I saw. If that preacher's wife is still living, and her eyes should fall on these lines, she will remember the time, and I hope will take comfort to know that he is safe in the Spirit-world. I have tokens of many deaths, but none so beautiful as this one.

MRS. M. A. COOK.

The Spiritualists' Encyclopedia.

EMMA HARDINGE BRITTEN'S LAST, BEST AND GREATEST LIFE-WORK—STATEMENT AND FINAL NOTICE.

For the past two years I have added to my other engrossing engagements the writing and compilation of the above-named great work—sending out thousands of circulars, letters, and notices—and receiving in return many hundreds of biographies, portraits of mediums, woodcuts, etc. Besides those sent me, I have collected many records of present-day spiritual workers, whose addresses I have failed to arrive at, and written from personal knowledge or other reliable sources, the wonderful experiences of the brave and devoted pioneers of the noble cause, most of whom have already passed on to the higher life, leaving none, but me, their friend and fellow laborer, to bear testimony to their dauntless courage and terrible trials.

As the progress of my great undertaking proceeded, I found it impossible to condense the record into less space than two large volumes of 500 pages each. To publish the first 1,000 copies, together with the numerous illustrations they were to contain, would involve, at the smallest cost, four hundred pounds (English) or two thousand dollars (American money), and that without leaving one penny of recompense for the time, labor, and preliminary expenses of the author. I have hitherto published all my large volumes, pamphlets, leaflets; etc., at a financial loss, and my last magazine venture has exhausted all my available means, and I can do no more without such assistance as the work in question imperatively calls for. I have, hitherto, sent broadcast circulars to the alleged "millions" of Spiritualists of the age, announcing simply the immense value and importance of the work I was undertaking, and soliciting the promise of subscribers enough to ensure the bare expenses of publication. To effect this purpose, I have placed the subscriptions at the lowest possible rate, namely, sixteen shillings (English), or four dollars of foreign money, for the entire two volumes.

In response to the last circular announcing the completion of the work, the "millions" have narrowed down to fewer hundreds than would suffice to meet half the expenses of the first 1,000 issued. As I am neither versed in the art of begging, nor servile solicitations for what I insist on claiming to be a record which ought to be invaluable to every true Spiritualist, so nothing now remains for me except to close up my fruitless and expensive efforts to awaken interest in what the Spirit-world and its noblest earthly missionaries have done for a generation too indifferent to preserve the record of their stupendous labors.

In making this sorrowful and final announcement, I am cheered by the hope that when my own mortal career is ended, this same record (left behind me) will find acceptance from a future and more spiritual age, and yet prove what incalculable blessings the Spirit-world has conferred on humanity. In closing, I now kindly request those good friends who have sent money for the engraving of their portraits to furnish me with such correct addresses as will enable me at once to return their money safely, by post office orders.

To the noble few, but true ones, who have freely sent in their names as future subscribers, I hereby return my warm and loving thanks, and conclude with the fervent wish that there were one thousand such, when the spirit would no longer have to say (as they have too often done of late): "We have founded Spiritualism, and all that we need to make it the world's religion is—Spiritualists.

EMMA H. BRITTEN,

The Lindens, Humphrey street, Cheetham Hill, Manchester, England.

Father Walter and Spiritualism.

On the 9th of April, I called unexpectedly on Pierre Keeler for a slate-writing. While waiting for it the funeral of Father Walter passed. He was the most popular priest in Washington. One of several messages I received was this:

"I rest from my labors. J. A. WALTER.

I could think of no deceased person of that name. About two hours later, at my home, I began to think it might be Father Walter, and on looking at the death notice I found his first name to be Joseph Ambrose. I had often seen, but never spoke to him, and I do not think he knew me. Why did the message come to me? Mr. Keeler's landlady is a Catholic; the priest had visited her, had met Mr Keeley, and told him that he (Walter) was familiar with spirit phenomena. The story of "The two child spirits," as printed in the last PROGRESSIVE THINKER has long been current in this city, as told by Father Walter.

Washington, D. C. W. H. BURR.

Arne is best known as the composer of "Rule Britannia." It was originally an opera song, being the last solo and chorus in his opera, Alfred. The opera has long been forgotten, but the song became popular, and is the only part of that long composition by this famous musician which survived him his own time.

Wesley, nephew of the celebrated John Wesley, showed great musical talent when only 2½ years old. At 3 he could play on the harpsichord little tunes that he heard, always improvising a correct bass. Both he and his younger brother, Samuel were known as musical prodigies before they were 10 years old.

Palestrina opened a new era for church music. The church music of his age had become so trivial that the reigning pontiff was about to order that nothing be sung in the churches but the Gregorian tones. Palestrina interceded for music, and as a proof that suitable music could be prepared composed his celebrated masses.

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HILGARD, OREGON, June 28, 1893.
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APOSTATE PROTESTANTISM—AGGRESSIVE INTOLERANCE—PRIESTLY ENEMIES OF LIBERTY—THEIR SCHEMES CATALOGUED—THEIR DEEDS AND AIMS DENOUNCED.

In THE PROGRESSIVE THINKER of March 10th, an article entitled: "A Priestly Government," deserves more than a passing notice. It begins with the declaration: "It is not Catholics only, who are making aggressions on civil liberty." We may add, "and religious liberty." In the early days of this nation a statesman said: "The only power to be feared by this government, is ecclesiasticism."

Is it not a fact that nearly, if not quite every attempt to subvert this government by amendments to the constitution favoring class and religious legislation has been made by Protestants; that is, organized ecclesiastical bodies known as orthodox Protestants?

In "the good old colony days," who persecuted by imprisonment, whipping, stocks, torture, banishment or death, those who differed with them in religious belief and practice?

Who enacted laws that no man should vote or hold office unless he belonged to the church?

A historian writing of that time says: "It is a noticeable and remarkable fact, that whenever the conservative party which embraced the clergy carried the elections, intolerance and religious persecution followed."

After our independence was gained, who were dissatisfied with the liberal provisions and religious restrictions of the constitution?

Who moved heaven and earth, as it were, to induce Congress to prohibit the carrying of the United States mail on Sunday?

Who, by their persistent determination to use the King James version of the Bible as a text-book in the public schools, gave Catholics just ground of complaint, the dire effects of which threaten to destroy the union?

Who made it difficult, and in some localities impossible, for a person, however well qualified, to obtain a position as teacher in the public schools unless he or she is a member of some orthodox church?

Who discharged an efficient teacher for reading the works of Thomas Paine?

Who conceived and presented to Congress the iniquitous Blair bills, known as "The Sunday Rest Bill, and Educational Bill," backed by petitions miles in length, with millions of signatures—a large per cent of them fraudulent?

Who solicited Catholics to take a part in this treason and counted the signature of a cardinal as seven millions?

By whose crafty devices and specious representations was the Supreme Court of the United States ensnared into officially declaring—"This is a Christian nation?"

Who, by petitions, social and political influence and threats of political boycott, wheedled Congress into passing the unconstitutional act to "close the gates of the World's Fair on Sunday?"

Who would fain have called out the United States troops to enforce the ordinance?

Who are laboring for an amendment to the Constitution that shall acknowledge the orthodox Christian God and his son Jesus Christ as the head of this government?

Who desire to be the exponents of their authority?

Who are working in every city and town for laws to enforce Sunday observance, and who, having gained an inch, will take an ell in this city of Chicago, when once the municipal power is committed to religious legislation?

Who drove D. M. Bennett to a prison and to death as a martyr to religious liberty?

Who, within the last decade have caused Christian men to be arrested, imprisoned, fined, worked in a chain-gang with felons, and their property sold to pay costs, for the crime (?) of quietly working on their own premises, in their own homes, on the first day of the week? these same men—citizens of the United States—having observed the seventh day of the week as the Sabbath, as the Bible and their consciences dictated.

Who are industriously grinding this popish axe of compulsory religious observances, blind to the probability that it will eventually sever their own heads, for the papal creed regards a Protestant bishop to be as much a heretic as Col. Ingersoll?

Who infest the several State Legislatures, when in session, and work for the passage of bills inimical to personal liberty?

Who seek to make laws that shall declare Christian Science, mediumship and all spiritual phenomena, and the practice of occult science, a crime and misdemeanor?

Who are breeding a swarm of spies and informers—the meanest creatures on earth, traitors not excepted?

Who have introduced militarism into the Sunday-schools of the land, ostensibly to secure attendance at and interest in Sunday-schools? (Strange tactics to win converts to the Prince of Peace, and as innocent and harmless to contemplate as a caged tiger!)

Who boast that "In this city are four full regiments, or forty companies of young men, who are uniformed, thoroughly drilled in the manual of arms, and fully equipped with rifles that can shoot, if shooting should become necessary—the companies inspected on West Point lines, and the commissioned officers churchmen, and that these Sunday-school soldiers could be sent to the front at twenty-four hours' notice?"

The one answer to the foregoing questions—orthodox Protestants!

Catholicism does not need to be openly aggressive. It can "keep the even tenor of its way," systematically and craftily secure all within its reach, while Protestantism is battering away at the Constitution, to make a breach, through which Catholicism can enter and take possession.

This being a "Christian Nation," the papacy is Christian and prepared to take "the lion's share."

If God and Christ are the head of this government, who is so well qualified to become their vicegerent as the Holy Roman Pontiff!

Protestants outnumber Catholics in this country, but the latter have the advantage of a rigid organization and a head center whose word is law.

The French minister, Clemenceau, in his great speech last summer, said: "What is living and very powerful, is the Catholic church, the greatest organized, political force in existence.

"The pope sees from afar. The pope is in no hurry. Serving only one interest, that of the church; always seeking for toleration, always working for domination."

The motto is, "Concede, that you may exact." "Concessions once accepted, the principle of intervention becomes an established fact."

For Protestantism in its original and general sense, which made liberty, progress and civilization possible, and without which all Christendom would now be plunged in the grossest ignorance and superstition, the writer has the most profound respect and gratitude. For that apostate Protestantism which, for political purposes and worldly aggrandizement and power, seeks to affiliate with Rome and tenderly calls her "The Mother Church," and by unchristian acts proves the relationship true, there is no language sufficiently strong to express his detestation.

If Protestants had been true to principle, and instead of working to obtain laws to enforce religious dogmas and observances to bind the consciences of men, had labored for laws to prohibit emigrants who owe allegiance to any foreign power from becoming naturalized citizens, New York and Chicago would not be today in the grasp of Catholics.

The Pope's ablegate, Monseignor Satolli, would not be established in the nation's capital as vice-pope. Our public schools would not be dismissed on a papal holiday, a foreign flag would not float over our public buildings, while a certain class of citizens celebrate the birth of a fabulous, miracle-working saint, for whose name there should be no room in an American calendar.

Friends, Americans, patriots, liberals, how is it? Shall we be unresistingly ground to powder between these upper and nether millstones of Ecclesiasticism? or shall we unite, while we can do so lawfully and peaceably, to defend our sacred, inalienable rights?

Let us awake from this lethargy and take a hand in this government!

Let us heed the signs of the times which forbode evil to this country!

Last, but not least—circulate THE PROGRESSIVE THINKER, the ONE faithful, fearless watchman on the walls of our American Zion.

L. J. SHAFER.

1910 Washington Boulevard, Chicago, Ill.

Coming Spring.

I feel the thrill of a passing breeze,
And the murmur of distant streams,
And the whispered breath from silent trees
Awakens my boyhood dreams.

The sunshine broods with a golden spell,
And the earth seems all aglow;
O'er mountain heights and woodland dell
A spirit moves to and fro.

And my heart seems warm as dewy May,
With the old-time fire of youth,
When the sky was clear as a summer's day,
And hearts were full of truth.

And I seem to hear from memory's shore
The voice of an absent one,
Breathing of constancy evermore,
True as the fadeless sun.

And a world of beauty opens wide,
Akin to the one of earth,
When my heart shall clasp my absent bride
In the land of immortal birth.

BISHOP A. BEALS.

Locating God.

TO THE EDITOR:—A writer in the late number of THE PROGRESSIVE THINKER locates God in the "center" of the universe but fails to locate the "center" of the universe. Now, I wish to ask if it isn't a fact in philosophy, corroborated by common sense, that if there is a center, there is a circumference surrounding it, and beyond this limit, there is what?—nothing, you answer. Well, perhaps, if you can form any conception of "Nothing." The human mind, in its main struggle to fathom and grasp the infinite, has generally tried to localize and limit the deity, in order to produce a correspondence with its its finite conception; but isn't it more rational to consider the deity as being the soul of the universe, utterly unknowable and inconceivable, except in a minute degree—beginningless, endless, boundless and formless, but existing in the universe as the soul and life of every molecule in all the limitless expanse of being? O. W. BARNARD.

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DANGER SIGNALS!



A POTENT DANGER AHEAD.

A Decision that Interests Every Clairvoyant in Connecticut.

TO THE EDITOR:—Judge Root, of Waterbury, Conn., this morning decided in the Police Court, in the case of Helen Ashland Kean, medical clairvoyant, versus the city of Waterbury, that "no clairvoyant who uses drugs, medicines or poisons," has any right to practice, without violating the statute, which reads: "This act shall not apply to the use of proprietary remedies, sold under trade marks issued by the United States government, nor to any chiropodist or clairvoyant who does not use in his practice any drugs, medicines or poison."

This is, of course, a test case. Upon Judge Root's decision hangs the future of every unlicensed, unregistered clairvoyant, chiropodist or healer of any description. We must not use drugs, medicines, poisons. As herbs are medicines, we are restricted from using them: even in our own particular families, we are not allowed to prescribe an herb. We must decide between the privilege of dying or of calling in a licensed practitioner, with or without experience (no matter, if he is licensed and registered: he bears the stamp of approval), who may cut, bleed, purge, saw, hammer or poison, *ad libitum ad infinitum*. He is the autocrat of the hour! He can compound official preparations. We can swallow them at our pleasure or not. If we die, he can give us a permit to go back to Mother Earth, and he has the right to call the disease that ushered us into eternity by any name he wills. It is all right. He is authorized. The fiat goes forth: Doctor with us, or die! Clairvoyants, this interests you. Have you, for the benefit of mankind, used in your practice any herb. Beware! you are violating the statute. God doubtless designed these herbs to counteract the "ills to which flesh is heir," but the medical profession, and the law which is the handmaid of that learned body, says: "Don't touch it unless you have a license." Is it not like "meting and vending the light and air?" Is it not like Portia's decision for and against Shylock. "Take the pound of flesh, but with it shed not one drop of Christian blood." That is, perform an impossibility. If a sick man is thirsty, my dear nurse, don't prescribe even a glass of water. The majesty of the law must be sustained, if the heavens fall and humans perish. Doctors must be sustained in their imperial prerogative to alone kill or preserve, as it pleases or is possible.

With thirty years' experience in hospital and in families, I am not, by Judge Root's decision, as competent to diagnose disease or prescribe treatment as the fledgling who, caressing his downy mustache or sucking his cane, looks down from the sublime height of his tender years and from behind the barricade of his "license" invokes the law and his compatriots to sustain his weak knees and the record of his failures.

An appeal has been taken from Judge Root's decision, and the case will be tried in the Superior court early in June.

HELEN ASHLAND KEAN.

Waterbury, Conn.

All About Devils. By Moses Hull. It traces the history of the theological idea of devils. Shows much research. Paper, 15 cents.

Rossini was so lazy that in his younger days he was accustomed to compose in bed. Once he was writing a trio, and had it most completed when the sheet fell out of his hand and went under the bed. He could not reach it, and rather than get up he wrote another.

Spontini's uncle, who adopted him, intended him for a priest and thrashed him for trying to learn music. After enduring much ill-treatment he ran away from home to the house of another uncle, who took charge of him and gave him d musical education.

Gluck began his musical career by playing the violin at the dances of the peasantry in the villages near Prague. Most of his early operas, especially those written for the London theaters, were failures. Handel said that Gluck knew no more about counterpoint that a cook.

Offenbach was the French Gilmore. He always tried to please rather than instruct, and of the sixty-four operas that he wrote in less than twenty-five years only one had the good fortune to last more than three or four years. His maxim was, "A grain of wit is better than a bushel of learning," and never tired of repeating it.

Schubert was precocious. He learned to play both piano and violin at 5 years of age, and was put under the care of the village organist, who soon said: "I can teach him nothing. Whenever I wished to give him something fresh, he knew it already." Schubert wrote over 1,200 songs and an enormous quantity of other music.

THIS SPOOK IS GENUINE.

Remarkable Experience of Two Allegheny Families.

THEY RENT A HOUSE AND ARE MUCH DISTURBED WITH MYSTERIOUS RAPPINGS.—THEY CALL IN NEIGHBORS AND A SUCCESSFUL SEANCE IS HELD—THE SPOOK BECOMES SO AGGRESSIVE THAT THE FAMILIES LEAVE THE HOUSE.

TO THE EDITOR:—According to the Pittsburg (Pa.) *Times*, there is a genuine haunted house in this city. It sets forth that if the Spiritualists of this community are anxious to secure a proving ground for the weak of that faith or to convince skeptics, they will find it at the corner of Wiley avenue and Brighton road, in the lower part of Allegheny. Raps, bumps and even materializations are there without the aid of darkened cabinets, or jugglery of any description. Doubters are referred to the families of Raoul Johnson and Arthur Bussler, bookkeeper for Bovard, Rose & Co., now living in Bellevue borough.

Until about a week ago they lived in a house at the location named, and left it only because they could not see their way to be continually associating with spooks. The men of the families were more amused than otherwise by the spirit rappings, but the women were affected quite differently. During the day all the curl was scared out of their bangs, and at night they were thrown into faints by the rude conduct of "it." During the five weeks the two families lived in the house there was not a night and very few days that they were not made aware of the presence of the spook, usually by loud raps on the floors and doors. The climax of the situation was reached when the wife of Mr. Johnson fainted one night when the spirit was rapping noisily at the head of her bed.

AN AGGRESSIVE SPOOK.

During the first few days they occupied the place the raps and bumps were not noticed, because all hands were buried in the luxury of "fixing up," and were too tired at night to have heard anything spiritual. But after they were ready to be comfortable, the spook was on hand aggressively all the time. The noises were kept up for some nights, though, before either of the families took much notice of them. It is not an easy matter for persons not believers in Spiritualism to ignore a series of raps on the floor at their feet or on the doors beside where they were sitting, without being startled.

The mysterious rappings become so frequent and so annoying that they were unbearable. When the rappings first began to be noticed, if no attention were paid, they would be increased so rapidly that it was impossible to ignore them. It was as if some one was knocking and becoming impatient at not being answered. More in a spirit of fun than anything else, the two families agreed to make some answer to the raps and note the result. Every question that had some air of inquiry about it was readily answered, but no attention was paid to those that were frivolous. After a few days of this experience, Mr. Bussler and Mr. Johnson concluded that the matter was too good to keep to themselves and agreed to call in some of their friends. In response to invitations to talk to the "spooks," nineteen persons gathered at the house. The whole house was lighted fully from cellar to attic, and the party scattered through the building and grounds, three men being placed in the cellar.

HAD A LIVELY EVENING.

That was by far the most lively evening experienced, the seance continuing until nearly morning. By that time Mr. Johnson had become familiar enough with the spook to talk with "it" through an arrangement by which "it" was to indicate an affirmative by three raps and a negative by one rap. When the party had been distributed through the house and grounds, with eyes well-fixed for seeing and ears sharpened for hearing, Mr. Johnson began to talk. When he asked if the spirit knew how many persons there were in the house, three raps followed and then nineteen others as an evidence of the knowledge. In answer to other questions, "it" said that there were three men in the cellar, and that two of them were old men. All this time the questioner was in a room directly over the heads of the men in the cellar, who could distinctly hear the queries as well as the answers.

It said that it was the spirit of a woman who had died in room number 7 on March 9, 1869, was then 72 years of age, had remained in the house ever since, and proposed to stay there. Mr. Johnson replied that he proposed too stay there too, and was answered by a series of loud knocks meaning no. "It" gave the initials of the owner of the house, "A. W. S.," and indicated by raps the number of persons in her family.

The matter of questioning was concluded by asking if the spirit would materialize, to which three raps replied. "It" said that it would not materialize in the presence of the questioner or any other man, but would greet any woman in room 7, where the death had occurred, and which was the bedroom of Mrs. Johnson. At that declaration all the women in the house covered their faces, fearing to look around through fear of seeing the ghost, and demanding unanimously that the trouble cease at once.

THE AGENT'S EXPERIENCE.

The rest of the night was spent in discussing what had been heard, and no explanation covered the case. A thorough search was made for some electrical contrivances that would produce the raps, but nothing was found. There was no possibility that any living person could have been in the house without being detected by some of the many watchers on the look-out. At another time the agent who was in charge of the property called in the evening with the lease to be signed. While he was talking the spook began to rap, bringing out the question from him as to the cause. He was informed of the annoyance to which the two families had been subjected since they moved into the house, and he remained to hear more. He stayed until midnight, and during all the time he was there the raps continued. When he had assisted in an investigation he told them that if he were in their position he would refuse to sign any lease. The lease was not signed, and as soon as possible both families moved away.

Mr. Johnson says that the raps would follow him and members of his family to their bedrooms, where the noise would be greater than in the rooms down stairs. He added that the raps took place every night and sometimes in daylight. Mr. Johnson is not a Spiritualist, and takes no stock in the doctrines of that belief. He does not now admit that the raps were made by spirits, but says whatever the cause, it is beyond him to explain or detect.

It would be well for Spiritualists of this city to investigate this matter. A. B.

Pittsburg, Pa.

Spiritualism in Baltimore.

Baltimore has the reputation of being an ultra conservative old city, slow to take up anything new and which has not been well tried; but when she does take hold, after mature consideration, her motto seems to be "Hold fast!" This peculiarity of our people may well apply to the matter of Spiritualism. After the "craze" of table-tipping, so general in the early days of the modern dispensation, the reaction was felt here as in other cities, and, succumbing to the press and pulpit, the cause of truth was relegated to obscurity as a fraud and the work of the Devil, with a big G. But all of the seed had not fallen upon barren soil; cultivated in the privacy of many homes, nursed carefully by small associations where faith and devotion made up for numbers, the seeds have taken deep root, the plant has grown, attracting attention by the beauty of its foliage and the fragrance of its blossom, until, to-day, it is in full bloom and its vitality a demonstrated fact. Spiritualism has been tried, and now, since it has been found a "good thing," the people are flocking to it.

To realize this great fact, one has but to drop in Rayne's hall, where Oscar A. Edgerly, under the auspices of the Religio-Philosophical Society, lectures to large audiences composed in great part of cultured, intelligent people who listen with puzzled interest to the forcible and eloquent remarks of the controlling spirit of this young medium on questions the most varied, propounded by the audience; or he may go and hear Mrs. Walcott, the pastor of the First Spiritualist Church and be edified; he may follow the first efforts of the Christian Spiritualists' Society, yet in embryo. Or, if the inquirer be as yet ignorant of our philosophy and wants proof of the return of the spirits, let him go to Dr. Roberts or Miss Maggie Gaule's crowded seance-rooms and have all his preconceived notions of death upset by the wonderfully accurate tests given through these mediums.

I say nothing of the private investigations going on in many homes. I know of manifestations thus obtained, of the most startling character, the effect of which has been to bring comfort to many an aching heart and to restore abiding peace to many a troubled mind. Then there are the scientists and the ministers who are also "asking for the light." A few, dazzled by the first flash, retire into their wonted obscurity of ignorance, but the greater number, interested, attracted, are fast progressing in the way of conviction. They no longer wait for the kindly mantle of night to go ring the medium's door-bell; they venture to walk boldly into a public seance-room, and some I have known manly enough to stand up and testify to the truth revealed to them. The influence of the Spiritualist philosophy may be clearly traced in the sermons of many a priest or minister, in many a newspaper or magazine article. The press knows a "good thing" when others don't, and it has been found out that Spiritualism is a subject-matter that pays.

PAUL.

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Dr. Buchanan to Hudson Tuttle.

A kind friend has just informed me of an essay in which my quondam friend, Hudson Tuttle, has assailed a fellow-laborer in the spiritual vineyard with depreciative sarcasm, and with the following language, which shows the very free-and-easy style of a professional joker, but which was evidently intended to be taken quite seriously by the reader:

* * * "the prophecies of Dr. J. R. Buchanan, which were of the usual blood-and-thunder sort. The reiteration of the wails of Jeremiah; wars, famine, pestilence, earthquakes and a turning back of the Atlantic Coast into the Alleghany mountains, in a way that made one's flesh creep and each hair of his head stand on end. The only remarkable thing about this prophecy is that not a word of it has yet come true, nor is it possible for the geological part to be fulfilled."

The editor of the *Arena*, which published my essay, has not lost any esteem for Dr. Buchanan, for he knows the foregoing quotation to be a combination of falsehood and burlesque, and so does every reader of my essay; but you expect to be read by those who have not seen it, who may rely upon your veracity, and therefore you may feel safe in such defamation, though it violates the principles of spiritual ethics.

You have made similar slurring remarks before, and been completely answered, and I supposed silenced (although you did not apologize), for you made no defense.

The essay which you thus burlesque is one of the most valuable that I have ever written, and excited the deepest interest. It showed valid political reasons for anticipating a terrible civil war, arising from the increasing and angry antagonism of labor and capital. The reasons which I gave then (and I believe I was the first in this country to set forth distinctly and fully the dangers before us) have been greatly reinforced by the additional facts developed in the last three years, and I am continually told, by those interested in politics, that my statement was too cautious, and that the crisis will come upon us much sooner than I predicted. I was told so to-day by one of our most remarkable mediums, as an opinion derived from controlling spirits; but I adhere to my own calculation, for this is not merely a matter of intuitive foresight, but is fortified also by one of the laws of the universe which I have discovered and successfully applied to human life for many years. I have not been eager to anticipate wars, but have more than once truly predicted peace when statesmen and soldiers were predicting war.

You know very well that "coming events cast their shadows before," and that prophecy is one of the powers of the human soul; if you do not fully and heartily realize it, you ought to attend one of my lectures and be convinced, for my students sometimes make remarkable and truthful prophecies. A number of seers have recognized with profound sorrow our coming calamities, and been surprised to find their own foreknowledge expressed in my essay.

My prediction is fortified, too, by a very similar prediction made nearly thirty years ago by a wonderful German seer, along with other prophecies which have been fulfilled, so as to warrant some reliance on this.

But since my publication, the lightnings and winds that indicate the coming storm have become so alarming that our country's best, thinkers, and nearly all reformatory political newspapers, have spoken in a manner which shows that they substantially agree with me. All deep thinkers are profoundly concerned now, and many have been for ten years past. I could show a list of very instructive quotations from our press, that might lead a foreigner to think we were on the brink of a civil war.

One of our leading papers has advised its readers to prepare for the coming struggle by rigid economy, living as cheaply as possible, leaving off tea, coffee, sugar, and everything that can be dispensed with.

The millions of suffering and angry men are rapidly increasing in numbers, and turbulent strikes, which have long been more than one a day, are continually growing in magnitude and violence.

But Mr. Tuttle claims a very superior wisdom when he looks upon all forecasts of danger with "pity" for our ignorance. He has exactly the wisdom of the secession orator who offered to drink all the blood that would flow after secession. And he is not alone in such wisdom. The monopolizing millionaires who have driven and are driving millions to the edge of the grave are insensible to these widespread calamities. And there are millions whose brains are so sodden in selfishness that nothing but bloodshed on a very large scale will make them think seriously of their country's condition.

Mr. Tuttle has made his supercilious record on this question, and if he adheres to it, it will not require a great many years to make him thoroughly ashamed of it. If he does not retract, he can lay no claim to wise inspiration or seership, or even sound political judgment in this matter. I expect him to disagree with me in some things, for he leans too much to the materialistic and Bundyistic view of life for us to harmonize; but gentlemen can differ courteously.

As for "turning back the Atlantic coast into the Alleghany mountains," Mr. Tuttle did not add, "This is a joke," and so anybody else is free to add, "This is a falsehood." There is nothing to justify it in my essay. As for the geological impossibility of the earthquake I predicted as a future probability, such an assertion is a display of geological ignorance upon which I commented sufficiently in my former reply.

As for the asserted total failure of my predictions, I recognize only Mr. Tuttle's total failure to tell the truth. The prediction of war is rapidly approaching its fulfilment. The prediction of cyclones and diseases was fulfilled. The prediction of Mr. Blaine's death was fulfilled as I expected, though the newspapers were reporting his fine health. All whose deaths were predicted will die in a few years. I had good reasons for my prediction, but failed to appreciate fully their hold on life by vital force. I see no reason to be ashamed of the error, for half the diagnoses of physicians are either incorrect or totally erroneous, as magnetic healers generally know, although they have every opportunity of seeing and testing their patients. But I had not seen the parties, and did not accurately get their resisting power and spiritual help.

No sensible person expects human predictions to be like divine foreknowledge, or thinks it a serious discredit to mistake the future, even as badly as Secretary Seward in thinking the rebellion would be subdued in ninety days. The wonder is that any predictions are correct, for failure is the general rule, and the prophecy of Cazotte, who pointed out the exact fate of ten leaders of French society before the revolution, is unequaled by anything recorded, unless it be the prophecy of Napoleon's career by Nostradamus in the sixteenth century.

These things are rare now, but in the coming century the prophetic power will become the guide of the enlightened; and though far from infallible myself, I expect to convince my friends, before leaving this life, that prophecy has a practical value.

J. R. BUCHANAN.

San Francisco, April 17.

VIRCHAND R. GANDHI.

CONTINUED FROM FIRST PAGE.

The ways our different conceptions of God affect our conduct have thus admirably been set forth by a learned Hindu:

Let us for a moment try to analyze the moral standard of those who abide by the theory of an extra-cosmic Supreme Being, requiring strict obedience at our hands to his commands.

The end and aim of Christianity is to satisfy the emotional by subjecting man to a Supreme Being through fear of whom he keeps to the path of righteousness, in order that, by fulfilling his commandments, he may ascend to heaven to sit at the right of the eternal throne.

In India religion has a triple aspect. It comprises cosmology, ontology, and ethics. Religion is that rational demonstration of the universe which explains the aim and object of existence, shows the relation of man to man, and supplies that real criterion of being which satisfies reason, and ennobles emotion. In its passive aspect religion addresses itself to reason, and explains the nature and relation of God, man, and universe, shows the real aim of existence, and lays down the rules of right conduct. In its active aspect it reveals to the heart of man the supremest ideal of love and bliss—an ideal which it ever strives to approach. Religion, by the satisfaction of both these essential parts of the nature of man, leads to mental peace, spiritual exaltation, universal good—all culminating in absolute self-realization.

CHRISTIANS' LACK OF PRINCIPLE.

These are some of the great differences between Christianity and the Aryan (Hindu) philosophy which make the former unacceptable to the educated in India; but there are other and more potent reasons which make it popularly disagreeable. The conduct of the Christians in India has been anything but holy. Steeped in drunkenness and debauchery, they horrified the simple-minded Hindu by their defiance of the moral codes of God and man. Nor was the conduct of the officials of the British East India Company exemplary. In the Bengali novels, "Maharajah Nandakumar," and "Gunga Govina Singh, or the Right Hand of Warren Hastings," is drawn a picture of the inhuman cruelty and the gross misconduct of these brutal wretches—a disgrace to their nation and their religion. Well may their brothers disclaim any connection with them; but they were the pioneers of Christianity in India.

Again the Christians, being meat-eaters and rum-drinkers, seem to us to represent a religion devoid of humane practices; for, to the mild Hindu, "brotherhood" does not mean simply "the brotherhood of man," but the brotherhood of all living beings. That representatives of nations who fatten and kill for selfish gratification millions of sheep, hogs, steers and poultry a day, should preach humanity to an already humane community, is beyond the comprehension of the Hindu mind. There is a prevalent opinion in India that a person becomes a Christian simply to gratify his appetite, to eat animal food and to drink intoxicating liquor. When a Hindu is seen going into a church, his co-religionists say nothing; but if he is seen going into a grog-shop, his friends say, "He has turned a Christian." Indeed, they seem to think that animal food and spirituous liquors are inseparable incidents of Christianity.

WHAT MISSIONARIES HAVE DONE.

What have the missionaries done to disabuse the people of this impression? Have they shaped their course to suit the true idea of humanity? People of the western civilizations cannot understand the disgust and unutterable horror which the eating of animal food produces in the Hindu mind. Why, one of the objections that the Hindus raise against foreign travel is the fear, almost amounting to a conviction, that their young men would contract in western countries these irreligious habits. It seems strange that Christians, who say they are willing to sacrifice their lives for their religion, cannot afford to sacrifice the gratification of their palate. They say we are heathens. Are the people who believe in the eternity of soul, the doctrine of reincarnation, in the law of Karma and universal justice, and who practice the humanity that they preach all the seven days of the week, are they heathens? Or is it the people who say that the soul of man *had its beginning in time*, but will pass into eternity, meaning thereby that it is eternal at one end without being so at the other (a contradiction in terms); who believe that man was bound down to destiny by the freak of an irresistible being—judge and prosecutor at the same time; and who preach brotherhood Sundays and the rest of the week meet in political cabinets to cut the throat of their weaker brothers, and to grind down poverty-stricken nations simply to enrich themselves? I ask: Is it not these that are heathens? If to believe in one's own deeds as the cause of one's condition; if to depend on one's self for final bliss rather than on a constituted attorney; if to preach and practice humanity towards all sentient beings, instead of a small portion of them—if this is heathenism, I am proud—doubly and trebly proud—to be called a heathen.

Moreover, the tendency of modern British university education in India is so thoroughly materialistic and so mercilessly iconoclastic that it shatters not only the idols of superstition, so-called, of the Hindu, but so affects the mind that it cannot receive any religion at all. It produces skeptics and agnostics by the thousand, but never a Christian.

Thus modern science and modern thought, instead of implanting anything new in the naturally speculative minds of the Hindus, simply destroy the seeds of religion already there. But one good has resulted—and that is, it has put Aryan philosophy to the test, and stirred the Hindus more generally to study their ancient language—that storehouse of religious philosophy which in comprehensiveness and daring speculation defies comparison.

Those that wish to teach a new religion must bear in mind that the first condition is that they must have a thorough knowledge not only of their own religion but also of the one they intend to supplant. They must also understand the manners, the customs, the condition, the religious susceptibilities and sentiments of the people. Have the Christian missionaries done so? Have they understood the philosophy of the Aryans? Have they mastered their sacred language? Even when Christian teachings disturb the Hindu mind it does not fly to Christianity for rest, but takes refuge in some of those so-called reformed religious societies of India which have borrowed Christian thought and displayed it in Hindu garbs. Fortunately the old orthodoxy is reviving and the new-fangled societies are getting much smaller in number. From what has been said above it will be apparent that Christian missionaries in India have to encounter insuperable difficulties and that their labor is wasted labor.

VIRCHAND R. GANDHI, a Hindu.

WHAT IS THE USE?

CONTINUED FROM FOURTH PAGE.

tem of insisting on setting aside, or allowing a few to do the thinking for the many—and then to teach their conclusions as knowledge.

Now no intelligent beings left to themselves ever imagined or imbibed such an idea as either of these conclusions. No savage people on earth ever had such an ideal of a future state so horrible, or such a code of morals, natural or evolved. Both are the result of perverted conditions of class privilege and assumed authority. And they exist simply because the mass of mankind has been too busy with the material duties of life to stop and seriously examine the subject. That is the special mission of this newer age—every man to be his own teacher, his own priest and his own thinker. Why should one person "boss" another merely because he may know today what the other can know tomorrow? That is all there is to the whole matter. Unless we are free and owning ourselves, body and mind, what is the use trying to be? The man only half lives who is not free in mind.

Passed to Spirit-Life.

V. E. Rillieux writes: "In the death of our brother in faith, Henry Rey, the city of New Orleans loses a good citizen, and Spiritualism a most sincere, faithful and stout-hearted worker."

Passed to Spirit-life, at the home of his daughter, Mrs. Wm. Sherman, of Benton Harbor, Mich., Mr. Alby Emerson, aged 79 years and 4 months. Mr. Emerson was born in Genessee Co., N. Y., in 1815; moved to LaGrange Co., Indiana, in 1837, where he married Miss Nancy A. Barnes, three years later. He was a member of the Baptist church seven years; that being too narrow a place for the broad-minded man, he gradually drifted out of the church, investigated Spiritualism, and for the last forty years has had the knowledge of spirit return. In 1864 he moved to this State. The funeral was held at the Bundy schoolhouse in Hagar township. S. P. Merrifield, spiritual lecturer, officiated. I. K. SHIMER.

I. W. Innis departed to Spirit-life at his home in Oil City, Pa., on Tuesday, the 10th of April, aged 65 years. Mr. Innis was a pioneer Spiritualist of Oil City, and stood almost alone for some years, but there are now many Spiritualists in the city and surrounding country. Mr. Innis' last request was to have a Spiritualist funeral; and his many friends and people of various religious denominations collected to hear an address from Mrs. H. S. Lake, of Cleveland, but at the last hour it was discovered that a mistake had been made in the day. The Presbyterian minister, near by, was present, and by request made a few remarks, which were highly spoken of as doing Mr. Innis justice in conceding his right to think, his honesty to act, his religious sentiments before the world; and considering the embarrassment of Mr. Corselius and the position he was placed in, he did exceedingly well. Mr. Innis was a progressive man, and he had a big heart. He sympathized with the whole human race. L. B.

Passed to Spirit-life, April 3, 1894, Bert, youngest son of Mr. and Mrs. Maxfield. He was accidentally shot by a companion while out hunting. Mr. Maxfield passed to the higher life a few weeks since, and now the aged mother is called upon to bear this early separation in earth-life from her dear son. He was a manly, kindhearted boy, quiet and unassuming in manner, respected by his companions and friends, and was just arriving at the age when he would have been a great support to his mother and sisters. Evidences of tender sympathy from his schoolmates were shown in a beautiful floral piece representing a broken circle, upon which was placed the word, "Classmate," in immortelles. Other offerings of choice flowers robbed the scene of much of its sadness. C. E.

Prophetstown, Ill., April 20, 1894.

Passed to the higher life April 12th, 1894, from her home in Wheeling, West Virginia, Mrs. Mary Bender in the 71st year of her age. She was born in Carlisle, Pa., Feb. 23rd, 1823, and came to Pittsburg in her fourteenth year. A few years later she married Robert Agnew, who passed to spirit-life three and a-half years after this marriage. Her second husband was Charles Bender, of Pittsburg. Mrs. Bender was reared in the Presbyterian faith, and was an adherent of that denomination for many years. About twenty years ago she became a convert to Spiritualism, through the teachings of such men as E. V. Wilson and James M. Peebles; since which time she has been an earnest and faithful worker in furthering the growth and best interests of our glorious religion. She spent the greater portion of the last ten years in the city of Pittsburg, at the home of the writer, in order that she might associate with Spiritualists, and be able to avail herself of the opportunity to attend the weekly lectures. For three weeks previous to her transition, she talked much about the prospective change, and looked forward longingly to the hour when she could enter the morning land of the soul.

The funeral services were of a very impressive nature, and were conducted by the Rev. F. A. Wiggin of Salem, Mass. An impressive song service by the choirs of the Pittsburg and Allegheny churches of Spiritualists was beautifully rendered, and was followed by the reading of a funeral service by Mr. Wiggin, after which he gave a brief but eloquent funeral discourse. He spoke of the beauty and sublimity of a noble life, and feelingly referred to the influence of the mother in the home. Even the most orthodox were sensibly touched by the beautiful service.

W. FLEMING.

809 Bellefonte street, Pittsburg, Pa.

Mrs. Electa Cady, aged 88 years, passed quietly to the summerland. She had been a staunch Spiritualist for over forty years. She was a medium, and was loved by the whole community for her upright, honest life and charity. By her request, at a seance, I send this notice, that it may reach her old Spiritualist friends near Beloit, Wis., who, she says, would like to have proof that she had crossed the line. If any of her old friends wish for particulars, address Mrs. H. E. W., Caro, Mich.

WHAT HAVE WE LEFT.

SYNOPSIS OF AN ADDRESS DELIVERED BY DR. M. W. CHUNN, IN UNITY CHURCH, LUVERNE, MINN., SUNDAY EVENING, APRIL 15, 1894.

If a person, wandering through the forests of Brazil, should see a human being wrapped in the coils of an anaconda he would rush to the assistance of the unhappy victim, he would sever the anaconda's coils and rescue the human being from his dreadful fate.

Priestcraft is the anaconda that has encircled humanity in its deadly coils. The work of the man that rescues humanity from the coils of priestcraft is no more destructive than the work of a man who rescues a human creature from the coils of an anaconda. There is no natural right of man that priestcraft has not dared to attempt to strangle.

Christian priestcraft in its Roman Catholic guise has been bent on setting up an infallible church that should be the tyrannical mistress of all the world. This infallible church has buried men in foul dungeons, slain men with the sword, burned men at the stake for daring to think and speak according to the principles of natural reason. This infallible church has invaded the home and dictated to families what kind of food they must eat on certain days of the week; it has dragged fathers and mothers and children into the confessional box and made them proclaim secrets that ought to be confined within the hallowed precincts of the home. This infallible church is the enemy of culture and the friend of ignorance; it is the foe of the modern spirit of liberty. Pius IX., the late head of this infallible church, condemned well nigh every principle of modern republican government.

Christian priestcraft in its Protestant guise has sought to bring all the world into bondage to an infallible book. What the infallible church is to the Roman Catholic the infallible Bible is to the Protestant. The searcher after truth has been checked on the one side by Roman Catholicism with the cry, "Thus saith the church! Stop!" On the other side he has been checked by Protestantism with the cry, "Thus saith the Bible! Stop!" There is scarcely a crime against decency and morality that this infallible Bible of Protestantism does not sanction, Lying, slavery, adultery, drunkenness and murder are crimes commanded or sanctioned in the Bible. Christian priestcraft in its Protestant guise has enacted unjust Sunday laws. For years it has been making a persistent effort to change the republic founded by Washington and Jefferson and Paine into a Christian theocracy.

The man who is rescued from an anaconda acquires his natural freedom of body. The man who is rescued from the coils of Christian priestcraft acquires his natural freedom of mind; he is free to think, to reason, to investigate for himself; he can give his attention to scientific studies without thought or care of what Biblical fabulists may have written.

Because I have given myself to the work of rescuing humanity from the coils of old Christian priestcraft, the thoughtless have declared that I have left the people nothing. But I have left humanity the ethical code. The keen-edged knife of reason which cuts the coils of Christian priestcraft, and sets the pulse of freedom throbbing within the human brain, inflicts no wound upon the ethical code. The valuable and enduring part of religion is its ethical code. It is Christian priestcraft that is at war with the ethical code. According to the gospel proclaimed by Christian evangelists, the unbelieving woman who is chaste and modest and loving must make her future bed in hell, while the lecherous, brutal harlot, who shall believe the dogmas of Christian priestcraft at the eleventh hour and fifty-ninth minute shall enter heaven. This is the preaching that stabs the ethical code. I say to men and women we must be temperate, we must be chaste, we must be benevolent, we must discard every vice and practice every virtue if we would live true to the teachings of nature.

The truth is that we are saved by virtue of what we are and do, and not by virtue of what we may believe or disbelieve, regarding theological speculations. To overthrow the people's faith in Christianity does not mean to leave the people without moral influence. I would develop the moral sense of every man so that it could discern clearly between right and wrong. I would educate the people up to the loftiest standard of morality by showing them that there is a moral law inherent in the constitution of the universe. This moral law is the highest law. The ethical code, then, the development of which ought to be the aim and the end of all preaching, I have left intact to the people.

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Of all the seasons in the year this is most emphatically the one in which to purify your blood.

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Therefore the necessity of purifying the blood, and therefore the popularity at this season of Hood's Sarsaparilla, the best blood purifier and stengthening medicine. The least inquiry will bring to your notice well known people who "think the world of Hood's Sarsaparilla."

If you have never taken Hood's Sarsaparilla try it this spring. It will do you good.

Testimonial.

(ADVERTISEMENT.)

SHERIDAN, MICH., Feb. 18, 1891.

DR. A. B. DOBSON, Dear Sir:—I feel it my duty to write and tell you what you have done for me. I first wrote to you two years ago this month, and I took three months' treatment. I had been sick for one year when I commenced taking your remedies; had been treated by four doctors, and had tried many patent medicines without any benefit, and a friend happened to hand me one of your circulars, and I wrote to you for help. It will be two years the fifteenth day of next May since I took the last dose of your medicine, and I have done all of my work since, and call myself a well woman. It is a great surprise to everyone around here that I got well: they all said I must die; the doctors said I could not live, but I thank the Lord and Dr. Dobson that I am on earth now.

I have written a great many letters for other persons to you; I wrote for Mort Rice, and you helped him so fast, but he is a poor man, and he got hurt so he could not work and get money to keep on doctoring. I have tried to help you get patients; you are doing me much good.

Your ever faithful friend,
ELIZA HULBERT.

(See ad. in another column).
Address all letters to San Jose, Cal.

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Good News for Spiritualists.

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COMPILED BY EMMA ROOD TUTTLE.

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(INCORPORATED NOV. 1, 1893.)

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VOL. 8. CHICAGO MAY 12 1894. NO. 233

ANTIQUITY UNVEILED.

A Factor in the Inauguration of the New Era.

Four Facts Regarding Christianity.

TO THE EDITOR:—We are entering upon a new era; old things are passing away. What the new state of things is to be can be best understood by the trend of modern thought and the evils against which we fight in the march of progress. In other words, it will be what we make it.

"This world is full of beauty,
As other worlds above;
And if we did our duty
It might be full of love."

The hinges turn on this little word "if"—"if we did our duty." Never did a poet say truer words.

A Christian brother at my elbow says: "That is God's work." True, but who and what is God, and how does he work? God is universal life, love, light, truth, etc.,—the soul of the universe. His attributes are potentially in His childman, and the work done by man is God's work, more or less perfect in the ratio of the unfoldment of the divine attributes within him. "The Father that dwelleth in me, He doeth the work."

Being, then, co-workers with God—the God within—we do not need to sit down and wait for some outside power to work for us, but get up and work for ourselves and for one another.

The divine element in man's nature has been unfolding ever since he had an existence; and although very imperfect in its manifestations, it is never wanting. His religion has been, for the most part, superstition, with a small modicum of truth and love—the essential elements of true religion. In this respect Christianity is no exception. Indeed, it is but a composite of older pagan systems, and, like them, mixed with priestcraft, the curse of all religions.

In that wonderful book, "Antiquity Unveiled," we have a well-defined exposition of the establishment of this system, which may be epitomized in a few words as follows:

Krishna in Sanscrit, alias Christos in Greek, was the Hindoo Savior, born 3,333 B. C., the first in history and the original, or pattern, of all modern saviors. He was simply a moral reformer whose only object was to make the people of his country happy. For this service he was worshiped and regarded as an incarnation of Brahma, the spirit of the universe; and his religion, Christos, was the germ of all future religions.

Apollonius of Tyana was a follower of Christos, a very learned man and a great and highly-developed medium. He brought from India nine epistles containing all that is in the Pauline epistles and the Christian gospels. These he translated into the languages spoken in the Roman Empire.

Then, as now, there was great agitation of thought and a strong desire for more unity amongst religious sectaries. A movement was made by some of the best men of the age to consolidate into one grand scheme the best of all existing systems of philosophy and religion. This seems to have been a wise conception if properly carried out. But the fact that no contemporaneous history outside of the New Testament gives any account of the Jesus of the gospels, and the further fact that the Christos epistles and the teachings of Apollonius of Tyana furnished the data for the New Testament Scriptures, is to many advanced minds *prima facie* evidence of fraud. This proposition is confirmed by the confessions of the spirits who were actors in the drama of church-making at that time.

A third fact is that in the makeup of that scheme, which is now known as Christianity, the primitive superstition of offering sacrifices to the gods, which culminated in human sacrifices and vicarious atonement, was retained, which condemns it to the doom awaiting all imperfect systems.

A fourth fact is that although this scheme was inaugurated by the best men living at that time, and for a laudable purpose, yet, in the hands of such men as Eusebius and his coadjutors, the bishops and popes and the Emperor Constantine, in the fourth century, whose sole object was to establish a powerful church at the expense of truth and human freedom, it became an instrument of cruelty and caused more blood to flow—more widows to weep—and more children to be fatherless, than have all other religions on the earth to-day. Millions on millions of ruined souls in the after-life and untold millions on earth weep, when they reach the finality of common sense and reason over what they reaped from the teachings of Christianity.

It sunk Europe in midnight spiritual darkness for more than a thousand years, and it is yet straining every nerve to maintain its power over the world.

My original plan in writing this article was to cite the passages on which these statements are based; but as "Antiquity Unveiled" will necessarily be a prominent factor in the inauguration of the new era, I prefer to let every one read it for himself, and I hope that among them the proper party may be found at the proper time to search for the documents said to exist that will confirm the communications contained in the book.

Having exceeded the prescribed limits for this letter, I reserve for another occasion what I intended to say about the part we should take in constructing the new era of salvation for the world.

R. N.

SPECTRAL THEORIES.

Are Mediums Gifted with the Fourth Dimension?

Psycho-Physical Tests.

HOW MATERIALIZATIONS ARE PRODUCED—A SCIENTIFIC EXPLANATION OF MARVELS THAT PUZZLE MEDIUMS AND SPECTATORS.

The measure of impossibility is lost in the present age.—*Charles Reade.*

In a recent issue of the *Inter Ocean* I am asked by Via Media "if the test of dematerializing a person is due to the medium's being gifted with the fourth dimension of space."

This certainly is an easy question to ask, but a most difficult one to answer properly with anything like brevity, and in a popular manner, for the reason that all real materializations and dematerializations are the result of numerous combinations of animal magnetism and electric phenomena, together with innately possessed fourth dimension of space.

I agree with Hudson when he says "that we have no right to seek a supernatural explanation for anything so long as there remains an explanation within the reach of natural law," and as all miracles can be explained without delving into the esoteric sphere of superstition if we choose to exert ourselves sufficiently to turn with untiring hand and gaze with steady eye in the great book of nature, why seek beyond?

Of events beyond human power, Babbage says, in the ninth Bridgewater treatise: "Miracles are not deviations from the laws assigned by the Almighty for the government of matter and of mind, but they are the exact fulfillment of much more extensive laws than we suppose to exist." This being the case, my object is, then, (1) to describe the phenomena of force and space combinations as concisely as possible; (2) to present the method employed by which the theories herein set forth were arrived at; (3) to illustrate the apparatus employed in such investigations.

MATERIALIZATIONS.

Before dealing with dematerializa, tion, we will begin with the psychophysical phase that always precedes it—viz., materializations.

Those bright, luminous forms that appear in all the effulgence of phosphorescent brilliancy, are some of the most potent agents to-day in the conversion of skeptics to the religion of Spiritism, for they not only present to the greatest degree a remarkable appearance, but are apparently the most tangible of all the phases pertaining to the works credited generally to the disembodied souls of men.

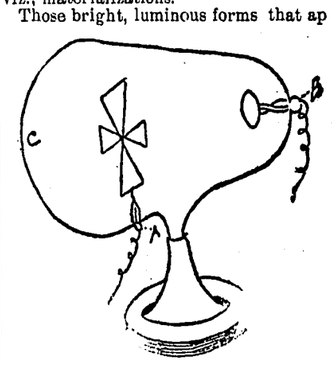


FIG. 1—CROOK'S STENCIL TUBE, WITH OUT SHADOW.

As the vacuum tube stands pre-eminent as a beautiful illustration of the wonders of physical electricity, so, also, does materialization surpass all other tests in the psycho-physical science as

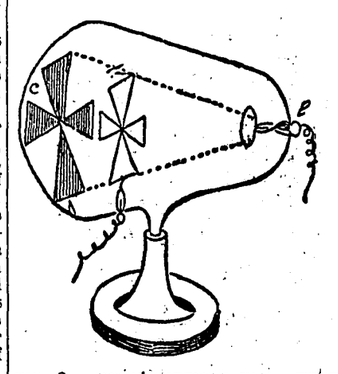


FIG. 2.—CROOK'S STENCIL TUBE, WITH SHADOW.

an elegant illustration of the varying marvels distributed throughout nature.

When I state that there is a striking semblance in the light projected upon, through and in space, in the form of materializations, and the variegated phosphorescence of those fairy tales of science known as Geissler tubes, I expect that some of our scientific authorities will criticise my opinion, but as my investigations have led to this comparison, it is only fair to produce the evidence proving this statement correct.

The existence of magnetism in the human body has been known for some years, though few possess it. Just as limited a number possess the true talent of painting, and some of those who do possess this force are quite unaware of its presence. The question is often asked: Why do mediums themselves claim the manifestations the work of spirits, if it is nothing more nor less than a natural law?

Generally they are as ignorant of the nature of spectral phenomena as of the construction of their own physical and psychical selves. As the forms that emanate with a phosphorescent glow from the cabinet assume a human shape, they, too, are misled by appearances, and conclude that the luminous forms are of spiritual origin.

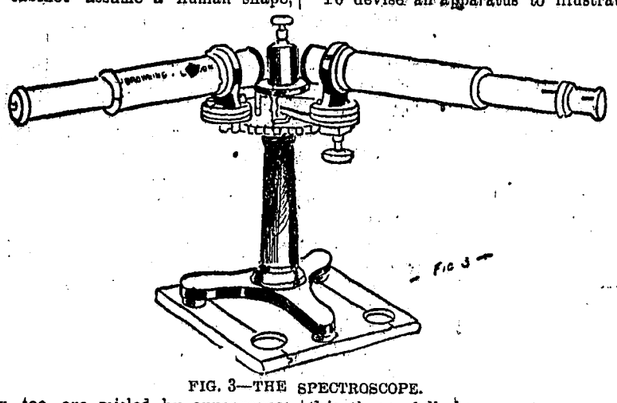


FIG. 3—THE SPECTROSCOPE.

ETHERIC OR ELECTRIC WAVES.

All space is permeated by a subtle fluid called ether, but this ether is really electricity in its static state: we will see, then, how the radiation of etheric or electric waves can act upon the molecules of oxygen and nitrogen composing the air immediately surrounding the medium.

Energy, heat, light, and electricity are identical, but each has its own peculiar phases, and is capable of uniting one with the other, so combinations are formed that in their extravagance almost defy the persistency of man's curiosity. That such magnetic sensitives could cause the force of magnetism to act in such a manner as to transfer it into a high frequency of electro-etheric current is admissible, and it is with the hope that it will not be considered presumptive on my part to state that having such a force at command, it would then be a comparatively easy matter to pass it through a space several meters in length, even though the actual current produced would be insufficient to deflect the leaves of an electroscope, for the force would find no resistance by air, as the fourth dimension of space represents a highly rarefied medium. Electricity of a very high tension, when discharged on the surface of a body having a low conductivity, forms a luminous image.

When the electric waves issue forth from the medium they come in contact eventually with a certain small proportion of oxygen and nitrogen atoms of the air and dust particles, and as the waves approach and cling to these atoms, molecules and masses, the power composing the latter is set into vibrations at the rate of two or three thousand billion oscillations per second, and it is then that they affect our retina. If we could produce vibrations seven or eight thousand billion times per second we would have a light equal to sunlight. But materialized forms never exceed the number as stated above. The vibrations in a Geissler tube exceed twice the number of oscillations as produced by the projected radiant matter of a materialized form, hence its greater brilliancy.

INTERESTING EXPERIMENTS.

The strangest part of the phenomena of materialization is why the oscillatory vibrations of light should assume in many cases the human form.

The exact reason is not known, and probably will never be known to a certainty, if it is due to the junction of the mind alone, as some psychologists claim. From the results of several experiments made in 1892 in San Francisco by myself and colleagues, we were partially convinced that the forms were due to the current waves passing to some person present as a spectator, and then repelled by virtue of the law that causes equally electrified bodies to repel each other. By this electric repulsion the light waves were reflected at an angle. This theory caused more or less comment in psychical societies, finding favor with some and unpropitious regard with others.

There are several points to recommend it, first of which is the hypothesis that in the reflection the features are recognized by the person by whom the electrical radiation waves are repelled, and if the person have deceased relatives, they are at once attracted by the familiarity of feature.

To devise an apparatus to illustrate this theory fully has as yet proven unsatisfactory, but the nearest approach from a physical standpoint is that of a Crook's tube. (Fig. 1.) The tube is exhausted to about 97.3 degrees. It is known as the stencil tube, and shows that radiant matter alters in some way the surface of the glass where it strikes. The two poles A and B are connected with an induction coil and battery; when the current is allowed to pass, the shadow of the Maltese cross is thrown upon the back of the tube at C. (Fig. 2.)

Here is a phenomenon equally as marvelous as that of materialization. In the one we have a luminous object produced by the electric current existing in man; in the other we have a shadow of an object thrown against a glass screen without light, but with a high frequency current acting in a rarefied medium.

MATERIALIZED FORMS.

Materialized forms do not always appear in the same shape, nor do their colors tend to similarity. Very frequently a hand alone is materialized, then perhaps a foot, sometimes a face appears, and as often a sphere. In color they change from an olive green to a brilliant crimson; when only a portion of a human form is materialized it is supposed to be due to the concentration of magnetism to one local point. The change in color is caused by the varying rapidity of the electro-etheric waves.

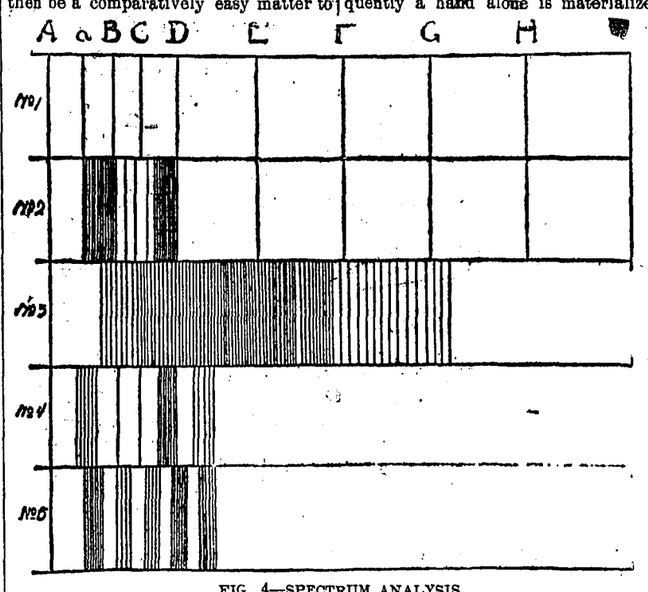


FIG. 4—SPECTRUM ANALYSIS.

Dematerializations are the direct result of the final dissipation of the sensitive electric force, when the atoms cease to vibrate, and gradually but surely the phosphorescent form "vanishes into thin air."

In eliminating the darkness overhanging the knowledge of materializations I have employed the same instrument that has proven so valuable to the chemist in detecting minute traces of gases and other substances; to the astronomer in determining the elementary substances existing in the stars; to the mineralogist in discovering new metals; to the optician, the electrician, and all physicists who require an instrument of extreme nicety and precision to gain a knowledge of some hidden mystery. The instrument is in its simplest form but a piece of glass with five sides and a few centimetres in length: it is called a prism; it was first employed by Newton to decompose the rays of sunlight. In combination with the tubes, lenses, scale and light it is termed the spectroscope (Fig. 3) and is a capable instrument to sound in all directions the illimitable abysses of the universe.

SPECTRUM ANALYSIS.

Spectrum analysis stands as a sentinel ready to signal when the balance, the microscope and every other means of research fails. One glance in the spectroscope is sufficient in most cases to reveal the presence and nature of a substance. To describe the workings of this instrument would require far more space than this article has taken, but to make the connection clear in reference to its use in investigating materializations a few words will be necessary. Every different elementary substance when burned and its flame inspected by the spectroscope shows certain lines and colors bounded by them that are different from all other substances. There is no dualism in the spectrum of one element. Phosphorescent bodies are examined by their own light. Fig. 4 is a diagram illustrating in monochrome the various luminous bodies when viewed through the spectroscope. No. 1 gives an idea of the solar spectrum, which is taken as a standard. Aluminum, when phosphorescent, emits a bright red light, and its spectrum (No. 2) exhibits four bands between the lines *C* and *H* of the solar spectrum.

The lines are not so prominent in the diamond when rendered phosphorescent, but present an almost continuous spectrum, stretching from *B* in the red to beyond *C* in the dark blue, No. 3.

The phosphorescent light of a vacuum tube shows distinctly the colorings from A to E, No. 4. The spectrum of the materialized spirit form contains one more color than that of the tube, and so satisfactory was this comparison that I ventured to make the statement regarding their similarity. In view of the complicated nature of the calculations involved, no attempt was here made to treat of materializations mathematically, but such as are interested in this science will find numerous references to it by consulting Newton's "Principia," and the treatises of Laplace and Babbage.

ARCHIE F. COLLINS, in Inter Ocean.

THE "DIVINE" OCTOPUS.

Papal Divine Rights.

Significant Statements Showing the Danger that Confronts Us.

Pope Gregory the Seventh, commonly called Hildebrand (A. D. 1075), caused to be drawn up a declaration of independence in all things, temporal and spiritual, expressly specifying the pope's divine right of disposing of all princes, giving away all kingdoms, abrogating existing laws, and substituting in their place such as the pope for the time being may approve. These extravagant and absurd pretensions have become incorporated in the papal doctrines and are daily taught by the church's leaders.

For the benefit of those who think the papal church and its adherents are loyal to the Constitution of the United States of America (as many claim) we offer the following declaration of papal "Divine Rights," which certainly ought to speak for itself:

1. The Romish church is the only one that God has founded.
2. The title of universal belongs to the Roman pontiff alone.
3. He alone can depose and absolve bishops.
4. His legate presides over all the bishops in every council, and may pronounce sentence of deposition against them.
5. The pope can depose absent persons.
6. It is not lawful to live with such as have been excommunicated.
7. He has the power, according to circumstances, to make new laws, to create new churches, to transform a chapter into an abbey, and to divide a rich bishopric into two, or to unite two poor bishoprics.
8. He alone has the right to assume the attributes of empire.
9. All princes must kiss his feet.
10. His name is the only one to be uttered in the churches.
11. It is the only name in the world.
12. He has the right to depose emperors (or presidents).
13. He has the right to remove bishops from one see to another.
14. He has the right to appoint a clerk (priest) in "every" church.
15. He whom he has appointed may govern another church, and cannot receive a higher benefice from any private bishop.
16. No council can call itself general without the order of the pope.
17. No chapter, no book, can be reputed canonical without his authority.
18. No one can invalidate his sentences; he can abrogate those of all other persons.
19. He could not be judged by any one.
20. All persons whatsoever are forbidden to presume to condemn him who is called to the apostolic chair.
21. To this chair must be brought the more important causes of all the churches.
22. The Roman church is never wrong, and will never fall into error.
23. Every Roman pontiff canonically ordained becomes holy.
24. It is lawful to accuse when he permits, or when he commands.
25. He may, without synod, depose and absolve bishops.
26. He is no Catholic who is not united to the Romish church.
27. The pope can release the subjects of bad princes from all oaths of allegiance.

From the above it can be seen what are the aims of the papal church in America, and as the church claims to be infallible, and to never change, it is easy to see what the result will be, if not checked in her plotting against our liberties.

If certain editors of our daily papers would only turn their batteries and their search-lights onto this hydra-headed monster—popery—instead of trying to crush the A. P. A., P. O. S. A., O. U. A. M., and other kindred organizations, who are bravely battling for human liberty, they would show their loyalty and good sense.

EMANUEL M. JONES.

Camden, N. J.

WHY UNRELIABLE?

A Critical Examination of Spirit Communications.

INTERCOURSE WITH DEPARTED SPIRITS—PROVE ALL THINGS—A HUNDRED MESSAGES—THEODORE PARKER—SPIRITS WILL NOT DO OUR WORK.

I feel impressed to say a few words about "spirit phenomena," more particularly on the message phase, of which I have had a wide experience. The intelligence in connection of both physical and mental phases is all that interests me; much of the latter, though intelligent, is so unreliable that I have come to some conclusions that I think worth recording, both for my own further consideration, and also for others who may read this article. I believe in being careful in our intercourse with departed spirits, and always respectful. I do not, however, believe in being unreasonably captious in our examination of what purports to come from the Spirit-world: I think the better way is to be hospitable to all that come. The apostle Paul gives good advice when he says: "Prove all things, hold fast that which is good," and it is always wise to act on that principle. I have always endeavored to do so, and this, I think, should be our attitude to everything that purports to come from the Spirit-world, and in a respectful manner give the message the benefit of any doubt, not always acting upon it, but waiting respectfully until the advice or communication commends itself, or proves itself of no value. I have had some messages that were *prima facie* bogus, that afterwards proved themselves genuine and tests—hence, before condemnation I would pigeon-hole the doubtful ones for further intelligence in the hereafter. I say give the message the benefit of the doubt, for we cannot always tell the refraction that there may be in a transit of a message from the Spirit-world to this. We should not be too hasty in our conclusions; always remember that many messages which are considered tests to the careless investigator are by no means tests, and may not have come from the Spirit-world. People are very differently constituted, and what would be tests to some would not be to others. I think every one who gives respectful attention to this subject and investigates carefully will get in his experience a satisfactory test. That there are tests from departed spirits I am as absolutely certain as I am of my part in the realm of physics. There have been people converted to Spiritualism by bogus tests who have had genuine ones afterwards and learned then that they were converted by bogus ones, but the one in my mind became a good Spiritualist and was not sorry for his earlier deception, for it led him to the truth and he was better and happier for it. The bogus test was from his departed brother, giving name and circumstances that no one knew but himself, but afterwards he got a test from his brother that was genuine, and he learned his brother had never communicated before: the test was from the control of the medium, who got the facts from his mind. The object of this spirit claiming to be his departed brother was to do good and did do good, but it was not an honest message. I mention the fact to show how mixed the messages may be. There are identifications and there are spirit messages claiming to come from special friends when they are not such spirit friends, and tests also come that are from this world instead of the other. The medium may be sensitive to mind-reading and not get the test from the Spirit-world. When one gets a satisfactory test, one that will hold water and stand the absolute proof, it proves a continuous life after the death of the body, and one such unmistakable test is as good as a thousand, if the one is absolutely unmistakable. I was very fortunate in getting a perfect test in my first experience—one that was an absolute test of an identified spirit. I have had many since, and I have had a great many that many would call good tests, but which were not tests in my estimation, and many that come from the Spirit-world are not tests or reliable in what they say. I treat them with respect for their source, but I pass them by; and it has made me wonder what is the use of unreliable spirit messages. I do not think my experience will warrant my saying that out of a hundred messages more than one or two of them are reliable, even from spirits who were reliable when they were mortals.

I once hoped that spirit evidence would be received in our courts. A man once told the eminent lawyer, Jeremiah Mason, that an angel told him so and so, it would have been important evidence if it had been mortal testimony. Mason said: "Summon the angel;" but the angel never appeared.

I have long ceased to expect or hope that spirit evidence will ever be used in jurisprudence, because of its general unreliability and ignorance of facts that the spirits ought to know, and while it is evident that spirits mean to let the law take care of its own affairs, except to impress or inspire some of the talent of the bar at times, I have come to some conclusions which I will briefly state, which explain satisfactorily to me the wisdom in unreliable messages.

I think it is the mission of spirits or modern Spiritualism to make human beings Spiritualists. Science had killed faith, and faith growing weak, hope waned and mankind had grown materialistic, and all felt, whether they admitted it or not, that death was the end. Faith and hope were "lost arts" in the educated world, and modern thought was full of doubt. The warm churches were superstitious and the colder liberal and intellectual ones had outgrown bibles and revelations and were agnostic, and the Spirit-world, like an overruling Providence, feeling for this lack of faith and hope, came to its rescue and finally succeeded in manifesting an intelligence, a spark, as it were, after many times trying, caught in the "tinder-box" of human life, from which came the "dawning light" that has given us a knowledge instead of a dying faith, and from the children in Hydesville it has spread all over the world—so that wonderful religious teacher, Theodore Parker, who died in 1860, said that though only nine or ten years old, it looked more like being the religion of this country than Christianity did in A. D. 150 of being the religion of the Roman Empire.

I have the impression that the Spirit-world, in doing all this for humanity, succeeded in giving us intelligence from over the river, but did not intend to do our work for us. So giving us light enough to know that if a man dies he shall live again, it wanted to put obstacles in the way of our depending upon the Spirit-world, as we certainly would, could we communicate with the Spirit-world as reliably as we can with the dwellers of this world. I think the spirits manifested an intelligence to prove that they had survived death to supply a demand: men were hungry for lost faith and hope, and knowledge came to supply that need, and it seems to me it was wisdom for the Spirit-world to overflow us with unreliable messages; they will not hurt the one reliable test which every careful investigator will get, but will make us cautious in depending upon our departed ancestors and old familiar faces, as we certainly would if we could reach them as definitely and in detail as we can our fellowmen, or them when they were living with us in the form. It seems to me they have intelligently done two essential things—made us aware of their continued existence, and mixed enough of the unreliable with it not to impair our manhood.

It would seem as if the spirits who are managing this great religious movement of the nineteenth century had two things in view: first, to prove to us sensuously and intelligently that death was not the end; and second, the method of doing so, making the bulk of the messages impractical and unreliable, was to make us human beings depend upon ourselves and not them for aid, so as to make us, as we have said, strong men and women. The time may come when we have reached the safe point we may understand these things better and the unreliability grow less and less, until they become practical for the world's use.

I always like to quote what Wm. Stainton Moses, the late editor of London *Light*, said on this point. He, however, spoke of the physical manifestations. I think what he says will apply with equal or more force to the messages, for I have been astonished at the ignorance and lies that have come from "departed spirits" who were men of character and truth when they were with us in the form, so I am forced to think the authors have assumed the names, rather than think it possible that truthful men here have become untruthful spirits.

I am finding no fault with the ism. I know it rests on fact and truth, and I am happy in it as my religion; I am thankful for the rational light it gives us, and hope and expect it will grow brighter and brighter unto the perfect day. I am sure it has come to stay and be the universal religion. I will now close with the words of Moses to which I have referred as being both true and sensible:

"The spirits who are able to deal in gross matter so as to produce physical manifestations are beings who are not possessed of high moral consciousness. Whether they are instruments in the hands of more advanced intelligences or not, the fact remains that they cannot be relied on, as judged by the laws of human integrity."

JOHN WETHERBEE.

Mount Sinai, in Arabia, is 6541 feet in height.

The common horse fly has 16,000 facets on its eyes.

The mummy cats unearthed in Egypt have red hair.

The kestrel has been known to fly 150 miles an hour.

Female frogs have no voice; only the males can sing.

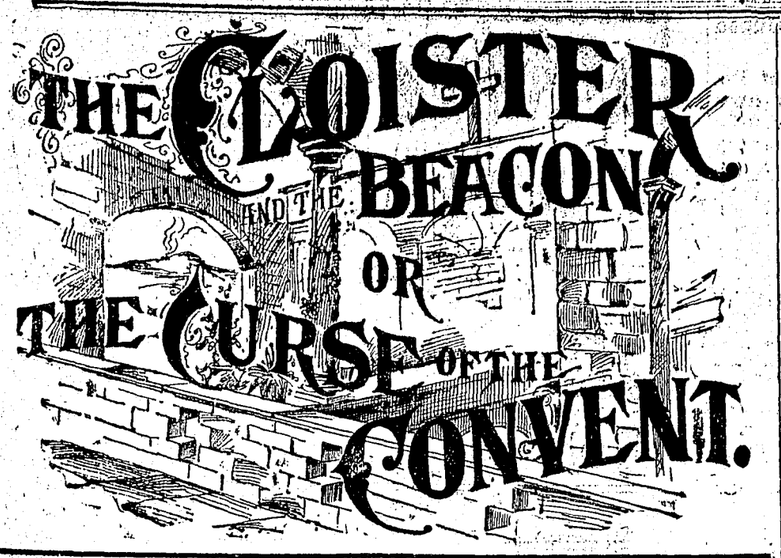
A flea's mouth is placed exactly between his fore legs.

Human wisdom is the aggregate of al human experience, constantly accumulating, perfecting and reorganizing its own materials.—Story.

Only experience can show how salt the savor is of other's bread, and how sad a path it is to climb and descend another's stairs.—Dante.

Cherubini copied all his own scores, and that with such care that the manuscript looks as though printed. He even copied all the orchestral parts, for, as he said, "there is always something to be learned in copying music."

Handel and Bach were contemporaries. Born about the same time, in houses almost in sight of each other, devoted to the same branch of the same art, and each famous and justly so in his profession, these two great men never met.



CHAPTER XVI.

The Army of God and Holy Church.

["The Night the Light Went Out" was a most remarkable story, founded on absolute facts as testified to by a prominent gentleman of this city. We commenced in No. 225 the publication of its companion piece, the scenes being laid in England. It is by Hammond Hills, of the *Agnostic Journal*, London. We are sure it will prove of great interest to our numerous readers. All new yearly or trial subscribers will get "The Night the Light Went Out" free.]

The long winter passed away—the long winter of mourning for the bereaved husband and daughters of the Lady Margaret; and Isabel had all this time been suffered to remain under the protection of the Lord of Kirton, in her own Kentish vale; the consequence, doubtless, of King John's attention being distracted by affairs of State, he having quitted Winchester to engage in battle against Philip of France, at the Ville de Bouvines.

Roland de Brabancon had all the time remained with the Archbishop at his palace at Canterbury; but, although the lovers had been permitted to communicate with each other, they had not met since they were so suddenly and strangely parted on their betrothal eve in the Myrtle Grove at Windleshore.

The gratitude which the knight felt for his benefactor had ripened into affection—an affection which was reciprocal; for the Primate, whose failing health betrayed itself in his almost palsied footsteps, had learned to look greatly for physical aid to his young protege, whose arm supported him in his daily exercise, and whose thoughtful care anticipated his every wish. Thus a firm and mutual regard became established, and the prelate and the knight were seldom long apart.

In the interchange of confidence the Archbishop saw plainly that the future happiness of him whom he had learned to love almost as a son depended on his union with the maid of Kirton, and this conviction led him to make known his wish to Geoffrey de Clere, that the nuptials of Roland and Isabel might be suffered to take place. The Lord of Kirton, who witnessed with dismay the influence Frances was rapidly gaining over her sister, and fearing she might induce her to embrace a life of seclusion—a life for which he well knew she possessed no vocation, and in which only misery could await her—lent a willing ear to the Churchman's proposal, only stipulating that, in consequence of the Lady Margaret's recent death, and more particularly lest the anger of the king should be aroused by so flagrant a breach of his commands, the ceremony should be a private one, and that their nuptials should be, for a time, concealed. To this the Primate, acknowledging such an action to be but politic, at once agreed. His only wish was, he said, to see Roland de Brabancon, in whose future he took so great an interest, united to the maiden of his choice, and thus to render two young people happy: urging also the necessity of matters being hastened, as he who wished to bless their union felt the hour to be fast approaching when he should be called upon to deliver up his soul to God.

The Lord of Kirton, who, although taking an active part in the government of his country, being about to become one of the projectors who designed to moderate John's arbitrary rule, and to subdue the tyranny he exercised over his kingdom—yet felt his health and spirits waning, realized how necessary it had become that protection should be provided for his daughters, which might replace his own, should he be taken from them. He therefore gladly arranged for Isabel a speedy marriage, and acceded to the wishes of her sister by surrendering her to the care of Holy Church. And so, in a marvelously short space of time, Frances found herself an inmate of the convent at Davington Abbey, where she awaited in patient hope the day for which her soul from infancy had longed—a longing which the priesthood lost no opportunity to foster, for the Lady Frances was a richly-dowered maiden—the day when she might bid farewell to earth, and become the Bride of Heaven!

The reception-room at Davington Abbey witnessed the parting of the novice with her father and her sister, joy beaming on the countenance of the one, and regretful sighs they all vainly sought to stifle rending the hearts of the departing twain.

From Davington De Clere proceeded with Isabel to Canterbury, where the happy De Brabancon awaited with impatience the advent of his lovely bride.

Beneath the holy fane Augustine founded the knight and lady met. Within the tabernacle which represented the centralization of the Christian faith, for the first time since they plighted their troth beneath the moonbeams in the Myrtle Grove, the lovers stood, hand clasped in hand, heart beating against heart, together.

With joy beaming in his smiles, hope animating his eye, Roland de Brabancon led unto he altar Isabel de Clere, the Kentish maiden. And a happiness pen hath not power to describe, nor pencil to portray, illumined with rays of glory the path their footsteps trod. There is a halo around the first pure love of hearts like theirs more sacred than that which gilds the brow of him to whom the Christian zealot knees, as they stand upon the threshold of the new life which is about to dawn upon them.

A little while, only a little while, and the wish of the Archbishop was accomplished. Within his own private chapel he pronounced the benediction, and united two young, loyal hearts in the holy bonds of wedlock.

And the twain who knelt before the Primate at the altar arose one!

Scarce was the ceremony concluded when tidings reached the little assemblage that the king had returned to England; for, spite of the secrecy of De Clere's movements, it had been discovered that he had journeyed to Canterbury on a visit to the Primate. At this news, so unexpected, and so disastrous to their future, the young wife and husband were indeed dismayed; but when William, Earl of Pembroke, advancing, called upon the Lords De Clere and De Brabancon, as true patriots, to join at once "the army of God and Holy Church," they, equally with all others present, acknowledged immediate action was necessary, that the time had arrived when their country needed brave men and true to take up arms in its defence, to array themselves upon the side of liberty and right, and to teach John he might no longer be "King and Lord of England." And Isabel de Clere, stifling the yearnings of her woman's heart, stepped nobly forth, and bade her knight array himself for conflict, acknowledging, even in that trying hour, that his first duty was to his country. And so De Brabancon quitted the cathedral with the Lord of Kirton, and, together with the knights by whom they had been summoned, set out for London, leaving his newmade bride alone with grief. The momentary excitement over, her patriotic ardor quelled, Isabel felt the full force of the calamity which had separated her once more from all she loved. Even in her hour of joy had the blow fallen, and hope once more gave place to fell despair. At the very altar's foot had her husband been torn from her, and, with a shriek of agony, the already widowed bride fell motionless before its holy shrine.

CHAPTER XVII.

Isabel Soothes the Dying Moments of the Archbishop.

Scarce had the events recorded in the last chapter transpired ere a new duty devolved upon Isabel, that of tending the dying Primate, for the end he had himself foretold was indeed advancing with rapid strides.

"Ambition, glory, fame, power! how transient and mutable are they," murmured the Prelate faintly to Isabel, as she watched by the sick man's couch. "Oh! I have run the gamut of them all, and the world for that has envied me; yet could it know the heart-burning and misery those same possessions carry in their train, even Envy's self would shed a tear of pity for his lot whose path of glory and of power lay so far away from the road of happiness. Glory, fame, power! they hung within my reach; I clutched the golden fruit; I thought I was the oracle of God and ruled mankind, when I was but a slave, the slave of vile Ambition."

"Yet grieve thou not," returned the gentle Isabel; "for in thy high estate thou hast at least held power to smooth the path for others; in many a lowly cot thy name is blessed for deeds of mercy done, and many an anxious heart relieved by thee shall wing its orisons to heaven, petitioning for thy future peace."

"Aye, something, gentle maiden, have I done, but all too little, for I sought a Church's welfare rather than the truth's advancement. I ministered to a rapacious priesthood, when the great cause of humanity should have claimed my care. I decked the Christian temple and the Christian altar with solid bars of gold wrung from the earnings of downtrodden men, and crushed out that purer metal which, fused, might transform its possessor into a demi-god—the immortal intellect. The immortal intellect, oh! it cries out against me, and bids me ask myself: Is all one vast mistake?"

"Is all what a mistake?" asked Isabel anxiously.

"The Christian creed, which points unto the Tree of Knowledge, and forbids aspiring man to taste its fruit—which tells of an immortal mind far nobler than the mortal clay in which that mind is set, yet bids man nourish the decaying principle, and starve the portion which hath eternity for its broad heritage. Is all of Christian life a fraud—its doctrine a mistake?"

"Fret not thyself with doubts and fears, my lord and father," rejoined his companion; "are we not told there is but one true faith"——

"Aye, we are told, but we are told by mortals like ourselves. The mighty future is behind the veil, nor man nor priest may lift it. Only death can solve the mystery, and from its bourne no man, nor priest, nor saint may whisper unto mortal ear that Death hath taught him. Farewell, lady; the hour is fast approaching when thou wilt be deprived of even my poor care; but in these hours preceding dissolution I have learned a lesson vigor and health had never taught me. Creeds and systems shall pass away, for they are valueless; but from their ashes shall arise a grand religion—the religion of Humanity and Freedom, whose only temple shall be the mind, and whose only shrine shall be set in the heart of man."

A little while, and the last few moments came. And well indeed Isabel de Brabancon's gentle care brought her its own reward; for in the presence of approaching death her sorrows were, for a time, forgotten; and, as she wiped the death-damps from the noble brow, something of her sister's saint-like resignation animated her breast, and led her thoughts insensibly to dwell on purer hopes than earth could give, and on a purer world, until at last Isabel resignedly took up her cross and bowed to the will of Heaven.

Only one short week from the time he joined the hands of those whose hearts had long been united—only a week, and the shackled soul, bursting the fetters which confined it to earth, had escaped from earthly sorrow! Only a week, and the Archbishop of Canterbury had cast his glory and his power into the Christian lottery where lesser bishops raffled for the prize, and where priest encountered priest, as each endeavored to place the Pagan symbol of the Fishgod on his brow.* Only a week and the Fitz-Walter, Primate of all England, had gone the path which humblest mortal treads.

CHAPTER XVIII.

The Lady of Kirton Manor.

The Archiepiscopal see vacant, the monks of St. Austin contended for the right to elect the Archbishop. Hitherto the ecclesiastics of the Church had refused to acknowledge that the inmates of the Abbey held power to judge their merits who aspired to archiepiscopal dignity; but in this case such opposition was set aside, and the monks, though secretly under Papal direction, chose Stephen Langton (utterly ignoring John de Grey, whom the King had nominated Primate-elect), and not only enthroned him Archbishop of Canterbury without the Royal sanction, but caused him to be created Cardinal, under the title of Saint Chrysogone, whereat King John was so enraged that he forbade him to enter the realm, following up his displeasure by seizing the Abbey at Canterbury, banishing the monks, and, what was a far more important matter to both Church and State, appropriating the revenues.

The Abbot, with whom our heroine had found refuge during the enforced absence of her father and husband, conveyed his niece, in the midst of all this turmoil, to the Abbey at Davington, where she was at once granted asylum, and where, but for the irksome and tedious routine of convent life so opposed to her natural tendencies, which were animated and free, she dwelt for a time in peaceful companionship with her sister.

But Alexander the Abbot and his colleagues were not inclined to yield tamely to the monarch's vengeance, especially as a principle was taking root in England which was calculated to diminish regal power, to curb monarchical tyranny, and to spread the blessing of (comparative) freedom throughout the land.*

The monks, therefore, appealed to that crafty and ambitious pontiff, Innocent III., who at once protected them and ratified their choice, at which John was so enraged that he forwarded messages of defiance to the Pope, who, in consequence, placed the whole kingdom under an interdict.

It was in turbulent times like these that the crushing news was communicated to Frances and Isabel that the Lord of Kirton (who had never entirely recovered from the shock of his bereavement) had succumbed beneath the fatigue and excitement under which he labored as a Baron in the "Army of God and Holy Church."

The sisters were holding converse together when the blow fell; and simultaneously realizing they were orphans, each clasped her arms about the other in mute assurance of protecting love; and as they wept—the elder with restraint, as befitted one who, though a novice, was yet under conventual discipline—the other, yielding to passionate grief, sobbed out:

"He, too, is lost to me. Frances, sister, I have only thee; let us be all-in-all unto each other now."

These words recalled Frances to her duty. In an instant she realized the sacredness of her vocation, and, suffering religion to triumph over nature, she relaxed her embrace, and coldly repulsed Isabel; and she, whom the sudden and disastrous tidings had caused to betray that in her heart still lingered a women's weakness and a sister's love, fell upon her knees and entreated pardon for the crime.

Then, rising, with all traces of her sorrow gone, except the sorrow for her recent sin, she coldly said:

"Not all-in-all unto each other, Isabel, for that were worldly affection, and we are taught to break away from earthly ties and to renounce our kindred. For this, our father, it is our duty to bear his loss as befits followers of Christ, who hath prepared a mansion to which we may not enter unless we give up all for His dear sake. Isabel, take up thy cross, and dry thy sinful tears, or shed them but in penitence for thy guilty sorrow. I tell thee thou and I must be no more unto each other than twin-culprits seeking mercy. All-in-all unto each other! thou hast forgotten, surely, I am on probation to become the bride of Christ!"

"Let it content thee that thy bridegroom awaiteth for thee. I, too, have hoped; but most delusive to me hath been the spell. I was Roland de Brabancon's bride; but woe is me; even at the altar's foot I lost him, as I have lost all I held most dear."

"Then down on thy knees, my sister, and thank Heaven for that loss which saved thee from a crime!"

"A crime! Nay Frances, not——"

"Knowest thou not, Isabel, it is a sin to love, a greater sin to wed?"

"I cannot, dare not think so. To believe it were to cast reproach upon our parents' names. Nay, sister——"

"Be silent thou. That our parents by their marriage did offend Heaven and Holy Church we know; but it is not for sinners such as we to be their judges."

"Marriage an offence to Heaven! Nay, sister, all the laws of Nature——"

"The laws of Nature are the laws of man, and are directly opposed unto the laws of Holy Church, which are the laws of Heaven!"

"Do, then, the laws of Holy Church decree that thou and I banish our father from our memory without one fond regret—he who loved us so well?"

"Even so, Isabel; but it, too, promises a mercy, a bright hereafter."

"And do the laws of Holy Church bid thee refuse thy sister comfort in this most crushing grief?"

"Except that offered in a future life. O cling, my Isabel, even as I do, to the hope which hath eternal joy for its inheritance, and banish all the fleeting cares of earth."

"I cannot, sister; thy holy laws but mock my sorrow; I cannot yield me to their harsh decree. Thou, in thy Christian pride, may trample all the laws of Nature down, but in my breast they reign triumphant; to me they form a holier creed than that thy faith proclaimeth, for they sanctify and bless the heart's affections, the purer part of man."

"No more, sister, no more: thy words to me are blasphemy. Time will soften thy heart, and faith will reign where now it sadly wavers. Anon thou wilt repent the storm of human passion thou dost suffer to rage within thy breast."

And Frances, coldly waving her sister away, applied herself to her devotions.

At this juncture Isabel was called upon to quit Davington, in order to take her position as the Lady of Kirton Manor.

Bowed by her sorrow, the youthful heiress entered the baronial hall of her ancestors, and, as she trod its lofty corridors and heard no footsteps save her own, beheld no face smile on her, she for the first time realized how utter and complete the loneliness of her future life must be.

"Alone! Oh, must I ever be alone?" she moaned. "Alone! no human being to look brighter at my approach, no kindred soul to cherish or to love! Why, then, the world hath surely winged its keenest shaft; in all its quiver it hath no arrow can pierce more deeply now!"

All hope of her husband's return had long vanished from Isabel's breast, since he had again disappeared; and well she knew it was by John's treachery. But what had been his fate, or even if he were still living, she could not discover; and as she contrasted her fate with that of her sister Frances, her splendid solitude with the retirement of the cloistered nun, she forgot the passion which had agitated her soul before she quitted Davington; and, remembering only the calm and peace she found within its walls, she involuntarily sighed:

"Yes, my sister, thine, not mine, was the better choice, and thine the purer hope!"

Then, turning in the direction of the Fairies' Dell, that spot so long neglected, and which she last visited, holding loving converse with her sister, Isabel of Kirton once more entered the arbor in which she had spent so many happy hours; but entered it alone—from all the world, alone! And—

"The lady sits in her lonely bower, while the perfume-laden air
Fans her soft cheek, and the sunbeams play in her wealth of golden hair.
Her thoughts are beyond the ocean wide, with her cavalier so gay;
She lists for the tramp of the charger bold, her knight-errant's gallant grey.
'Ah, lady, in vain you listen and wait;
'The daylight is fading, the hour grows late!"

Long did the Lady Isabel, the Lady of Kirton, sit within her bower, wondering on the words which had been recalled to her memory—the words of the ballad in which Cyvrangon had foretold her destiny. Three of the visionary's prophecies had been fulfilled ere yet scarce womanhood had dawned. She had indulged in her brief day of splendor, and the bitters had far—oh, how far!—outnumbered the sweets. Her hour of love was past, and in her heart only the void remained—the void no other sentiment, no other joy, could ever adequately fill. The shipwreck of all her hopes—ah, indeed she had foundered there. Yet still remained a night of terror. She feared it not. "Let it come when it may," she murmured; "for naught can harm me now. I am past hope. A broken heart! Ah! did I say she was past hope?" she widely cried. "In Cyvrangon's last prediction, a broken heart, there is still hope for me! Cyvrangon, Faid, Draoi; oh! why is he not here to tell me how soon the end will come; how great the suffering must be ere a woman's heart can break!"

Not until the shades of night closed around her did the Lady of Kirton quit the arbor within the Fairies' Dell; thence, waiting, ever waiting for the end to come, she wandered restlessly the paths familiar to her childhood, murmuring still: "Oh, why is Cyvrangon not here to tell me how great the suffering must be ere a woman's heart can break!" Suddenly she arrested her steps, for she perceived she had reached the moat; and yet one other stanza of Cyvrangon's prediction rushed to her memory with minute distinctness:

"The lady walks by the castle moat with silent
step and slow;
Naught is heard save the screech of the distant
owl, and the wail of the waters low.
She pauses a moment; she fancies she hears
his footstep, his voice again;
It is but an echo borne on the breeze; she waits
for her lover in vain.
'Haste, lady, forsake the bank's glittering
sheen;
The water is dreary, the night air keen.'"

(TO BE CONTINUED.)

* The bishop's mitre, as worn to this day, is the symbol of the Fish-gods, Dagon and Oannes, and is one of the many pagan emblems which have been patched on to the garment of Christianity.

*I allude, of course, to Magna Charta.

The Lesson.

A soul went drifting away, away,
At the close of day, when the tide was low,
From the night of earth to the heavenly day,
And that shore where the tides forever flow.

Oh, long had that dear soul served on earth,
With love and prayer, and a steadfast faith,
'Til the time was ripe for the heavenly birth,
And he came to his own o'er the sea of death.

And now he is nearing the blessed land
That his earthly visions had long foretold,
His faith looks out toward a silver strand
And the city whose streets are gleaming gold.

But what is the scene that his spirit greets?
A crystal river and pearly gate?
And shining beyond, the golden streets
Where glorified angels his coming wait?

Ah! just as he touches the gleaming sand
He wakes from his glittering earth-born dream—
He feels the grasp of a friend's warm hand;
The faces of dear ones upon him beam!

All the loved and lost of the bygone days
Are gathered to meet him upon the strand;
There is gladness and love in their raptured gaze,
As they welcome him into the Summerland.

And among the friends of the long ago
Are souls who had fallen along life's way;
Yet their robes are pure, and their eyes aglow
With the light of a heavenly peace to-day.

And clearly 'mid notes of the happy song
That welcomes him unto the Spirit-land,
And sweetly their voices are borne along;
And true is the clasp of each loving hand.

And that soul was mute with a great surprise,
And he pondered deep: In that blessed throng
There is never a wing—nor a shining guise—
In their chorus no word of redemption song.

And over that beautiful Spirit-world
He walks with the loved of his youthful days;
But never a glimpse of the gates empearled,
Or golden pave, met his searching gaze.

No sparkling crowns, and no harps of gold—
Nor gleam of a city's jeweled walks—
But a land whose beauty can ne'er be told,
Where the golden light forever falls.

Now up from the shore of the jasper sea
There cometh a spirit whose earnest face
Speaks love and pity beyond degree,
Alight with a tender, majestic grace:

"Thou wert long in the vineyard, brother dear;
I had welcomed thee first to our happy shore,
But the cry of a lost one reached my ear,
And I hastened to pilot her safely o'er.

"Oh, deep was the night of her grief and pain,
And high did the waves of her Jordan roll;
But none ever calleth for help in vain—
And I left the saved for the sinking soul.

"Dark, dark is her robe with the stains of sin—
By endeavor and tears shall the cleansing be;
For none to my glory may enter in
'Til their spirit is laved to sweet purity.

"To the height of the wish is the measure given
Of knowledge, of love, and service, and truth;
And the dead of earth are the angels of heaven—
Their wings are the swiftness of eternal youth.

"And who shall the pathway of wisdom tread,
Hath entered already the golden street;
Who doeth good deeds, too, around his head
Their halo appeareth, a crown complete.

"Who leadeth the sin-blinded unto the right—
Who ceaseth from doing and thinking the wrong—
That soul is enrobed in his garment of light;
His joy is the swelling redemption song.

"And the beautiful stones on the nether wall—
Of Jerusalem, heavenly city fair,
Are delved upon earth, and mortals all
Must bring for its building a jewel rare.

"Now rest thee, my brother, and soon shall come
Thy strength and the lightness of youthful days;
Thou shalt find thy task in the heavenly home,
For work is the heavenly song of praise.

"When cometh the call, thou wilt rise and go,
If it cometh to thee from the sphere above,
Or cometh to thee from the earth below;
For thine be the errands of heavenly love."

[This poem was given through the mediumship of Mrs. Fannie McConoughey by her guide, Frederick Mason.

MRS. LOUISE P. SCHOFIELD.]

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SPIRITUALISM IN MINNESOTA

A Historical View—An Interesting Account.

TO THE EDITOR:—Having been urged by a number of friends both in St. Paul and Minneapolis to write up a short history of the advent of modern Spiritualism into Minnesota, for publication in THE PROGRESSIVE THINKER I will in as condensed a form as possible relate some of the circumstances and facts which led up to the calling of the First Spiritualist Convention ever assembling in the State, held at Faribault, September, 1868.

Settled in Mankato in the fall of 1860, just previous to the outbreak of the war of rebellion, opening and conducting a hotel business in those times that tried men's souls, when preparations for war was the topic at the front everywhere, and religion and kindred subjects were relegated to the rear; having first commenced the investigation of the phenomena at Laporte, Ind., in 1849, continuing my investigations at Lasalle, Ill., and afterwards at Chicago until emigrating to this State. During those turbulent war times Spiritualism was unheard of so far as the writer is aware of, in the State of Minnesota. Towards the close of the war, by mere accident, I learned that Maj. Evans and family, of Garden City, were Spiritualists, and at our earliest convenience making their acquaintance, an intimacy sprang up between the families, and visits were frequent. On the occasions of their visits to our place we began to hold private circles, the Major being a medium.

I have now reached the point in this history the circumstances of which led to calling the convention. The Rev. Mr. Marshall, a Congregational minister, was a boarder at the hotel—had been a guest, as nearas my memory serves me, about one year—when the circumstances I am about to relate occurred. The Rev. Doctor being of a rather genial and social nature, often visited us in our family rooms, and had become so much one of the family as occasionally to enter our room without the usual warning signal. On one of these occasions on opening the door he beheld Maj. Evans and wife, Mr. and Mrs. Flower, and a young lady, seated at a table with hands joined, holding a spiritual circle. Discovering his mistake, he politely apologized and retired. A few days subsequently thereto he approached Mrs. Flower, requesting her to become a member of his church, stating as a reason for making the request that as she was occupying a prominent position in the community she could be of great value to the church. She evaded a direct reply to his request, and referred him to Mr. Flower. Coming direct to the office, he approached me thus:

"Brother Flower, you are a stumbling-block in the way of your wife."

I replied as follows: "Is that so, Doctor? If I could know wherein, I would step down and out of the way?" To which he replied; "Your wife would join our church, if you would also become a member."

To this I answered promptly that I could not attach myself to the church and look upon myself as an honest man. Not satisfied with this answer, he was desirous of learning the causes that prevented my taking so important a step. An appointment was arranged for a meeting at a later hour, at which time I unfolded to him my views, fully setting forth the principles of the Spiritualistic philosophy as I understood it, without giving it a name.

After listening attentively until I was through, he rose to his feet and in a very solemn manner interrogated me in this wise: "Mr. Flower, am I to understand that you are a Spiritualist?"

My answer was: "Doctor, I have given you my honest views, arrived at through honest research and investigation; you can apply such name as your judgment dictates."

On retiring he remarked: "I will talk with you again on this subject."

Within a few days thereafter the Doctor came into the office, in a pleasant-appearing mood, saying: "Mr. Flower, it seems to me that it is hardly proper for a clergyman to be living at a hotel; not that I have any grievances to complain of, but that propriety would seem to dictate that I should remove to a private family."

"Very well, Doctor," said I, "you must be the judge of your own actions."

The change was effected, yet the world continued to move—the earth to revolve upon its axis—though quite early thereafter was observable a change in the atmosphere. A daughter teaching a select school reported a falling off, without apparent cause, of her pupils—young ladies—members of the churches, who previously were intimate at the house; and when this daughter dropped out, the school was discontinued. For a time there was a perceptible falling off in the business at the house.

At about this juncture a neighbor friend called and requested a private interview, the object of which was to warn me of impending danger. "Don't think," said he, "for a moment that I care a continental what your religious opinions are, for I do not, but I come as a friend. The report is rife through town that you are a Spiritualist; and from what I see and hear on the streets, your business will be ruined unless you make a public denial."

After listening respectfully until he had concluded, I thanked him for acting the part of a friend, and in reply said: "I have come honestly by my religious sentiments, and if I cannot enjoy them and maintain my business here, I shall be under the necessity of emigrating to more congenial fields; but I will say this: I am going to stay with you, and am going to live this thing down."

(Here allow me to digress a little from the direct tenor of this history, that I may point a moral. I stood like a rock by my colors—maintained my religious sentiments and my business—and four years later was elected alderman of the first ward—the most populous—of the city, and by a larger majority than any other alderman.)

the name of Mrs. Addie L. Ballou at Menominee, Wis. I immediately wrote her for terms to come to Mankato for a course of lectures; the answer came speedily, with terms at eighty dollars and expenses. The terms were accepted. She came, and on her arrival the largest hall in the city was engaged, and procuring posters I thoroughly posted the town, advertising the lectures. When torn down or mutilated (as they frequently were by Christian satellites) I replaced them.

At the appointed time for the first lecture the hall was packed, and in a trance Mrs. Ballou (God bless her!) gave a grand intellectual and scientific discourse. She remained with us several weeks, giving a series of lectures. In the midst of her lecture on the evening of April 15th, she paused and quite excitedly exclaimed: "I see great excitement in Washington!—a tragedy is being enacted!—it is in connection with the White House." This was the evening and the hour of the assassination of President Lincoln.

After concluding her lecture engagement, she returned to her family in Wisconsin, but later removed with her family to Mankato. Soon after her settlement there, on consulting together regarding the best methods for a general introduction of Spiritualism in the State, it was thought best, through notices in the *Banner* and *Religio-Philosophical Journal*, to request correspondence with Spiritualists whose attention had been attracted by said notices relative to calling a State mass convention. The method adopted proved a success. The convention was called to meet in Faribault, in September, 1868, and proved a real success.

At this convention a State organization was effected under the laws of the State, with a membership of sixty, and Brother Bangs, of Mankato, as first president. Arrangements were consummated to put a State agent at work in the field, to travel through the State giving lectures, soliciting membership and general work for the cause. After the failure of two or three agents to successfully carry on the work, Mr. J. L. Potter was secured at a salary of fifty dollars per month and expenses. Brother Potter served the association with eminent success six years and a half, never calling upon the officers for a single dollar, having collected his salary and expenses through collections at his lectures and subscriptions from members. The years of Brother Potter's services were years of great success, showing at the date of his resignation a membership of twelve hundred, and $800 due the association from members.

At this juncture arose, in connection with the affairs of the society, circumstances not pleasant to write of or think about. A little prior to the resignation of Mr. Potter, and while Spiritualism was in the heyday of its prosperity, Mrs. Victoria (Blood) Woodhull came among us, claiming to be the all and in all of Spiritualism, preaching her pernicious free-love doctrines to packed houses (mostly of the male persuasion), and by her magnetic, hypnotic powers led astray many good people, and created discord and dissension in the Spiritualist ranks, the effect of which was the final collapse of the association. Thus for a number of years there was hardly to be seen the breath of life in Spiritualism in this State.

About seven years ago a few of the old workers in St. Paul (and, I believe, in Minneapolis, at about the same date), believing the time for public action had arrived, organized the St. Paul Spiritual Alliance, under the laws of the State, as a corporate body, and have since been laboring quite successfully for the promulgation and upbuilding of the cause. Later, some three years ago, the subject of a camp-meeting association was agitated at Minneapolis by Dr. S. N. Aspinwall, Dr. T. Wilkins and others, whose names I cannot now recall. As a result of this agitation a temporary organization was effected, through which a call was issued for a mass convention to meet at Lake Minnetonka. At this convention a permanent organization was effected, and Dr. T. Wilkins elected president.

The two following seasons the meetings were held at Merrimac Island, some nine miles below St. Paul. This island not being very accessible (though the meetings were a success), and being very inconvenient for the people of the upper twin-sister, resulted in the organization of the North Star Camp Association, with grounds at Prospect Park, situated about equal distance from and between the twin cities, and under the management of Mrs. C. D. Pruden and N. C. Westerfield, two of the most energetic workers in the Spiritualistic field. These two camp-meetings, separated by about fifteen miles, and running at the same dates (a thing unheard of in the annals of Spiritualism), though partially successful, was evidence conclusive, from a business standpoint, that a union of the two associations was only necessary to make one grand successful enterprise for the whole northwest.

The union has been effected, with Dr. Wm. Wheelock as president—the right man in the right place. New grounds have been selected, and it is hoped to make it permanent, at Lake Como Park, a beautiful grove adjoining the park and within three minutes, walk of the lake, where there will be good boating and good music. Street cars will carry the people from either city for a five-cent fare.

In concluding this sketch, allow reference to be made to the efficient efforts of the officers of the Northwestern Association in placing it in its present sound and popular standing among the camp associations of the United States.

Without wishing to appear invidious where all are entitled to the meed of honor in their devotion to the best interests of the association, I feel that as a matter of justice the name of Brother E. Bach is entitled to special mention. As the president whose term expired on the closing of the camp season, July 31st, 1893, Brother Bach was an indefatigable worker, leaving an extensive business in South Dakota, several hundred miles distant from camp, and

I then began to cast about for an antidote. I procured a *Banner of Light*, and on looking over the list of mediums my eyes lighted upon putting in from a month to six weeks' time, in addition to much material aid for the cause. He was the unanimous choice of the meeting for a renomination, but for business reasons declined.

As I am concluding this recital, my musings carry me back to the date of the first convention, twenty-six years in the past. My thoughts bring vividly into view the genial faces of the many pleasant acquaintances formed there, and were it not for the knowledge acquired through investigation, of the continuity of life, sad indeed would be the reflections, so few remain upon the earth plane.

And in a few closing remarks I would call attention to one whose acquaintance I have cherished all these years as one of the most pleasant during the years of my long life, Mrs. S. M. Lowell, of Anoka, this State, of whom I speak, is a lady of refinement whom it is a pleasure to meet, and not only a pleasure but an advantage, as through association in her atmosphere there can be but spiritual advancement. Within the past five years she has been forced into the field work through spirit influences, and is to-day a very able platform speaker, capable of handling subjects presented by the audience, in a masterly and satisfactory manner, and is, as well, a fair test medium. Spiritualists through the southwest, the west, and the northwest: You will make no mistake in making engagements with the good sister. M. T. C. FLOWER.

St. Paul, Minn.

HOME-MADE MEDIUM.

Spirits Write Latin and Pass Flower Pots Through Solid Bodies.

THEY JOIN IN SINGING AND WHISTLE ACCOMPANIMENTS—A MESSAGE PREDICTING THE DEATH OF SENATOR COLQUITT.

TO THE EDITOR:—As set forth in the Dallas *Morning News*, by F. F. Foster, this city has a regular home-made medium in the person of Mr. R. C. Travers, who resides at the corner of Crutchfield street and Cottage Lane. Mr. Travers had been an out-and-out materialist all his life. He never had any use for spirits, but now he is a thorough believer in them. The cause of this great change in his belief in regard to the beyond has not been without good and sufficient reasons, at least to Mr. Travers himself and a large circle of his friends. By advice of Capt. J. C. Watkins Mr. Travers began about two months ago to investigate the phenomena of Spiritualism. With only his wife and two friends and himself to form a developing circle, sitting around a table in his own house, remarkable manifestations were obtained. At the first sitting he went into an improvised cabinet. Spirit hands were materialized and messages were rapped out by unseen intelligences. At subsequent sittings some very notable things were done. One evening two flower pots were brought into the room from the outside, the doors being closed at the time. Spirit forms have been repeatedly materialized and come out of the cabinet, wherein Mr. Travers was entranced. They were spoken to and were recognized by friends. Messages were written in Latin to persons present, none understanding that dead tongue, and when afterwards translated by those not at the sittings were found to be correct. Other messages gave numbers of residences, street and city where the spirit control had been engaged in business before passing to the beyond, and these were found upon investigation to be true.

"One of the most wonderful phases of this medium is the passing of solids through solids. A particular circumstance occurred one evening last week in this wise: A circle of twenty-five ladies and gentlemen were sitting in one room. The cabinet occupied the space of an open arch-way into another room. The cabinet was composed of a cloth-covered frame and it filled the door to within about a foot of the top. In the next room was an ordinary dining-table. This table was brought by the spirits into the room where the circle was being held without moving the cabinet. It was utterly impossible to have brought the table through the open space of a foot above the cabinet. Then a table-cloth was brought from still another room, all the doors being closed. Napkins and dishes, bake-pans, one of each kind for the sitters, were brought by the same power from different closets. All the while this was being done the sitters never let go of each other's hands and the medium was sitting in a dead trance in the cabinet, which itself was not moved nor disturbed. Every one present was convinced of the genuineness of the phenomena.

"Slates locked up in a refrigerator are by the same power brought out and written upon independently. Those sitting in the circle are touched by unseen hands. A tin trumpet is carried around the room and voices are heard through it. A tambourine floats through the air and is vigorously thumped by spirit hands. Spirit voices also join with the singing of the circle or whistle an accompaniment. Materialized forms come out of the cabinet and unite their voices with the singing. There are also many wonderful phases exhibited.

"Mr. Travers is a quiet, modest, unassuming gentlemen, not given to boasting of his new-found powers. He charges nothing for attendance at his seances, which are free to every honest investigator. Although he works every day at his business, he holds seances twice a week at his residence.

"Among many remarkable things he has foretold was a message predicting the death of Senator Colquitt, of Georgia, which happened near the time set." M.

Dallas, Texas.

A Sex Revolution, by Louis Waisbrooker. Radical ideas. Paper, 25 cents.

Concerning Clifton, Who Duped Hundreds in Chicago.

TO THE EDITOR:—A recent issue of THE PROGRESSIVE THINKER contained an article relating to one Clifton, recently engaged in the practice of fraudulent mediumship in the city of Chicago. Some years ago this man was known in San Francisco by the name of Wild. At the time of our introduction to him he was exercising some phase of mediumship other than materialization, and in our conversation with him we asked his opinion of materialization. His answer was that at some previous time he had been a materializing medium; he also said that if ever there was such a thing as genuine materialization he had not seen it. This frank acknowldgement of fraudulent practice he laughingly attempted to justify by saying that he had found it almost impossible to quit this practice, for, notwithstanding he tried to convince the multitudes who sought his services in this way that there was nothing in it, still they would not be convinced.

Subsequently, perhaps about a year, we found him again at work as a materializing medium. We attended one of his circles, and will say that if that exhibition was a fair specimen of his work, we cannot understand how anyone in full possession of his senses could require further evidence that Wild, alias Clifton, is a fraud of the first water. Surely his dupes deserve great pity for their unusual gullibility.

P. D. MERILL,
Santa Barbara, Cal.

To the Spiritualists and Liberal Thinkers of Chicago.

Dear friends, realizing that the time has come when our beloved cause should take its place with the foremost of advanced thought, The First Society of Spiritualists have decided to remove to some central location, accessible from all points of the city, and there hold one service (Sunday morning) for the promulgation of the philosophy of Spiritualism, and as we have already united in a National Organization, it is sincerely hoped that locally we may be able to carry out the same spirit, and make this a union service of all the Spiritualists in Chicago.

This will in no way interfere with the existing arrangements of our friends who hold their meetings during the afternoon and evening; but we feel that it will extend the spirit of investigation, and add materially to the success of each of these, for with the greater knowledge of the philosophy must of necessity come the demand for proof, and this must ever be found in the phenomena.

Thus, shoulder to shoulder in fraternal unity, we can teach and benefit the cause so sacred to us all.

Thus far the committee has met with unexpected success, and feeling sure that this movement is in the hands of the unseen world we look encouragingly forward to a realization of our higher hopes.

In order to bring this matter before you in a more tangible shape, you are especially invited to attend the morning service on Sunday, May 13th, at Washington hall, Washington Boulevard and Ogden avenue, where at the close of the lecture by the guides of Mrs. Cora L. V. Richmond (subject of which will be, "After Coxey, What Next?") a detailed statement of the plans and prospects of the committee will be laid before you.

In thus co-operating with us, we do not seek to interfere with any other meeting, but unitedly to labor, for the extension and growth of the cause generally.

And not only to the Spiritualists do we thus address ourselves, but to all interested in Psychial Research; to all friends of liberal and advanced thought; to all interested in this great subject impinging as it does, upon every pressing question of the day, we extend a cordial and hearty welcome, and especially so to the leaders of our sister societies. To these we would say: Co-operate with us, dear friends, in this grand rally for the truth. Everywhere the spirit of inquiry is around us. Hearts are yearning for more light, and as instruments of the unseen powers, let us prove ourselves equal to the needs of the hour, and by thus uniting our forces prove to the world we have a truth of which we need not be ashamed. C. H. CATLIN.

Chairman of Committee.

A MISSIONARY TRACT.

What is Spiritualism? How to investigate. How to form circles and develop and cultivate mediumship. Names of eminent Spiritualists; their testimony. An eight-page octavo tract, to give to investigators or any one who desires to know what Spiritualism really is. Price three cents, or $1.50 per hundred. Address the publisher, Hudson Tuttle, Berlin Heights, Ohio.

The secretary bird of South Africa can whip any snake twice its size. Stanley used to aver that the reptiles would crawl away from the bird's shadow in wild fear.

The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A trenchant presentation of the subject. Paper, 50 cents; cloth, $1.

Robbing the ostrich of its feathers is a cruel operation. The feathers are embedded so tightly in the flesh that each quill is covered with blood when it is wrenched out.

All About Devils. By Moses Hull. It traces the history of the theological idea of devils. Shows much research. Paper, 15 cents.

Frank Russell, of Cheboygan, Wis., has succeeded in domesticating a sea gull, which is now running about his farm with a brood of chickens, of no earthly use to anybody.

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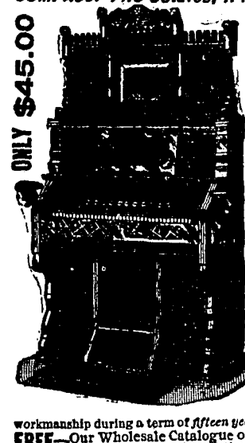
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SATURDAY MAY 12, 1894

What Shall the End Be?

Great anxiety very generally prevails to know the outcome of the popular uprising in all parts of the country, with the watchword of, "On to Washington!" It is apparent there is a concealed motive for this action, else the leaders are destitute of ordinary intelligence. If they are Americans, they know that thousands or even hundreds will not be permitted to enter the halls of Congress to present their grievances. They know the Constitution has made provision for their being heard by petition, and that it has provided peaceful means through the ballot-box for a change of rulers; that any other method is treason, and the penalty death.

The attempt to overawe government by a display of numbers would require the assembling of the majority of the legal voters of the nation to make the movement effective; for the dominant party was inducted into office a little more than a year ago by a large majority of the people legally expressed.

These popular uprisings usually end in blood. The French revolution of 1789 commenced with a cry for bread and a march of the rabble to Versailles to lay their grievances before the king. It ended with the life of the popular leader, Robespierre, by the guillotine—they who raised him to power were his executioners.

At the close of the war between France and Germany the laboring classes found themselves out of employment, and destitute of the means of support. Like idle men at all times, pinched by hunger, they thought to gain relief by extreme measures, with a readjustment of religion, science and government. They proposed a division of the coin, the wealth and the lands among associations of laboring men. Prisons were thrown open; the criminal classes, native and foreign, joined the mob. The leaders seemed to be governed by principle. They were soon discarded, and were succeeded by desperadoes, adventurers and outlaws. Resisted by the military, they set fire to the public buildings, pulled down ancient monuments and destroyed the choicest treasures of art. Explosives were called into requisition. They had everything to gain, nothing to lose by the revolution. In two months the strife was ended, the ringleaders were put to death and order was restored.

We have a heartfelt sympathy for the laboring classes, and that was one of the principal factors that impelled us to start THE PROGRESSIVE THINKER, that we might be instrumental in giving work to a certain number, and thus in a measure assist in solving the problem that is now confronting the American people—by lessening the ranks of the unemployed. But while the Dagos of Italy and the depraved and dangerous classes of other parts of Europe, are allowed to flow into this country by the thousands, any effort to afford permanent relief to the laboring classes will prove unavailing.

Well Received.

The address of Rev. Dr. Chunn, published in these columns two weeks ago, seems to have been received with great satisfaction by most, if not all of our readers. The age is a thoughtful one, and the people want strong utterances along the lines of modern knowledge. There is not a churchman in all the land who is not trying to adapt his thought, even if too cowardly to give expression, to the revelations which science is unfolding. Another age, and the vampires who made death a gateway to endless woe will have given place to those who see it an unfolding to a more glorious life, else, with the Buddhist, an eternal Nirvana.

Donizetti was his own librettist. Several acts of Lucia and La Favorite, as well as of other operas, were written by him, the libretto furnished not suiting his views of whatit should be.

What Is Truth?

If there is one question paramount to all others, it is the one which heads these lines, and the one which all would like to have correctly answered. Turn which way we may, take up whatever subject we will, and the inquiry: What is truth? stares us squarely in the face. Infinite wisdom alone can solve the problem.

In the every-day affairs of life we are frequently shocked to note the diversity of views on any subject. Entering party politics, there is the tariff. It has been an issue dividing the people ever since the Government was formed, and the solution seems as distant as the day it was first broached.

The money question has also engrossed the earnest thought of our ablest statesmen, as well as the common people. Sundry parties have had their rise and fall, growing out of the subject, and it is a vital question still. One party wants gold as a standard of value; one would prefer silver, and still another would prefer a mixture of each; while a fourth class favors a paper currency. Each party is alike honest in support of its favorite measure.

During slavery days one party favored universal freedom; another thought the black race was fit only for slaves; a third tolerated slavery because the fathers of the Government had made a compromise conceding to those who claimed property in his fellowman. All parties were conscientious; but the arbitrament of battle has settled the matter, it is hoped, forever.

In religious matters, we have a thousand varying sects. Who shall say which is absolutely right? Each has learned authority in its favor; each draws its arguments from a common source; and yet the wide discrepancy. Not a single issue between all these conflicting sects is settled. We are met at the very threshold of inquiry with a controversy as to the existence of a supreme, intelligible power.

Advance all along the lines of thought as far as we may, and we are confronted with conflicting views, and each inquirer wants to know: What is truth?

Not one is capable of answering the question to his own satisfaction, so the inquiry must go on, and as the investigator wants to be tolerated, we propose all the world unite on the platform of universal toleration, and leave all persons free to think, to speak, to write, to print, his best thoughts; that he shall not abuse nor impugn the motives of another for entertaining a conflicting thought.

Fountain of Monkish Forgeries.

Monte Casino is a celebrated Benedictine abbey, about midway between Rome and Naples. It is a large, square building of three stories, standing on the San Germano mountain. A temple of Apollo formerly occupied the site, and it was surrounded by a grove sacred to Venus. It is claimed that sometime in the thirteenth century it assumed its present importance; that now it has a library of 40,000 printed volumes, and 1,000 manuscripts, with 30,000 bulls, diplomas, charts, etc. It is a great school of learning for Catholics, the seat of a monastery, and here, it appears, were fabricated nearly all the early church histories, the production of the Christian Fathers. Here the classics were either written or interpolated in the interest of Christianity, and nearly all of our sacred literature was either manufactured there or reconstructed so as to bear few if any of the original earmarks. Scholars who wish to investigate this subject will read Prof. Edwin Johnson's "Rise of Christendom," and his "Antiqua Mater a Study of Christian Origins," with delight.

Statistics of Illegitimacy.

Statistical tables make sad revelations to those who study them understandingly. The whole country stands aghast with the disclosures growing out of the Pollard-Breckinridge trial at Washington. It is a case to make angels weep. The defendant, a member of Congress, a leader in church circles, the special champion of the closing of the World's Fair on Sunday, because it was in conflict with a law of God, and yet there has been no case since the great Beecher trial which has so debauched the public mind.

But casuists who trace wrongdoing to its proper source, see in all these social outrages the natural outcome of a false system of theology. Possibly American statistics have furnished no direct reports on the subject of illegitimate births, but foreign countries have done so. In Prussia the reported illegitimates are one to 10.78 among Protestants; one to 16.35 among Catholics: and one to 40 among Jews. The less superstition, the less crime.

A Sad Lesson.

Max Muller, in his "India; What Can It Teach Us?" page 53, of Lovell's edition, says:

"According to statistics, the number of capital sentences [annually] was one in every 10,000 in England, but one in every million in Bengal."

Prof. Muller, in a note on the same page with the above, citing Elphinstone's "History of England," says:

"Of the 232 sentences of death, 64 only were carried out in England, while the 59 sentences of death in Benga were all carried out."

Instead of our teaching India Christianity, with such results as statistics show follow in England, should not India teach us humanity? A hundred times more crime in model England, with its Christian civilization, its schools and churches, than in what is stigmatized as semi-barbarous India, makes the opposers of crime sympathize with the Orient, and wish they would flood the Occident with missionaries who would teach us to honor God less and man more, provided our crime has its root in a false theology, as facts seem to indicate.

Frank T. Riply will lecture and give tests at 11 Ada street, Lodge Hall, each Sunday, at 2:30 and 7:30, and Tuesday evenings at 7:30, during the month of May.

THE HIGHER CRITICISM.

A Lucid Analysis of the Same.

An Important Question Answered.

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THE ETHICAL TEACHINGS OF JESUS—OLD MANUSCRIPTS—THE CLERGY—ECCLESIASTICAL AUTHORITY.

When the Minister's Alliance of Kansas City takes up and discusses in tolerant spirit the question of the Bible and its inspiration, the critics of these Sunday mentions are answered, says Col. R. T. Van Horn in the Kansas City *Journal*. All liberal and earnest minds will hail this action and accord to the clergy all honor for the example afforded. It matters little in the larger sense what are the individual views expressed, and it is not the purpose here to approve or criticise what was said by any one. The important consideration is that the question was discussed in a tolerant spirit, and treated as a subject for honest religious difference, let alone on grounds of scholarship and historic accuracy.

That is all the intelligent and progressive non-churchman has been contending for. The ethics underlying the teachings ascribed to Jesus have never been opposed, for they are the common property of the good in all ages. Neither does any intelligent person deny the great importance of the Old Testament as a record of a great and extraordinary people, of their religious unfoldment and material civilization, as well as their remarkable culture in an age that, to our conception, was crude in development.

It has been the teaching that these old manuscripts—collected and edited in an age when the art of printing and preservation was unknown—must now be taken as absolute truth and enforced by all the sanctions of even physical power as an inexorable rule of life and conduct, that the educated world has objected to. For a hundred years these objections have been denounced as infidel, as skeptical and as inspired by that medieval sacrecrow—the Devil. But now, when, under the auspices of "The Higher Criticism," the clergy give tolerance and hospitality to the same question, we can see how far the world has really moved along the lines of rational culture and ethical common sense. That some still refuse to yield is not in discussion, but it is the fact that a man may insist on reading the Bible in the light of historic, philosophic, scientific and literary knowledge without "losing his soul," and that the ecclesiastical profession can discuss the question like gentlemen who honestly differ upon any other subject.

What is the first result of this toleration? That the clergy may think for themselves. In our civilization—our Christian era—the clergy have been the great teachers of the people—the shepherds in the real sheep-meaning of the term. Yet these shepherds have never been allowed the liberty or luxury of thinking for themselves. They have—all of them—been first trained to accept certain defined doctrines and dogmas, and then "ordained" to teach that, and that only, as truth. And whenever there was a revolt or "reformation," the reformers imposed their new ideas upon their own followers. There has never been any individual freedom among ecclesiastics—all have had to teach some prescribed dogmatic authority. Some people never could understand why the mother church should be repudiated as the sum of all that is wrong, and yet the Scriptures that had been in her sole keeping for more than a thousand years be and remain the infallible revelation that is claimed for them. Yet it is such things that intelligent, conscientious men have been burned at the stake for thinking, and in the last decade of the nineteenth century ostracized for teaching. The fact of the higher criticism is the beginning of the end of the intolerance and bigotry—and it is a blessing.

But it is going to have another result: It will admit the clergy into the ranks of modern progress and to fellowship with the controlling intelligence of the age, from which, professionally, they are now debarred. Let us not be misunderstood: We recognize at once the educational eminence of the clergy and their special rank as cultured and accomplished members of the intellectual class—but they are not allowed to teach as such. They associate with the learning, the culture, the science and the thought of the age, but they teach dogmas out of harmony with our science and civilization to the people. The higher criticism will soon allow them to be eclectic in the pulpit.

The underlying fact of ecclesiastic authority is that the people, the public, are ignorant—and like children, to be instructed. This mistake must be discarded. It will not be long until we hear a preacher begin his sermon with: "My brethren, if I am correct in this assumption," or "if you agree with me," etc. What vast centuries will have been travailed with when he hear such expressions; yet it is just what the higher criticism means, and preaching then will be such that people will not have to pay fifty cents and a dollar on lecture nights to hear the truths or speculations of science and philosophy, when they can get it through pew rents. This is one way of presenting to the hunger of modern society something that the mental pepsin craves to act upon, and it accounts for the dearth of congregations on days when gossamers take the place of feathers. There is nothing in nature that is not religious—for it is the work of the Creator. Then why should the public teaching be confined to the question of "sin?" Is it not after all a human instead of a Divine Ideal—a conceit instead of an obligation or duty—held to be imposed?

There is a widespread inquiry now agitating the minds of thinkers, and it has a profound philosophy involved in it. It is this: Why should the young, who, in the atmosphere of a moral and refined home, never hear an allusion to or discussion of "sinful" habits or topics, be introduced to them in sermons and in the name of religious instruction? That portion of the decalogue directed to social acts is for police regulation rather than ethical teaching and spiritual culture. Yet they too often form the staples of the discourse against "sin." Denunciation, whether applied to a class or an individual, never brought out reform or ever saved a soul. The everlasting burnings proclaimed for fifteen centuries only served finally to banish the belief in hell utterly from the minds of all peoples who possess spelling-books. Nor has the terror of the law stopped the other crimes denounced in the decalogue. Is it not time, then, that teachers should try some other influence? Hell is a myth, Jonah and the whale a joke, but the Sermon on the Mount is a joy forever, coming more and more into the practical thought of men than ever before. Is there not a lesson of higher criticism in this?

But there is another good result to flow from this spirit of criticism and charity: The world will get rid of sectarianism just in degree in which this spirit spreads. The sects have been the bane of progress. There is no sect in science, no creed in knowledge, and these are but another name for religion. It is only when they become professional that we have bigotry and intolerance. The only objection urged against Paul's teaching at Ephesus was from the professional image-makers—the bread and butter brigade of Diana—and so it is at this day in regard to these sects. Once introduce the spirit, the broadened culture and the fellowship of literary taste into these topics and the religion of the age is freed from its greatest disabilities. Man is by nature religious, just as much so as he is gregarious. Morality is a born instinct, not a thing of revelation nor cultivation merely, and all that is requisite to its ascendancy is to give it natural expression. Asceticism is the mother of hypocrisy and the suggestor of uncleanness. The idea of salvation by suffering was born of barbarism, just as bravery with the savage is cultivated and exemplified by mutilation of the body and the self-infliction of torture. The two are twins and inspired from the same primitive ignorance. And it is really out of these conditions that the "sins" of luxury and dissipation are born. The one is the extreme of the other. For centuries men have been taught that happiness consists in idleness and the enjoyment of its pleasures. The heavens as well as the hells of the world's sects and creeds are the crudest and most childlike of all inspirations—for all were the outgrowth of these barbaric conceptions of virtue and its opposite.

The higher criticism is the first step of the new dispensation within the ranks of the clergy—for it is an effort in the reform of the church. It has been the idea of the church in all ages and under every form of organization to reform the people—now the people are about to reform the church. And when we use the word church in this connection it is in the widest sense: We do not mean sects or Christian churches alone, but all—Brahmin, Buddhist, Christian, Mohammedan—for all have had one organic idea in common—to reform the people and to save them from "sin." The new age is to reform the church and lift it up to the plane of a common humanity, of which it is part—not apart. We will in another age find "sin" an obsolete word and the good old terms right and wrong once more assume their proper places. "Sin" is essentially an ecclesiastical word, and cannot appropriately be used except with that coloring. It does not belong to the layman or the non-churchman. It is in its use like the word "treason" in political parlance—it is meaningless unless used in one sense. It is a theologic word to conjure with and has had its day.

The world is growing better, because it is growing wiser, and no one can deny that as it grows in knowledge the bonds of its priesthood relax and the faster the old terrors of the law disappear. The character of God, as to popular conception, has radically changed within half a century. The words "father" and "love" are now the terms of endearment where "judgment" and "wrath" were once spoken with apprehension. And the higher criticism has been born of this progress and change.

There exists to-day one great obstacle to the rapid spread of this new evangel, and the effort should be to leaven those obdurate lumps of intellectual inertia. We mean the endowed colleges and universities where the old bigotry and intolerance are entrenched behind the statutes of corporate descent. To get the salaries attached to these endowed "chairs" men must teach what the endowers believed. Abolish these Dark Age citadels and educate the pulpit in the colleges of the people, and the higher criticism will become the new gospel that we read about at Bethlehem, but which is not found among the endowed institutions of the nineteenth century.

Still it is at work, and it comes like all other blessings to the race, through the freedom of individual mind and conscience—free manhood. Much of the "infallible truth" and "revelation" we read about was decreed and made binding on humanity by men who could not even read it themselves. The intelligent world knows these facts to-day, and will not submit to the dictation longer. And so it is that the higher criticism has been born, which is to bring the clergy and people into sympathy, and abolish forever the abuses that have grown up out of that relation—when bigotry ruled by sanction of ignorance. A mutual intelligence begets mutual respect.

Very Complimentary.

Watt's Literary Guide, London, England, has this to say of Dr. Brown's Researches in Oriental History, copies of which THE PROGRESSIVE THINKER still mails to any address on receipt of $1.50:

"The book is carefully got up and studiously conceived. The method is carefully but remorselessly critical, and the matter is obviously harvested by prolonged investigation. The literary style is vigorous, alert, and dignified. The author is to be congratulated upon producing a soundly erudite and effective book which merits an individual place among the anti-Christian classics."

Bishop A. Beals is now lecturing for the South Side Progressive Spiritualist Society. Good reports come from the labors of Mr. Beals.

Mozart was small and slight. His face was very thin and pale, and his nose, always prominent, became much more so from the extreme emaciation of his later years.

WHAT GOOD DOES IT DO?

The All-Important Question Is Answered.

And in a Manner to Cheer the Heart.

The question is often asked, in regard to spirit communication: "What good does it all do? If our departed friends can and do return to us and communicate with us, why do they not tell us what is to happen in the future? Why don't they tell us how to get rich?" etc. As to the first part of the question—"What good does it all do?" Ask you sorrowing mother if it did her any good, after she had laid her darling boy, the idol of her life, he for whom her prayers had been sent up, on whom she had lavished the whole great mother-love of her heart of hearts, to rest in the cold, cruel grave, to find that her boy was not in the cold ground,

"Where his pale form was laid, with many tears;"

that he was not in some remote far off heaven, where she could not reach him until she passed beyond the dark river; but that he was right beside her, invisible, perhaps, to her, but could and did place his soft, loving hand upon her cheek, her hair; that she could feel his loving arms around her neck.

Ask you husband if it did him any good, when he attended a materializing seance, and the adored wife of his bosom, who had passed on before, came to him and kissed him, whispered loving words into his ear, said words to him that no person but himself would understand, that he might have proof that it was surely his departed wife. Ask you despondent daughter if it did any good, when she visited a kind, sympathetic medium, to have her ascended mother send, through the medium, messages that no one else could understand but she, giving her words of loving counsel and advice.

Ask you loving brother if it did any good for his deeply-mourned sister, whom he had adored, to come to him, and thoroughly convince him that she had not left him forever, but that though her physical form was gone, she was beside him, his constant companion, as solicitous for his welfare and happiness as ever, and that now she would never leave him, but would stay by his side until he, too, laid aside the mortal for the spiritual body.

I had the good fortune once to be present in a materialization seance when a Scandinavian gentleman was called up to the cabinet, and a young and lovely woman appeared, kissed and caressed him, conversing with him in whispered tones for five or more minutes (in broken English). When she dematerialized he turned to the audience and sobbingly said: "Ladies and gentlemen, that was a girl that I was engaged to marry, in the old country, but she died shortly before the time set for our marriage. She not only told me her own name, the names of places we had visited together in the old country, but she talked to me in my own language." Did it do that young man good to know that his once affianced bride, his heart's idol, was his constant companion?

The knowledge of the proximity and companionship of our loved ones gone before, whom we know have entered a higher plane of life, and are being constantly taught and advanced by those who have been long in spirit life, makes better men and women of us. It creates within us an ambition to keep ourselves pure and moral, so that when our time comes to pass to spirit life, we may not be too far below them in the immortal plane of life. We are restrained from evil thoughts and passions by the knowledge that such would grieve our loved ones, and while we were careful to grieve them as little as possible while still in the mortal life, we are much more careful when we know that our every thought is known to them. And then the comfort afforded us by the knowledge that they are not sleeping in the cold, cheerless grave, awaiting the blowing of a horn in the "Resurrection Morn," ages hence, nor in a heaven so remote that no human can discover its whereabouts, nor in a lake of burning fire, punished by a cruel, priest-constructed God of vengeance, but near us, coming to us the instant a call is sent out from our brain to summon them, ready to console, advise and counsel us, warding off evil influence when possible.

Now, as to the latter part of the question: It seems almost an impossibility to get the idea into people's heads that the change called death is simply a disposal, a laying aside of this mortal body; that the passing out of the soul from the mortal makes neither a saint, a seer nor a prophet of anyone. The statement of the Apostle Paul that "We shall all be changed in the twinkling of an eye," seems to carry the idea to them that we are to be made into something else, something wonderful. What else does he say? "This mortal shall put on immortality; this corruptible, incorruption." In other words, we go to sleep in the mortal world and awake in the spiritual; we lay off the mortal body and assume the spiritual. He says nothing about our becoming angels with huge, awkward wings that we would not know how to use, saints, seers, or prophets, in "the twinkling of an eye."

Fix firmly in your minds the thought that we go to sleep, or lose consciousness, in this mortal world, and awake, or regain consciousness, in the Spirit-world, not one whit different from what we were here, and you will at once find the reason why we are not told all these things that human curiosity and avarice would prompt us to ask.

How many of our friends could foretell the future while here?

Any one of us can reason from cause to effect, and predict that, under certain conditions, such and such an event will take place; just so with those on the other side, only they have, probably, better facilities to see cause and effect than we.

How many of us would be happier or better could we know what the future has in store for us? How much happier would that mother have been had the medium ten or twelve years ago told her that her darling boy would go on before at the age of about twelve years?

"Oh!" you say, "she might have taken means to prevent it, had she known such an event was to come." How could she have prevented what was to be, and what was revealed to the entranced, prophetic vision of that medium? She would have been in misery all those long years, whereas, as it was, "Where ignorance is bliss 'tis folly to be wise." How many of us would be better or happier with the knowledge and power of gaining vast wealth? My observation teaches me that the accumulation of vast wealth has a tendency to make men cold, sordid, selfish and cruel, and for my part, I would not exchange generosity, benevolence, a sunny, sympathetic temperament, a love for mankind—the glorious brotherhood of man—for all the wealth of the Rothschilds, Vanderbilts, Jay Goulds and John Jacob Astors in the world. Nine men out of every ten throughout the country who are living in straightened circumstances would be mourned, sincerely, more than Jay Gould, with all his many millions, should they pass over at once. We are better as we are. Those on the other side can see that the knowledge of how to accumulate vast wealth would only be detrimental to us. Let us be contented with our lot, and then we will see what "good it all does."

P. W. ARTHUR.

Mrs. Adeline M. Glading.

No doubt the many friends of Mrs. Adeline M. Glading will be pleased to learn that she has successfully undergone, at the private Sanitarium of Dr. Joseph Taber Johnson, Washington, D. C., a very painful surgical operation—that of the removal of a large abdominal tumor of twenty-five years' growth.

It was her intention not to have it performed until September, but during her Washington engagement, after a careful examination, the Doctor advised her not to delay it until then, but have it done as soon as possible, as she was liable to pass over at any moment on the least excitement. Consequently, unknown to her family, she canceled her Anderson (Ind.) engagement for April and May, and left home to fulfill her March engagement, having in the meantime made final arrangements to undergo the ordeal.

Her family thought she was in Anderson until notified on March 26 that the operation had been successfully performed on the 23rd. For ten days her life hung by a thread, but her otherwise healthy condition and stoic nature pulled her through, and on April 20, less than a month, she was able to leave the institution a new woman physically.

Dr. Johnson is one of the most skillful surgeons in the country, and only to his skill and kind nursing, and by the help of the band of unseen friends of Mrs. Glading on the other side, is due her presence with us to-day.

On Friday, September 21, which will be the fourteenth anniversary of the first control of her main guide, "Hoolah," Mrs. Glading, in gratitude for her recovery, will give a public reception to her friends in Philadelphia, when she will re-dedicate herself anew to the work of the Spirit-world and begin her labors with renewed vigor and health.

The operation was a very dangerous one, and few surgeons would undertake it with any hopes of ultimate success of saving the patient's earthly life. Her quick recovery has been pronounced by the medical faculty as miraculous.

She was two hours and a quarter under the knife, which in ordinary cases requires but about one hour at the utmost.

In a few days, or as soon as it is safe for her to travel, she will return to her pretty country home near Doylestown, Pa., where she intends passing her summer vacation, and in the fall will be ready to resume her labors on the rostrum. November and December, January and April are the only open dates she has for the season of 1894 and 1895.

In the Heart.

If no kindly thought or word
We can give, some soul to bless;
If our hands, from hour to hour,
Do no deeds of gentleness;
If to lone and weary ones
We no comfort will impart—
Though 'tis summer in the sky,
Yet 'tis winter in the heart!

If we strive to lift the gloom
From a dark and burdened life;
If we seek to lull the storm
Of our fallen brother's strife;
If we bid all hate and scorn
From the spirit to depart—
Though 'tis winter in the sky,
Yet 'tis summer in the heart!

GEORGE COOPER.

The Return.

Once more the sun-kissed crowd we find
Upon the bleaching boards;
Once more the gladiators come
With bats instead of swords.
The clouds are quivering with the shock
Of that spontaneous cheer
Which wakes the world and lets it know
The baseball game is here.

Unheeded must our sages now
About the tariff talk;
The festive quorum may, unwatched,
Kick up its heels and balk;
And Coxey's army on the march
Inspire no trace of fear,
The country's wrapped in one glad thought—
The baseball game is here.

—Washington Star.

Romish Patriotism.

Mr. Bourke Cockran, a tool of Tammany and the Pope, recently came from New York to Chicago to enlighten our people concerning the nature of "True American Patriotism." After giving due attention to his fine oratorical phrases and glittering generalities, we feel impelled to arise and ask the orator: Is true American Patriotism compatible with allegiance to a foreign potentate—the pope—whose behests are to be obeyed in preference to the laws and government of the United States, or any other country?

Romish patriotism always has a string to it, and the pope holds the string. Romish oaths of allegiance are always with a mental reservation—in fact according to the teaching and decrees of the Romish church, such oaths are of no binding force on a good Catholic.

Romanism and true American patriotism are incompatible.

Mr. and Mrs. Perkins's meetings have been removed to hall at the corner Indiana Ave. and 31 st street, at 8 P. M., Sundays.

THE ROMAN OCTOPUS.

It Has Possession of Public Schools.

The Sisters In Their Ungraceful Toggery Teach the Catechism.

Bishop Ireland's Allegation that The Roman Serpent Is not Entwining Itself Around Our Public Schools a Lie.

ACCORDING TO THE BILL IN EQUITY FILED BY THE JR. O. U. A. M., IT IS ALLEGED THAT CHILDREN WHO ARE NOT OF THE FAITH CANNOT BE INSTUCTED EXCEPT UNDER THE GUIDANCE OF A NUN—SOME SENSATIONAL CHARGES

The action of State Councilor W. T. Kerr, of the Jr. O. U. A. M., in carrying his crusade against nuns teaching in the public schools into the Cambria county courts, as reported in yesterday's *Leader*, was freely commented upon in Pittsburg last evening. Various opinions were expressed upon it, but all were more or less colored by the person's religious views.

The petition on which the injunction was granted was presented by Attorneys T. H. Baird Patterson and A. D. Wilkins, Esq., of Pittsburg, and H. W. Storey, of Johnstown, representing seven citizens and taxpayers of Gallitzin borough, who appear as plaintiffs in the suit. The application was presented before Judge Barker, at Ebensburgh, Cambria's county seat.

The bill differs from the Riverside school case and recites:

That the defendants are the school district of Gallitzin borough aforesaid, a corporation, under the laws of the commonwealth of Pennsylvania; Michael Fitzharris, president; James G. Bender, secretary; Charles Quinn, treasurer; T. S. Troxell, J. I. Campbell and William Criste, the school directors of the said school district: and Sister Mary De Sales, whose worldly name we are informed is Clara Clark; Sister Mary Colletta, whose worldly name we have been unable to ascertain: Sister Mary Marcella, whose worldly name we are informed is Mary Preston; Sister Mary Gonzaga, whose worldly name we have been informed is Elizabeth Cunningham; Sister Mary John, whose worldly name is Mary Keenan: and Sister Mary Sebastian, whose worldly name we could not obtain, are not citizens and residents of said borough, but formerly itinerant teachers of the parochial schools of the Roman and Holy Catholic church, and now engaged, employed or acting as teachers in the public schools of said district, in said borough, under the circumstances hereinafter set forth. That said sisters are all sectarian or religious sisters of the order of the Sisterhood of St. Joseph, of the said church and have taken vows whereby they have renounced the world and have given up their worldly names and worldly interests, and largely such connections, associations and pursuits as ordinary individuals usually have in secular communities and society.

That the said school district and the said school directors thereof, in disregard of their duties and in violation of the law requiring public schools to be controlled, managed and conducted on a purely non-sectarian basis, on various days and at various times up to and prior to the time of the filing of this bill, have resolved that the said directors would employ no teachers for six of the rooms in the said public schools of the said district, except sisters of the Sisterhood of St. Joseph, of said church, and up to this time have employed and are employing the said six sisters aforesaid, who are also defendants, as teachers and instructors in said public schools, who, prior to said employment in said public schools, were religious teachers in said religious order in the parochial schools of the said Roman or holy Catholic church, and who are now in the employment aforesaid, receiving or claiming the right to receive monthly pay as teachers in the public schools from the public school funds of said district of the State of Pennsylvania for the use of said Sisterhood of St. Joseph, and said school directors have actually paid, and do claim the right to continue to pay said religious teachers out of the public school funds of said district and of said State for the purposes aforesaid. That the said teachers, defendants above named, are members of said religious order of the Sisterhood of St. Joseph, of the Roman or holy Catholic church, wearing distinctive, characteristic and known religious garbs or habits as emblems marks or insignia of the religious order and church to which they belong, consisting of such black dresses, white capes, white coronets, crucifixes, rosaries, and waist cords, with tassels, as are peculiar to their religious order. That they still continue, while teaching in said public school, to wear said religious garbs or habits during school hours, and in the discharge of their duties as said teachers, and do teach and use their said garbs, insignia and emblems in such a manner as to impart to the children under their instruction certain religious and sectarian lessons and ideas peculiar to said Roman or holy Catholic church. That the said sisters, teachers as aforesaid, in violation of the school laws and Constitution of this State, applied for and received their certificates as such teachers, in their religious or sectarian names as aforesaid alone, and were contracted with and employed as teachers by said school directors in their said religious or sectarian names, and keep their school records, make their reports and perform their duties as teachers in their said religious or sectarian names, and the said board of directors and the said teachers have adopted rules for the government of said public schools and announced the same to the children in said public schools, whereby the children are required to address said teachers as "Sister," and call them by their religious names, with penalties for the enforcement of the said rules, and by similar rules the resident and other priests of the Roman or holy Catholic church are encouraged then, and do visit the said public schools very frequently, and take the books and hear the recitation of lessons by classes, and go around in the school-rooms and inspect the studies and work of the scholars individually, and the scholars are taught and required to rise and ad-

dress the said priests as "Father" and thank them for their visits, and request them to come again. That the catechisms of the Roman or Holy Catholic church and other religious instruction are studied and taught in said public schools before, during and after school hours, and that the catechisms aforesaid are furnished to the pupils of said public schools and placed in said public schools by authorities or representatives of the said Roman or Holy Catholic. That the said religious teaching is carried on under the supervision and by the said religious teachers, defendants aforesaid, and is permitted and allowed by the said school director, aforesaid defendants, and in a similar manner the said religious teachers aforesaid unlawfully use the public school building and the musical instruments therein, all of which being the property of said school district, for the purpose of teaching private pupils instrumental music for a money consideration, for the use of the order of the Sisters of St. Joseph before, during and after school hours.

That in pursuance of the control and management of the aforesaid schools in the manner as herein set forth, Grace Hysong, aged 13 years, Maud Hysong, aged 10 years, daughters of John Hysong, one of the plaintiffs aforesaid, are deprived of the use, benefit and education in said public school, for the reason that the said defendants will not permit the said children to attend the said schools unless they go to a school department taught by one of the said sisters; and that Frank Williamson and other children of David Y. Williamson and of other plaintiffs aforesaid, and of other residents, citizens and taxpayers, are deprived of the use, benefit and education of the said public schools by reason of the said sisters being employed as aforesaid, and teaching in their religious garb, emblems and insignia, and the use of the said catechism, and other religious instruction in said schools, against the protest of said plaintiffs and parents. That the said teachers, defendants above named, being members of the Sisterhood of St. Joseph, of said religious order, are by the rules, requirements, seclusion and training of said sisterhood disqualified from fully performing all the duties of teachers in common schools, as follows: That the same prevent and disqualify a sester from associating or conversing with a male over the age of 14 years, and consequently the scholars in room number seven, of said public school building, are all males, and taught by a male teacher, and in room number eight, taught by a sister, all are females; and in the other rooms taught by sisters there are very few boys and very improperly distributed, the result being that the scholars in all rooms are not properly classified and graded, so that the males, aged from ten to twenty years, are taught in the third, fourth and fifth reader in room number seven, and other branches in the like manner. And that from the same causes the said teachers are disqualified from teaching hygiene and physiology efficiently, and more especially to males over the age of fourteen years, as is required by the laws of said State. And said defendant directors, knowingly approve of said improper system and neglect of legal requirements in said public schools.

That the result of the management of said schools of said district by said directors and sectarian teachers is illegal, a transformation of the public schools into sectarian schools, and the maintenance and support of private sectarian schools out of the public school funds of said school district and of said State, and in furtherance of this illegal purpose the said defendants propose and have arranged after the present public school term closes to replace the same by parochial schools in said public school building, taught entirely by said sectarian sisters, defendants above named; all of which is in derogation of the rights of children, parents, citizens and taxpayers of said district and said State, in violation of laws aforesaid, and more especially in violation of the rights of conscience of said plaintiffs and their children.

That your orators allege that all said improper management, illegal actions and violations of the public school laws and constitution of this State on part of the said defendants cause and produce continuous and continuing, and will continue to cause and produce irreparable and irremediable injury and damage to them, for which they have no adequate remedy at law, wherefore your orators need equitable relief and therefore pray the court:

That a preliminary injunction, afterwards to be made perpetual, be granted against said school district and said district directors and each of them and their successors, restraining them and each of them from employing and continuing to engage and allow said teachers in said public school, and from permitting said teachers to remain in said public school as teachers, or otherwise, while wearing said garb, habit, emblems or insignia, or in a known religious or sectarian capacity, and restraining them and each of them from permitting the use of said sectarian catechisms, or any sectarian books, as books of instruction in said public schools, and restraining them and each of them from the use of said public school property, in any way for sectarian purposes, and restraining them and each of them from continuing to employ said teachers under said certificates, issued as aforesaid in their religious or sectarian names.

That an injunction be in like manner granted against said teachers, and each of them restraining them and each of them, from continuing to act in the capacity of teachers, or otherwise, in said public schools while wearing said garb, habit, emblem or insignias, or in a known religious or sectarian capacity, and restaining them and each of them from using or furnishing for use the said catechisms, or other methods of sectarian instruction in said schools, and restraining them and each of them from causing or permitting the pupils under their charge to address them or others by any sectarian title or name whatsoever, and restraining them and each of them from using or permitting the use of said public school property for any other than free, common public school purposes.

That an injunction be in like manner granted restraining defendants and each of them from in any way or manner, directly or indirectly, appropriating or using the money raised for the support of the public schools of said district for the support of any sectarian schools, or any sectarian school purpose, or for any purpose other than the support of the free, common public schools of said district.

That an order be granted compelling said defendants to answer this complaint under oath.

The preliminary injunction was granted.

From the above clipping from the Pittsburg *Leader*, of Sunday, April 29th, it would appear that there are those who are not inclined to hand over the public schools to the Romish Octopus without a struggle. The cry of religious bigotry, no danger, etc., is losing its force, and the people are beginning to think and act. It is a source of wonder that the cunning, crafty Jesuits could have made the fatal mistake of springing their plans too soon, and that, too, in such a Protestant stronghold as Western Pennsylvania. It has aroused public feeling and will strengthen the A. P. A. and Jr. O. U. A. M. to a very material extent. It is a case of cunning overreaching itself, and coming so soon after the Riverside school affair of Pittsburg, has set Romanism so far back that it may never catch up with the procession. "So mote it be. M. R. CRILLY.

DOWIEISM.

As Manifested in Chicago.

The advent of Rev. John Alexander Dowie, alias Dr. Dowie, furnishes the data for a new ism, which, for convenience and to give the discoverer due credit, we call Dowieism. The main features of this new ism are, that all evil had its origin in a personal Devil; that the only way to cure that evil is by faith; that Dr. Dowie can so cure all except Spiritualists, and that all other healers, including Christian Scientists, Spiritualists, regulars and un-regulars, are no good. He differs also from the society that knocks the Devil out of their wives by thrashing them, for he does nothing but pray.

It is not our object to antagonize Dr. Dowie. If he does any good, we rejoice in that good; and if any persons are relieved from the evil which, according to Dowieism, the Devil has brought upon them, we sincerely congratulate all such persons; but we despise that narrow partiality and egotism, not to say ignorance, which this man has so arrogantly and maliciously displayed.

Every well-developed mind knows that the law of nature through which man is evolved and to which he is subject, is one and inviolable. To live in harmony with that law is health, but to live out of harmony with it is sickness. The science of healing consists in bringing back the sick or inharmonious into harmony with nature. This is one and the same thing, no matter how or by whom it is done. The sad thing is that so few, even of those who are instrumental in doing it, understand how it is done, because they do not know the laws by which spirit and matter are united and how the physique should subserve the spirit. But man is growing up to that and will, some day, be able to so live in accord with the law of his being that he will not need the physician.

The regulars, so-called, have been dealing with the physical regardless of the spiritual; therefore their success has been limited, while their charges are enormous. Occasionally a physician properly constituted gets in range with the mental, and it adds to his success. The divine side of some persons begin to develop as it were, unknown to themselves, and they do things that they cannot explain, and they say it is the power of God, which is absolutely true whether the instrument be a Christian Scientist, a Spiritualist or a Dr. Dowie; but not in the ordinary sense of that aphorism. The divine attributes are potentially in man and the work he does is God's work; more or less perfect, according to the degree of unfoldment of the divinity within. "The Father that dwelleth in me, He doeth the work." But why should these people, in the infantile state of their knowledge and with such potentialities in their organism beginning to unfold, be so foolishly egotistic and selfish as to slander and ignore one another.

Did time and space permit we could take Dr. Dowie through Paul's Epistles, and show him how that apostle taught the oneness of spirit, notwithstanding all the varieties of spiritual gifts whether healing or anything else.

It is a well established fact that with the advent of modern Spiritualism came also the revival of spiritual healing; and you may call it spirit-power, God-power, or the Devil as many unspiritual people do call it: but it is one and the same thing and Spiritualists are the only ones who have any approximate understanding of it, and if Dr. Dowie's spiritual pride would allow him to do so he might sit at the feet of many a humble Spiritualist and learn truths that would do him good. Those ladies whom he refused to try to heal and turned them out of his house because they were Spiritualists, have more of God in their souls than he has. We do not read of Jesus ever having done such a thing.

Pedrito Jarnmillo, alias Don Pedro, the Mexican saint, heals dozens, if reports be true, where Dr. Dowie heals one, and does it in one of the smallest, meanest Mexican cottages, indignantly refusing money, whereas, Dr. Dowie asks our citizens to contribute $3,000 for building a healing institute.

Christian Scientists, although they adopted a name in accordance with popular religious tastes to avoid the "odium Spiritualisticum," are no worse than the man who calls them anti-Christian, and if they help any one they are as worthy as the doctor, for he too caters to conventional religion, and sneers at those who have outgrown primitive foolishness. Poor childish humanity in its novicity continues as of old to cry, "The temple of the Lord, the temple of the Lord, the temple of the Lord are these."

Gounod received his first instruction in music from his mother, who was a distinguished pianist. He won the grand prize at the Paris Conservatory when he was 21.

Frederick the Great was ambitious to be thought a composer of music. Over 120 of his pieces have been found, and are now in the Imperial library of Berlin. They are, if possible, worse than his poetry.

Lizst when studying the piano, was accustomed, as a regular occupation, to practice ten hours a day. To the end of his professional career he every day played the scales, as he said, to limber his fingers.



W. E. Bonney of Cherryvale, Kansas, writes: "Prof W. S. Gray, of Springfield, Mo., has been doing grand work for the cause in this city of late. He has lectured several times to good audiences and created a good impression among many people outside of our own ranks. Many orthodox friends have attended and some have received grand evidence of this medium's power in reading their life-history. He has also held several seances and given quite a number of private readings. He expects to return here very soon, and we have no doubt of his receiving good encouragement from the public, should he do so."

D. Bruce, secretary, sends the following notice: The Ladies' Hepling Hand, auxiliary to the Progressive Spiritual Society will hold a May-pole dance at the Masonic Home Temple, 3120 Forest avenue, Wednesday, May 30. Tickets, 50 cents a couple.

J. H. McMillen writes from Oregon: "Your paper, like a good and true friend, is always received with great pleasure by all our family. As I scan its columns I mark many of the remarkable passages and then pass them on for other persons to peruse. In doing thus I fulfill the Bible injunction, to cast bread upon the waters. I am pleased to inform you that to-day Spiritualism on this Northwest Coast is considered by orthodox critics as more respectable than some years ago. Old prejudices die hard, but truth is mighty and will prevail. I know many orthodox people who hold circles (on the sly) and are receiving beautiful demonstrations."

J. L. Reed, of Hastings, Mich., writes: "Dr. Schermerhorn, of Grand Rapids, has just finished a five-weeks' engagement as speaker for the Hastings Spiritualist Society. He is a fascinating speaker and a logical reasoner. He has dispensed the bread of life freely to an interested audience each Sunday during April just past. He has aroused an interest which we are sure can result only in much good. Any society who may desire his services will do well to secure him. He goes to Muskegon during May. We are arranging to hold a mass-meeting of Spiritualists in this city June 2 and 3. L. V. Moulton and Dr. Schermerhorn are engaged as speakers. In addition to these we shall have two good test mediums from abroad, who will give public tests after each lecture, from the rostrum. We are preparing to entertain all who may come from out of town and we cordially invite all who are interested to attend this convention. We guarantee a most profitable meeting."

W. P. Sanford, of Defiance, O., recently celebrated his 72d birthday. He is still hale and hearty and preaching Spiritualism as it were from housetops and mountain tops. On the 11th of next August he expects to celebrate the fiftieth anniversary of the wedding of himself and his better-half, and he writes that he wants lots of Spiritualists present on the occasion. We would gladly accept his invitation, did our ruling planets so mark out our pathway.

Mrs. J. D. Palmer, of Hillsdale, Mich., who has recently returned from Florida, writes that Dr. Juliet H. Severance has done a good work at Jacksonville, Fla., and has made many friends by her earnestness and eloquence. The Doctor is much improved in health.

Mrs. J. W. McJilton, of Ogden, Utah, writes: "All mediums going to the Coast by way of the S. P. R. R. have to pass through our city, and we will be pleased to have them call on us. Drop a card to Wm. Adams, 2350 Washington avenue. We are only two squares from Union Depot."

L. E. D. writes from Watseka, Ill.: "A. B. Coonley, D. D., of Santiago, Cal., who is visiting for a few weeks in Chenoa, Ill., was with us a short time ago. He worked with our developing circle two evenings and was very successful. The third evening he gave a beautiful inspirational lecture by one of his controls (Mr. Lowell), on 'The Spiritual Home,' including a poem, 'There Is No Death;' after which little Flossy (another control) came and answered questions to the satisfaction of the whole company, consisting of about thirty persons, among whom were old Methodists, Presbyterians, Campbellites, Spiritualists, and 'worldly people.' Dr. Coonley, though coming to us an entire stranger, soon became a warm, congenial friend, as he is so unassuming and pleasing in his manners and conversation. So well was he liked that we talk of hiring a hall and having him with us again for a few evenings for the good of the cause and benefit of the public."

The West Braintree Spiritualist Association of Vermont commenced meetings for the coming season Sunday, April 29. In the forenoon Dr. Gould of West Randolph, Vt., delivered an able address; subject, "Charity Covers a Multitude of Sins." Able and timely remarks were made by Mrs. George Pratt. In the afternoon choice selections were read by Mrs. Geo. Tarbell; poem by the president, Mrs. S. N. Gould: "What I Saw Over There;" and interesting descriptive tests by Dr. Gould. May 6 and May 13, Mrs. Emma Paul, one of our ablest speakers, will speak for the society. Officers elected for the coming year are: Mrs. S. N. Gould, president; Mrs. Geo. Tarbell, vice-president; Mrs. George Tarbell, S. N. Gould and S. R. Batchellar, board of managers; S. R. Batchellar, secretary; Mrs. S. R. Batchellar, treasurer; George Pratt, auditor. The society is doing good work.

Mrs. Temple Taylor writes that at the last meeting of the Progressive Spiritual Society of this city, prior to the departure of Mrs. Nickless for the Pacific Coast, the hall was crowded. There were musical and literary exercises. Mr. Yates presented to Mrs. Nickless a beautiful testimonial, and Mrs. Wright, president of the Ladies' Auxiliary, also presented to her a well-filled envelope as a token of their appreciation. The society is in a flourishing condition; funds have been pledged so that no admission fee will be required at the door. Mr. Wm. Yates, who has been most zealous in his efforts as trustee, was presented with a testimonial from the society, filled with appreciative words. Mrs. Nickless will be the guest for a while of Mrs. George Perkins, whom she accompanied to the coast.

C. E. Irwin, secretary, writes: "The new society was fully organized last night and starts off with a good membership of some of the best citizens of this place. The following officers were elected, viz: H. J. Eager, president; George Adkins, vice-president; C. E. Irwin, secretary; Mrs. Adrian L. Peck, treasurer. Mr. H. G. Hourn, Mr. Thos. J. Freeman and Miss Sadie Gee, as trustees. The K. of P. hall in Temple Court, Main street, was secured and the first meetings will be held on next Sunday afternoon at 3 o'clock; evening, at 7:30. Mrs. Celia Hughes, of Chicago, has been engaged for the first month. Any medium open for engagement and desiring to come to this part of the country can communicate with C. E. Irwin, secretary, care Phillips House, Sioux Falls, S. D."

A. Cramer informs us that the great and only Hagaman—who once posed as a medium, and now poses as an exposer of Spiritualism, and who by his own confession is a liar and contemptible rascal—recently gave one of his shows under the auspices of certain good Christian ministers and people, at Grand Rapids, Mich. He exhibited several mechanical contrivances which he now claims were used by mediums in producing manifestations. Being of the Clifton sort of mediums, it is quite probable that Hagaman did use some such or other means of deception—but that only proves himself a fraud and rascal, and none the less one in his present role. Before he finished his exposure, some wide-awake Spiritualists began to ask questions, and soon put him to confusion and silence. The several ministers present did not feel that his expose of Spiritualism was the howling success they had anticipated.

Charles Barnes has been holding both light and trumpet seances at Marion, Ind., and all express themselves well satisfied.

Frank T. Ripley is engaged for the Lake Brady camp-meeting. He will be there July 2. He goes to Lansing, Mich., during June. During May he will remain in this city.

We are glad to announce that Mrs. Jennie Hagan-Jackson has in a measure regained her health, and during the month of May will lecture at Sturgis, Mich. She is making engagements in Michigan until the middle of July. Address her for engagements, 390 Lafayette street, Grand Rapids, Mich.

E. N. Pickering, president, writes: "The Society of Spiritual Unity dedicated their new Spiritual Temple at Custer Post, G. A. R. hall, 85 South Sangamon street, this city, on April 29, 1894, at 2:30 P. M. Mrs. Mary C. Lyman, the gifted inspirational lecturer of this society, gave an address of dedication which was enthusiastically received. Mrs. Hamilton Gill, Mrs. Coombes, Mrs. Preston, Mrs. Isa Wilson Porter, Mrs. Perkins, Dr. Phillips, and others, made appropriate remarks, or gave spirit manifestations. Mrs. Simmons and Prof. Clark rendered a number of fine vocal selections. In the evening Mrs. Lyman's control gave an eloquent and prophetic lecture upon "The Present Outlook for the Good of Our Nation," and Mrs. Dr. Preston, Mrs. Bromwell, and other mediums, took part. This society gives a Unity Harmonial Circle every Thursday evening, at 8 o'clock sharp, at the Temple. The practice of this society will be to encourage a greater unity and fraternity among mediums and members, by harmonizing, encouraging and improving the gifts of all mediums and bringing them into closer touch with all true believers and investigators, and to this end will announce the gifts and addresses of any medium who may desire it, at all meetings, and will give them opportunity to exercise their gifts in the presence of the audience, when desired."

Mrs. Elizabeth Watkins writes that a young medium, Edward Major, of Jacksonville, Ill., recently gave some seances in Petersburg, Ill. There were very fine tests in slate-writing and photographs. Mr. Major would like engagements, and will make reasonable terms.

Moses and Mattie E. Hull are kept busy in San Francisco, their services being in demand for all sorts of spiritualistic occasions, meetings, funerals, etc.

C. H. Horine, Union Stock Yards, has for sale photographs of a spirit painting of Azur, guide of A. Campbell, the spirit artist. The price is 50 cents.

G. H. Brooks closed his second two-months' engagement at Bay City, Mich., April 29, with a full house. His four months' work there have been of the very pleasantest, and there is the greatest of harmony among the friends. He returns home for a much-needed rest. He is open for engagements for fall and winter work. Address, 144 North Liberty street, Elgin, Ill. He speaks for the society in South Chicago Sunday afternoons during the month of May.

The eighth annual convention of the Connecticut State Spiritualist Association will be held at Unity hall, Pratt street, Hartford, Saturday and Sunday, May 12 and 13, 1894. Speakers for the convention are: Mrs. Clara H. Banks; Dr. Geo. A. Fuller; test medium, Mr. Joseph D. Stiles. Programme: Saturday, May 12, 11 A. M., business meeting, where business of importance will be transacted, namely, organization, semi-annual convention; report of committee and election of officers; 2 P. M., address of welcome by the president, Mrs. E. C. Bingham; lecture by Mrs. Banks; 7:30 P. M., invocation by Mrs. Banks; lecture by Dr. Fuller. Sunday, May 13, conference will be held at Good Will hall, 38 Pratt street, at 10:30 A. M; 2 P. M., lecture by Dr. Fuller; 7:30 P. M., lecture by Mrs. Banks. After each lecture Mr. Stiles will improvise a poem and give tests. Singing will be furnished by the R. M. E. Male Quartette, of Norwich, and Mrs. Ida Buntin, of Hartford, with Mrs. J. R. Messinger, accompanist. Secretaries of societies or individuals interested in conducting meetings are invited to send in reports of the year's work. Mrs. J. E. B. Dillon, secretary, Hartford, Conn.

An inspirational piano and organ player would like engagements for camp-meetings, July or August; also lady inspirational speaker and business test medium, is open for camp-meeting engagements. Address R., Box 432, Grand Rapids, Mich.

Will C. Hodge, inspirational speaker is engaged for the month of May with the First Society of Spiritualists of Milwaukee, Wis. He would like to hear from any society desiring a speaker for June, and is open for engagements for the fall and winter months. Terms will be made very reasonable. Address for May, No. 693 Flat 2, Grand avenue, Milwaukee, Wis.

S. D. Gray writes: "My son, who is a sea captain, wanted me to go with him to Boston to consult a specialist in regard to his eyes. He was told by the Doctor that the only remedy would be in having an operation. No one could have told by the looks of the eyes that anything was wrong with them, and the trouble was attributed to other causes by some of the best doctors in the country. It was on Friday that he consulted the doctor, and the operation was to be performed on Monday. On Sunday we went to a materializing circle. After several forms had come out, a young lady came to us, took each by the hand, and placed her hands on each side of my face, saying: 'This is my grandpa and that is my uncle.' She then directed her conversation to my son, saying: 'You are going to have your eyes operated on to-morrow and the doctor that belongs to your band has fixed me up and sent me out to make a connection between you and him, so that he can be present and help on the operation to-morrow, as he could not materialize himself.' She then put her hands on his eyes and held them there several minutes, when she said the connection was made and the Doctor would be present on the morrow. My son then asked if she thought it the proper thing to be done. She replied that it was the only thing that would give relief. I then asked how long she had been gone. She replied: 'A good while, I was little, little, little, when I went.' She was the only granddaughter that has ever gone out of the family, and she died in infancy. The operation was performed the next day, and my son is now at sea."

Lyman C. Howe, the veteran worker, is engaged as follows: July 19 to 25, at Lake Brady Camp, Ohio; August 4 to 10, at Haslett Park Camp, Mich.; August 11 to 12, at Anderson, Ind.; August 14 to 26, at Cassadaga Camp. For October and November he speaks at Boston Spiritual Temple; December, he is engaged for the First Society, of New York City; and during January, 1895, at Philadelphia, Pa. Mr. Howe's permanent address is Fredonia, N. Y., where he can be addressed for engagements.

H. C. Nick writes from Milwaukee, Wis., in reference to the First Society of Spiritualists: "With the closing Sunday of last month, Bishop A. Beals completed his engagement with our Society, and we cordially extend a tribute of gratitude for the valuable services rendered us. We can only revere and love him for his disinterested, unselfish devotion to the work, and we predict for the Spiritualists of Chicago, where he is now speaking, a rare, intellectual treat. Our society, feeling grateful for the good he has rendered us, expressed the sentiments entertained by the resolutions offered him, a copy of which please find annexed." The resolution extends to Mr. Beals the gratitude of the society, and a rising vote of thanks was extended him, "it being the sentiments of those who are ready to recognize his ability as a medium and benefactor, and a true exponent of Spiritualism, believing, as we do, that the good he is accomplishing by his work is of priceless value to the cause and mankind in general: his departure is deeply regretted by all. He carries the best of wishes for his happiness and success with him until we shall meet him again."

Charles Steward, of Denver, Col., is in the city. He will return to Denver to 10th of May. His trumpet seances are said be very interesting.

Dr. T. Wilkins officiated at the marriage of George A. Marshall and Ella Williams at their newly-fitted-up residence, 597 Indiana street, on the evening of April 28th. A feast of delicious fruits and edibles followed and the dreams of many of their friends were inspired by slices of the wedding cake on that night.

A lady writes: "It was my privilege to listen to a lecture to ladies by Prof. W. M. Lockwood, on Tuesday of last week. The Professor illustrates his teachings with charts, making them plain to everyone as to why there is so much suffering among woman today: why so many children never live beyond the age of three years, and how, with a knowledge of the laws of life, we could have happy marriages and healthy children. The lecture was a most valuable one, and I wish that hundreds and thousands of women could have heard it."

The Cleveland *Citizen* says: "Mrs. H. S. Lake's sermon before the Spiritual Alliance at Army and Navy hall, was an oratorical effort worthy of an Ingersoll. This lady is, in the opinions of many competent to judge, easily the leading public speaker in the city. Her ideas on the labor question are sound, and better still, she is not afraid to express them. In her sermon Sunday evening Mrs. Lake preached upon labor and reform matters, and her forceful handling of the subject was thoroughly appreciated."

Samuel Clegg writes that on his invitation E. V. Wilson once stayed with him at his home nearly two weeks. "I have read about his being at various seances, and thought it strange that he could forget me. Without any invitation to any medium, he turns up and sends me a communication through a strange medium, Mrs. Maggie Stewart, Piqua, O., every word of which is true."

Dr. W. F. Lay writes that on Sunday, April 22nd, Mrs. Morris celebrated the forty-sixth anniversary of modern Spiritualism, also the third anniversary of her work in Denver, Col. She was assisted by Mrs. Wells-Bedell, and Mr and Mrs. Ward, of New York. Many were turned away from the hall for want of room.

A. O. Brown, of Oregon, has special words of praise for Dr. W. P. Phelon's address in our anniversary issue.

Dr. A. B. Cooper writes that they are having quite a revival of spiritual interest at Marshalltown, Iowa. Mrs. S. M. Lowell is to remain with the society during May. Her lectures and tests are good. She would like to make weekly engagements within forty or fifty miles of Marshalltown. Address in care of Dr. A. B. Cooper, 115 N. 2d street.

Nellie S. Baade writes from Detroit, Mich.: "Our meetings are to be discontinued at Barnes' Hall, as it is being torn down to give place to a large store. We shall continue the meetings for the time being at our home, 411 13th street. Our parlors are crowded with as intelligent and refined a class of people as there is in the city. Several new members have lately united with us, and as this is the first spiritual society chartered by the State Association of Michigan in this city, we feel certain of its success. Our president, O. B. Eaton, is one of God's noblemen, who always works heart and soul to advance what he believes to be right, and with an efficient corps of officers and members we expect spiritual success. Our anniversary passed off in good style. Dr. Clinesden of this city, spoke upon the amendment of the Constitution of the United States, and the subject presented by the audience for our guides' consideration was: 'Half a Century of Spiritual Development and Its Results.' The audience seemed well pleased and satisfied with the manner in which the guides handled the subject. We expect to be at Lake Orion Camp for a couple of days and hope to meet many of the friends there, as everything is being done to make the meeting a success. Lake Orion Camp ground is one of the best in the State, the island is beautiful, the scenery grand, and the attendance is always good."

Prof. Lockwood's address will be hereafter 105 Warren avenue, where he will be pleased to see any of his friends.

Dr. A. B. Dobson, of San Jose, Cal., writes: "Moses Hull is filling our hall to overflowing with a class of thinking people. He is doing a grand work. He speaks here every Sunday in May. Week-day evenings he is called to neighboring towns to speak. He is a grand good man, and Mattie is an angel in the body."

Mrs. M. E. Cadwallader writes from Philadelphia: "The past week was an unusually eventful one. The meeting of the Women's Progressive Union on Wednesday evening was well attended. The president, Mrs. S. Benner, read an interesting paper written by the late Lucy Stone, bearing upon the injustice of the laws relative to women, after which a discussion was held in which both sides of the suffrage question was well presented. Our Sunday meetings were saddened by the announcement at the morning service that Mr. B. P. Benner had been stricken almost blind. Mr. Benner is president of the First Association and has so long been identified with it that his affliction brings sorrow to the hearts of all who know of his earnest work for the cause of Spiritualism." "The Purposes of Life," was the subject of the morning discourse at the First Association hall; Mr. Willard J. Hull, speaker. The evening lecture was well attended. Mrs. Minnie Brown gave some wonderful and convincing manifestations of the presence of spirit friends after the lecture. At the Spiritual Conference Association, Dr. McElrey's subject for the afternoon was: "Mammon, not Christ, the God of the Christian Church." Dr. McElrey is a forcible speaker."

The afternoon meetings at this place seem to bring many earnest investigators to the front, because of the presence of good mediums who give tests after the conference. Mr. John Eggleston was present at the meeting and gave an interesting account of his visit to the shrine of Spiritualism in Hydesville, New York. The evening session opened with reading of a poem by Mr. Eggleston. The subject of the discourse by Dr. McElrey was: "The Social Condition of the Country, and the Right of Women to Equal Representation and Citizenship." Platform tests were given by Mrs. Dr. Newman.

"Much of the success of these meetings is due to the indefatigable labors of Mrs. Locke. She is ably assisted by the Ladies' Aid Society, which has lately been instituted as an adjunct to this association. Philadelphia has two good societies, both of which are chartered under the National Association. We don't propose to be in the rear, so instead of waiting to see whether the National Association was going to be a success or not, we took an early opportunity to become members of it and thus do our share in making it so. It is to be hoped that the societies generally will follow our example, as that is the only practical way of establishing a National Association which will meet the requirements of Spiritualism at its present stage."

A Correction.

TO THE EDITOR—In THE PROGRESSIVE THINKER of the 28th ultimo, on the 8th page, appears an item which reads thus: "The veteran worker, L. V. Moulton, for the entire month of July will be at the camp of the Northwestern Spiritual Association as president, at Como Park, between St. Paul and Minneapolis." This article is far from the truth, and is misleading. With regard for friends who unanimously elected me president of the association, please make the correction. The camp grounds adjoin Como Park. I have not resigned as president of the association, and will fill the duties of the office to the best of my ability. The Hon. L. V. Moulton will act as chairman of the meeting.

WM. WHEELOCK.

Woman, Church and State.

A Historical Account of the Status of Woman Through the Christian Ages, with Reminiscences of the Matriarchate.

BY MATILDA JOSLYN GAGE.

*THE AMOUNT OF VALUABLE IN*formation succinctly and clearly stated in this volume of 534 pages is amazing. The title, as above given, fails to convey an idea of the fulness and completeness with which the subjects are treated. The Matriarchate, or Mother-rule, is the theme of the first chapter, in which much lore, quaint, queer and curious, is brought to view in elucidation of the subject. This is followed by chapters on Celibacy, Canon Law, Marquette, Witchcraft, Wives, Polygamy, Woman and Work, the Church of To-day, Past, Present, Future; and there is not a chapter in the book that is not handled in a masterly manner, and that for quantity and quality of information, is not worth the full price of the volume. It is packed with knowledge well-arranged, and intensely interesting from beginning to end. No one can possibly regret buying it; it is a valuable addition to the library of any free and truth-loving mind.

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Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose graves are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) Advance, says: "The Psychograph is an improvement upon the planchette, having a disc and letters, with a few words, so that very little power is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

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Or Self-Justice.

BY LOIS WAISBROOKER.—MANY have read this book, many have re-read it, and many others ought to read it. It should be read by every man and woman in the land. As a story it is finely written, and teems with interest, and at the same time it educates, elevates and inspires. It shows the injustices to which women are subjected in the present status of society—the inequalities in the measure of condemnation visited by society against acts of the same moral quality performed by men and women respectively. It shows the falsities rampant in society in matters of moral and social import, and the wrongs that flow therefrom to innocent victims of social ostracism. It contains a fine likeness of the author. Fine cloth, 300 pages. Price $1.50.

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HOW WE ASCEND THEM

Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it

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A HORRIBLE MURDER—A BEAUTIFUL GIRL SEDUCED BY A PRIEST—SOMETHING PULLING AT HIS HAIR—DEFECTION AMONG CHURCH MEMBERS EVERYWHERE.

TO THE EDITOR:—The numerous derelictions of duty and the crimes of the clergy, particularly of the Catholic priesthood, seem to call for condemnation from public opinion and the press; but as the so-called religious papers rarely ever censure them, but endeavor to show in sermons "where Protestants and Catholics join hands," I deem it proper to show why they ought not to join hands. A majority of the Catholic priesthood is composed of men not only devoid of religion, but destitute of principle. Let a few instances this truth unfold:

Last Wednesday, April 25th, the annals of crime in Cincinnati were stained by a cold-blooded murder in the streets of that city, that eclipses in its enormity anything that has happened for many a day; and yet, beyond printing the bare facts in the case, no prominent newspaper, so far as I have read, has dared to denounce in fitting phrase this murder of an innocent girl.

Last November Rev. Father Dominick O'Grady left Dublin for America. Miss Gilmartin had come in October. She was an innocent girl, of a good family, Mary Gilmartin by name. I let an extract from the diary of this lecherous priest, written by his own hand, tell the foul story of the beginning of his criminal career:

"November 17, 1893, left Springfield, Mass., with M. C. Gilmartin. Arrived at Albany. Spent first night together. Both resolved to quench it forever. We were so happy."

"November 21st, left Buffalo for Detroit, and we traveled as brother and sister in the western hotels, but lived as—etc."

His own confession is that they both changed their names, and had their clothing in the same trunk, traveling sometimes as brother and sister, but cohabiting together as man and wife. In this way they visited Buffalo, Niagara Falls, Detroit, Toledo and finally reached Chicago, Dec. 1, 1893. On the 16th he sails again in the "Etruria" from New York for Ireland, fearing, perhaps, the vengeance of the girl's priestly brother, who lived in Chicago; the other brother being at a theological institute in Baltimore.

He had rather a stormy time on the ocean, and says in his diary: "After walking several rounds of the vessel, I said my beads and went to bed and rested well." Certainly, why not? This shows the moral turpitude of the man. He seduces a young, innocent, inexperienced, handsome girl, who had been placed in his care by her mother on her death-bed. The poor, deluded mother had full confidence in the oily priest, who had promised to protect her daughter. "Yes, such protection as vultures give to lambs, covering and devouring them."

"Can these things be, and overshadow us like a summer cloud, without our special wonder?"

This unholy passion of the priest for a young and innocent girl began in one of those hot-beds of vice and immorality, a convent.

His victim is described as pretty, about nineteen years old, and fairly accomplished. This priest had charge of a church in Sligo, Ireland. After his following the girl to America and effecting her ruin, he had the effrontery to try to get her to sign a statement saying he had not eloped with her, and it is said that she did write a letter to the Bishop in Ireland to that effect.

She arrived in Cincinnati several months ago, probably estranged from her brothers by her liason with the priest. After returning to Ireland and endeavoring to fix things up, he came to Cincinnati on Saturday, April 21. He at once searched for the girl and found her living on the south side of Chestnut street, where she had been employed. Suddenly the people saw O'Grady appear on the scene and roughly seizing the girl by the hair with his left hand, with his right hand he fired five shots at the girl and then fled. The girl died instantly. The wretch was at once arrested and placed in jail. There was much feeling manifest among the spectators and the trial will be looked for with interest. The shooting occurred between 6:30 and 7 o'clock on Wednesday evening, and for a time a lynching scrape seemed imminent. The priest is thirty-two years old.

The girl was an accomplished linguist, a musician and a violinist.

This wolf in sheep's clothing bore a letter of recommendation from Bishop Robert McWade, who was trying to get him a diocese in in Philadelphia, Pa. On the 9th of January, 1894, he was given "permission to celebrate mass for ten days," by Patrick John, Archbishop of Philadelphia.

Since the murder, Father O'Grady, in the style of Father Adam, blames it all on the poor girl, Eve: "I want to say that she was not as good as some people seem to think. She was weak and yielded to temptation. Her mother did request me to look out for her good behavior." How well he fulfilled his sacred trust has been seen. The poet describes him thus:

"Most wretched, most contemptible, most vile,—
Stood the false priest, and in his conscience felt
The fellest gnaw of the undying worm.
For he had on his hands
The blood of souls that would not wipe away.
He swore in sight of God and man,
To preach his master, Jesus Christ;
He swore that love of souls
Alone had drawn him to the church,
Yet strewed the path that led to hell with tempting flowers;
And yet, when any would have turned him out, he cried:
'Touch not the priest of God!'
He was a wolf in clothing of the lamb,
That stole into the fold of God."

I will here leave this priest to the tender mercies of the courts and the law he has violated. He tells the reporters the significant story that he "felt something pulling at his hair" during the first night in jail. Shouldn't wonder.

Thirteen priests of the Lincoln diocese have preferred charges against Bishop Bonacum, for "misadministration of office, tyranny, and oppression; insubordination, inciting to strife; personal slander, arbitrary use of power, violation of the statutes, misappropriation of church funds, falsehood, speculation with church funds, perjury and many others." Archbishop Hennessy, of Dubuque, presides over the ecclesiastical court. The case will probably go before Mgr. Satolli, and may be appealed to Rome.

Father Corbett, one of the complainants, has been restrained from drawing money deposited in his name from the bank, it being alleged the cash belongs to the Palmyra church, over which he presided until removed by Bishop Bonacum. A pretty kettle of fish, indeed.

"Pray, Father friar, I came to confess,"
"What is it, my pretty little nun?"
"The cat stole my fish last night."
"Oh, you shall do penance for that."
"Pray, Father friar, what penance must I do?"
"Kiss your father, kiss your father, pray now do!"

Harry Hill, a well-known swell of Atlanta, Ga., was arrested in Cincinnati on the charge of forgery. He is now serving a four years' sentence. It is said now, that he has experienced "a change of heart" since his penal servitude. He has become deeply religious, and wants a pardon so that he may devote himself to the service of the Master. He is a well educated, brilliant fellow, and it is believed that he would be a success from the start as an evangelist, and could easily convince sinners that "the way of the transgressor is hard," with a few chapters from his own life.

William Knox, a well-to-do young man of 931 Plymouth avenue, Buffalo, was engaged to a beautiful and accomplished girl, Miss Emma Stanley. Knox was a Presbyterian and the girl was a Catholic. The irate father forbid the banns, and declared that they must be married in the Catholic church. They planned an elopement, which, however, was circumvented by *pater familias*. The belief that Knox had deserted the girl "preyed on her damask cheek," and now she is in the Buffalo state hospital a raving maniac. The doctors have little hope for her recovery. Oh, religion! what base crimes are perpetrated in thy name!

The A. P. A. of Toledo have been purchasing guns of fine quality to the amount of $250 to $300. It is said that some Catholic churches in Ohio have boxes of guns hid away under the church buildings. If this is so, it is no wonder that the A. P. A. are also arming themselves. From this it would appear that the millennium is not yet.

The New York conference of the M. E. Church, in ninety-fifth annual session, April 4, postponed until after the next general conference action upon the proposition to qualify women to sit as delegates. In strong contrast with this is the action of the present general assembly of Ohio, in conferring the right to vote in school affairs upon the women of the State of Ohio. All honor is due the legislature. But the Methodist women must wait; as all things finally come to those who patiently do so.

Rev. Louis Bethelt, pastor of the German Lutheran Church, of Mansfield, Ohio, "is in disgrace from a too ardent love of the flowing bowl." Last Tuesday night he officiated at a German wedding, and partook very freely of refreshments in general—the liquid refreshments in particular. He continued his spree for a day or two after the wedding. Now the church council will take action on their pastor's peccadilloes. His predecessor, Rev. L. Leimbuss, was discharged two years ago for a similar offense. L. was a bachelor, and when the sisters went to give the church parsonage its annual renovation, they were horrified to find about four dozen beer bottles and a number of whiskey bottles in the pantry.

By the way, this reminds me of a similar circumstance that occurred in a little village three miles from New Philadelphia about forty years ago. The priest, of the Catholic church, was the Rev. Father Winans, "a jolly good fellow;" so considered by his parishioners. When he wound up his business preparatory to leaving the church, accompanied by his pretty housekeeper (a beautiful German girl of eighteen years, whom he afterwards married), he got me to print him some sale bills of his goods and chattels. Among other articles not too tedious to mention, were three hundred empty wine bottles. There was no concealment of the wine-bibbing proclivities of this well-equipped expounder of morality and religion! It was rumored that he kicked one of his parishioners down stairs one day, because he demurred to the priest's exorbitant demands for money.

A terrible tragedy occurred at Big Springs, Gallia county, Ohio, on the 26th of April, 1894: Floyd Radabaugh, aged 24, hung his two children and himself to a rafter of a barn. He had had some trouble with his wife and wrote her a note saying, "I am sorry I fetched you to trouble." Radabaugh was considered a good Christian, and had held family prayer the evening before, as was his custom, returning thanks at the table the morning of the tragedy.

Seven members of the M. E. Church at Wellsville, Ohio, were recently expelled for insubordination. Some of the "unsanctified members" had disagreed with the pastor, Rev. Mr. Burt, and he had succeeded in having them expelled after a regular trial. The trouble threatens the entire disruption of the M. E. Church at Wellsville. This pious personage, Burt, is the same man who made a great splurge twenty-five years ago in New Philadelphia preaching against Spiritualism and denouncing Spiritualists as "frauds." It is noteworthy that his intention to preach against Spiritualism secured him a large audience; but it is also a fact that his audiences grew less and less after that, and he was allowed to leave "unwept, unhonored and unsung." If this article meets his "sanctimonious" gaze, I will inform him that we have in New Philadelphia a great many more Spiritualists than when he shot his pop-gun at them nearly a quarter of a century ago.

My magazine of facts is not yet exhausted, but I must not tire the patience of the gentle reader. I will close this somewhat lengthy letter by remarking: If Spiritualists felt as deeply the necessity of extending their knowledge as the churches do theirs—if they as liberally responded to the calls for money, how rapidly would their religion extend its empire! While the churches circulate tracts by the ton, nauseatingly filled with their dogmas, Spiritualists, in comparison, have done almost nothing in the direction of gratuitous publications. They still, many of them, continue to contribute to the cause which scorns them, and subscribe toward the building of churches with tall steeples, and bells and organs, and the salaries of preachers; churches from whose pulpits a Spiritualist teacher cannot declaim, and preachers whose forte is abusing the miserable infidel. This should not be. We should stand firm, and not give money to the old cause of error. Let us all say with one voice: We are Spiritualists; and every dollar we can spare goes to the aid of our own religion, and not to that which scorns us as infidels. When we unite our scattered forces, then, and not until then, will it become a power in the land. When the church fears, it will respect it.

C. H. MATHEWS.

New Philadelphia, Ohio.

Contributions to Spiritual Library at Washington.

Important contributions to the National Spiritual Library at Washington have been made by Brother Joseph Usher of Lompoc, Cal., of two very interesting works; one being a book of 900 pages entitled "Oahspe," a new Bible in the Words of Jehovih and his Angel Embassadors, a Sacred History of the Higher and Lower Heavens on the Earth for past Twenty-four Thousand Years, being from the Submersion of the Continent of Pan in the Pacific Ocean, commonly called the Deluge, to the Kosmon Era. Also a brief History of the Preceding Fifty-five Thousand Years, together with a Synopsis of the Cosmogony of the Universe; the Creation of the Planets; the Creation of Man; the Unseen Worlds; the Labor of Gods and Goddesses in the Etherean Heavens; with the New Commandments of Jehovah to Man of the Present Day. With Revelations from the Second Resurrection, formed in words, from the Thirty-third Year of the Kosmon Era. Anno Kosmon forty-three.

It is divided in parts as follows: The Voice of Man, Book of Jehovih, Book of Sethantes, Son of Jehovih; First Book of the First Lords, Book of Ah Shong, Second Book of Lords, Synopsis of Sixteen Cycles; Book of Aph, Son of Jehovih; Book of Sue, Son of Jehovih; Book of Apollo, Son of Jehovih: Book of Thor, Son of Jehovih; Book of Osiris, Son of Jehovih; Book of Fragapatti, Son of Jehovih; Book of Divinity, Book of Spenta Armij, Daughter of Jehovih; First Book of God; Book of Wars against Jehovih; Book of Leka, Son of Jehovih; Book of the Arc of Bon, God's Book of Ben, Book of Cosmogony and Prophecy, Book of Saphah, Son's Book of Praise, God's Book of Eskra, Book of Es, Daughter of Jehovih; The Book of Judgment, Book of Inspiration, Book of Jehovih's Kingdom on Earth, Book of Discipline.

This peculiar book has fine illustrations of several of the prophets, bearing the appearance of spirit photographs with additional spirit forms. The names are spelled in most instances slightly different from the English Bible. There are also illustrations of the Creation in the original formation, and while we are not able to vouch for the authenticity of the revelations contained therein, we are not certain but that it may be as truthful as the Bible on which the Christian religion is founded. The precepts are worthy of commendation.

The second book from Brother Usher is entitled "Spirit Eona's Legacy to the Wide, Wide World, or the Experiences of Spirits Eon and Eona, in Earth-life and Spirit Spheres, in ages past in the Long, Long Ago."

We are gradually increasing our valuable stock of books in the National Library, and trust that all who have any works they wish to contribute in this direction will have the kindness to forward them to the secretary, on receipt of which they will be acknowledged and the name of the donor attached on card in each book.

R. A. DIMMICK, Sec'y.

510 E. Street, N. W., Washington, D. C.

A Rare Offer.—Secrets of the Convent of the Sacred Heart.

The remainder of the bound edition of the above book, to extend its circulation, will be sent for 25 cents per copy; postage 5 cents, or four copies for $1.00, postage paid. Many in ordering have expressed a desire for the muslin binding, but contented themselves with the paper on account of price. They can now please themselves. Silver may be mailed at publisher's risk. As the number of copies is quite limited; orders should be sent at once. HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

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A Sudden Transition.

From San Francisco, Cal., April 21st, George T. Howell, formerly of St. Paul, later of Chicago, passed to Spirit-life, aged forty-five years.

The announcement will carry surprise and sorrow to many Spiritualists to whom Mr. Howell and his estimable wife have been so long and favorably known. Brother and Sister Howell have long been identified with our cause. He was for some time president of a Spiritualist Society in St. Paul. He was energetic, and gave without stint his time and means on behalf of the society. He had the courage of his convictions, and never hesitated, when called upon, to utter them.

Mr. and Mrs. Howell came to this coast soon after the closing of the World's Fair. Mr. Howell had been in poor health for a long time, in consequence of pneumonia, but the invigorating sea air proved beneficial and he recuperated rapidly. With returning health and good prospects they were happy, though in a strange land, and were about to settle down in this land of sunshine and flowers. How fortunate that we are unable to raise the curtain of our future and read what lies beyond. Mrs. Howell returned from the fair on the evening of the 21st ult., expecting to find her George well and happy in their home. Imagine the shock it must have been to the dear wife and little son, when they learned after searching for him in their room, that he had fallen from a second story window to the pavement, and, in a state of unconsciousness, been taken to a hospital. His loved ones were soon by his side, but he never rallied, and passed away the following morning.

Mr. Hull was wired the morning after the accident took place, but he did not reach the city until the spirit had been released.

The funeral services were held on the afternoon of the 24th. The departed had long been a close friend of the two M's; we had worked on numerous occasions under his administration; it was but natural the bereft companion should want us to officiate at the funeral. We did so. Mr. Hull delivered an impressive address, setting forth the Spiritualistic idea of death. We opened and closed the service with appropriate songs, "Will you come to meet me, darling?" and "I wait, I wait at the 'golden gate.'" The floral offerings were many and beautiful beyond description.

Mrs. Howell was completely prostrated at first, but is slowly recovering. She has been chiefly attended by Mrs. Hoskins, of St. Paul, an old friend and a fine medium. She has been as a tower of strength to the stricken wife. Mrs. Howell, like the rest of us, is human. Her tears must flow, yet through her tears a light appears, and she knows the helpfulness of Spiritualism.

Did she know I was writing this, she would desire me to say, for the gratification of their many friends in the East, that new friends came to her in this trial. She is hopeful and grateful, and with an increased love for and interest in the cause, she will endeavor to take up the old lines in life, and with trust in the Spirit-world, strive to do her duty as she has always done.

MATTIE E. HULL.

An Excellent Medium Passed On.

On the morning of April 15th, 1894, Emma J. Bliss, wife of Dr. George E. Bliss, passed to Spirit-life from her home at Maple Rapids, Michigan. She had had but thirty-eight years of life's experiences, yet through her fine mediumistic gifts, manifested in clairvoyance, clairaudience and the trance phase, she developed her spiritual nature, so that when the summons came it found her ready for the new birth. No discordant words marred the happy home life, and the three years of her union with her husband were such as will live in the memory to brighten his life as time rolls on. A young daughter also mourns a mother's physical loss, yet is comforted by a knowledge of the faith that sustains where all else fails. The guides of the writer gave the words of consolation according to Spiritualism in the Christian church, which were listened to by a large assemblage. Shortly before her transition, the following words were given her in poetical form, showing that she realized the nearness of the change:

"O, take me, my darling, close, close to your breast,
In thy loving shelter again let us rest,
That I may look into your fond loving eye—
Or methinks I shall never be willing to die.
Then tenderly kiss me, my loved one, and see!
The heavenly angels are calling for me.

"Great will be the sorrow that sweeps o'er thy breast,
As the last earthly kiss on my pale lips you press,
And you feel the vain search of my fast-fading eye,
As it strives to meet yours, ere your loved one can die.
I know you not, darling, 'tis darkness and night,
But I hear your low sobbing, tho' gone from my sight.

"The angels are ready to bear me on high,
Yet our love cannot end, and for me do not sigh;
I will wait for you there, but tarry not long,
Lest the grief of your absence might sadden my song.
My spirit is weary and longs for its rest—
Let me sink into silence clasped close to thy breast."

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MISSIONARY WORK.

It Is Among Needy Spirits.

THE YOUNG FOLKS' CLUB.

A member of the club, living way down in Texas, and a young medium, has written in part as follows:

"Bells are rung, the violin is played, and independent writing comes, all done independently. I speak from impression and get impressional songs and poetry. The spirits tune the violin, carry it all about the room, and when through always give it to mother. We have no cabinet."

This is good for a young medium, and she gives psychometric readings by letter.

We young folks would like to hear from other young mediums, from Maine to California, as well as from the sunny South and the pine-clad hills of the North.

Another member writes: "Now I will tell you what we get at our sittings, though we do not get near as much as you do; but it is of such a different nature it may be interesting to you. We have our sittings on Thursday evening. My controls call them missionary meetings; they seem to bring spirits to us that are in darkness and need help; then they thank us for what we have done for them. I sometimes am controlled by an Indian and talk in their language, but I do not know one word I say.

"At our last meeting I was influenced by a spirit who claimed to be blind, deaf and dumb, and it made me act in the same way, for a medium must act out the thoughts and feelings of the controlling spirit. I could not speak a word. I tried to speak for myself, but I could not utter a sound. It all seemed so strange. I was conscious of my surroundings. The sitters gave me a slate to write on, as they observed that the influence made me feel of every object on the stand and seemingly to measure the size of the hands on the stand.

"As soon as this spirit left me, another took possession, explaining that the former spirit was brought to us to be healed of her defect, and thanked us very much for what we had done in helping the Spirit-world in its missionary work. Now, the question is, why could I not speak while that first spirit had possession of me? What do you think about it, Mr. Martin?"

Think? Why, a medium under such a perfect spirit control loses part of her individuality for the time being, and she must act out the characteristics of the controlling spirit. These phenomena help to prove the identity of the controlling spirit. Other spirits doubtless helped in controlling.

I further think that missionary work among dark spirits, ignorant spirits or mortals, aiding them or reforming them as the case may be, is the grandest and most beneficent work known to mortals or to angels.

Dimondale, Mich. H. E. MARTIN.

MICHIGAN STATE ASSOCIATION.

Letter from Dr. F. Schermerhorn.

TO THE EDITOR:—I am desirous, as secretary of the Michigan State Spiritual Association, of securing the name of every Spiritualist in the State. We are making an effort to advance the cause of Spiritualism, and in order to effectively accomplish this, we earnestly solicit the influence and co-operation of every liberal-minded Spiritualist in Michigan. All local societies are cordially invited to ally themselves with the State Association, by securing a charter, as there is urgent necessity for a combined effort if we would successfully combat the numerous attempts at persecution by the enemies of liberal thought.

I can see a marked advancement in the spread of our beautiful philosophy in Michigan during the past few years, and never before was there a more earnest desire manifested by the public to know the truth concerning man's future life. The Grand Rapids Society is holding large and enthusiastic meetings, and the good they are accomplishing can not be estimated. The same earnest efforts are manifested "by our people" in Muskegon, Hastings and throughout the entire State.

I am engaged as lecturer and platform test medium, during April, by the Spiritualistic Society of Hastings, and will officiate during May in Muskegon, where I lectured through March.

DR. F. SCHERMERHORN,
74 Bostwick street, Grand Rapids, Mich.

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PSYCHOPATHY; OR SPIRIT HEALING. Being a series of lessons on the relations of the spirit to its own organism, and the interrelations of human beings with reference to health, disease and healing, by the spirit of Dr. Benjamin Rush, through the mediumship of Mrs. Cora L. V. Richmond. No physician should be without this book. No magnetic healer should be without it, and no family should be without its valuable aid. It is a valuable aid to the physician in determining the relation of his patient's spirit to its body, thus enabling him to know what remedies are necessary to perfectly adjust the same to each other; to the magnetic healer it is invaluable, because it illustrates the actual magnetic poles and their corresponding nerve centers. To the general reader it will prove a boon because it explains the physical and spiritual basis of life, and the influence of food, raiment, and the surrounding conditions and atmospheres upon the human organism. Price (cloth) $1.50. For sale at this office.

SEERS OF THE AGES. EMBRACING Spiritualism, past and present. By J. M. Peebles, M. D. An encyclopedia of interesting and instructive facts. Price $2.00.

ANALYSIS OF MAN.

Mental, Physical and Spiritual.

A STUDY OF MAN FROM THE SPIRITUAL STANDPOINT—WITH LESSONS OF PROFIT TO THOSE THAT WILL LEARN.

Viewed in the light of dynamics, he is a regular steam engine. His motive power, will power and mental volitions are verily great. No wonder God is mindful of him, for man is his greatest creative achievement, differing from the angel only in attainment of purity, spirituality and perfection, to attain which he is exercised and disciplined. The mechanism of man is a masterpiece of scientific art, and it is expected of him by his maker to learn more about himself, so as to be better able to devise such methods for all his exercises as will blend harmoniously with all that he is privileged or called upon to meet and be active in, both mentally and physically.

It is pleasing to the guardians of mankind, that scientific efforts are becoming common and being rewarded with such grand results. By analytic reasoning and the aid of the search-lights angels are flashing upon their projects, man to-day can discover the relation of parts composing problems, and where, heretofore, breaches have occurred in scientific investigation, the remedies are found, the missing links produced, and both substance and force receive their proper places for simple and complex services.

To invent machinery for the generation of superior electricity and superior and more satisfactory service, is one of the marks of this period. Men are born for it, to receive impressions for these and kindred purposes. So men and women are especially endowed for the reception of new ideas to educate the great principles which belong to all humanity, and how beautifully all parts blend as they are better understood and properly classed. Cause and effect are more clearly discovered and presented from day to day in every line of thought and exercise.

Viewing man, as we have said, in the light of dynamics, and comparing him to a steam engine—thought generation is equivalent to the generation of electricity, the steam engine that runs the dynamo for that purpose furnishes proof that material—as in similar machinery—is required to transmit energy and generate electricity. The mutual fitness of all this machinery makes the result possible. So with man—while the brain is the battery, the nerves the system or apparatus through which the soul is enabled to vitally inform man, yet is the whole mechanism needed, and in the fatigue he experiences, in the food he needs, he has the gauge of his expended energy that has had transmission, has gone out as thought, as labor, and filled its assigned place, with the result that the world is moved onward in progression even by the power of the spirit in man that manifests itself in thought and ideas.

Thus, we see, man does not live by bread alone, nor can he live without it. His spiritual nature requires nourishment from its own source and is dependent upon conditions to receive it; as much so as a wage earner is dependent upon his earnings to provide his bread. But while man is so wonderfully made and highly gifted with powers and possibilities, we behold yet so many, many groveling in darkness, indulging in unprofitable actions, nursing evil thoughts and moving in a circuit of low mental exchange; many men and women, too, whose system, constituency and attachments are far-reaching in their empyreal greatness, but only that part of the brain can be impinged upon by force-vibrations directed thither, where desire causes motion and natural action sends out and prepares for returning force-currents.

Giving and receiving is the inexorable law of progress, because all vibrations to and from brain centers must blend. Hence, if desires are of a low order, lofty ideas and noble purposes are out of question until a change takes place in mind and heart—a change by which the sub-conscious deeps are stirred, or man's better nature, so that tidal forces of that quality can gain ingress on the superior nerve-lines of this individual telegraphic system. Such superior inductions make their impression on intuition by vibration. It is what we call soul-telegraphy that vibrates through space, is recognized by the immortals, and lodges wisdom and strength, as much as these feeble attributes can bear, from time to time, to insure healthy unfoldment and growth. These superior force-inductions are also a means to ends for man's regeneration from the crude to the angelic state.

Here it may be well to state why so much spontaneous thought passes from the mind without properly shaping itself. When an extraneous force-current, especially from the worldly level, impinges upon the brain, so that it touches the mental camera sufficiently to form the thought-negative for an idea, it is then always dependent upon another force-current of superior quality, in the light of which it is exposed to the senses, then to reason, and thus becomes a well-defined thought or idea; but when, between that negative and the necessary brighter current, there rushes in another, darker, or inferior current, it results in thought-abortion, as there is no light in which the negative thought-form can be developed to any definiteness for recognition. When thought is not properly developed in this order and does not receive the sanction of the mental court, it is then unlawful thought. Certainly such has been the greater portion of the output of the world's brain, and it needs create no wonder that the world has been just as it has been and is now. The arduous laborers in the honest way perish too often now, as they always have done, because these business lines of mind traffic on worldly levels are all connected and so inter-relatively active in the exchange of force vibrations, that the senses of the true workers are so constantly impinged upon that the expenditure of energy is greater than the possible measure of vital supplies, while the idle brains allow all currents to pass by. So, even in these relations, a few always bear the burdens of the many. A remedy for this evil is a knowledge of these facts, in order that regulative methods can be devised by which at least the expenditure of energy can be not only gauged but guarded.

Man's efforts to devise such methods will receive heaven's aid by reason of inspiration, or the said superior force inductions.

The contests and conquests of Spiritualism, with and over deep-rooted errors, have only begun, and many triumphs are marked for it, which will gain the attention of the people and insure their confidence that it came into the world as a blessing, an ally to aid in every department of mortal exercise, to be in all walks of life an uplifting power.

The world will ere long realize that this enthusiastic dream or delusion, as they are pleased to term it, is catching the thoughtful, who realize in what it reveals material for their use, to give stability to their vague ideas and solidity to their air-castles of heaven. It becomes the dream of more and more people. This, then, will cause the force-currents to become more sympathetic and to blend harmoniously. It will result in rendering intelligible all obscure sayings and things which concern human welfare. Encumbrances can be removed and troubles avoided by a better knowledge of conditions connected with cause and effect; and Spiritualism by its diversified revelations furnishes the greater part of this knowledge.

MRS. M. KLINE.

Van Wert, Ohio.

Spirit Message from a Daughter to Her Father.

TO THE EDITOR:—At a seance at Farmer Riley's, near Marcellus, Mich., Sunday night, April 22nd, 1894, I asked my spirit daughter Ellen, who has been in Spirit-life thirty-five years, and passed out at two years of age, to give me a good message to carry home with me. I think this message should be read by every father and mother in the world. Will you be so kind as to give it a place in your paper, so that the many thousand readers of the best Spiritualist paper printed in the world, may read it and profit thereby.

SPIRIT MESSAGE.

"My dear papa, I come from my beautiful Summerland home to greet you with a daughter's love, and to tell you I live far away from your world of strife, for all is love and peace where I live.

My mission is one of love. I help the little ones that are sent to us by their unnatural mothers, who have killed them; but, dear papa, they will be confronted with their folly some day. Good bye, your ELLEN.

Ionia, Mich. JERRY BRICKER.

Maple Dell Camp.

It is approaching camp time, and it is with pleasure that Maple Dell Camp is taking a stride forward and is destined to become one of the representative camps of the country.

True, the money panic of the country will prevent us from building as much as was anticipated, but we learn of some cottages to be erected, and that many tents will dot the grounds among the grand old maple trees.

To all Spiritualists let me say we have a true spiritual camp here, where the divine truths of the Spirit-world are expounded by the best speakers of this or any other country.

Our camp opens on the 21st of July, and closes August 13th. We have a full schedule of speakers and platform test mediums, for the whole term; also we have engaged the services of the best mediums of all the phases, even to full-form materialization in the light, so you can see them in their formation, and see them dematerialize, all in full light—thus breaking down the creedal howl of darkness. We expect a large attendance this year—much larger than ever before, and we believe our program will be such as to gladden the hearts of all.

We extend a hearty invitation to all who seek for truth. Come, and we will try to make you comfortable, and we are sure those engaged as speakers and mediums will give you a feast of truth and knowledge.

Hon. A. B. French has donated fifty dollars' worth of trees and shrubbery, which have been tastily set on the grounds.

A steamer is being built for the river, which will play between the grounds and island and other points of interest. A new boat-house has been erected and new oar-boats have been added. So all can have a ride on the old, historic Cuyahoga river.

Mantua Station, Ohio. W. F. BALL.

"The Fountain of Life, or the Threefold Power of Sex."

The *Pacific Coast Spiritualist* alludes to the above work as follows:

This is another new book by Mrs. Waisbrooker, and whatever may be said of her conclusions as to conquering death through the right use of the creative forces of our own bodies, she sets before us a pure and high ideal of a true life.

Every Spiritualist should read this book. It is a complete refutation of the idea that so many have attached to Spiritualism, to-wit: that it favors mixed or irregular relations between the sexes. While claiming for woman the control of her own person, she shows, both from nature and science, that only the pure love relation is conducive to soul growth. She contends that animal natures may be content, may seek variety, but those who have reached the plane of spiritual love can never be satisfied with anything less.

Every reason that can be brought to bear is here given to show the value of pure, true relations, with the hope, as she says, of accomplishing what "Thus saith the Lord," and Thus saith the Law," have never been able to do, to-wit: to hold men and women to the law of true spiritual growth as connected with the creative life of their own bodies. Price 50 cents. For sale at this office.

Kissing a Sunbeam.

The sunshines in glory o'er valley and hill,
When up through the meadow and over the sill
There dances a bright little sunbeam astray,
Till it reaches a fair, blue-eyed baby at play.

"How pitty," says baby, and laughing with joy,
She casts from her hand her most cherished toy,
And over the carpet she creeps with delight,
To grasp this new toy that now dazzles her sight.

There! her plump little hand has come down with a will,
And she sits back in triumph; but now her eyes fill
With a strange baby awe, as her fingers unclose,
And there, to her wonder, they nothing disclose!

Again and again does she strive to secure
This prize of all prizes; but who can allure,
With charms howe'er potent, or will of what might,
A sunbeam to stray from the path of its light.

She soberly watches it play on the floor,
Till with tears her blue eyes are at last running o'er;
But her quivering lips soon part with a smile
That out-rivals the sunbeam, as free from all guile,
And she bends her bright head in a transport of bliss,
And imprints on the sunbeam a sweet, baby kiss.

Ah, little one, thou hast a secret revealed,
The best way to conquer sometimes is to yield.
Though sunbeams can never be brought by our will
To leave the straight paths of reflection, yet still
We may enter their warmth, we may live in their light,
And see them dispel the dark shadows of night.

The sunlight of truth unto mortals does yield
A ray from the all of truth still unrevealed.
You must enter it, for it will not come to you,
As truth never can to itself be untrue.

MATTIE MINER-MCCASLIN.

To the Liberal Press and Friends of Free Thought.

As a worker in this great field of reform, I am glad to be able to address you individually and collectively, so that you may know what the needs and progress of our work are, and what the few earnest workers in the vineyard of free thought are doing in the far west. As a licensed speaker under the Oregon State Secular Union, I began my work in Forest Grove, February 11. The liberal-minded people here are very earnest workers and nobly rally around the banner of universal mental liberty, and render every assistance in their power to make our work a success. Forest Grove has a population of about 1,500 inhabitants and is the most creed-bound village I ever was in in the west. The Congregational church governs the Pacific University and high school, and all the churches are very much incensed because I am a regular speaker here. They are not afraid of the lecturer who comes and goes, who leaves nothing but a little enthusiasm behind him, but they are afraid of organized free-thought. We organized under the name of Forest Grove Secular Union, auxiliary to the O. S. S. U., and established a Sunday-school where lessons in secular science are systematically taught, also a kindergarten class, and class of adults where various topics are discussed; likewise calisthenics, singing, declamations, etc., are engaged in to the advancement and edification of all.

Where in this world could a Free-thought reading-room and circulating library be established more effectually than here? Owing to the depression of the finances of our country, it is quite probable that among the few liberals here it would be impossible to raise a sufficient sum to start a library and reading-room; but if each one who is willing to help us will send a book or periodical they may have read that treats on current topics, the sciences and all subjects that are designed to crush superstition and enlighten the people, specimens in mineralogy, entomology, fossils, botany, etc., for our cabinet—in, fact that which you can spare to give us a start, it will be thankfully received. Secularists, Liberals, Free-thinkers, Spiritualists, all, let us each bend to the oars and work and help till we see the ship of progress, with every sail unfurled, plowing through the sea of superstition and putting in port at every home.

Address all contributions to

Forest Grove, Ore. A. E. BARKER.

A Beer and Whiskey Dispensary.

A NUT FOR CHRISTIAN SPIRITUALISTS TO CRACK.

TO THE EDITOR:—The Chicago *Inter Ocean* has recently contained several well-written reports of the wonderful doings of a minister of one of the many Protestant denominations in that city, who causes the deaf to hear, the blind to see and the lame to walk, by means of a combination treatment consisting of laying on of hands and prayer, and all that he accomplishes he claims is done through the power of Jesus Christ. I have conversed with several Christian Spiritualists concerning this Christian doctor and his grand work, with a view to obtaining, if possible, a little light upon the matter of healing without medicine, which I had been led to believe was one of the phases of Spiritual phenomena or mediumship. The Christian Spiritualists are unanimously agreed that the reverend gentleman, of Chicago, is a powerful medium and is probably controlled by Jesus Christ or one of the apostles, though they say it is more than probable that the preacher hasn't yet discovered the fact of his mediumship. Now, I am not prepared to controvert this claim of the Christian Spiritualists. It may be perfectly correct, and Jesus or one of his apostles may be controlling the good Samaritan of Chicago, but right here in this wicked city of Denver we have a gentleman who has for the past ten or twelve years been engaged in the business of keeping a beer and whiskey dispensary, and during that time he has performed many cures quite as remarkable as any reported in behalf of the minister of the gospel of Jesus Christ in Chicago, and our dealer in liquid refreshments appears to be quite certain that neither Christ nor any of his ancient followers are concerned in his work, either as a mixicologist or healer. Mr. Editor, you no doubt grasp the problem which has for some time been interfering with my mental digestion. As my friends, the Christian Spiritualists of this city, are unable to extract the meat from this nut, I appeal, through your widely circulated journal, to those who dwell in less benighted regions: Give us light. G. L. S.

AN EARNEST APPEAL.

It Is Made in Behalf of Honest Mediums.

HARRY CLIFTON, THE INSATIABLE FRAUD, SEEKING NEW QUARTERS—A WAY TO EXTERMINATE THESE VIPERS—OUR PLAIN DUTY.

TO THE EDITOR:—In looking over the columns of a late issue of your paper I read with sorrow and shame of the vile tricks practiced upon the public by one Harry Clifton, claiming the same to be manifestations of spirit power. Now, Mr. Editor, must we as Spiritualists, stand idly by and allow this thing to continue without making a mighty effort to stamp it out of existence?

These exposures are becoming the order of the day, and instead of acting as a warning to the trickster, he, for a short time, ceases his operations, and we hear no more of him until, presto, change! again our feelings are shocked by reading of another exposure; and so the scene is re-enacted over and over again; the principal actor, bloated by long success, but bides his time until public indignation has somewhat subsided, then pastures new are sought, and again we find him plying his nefarious trade. Mr. Editor, in the name of humanity, let us deal with this question seriously. Let us put an end to the miserable farce, and deal out justice to those who take part in it. Spiritualists are too lenient while dealing with these monsters who outrage decency and, by their unholy methods, cause the finger of scorn and contumely to be pointed at them. They are largely to blame for the attitue in which they stand before the public. They do not protect the cause they profess to love. They are more apt to sit down with the calmness of despair and bewail the sad state of things, without so much as raising a finger to remedy them. This very apathy serves to embolden the trickster; well aware that no punishment worse than an exposure awaits him, he again dons the mask of hypocrisy and counts his victims by the score.

Now, Mr. Editor, in my way of thinking, the best and most effective way of exterminating these vipers is to set on foot a movement to investigate into the methods used by physical mediums to produce phenomena; if pure and true, they will gladly submit to be put to a test; if guilty of using fraudulent means, boldly denounce them as frauds. Let no false delicacy prevent them from doing their duty—a solemn duty we owe to our beloved cause. Hundreds stand ready to aid you in this most important step toward a reformation.

Our next duty is to put the different societies on their guard against these invaders. Send personal description and phases of pretended mediumship, so there will be no chance of obtaining an engagement. Shun them as we would a leper, and we will find our ranks will become purified; but as long as we are willing to throw the mantle of charity over their sins, we must expect no deliverance. If it were a possible thing to do, I would say, with a host of others, do away with the dark circle—the public circle where the medium has no higher thought than raking in the dollars. It is the birthplace of much that is evil; do away with it entirely. If that were impossible, and we must have darkness to produce phenomena, why, then let us have ample proof that the producer of said phenomena is above reproach.

Now, Mr. Editor, I trust you will give this article space in your paper. It is written in behalf of members of the First South Side Society, who have suffered much at the hands of one of these tricksters—myself being the greatest sufferer. We can do but little else than exclude them from our society. Our president, Charles Secknor, must accept thanks for that act. He and his people would desire nothing better than to aid the committee in sifting the chaff from the wheat.

MRS. J. F. SEYBOLD.

3240 Cottage Grove avenue.

"The Spiritual Evangelist" Hymn Book.

For Spiritualist meetings and circles, with introductory circular setting forth the basic principle of Spiritualism, by G. F. Perkins. Reduced from 15 to 10 cents each, or $9 per hundred, to close the edition. Send at once to THE PROGRESSIVE THINKER, 40 Loomis street.

The Rationale of Mesmerism. By A. P. Sinnett. Considered theoretically, philosophically and theosophically. Price $1.25.

Woman, Church and State. A noble work, by Matilda Joslyn Gage. It cannot be commended too highly. 554 large pages, cloth bound, $2.

Paine's Age of Reason, an investigation of true and fabulous theology, too well known to need its character here stated. Paper, 25 cents; cloth, 50 cts.

VISION OF DEATH.

Mrs. Frederick Kelly Has a Dream of Her Mother.

IN THE THROES OF AGONY THE SLEEPLESS MIND TRAVELED MILES OF SPACE—SCENE WAS AS CLEAR AS DAY—THE WIFE'S HASTY LEAVING AND HER HUSBAND'S TROUBLED SLUMBER—THEIR STORIES BOTH VERIFIED.

Although Mrs. Frederick Kelly is a staunch Baptist, which denomination she joined when a mere girl, and is a sincere believer in the orthodox teaching, no argument from a biblical or literal standpoint could convince her that dreams count as naught. Mrs. Kelly's pathetic and characteristic narrative of a wonderful dream which proved literally true is highly interesting and astonishing.

The 13th of March, while doing her usual housework, Mrs. Kelly became weary, peculiarly weary, she says, and lay down on the bed to rest. She had hardly touched the pillow when she fell into a doze and dreamed of her mother, Mrs. Beulah Williams, who lived in Glouster, O.

MRS. KELLY'S VISION.

Says the narrator: "I saw her as plainly as I did the day I left home. She was lying on a bed writhing in the throes of death, the result of a congestive chill. I saw friends crowding around her and saw my sister kneel down by her bed and, in a sobbing, tear-broken voice, exclaim: 'My God! she is dead.' This exclamation awakened me, and my dream was so thoroughly impressed on my mind I hurriedly dressed myself and hastened for the depot. I was so agitated I didn't even write a note explaining what had occurred to my husband.

"I reached home at midnight," continued Mrs. Kelly, "and, as I had anticipated, found mother cold in death. She had died at the exact hour I dreamed she passed away. I told my relatives that by a vision I had seen mother die as plainly as those who stood by her bedside or held her feeble hands."

KELLY ALSO HAS A DREAM.

Upon Mr. Kelly's arrival home he found his wife missing, with no message for him. He naturally was greatly agitated and was at an utter loss to account for her disappearance. The following night Mr. Kelly had a strange dream, in which his wife was pictured sitting beside her mother's death-bed weeping. The dream impressed him so thoroughly that he left for Glouster to learn, if possible, the whereabouts of Mrs. Kelly. When he reached there he found his wife sobbing and his mother-in-law's funeral over. Though he never saw the body after death, he described the clothing worn by his wife's mother in his dreams, and, strange to say, it tallied exactly with the attire in which Mrs. Williams' body was clothed,

As the Kellys are highly reputable, the story of these dreams has created a sensation, especially in their church. Local newspaper reporters and curiosity seekers have actually traced the story down and found it to be just as related by Mr. and Mrs. Kelly.

Brazil, Ind. X.

Beyond the Gates.

From the residence of Mrs. D. N. Maxwell Colby, San Francisco, Cal., her sister, Maye MacDonald, recently from Niles, O., passed to Spirit-life, on the 21st ult., after a protracted illness.

A few months since, the departed came to California, thinking the change might prove beneficial to her, but instead of rallying, she gradually weakened, and left the house but once after her arrival on the coast. She had been in her sister's home but a short time, before her real condition was shown to Mrs. Colby clairvoyantly, and she knew her suffering sister was beyond the reach of medical skill; nevertheless, the best counsel was obtained, and all was done that could be to relieve her sufferings, but to no avail, she was wasting away with consumption, and although she was confined to her bed for weeks, not a complaint passed her lips; she only said to her loving attendants when suffering the most: "I am so weary." When the hour of transition came, she was surrounded by her sister and husband, and several mediums, who endeavored to make the best conditions for the spirit as it rose out of the poor, emaciated body and passed beyond the gates.

The subject of this notice was born in Leesburg, O., and had gathered the experience of thirty-three years in this life. Her sister said to the writer: "I am so glad she came to me to make her exit from this world in my home. She commenced her experiences in Spiritualism with me, when we were in our girlhood, but her associations took her into other lines, and though a medium herself, she had grown away from the work and cause. She went out a happier spirit for coming to me."

The services were conducted by Mr. Hull and the writer. Mrs. Colby needs no words of consolation from us; she has a knowledge that surpasses all faith, she is in constant communication with the Spirit-world, and her spirit friends are as tangible to her as mortals. In times of trial, nothing ever has, or ever can, bring the help and consolation that is proffered in the name of Spiritualism.

MATTIE E. HULL.

Helen Harlow's Vow, or Self Justice. By Lois Waisbrooker. Price reduced from $1.50 to $1, cloth.

The Spiritual Alps and How We Ascend Them. By Moses Hull. A beautiful essay in the line of refined spiritual thought and progression. Paper, 25 cents; cloth, 50 cts.

The Fountain of Life, or the Threefold Power of Sex. By Lois Waisbrooker. Paper, 50 cents.

Perfect Motherhood, or Mabel Raymond's Resolve. By Lois Waisbrooker. Dedicated to Woman everywhere, that children may cease to be accursed. Price reduced to $1.

THE PRIEST, THE WOMAN —AND— THE CONFESSIONAL.

BY FATHER CHINIQUY.

This is a most valuable book. It comes from an Ex-Priest, whose character is above reproach, and who knows what he is talking about. Everybody should read it. Price, $1.00. It contains the following chapters:

CHAPTER I.
The Struggle before the Surrender of Womanly Self-respect in the Confessional.

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Auricular Confession in Australia, America, and France.

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A Chapter for the Consideration of Legislators, Husbands and Fathers—Some of the matters on which the Priest of Rome must Question his Penitent.

Sent Post-paid, Price, $1.00.

AN INVALUABLE WORK.

IMMORTALITY, OR FUTURE HOMES and Dwelling places. By Dr. J. M. Peebles. This admirable work contains what a hundred spirits, good and evil, say of their dwelling places. Give us details—details and accurate delineations of life in the Spirit-world!—is the constant appeal of thoughtful minds. Death is approaching. Whither—oh, whither! Shall I know my friends beyond the tomb? Will they know me? What is their present condition, and what their occupations? In this volume the spirits, differing as they may, are allowed to speak for themselves. No man is better qualified than Dr. Peebles, to place a work of this kind before the people. He treats of the *Mysteries of Life; Doubts and Hopes; The Bridging of the Rivers; Forebodings of the Future; Testimony of Saints; The Growth and Perfection of the Spiritual Body;* Is it the Soul or Body that Sins? Clothing in *the Spirit World; Our Little Ones in Heaven;* The Personal Experiences of Aaron Knight; The Red Man's Testimony; *Evil Spirits;* Testimony of Physicians in Spirit Life; The Homes of Apostles and Divines; The Friends and Shakers in Spirit Life; Spirit Homes of Bruno and Others; Many Voices from the Spirit Land. Many other matters are treated too numerous to mention. Price $1.50; postage 12 cents. For sale at this office.

A MOST EXCELLENT WORK.

RELIGION OF SPIRITUALISM; ITS Phenomena and Philosophy. By Samuel Watson, author of "The Clock Struck One, Two, and Three." Thirty-six years a Methodist minister. Mr. Watson's long connection with one of the largest and most influential religious organizations in this country, together with his well-known character for integrity of purpose and faithfulness in the discharge of every known duty, combine to render this a book that will attract the attention and command the studious perusal of thoughtful minds. It contains the principal records of a critical investigation of nearly all phases of spirit-manifestation through a period of twenty-seven years, commenced with a belief that Spiritualism was the "prince of humbugs," and a purpose to expose it, and ending with a conviction that it is a truth far transcending all others in value to mankind. It is eminently well adapted to place in the hands of those whose attachments to the faiths and forms of the Church incline them to have nothing to do with the subject upon which it treats. New edition, with portrait of author. Cloth, 12mo, pp. 423, $1.00. Postage 10 cents. For sale at this office.

From Soul to Soul.

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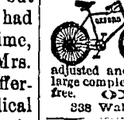
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A NEW PARABLE.

A Prodigal Daughter.

A Touching Comparison that Should Make an Impression on the Heart.

"The Prodigal Son" has had more than his rightful share of ministerial attention, and it is high time that "the prodigal daughter" should have a show. There is no reason nor justice in feasting the returned "prodigal son" on the best of veal and other good things, and clothing him in fine raiment; while the prodigal daughter is pushed into the street and left to shift for herself as she may.

There is neither justice nor reason in looking askance in scorn, and drawing aside lest the touch of the prodigal daughter's garments should contaminate with moral defilement; while the prodigal son's moral delinquencies are overlooked and he is welcomed in families and in society.

Verily, I say unto you, of a truth there can be no female prostitute without a companion male prostitute.

Verily, I say unto you again, whosoever spurns the prodigal daughter, and makes her a social outcast, and yet welcomes the prodigal son and puts lightly aside his immoral lapses and derelictions does a grievous wrong and is guilty of outrageous hypocrisy.

Thousands of daughters have gone astray by stress of necessity to avoid starvation and rags; but a male prostitute never! Verily they had strong excuse, but he had none; therefore is his sin greater than theirs, and his punishment should be greater, also.

Yet do ye banish the prodigal daughter from home; ye make her an outcast and vile unto you; but her prodigal brother, though viler and more guilty than she, him he receive and to his sins ye shut your eyes.

O, ye hypocrites and unjust! how can ye escape the damnation of conscience when it sits in strict judgment upon you?

Hear the parable written by Amber, to the readers of the Chicago *Herald*, and learn to act wisely:

I sat in a fashionable church the other day and listened to a sermon on "The Prodigal Son." How often have I heard the same old story in the same old way. How familiar I have become with the kind father, the bad son, refreshingly human heir, the veal and the ring! But the last time I heard the story I felt an almost uncontrollable impulse to rise up in meeting and ask the question, "How does the treatment accorded the prodigal son match the treatment we mete out to the prodigal daughter?"

How far out of our way do we go to accompany his sister on her homeward faring after a season spent among the swine and the husks?

Do we put an 18-karat ring on her poor little soiled finger and place her at the head of our table, even if by good chance she gains an entrance to the home? Do we not more often meet her at the back door when nobody is looking rush her through the hallway and consign her to the little third story rear room, taking her meals to her ourselves, on the sly, that the neighbors may not find out the dreadful fact that she is at home again?

"Keep yourself very close," we say to her, "and by no manner of means be seen at any of the windows, and you may stay here. You can wear some of your virtuous sister's cast-off clothing, and sleep on the lounge in the nursery, where the servants never think of going since the little folks have grown up, but you must be very penitent, and very humble, and very thankful to God for the mercy you so little deserve."

I think somebody had better write a new parable and call it "The Prodigal Daughter." Perhaps a sermon might be preached from it to touch the unmoved heart.

After all there are two sorts of prodigals—the prodigal who comes home because the cash gives out, and the prodigal who comes because his heart turns back to the old home with such longing as the thirsty feel for water. Neither boy nor girl who comes back for the first named reason should find a maudlin love awaiting, or partake of any banquet that the old folks have had to pay for, but the prodigal who returns because there is something left in his or her heart like the music in a shell, which nothing can destroy or hush away to silence, be that prodigal, sinful man or erring woman, should find not only the home doors swung wide in welcome, but every doorway in the land wreathed with flowers to bid them enter.

While I think of it I believe something like the following would do for a new parable:

PARABLE OF THE DAUGHTER.

Once upon a time there was a little girl who inherited a sinful disposition, from whom it doesn't matter. Enticed by evil companionship she could not resist, and tempted through passion she was not responsible for, she went away from home at an early age and became exceedingly horrid. She wore fine clothes and was very beautiful for a time, but suddenly her beauty began to fade and her fine clothes could no longer enhance her waning charms.

She remembered her mother one day, and drawn by an impulse she could not resist she donned her plainest gown and went back to the home she had quitted, suing for pardon.

But the mother she had remembered had died and nobody was left to welcome her but her stern father, who was a deacon in high repute, a younger brother and a sister who was secretary of a relief and aid society. As she approached the mansion, made sacred by childish memories, there was nobody standing at the front gate to watch for her. So with something of a new experience—timidity—she ascended the stone steps and rang the bell. To the servant who answered the door she gave no name, merely saying, "tell your master that a lady desires to see him in the parlor.

Taking her seat in the decorous apartment she noticed that several pictures of the Christ hung upon the walls, and that an elaborate motto bearing the inscription, "Come Unto Me," occupied the niche over her mother's old lounging chair. Little was changed, and someway the old antagonism against so-called goodness and piety began to assert themselves in her wicked heart.

In a few moments her father entered. He had grown portly, and it seemed to her as if the gold watch-chain had harder work than ever to stretch itself across his waistcoat.

"Father, don't you know me?" she inquired, approaching him with outstretched hands to which he paid no attention.

A HEARTLESS FATHER'S GREETING.

"Perfectly," was his answer, "what are you doing here?"

"I thought I would like to come back home and stay, if you would allow me to do so. I only heard lately that mother was dead."

"Think you can turn the place where she died into a brothel, do you? Later to contaminate the air breathed by your pure and virtuous sister with your vileness! Out with you before I call for an officer and have you thrown into the street. How dare you come back here to flaunt your shame!"

"Where is my brother Tom?" asks the woman, grown very pale. "Can I not see him?"

"No, you cannot, because he is not here in the first place, and if he was he wouldn't countenance your sin by recognizing you."

"Where is he?" again asks the prodigal.

"Down at Dwight, if you must know," was the answer; "he has gone to the devil, too."

"And yet you give him a home," said his sister. "Can I see Annie?"

"No," her father makes reply, "you can't see Annie, not if you were dying and prayed to see her with your last breath. Your sister is out at a Wednesday night prayer meeting doing her master's work. She cannot be contaminated by such as you."

"Then I must go back again to where I came from? You will not take me in? I think I am going to die and will not trouble anyone very long; it would be pleasant to die in mother's bed."

"There are charities for such as you. I have endowed them with my own *money*," was the father's answer as he opened the door for her retreat. "Go back to the life you have chosen, and may the curse of the father you have disgraced follow you all the remainder of your life."

As the prodigal one turned into the hallway a hand touched hers in the darkness, and an old servant, who had nursed her in her wayward youth, put a trifling gift into her hand and with the words, "God bless you, Miss Fannie," turned weeping away.

Her own sister met her at the gate and refused to recognize her, lest the young man who was her escort should find out the family secret, and so, with a two-fold repulse to harden her heart, the no longer repentant prodigal daughter went back to her husks.

"WENT BACK TO HER HUSKS."

Where else had she to go? Poor thing. The dives are always ready to receive her. There are places—gilded palaces of sin—maintained by prodigal sons—where, if not too old and faded, she can find a home. Such a home—but a better is denied her. Thither she can wend her hopeless way and there she can get money and sustenance from the purses of prodigal sons, till, sinking lower and lower in hopelessness—and wretchedness—the poor, abused body finds a home under the sod.

"Oh it is pitiful"—

JAS. C. UNDERHILL.

IT IS FULLY ANSWERED.

And in a Comprehensive Manner.

Why They Eat Dried Apples.

An Allegory by a Spirit.

TO THE EDITOR:—Recently a Baptist reverend in Muskegon, lectured on Spiritualism after having, it is alleged, successfully exposed Joseph King, a materializing medium. In his lecture he admitted that there were phenomena that were not tricks of the mediums, but all such were works of "demons," etc., closing his lecture with a farcical representation of a "fake" materializing seance.

A spirit friend gave me the inclosed allegory shortly after, which explains itself, and perhaps is worth a place in your paper. Very respectfully,

L. V. MOULTON.

WHY THEY EAT DRIED APPLES—AN ALLEGORY.

Once upon a time, so long ago that no man knows when, a great king, said by some to be all-wise and powerful, planted an orchard, the like of which is now unknown.

The fruit thereof was very good, and in great variety. He had two little children whom he permitted to run naked in this garden and eat apples. He had planted one queer tree, in the middle of this orchard, which is now called by some "the Devil's apple tree;" and the fruit of this tree, it would seem, the king did not eat, he believed it to be poisonous, and so he cautioned the children not to eat of it. He also made a curious snake, the like of which has never since been seen, that could run about on its tail, and talk, and sent it into the garden to play with the children. Some say he knew what the snake would do, but there seems to be some doubt about it. At all events it appears that the snake was very wise, probably because of eating of these forbidden apples. This snake told the little girl that these apples were very good to eat and were not poisonous. She tried one, and finding it as he said, gave some to the boy to eat also.

Instead of killing them, or even giving them the colic, the apples of this particular tree seemed to have a strange stimulating effect on their brains, for that, though heretofore they had been fools, now they began to reason and make discoveries, and thus finding themselves naked, they pinned fig leaves together to cover themselves. The king finding out what had happened, got very wroth at the snake and children; destroyed the garden; turned the children out to die from the poison; remodeled the snake to run on his belly, and made it dumb and went out of the garden business.

The children, however, were now sharp enough to live by their wits, and discovering other things that would serve their purposes, got along very nicely without apples. They also had saved some of the apple seeds and planting them, after a time had apples of their own, they thus prospered and multiplied.

As the apples were perishable and sometimes scarce, they were often compelled to resort to dried apples, and the dealers in these made great profit at such times. This suggested to them the idea of monopolizing the business; they finally succeeded in cornering the apple trade by buying up or destroying all the apple trees, and laying in an immense stock of dried apples, so that now for many hundred years they have had the only apples to be sold. After a time no more apples grew on their trees and the stock of dried apples being all in the hands of a well-organized monopoly, they became very dear and were held in great esteem, even being labeled holy, sacred, etc. Splendid boxes were also made to keep them in; these also were reverenced, and those who owned the apples were thought to be superior beings. After a time, as the stock of dry apples got old, mouldy and wormy, people began to find other, and better food in the substitutes they had discovered long years ago, and some even scoffed at these ancient dried apples, saying that they never were of any account anyway. Others even said that no apples ever grew, and that they were a fraud. Such was the influence of the apple monopoly that laws were now passed to compel people to eat dried apples, and some even had them poked down their throats by force. The King, seeing this, and being somewhat sorry about his tiff at the snake affair, sent his oldest boy to distribute apples and seeds among the people, that they might raise their own apples again, and have plenty of fresh fruit. The dealers in dried apples sent up a hue and a cry that these were the forbidden apples; that the king was a snake in disguise. So the people killed the king's son and destroyed the young trees. They had eaten dried apples so long they felt safe in doing so, but were afraid of the new and untried fruit, and dried apples were in great demand again. After some time some of these dealers took great pride in eating dried apples and then soaking themselves in tanks of water, whereby they swelled greatly. Some of their customers thought them very great and wise in consequence, and there was strife to see who could swell the most.

One Rev. Bouncer, in the town of Gullible, was quite successful in this line, and quite popular.

A few years ago a farmer who had bought dried apples of one Rev. Shouter—who sold at auction with great noise—had two girls who discovered a curious bush, which grew and bore fruit that was very strange-looking, and called their mother's attention to it. The neighbors examined it also, and it was finally decided by some familiar with ancient history that the fruit was apples, such as the famous dried apples were originally made from. Some people were greatly delighted. Apples would be cheaper and possibly free for all. No more apple dealers or costly holy boxes need be provided, but each family might have their own apple trees, and plenty of fresh, juicy fruit, in place of musty, dry, and wormy ancient stuff at high prices. Some thought they were humbug apples, such as they considered the dried apples to be; others believed them to be devil-tree apples, which it was supposed the apple dealers had destroyed root and branch, when they secured a monopoly of the trade and murdered the King's son. Some were afraid the King would be angry if they should eat them, as he was before. However, no one had interviewed him on the subject for a very long time; so long, in fact, that some even doubted his existence.

The dried apple dealers took alarm at once. They would be financially ruined and obliged to work for a living, like other folks. They held a consultation and Rev. Bouncer volunteered to devise a plan of procedure. Once it was very simple; they could burn all their apple trees, and force people to eat dried apples—but they had found out so many substitutes for dried apples that they were quite independent of late, and that had made them bold. The notion had also become prevalent that everybody had a right to have any tree they saw fit, if they did no one any harm thereby, and if force was tried the people would resist and possibly overturn their holy boxes. Finally this plan was broached by Rev. Bouncer; he would have a great "expose."

In the town of Gullible was a Mr. Spook who had some of these new apples. He had been giving these to his friends to introduce them. Rev. Bouncer solicited the privilege of investigating Spook's apple barrel. He was kindly told that he could do so, but that it was in the cellar, as that kind of apples kept better there. Bouncer thought this suspicious and being afraid of the dark—or something else—took along matches. He was also cautioned that he should not be in too much haste, or grab quickly, or at random, as the children had picked up some potatoes with the apples; he should take time and examine carefully; also that there were several kinds of apples in the barrel, and some might be more to his taste than others. Bouncer took along a friend called Grabber to help him and make him brave. They proceeded to sneak up to the barrel as though afraid of scaring the apples, and seeing a small potato in the dim light, Grabber made a lunge, and Bouncer struck a match. Grabber missed his grab but after three trials succeeded in bringing off the potato in triumph.

The next day a great lecture at the Opera House was announced. Rev. Bouncer would tell what he knew about the new kind of apples, from personal investigation, and exhibit a sample. He told of his great exploit and exhibited the potato: he further said that he had no doubt that there were many fine apples left in the barrel, but he did not look to see, because they were the kind that grew on the Devil's apple tree in the King's garden. He had read in a book made and sold by the dried-apple dealers that it was dangerous to examine or handle such apples. Some people he knew were said to eat them and thought them good, but he had heard one such called "Noise," that at one time had the colic awfully on account of eating such apples, and he was not fool enough to take any further chances, especially as he had got what he went for—that little potato. He had said that there were potatoes in that barrel, and now he could prove it.

Rev. Bouncer had now adopted as a trade-mark for his dried apples:

A potato—couchant.

Cap and bells—rampant.

A halo above these and the motto, where "ignorance is bliss, 'tis folly to be wise." And this is why they eat dried apples in the town of Gullible.

Passed to Spirit-Life.

Passed to Spirit-life, Lyman Aldrich, of Seneca, Michigan, For sixty-seven years he had been conning earth's lessons. He was an admirer of our philosophy. By his request Mrs. B. G. Hoig, of Morenci, Mich., officiated at his funeral services.

Charles R. Hutchins, of Mount Clemens, Mich., passed to spirit-life, March 30th; in the 77th year of his age. He had been an outspoken Spiritualist for more than forty years, and made the transition with the positive knowledge that "there is no death."

April 27, 1894, at Clarksville, Iowa, Mrs. Peter Valentine passed to Spirit-life. She had been in poor health for some time. She was a Spiritualist for many years and lived her profession to the last. She selected Mrs. Niece, of Shell Rock to speak at her funeral, which took place on Sunday. Although away from home and old neighbors a large audience assembled to pay their last respects to a noble woman, faithful wife and an affectionate mother. Her remains were interred at Waterloo.

Passed to Spirit-life from the home of her daughter, in Sioux City, on March 12, 1894, aged 71 years, 2 months and 20 days, Carmelia Page, wife of W. S. Page, of Decatur, Nebraska, after an illness of two weeks. For the last twenty years she was a firm believer in Spiritualism. It was her delight to talk on the subject. She said that if her work here was finished she was willing to go. The funeral was held from her home on March 17. The choir rendered beautiful music, and thus amid loving hearts and gentle hands her mortal body was laid from sight, but not from memory. Services were conducted by Mrs. Getty Drury. E. L. F.

Samuel Billingham passed to Spirit-life from his home in Volinia, Cass Co., Mich., April 29, 1894, aged 29 years, 10 months and 20 days. Mr. Billingham was a son-in-law to James Riley, the famous medium of Marcellus, having married the eldest daughter, Emma, about nine years ago. He was a thorough Spiritualist, being a frequent sitter in Mr. Riley's seances. The funeral address was delivered by the writer, and was very largely attended. The evening after the funeral Mr. Riley held a seance at the residence of the deceased, with a few invited friends and relatives, at which the writer was privileged to be present. Mr. Billingham materialized and was plainly seen by all, and was able to give his wife many cheering and comforting messages and some advice as to some unsettled business matter of which he had no opportunity to speak before passing out. Quite a number of other friends and relatives of the various sitters appeared and communicated, and altogether it was the most interesting seance the writer ever attended, and demonstrated in a most striking manner the practical and substantial value of Spiritualism in time of bereavement and separation of the physical relations by so-called death. L. V. MOULTON.

Mrs. Mary A Brayton's second birth occurred on the 27th day of February, 1894—seventy-three years from the date of her first birth. The mold of Mrs. Brayton's mind was intensely spiritual. She became interested in Spiritualism forty years ago, by reading Judge Edmond's spiritual experience published in the New York *Tribune*.

The 8th day of November last occurred the fiftieth anniversary of her marriage with the writer. During this period the light of her love has illuminated every dark place in our path. A spiritual circle was her family institution that she would not allow to lag for fifteen years; it was her family altar upon which she laid her offerings of love to her dear friends out of the body, among them a son who manifested himself at nearly every sitting.

Receiving word that a brother in Glenwood, Mo., was dangerously ill, and eager to impart the consolation of spiritual truth, she left her home in Minneapolis and hastened to his bedside. When she arrived he had left the materid form. While there she contracted a cold which her tired body could not resist, and in a few days her white spirit joined her brother's in the realm of celestial light. Just as she embarked for the other shore she made it known that her spirit father was the messenger escorting her beyond the river. GEORGE BRAYTON.

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Testimonial.

(ADVERTISEMENT.)

Honor to Whom Honor is Due.

When at Vandercook's Lake, Jackson, Michigan, I met Mrs. Young, of Albion, Michigan. This lady is the wife of the Mr. Young whose advertisement appeared some time since in *New Thought*. She stated the same in substance as appeared in the testimonial; her husband was pronounced beyond recovery; Dr. Dobson restored him to health. She said: "It seemed almost like a miracle."

Mr. Fenner, of Linesville, Penn., informed me at our last meeting that at one time he was given up to die. He ran down rapidly for weeks. No one understood his case. He made application to Dr. Dobson, and two months' treatment fully restored him. He said he had thought many times of writing the doctor, and telling him of the valuable service he had rendered him, but had put it off until some more convenient time, and would like me to do as much.

Mr. Fenner told me of a case of insanity in Linesville (I used to know the young lady) that was most distressing. After employing the "regulars," Dr. Dobson was applied to, and under his treatment the young lady was restored in a short time. MATTIE E. HULL.

(See ad. in another column).
Address all letters to San Jose, Cal.

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Utterеth speech concerning the good being done by Hood's Sarsaparilla. By the cures it is accomplishing, by the good health restored to men, women and children, Hood's Sarsaparilla wins its way more and more into the confidence of the people.

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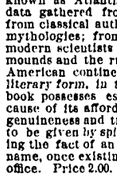
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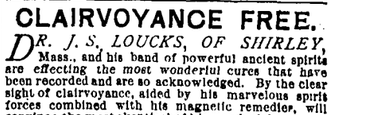
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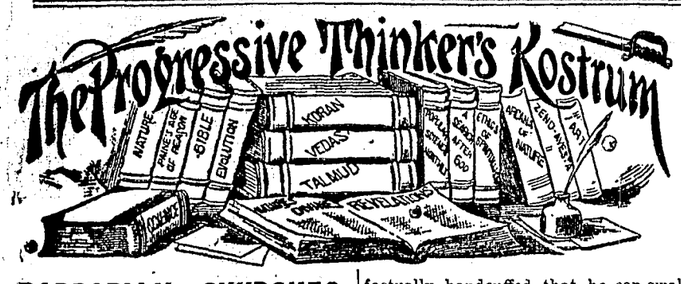
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BARBARIAN CHURCHES.

They Are Contrasted with the Pure Christianity of Modern Spiritualism.

The Spiritualism of Jesus.

The Old Testament Portrayal.

An Address Delivered BY PROF. J. R. BUCHANAN.

At San Francisco, Cal.

I presume you are aware that I am an original explorer of nature, traveling outside of all that is known in universities and libraries, in churches and among social leaders. It is a laborious and unprofitable career to the explorer. When Socrates tried it he was rewarded with the poison of hemlock.

All reformers have an arduous struggle, and therefore ambitious men keep away from reforms and reformer; but if there were not a few brave and disinterested men to take the lead in the vanguard, the world would stagnate. I take my place as a pioneer because I am not willing to be the bond slave of ignorance and of the *old falsehoods born* of ignorance.

Hence it is that I am here to-night, *and do not* stand in the oldtime fashionable institutions. I am here to speak the truth, and I appear before you with very great pleasure, for I feel that it is my duty to be here, as I believe that this is a church in reality, as far as is practicable at present.

It is a struggle to escape from ancient falsehoods and superstitions—an effort to move onward toward the "good time coming," in which all mankind ought to be engaged, but from which they are kept back by hereditary ignorance. And it differs from all the great religious movements of the past, for they all—all, without exception—look backward, while this movement looks forward.

There is no church, no system of religion to-day in the whole world which is not rooted deep down in the past. And when any system of science, religion or philosophy identifies itself with the ignorant past, that alone is enough to condemn it.

When it professes to bring us the highest truth, the grandest philosophy, the most perfect understanding of earth and heaven, from that dark and dismal past, from ages of barbarian ignorance and ferocious war, when the people of that age and the great teachers of that age were profoundly ignorant—not knowing the structure, geography and geology of this globe; knowing very little about the starry universe overhead, knowing very little either of the body or soul of man, and above all, knowing nothing of the infinite spiritual world, where millions on millions of angels and archangels dwell in bliss and wisdom—that world to which we are all going soon, concerning which our teachers should be able to tell us something—yet knowing nothing of our relations to heaven, and very little of our relations to life, health and progress in this world—not even the principles of political freedom and justice, I say with emphasis, and I wish my words could reverberate around the world, that all systems which come to us from that darkness and profound ignorance of the past are self-evidently condemned by their ignorant origin, and unworthy of our confidence.

I shall discuss these religions with iconoclastic freedom, but I discuss them historically, as they have been for eighteen centuries, and I do not refer to the individual church members of to-day, whose personal virtues adorn the church, and who are lifting up the church into the spirit of humanity, and if they cannot lift it up, they will leave it—and I can tell them where to go when they throw off the load that holds them down.

You know, my conservative friends, that I am telling the truth—that in all the churches of all the religions, all around the world, there is no knowledge of the heavenly life above us—no knowledge of the world to which we are going, and although the Unitarian is considered the most enlightened and progressive of the churches, a very eminent Unitarian priest of Boston, who ought to have been an honest man, but was not, thanked God that we are entirely ignorant of our future life. He was a fraud, for he knew better; but I will not name him, for the world is sprinkled all over with frauds just like him.

You know, my friends, that all great religious systems run back to an origin in an age of childish credulity, when any kind of a marvelous story would be accepted, and our orthodox theology rests upon that little, silly, childish fable about God and the snake in the garden of Eden, which is much sillier than the Santa Claus stories with which we amuse our children to-day.

When a man's reason has been so effectually handcuffed that he can swallow that silly story as a piece of divine wisdom, it is very doubtful whether he will ever recover the use of his reasoning faculties; and the convention that condemned Dr. Briggs for making a very small effort to reason a little says we must accept it all as divine wisdom.

But if I wanted a little barbarian theology, I would get a fresh article by going to the Sioux, Pawnee or Comanche Indians, who know just as much as the barbarians who manufactured *that garden-of-Eden story.*

If we examine our common sense, we cannot go away back thousands of years to the ignorant and superstitious fools who manufactured such childish stories as this, and a thousand others equally ridiculous, that have died a natural death and disappeared because they were not embalmed and mummified by a church.

Some conservative people who do not keep up with progress may think this language is too much like the brilliant Ingersoll for them, but there is a world-wide difference; for when he batters down the old church theology he leaves only its desolate ruins, and the mother mourning in darkness for her lost children, but when the true reformer demolishes the old barbarian theology he finds something hidden behind that theology—and uncovers before the world the true religion that would make a heaven on earth—the religion for which Jesus lived and died—the religion which springs from the divine element of humaanity—the religion which the angels endorse to-day as they did when Jesus was the brave champion of heaven.

Jesus was the marvel of the ages, because he looked forward, not backward, at so early an age, when he was surrounded by superstition. He is the one solitary light gleaming in all past history, and aside from him, I see nothing in the past that we should seek—and that is the wonder—the one star shining out in ten thousand years of darkness, giving out truths far in advance of modern civilization.

We cannot go back for any correct knowledge—not even to the time of Columbus, for our geography or our geology.

We cannot go back further than to the time of Galileo, of the seventeenth century, for our astronomy. We cannot go back of the present century for our *geology and palæontology*—we cannot go back even fifty years in chemistry, in biology, in medicine, in electric science, without plunging into ignorance and error.

If we cannot go back to early times in any form of knowledge without plunging into ignorance and falsehood, it is pre-eminently true that we cannot go back into the thick darkness of a remote past for our religion—for a true religion is the very highest achievement of the human soul, and the world has not yet really attained it, although they, the very few whose lives are most in harmony with heaven, do begin to understand what is the true nature of the heavenly life on earth, and that is what religion means—but I would not dare to say that any man does entirely understand it to-day.

It is interesting and curious to read the old works of the last two centuries upon medical science, zoology, chemistry, geology and astronomy, geography and history, and see how mankind were struggling out of ignorance into true knowledge, but it would be very unprofitable and tiresome to go back a thousand years and read the books that were in fashion then, which were as positive and dogmatic as our scientists to-day, and it seems to me an act of idiotic insanity to go back three thousand years for any kind of knowledge.

We look back now to the very old time when this globe was considered a flat, four-cornered affair, with starry lights hung above it, and the infinite power and wisdom we call God was as completely engrossed in managing it as a farmer would be in managing and cultivating his kitchen garden, and the whole of it could be seen from the high mountain where the Devil carried up Jesus, as the old fable tells us.

That was all the biblical writers knew of the size and shape of the earth, and as the General Assembly says this was written or inspired by God, then the Presbyterian God did not know the earth that he had recently manufactured, according to the old traditions.

But not content with making him an ignoramus, they make him more feeble minded and shortsighted than the average Jew or Yankee, irresolute, fickle, inconsistent, angry, and a familiar associate of Jewish criminals.

Did these writers know anything of true religion? or had they the faintest conception of the power and wisdom of the Deity?

Hence, I say they and all who build upon their false and blasphemous foundation alienate themselves from true religion, and when true religion, the religion of freedom, appears in the world, they are its deadliest enemies. The Protestant will agree to this, as regards Romanism; but on their interior principles, Protestantism and Romanism are so nearly the same that Protestants are continually going over to the Roman church.

There are some easy-going and superficial-thinking people who think we *ought not to look into* the basic principle of the church or relate its horrible history for eighteen centuries, and I would gladly drop this subject if the church did not shut its eyes to history and philosophy. Its history and its crimes are so completely ignored that its innocent dupe grows into the belief that the church is and always has been a body of holy men following in the footsteps of Jesus, saving the world from its sin and corruption. The neophyte is never taught that the church has always been the fiercest antagonist of progressive civilization, the firmest ally of despotism and war—and the mighty source of the greatest crimes that have blackened history.

And it is not all this to-day because the humane civilization which the church trampled down in blood for a thousand years, has been revived by science, and is conquering the church, and is not only subduing and refining it, but threatens to exterminate it, for all well-informed people on this subject know that a dark cloud of skepticism, an ice-age of skepticism, is chilling the church to its marrow; and it will have to look to the spiritual movement to save it from annihilation and bring it into harmony with Jesus Christ.

What puzzles and deceives mankind is this—that human nature will not be debased to the moral level of the doctrines of the church—and good men and women in all ages professing Christianity have taken Jesus for their guide and he has inspired them to deeds of heroism and unselfish love. There are thousands on thousands of these unselfish men and women in all ages, but they were heretofore the bond slaves of superstition, and gave their influence to sustain the church in its crime. They would toil for the sick and suffering and risk their lives against the pestilence, and yet help the church in its murder and torture of heretics, as to-day they help the church in its warfare against progressive science and freedom. Nevertheless the church contains many good men and women—too good to be debased by the barbarian creeds, and some of these good men and ministers are among my best friends and sympathize with my aspirations, and there are many faithful and ill-paid Methodist and Universalist clegymen for whom I have a warm sympathy, and I would delight to lead them into the freedom of true religion and make them better acquainted with Jesus than they can be under the teachings of the church.

I have shown that the church leads men into the darkness of barbarian ignorance, and we ought not to overlook these things, because all these evil tendencies of the national church survive in some degree to-day, although held in check by our progressive civilization.

The horrible treatment of the Moors, who brought civilization to Spain, reappears to-day in the terrible persecution of the Jews in Russia, showing that hate, instead of love is the spirit of the church—and Stœcker, who has been carrying on the crusade against the Jews in Germany, has been brought over as an ally by Moody, the pre-eminent leader in church revivals of this country.

The Romish church still thinks that the burning of Bruno was right, and confesses that it would put down all heresy by the sword and dungeon, if it had the power, and the Protestant church, which was compelled in the last century most reluctantly to stop burning witches alive, still talks about witchcraft and recognizes the killing of witches as a divine command.

When I was presiding over the Medical College in Cincinnati, the leading clergyman in the leading Presbyterian church, with a hand on its spire pointing up to heaven, preached a sermon against mesmerism as witchcraft, which the Bible forbids.

About fifty years ago the authorities of the Roman church pronounced animal magnetism unlawful. And witchcraft is still believed in many places. In Mifflin county, Pennsylvania, they believe in it, and think that all witches ought to be killed.

A young man in that country had an aunt whom he did not like and believed to be a witch who ought to be killed. He consulted the witch-doctor, who advised him that the next time she turned herself into an animal, he should shoot the animal, and the witch would be killed. She was away from home, and he thought she must have turned into an animal. He saw a deer and thought it was his reincarnated aunt, and shot the deer and ate the venison, and supposed the old lady was finished because she had not yet come back.

Now, I would ask, why should any one who is not afflicted with superstitious ignorance go back to that juvenile age of the world for any kind of science or wisdom when such insanity as this was considered divine wisdom and is still recognized by the ultra-orthodox as the very word of God, and being so recognized by the Church of England and the government of England, and the great English jurists, caused many thousands to be cruelly murdered by aw, by our own ancestors.

And I ask again, do not all our religions alike, that appeared in the Parliament of Religions, at Chicago, date back to that very ignorant time when these barbarisms originated—whether Confucian, Brahman, Buddhist, Mohammedan or Christian—and do they not all stand alike condemned when they confess their ancient origin—for out of credulous and cruel ignorance divine wisdom cannot come, and never has come. Causes and effects correspond.

If you know that the parents of a child are African negroes of a charcoal complexion, you cannot believe that child is of the white Caucasian race to which we belong—and if you know a message comes from ignorant fools, you cannot accept it as divine. I know that it is asserted that all these ancient religions, excepting the Confucian, had a divine origin, but I deny the competency of the witnesses.

If an idiot should present you with a message, saying he received it direct from God, you would pay no attention to it, knowing that the idiot was not competent to judge, and would be very easily imposed on. Hence I deny that ignorant, credulous and barbarous races are capable of testifying to the divine origin of any system of theology, and such pretended revelations from God never come except from ignorant, superstitious and credulous barbarians.

Hence I repudiate the entire past and say that the present age alone is capable of developing a true religion and theology.

The God of the Old Testament, who showed his hinder parts to Moses and was the very familiar companion of the Jews, in their scandalous history, as a sort of elder brother on high helping them along in their villainies, was certainly nothing more than the familiar, warlike spirit of that race, upon a far lower plane morally than the spirits that come to us to-day, and to say that he was the Almighty Father is but vulgar blasphemy.

The barbarians of that day had no conception of a Deity.

In all the world's religious literature there is no book more essentially irreligious, more debasing to all just conception of the Divine power that rules five hundred millions of suns—the Divine power that neither men nor angels comprehend—nothing, I say, has ever influenced civilized nations so debasing to all religious conceptions of the Deity, as the Old Testament. If there is such a crime as blasphemy, insulting and degrading the Deity and thereby giving us a base model for imitation, the Old Testament is the most blasphemous book ever accepted by civilized nations.

Neither Greece nor Rome, nor Egypt, nor India, nor China, nor Japan, nor Scandinavia, nor any of the savage Indian tribes of the American Continent, ever developed so repulsive a conception of the Divine Being; as a being of Infinite malignity—the infinite Father of innumerable millions of children created only that he might waste them forever.

If there were such a man here, built exactly in imitation of the Old Testament idea of God, there would be no difficulty in railroading him quickly into a California lunatic asylum. But our church stands on that old basis, and this is the system of so-called religion which had power to crucify Jesus and to overwhelm his followers, and to keep them crushed through seventeen centuries, and has the power to defy all heaven to-day. It stands before us and says, "You shall not investigate."

Its advent and growth has been a calamity to the human race, for it superseded the better religion of the more enlightened Egyptians, recorded in a volume written 3,350 years before the time of Jesus, a religion existing long before the fabulous creation of the world, with a Garden of Eden and a snake to settle its eternal destiny. Egypt had then a far nobler monotheistic religion, and it is clearly recorded in the oldest book of the world, written by the Prefect P'Tah Hotep, of Egypt, which is preserved to-day in the Bibliotheque Nationale, in Paris, France.

It was a great calamity to mankind that this pure ancient religion which carried Egypt to the highest summit of ancient civilization, and gave to woman the highest position that she ever held, had passed away, for it would have welcomed Jesus and welcomed science—whereas the barbarian religion murdered Jesus and crushed science for 1,400 years, and if any one believes the old stereotyped falsehood, that the church has elevated woman, he ought to read that powerful volume of Mrs. Matilda Joslyn Gage, entitled, "Woman, Church and State."

It is marvelous to me that in this free country this gigantic delusion should hold its power so long—but if I can forecast the future, its power will be broken by the end of the next century.

Such is the barbarian theology under which the world has been growing for two thousand years through the terrible agonies of despotism, war, pestilence and famine, and we cannot rejoice too much in knowing that we are escaping from the dominion of the God of hell to the blessed realms of the God of love, wisdom and power to which this church is dedicated.

For we are escaping from a legion of falsehoods. As one truth fraternizes with and assists all other truths, so does one falsehood fraternize with and help innumerable other falsehoods, and the gigantic falsehoods upon which Churchianity is founded have generated a brood of social falsehoods, and hence it is that Churchianity fraternizes with the debased Chinese and says we shall not relieve ourselves from the Chinese curse, and this social cancer will be fastened on us, if the church has power to do it.

As I have not time to enumerate the other moral falsehoods of Churchianity I must dismiss that terrible subject.

And I must say a few words before I close upon the beauty of true religion and the lovely time that we might have right here, if even one *dozen* can be drawn together to unite in trying to realize heavenly life on earth—the life of love and harmony. My good friends, this is possible, and I want to see it established before I leave this material world, and I hope the wise and eloquent pastor of this church will be able to stimulate such a movement, and my right hand is ready to clasp all hands that desire the reign of love on earth.

And oh, what a change it will be—a life of harmony and of united strength, when these principles shall cover the earth as the waters cover the ocean bed. It is possible to-day, but it was not possible until the despotism of theology was broken, as it is in San Francisco, and the imaginary God of hell, that has frightened mankind for nineteen centuries, was discovered to be only a ragged old scarecrow, with no resemblance whatever to the Almighty and Allwise whom we adore. And if we love and adore our Father in Heaven, it is our duty to tear up and burn up all the hideous scarecrows which the barbarians have erected as his image.

We can do that to-day, but in the last three centuries you and I and all who speak as we do would have been mobbed and imprisoned and probably lashed in public, until the blood ran from our backs; and in the centuries before that we would have been very certainly killed and very probably buried alive, for that was the spirit inspired by the Devil-God of the ancients, and never until the American Republic was established under the auspices of the three Democratic saints, George Washington, Thomas Paine and Thomas Jefferson, was the power of the Devil-God broken, who in early times had his throne in New England and his mouthpiece in Jonathan Edwards, and the surviving representatives of that regime are seen to-day in Rev. Joseph Cook and his companion, Anthony Comstock, who is represented here by the notorious Bennett of the Vice Society.

The Roman church burned the noble philosopher, Bruno, and has never repented of that crime.

The Protestant church co-operated with Calvin in burning that noble-hearted and learned Unitarian, Michael Servetus, a faithful follower of Jesus—and I have heard a Scotch follower of Calvin, a minister of the Presbyterian church, say: "I adore Calvin."

The Devil-God still rules theology in Scotland, and it was quite lately that men were arrested at Glasgow for whistling in the public park on Sunday.

Show me the Sabbatarian who wants to enforce, not religion, not the doctrines of Jesus, but the edicts of the murderous Emperor Constantine, for whom he shows more respect than for Jesus Christ—by shutting up the park and the fair, the library, the Sunday newspaper, stopping the cars and milk wagons and Sunday mails and ostracising the fiddle as an ungodly instrument, and I will show you a fanatical worshiper of the ancient Devil-God—a survival of the Dark Ages, as much out of place to-day as the dead mammoth and ichthyosaurus. His religion is not tolerated in heaven, for the whole Sabbatarian movement is anti-Christian. He is deluded enough to believe the Old Testament to be the word of God, and under that authority he is just as much bound to kill all the witches as to stop everything on Sunday. "Thou shalt not suffer a witch to live" he believes to be a divine command, but civilization has stopped him from witch-murder, and has not yet stopped him from invading other people's rights and dictating to his superiors. Hanging and burning are stopped, but there are several thousand people in San Francisco who would be hanged or burned alive if the old fanatics of former centuries were living in power to-day, with a State obedient to the church, which many fanatical churchmen still demand.

But the words of Washington, Jefferson and Paine cut church and State apart, and thus the Devil-God lost his sceptre; and freedom has many other victories yet to achieve, in which, my friends, you will help, so that the despotism of the church shall not be succeeded by the despotism of the millionaire and the demagogue.

But that old scarecrow, the Devil-God, of the barbarians, is still a power, for he is still worshiped in this free country by the Sabbatarian churchmen who trample down the teachings of Jesus Christ and his apostles to enforce the Sabbath doctrine of the barbarians before Jesus, which he repudiated—the barbarians by whose power he was crucified.

The church of the past eighteen centuries is substantially the church that crucified Jesus, and substituted hate for love, war for peace and millions of witch murders for the kingdom of heaven, and then masqueraded in his glorious name, making a wonderful commingling of the spirit of heaven and the spirit of hell, and by this union it rules the world, for it wins the good women and the good men by the name and the doctrine of Jesus, while by its stern ferocity and hell-fire it holds on to all the world's despots and all the world's bloody-minded rabble, and to-day it holds ten millions of men in Europe ready for the work of slaughter, and taxes the people into starvation and bankruptcy to pay the expense.

The church which claims to be the Christian church is not the church of peace but of war; for Christendom is Europe, and Europe is dominated by the church, and the church could put a stop to all this war if it had even half the zeal it shows in collecting its tithes and standing up for the divine rights of kings. It could soon bring about disarmament and peace, but it never lifts a finger for this, and always keeps its hand on the sword, ready for battle, and its most pious men rush madly into battle, which is a battle of nominal Christian against nominal Christian, and church against church, just as the Hessians who fought for hire against Washington had a so-called Christian priest with them praying for their success.

And I say that this is not Christianity, but is the barbarian superstition which Jesus could not overcome, and which crucified him.

To me it is a mysterious moral blindness that intelligent men cannot see this—and I have not stated more than half the ways in which the old barbarian spirit has trampled upon Christ and Christianity.

And I stand here to-day and call myself a Christian because I uphold the true principles of Jesus, the original founder of true religion, the great pioneer of humanity in its upward progress, and therefore the great predecessor of modern enlightenment and spiritual philosophy.

And I am doing in my own way the work that he would be doing in a better way if he were here, and I know that he approves my work, and of all men that ever lived on this globe he is my exemplar and idol.

And because I stand for that heavenly religion of which he was the pioneer martyr, I am compelled to stand firmly against all the great systems of theology that have ruled mankind, which originated in the midnight ignorance, the crazy superstition and the untamed ferocity of the early barbarian ages. Systems that he came to overthrow, but died a martyr in his courageous battle.

And thus stands the conflict to-day—on the one hand the vast power and multitude of the ignorant and credulous followers of ancient barbarian-born superstitions, and on the other the inspired reformer and martyr of Jerusalem, who spoke for the heavenly hosts, around whose spiritual doctrines of close intercourse with heaven, which we are practising to-day, and rallying multitudes in all lands—the most enlightened of the earth, who are toiling for truth with the grand co-operating and inspiring power of the heavenly hosts who endorsed and blessed him as they to-day endorse and bless the work of spiritual enlightenment in which we are engaged, and the moral and political reforms that are moving the people of this country.

If I did not positively know that I have the endorsement, the co-operation and the inspiring presence of the holy ones who reach down to us from heaven, I could not be standing here proclaiming the modern gospel of salvation, which is a widespreading echo to the clarion tones of divine inspiration that sounded in Jerusalem near twenty centuries ago—ec hoing, though faintly, far and wide in this world, as the hunter's horn reverberates among the echoing mountains.

I stand for Christianity—the Christianity of Jesus—the Christianity of that high heaven in which he leads the noblest souls of all ages, and smiles upon what we are doing.

But I do not stand for Churchianity—for the two are and ever have been antagonists. The one is of the heavens heavenly, and has consoled its martyrs in all ages, and the other is of the earth earthly, and has kindled the fires of deadly persecutions in all ages, whenever the inspired followers of Jesus strove to emancipate the souls of men from the fetters of the apostate church, which disguised its apostacy by assuming the name of the Jesus whose principles it trampled on, and whose followers it hanged and scourged and burned, and slaughtered with sword, bullet and bayonet, by tens of thousands.

The St. Bartholomew slaughter of the Protestants in France, the slaughter of the Albigenses and Waldenses, are the most horrible crimes that history has recorded, and called forth from Milton the agonizing carol:

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie bleaching on the Alpine mountains cold."

And these were but a few of the bloody crimes recorded. Wherever the spirit of Jesus—wherever the hosts of heaven endeavored to move and inspire the souls of men, there stood the church, sword in hand, with fire and fagot, to destroy and burn the quivering flesh, and as if that was not enough, to inflict tortures in the dark dens of the Inquisition which were never equaled by the fiercest savages upon this continent.

The rebellion against Romanism was not in the interest of true religion, for Calvin and all his contemporaries of the Protestant movement carried on the deadly work against the wisest and purest that sought to follow the religion of Jesus, and fiercely burned the good and wise Servetus with a slow fire of green wood, which Milton called:

"That thrice accursed flame
Which Calvin kindled by Gunnis' lake."

The grander the inspiration, the hotter was the fire that the church kindled to burn it up.

History gives us no grander illustration of heavenly inspiration than when a girl in France, just blooming into womanhood, the famous Joan of Arc, led the armies of France and drove out the English land-pirates.

The flames with which they burned the body of that pure, noble and angel-inspired woman will testify to all ages that the church has always been at war with heaven, whenever, wherever and however the heavenly hosts may strive to uplift humanity, and be recognized by the church sentinels in their holy work.

The Protestant church of to-day is not responsible for these horrors; but it is the lineal successor of the guilty parties, and still recognizes them as leaders.

But I must leave this subject, for it would require a very long discourse indeed, and more than one discourse, to tell the dismal history of the war of the earth-born church against the hosts of heaven—a war which will never end until one or the other is conquered, or, rather, until the earth-born system is conquered which is to-day arraying its power to drive away the angels and to drive away or persecute the seekers of heavenly wisdom. You all know it, you have all felt it, the antagonism of the church to the spirit, but you know that the old falsehoods are dying out—the night is passing—the new-born day is shining all around the world, and we are free for the missionary work that is going on to enlighten those that are sitting in the dark shadows of the past, and it is our duty to be active in missionary work and bold in speech before the benighted, to show them that the gospel of love and of heavenly inspiration is more charming than the gospel of hate.

For it is the gospel of hate that has ruled the world by the power of the church, and wherever it has been strongest there has been the sternest of despotism, the greatest poverty and enslavement of the industrial classes, the greatest oppression of woman, the greatest ignorance of the multitude, the greatest hostility to progressive sciences, the greatest readiness for war, the largest armies, and the most tremendous cannon.

I call this a terrific and worldwide moral paralysis; and only in the most progressive countries is the church beginning to recover from this moral paralysis, and every great reform still finds, as it always has found, the church its most formidable antagonist until the reform becomes popular.

The life of the world is like a troubled dream with the church as its nightmare, and to-day the Church of England sits in the House of Lords, where with devilish stubbornness it has ever resisted all progress, showing that church to be the enemy of mankind, and it opposes liberal legislation to-day so firmly that it is quite probable the people will tumble down the entire House of Lords and Lord Bishops, and the whole despotic church establishment.

The great reform of to-day which is agitating all nations and threatens to convulse all nations with war unless the reform can be carried out, is that which concerns the right of labor to the enjoyment of what it produces. Mr. Powderly is the head of the Knights of Labor, and has long been, and knows all about this question. He says in a letter to Mr. Frank Herriott, of Baltimore:

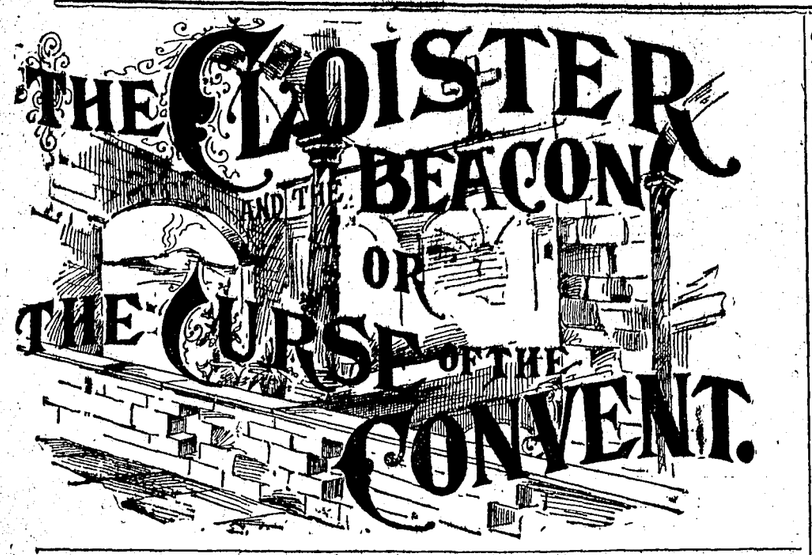
"Your belief and impressions that our organization 'does not get the help from the church and ministers that they could easily give' are correct. You can count on the ends of your fingers all of the clergymen who take any interest in the labor problem. We seldom hear a word in condemnation of child and woman labor from the pulpit; and while it may be true that we have the mere 'passive sympathy' of the clergy, they take particular pains not to allow that sympathy to become known to the employers of women and children."

The church is such a dismal failure as to doing anything to establish true Christianity that everybody recognizes the fact, and the *Chronicle* of this city says: "Humanity must look beyond religious doctrine for a solution of the problem of the age."

If the church has ever done anything for the prevention of war, of pestilence, or of famine; if it has ever done anything to increase the progress of science or of freedom, I do not know it; and therefore I say the church has no just claim to the name of Christianity, for it never has put Christianity in practice. The true Christianity of the followers of Jesus in Jerusalem was before the modern church was born—for Jesus was not its father—he founded no church and claimed no divinity. If Jesus could come to-day as a giant, with his long lash of cords, into the temples of Europe as he came into the temple of Jerusalem, he would find more to scourge than he found in the temple. They would be his hereditary foes who take his name in vain—for the Holy Alliance of Europe which professed to be in the name of Jesus, was an alliance of despots to perpetuate despotism and hypocrisy—the profession of love and the practice of war.

Against all this we do protest when we re-establish a society of love and heavenly inspiration which Jesus did establish for a few years while his apostles lived, when the power of the spirit was felt by all in the Pentecostal days, when St. John, the beloved, and St. Peter and St. James were there—when the meetings were full of mediums, through whom the angels spoke, who healed the sick with their hands, and made miraculous cures; who spoke as the angels gave to them; who often spoke in strange languages, and who often gave forth prophesies. All this was fully established in the early times under the Apostles, as described by St. Paul, as fully as it is among us to-day, and yet to-day all this primitive Christianity is fiercely opposed by the church that was born out of ancient barbarism before Jesus, and if the Christians of that day could return they would find themselves at home, not in the fashionable churches, but in our Spiritual meetings, where they would be warmly welcomed.

CONTINUED ON EIGHTH PAGE.



CHAPTER XIX.

The Message of Fire.

["The Night the Light Went Out" was a most remarkable story, founded on absolute facts as testified to by a prominent gentleman of this city. We commenced in No. 225 the publication of its companion piece, the scenes being laid in England. It is by Hammond Hills, of the *Agnostic Journal*, London. We are sure it will prove of great interest to our numerous readers. All new yearly or trial subscribers will get "The Night the Light Went Out" free.]

"The lady reclines on a silken couch within
her ancestral hall,
Nursing her sorrow in dreary state, while the
heavy raindrops fall;
Night closes around. 'Sleep, lady, sleep; re-
tire, for the hour is late!'
She heeds not the warning, she recks not the
gloom, still, still doth she listen and
wait.
'Sweet lady, you wait and you listen in
vain;
Alone in the darkness no longer remain.'"

Day followed day, week after week rolled on, and month succeeded month, till in all a year had passed since the lonely Lady of Kirton returned to her baronial hall, and still no tidings had reached her of her husband. Yet there were moments when her heart whispered he was living still, and so, fearing to relinquish her one last hope, but clinging ever to the mere shadow which it cast, she waited, patiently waited, until the dreary November blasts set in. Then, when the very atmosphere seemed tainted with her melancholy, the Lady Isabel still watched, through the long, silent hours, for the coming of Brabancon. And when the bell within the tower proclaimed the hour of midnight it fell upon the listening ear of its ever-wakeful mistress, as, unheeding the chill, the mist, and darkness—

"The lady leans from her casement wide; she
fixes her longing eyes
Beyond the gloomy forest's bounds, where the
mountains dimly rise.
She strains her ear for the welcome sound of
human footsteps near;
'Alas! he comes not!' then she moans, nor
checks the falling tear.
'Sweet lady, thy lattice till morning's
light close;
Rest safe on thy pillow, and calmly re-
pose.'"

But calm repose seldom visited the Lady Isabel in her sad retirement: and, unwilling to seek that rest so often sought in vain, through the long hours of night she only watched and waited. Then, when at break of day tired Nature sank beneath the strain, and her eyes were closing under slumber's spell, the weird notes of the British harp fell on her ear with piercing, though distant, vehemence. With a wild energy the strains commenced, as though the hand that struck the harp sought to celebrate in song some great, exultant victory. Anon they trembled low, yet still distinct and clear, until they melted into a long, final dirge which might have formed a warrior's funeral pæan. So distant was the minstrel the strains he awoke would have passed unnoticed by ordinary ears; but upon Isabel, whose senses had been quickened by long hours of silent grief, they fell with prophetic and minute distinctness.

"Cyvrangon, prophet, bard," she cried as, rising from her couch, she threw open her lattice, and beheld, upon a distant hill, a tall form standing amid a blaze of light. As she hesitated, bewildered, awe-stricken, a phosphorescent dart disengaged itself from the surrounding flame, and, like a lightning shaft, came whizzing through the air until, beneath the casement where she stood, it struck the earth, and the mystic flame expired. With eager eye the Lady of Kirton scanned the range of distant hills to find some beacon light where all had been enveloped in vast and lurid flame, but only darkness reigned. She listened for the strains which had arrested sleep; all was silent as the grave.

Yet well the lonely lady knew no dream or fancy had her senses cheated; and, gathering hope from each mysterious circumstance, she descended, and, swinging back the heavy hall door, went out into the gloom to search the spot where the tongue of flame had fallen. She stooped; close at her feet an arrow lay, and attached to it a missive. Ah! well she knew Cyvrangon's hand had sped the fiery shaft which bore his message with it.

Hastening into the Manor, with trembling hands she tore open the packet, which, her heart whispered, contained news of her absent lord. The words of the strange scroll ran:

"Caddy Cwm Glas:—Am bryd hir myn'y, y drych ab cilidawr yt Wybren glir y glegar gan ogham ceard. Cyntaf Ofyddes a serengeddion ym Ynys Prydain y a defod y govrando athravaeth gan fy hu hef. Dyrac buth-in-ai-i-senged son, Aon y du ab myn'd. Cwym Gorphwysra, y Carig Croith don dagh, cwym ygwych pryderi dp. Diesul y trydyold dimeur di, Aylyn ai farsaidh senged fy Kerenedh Claca Kistvaen, Bryn y Goeten Quoit; fy a oenguh oenguth, di chwarae gaur Adni.*

This strange scroll bore no signature; none was needed, for well the Lady of Kirton knew that the writer was none other than the mysterious Cyvrangon, with whose ancient language she had made herself familiar that so communication might, if necessary, pass between them, which, if intercepted by others, might be read certainly, but scarcely understood, since in the days of John the ancient British was a virtually forgotten tongue, its last expiring flame but feebly fanned by the songs of the few remaining bards, whose lofty strains were destined to be silenced forever ere six decades should pass.†

Again and again the Lady Isabel perused the letter which had been so mysteriously heralded by flame and conveyed to her by fire; then, soothed by the assurance that she should once more meet her husband—for on Cyvrangon's promise she placed implicit reliance—she retired for the few remaining hours of early morn to rest, close clasping to her heart the precious missive which, ere she slept, the Lady of Kirton bedewed with tears.

About midday, being refreshed by slumber, Isabel arose. It were needless to say her first impulse was to read again the mysterious message which summoned her, in a language no longer extant, to meet her husband at the Pit-an-Druch.‡ Hurriedly she unfolded the precious missive, when, instead of the clearly-traced characters which a few hours since she had perused, only a plain sheet of parchment, containing no word, no cipher, met her view!§

CHAPTER XX.

The Unholy Lake.

The temporary cessation of hostilities by which England had been blessed during the absence of its monarch was about this period destined to be replaced by renewed aggression and civil strife; for, landing at Dover, King John obtained reinforcements, and, at the head of his troops, marched on to Rochester, where he designed to besiege the castle. A gallant defense was made by the Governor William d'Albiney, and the King found his invasion to be beset with more difficulties than he had anticipated. For a period of two months, during which time John sustained great loss, the brave Governor held his castle; but, suffering, like his opponent, from the diminution of his forces, and being, moreover, distressed for provisions, he found himself compelled at length to surrender.

The victory gained, King John had leisure to turn his thoughts to other matters, one of which he had designed to put in practice immediately on his return to England, but which had been delayed by the lengthened siege. It had happened that during the time the English monarch had been engaged in warfare with Philip of France he (John) had been smitten with leprosy: and, having among his followers a soothsayer called Peter of Pontefract, he besought him to dispel by charms the terrible scourge which the skill of his physicians had failed to destroy.

In order to effect a cure, Peter of Pontefract had declared it to be necessary that his royal master should bathe in the stream which had, by the immersion of Satan after Archbishop Dunstan had seized him by the tongs, been endowed from then unto all future time with moderate heat possessing the properties of certain cure.*

This stream being at no great distance from Rochester, John thought the time a fitting one to put his project into execution; he, therefore, set out with the soothsayer, his only personal attendant, but followed at a distance, as was his wont, by a guard of bowmen.

On nearing the mystic water in which he was to plunge and come out healed, the fears of the superstitious monarch became aroused.

"If," said he, "it is by the agency of the Evil One himself these waters have been rendered curative, what warrant have I that by redeeming health I do not sell my soul?"

"Sire, when I prescribed a remedy for thy disease, I carefully devised a plan by which thou might'st escape the consequence attendant on that remedy."

"And that——"

"I will relate. Short distance from this lake unholy is a consecrated grove; near it a tomb raised centuries ago by one of Britain's kings. A little way beyond that tomb a lofty oak uprears its head, majestic and imposing still, though with all its branches lopped—save two." And the last words were uttered with solemnity and awe.

"Save two!" repeated the monarch, turning to discover if his cross-bowmen were in sight.

"Two, sire," responded he of Pontefract, "thus forming a gigantic cross; for crosses by the Pagans were held sacred, and entered into their antique worship."

"And thou wouldst have me——" hesitated the King.

"Sire, that no malignant influence follow thee when thou hast dipped in the Unholy Lake, I do entreat thee take the path which leadeth to the cromleh raised by Vortimer; there lay thy hand upon the upper stone, or architrave; then, turning to the east, follow the outline of the sacred grove till thou dost reach the towering oak which Pagans formed into a cross and consecrated unto Hesus, the Pagan god. Touch also with thy right hand that oak tree; then, let the evil influence which may rest upon thee be never so great, thou wilt be free from all pollution. Only, sire, thy hand must rest upon both tomb and cross, for one without the other hath no power."

And King John of England, and Peter of Pontefract, followed by the train of archers, proceeded in the direction of the Unholy Lake.

CHAPTER XXI.

At Kitt's Cotty House.

Return we again to the fair flower of Kent and of the barony of De Clere. The auspicious day for which she waited had arrived, and Wednesday eve beheld the heiress of the broad lands of Kirton alone upon the damp, dank grass, braving the mist and sleet with no more discomposure than a peasant maiden might have displayed, within the circle of the Drui-each'd, near to the hero's tomb. Approaching Goeten's Quoit, Isabel placed her hand upon the sarsen slab,* which formed the architrave over the Druidic tumulus. Scarce, however, had she touched the stone when she beheld another hand than hers resting upon it, and, raising her eyes, fixed them upon him whom of all men she had most cause to dread, for, separated from her only by the massive tomb, stood John, called Lackland, King of England.

With a scream of terror Isabel strove to pierce the misty darkness, hoping to discern her husband, or at least Cyvrangon, near. In vain, no form except the King's was visible; no footstep fell upon her listening ear; no help was nigh to save her from despair. And, as she sank half-fainting on the sward, King John rushed forward, and would have clasped her in his arms, when a terrific explosion, resounding along the range of distant hills, burst from the tomb of Catigern; and, as the monarch started back in horror, flames rushed from the cavity beneath the tomb, and enveloped the Kistvaen in a mantle of lurid flame. Again the thunder pealed beneath the solid earth, and again the crash reverberated around, above, below them. Amid the glare of light, a red, right arm was thrust towards the king; it dashed the flaring flambeau in the monarch's face, and John of England fell at the same moment as the trembling Isabel found herself clasped in Roland de Brabancon's arms.†

"At last, at last!" exclaimed the knight. "Oh, I have lived for this one moment, it hath come. Open thine eyes, my dear one, that I may drink deep draughts of love from them, Isabel, my own, my wife!"

"Oh, husband mine, I dare not raise my eyes; the terrible flame——"

"Hath vanished into air; and, were it not so, what then, my timid bird? Let all eternity burst on us an' it will, I'll pit this moment's rapture against immortal bliss!"

"And I, too, Roland, since thy happiness is my own; but I still fear—the King——"

"Lies at my feet a senseless block, the victim of the Drui-lanach and his own craven spirit——"

"But thou, Roland? What to me are kings and empires now? Speak to me of thyself, for thou art worth a hundred monarchs' ransom, though each one bring the wealth of all his nation in his train. Thou, all these long months——"

"Have been a prisoner, my Isabel, in Rochester's grim fortress. That I was deprived of liberty was King John's act, his last command ere he set sail for France; that I am free I owe to John's first action on returning to the shores which he so basely rules; for, when he made his onslaught upon those ancient and time-honored walls which formed my prison, the brave D'Albiney, at whose hands I had received many an overt kindness, opened my dungeon door; and bade me take my choice—there to remain inglorious, awaiting destiny, or, buckling on a warrior's armor, mount with him the ramparts of the castle which he governed, array myself against the treacherous King and speed to him the lightning shaft that should bear my bold defiance. Need I say what was my answer, dearest?"

"Nor how quickly thou didst make thy resolution, my own brave lord. But now—oh! Roland—thou art free, and what care I whose cause hath triumphed, or if king or subject has lost in battle's fray? I am so selfish in my love for thee, compared unto thy safety a nation lost or won to me is of but little moment. I have thee safe—I have thee safe; at once let us depart. We will together, Roland, unto thy home at Kirton."

"Nay, dearest, I am pledged——"

"Aye, thou art pledged to me."

"In love's sweet fetters, yes; and, too, in wedded faith: but honor's claim must be obeyed. I have pledged my loyal troth I will return to Rochester."

"Dost thou, my Roland, place honor in the scale with thy wife's love? Honor, it is but dross; thou canst not find on earth a gem so pure, so unalloyed, but love will weigh it down. Honor! Roland, husband, lord, honor hath kicked the beam; thou shalt not leave me for that *ignus fatuus* which thou dost honor call!"

"Thou ravest, Isabel. Thou art a very woman, sweetest, and can see no farther than thine own true heart; but man must let his judgment wait on love. Bethink thee, did I follow love's behest, I should prove traitor to him who made me free. This eve he suffered me to quit the camp, relying on my knightly word I would return ere morning. Thou art a soldier's bride, my Isabel, and should'st cultivate something of Spartan courage. Bid me depart; say that thou wouldst not have me break my faith, even for love of thee. It is but for a little time, my dear one, and, were thy lord dishonored, he would be unworthy thy true heart."

"Thou speakest truly, Roland; I am a woman; I cannot argue against my woman's heart—*I cannot bid thee go.* But be it as thou wilt; thou tellest me a stronger claim exists than that of wife, and I must fain believe thee. Thou tellest me a nobler sentiment than that of love bids thee desert thy love—I will believe thee; only tell me, Roland, lord, oh! tell me, what is this honor which thou speakest of, whose very name rendeth my heart in twain? I do not know its meaning."

Scarce had Isabel breathed these words ere a voice from the tomb announced:—

"The King's archers are upon thee. Haste, Roland de Brabancon; hasten thy departure ere it be too late."

And the heavy cromleh, revolving as upon a pivot, disclosed the majestic form of the Draoi, Cyvrangon. Stepping forward, the Briton pointed to a not very distant hill, where, even through the mist, the train of archers might be seen approaching past the towering oak-tree, the emblem of Druidic faith, the cross of the Druidic trinity, Belenus, Taramis and Hesus.

"Away, away!" the lady cried, all other sentiments dispelled by her anxiety; "back to thy noble comrades. Oh! I will trust thee to the fate of arms once more, will gird thy sword upon thee with my own hands, and place thee in the foremost rank of battle, rather than thou shalt meet new danger from the King."

"I must in very sooth away. Thou fearest not?" questioned the knight, tenderly.

"I—fear!" and the Lady of Kirton emphasized the words. "Fear! hast thou not reminded me I am a soldier's bride? Something of Spartan courage rushes through my veins and bids me say, Let danger threaten only me, then fear and I are strangers; but a king's vengeance dogs thy steps; thou art more than self, my husband, and for thee I fear. Haste, haste away—oh, how I fear for thee!"

"Too late; we are surrounded!" exclaimed the knight, as the archers advanced, forming a circle around the great Rholdrwyg.

"No, not too late!" Cyvrangon said; "the archers' is a mortal circle; ere they formed it they stepped within the consecrated grove, thus defeating their own ends! They advance; they tread the immortal cycle of the Neuodh Dwrg,* they tempt their fate! The Dusiit will avenge this desecration. In the midst of the tumult do thou depart. I will protect thy lady."

And as Cyvrangon received the trembling and confiding Isabel from the arms of her lord, peal after peal of thunder issued from the tomb of Catigern, and flames burst forth with renewed and resistless fury; when lo! amid the ambient fire, a myriad salamanders sparkled and circvetted; a moment, and then simultaneously sprang to earth, where each evolved into a tiny imp in manhood's semblance, and formed an outer circle with the King's bowmen. And, as her lord departed, Isabel, supported by her mystic guide, beheld the tiny imps each hurl an archer to the earth, and snap his bow asunder. Then they rushed back, and in one vast body leaped into the glowing furnace, and became again a crowd of glittering salamanders.

The thunder echoes ceased, the flames burned low, the cromleh again revolved, and all around was dark. And as he wrapped her mantle around her the visionary said: "Y mis du, lady, y mis du."*

And the heiress of Kirton, and Cyvrangon, the Druid, prophet, and magician, quitted the circle of the Drui-each'd.

(TO BE CONTINUED.)

* It is November, the month of grief.

* "Heroine of the Vale,—For time long past I searched the mysteries of the glassy sky, and, by occult science aided, read the stars. As first Ovate and Astrologer of Britain's Isle, I was privileged with instruction from the mighty heavens. The road of thy Manor I may tread but once. That once, I grieve, is past. From my resting-place I from the sun's house kindle flame that I may lure thee from anxiety. Alone, on the third day, Wednesday: follow the ancient road unto Kitt's Cotty House; near to the heap of stones by the tomb of the hero thou shalt meet thy lord."

(Kitt's Cotty House is a Kistvaen, or Cromleh, situated between Maidstone and Rochester, in Kent. Kitt's is a corruption of the British Koeten, or Arthur, and of Cotty, which means Quoit. This Koeten-Quoit is composed of four vast stones of Kentish ragg; the dimensions of the upright stones being eight feet high by seven and a half broad, and two feet thick; the weight about eight tons. Kentish ragg is found in large quantities in the vicinity of Maidstone; but the nearest quarry from which these stupendous stones could have been obtained is six miles distant from the Quoit. The Kistvaen is supposed to have been raised as memorial of the burial-place of Catigern, brother of Vortimer, King of the Britons, who fell at that spot while engaged in battle with the Saxon foe.)

† By the massacre of the Bards in the reign of Edward I.

‡ Grave of the Druid.

§ Everything within the circle of Drui-each'd, or magic, was known to the Druids, the art of writing mysterious or vanishing letters being often employed.

* There is an old Kentish legion which says that when St. Dunstan seized the Devil by the nose with his red-hot tongs, he (the Devil) leaped from Canterbury to Tunbridge Wells, where he plunged into the stream in order to cool his flaming proboscis, and that from that day the waters have continued warm, and have been possessed of healing properties.

* What is now understood by sarsen is a stone drawn in its rude state from the quarry, and thus fixed. Custom, therefore, sanctions that the stones of Kitt's Cotty House be called sarsen, although the word is Phœnician, and signifies a rock.

† Among the arcana of nature which the Druids were acquainted with, there are many presumptive, if not positive, proofs for placing the art of making gunpowder, or artificial thunder and lightning; though, like all their other mysteries, they kept the invention of it a secret. Some learned men allow that the priests of Delphos were in possession of this art; though, for the interest of their own order, they kept it a mystery. The storm of thunder and lightning which in three several attempts made to rob their temple, kindled in the face of the invaders as they approached it, and drove back, with loss and terror both Xerxes and Brennus, cannot be imagined any other than this (Temple's "Miscellany of Ancient and Modern Learning").

* Druidic temple.

† Little men of three feet, more powerful than giants, who carry about the huge Druidic stones, some of which weigh several tons. These Dusii are also called Gorics, and in Ireland Crions. Should a traveler pass when they are dancing among the stones, they compel him to dance with them until break of day, when the Dusii disappear, and the mortal (usually) falls exhausted. Concerning the huge monuments at Carnac (without doubt Druidic) the people of Auray, among numerous other legends, have one which describes the Gorics, little men or demons, as having carried in their hands these unhewn granite blocks of such colossal magnitude, and whose numbers, either from their position or their mystic qualities, or both, defy calculation. Godfrey Higgins (Celtic Druids) is of opinion that the stones were placed as an astronomical problem, which, "for the immensity of labor, must have left even the pyramids at a distance. When I consider the system of letters, the Taurio-Festival, and the general character of these temples, I cannot separate them; but believe Carnac, Stonehenge and other Druidic remains to be of the same era with the caves and cromlehs of India, and the pyramids of Egypt."

Portland, Oregon.

Of the many worthy, well-developed, reliable mediums that have hitherto successfully contributed to the promotion of the higher phases of Spiritualism, embracing scientific demonstrations of continuous life—here in Portland and vicinity—none have proven superior—in fact, hardly equal—to Mrs. Alice M. Warnock, late from Chicago. She is peculiarly endowed, being well developed in the several phases of materializing, independent slate-writing, automatic writing, rapping, pellet test and flower-painting. To define her a pre-eminently superior medium does no injustice to the other good ones in Portland, where all worthy ones are properly appreciated, cordially welcomed and courteously treated by the intelligent, progressive, fraternal Spiritualists of the city.

I enjoyed the wealth of a seance with her on March 28th. Cleaned (magnetized) slates were used, I holding two together in my hands. At my right sat the medium, reaching her left hand across the table, lightly clasping between thumb and finger the edges of the slates nearest her, so aiding in pressing the slates more closely together, when I plainly heard the mysterious, spirit mechanical writing on the inside surface of the slates, on one of which were four brief messages, three of which were in different colors, one being as if written by a slate-pencil with a very fine point, the letters being fine and uniformly perfect. The messages in colored pencilings were specimens of excellent penmanship, but of larger style than that of the slate-pencil one; but all were in varied hands or styles. One was signed by my mother's name, one by a sister, one by "Jane"—presumably for my daughter Emma Jane—no visible signature to the other. Several small flowers were drawn on one of the inside surfaces, one a budding rose, perhaps one a pansy; the others were not recognizable, as the slates were too small for so much as was sought to be put upon them.

After this the medium's arm was automatically used and upon paper was written me a long, important message, and while this was being given I was mentally questioning some of my friends present, who responded through or by distinct, well-controlled "raps," giving tests of identity. Besides the medium gave the names of several relatives—mother's and two sisters, etc., all true. I did not have opportunity to test the merit of her materializing phase development, but learn from others that her materializing seances are a grand success, giving entire satisfaction. R. T. LOCKWOOD.

ADDITIONAL.

On April 7th and 10th I had sittings with Mrs. Warnock, and I received satisfactory messages from father and mother, these stating names of other relatives present. I also received drawings of several flowers, one a large, beautiful lily, having much greater artistic finish than that of the others, one of these being a rose in budding. All these produced on the inside surfaces of two slates, no pencil being put between the slates. I have framed my beautiful lily; I highly prize it.

MRS. MARY C. LOCKWOOD.

A Man's Life Saved by a Dream.

In the spring of 1892 I dreamed one night of seeing a certain man (some fifty miles away) in terrible distress, and as I went nearer I saw near him a dark hole that they told me was death. As I looked upon him he turned to his wife and said: "For mercy's sake, get me something for my stomach."

Her answer was this: "I would not lift my finger to save you from h——." She then turned and left the room; and I said: "For God's sake, has she poisoned him?" I wrung my hands and repeated: "For God's sake, has she poisoned him?"

In the morning the dream worried me so that I went under control of my Indian medicine man, to see if he could explain it. He said I must at once write out my dream and send it to the man in question. You can imagine that I was not very fast to do so, but he said I must. I wrote out the dream just as I remembered it, and sent it to him; and as I did not dare to send it direct to his address, for good reasons, I wrote my sister that lived in the same place, requesting her to hand him the letter and tell him to burn it as quick as read.

I did not expect to hear from it again, but in a little over a week this man was taken sick as I dreamed; he also called his wife to help. She made the answer referred to, and left the house. He managed to hobble down a few rods to where my sister lived, and she went in haste after the doctor.

The man recovered.

Now, if this man was doctored for the effects of arsenic, what could I do but head the dream as I have? FRED. F. HACKETT.

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Only a Scar Remaining

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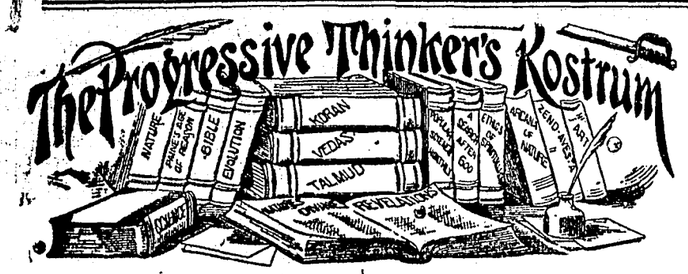
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BARBARIAN CHURCHES.

They Are Contrasted with the Pure Christianity of Modern Spiritualism.

The Spiritualism of Jesus.

The Old Testament Portrayal.

An Address Delivered BY PROF. J. R. BUCHANAN.

At San Francisco, Cal.

I presume you are aware that I am an original explorer of nature, traveling outside of all that is known in universities and libraries, in churches and among social leaders. It is a laborious and unprofitable career to the explorer. When Socrates tried it he was rewarded with the poison of hemlock.

All reformers have an arduous struggle, and therefore ambitious men keep away from reforms and reformer; but if there were not a few brave and disinterested men to take the lead in the vanguard, the world would stagnate. I take my place as a pioneer because I am not willing to be the bond slave of ignorance and of the old falsehoods born of ignorance.

Hence it is that I am here to-night, and do not stand in the oldtime fashionable institutions. I am here to speak the truth, and I appear before you with very great pleasure, for I feel that it is my duty to be here, as I believe that this is a church in reality, as far as is practicable at present.

It is a struggle to escape from ancient falsehoods and superstitions—an effort to move onward toward the "good time coming," in which all mankind ought to be engaged, but from which they are kept back by hereditary ignorance. And it differs from all the great religious movements of the past, for they all—all, without exception—look backward, while this movement looks forward.

There is no church, no system of religion to-day in the whole world which is not rooted deep down in the past. And when any system of science, religion or philosophy identifies itself with the ignorant past, that alone is enough to condemn it.

When it professes to bring us the highest truth, the grandest philosophy, the most perfect understanding of earth and heaven, from that dark and dismal past, from ages of barbarian ignorance and ferocious war, when the people of that age and the great teachers of that age were profoundly ignorant—not knowing the structure, geography and geology of this globe; knowing very little about the starry universe overhead, knowing very little either of the body or soul of man, and above all, knowing nothing of the infinite spiritual world, where millions on millions of angels and archangels dwell in bliss and wisdom—that world to which we are all going soon, concerning which our teachers should be able to tell us something—yet knowing nothing of our relations to heaven, and very little of our relations to life, health and progress in this world—not even the principles of political freedom and justice, I say with emphasis, and I wish my words could reverberate around the world, that all systems which come to us from that darkness and profound ignorance of the past are self-evidently condemned by their ignorant origin, and unworthy of our confidence.

I shall discuss these religions with iconoclastic freedom, but I discuss them historically, as they have been for eighteen centuries, and I do not refer to the individual church members of to-day, whose personal virtues adorn the church, and who are lifting up the church into the spirit of humanity, and if they cannot lift it up, they will leave it—and I can tell them where to go when they throw off the load that holds them down.

You know, my conservative friends, that I am telling the truth—that in all the churches of all the religions, all around the world, there is no knowledge of the heavenly life above us—no knowledge of the world to which we are going, and although the Unitarian is considered the most enlightened and progressive of the churches, a very eminent Unitarian priest of Boston, who ought to have been an honest man, but was not, thanked God that we are entirely ignorant of our future life. He was a fraud, for he knew better; but I will not name him, for the world is sprinkled all over with frauds just like him.

You know, my friends, that all great religious systems run back to an origin in an age of childish credulity, when any kind of a marvelous story would be accepted, and our orthodox theology rests upon that little, silly, childish fable about God and the snake in the garden of Eden, which is much sillier than the Santa Claus stories with which we amuse our children to-day.

When a man's reason has been so effectually handcuffed that he can swallow that silly story as a piece of divine wisdom, it is very doubtful whether he will ever recover the use of his reasoning faculties; and the convention that condemned Dr. Briggs for making a very small effort to reason a little says we must accept it all as divine wisdom.

But if I wanted a little barbarian theology, I would get a fresh article by going to the Sioux, Pawnee or Comanche Indians, who know just as much as the barbarians who manufactured that garden-of-Eden story.

If we examine our common sense, we cannot go away back thousands of years to the ignorant and superstitious fools who manufactured such childish stories as this, and a thousand others equally ridiculous, that have died a natural death and disappeared because they were not embalmed and mummified by a church.

Some conservative people who do not keep up with progress may think this language is too much like the brilliant Ingersoll for them, but there is a world-wide difference; for when he batters down the old church theology he leaves only its desolate ruins, and the mother mourning in darkness for her lost children, but when the true reformer demolishes the old barbarian theology he finds something hidden behind that theology—and uncovers before the world the true religion that would make a heaven on earth—the religion for which Jesus lived and died—the religion which springs from the divine element of humaanity—the religion which the angels endorse to-day as they did when Jesus was the brave champion of heaven.

Jesus was the marvel of the ages, because he looked forward, not backward, at so early an age, when he was surrounded by superstition. He is the one solitary light gleaming in all past history, and aside from him, I see nothing in the past that we should seek—and that is the wonder—the one star shining out in ten thousand years of darkness, giving out truths far in advance of modern civilization.

We cannot go back for any correct knowledge—not even to the time of Columbus, for our geography or our geology.

We cannot go back further than to the time of Galileo, of the seventeenth century, for our astronomy. We cannot go back of the present century for our geology and palæontology—we cannot go back even fifty years in chemistry, in biology, in medicine, in electric science, without plunging into ignorance and error.

If we cannot go back to early times in any form of knowledge without plunging into ignorance and falsehood, it is pre-eminently true that we cannot go back into the thick darkness of a remote past for our religion—for a true religion is the very highest achievement of the human soul, and the world has not yet really attained it, although they, the very few whose lives are most in harmony with heaven, do begin to understand what is the true nature of the heavenly life on earth, and that is what religion means—but I would not dare to say that any man does entirely understand it to-day.

It is interesting and curious to read the old works of the last two centuries upon medical science, zoology, chemistry, geology and astronomy, geography and history, and see how mankind were struggling out of ignorance into true knowledge, but it would be very unprofitable and tiresome to go back a thousand years and read the books that were in fashion then, which were as positive and dogmatic as our scientists to-day, and it seems to me an act of idiotic insanity to go back three thousand years for any kind of knowledge.

We look back now to the very old time when this globe was considered a flat, four-cornered affair, with starry lights hung above it, and the infinite power and wisdom we call God was as completely engrossed in managing it as a farmer would be in managing and cultivating his kitchen garden, and the whole of it could be seen from the high mountain where the Devil carried up Jesus, as the old fable tells us.

That was all the biblical writers knew of the size and shape of the earth, and as the General Assembly says this was written or inspired by God, then the Presbyterian God did not know the earth that he had recently manufactured, according to the old traditions.

But not content with making him an ignoramus, they make him more feeble minded and shortsighted than the average Jew or Yankee, irresolute, fickle, inconsistent, angry, and a familiar associate of Jewish criminals.

Did these writers know anything of true religion? or had they the faintest conception of the power and wisdom of the Deity?

Hence, I say they and all who build upon their false and blasphemous foundation alienate themselves from true religion, and when true religion, the religion of freedom, appears in the world, they are its deadliest enemies. The Protestant will agree to this, as regards Romanism; but on their interior principles, Protestantism and Romanism are so nearly the same that Protestants are continually going over to the Roman church.

There are some easy-going and superficial-thinking people who think we ought not to look into the basic principle of the church or relate its horrible history for eighteen centuries, and I would gladly drop this subject if the church did not shut its eyes to history and philosophy. Its history and its crimes are so completely ignored that its innocent dupe grows into the belief that the church is and always has been a body of holy men following in the footsteps of Jesus, saving the world from its sin and corruption. The neophyte is never taught that the church has always been the fiercest antagonist of progressive civilization, the firmest ally of despotism and war—and the mighty source of the greatest crimes that have blackened history.

And it is not all this to-day because the humane civilization which the church trampled down in blood for a thousand years, has been revived by science, and is conquering the church, and is not only subduing and refining it, but threatens to exterminate it, for all well-informed people on this subject know that a dark cloud of skepticism, an ice-age of skepticism, is chilling the church to its marrow; and it will have to look to the spiritual movement to save it from annihilation and bring it into harmony with Jesus Christ.

What puzzles and deceives mankind is this—that human nature will not be debased to the moral level of the doctrines of the church—and good men and women in all ages professing Christianity have taken Jesus for their guide and he has inspired them to deeds of heroism and unselfish love. There are thousands on thousands of these unselfish men and women in all ages, but they were heretofore the bond slaves of superstition, and gave their influence to sustain the church in its crime. They would toil for the sick and suffering and risk their lives against the pestilence, and yet help the church in its murder and torture of heretics, as to-day they help the church in its warfare against progressive science and freedom. Nevertheless the church contains many good men and women—too good to be debased by its barbarian creeds, and some of these good men and ministers are among my best friends and sympathize with my aspirations, and there are many faithful and ill-paid Methodist and Universalist clegymen for whom I have a warm sympathy, and I would delight to lead them into the freedom of true religion and make them better acquainted with Jesus than they can be under the teachings of the church.

I have shown that the church leads men into the darkness of barbarian ignorance, and we ought not to overlook these things, because all these evil tendencies of the national church survive in some degree to-day, although held in check by our progressive civilization.

The horrible treatment of the Moors, who brought civilization to Spain, reappears to-day in the terrible persecution of the Jews in Russia, showing that hate instead of love is the spirit of the church—and Stœcker, who has been carrying on the crusade against the Jews in Germany, has been brought over as an ally by Moody, the pre-eminent leader in church revivals of this country.

The Romish church still thinks that the burning of Bruno was right, and confesses that it would put down all heresy by the sword and dungeon, if it had the power, and the Protestant church, which was compelled in the last century most reluctantly to stop burning witches alive, still talks about witchcraft and recognizes the killing of witches as a divine command.

When I was presiding over the Medical College in Cincinnati, the leading clergyman in the leading Presbyterian church, with a hand on its spire pointing up to heaven, preached a sermon against mesmerism as witchcraft, which the Bible forbids.

About fifty years ago the authorities of the Roman church pronounced animal magnetism unlawful. And witchcraft is still believed in many places. In Mifflin county, Pennsylvania, they believe in it, and think that all witches ought to be killed.

A young man in that country had an aunt whom he did not like and believed to be a witch who ought to be killed. He consulted the witch-doctor, who advised him that the next time she turned herself into an animal, he should shoot the animal, and the witch would be killed. She was away from home, and he thought she must have turned into an animal. He saw a deer and thought it was his reincarnated aunt, and shot the deer and ate the venison, and supposed the old lady was finished because she had not yet come back.

Now, I would ask, why should any one who is not afflicted with superstitious ignorance go back to that juvenile age of the world for any kind of science or wisdom when such insanity as this was considered divine wisdom and is still recognized by the ultra-orthodox as the very word of God, and being so recognized by the Church of England and the government of England, and the great English jurists, caused many thousands to be cruelly murdered by aw, by our own ancestors.

And I ask again, do not all our religions alike, that appeared in the Parliament of Religions, at Chicago, date back to that very ignorant time when these barbarisms originated—whether Confucian, Brahman, Buddhist, Mohammedan or Christian—and do they not all stand alike condemned when they confess their ancient origin—for out of credulous and cruel ignorance divine wisdom cannot come, and never has come. Causes and effects correspond.

If you know that the parents of a child are African negroes of a charcoal complexion, you cannot believe that child is of the white Caucasian race to which we belong—and if you know a message comes from ignorant fools, you cannot accept it as divine. I know that it is asserted that all these ancient religions, excepting the Confucian, had a divine origin, but I deny the competency of the witnesses.

If an idiot should present you with a message, saying he received it direct from God, you would pay no attention to it, knowing that the idiot was not competent to judge, and would be very easily imposed on. Hence I deny that ignorant, credulous and barbarous races are capable of testifying to the divine origin of any system of theology, and such pretended revelations from God never come except from ignorant, superstitious and credulous barbarians.

Hence I repudiate the entire past and say that the present age alone is capable of developing a true religion and theology.

The God of the Old Testament, who showed his hinder parts to Moses and was the very familiar companion of the Jews, in their scandalous history, as a sort of elder brother on high helping them along in their villainies, was certainly nothing more than the familiar, warlike spirit of that race, upon a far lower plane morally than the spirits that come to us to-day, and to say that he was the Almighty Father is but vulgar blasphemy.

The barbarians of that day had no conception of a Deity.

In all the world's religious literature there is no book more essentially irreligious, more debasing to all just conception of the Divine power that rules five hundred millions of suns—the Divine power that neither men nor angels comprehend—nothing, I say, has ever influenced civilized nations so debasing to all religious conceptions of the Deity, as the Old Testament. If there is such a crime as blasphemy, insulting and degrading the Deity and thereby giving us a base model for imitation, the Old Testament is the most blasphemous book ever accepted by civilized nations.

Neither Greece nor Rome, nor Egypt, nor India, nor China, nor Japan, nor Scandinavia, nor any of the savage Indian tribes of the American Continent, ever developed so repulsive a conception of the Divine Being; as a being of Infinite malignity—the Infinite Father of innumerable millions of children created only that he might waste them forever.

If there were such a man here, built exactly in imitation of the Old Testament idea of God, there would be no difficulty in railroading him quickly into a California lunatic asylum. But our church stands on that old basis, and this is the system of so-called religion which had power to crucify Jesus and to overwhelm his followers, and to keep them crushed through seventeen centuries, and has the power to defy all heaven to-day. It stands before us and says, "You shall not investigate."

Its advent and growth has been a calamity to the human race, for it superseded the better religion of the more enlightened Egyptians, recorded in a volume written 3,350 years before the time of Jesus, a religion existing long before the fabulous creation of the world, with a Garden of Eden and a snake to settle its eternal destiny. Egypt had then a far nobler monotheistic religion, and it is clearly recorded in the oldest book of the world, written by the Prefect P'Tah Hotep, of Egypt, which is preserved to-day in the Bibliotheque Nationale, in Paris, France.

It was a great calamity to mankind that this pure ancient religion which carried Egypt to the highest summit of ancient civilization, and gave to woman the highest position that she ever held, had passed away, for it would have welcomed Jesus and welcomed science—whereas the barbarian religion murdered Jesus and crushed science for 1,400 years, and if any one believes the old stereotyped falsehood, that the church has elevated woman, he ought to read that powerful volume of Mrs. Matilda Joslyn Gage, entitled, "Woman, Church and State."

It is marvelous to me that in this free country this gigantic delusion should hold its power so long—but if I can forecast the future, its power will be broken by the end of the next century.

Such is the barbarian theology under which the world has been growing for two thousand years through the terrible agonies of despotism, war, pestilence and famine, and we cannot rejoice too much in knowing that we are escaping from the dominion of the God of hell to the blessed realms of the God of love, wisdom and power to which this church is dedicated.

For we are escaping from a legion of falsehoods. As one truth fraternizes with and assists all other truths, so does one falsehood fraternize with and help innumerable other falsehoods, and the gigantic falsehoods upon which Churchianity is founded have generated a brood of social falsehoods, and hence it is that Churchianity fraternizes with the debased Chinese and says we shall not relieve ourselves from the Chinese curse, and this social cancer will be fastened on us, if the church has power to do it.

As I have not time to enumerate the other moral falsehoods of Churchianity I must dismiss that terrible subject.

And I must say a few words before I close upon the beauty of true religion and the lovely time that we might have right here, if even one dozen can be drawn together to unite in trying to realize heavenly life on earth—the life of love and harmony. My good friends, this is possible, and I want to see it established before I leave this material world, and I hope the wise and eloquent pastor of this church will be able to stimulate such a movement, and my right hand is ready to clasp all hands that desire the reign of love on earth.

And oh, what a change it will be—a life of harmony and of united strength, when these principles shall cover the earth as the waters cover the ocean bed. It is possible to-day, but it was not possible until the despotism of theology was broken, as it is in San Francisco, and the imaginary God of hell, that has frightened mankind for nineteen centuries, was discovered to be only a ragged old scarecrow, with no resemblance whatever to the Almighty and Allwise whom we adore. And if we love and adore our Father in Heaven, it is our duty to tear up and burn up all the hideous scarecrows which the barbarians have erected as his image.

We can do that to-day, but in the last three centuries you and I and all who speak as we do would have been mobbed and imprisoned and probably lashed in public, until the blood ran from our backs; and in the centuries before that we would have been very certainly killed and very probably burned alive, for that was the spirit inspired by the Devil-God of the ancients, and never until the American Republic was established under the auspices of the three Democratic saints, George Washington, Thomas Paine and Thomas Jefferson, was the power of the Devil-God broken, who in early times had his throne in New England and his mouthpiece in Jonathan Edwards, and the surviving representatives of that regime are seen to-day in Rev. Joseph Cook and his companion, Anthony Comstock, who is represented here by the notorious Bennett of the Vice Society.

The Roman church burned the noble philosopher, Bruno, and has never repented of that crime.

The Protestant church co-operated with Calvin in burning that noble-hearted and learned Unitarian, Michael Servetus, a faithful follower of Jesus—and I have heard a Scotch follower of Calvin, a minister of the Presbyterian church, say: "I adore Calvin."

The Devil-God still rules theology in Scotland, and it was quite lately that men were arrested at Glasgow for whistling in the public park on Sunday.

Show me the Sabbatarian who wants to enforce, not religion, not the doctrines of Jesus, but the edicts of the murderous Emperor Constantine, for whom he shows more respect than for Jesus Christ—by shutting up the park and the fair, the library, the Sunday newspaper, stopping the cars and milk wagons and Sunday mails and ostracising the fiddle as an ungodly instrument, and I will show you a fanatical worshiper of the ancient Devil-God—a survival of the Dark Ages, as much out of place to-day as the dead mammoth and ichthyosaurus. His religion is not tolerated in heaven, for the whole Sabbatarian movement is anti-Christian. He is deluded enough to believe the Old Testament to be the word of God, and under that authority he is just as much bound to kill all the witches as to stop everything on Sunday. "Thou shalt not suffer a witch to live" he believes to be a divine command, but civilization has stopped him from witch-murder, and has not yet stopped him from invading other people's rights and dictating to his superiors. Hanging and burning are stopped, but there are several thousand people in San Francisco who would be hanged or burned alive if the old fanatics of former centuries were living in power to-day, with a State obedient to the church, which many fanatical churchmen still demand.

But the words of Washington, Jefferson and Paine cut church and State apart, and thus the Devil-God lost his sceptre; and freedom has many other victories yet to achieve, in which, my friends, you will help, so that the despotism of the church shall not be succeeded by the despotism of the millionaire and the demagogue.

But that old scarecrow, the Devil-God, of the barbarians, is still a power, for he is still worshiped in this free country by the Sabbatarian churchmen who trample down the teachings of Jesus Christ and his apostles to enforce the Sabbath doctrine of the barbarians before Jesus, which he repudiated—the barbarians by whose power he was crucified.

The church of the past eighteen centuries is substantially the church that crucified Jesus, and substituted hate for love, war for peace and millions of witch murders for the kingdom of heaven, and then masqueraded in his glorious name, making a wonderful commingling of the spirit of heaven and the spirit of hell, and by this union it rules the world, for it wins the good women and the good men by the name and the doctrine of Jesus, while by its stern ferocity and hell-fire it holds on to all the world's despots and all the world's bloody-minded rabble, and to-day it holds ten millions of men in Europe ready for the work of slaughter, and taxes the people into starvation and bankruptcy to pay the expense.

The church which claims to be the Christian church is not the church of peace but of war; for Christendom is Europe, and Europe is dominated by the church, and the church could put a stop to all this war if it had even half the zeal it shows in collecting its tithes and standing up for the divine rights of kings. It could soon bring about disarmament and peace, but it never lifts a finger for this, and always keeps its hand on the sword, ready for battle, and its most pious men rush madly into battle, which is a battle of nominal Christian against nominal Christian, and church against church, just as the Hessians who fought for hire against Washington had a so-called Christian priest with them praying for their success.

And I say that this is not Christianity, but is the barbarian superstition which Jesus could not overcome, and which crucified him.

To me it is a mysterious moral blindness that intelligent men cannot see this—and I have not stated more than half the ways in which the old barbarian spirit has trampled upon Christ and Christianity.

And I stand here to-day and call myself a Christian because I uphold the true principles of Jesus, the original founder of true religion, the great pioneer of humanity in its upward progress, and therefore the great predecessor of modern enlightenment and spiritual philosophy.

And I am doing in my own way the work that he would be doing in a better way if he were here, and I know that he approves my work, and of all men that ever lived on this globe he is my exemplar and idol.

And because I stand for that heavenly religion of which he was the pioneer martyr, I am compelled to stand firmly against all the great systems of theology that have ruled mankind, which originated in the midnight ignorance, the crazy superstition and the untamed ferocity of the early barbarian ages. Systems that he came to overthrow, but died a martyr in his courageous battle.

And thus stands the conflict to-day—on the one hand the vast power and multitude of the ignorant and credulous followers of ancient barbarian-born superstitions, and on the other the inspired reformer and martyr of Jerusalem, who spoke for the heavenly hosts, around whose spiritual doctrines of close intercourse with heaven, which we are practising to-day, and rallying multitudes in all lands—the most enlightened of the earth, who are toiling for truth with the grand co-operating and inspiring power of the heavenly hosts who endorsed and blessed him as they to-day endorse and bless the work of spiritual enlightenment in which we are engaged, and the moral and political reforms that are moving the people of this country.

If I did not positively know that I have the endorsement, the co-operation and the inspiring presence of the holy ones who reach down to us from heaven, I could not be standing here proclaiming the modern gospel of salvation, which is a widespreading echo to the clarion tones of divine inspiration that sounded in Jerusalem near twenty centuries ago—ec hoing, though faintly, far and wide in this world, as the hunter's horn reverberates among the echoing mountains.

I stand for Christianity—the Christianity of Jesus—the Christianity of that high heaven in which he leads the noblest souls of all ages, and smiles upon what we are doing.

But I do not stand for Churchianity—for the two are and ever have been antagonists. The one is of the heavens heavenly, and has consoled its martyrs in all ages, and the other is of the earth earthly, and has kindled the fires of deadly persecutions in all ages, whenever the inspired followers of Jesus strove to emancipate the souls of men from the fetters of the apostate church, which disguised its apostacy by assuming the name of the Jesus whose principles it trampled on, and whose followers it hanged and scourged and burned, and slaughtered with sword, bullet and bayonet, by tens of thousands.

The St. Bartholomew slaughter of the Protestants in France, the slaughter of the Albigenses and Waldenses, are the most horrible crimes that history has recorded, and called forth from Milton the agonizing carol:

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie bleaching on the Alpine mountains cold."

And these were but a few of the bloody crimes recorded. Wherever the spirit of Jesus—wherever the hosts of heaven endeavored to move and inspire the souls of men, there stood the church, sword in hand, with fire and fagot, to destroy and burn the quivering flesh, and as if that was not enough, to inflict tortures in the dark dens of the Inquisition which were never equaled by the fiercest savages upon this continent.

The rebellion against Romanism was not in the interest of true religion, for Calvin and all his contemporaries of the Protestant movement carried on the deadly work against the wisest and purest that sought to follow the religion of Jesus, and fiercely burned the good and wise Servetus with a slow fire of green wood, which Milton called:

"That thrice accursed flame
Which Calvin kindled by Gunnis' lake.'

The grander the inspiration, the hotter was the fire that the church kindled to burn it up.

History gives us no grander illustration of heavenly inspiration than when a girl in France, just blooming into womanhood, the famous Joan of Arc, led the armies of France and drove out the English land-pirates.

The flames with which they burned the body of that pure, noble and angel-inspired woman will testify to all ages that the church has always been at war with heaven, whenever, wherever and however the heavenly hosts may strive to uplift humanity, and be recognized by the church sentinels in their holy work.

The Protestant church of to-day is not responsible for these horrors; but it is the lineal successor of the guilty parties, and still recognizes them as leaders.

But I must leave this subject, for it would require a very long discourse indeed, and more than one discourse, to tell the dismal history of the war of the earth-born church against the hosts of heaven—a war which will never end until one or the other is conquered, or, rather, until the earth-born system is conquered which is to-day arraying its power to drive away the angels and to drive away or persecute the seekers of heavenly wisdom. You all know it, you have all felt it, the antagonism of the church to the spirit, but you know that the old falsehoods are dying out—the night is passing—the new-born day is shining all around the world, and we are free for the missionary work that is going on to enlighten those that are sitting in the dark shadows of the past, and it is our duty to be active in missionary work and bold in speech before the benighted, to show them that the gospel of love and of heavenly inspiration is more charming than the gospel of hate.

For it is the gospel of hate that has ruled the world by the power of the church, and wherever it has been strongest there has been the sternest of despotism, the greatest poverty and enslavement of the industrial classes, the greatest oppression of woman, the greatest ignorance of the multitude, the greatest hostility to progressive sciences, the greatest readiness for war, the largest armies, and the most tremendous cannon.

I call this a terrific and world-wide moral paralysis; and only in the most progressive countries is the church beginning to recover from this moral paralysis, and every great reform still finds, as it always has found, the church its most formidable antagonist until the reform becomes popular.

The life of the world is like a troubled dream with the church as its nightmare, and to-day the Church of England sits in the House of Lords, where with devilish stubbornness it has ever resisted all progress, showing that church to be the enemy of mankind, and it opposes liberal legislation to-day so firmly that it is quite probable the people will tumble down the entire House of Lords and Lord Bishops, and the whole despotic church establishment.

The great reform of to-day which is agitating all nations and threatens to convulse all nations with war unless the reform can be carried out, is that which concerns the right of labor to the enjoyment of what it produces. Mr. Powderly is the head of the Knights of Labor, and has long been, and knows all about this question. He says in a letter to Mr. Frank Herriott, of Baltimore:

"Your belief and impressions that our organization does not get the help from the church and ministers that they could easily give are correct. You can count on the ends of your fingers all of the clergymen who take any interest in the labor problem. We seldom hear a word in condemnation of child and woman labor from the pulpit; and while it may be true that we have the mere 'passive sympathy' of the clergy, they take particular pains not to allow that sympathy to become known to the employers of women and children."

The church is such a dismal failure as to doing anything to establish true Christianity that everybody recognizes the fact, and the *Chronicle* of this city says: "Humanity must look beyond religious doctrine for a solution of the problem of the age."

If the church has ever done anything for the prevention of war, of pestilence, or of famine; if it has ever done anything to increase the progress of science or of freedom, I do not know it: and therefore I say the church has no just claim to the name of Christianity, for it never has put Christianity in practice. The true Christianity of the followers of Jesus in Jerusalem was before the modern church was born—for Jesus was not its father—he founded no church and claimed no divinity. If Jesus could come to-day as a giant, with his long lash of cords, into the temples of Europe as he came into the temple of Jerusalem, he would find more to scourge than he found in the temple. They would be his hereditary foes who take his name in vain—for the Holy Alliance of Europe which professed to be in the name of Jesus, was an alliance of despots to perpetuate despotism and hypocrisy—the profession of love and the practice of war

Against all this we do protest when we re-establish a society of love and heavenly inspiration which Jesus did establish for a few years while his apostles lived, when the power of the spirit was felt by all in the Pentecostal days, when St. John, the beloved, and St. Peter and St. James were there—when the meetings were full of mediums, through whom the angels spoke, who healed the sick with their hands, and made miraculous cures; who spoke as the angels gave to them; who often spoke in strange languages, and who often gave forth prophesies. All this was fully established in the early times under the Apostles, as described by St. Paul, as fully as it is among us to-day, and yet to-day all this primitive Christianity is fiercely opposed by the church that was born out of ancient barbarism before Jesus, and if the Christians of that day could return they would find themselves at home, not in the fashionable churches, but in our Spiritual meetings, where they would be warmly welcomed.

CONTINUED ON EIGHTH PAGE.

ACTION AT A DISTANCE.

Controlling Inanimate Objects Without Touching Them.

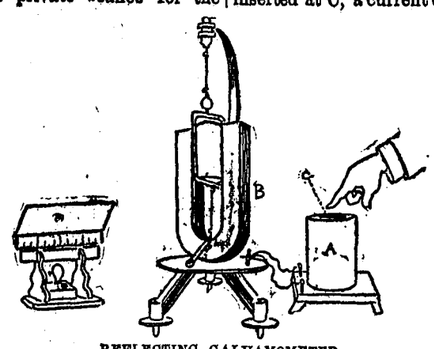
Magnetic Marvels.

Chairs Moved by a Man Outside the Room.

THE MYSTERY OF STORED-UP ENERGY—PIANO, SLATE AND BOOK EXPERIMENTS.

In a recent letter from London my correspondent and co-worker in the not new, but certainly interesting field of spiritualistic investigation, describes some apocalyptic matters pertaining to the phenomena of action at a distance, *The Inter Ocean.*

The experiments were performed by a Parisian sensitive at a private seance for the benefit of some scientists, for the express purpose of testing the young man from a magnetic standpoint, and from the account given I should say that the manifestations were equally as remarkable as those formerly produced through the agency of Eglington, Slade or Colema n.



REFLECTING GALVAMOMETER.

Before entering into explanations of the laws that govern such effects as come under the head of tests depending upon the nature of action at a distance and without physical contact, it would be better, perhaps, to first enumerate some of those essays exhibited by the sensitive or medium.

They range from the simple trial of the compass to the complex and intricate tests of moving heavy objects at a great distance, and may be summarily disposed of as follows:

1. A compass needle moves in the direction of and follows the sensitive's finger.



2. A stick of wood, a decimeter in length, laid horizontally on the hand, rises until it assumes a vertical position of 90 degrees.

3. A wooden ball, weighing two hectogrammes, suspended in a glass tube, from which the air has been exhausted, oscillates violently.

4. A book is projected in a straight line and adheres to the wall.

5. Objects move about, chairs and the piano are overturned in a distant room.

While the latter effects are quite startling in their essential qualities, yet they but illustrate the same force to a greater degree, as exhibited in the more simple ones.

PRETERNATURAL MARVELS.

Quite a number of investigators have been attracted by the brilliancy of the darkness (if this seeming paradox may be used as an illustration) surrounding the exact causes of these apparent preternatural marvels.

Beginning with Sir Isaac Newton and Michael Faraday—those supreme experimentalists—and followed up by many other explorers in the dark region of the darker science of occultism, I believe that the results herein given prove that all things can be explained in a logical manner without seeking recourse in the considerations based on the latent psychological sense which upon the liberation of the soul from its material bondage is at once developed and capable of acting on objects through the will of a mind in thraldom, nor that the phenomena are always attributable to the skillfulness of the medium as a sleight-of-hand performer.

If we accept the latter theory as a reasonable explanation of the precise point at issue, i. e., that of objects moving without physical contact, the principles argued by those who term themselves materialists would be well illustrated, for they reason that as a conjurer deceives the ordinary observer, so the medium, with a higher branch of trickery, deceives the conjurer.

But while the greatest precaution is necessary to exclude deception, to accept such a paralogism as final is absolutely fatal to scientific progress, for what was renounced as beyond the limits of human possibility yesterday, is discovered, analyzed and explained by a natural law to-day.

If, then, the greatest and highest experience of mankind affords us sufficient testimony, the evidence of probability is this, that the new, the strange and the paradoxical is probably true and not probably false.

I prefer to take this view of the subject, and to let those who cry trickery at all phenomena difficult to understand remain in darkness if they wish. But to the experiments themselves.

THE COMPASS TEST.

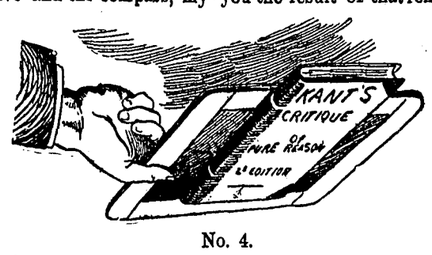
My correspondent refers to a test accomplished with the aid of a compass owned by himself. It was about a centimeter in diameter, inclosed in a German silver case. The length of the needle was a fraction less than the outside circumference of the case and was balanced on agate pivots. When the sensitive's fingers were passed around the compass case the pointer followed as closely and precisely as if it had been attracted by a piece of iron or steel. Continuing these experiments, it was found that the attraction ceased at a distance of three meters, but that the interception of walls, glass or other insulating devices were of little consequence. The medium's clothing and physique underwent a thorough examination and no trace of any kind of metal was found.

After several different tests and failures, one was tried to prove that the sensitive was really magnetic, and this succeeded. The scheme was similar to the device Faraday employed when he discovered that electricity could be excited by the influence of magnetic action.

Figure 1 shows the apparatus. For those unacquainted with the action of the instrument we will say that A is a spool containing several hundred feet of excedingly fine wire, the two terminals of which are connected to a reflecting galvanometer B. If a bar magnet be inserted at C, a current of electricity is excited in the vicinity of the soil and magnet and by induction the current is formed on the wires and is at once detected by the swinging mirror so arranged that it is controlled by the elector magnetic action, however slight it may be.

The light reflected by the concave mirror is thrown upon a scale. When the sensitive's finger was brought near the aperture instead of the bar magnet, the mirror gently oscillated, proving the sensitive to be possessed to a considerable extent of that property called magnetism, and generally accepted as a quality inherent in certain metals only.

Having solved the enigma concerning the relation of the sensitive and the compass, my friend's attention was then directed to the little stick of wood (No. 2) and to the influence of animal magnetism over a non-magnetized body. (Fig. 2.)



No. 4.

"There are several great laws of nature," he writes, "that make it possible for such phenomena to exist, inertia and momentum being among those of the most importance."

MYSTERY EXPLAINED.

My theory is that the stick is magnetized or rather electrified to a considerable extent, and as the sensitive's hand becomes equally electrified they gradually repel one the other, until the stick rises to a vertical position; then the repelling forces on both sides are counterbalanced, and thus the stick remains in equilibrium, as the upward movement is so gradual that the momentum acquired is infinitesimal

The next experiment, that of the oscillatory ball in vacuo (No. 4), showed a remarkable combination of forces at work.

The ball was at perfect rest prior to the test; the sensitive placed his finger near the glass cylinder when the ball began to swing in concentric circles, until he withdrew, when it described ellipses that grew in length until it would strike the sides of the tube with considerable force.

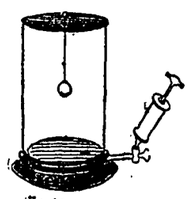


Fig. 3.

BALL IN VACUO.

That this result was produced by electromagnetic waves acting through a rarefied medium, i. e., the fourth dimension of space, I have no doubt, but cannot say that any positive evidence has been gathered to prove this statement. The law of inertia, which causes all bodies to remain at rest when at rest, and to keep in motion when in motion, is of vital importance in this case, for when the electromagnetic waves are thrown off by the sensitive, it is this law that causes the force to be carried to a distance and there act upon the ball or other body. (Fig. 3.)

The sensitive now laid upon a small slate a book with one edge projecting about three centimeters beyond the edge of the slate. (Fig. 4.) The slate he held in one hand by its extreme edge. Suddenly the book was impelled forward through a distance of four meters, and on coming in contact with the wall, adhered tenaciously to it for at least three minutes. Natural philosophy teaches that momentum is accumulated energy, but it does not teach what that increased force is. To ascertain the exact nature of momentum, J. R. Collins and myself made several experiments during the past winter, and have been able to prove to our own satisfaction that the force accumulated by any object in motion is electrical.

This being a fact, it is in the regular course of things for the book to accumulate electrical force under the influence of the sensitive, although at rest. When the charge became great enough, but a slight movement of the slate was necessary to cause the book to assume motion, and by its efficacy of stored-up energy or momentum, it shot forth with great force until it was intercepted by the wall long before its stored-up energy was exhausted, the difference in electrical potential producing the abnormal attraction and causing the book to remain in place until its energy was dissipated and the electrical equilibrium restored.

And in a like manner are the experiments performed written by my correspondent concerning the moving of chairs and piano.

"While the young Frenchman had not been out of sight for a single instant, yet we found the chairs and even the piano overturned in another room."

Such remarkable phenomena are very rare, but the same tests have been performed by other sensitives.

While I have never witnessed such marked manifestations as those just described, I would say to those who may perchance think my friend a victim of deception, that this would hardly be possible, for at the present time he is connected with the Egyptian Hall in the capacity of maker of magical apparatus for Maskelyne and Cook, and is probably as well versed in the art of prestidigitation as any man living; added to this he is a graduate of Oxford, and was for some months a tutor of mathematics in a well-known private school on the Strand.

Professor Zollern once said: "It is peculiar how rational skeptics renounce all explanations of either a spiritual or scientific nature in these matters. After a remarkable display of latent electrical potential in a sensitive an observer claimed that the medium employed dynamite for the purpose of producing strong mechanical manifestations, concealing in a clever manner in the furniture, and then with equal dexterity exploding it."

When we look back to the time of Galileo, and witness the Grand Duke attempting to tear away the planets with logical arguments, we marvel at such ignorance. Yet such are the conditions under which we seek the truth to-day.

ARCHIE F. COLLINS.

Curious Experience at Lilly Dale.

A LETTER TO THE MEDIUM W. A. MANSFIELD.

MR. W. A. MANSFIELD, Cleveland Ohio:

DEAR SIR:—I feel it a duty to report to you the result of that remarkable communication I received on the slates last August, at Lilly Dale, N. Y., through your mediumship. On the 14th of that month, while my wife was sitting with you for independent slate-writing, you passed into a peculiar trance and told her that a spirit giving his name as "Henry," who had committed suicide and was a friend of hers, was present. My wife could not recall such a friend, and said it was none of her acquaintances. While she was at your room I went to the post office and received our home paper. In it was published a letter, which was then of recent date, from the hand of Henry Woodruff. Henry Woodruff did business here for many years, but some time ago he moved to Independence, Kansas. His strange letter was dated at Little Rock, Arkansas, in which he notified his friends and relatives that it would be useless for them to ever expect to see or hear from him again, because he was tired of life. I thought that and what you had told my wife might have some relation to each other, and went to investigate. The result was the following message between slates in your presence: "Well, Tom, you think you are d——n smart, don't you? I am here, but I shall not tell you how I got here. Don't worry any more about Henry Woodruff."

The message is what I would expect from this old friend of ours, if I attempted to, in any way, meddle with his business. I have a letter of his written in March, and if the letter had been photographed on to the slate the two handwritings could not be more alike.

Now for the sequel: In October a man going a little way back from Little Rock discovered in a lonely forest the body of a man hanging to a tree, and which, when taken down, was by papers in the pockets and the clothes found to be that of Henry Woodruff. It had the appearance of having hung there two months.

This is rather a long letter, but I am sure you will be pleased to know that our experience with you, which seemed so mysterious, has been cleared up. It is having an effect upon the people of this place that will help to swell the attendance at Lilly Dale camp next season.

T. T. DAVIDSON.

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The Idea of a God.

As the idea of a God, or some overruling power of the universe, is being pretty freely discussed at the present time, I feel an inclination to give my personal views on that subject, as the result of my investigations of the phenomena of Spiritualism, and the study of the harmonial philosophy, to which my attention was attracted in 1853, at which time I was on the very threshold of rank materialism.

I realized that all nature was governed by and through the unerring law of cause and effect. The change of the seasons came with regularity by the revolution of the earth around the sun. The days and nights were caused by the rotary motion of the earth. All the planetary system was kept unerringly in proper order, and each planet in its proper sphere, by the law of centripetal and centrifugal force or gravitation. All organic forms upon our earth, both animate and inanimate, could be traced back from their present forms, through their various gradations, to the mollusk or the protoplasm—all by and through the law of cause and effect—all a manifestation by and through matter of preceding cause.

Then, when we enter upon the study of the imponderable gases, we find that they are but matter in an exceedingly attenuated form, as illustrated by the compound of oxygen and hydrogen, which produces water, and water by evaporation deposits sediment, which is earth-matter. Then as we follow back, by intuition, from effect to cause, we inevitably come to a (or the) first cause. To try to find a cause for the first cause would be futile, and a paradox. And if supposed to be successful (which is impossible), we would only be at, or in, the first cause still. It is impossible for the finite mind to go farther. All attempts to proceed farther would be mere assumption and illogical.

Now we receive and impart ideas through language. Each word has its specific and definite meaning in the line of thought in which it is used. Now, then, cause implies action, force—not upon itself, for that would be an equilibrium, an even balance; not upon nothing (as per orthodoxy), for then there could be no effect; but upon "something" on an inferior scale or plane.

Now, as we cannot conceive of anything higher or anterior to first cause, it (cause) must have acted upon matter; that being on the immediate plane below. Hence, this first cause, or force, must have been SPIRIT, that being on the next higher plane above matter. Hence, spirit, cause, or force, acted upon matter coeval with itself, and as cause implies action, force, motion; motion generates heat—incipient organic life; evolution; and progressive development goes on with its work through the succeeding countless ages, until physical nature, with all its varied organic forms, animate and inanimate, with man at the head, endowed with thinking, reasoning faculties, and inherent aspirations for a future and eternal life; of which, in this most auspicious time, we have the most positive proof; all the doubts, scoffings and denials to the contrary notwithstanding. This great first cause (call it by whatever name you choose), the Great Spirit, the Great Positive Mind, the Great Architect of the universe, or God, if you choose, to my feeble perception is the embodiment of all goodness, power, wisdom and truth, and whom I venerate, adore and implicitly trust, as the all-loving Father—Mother—Author of the whole brotherhood of man. I wish it to be understood that I do not offer these ideas dogmatically, nor as conclusive, nor to invite discussion (let every one be persuaded in his own mind); but if they will help any seeker for truth to formulate for himself a faith or belief, in which he can rest serenely, then I shall feel happy in the thought that I have done somebody some good.

H. LA RUE.

Matter and Spirit.

A few years ago, when the subject of "Matter and Spirit" was being profusely discussed by the formost minds of the day, I was earnestly impressed by the invisibles to write out what appeared then the true solution. I give it as I received it:

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Spirit and matter are not distinct entities, as is commonly supposed, but correlative principles, one the evolution and the involution of the other; co-existent and co-eternal, so far as can be comprehended by mortals today; infinitely one, at the opposite extremes of all there is—the objective and subjective principles of the economy of life. All life in its varied forms—animal and vegetable—has evolved from a lower plane, that of the mineral, until man, the highest form of the physical—objective or material—development is attained. But it does not stop here. We now leave the first or primary stage of conscious existence and gain the second, or spiritual, of which there are many before we gain the ultimatum, which is spirit absolute, the opposite extreme of matter (mineral), but the same, differing only in degree of refinement.

"God (good) is all and in all, and is spirit, the ever-pervading life principle The Ego, The All Life."

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SATURDAY MAY 19, 1894

Seneca's Morals.

The Stoic philosopher, Seneca, was a native of Cordova, in Spain. He was one of the ministers of Nero, and died about A. D. 69. His "Morals" survives to our times, and is a monument of noble sentiments. We make a few random quotations:

"You may stealthily find heaven from any corner by a leap and bound. . . . You need not raise your hands to heaven; you need not ask the chapel-keeper to let you pour your prayers into the ears of the image, that you may be heard the better. God is near at hand, is with you, within you. I tell you, Lucilius, a sacred spirit sits within us, observer and guardian of our good and evil. . . . It is idle to say that we are under debt to Nature, and not to God, because these thoughts are inseparable. If you had received a good offer from Seneca, you would say you were indebted to Annæus, or to Lucius [other names by which Seneca was known]; the creditor would be the same, though the name were changed. Seneca is the same man, whether you pronounce his name, his forename, or his surname. Just so Nature, Fate, Fortune: all are names of one and the same God, who makes a various use of his power. And so in morals, justice, probity, prudence, fortitude, frugality, are the goods of one soul. If you are pleased with any of them, you are pleased with the soul. . . The main thing is to live well, and to die well; the question of sooner or later is an impertinence. We should live as in a tent, expecting to migrate. To die well is to escape the risk of living ill. . . . That day you dread as your last is your eternal birthday."

These are but a very few of the thousands of good things from the pen of this great pagan philosopher. To copy them all would be to copy his entire work of many hundred pages; and yet there are those who want us to believe that all the good in the world originated with Christianity.

Prof. Edwin Johnson, in his "Rise of Christendom," well says: "The 'Epistles of Seneca' are a more precious gift to the human race than all the mediæval books of the church, though never proclaimed as something sent down from heaven."

Origin of the Golden Rule.

The learned Prof. Johnson, in his *Antiqua Mater*, has traced the origin of the Golden Rule. He says: "It has been ascribed to many masters—to Confucius, to the Buddhists, to the great Rabbi Hillel, in a striking anecdote. Isocrates gives utterance to it. It is a principle of the Stoics. The Emperor Alexander Severus got this saying from certain men, Jews or Christians, and loved it as so truly divine he ordered it to be written up in the Palatum and on public works." The Professor concludes: "We should do injustice to the simple universality of the thought if we ascribed it to any but an anonymous source. It is an oracle of the human heart, an expression of the nature in which self-regard and sympathy are never divorced, and which identifies in imagination the individual with his kind."

The Earth Recedes.

To say that there was no Jewish nation, no Jews as such, no Jerusalem, no Jesus, no apostles, no Paul, no early Christian Church, no Pope until after the tenth century, no *Christian* crusaders against Saracens, no fathers of the church as Origen, Jerome, Tertullian, Eusebius, and no Josephus; that all these people, organizations, historians and teachers are myths or monkish forgeries, is only repeating what the learned Prof. Johnson has either fully proved, or made to appear quite probable. The very earth seems to recede under our feet as we read his facts, gleaned from numberless sources, with the inferences he draws from them.

Spohr always declared that he owed his knowledge of composition and harmony to the study of Mozart's scores, who, in turn, admitted his obligations to Bach.

Mumbo Jumbo.

Mungo Park, the African traveler of an earlier generation, tells his readers, while near the town of Kolor he observed hanging on a tree a sort of masquerade costume, which he was told on inquiry belonged to Mumbo Jumbo. He says: "This is a strange bugbear, common to all the Mandingo towns, and much employed by the Pagan natives to keep their women in subjection; for as the Kaffirs are not restricted in the number of their wives, everyone marries as many as he can conveniently maintain—and as it happens the ladies frequently disagree among themselves, family quarrels rise to such a height, the authority of the husband can no longer preserve peace in the household. In such cases the interposition of Mumbo Jumbo is called in, and is always decisive. This strange minister of justice, disguised in the dress mentioned, and armed with the rod of public authority, announces his coming by loud and dismal screams in the woods near the town. He begins the pantomime at the approach of night. As soon as it is dark he enters the town, and proceeds to the bentang, at which all the inhabitants immediately assemble." Of course justice is promptly administered.

Is it not possible some of the earlier prophets had a character similar to Mumbo Jumbo in mind when they were describing their God as a great man, whose "eyes were as flames of fire," "his feet like unto brass burned in a furnace," who had "horns coming out of his hand," while "burning coals went forth at his feet," and was "girt about the paps with a golden girdle," having in "his right hand seven stars, and out of his mouth went a sharp, two-edged sword."

These quotations are all from the Bible, employed in description of the Jewish God, and forming a character seemingly as hideous in aspect as the veritable Mumbo Jumbo of darkest Africa. And yet there are bigots who want this aggregation in the American Constitution.

Another Heretic.

Rev. C. A. Poage, of San Francisco, a Presbyterian preacher and editor, has lately renounced a belief in an endless hell, and has withdrawn from the ministry. In a late interview he is reported to have said:

"The more I think and study the more I recoil from the doctrine of a hell of everlasting torture. I do not feel, in the first place, that as a matter of justice it is right for the Almighty to punish a soul with everlasting torture for the sins committed in the brief period of years allotted to this human life. In the second place, I feel that a God of infinite benevolence could not maintain an everlasting abode of misery, wretchedness and pain. In the third place, I feel that a God of infinite holiness could not tolerate the everlasting continuance of sin and its punishment. Fourthly, there may be something in sin itself that carries with it the element of destruction."

That is only one step toward Liberalism, but it is enough to brand the reverend with the opprobrious title of Infidel, and to set him to thinking of other portions of his barbarian creed. The doctrine of total depravity and vicarious atonement will soon disappear, followed one after another by the whole brood of monkish nonsense, until he will find himself a man, no longer thinking and teaching as a child.

Liberty of the Middle Ages.

Cornelius Henry Agrippa, born at Cologne, in 1486, of a noble family, a distinguished writer, philosopher and physician, was a teacher of theology at Dole, and became famous because of his lectures. He was so bitter on the monks he was accused of heresy, and he was compelled to vacate his chair. He was afterward made Doctor of Laws, also Doctor of Medicine. He wrote:

"In almoste al places of studie a damnable custom is grown, in that they binde with an othe the schollers which they receive, never to speake against Aristotle, Bœtius, Albert, or any other of their schollers being accompted a God, from whom if a man differs a finger's breadth in thought, immediately they will call him heritike and worthy to be burned."

Though imprisoned by Charles V., Agrippa, through the influence of friends, escaped the stake. He was a voluminous writer and his books survive to our times.

Such facts show how liberty of thought was imperiled when the church was dominant. The God-in-the-Constitution party wish to restore these "good old times" and relegate civilization to the Middle Ages.

Sleep to Be Abolished.

The inventor of sleep, on whom Sancho Panza bestowed blessings, is now to be loaded with anathemas. It is said Edison insists that sleep is an acquired habit, inherited from a long line of sleeping ancestors, who had no other way to spend the hours of darkness which the diurnal revolution of the earth necessitated. In substituting electric light for the rude appliances of other times he intimates that the civilized world will grow into new habits, in which sleep will not be required.

Mr. Edison's invention will prove successful when the food supply to rebuild waste is no longer required; possibly when Winwood Reade's suggestion is realized, that chemistry will ultimately manufacture food direct from natural products, without the intervention of animal or vegetable growth.

Our List in the East.

Our list of subscribers in the East is increasing. H. L. Simmons of Cambridgeport, Mass., has our thanks for sending us a large club from that town.

"Why Do You Not Go to Church?"

One of our city dailies, in its last Sunday's issue, asks this question of its readers, and then devotes a broadside to the replies. In summing up the substance of these replies, two points are specially prominent—one, an unbelief in the dead and dusty dogmas of the church, and the other, the inability of the priests and preachers to tell their hearers anything new or helpful for the meeting of the great crises of living, that are constantly presenting themselves to this generation.

It is bad enough for the active, vigorous, American mind to waste hours listening for the thousandth and one time to the same cut and dried exposition of fossilized thought; but when that thought has been proved, over and over again, to have been on lines of error, and sometimes willfully stated by the narrow minds of cruel bigots of hundreds of years ago, the effort to listen passes from endurance to positive torture.

It is singular that the preachers, with their keen, business, money-making scent, do not see and adopt the only remedy for the fading out of their power, and its cause. Occasionally we find a man who is energetic and industrious enough to do a little thinking for himself; his church is thronged. His utterances stir the people, as the storm stirs the stagnant pool. His associates on the old clerical lines envy and malign him. He is cast out into the region of the heretical cranks, who have been the living, vitalizing, impelling force of the world's unfoldment through all the ages. But he goes on preaching in just the same way, and doing more good a thousandfold than it were possible under the old conditions.

There are unfortunately but a few of these as yet. Their voices can reach only a fraction of those who might under favorable circumstances go to church. The vast remainder are forced to stay away.

Our spirit friends who speak thorugh various instruments perceive all this and more. They dare to speak what they know, on all and every subject. It is rarely when in full control they deliver themselves of platitudes or inanities, and whenever this does happen they are sensibly compared with the pratings of the preachers. But our spirit friends, choosing from the whole unfolding of the truth in the spirit realm, are sure to find the key-note of sympathy from their hearers, and are constantly able to produce out of their endless stores things that are new, both in their statement and application.

We advise those who find an unconquerable repugnance to going to church, and still feel a necessity for keeping the indefinable something they name con, science in order, to spend the necessary hours on Sunday they must devote to a sermon to perusing the columns of THE PROGRESSIVE THINKER, which never lacks in vigor, variety nor freshness, from the opening line to the closing word

Jealous Guardians Needed.

Dr. Nathan C. Schaeffer, State Superintendent of Public Instruction, of Pennsylvania, has apparently no objection to turning the schools into Romanizing institutions where nuns as teachers may practice all the deft Romish ways of engrafting Romish thought, Romish ideas, Romish bias, Romish cult, into the plastic minds of not only Catholic but Protestant children. Dr. Schaeffer is very liberal—after his kind, and it is a very weak and foolish kind of liberality—a liberality by which Rome has all the gain and American ideas and American institutions sustain all the loss.

He says: "When we are in the majority, Protestant directors may order the Bible to be read in the school, and the Catholics must submit or establish parochial schools of their own." By parity: Where Catholics are in the majority they may order their Romish version of the Bible to be read, and the Romish catechism taught, and Protestants must submit or establish parochial schools of their own! And so, between the two, down goes our American public school system.

The greatest danger to our public school system, aside from the steady, ever-watchful plotters with Jesuitic instincts, is the care (?) of namby-pamby, wishy-washy Protestant superintendents and school directors, of the Schaeffer stripe. A man who is ready to kneel, or crawl on his belly, in the presence of the pope, is not a fit and safe person to be a State Superintendent of our public schools. The safety of our public schools demands that superintendents and directors shall be watchful and jealous guardians and not whiffling, spineless temporizers.

Some questioning having arisen as to the correctness of the formula of chemical combination in the evolution of water, as stated by Prof. Lockwood in his reply to A. B. Richmond in THE PROGRESSIVE THINKER of April 7, the Professor informs us that there are two methods in vogue—one by volume, or measure, as employed in modern formula, and one by weight, as used by many analytical chemists. Thus the modern formula by volume would be represented by the symbol H^2O, while the analytical, as stated by chemists who resort to the chemical balances would be O^8H^1, by weight. Prof. L. used the latter formula since he introduced the chemical balance in his analysis.

Haydn was fond of imitating animae sounds in his symphonies. In these compositions will be found imitations of the cat, horse, cow, cuckoo, grasshopper, and donkey.

Schumann's father was a book-seller, who gave his son all the assistance he could in the musical studies the boy adopted almost from infancy. At 5 young Schumann began the piano; at 12 he was writing operas.

THAT CATACLYSM.

The Special Ownership of Which Rests with Prof. Buchanan.

As Proprietor of Said Cataclysm He Is Open to Criticism.

Which Is Freely Indulged In by HUDSON TUTTLE.

Prophecies Unfulfilled and Predictions Unverified.

ONE DROP OF WATER DOES NOT MAKE A SHOWER; NOR DOES ONE LITTLE EVENT, OUT OF A HUNDRED PREDICTED, PROVE THE GIFT OF PROPHECY—MANY FAILURES, FEW FULFILLMENTS—EASY TO PREDICT, NEITHER SCIENCE NOR FORESIGHT REQUIRED, BUT GUESSING IS NOT PROPHESYING, NOR IS IMAGINATION PROPHETIC INSTINCT.

I regret that I could not have replied to the criticism of Dr. Buchanan immediately, while his effusion of epithets and invectives was fresh in the minds of the readers of THE PROGRESSIVE THINKER. I pass them by, for they are not arguments, and do not strengthen his case. I do not wish to combat him with such weapons, for I have for many years felt a profound respect for him. When a mere youth, struggling to understand the strange influence of my mediumship I recall with pleasure the strength received from the reading of an article in "The Journal Man," in which he indorsed the then most unpopular spiritual phenomena. Since that eventful moment I have read with interest everything he has published; always finding admirable thoughts, which were real food for the mind—not only the truth, but suggestive statements, which led to wide fields we may hope to enter in the future.

With this appreciation of his merits as a fearless investigator and a brilliant writer, I acknowledge I read with a feeling akin to pain his article in the *Arena* on "The Coming Cataclysm in America and Europe."

I hold that it is wrong to publish such fearful prophecies unless they are absolutely certified, to disturb the reader's mind with impressions of ruin and disaster. If demonstrable, we must not complain, for the truth, however unpalatable, needs make no apology.

The cheapest way to gain a reputation is by prophecy, and the religions and mountebankisms of all times past have supported their claims by the pretense to the ability to unseal the future which is concealed from ordinary mortals.

Now Dr. Buchanan comes with the key, he says, given him by science. He has made great discoveries and unraveled the law of "periodicity." If he has, he should be able to demonstrate every step and every assertion. The said article on "The Coming Cataclysm" called out a torrent of criticisms, much of which was anything but complimentary to the magazine in which it appeared. Prophets from earliest times have wailed over the coming of wars, famine and pestilence, which have been bugbears of their trade, to frighten and awe the rabble and rulers. Even now the weather prophet predicting storms and floods of which he knew nothing, has a hearing by the credulous, and even by those who know that it is impossible to predict with certainty the weather a day in advance. The ignorant are disturbed, and breathe freer when the dread days of predicted cyclones have passed. Jeremiah set the example for his Christian following, and between denunciation and calamity-howling he made the life of his enemies and the countless generations since his time miserable.

Dr. Buchanan says: "I have already said that my conviction is based on a positive scientific law of periodicity, tested for over thirty years, but not published or taught, though I expect to place it on record for posterity; but so tremendous an announcement should not be made from any limited data."

Again: "Our convulsionary period is approaching. The next presidential election will develop enough of the riotous elements North and South, but especially in the North, to give us warning."

This was written before the last election, and perhaps there never has been a presidential election attended by less riotous display.

The dreadful picture of war and carnage at the going out of this century—race wars, religious wars, and wage wars—yet to be fulfilled, is supplemented by predictions of dire disasters on land and sea. The Mississippi is to refuse to be restrained by its levees and overflow, converting all its bottom lands into a lake. Engineering skill will surely defeat this prediction. Again:

"And formidable, too, will be the power in the air, the terrible cyclones and the strange seasons that are coming among our calamities when the warmth of summer shall fail, and the bounties of agriculture be denied us. The outer world is disordered, and if a huge meteorite should fall in the Wabash Valley this summer, recollect that I have said it is probable! The coming summer will be marked by destructive cyclones, especially in the West, and the neighborhood of Kansas City will suffer. The cold seasons coming twelve or fourteen years hence, and crushing agriculture, will add greatly to our social calamities, and the fierce discontent that prepares men for war. I venture to predict also a very sickly summer this year and great increase of mortality, fully doubling the usual harvest of death, mainly by prostrating abdominal diseases, with some tendency to paralysis. Those who fail to take good care of themselves will suffer."

It is observable in the face of these positive assertions, the "huge meteorite" did not fall in the "Wabash Valley;" cyclones were not more destructive than usual, and the summer did not prove "sickly," nor the death rate increase. No unusual number of cases of "paralysis" or "abdominal diseases," were reported. The prophecy was a flat failure in all these particulars, and no amount of special pleading can make it otherwise. It is in fact asking too much of a prophet to go out into the unknown depths of space and predict when one of the wandering meteors, whose orbit is uncalculated because the unknown body has never been observed, will cross the earth's path and be drawn under its irresistible influence.

Now, coming to the calamities which overshadow the Atlantic coast, Doctor Buchanan stirs the imagination of his readers by lurid pictures of the earth's crust, like a thin scum floating on the boiling lava beneath.

He mixes the known with the unknown; the speculations of scientists with facts, and sketches lurid, hair-raising pictures, which find their counterparts only in the fantasies of Dante's Inferno.

"The continent lies floating on a bed of fire, and exists only because there are no storms to disturb the fire."

"But the sea of fire beneath our feet has no such solemn and poetic associations. Its agitation brings nothing but an infinite horror in which a sudden death is our happiest fate. If the order of the astronomic universe permits the near approach of any wandering body to the earth, the sea of fire must be disturbed and the continents wrecked, and we have no assurance that it will not occur. It was some such an astronomic event that whirled the earth from its position, changed its poles, and overwhelmed its tropical climates in ice over 100,000 years ago. If any such disturbance occurs now it will be in our time of calamity from 1910 to 1916. Let astronomers observe."

The doctor is here unfortunate in his scientific statement of facts. It is as certain as the laws of mathematics, that the poles of the earth have never changed position since the globe rotated in a spheroidal form. No force could be brought to bear to make such a change, and further the "ice age," so far from being 100,000 years ago, has been quite certainly fixed at least three millions of years gone by.

What will be this dreadful geological calamity? Let us read:

"The great mass of our continent, and especially its northern portion, are comparatively safe, but our Atlantic seaboard is not. It is safe to say that OUR ATLANTIC COAST IS DOOMED!! Whenever I am on the Atlantic border a strong foreboding comes to me that our countrymen living there only a few feet above the ocean level are in a perilous position. A tidal wave might destroy the entire population of our coast, and a slight sinking of the shore would be still more fatal. For ten years I have been looking to such possibilties, and their imminence has compelled me to study the question profoundly.

"Permit me now, without giving my chief (and private) reasons after showing the possibilities and probabilities I have mentioned, to announce my firm conviction that in the midst of our coming civil war, THE ATLANTIC COAST WILL BE WRECKED by submergence and tidal waves from the borders of New England to the southern borders of the Gulf of Mexico. There will be no safety below the hills."

To this blood-curdling prediction the fundamental facts of geology are opposed. It is well determined that where the cooling crust wrinkled into folds, these folds outlined the mountain chains which were age after age pushed higher, and by these the continents were defined, and that all of the changes of surface have conformed to this primal expression.

If there is one spot more safe than another, it is "our Atlantic coast." As I have stood on the rugged ledges which wall in that ocean, and seen its mighty billows break harmlessly at their base, I have felt a conscious security in the stability of the present order. Those Laurentian rocks, with the underlying and oft-protruding granite, were above the waves in the early ages, while the sea sported only the lowest fishes. The great tract of country along the Appalachian ranges of Labrador, and west by the course of the great lakes is the oldest land on the globe. It was above the seafirst and has since so remained. No earthquake has submerged it; no volcano has thrown out its fiery flood during a length of time measured by the whole depth of the fossiliferous strata. That is an unusually safe coast which shows no depression or elevation in a length of time in which a million years, more or less, would not be taken into the computation. I think I am justified in stating that the destruction of this coast is among the improbabilities if not impossibilities within the next score of years. The next prediction is special, and more unfortunate, as its fulfillment is more readily determined.

Turning to Europe, he says:

"Every throne will be destroyed except that of the "sick man in Europe." The Sultan will remain, and the German Emperor will yield slowly to the progress of constitutional government. Victoria may not survive 1890; but it is possible her vitality will carry her into 1891. Her physicians will not be able to understand her condition or to overcome it. The tendency will be to an apoplectic shock and comatose condition, in which she will pass away. The gentlemanly Wales will have a short reign, for England is ripe for a change and he will realize the propriety of an abdication. Ten years after his mother's death will probably end his life. England will be more fortunate than the continent, on which the situation will be grandly melodramatic, for after torrents of blood and demolished thrones have aroused the world,—the limitless power of the globe introduces the GRAND CLIMAX in a terrific convulsion of the entire Mediterranean region, the coasts of Africa, Spain, France, Italy, Egypt, Palestine, Asia Minor, and the Archipelago. Exhausted nature and exhausted humanity will then end their struggles. Long before that time arrives Pope Leo and Czar Alexander will have disappeared. July will be a dangerous month to the health of the Pope. He will not last two years, probably not one. Neither will Alexander be in existence two years from now,—a death by violence seems to be his destiny. Less than three years will end the official career and personal existence of the two who stand at the head of this administration of the Republican party. The President will be the last of the two to take his departure."

The Doctor says Victoria may not survive 1890, but to hedge and make sure, he extends her departure to 1891, and carefully fixes the nature of her disease. It is now 1894 and she remains hale and vigorous, and the probabilities are the Prince of Wales will have a "short reign"—not because "England is ripe for a change" and he will "abdicate," but there will be so little space of his life remaining after he comes to the throne.

Pope Leo and the Czar have not yet "disappeared." The former has passed the "dangers" of four or five "Julys," and the latter has escaped "violence" and is more safely seated on his throne than five years ago.

Less than three years is fixed for the end of the existence of two who stand at the head of this administration of the Republican party. This is a safe prediction, as no names are mentioned. But in his reply Dr. Buchanan says he meant Blaine, and Blaine did die! And then did he mean Harrison by the other, and Harrison is not dead, but quite alive! I hope he did mean Blaine, for in this network of horrible things, just for his own satisfaction and peace of mind, I would like to have one prediction verified.

To return to the beginning of the articles on "Calamities," where the war between capital and labor is predicted, there is a show of fufillment in the present disturbed state of the country, but the Anglo-Saxon reverence for law, the reign of order and existing government, will as surely triumph as the sun will rise in the morning. If anything will precipitate war it is this inflammatory talk, and disparagement of the Government. Dr. Buchanan is one of the Government, every citizen is a part of the Government and responsible for its laws and actions. If the officials do not make just laws or execute properly those already made, a single election may relegate them to private life, and give the power to those who will execute the will of the people. When the people curse the Government they curse themselves.

And yet Dr. Buchanan does not hesitate to quote as commendatory from Brick Pomeroy, wherein he characterizes Congress as "the gang that calls itself the government." In any other country such expressions would be treason. They are treasonable, and weaken the power of the State. It is not for the true lover of his country, under whose flag a thousandfold more privileges are enjoyed than under any other, to join the ranks of the anarchists and raise his voice in the hue and cry against it. This element is foreign to our institutions and forms a class who do not comprehend the meaning of a free Government of the people, and take liberty for license. History runs smoothly when the nation obeys the law of evolution, and only when this is obstructed comes revolution, the synonym of "cataclysm." If the wealthy are more wealthy than fifty years ago, the poor are no poorer. There never was a time in the history of the race when the laborer was so well clothed, fed, and housed, or enjoyed life's luxuries as the present. There is inequality of wealth, for inventive genius has evolved, as by Aladdin's lamp, millions of willing and tireless slaves, in the form of machinery, and these, necessarily controlled by wealth, give manifold returns. The wage-worker, often displaced by these machines, or obliged to acquire new habits and methods, only indirectly receives the benefit at first, and a length of time is required to adjust the new and often antagonistic conditions; yet such adjustment will come and the benefit be equally divided. Instead of berating the Government for the existence of these new conditions, it is the seeming part of wisdom to work for the bringing about of justice to all, and this can be done by and through the Government, by the evolution of its laws and methods. There are enough true Americans to hold in check the foreign element until it can be assimilated.

Why must prophets always be prophets of evil? Why must they be Jeremiahs, weeping and wailing? This world and human life is not all storm or despair. The sun shines in the heavens; if it does not, we have the stars. The present is not balanced on the brink of Niagara; the dogs of war are not as fierce as they were yesterday; pestilence is held at bay by the instructions of science.

Man's average life grows longer. The future is full of promise. We are held in hands of unchanging laws and working for the common weal.

There undoubtedly is a law of prophecy, whereby the future may be known. The prophet, however, must be able to rise above the particular to the general and remain in the clear atmosphere of all-applying principles. He must eliminate his own desires, forebodings and conditional knowledge. Yet too often these false and treacherous elements are the source of his inspiration. He is affected by his own mental condition, and the color of his glasses gives hue to his predictions.

Such reminds one of the folk-lore tale of Chickendiddle, who ran in from the garden and crying in terror to its mother that the "skies are falling!"

"What makes you think so, Chickendiddle?"

"Because when under the pea-vines a great piece of it fell on my tail!"

What did fall on Chickendiddle that made him think the skies were tumbling down? Only a pea-leaf!

Brutality of a "Sister."

Word comes from Yanktown, S. D., that considerable indignation has been aroused there over the discovery of the brutal treatment that is accorded the pupils of the Academy of the Sacred Heart, a Catholic seminary and convent for novitiates. Sister Florentine was in the police court, where she was fined for assault and battery upon a six-year-old child. The child's bare body was exposed in court, showing that an unmerciful whipping had been inflicted with a buggy whip. An older sister of the girl who was punished, stated to a reporter that severe beatings were administered daily to the various pupils, many of whom are orphans, whose ages range from two to twelve years. The interview developed the fact that Sister Florentine was the general whipper for the institution, and that little Joe Westand, two years old, was treated to a lashing regularly every day. Gerty and Mary Souvenir, of Sioux Falls, Margaret McVane and Teresa O'Brien, are four other children who were regularly beaten, and it is said that on one occasion Margaret McVane was whipped until it was thought she was dead.

Lowell, Mass., the Spindle City, uses the water power of the Pawtucket Falls on the Merrimac, and makes 145,000 miles of cotton cloth every year.

The site of old Boston is now given up to the poorest residents in the city. Fashionable Boston is built on the Back Bay, on land made by filling up the harbor.

Portland, Me, is the winter port for all Canada, which sends out and receives over $50,000,000 worth of goods every winter.

MATERIALIZATION.

And That, Too, in the Light of Day.

DARKNESS NOT ALWAYS ESSENTIAL TO MATERIALIZATION—A SPIRIT MOTHER'S STRANGE ACTIONS—SHE REPROVES THE STEPMOTHER, AND MAKES THINGS LIVELY.

TO THE EDITOR:—It appears from a Philadelphia newspaper that the wife of Cornelius Boyle, of Wilkesbarre, Pa., died about two months ago, leaving four small children. A few weeks ago he married again. Mrs. Boyle No. 2 spent a very happy week with her husband while on their wedding tour. But since their return she has led a most unhappy existence. She has been haunted, she says, by the first Mrs. Boyle, who during the last week visited her almost every day. After these visits Mrs. Boyle has remained unconscious for several hours.

A reporter found Mrs. Boyle in the house of a neighbor, the visit she received from the spirit of the first Mrs. Boyle last Saturday having caused such a serious shock to her nerves that she says she will never enter the house again. Her husband, an intelligent young man twenty-eight years old, was with her, and two of the children were playing about the room.

Mrs. Boyle is very young for a wife, being hardly seventeen years old. She is a pretty girl. She was Miss Sarah Cullings before she was married two weeks ago, and lived in Ashley, near here. She met her husband last St. Patrick's day, and not quite a month afterward they were married in Phillipsburg, N. J. The week following they spent in New York, and last Monday arrived at Boyle's home.

"I was washing some clothes in the kitchen, Monday afternoon," Mrs. Boyle said, "when I experienced a most singular feeling, as though somebody were in the room with me. I looked around, but could see nobody. Then I went into the parlor, but no one was there. When I returned to the kitchen all the chairs and tables were upset, and my washing spilled on the floor. I set them right again. Immediately they were thrown down. At that instant there swept by me a figure of no particular shape, except the head, and that I saw distinctly. The face was a woman's, and had such a peculiar look about it that I can never forget. It was gone in an instant, and I fainted.

"The children called in the neighbors, and after some time I was revived. When my husband returned home I told him the story. He called it a joke, and said I had imagined it all. I tried to think no more about it.

"The next day," continued Mrs. Boyle, "I was alone in the kitchen making some bread when I again felt the dreadful, overpowering sensation of the peculiar presence. It gradually grew in shape until the head was fully visible. Then I could see the face. It was the same as on the day previous.

"Then it gradually faded away, and again I fainted from fright. This time some of the neighbors who were brought in by the children thought I was crazy.

"Fearing to be alone the next day I sent for my sister. That night I again told my husband about the ghostly visitor. My nerves were unstrung and I was very much excited. Mr. Boyle got some books to quiet me and we began looking them over. Among the books was a photograph album. He was turning over the leaves and explaining who the persons were.

"Finally he turned a page and there before me was the face of that ghost I had seen. So suddenly was the face presented before me that I shrieked with horror. My husband, startled, sprang to his feet, and asked what was the matter. All I could do was to point to the album, which had fallen to the floor, and say, 'That face, that face!'

"'What about it?' cried my husband.

"'It is the same as the ghost's,' I managed to say.

"He was very much horrified at this and startled, too.

"'Why, that's the face of my first wife!' he exclaimed.

Then he believed what I had said regarding the apparition, for he knew I had never seen her or any photograph of her until he showed me the one in the album.

"My sister came the next day. I did not tell her of the ghost, merely saying I was not well. That day—Wednesday—I stayed away from the kitchen. My sister did the work, and nothing happened. So I believed the visits of the ghost were ended. On Thursday my sister and I were in the kitchen cutting carpet rags. Among the old clothing was a jacket of 'Jamsey's,' who is my husband's oldest boy. I took it out of the bag to give to Annie, my sister.

"I leaned over to hand it to her; as I did so it was pulled from my hands and thrown on the floor. At the same instant I felt the presence of the ghost, although I could see nothing. My sister then picked the jacket from the floor.

"As she did so the jacket was torn from her hands and the ghost stood before us, the eyes blazing as though in anger. My sister shrieked with terror and fell into my arms. I managed to retain consciousness, and the apparition vanished. Both Annie and I then went outside, and would not go in until my husband returned home. Then Annie went out to Ashley. She was afraid to stay with me.

"The next day was Friday, and my husband remained at home all day. In the evening my husband went down to the store and I began undressing 'Jamsey,' who is older than the others, and had been allowed to stay up longer. He was very naughty, and I had to scold him. Then I put him to bed and returned to the sitting-room. As I entered the room the ghost stood before me. I was becoming less afraid of it, and though greatly frightened I managed to say:

"'What do you want?'

"The ghost pointed one of its hands at me, and although I could not see the mouth move, it spoke and said: 'Treat my children well,' three times and very slowly.

"When my husband returned a few moments later I was in a faint on the floor. That visit decided us, and we agreed to leave the house as soon as we could find another. I did not want to stay another day, but my husband persuaded me to stay in order to pack up some of the goods. This last day was Saturday. In the afternoon 'Jamsey' was a naughty boy again.

"I caught his arm and began to shake him. Immediately the ghost appeared.

It seemed to come from behind the kitchen stove. One hand caught the boy and pulled him from me, while with the other she struck me on the head. It was all over in a few seconds, and as the ghost disappeared I snatched up the boy and ran out of the house. I went to Mrs. McLaughlin's across the street.

"'You look ill, Mrs. Boyle,' she said. 'What is the matter? Why, your head is all covered with ashes!'

"I put my hand on my head and there were ashes there. They must have come from the ghost's hands."

The boy, "Jamsey," was then called. He is a bright little fellow, about five years old. I asked what had happened Saturday afternoon. "Me was bad boy," he said. "She shake me." pointing to Mrs. Boyle. "Then my mamma—not my new mamma, my old one—come out from behind the stove and pull me away. I haven't seen my old mamma for a long time."

Mr. Boyle said he did not believe in ghosts, but he believes what his wife says, and will not allow her to go into the house again.

The above illustrates the important fact that darkness is not absolutely essential for materializations, and it is a harbinger of that day when dark cabinets—where there is so much fraud practiced—will be a thing of the past. It is a well known fact that a large proportion of so-called materializations are fraudulent—and no mistake in that.

Jamestown, Pa. M.

TELLS OF HIS DEATH.

The Doctors Call It Suspended Animation.

TO THE EDITOR:—According to the *Daily News* of late date, it remained for an Indiana man to first tell the world how it really feels to die. Levin P. Otis, of Hammond, Ind., was stricken with pneumonia a few days ago in Chicago and was taken to the hospital. After a prolonged illness he was pronounced dead, and in due time was buried. He had been permitted to rest but one day and part of a night, when several medical students dug him up. They shipped him back to Chicago and placed him in the dissecting-room in the college of which they were students, and after getting out their knives, rolling up their sleeves, were about to proceed to cut him up after the most scientific mode, when he opened his eyes and asked them for a drink of water. The students, in spite of their calloused nerves, were horrorstruck and fled from the room, leaving Mr. Otis in full possession. He, in a moment, sunk again into insensibility, and would, no doubt, have died in earnest in a short time had the frightened students not recovered themselves and returned to apply restoratives.

In speaking of his horrible experiences and sensations while sinking into the grave and from thence to the dissecting table, where he so narrowly and miraculously escaped the keen and eager knives of the students, Mr. Otis said:

"I was sick and in great pain. Once I thought that I might die, and then, fearing to invite death, I dismissed the idea. But my sufferings increased, and I was becoming weaker and weaker day by day. Oh, the dreariness of the long nights! I lay sketching plans for future work, and I looked back upon the skeletons of good resolutions. But my life, my misdeeds, did not pass before me in review. I simply pronounced myself a failure in the aggregate, and regretted it, and now I am constrained to think, that no matter how much a man accomplished, he must, as death draws nigh, regard himself as a failure.

"One night all pain suddenly ceased. This was hopeful and I thought I'd tell my attendants about it, but when I attempted to speak I found that I could not. This, however, did not worry me any. But why should so heavy a weight be placed upon my breast? I looked down to see what it was, but could see nothing. Oh, how tired I was, but I suffered no pain. It was the rest that must come after so long and exhaustive a fight. I attempted to raise my hand and couldn't. I couldn't raise even a finger. This was strange, but not alarming. What was that I heard? The doctor had said that I could last but a few moments longer. That was nonsense. I would show him. How quiet were my nerves and I had been so nervous! What a relief! The heaviness was gone, but I couldn't move.

"Why had they put out the light? What was that? Some one said: 'Pull down the shade; the sun was shining in my face.' Sun shining in my face? Why, the sun had gone down hours ago. Oh, how the human family persisted in lying! What was that drop? They had taken the pillow from under my head. What was that faint sound away off yonder?—a voice that said: 'How he must suffer!' Suffer? I wasn't suffering at all. But I couldn't remain much longer in this condition. And I mused that if I could only turn over I would go to sleep. I couldn't move, though, and I lay there thinking.

"Suddenly I thought: 'This is death. Why didn't I think of it before? When did I begin dying? Oh, it must have been years ago! Why, I have been dying all my life!' Well, I was glad it was all over. Then I mused: 'I wonder if I am dead now. How am I to know when I am dead? I will put it all aside. I will sleep.'

"The next thing I knew was a feeling of thirst and that was when I asked those carvers for a drink of water. And I want to say that they may call it suspended animation and all that sort on thing, but I know that I have been dead."

That hundreds have been buried alive and finally passed to Spirit-life after awakening to consciousness in the grave, can be easily established by unquestionable facts. JUS TICE.

Beethoven liked to work either in the fields or in a beer garden. In summer time he always wrote in the open air, when the weather permitted, and generally with a glass of beer at his elbow

Salt Lake City is one of the most beautiful in the United States. It was laid out when land was worthless, the streets are wide, and each has a rivulet running through it.

St. Louis is the greatest mule market in the world. The mules that transported the baggage of the British army during the last Egyptian war were bought in St. Louis.

WONDERS NEVER CEASE

Chemistry and the Millennium.

A DREAM THAT IS NOT ALL A DREAM—OF WHAT WILL BE IN YEARS TO COME—FIDDLING ONE'S WAY TO THE STARS AND PLANETS—AND MANUFACTURING ONE'S WARMTH AND PROVISIONS ON THE WAY.

Some time ago an article in THE PROGRESSIVE THINKER called attention to some recent wonderful discoveries in the field of science, and outlined some of the possibilities opened to human progress. By means of the musical strains of a violin the propelling power to carry one to the stars and planets could be generated by the traveler through space.

And now comes another scientific genius, M. Berthelot, a Frenchman, who indulges in the rosiest visions concerning the benefits which chemistry will heap upon the human race in the course of another century or two, says the New York *Evening Post*. In an address before the manufacturing chemists of France, delivered the other evening in Paris, he said that he looked to chemistry for deliverance from present social evils and for the possibility of realizing the socialists' dreams—that is, if a spiritual chemistry could be discovered to change human nature as deeply as chemical science could modify the globe. This change, he declared, will be greatly due to chemistry utilizing the heat of the sun and the central heat of the globe. The latter can be obtained by shafts 3,000 or 4,000 meters in depth, which modern engineers are equal to the task of sinking. The water down so deep will be hot and able to keep all possible machinery going. By natural distillation it will furnish fluid free from microbes and be an unlimited source of chemical and electrical energy. This could be everywhere developed and thousands of years might pass without any noticeable diminution. With such a source of heat all chemical transformation would be easy. The production of alimentary matter will be one consequence. This production is resolved in principle, and has been for forty years, by the syntheses of grease and oils. That of hydrates of carbon is going on, and that of nitrogenous substances is not far off.

When energy can be obtained thus cheaply, food can be made from carbon taken from carbonic acid, hydrogen taken from water, and nitrogen from the air. What work the vegetables have so far done science will soon be able to do better, with far greater profusion and independently of seasons or evil microbes or insects. There will be no passion to own land, beasts need not be bred for slaughter, man will be milder and more moral and barren regions may become preferable to fertile places as habitable, because they will not be pestiferous from ages of manuring. The reign of chemistry will beautify the planet. There will then be no need to disfigure it with the geometrical works of the agriculturist, or with the grime of factories and chimneys. It will recover its verdure and flora. The earth will be a vast pleasure garden and the human race will live in peace and plenty. So we must look to chemistry, it appears, for the millennium.

Thus, it seems, according to the trend of scientific invention and discovery, the traveler of the future will not only be able to discard railways and clumsy balloons, but, should he wish to take a rip to Mars or Jupiter, he need nott take the trouble to pack his valise with canned fruits, dessicated food preparations, Liebig's Beef Extract, etc., but he can take along an apparatus that will enable him, by violin power, to manufacture his victuals as he flies.

Malthus will be relegated to the rear—the question of over-population of the earth will no longer haunt the imagination of the political economist—and "free trade," "protection," "single tax" and all will be relegated to limbo.

With such prospects before him in the way of physical comforts and appliances, it only needs a like advance in spiritual evolution, adapting man to higher and purer spiritual conditions and enjoyments, to open up a vista of human happiness and achievements that is beyond our imagination to conceive. Spiritualism, by bringing man on earth into closer rapport with spirit intelligences, is aiding in this future of man's progression. J. C. UNDERHILL.

Kindly Solicitude.

We suppose it falls to the lot of every editor of a liberal, freethought, or Spiritualist journal to receive occasionally such messages as the following from well-meaning, kind-hearted persons of the orthodox persuasion, solicitous for the editor's eternal salvation:

"My Fellow Brother:—Let me most kindly say to you that you are in error; and I know that unless you repent before God, the work of the paper you are publishing will meet you hard in the great Day of Judgment. Yours in true kindness, A FELLOW MAN."

We answer our kind "fellow brother" that we reciprocate his kindly feelings When we become convinced that orthodox views and beliefs are the truth, we shall "repent before God" and hasten to make THE PROGRESSIVE THINKER an exponent of orthodoxy. At present we do not nor can we believe that orthodoxy is true—there is no evidence to prove it, to our minds; indeed, all the evidence that appeals to reason, morals and common sense, goes to prove the contrary. So, as yet, we will hang on to Spiritualism, which, besides being in accord with reason, brings indubitable evidences to prove its philosophy and religion. We cannot do otherwise and be honest, nor can we believe otherwise, even though we be "damned" for it. Our "belief" is as the evidence—or our perception of truth. We cannot change our belief by a mere mental determination to do so, and it were hypocrisy to pretend to.

St. Louis has twenty-two railways, and is one of the foremost cotton centers, the receipts exceeding 600,000 bales a year.

Baltimore is called the Monumental City, from the great number of statues and monuments in its public squares and streets.

A NEW SOCIETY.

The Brothers of the Cosmic Temple.

A movement is on foot to incorporate in this city and throughout the entire world a new society, to be called the BROTHERS OF THE COSMIC TEMPLE. It is to be at once charitable, literary, social and aggressive, its leading ideas being to teach the truth as it exists throughout the universe, and to combat the errors which have come from the great mistake of regarding the earth as the central and principal object in nature. The originator of this movement is the well-known writer, Leon Lewis, who has been for thirty years elaborating a work which is about to see the light under the title of the "One True Religion, as Revealed in the Organization of the Universe, being the Basic Facts and Principles of the Cosmic Temple." This work is to be published by the Cosmic Temple Publishing Company, which is to be one of the executive branches of the new society. The doctrines of the new brotherhood are to be thoroughly spiritualistic, and at the same time sufficiently liberal to unite all seekers after the truth; but Mr. Lewis has jotted down a few of its leading ideas in the following statement;

"We call ourselves the Brothers of the Cosmic Temple (from Cosmos, the universe). The fact conveyed by this name is, that our ideas and ideals are not confined to the earth, but reach out to the worlds around us, taking into account the whole body of truth, facts, history and phenomena, as it exists in nature and especially as it is revealed to us in the starry heavens. In other terms, we have removed the earth from the false and ridiculous position it has so long occupied—that of being regarded as the central and principal object in nature—and have relegated it to its proper place as one of infinite millions of similar worlds, thus giving to the Cosmos that vast preponderance it so unmistakably possesses.

"The duty we have undertaken is to inaugurate upon the earth the ideas and institutions which obtain upon the older and wiser worlds around us.

"This duty leads necessarily to the abrogation of all the errors and impostures which have resulted from the Ptolemaic view of things in matters pertaining to religion, and to the organization of life, duty, belief and labor upon their proper basis.

"This evolution implies the recognition of THE ONE TRUE GOD, THE GREAT MASTER OF LIFE, THE INFINITE SPIRIT OF THE UNIVERSE, or whatever we may call the power revealed to us in nature, and the absolute rejection and suppression of all those pretended 'Deities' which have been invented by Ptolemaic superstition.

"This advance also implies the substitution of THE ONE TRUE RELIGION for the countless superstitions by which our race has so long been debased and divided.

"In the name, threfore, of the INFINITE SPIRIT OF THE COSMOS, whose government is everywhere immanent and actual, and in the name of the eternal and universal brotherhood of man, in which all the inhabitants of our globe are included, we proclaim a general uprising of the nations against all the ideas and institutions of Ptolemaic priestcraft and the definite incorporation of our race into the limitless and eternal TEMPLE OF THE HEAVENS."

The address of Mr. Lewis is temporarily at 38 St. John's Place, where he will be pleased to see all who are interested in these brief suggestions, and explain the matter more fully.

Heretics Everywhere.

A telegram from Sprinfield, Mo., of the 6th inst., says Revs. Higgenbotham and Boltz of the Baptist church at Bolivia have been expelled from the ministry for preaching that man was born pure and sinless.

If the preachers had been sustained in teaching such damnable heresy, the doctrine of total depravity, the atonement, and man's redemption through the suffering of a crucified God—all would have had to go by the board, and the articles of faith would have required amendment. There is but one way to amend a creed, and that is to leave the church to the bats and vampires which inhabit it.

Serious Charges.

It is said that some of the parishioners of a Portland (Me.) Methodist clergyman have formulated charges against him. Among other things, they say that he once went to a picnic wearing a pair of "white pants," that he played baseball while at the picnic in a way that indicated his enjoyment of the game, and that he once drank half a bottle of ginger ale, and remarked that he would like some more. The accusation of wearing "pants" is a most serious one, and it is to be hoped that the matter will be sifted to the bottom.

Jeannette Fraser writes: "The annual camp-meeting of Vicksburg, Mich., will open Aug. 10 and close Sept. 2, 1894. The following array of talent has been engaged for the rostrum: E. W. Sprague, Jamestown, N. Y., speaker and platform test medium; Hon. L. V. Moulton, Grand Rapids, Mich.; J. Frank Baxter, of Boston, Mass., speaker and platform test medium; Helen Stuart-Richings, of Minneapolis, Minn.; and Mrs. E. C. Woodruff, of South Haven, Mich., president of the meeting. The well-known materializing medium, James Riley, always attends the meeting. Mrs. L. H. Hursen will have charge of the music the entire season. Reduced rates have been secured of one and one-third fare for round trip, on the Grand Trunk R. R., and on the Grand Rapids & Indiana R. R., between Grand Rapids and Sturgis, on the 10th and 11th, and Tuesdays and Fridays throughout the meeting."

Cincinnati was formerly called Porkopolis, from the prominence of its packing industries. It is no longer entitled to the name.



Will Hodge, inspirational speaker, would be pleased to hear from any society desiring a speaker for the month of June, and is open for engagements for the fall and winter months. Address during May, 195 Fourth street, Milwaukee, Wisconsin.

An old subscriber writes: "The attention of your many readers is respectfully called to a very interesting series of meetings which is now being held, every Wednesday evening, commencing at 8 o'clock, at National Hall, No. 681 West Lake street. The venerable Father Williams has been and is now giving a recital of his experiences in the Spiritualistic field, covering a period of over forty-five years. Through his efforts that celebrated medium, Maud Lord Drake, was first introduced to the general public. Many other mediums and speakers now prominent owe their public recognition to him. His own experiences as a healer are being graphically set forth and are of a singularly interesting character. Prof. W. M. Lockwood, the noted scientist, gives short talks upon Spiritualism from a scientific standpoint, and establishes the fact of continued individual existence after the change called death, upon a scientific basis. The independent slate-writing produced through the organism of Mrs. L. J. Jaques, also presents at these meetings, is of the most convincing character. Communications frequently occur in two colors, red and white, and a recent manifestation consisted of the production of natural flowers between the leaves of a double slate while closed. This manifestation occurred at a public circle. The slate with the flowers upon it will be shown to any one who desires to see it at the close of each meeting. Mrs. Ruth A. Coombs, Mrs. Emma J. Hanson and Dr J. C. Phillips, whose descriptions of spirit friends and delineations of character possess that vividness which insures almost constant recognition, will also be present. Others of like high standing will, from time to time, also contribute to the interest of these occasions. To say that the music will be under the direction of Mrs. L. P. Simmons is to afford a sufficient guarantee of its pleasing and excellent quality. All are cordially invited to attend.

Mr. Arnold gave a seance on Monday evening, April 30th, for the benefit of the North Side Spiritualist Society.

F. Corden White gave a seance at 695 Larrabee street, Tuesday evening, May 8th. Well attended. His spicy tests made many look and wonder, when he got the names of living and departed. Mr. White is officiating for the Society every Sunday evening. The proceeds of the seance went to the society, which helped to swell the treasurer's account. The seance closed at 9:30, after which the society proceeded to elect officers for the balance of the year. The following were elected: C. H. Clark, president; E. Beiderman, vice-president; Mrs. E. Becker, secretary; J. C. Peterson, treasurer; W. Lohmann, Mr. Wilkins, and Mr. Baker, trustees.

Mrs. Elizabeth Stranger desires to say to the many friends who attend the camp-meetings in Michigan that she will not be at Haslett Park this year.

Secretary writes: "The Society of Spiritual Unity met at their Temple, 85 South Sangamon street, this city, last Sunday, and the exercises were of a most interesting character. Mrs. Mary C. Lyman presided at the mediums' meeting, and after a stirring address, gave fully-recognized messages to all present. Prof. Chaney and others made remarks upon the praiseworthy mission of this society. At the afternoon meeting Mrs. Lyman lectured on 'Thought Transference,' and Dr. Perkins, Mrs. Johnson and others, gave tests, messages and remarks. In the evening Mrs. Lyman's subject was 'Practical Hypnotism,' followed by very able and approving words from Prof. Lockwood and Dr. Carpenter; and Dr. Phillips gave some of his characteristic, satisfactory psychometric readings. A varied programme of good music added much to the harmony of the meeting, all present singing a verse of 'America' to close the evening session. The rapidly-growing interest of Spiritualists and investigators in these meetings, and the grand and worthy mission of the workers, is encouraging."

W. L. W. writes of the progress made in Spiritualism at Webb City, Mo. Three years ago one could seldom be met who would acknowledge a belief in Spiritualism. After talking to the people, and exciting some interest and a desire to investigate, he sent for John H. Disler, Jasper, Mo., who came and held a circle, and the change that has resulted is astonishing—men and women who thought they could not believe such stuff are now mediums and are holding circles three and four nights in each week, and they are bold in the cause. Mr. Disler comes occasionally and adds to their strength.

M. T. C. Flower writes that there were printers' errors, such as substituting "when" for "with," etc., that marred the sense of his article on the "History of Spiritualism in Minnesota."

Owing to sickness, Bishop A. Beals, we regret to say, was unable to fill his engagement with the Progressive Spiritualist Society of the South Side on Sunday, the 6th inst. He has now recovered sufficiently to go on with the good work. George H. Brooks, of Elgin, and G. F. Perkins interested the audience the Sunday Mr. Beals was unable to officiate.

L. V. Moulton, of Grand Rapids, Mich., writes: "The process of organization is going on finely in this State, and we hope to be the banner State of the Union before long. I go to Marcellus on the 20th of the month."

Mary A. White, of San Diego, Cal., writes: "I am glad to state to the Spiritualists wherever your excellent paper goes that the cause is in a prosperous condition in this southwest corner of the land of sunshine and flowers. Mrs. Frank Johnson has been speaking to crowded houses in Lafayette Hall for the past month and the interest is increasing. She is not only developing fine inspirational powers; but she adds to this the gift of a clairvoyant and test medium, giving names and dates in full, rapidly as the words can flow from an illuminated brain. Our city by the sea is also blessed with the ministrations of some excellent spirit healers, foremost among whom are the Horton Brothers. Doctors George and Edward Horton have not taken up healing merely as a profession. They were born that way, having the magnetic and electric temperaments harmoniously combined for the building-up of waste tissues and restoring exhausted life forces in others."

M. H. Garland has our thanks for a large list of subscribers from Englewood.

A correspondent speaks in high terms of Susie Johnson as a lecturer. Miss Johnson is now a permanent resident of California. She has a host of friends in the East, who still remember her.

A good materializing and test medium is wanted for camp-meeting during August. Address, giving terms, J. C. Marple, Elm Grove, W. Va.

Mrs. Jennie H. Jackson lectures the Sundays of May for the society at Sturgis, Mich. She would be glad to make week-evening dates, or dates for the first and second Sundays of July; also for dates after the middle of August and for the fall months, in the vicinity of Grand Rapids, or where she can go and return each week. Address her at 399 S. Lafayette street, Grand Rapids, Mich.

Mrs. S. J. Andrews, of Mukwonago, Wis., has a fine wooded lot near the Wisconsin Central R. R. depot, five acres of which she desires to deed to the Spiritualists for a camp-ground, so long as they will use it for that purpose. It is a very desirable spot, and convenient for the purpose. Mukwonago is acquiring a wide reputation as a summer and health resort. Mrs. Andrews would be glad to have Spiritualists take hold of the matter at once.

C. E. Irwin, of Sioux Falls, S. D., writes: "The meetings of our new Progressive Spiritual Society are growing very rapidly in numbers and interest in the truths so plainly and ably given through the guides of Mrs. Celia Hughes, of Chicago. Many strangers are coming to our meetings, and the seed is being rapidly sown, and by fall will be ready for the reaper. Mrs. Hughes' principal control, Dr. Sharkey, is very proud of his medium, and justly so, as she has developed to be a very fine platform speaker, and last Sunday evening gave some excellent readings, all of which were recognized. The field is broad here, and many are hungering for soul-satisfying food. Any speaking mediums—especially those giving platform tests—with open dates, may find it to their advantage to write."

P. C. Mills has returned to his old address, Box 5, Edmonds, Snohomish county, Wash.

Rev. G. C. Love, of Portland, Oregon, writes that the First Spiritual Society, of Portland, has a large attendance at its meetings. The clairvoyant and sealed-letter tests of Ben M. Barney have drawn the attention of people of all denominations and creeds. No medium could be put to severer tests than he has. Mr. and Mrs. Barney and their daughter are good singers also. Mr. and Mrs. Thompson, of Philadelphia, on a tour of the Coast, visited the meeting recently. Both are fine speakers. "July is fast approaching, with our camp-meeting, which we are striving to make the best ever held in the State. A number of blocks twelve inches square, of crazy-work for the quilt, have come in. Five States have sent in donations. Tidies, pin-cushions, aprons, hand-paintings, etc., will be welcomed from those wishing to assist the Clackamas County Association of Spiritualists."

Frank H. Carr writes under the head: "Another Star Appears:" "Some of the liberal-minded people of the village of Mecosta, Mich., and vicinity, called a meeting, the object of which was to set a time and plan to organize a spiritual society. The services of L. V. Moulton, president of the Michigan State Spiritual Association, of Grand Rapids, were solicited. On April 8, the appointed time for our meeting, he assisted us in the morning to organize a society with thirty-four charter members. The name of this society, as shown on our charter (No. 11), is the Progressive Liberal Spiritual Society of Mecosta. In the afternoon and evening the K. O. T. M. hall was filled with eager listeners to the very scientific and long-to-be-remembered remarks of Mr. L. V. Moulton. We humbly beg an interest in the invocations of sister societies, also to be mentioned in the gleaming columns of THE PROGRESSIVE THINKER."

Prof. Lockwood can be addressed at 105 Warren avenue, by those who may desire his services as lecturer, and where he can be found by his friends.

Mrs. L. F. writes from Monroe, Ind.: "We are enjoying here the first public awakening of the grand truths of Spiritualism. Dr. F. P. Bitters, our lecturer for the month, is the right man in the right place. He is kind and persuasive; a scholar and a gentleman in every respect. Mrs. Isa Wilson-Porter, daughter of E. V. Wilson, was with us, giving tests. She also gives fine psychometric readings, and handles fire wonderful to all. Societies engaging either one of these workers will not be disappointed. Our hall is crowded at every meeting."

P. C. M., of Homer, Ill., writes: "I am a Spiritualist of thirty years' standing, and strange to say, I never saw a copy of THE PROGRESSIVE THINKER until I was presented with one by Rev. L. C. Goodrich yesterday. I consider it a grand paper, and the number of April 28th worth a year's subscription to any thinking man. It suits my notion exactly." Nothwithstanding the circulation of THE PROGRESSIVE THINKER is larger by far than that of any other Spiritualist paper, yet there are thousands of believers in our philosophy whom it has failed to reach. Hence the necessity of the friends doing all they can to extend our circulation into those "unknown region."

BOOKS OF TODAY

Books of Social Progress
Books of Modern Science
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Amber Beads. By Martha Everts Holden ("Amber.") Brief essays on people and things, full of humor and pathos. Paper, 50 cents; cloth, $1.00.

A Modern Love Story, which does not end at the Altar. By Harriet E. Orcutt. Highly original, widely discussed. Paper, 25 cents; cloth, $1.00.

An Ounce of Prevention, to save America from having a government of the few, by the few and for the few. By Augustus Jacobson. Paper, 50 cents.

A Pure Souled Liar. An anonymous novel, "terse, compact, rapid and intense," scene in a Boston art school. Paper, 50 cents.

Asleep and Awake. By Raymond Russell. A realistic story of Chicago; attacking the double standard of morals. Cloth, $1.00.

Blessed be Drudgery. By William C. Gannett. The most popular sermon of the decade. A hundred thousand sold. Paper, 10 cents.

Browning's Women. By Mary E. Burt. Essays on the women portrayed in Robert Browning's poems and dramas. Cloth, $1.00.

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Essays. By James Vila Blake. Familiar subjects, but masterly treatment. Remarkable for purity of style. Cloth, library style, $1.00.

Evolution and Christianity. By J. C. F. Grumbine. A study of the relations of modern science and popular religion. Cloth, 50 cents.

Facts and Fictions of Life. By Helen H. Gardener. Essays on live topics by one of the foremost women of the time. Paper, 50 cents; cloth, $1.00.

First Steps in Philosophy. By William Mackintire Salter. Discusses the questions: What is Matter? What is Duty? Cloth, $1.00.

From Earth's Center. By S. Byron Welcome. A novel picturing a society living under the Single Tax. Paper, 25 cents.

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History of the Arguments for the Existence of God. By Dr. Aaron Hahn. An important work for students. Paper, 50 cents.

Information for Nurses, in Home and Hospital. By Martin W. Curran. Practical and scientific; not a quack "Home Physician." Cloth, $1.75, net.

Inquirendo Island. By Rudor Genone. A witty but not irreverent story of a country where the author was the Bible. Paper, 25 cents; cloth, $1.00.

John Auburntop, Novelist. By Anson Uriel Hancock. A story of a western college boy and college girl. Paper, 50 cents; cloth, $1.25.

Laurel Blossoms, or "My Fortune." Compiled by Delia E. Billings. Poetical selections arranged for fortune-telling. Cloth, plain edges, $1.00; gilt edges, $1.50.

Legends from Storyland. By James vila Blake. Stories, new and old, illustrating how the idea of miracles arises. Cloth, illustrated, 50 cents.

Lessons from the World of Matter and the World of Man. By Theodore Parker. Eloquent passages from unpublished sermons. Paper, 50 c.; cloth, $1.25.

Liberty and Life. By E. P. Powell. Crisp, popular lectures on the evolution theory as related to religion and life. Paper, 50 cents.

Money Found. By Thos. E. Hill. Advocates national ownership of banks. Full of information on finance. Paper, 25 cents; cloth, 75 cents; leather, $1.00.

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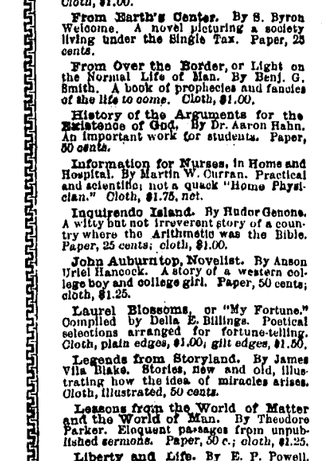
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CAZOTTE.

He Was a Remarkable Prophet.

Translated from the German of Stilling by Dr. H. V. Sweringen.

LA HARPE, A FREE-THINKER—A REMARKABLE PROPHECY—THE SCENE ONE OF BEAUTY—EVERY PREDICTION MADE BY CAZOTTE FULFILLED.

In Prof. Buchanan's interesting paper on "Human Foresight" as printed in THE PROGRESSIVE THINKER for October 14th, 1893, he refers to the remarkable predictions of Cazotte. The whole narrative is so interesting that it will bear reproduction. It was found among the papers of M. La Harpe, in his own handwriting. La Harpe was a member of the Royal Academy of Sciences, in Paris, that storehouse of satire on religion and Voltairian absurdity. La Harpe, himself, was a free-thinker, who believed nothing, but who, before his end, had changed his opinions in regard to a future life. He relates the narrative as follows:

It seems to me as if it were but yesterday, although it happened at the beginning of the year 1788. We were dining with one of our colleagues of the academy, a man of genius and respectability. The company, which was numerous, was selected from all ranks—courtiers, judges, learned men, academicians, etc., and had done justice to the ample, and, as usual, well-furnished repast. At the dessert, Malvasier and Constantia heightened the festivity, and augmented in good society, that kind of freedom which does not always keep itself within defined bonds.

The world was at that time arrived at such pitch that it was permitted to say anything with the intention of exciting merriment. Chamfort read to us some of his blasphemous and lascivious tales, and noble ladies had listened to them even without having recourse to their fans. After this followed a whole host of sarcasms on religion. One person quoted a tirade from Pucelle; another reminded the company of that philosophical verse of Diderot's in which he says: "Strangle the last king with the entrails of the last priest!"—and all clapped applause. Another stood up, elevating a bumper, and exclaimed, "Yes, gentlemen, I am just as certain that there is no God, as I am certain that Homer was a fool;" and, in reality, he was certain of one as the other, for the company had just spoken of Homer and of God, and there were among the guests those who had spoken well of both the one and the other.

The conversation now became more serious. The revolution that Voltaire had effected was spoken of with admiration; and it was agreed that it was this which formed the principal basis of his fame. He had given the tone to his age; he had written in such a manner that he was read in both the ante-chamber and the drawing-room. One of the company related to us, with a loud laugh, that his hair-dresser while powdering him said: "Look, sir, although I am a poor journeyman, yet I have no more religion than another!" It was concluded that the revolution would be completed without delay, and that superstition and fanaticism must make way for philosophy. The probable period was calculated, and which of the company would have the happiness of living during the reign of reason. The more aged lamented that they dared not flatter themselves with the idea; the younger ones rejoiced at the probability that they would live to see it, and the academy in particular was congratulated on having prepared the great work, and for being the focus, the center, and the prime mover of liberty of thought.

A single individual had taken no part in all this conversation, and had even very gently scattered some jokes upon their enthusiasm. It was M. Cazotte, an amiable and original man, but who, unfortunately, was completely taken up with the reveries of those who believe in a superior enlightening. He now took up the discourse, and said in a most serious tone: "Gentlemen, rejoice; you will all become witnesses of that great and sublime revolution which you so much desire. You know that I apply myself a little to prophesying: I repeat it, you will all see it."

"There requires no prophetic gift for that purpose," was the reply.

"True," rejoined he, "but perhaps something more for what I am now going to tell you. Do you know what will be the result from this revolution (that is, when reason triumphs in opposition to revealed religion)? What it will be to you all, as many as are now here? What will be its immediate consequences, its undeniable and acknowledged effects?"

"Let us see!" said Condorcet, putting on an air of simplicity; "it is not disagreeable to a philosopher to meet with a prophet."

"You, M. Condorcet," continued M. Cazotte, "will give up the ghost, stretched out on the floor of a subterranean prison. You will die of poison, that you will have swallowed in order to escape the executioner—of poison which the happiness of those times shall compel you always to carry about with you!"

This at first excited great astonishment; but it was remembered that the worthy Cazotte sometimes dreamed waking, and the company burst out into a loud laugh. "M. Cazotte," said one of the guests, "the tale you relate to us is not near so amusing as your 'Devil in Love.' [Le Diable Amoureux is a pretty little romance written by Cazotte.] What devil has suggested to you the dungeon, the poison, and the executioner? What has this in common with philosophy and the reign of reason?"

"This is just what I tell you," replied Cazotte. "In the name of philosophy, in the name of humanity, liberty, and reason, will it come to pass, that such shall be your end: and reason will then certainly triumph, for she will have her temples; nay, at that period, there will be no other temples in all France than the temples of reason."

"Truly," said Chamfort, with a sarcastic smile, "you will be no priest of these temples."

Cazotte answered; "I hope not; but you, M. Chamfort, who will be one of them, and are very worthy of being so, you will open your veins by twenty-two incisions of the razor, and yet you will die only some months afterward."

The company looked at each other, and laughed again.

Cazotte continued: "You, M. Vicq d'Azyr, will not open your veins yourself, but will afterward cause them to be opened six times in one day in an attack of the gout, in order to make the matter more sure, and you will die the same night!"

"You, M. Nicolai, will die upon the scaffold. You, M. Bailly, on the scaffold! You, M. Malesherbes, on the scaffold!"

"God be thanked!" exclaimed M. Raucher, "it appears that M. Cazotte has only to do with the academicians; he has just made dreadful havoc among them. I, Heaven be praised——"

Cazotte interrupted him: "You! you will die on the scaffold also!"

"Ha! this is a wager," resounded from all sides; "he has sworn to exterminate us all!"

Cazotte: "No, it is not I that have sworn to."

The company: "Shall we be then under subjection to Turks and Tartars? and yet—"

Cazotte: "Nothing less. I have already told you that you will then be under the government of philosophy and reason. Those that will treat you in this manner will all be philosophers; they will be continually making use of those very expressions which you have been mouthing for the last hour; they will repeat all your maxims, and, like you, will quote the verses of Diderot and Pucelle."

The guests whispered into each others' ears: "You see clearly that he has lost his reason," (for while speaking thus, he continued very serious). "Don't you see that he is joking, and in all his jests he mixes something of the wonderful?"

"Yes," said Chamfort, "but I must confess his wonders are not very pleasing; they are much too gallows-like. And when shall all this take place?"

Cazotte: "Six years shall not pass over before all that I have told you shall be fulfilled."

"You tell us many wonderful things." It was this time I (La Harpe) that spoke. "And do you say nothing of me?"

"With respect to you," answered Cazotte, "a wonder will take place that will be at least quite as remarkable. You will then be a Christian!"

A general exclamation. "Now I am at ease," said Chamfort; "if we only perish when La Harpe is a Christian, we are immortal."

"We of the female sex," said the Duchess de Grammont, "are fortunate in being reckoned as nothing in revolutions. When I say as nothing, I do not intend to say that we do not interfere in them a little; but it is a generally received maxim that we, and those of our sex, are not deemed responsible on that account."

Cazotte: "Your sex, ladies, will be this time no protection to you; and however little you may be desirous of interfering, yet you will be treated precisely as the men, and no difference will be made with respect to you."

The Duchess: "But what is it you are telling us, M. Cazotte? You certainly are announcing the end of the world!"

Cazotte: "That I know not; but what I do know is, that you, my lady duchess, will be drawn to the scaffold—you, and many other ladies with you—upon a hurdle, with your hands bound behind you."

The Duchess: "I hope, however, in that case, that I shall have a mourning-coach."

Cazotte: "No, madam! Ladies of higher rank than you will be drawn upon a hurdle, with their hands bound behind them."

The Duchess: "Ladies of higher rank? What, the princesses of the blood?"

Cazotte: "Of still higher rank!"

A visible emotion now manifested itself through the whole company, and the master of the house assumed an air of displeasure. It began to be evident that the joke was carried too far.

The Duchess de Grammont, in order to dispel the cloud, let the last reply drop, and contented herself with saying in a most jocular tone: "You shall see he will not even leave me the consolation of a confessor."

Cazotte: "No, madam, none will be given, either to you or to any one else. The last sufferer to whom the favor of a confessor will be granted. (Here he paused a moment.)

The Duchess: "Well, who will the fortunate mortal be to whom this privilege will be granted?"

Cazotte: "It will be the only privilege he will retain, and this will be the King of France!"

The master of the house now hastily arose from the table and the whole company with him. He went to M. Cazotte, and said with deep emotion: "My dear Cazotte, this lamentable joke has lasted long enough. You carry it too far, and to a degree in which you endanger yourself, and the company in which you are."

Cazotte made no reply, and was preparing to depart, when the Duchess de Grammont, who still endeavored to prevent the matter being taken in a serious light, and labored to restore hilarity, went to him and said: "Now, Mr. Prophet, you have told us all our fortunes, but have said nothing of your own fate."

He was silent, cast his eyes downward, and said: "Have you ever read in Josephus, madam, the history of the siege of Jerusalem?"

The Duchess: "Certainly; who has not read it? But do as though I had never read it."

Cazotte: "Well, madam, during this siege a man went seven successive days upon the walls round the town, in the sight of both the besiegers and the besieged, and cried out incessantly with a mournful voice: 'Woe to Jerusalem! Woe to Jerusalem!' On the seventh day he cried: 'Woe to Jerusalem, and woe to myself also!' and in the same moment he was crushed to death by an immense stone, hurled from the enemy's engines."

After these words, M. Cazotte made his bow and departed. Thus far La Harpe.

Here everything depends upon the whole of this narration being true, or fictitious, and written perhaps after its fulfillment; for it is certainly true that all those who were present at the dinner lost their lives precisely in the manner here predicted by Cazotte.

The person who gave the entertainment, to whom Cazotte prophesied nothing, and who was most probably the Duke of Chaiseal, was the only one that died a natural death. The worthy and pious Cazotte was guillotined.

I ask every candid connoisseur that knows how to distinguish that which is ideal from a true copy taken from nature, if this narrative can be a fabrication? It has so many little shades and peculiarities which would never have occurred to an inventor, and which he would not have regarded as necessary. And then, where would have been the object of fabrication?

A freethinker could not have invented it; because, by so doing, he would have been acting in complete opposition to his principles; for he would thus be disseminating views to which he is a mortal enemy, and which he regards as a most stupid superstition. If it be supposed that a fanatic or an enthusiast had invented it for the purpose of saying something striking, the nature of the narrative itself, which bears no resemblance to fiction, contradicts such a supposition, to which must be added the certainty that M. La Harpe wrote it with his own hand. It may be found in the *Oeuvres Choisies et Posthumes*, of M. La Harpe, celebrated member of the French academy, published at Paris, by Mignerol, in four volumes octavo, in 1806.

H. V. SWERINGEN.

The Potter.

I watched a potter at his wheel one day,
For he was making pitchers out of clay—
The feet of beggars and the heads of kings—
Dust blown from old, dead cities far away.

Not heaven itself more splendid is and high
Than was this palace when its kings went by—
Race after race. The turtle sits here now.
"Where? Where?" she cries, but there is no reply.

They who, endowed with wisdom, are like light—
Torches to guide their followers' feet aright—
They have not taken one step beyond
This night of mystery—this awful night.

Speak of these wise ones, then, with bated breath.
The most that of the wisest wisdom saith
Is: They bequeathed you fables, nothing more,
Before returning to the sleep of death.

The great wheel of the heavens will still go round
When you and I, my friend, are under ground,
At once creating life, conspiring death,
With death and life inexorably bound.

Come sit upon the grass and drink your wine
And quickly, while the suns of summer shine,
For other grass than that you sit upon
Will soon be springing from your dust and mine.

When you and I are gone, for we must go,
They will raise bricks above us, and I know
That other bricks for other tombs than ours
Will out of us be molded. Be it so.

I do not fear the world. I do not fear
The leaving it, though I confess it dear,
We should fear nothing but not living well
In the only life and world we know of—here.

But come, my friend, since we must pass away,
Since all our dust goes back again to clay,
What does it matter whether we remain
A hundred years or but a single day?

Be it our care, since pitchers we began,
To hold the heart's good wine long as we can,
Before the potter molds our dust again
Into new shapes that are no longer man.

RICHARD HENRY STODDARD.

Utopia.

Of better days that mortals sing,
When all were happy as the spring;
When none knew want or discontent;
No back by selfishness was bent;
When hearts were pure, and hearts were sound;
When not a grumbler could be found,
If folk were wiser—better—then,
Pray tell us where it was and when.

For brighter days let mortals sigh
And hope for fortune by and by—
Prosperity to fill the land,
With plenty strewn on every hand;
When all men shall be wise and good,
Bound up in one grand brotherhood;
But point out now some of the men
Who are to be contented then.

'Tis in the future or the past
Ambitious man must live at last.
He looks behind or hopes before,
Despising all his present store;
Forgets the blessings of to-day
And follows fancy far away.
What man has not he magnifies,
And pleasure with possession dies.

—*Galveston News.*

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ABOUT THOSE WAVES.

Rolling on the Intellectual Ocean.

TO THE EDITOR:—In the article bearing the above caption, by Prof. W. M. Lockwood, being a criticism of Hon. A. B. Richmond's criticism of R. G. Ingersoll's philosophy, I recognize a masterly production of a mind well-trained in the materialistic school; but that school always has seemed to me to be deficient in one vital point; and I hope Brother Lockwood will pardon my presumption in differing with him in his conclusions, but I presume he is used to being differed with, and has withstood the shock of more than one intellectual tilt heretofore, without experiencing any very serious damage. Therefore, with the greatest admiration of the Professor, and a consciousness of my own temerity, I enter the lists, and face this complete champion of materialism! There upon her throne sits his mistress; she is beautiful as a statue of ivory and gold, all her appointments are complete and orderly, and in every outward appearance she seems to be a mistress worthy of the splintering of many intellectual lances; but as I look more closely I fail to see that charm which only a vital soul can give; and that she lacks, for she is but the representative of a soulless philosophy and an incomplete conclusion.

As a physicist, as an experimentalist and champion of his school, Prof. Lockwood presents his ideas in a clear and forcible manner, and as far as their physical application is concerned, they are doubtless correct; but the great principle which stands at the head of all other principles eludes him as it eludes all materialistic teachers—as we shall attempt to show:

First, as to matter, he cites it as self-existent, indestructible and potential.

The first two premises are correct, but as to its potentiality: all it possesses of that quality is its inertness—its only power is its power of resistance—its only function is the negative one of being the objective of force and mind—it is the basic or lowest principle of the universe, and above it stands force. We will number it as the third great principle or elemental, with force as second; now what is the first?

It is that elusive quantity, or quality rather, which always escapes the notice of the materialist, but which is, nevertheless, present everywhere and is the superior of the other two of the great triad of principles of which all there is of this universe is composed. Without it, all else would be useless, senseless and void.

It is the great soul of infinite wisdom of the universe.

How it produces its results no mere physicist will ever discover, but that it enters into every department of organic existence there is no doubt; it is there, and there to stay, as we shall endeavor to show; and in order to illustrate by contrast the difference between the two systems or methods of analyzing these abstruse questions, we shall quote from Prof. Lockwood's article. In it he says in describing the physical organism:

"This is called the realm of the sensory system; through its various avenues, the conscious ego recognizes something of its surrounding environments."

Now, then, what is this conscious ego? Is it the effect of molecular structure?

Can the infinitely superior be the creature of finite and inferior conditions? can the waterfall create the water-wheel? or the stream the engine which uses it?

Can the thought create the mind which gives it birth?

Manifestly not. The ego is the cause, not the effect. Without it there would have been no structure, molecular or otherwise; without it there would have been no avenues of thought, no sensory system. These organisms are not the creators; they are the created, the servants of the ego, growing with its growth and strengthened with its strength from its earliest inception through conception and birth, up to a conscious existence; and at its dissolution takes its conscious self into the spiritual realms, where it finds its congenial home.

That it needs and uses its material organism both here and hereafter by which to gather and to express its various and expansive ideas is true; and that those environments can bring to the ego greater or lesser emotions, is also a fact; hence we conclude, as Prof. Lockwood does, that thoughts are caused by some volition within man, or some factor without, impressing consciousness, but we do not conclude with him that the mind is simply an aggregation or accumulation of thoughts; but is, preferably, a conscious factor of them, wherein memory may store them for present and future uses. But then, memory is only a part of the mind; an idea must first be formed, before it can be remembered; but any idea, once within its store-house, can be used as a property by its creator, or lost altogether without in any degree impairing the mind which conceived it. Hence, thoughts do not constitute the mind, as Prof. Lockwood would have us believe, but are a product of it.

Man is a microcosm of the universe, and contains within himself all the principles and all its elements.

He has soul, force and material or matter, wherein soul is the living principle, force and matter are its servants; in man the soul attains to a consciousness of consciousness, whereby he can analyze his own emotions and surroundings.

The first single conscious thought of the human mind was worth more at its birth than all the evolutions which had taken place in the æons of ages which preceded it upon this globe.

For it was the first fruit of a soul emanating from that divine principle which pervades the universe, a soul placed here by divine purpose, for a divine purpose, viz., to learn the first lessons of its existence in the only way it could properly learn them, by experience; and one of the lessons it has already learned is, that first of all, and greatest of all, stands the infinite soul, the life, the infinite wisdom of all the organic universe.

And man is the direct descendant of that infinite soul, that divine principle; and in intellection and life is a finite part of his infinite progenitor; first of all he is creative.

That man is creative, the whole enlightened world attests. The telescope, the microscope, the spectroscope and the many other instruments of precision and accuracy made for specific purposes, and countless other things which man has made are creatures in as true a sense as anything nature has produced.

Now, are we to believe that an unconscious arrangement of molecules produced these wonderful results? Molecules are but matter, and very small matter at that, made so by a mind which knew how to do it in that manner; to enable a very small thought to move a very small group of molecules perhaps, or for some other equally sensible purpose; but, let that be as it may, the brain and nerves are composed of them for a special purpose.

The brain is but a battery which supplies the nerves with their electric energy, whereby to do the bidding of their master, the soul, in gathering intelligence, or sending it forth, or to use its complex but perfect organism in inventing and making spectroscopes, steam-engines, war ships, submarine batteries, railroads, locomotives and other similar trifles, which the conscious ego sometimes does as a pastime between the intervals when its mighty powers are put forth in writing articles like the present, and trying to explain its own existence to kindred egos, many of whom think they are mere molecules all the way through. Do you? P. H. YATES.

"The Dream Child."

This is a charming, well-written story of the occult by Mrs. Florence Huntley and published by the Arena Co., in the unsurpassed mechanical neatness and typographical perfection of that establishement, making a beautiful little volume of 229 pages; fine paper, clear, large type, and very readable.

The story is written in the biographical style, purporting to be the life history of a beautiful and highly-cultured woman who was married to Frank Varien, and lived happily till the death of their child at one and a half years of age, which affected her so that her life was despaired of for a time. Six months later began the dream which continued nightly for sixteen years until her death, and gives the name to the story.

This dream, so-called, will be recognized on our side of the house as trance. In this condition Mrs. Varien passed her nights with her departed child Stella (Star of Hope), witnessing her growth and education, and all the spiritual realities necessarily accompanying it, until the child matured. She also meets her true soul companion, and his instruction, which she relates on her death-bed, constitutes the principal part of the book and is highly interesting and instructive.

Mrs. Huntley must have been either inspired, or her mind well stored with knowledge of the occult and the spiritual, for we see behind her fascinating tale the truths to the promulgation of which we have devoted our life and journalistic labors. There is one part of this story that will touch many a sore heart, made so by that great and general mistake of earth-life—false marriage. This comes in in the illustration of love, of which she says: "This is the law of laws. Love is the secret of creation and all visible power. Love is the core of life. It is the golden cord binding child to parent, lover to his mate, and all to God."

To show the prominence she gives to this subject she puts on her title-page these words from Romans 13:10: "Love is the fulfilling of the law," and dedicates her book "to all seekers after truth." To all such we most heartily recommend it as worthy of their best attention.

Love and Truth are the two great factors of a true life. "The panoramic view of the ascent of two souls through the ages in quest of love and truth," says the *Arena*, "is one of the most dramatic, superb chapters in the book." Some will not like this part of it, because it involves the disputed doctrine of reincarnation; but we cannot see how else we can account for the different status of souls if they all start from the same point.

But the great topic of the book is "Marriage," which when true makes heaven on earth; but when false makes—shall we repeat the terrible yet common saying—hell upon earth.

Everybody should get this book and read it, and learn by it the secret of happiness, without having to wait till they get to a far-off heaven and be disappointed there too. Especially should women read it and be proud that the author is a woman.

In paper cover, 50 cents, and nicely bound in cloth and gold, one dollar. All orders sent to this office will be promptly filled.

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The Spiritual Alps and How We Ascend Them. By Moses Hull. A beautiful essay in the line of refined spiritual thought and progression. Paper, 25 cents; cloth, 50 cts.

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HILGARD, OREGON, June 28, 1893.

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PHILOSOPHY OF SPIRITUAL INTERCOURSE. Contents: Guardianship of Spirits; Discernment of Spirits; Stratford Mysteries; Doctrine of Evil Spirits; Origin of Spirit Sounds; Concerning Sympathetic Spirits; Formation of Circles; Resurrection of the Dead; A Voice from the Spirit-Land; True Religion. This work has been translated into the French and German. It contains an account of the very wonderful Spiritual Developments at the house of Rev. Dr. Phelps, Stratford, Conn., and similar cases in all parts of the country. This volume is the first from the author directly on the subject of "Spiritualism," and has stood the test of many years. Cloth $1.25. Postage 10 cents. For sale at this office.

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THE DIAKKA AND THEIR EARTHLY VICTIMS, by the Seer, A. J. Davis, is a very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson, a resident of the Summer-Land. Price 20 cents. For sale at this office.

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Curious Revelations from the Life of a Trance Medium.

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SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. This is a large 12mo of 372 pages, with an appendix of 23 pages, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical. All this is clearly shown; and the objections from "scientific," clerical and literary denouncers of Spiritualism, ever since 1817, are answered with that penetrating force which only arguments, winged with incisive facts, can impart. Cloth, 12mo, pp. 396. Price $1.50. Postage 10 cents. For sale at this office.

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YOU SHOULD HAVE IT.

POEMS FROM THE INNER LIFE. By Lizzie Doten. New edition. This handsome volume opens with the wonderful experiences of the author, who is peculiarly gifted as a trance medium and public speaker. Her platform labors have for a long time been unceasing, and the deep religious and spiritual tone of her discourses have extended her influence far beyond the limit of her voice, through the instrumentality of the press. But it is chiefly for her mediumistic power to give utterance to poems noble, exalted and thrilling, pervaded with a spirit religious and elevating, that she is most specially known. This volume contains the gems of the inspirational utterances, given chiefly before public audiences, under direct spirit influence. Several of them are attributed to the spirit of Edgar A. Poe. They have all the rhythmic beauty, grandeur and imagery of his productions in earth-life, but far surpass these in exaltedness of conception and purity of purpose. Others are by the inspiration of Shakespeare, Burns, A. W. Sprague, etc., in many cases the author's name is not recorded. The Biographical Introduction gives a succinct account of the means by which these poems are given to the world. The peculiar influence which each spirit exercised over the medium is stated, and the unmistakable certainty and significence of this higher phase of spiritual communion is beautifully portrayed. Cloth, plain, reduced from $1.50 to $1.00. Postage 10 cents. For sale at this office.

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UNDER A SAILOR'S BAN.

The Story of an Accursed Ship.

A SPELL PUT UPON THE WHALER BY AN INDIAN WHO HAD BEEN ABANDONED ON AN ISLAND —A CREW UNOBTAINABLE FOR YEARS AND THE CRAFT FINALLY BURNED.

TO THE EDITOR:—As set forth by the *Globe-Democrat*, twenty-five years ago one of the staunchest whaling crafts that sailed from New London, Conn., was the schooner Franklin. She was new and able. She made several successful voyages to the Antarctic and then a sailor put a hoodoo on her that resulted in her being tied up at a wharf, and there she remained until a few nights ago, when she was destroyed by fire.

The story of the Franklin is one of the most interesting yarns that the old whalemen relate. In 1871 the Franklin was in charge of a man named Holmes. While cruising around the Antarctic Ocean for seals he one day landed a boat's crew on an island for the purpose of killing what seals they could while the schooner kept on prospecting for rookeries. The captain told the men that he would return in about ten days, and provisions sufficient to last the men that length of time were given them. The vessel didn't come back, and the men concluded that she was lost. Two hundred and fifty miles distant was a locality known as Potter's Cove, where the whaling bark Nile had headquarters. With the idea of reaching that point in time to take passage on the Nile, the men took the carcasses of several seals and started in a small boat. They arrived at Potter's Cove the day after the Nile left.

From an old try-works that had been left there they made a shelter for themselves, living on the oil of seals and sea-elephants until the next spring, when they concluded to go to Cape Sheriff and kill all the seals they could find before the vessels began to arrive. They got jammed in the ice and were obliged to return. Three of the crew refused to make another attempt to cross the straight and were left behind. The four men that went were lost. The three remaining passed through terrible hardships. Finally two of them died, and, according to the story of the survivor, a Montauk Indian named Garby, he ate the flesh of his companions. He was found nearly dead. He was finally brought back to New London on the schooner Z. P. Simmons. Garby learned that the Franklin had returned all right. The captain told him that he didn't return for the men on account of head winds that made it impossible. The Indian sued the owners of the vessel, with the idea of recovering damages, but the case went against him.

This infuriated the man, and he ran down to the wharf where the Franklin was moored, and, standing in the midst of the deck, called down a curse on the craft. The man was arrested and locked up. He was called crazy. This charge was not sustained and Garby was set free. He suddenly disappeared, and has not been seen since. It takes but little to arouse a sailor's superstition, and when the story of Garby's strange action ran along the water front there was an ominous shaking of sailor heads. Considerable trouble was experienced in getting a crew for the Franklin, but one was finally secured through the medium of a shipping office, and the craft started for the sealing grounds. Everything ran along smoothly until the vessel was in the vicinity of Cooper Island, in the south Atlantic Ocean. One night a sailor on watch ran into the forecastle and aroused his mates. The man was laboring under excitement, and told the men that while pacing the deck he had seen six skeletons grinning at him from the bows of the vessel. The men ridiculed the sailor's fears, but he refused to return to the deck. The mate was told the story and he ordered the sailor back to his watch. The man, under a threat of punishment if he refused to do duty, went on deck again. He had been alone but a short time when he rushed into the forecastle again with the same story. This time the man was hysterical, and within an hour was a raving maniac. He was secured, but before morning managed to get free, and, running on deck, jumped overboard and was drowned.

Two days later the men in the forecastle went to the mate with the story that they had seen the night before six skulls in the forecastle hatch. They wanted him to land them on Cooper Island. They had already had enough of the Franklin. The captain refused to do as the men requested. The following morning the second mate told the captain that about midnight he had seen six skeletons in the rigging and that they shifted about from one part of the ship to another. The captain reprimanded the man warmly. A few hours later the second mate, at the head of the men in the forecastle, demanded to be set ashore on Cooper Island. The captain refused, and the men, by force, took possession of the vessel. They landed on the island, and, telling the captain to ship another crew if he could, left. The first mate remained loyal, and they managed to pick up twelve men on the island who were willing to face the spooks of the Franklin. No trouble was experienced with the new crew for two weeks, and the captain congratulated himself upon having so easily got rid of the drunken crowd that he had shipped at New London. One evening a sudden storm came up and two men were sent aloft to furl the main topsail. They had hardly begun their work when they both came sliding down the throat halyards and fled to the cook's galley.

The mate, surprised at the course of the men, asked the reason of their strange action. They told him that while they stood on the crosstrees at work a skeleton slid down the topmast and stood between them. That was as far as they investigated. They got to the deck by the quickest route, and they intimated that if the topsail was furled some other members of the crew must do it. Two other men were sent up, but they had not gone more than half way up the shrouds when they came back, saying that they had seen three skeletons on the crosstrees. Once more the men of the Franklin were demoralized and at Cape Sheriff she was abandoned by the crew. The captain and the mate had seen nothing of the fleshless shapes reported by the sailors and they stuck to the vessel. The captain decided to return home just as soon as he could ship a sailing force, as it would be impossible to find there a reliable working crew. He managed to find half a dozen men who wanted to get home, that were willing to leave the other vessels, and with this crew he turned the nose of the vessel north. Good weather and fair winds brought the vessel rapidly along until she reached the vicinity of the Falkland Islands.

One night, about midnight, a sudden wind arose and all hands were called on deck to shorten sail. The wind rose to a hurricane and kicked up a heavy sea. The captain stood at the wheel and the men were scattered about the decks doing their best to keep from being blown overboard. Suddenly one of the men cried out in a terrified voice for the others to look over the windward quarter. All eyes were turned in that direction and a phantom boat containing six fleshless bodies was seen hovering on the crest of a wave, headed for the vessel. The captain watched the strange craft until it passed out of sight across the bow of the Franklin. The occurrence was too much for the nerves of the sailors, and when the storm abated they insisted upon embarking in a small boat and starting for the Falkland Islands. The captain tried to persuade them to remain aboard and agreed to take the schooner into port, but the men were terror-stricken and, with the exception of one man who refused to go, took one of the boats and left the vessel.

With but two men at his command the captain kept the Franklin on her course. He had never been able to explain the phantom boat. Its appearance had proved to him that the fear which had scattered his crews was not altogether unfounded. He was a man of good nerve, but he was considerably shaken one night, while he stood at the wheel, to see a skeleton suddenly appear on the opposite side of it and grasp the spokes with its bony fingers. The captain stood his ground until he got the Franklin safely back into New London harbor. Then he left her. Many attempts were made to get a crew for the vessel, but without success. Finally she was tied up and gradually fell into decay. The fire that consumed her was of unknown origin, but the sailors say it was the result of the curse of Garby.

The above facts are among thousands that can only be explained by bringing into requisition spiritual agencies. JUSTICE.

Remarkable Seance and Wonderful Manifestations by James Riley.

On Friday evening, April 20th, I visited Mr. Riley at his home, finding fourteen persons present when I reached there. After thoroughly examining the bedroom adjoining the parlor, which was used as a cabinet, I was seated directly opposite the door to the bedroom, and over said door two curtains were hung; back of these and to one side sat Mr. Riley.

Very soon after being seated the curtains parted and the tall, graceful form of Mr. John Benton appeared and bowed to us all; following this several forms materialized, and walked away from the curtains. These forms were all recognized by those present. But what was most important and convincing of anything I have ever witnessed—that which no skeptic can explain or overthrow, I will now relate: A gentleman, thicker set and taller than Mr. Riley, with black beard and mustache, appeared at the curtain, and parted the same, in whose hands was a music box weighing 4½ pounds. He walked half way across the room and placed it in the lap of a young lady who sat next to me. He stepped back, parted the curtains, and I distinctly saw Mr. Riley at the same time, Mr. Riley sitting in his chair as the form dissolved. At another time the same form materialized, walked rapidly out of the room with a slate in his hand and broke the slate on the stove—stepped back, parted the curtains and again Mr. Riley could be seen sitting in his chair. Following these manifestations a slate was so handed me with the following upon it, the writing being in a bold, plain, gentleman's hand:

"Brother:—I gave you that phenomena in order to assist you in giving this light and truth of spirit return. It exhausted my medium. I think I have the finest sensitive in this man in your country. JOHN BENTON."

Following this a slate was sent out with the name Margaret Fox Kane. Very soon after that she materialized—opened the curtain and was distinctly seen by all. Her face, shape of head and features were in perfect keeping with her picture, the hair being combed plain and parted in the center. The dress was natural and the whole physique womanly. She dissolved and moved clear down to the floor, her head being the last to disappear. Following this a slate was sent out covered with the fine handwriting of a lady. This is the communication. No words of mine can add anything to this beautiful message, or those wonderful manifestations:

"Doctor, I come here by request of many to tell you of my experience when I passed through the change called death. I lost consciousness, and when I awoke I found I had left my physical form. Many met me—extended to me a kiss of welcome and escorted me to a beautiful palace built entirely of sweet flowers, and sang, 'Welcome, sister, to home of rest.' MARGARET FOX KANE."

Detroit, Mich. DR. A. B. SPINNEY.

"God in the Constitution." By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for $1.00. For sale at this office.

The Michigan State Spiritual Association.

Circular Letter No. 2.

TO ALL WHOM IT MAY CONCERN: The Michigan State Spiritual Association was duly organized and incorporated under the provisions of Chapter 147 of the General Statutes of the State, on August 26th, 1893. Since that time the organization has grown beyond the most sanguine hopes of its projectors.

It needs no argument to satisfy anyone that many advantages may be gained by associated action; and, to this end, we hereby solicit the co-operation of all who may in any wise be interested in the matter of Spiritualism, or any of its kindred subjects.

The details of the organization have been carefully considered, and the purpose of this letter is mainly to explain the same, and thus induce others not now members to join us.

The State Association is a representative body, according to Sec. 3 of the Act, under which it was incorporated. Its headquarters are at Lansing, where its annual meetings for election of officers and other business are held on the first Monday following the second Sunday in August of each year. It is expected to hold at least one semi-annual meeting each year, which may be held at any desirable point in the State, as may be determined from time to time. All persons desiring to unite with the State Association directly may become honorary members by paying one dollar per annum and adopting the constitution and by-laws, which entitles them to all privileges and rights, except voting. Persons who, for any reason, do not belong to chartered locals, or who belong to societies not connected with the State Association, can thus aid and become interested.

LOCAL ASSOCIATIONS

Are chartered by the State Association, and should be organized in accordance with sections 1 and 2 of the Act above referred to. The effect of the charter is to make such societies part of the State Association and entitled to one delegate for each ten members or major fraction thereof, which delegates are voting members and elect the official board and control the affairs of the State Association.

Not less than seven are required to apply for a charter, which must be approved by a majority of the official board of the State Association.

If a local society desires to hold property, or do business as a body corporate, it must incorporate according to law.

The locals are free to adopt any constitution they see fit not in conflict with the constitution and laws of the State Association, but it is recommended that they adopt substantially the one furnished in blank by the State board.

THE OFFICIAL BOARD OF THE STATE ASSOCIATION

Consists of seven persons, elected at each annual meeting by the delegates from chartered societies, and they have control of the affairs of the Association, in the intervals of meetings, and are empowered by law to hold property in the name of the Association by bequest, gift or otherwise.

The secretary and treasurer are bonded in such sums as determined by the board.

CERTIFICATES OF ORDINATION

Will be issued to persons making formal application, which application must be endorsed by a chartered society and approved by the official board of the State Association.

The certificates affirm confidence in the bearer and appoint him or her as a "minister of the gospel of Spiritualism," and authorizes the solemnization of marriages, burial of the dead, and the performance of all acts and the enjoyments of all privileges authorized to be enjoyed and performed, under the law of the State, by "ministers of the gospel." All applicants should become familiar with the law and understand their rights and duties fully. The certificates may be cancelled by the board for sufficient cause, upon proper hearing, and are under seal of the State Association.

THE REVENUES

Of the State Association are ten cents per capita per annum from the locals; five dollars for each charter and each ordination, and honorary membership fees of one dollar per annum.

IN THE FUTURE.

As soon as practicable it is intended to establish funds for missionary work, to aid weak localities in maintaining meetings and otherwise; to establish circuits for speakers and mediums, to save traveling expenses and time; and a special fund to care for ordained ministers and others who may need assistance or defense.

It is also expected, as soon as our membership and chartered societies show enough numbers and financial strength, that we will be able to make excursion rates and special terms with railways.

We will also more readily command a hearing before legislative committees when adverse legislation is pending, and in various ways command greater respect on the part of some who now hold us in contempt, largely because we are not in shape to show and exercise our power due to numbers and organization.

BLANKS AND DOCUMENTS

Will be furnished on application to the secretary, as follows: Constitutions of the State Association; blank local constitution (recommended); articles of incorporation; applications for charter; applications for ordination; application for honorary membership; credentials of delegates. L. V. MOULTON, Pres.,
Grand Rapids, Michigan.

DR. F. SCHERMERHORN, Sec.,
Grand Rapids, Michigan.

The Fountain of Life, or the Threefold Power of Sex. By Lois Waisbrooker. Paper, 50 cents.

HEROIC MEASURES.

How to Abolish Fraudulent Mediums.

HOW THE INDIANS MANAGE—TOUGH ON PRETENDERS—NOT MANY MEDIUMS COULD STAND THE TEST.

A writer in THE PROGRESSIVE THINKER suggests a plan to weed out the fraudulent mediums who travel about the country deceiving the people, thereby bringing the spiritual philosophy into contempt. I have learned that the nearer we live to nature's laws, the better our condition is. The Indians were nothing more than children who obeyed the laws of nature. They had their mediums, called them medicine men, and were controlled by spirit power. Their government was far ahead of ours at this date as regards the criminals of the human family. It did not want court-houses, jails, sheriffs, policemen or constables; no poor-houses, lawyers, priests, doctors—all of these pests were embodied in their medicine men; each one was self-supporting; was his own jury, judge and jailer; always told the truth, except in rare cases; but when the medicine man was called he invariably spoke the truth, then was sentenced by the chief to be a "squaw-man" for a certain number of moons. He could not go outside of certain bounds, and when he had complied with the law his errors were atoned for, except in cases of murder, when the nearest relative had the chance to shoot at the offender at the same distance the culprit stood from his victim, with the same weapons, if they could be found. The relatives of the murdered one were the judges and the jury in the case, and had the power to spare the murderer's life if they wished to do so.

The Indian government could not exist without the medicine man; maintained he was influenced by the Great Spirit, and treated his missions as sacred. It had a sure way to test any who claimed to have communications from the spirit power, and it seems to me that it would be the right thing to adopt their plan and find out who have the gift of spirit control.

After reading this test, all must admit it is a sure one; and no one from the churches will attempt to deceive people if they know that they must prove they have the gift of mediumship.

Any one in the Indian nation who said he was a medicine man was treated with great respect. He was called into the council tent, seated in the center, a circle formed around him, the pipe of peace and good-will to all was smoked, and passed around while the candidate chanted and called for his control to take possession, and when under the influence, the spirit called, "all is well."

They then raised up the flesh of one of his limbs about one inch high, thrust in a small stick sharp at one end, about the size of a pipe-stem, then turned it slowly around, while three warriors watched his countenance, and if he did not wink or show that he realized the operation until the flesh was broken and the stick free, he was termed a medicine man at once.

He then lived a life of torture. He was not allowed to kill any game. He had to give away all his property; only had a knife and a tomahawk. He lived all alone from three to five miles from the camp. He never came except when called for. He cured the sick, but got no pay except what was given him to eat, or wear, and if he had one suit he could not have another, or else the Great Spirit would leave him. He could always tell which way to go to find the buffalo and other game they subsisted on. He could tell where lost goods were, and in all disputes could tell which told the truth.

Now, when strangers claim to be mediums, let them stand this test, and I will assure all our people that the fraud business will be settled forever. Any medium can stand this test, but all deceivers will surely be detected at once. I believe in heroic measures to cure bad diseases, and this test will never fail. Yours respectfully, NELSON GOULD.

Port Huron, Mich.

The Fourth Dimension.

To attempt to explain spiritual phenomena by such an absurd conception as the "fourth dimension of space" is to mystify a mystery. We can conceive of the process of materialization and dematerialization, though we possibly cannot comprehend it; but a "fourth dimension" is beyond sane conception. One writer refers to it as a "thoroughly scientific property of space." On the contrary, it is thoroughly unscientific, as is also his reference to it; for space has no properties. Space is the absence of everything—a term used to express the idea of non-existence. Probably there is no absolutely void space, but the term is used in that sense. Length, breadth and thickness embrace all the possible dimensions of matter. A "fourth dimension" is the conception of an unbalanced mind. It was this crazy notion which, more than anything else, prevented other scientists from giving Zollner's careful experiments the attention they deserved. W. N. SLOCUM.

The Progressive Thinker.

Spiritualists, THE PROGRESSIVE THINKER leads, for leading minds send in their best thoughts, and they know by so doing they reach the largest number of readers. Send 25 cents to J. R. Francis, 40 Loomis street, Chicago, Ill., and try the paper for three months.

The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A trenchant presentation of the subject. Paper, 50 cents; cloth, $1.

All About Devils. By Moses Hull. It traces the history of the theological idea of devils. Shows much research. Paper, 15 cents.

To Mothers.

In the name of your ages of anguish!
In the name of the curse and the stain!
By the strength of your sorrow I call you!
By the power of your pain!

We are Mothers. Through us in our bondage,
Through us with a brand in the face,
Be we fettered with gold or with iron,
Through us comes the race!

With the weight of all sin on our shoulders,
'Midst the serpents of shame ever curled,
We have sat, unresisting, defenceless,—
Making the men of the world!

We were ignorant long, and our children
Were besotted, and brutish, and blind;
King-driven, priest-ridden—who were they?
Our children—mankind.

We were kept for our beauty, our softness,
Our sex;—what reward do ye find?
We transmit—must transmit—being mothers,
What we are to mankind!

As the mother so follow the children!
No nation, wise, noble and brave,
Ever sprang—though the father had freedom—
From the mother a slave!

Look now at the world as ye find it!
Blench not! Truth is kinder than lies!
Look now at the world—see it suffer!
Listen now to its cries!

See the people who suffer, all people!
All humanity wasting its powers
In a hand-to-hand struggle—deathdealing—
All children of ours!

The blind millionaire—the blind harlot—
The blind preacher leading the blind—
Only think of their pain, how it hurts them!
Our little blind babies—mankind!

Shall we bear it? We mothers who love them?
Can we bear it? We mothers who feel
Every pang of our babes and forgive them
Every sin when they kneel?

Little stumbling world! You have fallen!
You are crying in darkness and fear!
Wait darling—your mother is coming!
Hush darling—your mother is here!

We are here like an army with banners!
The great flag of our freedom unfurled!
With us rests the fate of the nations,
For we make the world!

Dare ye sleep while your children are calling?
Dare ye wait while they clamor unfed?
Dare ye pray in the proud pillared churches
While they suffer for bread?

If the father hath sinned he shall answer,
If he check, thee laugh back at his powers!
Shall a mother be kept from her children?
These people are ours!

They are ours! He is ours, for we made him!
In our arms he has nestled and smiled!
Shall we, the world-mothers, be hindered
By the freaks of a child?

Rise now in the power of The Woman!
Rise now in the hour of our need!
The world cries in hunger and darkness!
We shall light! We shall feed!

In the name of our ages of anguish!
In the name of the curse and the stain!
By the strength of our sorrow we conquer!
In the power of our pain!

CHARLOTTE PERKINS STETSON.

The Popular Science Monthly.

Under the title "The Final Effort of Theology," an account of the opposition to Darwin that was made by misguided theologians will be given by Andrew D. White in *The Popular Science Monthly* for June. Now that not only Darwinism but the whole evolutionary doctrine is generally accepted, the violent declamation against it of a generation ago reads like a chapter of history from witchcraft times.

Very timely just now is an account of "Nicaragua and the Mosquito Coast," which Dr. Robert N. Keely, Jr., will contribute to the June *Popular Science Monthly*. It is fully illustrated with views in Bluefields and vicinity, pictures of natives, etc., and is written in a very readable style.

The well-known physiologist, Dr. Austin Flint, will contribute to the June *Popular Science Monthly* an account of "The Eye as an Optical Instrument," in which some recent discoveries as to the functions of this organ are given.

Those who have read Mr. G. P. Serviss's "Astronomy with an Opera-Glass," will welcome a series of articles by the same author, which will begin in the June *Popular Science Monthly*. "Pleasures of the Telescope," is the general title of the series, and the first article deals with the selection and testing of a glass suitable for an amateur. The difference between a reflecting and a refracting telescope is also very simply explained.

Under the title "Dairy Schools and Dairy Products," an account of the dairy department of the Wisconsin Agricultural College will be given by Prof. T. W. Woll in *The Popular Science Monthly* for June. Founded three years ago, this was the pioneer dairy school in the United States, but the idea has been rapidly adopted in other States. Four full-page views of the class-room illustrates the article.

The Popular Science Monthly is, in fact, the leading scientific magazine of the world. Published monthly at $5 per year; single number 50 cents. Address D. Appleton & Co., 3 Bond street, New York.

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How the Vow of Celibacy of the Priests is made easy by Auricular Confession.
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The highly-educated and refined Woman in the Confessional—What becomes of her after unconditional surrender—Her irreparable Ruin.
CHAPTER VI.
Auricular Confession destroys all the Sacred Ties of Marriage and Human Society.
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Should Auricular Confession be tolerated among Civilized Nations?
CHAPTER VIII.
Does Auricular Confession bring Peace to the Soul?
CHAPTER IX.
The Dogma of Auricular Confession a Sacrilegious Imposture.
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God compels the Church of Rome to confess the Abominations of Auricular Confession.
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IMMORTALITY, OR FUTURE HOMES and Dwelling places. By Dr. J. M. Peebles. This admirable work contains what a hundred spirits, good and evil, say of their dwelling places. Give us details—details and accurate delineations of life in the Spirit-world—is the constant appeal of thoughtful minds. Death is approaching. Whither—oh, whither! Shall I know my friends beyond the tomb? Will they know me? What is their present condition, and what their occupations? In this volume the spirits, differing as they may, are allowed to speak for themselves. No man is better qualified than Dr. Peebles, to place a work of this kind before the people. He treats of the Mysteries of Life; Doubts and Hopes; The Bridging of the River; Foreglearns of the Future; Testimony of Believers; The Growth and Perfection of the Spiritual Body; Is it the Soul or Body that Sins?; Clothing in the Spirit World; Our Little Ones in Heaven; The Personal Experiences of Aaron Knight; The Red Man's Testimony; Evil Spirits; Testimony of Physicians in Spirit Life; The Homes of Apostles and Divines; The Friends and Shakers in Spirit Life; Spirit Homes of Bruno and Others; Many Voices from the Spirit Land. Many other matters are treated too numerous to mention. Price $1.50; postage 12 cents. For sale at this office.

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A Very Fascinating Work.

This fine volume might well have been entitled: *Spiritualism Demonstrated by Science.* It is written in that peculiarly interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author is not a Spiritualist—he even mentions Spiritualists as "devotees of a new superstition," etc., etc., in which he manifests the usual animus of the "scientific class," yet he says again: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhumans and the inhabitants of Earth;" and he goes on to relate instances of fact in evidence. There is, to a Spiritualist, a manifest discrepancy in the author's ideas, but the well-read mind will readily select and arrange the pros and cons, and out of the whole will find not only good mental culture, but much valuable information. The author holds the theory of reincarnation. Price $1.50.

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UNDER A SAILOR'S BAN.

The Story of an Accursed Ship.

A SPELL PUT UPON THE WHALER BY AN INDIAN WHO HAD BEEN ABANDONED ON AN ISLAND —A CREW UNOBTAINABLE FOR YEARS AND THE CRAFT FINALLY BURNED.

TO THE EDITOR:—As set forth by the *Globe-Democrat*, twenty-five years ago one of the staunchest whaling crafts that sailed from New London, Conn., was the schooner Franklin. She was new and able. She made several successful voyages to the Antarctic and then a sailor put a hoodoo on her that resulted in her being tied up at a wharf, and there she remained until a few nights ago, when she was destroyed by fire.

The story of the Franklin is one of the most interesting yarns that the old whalemen relate. In 1871 the Franklin was in charge of a man named Holmes. While cruising around the Antarctic Ocean for seals he one day landed a boat's crew on an island for the purpose of killing what seals they could while the schooner kept on prospecting for rookeries. The captain told the men that he would return in about ten days, and provisions sufficient to last the men that length of time were given them. The vessel didn't come back, and the men concluded that she was lost. Two hundred and fifty miles distant was a locality known as Potter's Cove, where the whaling bark Nile had headquarters. With the idea of reaching that point in time to take passage on the Nile, the men took the carcasses of several seals and started in a small boat. They arrived at Potter's Cove the day after the Nile left.

From an old try-works that had been left there they made a shelter for themselves, living on the oil of seals and sea-elephants until the next spring, when they concluded to go to Cape Sheriff and kill all the seals they could find before the vessels began to arrive. They got jammed in the ice and were obliged to return. Three of the crew refused to make another attempt to cross the straight and were left behind. The four men that went were lost. The three remaining passed through terrible hardships. Finally two of them died, and, according to the story of the survivor, a Montauk Indian named Garby, he ate the flesh of his companions. He was found nearly dead. He was finally brought back to New London on the schooner Z. P. Simmons. Garby learned that the Franklin had returned all right. The captain told him that he didn't return for the men on account of head winds that made it impossible. The Indian sued the owners of the vessel, with the idea of recovering damages, but the case went against him.

This infuriated the man, and he ran down to the wharf where the Franklin was moored, and, standing in the midst of the deck, called down a curse on the craft. The man was arrested and locked up. He was called crazy. This charge was not sustained and Garby was set free. He suddenly disappeared, and has not been seen since. It takes but little to arouse a sailor's superstition, and when the story of Garby's strange action ran along the water front there was an ominous shaking of sailor heads. Considerable trouble was experienced in getting a crew for the Franklin, but one was finally secured through the medium of a shipping office, and the craft started for the sealing grounds. Everything ran along smoothly until the vessel was in the vicinity of Cooper Island, in the south Atlantic Ocean. One night a sailor on watch ran into the forecastle and aroused his mates. The man was laboring under excitement, and told the men that while pacing the deck he had seen six skeletons grinning at him from the bows of the vessel. The men ridiculed the sailor's fears, but he refused to return to the deck. The mate was told the story and he ordered the sailor back to his watch. The man, under a threat of punishment if he refused to do duty, went on deck again. He had been alone but a short time when he rushed into the forecastle again with the same story. This time the man was hysterical, and within an hour was a raving maniac. He was secured, but before morning managed to get free, and, running on deck, jumped overboard and was drowned.

Two days later the men in the forecastle went to the mate with the story that they had seen the night before six skulls in the forecastle hatch. They wanted him to land them on Cooper Island. They had already had enough of the Franklin. The captain refused to do as the men requested. The following morning the second mate told the captain that about midnight he had seen six skeletons in the rigging and that they shifted about from one part of the ship to another. The captain reprimanded the man warmly. A few hours later the second mate, at the head of the men in the forecastle, demanded to be set ashore on Cooper Island. The captain refused, and the men, by force, took possession of the vessel. They landed on the island, and, telling the captain to ship another crew if he could, left. The first mate remained loyal, and they managed to pick up twelve men on the island who were willing to face the spooks of the Franklin. No trouble was experienced with the new crew for two weeks, and the captain congratulated himself upon having so easily got rid of the drunken crowd that he had shipped at New London. One evening a sudden storm came up and two men were sent aloft to furl the main topsail. They had hardly begun their work when they both came sliding down the throat halyards and fled to the cook's galley.

The mate, surprised at the course of the men, asked the reason of their strange action. They told him that while they stood on the crosstrees at work a skeleton slid down the topmast and stood between them. That was as far as they investigated. They got to the deck by the quickest route, and they intimated that if the topsail was furled some other members of the crew must do it. Two other men were sent up, but they had not gone more than half way up the shrouds when they came back, saying that they had seen three skeletons on the crosstrees. Once more the men of the Franklin were demoralized and at Cape Sheriff she was abandoned by the crew. The captain and the mate had seen nothing of the fleshless shapes reported by the sailors and they stuck to the vessel. The captain decided to return home just as soon as he could ship a sailing force, as it would be impossible to find there a reliable working crew. He managed to find half a dozen men who wanted to get home, that were willing to leave the other vessels, and with this crew he turned the nose of the vessel north. Good weather and fair winds brought the vessel rapidly along until she reached the vicinity of the Falkland Islands.

One night, about midnight, a sudden wind arose and all hands were called on deck to shorten sail. The wind rose to a hurricane and kicked up a heavy sea. The captain stood at the wheel and the men were scattered about the decks doing their best to keep from being blown overboard. Suddenly one of the men cried out in a terrified voice for the others to look over the windward quarter. All eyes were turned in that direction and a phantom boat containing six fleshless bodies was seen hovering on the crest of a wave, headed for the vessel. The captain watched the strange craft until it passed out of sight across the bow of the Franklin. The occurrence was too much for the nerves of the sailors, and when the storm abated they insisted upon embarking in a small boat and starting for the Falkland Islands. The captain tried to persuade them to remain aboard and agreed to take the schooner into port, but the men were terror-stricken and, with the exception of one man who refused to go, took one of the boats and left the vessel.

With but two men at his command the captain kept the Franklin on her course. He had never been able to explain the phantom boat. Its appearance had proved to him that the fear which had scattered his crews was not altogether unfounded. He was a man of good nerve, but he was considerably shaken one night, while he stood at the wheel, to see a skeleton suddenly appear on the opposite side of it and grasp the spokes with its bony fingers. The captain stood his ground until he got the Franklin safely back into New London harbor. Then he left her. Many attempts were made to get a crew for the vessel, but without success. Finally she was tied up and gradually fell into decay. The fire that consumed her was of unknown origin, but the sailors say it was the result of the curse of Garby.

The above facts are among thousands that can only be explained by bringing into requisition spiritual agencies. JUSTICE.

Remarkable Seance and Wonderful Manifestations by James Riley.

On Friday evening, April 20th, I visited Mr. Riley at his home, finding fourteen persons present when I reached there. After thoroughly examining the bedroom adjoining the parlor, which was used as a cabinet, I was seated directly opposite the door to the bedroom, and over said door two curtains were hung; back of these and to one side sat Mr. Riley.

Very soon after being seated the curtains parted and the tall, graceful form of Mr. John Benton appeared and bowed to us all; following this several forms materialized, and walked away from the curtains. These forms were all recognized by those present. But what was most important and convincing of anything I have ever witnessed—that which no skeptic can explain or overthrow, I will now relate: A gentleman, thicker set and taller than Mr. Riley, with black beard and mustache, appeared at the curtain, and parted the same, in whose hands was a music box weighing 4½ pounds. He walked half way across the room and placed it in the lap of a young lady who sat next to me. He stepped back, parted the curtains, and I distinctly saw Mr. Riley at the same time, Mr. Riley sitting in his chair as the form dissolved. At another time the same form materialized, walked rapidly out of the room with a slate in his hand and broke the slate on the stove—stepped back, parted the curtains and again Mr. Riley could be seen sitting in his chair. Following these manifestations a slate was so handed me with the following upon it, the writing being in a bold, plain, gentleman's hand:

"Brother:—I gave you that phenomena in order to assist you in giving this light and truth of spirit return. It exhausted my medium. I think I have the finest sensitive in this man in your country. JOHN BENTON."

Following this a slate was sent out with the name Margaret Fox Kane. Very soon after that she materialized—opened the curtain and was distinctly seen by all. Her face, shape of head and features were in perfect keeping with her picture, the hair being combed plain and parted in the center. The dress was natural and the whole physique womanly. She dissolved and moved clear down to the floor, her head being the last to disappear. Following this a slate was sent out covered with the fine handwriting of a lady. This is the communication. No words of mine can add anything to this beautiful message, or those wonderful manifestations:

"Doctor, I come here by request of many to tell you of my experience when I passed through the change called death. I lost consciousness, and when I awoke I found I had left my physical form. Many met me—extended to me a kiss of welcome and escorted me to a beautiful palace built entirely of sweet flowers, and sang, 'Welcome, sister, to home of rest.' MARGARET FOX KANE."

Detroit, Mich. DR. A. B. SPINNEY.

"God in the Constitution." By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for $1.00. For sale at this office.

The Michigan State Spiritual Association.

Circular Letter No. 2.

TO ALL WHOM IT MAY CONCERN: The Michigan State Spiritual Association was duly organized and incorporated under the provisions of Chapter 147 of the General Statutes of the State, on August 26th, 1893. Since that time the organization has grown beyond the most sanguine hopes of its projectors.

It needs no argument to satisfy anyone that many advantages may be gained by associated action; and, to this end, we hereby solicit the co-operation of all who may in any wise be interested in the matter of Spiritualism, or any of its kindred subjects.

The details of the organization have been carefully considered, and the purpose of this letter is mainly to explain the same, and thus induce others not now members to join us.

The State Association is a representative body, according to Sec. 3 of the Act, under which it was incorporated. Its headquarters are at Lansing, where its annual meetings for election of officers and other business are held on the first Monday following the second Sunday in August of each year. It is expected to hold at least one semi-annual meeting each year, which may be held at any desirable point in the State, as may be determined from time to time. All persons desiring to unite with the State Association directly may become honorary members by paying one dollar per annum and adopting the constitution and by-laws, which entitles them to all privileges and rights, except voting. Persons who, for any reason, do not belong to chartered locals, or who belong to societies not connected with the State Association, can thus aid and become interested.

LOCAL ASSOCIATIONS

Are chartered by the State Association, and should be organized in accordance with sections 1 and 2 of the Act above referred to. The effect of the charter is to make such societies part of the State Association and entitled to one delegate for each ten members or major fraction thereof, which delegates are voting members and elect the official board and control the affairs of the State Association.

Not less than seven are required to apply for a charter, which must be approved by a majority of the official board of the State Association.

If a local society desires to hold property, or do business as a body corporate, it must incorporate according to law.

The locals are free to adopt any constitution they see fit not in conflict with the constitution and laws of the State Association, but it is recommended that they adopt substantially the one furnished in blank by the State board.

THE OFFICIAL BOARD OF THE STATE ASSOCIATION

Consists of seven persons, elected at each annual meeting by the delegates from chartered societies, and they have control of the affairs of the Association, in the intervals of meetings, and are empowered by law to hold property in the name of the Association by bequest, gift or otherwise.

The secretary and treasurer are bonded in such sums as determined by the board.

CERTIFICATES OF ORDINATION

Will be issued to persons making formal application, which application must be endorsed by a chartered society and approved by the official board of the State Association.

The certificates affirm confidence in the bearer and appoint him or her as a "minister of the gospel of Spiritualism," and authorizes the solemnization of marriages, burial of the dead, and the performance of all acts and the enjoyments of all privileges authorized to be enjoyed and performed, under the law of the State, by "ministers of the gospel." All applicants should become familiar with the law and understand their rights and duties fully. The certificates may be cancelled by the board for sufficient cause, upon proper hearing, and are under seal of the State Association.

THE REVENUES

Of the State Association are ten cents per capita per annum from the locals; five dollars for each charter and each ordination, and honorary membership fees of one dollar per annum.

IN THE FUTURE.

As soon as practicable it is intended to establish funds for missionary work, to aid weak localities in maintaining meetings and otherwise; to establish circuits for speakers and mediums, to save traveling expenses and time; and a special fund to care for ordained ministers and others who may need assistance or defense.

It is also expected, as soon as our membership and chartered societies show enough numbers and financial strength, that we will be able to make excursion rates and special terms with railways.

We will also more readily command a hearing before legislative committees when adverse legislation is pending, and in various ways command greater respect on the part of some who now hold us in contempt, largely because we are not in shape to show and exercise our power due to numbers and organization.

BLANKS AND DOCUMENTS

Will be furnished on application to the secretary, as follows: Constitutions of the State Association; blank local constitution (recommended); articles of incorporation; applications for charter; applications for ordination; application for honorary membership; credentials of delegates. L. V. MOULTON, Pres.,
Grand Rapids, Michigan.
DR. F. SCHERMERHORN, Sec.,
Grand Rapids, Michigan.

The Fountain of Life, or the Threefold Power of Sex. By Lois Waisbrooker. Paper, 50 cents.

HEROIC MEASURES.

How to Abolish Fraudulent Mediums.

HOW THE INDIANS MANAGE—TOUGH ON PRETENDERS—NOT MANY MEDIUMS COULD STAND THE TEST.

A writer in THE PROGRESSIVE THINKER suggests a plan to weed out the fraudulent mediums who travel about the country deceiving the people, thereby bringing the spiritual philosophy into contempt. I have learned that the nearer we live to nature's laws, the better our condition is. The Indians were nothing more than children who obeyed the laws of nature. They had their mediums, called them medicine men, and were controlled by spirit power. Their government was far ahead of ours at this date as regards the criminals of the human family. It did not want court-houses, jails, sheriffs, policemen or constables; no poor-houses, lawyers, priests, doctors—all of these pests were embodied in their medicine men; each one was self-supporting; was his own jury, judge and jailer; always told the truth, except in rare cases; but when the medicine man was called he invariably spoke the truth, then was sentenced by the chief to be a "squaw-man" for a certain number of moons. He could not go outside of certain bounds, and when he had complied with the law his errors were atoned for, except in cases of murder, when the nearest relative had the chance to shoot at the offender at the same distance the culprit stood from his victim, with the same weapons, if they could be found. The relatives of the murdered one were the judges and the jury in the case, and had the power to spare the murderer's life if they wished to do so.

The Indian government could not exist without the medicine man; maintained he was influenced by the Great Spirit, and treated his missions as sacred. It had a sure way to test any who claimed to have communications from the spirit power, and it seems to me that it would be the right thing to adopt their plan and find out who have the gift of spirit control.

After reading this test, all must admit it is a sure one; and no one from the churches will attempt to deceive people if they know that they must prove they have the gift of mediumship.

Any one in the Indian nation who said he was a medicine man was treated with great respect. He was called into the council tent, seated in the center, a circle formed around him, the pipe of peace and good-will to all was smoked, and passed around while the candidate chanted and called for his control to take possession, and when under the influence, the spirit called, "all is well."

They then raised up the flesh of one of his limbs about one inch high, thrust in a small stick sharp at one end, about the size of a pipe-stem, then turned it slowly around, while three warriors watched his countenance, and if he did not wink or show that he realized the operation until the flesh was broken and the stick free, he was termed a medicine man at once.

He then lived a life of torture. He was not allowed to kill any game. He had to give away all his property; only had a knife and a tomahawk. He lived all alone from three to five miles from the camp. He never came except when called for. He cured the sick, but got no pay except what was given him to eat, or wear, and if he had one suit he could not have another, or else the Great Spirit would leave him. He could always tell which way to go to find the buffalo and other game they subsisted on. He could tell where lost goods were, and in all disputes could tell which told the truth.

Now, when strangers claim to be mediums, let them stand this test, and I will assure all our people that the fraud business will be settled forever. Any medium can stand this test, but all deceivers will surely be detected at once. I believe in heroic measures to cure bad diseases, and this test will never fail. Yours respectfully, NELSON GOULD.

Port Huron, Mich.

The Fourth Dimension.

To attempt to explain spiritual phenomena by such an absurd conception as the "fourth dimension of space" is to mystify a mystery. We can conceive of the process of materialization and dematerialization, though we possibly cannot comprehend it; but a "fourth dimension" is beyond sane conception. One writer refers to it as a "thoroughly scientific property of space." On the contrary, it is thoroughly unscientific, as is also his reference to it; for space has no properties. Space is the absence of everything—a term used to express the idea of non-existence. Probably there is no absolutely void space, but the term is used in that sense. Length, breadth and thickness embrace all the possible dimensions of matter. A "fourth dimension" is the conception of an unbalanced mind. It was this crazy notion which, more than anything else, prevented other scientists from giving Zollner's careful experiments the attention they deserved. W. N. SLOCUM.

The Progressive Thinker.

Spiritualists, THE PROGRESSIVE THINKER leads, for leading minds send in their best thoughts, and they know by so doing they reach the largest number of readers. Send 25 cents to J. R. Francis, 40 Loomis street, Chicago, Ill., and try the paper for three months.

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To Mothers.

In the name of your ages of anguish!
In the name of the curse and the stain!
By the strength of your sorrow I call you!
By the power of your pain!

We are Mothers. Through us in our bondage,
Through us with a brand in the face,
Be we fettered with gold or with iron,
Through us comes the race!

With the weight of all sin on our shoulders,
'Midst the serpents of shame ever curled,
We have sat, unresisting, defenceless,—
Making the men of the world!

We were ignorant long, and our children
Were besotted, and brutish, and blind;
King-driven, priest-ridden—who were they?
Our children—mankind.

We were kept for our beauty, our softness,
Our sex;—what reward do ye find?
We transmit—must transmit—being mothers,
What we are to mankind!

As the mother so follow the children!
No nation, wise, noble and brave,
Ever sprang—though the father had freedom—
From the mother a slave!

Look now at the world as ye find it!
Blench not! Truth is kinder than lies!
Look now at the world—see it suffer!
Listen now to its cries!

See the people who suffer, all people!
All humanity wasting its powers
In a hand-to-hand struggle—deathdealing—
All children of ours!

The blind millionaire—the blind harlot—
The blind preacher leading the blind—
Only think of their pain, how it hurts them!
Our little blind babies—mankind!

Shall we bear it? We mothers who love them?
Can we bear it? We mothers who feel
Every pang of our babes and forgive them
Every sin when they kneel?

Little stumbling world! You have fallen!
You are crying in darkness and fear!
Wait darling—your mother is coming!
Hush darling—your mother is here!

We are here like an army with banners!
The great flag of our freedom unfurled!
With us rests the fate of the nations,
For we make the world!

Dare ye sleep while your children are calling?
Dare ye wait while they clamor unfed?
Dare ye pray in the proud pillared churches
While they suffer for bread?

If the father hath sinned he shall answer,
If he check, thee laugh back at his powers!
Shall a mother be kept from her children?
These people are ours!

They are ours! He is ours, for we made him!
In our arms he has nestled and smiled!
Shall we, the world-mothers, be hindered
By the freaks of a child?

Rise now in the power of The Woman!
Rise now in the hour of our need!
The world cries in hunger and darkness!
We shall light! We shall feed!

In the name of our ages of anguish!
In the name of the curse and the stain!
By the strength of our sorrow we conquer!
In the power of our pain!

CHARLOTTE PERKINS STETSON.

The Popular Science Monthly.

Under the title "The Final Effort of Theology," an account of the opposition to Darwin that was made by misguided theologians will be given by Andrew D. White in *The Popular Science Monthly* for June. Now that not only Darwinism but the whole evolutionary doctrine is generally accepted, the violent declamation against it of a generation ago reads like a chapter of history from witchcraft times.

Very timely just now is an account of "Nicaragua and the Mosquito Coast," which Dr. Robert N. Keely, Jr., will contribute to the June *Popular Science Monthly*. It is fully illustrated with views in Bluefields and vicinity, pictures of natives, etc., and is written in a very readable style.

The well-known physiologist, Dr. Austin Flint, will contribute to the June *Popular Science Monthly* an account of "The Eye as an Optical Instrument," in which some recent discoveries as to the functions of this organ are given.

Those who have read Mr. G. P. Serviss's "Astronomy with an Opera-Glass," will welcome a series of articles by the same author, which will begin in the June *Popular Science Monthly*. "Pleasures of the Telescope," is the general title of the series, and the first article deals with the selection and testing of a glass suitable for an amateur. The difference between a reflecting and a refracting telescope is also very simply explained.

Under the title "Dairy Schools and Dairy Products," an account of the dairy department of the Wisconsin Agricultural College will be given by Prof. T. W. Woll in *The Popular Science Monthly* for June. Founded three years ago, this was the pioneer dairy school in the United States, but the idea has been rapidly adopted in other States. Four full-page views of the class-room illustrates the article.

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Auricular Confession destroys all the Sacred Ties of Marriage and Human Society.
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Should Auricular Confession be tolerated among Civilized Nations?
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CONTINUED FROM FIRST PAGE.

BARBARIAN CHURCHES.

But when the Apostles passed away the ambitious priests, the bishops and the political rulers came in with the fashions of heathenism and political jugglery and all was changed, and the written records of the time of Jesus were mutilated and translated and corrupted with interpolations and forgeries to suit the churches of priests and politicians, until all the essentials of the religion of early Christianity were destroyed, and the church became the church of mammon, the church of despotism, the church of intolerance, persecution and war; and from this profound apostacy it has never recovered, although it has been improved by the outside power of modern civilization so much that all the virtues of humanity may blossom out in individuals in the church to-day, in spite of the dead weight of ancient barbarism which it inherits, as flowers will grow in the most barren places. Hence I believe that the churches are destined to be reformed by the spirit of humanity which is abroad to-day; but in proportion as it is reformed it will drop its ancient theological creeds, cut off and bury the anti-Christian Old Testament, and adhere to the teachings of Jesus in the New Testament, omitting the things which Jesus never said and never did; abandon entirely its dying-out hell-fire, which is half dead to-day; adopt nobler views of the Deity, and cease to fight against science and progress.

But it has not yet ceased to fight against science. That has been its business for eighteen centuries, but it has been so entirely defeated in every battle that it makes only a feeble fight to-day. You cannot fully realize this without reading the "Warfare Against Science," by that profound scholar, President Andrew White, of Cornell University, and Draper on the "Intellectual Development of Europe."

The Reformation did not change this, for Luther was no more enlightened than the Roman Church, and spoke bitterly of Copernicus and the new astronomy, calling Copernicus "an upstart astrologer," and saying "the fool wishes to reverse the entire science of astronomy; but sacred Scripture tells us that Joshua commanded the sun to stand still, and not the earth," and the church still maintains that this old falsehood is divine.

The Bible contains so many self-evident absurdities that reason must be crushed and paralyzed in youth before they can be received, and it seldom recovers from that paralysis. Hence, I hold that the old theology is responsible for the general credulity of the human race, and for the majority of the follies which have ruled the world; for the youth who has been thoroughly drilled in theological follies is ready to believe other absurdities, and is just in the condition of a donkey turned loose, saddled and bridled, waiting for somebody to ride him. The desire of the theologian is to have some supreme authority to guide him and save him the duty of reasoning. That was the feeling of Cardinal Newman, which led him into the Catholic Church.

Spiritual science—the science of the soul—is not only the grandest of sciences, but among the most perfect in its demonstrations. The demonstration is going on daily and nightly all over the world, and its demonstration is recorded in a hundred weekly and monthly publications and deeply-interesting volumes that make a considerable library, with evidences as complete as any science; hence the man who professes to deny the truth is utterly without excuse, for he shows a willful indifference to truth, refuses to investigate, and makes himself a willful ignoramus, who ought to blush when he meets more intelligent people, and wait to be instructed.

We have no more occasion to discuss the truth of spiritual science than to discuss the truth of astronomy, and we should hold the press responsible when it commits the crime of assailing these sacred and demonstrated truths. If Spiritualists had the manly spirit that they ought to have the insolence of the press would soon be checked.

In its steady and slanderous warfare against this science the church has been guilty of the same crime as in its warfare against astronomy and geology, against phrenology, and against animal magnetism, and against political freedom, for the divine right of kings—the more utterly inexcusable when we recollect that the church has had ample evidence in its own borders—ample evidence in the experience, the unquestionable experience, of Rev. John Wesley, the founder of Methodism; and the experience of Rev. Dr. Phelps, of Connecticut; all of which it has tried to conceal and suppress, and thus exhibited a moral paralysis in reference to truth.

What else could be expected when men are taught in their helpless infancy that this barbarian book is a revelation of divine wisdom, when, in fact, it is but a revelation of human ignorance, and does, in several passages, deny the future life of man; and nowhere does it give any conception of the heavenly world, which we to-day fully understand in spite of the church's attempt to perpetuate ignorance. The church knows less to-day of future life than Socrates did more than 400 years before the advent of Jesus, and instead of showing the truth it presents a picture so false, so crazy and so horrible that it has driven thousands to insanity and is to-day one of the leading causes that fill our asylums. But this is not exactly the fault of the people who to-day make the church. They are the unfortunate victims of a superstition. They are caught young, in their tender, ignorant and helpless infancy, and made to believe that a terribly angry God wrote that ignorant and absurd book and will snatch them down to hell if they dare to think about it rationally, and that their souls are in danger of the miseries of hell-fire whenever they listen to rational talk on this subject. In some cases strong-minded men and women recover their senses, but the majority never learn any better until they pass to the higher world, and from that dear home they tell us how sadly mistaken they were in their earth-lives, and how different heaven is from what they supposed, and that the only hell is the self-condemning conscience.

Vicksburg is no longer a river town. Except in high water, the boats are obliged to land nearly three miles below, and a railroad carries passengers and freight to the city.

MYSTERIES OF INDIA.

Professor Hensoldt Talks of the Wonders of the Orient.

SAW BUDDHA'S TOOTH—MIRACLES OF HINDOO PRIESTS WORKED BY HYPNOTISM—THE PEOPLE OF THE WEST HAVE TO LEARN FROM EASTERN PHILOSOPHY.

Professor Heinrich Hensoldt, of New York, lectured May 6th, before a select audience at the residence of Dr. W. P. Phelon, No. 619 Jackson boulevard, on "Oriental Mysticisms." It appears from the *Inter-Ocean* that Professor Hensoldt spent eleven years in India and the far East engaged in the study of the advanced philosophy of the Orient. He has embodied his researches in a series of articles which have appeared in the *Arena*, and which have attracted considerable attention.

In his introductory remarks Professor Hensoldt told how he was fortunate enough to have seen the famous sacred tooth of Buddha. It was in 1876 during the visit of the Prince of Wales to India. Under ordinary circumstances the relic is only exhibited to the faithful once in a hundred years. The chief priest made an exception in favor of the English heir apparent.

The exposition of the sacred tooth was accompanied by great pomp and ceremonial. The tooth, according to Professor Hensoldt, is the tusk of a wild boar. It never did service in the mouth of Buddha. It has been palmed off on generations of credulous beings by the crafty and unscrupulous priests, much as in the same way in later and more civilized times other alleged relics have been sanctified and multiplied. There was enough of the wood of the cross, he said, scattered through the cathedrals of Europe to furnish firewood for the city of Chicago.

Notwithstanding the deception noted, Professor Hensoldt has some good words to say of Buddhism, which he asserts has served as a model of Christianity. He said:

CONTRASTS THE OLD AND THE NEW.

Buddhism is the religion of tolerance and humanity. It is the equal if not the superior of Christianity. It holds animal life sacred, thus presenting a higher form of altruism than is possessed by any of its assailants. Christ is the Buddha of a later time. Both had twelve apostles and were born of virgins. I believe their doctrines to be a survival of sun worship. The twelve apostles are the twelve signs of the zodiac. The birth of the Redeemer is simply the rising of the sun; the death and descent of Christ into Hades is the sun's decline; the resurrection of the Savior is only the rising of the sun to give another day's life and light to the world. See how many parallels between Buddhism and Christianity. The Catholics have borrowed the holy water, the tonsure of the priests, acolytes and censers, and rich vestments from the ancient rites of the Hindoos.

Professor Hensoldt continued to compare the beliefs and practices of the old and new religions. He said the stories of the Bible, commencing with Adam and Eve, were recorded in the religious history of the East many centuries before they were known to the Jews. He said the God of the Jews was an Eastern potentate idealized. He had his favorites, the chosen people, like an earthly monarch, and for his enemies he decreed punishment and destruction. The most interesting portion of the parallel traced was when Professor Hensoldt contrasted the methods of teaching pursued by Christ and those now used by the miracle workers of India. He said:

FEATS THAT ASTOUND.

The miracle workers of the East who have caused so much wonder among the scientists of the West are divided into three classes; the Yoghis, the Rishis, and the common fakirs. The first two classes are in possession of the real higher philosophy of India, and are the masters of the occult; they are the adepts. They come of a race of people who for fifty centuries have subordinated matter to mind; whose physical wants have been reduced to a minimum; who are all brain; whose knowledge of the mysteries of the mind of life is far superior and in advance of that in our possession; to whom speculative philosophy is a specialty and has been for centuries; who are given to years of total abstraction and brooding over the secrets of the occult and the mysteries of life; who have an advanced knowledge of telepathy such as we cannot understand or appreciate, and whose knowledge of the possibilities of what we call hypnotism is far ahead of anything we can now even conceive of. These men come down from their hidden retreats and mountain caves at irregular intervals and suddenly appear in the cities. They seem to be the missionaries of their faith and their power to perform miracles is their credentials. When they appear they are at once surrounded by an interested crowd of spectators: a miracle of some kind is performed in broad day light, is seen by maybe 5,000 people, and then they deliver a sermon of a most impressive character. They will receive no money under any consideration. These miracles are the wonder of the world and cannot be explained unless it is by the theory of a higher form of hypnotism which we are not acquainted with. In the middle of a street they will stand in the open day, wave their hand and in three minutes a huge tree will grow right before the eyes of all. I myself have seen this several times. Then the tree will disappear in the same way as mysteriously as it came. In the same way they will throw a rope into the air, where it will hang, and up this they will climb and disappear. This I have seen at four different times done in the light of open day and thousands would witness it.

Professor Hensoldt spoke at length of the Hindoo idea of reincarnation, and of the advanced form of telepathy, or mind reading, as exhibited in the mysterious way in which important news flies almost instantaneously from one end of India to the other. He concluded as follows:

We are indeed in a dark age compared with the advancement of the Hindoo. Theosophy may lead to some enlightenment in the future, but it will be a long time before we can acquire the jealously guarded secrets of the Hindoo as to the mysteries of life and his power over the laws of nature by means of his esoteric philosophy.

The address was followed by a general discussion, the professor replying to questions put to him by members of the audience.

GENERAL SURVEY.

CONTINUED FROM FIFTH PAGE.

Bishop A. Beals, who is now with the *Progressive* Spiritual Society, Southside, Chicago, writes thus pleasantly and feelingly concerning the closing events of his stay in Milwaukee: "My farewell with the good friends of Milwaukee, Wis., was the most expressive of good will and hearty appreciation of my work there, of any society I ever served, and it all comes back to me now like a sweet benediction from the chimes of bells at eventide. Their kind hospitality and generous appreciation for my spiritual work, and their more than liberal remuneration for my labors is a pleasure to think of. I wish once more as I depart from their kindly midst to send back these words of heart thanks with the bud and bloom of spirit thoughts where they grow perennial in the gardens of the soul."

Stockton, Cal., has been regarded as a hard place for Spiritualist lecturers, but there has been somewhat of a change wrought of late. L. M. Bowdoin writes that Mrs. Georgia Cooley, of Portland, Oregon, came there four months ago, and her success has been phenomenal. She is a good trance speaker and an excellent platform test medium, and her audiences have increased from the beginning. A "Christian" evangelist gave his aid by giving two lectures to kill off Spiritualism, the result of which was to kill off his "revival" and give Spiritualism a stronger hold than ever. The *Mail* published replies to the Rev. Martin, and Moses Hull finished him with three lectures on "Bible Spiritualism." Mrs. Sloper and Mrs. M. E. Aldrich follow Mrs. Cooley, who has started for San Francisco and Summerland, and will make the tour to the camp-meetings east of "the Rockies" this summer.

G. C. S. writes that Mr. Dell A. Herrick recently gave some very satisfactory materializing seances at Dayton, Ohio, at the homes of Mr. O. Lawrence, and Mr. E. Good. The identifications were most positive. Independent voices were heard at the same time that two trumpets were being used; a guitar floated around the room while the keys of a piano were touched. F. N. Foster, spirit photographer, who is in the city, is quite elated over a picture he obtained of Mrs. Geo. Stoll, upon which are three faces. Ben. F. Foster has been giving fine seances in the light. At one, at the home of Mrs. Williams, the trumpet was used under a subdued light. Ten or twelve spirits came out and talked. The Fosters will be at Cassadaga camp this season.

Moses and Mattie Hull go from San Jose to San Francisco, Cal., where they have an engagement with the Society of Progressive Spiritualists the Sunday nights of June. They have engaged to work for the Spiritual and Liberal Society of Oakland Sunday afternoon June 3d and 11th. They are both engaged for the New Era (Oregon) camp-meeting from July 6th to 22nd, inclusive. Mrs. Hull is under engagement for the Cowliz River camp, Catlin, Wash., from July 28th to August 12, inclusive. From the Washington camp she goes directly to the Ashley (Ohio) Camp-meeting and remains until the close. Probably Mr. Hull will attend the Washington camp and then go the eastern camps. He is billed for Lake Brady, O.; Onset, Mass., and Ashley, O. Thus far their work on the Coast has been eminently successful. The San Francisco Society were in hopes they would have secured Mr. Hull's services for three months. They are speaking before crowded houses in San Jose.

Dr. W. Yates, a prominent Spiritualist of this city, has removed to St. Paul, Minn.

Mr. and Mrs. G. F. Perkins were to commence meetings in the Lakeside Hall, corner 31st street and Indiana avenue, May 13.

Prof. T. Glass, of Chicago, would announce to the managers of camp-meetings that he is prepared to furnish the best of music for spiritual gatherings, at reasonable rates. Address Thomas Glass, 82 W. Walnut street, Chicago.

A. B. French, of Clyde, Ohio, one of the finest speakers before the public, is engaged at camps from July 20 to September 10.

H. C. Nick, of Milwaukee, writes that the society there was highly pleased with Bishop A. Beals and his work.

W. H. Bach will remain in Pender, Neb., until May 28th. He then has an engagement at Kansas City, Mo.

In a private letter Moses Hull says: "I tell you, Dr. Dobson is made of the right kind of stuff. He has his way of doing things, but it is generally the right way. Strangers do not often get into the room where he does his work, for the reason, I presume, that anything that distracts his attention, or anything that brings a different influence, hinders him in his work. But during my many weeks' stay here I have got into the habit of running into the office, to read the daily paper, and for other reasons, just when I feel inclined to do so. To be there and see him at work is to be inspired with his honesty. The Doctor is very much over-worked, sometimes writing, I presume, a hundred letters a day. He gets very tired and nervous. I have heard him say to the spirits, 'I am very tired and nervous. Can't I go and take a walk and rest awhile?' The raps would immediately come, 'No,' and he would then buckle into the work again. I asked the reason why they would not let him off. The Doctor said: 'When they get their battery fixed, they don't like to let go until their work is done.' As a physical medium, the Doctor, if he had the time and disposition to attend to it, is not easily beaten."

The book and news department of the First Society of Spiritualists of New York City is meeting with deserved success under the courteous management of Mr. Howard F. Tower, who was appointed at the beginning of the year. Mr. Tower shows enterprise in keeping a large assortment of the best liberal literature of all kinds, as well as that especially Spiritualistic, which he has on sale or will send by mail at publication prices. He is agent for THE PROGRESSIVE THINKER. He is also agent for the Lake George Camp Association, at Lake George, N. Y. For particulars regarding lots write or call on him at Carnegie Hall on Sundays, or at his home, 257 West 126th street, New York City, during week days.

Harvey A. Peeny, of Saginaw, Mich., writes: "Anna L. Robinson, pastor of the Port Huron (Mich.) Spiritual Society, was here for four days, and gave some of her very entertaining lectures, followed by tests which seemed highly satisfactory to those who received them. Hon. D. P. Dewey, of Grand Blanc, Mich., now ordained as a Spiritual preacher, has also delivered a number of very interesting lectures. There are prospects favorable toward securing his permanent location at this city."

Dr. F. P. Bitters has been having large attendance, twice on Sunday and midweek, at Monroe, Ind., and without any test medium. He will probably go to Lafayette for June.

Mrs. M. E. Courtright, of Topeka, Kan., will receive application for trance or inspirational speaking, platform tests, psychometric reading, messages, automatic writing, forms of materialization, and healing the lame. Her controls are said to be of the highest allegiance.

T. C. writes that the People's Spiritual Alliance of Cleveland is now a chartered organization, with Mrs. H. S. Lake as pastor. A full complement of officers have been elected, and the new organization starts out with a determination to use every endeavor to bring the Spiritualists of Cleveland into harmonious accord. Mr. Thos. Black, to whose efforts during the past year, in upholding the cause, the Spiritualists of this city are much indebted, has been chosen president of the new organization. Meetings will continue to be held in Army and Navy hall, where every Sunday evening the philosophy of Spiritualism will be enunciated by Mrs. Lake. The speaker will also present psychometric readings at the close of each lecture, in which she gives ample evidence of her fully developed mediumship. Much interest is being manifested by the public in Mrs. Lake's lectures, and the prospect for a steady growth in the membership of the society is very gratifying.

Mrs. Laura Granger writes from Mendon, Mich.: "Mrs. W. C. Coffman, test medium, of Grand Rapids, is with us again, holding circles and giving tests. She has made many converts to Spiritualism by her wonderful tests. She is a refined, noble-souled medium, a stanch advocate of the cause; all who meet her are impressed that she is an honest medium."

G. V. Cordingly has an engagement at Bricklayers' Hall. He has rooms at 483 Washington boulevard.

The Ladies' Helping Hand, auxiliary to the Progressive Spiritual Society, will hold a May-pole dance at the Masonic Home Temple, 3120 Forest avenue, May 26th, instead of the 30th, as previously announced. Bear the change in mind. Tickets, 50 cents a couple.

Dr. Juliet H. Severance has returned from her southern trip. Her many friends will be glad to learn that she comes home with renewed health and vigor, after having done most excellent work for the cause at Jacksonville, Florida, during the winter. The temporary change of climate and her work while there seem to have been beneficial to her health. She resumes her former residence and office at No. 2 Warren avenue, Chicago.

Eldora E. Mills writes: Willard J. Hull, of Buffalo, N. Y., under the auspices of the Society of Modern Spiritual Thought, Minneapolis, began a course of lectures on the scientific and practical exposition of the philosophy of Spiritualism, Sunday, May 6th. These lectures will occupy the entire month of May, and Minneapolis is already congratulating itself on being the recipient of such broad, liberal and intelligent ideas as those with which Mr. Hull greeted his audience last Sunday at their hall in the Masonic Temple. His subjects, "The Insistence and Persistence of Spiritualism," in the afternoon, and "The Evolution of Truth," in the evening, were received by a crowded house and with great interest.

Passed to Spirit-Life.

Passed over to Spirit-land, May 5th, 1894, James Martin, resident of San Antonio, Texas. He was about forty-six years old, a native of Ireland, which country he left some forty years ago and came to America, where he has since resided. He came to this city from Dallas three years ago and was engaged in the shoe business. He leaves a wife and many friends to mourn for him. He was the very foundation of the Spiritualist society here, and it has lost an earnest worker and a good man. He has gone before only to prepare the way, and we will meet him in the golden summer of another life. R. S. TAYLOR.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflammation, allays pain, cures wind colic, 25c a bottle

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Its Facts, Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminiscences.

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"THE DREAM CHILD,"

A FASCINATING ROMANCE OF two worlds. By Florence Huntley. Price: paper, 50 cents; cloth, $1.00. Books like "The Dream Child" spur humanity on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge.—Ella Wheeler Wilcox. Will, I believe, take its place beside Bulwer's "Zanoni" and the "Seraphita" of Balzac.—"Daily Capital," Topeka, Kansas. Although simple and unvarnished with any inflammable descriptions, enthralls the mind to the exclusion of other thoughts, until reluctantly the reader closes the last page.—Minneapolis "Sunday Times."

A SEX REVOLUTION,

BY LOIS WAISBROOKER,

Author of "Helen Harlow's Vow," "The Occult Forces of Sex," "Perfect Motherhood," and many other works. Price 25 cents. For sale at this office.

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(ADVERTISEMENT.)

This question has been asked by many. The following letter will throw some light on the question:

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Your remedies and picture received all right. I have been using your remedies for two weeks, and thank God I am getting well.

For five months I was confined to my bed, unable to turn over without assistance; but since taking your remedies I can sit up to have my bed made. I had been given up to die. The doctors said consumption had set in, and I had my burial clothes made, but thanks to you and the good spirits, I will not need them yet.

I did not believe in spirits nor Spiritualism, but I do now.

I am gaining so fast that the neighbors can hardly believe it is myself.

I have sent you a great many patients, and will send many more.

I had twenty calls on Monday to see your picture, and to see if I was really gaining as fast as reported. They don't know what to make of it, as they were all expecting me to die. They say: "Surely this is a miracle. Who is this man who can work such wonders?" and many more such questions. Send remedies soon, so they will reach me before this month's medicine is gone.

I wish I could tell to the sick of the whole world what you have done for me. God bless you is my prayer.

Truly yours, HELEN MASON.
Long Lake, Minn.

Address all letters to San Jose, Cal. (See ad. in another column.)

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Those wishing a free diagnosis address Dr. Craig, 1428 Market street, San Francisco, Cal. Inclose three two-cent stamps. I will accept no case that I cannot cure. 235

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Dr. W. M. Forster, the California medical clairvoyant, desires to intimate to his numerous correspondents, that owing to the large demand made upon his services for clairvoyant diagnosis, there is necessarily some delay in receiving replies to their communications, as only a limited number can be given each day. All communications will be attended to as promptly as possible. Communications from persons under or desiring treatment will take precedence. DR. W. M. FORSTER.
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(See advertisement elsewhere.)

"To Spiritualists."

Dr. E. J. Worst, of Ashland, Ohio, is treating all manner of diseases successfully by mail on a new theory, at trifling cost. All diseases diagnosed free. Send stamp for private question blank, instructions and testimonials. Four to five hundred cases treated every month. One week's treatment of the famous Australian Electric Pill remedy free, for nervous prostration, kidney, liver, and stomach trouble. Address as above, naming THE PROGRESSIVE THINKER.

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Buffalo has a city hall which cost $1,350,000. Over 90,000,000 bushels of grain have passed through Buffalo going East in a single season.

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Was He Junius?

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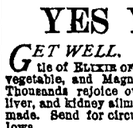
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NATIONAL Spiritualists' Association.

Office, 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

THE HEADQUARTERS OF THE National Spiritualists' Association is now open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all societies, and we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Officers of societies in all foreign countries are also requested to confer with us, and information is desired respecting all new phases of development in all parts of the world. Books, pamphlets and magazines upon Spiritual matters are earnestly solicited for the National Spiritual Library. For information, address as above. ROBERT A. DIMMICK, Secretary. 214tf

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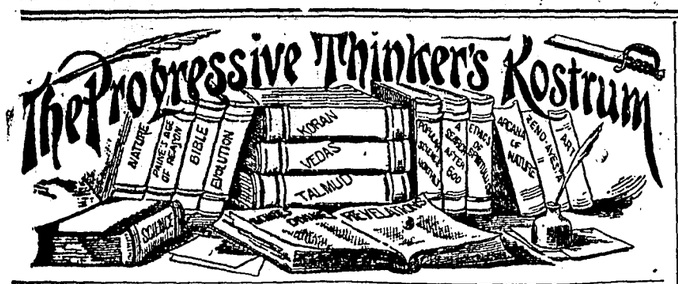
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THE PROGRESSIVE THINKER.

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 8. CHICAGO MAY 26 1894. NO. 235



PORTENTS! PORTENTS!

Important Statements for Your Consideration.

From the Standpoint of ABRAHAM LINCOLN.

An Inspirational Discourse By MRS. CORA L. V. RICHMOND.

DELIVERED AT CHICAGO, ILL., APRIL 8TH, 1894, AND SPECIALLY REPORTED FOR THE PROGRESSIVE THINKER.

Portentous clouds are in the sky,
Though the sun shine never so fair,
And in the summer that will come fleeting by
Strange rumors and voices are on the air.

Every few years is not only a decade—which is ten—but there are cycles of lesser and larger magnitude; and no sooner has human history completed some great triumph or arrived at some great victory for a portion of the human race, than you hear the murmurings in another direction of added disturbance, of deeper struggles and higher victories to attain. This is because of human progress.

Whoever wishes for a peace that shall settle permanently upon the world before there is perfect freedom and justice and love, wishes for death; but whoever hopes that peace shall be born ere yet the unfolding of freedom has reached her perfect height, must hope in vain, and he reckons without his host who believes that the world is ready for universal peace to-day. There are many lives great in direction of human thought that are valuable, who so love peace and are so wedded to freedom and justice that they cannot see how human affairs can be governed other than by peaceful means, and the number is constantly increasing of those who prefer peaceful measures, who would like to see the armaments of war set aside, who would wish that governments might be carried on without violence, and who think that the highest ideal of all existence is an international congress of arbitration forever in session to adjudicate upon possible differences that may arise. Next to human brotherhood and the millennium this is no doubt the most desirable. But when you recollect that in all the civic display and grandeur of an internal world-wide exposition, an exposition that celebrated the greatest discovery of modern times, the discovery of a continent, the expositions that commanded the most attention were not those incident to peace but to war; that the advance in the naval force of nations was more noticeable than in the commerce of nations, and that the Krupp guns received more attention than the greatest sentiments of peace; that if to-day there were a civic display in your streets it would attract attention and all the small boys and youths and maidens, and perhaps even staid citizens, would pause in their search of gold to attend upon it; but if it were a military display the populace would throng to see it; that to day an army would command more attention than any similar number of peaceable bodies, and that in your annual parades of various civic societies there is less of interest than in any military review; that even those who love peace so well that they cannot afford to part with their millions nor their pleasures for war, nevertheless take great pride in the veterans of an army and in the rising generation of those who, perhaps, may be heroes for another army, and that those who have served in preserving the welfare and existence of the nation still do not command the universal homage that the trained soldier does—you must remember that ninety-nine one-hundredths of the world still rely on the arbitraments of weapons of war; you must remember that all inventors and discoverers of more feasible and destructive methods of warfare receive a larger compensation than the discoverers of all the methods of peace, and that even agriculture, which should be the basis of civilization, and commerce, which should be the handmaiden of agriculture, bend before the forms that can create the most destructive weapons. It is scarcely two weeks since a piece of ordnance was tried near the nation's capital that cost six hundred dollars for one sound, to display its powers of destruction. That which would have fed for more than six days the starving poor must be expended that in case of war the amount of destruction could be tested.

This is only stated to prove to you that the majority of human beings are not only not ready for peace, but that they have not arrived yet at dreaming that it is possible for the difficulties of nations to be adjusted by peaceful measures.

Not only are there difficulties in the way of this universal peace to-day, but the difficulties are seemingly insurmountable without recourse to war in case there shall be human progress. No one contemplates that Russia will become a peaceful, liberty-loving nation without revolution. It is not probable that a Czar will be born who will abdicate his throne in favor of a republic. Even England, which has been taking lessons in peace while she has been steadily enforcing aggressive conquest upon other nations, has not yet contemplated the possibility of changing her nominal monarchy to a more real republic; and not one step could be taken except by such slow and tortuous methods as cause hope to almost cease and become despair, so tardy is the progress toward the final fulfillment. Yet England is a free country comparatively, and the ideal of all European nations.

This Western continent, vast in territory, dominant in its spirit of aggression and potent in its peaceful measures, still is nowhere near the realization of the Utopian idea of peace in perpetual and absolute reigning power. That which it contemplates is finally the arbitration that may ensue when weapons of war are so destructive that nations will fear annihilation.

You are now upon the verge of many possible crises—of one great crisis. It is not enough that the nation in its unity was saved and at so great cost, nor enough that four millions of human beings were set free. The nation itself was set free from the bondage of enslaving people. But there are other questions. Human life is at stake. The possibilities of existence for more millions than ever were chattel slaves is now in the air. Twenty-nine years ago that was an over-brooding question, but it was overshadowed by the question that was then more imminent. To-day the question of the world is all-concentrating upon this subject and it needs no prophetic spirit or vision to discern it, but it does need the spirit of wisdom to meet it. The excuse for this discourse is therefore in the latter proposition, and the pointing out of the importance of the indications that are all along the line on the question of human economics, and most fervently does your speaker deny that this is merely a political question; but if it were it would be none the less important, for there comes a time when nothing but politics can be discussed either in pulpit, upon rostrum or anywhere else in the land. You have had such a time only a few years ago, and it is within the recollection of most of you of middle age and past that there could be no other subject discussed excepting that which impinged upon politics, if by politics you mean the existence of the nation. Whatever relates to human well-being beneath any form of government is worthy of being discussed at any time and place.

When the one whose organism your present speaker now controls was at the nation's capital, the contrast between thirty years ago and now was very distinct. Then it was the broken lines of scattered yet enthusiastic armies. It was the cementing of States. It was the renewal of pledges of unity. It was the starting out on a grander basis of human freedom. There was chastisement, sorrow, victory and triumph born of pain. There was a united purpose, and a united grief, and a united nation, and the people were of one accord. Self-interest, the affairs of daily life, the great augmentation of wealth, the pursuit of what must be called mammon have swept in. A quarter of a century of prosperity has taken the people away from that danger, away from the lesson of their grief, and away from the baptism of blood and tears, and away from the spirit of that larger freedom. There has swept into the country a large increase of foreign elements, and there was then an indication of what the jeopardy now is. That indication is more than fulfilled, and you are now upon the very verge of this jeopardy,

It was asked: "What do you think of Coxey's army marching toward Washington?" If it were such an army as it might be, and if men were not cowards, it would mean peace next year, because it would be a peaceable, strong army, marching without weapons, to demand that which they cannot find by any peaceable measures and which they do not wish to obtain by force—legitimate labor for willing hands. If it were such an army as could be gathered, were it not for the intermediate distances and obstacles in the form of local laws, in the form of municipal bodies, in the form of State governments that may feel called upon to intervene and at any time to precipitate a conflict,—if it were such an army as could be gathered of the unemployed, willing laborers from every city and county in the land, it would certainly mean a peaceable conquest for peace. But it is not such an army, although it is an indication of it. It is one of the signs of the times, one of the dreams of the dreamers. It may be a forlorn hope. It may result in a catastrophe like that at Harper's Ferry. It may present another John Brown to the world—who knows? Whatever it does, it is an indication of that which is in the air, and the other end of it is that no one seems to look upon it as other than a stupendous joke, as something to be laughed at and set aside with the sneer of the press, the gibe of the man of business and the indifference of the rest of mankind. However, Coxey's army is not all on the march. They are some of them in this very room, some of them in every street of this city. Some of them are unemployed but are waiting and watching every turn of a possible wheel that may bring them something to do. They are in New York, in Boston, in Philadelphia, in every city and town throughout the country. They are not marching to Washington in person but in spirit, and there is slowly arising that spirit or indication which points to one of two results. Either the National Government must meet the proposition of endeavoring to find employment for these hands that are unwillingly idle, or they must find it for themselves; that various institutions, manufactories—affairs that are governed by corporations—either will not or cannot do it. If they will not, then they must be educated to do so—and the education may not be of a persuasive kind. If they cannot, then it shows that there is somewhere a failure in the methods of commerce that prevail in the world. If the people have been growing rich in impossibilities, it is well to know it, that the system of economics may be changed; but meanwhile these people cannot starve. When one honorable member of Congress introduced a bill the other day asking that the Government provide labor for these men upon the highways throughout the entire country, employing them where they are, out in Colorado, in Kansas, in Nebraska—wherever they are and are idle—because some one says: "Why, that is a support of Coxey," this poor, faint-hearted philanthropist withdrew his bill and the Government was not implored to do anything for these people. Nationalism may be taught, possibly, by more severe measures than the introducing of bills into Congress, and the sooner it is found that the Government should provide labor for all that private enterprise does not provide for, the sooner will the question be settled. Yet both that bill at one end of the line and Coxey's army at the other, indicate what is passing in this country.

Meanwhile, other elements are alive and alert; other subjects are in the air; other propositions will be upon you before another election of the chief executive of the nation, and all the time you have will be needed to prepare you for it.

The present incumbent in the executive mansion is blamed, always has been blamed by his opponents, is now blamed by his friends. In the first four years he was praised more by those who had been his political opponents than he was by those who were supposed to be his political friends. He is now praised by nobody. But when a man is taken possession of by a power outside of any party and is thrown into a dangerous place, to fill that place and stop a possible disaster, it is not to be supposed that he can do much of anything excepting stay there, like a rock that may stop a crevice, like a gate that may prevent a flood. He is there. When he is removed the flood will come. No wonder that he can do nothing to please either friend or foe. No wonder that he can do nothing that will carry out the promises of his previous administration. There is absolutely nothing that he can do. Standing as he does, with this knowledge, those who are above wonder how long he can stay there. It is simply a question of endurance; simply a question of resisting this pressure behind and before; the tide on the other side betokening that which we have indicated in the air, and on the other, the clamor of the world, of accustomed powers of mammon, of the usual office-seeker, and the one who has purchased his right of position by his political allegiance—all this to which he not only gives no heed, but with which he does not interfere. That which is going on now is what usually transpires in a change of administration. That which went on before was what then not usually transpired in a change of administration, and that which will go on from this day forward is simply that which will test the power of endurance until the change shall fully come. You who are outside of the great body of voters in a nation, those who perceive the issues that are now in the air, are to determine what will be the next result. The clouds that rise sometimes come toward the culmination swiftly, and these outlying clouds of indication point to only one existing political party—and you have scarcely considered it a party—that can save the country at this issue. I do not mean the old-line Republican party; I do not mean the Democratic party. I mean the new Populist party, that does not contain, perhaps, many of the essentials of final freedom, but because it is new, and because those enlisted in it have the larger view of the subjects that are now under consideration. But even this may fail. It is not wide-reaching, extensive enough. It is the forlorn hope in the West, and in some extreme localities, but has no hold in all the great vital and commercial centers.

And the next question will be, I fear, a religious one; and when it comes to that, there is no difficulty in deciding that there will be conflict. If there shall be introduced into the political contests of the next ten years the element of religion—theology—which shall really take an active part, as it has from necessity in some localities, as it will from necessity in other localities, then I see no way excepting by conflict. I know how little it takes to precipitate a quarrel upon the street, how little it takes to precipitate a conflict at the polls upon a vexed and sensitive question. We know what elections were proverbially where the subject of human slavery was involved. We know what the elections will be where the subject of human worship is involved, and where the test question means primarily the existence of your free institutions, your schools, your privilege to worship according to the dictates of conscience and all that a century of time has brought you. On the one side is the Romish church unquestionably, and such other organizations as choose to ally themselves with that power. On the other side must be those opposed to the Romish church—I do not mean necessarily opposed to Roman Catholic worship, but opposed to the power of State, which the Romish church claims wherever it can. And if this comes to be the question at issue—you know how populous the cities are with Roman Catholics—there is not the slightest doubt but what there will be difficulty and bloodshed—not the least doubt of it.

There is one hope, and it does not exist in the purely American organizations that have been formed and cemented in this country. That may be a strong hope and perhaps that may also be one of the largest. But where do you suppose this hope will be found? There is a large and ever-increasing population steadily encroaching in commerce, in all the lines of small and finally of large trade. There is an overflowing multitude that increases far more rapidly each generation than you imagine, coming from a despised, persecuted people; and if it comes to conflict between Catholic and Protestant, there is but one power, and that is the power of the Jews, that can save you. The children of Israel, despised, outcast, driven hence, and driven from every land to this country, where they have free access to all methods of making wealth—their money and their anti-Romanism will save you. No one has said this before, but as clearly as that a Rothschild holds one of the golden keys of Europe, by which even a Bank of England could be shipwrecked, so are these despised children of Jerusalem the ones that will hold the golden key to your success. And whether you have foreseen it or not, the privileges that they enjoy in this country and the vast and ever-increasing numbers in your commercial centers will make it possible for them to be your friends in the hour of your final peril. Note it well as the time approaches, and more and more are these people driven to your shores; you will find their sobriety, their industry—not their penuriousness, but their thrift—will be of the greatest possible value. There are very few intemperate people among them. There are very few who are willing participants in any broils or quarrels. There are very few of them who engage in any unlawful business, unless usury is an unlawful business, and that you always have on 'change. There are very few of them who consent to great personal excesses, and their religion is such that it demands of them a great deal of temperance, a great deal of sobriety, and when well advanced in pecuniary circumstances they are strong in themselves. Time is coming when that strength and that love for a country that has given them larger shelter than any other country, will be put to the test. In forming your societies, see to it that you do not leave out your friends, for Americans are only Americans by inheritance of one or two or four centuries at most, and all were aliens here who robbed the red man of his rightful home, and drove him from his fair hunting ground, planted the seed of nationality and civilization, leaving him outside of it, and then, by treaties that were made to be broken, drove him farther and farther away, until the remnants of the race remain only to tell the sad tale.

Time is coming when pure American blood will scarcely be found, even if you mean the Puritanical, even if you mean that blood that was supposed to be nearly royal—full of the chivalrous boast of our southern friends, and time is coming when all that is supposed to constitute the pure, original American stock can scarcely be traced. Let us have an American spirit and let us have freedom that is the result of a perception of what is born rather in the soul than in the body, and let us remember that Italy, Hungary, France, all the nations that have sought for freedom, have found in this land their ideal, and that toward this country they finally look as toward the promised land, as toward the true Canaan of human freedom and human happiness.

All this must be remembered, and before narrowing down our statements to those of purely American birth or extraction you must find a spirit of America in the living law of freedom, in the truth that leaps from heart to heart and soul to soul, and in every life beneath the sun that is willing to confess that human brotherhood is greater than kings, and human individual liberty the highest boon that any nation can bestow. Our America is in that host, wherever they are found. Your safety is in that brotherhood, wherever it abides; and not more do your hearts throb with delight over the possible fulfillment finally of the perfect dream and hope of freedom than do those—some of them—waiting amid the wastes of Siberia, bound in chains beneath the empires of the old world and struggling to be free—for what purpose? That they may become citizens of this ideal land. Beware, and not refuse them, for by that refusal you are measured, by the common scope of your broad humanity you are to be judged, and the Nemesis of this hour that is now upon you is the one who bears in his memory those whom you have driven from their native land.

Let the light of this coming truth, of this truth that is yet to be born into the lives, although it has been born into the thoughts of men, so enkindle your spirits that, looking out upon the aggravated condition of affairs in your land, you shall not only rise above preconceived prejudices and bitterness that is born of limited view, but shall rise to the real spirit and real emergency of the hour, putting on the armor of as regal a right as you can find, the right of each individual to life, liberty and the pursuit of happiness; which means that America cannot afford to withhold her extending arms to any people who are Americans in spirit, but that she cannot afford to foster in her bosom for one instant any people, any class, any institutions that are not American; and that means that whatever would impair the liberty of one individual life, whatever would hamper one individual conscience, whatever would interfere with the legitimate pursuits of any individual laborer must be set aside.

It is little over thirty years ago since the one from whose thought this address now comes warned the nation that the next great conflict after the war of the Rebellion would be the very question that is now rising—rising through poverty and want, rising through unemployed hands, rising because of idle mines, rising because mills no longer give them employment—the question of labor. You have the autocrat; you have the despot; you have the king in your midst. It is predicted, it is foreshadowed, and that is concentrated wealth. The millionaire is the potentate. He is not to blame. But the most un-American institution of all things possible in an American soil is the crystallization of wealth in the hands of the millionaires. If you do not know it by this time, you will learn it with such lessons of individual suffering as I dread to point out to you, for whatever hampers you in the pursuit of earning your daily bread to-day is born of that which you had nursed here, supposing it to be one of the indications of freedom. Having thus nursed it until it has grown to be the monster that you find it to be, you do not know what to do. You cannot change places with the millionaire, or perhaps you would forget all about it. But there are several millions of people who cannot even hope to; and to solve that problem that lies at your very doors and threatens the daily bread which you must have or starve is the meaning of this portent.

The bread of life comes to man through trial and difficulty. The spiritual food is often moistened with tears, and the deeper baptism of human blood accompanies sometimes the manna from the skies. God grant that you learn this lesson before such dread sacrament is yours, and that you need not taste of the blood nor eat the bread that is so baptized, but may find truth and righteousness and liberty all-sufficient to lead on the conquering hosts of freedom by peaceful and wonderful ways.

After Death in Arabia.

HE WHO DIED AT AZAN.

We here reproduce Mr. Edwin Arnold's beautiful poem entitled, "After Death in Arabia." Mr. Arnold is an English barrister by profession, but is a high authority in Sancrit literature, and a poet who writes by far too seldom. His "Light of Asia" has made him favorably known to the American public, though his shorter poems, "She Is Dead," "Come Away," and that here quoted, published anonymously, were so beautiful as to be copied into almost every American newspaper. He said that this poem is a paraphrase from certain Arabic verses quoted in "Palgrave's Travels in Arabia." One word more by way of preface necessary to a full understanding of the poem. Azan is the hour of the afternoon prayers in Moslem communities, and not the name of a place.

AFTER DEATH IN ARABIA.

He who died at Azan sends
This to comfort all his friends.

Faithful friends! *It* lies, I know,
Pale and white and cold as snow;
And ye say: "Abdallah's dead!"
Weeping at the feet and head.
I can see your falling tears,
I can bear your sighs and prayers,
Yet I smile and whisper this:
I am not the thing you kiss:
Cease your tears, and let it lie;
It *was* mine. It is not I.
Sweet friends! what the women lave
For its last bed of the grave
Is but a hut which I am quitting,
Is a garment no more fitting.
Is a cage, from which at last,
Like a hawk, my soul hath passed.
Love the inmate, not the room—
The wearer, not the garb—the plume
Of the falcon, not the bars
Which kept him from the splendid stars!

Loving friends! Be wise and dry
Straightway every weeping eye;
What ye lift upon the bier
Is not worth a wistful tear.
'Tis an empty sea-shell—one
Out of which the pearl has gone.
The shell is broken—it lies there;
The pearl, the all, the soul, is here.
'Tis an earthen jar, whose lid
Allah sealed, the while it hid
That treasure of his treasury,
A mind that loved him; let it lie!
Let the shard be earth's once more,
Since the gold shines in his store!

Allah glorious! Allah good!
Now thy world is understood;
Now the long, long wonder ends!
Yet ye weep, my erring friends,
While the man whom ye call dead,
In unspoken bliss, instead,

CONTINUED ON EIGHTH PAGE.

ECHOES FROM OHIO.

They Bear Upon the Derelictions of "Pious" Ones.

And Show that Religion and Crime Often Go Together.

PRIESTLY SEDUCTION—THE FATHER'S DYING WISH—THE RUIN OF A CONFIDING GIRL—THE MOTHER AND HER DENUNCIATIONS—BRECKINRIDGE.

TO THE EDITOR:—Last week I gave your readers a history of a cold-blooded murder committed by a Catholic priest, Father Dominick O'Grady, in Cincinnati. I have now to relate a pitiful story of female weakness and priestly depravity, which, although it appeared in some of the Chicago papers a few weeks ago, has, nevertheless, not received the censure and condemnation which it deserved. In Aurora, Wis., a few months ago, lived one Pearce Cummins, an honest, careful, frugal man, who had a comfortable sum of money. He died, and as his fleeting breath came more slowly, he called his priest to his bedside and gave into his keeping his three beautiful daughters, aged respectively, 15, 18 and 20.

"Protect them," said he, "and save them from all harm." The priest paused in his prayer and said, unctuously, "I will." Cummins left two hundred dollars in his will to the priest, Father Leydon by name. Thus rewarded, it might have been expected that the priest would keep his solemn promise, made on bended knee, but he didn't. He had cast his lecherous eye on the prettiest of the flock, Steasea, aged twenty, a bright and clever girl, and accomplished her ruin. The girl's condition was observed, and when questioned, after much hesitation, she said Father Leyden had ruined her. The mother assailed the daughter for her weakness. At last, in despair, the poor girl sent for the priest, and at his expense she was brought to the hospital of Dr. B. F. Colwell, at 3014 Calumet avenue, Chicago, where she was carefully treated. The priest, as a matter of course, denied the crime, and taking advantage of the girl's superstition and physical weakness, he secured from her a statement exonerating him from all blame for her condition, and charging a young man of Aurora with her ruin.

The priest had had every opportunity at the confessional to effect the ruin of the girl, but armed with her denial, he expected to defy public opinion. During the time he was effecting her ruin, in August, 1893, he wrote:

"Fear not, my dearest love, for I will stand by you through thick and thin, in joy and in sorrow. There is no one on earth I love and cherish so much as I do you, my dearest Steasea. It makes my very heart bleed when I am compelled to say anything to you but words of tenderness and love."

Her unsuspecting parents had urged her to go to the priest as often as he had sent for her, little thinking of the dangers to which they were subjecting their daughter. She began staying out until late in the night. Then came the death of the father, and then this wicked priest told the girl that unless she did just as he bade her she would forfeit all her money by her misdeed and would soon be in the poor-house. To clear his own priestly garments from the impending shame, he obtained the promise of a young man to marry the girl for her money. The time was set and the marriage license was procured: but "the nice laid plans 'o mice and men gang aft aglee." The marriage did not take place.

Shortly after this a dramatic scene was acted at St. Mary's Church. The great organ sounded, and the choristers were sweetly singing the processional music, when a shrill scream sounded above the heavy notes of the organ. The mother of the injured girl had invaded the sanctuary and wildly exclaimed to the priest as he approached the altar: "Keep down, you shall not hold services. You ruined my beautiful daughter, and no such false-hearted man can step into this sacred place!" The priest called for an officer, and fiercely resisting, the white-haired mother was led from the church, a prisoner.

"Oh, holy nature! thou dost never plead in vain.
There is not, of our earth, a creature
Bearing form and life, human or savage,
Native of the forest wild or giddy air,
Around whose parent bosom thou hast not
A cord entwined of power to tie them to their
Offspring's claims, and at thy will to draw them back to thee.
On iron pinions borne, the blood-stained vulture cleaves the storm,
Yet, is the plumage closest to her heart, soft as the cygnet's down,
And o'er her unshelled brood the murmuring ringdove sits not more gently."

Silence being obtained, this priestly hypocrite faced the audience and charged the Cummins family with a conspiracy to blackmail him; and, like Father O'Grady, he alluded to his ward as "a weakling." On Monday a brief statement was made in a newspaper; but, as usual with the secular press in such cases, the dramatic details of the scene in the church were not alluded to. The priest was served with a warrant for his arrest, charged with the paternity of the child. The poor girl confessed to a reporter that she had loved the priest, and would love him still, had he not thrown her over so ruthlessly. The priest tried to have the matter suppressed by the press, but it was so sensational that the news-gatherers would not yield. He said he had laid the whole matter before Archbishop Feehan, who had told him to "vindicate himself if he could."

The *Dispatch* says: "A home has been blighted. A fair life is shattered. The trust of a dead man is thrown to the winds. Two young women are borne down by a sister's shame. A mother's heart is broken. A congregation is divested of its confidence in a well-loved pastor. A supposed holy man is shorn of his cloak of righteousness. A taint is cast upon escutcheon that can but illy afford to give up its surface to anything but that which is fairest." Oh, shame, where is thy blush?

These outrages will not cease until a healthy public opinion puts its seal of condemnation upon a pernicious system of religion that demoralizes its ministers by making unnatural demands of celibacy upon them, that human nature has not strength to fulfill. "The Age of Reason" must assert itself, and the redemption of humanity must follow as surely as the night follows the day.

W. C. P. Breckinridge, the pious Congressman, the seducer of a friendless child, is making a stubborn campaign to get another term in Congress. The *Patriotic American* tersely says: "If Mr. Breckinridge, as a private individual, will perjure himself to accomplish the ruin of a trusting woman, he will not hesitate to foreswear himself to his constituents and country to obtain a personal end. A man cannot be a liar in private life and truthful in public office. Honorable, patriotic and moral legislation cannot come from a dishonorable, unpatriotic and immoral source. We neither need nor want such men as Breckinridge to make laws for the nation." Amen!

Rev. E. L. Southgate, of Lexington, says: "No decent Christian can afford to vote for this man."

At a meeting at Mount Horeb Church on the 6th of May, Col. Breckinridge "confessed his guilt and prayed forgiveness, saying he had repented and would live a new life in the future." After a consultation he was forgiven and taken into the church again. This is the second Kentucky statesman who has embraced religion in the past two months.

"When the Devil was sick,
The Devil a monk would be;
But when the Devil got well,
The Devil a monk was he."

At Springfield, Mo., May 6, the Revs. Higinbotham and Boltz preached that man was born pure and sinless; for such preaching they were expelled. Both sides held on to the church property, we are told, and the majority brought a motion for a restraining order to keep the "heretics" from using the church. The judge decided in favor of the majority.

The P. O. department will be called upon to decide whether the publication of the Breckinridge trial in book form is not "obscene literature," and as such liable to be excluded from the mails. The decision of the P. M. G. will be awaited with interest. Nothing equal to it has transpired since the Beecher-Tilton trial.

There is a novel and interesting instruction for the guidance of the clergy in the rule laid down by Bishop Vincent at the M. E. Conference of New York: "Between 8:30 o'clock in the evening and 1 o'clock in the morning, no minister ought to be seen on the street, unless he has been called to a funeral or something equally urgent." The theory of the bishop's precaution is to prevent "caviling tongues from attributing reckless dissipation to the clergy." Or, perhaps, prevent the "domestic ravages" that Rev. Talmage attributes to Spiritualism. Why not? The Pittsburg *Dispatch* thinks that "the experience of a secular people kept awake at two or three o'clock in the morning by the wild whoops of the clergy enjoying their liberty would be too harrowing for toleration." Because—

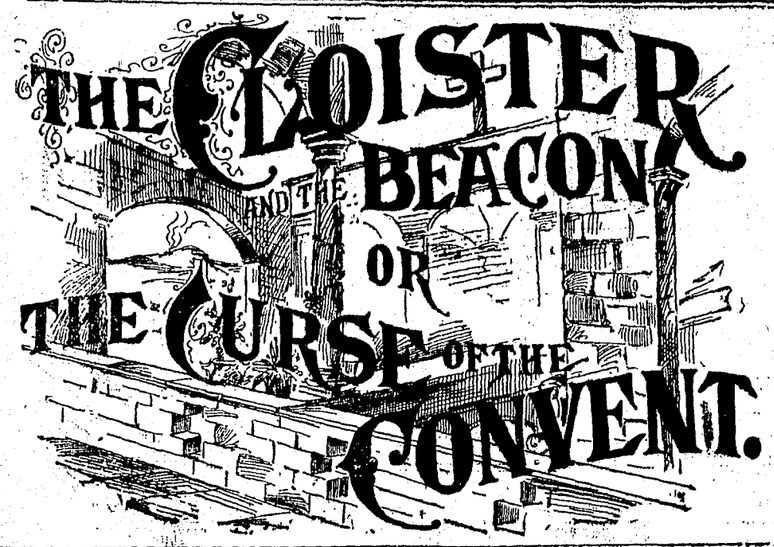
"The minister never swore before,
But had cause this time, you see,
He wanted to write it '94
And he wrote it '93."

Of the nineteen wives whom the great head of the Mormon church, Brigham Young, married, nine are said to be now living at Salt Lake City, Utah. The seventeenth wife, Amelia Folsom Young, who is now fifty-six years old, says that "the ill-feeling that has heretofore existed toward the Mormon church is fast dying out, and the people of Utah have learned to treat the Mormons as any other religious body." The Spiritualists can now take hope, Rev. Talmage to the contrary notwithstanding,

A pious, well-meaning lady, writing from Bevier, Mo., calls upon Gov. Lewelling to appoint a day of fasting and prayer in Kansas, "for the purpose of interceding with Divine Providence to remove the industrial troubles which hang over the country." She remembers, she says, when the Governors of Kansas and Missouri appointed such a day for the expulsion of grasshoppers, and it was so effective that she is sure that present evils may be overcome in the same way. Why not? Does not the Episcopal prayer-book give prayers for rain, prayers for dry weather, prayers for women in travail, etc? The writer remembers to have been compelled to memorize these dry platitudes under fear of punishment, when attending school in England.

C. H. MATHEWS.

New Philadelphia, Ohio.



CHAPTER XXII.

Isabel Seeks Refuge in Davington Abbey.

["The Night the Light Went Out" was a most remarkable story, founded on absolute facts as testified to by a prominent gentleman of this city. We commenced in No. 225 the publication of its companion piece, the scenes being laid in England. It is by Hammond Hills, of the *Agnostic Journal*, London. We are sure it will prove of great interest to our numerous readers. All new yearly or trial subscribers will get "The Night the Light Went Out" free.]

Cyvrangon, who attended Isabel to the borders of her demesnes, on the way advised her of many matters concerning the Kin g'sde-signs, and her own and her husband's welfare.

"And wouldst thou Roland de Brabancon should escape a tyrant's hate," he said, "thou must wear a semblance of forgetfulness, as though thou didst believe him dead, nor mourned too greatly for it; and wouldst thyself escape a tyrant's love, more terrible than hate, thou must quit thy manor, and without delay. Go to thy sister at Davington, for only in the cloister wilt thou be safe. Take, too, the vows of the novitiate upon thee, for, unguarded by such vows, King John would defy even the Church's protection. But, lady, let thy zeal end there; become a novice, for that perforce thou must; but, as thou valuest thy earthly happiness, oppose all efforts, all persuasion, which would make thee a nun professed. As thou valuest thy purity of heart, become no member of a sisterhood under domination of a faith which, compelling its priesthood to make the vow of celibacy, yet demand no vows of chastity. As thou valuest thy eternal soul's salvation, forbear to sacrifice thyself, thy youth, thy beauty, thy fortune, and thy pure womanhood upon the altar raised by vain, lascivious tyrants, upheld by greed and rapine, and dedicated to a deity who, if he be, as these same Christians say, infinite God, is daily, hourly insulted by his ordained priests, who describe him as a God of vengeance and a God of war, whose devilish thirst can only be appeased by blood and sacrifice and wrong, who for his own glory hath devised hell's torments on this earth, and hath sent willing executioners in the persons of his own chosen few—his Christian ministry."

"Oh! cease, Cyvrangon, I pray thee, cease," exclaimed the terrified Isabel, crossing herself.

"Forgive me," rejoined her companion; "my language is too forcible for gentle lady's ears; but I could not refrain from expressing the great horror with which I hear the Christian priest defame the god he calleth his. Even I, Cyvrangon, initiate of the mysteries of Nature and of Nature's god, would not offer to any deity another worships—false though I might deem that deity—the indignity with which the Christians insult their god. I, who doubt—nay, more, who disbelieve—in a personal Jehovah or half-mortal Christ, am still more just than they, his most rigid followers, for I do not blast his name. Lady, I would think better of the Christian creed did it portray its founder as a god of mercy and a god of love."

"Cyvrangon, thou dost not know our faith, our priesthood, ever teach of the great mercy and loving kindness of——"

"They tell thee, lady, that their god is merciful; they prove his mercy by his thirst for blood. They tell thee of his loving-kindness unto sinners; they prove his loving-kindness by pointing to a pit of flame prepared by him for his own children's punishment. They tell thee of the joy and happiness he hath prepared for the dissembling few; they prove its truth by teaching thee that happiness will be intensified canst thou but see a brother or a sister writhing among the damned. Lady, whoever be the deity, and be he true or false, I still will bow to the great name of God, and honor it too much to truckle to the Christian's blasphemy; for here, beneath the vaulted arch of heaven, I do proclaim the Christian slander of its god a lie!"

And as the prophet stood, with arm upraised, his words would have carried conviction with them to a less romantic heart than that which beat within the breast of Isabel.

With a sudden change of tone and manner, Cyvrangon said:

"Pardon me, lady, if fear lest thou might be induced to take the irrevocable step, which would forever rob thee of thy freedom and thy purity, caused me to forget thy Christian scruples."

"Fear not I will do that, Cyvrangon; while my husband lives I have a talisman would protect me from a thousand priests, and from a thousand nunneries; while he lives, no act of mine shall sever what God and the Archbishop have made one."

"'Tis well, for thou art rich in worldly treasure; thou wilt be tempted, lady."

Thus saying, the visionary strode in the silent gloom; and Isabel, with a heavy heart, entered the royal abode which claimed her as its mistress. That she was again in danger from the advances of the King she knew; and so, retiring for the few remaining hours of early morn to rest, she resolved, ere another night should fall, to make her way to Davington.

"Better," she said, "far better to dwell in seclusion, with a sister's love to cheer my path, than to linger here alone, ever alone, hoping against hope, waiting for the day which, much I fear, will never dawn for me."

But scant rest had Isabel, for well she knew she had been suffered to dwell in uninterrupted peace at Kirton only in consequence of the unsettled state of the times. The Druid's warning, combined with the knowledge that John himself was in the near vicinity of Kirton, filled her heart with dread, and convinced her of the necessity of immediate action; she, therefore, bade her retainers prepare to accompany her to Davington with all despatch. Scarcely had she done so when an edict from the King was brought her, bidding her withdraw from her retirement, and return unto the Court she had so suddenly quitted through the late primate's intercession. In three days, the monarch wrote, escort befitting the heiress of Kirton should be sent, when he charged her to be prepared to set out for Dover Castle.

"In three days," she murmured, "and John is even now in near proximity; what if he precede the escort?" and, stimulated by the prospect of this new danger, Isabel quitted with all possible speed her manor home, and, never loosening rein until she reached Davington, sought refuge within the convent's sheltering walls. Heaven help the stricken mortal who, flying from worldly danger, becomes entangled within the circle of the Church, caught in the snare which is bated by hypocrisy, and exposed to the "tender mercies" of the Christian ministry.

It was with grief the Abbess of Davington (for Frances had already, young as she was, been elevated to that high estate; but the reader must remember that Frances de Clere, when she became the Bride of Christ, brought a rich dower with her; and wealth, which is commercially so powerful a lever, contrives to hold its own even among such as have forsworn the world and Mammon)—it was with grief the Abbess of Davington heard that Isabel and De Brabancon had once more met; for she feared such interview would tend greatly to shake her sister's religious steadfastness, and she at once sought to dispel the hope to which Isabel still clung, that she should meet her husband yet again.

But all the eloquence of the sister, all the specious sophistry of the nun, failed to destroy the faith which lived in that young, trusting heart, and, living, had supported her through her career of sorrow.

So Frances professed to yield the point. She was not the only abbess who has assumed a virtue in order to gain a soul; and, willing for the time to suffer Isabel to nurse her hope, she ceased to argue on the subject, only begging her, for the sake of her immortal soul's salvation, to renounce the world and all its vanities, to relinquish all earthly ties, to be henceforth but in heart a wife, and to await within the convent the bright day when, all her troubles over, she should be again united to the loved one, only in a better land, and purified from that degrading sin to which fallen mortals give the name of conjugal fidelity.

Thus, under a sister's auspices, but one too pure and good to feel a sister's love, Isabel entered upon her novitiate.

One foot within the snare!

Scarcely had Isabel become a novice ere King John sent to Davington an imperious message, charging the abbess to yield her sister into his hands. But the usually gentle though firm nun, strong in the power she held by the dispensation of Providence, refused to comply with the King's command, asserting that she was responsible to Heaven for the soul thus placed under her care, to be qualified for entrance to the Holy Cloister.

The baffled monarch, beside himself with rage, at once committed the messenger to prison who bore the nun's defiance; and, maintaining his ill-fortune to be the consequence of having bathed in the Unholy Lake, he caused Peter of Pontefract to be brought before him, and accused him of having, by his black art, submitted his monarch to the "Ordeal of Hell;" for hell and all its host of devils he was convinced he saw on the night he became paralyzed with fear at Goeten's Quoit. It was in vain the luckless soothsayer protested innocence, and reminded the King that he had specially enjoined him to lay his hand upon the consecrated oak, for that the oak and tomb were both required to remove the Demon's spell. King John maintained that, instigated by him, he had plunged into the Devil's bath, and had come out a thing accursed. And, experiencing no spark of gratitude for the cure which had been effected—for the soothsayer's remedy had removed all traces of the leprosy—the monarch signed an order for his immediate execution; and Peter of Pontefract was removed by the guards and hanged within the Castle grounds of Rochester.

Left to himself, the tyrant muttered: "Isabel de Clere shall join my Court at Dover, even if I tear her from the sanctuary with my own hands. Fine odds, forsooth—a pack of cackling, bead-telling women against the monarch of broad England. Let prating priests jabber their Latin curses at me as they will; they cannot launch me deeper into hell than I already am through Innocent's vile interdict. He hath usurped my prerogative of kingly power, and shall I suffer him to step between me and my love? No; the Pope of Rome hath yet to learn John, King of England, fears neither priest nor devil."

CHAPTER XXIII.

The Holy Sepulchre.

"The lady crouches in cloistered shade, within the convent walls;
Renounced are all her fair domains, her castles, and her halls.
Yet oh! how oft the sad recluse will think on happier days
Of him who now for evermore hath vanished from her gaze.
'Oh! list, lady, list to the convent bell;
Forget the world in thy grated cell.'"

That song! it was Cyvrangon's. Ah! well the novice knew the strain, and deemed the Briton had brought tidings of her love. Her love! involuntarily she paused. "Oh! what have I to do with love," she moaned—"I who am a cloistered novice? and what is song of British bard to me, dead to the world as I must soon become—against my will, against my will—for I," and the hot tears welled forth, "I have not that sweet purity of nature which bids weak mortal yield earth's pleasures for the glories of self-sacrifice?" And then the weeping novice strove to close her ear to the music of earth, to listen only to the solemn chaunt of the nuns as they kept their lonely vigil in the cloister. In vain, in vain; Isabel de Brabancon had not, struggle to deceive herself how she might, entirely subdued her woman's heart or conquered her woman's nature. Isabel de Brabancon had attempted, but had failed, to make of herself a mere slave to follow, without one wavering thought, the rules of priesthood first invented for the glory of its faith—the death-in-life ordained in mockery of Nature's laws, the human sacrifice which is an outrage to the laws of God. All honor to such failure!

Again Cyvrangon's song pierced through the silent gloom, and Isabel, unable longer to restrain emotion, hastened to her sister's cell. Her sister?—no, the Abbess of Davington; for beneath that holy title the name of sister sinks to nothingness; the Abbess of Davington hath no sisters now, save only the sisters of the cloister.

"Thou shouldst not suffer aught of earthly hope to influence thee," she said, in answer to Isabel; "thine aspirations now should be only for the glory of thy faith. Let what will befall, it should not arouse within thy bosom one thought or one emotion."

"Ah! sister mine," responded the unfortunate Isabel, "didst thou but know the struggle in my heart; didst thou but know how I have striven to check each rising sigh—to repress each thought of him whom now I dare not love; yet who"——and a flood of tears almost choked her utterance, "yet who still loveth me!"

"Thy love! how different is it in its kind to mine," the Abbess sighed.

"Thy love!" said Isabel, "I did not know"——

"Thou didst not know I loved! Ah! sister Isabel, not mine the love fanned by alternate doubt and fear; but mine the certain hope! Not mine the love, one-half of sorrow and one-half of joy; but mine the promised bliss! Not mine the love depending upon mortal for its sustenance, seeking for mortal smile to fan its glowing flame; but mine the love of heaven and the shield of faith—the smile which cheers me on, the smile which is the herald of a glorious immortality!"

And the Abbess placed her hand upon her sister's brow with gentle, kind solicitude, and sought to assuage her grief. Then, as the recollection of her stern duties once more overcame the gentle ties of kinship, she drew back, and coldly said:

"Sister, learn to subdue thy erring nature; let thy heart be dead, henceforth, and suffer but the soul to survive within the polluted temple of clay."

Ah! then the Abbess, not the sister, spoke; and the weeping Isabel, immured, not from choice, but from compulsion, within those cloistered walls, shrank like a guilty thing beneath reproof from one who had not power to guage her suffering.

"Sister, how is it," she continued, "thou seekest to reject what I have been too thankful to receive? Why dost thou repine at a lot which I have found more blessed than any lot of mortal?"

"It is because," said Isabel, her rebellious spirit rising, "it is because thy lot is the lot thy free will chose—it is because thou wert by Nature framed for solitude. Thou hast thy choice; I have not mine! Thou art like the prisoned bird who hath never known how sweet it is to roam on freedom's wing; thou canst not judge the torture that prison is to me, whom circumstance hath fettered with an iron chain, but whose hope hath been to soar aloft, to traverse space, to gaze upon the arch of Heaven, and feel that in its vast expanse lay the only bar of liberty!"

"Sister, the offering which thy heart shall make upon the shrine of faith will be more acceptable that it hath cost thee suffering. Come with me now unto the chapel, for well methinks the time a fitting one for thee to view the holy tomb which stands within its center, and which thou hast not hitherto been permitted to see, save covered by the sacred pall."

And the Abbess led the way unto the chapel; when, motioning four of the sisters present, each took a corner of the linen cloth and raised it from the tomb, then noiselessly departed, leaving the Abbess and her sister alone by the sarcophagus.

"Thou now beholdest, sister, the great blessing which our order owns. Before Saint Mildred founded this holy abbey she was summoned in a vision to the spot. Being a devout woman, she obeyed the summons, and on a mound of earth where now the altar stands she, kneeling, watched from the morning's dawn till midnight, when a sheet of lightning cleft the skies, and the great miracle was wrought which hither bore that massive tomb; as light as bird on wing it floated through the air, and, passing gently over Saint Mildred's kneeling form, so near she almost felt the pressure, it rested on the spot where now it is, whence nor man nor time may ever move it. Then came a mighty noise as of a thousand cymbals clashing, followed by a voice like to the rushing wind, sonorous, deep, which sang:

'Mid the clashing of cymbals, the ringing of mail,
And the bray of the war-trump, to Palestine's strand,
O'er the foam-crested wave shall the warrior sail
To rescue God's tomb from the Saracen band,
The dark-browed Byzantine, the infidel horde,
Who have wrested great Calvary's tomb from the Lord.

They ride the broad billows, they scud through the foam,
With Labarum unfurled, and with armor bedight;
Hallelujah! for yonder is Christ's Holy Tomb,
Adorning the summit of Calvary's height;
'Mid tekbir scream, havoc, and carnage, they gain
Foothold on the mount where their Saviour was slain.

On, on press the knights of the Christ and the cross;
On rushes the Paynim with fire-flashing eyes,
Each pillar and temple, each rampart and fosse,
Is bristling with scimitars, guarding the prize.
And the war-horses snorted as wounded they lay
On the blood-spattered sand, 'mid the carnage that day.

Ah! the cohorts lie low upon Calvary's strand,
All wounded and mangled and trampled in gore,
Yet the Cross that was planted by Tankred's mailed hand
But the tomb of the virgin-born Christ, saith the Lord,
Flames high o'er the fray in the welkin's wild roar.
Shall never for Cross steeped in blood be reward;
And the tomb of the virgin-born Saviour, God's son,
Shall never by Orient Crescent be won!

For the white, heavy stone of the tomb is uprent,
And flows, as blood flows 'neath the edge of the sword,
The red blood of the Christ on Gethsemane spent,
And the marble's upheaved by the arms of the Lord.

Hallelujah! rejoice! with miraculous sweep,
From the sands of the East o'er the cavernous deep,
The sepulchre rides on the wings of the blast,
To the God-hallowed shrine of Saint Mildred 'tis cast.
Hallelujah! rejoice! and belaud to the skies
That fane where the tomb of the Saviour lies.

After the Abbess had recited, in clear, impressive tones, the legend of her order, she fell upon her knees beside the Holy Sepulchre, motioning Isabel to do the same. For a long time they knelt in silent prayer. At length Isabel, who might not speak or move while the Abbess remained prostrate, found her attention arrested by hieroglyphics on the tomb, which she observed were Celtic; and, hardly knowing how to restrain speech until the Abbess rose, she profited by her knowledge of the British tongue by in part deciphering their meaning. When permitted to break silence, Isabel impetuously exclaimed:

"Sister, sister, thou hast been deceived; this is not the sepulchre of Christ our Lord; it is a Cymric tomb."

Overwhelmed with astonishment at Isabel's blasphemy—for blasphemy of the most flagrant order she believed it to be—Frances lost for a time the power of speech and motion; and Isabel, continuing, said:

"Here, traced in Celtic characters, is recorded the death of King Cunobeline, the date the year 16, Cunobeline, sister, was a Briton, an upholder of the Druidic faith. He had no knowledge of that great light which just had dawned, and which has spread its blessings to our hearts. Abbess, we desecrate the Christian faith by kneeling at his shrine. Believe me thou hast been deceived; for, though I may not trace all of these mystic signs, not being a skilled translator of our country's ancient tongue, yet do I something know of Celtic characters, and more than most in this our age may do; and I have spoken truth"——

"Sister, thou hast spoken falsely!" said the Abbess, regaining self-possession. "The something thou dost boast thou knowest of mystic signs, that something I call sin; and, if thou art not skilled in ancient tongue, why thou art skilled in blasphemy."

"Nay, sister, speak not thus!"——

"Be silent! I am Abbess here, and, wert thou nun professed instead of simple novice, I would submit thee to such penance as might wash thy sins away. I must trust that penitence may atone for the most blasphemous speech that ever has been uttered within these holy walls. Sister, thou must pass the night alone within this chapel, and neither food nor water shall be given thee."

"Nay, Abbess, not alone," shrieked the affrighted Isabel; "thou dost not—cannot mean it. Oh! I shall die with fear."

"Sister, I have said; and better were it thou should die with fear than live to brand as false the Church's holy records."

"Oh! Abbess, I knew not that I had sinned. I will do penance, but not here, not here alone; I cannot bear it. Oh! would that I had never learned one word of British tongue."

"As many an erring mortal hath wished before thy time, and will do after. We are forbid to pluck the fruit from off the Tree of Knowledge, and he who disobeys must bear the consequence. Are not we told that priests alone should seek to penetrate the past, and only they because they are our guides, and any knowledge which they do not teach is sinful knowledge; that thou knewest, sister. I cannot withdraw my mandate. Here thou must remain."

"Oh! but I fear! That tomb—oh! cover it! I cannot live and gaze on that all through the darksome night!"

"Thy fear will purify thee, sister," said the Abbess calmly, as she turned to quit the chapel.

"Sister, sister, by all the joys our early childhood brought us, when we were twins in heart as well as twins by birth, let not thy holy office turn thee into stone! I dare not stay—oh! by the memory of our mother's love, condemn me not to pass the night within this gloomy vault—alone, alone! Frances, Abbess, it is thy sister pleads, thy only, thy twin-sister!" And the weeping Isabel upon her knees was clinging fast to her Superior's robe.

And the Abbess—was she stone? Ah! no, a tear was in her eye, and struggling in her heart was all a sister's love so long repressed by her pure Church's rigor. But she was an Abbess, and she might not yield. Condemn her not; her sufferings, though calmly borne, were as great as those of Isabel. As soon as she had repressed emotion she said:

"Thou again forgettest that I own no tie of kindred; I have no sisters, save only the sisters of the cloister. I am the Bride of Christ; I would thou wert so too. I tell thee that thou must remain. What is thy fear to me? I have thy soul to save!" And the Abbess slowly passed from out the chapel, locking the door on Isabel.

With a shriek of despair Isabel cast herself upon the chapel floor, and in distracted accents cried: "I shall be mad ere morning; what if, in the darkness of the night, a dead man come from out that tomb, and clasp me in his cold embrace. Oh! am I in the vault of death, or do I live? Oh! reason, reason, thou art tottering on thy throne!"

"The lady crouches in cloistered shade, within the convent walls;
Renounced are all her fair domains, her castles, and her halls;
Yet oh! how oft the sad recluse will think, on happier days,
Of him who now for evermore hath vanished from her gaze.
'Oh! list, lady, list to the convent bell;
Forget the world in thy grated cell.'"

That song! it was Cyvrangon's and hope once more animated the breast of Isabel.

"Cyvrangon," she cried, "Cyvrangon, now redeem thy promise, and teach my heart to break."

Even as she spoke a packet—whence she knew not, but well she knew from whom—fell at her feet. To open it was the work of a moment.

"Lady," the letter ran, "fear nothing. I saw thy danger recorded on the scroll which is the roof of freedom, and have provided for thy rescue ere the shades of evening fall; and while the daylight penetrates thy prison thou wilt not, for thou art brave, suffer fear to encompass thee."

And the Lady of Kirton banished her terrors, for she knew she would be released ere night and danger should together fall.

(TO BE CONTINUED.)

Lily Dale as a Health Resort.

TO THE EDITOR:—There are so many inquiries concerning Lily Dale as a health resort, that I have decided to answer through the columns of your valuable and widely-read paper. I have been resident physician here during the last seven years, and therefore have had abundant opportunity to know something of the sanitary conditions of the place. I have practiced in several States of the Union, including world-famed Florida, yet have found no place so admirably adapted to the needs of summer health-seekers as Lily Dale. Lying at an elevation of over 700 feet above Lake Erie gives us what might be termed a mountain air, while the water clear as crystal, pure, and almost ice cold, has medicinal properties, and acts as a tonic, producing appetites that serve the butcher much better than the doctor. Patients representing almost every variety of disease—pulmonary, cordial, hepatic, neurotic, arthritic, etc., often find relief here without the aid of a physician. A new health feature has been lately added to the place in the form of a sanitarium, Mrs. C. L. Todd, proprietor, who gives salt and vapor baths, and other treatment under medical direction. Add to the above a natural scenery that hints of Switzerland and Italy for picturesque effects and Lily Dale can be truly recommended as a National Mecca, which it is fast becoming.

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The whole universe in all its modifications is ever in a process of change. This change is visible to us in proportion to the keenness of our perceptions. It makes no difference to us whether the change has actually taken place in the outer, or whether our searching for truth for five, fifteen or twenty-five years has brought about a change within ourselves in our perceptive faculties.

It is not that we have discovered a new adjustment of the truth, but that we have come into new relations with the truth. It may be expressed, perhaps, by saying, "that our alignment has become more perfect on the spiritual plane." Being thus in harmony, the vibrating force can be transferred to us more readily and fully.

The unfolding of truth is a constant process. It is like the building of the coral reef, a little every hour, in a thousand different directions, and the work of the microbe at last reaches from the rock-ribbed floor of the ocean to the upper surface; so, little by little, all men who live are gathering, hour by hour, minute by minute, that which shall give firmness and roundness to their whole character. Again, it is often the habit of those who hear the different shades of opinion expressed, or diverse ideas upon any particular point, or the theories that must follow different points of view, to feel that because the last speaker advances something entirely different from what they had thought, or from what they had received from some former teacher, that they must embrace as authority that which was last offered.

Men are not chameleons; they are not expected to change their opinions as the little lizard does its color, to correspond with the hue of the last object it may be in contact with. Because A puts forth a certain statement, and B offers an opposite, it does not follow that either is wrong. They may be viewing the same object from diametrically opposite standpoints. Wars have been fought, hundreds of thousands of lives have been sacrificed, because some men maintained the doctrine of free-will, and others were equally strenuous that there was only predestination. These two classes were both correct. It is not necessary for our argument that we go into any explanation of this assertion; but if I stand at the right hand of a statue, I see the right hand, arm or side. If I go to the left side, I see the opposite hand and arm. These are over against each other, and both belong to the fullness and perfection of the whole statue. The contrariness does not exist in the thing, but in our idea of it. If we tell you of certain conditions and things existing under the law of the spiritual, and another man tells you of those existing under the law of the physical, they may seem to be opposed to each other, but it is in the seeming only. Even when you listen to him who, earnestly and candidly, puts forth his own experience or ideas of that which has come to him, in the living, it is not for you to receive it to the exclusion of all else that you have matured and accepted as reasonable within yourselves; neither is it necessary that you build up a wall of dissent. He who speaks earnestly within himself, to himself; bears the stamp of truth so far as his perception is capable of receiving it. He carries you to a certain point by the strength of his conviction, but if it does not become conviction to you, it is not necessary for you to retain it as a part of your mental furnishing. It is not necessary that you deny, but simply hold it as not proven to your own self. This is the condition in which those who are seeking truth are constantly being placed. That what is being given out may confirm that which has come from other sources, or it may fill in gaps, which until that time have been simply assumed as filled. This is true also of the spiritual conditions of revealment. In this only the prominent points are sketched. If you have examined a plan of a building upon paper, you found a number of straight lines, of angles, and of certain dimensions. To the unpracticed eye it conveys very little information; but to the builder's mind there comes a picture, not only of the outline plan, but of the whole building, from the corner-stone to the cornice, with all the interior finishings and decorations. The same is true of the details of whatever thought spirit force impresses upon those who dwell within the range of the visible.

Along the materialistic lines, and along the lines of metaphysical development and unfolding, there often comes confusion. They who have power to see beyond the veil, but lose the perspective of time. A picture drawn correctly in perspective follows a certain sequence, in its order, because time measures distance, and those who see into the invisible, cannot always tell, unless their attention is particularly called to it, whether the stream flows in one direction or another; or whether there be an end or a beginning. That which is, has been; that which is, also will be. The civilization of the world, as has been stated again and again, did not come from the East, but from our own continent, when the glories of Atlantis, city and continent, made themselves the beginning and model of all future civilization, leaving traces in Egypt, in Chaldea, and in India. The thing you call civilization is the result of the surplus energy developed in the conquering of a new country. This expended itself in wave after wave, until it reached India, and there that which has repeated itself upon your continent took place thousands of years ago. The same vigor, the same spiritual dominance left behind it traces as we find them today in the marvelous cities, palaces and temples of that country. It was necessary that the rawness of the physical should be met by the overpowering force of the physical, urged on by spiritual conditions; that was a part of the discipline of the race. It passed on, reached the point where spirit dominance had achieved, and where it began to look for new worlds to conquer. That which happened to the race then and there is taking place now here; it is physical against physical, and they who, seeking knowledge from the conclusions of the East, suppose it a necessary condition that the Eastern methods must also be transferred, err most vitally. The wave of energy is passing on, and in a shorter time than our brothers of the far East were able to accomplish, shall you who dwell upon this continent reach the same point of development, in the same number of progressive steps. But you will bring to this point greater staying power, more vigorous activity, and more oneness of the whole. It is but the flowing and the ebbing of the tide.

It is inglorious to flee from your enemy, and the achievment of those who are fighting the battle of your civilization; they who seek the true path amidst the rush and clash of contending elements shall attain for themselves spiritual insight and potency, thus winning glory that even an Atlantian might desire. He who wins glory, caring not for it personally, wins it for his race, wins it for the whole.

No man living could dispose of a single atom of his body without being less than the Creative Idea, and thereby becoming imperfect. No single atom of all the universe can be dispensed with, without impairing the wholeness of the One. Not one single atom of man's body could be destroyed without injuring the perfection of the One Itself, for in the perfection of the Creative Thought there could be no surplus. Then, every single atom, every aggregated atom, is absolutely necessary to the wholeness of the One, either on the physical or the spiritual plane. There can be no one-sided dependence, and the interrelation between man and the One is exactly balanced.

Your wise men have no difficulty in understanding and believing that the law of action and reaction is true; but when the same law is extended to the spiritual condition, they are lost. If I am bound to another, then that other is bound to me, in exactly the same proportion, whether it be an equal, an angel, an archangel, or hierarch, or the One Itself. And at the same time, we cannot, must not, forget, that the part can never equal the whole, and therein lies the supreme condition of the One who is the sum of the All. Because of this action and reaction of the spiritual force, so constantly visible, every individual has his influence, to a greater or less degree, upon every other individual. The power that acts constantly is the spirit force which binds, holds and guides under all conditions, circumstances and times. He who forgets not to acknowledge spirit power and force is wise.

A Word for Mrs. Emma Hardinge Britten.

TO THE EDITOR:—I cannot forbear to lift my voice in protest, after reading Mrs. Britten's letter in your issue of May 5th. It seems to me suicidal for American Spiritualists to refuse, by neglecting to send in their names and money, the great help which her great work will be to Spiritual literature, and it seems a poor repayment for one who has given her whole life for the benefit of the cause, and is perhaps more competent than any other individual to compile such a book—a book which in time to come will be priceless to Spiritualists. Cannot an effort be made to assist in the publication? I believe that if one good, stirring, energetic person would take hold at the coming camp-meetings—one in each camp—enough subscriptions could be obtained to warrant its publication this present year. I do not write this because I have any axe to grind by the publication of this work, for though a life-long medium and possessing occult power from infancy, my name or experiences do not appear in her work; but mediums are human, and like the rest of humanity, feel, after a life spent for the advancement of the cause, that Spiritualists ought to do a little to show their appreciation. Spiritualism would be a philosophy unknown were it not for its mediums, and I think, at the least, the duty of Spiritualists should be to cheer, encourage and uplift, by every means in their power, those who have given up friends, society and ambitions, to become instruments for excarnate intelligences to manifest and prove to the world immortality.

But aside from this, if Spiritualism is to be, as we believe, the religion of the future, can you not see how necessary it is that the generations to come should require proof concerning its beginning? And it seems to me this work would be a very bible—a holy book—to the Spiritualists of the future.

MARY B. BINGHAM.

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A NOTABLE EVENT.

At the Home of an Artist Spiritualist.

A SPIRITUAL PICNIC.

TO THE EDITOR:—The Springfield Ladies' Aid Society, with a large contingent of sympathisers, went to Suffield, Conn., on the 2nd of May, at the invitation of Mr. Willis Adams for the purpose of celebrating an important event in that gentleman's history. Mr. Adams' is a long-time Spiritualist and medium; he is also an artist of rare merit, and his fine paintings have attracted much attention and favorable mention at various exhibitions in Springfield, New York and elsewhere. He has traveled and studied in France, Germany and Italy, and with the aid of his spirit guides bids fair to make a national reputation.

The event that was celebrated on the 2nd of this month was the first anniversary of Mr. Adams' complete possession of the old homestead, the house in which he first saw the light of day. The fine old estate passed into other hands in his boyhood, and for years it has been the aim of his life to redeem the home of his fathers. His tenacity and persistence, aided by his brush, was at length crowned with success, and the dear old place with its hallowed memories is again restored to its proper ownership.

During the years of toil and effort the spirits assured Mr. Adams that he would be successful, and revealed to him their desire to make of this place a spiritual center, a healing institute for mind and body. They have prophesied great things for the future and the literal fulfillment of their past predictions inspires great confidence in that which is to come.

The old homestead is delightfully located, commanding an extended view of the Connecticut River and valley, and is high enough to avoid all danger of malaria.

The house is filled with specimens of Brother Adams' artistic work, both in oil and water-colors. The gem of all, however, is the *sanctum sanctorum*, or "spirits' room," which only an artist could design or describe. Hung with delicate draperies, lovely paintings and specimens of art and vertu gathered from various parts of the world, it gives even the most unimpressional a feeling of devoutness and spirituality.

Some eighty or ninety guests honored the occasion with their presence; among them were delegates from Hartford, Poquonnock, and other adjacent towns. The day was most delightful, and after partaking of a bountiful repast in picnic style, appropriate exercises were held on the lawn, beginning with a number of vocal selections by the Musical Club of the Springfield Society. A very feeling and touching address by Mrs. Holcomb, president of the Ladies' Aid, was followed by appropriate and witty remarks by H. A. Budington, speeches by the writer and others.

Then followed the ceremony of planting a beautiful rock maple by the ladies, in which each one wielded the spade in turn with a degree of grace and skill that was a revelation to some of the "lords" who viewed the operation.

The tree was dedicated with appropriate remarks by Mrs. Holcomb and the Indian control of Mrs. Dowd.

Many of the guests remained during the evening to hold a circle in the *sanctum*, which was marked by excellent results. All who participated during the day departed feeling that it was good to be there, and filled with bright hopes for the future of Brother Adams and his spiritual objects and efforts.

W. F. PECK.

A Spirit Painting.

TO THE EDITOR:—I was fortunate enough while traveling in California, last winter, to meet Mr. Campbell, and at once asked him to make an appointment for a sitting. He told me he was leaving San Francisco next day, but if it was agreeable to me, he would sit for me at once. It suited me better then than any other time, so I gladly accepted his offer. He sat at a simple pine table, with four slates, a porcelain, and a vessel of water, a towel and some paints in a small glass. After washing and drying the slates and thoroughly examining the porcelain, I thought if anything comes I shall never doubt again. Mr. Campbell and I banded the slates securely, and I held one of them, while he held the other; and I most positively affirm they never left my hands, neither could Mr. Campbell have painted them had he desired to do so. While I held the slates myself, Mr. Campbell was entranced and gave me some of the most beautiful and satisfactory tests I had ever received. After sitting about thirty minutes, Mr. Campbell desired me to open the slates, and to my great astonishment and delight I saw on the porcelain a beautiful bunch of "tea roses," which were my husband's favorite flowers, and some delicate maiden-hair fern; on the slate I received a message from my husband, who had passed over a year ago, and also messages from other dear friends—all messages of a bright and spiritual order. To say that I was delighted does not fully express my feelings. I showed my picture to a friend, who suggested I should take it to an art store and see what I could get a match piece painted to it for. The proprietor said it could be done for about twenty dollars. Having paid only a quarter of that sum for it, both myself and friend felt satisfied in relation to it and its production. I was delighted with Mr. Campbell's gentlemanly manner, and have every reason to be grateful to the "Spirit-world" and to him as a medium through whom our loved ones can manifest unto us.

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SPIRITUALISM, ITS WORKERS.

As Seen by the Veteran Worker, Will C. Hodge.

Presuming that anything relating to the growth of Spiritualism is of interest to all lovers of the cause, and especially so to the readers of THE PROGRESSIVE THINKER, I will give to your readers a few items of interest gathered by the way. After leaving Rochester, Ind., I spent a few days in your city, and then went to Beloit, Wis., for a visit with oldtime friends. Notwithstanding the fact that this town is one of the strongholds of orthodoxy, there are many who are interested in the new gospel, and are honestly and conscientiously investigating its claims. While there is no public demonstration, still the leaven is quietly working, and will in the near future produce good results. Going from there to Waukesha, the city of springs, I remained a week with Dr. T. Babcock, who is now permanently located at that place, and who has assumed charge of the Andrews House for the season. The doctor is one of our very best magnetic healers, and though very quiet and unassuming, is doing excellent work in removing the diseases to which the mind and flesh is heir. There are a few earnest souls here who are rejoicing in the knowledge which Spiritualism affords, and one lady who bids fair to develop as a fine medium for physical manifestation. From there to Milwaukee, where for two weeks I have been the guest of Prof. A. B. Severance, the noted psychometrist and well-known all-round reformer. It is pleasant to note the fact that he is kept busy, and that his power as a psychometrist has not waned, but on the contrary his work in that line is constantly increasing and is giving great satisfaction to his numerous patrons. Here we had the satisfaction of greeting and hearing for the first time the veteran worker, Bishop A. Beals, who closed his engagement with the First Society on the last Sunday in April. His work in Milwaukee was beneficial to the society and the cause he represents, as well as a credit to himself. Dr. H. T. Stanley has for some time been running an independent meeting in Lincoln Hall, after which they were organized as an auxiliary society of the National Association. The society has discontinued their meetings for the season, with the intention of reopening in September. Dr. Rothermel, who has been laboring here for the past four months, intends to depart for Colorado in the near future. While here he has had great success in his line of work, and he has made many friends who will gladly welcome him on his return next season.

The First Society, under the able supervision of President H. C. Nick, has continued to flourish in spite of the malcontents, and a division in the ranks, and their hall is filled each Sunday night with an earnest and intelligent audience, many of whom are new investigators of our philosophy. I am engaged to occupy their platform for the month of May, and if the attendance and interest manifested the last two Sundays is any criterion, the work for the month will prove an unqualified success. Brother Nick and other officers of the society are entitled to great credit for building up a society in the face of opposition and many discouragements, and it must be a source of gratification to themselves and the friends generally that they have succeeded so well. At the present writing I am stopping with Bro. N. L. Kneeland, at his elegant home in Wauwatosa. He has for many years been an ardent Methodist and prominent in that denomination, but through the philosophy and phenomena of modern Spiritualism, he has become an earnest worker and supporter of our cause. He is a member of the Milwaukee society, and finds time to attend the meetings, though living seven miles distant from the hall.

There is nothing discouraging in the outlook for Spiritualism; on the contrary, there are many signs of progress and much to cheer all earnest workers for the grandest truth ever given to mortal man. I am open for engagements for the month of June and the fall and winter months, and would be pleased to correspond with societies desiring an inspirational speaker, and will make terms reasonable as possible.

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SATURDAY MAY 26, 1894

Slightly Veneered Paganism.

"The Sacred Scarabs. A Queer Jumbling Up of Christian and Heathen Symbolism," is the head-line title to an article in a late issue of the *Cornhill Magazine*, an English publication of great merit. Such revelations of the deep past give great force to the opinions of scholars who have directed special attention to the subject, that the Christian myth is but a survival of ancient paganism. A crucifix—a cross with a human body on it, 1750 years before our era—is mightily suggestive that the biographers of Jesus made heavy drafts on ancient Egyptian monuments for the facts they wove into their story. We quote:

"One of the most interesting exhibits in the museum of Ghizeh is the jewelry of Queen Abotpou, of the seventeenth dynasty (say about B. C. 1750), taken from her majesty's person when her mummy case was opened by Mariette Bey. Among the most beautiful objects in this very ancient collection is a gold chain or necklet, with a scarab pendant as its central ornament."

"On the other hand, if the kings had their names engraved on sacred beetles, the sacred beetles in return gave their names to mighty kings. The very word for beetle was so holy that it enters into the composition of many royal titles. Just as elsewhere great princes describe themselves as lions, or wolves, or bulls, or deerhound, so in Egypt they described themselves as beetles of the sun god."

"Strange to say, some of the latest scarabs bear Christian emblems. Several of them are inscribed with the cross, and one in Mr. Loftie's collection is adorned with a well-marked crucfix. This queer jumbling up of Christian and heathen symbolism may seem incredible to those who do not know Egypt or early Christian art, but to students of the first few centuries of Christendom it is no isolated example. In the Ghizeh museum there are many other works of the transitional period quite as strangely mixed as these—paintings with the ankh or crux ansata, the symbol of immortality, combined with the veritable Christian cross: emblems of which it is hard to tell, at first sight, which are heathen and which Christian; Madonnas that can hardly be discriminated from Isis with the infant Horus, and Isises that fade off by imperceptible stages into Madonnas and Bambinos.

"The fact is, scarabs had been buried with corpses in Egypt for centuries until they had become, as it were, part of the recognized ceremonial of burial; people no more liked to dispense with them as marks of respect to the dead, than our own people would like to dispense with plume and mutes, and all the other wonted accompaniments of Christian burial. So, when the Egyptians felt they must adopt the new creed instead of the old, they endeavored to Christianize and convert the scarab by inscribing him with a figure of the crucifixion, just as the priests in Brittany have Christianized and converted the old heathen standing stones by putting a cross on top, to which the modern worshiper now, nominally at least, directs his prayers. There is more of this substitution everywhere in Europe than most people suspect; a large part of what passes as modern Christianity is nothing more than very slighly veneered antique paganism."

His Place Obscurity.

In the interest of good morals our sympathies go out to the people of the Ashland Congressional district of Kentucky, who held a mass convention, largely attended by women, on the 14th inst., and solemnly protested against the re-nomination of Col. Breckinridge for a seat in Congress. He would be the gainer were he to voluntarily pass into obscurity. His prominent position in church circles, the leader in the attempt to close the World's Fair on Sunday, the leading church attorney for the prosecution of Prof. Briggs for heresy, the silver-tongued orator on a hundred festival occasions, the special favorite among the ladies of the church, and then the flagrant character of his offense, should induce him to humble himself in "sackcloth and ashes" and retire from public gaze. No election by the people can whitewash his character, and give him an honorable position in social circles.

Rich and Racy.

Even Universalists have their heretics. The other day, at Englewood, in the Church of Our Father, the occasion a session of the Women's Association, Rev. P. A. White, of the Stewart Avenue Church, in the course of his address said:

"In my opinion, we have not had enough of Buddhism, Brahmanism, Emerson and Garrison. Much has been said regarding the growth of Universalism. The reason that the world does not embrace Universalism is that the denomination is not in touch with the times. The trouble is that when we meet there is too much twaddle about the faith of our fathers, and this loyalty to ancient creed is nonsense. In these days of advanced thought we must step out of the swaddling-clothes that were put upon the Universalists of three hundred years ago. I, for one, am not willing the denomination shall dictate to me what I shall preach. If we are going to gather in the brainy men and women of to-day we must make our church a creedless one, in a measure. We will not only have to change the statement of our belief, but follow different methods."

The account of the affair continues:

"Dr. J. S. Cantwell, editor of the *Universalist*, arose. Looking straight at Mr. White, he said: 'You have no means of knowing how mad some of us are. It is only by the grace of God that is in us that we have been able to endure what you have said. I have expected for some time to hear such sentiments from those same lips.'"

Now that is quite too funny for anything. The Universalists have been recognized as the heretical sect, *par excellence*, for a hundred years. Col. R. G. Ingersoll acquired the art of "kicking hell" while he was a member of that denomination at Peoria, in this State. But heretics are bobbing up everywhere. Says the couplet:

"Fleas have other fleas to bite 'em,
And so on, *ad infinitum*."

Next the Agnostics, who war on all creeds, will generate a hybrid species, and they will be branded heretics. How long before Spiritualism will develop a class whose tendency will be to subvert the true faith? The Catholics first borrowed this Greek term to designate those who did not acknowledge their teachings, but it has expanded with the growth of sects until it now seems to mean any person who is more liberal in his religious views than another.

The God Question.

If our orthodox readers are distressed because of the discussion of the God question in these columns, let them be content with our Federal Constitution as the fathers made it, without constantly trying to change it in the interest of sectarianism. The old instrument has served this country pretty well for more than a hundred years. It has advanced us morally, socially, politically and materially as no other nation. It has effaced the damning disgrace of chattel slavery, which our Christian ancestors imposed on the country. If let alone, with advancing knowledge, it will banish intemperance; but never while full faith is placed in an "infallible bible," believed to be inspired of God, and that God teaching the use of intoxicants, to those of a heavy heart saying: "Let him drink and forget his poverty, and remember his misery no more." Prov. 31: 6, 7. "Thou shalt bestow money for whatsoever thy soul lusteth after: for oxen or sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth." Deut. 14: 26. "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." I Tim. 5: 23.

The wisest course for sectarians is to be content with the organic law as it is. The more these impractical questions which have been formulated into creeds are discussed the more obnoxious they become. Human governments are made for humanity. If God is too feeble to make and enforce laws for his own protection, it is well to let him pass into innocuous desuetude.

Where God Dwells.

Photius, who is represented to have lived and wrote near the close of the ninth century, and who, professedly, catalogued the various Greek classics then reputed to be in existence, Prof. Johnson shows was a Basilian monk who lived but little earlier than the fourteenth century. Photius suggested that the angels do not inhabit heaven: that their home is on the earth side of the firmament; that Christ, rising from the earth, passed through this blue vault, and entered the one above; that this upper region is "the kingdom of heaven," where God and the saints dwell. Ambrose and Basil, Prof. Johnson states, taught substantially the same.

The firmament, with the ancients, was that arch which seemingly bounds vision and which the telescope has removed to infinite distance. But it was a real substance long enough to build the popular theology on the baseless fabric; while hell was under the earth, and accessible through the volcanic openings, which revealed living fire, and emitted a sulphurous odor.

"It is the Lord."

"Three times, and always on Sunday," said the Rev. Talmage, on the 13th inst., while the fire was converting into smoke and ashes the great Brooklyn Tabernacle, and adjoining buildings, with full $2,000,000 of mostly untaxed wealth! "It is the Lord," said the blatherskite, "Let Him do what seemeth good in his sight." How good of the pulpiteer, to let the Lord have his own way. "Three times and out," used to be a boyish aphorism. Three costly churches, built in rapid succession, and all destroyed by God, should suggest that the Great Ruler of the universe does not appreciate the puny structures which churchmen rear for his dwelling-place, though stones are brought from Jerusalem and are built into its walls to add to its glory.

THE LOWER CRITICISM.

It is Carefully Analyzed

And Its Correct Status Defined.

BY COL. R. T. VANHORN,
Of the Kansas City Journal.

PUBLISHED BY SPECIAL PERMISSION.

They say man is the reasoning animal. Is he? That question is, sometimes at least, debatable. A pig that carries a straw in his mouth to make a bed a few hours before a blizzard begins to blow is said to possess "instinct," and the beaver who fells trees, makes a dam, constructs lodges, etc., is credited with a higher instinct. Some men are straw-gatherers and some are hydraulic engineers—comparatively. It is sometimes a question whether after all the difference between the higher and lower is but one of degree. There are millions of men teaching science who could not with the same tools used build a beaver village.

This comparison forces itself when man begins to exhibit himself as a world builder. And the average man is nothing if not a builder of suns and planets. This average man, who gravely tells you how this world of ours was made and how it is maintained, could not, if his life depended on it, put in and harvest a successful crop of potatoes. Is this what you call learning?

We have been reading lately a controversy between two very able men on the origin of things—a lawyer and a chemist—and somehow this instinct illustration suggested itself. The one says everything is "governed by law." The other says "there is no such thing as a law inhering in nature as an infinitude; no such a thing as a natural law or law of nature." Now, some people will see here a direct radical difference, but both are correct—from their respective outlooks. Both are protecting themselves from the rigors of climate, but one uses straw, the other builds a dam and a lodge. The lawyer calls order "law," the chemist calls it "polarity." It is very funny to hear a man apply Blackstone's "rule of action" to cosmic order, yet he can't conceive of it in any other light. The chemist, on the contrary, may have never looked into the black letter lore, but having been watching the arrangement of particles in the uniform lines of crystallization he calls that phenomenon "polarity."

Now, law in its application to human affairs is a thing of dictation, or of agreement—authority or legislation—its very essence being control. In that sense it is nonsense to the chemist, while wisdom to the lawyer. This is the etymology of law, and it is forcing the argument to apply meanings that have been ascribed to the word by those who had no other to express their idea of uniformity in nature. Since chemistry was born a new word, "affinity" or "polarity," better expresses the same idea to specialists in that department of knowledge.

We had, long before "law" was born, "dogma"—that "created" all things as a matter of caprice or to be doing something on the part of a "creator," and thus nature, or cosmos, or the universe, was planned out on a sort of quarter-section system, and so regulated. This was the "law" stage of cosmogony. Later has come the advanced concept of this department, and it is called evolution. But all are methods, like the straw and the dam, to reach a common purpose—or use—to account for what is.

There is one limitation to all these—a dwarfed conception of the infinite. An idea cannot be expressed without the use of a sign, a symbol or a word, and we are inclined to subordinate the idea to the word. We say God, and then think of God as a lawgiver or a builder or a maker of things, thus dwarfing the infinite to our limitations. This is the natural tendency of the lawyer, to whom the creator is a higher being than to the miracle thinker, yet not so high as to the chemist. We use the term chemist, preferably, because in the domain of form-life chemistry is first. Still, thinking in all departments is hindered by the anthropomorphic concept of the creative power. The effort of modern thought is to rise above these disabilities.

What can be more lame than the attempt to reconcile these childish conceptions of the origin of things with the facts of modern knowledge? The child feels that the cause or author of nature is beyond measurement, yet we continue to use its fables as "inspired wisdom." The story told the questioning child that his new sister was found in a hollow stump satisfies him for the time, but not for all time. So the simple tale of the creation of man and the world he lives on sufficed for the infancy of the race, but to call it the story told by the creator is like the stump story when the second generation had to be accounted for.

This apology of science to dogma makes common sense nervous, and belittles the creator and the created both. It is the lower criticism. The "six days story," as the symbol or a dramatic presentation of the primitive innocence of men, or an allegorical representation of the progressive order of natural unfoldment, is a beautiful thing. But when it is made to be a "revelation" from the Creator, misleading mankind for ages and ages, only to be read by a new key found by a man named Darwin, and is now to be read by an infallible interpreter named Spencer, it is taxing intellectual patience to the very limit of courteous expression. Such a hiding of a fact by a physician would be called quackery, and a like suppression of truth by a philosopher would be regarded as empiricism. It is essentially the lower form of criticism—and a still lower conception of the character of Infinite goodness.

The mental man, despite all these limitations, is rising to a higher and truer concept.on of nature, of the creative power—of God. This power is not always to be measured by specialists—whether in dogma, in jurisprudence or in science. As long as we measure or attempt to interpret the All by the one or the other, it is only a change of words; "law" is as good as "polarity" and "foreordination" as available as "molecules." A little learning is a dangerous thing, is as true in things philosophical as in other affairs. But it is dangerous only when it becomes a thing taught or enforced upon others. That is the line upon which criticism becomes legitimate and necessary. A man must think according to what he knows, for that is all he can do. He may be as wise as Solomon, as able as Aristotle, yet if he has been confined to one leading specialty as a profession in life, he will think and teach according to premises that have governed his thought.

The lawyer's "law" is his conception of the harmony of the universe, but it has in his mind the "rule of action" behind, which is the author of the "statute,"—for to him law has a statutory coloring. The chemist's law is affinity, polarity, because he sees all things objective marshaling themselves into form in this way. There is no color of a statute to him in this process. The evolutionist sees a crab-apple and a Ben Davis side by side, and goes into a learned apostrophe as to how some crab-tree by innate vigor got a hold on a sympathetic soil and worked itself into the big red wonder—and calls this science. Then he goes to work and tells us that the story of Eve is all right—because God knew we couldn't understand the matter just then, and so made us think for ages that the first apple was the best. And even in 1894 we are told that this is both science and religion—or that this is the way by which the conflict between religion and science is shown to be no conflict at all. It is very true, there can be no conflict without there is something to stimulate it. The lawyer would say there must be a rule of action resisted before there can be a conflict, and the chemist would say that there must be something with positive polarity to set up opposite action—neither are present in this evolutionary zero.

What is the lesson of all this seeming contradiction? It can only be to open-eyed common sense that they are all honest efforts to read a common riddle from the special standpoint of each reader. Neither of these schools is ignorant; all are able, all are honest, all are sincere, but each is a specialist. We have left out in this last illustration the theologian, for he is no longer in this modern debate. To him is primarily due all this confusion, because for ages he taught this narrow idea of creation—the very word itself being an assumption without a fact in the whole cosmos to stand upon for centuries, compared with present knowledge, he was densely ignorant, but he had fire and sword behind him, and they were so potential as arguments that even in this age these differences we have been quoting are from attempts to think things as they are along their old lines of cosmological thought. It can be readily seen that a common concept as to the universe or nature is not attainable as long as men contend over how to look at a common thing.

The all-round student admits at once that in one sense nature is the result of law. He is equally ready to accept the fact that in all its phenomena of form or activity it follows the lines of chemical affinity or polarity. And he is just as free to assent to the hypothesis that the history of the planet, as written in the rocks, and from investigation and observation, has been a steady process of evolutionary unfoldment, each era, or age, leaving the planet, as a whole, upon a higher plane of progress and development.

And now, what next?—for the question will come up at the end of all intellectual processes—what is the first cause? We have seen how the theologian has failed, that the lawyer does not answer, nor has the chemist discovered, neither has the evolutionist explained. What then? Can the all-round student read the riddle? No, yet: Only one thing he has demonstrated—that the Creator, or the All, is neither a theologian, a lawyer, chemist, or evolutionist, per se, but more than either, and greater than all. Is not that a very logical, rational and important conclusion?

But what can we know? It is possible to know ourselves, if we would only try. Then we would find God to be the highest possible conception our highest possible knowledge could apprehend. We would find the law of all life compassed by living in harmony with nature. We would discover that the fact of polarity was but the process by which all form, motion, life, activity, is created and maintained. And we would come to realize that evolution is the method by which the progress of the planet and its progeny is registered for the instruction and guidance of man in wisdom, and in his place in nature. Instead of the apple being but a survival of the fittest, it is the product of man's manipulation of nature, understanding its soils and forces, and modifying it from its forbidding type. Man of all form-life has a mission on the planet—to help in its progress and unfoldment—to so control its forces, modify its conditions, as to produce higher forms of life and dissipate the cruder noxious conditions of its primeval grossness.

The order of life is from lower to higher—the same as in criticism. Drain the swamp and you "evolute" frogs, snakes, turtles and garfish out of existence, replacing them with sheep, cattle, grain, flowers and song-birds. It is the survival of the fittest in its highest sense, but it has been from the action of man in modifying for the locality the planetary conditions. But the law of swamps had polarized an alligator, while that of a fertile soil had directed these ever-present conditions in a new direction. This is in miniature a history of the unfoldment of the planet and man's relation to it. Misdirected effort, owing to man's ignorance, has worn out the soil in the ancient seats of civilization, yet the fact has never been utilized in practical things.

The coming age is to do away with all sects, schools, professions or systems that assume to teach by any authority save that of individual knowledge, to be conveyed to the individual man. The same chemical conditions that once made the ancient world a garden, exist to-day—only caste has degraded the individual, rendering him incompetent to use them.

The new age is to restore man to himself, to make him his own master, and to have him understand that God rules through nature, which is the divine, and that the highest service is through the highest individual development. Banish as blasphemy the idea that man is a sinner and bad by nature. Of all the crimes against the Creator this is the greatest—for out of it has come the fall of man, if such a thing could be. To postpone happiness to a future life is to take away all motive save to feed the animal in this. To beautify the body by temperance and health, fitted for the expression of a cheerful, contented and normal mind, is the very highest duty on this planet. To crucify it is but the morbid expression of unclean and unhealthy thought. It is only by the highest culture and development of the individual, as the image of the Creator, that the order of creation can be achieved.

SLATE-WRITING TESTS.

Experiments by Spiritualists and Hypnotists.

Force of Magnetism

It Cannot Be Excluded by Any Substance.

THE PLANCHETTE AS AN ILLUSTRATION—RESULT OF TESTS BEFORE THE PSYCHICAL SOCIETY.

To the skill of scientists, the perseverance of philosophers, and the peculiar knowledge wrested from the dark recesses of occultism by the servants of psychology, with the aid of ingenious electrical apparatus and other instruments utilized as a sounding line of truth, are we indebted for the information herein given pertaining to the fourth phase of psycho-physical appearances known the world over as the independent slate-writing tests.

As there are many who believe that the remarkable results attained by the direct association of the intellectual principle of man and the external prop-

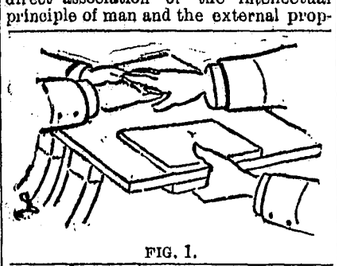


FIG. 1.

erties of nature are due to spiritual origin, and others to the necromantic ability of the spirit media, who assists at such seances, so will the former cling with more tenacity to the ecclesiastical theory and the latter to the idea of prestidigitation, after a description of the independent tests in slate-writing have been recorded.

To those gifted with the finer perceptions of the mind and soul I would say, to quote a theosophic phrase, that "there is no religion higher than truth," and that they should therefore seek a true solution for such complex problems as those I have previously described in the material world first.

If all men had accepted all phenomena as belonging to the category of trickery, the world would still be in a state of barbarism, equally as degraded as the inhabitants of Northern Europe were during the glacial period.

CONCEPTION OF SPACE.

In studying metaphysical phenomena for the purpose of finding the exact truth pertaining to transcendental manifestations, it would be well, en passant, to state that all are based on our extended conception of space and the existence of a force endowed with a highly subtle constitution that is at once infinite in nature. I do not assume the reader to be ignorant of the fundamental principles concerning these two agents; but, on the contrary, I shall enter into the heart of the subject without detailing facts already known.

In this city, on the morning of Feb. 20th, a private seance was given by a medium to three men who formed a contingent of a local psychical society. These men differed materially in opinion regarding the causes that produce writing on slates; the first firmly believed that the messages written on slates without visible aid were accomplished through spiritual agencies; the second claimed that he would prove it to be a mediumistic deception of the rankest kind, while the third endeavored to reconcile affairs by looking through the "magic glasses of science," thus seeing the results as the outcome of a natural law.

The second man took two slates of equal size from among those he had brought and thoroughly cleansed them. The sensitive desired that the slates should be placed above and below the table and held in contact with it with the left hand (Fig. 1). A piece of pencil was laid on the under slate. The sensitive held with both hands the left hand of the skeptic. A moment later a slight scratching could be heard, and we all listened with ears near the slates to be sure that the noise really came from the space between the slates and the table and not from some other point in the room.

THE TEST.

After the writing had discontinued for some moments, the slates were removed and the following words were found written upon the lower slate in a clear hand and in the English language:

"Who can comprehend the magnitude of time, or the stupendousness of space? When these two factors of the universe are understood by mortals, then will they know the laws of the spiritual world." (See Fig. 2.)

Without commenting on this apothegm, strange as it is, we will bend our energies to show the writing to be the effect of the correlation of active forces.

In the Sunday *Inter-Ocean* of May 6th, I explained how action at a distance without physical contact is possible. If the sensitive's hands were placed under the table, as they are in some cases, the writing could be accomplished through the agency of magnetic attraction, acting on the pencil through the slate, just as a steel magnet draws a magnetic ore to it through a piece of glass or other substance. (Fig. 3.) Matter does not exist that excludes the force of magnetism. Inventors have sought such a substance as diligently as any physicist ever sought the philosopher's stone, or the alchemist a formula for transmuting the baser metals into gold, for then the secret of perpetual motion would be given up to man. There are numberless tests on record where a person, however distant, writes through the mind of another such communications as the former wishes.

Mr. Stead, in the *North American Review*, explains how he could become the medium for another on the basis of the fourth dimension of space. I think there are other elements than the one just mentioned necessary to perform such feats. My impression from collected evidence is that the law that causes intelligent words to be written on the slate is the result of minds here on this earth, acting through the sensitive, as a negative medium, and however distant apart they may be, the direct association of the intellectual thoughts are reproduced in the sensitive's mind. An argument in favor of this theory is that nearly all mediums who possess the power of slate-writing assume a state of insensibility, and so the mind, being void of any original conceptions, is well adapted as a receptacle for the reasonings of other men.

MIND AND ELECTRICAL FORCE.

The power of the mind over the emanation of electrical force from the sensitive's body has been shown by experiments in hypnotism; this force is expelled in a ratio proportionate to the strength of the thoughts that occupy it, and acts on the pencil in a like manner.

The medium intuitively feels that thought alone could not express the ideas he receives to any but himself, so traces the letters in his mind's eye, generally without the conscious knowledge of it. Another reason to induce belief that the communications are not produc-

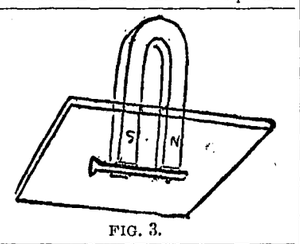


FIG. 3.

tions of spirit power is the fact that a simple instrument was contrived some years ago that gave results more or less satisfactory to every one who made use of it. The name of this mystifying apparatus is known in every household. It received the name of "planchette," a word meaning a little board. It is formed in the shape of a heart, with a pencil at its apex, with two wooden supports attached to the rear to keep it in a horizontal position (Fig. 4). When the tips of the fingers are lightly laid upon the surface of the board the instrument begins to move to and fro, back and forth, reminding one very much of the intricate movements of the receiving pen of the telautograph. But the force here at work is at once more difficult to comprehend, more wonderful and more subtle than the current of electricity supplied by chemical action or dynamic force. Yet it is related to it probably as closely as frictional electricity is related to galvanic electricity, or induction to

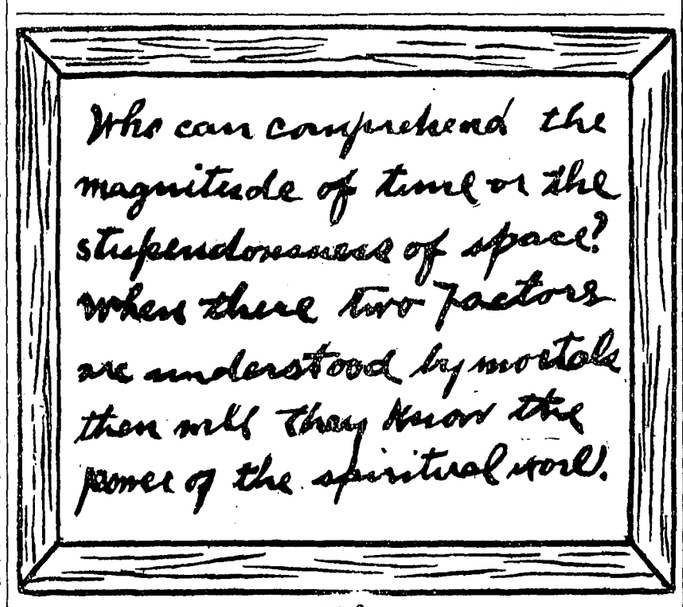


FIG. 2.

FIG. 4.

magnetism. Many who have examined the planchette and made experiments with it claim the action to be due to muscular contraction and expansion in the finger tips. If it responded to the slight pressure of the fingers by crude marks only, this would be a reasonable explanation, but as intelligent words and sentences are written by it, the muscular theory is evidently lacking in scientific argument.

THE PLANCHETTE AND HYPNOTISM.

I have seen the planchette used under the guidance of a hypnotic subject, and the words written by it through the subject were the same as those proposed by a committee of men, who in secret communicated it to the hypnotist, who in turn imparted it mentally to the subject.

Such proof as this is good evidence in the slate-writing phenomena.

The writing of the planchette and that produced on slates are identical, being based on the same principle, the only difference being that one is more difficult to accomplish than the other. In the planchette we have an instrument that renders all more or less susceptible to the influence of one mind upon the other.

That this influence always exists there is no doubt, but without the proper method of reproducing them by chirography we are usually unaware of its presence. This is not always necessarily the case, as we have seen in Mr. Stead's case, where he wrote with an ordinary pencil.

In procuring messages inside of locked and sealed slates the conditions under which favorable results may be expected differ widely by various mediums, some going so far as to demand the lights turned low or entirely out.

As light is a phase of electricity, or rather due to electrical action, I can readily understand why such conditions should be exacted, for under certain circumstances the force of one would detract or neutralize the energy of the other.

There is one more feature to be noted in connection with independent slate-writing tests, and one that should not be overlooked. During various seances the slates would be found to have several sentences written on them in different languages. The theory set forth by Dr. Hare (vide his life) is that the sensitive's mind is exactly in harmony with several men at the same time, although the latter may be removed from the medium by a distance exceeding the diameter of the earth, and that as long as their minds are in sympathy the action is the same as with one man.

Whatever the general opinion may be of the accuracy of these speculations in slate-writing tests, it must be admitted, at any rate, to be valuable as a guide to other investigators in the labyrinth of Spiritualistic phenomena.

ARCHIE F. COLLINS.

TO THE EDITOR:—I wish you would publish the above as an illustration of the almost unpardonable ignorance of some "scientific" men, who attribute all occult phenomena to the plane of earth, instead of referring any portion of it to a force emanating from spirits. They fail to recognize this important fact, that the hypnotist or mesmerizer may be on the spirit plane, and it is from that plane alone that all independent slate-writing phenomena originates.

DIVINE WRIGHT.

A CELEBRATED CASE.

Mrs. Maud Lord-Drake.

Her Fight for Her Rights in Kansas City.

A VERDICT IN HER FAVOR—UNITED STATES JUDGE PHILLIPS' SCATHING REBUKE OF THE COUNTY OFFICERS.

The gallant fight that Mrs. Maud Lord-Drake, one of the ablest representatives of Spiritualism of the age, has been making in the United States Court at Kansas City, has culminated in victory for Mrs. Drake, and a vindication of her rights under the law. The readers of THE PROGRESSIVE THINKER are doubtless familiar with the facts in this case: how Mrs. Drake was traduced by a reporter who subsequently called and added insult to injury, who, when ordered out of the house by Mrs. Drake, refused to go, and struck Mrs. Drake on the arm as she opened the door to order him out. Finally, when ejected from the house by Dr. F. A. Kimmel, at whose house Mrs. Drake was stopping at the time, he went and swore out warrants for the arrest of Mrs. Drake, Mrs. Kimmel and of Dr. Kimmel. How they were arrested at a late hour of the evening, when the conspirators thought it too late to obtain bail—how bail was denied them by the officers at the jail, and they were imprisoned until morning. Mrs. Drake and Dr. Kimmel commenced suits in the United States District Court at Kansas City for $20,000 each against Henry P. Stewart, county marshal, for conspiracy and false imprisonment. Mrs. Drake's case was commenced before Judge Phillips on Wednesday, May 9, and was not concluded until the 15th. No case has been tried in the courts of Kansas City since the famous Mott trial, some years ago, that has attracted such widespread interest in the city and all over the country as this case.

From beginning to end the court-room was crowded with prominent men and women from all over the State, and many from other States. Leading members of the bar, legislators and professional men crowded all the available space within the bar of the court, watching the progress of the trial, and noting how, step by step, the plans and acts of the conspirators were made plain to the court; how the officers manipulated grand juries, made a farce of justice, let the guilty escape, and oppressed the innocent. The suppressed excitement when these things were shown up showed the deep interest the people had in the case. While Mrs. Drake was fighting for her rights, the people felt that it was exposing to public view a deplorable state of affairs in the criminal practice of the officers in Kansas City.

The interest culminated in the charge of the judge to the jury. The best lawyers at the bar pronounce it the finest analysis of evidence, and the best exposition of the law involved, that has been delivered from the bench. The defense used all the Catholic influence possible in the case, and sought at every opportunity to appeal to the prejudices of the jury. The verdict is a costly one to the county marshal. The costs and verdict aggregate about five thousand dollars, with the prospect of very much larger expense attaching to the case.

The next suit is that of Dr. Kimmel for the same amount, with the same evidence as in this case.

H. M. ROBINSON.

Kansas City, May 16, 1894.

C. H. Goodwin, of Fall River, Kansas, writes: "Our circle is getting along very well. There are always some new ones that want to sit with us. If any good medium passes through this way and would stop over a few days, the Spiritualists would take good care of them at least. With many good wishes for THE PROGRESSIVE THINKER, long may it live to tear the scales from off the blind."

MEDIUMSHIP.

From the National Association.

Jesuitical Influence Graphically Displayed.

CATHOLIC CONTROL OF SENSITIVES—PSYCHOLOGIST AIDED BY SPIRITS—JESUITICAL SPIRITS CONFINED—PHOTOGRAPHS WITHOUT EXPOSURE OF THE PLATE

In accordance with our request for the mediums of the United States to furnish the National Spiritualists' Association with a complete account of the various phases of their development, we are in constant receipt of answers thereto, and it would be of great interest to the Spiritualists of the country if they could be made aware of the varied experiences of those who have become mediumistic (in a private as well as a public way). Some of these have been developed in a very high degree, although circumstances have kept many from placing their remarkable phases before the world, while others are waiting to further ascertain the capabilities that they feel will result from continued application for advanced stages of development. A few who are verging on the spirit realm from extreme age, have in their experience passed through most wonderful transitions, even so far as traversing the spirit world and seeing the glories and beauties of the advanced and higher states of spirituality. We trust in time we shall be able to furnish many of these experiences, as we have confidence that such action will redound to the benefit of a large number of those who are seeking light under clouded conditions and enable them to emerge therefrom into a knowledge that would relieve them of the difficulty arising from adverse influences.

In addition to the developments alluded to in our former statement, we have to record others equally important, viz.: telegraphy in the human organism, poetry, foreign and dead languages, short-hand, character delineation, psychographic writing, diagnosing disease, and locating minerals. We find that in very many cases the subjects are limited in intellectuality in their normal condition.

It has been impossible to answer the numerous communications we have received, but to those whose letters invite a reply we shall give attention at the earliest moment, and respond to the wishes of those who have made request for enlightenment upon matters affecting their conditions, as far as we are able, and by comparing the experiences of different mediums it is possible that we may glean knowledge which will be of inestimable value to many who are now subject to adverse influences. In some cases we have been questioned as to the best means to overcome the Jesuitical spirits who interfere with their development, which otherwise promise grand results. As many spirits pass over to the other side and tenaciously hold to their peculiar characteristics of belief until they grow out of these conditions, we are subject to their influence, and contention with this class often results most seriously to the disadvantage of the investigator or medium. Some claim that they are most perfect in special phases, but they are unable to ward off the evil or obstructive influence, and they are often deceived. We have found that it may require extraordinary means to accomplish a satisfactory result in completely overcoming such conditions. When the great and unfathomable power of psychology is more completely realized and understood, it will then be an easier matter to cope with this condition. It is demonstrable that some possess this power to a considerable degree, and they are able to overcome and even to confine spirits of evil tendency within limitations which render them powerless to interfere with the progress of mediums. We do not believe that many have yet acquired this knowledge, yet they may be possessed of power sufficient to meet the conditions successfully.

It is within our personal knowledge that some Jesuitical spirits, who, before their exit from the earthly plane, were of a very high order, and who for a year or more were annoying an extremely sensitive lady, who is not a professional medium, at one time knocking the watch out of her hand to the floor; at another time, when engaged in arranging her hair before the gas-jet, thrusting her hand into the fire so that it was severely burned; also pushing her down against the furniture, and at another time to the floor, and in many other ways annoying her; at times controlling her to the extent of forcing her into the Catholic church, where she went through the formulas, crossing herself as a Catholic; so that it was with the greatest difficulty, with the assistance of her spirit guides on the other side and two strong psychologists on this side, that she was able to be rid of these infernal Jesuitical influences. We did so, however, with good result, so that she was immediately free from annoyance, and has the satisfaction of knowing that the evil spirits on the other side are safely confined and unable to interfere with her any further.

We have been solicited by some old persons who have been thus afflicted to state how to overcome these spirits, who still retain their Jesuitical beliefs in the Spirit-world and are constantly annoying and deceiving them so that they at times bear the appearance of deceiving others in giving communications. From the experience we have gained in this direction we can only reply that you should call on your reliable spirit guides, but as it is possible, as in the case alluded to, that the Jesuitical influence may be ready to spring upon the medium when the higher spirit guides are not at hand (which is sometimes the case), or be so strong and powerful that the spirit friends are not able to control the medium, it is important that these influences should be captured and confined, and only in this way is the medium safe from further persecution.

Secure, if possible, a Spiritualist friend who is of strong physique and powerful as a psychologist, and when the Jesuitical spirit is drawn to the medium, the psychologist should obtain the assistance of strong spirits on the other side, to take the influence from the medium and away where they could confine it until it became so improved that no further harm would result from its freedom. This may seem singular to some of our Spiritualist friends, but we recently passed through a struggle of this character, where two mediums, in different places, a mile or more apart, (a psychologist with each medium) a Jesuitical spirit of high degree was seen by both mediums at nearly the same time, and whose name is historically known throughout the world, and they both saw the pontifical vestments, and this influence was drawn to the medium in one place and then through the help of one on the other side this Jesuit spirit was taken to a place of confinement where others of a lower degree were already secured who had been engaged in persecuting those in the body who are extremely sensitive, to the detriment of their welfare.

Some may ask, "How do you know that the spirits were captured and confined, as you state it?" We reply that no better evidence is desired than the fact that the reliable spirit guides on the other side all certify to the fact, so far as that condition is referred to, and their affirmation is borne out by the entire absence of any further difficulty or annoyance to the mediums from those who were the cause of their trouble.

We have been definite in making this statement for the reason that we believe many who are developing often experience this same difficulty, and they are often deceived, and when giving testimony, as they believe, from spirit friends, they are, in fact, making false statements ignorantly. They are thus liable to be brought into disrepute when their intentions may be of the most laudable kind. We hope this may be of benefit to some who are struggling to develop their natural abilities in a spiritual way against contending influences on the other side.

We shall soon present a statement of a medium relative to the matter of obtaining photographs without exposure of the light or the use of a camera, but in these cases we know of no results except as to the fact of spirits disembodied appearing on the plate. A case of this kind occurred at Pierre Keeler's (the noted slate-writing medium) in Washington, and we have received from Alabama, also, a fine photograph of Edwin Booth and his friend Grady, of Georgia, on the same card, which picture was obtained in the same way. We trust attention will be given to this special feature of development, as it will be a strong addition to the numerous proofs of spirit influence in connection with the affairs of the world.

At our annual convention in October next, to be held in Washington, we expect to have some important exhibits of spirit development, and we shall then have many mediums present who will display their remarkable phases, and the best oratorical power from the spirit world, as well as other manifestations of a character that must excite the wonder of Spiritualists as well as those outside of our ranks.

All mediums who have not yet sent in their names and addresses, with their special developments, should do so, for record on the National Register.

ROBERT A. DIMMICK, Sec'y.
510 E. street, N. W. Washington, D. C.

Prospects of the Lily Dale Camp.

TO THE EDITOR:—Your readers, so many of whom come to Lily Dale, will be pleased to know that prospects are better than ever before for a successful and well-attended camp session. The program, always attractive and interesting, is unusually so this season, with several new speakers upon the list. The grounds, under the direction of Superintendent Fuller, are looking beautiful. Several new houses are in process of erection, and more are to be put up before the season opens. The call for cottages began in February, and at present but few are unengaged. More people are here already for the season than ever before at this early period. A. Campbell, the noted spirit-artist, and his friend, Mr. Shourds, came last week and are snugly domiciled in their new and handsome cottage on Buffalo street. P. L. O. A. Keeler and family are coming next week. Prof. A. C. Pfuhl, the genial astrologer, who won so many friends here two years ago through his knowledge of the stars, and his marvelous way of telling the past and future, will be here in June to conduct a class in astrology. A number of other mediums are on the grounds for the season.

MRS. J. E. HYDE.

Its High Standard.

Mrs. C. H. Hinckley, of Grand Rapids, Mich., writes:

"The paper keeps fully up to its high standard, fearless and free—a torch in the darkness, a voice for the voiceless, the champion of legions both in and out of the flesh. Long may it wave!"

It is this characteristic of THE PROGRESSIVE THINKER that has given a larger circulation in Michigan than all the other Spiritualist papers combined.

Frank T. Ripley closes his engagement with the Progressive Society, 11 Ada street, Chicago, the last Sunday of May, and goes to Lansing, Mich., for the month of June. He can be engaged for the Sundays of July; and is engaged at Lake Brady Camp, Ohio, from August 15th to September 3d. He can be now engaged for the fall and winter months, to lecture and give tests. His address is 40 Loomis street, Chicago, Ill., at present; or 2762 Broadway, Cleveland, O., until August 3d; after that write to Lake Brady, via Kent, O.

Virginia City, Nev., is 6400 freet above the sea.

Providence is known as Roger William's city.

Detroit is the City of the Straits, from its position.

Vicksburg was during the war named the Key City.

SPECIAL NOTICE ADVERTISEMENT.

A Grand Feature

Of Hood's Sarsaparilla is that while it purifies the blood and sends it coursing through the veins full of richness and health, it also imparts new life and vigor to every function of the body. Hence the expression so often heard: "Hood's Sarsaparilla made a new person of me." It entirely overcomes that tired feeling so common at this season, cures headache, biliousness, dyspepsia, scrofula, and all humors. It accomplishes wonderful cures where other medicines fail to do any good. Such success proves merit. If you are sick, is it not the medicine for you? A fair trial guarantees a complete cure.



L. V. Moulton writes: "It should be 'chairman of the camp,' instead of 'president of the camp.' I am not an officer of the Northwestern Spiritual Association, or even a member—merely hired help. Mr. Wm. E. Wheelock, of Minneapolis, is president of the association. The camp is near Como Park, instead of at Como Park. Please notice these corrections, as misunderstandings have arisen that I very much regret."

The Spiritualists of Rockford, Mich., have engaged the celebrated test medium, Frank T. Ripley, for their next quarterly meeting, which occurs on Saturday and Sunday, June 9th and 10th, 1894. E. R. Keech, President.

The surrogate of Erie county, N. Y., will be compelled to pass upon the question of the immortality of the soul, by reason of a will contest, now brought in his court. The circumstances are that last January Mrs. Catharine Backus, a resident of the East Side, Buffalo, died, leaving $1,000 in the bank and several adult children. In her will she bequeathed the whole sum in trust to Nicholas Dashman, to be used by him to pay for masses for the benefit of the soul of the deceased and her husband. The children contested the will, the attorney raising the point that the soul of Mrs. Backus cannot receive any benefit from masses; that even if it could, a soul has no standing in a temporal court, and that the trust is illegal because it is not for the benefit of any human being; that the existence of a soul is not subject to proof, and that any trust for the benefit of something which may not even exist is not warranted in law; that in any event the money will not actually go to the soul, but to some church, and that not even the church is designated, thus giving the trustee too much discretionary power. It is expected that Judge Stern will hand down a decision that will settle the standing of a soul in the courts of Erie County.

Prof. J. N. Yakes, phrenologist and mind-reader, has returned to Chicago, he rooms at 68 Throop street, near Jefferson Park, West Side.

M. E. P. writes of her experience in circles formed for the purpose of assisting such spirits as have met the change by unnatural means. In such cases they have been found and brought in by intelligences on the other side who claim it is their mission to find and assist them. They have presented themselves most successfully through personation. For instance, one evening a man controlled one of the sitters, throwing her into the most frightful convulsions, biting, snapping and in every way personating a mad dog. Being reasoned with kindly but firmly, after a while he seemed to show some intelligence. The following week he came much better, being able to give his name, and showing that he was beginning to realize the change. "We reason with them as we would with anyone in a dazed or half-conscious condition. They awake to consciousness and have a desire to know their surroundings; then higher intelligences assist them to come into earth conditions to gain strength and magnetism to help them to clearly realize their condition."

The annual June picnic of the Cassadaga Camp Association will be held at Lily Dale, Friday, Saturday and Sunday, June 8, 9, 10.

Carrie M. Smith, trance and inspirational speaker and public test medium, will be at Maumee Valley Camp, Ohio, August 10 to 25; Rustic Montpelier, Ind., June 10 to 24. She has a few open dates for societies and camps. Correspondence invited. Terms reasonable. Address 254 N. Van Buren street, Frankfort, Ind.

A subscriber writes that a good medium would meet with a warm reception at Fall River, Kansas. Fall River is on the line of the St. Louis and San Francisco R. R.

H. H., of Jacksonville, Ill., writes: "Dr. H. H. Grabendike, formerly of Topeka, Kansas, has been with us four days, giving three materializing seances. He is a good medium; his seances were very satisfactory, sixteen people being present each night. Ten or twelve spirits appeared at the aperture during each evening, some in full form, giving messages by voice and in writing; some were recognized and some not. In our Sunday meeting he delivered a fine twenty minutes' inspirational talk which was highly appreciated."

T. H. writes: "'Deacon' George Daniels, the spiritualistic evangelist, of Hamburg, Conn., a man whose faith in Spiritualism is as staunch as the rock of Horeb, entered the matrimonial net for the second time April 23, taking for his wife Miss Alice DeWolfe. For seventeen years Mr. Daniels led the life of a widower. He went out in search of a housekeeper, met Miss De Wolfe, had an impression that she would make him a good wife, and within six days the marriage ceremony was performed. The 'Deacon' is preaching liberty of thought and action more earnestly than ever. THE PROGRESSIVE THINKER is his Bible and his library. Next year he will turn the seventieth milestone in the journey of life, but he is as full of spirit and good cheer as a man of twenty-one. A few years ago we had a lyceum here, presided over by J. S. Loveland. Those were good times, but the young folks moved away, and a good many of the old ones died, and the interest waned; but the 'Deacon' keeps the water in motion, and undoubtedly will until he reaches the other side."

Geo. H. Brooks during May will lecture at South Chicago; June 9th he will be at the Orion Lake (Mich.) meeting, and will remain five days. The 16th and 17th he will be at Bowen's Mills. From Bowen's Mills he goes to Muskegon. As usual he will be Chairman of the Haslett Park Camp Meeting.

Mrs. Jennie Hagan-Jackson is to lecture June 3d, at Marcellus, Mich.; June 9 and 10 she attends the annual June meeting, at North Collins, N. Y.; and will be at Battle Creek, Mich., June 17th. She would like engagements for June 24, July 1, 8 and 15, and the coming fall and winter months. Her address is 399 S. Lafayette street, Grand Rapids, Mich.

E. of Jacksonville, Fla., writes: "Summer quietude has taken the place of the active work which has been accomplished here this winter. Dr. Juliet H. Severance, the last of the 'outside' workers, left us for her home in your city about a week ago. Her work was most acceptable. Her happy faculty of presenting the truth in a manner at once clear, concise, logical and impressive renders her a very entertaining lecturer, best appreciated by the deepest thinkers. She gave us a course of fine lectures before her visit to Orlando, and two after her return. Happily, she has a very favorable impression of Florida Spiritualists, as well as of Florida climate, so we hope for her return next winter. The substitution of her natural hygienic method of treating disease for the 'poison' method of the 'regulars' would be a consummation devoutly to be wished for,' and would relieve afflicted humanity of a vast deal of suffering. I trust that none of the worthy ones who have favored us with their presence and assistance will feel that their efforts have not been appreciated. The work accomplished has produced effects which can never be obliterated. Impressions, not yet openly acknowledged, have been made which will come to the surface in due season, to widen with the coming cycles of time."

"The Prodigal Daughter" has stirred Mrs. L. Starr to write: "I do not know when I have read anything that has so pleased me as the article in the last paper entitled 'The Prodigal Daughter,' and I just ache to say what I think about it. I enjoyed the writer's independent way of expressing the truth. It is truth, every word. How often I have heard it remarked: 'Men can commit any kind of immoral offense against society, and yet be respected; but woman is straightway condemned, and by her own sex, while the author of her folly and misfortunes is made much of, and you would think they considered his course smart and cunning. While there are women who are so sensible and high-minded that they scorn a coxcomb and consider his bold looks of admiration no compliment, carrying themselves in such a manner as to quell all farther advance, yet there is a class that likes flattery and admiration—females who are considered respectable, too, but who are so vain, so frivolous, so silly that they will throw themselves in the way of any conceited idiot of a man who by his smiles and admiring gaze attracts and probably traps some of these poor, simple things. Oh, how sad and yet contemptible! and from this class come the wretched outcasts of society. But he is not an outcast—not he. He laughs and triumphs over her downfall. Oh! if women could only realize that whenever or wherever she sees one of these beings she sees one who is without conscience or moral principle. Oh for the time when woman will be true to herself—when men will admire her for her true, pure mind and gentle dignity of conduct.

'How beautiful will life be then,
When Earth can cry: Behold my men!
And woman in her perfect state,
Be womanly and yet be great.'"

From a communication sent us by J. Montgomery we quote: "The Spirit-world is around us; we are to-day standing in its very midst, surrounded by an army of loving workers who are often grieved because of our indifference to their entreaties. Why should we let the love for that which is transient dominate over our natures, when the real life is but a step in advance of all of us? If our spiritual natures are not quickened by angel visitations, if our philosophy is not woven into our practical earth-life, we are no better example for the generations to come after than those who have preceded us. The object of Spiritualism is to educate the people and lead them up to a higher plane of morality, not to drive them, neither to ask them to be reliant upon anything that does not explain itself to the reasoning faculties of man or woman."

Maria L. O'Dell, secretary, writes: "The Paw Paw Valley Spiritual Association was organized with a charter from the State Association on May 13, 1894, in the little village of Paw Paw, Mich., with forty-five members, and elected the following officers: President, E. L. Warner; vice-president, E. C. Towers; secretary, Maria L. O'Dell; treasurer, Cecelia Nelson; trustees, John Sherman, B. O'Dell and Nellie Phillips Raleigh. We seem to have a very harmonious society, with prospects of more members in the near future."

E. Klotz writes: "I am sorry to say that Mrs. Carrie Smith, of Frankfort, Ind., who was engaged by the First Spiritual Church, of Allegheny, Pa., has been obliged to leave us ahead of time owing to ill health. As a parting word, let me say that the lady is a good speaker and a conscientious test medium, and quite able to do justice to her calling."

Miss Lizzie S. Bangs, the slate-writing and materializing medium, of Chicago, will visit Geneseo, Ill., June 1, 2, 3 and 4, to fulfill an engagement there. She will give writings, general phenomena and materializations. She will give sittings before or after this visit at 10 South Elizabeth street, upper flat. Friends in Geneseo will please report the above fact to the friends and Spiritualists of Cambridge and adjoining towns and let there be a grand rally and much good done.

C. E. Irwin writes from Sioux Falls, So. Dakota: "Our Progressive Spiritual Society meetings are growing every Sunday, and were surprisingly large yesterday, considering the excessive heat. Mrs. Celia Hughes' controls answered questions in the afternoon, and in the evening lectured on the great subject of 'Life,' Dr. Sharkey handling the question in an exceedingly able manner. After the lecture, a number of psychometric readings were given from handkerchiefs, etc., and all were acknowledged to be correct. The Society expects to give a dance in the near future to swell the funds. The ladies met in the parlors of the Phillips House last Thursday afternoon and organized a Helping Hand Society, and will hold the first social on Saturday evening next at the residence of Mrs. Thomas L. Smith, and a large attendance is expected. Mrs. Hughes is doing a good work here in bringing many to the light, the trumpet phase being entirely new here."

The tenth annual convention of the Michigan Equal Suffrage Association was held at Grand Rapids, May 8, 9 and 10, 1894.

John W. Beebe, of Grand Rapids, Mich., writes: "We all like THE PROGRESSIVE THINKER very much. All mediums ought to organize into a Mutual Protective Association in order to become better acquainted and to do away with the petty rivalry that sometimes exists, and for the assertion of rights and mutual benefit."

H. C. Nick writes that they have never had anyone in Milwaukee that gave such general satisfaction as was given by Bishop A. Beals. At the director's meeting Tuesday evening, seventeen new members were taken in, and several more were expected to join the following Sunday.

E. writes that a certain dealer at Jacksonville, Fla., was recently convicted of exhibiting and offering obscene pictures for sale. A copy of one of Rubens' paintings was put in evidence. And now grocers there are talking of abandoning the sale of naked hams, undressed chickens, etc., and one of the city papers, having an especial eye to the fitness of things, suggests "that if the verdict was rendered upon the 'naked facts,' the jury ought to be ashamed of themselves, even if not arrested under the same law."

W. E. Bonney, of Cherryvale, Kan., writes: "A debate has been arranged between myself, a Spiritualist, and T. P. Bryan, of Hutton Valley, Mo., a member of the Church of Christ, on the following propositions: First proposition, Resolved, that the teachings of Modern Spiritualism are a revival of spiritual truths as taught by the Nazarene and His followers. I take the affirmative and Bryan the negative. Second proposition, the Holy Ghost completed its work on earth during the natural lives of Christ and His apostles. Bryan takes the affirmative and I the negative. The discussion will be carried on through the pages of *The Primitive Christian*, a Campbellite paper published at Wellington, Kan."

Prof. Lockwood will reply to his critics in the very near future, calling attention to some immutable principles of nature for explanation of which no laws have as yet been formulated, or "rules of action" demonstrated. His address is 105 Warren avenue, Chicago, Ill.

Mrs. M. B. Gillette will be in Chicago by May 18th and will be glad to see her friends at 47 Campbell Park.

A correspondent writes from Sioux City, Iowa: "We have had Mrs. Bessie Aspinwall, of Minneapolis, Minn., with us for the last two weeks, and such an outpouring of people to hear her lectures and tests has never been equaled in this city before. Our hall seating two hundred was filled to overflowing, and for the Wednesday night and Sunday lectures thereafter we secured the large audience-room in the court-house and still we could not seat the people. She has a strong, positive magnetic force in her lectures and every test is recognized. We hope to secure her services for September and October."

H. Handrich writes "that the music trance, rapping and materialization mediums, Mr. Heasman and his daughter, have removed from Flushing to Brooklyn, N. Y. Their home is at No. 1232 Madison street, near Hamburg avenue.

M. B. of Vassar, Mich., writes that Dr. H. C. Andrews, of Bridgeport, spoke for the First Society of Spiritualists, of Vassar, May 13th, and his speaking, improvised poems and songs were highly satisfactory.

Mrs. M. F. Phillips writes that she has been a medium for about six months; has table-tippings, rapping, drawing flowers and photography; also relieves people of headache and rheumatism.

On Sunday, June 3, under the auspices of the Children's Progressive Lyceum of Cleveland, Ohio, a special train will leave the Cleveland & Pittsburg R. R. Union depot at 8:30 A. M., standard time, for the Spiritualist Grove Meeting at Lake Brady. Friends along the line are invited to join.

J. M. C. writes from Nashville, Tenn.: "We in Nashville are having a feast of fat things. Brother C. H. Figuers, of 112 South High street, this city, has a stated meeting for spiritual growth and harmonic mutual development. Spirit telegraphy, independent slate-writing and psychometry are among the gifts vouchsafed to our singularly favored leader, who, to the gifts already mentioned, adds the polish of a gentleman and the magnetism of a loving heart. Tests are continually given, dissipating doubt and disarming skepticism. Peace and love seems as a baptism of joy, to be felt by us all."

Will J. Post writes from Flint, Mich.: "On the 29th of April we organized a lyceum with forty members, and we now have over fifty, and a strong interest manifested. The following officers were elected: Charles Bentley, conductor; Mrs. Effie M. Post, guardian; Harry Dame, watchman; Miss Maud Delonjay, librarian; Will J. Post, secretary; Mrs. Mary Gordon, treasurer; Miss Florence Hempstead, musical director; J. Gordon and Albert Parmer, guards. The leaders of groups are: Harry Dame, Lucien Hempstead, Bert Porter, Harry Cook, Wm. Cook, Mrs. E. Dye, Mrs. E. A. Parker and David Serbush. A lyceum is a great help to a spiritual society. Every society should have one, and teach the children what we know to be true, and not send them to Sunday-schools and fill their young heads with lessons they will have to outgrow. All will find Emma Rood Tuttle's Lyceum Guide of untold value for starting a lyceum. It is a grand good work."

M. E. Hursen writes: "I am glad to read all the good words for Farmer Riley, as I know him to be a genuine good medium, and reliable."

A friend at Chesterfield, Ind., writes to express her appreciation of the mediumship of Mr. Albert A. Finney, of Anderson, Ind., whom she mentions as the best trumpet medium she has ever met. She writes: "In my happiness at the results through his mediumship, my soul goes out to all those who have laid the form of some dear one away in the cold grave; and I say: Grieve not—they are not dead, they have not left you. What can be more cheering to the sorrowing soul than a knowledge of this fact?"

The Society of Spiritual Unity meets every Sunday at 85 South Sangamon street, this city. Mediums' meeting at 10:30 A. M.; afternoon meeting at 2:30; evening meeting at 7:30. Mrs. Mary C. Lyman lectures and gives tests. Last Sunday afternoon Mrs. Hamilton Gill, Dr. G. A. Bishop and Mr. Smith also took part in the exercises.

CONTINUED ON EIGHTH PAGE.

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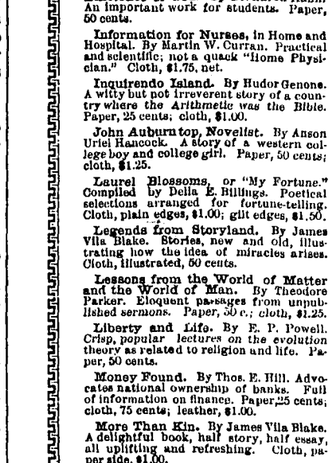
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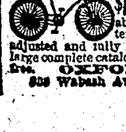
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RESCUE FALLEN GIRLS—NOBLE WORK OF A CITY INSTITUTION—THE FLORENCE CRITTENTON ANCHORAGE HAS SHELTERED SIX HUNDRED UNFORTUNATE WOMEN DURING THE PAST YEAR—STORIES OF SOME OF THE VICTIMS.

TO THE EDITOR:—As a devout Spiritualist, I learn from the Chicago *Herald* that right in the midst of one of the many infamous quarters of Chicago, surrounded by shameless resorts of the ribald and the impure, flanked on either side by saloons, and crowded close by opium dens and houses of ill-fame, stands a modest two-story building bearing above its portals the inscription, "Florence Crittenton Anchorage." Located as it is in the center of darkest Chicago, this unpretentious edifice offers a shelter for young women and girls who wish to leave a life of moral degradation. It is a home, in the sweetest and truest sense, for those grown weary of the hard exaction of a life of shame, where without money and without price they may remain until work is offered them or until they have grown strong enough to withstand the besetting temptation of a foregone cause of vice. Hither many a despairing young creature has turned in the dark hour of a woman's sorest need and found succor and deliverance, and, in many cases, absolute conversion from evil courses. The anchorage has been in operation since 1886, although it has occupied its present quarters less than seven years. Under the persuasive perseverance of Miss Willard the mission was first organized at 40 Fourth avenue as the "Rehoboth" (still there's room). Much good was accomplished here, but as the home was small and totally inadequate to provide right shelter for ten applicants, it was speedily found necessary to enlarge its borders and increase its scope. After considerable search the present quarters were found and set in readiness. In the window of the little parlor which cheerily fronts the street a lily is always blooming, mute invitation to the darkened souls without, submerged in the shadows of sin and shame.

APPROACH TO THE HOME.

The approach to the home is by a broad flight of steps, from which a glimpse of a sunny basement discloses a table spread in a dining-room that is both comfortable and homelike. The summons at the door is speedily answered by a pleasant-faced woman with a pale and rather careworn face, redeemed from plainness by a sweet smile and an aureole of pretty hair. The visitor is ushered into a cozy parlor, with an open fire-place and a quantity of books to make it attractive. The furniture is worn, but has a look of home that must appeal quickly to a wanderer's heart. The couch drawn up before the fireplace seems comfortable, and the clock that ticks in musical cadence the passage of the hours has an air of pleasant antiquity that tells its own story of repose. On the rug before the fireplace an unspeakable dog is lying at full length, the ugliest, most depraved-looking pug that man ever cast adrift. Seeing the glance of the visitor fixed upon this dreadful brute, the matron will probably apologize for its presence something after this fashion:

"We don't know what to do with that dog. It came here in the arms of a poor creature whom we took in from the streets and who is now desperately sick. The dog seemed very dear to her, and we couldn't bear to turn it out into the street. I wish somebody would take it off our hands."

And if you are a true humanitarian you will say: "Madam, the succoring of that hideous brute proves the unalloyed gold of your heart and sets a truer value upon your profession than you know. The soul that is big enough and broad enough to hesitate to turn even a dog into the streets may be relied upon to do grand work for humanity."

Sitting within the little parlor, mindful of its shabbiness and total lack of ostentation, your heart warms more and more to the spell of good Mrs. Kelly's simplicity as she narrates incidents of life at the anchorage.

MARRIED AT THE ANCHORAGE.

"You should have been here to attend the pretty little wedding last night," she says, turning to the *Herald* representative; "one of the inmates, to whom we have all become greatly attached by reason of her gentle ways and patience, was married to the father of her little child. I gave them a bit of a wedding spread and everybody had a good time."

"How did you bring such results about?" questioned some one.

"I always set to work to try and find the author of each girl's ruin and, if possible, lead him to make the only restitution possible, even though late," is the answer; "you would be surprised to know how often I am successful and in how many instances the plan works happily to both concerned."

"But is it wise to force an issue of this kind? Are a woman's best interests conserved if forced into marriage with a man who has already proved himself lacking in honor?"

"That is a difficult point to decide," replied the matron; "but I think more of saving future shame to the innocent baby than I do of the present happiness of its erring parents. The poor little kid must be protected anyway." Presently the door opens and a round-faced, plump girl enters with her arms full of bundles. You see at once that she is not up to the average standard of brightness. Her smile is ready and vacant. Her eyes are blue but soulless.

"This is Ida," says the matron, and she introduces the visitor.

The girl shakes hands smilingly and with the candor of a child shows what she has in her bundles. The contents prove to be a faded green felt hat with yards of gaudy ribbon, a good pair of laced shoes, a shabby print dress and some underclothing.

"Where did you get them, dear?" asks the matron.

The girl replies that one of the managers of the anchorage had sent for her and given her the things.

"She is going to a place in the country today," explains the kind matron, and as the girl gathers up her treasures and smilingly leaves the room Mrs. Kelly proceeds with her story.

"The child is only 17, and we found her in jail, where she had been a week on the charge of stealing. Perhaps she was guilty and perhaps not. She says the latter, and we give her the benefit of the doubt. Anyway, it was a cruel thing to keep her there in the company of worse women than she, to be turned out finally to the wolves that prey on witless lambs. We persuaded her to come with us, and have already secured her a good place in the country, where she is delighted to go."

"Shall you allow her to take the situation offered, without any caution as to her past record?"

The kind matron hesitates. "It is the hardest thing I have to do," says she. "I suppose I must give her new mistress a hint, but I shall say nothing about the jail." You wonder a little to yourself whether the course adopted be entirely just to the other party, but say nothing. Perhaps the taking in of such a member to a clean country home may work other results than the girl's reformation.

Presently you are asked to step upstairs and see the babies. Poor little rootless blossoms. Sad little mites turned out into an unfriendly world without a welcome. And yet the matron tells us that these babies are often, indeed almost invariably, dear to their mothers.

"Up to the time of its birth," she says, "the mothers will show no emotion toward the coming stranger but that of abhorrence, but when the first tiny cry greets her ears the mother love surges full into the desolate heart and the child becomes as dear as yours or mine. In most cases we encourage the keeping of the baby, sure that the strongest hope of reform lies that way, but occasionally we deem it best to procure foster parents for the little one.

"There is with us now a young girl of excellent family, whose child we have taken from her. She will never see it again, but we know it is well provided for. The case is an interesting one and is only one of many. The girl came to this city for work. She fell into evil company and was betrayed. Her father is a minister in a distant town, and her mother is an incurable invalid. The least shock would kill that frail mother, and the girl is an only daughter. She came to us and told her story, which is a peculiarly sad one. We advised her to keep the record secret in order to save the hearts and lives of others. She will return to her home shortly and nobody outside of the anchorage and the hospital will ever know of her dreadful experience."

"Did she dislike to part with her baby?"

"It tore her very heartstrings; but she felt that the story of her shame would kill the feeble invalid at home, and so sacrificed her child to save her mother."

"You must become inured to histories of terrible grief," says the visitor, and turns away to look at the occupants of the nursery. The air of the room is warm and painfully close. The good matron, like many another, is somewhat ignorant of the hygienic laws which should be maintained in all living rooms. On couches propped up with fresh-looking pillows, five babies lie aimlessly crossing and recrossing their mottled fists. They all stare at the ceiling with the attentive air usual to very young sprigs of humanity, and do not differ in anything but plumpness from the little ones that happier mothers love to kiss and fondle. There is an air about the place something like that of a deserted garden, where only weeds and forgotten blossoms bloom. A young woman, tidily dressed in a pretty wrapper and with her brown hair caught up with a gilt dagger, lays claim to the fattest, jolliest baby of the lot, a sturdy boy of six months, who grows red in the face over the difficult problem of "patti-cake." "That girl," whispered the matron, "is more than commonly smart. She adores her baby and means to work for it. The child's father wants to marry her, but she detests him and will not even see him. He sends her money and implores her at least to name the baby after him, but she is relentless. We hope to bring her around, though. I think she is changing."

"Would it be wise?" asks a visitor.

"For the kid's sake," again replies good, kind Mrs. Kelly. Thrown listlessly upon a chair, her steely blue eyes, hard as stone; an insolent look struggling for supremacy with the forced smile with which she greets the visitors, a woman regards us attentively as we make our rounds from couch to couch.

"That baby's mine," she says, "and the doctor thinks it's going to die!"

We look at the mite that is swathed in flannel and laid in a warm corner by the fire and almost cry aloud, "God grant it may!" The tiny face is drawn with pain and the small mouth is stained like a pomegranate bud with the wine of fever.

"Take it gently back into the realms of the great unknown, O, kind and merciful Father," we whisper, "that the fangs of those two gaunt wolves, want and vice, may not destroy the delicate blossom of its soul too early."

The anchorage that bears his child's name upon its walls is only one of nine already established. The committee, by whose brave efforts the Chicago mission has been made a success, is composed of the following women: Miss Alice Bond, Mrs. I. D. Evans, Mrs. Foreman, Mrs. C. C. Lake, Mrs. M. W. Mabbs, Mrs. Allen Vane and Mrs. E. P. Vail. The present board consists of Miss Alice Bond, chairman; Mrs. Robert Greenlee, treasurer; Miss Kate Jackson, secretary, and Mrs. Mabbs and Mrs Vail. Miss Bond is an indefatigable worker, and to her unflagging energy is due much of the success of the mission.

SIX HUNDRED SHELTERED.

During the past year six hundred girls have been sheltered at the anchorage and over 3,000 temporary lodgings have been furnished. Many wandering ones have been returned to friends; many have found homes; some have been married; two are running a large and prosperous laundry; one who had tried to drown herself when rescued, is carrying on a fine fruit farm in the State, and one is keeping a large, respectable boarding-house, with hundreds of dollars already saved.

The vast amount of good that an institution of this character can accomplish will be known only in the ages yet to come. If the grand cause that we so much love, now reputed to embrace all religions, all reforms, and a membership reaching into the millions, can but begin the establishment of like institutions of succor and upliftment, those beautiful angels we hear of will give the workers a much higher standing on their private page of the great record of advancement, than if they poured a whole vocabulary of praise and hollow invocations in their ears. Practical endeavor is needed in our cause along the line of uplifting those whom we claim are the victims of the false teachings of other so-called religious institutions. DR. T. WILKINS.

God Knows.

From out his over-full coffers
The rich man has given a part
To build a church for the people—
'Tis a wonderful work of art.
Now every one speaks of his merits,
The world gives him loud applause,
That the riches which he inherits
Are given for such a cause,
And I wonder, while I listen,
If he missed from his princely store
The sum that he gave,
Which to us seemed so brave,
Or could he have given much more?
God knows.

Then I sigh as I think of my neighbor,
Whose cottage is humble and poor,
And whose life is filled with hard labor
To keep back the wolf from his door;
Yet I know that from out that small pittance,
Gathered patiently, day after day,
The most goes to succor some lost one,
And help him along on his way;
That the wanderer receives a glad welcome
At the door of his cheerful hut;
Yet nobody cares
That his all he shares,
And the world heeds it not—but,
God knows.

Yes, God knows—and weighs in his balance
The gifts of the great and the small;
And he notes—not the deeds, but the motives,
That are prompting the hearts of them all.
And the gift—be it ever so humble—
If offered with good will and prayer,
Is worth just as much to our Father
As the one that is costly and rare.
Never falter because you are lowly,
And your efforts seem feeble and small,
For in God's sight
The widow's mite
Was the grandest gift of all.

MARY F. WHITFORD.

A Soul Reflected.

Just as the sun peeps through the casement vine
And softly creeps, upon her face to shine
Its golden welcome—e'er so gently tries,
Joy whispers low to laughter in her eyes.

When her dolls much discipline she'd bring,
Her voice yet holds a mellow, happy ring,
And tho' her merriment she'd well disguise,
Love's song accords with music in her eyes.

Sometimes, should accident her way befall,
No weakling she, for sympathy to call—
A little grit all misery denies,
While fortitude finds courage in her eyes.

A hungry dog, just there beneath the sill
She spies; humanity is first to thrill
Her little heart; kindly to him she cries;
And tears bedim the sweetly tender eyes.

Straight from her plate the better, tempting part
She takes to him—well deems it pleasant art,
Poor fellow! note his pitiful surprise,
While pathos finds contentment in her eyes.

Thus all the day the changing lights reveal
A shining soul no method may conceal,
Until within my arms she softly lies,
Peace kisses then and veils the precious eyes.

GEORGE E. BOWEN.

The Only Hope.

Dr. Gile, of Pueblo, Colorado, writes: "The only hope left for a native of America is in the brave, outspoken men; they are few, but, with the God-sent, A. P. A. at their back, light is streaming in. My vote is for you, with both hands up, the palm out. Enclosed please find one dollar for continuation of paper, with no God in the constitution. In 'Union' there is strength, and 'Liberty' for all."

Ahead of Them All.

E. M. Jones, of Camden, N. J., writes: "We take several Spiritualist papers, but THE PROGRESSIVE THINKER is far ahead of them all in our estimation."

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A PATHETIC STORY

Of Some Veteran Home Workers in the Spiritual Vineyard.

A Vivid Picture of Reverses as Drawn by Mrs. Emma Rood Tuttle.

"Let us pause in life's pleasures and count its many tears,
While we all sup sorrow with the poor;
There a song that will linger forever in our ears,
O! Hard times come again no more!

How often, in these days of want and vicissitudes, the wail of sorrow and poverty comes plaintively to our ears. Often the plaint is so bravely uttered that it reminds one of a starving robin singing cheerily above a snow-bank. These are times when we should be as helpful as we can, in justice, to one another.

In the early spring I received a letter from a woman who did not know which way to turn. I had never seen her, but she knew me through the little I have done for our cause. I knew she was kind and true, and needed a helping hand.

She and an invalid sister, who had been a well-known teacher in Warren county, Ohio, together with a brother who is afflicted with hernia, had lived for sixty years on an upland farm of one hundred and fifty acres, to which they were strongly attached, as well as to things they had gathered about them. They had made a home for the unfortunate relatives of the family, having taken care of four aged people; brought up three children, left by a brother who was killed in the last war, and also three left by a deceased sister. There being so many helpless ones and the workers not strong nor many, the old farm was mortgaged, and after fruitless struggles, sold for it.

Thinking it almost impossible for them to endure leaving the dear old place, they rented of the landlord their own old house and kept their pets about them.

When she wrote me they had been ordered to leave and a home in the Poor-house seemed inevitable. The ones they had helped were dead, or scattered, and battling with hard times; but one young nephew said they should not go to the infirmary. So he got a little place which is in a railroad station, and so noisy that it was cheap, and the sisters and brothers bade good-bye to their old home and went in their infirmity to "stay" in their new quarters. In writing of it one of the sisters says:

"The moving seemed a wild nightmare dream, packing, selling, parting with things we did not need, clinging to old things, of which we had so many; old furniture, old clocks, mirrors, and many things our grandparents owned. I have a clock that our grandfather Cleaver brought from New York, that was made in 1800. My chickens, which were named, and which I petted as many do their birds, had to be sold. But our little dog, 'Dr. Dick,' who came to us a stray waif five years ago, we took with us, and a cat that has since run away, frightened by her new surroundings. My sister Carrie is very sorry, for she was her special pet. A kind friend brought an easy carriage for us to ride away to our new place in, and he offered our dog a place in it too. He never rode in a carriage before, but behaved like a gentleman. I am glad he did not know all I did when he took a last look at the old orchard and the hill-side, dotted with cedars and wild roses: his free playground. Now we have to keep him shut indoors, away from boys, dogs and cars.

"We live very plain—do not want cake or delicacies, and are willing to live on substantial food, of which bread and potatoes are chief.

"I have had a great deal of experience in spirit control, clairvoyance, clairaudience, etc. I have a peculiar gift of seeing landscapes and faces in lamp chimneys, but my chief gift comes under the head of psychometric reading. Before I received your letter I read a number of sentences which I found in it when it came. I have so far answered letters satisfactorily, and although I have always given my gifts and work freely, my friends advise me now to set the price of one dollar on my readings. I am sorry to, but it may relieve others from burdens. I cannot ar to be a burden, or a beggar, but am ced to try to do what I can for those I love he o are helpless. Your sister in truth,

"LUCY MYERS.

"Waynesville, Warren county, Ohio."

I send this glimpse of life that any kind friend who wishes to try Miss Myers' gifts, and thus aid a burdened sister, can do so by addressing her as above.

Or, if you wish to give, asking nothing in return, may angels bless you for so-doing.

EMMA ROOD TUTTLE.

She Is Not Dead.

She is not dead, though we with hearts unruly
Feel that our hearts have lost a loyal, steadfast friend,
Who, though her lips were silent, loved us truly
With that still depth which knows no change or end.
And though we mourn her passing, and grieve that she has gone,
Yet deep within our hearts we know that she a crown has won.

To the beauty of that kingdom where 'tis always joyous day,
And the morning reigns forever, her sweet, true soul has fled;
But her smile was so exquisite when that soul had passed away
That we cannot feel despairing; we know she is not dead,
But resting from her labors in a dream of perfect bliss,
Which knows no pain or sorrow, and no happiness can miss.

And we know that she is living, just as calm and true and strong
As when her earthly presence, dear, was with us day by day;
And we feel that she still holds them, the ones she loved so long,
With a strength which death's sad parting has no power to take away;
For she's happy with her trusted friend, the truest of mankind,
Till they, their life-work over, their rest shall also find.

ETHEL M. COLSON.

The Inspiration of God.

It is self-evident that "every scripture inspired of God is also profitable," etc., 2 Tim. 4:16, of the New Version. Ver. 17.—"That the man of God may be complete, furnished completely unto every good work."

What do we learn in this new version of the Bible called scripture?

Taking Timothy for authority, and his reasoning seems good, we learn, first, every scripture inspired of God is good; second, that every good thing in bibles or out of them is inspired of God; third, this portion of scripture unlocks and reveals the truth in all bibles—all scriptures—showing, that that which is not good is not inspired of God, and we should reject it if found in bibles or out of them.

The man of God, or the God-man—both terms mean the same—and everything inspired of God and lived in our lives tends to build up and complete our God-character in the love of goodness, purity and truth. I do not believe God ever inspired such scripture as Genesis xx, 1-38; Numbers xxxi, 1-54; Hosea i, ii, iii, 1-2, 4: 13; Gen. xix, 31-38; Eze. xxiii, 1-3; Malachi ii, 3; Eze. iv, 12-15; Job xl, 15-17; 2 Kings xviii, 27; and a good many more, too numerous to mention.

Men have upheld drunkenness, slavery, prostitution and every known crime in the name of God and religion. The Bible is full of just such characters—men who have said: "'Thus saith the Lord,' when the Lord hath not spoken." There are those to-day who are repeating this libel of antiquity, and misleading many, or still worse, making infidels of them. To do good and disbelieve the inspiration of cruelty is not infidelity, but to do evil while professing fidelity is the worst kind of hypocrisy and crime.

There is still another class, who, having become disgusted with the present doctrines of inspired folly, have plunged themselves into every evil indulgence. God and religion have been presented to them in such a ridiculous manner and being inclined to seek pleasure only in this life, not stopping to consider carefully these matters pertaining to their future welfare, we find ourselves surrounded on every hand, all over the world, by victims of all manner of vices.

Vice is the legitimate offspring of the doctrine of the inspiration of evil. I stand on the wall of Zion to defend God and the truth, not because either God or the truth needs a champion to defend them, but because many people believe everything told them by false priests in the name of religion. This is the class of people I wish to reach.

Do not believe that God ever did or ever will inspire evil. Do not lose faith in goodness. Do not accept infidelity for what some people have said of God's character.

To condemn a person from hearsay is not only unjust but cruel.

The same applies to God, the author of all truth and goodness.

You will find the best definition of infidelity to all that is pure and good, in the lives of those who say and do not—who profess and believe not. The worst enemies of God and religion are and have been found mostly among their advocates and champions.

You may think that I am getting away from my text, and to keep pace with the same I will return to it at once. "Every scripture inspired of God," etc., what is the meaning of that term scripture? The time was when everything was written on script and could have been properly called scripture. From these old musty scripts or manuscripts the Bible was compiled. When paper was introduced, script was no longer useful, but its memory and significance were perpetuated by priests and so-called religionists, by applying the term scripture to their particular compilations and writings. Scripture was at one time anything written on script, therefore my text is very appropriate to the case in hand.

In speaking of this great mass of miscellaneous writing on script the writer of my text chooses the good from all, and gave you and I the same privilege in his statement that "every scripture inspired of God is profitable," etc.

Look well, my friend, that you choose that which is inspired of God. Do not tell me that God inspired murder, rapine and cruelty. Men for selfish gain, or to usurp authority over others, have charged God with every known crime their beastly natures could invent. You hell-fire-priest, you eternally-damned-advocates, get down out of the pulpit and hide your faces in shame for representing our God to be such a monster. Leave His sanctuary; go search and learn that "God is love" and inspires naught but good. Thus all true goodness is the inspiration of God in us and we in Him forevermore. Amen.

DR. C. T. H. BENTON.

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TALMAGE'S TABERNACLE.

For the Third Time It Is Destroyed by Fire.

What's the Matter with DeWitt Anyhow?

Is Not His Preaching Acceptable to Almighty God?

HAD COL. INGERSOLL BEEN PREACHING THE RELIGION OF REASON IN THIS SAME TABERNACLE ALL THESE YEARS, THE REV. TALMAGE WOULD HAVE DEVOTED THREE SERMONS UPON THE JUDGMENTS OF GOD BEING VISITED UPON HIM.

TO THE EDITOR: For the third time in the history of Talmage's tabernacle in the city of churches, its destruction by fire is announced to the world. In a "city of churches," as Brooklyn is called, it would seem that there must be some special cause for the special selection of the destructive element. If it is God who rules the elements, why has he three successive times directed the one of fire to the destruction of Reverend Doctor T. DeWitt Talmage's church?

It does make some difference, after all, "whose ox is gored." Had the Brooklyn tabernacle been occupied all these years by Col. R. G. Ingersoll and his followers, for the dissemination of progressive thought, science, reason, philosophy, the religion of humanity, of the fatherhood of God and the brotherhood of man, who does not know the Rev. Dr. Talmage well enough to know that he would have created and embraced the earliest opportunity to attribute, in his usual melodramatic, vocabulo-diarrhœtic style, those destructive fires to the righteous indignation and judgments of an offended God? He would have lost no time in sounding the key-note of God's retributive justice to infidels, heretics, liberals and free-thinkers, which would have been taken up by every pulpit in Christendom. A few months ago, while upon the platform lecturing in the interest of rational religion and progressive thought, Moses Hull was stricken with paresis, or nerve-tire, the culmination of years of overwork, and straightway the fact thereof was given to the Associated Press and heralded by the Christian pulpit as a judgment sent from God for blaspheming the Bible and orthodox theology.

Occasionally, however, the destruction of one church is quietly enjoyed by the members of another. Some years ago the Episcopal church in Fort Wayne, Indiana, was struck by lightning. While the damage done was slight, yet one good Methodist brother remarked in all candor and earnestness: "Well, that proves clearly what the good Lord thinks of that church."

In one of Rev. Talmage's sermons, preached in 1886, he describes an instance of God's swift wrath as follows: "Last August a man flourished a knife toward heaven and dared God to come down, threatening to cut him if he did. That man himself was cut down, smoke poured from his mouth and nostrils, and he was dying for days, while nobody could go near him."

Mr. Talmage was asked for a circumstantial account of the blasphemer who was miraculously burnt to death, and his response was as follows: "I appreciate the desire for further details in the matter, and I purposely avoided locating the event, and the reasons that actuated me then impel me now to keep the affair from the public. Such an event is a terrible thing for the family and friends of the man who was punished, and it is out of consideration for them that I omitted to state where the scene was laid. That it is strictly true, however, I have conclusive evidence. I forget just how it was brought to my attention. I heard it reported by somebody, or got my first information from a private letter, I cannot say which, but I am inclined to think it was the latter. But no matter. I asked a trusted friend of mine to investigate for me, and he did so. Some correspondence ensued, which he turned over to me, and from it I am assured that the affair did actually and exactly take place as I described it. I have the correspondence still, but I think I had better keep it to myself."

The miracle was said to have occurred in Mercer county, near Lima, Allen county, Ohio, and the victim of the Almighty's wrath was said to be Sylvester Redyan. But the postmaster of Lima wrote in reply to an inquiry as follows: "The story is false from beginning to end. No such man ever lived in this part of the country."

But to return: Brother Talmage finds that his church was destroyed by electric lights instead of God's wrath, and even sees a manifestation of divine mercy in the fact that those electric lights postponed their work of destruction until the close of the services and the departure of the congregation. What a pity that the great divine mercy which Brother Talmage descerns in this alleged deferred electro-conflagration; could not have been sufficiently great to have deferred it indefinitely!—Particularly so, inasmuch as he had already suffered twice from such dispensations of divine mercy. If I believed (as the Rev. Dr. Talmage believes, or affects to believe, and preaches) in these special manifestations of God's wrath, it occurs to me that after three churches of mine in succession had been utterly destroyed by fire, I would begin to 'smell a mice' somewhere about myself; I would suspect that probably there was something rotten nearer home; that possibly my reputation for truth and veracity was not so good in the angelic community as in that in which I lived and preached; that as Barnum catered to the demands of the masses to be humbugged, I had more than met a similar demand from Christendom; that my ministry had signally failed of being an honest ministry of honest thought; that I preached what I did not myself believe; that I was more loyal to dogma, creed, and orthodox Presbyterianism than to truth; that I had wantonly slandered the memory of the man who said: "The world is my country, to do good my religion," and of many other equally good men and women; that I had been as inconsistent, as self-contradictory as the Bible I preached, if not more so; that I had turned too many lofty pulpit-somersaults, jumped through too many hoops while riding bareback, and performed too many pulpit-tumblings and other acrobatic feats.

In his contribution to the subject of future punishment, which appears in a book entitled "That Unknown Country," 1888, Rev. Dr. Talmage teaches the old orthodox doctrine of an "eternal brimstone hell," for the finally impenitent. More recently, however, when interviewed by a reporter in Grand Rapids, on the subject of future retribution, he replied: "No one, now, believes in a lurid, brimstone hell." In view of the fact that he has thus expressed two opinions directly opposed the one to the other, and that the Presbyterian confession of faith yet teaches that "the punishment for sin shall be separation from God and most grievous torments in soul and body, without intermission, in hell-fire forever," it would be interesting to know just what the present position of this pulpit athlete is. It is about time that he perform a back somersault to the position of the late Spurgeon, who preached: "In fire, exactly like that we have on earth, thy body will lie asbestos-like, forever unconsumed; all thy veins roads for the feet of pain to travel on; every nerve a string on which the devil shall forever play his diabolical tune of hell's unutterable lament."

Paradoxical as it may seem, there is such a thing as pulpit dishonesty, and if there is anything in the so-called exhibitions of God's displeasure, the Tabernacle pulpit was selected as the most conspicuous representative of that pulpit dishonesty.

I have recently heard of an orthodox pastor who moved out of his parsonage on account of its unsanitary conditions, it having had the reputation of being an unhealthy habitation for some years by his predecessors. It was very desirable on the part of the congregation to rent the house as soon as possible in order to meet the rent of their pastor's new habitation. In due time a lady house-hunter who had been told that the parsonage was an unhealthy house, there having been considerable sickness in it, made inquiry concerning it of the pastor, who informed her that the house was all right and that he moved out of it only that he might have more room for his family. Of course she took the pastor's word.

Now, you see, to those who know the truth of the matter, this pastor's influence for good among them is hardly worth mentioning. And yet, "how can we reach the masses" is a question still discussed at orthodox gatherings, But I am somewhat digressing again. In an article on preachers I must stick to my text.

As another illustration of Rev. Talmage's agile straddling, I quote what he says on the subject of Spiritualism, which he makes it his business to attack bitterly about once a year.

"Now, I am no Spiritualist, but every intelligent man has noticed that there are strange and mysterious things which indicate to him that perhaps the spiritual world is not so far off as sometimes we conjectured, and that after awhile, from the spiritual and heavenly world there may be a demonstration upon our world for its betterment. We call it magnetism, or we call it mesmerism, or we call it electricity, because we want some term to cover up our ignorance."

Now, had the Rev. Dr. Talmage stood up in his pulpit like an honest man and told his audience that he was a Spiritualist, and that if his Bible taught anything it certainly taught the truth of Spiritualism: that it was full of it, however much the pulpit sought to evade and avoid and deny it; that nearly every phase of modern Spiritualism as contained in Elijah's history is found in the Bible, and that it is sheer folly for the church to longer believe and reject in the same breath the same phenomena, based upon the same subtle spiritual force, that if Christians will accept as true the biblical narratives of spiritual manifestations, they cannot consistently deny the very same phenomena to-day, that scientists who entered the investigation of Spiritualism with the view of exposing it as a fraud have become thoroughly convinced of the truth of its phenomena, that a man may be a Christian, with all that the term truthfully and necessarily implies, and yet be a Spiritualist; indeed, he cannot be the one without being the other, and neither is obliged to subscribe to all the dogmas, creeds or beliefs of either; that truth alone is accepted as authority, not authority for truth, that no minister can preach intelligently against Spiritualism who has not intelligently, thoroughly and honestly investigated it, which he cannot do, nor can he honestly expound his bible, without accepting it; that the pulpit duty of the hour is to aid in the solution of the burning questions of the hour, such as capital and labor, syndicates, monopolies, class legislation, the prevention of strikes, mobs, suicide, and all the evils of the day consequent upon the inequality of the masses in the main struggle for existence—all these questions should be settled before the pulpit seeks to discuss purely doctrinal theology and missionary expedients; of what avail will be the latter without the settlement of the former? First establish practically the fatherhood of God and the brotherhood of man and the doctrinal points upon which the soul's salvation depends will take care of themselves. I say, had the Rev. Dr. Talmage thus preached, his pulpit ministrations would, no doubt, have been more acceptable to the spirit-world, and perhaps his tabernacle would not have succumbed so often to the devouring element. Who knows? When next I am in communication with the Spirit-world I will make some inquiry concerning the cause of the repeated misfortunes of the Brooklyn Tabernacle.

What the whole of Christendom needs badly to-day is more Briggses, Smiths, Swings, Thomases, Farrars, Castellos, Servetuses, Paines, Voltaires, Brunos, Ingersolls and Galileos; Haeckels, Tyndalls, Humboldts, Davises, Spencers, Hares, Wallaces, Crookeses, Flammarions, Owenses, Richmonds, Jacksons, Orvises, Lakes, Lillies, Baxters, Emersons, Howells, Rileys, Reynoldses, Sawyers, and many others of a most brilliant galaxy of spirits both in and out of the form.

In this the evening of the nineteenth century, a great bonfire, whether "electric" or not, but exceeding in proportions that of the Brooklyn Tabernacle, should be made of all old ecclesiastical rubbish, creeds and dogmas which will not bear the search-light of reason, so that the twentieth century may be entered upon with cleaner hands, hearts, souls and intellects in every department of life.

Fort Wayne, Ind. H. V. SWERINGEN.

LIGHT! LIGHT!

Something in Reference to It

It may surprise some of you when I say I propose to explain the philosophy of light and heat on a new principle, or law, which, I believe you will agree with me, looks far more plausible than the old theories that the fun is a burning mass or a combustible globe which must send its heat through ninety-five millions of miles of space that is colder than we have any conception of. All who have gone any distance from our earth toward the sun, have found it, as a law, a continual increase of cold, or more properly a continual absence of heat; and at the same ratio or rate of diminution in less than one thousand miles from the earth ice would answer for a cooking stove. But it would take differently organized lungs to do the cooking in such surroundings.

Now you will ask, How do we get our heat and light? In answering this question you must bear in mind that I am taking the position that the sun is not a combustible globe, but, like our earth, is governed by the universal law that governs all globes in space, and controls and keeps all the planets in place by the law of equilibrium of position and negative force of the great power of that ethereal element of which we know only by its effects and that is called magnetism.

This exchange of magnetism is the only way we can account for the heat we receive from the positive planet, which is the sun, and it is the only way we can account for the orbits of the planets not being in a true circle. But as they approach the positive sun they are receiving positive magnetism, and when at a distance the earth or negative planets receive enough positive force from the sun to be equal in magnetism, it is then by the working of that mysterious law of equal force of magnetism that causes all bodies to be forced from each other, and when they are of equal force or out of equilibrium in magnetism that same mysterious law brings them together.

Now, this exchanging of magnetism is going on continually, and as it travels with the velocity of thought, you may have some idea of the friction it would cause when it rushes through the matter that composes our atmosphere, and by such friction gives us its heat and light, and for the same reasons it is always warmer where the atmosphere is the densest, all other things being equal. So you find on the highest mountains perpetual snow where the sun has all his power, yet fails to melt its snow-capped peaks, because the friction of the lighter atmosphere is so much less than in the valley. Again, in winter we are much nearer the sun than in summer, and if the theory of the sun being a hot body was correct, we should have the hottest weather in winter, notwithstanding the oblique rays. But the reason we give for having colder weather in winter than summer is because the earth receives the magnetic currents obliquely, and, therefore, a less quantity for a given surface. As the surface of the earth becomes more at right angles to the magnetic currents of the sun, of course a given space receives more magnetic rays, and will be as much warmer as the increase of rays are to a given space.

Now, if we allow our minds to travel towards the sun, we find that we lose about three degrees of heat every mile we go in that direction, and if we could travel one hundred miles we should find at that ratio three hundred degrees colder than it would be on the surface of the earth. But as we have never been outside of the atmosphere which surrounds our earth, and as it is impossible for anyone to go, we have only to be governed by the laws that we know control matter, and we have a right to be governed in our reasons by what we know, and it is a fact well established that the law is, the farther we go from the surface of the earth towards the sun, the colder it grows. And another reason that is quite plain is, that any globe in a state of combustion would be in a gaseous condition, and how long it has been since our sun has been giving light and heat to us, is a question we can ask, but not answer; although we can say as long as history has been we know not of a single instance where any philosopher has said the sun has diminished a single hair's breadth.

Now, if we should be told that a large fire on some distant mountain was going to warm us here, we should doubt the assertion, although much more plausible than that the sun could warm us by his own heat, as it would not have to travel but a short distance, compared with that traveled by the heat from the sun, and not through so cold a space; for we have every reason to believe that space outside of the atmosphere is quite rarefied ether or void.

M. H. GARLAND.

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DUTY OF THE CHURCH.

An Article, Each Word of Which Is a Torchlight Leading to Higher Truths.

It Shows the Tendency of the Times.

The unity of the Spirit.—Ephesians, iv, 3.

We are all agreed that the Christian church is an indispensable factor of our civilization. However critical we may be of its defects, we must needs admit that it is the most conspicuous and important element of human progress.

It has encouraged our aspirations, defended a high standard of public and private virtue, denounced the vices and vicious tendencies of society, organized a thousand charities for the relief of the unfortunate, given comfort to the sorrowing, strength to the tempted, resignation to the bereaved. It represents our noblest impulses, our loftiest ambitions, and those hopes which in their upward flight are so daring that they search for another life when the resources of the present shall be exhausted.

But the church has of late years lost a part of its prestige. The world has learned the lesson which it aforetime taught, and is looking for either new truths or a new application of ancient truths. Neither life nor religion is quite the same thing that it was to our fathers, for both life and religion are more valuable, more significant than they have ever been. They should therefore produce larger results and furnish us with grander incentives. The church must recognize these facts and fit itself to the crucial emergency, or it will fall into innocuous desuetude.

What is needed above everything else is the unity of the spirit. There are too many theological standards for an age that takes no pleasure in theology, and there is too much sectarianism at a time when men believe more firmly in brotherly love than they have done in any previous historic epoch. The tendency is toward a minimum of creed and a maximum of charity. We have more faith in an honest life than in an acceptance of the five institutes of Calvin, and would feel safer at the judgment bar of God with an honorable business record behind us than with all the theological decisions of the Nicene Council. There is extant no repudiation of Christianity; but on the other hand a wide and deep loyalty to the moral law as announce dby Christ. It is not an age of doubt, but it is a thoughtful age. No men, since the sun shone on Eden, have ever had a more biting hunger or so unquenchable a thirst for God's truth, both respecting this life and the other, than now.

There is a universal wish, therefore, that the church, which has been so brave in times past, may take the leadership of the people, as Moses did, show them the way through the desert of hard work, and give them promise of green fields beyond the Jordan of death.

Why should the church allow itself to be split into factions by theological differences, when every faction has the same general purpose in view and all are working for the same object? The world asks for the bread of Christ, and receives the stone of sectarianism in its stead. It longs to hear of heaven, and will listen with patient ears to the proofs of immortality, but it has no interest in the competition and rivalry of sects, or the dogmatic and doctrinal side of religion.

If we could relegate all creeds to the background, imprison them within the limits of the student's library, cause them to be regarded as simply fruitful subjects for investigation, but not necessary to the moral progress of the community; if we could bring into the foreground, as the only important matter for consideration, the best way to embody the Sermon on the Mount in our laws, and the love of God and love of brother man in our public opinion, the church would really represent the Christ, and revelations of the New Testament would become startlingly new and fresh to us. The clergy would find thrilling topics in our daily life—topics which would force from their lips the eloquence of warning or praise. Corruption would find in the pulpit its unrelenting enemy, and official honor its mightiest defence. Religion would no longer be in the clouds, but would walk the earth armed *cap-a-pie* to do battle in the name of God and man.

In an orchestra there may be forty or fifty instruments, and they are all necessary to the production of effective music.

Suppose the first and second violins, instead of following the baton of the leader, should enter into a rivalry with each other and play the score according to their personal preference, not according to instructions; suppose the 'cello and the bass viol should exercise the same privilege; suppose the drums and the cornets and the flutes should demand an equal right—what would result? Not music, but intolerable discord. The capacity to render a symphony of Beethoven or Wagner is in the orchestra, and if its members are subject to the leader they will charm and inspire the audience. But if each one plays as he pleases the auditorium will soon be emptied.

The simile is not too strong when applied to the church. The different sects are playing the same melody, and the world is anxious to listen. But each plays as he thinks best—the Presbyterian in one key, the Methodist in another and the Baptist in another. Men hope for harmony and find only discord. Little wonder that complaints of indifference are heard and churches are empty.

If the clergy will forget everything else and remember only this one thing—that men are hard pushed and need help and comfort and good cheer—then creeds will be whistled down the wind, sectarianism will be banished and the world be all the better for it.—*Editorial in New York Herald.*

TWO SEANCES.

House-Warming at Joseph King's.

The materializing medium Joseph King, formerly of Benton Harbor, recently purchased a home in the country, nine miles from Benton Harbor, and after taking possession of the same, invited some twenty-five of his friends and relatives to have what they called a house-warming.

The medium's new residence is commodious, with a seance-room on the second floor, a room about sixteen feet square, containing two rows of chairs in a semicircle facing the cabinet (a closet about 6 by 7 feet), empty, to the naked floor and plastered walls, except three small slates which lay on the floor, and a small tin pail containing water. The black curtains hanging at the entrance to the cabinet were hooked back at either side, exhibiting a lighted lamp, which was resting on the floor in the cabinet. I was requested to look for trap-doors, loose mop-boards, etc. I did so, but was ashamed to do it. While the older people occupied the front seats, a number of young ladies and gentlemen were seated back, harmonizing all present during the evening with their soul-inspiring songs. The medium, Mr. Joseph King, is a medium-sized man, of dark complexion, with heavy, dark beard. The lamp was taken from the cabinet and placed on a shelf at the back of the room. Soon the medium, without a thread of white about his person, walked into the cabinet, ordering Mr. Shimer, his curtain-tender, to let down the curtains and lower the light to a condition that all in the room was plainly seen. All were requested to join hands, while the singers commenced a familiar song. Hardly was the first verse ended when the familiar form of Miss Lewis, the medium's main control, appeared at the curtain, viewing for a moment, as it seemed, the welcoming eyes that were directed towards her. She seemed to be pleased with the appearance of all, and disappeared only for a second, when the curtain parted the well-built form of my brother, whom I recognized, came forth. No time was lost until we were in close embrace, as hand-shaking was not in order—nothing but hugging and kissing would do. Of course I will not attempt to give in detail all that occurred; I will only speak of that which seemed the most gratifying. There were thirty-seven forms appeared, and all were recognized.

After several forms had appeared for different ones, the curtains parted again, and out walked the perfect form of George Thorp, of Elkhart, Ind. He passed out some fifteen years ago. Being a brother-in-law of mine, I instantly recognized him, as he was so life-like. We met between my seat and the cabinet, locked in close embrace. He immediately took me into the cabinet, where the illumination from him revealed to me plainly his form, the floor and walls, the medium, Joe King, seated in his chair stretched out, with his feet crossed, his hands clasped, his head resting on the back of his chair, apparently sleeping, while my brother-in-law stood by my side, holding my left hand, and telling me his sister was not there, but he would bring her the following evening. After playfully pulling at my ring, he dematerialized by my side, going down out of sight, while I stood looking at his head and shoulders as they vanished. I returned to my seat to ponder and to look at the different forms as they came, one by one, to be greeted by some loved one.

The sister that my brother-in-law spoke of was my wife, who passed out some twenty years ago; nor had I been able to see her as yet. Some twelve lady forms came that evening dressed in white robes, all varying in height, size and general appearance. The most wonderful of them was a very tall lady, who dematerialized in front of the cabinet, going down through her white robes out of sight; the robe doubling and wrinkling on the floor as the form went down; a portion of the robe remaining for some seconds after the form was gone. An ancient Scotch spirit by the name of McGregor came and danced for quite a long time. He was dressed in knee pants, long stockings, with buckles on his shoes. He was in his shirt sleeves, with a Masonic sash around him, and a small Masonic apron; also some glittering jewels on his person. My brother came arm-in-arm with my mother, and at another time brought our little one in his arms, that we lost four years ago.

The next evening my brother-in-law came again, beckoned me to the cabinet, and told me that sister had come. I thanked him, and expressed a wish to see her. He stepped back inside the cabinet and instantly came arm-in-arm with my wife. As soon as he had presented her to me he departed. I can only say that these were the happiest moments of my life—so real—the same face, the same love, the same kisses—it is useless for me to say more. One cannot realize without the experience. I was also introduced to the spirit wife and little daughter of Mr. Shimer, who are now taking a part in Mr. King's seances. Happy Charley also requested me to come to the cabinet, where we had a pleasant chat, telling me he had visited our circles at Petoskey, of which fact we were already acquainted. I have not told a quarter of what occurred during those two seances. C. N. SHAW.

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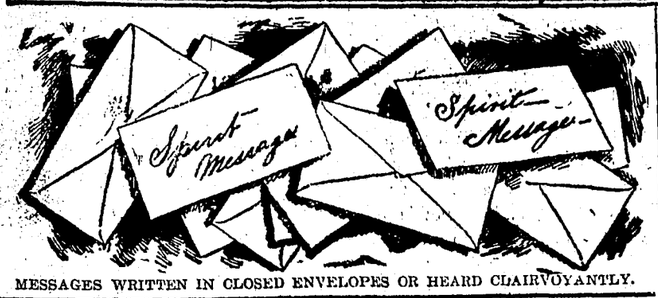
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PHENOMENAL.

Through the Mediumship of George Cole.

TO THE EDITOR:—Owing mainly to the condition of the medium's health, and partly to other causes, the Carrie Miller Circle held no sessions for a period of four months, prior to the middle of March. It is, however, gratifying to me to be able to state that at that date our weekly sessions were resumed, with a very good prospect of being regularly continued.

Considering the fact that the spirit circle of which Mr. George Cole is the medium has reached that period of development and advancement that spirits of all ages and eras can come into our seance-room, and with their own spirit hands write elaborate essays upon public topics—upon whatever subject they may select for discussion—leaving in mortal life their well-written manuscript, the evidence of their presence and power—in view of spirit manifestations of such beauty and excellence and of such transcendent importance, I have never had but one thought and purpose, and that purpose was and is to sustain the circle (on the mortal side) to the extent of my poor ability, and to give the widest possible publicity to the able and eloquent papers which the visiting spirits are so persistently and generously giving to the mortal world.

Of independent spirit writing I am impressed to say that this phase of spirit manifestation is not properly appreciated or sustained by even the Spiritualist public. Not only is this true of independent spirit writing, but it is also true of its companion manifestations, spirit photography and spirit art.

The only remedy for this unfortunate state of things is for earnest Spiritualists to give more attention to these neglected phases of spirit phenomena; and especially by giving adequate encouragement and support to the medial instruments of spirit writing, spirit photography and spirit art.

Henry Kiddle's anniversary address was written the second week following the 31st of March—conditions not permitting the holding of a seance on anniversary week.

Though Prof. Kiddle has been living more than ten years on the spirit side of life, his anniversary address (written with his own spirit hand) shows that there is no loss of interest in earth-life affairs, nor in the cause of Spiritualism, with which his mortal crreer was so disinterestedly and so gloriously associated.

The Kiddle address is a clear, well-written piece of manuscript, and is in the characteristic handwriting of its author, while the signature is an exact reproduction of the mortal one.

In the closing paragraph of Prof. Kiddle's address he says:

"Forward and onward should be your watchword, and your forty-seventh anniversary will witness the progress of the spiritual cause far beyond what you are capable of conceiving."

I will add a word of interpretation to this prophetic prediction. Our ascended brother means that the predicted results will transpire if the great body of Spiritualists will awaken to a true comprehension of their duties and responsibilities—those duties and responsibilities being greatly augmented by the advanced and advancing stages of the spiritual movement.

The Plato address was spoken at the Carrie Miller Circle, April 18. The medium, whose clairvoyant as well as clairaudient powers are excellent, repeats the exact language, as spoken by the visiting spirit, and I report, word for word, as the address is spoken.

The Plato address is not only of profound interest, but it is in partial fulfillment, another link in the chain, of the promise repeatedly made by the ancients, who so frequently manifest at our circle—that through the return to earth of ancient and prehistoric spirits, through the law of spirit intercourse and return, the whole history of past ages is to be re-written by the exalted spirit intelligences who were actors in the scenes and events that they narrate.

Nothing is more important for Spiritualists to remember than that Spiritualism is a progressive movement, its line of advance being in multiplied, widening and perfected channels of communication.

The address from the controlling spirit of the circle was written April 25, and Orondo, the Atlantian, was the attendant spirit, standing beside Carrie during the half-hour of the writing.

CHARLES R. MILLER.

Brooklyn, N. Y.

FORTY-SIXTH ANNIVERSARY ADDRESS WRITTEN BY SPIRIT HENRY KIDDLE.

Another anniversary of the advent of Modern Spiritualism has been celebrated.

As each succeeding year marks a mile stone of progress in this great cause it is well that we should derive from the past what may be expected of the future.

The past forty-six years have been eventful to Spiritualists. From a small beginning at Hydesville, of manifestations which arrested the attention of the wise and learned among mortals, those manifestations of knocks upon the doors of reason awoke responsive answers from but few, yet the manifestations have grown until at this period spirits communicate with their earth friends and stand before them, forms and features familiar to memory, and give loving assurance of life and happiness beyond the lonely tombs and graves.

Though so much has been accomplished from my side of life, on the mortal side it has been attended with much sacrifice and persecution.

The instruments or media of such manifestations have been denounced as frauds and knaves and their patrons regarded as dupes and fools. Neglect, criticism and ostracism have characterized their more material neighbors, while the pulpit and public press have been busily engaged manufacturing a false and adverse public sentiment against the followers of Spiritualism, and at the same time have pretended with pious fraud to advocate the freedom of conscience and the rights of every sect and creed.

* * * *

Such have been the difficulties with which Spiritualists have had to contend, while the slaves of theology, engaged in business and professional pursuits, have gone out of their way to vilify and injure neighbors, for no other reason than that they believed in an active, intelligent immortality of the soul; that departed friends were not dead nor asleep in corrupting graves but were near and within call; and, whenever conditions would permit, would manifest their state of continued existence, practically demonstrating the truths which Spiritualism taught.

It must be within the memory of some that for my convictions and advocacy of the cause of Spiritualism, I was removed (compulsory resignation) from the Superintendency of Public Instruction in New York City, and I am now proud I was made the victim of malice, bigotry and ignorance.

Over such obstacles has the Spiritual cause irresistibly advanced, gathering adherents as it progressed over the civilized world, until now from two or three mortal converts forty-six years ago it counts among its followers millions of people, and among the latter, some of the most advanced and scientific minds of the age.

In this country the Spiritual cause has become of National importance and has a National organization, which has attracted attention, giving it a standing to be respected even by its enemies.

The great and phenomenal growth of modern Spiritualism is attributable to the purity of life and freedom of conscience; it teaches the love and fraternity it practices, and the undying existence of family ties and social relations it demonstrates.

Modern Spiritualism has unveiled the mystery of death. It has rung up the curtain on a life of which every mortal has intuitive conceptions, but which had been falsified and concealed by sophistry and jugglery and made subservient to the priests and potentates, to frighten poor deluded mortals into supporting a system of repression that had deprived them of the God-given rights of equality and freedom of speech and conscience.

The raising of the curtain of life revealed loving friends who had been counted as dead and lost; relatives were found standing upon the broad stage of eternity, amid scenes of beauty and glory. Imaginary friends had no place there; they only existed in the false professions of priests and their unctuous imitators in theology.

No! upon the stage of spiritual life there is nothing but joy and happy reunions of sundered families and friends who but await the opportunity to return to earth scenes and assure their surviving mortal friends that the open grave is but the portal to a higher and better state of existence, where life is progressive and equality something more than a mere name.

It is from such scenes and conditions that departed friends are returning to earth scenes on missions of love and light, and modern Spiritualism has made it possible for those friends to manifest through various phenomena, make communication and exhibit their materialized forms in demonstration of a life, which had progressed from the terrestrial to the celestial spheres and had not died, been buried, become food for worms or had not been consigned by an angry and jealous God to endless punishment for having been born, having lived, and having died.

Is it a matter to be wondered at that so great a truth should have so developed and progressed among mortal men, a truth that teaches the highest possible attainment accorded to the intelligence and welfare of man.

The most sacred ties of families are here embodied in this great truth—this preservation is being constantly demonstrated at every manifestation, while this bond (family ties) becomes stronger as their unsevered chains become more and more apparent.

The forty-sixth anniversary of modern Spiritualism should have indeed been a celebration of victory, an occasion for much congratulation.

Spirits now return and manifest to mortal friends in almost every civilized community, in and on every continent on the face of the round globe; and though much opposition will yet be met by the advance and progress of the cause, yet such opposition is growing less and will finally cease as the great truths taught by Spiritualists will overturn every obstacle and restore to man that light of reason, that freedom of conscience and fraternal love, of which he has so long been deprived.

Do not cease your exertions, be vigilant and guard your media, for through them are the practical demonstrations of this truth made.

Be harmonious and united, and let no bickerings nor jealousies divide your councils. Forward and onward! should be your watchword, and your forty-seventh anniversary will witness the progress of the Spiritual cause far beyond what you are capable of conceiving.

HENRY KIDDLE.

The communications from Carrie Miller and Plato will appear next week.

A SEX REVOLUTION,

BY LOIS WAISBROOKER,

Author of "Helen Harlow's Vow," "The Occult Forces of Sex," "Perfect Motherhood," and many other works. Price 25 cents. For sale at this office.

After Death in Arabia.

CONTINUED FROM FIRST PAGE.

Lives and loves you; lost, 'tis true,
By such a light as shines for you;
But in the light ye cannot see
Of unfulfilled felicity—
In enlarging paradise,
Lives a life that never dies.

Farewell, friends! Yet not farewell;
Where I am, ye, too, shall dwell;
I am gone before your face
A moment's time, a little space;
When ye come where I have stepped
Ye will wonder why ye wept;
Ye will know, by wise love taught,
That here is all, and there is naught.

Weep awhile, if ye are fain—
Sunshine still must follow rain:
Only not at death—for death
Now I know is that first breath
Which our souls draw when we enter
Life which is of all life center.

Be ye certain all seems love,
Viewed from Allah's throne above.
Be ye stout of heart, and come
Bravely onward to your home!
La Allah, illa, Allah, Yea!
Thou Love divine! Thou Love alway!

He that died at Azan gave
This to those who made his grave.

Passed to Spirit-Life.

Passed to the higher life, Chase J. Parrish, son of Mr. and Mrs. J. K. Parrish, aged nearly 21 years. On the morning of April 22 our community was greatly shocked by the news that this young man had accidentally shot himself. He had grown from childhood to manhood in our midst, was a true and firm Spiritualist, a consistent member of our society, usually present at all our meetings. He possessed more than ordinary mental ability, but his greatest worth was in his spotless character—no oath had ever befouled his tongue, tobacco had never soiled his lips, liquor had never poisoned his brain, obscene words had not polluted his soul.

MRS. H. B. HOUGHTON, M. D.
Palmetto, Fla.

Rany Fox passed to Spirit-life May 4, aged 78 years, 2 months and 19 days. The funeral services were held on the afternoon of May 6. He had poor health for some time, suffering from cancer. He bore his suffering patiently, and longed for the time to come to pass to Spirit-life. The day before his death he chose his pall-bearers and gave directions about his funeral. He was a good neighbor, honest and truthful. He was born in Wayne county, Ind., Feb. 15, 1816, came to Marion county, Ind., in 1821, his parents settling on a farm five miles west of Indianapolis, and there he was raised and continued to reside until his parents removed to Missouri. He was married to Mary Pugh in 1844. He lived fifty years on the farm where he died, six miles north of Indianapolis.

Mr. Charles Garner passed to Spirit-life from Waverly, Bremer county, Iowa, Dec. 24, 1893. The subject of this sketch was born in Cheshire, England, April 23, 1816, came to America in 1840, and became a Spiritualist soon after its advent. Mr. Garner lived the religion he professed. He was known to all as an upright, true and pure man. His later years were cheered by glimpses of his future home and friends. His visible presence is missed by the companion of his life and three sons.

MRS. CHARLES GARNER.

Dr. John Robinson passed to Spirit-life at New Orleans, La. He was the oldest Spiritualist in the city, a faithful friend, an honored citizen and honest man. He lived and died a Spiritualist, and was a giant in the cause.

From her home in Rochester, New York, Mrs. Jane B. Godfrey passed to the higher life on May 1, after a tedious illness of several months. Mrs. Godfrey was a woman of noble character and good deeds—widely known as a medium, and many will remember gratefully the comfort received through her ministrations. She was held in high esteem, not only among Spiritualists, but by persons of different faiths. Mrs. Godfrey is one of the personalities whose sweetness and light and steadfastness are a blessed memory, and shed lustre upon humanity.

Benjamin Franklin, husband of Mary A. Franklin, of Clarkdale Junction, passed to the higher life in a cyclone at Melrose Park, Cook county, Ill., May 3, 1894. He was the oldest son of eight children of John W. and Martha A. Franklin, natives of Louden county, Virginia, who emigrated to Missouri when he was eight years old. He was born March 17, 1848. His father was a Baptist minister. He joined the Presbyterian church when seventeen years old. He has been a faithful and true Spiritualist for fifteen years. He was an affectionate husband, father, son and brother.

MARY FRANKLIN.

Passed to the beauties of the higher life on May 2, 1894, from Rockford, Mich., where he had resided since 1851, Mr. William Hicks, who was born on June 2, 1817, thus lacking one month of completing seventy-seven years on the mortal side of life. Brother Hicks was one of the pioneers of this place, and of Spiritualism here, having renounced Methodism and embraced Spiritualism when it tried men's souls to stand up for our grand philosophy. He was a medium for many years, and to the last enjoyed sweet converse with the friends gone before. His sickness was of short duration, and he passed quietly to the better life, surrounded by friends here, and was received by friends there, as we were assured before he went. Even before he was taken sick the loved ones told us of his early demise. The last sad rites were held in the R. P. hall that he helped to build many years ago, and were largely attended by loving and sympathizing friends. Mrs. M. J. Kutz delivered the address, and also a poem written for the occasion.

On the 11th of May, the lovely spirit of Rose Vincent, only daughter of Henry and Vee Vincent, passed beyond the veil to her spirit home. She was an instrument of the Angel World, and saw and conversed with her spirit friends, although she was but little over two and a half years on this planet at the time of her transition. Particularly lovable in her disposition, she endeared herself in in many ways to all who knew her, and her sweet presence will be greatly missed by both parents and friends. Mrs. Mary C. Lyman, of the Society of Spiritual Unity, conducted very touching and appropriate services at the home, 566 Ogden avenue, this city, on Saturday, May 12.

Passed to Spirit-life, at Chicago, Ill., May 16, 1894, Mrs. Lottie Gray, wife of Charles C. Gray, aged 40 years. Funeral services by Frank T. Ripley.

Sensation in Albion, Michigan.

(ADVERTISEMENT.)

One of the most remarkable and wonderful cures that has been performed since the Christian era is in the case of Mr. George Young, a highly respectable citizen of Albion, Calhoun county, Michigan. Following is what Mr. Young says:

"For many years I was stricken with a disease of so serious a character that I could not walk or stand. I was reduced in flesh from 180 to 100 pounds. The local physicians called my complaint liver, heart and kidney disease—in fact, all manner of diseases—but after I had paid out a great deal of money they said I must die, and that very soon. Just at this time one of Dr. Dobson's circulars fell into my hands (I did not believe in Spiritualism), and I thought I would send to him and make a trial, for there was nothing else left for me. He sent what he called spiritual magnetized remedies. I commenced to take them, and in a very short time I began to improve, and today I am as healthy a man as there is in Michigan, and can do as hard a day's work, and I know that Dr. Dobson cured me. I took four months of his treatment, two months after I was well, and it has nearly, if not quite, made me a Spiritualist. Since I got well, Dr. Dobson has been here to see me, and I attended one of his slate-writing seances, which to me was wonderful.

"My cure made an excitement in our town, and by its means Dr. Dobson has had over 100 patients here, and has been successful in curing or greatly benefiting nearly every one. Myself and wife will never tire in doing everything we can to induce the sick to send to Dr. A. B. Dobson, of Maquoketa, Iowa, for assistance, the man that saved me from a premature grave. It is nearly a year since he cured me. It is through him and his spirit band of doctors that I am alive. GEO. YOUNG."

Albion, Calhoun Co., Mich.

The foregoing is but one of many similar testimonials voluntarily furnished Dr. A. B. Dobson, of this city. His disciples number thousands, scattered from Maine to Oregon, and from Dakota to the Gulf. It is quite likely some may be found who have derived no great benefit from his treatment, though we are free to say that we have never heard of such a case—the uniform testimony being "entirely cured," or "greatly benefited." "The lame walk, the deaf hear, the blind see." Dr. Dobson's career has been a wonderful one, and certainly he is richly deserving of all the success that has crowned his work during the last few years of his residence in this city. He is warm-hearted and generous with his friends, while for those disposed to deride or oppose his work, he is not afraid to answer a fool according to his folly.—Maquoketa (Iowa) Record.

(See ad. in another column).

Address all letters to San Jose, Cal.

SPECIAL NOTICE ADVERTISEMENTS.

WONDERFUL GROWTH AND POPULARITY.

How Enterprise When Guided by Honest Methods Is Bound to Succeed.

A MANUFACTURER WHO SAVES THE BUYER THE DEALER'S ENORMOUS PROFIT.

We have been running for some time in another column the advertisement of the Oxford Mnfg. Co., of 338 to 334 Wabash Ave., Chicago, Ill. A few years ago they conceived the idea of selling their goods direct to the consumer at but a slight advance above cost of making and thus increase their sales and enable them to add to the size of their factory. With a bright, pushing and upright manager at the head of this establishment the plan proved a most successful and popular one. Thousands of their machines were sold annually—sale increasing each year—and are now to be found in every city, town and hamlet of the United States. The name "Oxford" has become a byword in the household. There is no greater help to a woman than a good sewing machine. To be without it is to be willfully deprived of the immense advantage of one of the greatest of all inventions. A machine once bought is a perpetual treasure. It demands no wages, occasions no expense or trouble and is always ready at a moment's notice to render the work of the laborious housewife tenfold more efficient and expeditious. Some machines combine the best ideas and suggestions which have been so abundantly introduced in this remarkable mechanism.

A machine which exhibits in liberal combination all the best features introduced is the Oxford Sewing Machine, with lock-stitch, shuttle running light and quiet. These machines have the following important features: Cheapness, perfect, self-adjusting and graduated tension, are under control of the operator and are always positive in their working. They are entirely self-threading in all points, including the shuttle. The needle is self-setting, the attachments are quickly and easily placed and fastened. The shuttle has an easy oscillating motion, causing it to keep its proper place against the race. Their Oxford No. 14 and Columbia machines, with attachments, were awarded the medal premium at the World's Columbian Exposition, Chicago.

A description of their Baby Carriages, ranging in price from $2.75 upward, and their Bicycles, ranging from $12 upwards, also their Organs at lowest prices, proves equally interesting and can be had by applying for one of their free catalogues, which is sent on application, and quotes both cash and time prices. Those buying from these people take no chances, for they are not compelled to keep goods if not satisfactory or strictly as represented. They are thoroughly reliable and we recommend them to you.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflamation, allays pain, cures wind colic, 25c a bottle.

GENERAL SURVEY.

CONTINUED FROM FIFTH PAGE.

J. M. writes from Pittsburg, Pa.: "During the present month Oscar A. Edgerly is filling an engagement with the First Spiritual Church of Pittsburg. His work is giving excellent satisfaction, the lectures being eloquent and practical, the tests plain and convincing—attributes that make of any medium a valuable worker for our cause. He goes from here to Anderson, Ind., for June."

Dr. C. T. H. Benton writes: "Brother Nelson Gould, of Port Huron, Mich., in his 'Heroic Measures' seems inclined to go to barbarian times for conditions whereby to test the physical endurance of our mediums. I know of men who can endure torture without flinching; and where thousands of dollars are at stake some people can endure a great deal of it if it is to give them credentials of recommendation to a credulous, stupid public. There are those outside of Spiritualism who would, if they had the power, start a little 'Inquisition,' all their own, to torture people who differ with them in opinion and practice, but Spiritualism does not propose to enter into the torture business. If 'the Indians were nothing more than children who obeyed the laws of nature,' why have they so degenerated? If eating flesh of wild beasts, living in indolence, and not tilling the soil, sleeping on the ground and roaming the country over without a permanent abode, seeking the lives of enemies and relentlessly torturing each other, make them more the children of nature than we, I prefer not to be a child of such a nature. I suppose such flattery is very pleasing to the Indian, but does not, in my opinion, speak very well for the flatterer."

Bishop A. Beals is now lecturing before the Progressive Society of Spiritualists, with excellent results. All the societies on the South Side seem to be prospering splendidly; in fact, all the meetings in the city are well attended.

Mrs. Cora L. V. Richmond desires to inform those who have sent in their names for the new book—Entire Series of Soul Teachings—that about one-third of the names necessary have been sent in. If those interested would each secure one or two added names it would facilitate the work of publication.

Mrs. Lottie Fowler's present address is 326 Courtland street, Baltimore, Md.

C. S, writes of wonderful demonstrations occurring at seances by Mabel Aber. There were many materializations of forms, besides physical demonstrations of marked character, such as lifting a piano, One form appeared arrayed in robes of ethereal light and wearing a crown of light, on which was inscribed the name Hypatia, in letters of brilliant bluish hue.

W. T. Moffett writes that plots to interfere with Mabel Aber's seances were discovered and foiled through information given by her cabinet controls. It was found necessary to establish a guard, to protect the meetings from disturbance by evil-disposed persons. This at Jacksonville, Ill.

C. M. Hovey writes from Bay City, Mich.: "There has been a decidedly progressive movement in Spiritualism in our midst this season, due very largely to the very efficient work of Prof. Geo. H. Brooks, who has held continuous meetings since December 1st, last, with only one month's absence from the work. We now have a perfectly harmonious society of over sixty members, organized and chartered by the Michigan State society, and numbering among our membership some of the prominent business men of Bay City and West Bay City. The society has held two sessions each Sunday and sustained the work very acceptably, entirely by subscription. The society has also just entertained the Saginaw Valley District Convention, carrying out a very interesting programme, lasting two days, the success of which was very largely due to the untiring efforts of Mr. Brooks. He leaves us now for his home in Elgin, Ill. We wish him as complete success in all his efforts wherever his labors may call him as we have enjoyed while he and his most estimable wife have been with us. We shall continue our work for another month, our rostrum being filled the first and second Sundays in May by Hon. D. P. Dewey, of Grand Blanc, the third and fourth Sundays by our own Mrs. Martha E. Root, of Bay City. At the close of these engagements our society will adjourn all meetings until October 1st.

Fox Memorial Association.

On Monday, the 14th of May, a special meeting of the Fox Memorial Association was held at the studio of the President, Mr. Wilson Macdonald, 119 W. 41st street, for the annual election of officers, and the following persons were elected for the ensuing year: Wilson Macdonald, president; S. S. Gordon, first vice-president; Joseph La Fumee, second vice-president; S. S. Gordon, treasurer; Mrs. Mary A. Gridley, recording secretary; Titus Merritt, librarian.

A proposition was made to decorate the graves of the Fox Sisters at Cypress Hill cemetery. The motion was carried with enthusiasm. The members and friends of the Association will meet at the cemetery Sunday, the 27th inst., at 3 o'clock, and hold services at the graves. Persons at a distance who cannot attend the ceremony can send flowers, either to the office of the president, 119 West 41st street, New York, or Cypress Hill Cemetery.

Any persons desirous of donating books to the library of the Association can send them to my address.

TITUS MERRITT.
323 West 34th street, New York City.

Passed to Spirit-life.

David Oaks, aged 70 years, passed suddenly to Spirit-life, from heart disease, while visiting his sister and nephew, Mr. H. B. Wright. The funeral was held at Mr. Wright's residence, 3116 Indiana avenue, the 18th instant, and attended by a select number of friends. The departed brother had been a widower some years, and had found consolation in the philosophy of Spiritualism, giving it some attention the few last years. To the writer, who was called to officiate at the house just before regular service, his spirit manifested its presence, assuring the friends that death did not end all, but true to a changeless law, his spirit now free from the trammels of clay, had found the freedom of a resurrected life. The floral offerings were beautiful and were expressive of loving hands and hearts.

BISHOP A. BEALS.

DR. GREER'S PABULUM OF LIFE

The World's Greatest Remedy for All Conditions Arising from Exhausted Nervous Energy or

Loss of Vital Force!

It will strengthen the weak, invigorate the young, and rejuvenate the old.

TRY IT!—TRY IT!—TRY IT!

By Mail, $1.00. Address DR. R. GREER, 127 LaSalle Street, Chicago.

P. S.—Dr. Greer has been in active practice in Chicago for 28 years and is well known as a most successful physician in all mental and nervous diseases. He is still in active practice.

IMPORTANT NOTICE.

HAVING PURCHASED OF JOHN William Fletcher the complete outfit used by him in presenting his famous ILLUSTRATED LECTURE UPON SPIRITUALISM, and having made large and valuable accessions thereto, I am prepared to negotiate with societies and camp-meetings for giving one or all of my four Illustrated Lectures upon this interesting subject. My friends well know that for some years I have been gathering material for this work, and I can assure them that no expense has been spared in arranging the details of the Exhibition so as to please and instruct all. JOHN EGGLESTON,

Box 848, New York,

109 WEST 43D ST., NEW YORK CITY, May 10, 1894.
TO WHOM IT MAY CONCERN:
I have sold the Lecture "Is Spiritualism True?" with all the Illustrations, Transparencies, etc., to JOHN EGGLESTON, of Newark, N. J., and have no further control over it. J. W. FLETCHER. 235 tf



ARE YOU GOING

To Campmeeting?

IF SO YOU WANT A

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Electro-plate, 75 cents, Roll-plate, $1.25; Solid Gold, $1.75.

DO NOT SEND STAMPS. W. H. BACH, Mfr., Saint Paul, Minn. 238

TRANCE MEDIUM, PSYCHOMETRIST, clairvoyant, magnetic healer, and developing medium. Send lock of hair and one dollar for reading. 548 Chicago avenue, Chicago, Ill. 236

DR. STEVENS' OBESITY TABLETS—Will reduce superfluous flesh, cure rheumatism, heart disease and Bright's disease, have a wonderful physiological effect in various ailments; they are efficient and harmless; sent by mail. Price $1.00 per box of 200 tablets, six boxes for $5.00. Address Mrs. M. W. Hilliker, sole agent, No. 15 Prospect st., Kansas City, Kas. 236

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TRANCE, TEST, BUSINESS AND platform medium, sittings daily. No. 2973 Cottage Grove ave. 234tf

Dr. J. C. PHILLIPS,

CLAIRVOYANT AND PSYCHOMETRIST, will send one month's medicine (highly magnetized by Spirit-power) for $1.50. For 50 cents will give reading, business advice or examination. Send lock of hair, age and sex, with stamp enclosed. 25 years' practice. Address 471 W., Madison st. Chicago, Ill. 237

CHARLES STEWARD, 2239 WELton street, Denver Col., holds trumpet seances Sunday, Tuesday, and Friday evenings. All investigators must be recommended. 236

MRS. F. S. DE WOLF, INDEPENDent slate-writing and test medium. Circle for ladies, Thursday afternoon. No. 247 Ogden Av. 235

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DR. T. WILKINS, MAGNETIC PHYsician, 291 Ogden Avenue, will give attention to the sick, at home or at his room. All diseases successfully treated, but Catarrh is his specialty. For references ask his patients. 232 tf

PSYCHOMETRIST.

MRS. A. M. LUND (FORMERLY Mrs. Robinson), 1072 West Harrison street, Chicago, will give sittings by letter. Send lock of hair and own handwriting, with $1.00. All questions carefully considered by the guides. 235

FORSTER, DR. W. M.

THE NOTED MEDICAL CLAIRvoyant of the Pacific Coast, will send a free Diagnosis and terms for treatment to all who will send their name and address—in their own handwriting—with postage stamp for reply. "The Pacific Coast Spiritualist" of Dec. 30, 1893 says of Dr. Forster:—"Since his coming here he has made himself highly respected and beloved for his benevolent work, his humanitarian ideas and practices, and his straightforward course of integrity and honor." Address DR. W. M. FORSTER, 1059 Market St., San Francisco, California. 237

HOW TO BECOME A MEDIUM IN YOUR OWN HOME. Will send a pamphlet containing instructions, a letter designating your phases of mediumship, a spiritual song book and copy of a spiritual magazine, all for 25 cts. Address, Mrs. J. A. Bliss, 2521 Mich., avenue, Chicago, Ill. 249

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MRS. CONNELLY'S IMPROVED REdemption for gray, faded, or bleached hair. Warranted free from lead, silver, sulphur and all poisons. It leaves the hair soft, glossy, clean and natural. It is not a dye. It will not stain the flesh. It colors at once. No waiting. 25 and 50 cents. All ready for use. Postpaid, on receipt of price. Two-cent postage stamps taken. Address Mrs. A. Connelly, 1848 Ridge Avenue, Philadelphia, Pa. 237

FREE DELINEATION AND DIAGNOSIS. Send five two-cent stamps, date of birth, sex, handwriting or leading symptoms; you will receive a correct diagnosis of your disease and a brief reading by psychometric clairvoyant power free. Dr. E. A. Read, Box 358, Lansing, Mich.

PERSONS IN POOR HEALTH WILL please remember that Water of Life is one of the best remedies for Stomach, Liver and Kidney diseases. Large pamphlet free. 34 S. Main St., Wilkesbarre, Pa. J. R. Perry, Manager. 238

G. F. PERKINS, TEST MEDIUM. Readings daily. Test circles Tuesday and Friday, at 8 p. m. Wednesday afternoon 2:30. Mrs. Perkin's readings daily. 3710 Cottage Grove Avenue.



TRIAL FREE. $2.75 Buys our $9 Natural Finish Baby Carriage complete with plated steel wheels, axle, springs, and one piece rattan body and hubs. Made of best material, finely finished and guaranteed for 3 years. Shipped on 10 days' trial. FREIGHT PAID; no money required in advance. 15,000 in use. We are the oldest and largest carriage concern of our kind, reliable and responsible. Reference furnished at any time. Make and sell nothing but what we guarantee to be as represented, sold at the lowest factory prices. WRITE TO-DAY for our large FREE illustrated catalogue of latest designs and styles published.
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THE

EVERLASTING GOSPEL.

A COMPILATION OF THE LECtures given by the Spirit Band through the mediumship of Mrs. Magdalena Kline. This volume consists of a series of lectures, messages and poems, written and delivered in public through the mental organism of Mrs. Magdalena Kline, a trance, clairvoyant and inspirational medium. Their tone is excellent and their spirit good; and even though one may find some ideas that differ from those he has held, yet he will find much to please, benefit and instruct. The reverence with which Jesus is mentioned will please many, although the ideas advanced concerning Jesus and Christianity are not after the orthodox standard. The book contains 498 large pages, and will be sent postpaid for $1.50. For sale at this office.



MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT. $14 Buys our 9 drawer walnut or oak Improved High Arm Singer sewing machine finely finished, nickel plated, adapted to light and heavy work; guaranteed for 10 Years; with Automatic Bobbin Winder, Self-Threading Cylinder Shuttle, Self-Setting Needle and a complete set of Steel Attachments; shipped any where on 30 Days Trial. No money required in advance. 75,000 now in use. World's Fair Medal awarded machine and attachments. Buy from factory and save dealer's and agent's profits. FREE Cut This Out and send to-day for machine or large free illustrated catalogue, testimonials and Glimpses of the World's Fair. OXFORD MFG. CO. 342 Wabash Ave. CHICAGO, ILL.

PSYCHOPATHY, OR SPIRIT HEALing. A Series of Lessons on the Relations of the the Spirit to its Own Organism, and the Inter-Relation of Human Beings with Reference to Health, Disease and Healing. By the spirit of Dr. Benjamin Rush, through the mediumship of Mrs. Cora L. V. Richmond. A book that every healer, physician and Spiritualist should read. Price $1.50.

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THE BLIND MEDIUM, PROF. H. W Sinclair, will send you by letter a life reading of the past and future with dates. Mail a lock of hair and one dollar. Address Prof. H. W. Sinclair, No. 605 West Ave., North, Jackson, Mich. 287

AN ASTONISHING OFFER!

SEND THREE 2-CENT STAMPS, lock of hair, age, name, sex, one leading symptom and your disease will be diagnosed free by spirit-power. Dr. A. B. Dobson, San Jose, Cal.

PSYCHOMETRIC AND BUSINESS Reading or six questions answered, 50 cents and three stamps. MARGUERITE BURTON, Station A, Boston, Mass. 244

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AN INSTITUTE OF REFINED therapeutics including the Sun Cure, Vital Magnetism, Electricity, Mind Cure, and a higher science of life. Chemical affinity and basic principles developed with their marvellous applications. Students in four continents have taken the course. The college is chartered and confers the degree of D. M., Doctor of Magnetics. By a system of printed questions students can take the course and receive the diplomas at their own homes. Institution removed to East Orange, New Jersey, a delightful suburb of New York. E. D. BABBITT, M. D., Dean, 5 Pulaski St., East Orange New Jersey. 234

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A NEW METHOD OF TREATING the Eyes, the Catarrh, and, in fact, the entire system. Send 2 two-cent stamps, and I will send printed information. Also Photograph of my spirit-guide who revealed this knowledge to me. B. F POOLE, Clinton, Iowa.



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(INCORPORATED NOV. 1, 1893.)

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ATFER COXEY, WHAT?

A Discourse Given Under the Inspiration of ABRAHAM LINCOLN.

By Mrs. Cora L. V. Richmond.

DELIVERED BEFORE THE FIRST SOCIETY OF SPIRITUALISTS OF CHICAGO, SUNDAY EVENING, MAY 13, 1894.

What do these signs portend? Are they of battle, or do they come like armies of peace bearing promises of future greatness?

No subject, perhaps, could be offered for the consideration of the one addressing you that seems so full of suggestion as that of the present hour—not that the name of the individual which bears it may have any manifest meaning or any particular object that entitles him to distinction or consideration; not that a movement which seems to be the laughing-stock of many in high places, and has until recently been the subject of ridicule of the public press and the public mind generally throughout the country, is particularly entitled to consideration, but because every sign indicates something, and the signs that are abroad in the world to-day indicate an underlying state which it is not well to ignore. However ludicrous fanaticism may seem, its very earnestness precludes the possibility of turning it aside with a sneer, and any man with an interested purpose having as his coadjutors and coworkers those who are equally earnest, can arouse attention; but when a man who has at the foundation of his purpose that which pertains to the welfare of his fellow-beings, even though it be a small portion it must receive consideration from whatever powers are appealed to, and when he claims to have for his purpose the welfare of a majority of his fellow-beings, one cannot ignore it. In precisely that position is the movement which is now known as the Coxey army.

Six months ago—three months ago, even—it was passed off lightly even by serious-minded people, who foresaw that something was pending. No one dreamed that a man on foot with a few hundred followers could ever achieve access to the capital of the nation, because, they said, the men will not go; they will drop by the wayside; they will desert. But a sufficient number to prove a purpose has arrived at the capital of the nation. Now it turns out that similar men, or similar bodies of men, animated by a similar purpose, are pressing toward the capital of the country from all parts of this nation. There is no lawful way to prevent their approach or prevent their traveling, unless they violate the laws of the community through which they pass. Every device seems to have been tried, either to induce them to pause in their marching and not go, or possibly to detain them with technicalities which have been in the various parts of the country tried in vain. A purpose that animates even a hundred men that are able-bodied, who are not criminals, who are not vagabonds and who have intelligence enough to know what they are asking for, is a purpose to think of, and when there are several hundred men and several thousand men who are precisely animated by a similar motive, at a similar time, and to whom impetus is given by the great stringency and stress of circumstances in different parts of the country, circumstances that impinge upon one great crisis, it certainly behooves all thoughtful people who have at their heart the welfare of the nation, and who consider the liberties of the nation worth preserving, to think seriously, not only before laughing, not only before scorning, but especially before acting, to lay one impediment in the way of this petitioning.

We have been informed that those addressing you usually in this place have foretold from time to time of great stringency that would be upon the country; have predicted the financial straits that are everywhere confessed throughout the country, and have stated that the struggle which was impending must necessarily be upon the subject of industrial questions, questions that impinge upon the great problem of the rights of labor.

Of course it is not my place to enter into a full discussion of the monetary schemes of this country or the world, or to show where they may be fallacious or in what way they might essentially be improved, since that is likely to be discussed in every important place of every financial political meeting for the next seven months or years or until the question is [illegible]

The proposition before you is, is it not a wonderful [illegible] that in an hour of peace, when there has been no unusual strain upon the public purse or upon the financial resources of the country, when apparently everything was moving on prosperously, there should have been a sudden check in all industrial pursuits; that commerce should have been nearly at a standstill, and that even the national and international jubilee of last year was not sufficient to check this tide or to produce a reaction against it; that the great peace jubilee of all nations, the Columbian Exposition, did only for the time being divert the people from that which was inevitably coming; that in the very midst of it the financial straits were such as to sometimes almost interrupt commerce, and that following it those straits have continued up to the present time, when there can be said to be no general revival of commercial prosperity?

Finance is the surest guage of the public pulse. It means something in any time of peace—without preparation for war, there having been no famine, no depletion of the population or any of the resources of the country—that this should occur. People often say, according to the political party to which they belong: "Oh, it is the discussion of the tariff," or it is this question or it is that question. The discussion of the tariff is but one of the incidents resulting from the state of affairs. The entire question relating to the tariff is one of the incidents resulting from this state of affairs, and the wisest financiers in this country as well as abroad saw with prophetic vision that something must be done, not only to unify the commercial relations and the monetary basis of the world, but possibly to change it. It is not the same here as in Germany, Russia, France and England. Questions do not impinge upon this that there are permanently associated with it. The Republicanism of Germany may have its origin in far other causes than merely the interests of the laboring classes. Nihilism in Russia means far other causes than simply the right to toil and receive the recompense for daily toil. It means the right to breathe, the right to think and the right to speak and act according to individual dictates of conscience. There the nations are grappling with the primary propositions of freedom that were supposed to be settled here one hundred years ago. There the people are struggling with those problems for which the war of the Revolution was fought and which it was supposed were fully settled. There, even in England, the laws of promogeniture and entail and various other statutes, together with the complication of the partially republican monarchy and the state church, keep up discussions that are entirely impossible here, unless you retrograde. But what is it that confronts you at the very door of the citadel of freedom, threatening that citadel and stronghold more, possibly, than a mighty army, when in the history of a nation one man or one body of men is called upon to stand confronting a great proposition with the great welfare of the people upon his spirit, with all the precedents of history spread out before him, with a nation looking for a crisis and with a people asking for freedom? If, perchance, he shall not hear the voice; if he, occupied with what he considers to be his duty, may not know the meaning of the whisperings that urge him from within; if he, with a mind that from established precedent, judges what the nation's welfare is by what it has been, shall refuse to listen, and if, as has been the case with the one addressing you, he shall turn toward that infinite power, knowing that human thought and human judgment must be utterly unavailing in a crisis like that; and then if he fail to hear the one small voice that speaks for freedom, woe unto his spirit and unto the nation! If he shall let any small technicalities arise; if he shall allow any prejudices to intervene; if he shall be governed by policy where duty calls upon him, then is he unfaithful to his trust and the voice passes him, perhaps resting upon a lowlier mind or raising up a strong arm that is the Nemesis to enforce it.

You know what the nation passed through from which through a generation of time you have scarcely rallied, but with a triumphant spirit of that weakness which was the result, the nation has successfully gone forward. There are new issues in the world to-day. Nations and people travel faster than they did when we were young and in boyish days. In those days of ancient time, when slow-moving methods and thoughts were sufficient, it could not have been dreamed what would be in the world at this hour of science, art, mechanism, riches, wealth and power. Thought also travels faster to-day, and the people who are thinking with the thoughts of twenty-five or thirty years ago make a great mistake. There are new themes to be considered, new propositions are before the people, new religions are being inspired, new expressions of humanity are being outwrought and the state will not rest where it was. Questions of this hour are not to be answered by the answers of that time, excepting that duty and freedom are paramount at all times. The welfare of the people may require very different legislation. The emergencies of the hour are not born of war [illegible] struggle of any particular class [illegible] but they are the result of the [illegible] of a mighty human need; they are [illegible] ult of the inpouring of mighty thoughts and purposes that are born of the present hour.

To teach men that they are equal, and not allow them to be so, is of course an inconsistency that cannot possibly thrive under the name of freedom. To teach people that they should spring with all their might to the achievement of the highest manhood, and then not remove the impediments that are in their way, is of course to stultify the very sources of freedom.

I do not see that any particular measure now proposed is the ultimate measure to be adopted; but let me say most seriously that the one question that has arisen to the magnitude of being the paramount question for this part of the century, is the question of the settlement of industrial problems; and that heretofore that question has been studiously ignored by the legislative body that professes to make the laws and to keep all laws for the nation.

What Mr. Coxey wished to do he has already accomplished; he has brought the matter to the notice of Congress, but bringing it to the notice of Congress may be a different thing from bringing it to the action of Congress; and what the summer means with its impending armies of peace, beggars though they may be called, tramps, men out of employment from necessity, is this: it means that some action should be taken; not only that the industrial problems that have been insisted upon by associations of labor for the last ten years and probably for more—for fifteen years—not only that these shall be considered, but that they shall be acted upon. Is it a question for legislation? Is it a problem that can be adjudicated by Congress? Is there a duty? Without one shadow of doubt the one addressing you says there is a duty. It is a question that shall be acted upon, and before the Congress is over it must be acted upon.

This is not said from the standpoint of any fanatic, nor is it said from the standpoint of those who have thought that possibly before these matters could be adjusted there would be violence and revolution. I do not see any need of it, unless these earnest men are interfered with, and unless their brothers in all the departments of labor shall make it a question that relates to them also, and unless the Government unwisely considers that it is too insignificant a matter to be brought before the consideration of so august a body as the Congress of the United States. Any matter that pertains to the welfare of those who must be citizens of the republic in the highest sense must certainly be dignified enough for the consideration of Congress, and any question that will solve that which has for years been the most knotty problem for this people to meet, is a question worthy of all study and serious consideration.

Every law that has been enacted for the last thirty years has necessarily been a law favoring capital. I refer you to the records. Necessities of the war made an appeal to capital necessary. In order to make an appeal to capital there must be something offered; and that system, inaugurated as a necessity of war, has been borne forward in time of peace, and this is the result.

Now the reaction comes and the legislation must be for the people. The capitalist is one of the people, but his millions are not of the people, and the time is now come to reverse that action. If it is reversed by the studious, thoughtful and earnest minds of the country, seeking for the welfare of the whole, all is well. If it is met with sneers and scoffs of derision and thrown into partisan politics as a part of their stock in trade, it is not well. The people will not be housed or fed, and farms will not be tilled; the works of industry will not go forward by any such methods. There must be a way by which the hands of the laborer in turning the wheels of the mill and governing the vast arms of power, shall feel that he is an integral part of that which is produced; that he, more than the wealthy, is to be considered, and that the vast fields now lying idle, the farms groaning under the heavy weight of mortgages; the products of the land which are abundant, gradually growing less from lack of labor—that these must yield to him a commensurate portion for his toil.

It is the system, born of war and carried forward in time of peace, and the high pressure of the financial condition of the country that, as I say, brought about this reaction. But is the system itself right? Do you not care to change the ancient systems of commerce, and is not the name of the Republic a synonym for doing that which shall be finally for the best good of all And if doing that which shall be for the best good of all means an entire change in the financial policy of the nation, who shall complain? Can monarchies dictate what your laws shall be, though the custom of the old world is such, and if monarchies cannot dictate your politics, shall they dictate your finances? Are you still under the control of the counsels that are born of a system of laws that you have rejected? India, all the tributaries of England, still pay tribute. Shall you? Whether you will or not depends upon the degree of intelligence with which you meet this question. I do not advise any wild schemes of finance that are not born of the actual resources of the government of the land; but land and wealth of territory, all that the country produces, must be considered as valuable as gold, and when the products of a man's hand cannot be offered, and gold is the substitute—I say when grain is burned, when stock brings nothing, when the labor of a man's hand counts for naught, there is time for a change.

What Mr. Coxey seemed to have conceived is a plan for relieving temporarily the great stress which is upon the laboring man who cannot find employment where he lives, and these pilgrimages betoken no wild scheme. Droves of men walking on foot large distances, and even coming from the Pacific Coast to the capital, do not mean those that are on a holiday excursion, or who are professional tramps, or who are worse, but mean that there is something deeply seated that is to bring about an entire change in the relations of human beings; and if that change shall be brought about in the proper way; if those in power can listen to that voice, not knowing what to do; if they shall consult with that inward voice that tells them to do for humanity the best thing, then may it be solved in one month; but if they do not listen; if those in power or in the executive department of the present Government can not see; if Congress, busy with making plans for the future politically, cannot be enlightened, then what? Who is to take up this mighty plea? Who is to bear forward this voice that relates to every one of you individually? The proposition relates to every citizen of the United States, and if you count the millionaires and leave them out of the proposition as millionaires, but consider them as individuals, whose millions will fly away the moment this question is ignored, then it relates to the entire population of the United States and the world. It is this: if you have a country where every man has an equal right to cast a ballot, then every man should be equally represented in all interests for which he gives an equivalent. The interest for which the laboring man gives an equivalent is his labor. If you give it with your brain or with your hand it makes no difference. The salaried clerk in the Government office at Washington has just as much interest in this proposition as the man who works for three or four dollars a day or less. He does not know it. He thinks that his position is more secure. He favors the party or the politics that gave him his place in looking to the future, and he does not understand that his salary is just as much jeopardized by the favoritism which gives to capital control, as is the labor of the very humblest man. When this is understood the proposition will be very simple, and there will be the uprising of that new party, that is, meaning the party that is prophesied in the People's or Populist party, in the Farmer' Alliance, or in whatever shall include and represent the people who earn their daily bread by offering an equivalent for them to receive. There is no other sound financial basis in the world, and the sweeping out of all superficial speculation, of everything that places a fictitious value upon any of the necessities of life, is what must eventually come, whether it comes this session of Congress—but it will not—or whether it comes after months or possibly years of bitter experiences in which the nation is trying to climb to the heights of perceiving that which is before it.

Friends, this is no idle holiday speech. This is no utterance to alarm you. It is simply that which confronts you. Where the spirit abides above the storm and turbulence of human life, beyond its hopes and fears and ambitions, where souls are not bartered and human lives are not sacrificed for policy, one can look with calmness upon scenes that in human life are often seen but blindly through selfish vision. And now, the solemn injunction of the one addressing you is, for every earnest purpose, to bear forward the testimony that will settle this difficulty, give it your serious consideration. To every sincere man, consider that proposition, and to this vast body of people that are swarming about your doors in winter time, asking in vain for labor and then asking for bread—which we trust you give—give to them the incentive that there will be something to do that is not dependent upon the prices on 'Change;' something to do that is not dependent upon the syndicates who rule capital; something to do that is not dependent upon any combination of moneyed men; something that will yield their livelihood, if all the various combinations should perish in the land.

I know that under certain emergencies and conditions a certain amount of capitalization may be necessary for the sake of bearing forward enterprises. It is known now that all these plans must ultimately yield the very fruitage that is in your country at this hour, and bring about the very difficulties that are now before your doors, and that we are creating as a people outwardly Cæsars to rule the people; that instead of governing, the very power which is intrusted in these people by the force of the system that is admitted, makes that power ultimately oppressive. You have intelligence. There is placed in your hands the machinery of a mighty nation and the weapons are all at your command. Why are not the people, then, represented? If it is true that your interests are suffering this day; that your small business cannot succeed, and that you cannot find labor as an artisan, as a mechanic, skilled though you may be; if it is true that thousands of hands are idle when there is abundance of work that might be done, then is it not also true that the Government, holding the keys of this mighty power, should see to it that no such state of affairs exists? I do not favor anything like the revolution that is sometimes predicted by those who have seen in other lands great crises and revolutions. I know there can be no distribution of existing wealth. I know of no labor association that favors it. But the Government can make it so very expensive to be a millionaire that a millionaire cannot afford it; and the Government can make it so very easy to be a laboring man, and to receive the daily reward for daily labor, that it will be for every man's interest to be a laborer, and this is the only way it can be settled peaceably. If there is to be a nationalization of the various resources of the country, it must be by very careful and gradual lines; but this one act incidentally adopted would change the whole tide of events and place affairs upon a different basis, and cause the nation to go forward in unity unto the divine fulfillment of a perfectly free nation.

You do not suppose that Henry George has lived in vain. You do not suppose that Bellamy has written his prophecy of the future in vain. You do not suppose that the many thousands of men who now, with silence or with prayerful hearts and earnest minds, are looking to the solution of these problems have thought in vain. The people have actually come to think about these things and the relations of human lives to each other, the duty that men owe to one another. This conserving merely mine and thine, the mine being all that you can lay hold of, all this is changing, and the hour is upon you when a man shall possess, not what he inherits, which is not his at all; when a man shall possess not what is bequeathed to him, which is not his, but what he earns. If he enriches the soil, its riches are his; if he produces pictures, statuary, inventions, the results are his; if he labors and beautifies a place, that is his; but air and sunshine and earth is the work of nature, and belongs to nature and God and to God's children. Time is coming when every human life will be cared for, and when people who are helpless will not be paupers but the wards of civilization; when those who are imbecile will not be thrust away into shadow and darkness, but will be made to feel the light and beauty of sunshine, provided by the public benefactions, and when all other people, excepting the aged, the infirm, the hopelessly enfeebled and the young, shall bear their own daily part of the daily toil and receive their part of the daily reward. The sowing of the seed shall yield to them the harvest; the ripening fruit shall be theirs, and the beautiful homes springing up where now there is but desolation shall be the result; no swarming to crowded cities, for the Government will see to it that there is labor provided elsewhere; that it is to the inducement of all to seek the fresh air; to have possession of that which will be home, health and happiness to themselves and their children.

Of course this cannot be done arbitrarily, and if the human race has grown to it, then Coxey in front of the capital means more than you know, and, in answer to one question offered here to-night, the millennium may be nearer than you dream of. For if these pleading lips, these tattered men, these earnest hearts do not make impress to bear forward this mighty message, then, as thirty-five years ago and more, the answer came up from every town and hamlet and village in the remotest part of the country: "We are coming, three hundred thousand more," so will they come from the farms, from the shops, from the villages, from the mills, from all parts of the country, besieging the capital with white flags of peace, and with one voice asking that the Congress of the United States shall consider the needs of the hour, and make it possible for these men to earn their daily bread. No idlers will be there, for a vagabond only walks to the nearest corner grocery with the five cents given him as alms; no outcasts will be there, for outcasts do not seek the company of honest men subsisting upon the fare they can get by the wayside, with an honest purpose in their heart. No, as many as the leaves of the forest, as numerous as the great tides of spring that sweep toward you to-day, will be these people. Do you doubt it? Then behind the human power is a mightier power, and the voice that stirs the people from the depths that are within, and tongues of flame and eloquence will go forth over all the land, until no statesman can be so deaf and no politician so dull but what he will hear the sound of these voices coming.

Have you ever stood upon the seashore, and when all was still, heard, far out, a something like a rising wind, and on and on it came until you could see the whitecaps rolling, and at last the great waves breaking at your feet, with their banners and crests of peace? Have you ever heard the approach of the wind that, sweeping through the trees, seemed far away on the outermost branches of distant trees, then at last came near and near, surging as it came, with a mighty human voice? Even so is the voice of the people. It is rising like the tide of the sea. It is rising like the sound of the winds. It is rising, like the spring tides that leap to glory through the trees. Friends, citizens of the republic, members of the larger fraternity of humanity, you will do well to heed this rising tide.

A PROBLEM.

H. F. Cooley, of Omaha, Neb., writes, on renewing his subscription:

"And your paper is indeed a thinker. It is a problem to me why anyone once reading a copy should be without it, when by merely reading the ideas and thoughts therein brought forward, a knowledge of truth, demonstrated by science, is right at hand. I feel proud of a cause that commands such talent as is represented in THE PROGRESSIVE THINKER."

Samuel was always a favorite name among the Jews, and means the heart of God.

THE DESIGN DOGMA.

It is Critically Analyzed by a Californian.

Thoughts Presented Worthy of Careful Consideration.

THE NAKED BUSHMAN—WILLIAM PENN—REAL ENTITY—SPACE—ATTRACTION—WHERE IS SPACE?—SPENCER AND FISKE.

In THE PROGRESSIVE THINKER, No. 221, the Hon. A. B. Richmond, the noted jurist, alludes to what I have seen fit to designate as the "design dogma," intimating that this design implies Deity or God. Of all superstitions this God idea is the climax and the most difficult to avoid and the last to forsake.

In his infancy man had a fatal facility to guess the reason of things.

The paucity of proofs indicate that Deity, Devil and Fetich are naught but figments of the imagination. They remain the terminology and dominating outgrowth of man's ignorance. Ignorance, not passive but potential; the tentative reach in the dark, the multiple reflex of himself.

As a rule the human race is taught these ideas in infancy. Mothers instill them into the child's mind as soon as it begins to ask questions. As the confiding mind of the child never or rarely doubts the word of the parent, the lesson is not often questioned and never forgotten. We see the Deity superstition rests on a monument of conjecture, the apothesis of ignorance.

Ask a naked Bushman of Africa how came this river, this forest, these animals? The ready answer is, his "Fetich made them." Ask the orthodox devotee the same question, and you get the same answer, only substituting God for Fetich. Both stand upon the same irrational platform of senile superstition. Both portray the childish attitude of grown infants sucking thumbs.

The first volume of Bryant's History of the United States furnishes this item of personal history:

"William Penn's mother very early began to impart her religious feelings to her son, and to awaken the instinct which he had plainly inherited from her. When he was five years old she asked him a great question: "Who made you, William?" "Sure enough," said the eager boy, "was it not God?"

"But how do you know?"

"You have told me so a hundred times."

"But suppose I had not told you, could you have found it out for yourself?"

"I don't know."

"Why, William, nothing is easier."

"Tell me, mother."

"Do you see that stone lying there?"

"What of it, mother?"

"It is something, is it not?"

"Yes."

"But how do you know?"

"Why, I can see it, I can feel it, and lift it."

"Then do you think it made itself?"

"I do not see how; it is a senseless thing, and no thing can make itself."

This experience of young Penn is very likely to have been the experience of the Hon. Mr. Richmond. It is that of millions of mankind. This conviction of young Penn, the matter of which "was told to him a hundred times," doubtless staid with him all his life; and he most likely never took the pains to disprove or verify it. Note a most profound point: "A great question was asked of a child five years old." The answer to which, says the mother, "nothing is easier." Guessing is always easy. A ready assumption is apt to be self-deception. How else but the lesson should be a life-long conviction when told to the infant mind a hundred times?

Mr. Richmond must admit that every real entity or thing that has existence can be defined. This proposition can be accepted without controversy. Touching this point we have the self-evident statement of Prof. Max Muller, who says:

"The definition of God is an impossibility."

Must we not say the same thing of the Devil? Then follows this major amount of proof in hand, that there is no God, and no Devil. If there were, it or they could be defined with specific precision, like other entities.

If we touch upon the particulars of this subject, the so-called creation, we note in the outset the theme of space. The elements of space are three in number: length, breadth, and thick or thickness. Where would the supposed Creator go to find the needful amount of length, an equal amount of breadth, and quantum sufficient of thick or thickness? These when mixed and spread out, make the space of the universe.

But these supposed preliminary steps are too absurd for our theme.

The rational fact is space was never "created." It always was.

"Matter," says Prof. Tait, "is whatever can occupy space." We can conceive of no time when matter with its properties did not exist. These constitute the predicate of all material forms. Thus far we have got along with the universe void of creation.

Our honorable friend says: "Given the eternity of mind and what becomes of the dogmas of Ingersoll?" A better and more philosophic axiom is this: Given matter and motion, or the persistence of force, and what becomes of orthodoxy? Or, again, what is more modern, given two words, variation and selection, commonly called "natural selection," and what becomes of the cosmogony of Genesis?

Grant Allen says: "The doctrine of evolution of life disposes of the dogma of creation." As everything is evolved nothing can be created. If no creation, then no creator. No creator, no Maker, Father or God.

That the universe is a thing of creation is in contravention of reason. If we address ourselves to the supreme faculty of reason, we may escape disastrous conclusions.

Mr. Richmond says:

"In all the vast domain of nature, there is not and never has been the movement of a single atom of matter, that this force that moved it was governed by an intelligence that directed its motion."

Of two masses of iron, one large and the other smaller and somewhat separated, it will be noticed that the larger attracts the smaller. Where is the mentality or intelligence here?

The earth's magnetic current moves the metallic needle of the compass. There is no intellection or thought here. The particles of crystalline matter move to form crystal. Where is the mentality about this motion? The sun lifts the water in vapor from seas and land to the clouds, but the motion is devoid of intellection. A carriage-wheel rolling over a muddy road throws fragments of earth from the rim of the wheel. Likewise the sun, ages ago, threw off particles of matter—by its centrifugal motion—from its surface into space. These particles formed our earth. Where was any room for mind to act on the wheel and mud, or the sun and its particles? Nowhere. No! no! There is as much design or intellect in cart-ruts, or water-ruts, on a side hill as in any of the above, which is none at all. Where is the intelligence in tides, in the wind, tornadoes, cyclones and earthquakes?

Talk about wisdom, knowledge, and designs of God! Where is the normal habitat of mind and intellect? No one knows anything about mind and its functions but such as is set forth in man and animals.

We know nothing about God or Gods, and still less about the mind of them.

Mr. Herbert Spencer and Prof. John Fiske have shown us how impossible it is that there should be mentality in Deity or the universe outside of animal organism.

A prime characteristic of mind is that it is circumscribed by limits. It has limitation. It is finite. Where is the limit of the infinite? How circumscribe the supreme?

Mind and intellection, as we know them, are based on brain and brain matter. Brain is joined to a body. Where is the brain or brain matter to furnish the mind of God? or the Devil? Can Mr. Richardson point to any? No. The universe is as devoid of brain and mentality as a granite rock is of arterial blood. The idea of mind in Cosmos, outside of living organisms, is a mistaken idea altogether.

If one living being has come into existence outside of "creation," may not others do the same? Is there such an instance? There is. This leads us to speak of the horse. The horse was never created. He was evolved from a five-toed animal called *Phenacodus primevus*, which was not a horse; the size of a fox or larger. Man has the same progenitor, but he has retained the plantigrade foot, and the five toes and fingers; while the horse has eliminated all the digits but one, and altered the foot from a plantigrade to a digitigrade.

The different animals on the road-way of evolution of the horse from Phenacodus to Equus, embraced Eohippus, Orohippus, Mesohippus, Bathmodon, Miohippus and Pliohippus. The last is Equus the proud, distinguished horse of our day. Like man, he is the conspicuous product of evolution and the action of the law of variation and natural selection.

As the horse was never created, but evolved from a pre-existing animal, why may not the balance of the animal world have been produced in the same way?

Since Spiritualism has shown the agency of disembodied ego in the affairs of mankind, the superstition of "special providence" has died out.

Mr. Richmond resorts to the old watch and clock argument in support of the theory of design in nature. It seems to me a few words will show the clock view of the subject, before it ran down, struck the logic of it dumb.

As the mother of William Penn asked him, "who made you?" the prime error in the creation dogma is in supposing the universe and its denizens were ever "made." Nothing in nature was made. All things were evolved; they grew, or unfolded. The man who springs from an infant at birth and grows to manhood is not made; so the universe from primordial matter to a more mature form is not or was not made; it unfolds, develops, matures. Therefore, because man makes certain products of his hands, as machines and clocks, it is assumed mundane forms were made. How easy this mistake! Or, as Mrs. Penn said, "nothing is easier."

There is another great radical mistake. Nature's products and those of man cannot be compared. It is illogical to so regard them. The powers of the one are so out of proportion to those of the other as to render a likeness between them violent, contorted, strained, and irrelevant. What stultifying folly to compare the finite with the infinite! to put them even on a level and at par! to put the puny on a level with the omnipotent! There is no relation, no fitness, no comparison. They are incongruous and conflicting.

The clock may not strike an attitude,

CONTINUED ON 11TH PAGE.

SCIENCE, SUPPLEMENTED BY AN EXALTED MORALITY, THE BIBLE OF THE FUTURE.

The Progressive Thinker.

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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ATFER COXEY, WHAT?

A Discourse Given Under the Inspiration of ABRAHAM LINCOLN.

By Mrs. Cora L. V. Richmond.

DELIVERED BEFORE THE FIRST SOCIETY OF SPIRITUALISTS OF CHICAGO, SUNDAY EVENING, MAY 13, 1894.

What do these signs portend? Are they of battle, or do they come like armies of peace bearing promises of future greatness?

No subject, perhaps, could be offered for the consideration of the one addressing you that seems so full of suggestion as that of the present hour—not that the name of the individual which bears it may have any manifest meaning or any particular object that entitles him to distinction or consideration; not that a movement which seems to be the laughing-stock of many in high places, and has until recently been the subject of ridicule of the public press and the public mind generally throughout the country, is particularly entitled to consideration, but because every sign indicates something, and the signs that are abroad in the world to-day indicate an underlying state which it is not well to ignore. However ludicrous fanaticism may seem, its very earnestness precludes the possibility of turning it aside with a sneer, and any man with an interested purpose having to his coadjutors and coworkers those who are equally earnest, can arouse attention; but when a man who has at the foundation of his purpose that which pertains to the welfare of his fellow-beings, even though it be a small portion it must receive consideration from whatever powers are appealed to, and when he claims to have for his purpose the welfare of a majority of his fellow-beings, one cannot ignore it. In precisely that position is the movement which is now known as the Coxey army.

Six months ago—three months ago, even—it was passed off lightly even by serious-minded people, who foresaw that something was pending. No one dreamed that a man on foot with a few hundred followers could ever achieve access to the capital of the nation, because, they said, the men will not go; they will drop by the wayside; they will desert. But a sufficient number to prove a purpose has arrived at the capital of the nation. Now it turns out that similar men, or similar bodies of men, animated by a similar purpose, are pressing toward the capital of the country from all parts of this nation. There is no lawful way to prevent their approach or prevent their traveling, unless they violate the laws of the community through which they pass. Every device seems to have been tried, either to induce them to pause in their marching and not go, or possibly to detain them with technicalities which have been in the various parts of the country tried in vain. A purpose that animates even a hundred men that are able-bodied, who are not criminals, who are not vagabonds and who have intelligence enough to know what they are asking for, is a purpose to think of, and when there are several hundred men and several thousand men who are precisely animated by a similar motive, at a similar time, and to whom impetus is given by the great stringency and stress of circumstances in different parts of the country, circumstances that impinge upon one great crisis, it certainly behooves all thoughtful people who have at their heart the welfare of the nation, and who consider the liberties of the nation worth preserving, to think seriously, not only before laughing, not only before scorning, but especially before acting, to lay one impediment in the way of this petitioning.

We have been informed that those addressing you usually in this place have foretold from time to time of great stringency that would be upon the country; have predicted the financial straits that are everywhere confessed throughout the country, and have stated that the struggle which was impending must necessarily be upon the subject of industrial questions, questions that impinge upon the great problem of the rights of labor.

Of course it is not my place to enter into a full discussion of the monetary schemes of this country or the world, or to show where they may be fallacious or in what way they might essentially be improved, since that is likely to be discussed at every important place of every financial and political meeting for the next several months or years or until the question is finally solved.

The proposition now before you is, is it not a wonderful spectacle that in an hour of peace, when there has been no unusual strain upon the public funds or upon the financial resources of the country, when apparently everything was moving on prosperously, there should have been a sudden check in all industrial pursuits; that commerce should have been nearly at a standstill, and that even the national and international jubilee of last year was not sufficient to check this tide or to produce a reaction against it; that the great peace jubilee of all nations, the Columbian Exposition, did only for the time being divert the people from that which was inevitably coming; that in the very midst of it the financial straits were such as to sometimes almost interrupt commerce, and that following it those straits have continued up to the present time, when there can be said to be no general revival of commercial prosperity?

Finance is the surest guage of the public pulse. It means something in any time of peace—without preparation for war, there having been no famine, no depletion of the population or any of the resources of the country—that this should occur. People often say, according to the political party to which they belong: "Oh, it is the discussion of the tariff," or it is this question or it is that question. The discussion of the tariff is but one of the incidents resulting from the state of affairs. The entire question relating to the tariff is one of the incidents resulting from this state of affairs, and the wisest financiers in this country as well as abroad saw with prophetic vision that something must be done, not only to unify the commercial relations and the monetary basis of the world, but possibly to change it. It is not the same here as in Germany, Russia, France and England. Questions do not impinge upon this that there are permanently associated with it. The Republicanism of Germany may have its origin in far other causes than merely the interests of the laboring classes. Nihilism in Russia means far other causes than simply the right to toil and receive the recompense for daily toil. It means the right to breathe, the right to think and the right to speak and act according to individual dictates of conscience. There the nations are grappling with the primary propositions of freedom that were supposed to be settled here one hundred years ago. There the people are struggling with those problems for which the war of the Revolution was fought and which it was supposed were fully settled. There, even in England, the laws of promogeniture and entail and various other statutes, together with the complication of the partially republican monarchy and the state church, keep up discussions that are entirely impossible here, unless you retrograde. But what is it that confronts you at the very door of the citadel of freedom, threatening that citadel and stronghold more, possibly, than a mighty army, when in the history of a nation one man or one body of men is called upon to stand confronting a great proposition with the great welfare of the people upon his spirit, with all the precedents of history spread out before him, with a nation looking for a crisis and with a people asking for freedom? If, perchance, he shall not hear the voice; if he, occupied with what he considers to be his duty, may not know the meaning of the whisperings that urge him from within; if he, with a mind that from established precedent, judges what the nation's welfare is by what it has been, shall refuse to listen, and if, as has been the case with the one addressing you, he shall turn toward that infinite power, knowing that human thought and human judgment must be utterly unavailing in a crisis like that; and then if he fail to hear the one small voice that speaks for freedom, woe unto his spirit and unto the nation! If he shall let any small technicalities arise; if he shall allow any prejudices to intervene; if he shall be governed by policy where duty calls upon him, then is he unfaithful to his trust and the voice passes him, perhaps resting upon a lowlier mind or raising up a strong arm that is the Nemesis to enforce it.

You know what the nation passed through from which through a generation of time you have scarcely rallied, but with a triumphant spirit of that weakness which was the result, the nation has successfully gone forward. There are new issues in the world to-day. Nations and people travel faster than they did when we were young and in boyish days. In those days of ancient time, when slow-moving methods and thoughts were sufficient, it could not have been dreamed what would be in the world at this hour of science, art, mechanism, riches, wealth and power. Thought also travels faster to-day, and the people who are thinking with the thoughts of twenty-five or thirty years ago make a great mistake. There are new themes to be considered, new propositions are before the people, new religions are being inspired, new expressions of humanity are being outwrought and the state will not rest where it was. Questions of this hour are not to be answered by the answers of that time, excepting that duty and freedom are paramount at all times. The welfare of the people may require very different legislation. The emergencies of the hour are not born of war nor the struggle of any particular class legislation, but they are the result of the outgrowth of a mighty human need; they are the result of the inpouring of mighty thoughts and purposes that are born of the present hour.

To teach men that they are equal, and not allow them to be so, is of course an inconsistency that cannot possibly thrive under the name of freedom. To teach people that they should spring with all their might to the achievement of the highest manhood, and then not remove the impediments that are in their way, is of course to stultify the very sources of freedom.

I do not see that any particular measure now proposed is the ultimate measure to be adopted; but let me say most seriously that the one question that has arisen to the magnitude of being the paramount question for this part of the century, is the question of the settlement of industrial problems; and that heretofore that question has been studiously ignored by the legislative body that professes to make the laws and to keep all laws for the nation.

What Mr. Coxey wished to do he has already accomplished; he has brought the matter to the notice of Congress, but bringing it to the notice of Congress may be a different thing from bringing it to the action of Congress; and what the summer means with its impending armies of peace, beggars though they may be called, tramps, men out of employment from necessity, is this: it means that some action should be taken; not only that the industrial problems that have been insisted upon by associations of labor for the last ten years and probably for more—for fifteen years—not only that these shall be considered, but that they shall be acted upon. Is it a question for legislation? Is it a problem that can be adjudicated by Congress? Is there a duty? Without one shadow of doubt the one addressing you says there is a duty. It is a question that shall be acted upon, and before the Congress is over it must be acted upon.

This is not said from the standpoint of any fanatic, nor is it said from the standpoint of those who have thought that possibly before these matters could be adjusted there would be violence and revolution. I do not see any need of it, unless these earnest men are interfered with, and unless their brothers in all the departments of labor shall make it a question that relates to them also, and unless the Government unwisely considers that it is too insignificant a matter to be brought before the consideration of so august a body as the Congress of the United States. Any matter that pertains to the welfare of those who must be citizens of the republic in the highest sense must certainly be dignified enough for the consideration of Congress, and any question that will solve that which has for years been the most knotty problem for this people to meet, is a question worthy of all study and serious consideration.

Every law that has been enacted for the last thirty years has necessarily been a law favoring capital. I refer you to the records. Necessities of the war made an appeal to capital necessary. In order to make an appeal to capital there must be something offered; and that system, inaugurated as a necessity of war, has been borne forward in time of peace, and this is the result.

Now the reaction comes and the legislation must be for the people. The capitalist is one of the people, but his millions are not of the people, and the time is now come to reverse that action. If it is reversed by the studious, thoughtful and earnest minds of the country, seeking for the welfare of the whole, all is well. If it is met with sneers and scoffs of derision and thrown into partisan politics as a part of their stock in trade, it is not well. The people will not be housed or fed, and farms will not be tilled; the works of industry will not go forward by any such methods. There must be a way by which the hands of the laborer in turning the wheels of the mill and governing the vast arms of power, shall feel that he is an integral part of that which is produced; that he, more than the wealthy, is to be considered, and that the vast fields now lying idle, the farms groaning under the heavy weight of mortgages; the products of the land which are abundant, gradually growing less from lack of labor—that these must yield to him a commensurate portion for his toil.

It is the system, born of war and carried forward in time of peace, and the high pressure of the financial condition of the country that, as I say, brought about this reaction. But is the system itself right? Do you not care to change the ancient systems of commerce, and is not the name of the Republic a synonym for doing that which shall be finally for the best good of all And if doing that which shall be for the best good of all means an entire change in the financial policy of the nation, who shall complain? Can monarchies dictate what your laws shall be, though the custom of the old world is such, and if monarchies cannot dictate your politics, shall they dictate your finances? Are you still under the control of the counsels that are born of a system of laws that you have rejected? India, all the tributaries of England, still pay tribute. Shall you? Whether you will or not depends upon the degree of intelligence with which you meet this question. I do not advise any wild schemes of finance that are not born of the actual resources of the government of the land; but land and wealth of territory, all that the country produces, must be considered as valuable as gold, and when the products of a man's hand cannot be offered, and gold is the substitute—I say when grain is burned, when stock brings nothing, when the labor of a man's hand counts for naught, there is time for a change.

What Mr. Coxey seemed to have conceived is a plan for relieving temporarily the great stress which is upon the laboring man who cannot find employment where he lives, and these pilgrimages betoken no wild scheme. Droves of men walking on foot large distances, and even coming from the Pacific Coast to the capital, do not mean those that are on a holiday excursion, or who are professional tramps, or who are worse, but mean that there is something deeply seated that is to bring about an entire change in the relations of human beings; and if that change shall be brought about in the proper way; if those in power can listen to that voice, not knowing what to do; if they shall consult with that inward voice that tells them to do for humanity the best thing, then may it be solved in one month; but if they do not listen; if those in power or in the executive department of the present Government can not see; if Congress, busy with making plans for the future politically, cannot be enlightened, then what? Who is to take up this mighty plea? Who is to bear forward this voice that relates to every one of you individually? The proposition relates to every citizen of the United States, and if you count the millionaires and leave them out of the proposition as millionaires, but consider them as individuals, whose millions will fly away the moment this question is ignored, then it relates to the entire population of the United States and the world. It is this: if you have a country where every man has an equal right to cast a ballot, then every man should be equally represented in all interests for which he gives an equivalent. The interest for which the laboring man gives an equivalent is his labor. If you give it with your brain or with your hand it makes no difference. The salaried clerk in the Government office at Washington has just as much interest in this proposition as the man who works for three or four dollars a day or less. He does not know it. He thinks that his position is more secure. He favors the party or the politics that gave him his place in looking to the future, and he does not understand that his salary is just as much jeopardized by the favoritism which gives to capital control, as is the labor of the very humblest man. When this is understood the proposition will be very simple, and there will be the uprising of that new party, that is, meaning the party that is prophesied in the People's or Populist party, in the Farmer' Alliance, or in whatever shall include and represent the people who earn their daily bread by offering an equivalent for them to receive. There is no other sound financial basis in the world, and the sweeping out of all superficial speculation, of everything that places a fictitious value upon any of the necessities of life, is what must eventually come, whether it comes this session of Congress—but it will not—or whether it comes after months or possibly years of bitter experiences in which the nation is trying to climb to the heights of perceiving that which is before it.

Friends, this is no idle holiday speech. This is no utterance to alarm you. It is simply that which confronts you. Where the spirit abides above the storm and turbulence of human life, beyond its hopes and fears and ambitions, where souls are not bartered and human lives are not sacrificed for policy, one can look with calmness upon scenes that in human life are often seen but blindly through selfish vision. And now, the solemn injunction of the one addressing you is, for every earnest purpose, to bear forward the testimony that will settle this difficulty, give it your serious consideration. To every sincere man, consider that proposition, and to this vast body of people that are swarming about your doors in winter time, asking in vain for labor and then asking for bread—which we trust you give—give to them the incentive that there will be something to do that is not dependent upon the prices on 'Change;' something to do that is not dependent upon the syndicates who rule capital; something to do that is not dependent upon any combination of moneyed men; something that will yield their livelihood, if all the various combinations should perish in the land.

I know that under certain emergencies and conditions a certain amount of capitalization may be necessary for the sake of bearing forward enterprises. It is known now that all these plans must ultimately yield the very fruitage that is in your country at this hour, and bring about the very difficulties that are now before your doors, and that we are creating as a people outwardly Cæsars to rule the people; that instead of governing, the very power which is intrusted in these people by the force of the system that is admitted, makes that power ultimately oppressive. You have intelligence. There is placed in your hands the machinery of a mighty nation and the weapons are all at your command. Why are not the people, then, represented? If it is true that your interests are suffering this day; that your small business cannot succeed, and that you cannot find labor as an artisan, as a mechanic, skilled though you may be; if it is true that thousands of hands are idle when there is abundance of work that might be done, then is it not also true that the Government, holding the keys of this mighty power, should see to it that no such state of affairs exists? I do not favor anything like the revolution that is sometimes predicted by those who have seen in other lands great crises and revolutions. I know there can be no distribution of existing wealth. I know of no labor association that favors it. But the Government can make it so very expensive to be a millionaire that a millionaire cannot afford it; and the Government can make it so very easy to be a laboring man, and to receive the daily reward for daily labor, that it will be for every man's interest to be a laborer, and this is the only way it can be settled peaceably. If there is to be a nationalization of the various resources of the country, it must be by very careful and gradual lines; but this one act incidentally adopted would change the whole tide of events and place affairs upon a different basis, and cause the nation to go forward in unity unto the divine fulfillment of a perfectly free nation.

You do not suppose that Henry George has lived in vain. You do not suppose that Bellamy has written his prophecy of the future in vain. You do not suppose that the many thousands of men who now, with silence or with prayerful hearts and earnest minds, are looking to the solution of these problems have thought in vain. The people have actually come to think about these things and the relations of human lives to each other, the duty that men owe to one another. This conserving merely mine and thine, the mine being all that you can lay hold of, all this is changing, and the hour is upon you when a man shall possess, not what he inherits, which is not his at all; when a man shall possess not what is bequeathed to him, which is not his, but what he earns. If he enriches the soil, its riches are his; if he produces pictures, statuary, inventions, the results are his; if he labors and beautifies a place, that is his; but air and sunshine and earth is the work of nature, and belongs to nature and God and to God's children. Time is coming when every human life will be cared for, and when people who are helpless will not be paupers but the wards of civilization; when those who are imbecile will not be thrust away into shadow and darkness, but will be made to feel the light and beauty of sunshine, provided by the public benefactions, and when all other people, excepting the aged, the infirm, the hopelessly enfeebled and the young, shall bear their own daily part of the daily toil and receive their part of the daily reward. The sowing of the seed shall yield to them the harvest; the ripening fruit shall be theirs, and the beautiful homes springing up where now there is but desolation shall be the result; no swarming to crowded cities, for the Government will see to it that there is labor provided elsewhere; that it is to the inducement of all to seek the fresh air; to have possession of that which will be home, health and happiness to themselves and their children.

Of course this cannot be done arbitrarily, and if the human race has grown to it, then Coxey in front of the capital means more than you know, and, in answer to one question offered here to-night, the millennium may be nearer than you dream of. For if these pleading lips, these tattered men, these earnest hearts do not make impress to bear forward this mighty message, then, as thirty-five years ago and more, the answer came up from every town and hamlet and village in the remotest part of the country: "We are coming, three hundred thousand more," so will they come from the farms, from the shops, from the villages, from the mills, from all parts of the country, besieging the capital with white flags of peace, and with one voice asking that the Congress of the United States shall consider the needs of the hour, and make it possible for these men to earn their daily bread. No idlers will be there, for a vagabond only walks to the nearest corner grocery with the five cents given him as alms; no outcasts will be there, for outcasts do not seek the company of honest men subsisting upon the fare they can get by the wayside, with an honest purpose in their heart. No, as many as the leaves of the forest, as numerous as the great tides of spring that sweep toward you to-day, will be these people. Do you doubt it? Then behind the human power is a mightier power, and the voice that stirs the people from the depths that are within, and tongues of flame and eloquence will go forth over all the land, until no statesman can be so deaf and no politician so dull but what he will hear the sound of these voices coming.

Have you ever stood upon the seashore, and when all was still, heard, far out, a something like a rising wind, and on and on it came until you could see the whitecaps rolling, and at last the great waves breaking at your feet, with their banners and crests of peace? Have you ever heard the approach of the wind that, sweeping through the trees, seemed far away on the outermost branches of distant trees, then at last came near and near, surging as it came, with a mighty human voice? Even so is the voice of the people. It is rising like the tide of the sea. It is rising like the sound of the winds. It is rising, like the spring tides that leap to glory through the trees. Friends, citizens of the republic, members of the larger fraternity of humanity, you will do well to heed this rising tide.

A PROBLEM.

H. F. Cooley, of Omaha, Neb., writes, on renewing his subscription:

"And your paper is indeed a thinker. It is a problem to me why anyone once reading a copy should be without it, when by merely reading the ideas and thoughts therein brought forward, a knowledge of truth, demonstrated by science, is right at hand. I feel proud of a cause that commands such talent as is represented in THE PROGRESSIVE THINKER."

Samuel was always a favorite name among the Jews, and means the heart of God.

THE DESIGN DOGMA.

It is Critically Analyzed by a Californian.

Thoughts Presented Worthy of Careful Consideration.

THE NAKED BUSHMAN—WILLIAM PENN—REAL ENTITY—SPACE—ATTRACTION—WHERE IS SPACE?—SPENCER AND FISKE.

In THE PROGRESSIVE THINKER, No. 221, the Hon. A. B. Richmond, the noted jurist, alludes to what I have seen fit to designate as the "design dogma," intimating that this design implies Deity or God. Of all superstitions this God idea is the climax and the most difficult to avoid and the last to forsake.

In his infancy man had a fatal facility to guess the reason of things.

The paucity of proofs indicate that Deity, Devil and Fetich are naught but figments of the imagination. They remain the terminology and dominating outgrowth of man's ignorance. Ignorance, not passive but potential; the tentative reach in the dark, the multiple reflex of himself.

As a rule the human race is taught these ideas in infancy. Mothers instill them into the child's mind as soon as it begins to ask questions. As the confiding mind of the child never or rarely doubts the word of the parent, the lesson is not often questioned and never forgotten. We see the Deity superstition rests on a monument of conjecture, the apothesis of ignorance.

Ask a naked Bushman of Africa how came this river, this forest, these animals? The ready answer is, his "Fetich made them." Ask the orthodox devotee the same question, and you get the same answer, only substituting God for Fetich. Both stand upon the same irrational platform of senile superstition. Both portray the childish attitude of grown infants sucking thumbs.

The first volume of Bryant's History of the United States furnishes this item of personal history:

"William Penn's mother very early began to impart her religious feelings to her son, and to awaken the instinct which he had plainly inherited from her. When he was five years old she asked him a great question: "Who made you, William?" "Sure enough," said the eager boy, "was it not God?"

"But how do you know?"

"You have told me so a hundred times."

"But suppose I had not told you, could you have found it out for yourself?"

"I don't know."

"Why, William, nothing is easier."

"Tell me, mother."

"Do you see that stone lying there?"

"What of it, mother?"

"It is something, is it not?"

"Yes."

"But how do you know?"

"Why, I can see it, I can feel it, and lift it."

"Then do you think it made itself?"

"I do not see how; it is a senseless thing, and no thing can make itself."

This experience of young Penn is very likely to have been the experience of the Hon. Mr. Richmond. It is that of millions of mankind. This conviction of young Penn, the matter of which "was told to him a hundred times," doubtless staid with him all his life; and he most likely never took the pains to disprove or verify it. Note a most profound point: "A great question was asked of a child five years old." The answer to which, says the mother, "nothing is easier." Guessing is always easy. A ready assumption is apt to be self-deception. How else but the lesson should be a life-long conviction when told to the infant mind a hundred times?

Mr. Richmond must admit that every real entity or thing that has existence can be defined. This proposition can be accepted without controversy. Touching this point we have the self-evident statement of Prof. Max Müller, who says:

"The definition of God is an impossibility."

Must we not say the same thing of the Devil? Then follows this major amount of proof in hand, that there is no God, and no Devil. If there were, it or they could be defined with specific precision, like other entities.

If we touch upon the particulars of this subject, the so-called creation, we note in the outset the theme of space. The elements of space are three in number: length, breadth, and thick or thickness. Where would the supposed Creator go to find the needful amount of length, an equal amount of breadth, and quantum sufficient of thick or thickness? These when mixed and spread out, make the space of the universe.

But these supposed preliminary steps are too absurd for our theme.

The rational fact is space was never "created." It always was.

"Matter," says Prof. Tait, "is whatever can occupy space." We can conceive of no time when matter with its properties did not exist. These constitute the predicate of all material forms. Thus far we have got along with the universe void of creation.

Our honorable friend says: "Given the eternity of mind and what becomes of the dogmas of Ingersoll?" A better and more philosophic axiom is this: Given matter and motion, or the persistence of force, and what becomes of orthodoxy? Or, again, what is more modern, given two words, variation and selection, commonly called "natural selection," and what becomes of the cosmogony of Genesis?

Grant Allen says: "The doctrine of evolution of life disposes of the dogma of creation." As everything is evolved nothing can be created. If no creation, then no creator. No creator, no Maker, Father or God.

That the universe is a thing of creation is in contravention of reason. If we address ourselves to the supreme faculty of reason, we may escape disastrous conclusions.

Mr. Richmond says:

"In all the vast domain of nature, there is not and never has been the movement of a single atom of matter, that this force that moved it was governed by an intelligence that directed its motion."

Of two masses of iron, one large and the other smaller and somewhat separated, it will be noticed that the larger attracts the smaller. Where is the mentality or intelligence here?

The earth's magnetic current moves the metallic needle of the compass. There is no intellection or thought here. The particles of crystalline matter move to form crystal. Where is the mentality about this motion? The sun lifts the water in vapor from seas and land to the clouds, but the motion is devoid of intellection. A carriage-wheel rolling over a muddy road throws fragments of earth from the rim of the wheel. Likewise the sun, ages ago, threw off particles of matter—by its centrifugal motion—from its surface into space. These particles formed our earth. Where was any room for mind to act on the wheel and mud, or the sun and its particles? Nowhere. No! no! There is as much design or intellect in cart-ruts, or water-rute, on a side hill as in any of the above, which is none at all. Where is the intelligence in tides, in the wind, tornadoes, cyclones and earthquakes?

Talk about wisdom, knowledge, and designs of God! Where is the normal habitat of mind and intellect? No one knows anything about mind and its functions but such as is set forth in man and animals.

We know nothing about God or Gods, and still less about the mind of them.

Mr. Herbert Spencer and Prof. John Fiske have shown us how impossible it is that there should be mentality in Deity or the universe outside of animal organism.

A prime characteristic of mind is that it is circumscribed by limits. It has limitation. It is finite. Where is the limit of the infinite? How circumscribe the supreme?

Mind and intellection, as we know them, are based on brain and brain matter. Brain is joined to a body. Where is the brain or brain matter to furnish the mind of God? or the Devil? Can Mr. Richardson point to any? No. The universe is as devoid of brain and mentality as a granite rock is of arterial blood. The idea of mind in Cosmos, outside of living organisms, is a mistaken idea altogether.

If one living being has come into existence outside of "creation," may not others do the same? Is there such an instance? There is. This leads us to speak of the horse. The horse was never created. He was evolved from a five-toed animal called *Phenacodus primevus*, which was not a horse; the size of a fox or larger. Man has the same progenitor, but he has retained the plantigrade foot, and the five toes and fingers; while the horse has eliminated all the digits but one, and altered the foot from a plantigrade to a digitigrade.

The different animals on the road-way of evolution of the horse from Phenacodus to Equus, embraced Eohippus, Orohippus, Mesohippus, Bathmodon, Miohippus and Pliohippus. The last is Equus the proud, distinguished horse of our day. Like man, he is the conspicuous product of evolution and the action of the law of variation and natural selection.

As the horse was never created, but evolved from a pre-existing animal, why may not the balance of the animal world have been produced in the same way?

Since Spiritualism has shown the agency of disembodied ego in the affairs of mankind, the superstition of "special providence" has died out.

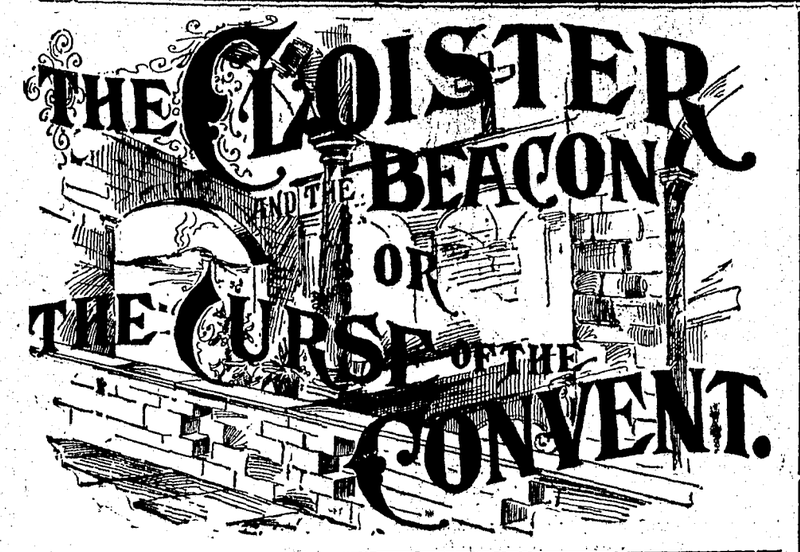
Mr. Richmond resorts to the old watch and clock argument in support of the theory of design in nature. It seems to me a few words will show the clock view of the subject, before it ran down, struck the logic of it dumb.

As the mother of William Penn asked him, "who made you?" the prime error in the creation dogma is in supposing the universe and its denizens were ever "made." Nothing in nature was made. All things were evolved; they grew, or unfolded. The man who springs from an infant at birth and grows to manhood is not made; so the universe from primordial matter to a more mature form is not or was not made; it unfolds, develops, matures. Therefore, because man makes certain products of his hands, as machines and clocks, it is assumed mundane forms were made. How easy this mistake! Or, as Mrs. Penn said, "nothing is easier."

There is another great radical mistake. Nature's products and those of man cannot be compared. It is illogical to so regard them. The powers of the one are so out of proportion to those of the other as to render a likeness between them violent, contorted, strained, and irrelevant. What stultifying folly to compare the finite with the infinite! to put them even on a level and at par! to put the puny on a level with the omnipotent! There is no relation, no fitness, no comparison. They are incongruous and conflicting.

The clock may not strike an attitude,

CONTINUED ON 12TH PAGE.



CHAPTER XXIV.

Father Ambrose.

["The Night the Light Went Out" was a most remarkable story, founded on absolute facts as testified to by a prominent gentleman of this city. We commenced in No. 225 the publication of its companion piece, the scenes being laid in England. It is by Hammond Hills, of the *Agnostic Journal*, London. We are sure it will prove of great interest to our numerous readers. All new yearly or trial subscribers will get "The Night the Light Went Out" free.]

"Methinks the Abbess is somewhat overzealous in the Church's cause," said Father Ambrose, as he and Brother Martin, who had brought despatches from the Abbey of St. Radigund, stood together in the refectory. "If I mistake not human nature, our worldly-minded novice will break away from her sister's rigor; she is inclined to push the Church's claims too far."

"Aye, and vanity is at the root of all."

"Vanity! Nay, though rigorous, she is sincere, and never knew I nun who more despised a world's allurements."

"Or more desired canonization. The fruit which she aims at hangs high, good father; it is not of the world."

"Thou hast guessed rightly, brother; for the Abbess Frances would suffer all the tortures ever Holy Church invented—aye, and without flinching, too—to hear men call her saint."

"Mayhap her bow will be too firmly drawn, her arrow fly beyond the target, father. The patron saint of Davington will hardly suffer to be canonized the nun who scares the wealthy novice from its walls."

"Aye, she has blundered. Her severity should have been reserved until the heiress had been fairly snared. Still," and the priest rubbed his hands with unction, "our Church possesses the ample fortune of the Abbess—no jot or tittle did she withhold; it will forgive her much."

"And praise her much if she but add her sister's fortune to her own."

Thus did the priests converse, blending the gossip of their separate order with spiritual argument—spiritual argument not so high as to cause forgetfulness of temporal self, and of the viands set before them.

When Brother Martin had taken his departure, the priest of Davington turned his footsteps in the direction of the chapel, resolved to set the gentle novice free. But alas for the resolution of the priest when the passion of the man steps in. Father Ambrose had been deeply interested in his gentle charge from the first time she knelt to him at confessional; and, as each day she breathed avowal of some trifling sin beside his chair of sanctity, feelings too strong and deep for mortal to repress arose within him, and proclaimed the priesthood's boasted power to govern nature a mockery and a lie!

The pitying priest, resolved to set the gentle novice free, entered the chapel where Isabel was immured for penance; the sensual man beheld her in his power, and closed the door of egress.

"Benedicite, my daughter," murmured Father Ambrose, advancing towards the altar rails, near which the novice calmly sat awaiting her release, "the Holy Abbess tells me thou dost fear to pass the night alone in darkness beside the tomb of thy Redeemer here."

"Yes, truly; but I knew that you would come to set me free ere night," said Isabel, simply.

"Thou knewest it!" exclaimed the priest, inflamed by her words; "and hadst thou, then, such confidence in my priestly regard?"

"I meant, father, that I believed I should be set free by—someone—I did not know by whom," the novice tremblingly replied.

"Right willingly would I suffer thee to return unto thy cell, and might I do so," returned the priest, "but the convent's discipline must be maintained, my child, and the Abbess, whose stern decree even I may not dispute, wills thou shalt stay." Then changing the churchman's hard, cold tones for those of eloquence and love, he softly said: "Thou wouldst not fear if I, thy priestly father and confessor, remain with thee?"

In an instant the new danger to which she was exposed revealed itself to Isabel; and the warning Cyvrangon gave that she should place no trust in priest pledged to a celibate life, but whose creed demanded of them no vow of chastity, wrought conviction in her heart that her peril within the silent convent walls was not less great than that which threatened her in a vicious court.

Yet, feeling how necessary it was to retain self-possession and to disguise her fears, Isabel strove to render her accents steady, as she replied: "It would be better to be alone, father; and, for my fears, be it my task to overcome them."

"As thou wilt, for I will leave thee if it be thy wish," rejoined the subtle priest, "but, if thou fearest midnight's terrors, and all the horrible spectres which then will issue from that tomb, and throng about thee—if thou fearest these things, I will stay."

But Isabel de Brabancon was of Kentish stock, and, all her native courage rising with occasion, she boldly confronted her confessor.

"I have no fear," she said, "for surely, helpless as I am, God and Saint Mildred will protect me."

And still the priest stood by, the hot blood coursing through his veins, and the passion he had no power to stifle each moment growing stronger.

Finding he did not move, Isabel, relaxing no iota of her courage, motioned him away. "Go," said the novice, "alone I'll watch the livelong night by the Redeemer's tomb."

But defiance only added a new charm to beauty, and the priest, exclaiming, "I will not leave thee, and, if this night shall be my last, my Isabel, it should still be spent with thee!" rushed forward, and would have clasped the novice in his arms, but she, evading him, threw herself upon the steps of the altar, exclaiming: "Thou darest not pollute God's altar! Back, back, I say, lest Heaven in its wrath do strike thee dead!"

"And let it do so—nay, let it apportion me eternal torment, I will earn that torment by one night of bliss." Thus saying, the maddened priest dragged the novice from the altar rail, and clasped her to his heart.

And as she struggled in his powerful embrace the unhappy Isabel, shrieking for help, exclaimed despairingly:

"Oh! surely, surely, ere I be victim to thy foul designs, the very tomb they say I did blaspheme will yield its dead to save me!"

But not the dead, the living were about to save. Cyvrangon had proved true.

The heavy chapel-door swung back, and Alexander, Abbot of St. Austin, entered; the priest released his prey, and Isabel, rushing forward, sank fainting in her uncle's arms.

CHAPTER XXV.

The Priest Removed from Davington.

Within the reception room of Davington Nunnery sat Alexander, Abbot of St. Augustine, and his niece, Frances. That the former had administered reproof may be surmised by the Abbess saying:

"And if I am rigorous, holy father, it is that I may glorify His name whose servant I am. I may not temporize between God and His frail creatures. I have been given the task to save the soul of Isabel; I cannot reach that soul until I have subdued the contumacy of her spirit in whom it hath been lodged."

"Thou shouldst seek by gentle means to do so: then, if thou err, at least thou wilt be erring upon mercy's side"——

"And what would mercy's plea avail me at the judgment-seat when I am asked where is t h ould have been my privilege to save?"

"It would avail thee more than our Church doth teach thee, daughter!"

"Father, dost even thou suggest the fallibility of our Church? Oh! that all might see as I do, that it cannot err."

"Daughter, I have seen much, and have studied more; and, though our faith is fixed on the unalterable, the infallible, it doth not follow that our system is infallible too. Our faith is in heaven, where perfection is; our system is of earth, and no earthly system ever has been, or ever will be, perfect, Abbess."

"It grieveth me to hear thee speak in worldly strain like this, thou who wert the instructor of my childhood. Remember, though the times have sadly changed, *Semper idem* is still the motto of our Holy Church."

"Abbess, I revere our Holy Church as thyself, and much I think less sternness to thy sister will cast no blemish on its fame. Dost think the consequence of thy late harsh decree will prove as harmless?"

"Abbot, let come what will, the sinful intent of Father Ambrose must be concealed; our Church must be preserved from scandal."

"At all risks—yes; since Isabel is saved. But, I enjoin thee, deal in future more gently with thy sister."

"Why doth she ever reject the blessing offered her?"

"I have not time to discuss again that question, since"——

"Thou must leave so soon?"

"I must; for, though I promise secrecy that no scandal may fall upon the Church, its erring priest shall not pass another night within the walls of Davington. He shall to Canterbury this hour with me to answer for his sin at great Augustine's shrine. I have thy promise to deal gently with thy sister?"

"Thou hast, good uncle."

And within the hour the Abbot of St. Austin and the disaffected priest of Davington set out for Canterbury.

CHAPTER XXVI.

Cyvrangon Makes a Revelation to the Sisters.

A month passed away, during which time Isabel bore patiently the fate allotted her; for, though her sister lost no opportunity of urging on her the necessity she was under, would she preserve her soul from perdition, of becoming a nun professed, yet she did so with some gentleness and consideration; and the unfortunate novice, thinking that her recent danger had once more caused the heart of Frances to beat with sisterly affection, felt comforted in her sorrow.

During an interview between the sisters, when Frances was describing the unutterable joy which filled the heart of mortal at the moment of becoming the Bride of Christ, a nun entered, and whispered the Abbess that a stranger craved admission, and an interview with sister Isabel. Hope suddenly lent its glow to the pale cheek of the novice, and lighted her eye with a fire akin to that of earlier, happy days; but, perceiving her sister's glance, and remembering the vows of her novitiate, which forbade all earthly sentiment, all earthly hope, she speedily repressed emotion.

After giving orders for the visitor to be admitted, the Abbess turned to Isabel and said:

"Thou must not see this stranger until I learn what is his errand. Stay thou here; I will return anon."

"Abbess," exclaimed the despairing Isabel, "Abbess, if it be Cyvrangon, I implore thee grant me audience with him, for he, perchance, doth bring me news of my—of—him—I dare not name!" and a passion of sobs choked further utterance.

Was it from fear lest, if controlled too strongly, Isabel might refuse to take the vows which would bind her forever to the convent—was it the recollection of the Abbot's wish that she should treat with kindness the novice in her care, or was it that a spark of pity lingered yet within her heart, and caused the sister's love to triumph over the austerity of the recluse? Enough, the Abbess relented; let that fact vindicate her better nature.

"Sister," she said, "thou hast suffered much, and hast not yet learned to school thy heart to bear its cross with Christian resignation. Thou shalt accompany me to the stranger who is waiting."

And when the sisters entered the apartment designed for the reception of visitors, there stood before them Cyvrangon, the British Faid.

Without ceremony or prefatory remark, the visionary addressed Isabel. "I have come hither," he said, "to warn thee of impending danger. King John designs to drag thee forth from this thy peaceful home, and take thee to his court which is assembled now at Dover Castle. Ere to-morrow's sun shall sink below the dim horizon he will, with armed men, force an entrance into the Abbey, into the chapel if needs be—nay, to the very altar's foot.

"Briton," the Abbess said, "I thank thee for the information thou hast afforded, since, doubtless, it was well intended; yet would I have thee know thy mediation is but little needed here; the Abbey can protect its sisterhood without extraneous aid."

"Could it do so four weeks since?" inquired the Briton, fixing his penetrating eyes on Frances.

"Thy meaning?" demanded the Abbess, curtly.

"A month ago, lady, what protection did the Abbey accord unto thy sister, and what would have been her fate had I not foreseen, and warned thy uncle, the Abbot, of her danger?"

"Thou knowest"——

"All! Fear not, I will be secret as the grave. Only, Abbess, do not boast of the protection thy walls accord, nor scorn such warnings as may be in my power to give. I seek to save thy sister from the King, as I did cause her to be preserved from Davington's ruffian priest, when thou—hear me, lady," continued Cyvrangon, as the Abbess sought to speak, "when thou didst prison her for speaking truth. That tomb, which priestly records tell thee is from Palestine, miraculously brought hither in Mildred's time, is the Kistvaen of a British king, and was erected by the Druids" (here the Abbess crossed herself) "before Mildred lived, who caused these walls to be raised around the shrine of one more noble than all her calendar of saints could boast. Thy Holy Sepulchre was held sacred by the Druids as long ago as in the year 16, when the father of the great Caractacus, Cunobeline, the first in Britain to place his brows within a golden crown and call himself a king, was there, by Druid rite, entombed."

"Briton," the Abbess said, "thou canst not shake the faith I have in the records of my order. More than they teach me I seek not to know. Speak of thy mysteries no more; I do refuse to listen. For this, my sister, in whose cause thou comest, if, as thou sayst, these holy walls are not sufficient to protect her, I will appeal for aid even to the Papal throne, where prayer of simple nun may never be denied."

"Lady, thou forgettest; even the Pope lacks power to save from monarch's authority a nun as yet unprofessed."

A cloud darkened the usually calm brow of the Abbess as she realized the truth of Cyvrangon's words. A moment only did she waver.

"Then to-morrow's sun," she said, "shall rise upon the ceremony that shall make my sister here the Bride of Heaven. I will at once communicate with the Cardinal, then let King John come hither if he will; let him desecrate with his presence the walls of Davington Abbey, but it shall be to find sister Isabel protected by the Abbey's saints."

And Frances forgot awhile her sacred calling, as she drew herself up with all the dignity of noble womanhood, and breathed defiance of a king.

"And is there no other way in which I can escape?" moaned Isabel. "My sinful heart rebels against the convent's living tomb."

"Thou must not take the veil; thy sister can devise some means——" began Cyvrangon; but he was interrupted by the Abbess, who said:

"She must, she shall! the convent walls are her only certain shield. One of two things must be; choose thou, my sister: wilt thou be the bride of Christ, or the mistress of a king?" And the harsh tone of the Abbess grated on the ears of the weeping Isabel, as, crossing her hands upon her breast, she murmured resignedly, "Sister, my choice is made!" Then, turning to Cyvrangon, she said:

"One word before thou goest hence. Fear not, my sister, I will not question doth my Roland live; all ties of earth I willingly renounce. Not long, not long, and a greater power than that even of Church shall claim me. This is the last time, perchance, Cyvrangon, that thou and I may meet on earth; wilt give to me thy real name, and the reason thou hast befriended me?"

"Lady," replied the Briton gently, "once more, once only, we shall meet again. When next my form is seen by thee I shall come as herald to proclaim thy husband near. When thou shalt hear my voice again, as, ere thou dost behold me, thou shalt do, then wilt thou know the night is not far distant when thou and Roland de Brabancon shall once more meet!"

"And on that night my heart shall break!" rejoined Isabel, in prophetic tones. "Pray Heaven the night is near! and thou, Cyvrangon"——

"I am a man proscribed; yet am I not what I have seemed to thee. I am descended from the race of Cymry. My mother, the daughter of the Druid and the Briton, was lineal descendant of the great bard, Taliesin, Taliesin of the Golden Torque; but she forgot her noble ancestry, renounced her people and her faith, and wedded the invader of her country. Thus I—within whose heart blazed the Druidic fire—I bore the hated Norman name. That name, however, when I grew to manhood, became obscured beneath the appellation Cœur de Lion gave me, and by which I sought generally to be known, 'William of the Long Beard.' As William of the Long Beard, then, with fifty thousand patriots at my back, I sought to free our realm from civic oppression and corruption. Enough—I failed! and the title 'patriot,' which would have been freely meted me had success rewarded my efforts, was exchanged—through failure only—for 'conspirator.' As a conspirator I was seized in the church of Saint Mary Bow, at Cheap, where, it was rumored, I was assassinated. Men thought me dead, and, as is usual after death, justice was accorded me, my virtues were extolled, I was proclaimed innocent of sedition, and my name was reverenced. Yes; when they believed me dead, the knaves and fools who rule the world could brush away the sting of calumny themselves had placed upon me, as if an act of justice after death could atone for the wrongs that had been inflicted during life. And so men worship my effigy now, as that of 'a holy man and martyr,' little dreaming that he who is dead to all the world lives unknown, obscure, his country's patriot still."

"And wilt thou never," asked the Abbess, interested in spite of herself, "wilt thou never proclaim unto the world that thou art living?"

"Never!" replied the visionary. "Men reverence my memory now—they call me 'holy man and martyr;' I may not earn a better epitaph. Only to thee, sweet ladies, only to thee, and to Roland de Brabancon, doth William of the Long Beard—William Fitz-Osbert, his country's patriot, live!"

"Only to us," rejoined Isabel, "since Roland de Brabancon, they say, is now no more."

"They say is now no more! since men will oft say what they wish were true. They say is now no more! Believe them not, oh, lady," said the visionary, "believe them not! Cyvrangon, the Magician, hath consulted the Rholdrwyg,* hath beheld the Nwatat shining over the Oenguh Oenguth, down by the seashore where once a Druid temple stood, and where Nature forms a fitting monument over the barrowt of the mighty brave: there, lady, at the third watch of the night,‡ did Cyvrangon the Faid trace upon the heavens thy destiny, and" (here the Abbess, who had been visibly shuddering as the visionary alluded to the Druidical rites, crossed herself) "that of him thou lovest. Lady, his hour hath not yet come! But it is meet that thou shouldst know who Roland de Brabancon, thy husband, is"——

"How didst thou know he was her husband?" asked the Abbess imperatively. "The marriage hath been kept secret from all."

"But not from me," rejoined the Druid, "since by my magic art all things are to me revealed. Lady, I knew the hour thy sister became a wife; and knew, though she and you knew not, that in Roland de Brabancon, the simple knight, she wedded the son of Richard, late King of England!"

"The son of Richard, King of England!" echoed the startled nuns.

"The son of Richard, the Crusader, who, when taken by his enemies, tore out the heart of the raging lion they had let loose upon him, and hurled it at his captors' feet! The son of Richard, and the nephew of John. Dost thou now wonder he is persecuted by the reigning monarch?"

And before the nuns could recover from their astonishment Cyvrangon said:

"Fare thee well, oh! sisters of Kirton; my mission at Davington Abbey is accomplished."

And William Fitz-Osbert passed from the convent gates.

And the love of the sister once more predominating over the dignity of the Abbess, Frances and Isabel stood for a few moments clasped in each other's arms, and mingled their tears together.

(TO BE CONTINUED.)

* Druid's wheel.
† Omens.
‡ The burial-places of the Druids were called barrows.
§ Midnight.

Pettibone at Spokane.

TO THE EDITOR:—We have had in our city Mr. H. Pettibone, medium, for one month, during which time he gave three public seances, and from two to four seances in his private rooms. In both public and private his seances were eminently successful, giving general satisfaction. The almost general verdict rendered was that he was honest, and his conduct at all times gentlemanly, commanding respect.

The phenomena presented were wonderful to those who had never witnessed the materializing of hands, keeping time to music, slate-writing, handshaking with those called up to the cabinet, passing out flowers, passing out slates over the top of the cabinet, writing on slates held by those getting slate-writing, while the individual saw the hand that did the writing, and, on more than one occasion, a table placed in the cabinet was put out over the head of the medium and one person sitting on each side of the medium, sitting outside of the cabinet. All of these were light seances.

Four dark seances were held. In these the manifestations were very pronounced. The sitters joined hands, sitting with their hands placed on a large extension table. Upon the table were placed a violin, tamborine, guitar, a silver knife and fork, and slates. The musical instruments were played or thrummed on. All were touched by hands patting them on the head, slapping them on the back, drumming on the tamborine or table, etc.

Objections were interposed by one or two persons as to the sufficiency of evidence and as to the genuineness of some portions of the phenomena on account of conditions making it possible for fraudulent intervention. I am happy to say that under strictly test conditions in the light seances, upon the medium's own motion, he submitted to have his hands tied with a tape, the knots drawn hard, the ends sewed to the knees of his pants, his feet tied and drawn back to the legs of the chair, taking particular pains not to have his wife come near to the cabinet, precluding the possibility of fraud. Hands came out drumming with the knife and fork, and, in fact, all the usual manifestations were produced.

In the dark seances objections were made because Mrs. Pettibone and another lady sat in the cabinet with the head of the table placed against the entrance to the cabinet.

This was disposed of by forming a circle where all sat with hands joined, a light was flashed at intervals showing continuity of the circle, showing perfect harmony and good faith upon the part of all the sitters; and they were liberally rewarded: Spirit lights floated over the circle and back of it; messages of love and kindly assurances that those named in messages were present and of their constant desire to benefit their friends in earth-life. All the usual manifestations occurred, and, at the conclusion of the seance, a portion of the instruments were shown on the arms of persons in the circle, precluding the possibility of even the appearance of fraud. Mr. Pettibone and wife have gone to Portland, Oregon. They propose to return to Spokane in five or six weeks, remaining with us a limited time, and then continue on their way east.

Mrs. Pettibone is clairvoyant and clairaudient; she gave excellent tests at public seances, giving names in full.

DR. N. C. BOATMAN.

Evolution of the God Idea.

All thoughtful men that earth have trod
Have pondered much concerning God;
For man requires a Great First Cause
To give to nature form and laws.

The God idea we find expressed
According to the light possessed;
When man was but a savage rude,
His thought of God was just as crude.

The fetich and the idol show
How much of God man then did know;
And that in every clime and age
Man's worship doth his soul-growth gauge.

Old Moses claimed that God he saw
In human form, ordaining law;
And many yet expect to scan
Their "Heavenly Father" as a man!

But Jesus taught: No man can see
The One who fills Immensity;
And he was right, or very near it;
How can we see a Boundless Spirit?

The poet Pope came near the truth
When thus he taught to age and youth:
"All are but parts of one great whole,
Whose form is Nature—God the Soul."

But Pope's idea is yet too small,
To show that "God is all in all;"
And so his language we will change
To give our thought a wider range:

We worship God at nature's shrine,
For nature is His form divine;
Her forces are His active soul,
But He in being is the whole.

DEAN CLARK.

Sunapee Lake Camp-Meeting.

The Sunapee Lake Spiritualists' Camp-meeting, at Sunapee Lake, New Hampshire, commences July 29, and closes September 2d. The speakers and dates are as follows: July 29 and 31, Mrs. Kate R. Stiles; August 3 and 7, Mrs. R. S. Lillie; August 8, 11, 12, J. Frank Baxter; August 14, 15, Ladies' Aid Fair; August 17, Mrs. Abbie W. Crossett; August 19, Association meeting; August 19, 21, Mrs. Carrie E. S. Twing; August 22, Mrs. E. B. Craddock; August 24, Mrs. Marcia A. Strong; August 25, Mrs. Sarah E. Wiley; August 26, 28, 29, Mrs. Ida P. A. Whitlock; August 31 and Sept. 2, F. A. Wiggins.

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No Sign of the Poison Since.

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WHITHER ARE WE DRIFTING?

Statistics That Speak.

THE COMMONWEAL—A GOOD WORD FOR THEM FROM DR. SWERINGEN—THE LIQUOR TRAFFIC.

This is most emphatically a day of unrest and strife. A glance at the headlines of our great daily papers and those of lesser prominence throughout the land, at once reveals the unwelcome truth that this boasted land of ours is not in peaceful possession. As I now write General Randall's army of the commonweal is passing my office. Contrary to the more common report, it is composed in most part of men of intelligence and respectability, of men who realize that there is something radically wrong somewhere; something obstinately opposing their rights in the main chance of comfortable existence, of men who would be only too glad to work if an opportunity was presented them, and that, too, at an unjust compensation. I have been informed, upon the most reliable authority, that skilled mechanics of all classes are represented in this army. It is therefore useless to longer ignore the fact that the laboring classes from the Atlantic to the Pacific, and from the great northern lakes to the gulf, are dissatisfied with their extremely small share of the profits of their labor when employed, and almost desperate when such employment altogether ceases.

"Are not my ways equal, are not your ways unequal?" is the burden o f their grievance to their employers.

While labor is in a state of ferment, capital is quietly waiting for its effervescence to cease, but is doing nothing to aid in the speedy accomplishment of that object. When men of families are obliged to work for fifty cents a day in order that their employer may reap a net income of twenty millions of dollars a year, as Jay Gould is reported to have done, it is high time to ascertain seriously whether or not "the laborer is worthy of his hire."

No matter how wealthy a man may be, how many times a millionaire he is, he is not absolutely independent; he cannot wrap himself up in the exclusiveness of his riches and consider himself or his posterity safe in the existing state of affairs. The limit of endurance is not yet reached, and the salvation of the nation lies in the hope that it may not be before our affairs are amicably settled; for if the period of desperation be soon ushered in, it will play sad havoc with this country; life and property will be alike jeopardized; the mob, the torch and dynamite will reign supreme. I am not an alarmist, but it certainly occurs to me that there is danger ahead if something is not done to avert it.

It is a serious question how far insanity, crime, suicide, the use of intoxicating liquors, intemperance and gambling reaches as an effect rather than as a cause. To what extent the intemperance and gambling of the present day figures as an effect, as a natural consequence of the disheartening inequality of the question of capital and labor, the laborer and his hire, the daily struggle for existence. I cannot believe that for the year 1893, thirty-four million, five hundred and fifty-four thousand, three hundred and seventeen barrels of beer, one hundred and thirty-one million, ten thousand, three hundred thirty gallons of spirituous liquor, and twenty-three million, seven hundred and twenty-four thousand gallons of wine were drank simply to satisfy a natural desire for such liquor. How much of it was drank for the sole purpose of enabling the drinker to forget his tronbles arising out of the vital questions of the day, or to satisfy an appetite originally formed for the same purpose, will never be known.

In a statistical article by Dr. L. P. Harris, published in the Fort Wayne *Daily News*, May 19th, 1894, I notice the following surprising data:

The wholesale price of the beer and liquor production of the United States for 1893 amounts to $337,500,199, to which must be added the revenue tax of $127,269,243, and the difference between the imported and exported liquors, which is $12,065,238, and we have $476,834,675 as the wholesale liquor bill for last year, or 1893.

Now we will assume that this placed in the hands of more than 240,000 wholesale and retail liquor dealers will aggregate at least four times as much as the wholesale price, and we have the enormous sum of $1,907,328,709 as our nation's liquor traffic for 1893.

The valuation of the entire State of Indiana, with all its taxable property, which amounts to many millions of dollars, will not begin to pay the amount of the nation's liquor traffic for 1893. The 3,759 national banks in the United States, with their millions of dollars of capital, could not pay 40 cents on the dollar of our nation's liquor traffic for 1893.

We have in the United States 221,600 miles of railroad, equipped with 35,280 locomotives, 24,880 passenger coaches, 7,912 baggage and mail coaches and 1,168,849 freight cars, in all numbering 1,201,630 cars, making a train long enough to extend more than half the distance round the earth. The net proceeds of this vast enterprise amounted to $358,618,520 in 1892, not equaling by more than $118,000,600, the wholesale liquor traffic for 1893. The gross earnings of all the railroads in 1892 will not equal the retail liquor traffic in 1893 by more than $702,400,000.

The records of divorces, criminality and pauperism augment *pari passu* with the increase of the liquor traffic, and, also, our taxes swell accordingly.

In the State of Ohio alone, in 1892, there were in asylums 12,431 paupers, costing the State $684,399. Paupers out of asylums, 43,301, costing $434,577. Total paupers, 55,732, costing $1,118,977. There were 11,253 criminals, costing $151,119. Total paupers and criminals, 66,985, costing $1,270,896.

This illustration, applied to all the States according to their comparative population will give us more than 1,100,000 criminals and paupers, costing tax-payers of the nation more than $20,000,000 annually, and this is largely the result of our enormous liquor traffic and its influence upon our people. To what extent that liquor traffic owes its enormous increase to the various national or political obstructions to the life, liberty and pursuit of happiness of the masses, to the doing of the greatest good to the greatest number of the citizens ofthis republic, is a question for serious consideration. Whither are we drifting?

H. V. SWERINGEN.

Inter-State Spiritual Camp at Lake Harbor, Mich.

This camp will be held from the 6th to the 16th of July inclusive at Lake Harbor, a beautiful resort at the mouth of Lake Mona, adjoining the celebrated Hackley Park Assembly Grounds, on the shore of Lake Michigan, four miles from Muskegon, connected therewith by rail or boat.

The attention of Spiritualists generally is called to this new camp to be established this season at Lake Harbor, Michigan, on the shore of Lake Michigan. Lake Harbor is situated about four miles south of the city of Muskegon, whence it is reached by steam and electric railroad, or by boat. It lies along a beautiful channel connecting Mona Lake, a most picturesque body of crystal water, with Lake Michigan. It is here that the famous Hackley Park Assembly Grounds are located, and visitors to our camp will have free access to these romantic grounds. The arrangements this season are of a temporary character, as it is the design of the projectors to effect a permanent organization, with a representation from several States upon the managing board.

The Lake Harbor Improvement Company has excellent hotel accommodations, at which reasonable rates will be given to attendants at this camp. Tents will be provided for those who wish, and other ample accommodations of a superior order will be provided all who come.

No better boating or fishing can be found than is provided by the two lakes, and a large boat livery is constantly at the disposal of visitors at moderate rates. The Lake Michigan beach slopes gradually to a long distance from shore and is composed of pure white sand, free from rocks, pebbles or weeds. No better bathing beach can be found on any coast.

The high hills and deep vales that skirt the beach are covered with a heavy and majestic timber growth of beech, maple, oak and hemlock, and afford the very ideal of natural park scenery.

Spiritualists and others from all over the land are cordially invited to attend the camp. There will be three daily sessions in the auditorium, and season tickets admitting to all the meetings will be sold for $1.00. Single admissions 10 cents. We are not able as yet to announce our list of speakers and mediums, but can give assurance that the best of speakers and mediums will be present.

We desire all workers in the cause, both speakers and mediums, who will, to come whether specially engaged or not, and assure them that they will receive every possible courtesy, and opportunity to contribute to the interest of the occasion. As this is the first attempt at a camp here, its location is so incomparably superior to most sites for such occasions, and it is so easily accessible by rail and water from all directions, that its temporary managers feel that it is certain to become, if properly organized, an annual gathering of national magnitude. The temporary management will welcome all voluntary assistance that may be tendered.

Dr. F. Schermerhorn, of Grand Rapids, Michigan, Secretary of the Michigan State Spiritualists' Association, will preside over all the sessions at the camp, and we assure you that all will go well under his able management. Address all communications to W. S. Decker, corresponding secretary, 185 W. Western Ave., Muskegon, Mich.

Communication Between Earth and Mars.

TO THE EDITOR:—A year ago last summer Prof. Richmond, of the Temple of the Magi, predicted that communication would be an established fact between the Earth and Mars within sixteen years. The following excerpt from a recent lecture by Mr. Preece shows how communication might be established: In speaking of the possibilities of the future, Mr. Preece remarked that though he had confined himself to a description of a simple practical system of communicating across terrestrial space without using wires, "one cannot help speculating as to what may occur through planetary space. Strange, mysterious sounds are heard on all long telephone lines when the earth is used as a return, especially in the calm stillness of the night. Earth currents are found in telegraph circuits, and the aurora borealis lights up our northern sky when the sun's photospere is disturbed by spots. The sun's surface must at such times be violently disturbed by electrical storms, and if oscillations are set up and radiated through space in sympathy with those required to affect telephones, it is not a wild dream to say that we may hear on this earth a thunderstorm in the sun. If any of the planets be populated with beings like ourselves, having the gift of language and the knowledge to adapt the great forces of nature to their wants, then if they could oscillate immense stores of electrical energy to and fro in telegraphic order, it would be possible for us to hold commune by telephone with the people of Mars."

A Sex Revolution, by Louis Waisbrooker. Radical ideas. Paper, 25 cents.

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TWO YANKEE ADVENTURERS.

They Explore Heaven and Hell.

An old song has it written—
"The gates that stand ajar,
And through its portals gleaming
The radiance streams afar."

It represents a heaven
Walled up secure and tight,
With streets of beaten gold,
And throne most wondrous bright.

A few saints stand around
And play on golden strings,
And sing their wailing songs
And flap their clipped-off wings.

An enterprising Yankee
Said: If ajar, he knew
It might be opened wider
So others could go through.

And so he thought and pondered
The subject o'er and o'er,
A thousand ways considered,
A thousand, aye and more.

He thought upon it daily,
At length a plan matured
By which approach would happen
And entrance be assured.

He gathered all the people
Who wished to know the truth
About the great hereafter—
The place of eternal youth,

And banded them together;
And pledged them all to stand
Firmly by each other;
Placed crowbars in their hands.

Then with himself as leader
Ascended high the mount
From whence the gates were seen,
The pearly twelve they count.

Their ladder now is lifted;
They've seen by no one there
They soon the distance bridge;
They're past the waste of air.

They stand before the gate,
'Tis open but a crack,
The Yankee inserts his crowbar
And prys till he strains his back.

So little force won't budge it,
A dozen next they try.
The hinges they are rusty,
The oil is old and dry.

More crowbars yet are needed.
One says: "But what's the use?
There's passing-room for one there,
The gate's solid from disuse."

But the Yankee blood was up.
Said he: "We still will try,
And passages for the whole world
We will either make or die.

The whole crowd brought their levers
And placed within the crack,
And great the force they applied,
Then slowly the gate swung back.

And there before their vision
Seemed streets laid out in gold,
And golden harps with jewels,
And crowns with gems untold.

But straight their greed had risen,
And no one rested there
Till of the gold and jewels
They each one had a share.

Then back to earth they clamored
(There was no market there)
And sold all they had gathered
Among the saints down there.

Then when their trade had run out
They all went back for more.
They passed within the gateway
And then began to explore.

But, lo! the gold had vanished;
No jewels there were found;
They all were so amazed
They sank upon the ground.

And when they gazed in wonder
Around on every side,
They found that little heaven
Stretched forth both far and wide.

The only walls around them
Were those through which they came.
What wonder that these wanderers
Could do naught but exclaim.

Landscapes fair were before them,
And earth itself seemed there,
Only far more beautiful,
Refined and bright and fair.

And friends who'd left the earth-life
Came to them there in health,
And everything was joyous,
And health and joy are wealth.

They wished to stay forever,
But the angels, they said "No,
You entered here by stealth
And now you'll have to go.

"But take this message with you,
And tell to every friend:
What seems to them as death there,
Is by no means the end.

"For every one lives on here
In life and perfect bliss,
And those who'd know true happiness
Must learn to live for this."

So saying they slowly faded—
Passed from the earth ones' view,
And they, with greed disgusted
And higher ends in view,

Went back to earth with their message
And told their friends all 'round,
And, Yankee-like, took much credit
To themselves, too, I'll be bound.

So they lived and watched and waited,
And worked for the life to come,
And their work was felt in the earth-life
And heard from, too, through some.

But one day the Yankee was thinking
Of the first trip to heaven they made,
"I'd like to make just one more
If the others are not afraid,

And go to that other region
And see what there we'd find,
Perhaps from what they tell us
'Twould not be to our mind.

Yet what they said of heaven
At last we proved untrue,
And it may be so of 'tother—
I'll see what I can do."

He gathered the crowd together,
The same as once before,
And told them his intention,
And what he would explore.

At first they seemed but frightened:
At last they all agreed,
And got their things together,
Whatever they might need.

Their clothing, light and scanty;
"So very warm!" 'twas said,
Then they followed their old leader
Who once to victory led.

They came to the place of brimstone,
So well prepared were they
They stood the heat, and car-loads
Of brimstone took away.

Their Yankee thrift now stood them
In good stead as before.
As soon as they sold their haul
They started off for more.

And so before they knew it,
The devil and imps around,
Owing to Yankee shrewdness,
Once more stood on dry ground.

And out from their burning prison
They wandered far away,
Till, in the course of the future
They came into light of day.

And the sulphur taken from hades,
In other words called hell,
Now answers another purpose,
And answers that purpose well.

Instead of burning and torture,
It helps the world to light,
To shed bright beams on pathways
Once as dark as night.

So, in the words of the speaker,
Hell has burned clear through,
And science has found another
Use for sulphur, too.

Marion, Ind. CARRIE M. SMITH.

Facts from a Worker.

After four years' contemplation of a materialization seance with James W. Riley, May 19th saw me en route for his quiet home, in one of the most picturesque spots of Michigan's fair lands, with two ladies from Leonidas, one from Marcellus and two gentlemen from Vicksburg. After a delightful drive of four miles, we were cordially received by Farmer Riley (who has done so much for the cause of Spiritualism) and his daughter Erma. We found some ten others present from various sections of the country. Stella De Materna (the writer's familiar spirit) soon demonstrated her delight at meeting Mrs. Maggie Stewart, of Piqua, Ohio, the noted clairvoyant medium, and others. Music was rendered by several musical controls, the lights slightly lowered, and soon a full form materialization of a gentleman appeared, at the curtains, who was recognized by a lady in the circle as her step-son Herbert. The next message upon the slate was for the writer, in answer to a question which I had written upon a slip of paper and put into the seance-room. The message was signed Mozart—a beautiful message of love and encouragement. I turned away from the curtain so suddenly that I missed seeing the form of a gentleman who came in full view to the other members of the circle, but ere my attention was attracted the form had disappeared. From the description I am quite sure it was one of my musical guides. Afterwards some twelve forms appeared, all of whom were recognized excepting one. These facts are stubborn things, and James W. Riley is one of the great wonders of the nineteenth century. At 1 o'clock A. M. our party returned to Marcellus, where I enjoyed the genial hospitality of Mr. and Mrs. Reuben Snyder, and on Sunday was privileged to listen to three very eloquent lectures by Hon. L. V. Moulton, of Grand Rapids, upon the various phases and results of Spiritualism. He was greeted with good audiences in spite of the inclemency of the weather, and listened to with rapt attention. I noticed a large sprinkling of the youth in the audience, which bespeaks a much-needed element in our cause, as the old workers are dropping off, one by one, and the ranks constantly need reinforcement. Such speakers as Moulton should be kept busy constantly, and well remunerated, for their services to the cause are inestimable.

During the meetings Mrs. Maggie Stewart gave some fine psychometric readings, which were mostly recognized. We were also favored with good singing by the Home Quartette, and I gave some selections upon the auto-harp and organ, also one "Musical Life Reading" to a gentleman, who recognized a message in it from his spirit mother. Altogether an enjoyable time was had by all and seed sown which, in its own good time, will bear its fruits.

LORA HOLTEN-HURSEN.

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SATURDAY JUNE 2, 1894

Not to Be Trusted.

The only safe way to judge of a party or a sect is to inquire of its past. If its history has been marked by blood and slaughter, surrounded by similar conditions, its earlier characteristics will be repeated. It may profess reformation; but the incentives which governed it when dominant will be repeated on the first favorable occasion.

We know the character of the lion and the tiger. Their natural food is the victims they slaughter. They cannot be trusted save when in chains; and then their ferocious habits are frequently exemplified. Woe to the foolish wight who trusts to their apparent gentleness. However pacific his intentions, the hand extended in kindness will be crushed by their ponderous teeth, else torn in pieces by their velvet-covered claws.

Every page of church history betrays its sanguinary character. Its footprints are marked by crime and oppression. Good deeds have not been stepping-stones to its greatness. "All that believe are justified by all things," Acts 13: 39: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God," 1 John, 4, 2. These, with the church, are cardinal teachings.

The early history of ecclesiasticism is obscured by forgeries and pious frauds. Its later history is known of all men whose eyes have not been blinded by early teaching.

The Protestant churches profess to be reformers. But they inherit the creeds, the crimes, the products of their maternal ancestor. They owe their existence to that mother who waded to empire through seas of flame and oceans of blood.

Every struggle to revive Sunday worship, to cut off laudable secular pleasures, to enthrone a barbarian God in our national Constitution, to suppress the smiles which light the baby's face, or stay the ripple of laughter which illumines the brow and sparkles in the eye of virtue, is only a revival of the Phœnician Moloch worship, whose brazen arms, heated to redness, were ever extended to receive the guileless infant whose priest-deceived mother was sacrificing to the senseless demon god.

Sunday Desecration.

What is the church accomplishing in its persistent efforts to stay the flood-tide of Sunday desecration witnessed on every hand? A few years ago an attempt was made to stop base-ball playing on "God's holy day." It was then only practiced in retired localities, far remote from the hum of business. Now the game is played everywhere, even under the shadow of the church-steeple. The museums and art galleries were shut when the people had the only leisure to visit them. Now they are thrown wide open, and the idler rushes there instead of to saloons and vice-resorts. The theatres and opera-houses in all the metropolitan cities are now as wide open on Sunday evening as on any other evening in the week, and their finance reports show they are better patronized than at any other time. Parks and public resorts are filled with the lovers of nature, and no one is made worse for it save the preacher. Ah, there is the rub. His salary is abridged. His influence is waning. He loses his opportunity to discourse on hell; to make his people familiar with the devil. The tree of knowledge not only bears larger fruit, but all the people are eating of it, and the God who used to walk abroad in the cool of the morning to watch the conduct of his people has ceased that class of duties. A wiser, better and more trusty God has taken his place, and we are glad of it.

The beaten paths of literature lead safeliest to the goal, and the talent pleases us most which submits to shine with new gracefulness through old forms. Nor is the noblest and most peculiar mind too noble or peculiar for working by prescribed laws.—Carlyle.

Advent of Heretics.

The secular press almost daily announces the withdrawal or expulsion from church circles of some sectarian leader who has discovered the falsity of his former teaching, and his retirement from the pulpit, else is teaching a more consistent faith. Creeds, formulated by ignorance in the dark past, or by monks to gain an ascendancy over the people, do not fit this age of intelligence.

This constantly increasing number of heretics recalls the forcible lines of Longfellow, on his Hiawatha:

"Never stoops the soaring vulture
On his quarry in the desert,
On the sick or wounded bison,
But another vulture, watching
From his high, aerial lookout,
Sees the downward plunge, and follows:
And a third pursues the second,
Coming from invisible ether,
First a speck, and then a vulture,
Till the air is filled with pinions."

The difference: A heretic never goes back to his former perch. It was the carrion he left when he went out from the church, to enter wider fields of wisdom.

Inflexibly Stubborn.

A meeting of the unco' pious in this city, a few days ago, decided to suppress Sunday baseball games. Rev. W. G. Clarke was commissioned to wait on Mayor Hopkins and inform him of the will of God in the premises, as determined by his collected saints. The Mayor expressed the opinion that Sunday baseball games were not altogether bad; that those who elected him to office expected a liberal government at his hands, and he designs to give them one. The pulpiteer, after vainly laboring with the Mayor, finally announced that they would elect an executive next year who would regard their wishes. His Honor did not seem distressed because of this threat, but is reported in the dailies to have said:

"I sometimes play base ball on Sunday. I do not think it has made me vicious. I have not done so since I was elected Mayor, because I am working in this office. I sometimes go to a ball game on Sunday, and I do not think it is very bad. There would be no use in my telling you that I would close the grounds and not do it. I know we cannot agree on this subject. The liberal-minded people put me in office, and as they are in the majority, I shall regard their wishes."

Still Advancing.

The most recent, as well as the most noted, withdrawal from church restraint is that of Rev. Jenkin Lloyd Jones, of this city, a gentleman well known in liberal and social circles, and of distinguished literary ability. Mr. Jones' name is familiar throughout the Northwest, having frequently ministered in he various Unitarian pulpits, to the great satisfaction of all who heard him.

At the Western Unitarian Conference, in session in Chicago on the 17th of May, Mr. Jones said the creed of the Unitarians was too narrow for him. He preferred to be untrammeled. A resolution was presented declaring that the Conference was in hearty sympathy with Mr. Jones; but on the request of the latter it was withdrawn, though well understood to express the views of the association.

Gentlemen of the cloth, we welcome every one of you to the broad platform of universal mental liberty, on which every genuine Spiritualist proudly stands. But, please don't rush the movement too fast; for if, as some claim, a belief in an endless hell has any restraining influence on the Breckinridges, and the clergy of his ilk, why, let them tarry at Jericho. They would add no luster to the religion of humanity.

Death in the Communion Cup.

The medical journals are now revealing the fact that the communion cup is the parent of disease. A consumptive person will leave the germ of tuberculosis on the goblet, which the next communicant will swallow, and reproduce the disease. Thus from generation to generation this frightful disease has been extended and perpetuated. At a ministers' meeting in Rochester, N. Y., on the 5th of March, it was determined to substitute a multiplicity of small tumblers in place of the single cup as is the general practice.

Why not strike at the root of the whole question? If the wine used in the sacrament is truly converted into blood, then it is cannibalism to drink it. If it remains wine, then it is forming an appetite for an intoxicant which may end in inebriety.

The Devil Vindicated.

Rev. David Devine, D. D., has espoused the defense of his supreme majesty, the Devil, and has shown that his royal highness is a greatly slandered individual. Indeed, the learned Doctor details numerous interviews he held with the prince of hell, wherein he showed he was only an instrument in the hands of God Almighty for the accomplishment of ulterior good. He shows it was the only plan of salvation that was devised. Had there been no fall of man there would have been no savior, and no redemption. The author of the 200-page pamphlet has worked up a very readable volume, which he mails to the public for 50 cents a copy. Address R. M. Orme, Savannah, Georgia.

Sensible.

On Sunday, May 13, Talmage's Tabernacle in Brooklyn, N. Y., was burned. This is the third time the like incident has occurred. Following the usual orthodox and Talmagean style of reasoning, we should say that God has a spite against Talmage and takes this method to intimate, by this special dispensation of His providence, that He is tired of Talmage, his doctrines and his harlequinisms, and wants no more of his sermons. If this should be the case, we should be inclined to say that in this matter He shows himself a very sensible God.

PROPHECY ILLUSTRATED

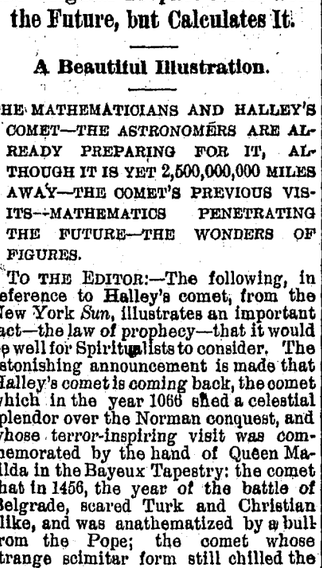
How the Future Is Foretold.

The Original Prophet Never Sees the Future, but Calculates It.

A Beautiful Illustration.

THE MATHEMATICIANS AND HALLEY'S COMET—THE ASTRONOMERS ARE ALREADY PREPARING FOR IT, ALTHOUGH IT IS YET 2,500,000,000 MILES AWAY—THE COMET'S PREVIOUS VISITS—MATHEMATICS PENETRATING THE FUTURE—THE WONDERS OF FIGURES.

TO THE EDITOR:—The following, in reference to Halley's comet, from the New York *Sun*, illustrates an important fact—the law of prophecy—that it would be well for Spiritualists to consider. The astonishing announcement is made that Halley's *comet is coming* back, the comet which in the year 1066 shed a celestial splendor over the Norman conquest, and whose terror-inspiring visit was commemorated by the hand of Queen Matilda in the Bayeux Tapestry: the comet that in 1456, the year of the battle of Belgrade, scared Turk and Christian alike, and was anathematized by a bull from the Pope; the comet whose strange scimitar form still chilled the marrow of the ignorant and superstitious at its latest return in 1835. It is yet far away, but the eye of science sees it, already within the orbit of Neptune, rushing sunward and earthward, with constantly-increasing velocity as it falls along the steep curve of its orbit. And a call to arms, a call for preparation, has just been issued from one of the chief watch-towers of astronomy:



Prof. Glasenapp announces that the computing bureau established by the Russian Astronomical Society has undertaken the calculation of the true path of Halley's comet, with a view to predicting the exact date of the next return. He hopes that astronomers acquainted with unpublished observations of the comet will communicate the information to the society.

Halley's comet is not one of the insignificant crowd of little comets, so many of which are discovered by industrious star-gazers every year, and which nobody outside the observatories ever sees. On the contrary, it furnishes, or at least has done so hitherto, a splendid spectacle in the sky. Of course, in speaking of ordinary telescopic comets as insignificant, I refer only to their apparent size and brilliancy; in a scientific sense they frequently possess the highest interest and significance. But Halley's comet is one that, when favorably situated, commands every eye, and does not need to be looked for. During at least eighteen centuries it has periodically astonished the inhabitants of the earth. In 1456 its tail was 60 degrees long. In 1835 it had a tail 20 degrees in length.

It was after its appearance in the time of Newton, in 1682, that the fact came to be recognized that this comet is a regular visitor to the neighborhood of the sun; in other words, that it travels in a long elliptical orbit, as shown in the accompanying diagram. When nearest, it is about 56,000,000 miles from the sun and far inside the orbit of the earth; when most distant, it is about 3,370,000,000 miles from the sun and beyond the known limits of the planetary system.

Edmund Halley discovered the periodical character of the comet. It had made its appearance in the year of his marriage, and it powerfully excited his interest. Upon calculating the elements of its orbits he noticed that they resembled those pertaining to comets which had been seen in the years 1607 and 1531. "Perhaps they are all the same comet," he thought. Finally, after elaborating his calculations, he gathered confidence and ventured to predict that the comet would return in 1759. Halley had been born in 1656, and, in the course of nature, he could hardly hope himself to see the accomplishment of his prediction. But he besought his countrymen, in case the comet did come back, not to allow the world to forget that it was an Englishman who had predicted its return. His countrymen, however, have never allowed the world to forget a fact of that kind. It almost seemed as if nature intended to assist Halley in the fulfillment of what could not but have been a longing wish of his, to see the return of the comet with his own eyes, for he lived to the ripe age of eighty-six years, dying in 1742, only seventeen years before his comet reappeared, and when it had reached nearly the same point on its return journey which it occupies to-day.

When the time grew near for the reappearance of the comet, if Halley's bold prediction was to be fulfilled, the astronomers of Europe began to watch for it. They knew that the attraction of the large planets must disturb the comet's motion, and they calculated, as accurately as they were able, what the effect of such disturance would be upon the period of its return to perihelion, or nearest approach to the sun. Two celebrated French mathematicians, Clairault and Lalande, labored continually for six months, hardly stopping for their meals to complete the calculations, and they were so effectually assisted by a woman astronomer, Mme. Lepaute, that without her aid they would probably have been unable to finish their work before the comet itself came to interrupt it. Lalande never recovered from the strain of the labor he then performed. The result of their calculation was that, having been delayed 518 days by Jupiter and 100 by Saturn, the comet would return to perihelion on the 13th of April, 1759, and that it might at any moment be detected on its way to perihelion. Immediately the astronomers of Europe began to search for the comet, but, singularly enough, they were all beaten by a farmer, John Palitsch, living near Dresden, who, having provided himself with a small telescope, was cultivating astronomy on his own account, and obeying the instruction of Virgil:

"Nor must the ploughman less observe the skies
When the Kids, Dragon, and Arcturus rise."

Palitsch discovered the comet on the night of December 25, 1758. The professional astronomers followed more than three weeks later; and even after they had found the comet at the observatory of Paris on the 21st of January, 1759, they kept the fact a secret, not knowing that the unpretentious farmer astronomer had so completely distanced them that they were no longer in the race. It may be said in justice to the astronomers that those at Paris, at any rate, were much troubled by cloudy weather in their search for the comet. The perihelion passage occurred on the 12th of March, one month earlier than the time predicted. But in announcing the result of the calculations made by Lalande, Mme. Lepaute, and himself, Clairault had remarked that the comet might come to perihelion a month earlier, or a month later, than the predicted time, because they had unavoidably neglected in their calculations certain sources of disturbance that would affect the comet's motion. After its perihelion the comet presented a fine appearance.

The next return was due in 1835. As early as 1817 the astronomers began to bestir themselves in order that the moment of perihelion passage might be more accurately foretold than it had been in 1759. Baron Damoiseau won a prize by his calculations, which fixed the return to perihelion for Nov. 4, 1835. Pontecoulant predicted that the return would occur a week later than the time set by Damoiseau. But Prof. Rosenberger of Halle made the most elaborate calculations of all, and his prediction named Nov. 11 as the critical date. Besides allowing for the influence of all the great outer planets, except Neptune, which had not then been discovered, Rosenberger found that the attraction of the earth would shorten the comet's inbound journey fifteen and two-third days; that of Venus five and one-half days, and the combined attraction of Mars and Mercury one day. An outlook was begun for the approaching comet nearly a year in advance of the predicted time of its perihelion passage. Sir John Herschel, then at the Cape of Good Hope with his huge telescope, joined in the watch. But the comet did not come into view until the 6th of August, 1835, when it was seen from the observatory at Rome. It became visible to the naked eye late in September; then a tail was developed, and during October it was watched slowly sweeping, with constantly-increasing splendor, across Ursa Major, Hercules and Ophiuchus, down to its perihelion meeting with the sun. The perihelion passage occurred on Nov. 16, five days later than the time predicted by Prof. Rosenberger. The appearance of the head of the comet in October excited the astonishment of all observers. On Oct. 12 Prof. Struve described it as resembling "the stream of fire which issues from the cannon's mouth after discharge, when the sparks are driven backward by a violent wind." Some drawings that were made of the tail show that it assumed, at times, the most extraordinary forms.

After its perihelion the comet was watched retreating out into space until May, 1836, when it was finally swallowed from sight. It will be in perihelion again about 1911, but with the great telescopes now in existence, and the greater ones that may then have been constructed, it is probable that the comet will be detected coming sunward a year or more earlier than that. The fact that the labor of computing the precise time of its return is already about to begin gives assurance that the next time it will not be a question of how many days even, but rather of how many hours, or minutes, the calculations will be in error.

A glance at the diagram above will show, as indicated by the arrows, that Halley's comet travels around the sun in a direction contrary to that in which all of the planets move. We can hardly suppose, then, that it originated out of the same nebulous mass from which the sun and the planets were created. We are rather led to believe that it must have come into our system from outer space, and that the influence of Neptune, perhaps, has been effective in making it a permanent member of the retinue of the sun, but still only an adopted member, whose foreign origin is indicated by its independence of the great law of revolution that no planet disobeys.

Now that astronomers have undertaken the prediction of the exact period of its return, it will be interesting to see who will first complete his calculations, and who will hit nearest to the mark. And those of us who actually see the great comet on its return will surely find it doubly interesting, because it is like a slowly-revolving hand upon the dial of history. It passed across the sky twelve years before the birth of Christ. It passed again when Nero was Emperor; again when the first of the Antonines had just begun his pacific reign; again when the Goths were preparing to attack Rome, and yet again in the days of Diocletian. The advancing Huns beheld its transit in the year 373; and it was blazing in the sky when their great King Attilla was defeated at Chalons in 451. Belisarius may have watched it as it swung across the heavens just after he had begun his victorious career in 530. It passed again while Mohammed was still worshiping the idols of his fathers in 608. The world saw the great index in the firmament again in 684, in 760, in 837, in 912, and in 989. It was on the noon-mark for William the Conqueror in 1066. It returned in 1145; in 1223 it was thought to have predicted the death of Philip Augustus; in 1301 it was watched with astonishment from Iceland to China; in 1378 Chinese and Europeans once more recorded its transit in their annals. We have seen how Islam and Christendom were terrified by it in 1456. It was back again in 1531 and 1607, and when, in 1682, it shone once more in the sky, the man had come who was to read its riddle and solve its mystery.

Is it possible to look forward to the return of a comet having such a history as this without feeling that the proper field of human interest is not limited by the narrow round of this earth?

The above, by Garrett P. Serviss, illustrates a very important fact, that the future can be predicted through the instrumentality of mathematics. In astronomy it is the only agency used in connection with certain laws of nature, to foretell the movements of comets or planets, and it never fails, unless there is an error in the computation. Now let us come down from the starry heavens to man, and the same law holds good in reference to man. His future can be predicted with absolute certainty through the aid of mathematics, in connection with certain laws of nature or vibratory forces, and what he will do in a test case, one month hence, or ten years hence, can be exactly told. To see the future as one sees a landscape is an impossibility, unless some wise spirit has figured out the results and presents them to the clairvoyant vision. Scientific prophecy is a fact, easily demonstrated, in connection with planets or with man, and the spirit who hands down an absolutely true prophecy to a medium has either calculated the same himself, or obtained it from some exalted source. These facts are demonstrated every week in the Temple of the Magi, Chicago, by Olney H. Richmond.

The following remarkable dream-prophecy, as related by a New York paper, only illustrated the fact that some wise spirit had made a calculation in accordance with certain well-defined laws, and the result was as stated, justifying Colquhoun's theory that there is an original spiritual energy expressed in dreams which has nothing to do with the state of the body and is beyond the power of the soul when it has been reabsorbed by the material organization on awakening.

Prior to his embarkation for America at the outbreak of the revolutionary war Major Andre went to visit a friend, Miss Rebecca Steward, who lived in Derbyshire. During his stay it was arranged that they should ride over to view the wonders of the famous Peak. It was also Miss Steward's desire to introduce the Major to some friends in the neighborhood, including a Mr. Newton and the curate of the parish, Mr. Cunningham. She had given both of these gentlemen notice of her intention, and while awaiting their arrival Mr. Cunningham took occasion to tell Mr. Newton the circumstances of a dream he had had the night before, which affected him so that he could not shake off the recollection of it.

He said that he was standing in the midst of a forest that was entirely strange to him. After gazing listlessly around him for a few moments he perceived a horseman approaching at great speed. As the latter came opposite the spot where the dreamer stood three men who seemed to have been lying in ambush sprang from their places of concealment, and seizing the bridle of the horse ordered the rider to dismount. They then carefully searched his person and led him away. The face, figure and bearing of the horseman made so deep an impression upon Mr. Cunningham's mind that he awoke, but falling asleep again presently dreamed that he was one of a throng of spectators near a great city; that he saw the same person that he had seen seized in the wood brought out before files of soldiers, who marched him to a gallows and there hanged him. When Major Andre and Miss Steward arrived, Mr. Cunningham was horror-struck to discover in the person of Miss Steward's friend the very man whose seizure and execution he had witnessed in his dream.

Here was an accurate anticipation of events that actually happened within twelve months from the date of the dream. The capture of Andre, the search of his person for documents that convicted him for acting the part of a spy, and his public execution, constitute one of the most dramatic episodes of the contest with the mother country. How is it imaginable that so definite a vision of coming events could arise from the influence of any physical condition on the mind of the sleeper? What possible state of the body could confer upon the soul the power to describe future occurrences with such exact fidelity to details?

This remarkable prediction was made in accordance with nature's divine laws, mathematically considered, and was impressed upon the soul of the passive sleeper. JUS TICE.

A Good Tonic.

One of our dailies recently invited its readers to reply to the question: "Why Don't You Go to Church?" It has received replies filling several broadside pages of fine print, which should be especially commended to ministers, who would find it of spiritual profit as well as intellectual enlightenment to put aside their accustomed routine of theological study for at least one week and devote themselves to a candid study of the offered reasons why people do not go to church.

Many reverend gentlemen who shut themselves in their libraries, and pore over musty tomes of antiquated theological lore until their brains are enmeshed in dusty cobwebs of past ages of human ignorance and superstition, would doubtless be rudely shocked were they to come into contact with the electric current of modern living thought; it might even prove the death of their long-believed notions, but it could scarcely prove otherwise than healthful to all who are not dead and buried in theological tombs, or victims of the mental paralysis induced by overcultivation of religious ignorance.

Better than any text-book of theology—better even than a course in any theological seminary—would be a course in this earnest expression of many minds concerning the churches, the preachers and their work. To the old-style orthodox ministers the medicine would be exceeding bitter, but an excellent tonic.

MR. B. IS FORGIVEN.

He is Again in the Fold.

The Repentant Congressman Readmitted as a Member of the Church.

LEXINGTON, KY., May 6.—At a meeting last evening of the session of the Mount Horeb Presbyterian Church, of which Col. Breckinridge is a member, and over which his father once presided, he was summoned to appear.

Col. Breckinridge confessed his guilt and prayed for forgiveness, saying that he had repented and would live a new life in the future. After a consultation he was forgiven and taken into the church again.

This is the second Kentucky statesman who has re-embraced religion in the past two months, Joe Blackburn having been converted by Moody, the evangelist. This move, it is believed, will put Breckinridge in good standing with the church people again.

Breckinridge has been forgiven.
His big pool of sinful rot
Stands against him no longer a blot.
He is now amply fit for heaven,
From his head to his socks—
The heaven orthodox.

What a powerful disinfectant
That church must have used!
What a gigantic faith expectant!
What a stream of blood infused!
The great hydrant fount
Must have rested high on Horeb's Mount
To have cleaned such a Devil's lake,
And out of black, white to make.

Carbolic acid and acid boracic,
Running from a mammoth faucet,
I-a-trol and I-o-do-form,
Tar, creosote, and acid sulphuric,
Until you can't endure it,
Falling all mixed,
Wouldn't make an impression
On such a religious confession,
If they were all at full strength.

Such a seething dish of rot,
Such a foul, immoral blot;
One week a sickening stench
From court-house bench;
The next washed in a flood
Of red, forgiving blood—
Isn't it just too funny,
Now he's as pure as honey.

Bah! Boo! hickory, dickory, dock,
A black, black mouse ran up the clock!
The clock struck one—
The deed was done!
A pretty white mouse ran down,
But where will poor Madeline be found?

No matter, since the man is forgiven.
Now let him fly to heaven
Ere he get another chance
To be led so far astray
By some "little girl" in life's dark way.
And be careful what you feed him.
'Twere better to let some good old lady lead him
Until he grows to be a man
After some grander, nobler plan,
More wisely and purely fitted
Than what in court he has admitted.

For him the best ovation
Would be to place him "on probation."
Let him hear an hundred years of "preach,"
It will take all that time for him to "bleach."
And Mr. B., don't you forget it,
Even then you'll be in the world's debit,
That must be a mammoth fount
On Horeb's Mount,
A lightning "preachery,"
A monumental bleachery.

A-U-NTY BLOOD.

Especially Hard Times.

That times are especially "hard' at this date is evidenced by the numerous "quarters" now being received, with the complaint that the small mite from each is all that the subscriber can possibly send. Others write that they are out of employment, and have been for many months, and will be compelled, with many regrets, to discontinue the paper for a time. The first thing affected by the hard times is a Spiritualist paper; it is considered a "luxury" that can be dispensed with. It is probably true that not a single Spiritualist paper, with the exception of THE PROGRESSIVE THINKER, has been self-sustaining during the past year; that is, that has been self-supporting from the daily receipts. THE PROGRESSIVE THINKER is founded on the "new method"—the only true method. It does not and will not squander the money of others. If it could raise thousands of dollars by selling stocks and then repudiate the same, neither paying interest nor principal, as has been done by several Spiritualist papers—a species of robbery—it could luxuriate in "clover," while the unfortunate stockholders could dress themselves in crape over their dead stock and philosophize as to the kind of "angels" that are attracted to such papers. We ask Spiritualists everywhere who are in harmony with this "new method" to co-operate with us and extend our circulation.

Elizabeth and Eliza are of Hebrew derivation, meaning the oath of God.

Camilla is Latin. The first Camilla was a female attendant at a sacrifice.

Theodore is Greek, the gift of God. Several Greek emperors bore this name.

Gertrude was first used among the Germans, and means all truth.

Salome was common among the Hebrews, and means the perfect one.

Lilian, Lily and the compounds, are of Latin derivation, and mean a lily.

Rhoda is Greek, the rose. Rosaline is its Latin derivation, a little rose.

Orlando is Italian, signifying the counsel for the people of the country.

Never divide yourself from any man upon a difference of opinion, or be angry with his judgment for not agreeing with you; within a few days you may dissent yourself.—Sir Thomas Browne.

Barbara is of Latin descent. The first Barbara was a foreigner or stranger.

Letitia was a very common name among the Romans. It means gladness.

DEAD ONLY FOR A DAY.

He Went to a Far Off Heaven.

A PHYSICIAN'S ACCOUNT OF HIS OWN EXPERIENCES IN WAR TIMES.

Dead for one day only, and during that time his spirit penetrated beyond the heights into eternity and saw the plains of light and happiness; saw the spirit forms of those whom he knew in earthly life; saw the mighty gulf beyond where aimlessly wandered unhappy spirits; and then back to earth again. Such is the remarkable story in brief told by Dr. W. H. Kendrick, an aged and respected citizen of Indianapolis. He is a man whose word is "as good as gold." He tells his story simply and without exaggeration.

"Early in the war," he began, as he stroked his gray beard and leaned back in a chair, "I left this city with the Nineteenth Indiana Volunteers. We went direct to Washington City, and Caleb Smith, Lincoln's Secretary of the Interior, with whom I was personally acquainted, secured my appointment as army surgeon in the military hospital there. While doing service in that capacity, I was taken sick with typhoid-pneumonia. As I was alone and dangerously ill, Mrs. Smith sent a carriage to the hospital and had me conveyed to their home in Washington, where I was cared for by that lady and her sister, Mrs. S. W. Parker, who now lives on Ohio street in Indianapolis. I grew worse and my wife was summoned. She came on from Indianapolis and was at my bedside when I died—or was pronounced dead. What transpired in that death-chamber subsequent to this I will leave for Mrs. Parker to tell. Suffice it to say that I was treated like any other corpse would be and arrangements made to ship my body to Indianapolis.

"But you want to know of my passing out of the body?" continued the Doctor, reflectively. "Well, it was strange indeed. I remember everything distinctly. When death came three angels stood about my bed. I said nothing to them; they said nothing to me. They were beautiful and wore robes that I recollect saying to myself were very appropriate. My spirit left the body—at least something seemed to go out. With the angels as my escort, one on each side of me and the other leading the way, we left the bedroom where I had died. I saw no mourning, I bade no one good-by, but I remember turning around and saying to my body, as it reposed on the bed: 'There, I am through with you.' We did not depart through the door or windows. There seemed to be no obstruction. We just passed out, and although the human form and identity were plain, we seemed to be devoid of substance—of flesh

"Reaching the open air with my angelic escort, we started up a terrific rate of speed. Distances were nothing. The immeasurable space was all known to the angels. We passed a planet. I recall my thoughts at the time. It struck me that it was the moon. I glanced at it as we shot ahead and I could see that it was cultivated. On its surface I saw a stone quarry that was being worked. After we passed this planet we were met by three other angels. My first escort fell back, returned to earth, and I went on with the second escort. we covered a distance beyond comprehension and were met by a third escort of angels, who took me up and led me on until we finally landed on an immense plain. Myriads of spirit forms appeared before me, but I asked no questions. No flowers or trees appeared on this vast plain, but everything was light—no darkness came there.

"I met a number of persons whom I had known in Ohio, and recall especially my meeting with a spirit whom I knew on earth as Isaac Hawk. He was a wild fellow, and I wondered at him being there. 'What, have you got Isaac Hawk here?' I asked in amazement. Then one of the spirits took me aside and told me of his conversion and death on earth, the truth of which I subsequently learned. All of the persons whom I saw there were engaged in good works of one kind or another. The spirit forms had the human shape and the identity was plain, but there were no decrepit persons—all were full of life and vigor.

"I could not understand how they all lived there," continued the Doctor, "but made no inquiries about it. I was shown over the plain, and, as the spirits directed my gaze across a great gulf to where countless numbers of people were wandering aimlessly about, one of them said to me: 'They have sold their salvation for naught.' Every one on the side of the gulf where I stood was happy and contented and peculiarly adapted to the atmosphere and conditions of the plain.

"Suddenly I found myself returning to earth and I remember nothing more until my spirit again entered the body in the room where I had died at Washington. I did not object to coming back to the earth—in fact, I was rather pleased about it. At this moment I came from the trance, or whatever it was, and startled the attendants by showing signs of returning life, although all the mourning had been done and I had been laid out as dead. That trip from earth covered a space of about twenty-five hours, and I shall never forget it."

Mrs. Parker was seen at 192 West Ohio stret. She is a little woman, bowed with age, but her intellect is as sound as when the events above related transpired.

"Yes, it is an interesting story," said she. "I had prepared Dr. Kendrick's army clothes, and we were about to start for an undertaker, when signs of returning life were noticed. Restoratives were applied, and, to our great astonishment, he came to life. He did not immediately regain consciousness, but when he did he told us the story of the vision, or trip which his spirit had taken. Mrs. Kendrick had mourned over her husband's death until she was ill, and his recovery was a pleasant astonishment to her, of course. Scott Parker, my son, who had been at the bedside of Dr. Kendrick until he died, as was supposed, left us as soon as the corpse was prepared for burial. He was a soldier, and a few months later, when Dr. Kendrick had gotten well enough to start for home, the latter took a train for Indianapolis. Near Washington my son boarded the same train, and approaching Dr. Kendrick, said: 'You put me so much in mind of a friend of mine named Dr. Kendrick, and if he hadn't died in Washington at my uncle's home I would say that you were he.' 'I am Dr.

Kendrick,' was the reply, 'and you are Scott Parker.' The latter, troubled beyond control, left the train, and Dr. Kendrick did not see him again. He was killed in the war."—From the Indianapolis *Sun*.

The above illustrates the important fact that the soul can leave the body and travel in the regions of space, and take full cognizance of what is going on.

DIVINE WRIGHT.

DON'T TAKE ANY STOCK

In the Fourth Dimension of Space.

After sincere, persistent and determined efforts to gain some definite idea from the wandering attempt at a transcendental exposition of certain laws and phenomena as presented in two articles over the same signature, reprinted from the *Inter-Ocean* in the last two numbers of THE PROGRESSIVE THINKER, I am forced to the conclusion that the writer has drifted so far out to sea as to have lost his bearings and become enveloped in so thick a fog as not to be able to see the difference between two things which bear no more relationship to each other than does mesmerism to mathematics; the decalogue to dynamics or geology to galvanism or green gooseberries. The first is the "Fourth Division of Space," a shibboleth so frequently mouthed by tyros in philosophy; a *nondescript* creature of the overwrought brain of the renowned Russian, Professor Zollner, which in one of his dreams he got by the tip of its tail, but which in his waking moments he could never draw out to the light of day that it might be seen of men; an idea which no words in any of the thousand and more languages of the world can state or clothe in a form comprehensible to the deepest thinker on this side of the vale.

That such a thing may exist or be comprehended in another stage of existence, I have no right to deny. Probably most persons have met with experiences in their dreams, which seemed perfectly clear and logical, which upon awaking to normal consciousness it became utterly out of the power of their minds to grasp. Perhaps that is the question the writer means to ask as to mediums in a state of trance being gifted with the "fourth dimension"—a meaningless and futile question in the absence of a definite statement of the meaning of the term. If there be a fourth dimension, there may be a fifth or a tenth—who knows? The other thing which the writer in question has confounded with this "fourth dimension" business, is the "fourth condition of matter," the honor of the discovery of which seems to be divided between Professor Faraday and Crookes, the latter of whom has shown it to be not only a thing clearly comprehensible to the weakest intellect, but a veritable entity to which he has given the name of "Radiant Matter," and the existence and some of the properties of which he has proved by a series of very ingenious experiments.

Now, the writer of the article alluded to, under one of the headings, "Spectral Theories," makes use of the following language:

"It would then be a comparatively easy matter to pass it (magnetism) through a space several metres in length, even though the actual current produced would not deflect the leaves of an electroscope; for the force would find no resistance by air, as the fourth dimension of space represents a highly rarefied medium!" Again, under the heading, "Acting at a Distance," he says: "This result was produced by electro-magnetic waves acting through a rarefied medium; i. e., the fourth dimension of space." I fear your well-informed readers would feel insulted at any further remarks on this line.

J. C.

Retrenching Somewhat.

Mrs. Retta S. Anderson, a brilliant writer, in a note to this office says:

"A card from you a few days ago reminds us that our 'time is up,' or nearly so, for THE PROGRESSIVE THINKER, so I write in haste, inclosing a dollar for renewal, and seventy-five cents for a nine months' subscription. We talked about retrenching during this stress of hard times, and have done so to a certain extent, but feel that it will be going a little too far to deprive ourselves of THE PROGRESSIVE THINKER, it being the only spiritual paper which we take now."

"Be Just Before You Are Generous."

This principle of moral law would be a very excellent and commendable one if it would work two ways—generosity after justice resulting as a consequence. But daily experience and observation teaches me that generosity is practiced only by those who are themselves in limited circumstances, irrecoverably involved, if not nearly destitute; a fact which no doubt gave birth to the principle.

The wealthy associate with the wealthy in nearly all the relations of life, and consequently do not come in contact with objects of charity.

The poor associate with the poor, and are in daily contact with those toward whom the exercise of generosity becomes a necessity if not a justice upon the part of those who practice it. Charity must be dispensed, and if the rich will not dispense it directly and voluntarily they must, in a great measure, do it by proxy, or indirectly and involuntarily. The miserly creditor who is constantly preaching this principle of moral law to his more charitably-disposed but poverty-stricken debtor, would do well to profit thereby.

H. V SWERINGEN.

Good Words from an Editor.

Frank J. Luick, editor of *The Times*, Dorr, Mich., writes:

"Enclosed find P. O. money order for one dollar, for which continue sending THE PROGRESSIVE THINKER for another year. In my opinion, any level-headed person who cannot get his money's worth out of a year's subscription to THE PROGRESSIVE THINKER is a hard person to please."

Nothing is more hateful to a poor man than the purseproud arrogance of the rich. But let the poor man become rich, and he runs at once into the vices against which he so feelingly declaimed. There are strange contradictions in human character.—Cumberland.



Will C. Hodge is doing an excellent work at Milwaukee, Wis.

Mrs. Laura Holton-Hursen will answer calls to hold parlor musical and psychometric seances, also give private readings. Address her at Vicksburg, Mich., box 109.

Mrs. Dr. Haskell writes: "Readers of THE PROGRESSIVE THINKER in 'The Twin Cities,' who are interested in the phenomena of Spiritualism, and her many personal friends, will be pleased to learn that Mrs. Elsie Reynolds, of California, is again holding seances for materialization at the home of Mrs. Dr. Haskell, 419 Iglehart street, St. Paul."

Mrs. M. E. Cadwallader, of Philadelphia, Pa., writes: "Mr. Dimmick, secretary of the N. S. A., is with us for a visit. He believes in hard work. If 'keeping everlastingly at it brings success,' then truly the National Spiritual Association will be a grand success, for from good authority I learn that Mr. Dimmick works about eighteen hours out of the twenty-four for the good of that body."

L. S. Burdick writes: "The Spiritualists of Texas, Kalamazoo Co., Mich., will hold their annual picnic grove meeting, on Sunday, June 10, in Burdick Grove—not Parsons, as formerly. Hon. L. V. Moulton, of Grand Rapids, Mich., will be the principal speaker. After dedicating the grove to universal mental liberty, Mr. Moulton will speak on 'The Present Status of Modern Spiritualism,' and in the afternoon his subject will be, 'What of Its Future?'"

Mrs. M. writes: "Mrs. Ada Foye still lectures for the First South Side Society at Auditorium Hall, 77 31st street, drawing such large crowds for the evening lectures that hundreds have been turned away. The society has moved into a more commodious hall (same building) which has been newly renovated for its use, but still cannot accommodate the many who wish to hear her. To give all an opportunity to hear and see this wonderful medium, the time of her engagement has been extended into June. Mr. F. Corden White has kindly consented to give tests at the afternoon meetings, after Mrs. Foy's lectures, she giving tests only at night."

Mrs. E. E. Cowley writes: "Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y., have favored our little city of Washington, Pa., with their presence for the past three weeks, lecturing, holding seances, developing circles, giving character readings and private sittings. I had never before been fortunate enough to witness such grand demonstrations of spirit return, and too much in their favor cannot be said. They have been doing a grand, good work in this orthodox town, and by their untiring devotion to this grand cause we have been able to organize a society which numbers eighteen members, and promise of many more, and is to be known as the First Society of Spiritualists of Washington, Pa. We have already received our charter, and the cause is booming, and we believe our society is destined to grow and become a solid body of earnest workers. The Sunday evening lectures delivered by Mr. Sprague deserve more than a passing notice, the subjects being handled in a masterly manner. Following the lecture, tests were given in such a startling manner as to convince the most skeptical. Brother and Sister Sprague have made many true friends while here, who will be glad to welcome them back in the not far distant future. They left here en route for Allegheny, Pa., for a brief stay, expecting soon to be at their home in Jamestown, N. Y."

C. F. H., of Toledo, Ohio, says that the Progressive Thought Society met in the G. A. R. hall May 20. The hall was well filled, with Mrs. Carpenter, of Detroit, Mich., as a speaker, who gave excellent satisfaction. Mrs. Curren is president of the society, and the regular speaker, and is doing a grand work.

The Port Huron (Mich.) society consider themselves very fortunate in having secured the services of Mrs. Anna L. Robinson for another year, the society volunteering to double her salary. A house has also been built for her occupation, into which she has just moved, and it is the heartfelt wish of every Spiritualist there that she and "Alice" will preside over this society for long years to come.

Mrs. C. R. F. writes from Keokuk, Iowa: "We are much pleased to say that our Spiritualist Society is still manifest in this place. We held our annual meeting and election of officers the first Monday in May. The officers elected were: President, Mrs. S. W. Tucker; vice-president, Mr. I. W. DeMoss; secretary, Mrs. C. R. Fisk. Mr. and Mrs. Ricker, of Cincinnati, who have been visiting here, have both spoken most acceptably for the society."

J. W. Riley, of Marcellus, Mich., writes: "L. V. Moulton gave us three of the finest lectures last Sunday ever delivered in Marcellus on the subject of Spiritualism. We are expecting a feast mentally on the 3d of June next, as our sister and co-worker, Mrs. Jennie Hagan-Jackson, will address us on that day. We have a lovely grove, with pure well water. We expect a large attendance."

Mrs. Isa Wilson Porter officiated at Rochester, Ind., on last Sunday, lecturing and giving tests. She will give the fire test at the Band of Harmony, Chicago, on Thursday evening of next week. Her permanent address is 554 West Van Buren street, Chicago.

A happy medium! On May 21, 1894, Mr. and Mrs. W. A. Mansfield, at Willoughby, O., were the recipients of a charming, nine-pound boy baby. We congratulate the happy pair

Portland, Ore., is said to have 120 millionaires.

Mrs. Harriet L Gwynne writes from Taylor's Falls, Minn., that should a medium visit that place there would be a good turnout—many from curiosity, others from a desire to know something of it, others to show up the fraud, etc. Many are glad to listen, and she has been the means of making some few converts, but they are ones to be proud of, as they are educated, reading, thinking people, and are outspoken.

Mrs. E. Coverdale, a fine clairvoyant and trance medium, is now located at 4312 Langley avenue, corner 43d street, this city. She gives sittings daily, except Sunday, from 9 A. M. to 5 P. M.

A. B. Coonley, D. D., of San Diego, Cal., delivered a series of trance and inspirational discourses on the "Spiritual Philosophy," at Watseka, Ill., May 22d to 26th.

D. P. Kayner, M. D., writes from Sacramento, Cal.: "We have had with us for a few months Mrs. and Dr. Bartholmes, of Denver, who have been doing a noble work for Spiritualism. Mrs. Bartholmes is one of our best clairvoyants, and the Doctor is a fine healer. They are now visiting at Los Angeles, and expect soon to be on their way towards Denver, stopping for a time at Salt Lake."

Miss Lucy Burton in speaking of charity says: "The subject I have chosen to write about is Charity, which we sometimes call love. You will find in the Bible a chapter in First Corinthians that has to do with our subject, and in the revised edition you will find the word love substituted for the word charity, which means the same. How are we to interpret this? It means love to our fellowmen, and love to ourselves, for are we not all brothers? Are we not all children of a common father? Some of us may be more spiritually developed than others, and many may not be developed at all, but that is no reason why any should revile and condemn. It is all the more essential that we who have spiritual light should show it by doing our undeveloped brothers some kindness, by heaping coals of spiritual fire upon their heads, and turning the left cheek to them when the right one has been smitten. Do not understand me that we, who have knowledge of spiritual truths, are to submit to the assertions of ignorance and intolerance! No, stand your ground. Do not show the flag of truce, but win the battle with the weapons of charity, rather than by the sharper means of oppression and ridicule. In other words, if you brothers, the churchmen, oppress and revile, you must remember that it is the oppression of ignorance and the revilings of undevelopment. Remember that you, who have studied spiritual things, have not been wise very long. You were formerly in the same boat as your brother Christians. Yes, I am inclined to think you were first-class passengers."

Mrs. W. McAboy writes from Louisville, Ky.: "The First Spiritualist Church of Louisville, Ky., have just had their tenth annual election of officers, resulting as follows: President, Dr. H. J. Wilson; vice-president, Chas. Staufenbil; financial secretary, Dr. Thos. McAboy; treasurer, Mrs. T. C. Wilson; corresponding secretary, Mrs. Willie McAboy; trustees, Mr. Chas. Hoffstetter, Mrs. Lizzie Cane and Mrs. Mary Marshall; ushers, J. H. McAboy, Mrs. Clara Byrns and Miss Nettie Green; librarian, Mrs. Mary McAboy. The society starts out on its tenth year under favorable circumstances, and all the officers forming new resolutions to make the next year more profitable for the cause and good of the people in general than in any year past. For the present month we have Mrs. Anna L. Kemp, speaker and platform test medium, from Dayton, Ohio."

Brother W. H. Murphy writes: "In reading your paper I fail to see, so far, any communication from one of the African race. I have a little curiosity to know if they are ever heard from after they leave this world." Certainly.

Mrs. O. A. Bishop has removed from 79 S. Peoria street to 191 Warren avenue, corner of Lincoln, where she will be pleased to see her old patrons.

Mrs. Ada Sheehan is now open for engagements to lecture wherever her services are demanded. She is one of our most outspoken and eloquent speakers. She can be addressed for engagements at 961 Colerain avenue, Cincinnati, Ohio.

C. N. Nute writes in reference to the position assumed by Nelson Gould, in reference to testing mediums, and says: "Let Mr. Gould have a furnace heated after the manner of that in which Nebuchadnezzar had the three Jewish mediums cast. If mediums came out of that without even the smell of fire upon their garments, I suppose even Mr. Gould would be satisfied. If mediums were so unreasonable as to refuse to submit to this test, he might have them blindfolded, and struck on the face, and asked to 'prophecy, who is it that smote thee?' And if the answer is not correct, he might proceed to crucify them, as was done in one case. But Mr. Gould does not seem to think that any test for the persons sitting with the medium is necessary. Perhaps he does not consider that even Jesus, in the presence of certain persons, could not do many mighty works, except to put his hands on a few sick folks and heal them. By all means, Mr. Gould, let us have a test for the sitters, too."

We learn from Brother Richardson that Spiritualism at East Aurora, N. Y., is gradually gaining ground. The society, now a little more than a year old, has its charter from the National Association. Regular meetings are continued with increasing interest. "Mediumship is being developed and we are encouraged in the belief that we shall soon be supplied with home talent, that shall present our cause before the public so clearly and so beautifully that it will receive the recognition and respect which is its legitimate due. 'A sermon on 'Charity' was given at one of our circles through the mediumship of Mrs. Lucy Burton, while in an unconscious trance. The controlling intelligence was the spirit of a well-known clergyman, and the sentiments therein expressed contain instruction and advice worthy of the consideration of any individual, whether he be Spiritualist or Christian."

Mrs. M. J. Wentworth, of Knox Center, Maine, has just closed a successful meeting with the Rockland society, Me. Her lectures are characterized by depth of thought and poetic feeling, and her tests give general satisfaction. She is a favorite with our people, and her genial, sympathetic manner, and earnestness in presenting the truths of the spiritual philosophy win her hosts of friends.

Mrs. G. Partridge, the psychometrist, has removed to 46 St. John's Place, to more commodious rooms.

Under date of May 19, A. W. S. Rothermel writes: "I am now on my way to Battle Creek, Mich., where I shall be for one week or ten days, after which I expect to visit Jackson for a short time. Any one desiring my services can address me at Battle Creek, Mich., during May, and until further notice."

Dr. Nathaniel H. Eddy and Celia A. Starr were united in marriage on the evening of May 23, at the home of Mrs. E. Coverdale, 4312 Langley avenue. Bishop A. Beals officiated on the occasion.

Bishop A. Beals speaks at Muskegon, Mich., during the month of June, and will attend the camp-meeting there commencing on the 6th of July and closing on the 16th of that month.

Mrs. Bessie Kemp Roberts, of the Dalles, Oregon, writes that she has lately discovered the gift of thought-talking to the spirits—she can hear them sing, and hear what they wish to tell to their friends. She hopes to do a great deal of good before she experiences her transition to the higher life.

The Ladies' Aid Society will hold a strawberry festival at Adelphi hall, 52d street and 7th avenue, New York City, on the evening of June 6. A fine programme is offered, professional and amateur, and there will also be dancing. Much pleasure is anticipated. Admission will be only twenty-five cents, which will include refreshments. Proceeds to go to the society's fund.

E. Armberg, healing medium, has removed to No. 6321 Madison avenue, Hotel Gray, where his friends can find him.

Sunday, May 20, Dr. C. Harding lectured at Beverly, Mass. The society there is to unite with the Lynn Spiritualists and hold meetings at Camp Progress, so Mr. Dennett informs us.

We cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only, and reports of them are rarely read. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000.

Moses Hull writes us that on account of a certain grove meeting where he was engaged to speak failing to materialize, he has the time on his hands from the 23d of July (when his engagement closes in New Era, Oregon), until Aug. 9, when he begins at Lake Brady. He would be glad to spend a part or all of that time somewhere en route from Oregon to Ohio. Also, he has only just learned that he is not engaged from August 20 to 26. August 20 closes his work at Onset. August 29 he begins with camp at Ashley, Ohio. Those wishing his services for either of these dates should write him at 906 Market street, San Francisco, so he will get it before June 25, or at New Era, Oregon, so he will get it between July 4 and 22. A letter written to his regular address, 29 Chicago Terrace, will always reach him.

Dr. Juliette H. Severance has removed to Waukesha Building, corner of Grace and 64th streets, Chicago, where she can be addressed for engagements.

Dr. H. V. Sweringen, of Fort Wayne, Ind., writes: "I desire to say a word in behalf of Mrs. Anna Orvis, who has ministered unto us in spiritual and scientific things for the last two months. I say a 'word,' because I realize how futile fifty thousand words would be, and how inadequate to the expression of the appreciation in which she is held by the Occult Science Society. We are all sorry, very sorry to have her leave us. Her ministrations are of the very highest order. I think I can best and most truthfully describe her by saying that she is a second Cora L. V. Richmond. I never hear her speak but I am reminded of the fact that they are both working on exactly the same plane."

A. G. Atheseon writes: "Spiritualism in Buffalo, N. Y., at the present time is just as we want to see it—steadily on the increase. We need no protracted meetings to keep our courage up, for, with the knowledge we possess of the existence of the after-life, and of the return of the loved ones who have gone on before, to bear us witness, we have the strongest incentive for purer and more noble deed and thought. Our last annual election of officers for the society was most harmonious. The officers who are the choice of the society for this year are: President, Samuel Newman; vice-president, Mrs. J. Hooker; recording secretary, Ernest Lincoln; financial secretary, Charles Behrens; treasurer, James Donovan; trustees, Wm. Pfeiffer, Edward Lincoln, Mrs. Dr. Matteson, Mrs. E. Nugent, Mrs. Ella Atcheson; ushers, J. Sheu, A. G. Atcheson; organist and leader, Mrs. J. Hooker. Our lyceum is also in a very flourishing condition, under the earnest leadership of superintendent J. J. Grant and his assistants. Mrs. Nickerson has taken a very earnest part in the advancement of our lyceum work."

We learn that since Mrs. Adaline M. Glading's return home in Doylestown, Pa., she has been in receipt of so many congratulatory letters from her friends on her recovery to health, that she finds it impossible to answer each personally, and adopts this method of thanking them for their kind words and good wishes. She will resume her work with renewed vigor. November, December, January and April are the only months disengaged.

The camp engagements of A. E. Tisdale are as follows: Lake Brady, Ohio; Niantic, Connecticut; Ocean Grove and Onset Bay, Massachusetts; Temple Heights, Verona Park, Island Park and Hayden Lake, Maine. Societies wishing his services for the months of October and November, 1894 and the lecture season of 1895 may address him at 547 Bank street, New London, Ct.

F. W. S. writes: "Mrs. M. Cushing-Smith, of Rockland, Maine, held two services in the Universalist church at South Hope, Maine, Sunday, May 13. The subjects treated were; 'The Voice of God,' and 'Heresy as a Forerunner of Truth.' The audience, composed of Liberalists of various beliefs, and of Spiritualists, were much interested in the new presentation of old truths, and Mrs. Smith was earnestly requested to occupy the pulpit again at an early date. The 20th, the Universalist church at Hope Corner was placed at Mrs. Smith's disposal, and her lectures therein received much commendation. Her reading of the Bible was a pleasing feature of the services, and the lectures were broad and liberal while permeated with true Spiritualism. Another call for a future date was given here also. She has open dates for the fall and winter, and her services may be secured by addressing postoffice Box M. M., Rockland, Maine."

W. E. Bonney, of Cherryvale, Kansas, writes that he is to hold a discussion in the columns of the *Primitive Christian* with T. P. Bryan, of Hutton Valley, Mo., a member of the Church of Christ. Mr. Bonney says: "We are working hard to keep up a regular lyceum session every Sunday morning. We use the Lyceum Guide, compiled by Emma Rood Tuttle, which we find very valuable, as it contains many grand thoughts, beautiful lessons of truth and wisdom, which are calculated to benefit the adult members of the lyceum as well as the rising generation of children. There is also a nice selection of music within its covers, and we heartily recommend it to those wishing a guide to assist them in starting and conducting this very necessary adjunct to every body of Liberals or Spiritualists, viz., a well-conducted lyceum. It is a grand work to educate and train the mind of the young to take up the study of nature in all its varied manifestations; to teach them to search after truth among the rocks, the minerals, the animals, the birds and fishes, the flowers, the starry universe above us, and last, but not least, the human family itself. The lyceum work is one which can be carried on anywhere if two or three families will join together, and it will help both old and young."

A correspondent writes: "The Progressive Spiritual Society, of Chicago, which meets at Masonic Home Temple, 3120 Forest avenue, has been served very acceptably by Bishop A. Beals, whose guides have thoroughly proven their ability to demonstrate the truths of Spiritualism, and through the influx of inspiration there seemed to be no lack of words to elucidate and explain the theme of discourse. The evening of the 13th, his subject was, 'The Progress of Spiritualism,' of which his guides gave due consideration, and at the close of the lecture, tests of spirit presence were given. His song of inspiration was finely rendered, vibrating harmony to the souls of listeners. The evening of the 20th, after invocation, poem and song, the subject, 'The Religion of Spiritualism,' was discoursed upon, outlining its structure, showing it to be the religion of nature, and comparing the same with the old theological teachings of the past, showing the fact that the religion of Spiritualism taught humanity progress here, and also in the future existence: whereas old theology teaches a hopeless condition, unless a belief in its teachings is accepted. The guides spoke of the work that had been done in liberalizing the minds of the people through such men as Ingersoll and others. He gave a warning to Spiritualists regarding the education of their children in the church Sunday-schools, instilling in their minds what would afterwards have to be unlearned. The inspiration throughout the lecture was grand, giving a spiritual influx of intelligence above the ordinary mind. After the lecture there were tests of spirit presence given through Mr. Beals and Mrs. Wilson Porter. Mr. Beals will be with us Sunday, the 27th. We hope he will find a hearty welcome wherever he is called to labor."

A correspondent writes from Port Angeles, Wash.: "A large and appreciative audience met under the auspices of the Psychological Society of this place, on Sunday, April 20th, at 3 o'clock P. M., when the guides of William Ritchie delivered a stirring address on 'Spiritualism, Its Aims and Objects,' which was listened to with marked attention; they also gave some clairvoyant descriptions of spirit friends, giving, in some instances, the full name, which were all recognized but one. We hope to continue the meetings and bring the truth of Spiritualism home to many here in this city."

G. A. Eichelberger writes: Mrs. Ada Foy, one of the grandest and truest mediums that the spirit world has ever used to demonstrate the fact of spirit return, is filling a two months' engagement with the First Spiritualist society of the South Side, at "Auditorium Hall," No. 77-31st street. With an experience of over forty years as a platform test medium, with phases of mediumship so wonderfully, so thoroughly truthful, and convincing, which have stood the scrutiny of the most scientific adepts for years, and which the most skeptical cannot but admit are from a source divine and not of human origin. She is, therefore, entitled to all the praise and laudation we can bestow upon her, to hear her in one of her Sunday evening public seances. If you are the most skeptical and incredulous person living it will certainly set you to doing some great thinking if it does not convince you on the spot. There is nothing in any of her tests that requires any paraphernalia, dark cabinets and utter darkness for the spirit to manifest itself. She sits alone upon the rostrum, with a plain little stand in front of her which holds the names of spirit friends written on small slips of paper, the members of her audience desire to hear from. The hall is lighted in full electric light. She gets answers by rapping, hearing, seeing and automatic writing; gets full names and personal characteristics of the spirits manifesting, and another peculiar thing about it, too, all of her tests are recognized. We cordially invite all who are investigating our beautiful philosophy and its attendant phenomena, to attend our Sunday evening meeting, and you will witness some thoroughly genuine manifestations of spirit power.

W. H. Bach's address in Kansas City, Mo., will be "General Delivery." His city address will be announced through the daily papers, so that those wishing to see him while there can do so.

June Picnic at Cassadaga.

The Annual June Picnic of the Cassadaga Lake Free Association will be held on their grounds at Cassadaga Lake, N. Y., on June 8, 9 and 10. Speakers, Mrs. Inez Huntington Agnew, Lyman C. Howe, Mrs. Carrie E. S. Twing, and Willard J. Hull.

Patrick came to Ireland through the Latin, and signifies a patrician or nobleman.

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Any book or books in this list will be mailed promptly to any address on receipt of price. For $5.00 cash with order, books to the amount of $6.00 will be sent prepaid. Postal notes and currency are at senders' risk; remittances should be made by bank draft or postal or express order. Address the publishers of this paper.



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STUDIES IN PSYCHIC

BACON--SHAKESPEARE.

One a Dazzling Luminary--The Other an Unlettered Deer-Stalker.

Which Was the Author of the Great Plays.

Volume II of Bacon's cipher story is fresh from the presses of the Howard Publishing Company, Detroit, Mich., and is, if possible, more astonishing than the first. And both first and second contain stories that only an experienced dramatic author could have invented, if such could have been an invention of Bacon, for in them there is a certain recognizable and inexplainable complication and sequence, which I am loth to credit even the learned Dr. Owen with—

"All writers are literary heights, in a certain degree—from the great solar luminaries that have lighted the world since the far East paled to vomit Homer forth, down to the faint phosphorescent glow emanating from the rank fungi of the literary swamps."

On Sir Francis Bacon, that dazzling luminary of the sixteenth and seventeenth centuries, Dr. Owen has brought his spectroscope to bear; has subjected it to a most critical and exact chemical analysis, and found that it contains the following metals in a state of fusion—not dimming, but adding to the lustre of this luminous body: Green, Peel, Marlowe, Spencer, Burton and Shakespeare—a golden compound truly; a dear alloy, apt to overawe investigation, and resolves the firmament surrounding it into stars of the fourth and fifth magnitude.

Other astronomers prior to Dr. Owen's time have been struck with the singular and striding appearance of this great orb; have discovered through their imperfect instruments evidences of a polychromus fire; and this may have prompted him to point his telescope towards that part of the heavens where it burned; and with the aid of a more perfect lens to resolve it into its component parts and in its rays read a complete history of its age.

"And then the rabble threw up their greasy nightcaps."

The first promulgator of the rotundity of the earth was looked upon as mad. Pythagoras, who taught that the stars were masses of corruptible matter, was banished for his impiety. What great problem might have engrossed the mind of Archimedes, when he was killed by the bloodthirsty cohorts of Dionysius? The proposition of Cyrus W. Field to fulfill the prophecy of Puck: "I'll put a girdle round the earth in forty minutes," was laughed at; and when poor Delia Bacon dared to assert that Sir Francis Bacon was the author of the Shakespeare plays, she became almost an Ishmaelite. But the train had been fired; 'twas but a spark, to be sure, that might have died, as it was but imperfectly laid, had not other hands, such as Nathaniel Holmes, W. D. O'Connor, Edward Gordon and Ignatius Donnelly taken up the almost extinguished brand and touched the train again.

But Dr. Owen has done more. When sacrilegious hands had damped the train that Bacon laid in the stream of public ridicule and prejudice, to his credit be it, he not only kept the train alight, but fired the magazine, and the world has heard the report; and the "ha-ha" of the ignorant is like the judgment of the ass on the singing of the nightingale—

"He that steals my purse steals trash; 'twas mine,
'Tis his, and has been slave to thousands.
But he
That filches from me my good name, robs me of that
That not enriches him, and makes me poor indeed."

That this would apply equally well to the wearers of stolen literary garments, no one could have known better than the author of the above lines; nor no one less than that mighty genius, whose greatest authenticated brain effort was to bequeath his best feather-bed to his wife, and whose utter repudiation of all attempt at written recrod may be traced in his voluminous chirography, wherein he signs his name with a labored scrawl that a three day practice school-boy would have blushed at.

Till the third crow of the cock, Simon Peter cried out: "I know him not!" Till Spiritualism had honeycombed the church, there were many Simon Peters. Now that from a babe in swaddling clothes it has grown to be a rugged man of brain and brawn, that cannot be put down, few are ashamed to openly acknowledge his leadership and enroll under his banners. So also with this cipher child. When dull tiers of senseless laughers tire, they will find that in Dr. Owen's church, "Those that came to mock have remained to pray."

There is a mysterious fascination to some in solving the seemingly unsolvable. 'Twas that that made Sir Isaac Newton immortal; has woven a halo about the life of Thomas Edison, and it is that will crown the unraveler of Sir Francis Bacon's inspired cryptogram with an undying fame.

William Shakespeare, the unlettered butcher's son, an author! Shakespeare the deer-stalker, whose untutored mind, when the divine inspiration seized it, delved into the realms of classic lore, and unearthed a Hamlet? This confidante of Bandello, on whose tales he builded his Tempest—Winter's Tale, and Romeo and Juliet; this boon companion of Cynthio, Gerardi, Ariosto, Boccaccio and of one other obscure Italian author whose name has slipped my memory, and who furnished him the argument of his Othello; this wool merchant who knew "little Latin and less Greek;" an intimate of Euripides, Plutarch, Dion, Appian, Ovid, Homer, Virgil, Platus, Seneca, and so many other classic writers of antiquity a pamphlet only could contain their names; this barterer, whose Midsummer Nights' Dream fed Spencer for his Fairy Queen, and whose Fairy Queen fed him for his Much Ado; this "upstart crow," whose quotations from the ancients bristle in phalanxes from all his works, and who stood with one of his feet on Parnassus' heights, the other in Stratford, that Bacon might creep between his legs and find himself dishonorable sepulchred; "this man has now become a god," seated serenely on a pedestal that is crumbling to its base, and soon he will be left to the mercy of a rude stream, that shall bear him to the sea of oblivion, unless he can adduce most convincing proofs that he is not only the author of the plays which bear his name, but the father and creator of the entire Bacon progeny.

Buckingham, Shakespeare's intimate, was so overawed by the wonders of his mighty genius that he forgot to mention him in his works.

On the other hand, Bacon, the human spider, whose enmeshing web caught every science in its tangles; the grasp of whose intellect was boundless as space, as minute as the atom.

This engulfing philosopher, whose foster mother, Anne Bacon, was famed for her perfect Italian and Latin translations; whose foster father, Sir Nicholas Bacon, was one of the learned men of his day; and whose own mother, Queen Elizabeth, of England, had Latin, Greek, French and Spanish at her tongue's end, and whose own father, Dudley, Earl of Leicester, was no less renowned in the arts of war than she in subtle strategem; this Sir Francis Dudley Bacon, or what you will, being so fathered and mothered, so fostered and so reared, hemmed in by walls of court, and nurtured amid the refining influences of Anne Bacon's life—which, he or Shakespeare? "Look on this picture and on this." Then with a jury of twelve reasons give an unbiased verdict.

There is no class who have more tangible evidences of inspiration among them at its fullest bent than Spiritualists. They see and hear mediums every day who claim to be either inspired or controlled by spirits of the masters who have preceded them into the great beyond, and who are so interested in sublunary affairs that they return and fill the dull lips of their instruments with living fire. They hear bursts of eloquence that electrify—burst from what instruments? The unlettered, the unrefined? Never! The harp the gods play must be finely strung; and Spiritualists, though they may be loth to admit it, know that untutored mediums, when claiming to be under the complete and perfect control of a Cicero, utter the meaningless platitudes of their own unlettered personality.

Spiritualists from that very prima facie evidence should be capable judges as to whether this uneducated country lout, whose lawless life drove him to seek immunity in London, was so nearly in touch with the angel choir that from his harp came no discordant note, his voice no jarring sound.

Sir Francis Bacon bore a weakly body; but strong of body is not always strong of soul; for it seems to be a paradox in nature that weakly bodies are often blest with an indwelling soul of steel; as if witnessing the frailty of her abode, the soul filled it out strongly, as if to rib it well. Like to a vessel made of thinnest, lightest wood, it must be doubly stayed with stanchest ribs, so that its very buoyancy helps it to override seas that would engulf a heavier craft.

What is the multum in parvo? This tiny globe fast to the shrunk shoulders of a man? This thimble that can contain an ocean? That can drink and drink and not be filled; can flow and flow and gain the more by flowing; this water-wheel that drinks the sea? This insatiable anamalculæ that devours Olympus in its minute mouth, yet like the seven lean kine of Egypt still is lean?

Who is he that limits the possibilities of a Bacon? Let him study the habits of this insect, smaller than a grain of milk, that can contain the Milky Way; yet all confined in this tiny globe fast to the shrunk shoulders of a man. What marvelous mechanism would it disclose could we but stand without and see its wheels infinitesimal revolve?

O man! a part of one stupendous whole,
By God create, and of that God a part;
He meant not death to such a fearful soul,
That holds its tenure from the busy heart;
For soul's a part of Him, and He of it a part.

Those whose time is too occupied to gather the prettiest posies in the fields of literature, and those that are constantly flying from the pursuant of the gaunt-sided wolf, and can only stop to gather here and there a flower, will be thankful for this second grateful nosegay of Dr. Owen's.

The *sans culottes* of thought may ridicule him and his discovery, but truth is thick-ribbed, and Dr. Owen is in the majority. He has the support of all lovers of justice, who will look on with satisfaction while he buries an impostor; removes the misleading legend—Shakespeare—from each storied urn and monumental bust, and carves in its stead in unfading relief—Sir Francis Bacon.

CHARLES NEVINS.

How The Progressive Thinker is Sustained.

THE PROGRESSIVE THINKER has always relied upon its weekly income from subscriptions and advertisements to pay its expenses. It is the only dollar paper in the United States that has not squandered money derived from the sale of stock, and then refused to pay the principal or interest. Such being the case, it should receive the cordial support of all Spiritualists who desire that business should be conduced along strictly honest lines. Renew your subscription at once, and if possbile send in an additional subscriber. The paper will be sent three months for 25 cents.

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SECOND ANNUAL CONVENTION

Of the Spiritualists of the United States,

October 9th and 10th, 1894, at Washington, D. C.

The board of trustees and officers of the National Spiritualists' Association propose by all just means within their power to make this occasion a success that will glorify and exalt the cause of Spiritualism beyond any and all other convocations that ever assembled, and with the intention of securing recognition by the outer world and our sympathizers yet not allies in the churches who properly belong in our ranks, and by the means at our command produce an impression upon the ignorant of high social degree, the officials in power who prostitute their official positions by pandering to the prejudices of society, and the persecutors who, under the Christian name, vent their spite born of jealousy, ignorance and hatred of a cause which they fear is destined to sound the death-knell of their own pet religion, by allowing the free exercise of thought and unlimited investigation.

As one of the means to accomplish this result it is proposed to congregate at the convention as many as possible of the most noted, reliable, highly-developed mediums for especial demonstration of the principal phases, including inspirational lecturers, clairvoyants, clairaudients, test mediums, slate-writers, and many of the recognized characteristics of control by spirit influence. It is designed to have a systematic and impressive display of these powers in conjunction with the Spirit-world, which will define the necessary conditions to secure the highest manifestations, and of such character that the effect on the skeptical will far overreach any other effort that has ever been made. Measures will be taken to insure a widespread and truthful account through such of the press as will throw off the shackles of prejudice, and a disposition to pander to public sentiment, regardless of honor or truth. In this way we would be certain to create a more exalted impression upon the liberal element, who are those from whom we expect the first advancement and investigation of the occurrences which are so frequently manifested through chosen mediums. In the past there has been too much chance and hap-hazard in the methods of presenting the various phases of development, and it has been too common for our mediums to advertise themselves when they were but imperfectly or but partially developed, thus at times bringing reproach upon themselves and the cause, having no proper knowledge of the requirements which are necessary to enable them to render in all cases entire satisfaction. The most successful mediums have carefully and persistently tried the spirits in order to ascertain if they be good or evil, and after receiving full satisfaction that they are of the former class, rely on them at all times for a knowledge of the necessary conditions to govern their manifestations. In so doing they are certain to insure the best results.

All who participate in a convention having for its interest the adoption of principles and action calculated for the promotion of a cause and its advancement to higher conditions, should foster the best disposition, and avoid being captious on matters of consideration, by submitting with good grace to the will of the majority, trusting if any errors are discovered they can in this way be corrected to much better advantage and the profit of all concerned, than for those who are in a minority to branch off in individualism and create different factions. An insignificant number of those who participated in the National Convention held at Chicago last September were disposed to find fault with the results of that convocation, although to the point of adjournment they accepted the conclusions which it reached in creating a National Association. Instead of allowing the will of the majority to prevail, as expressed by the convention, and have a fair trial, they subsequently sought to destroy the organization by puerile attacks. Notwithstanding such a condemnatory policy the Association has been constantly progressing and effectually gaining ground, so that it is a fixed and permanent institution, and is now taking steps to solidify the interests of the Spiritualists throughout the world. It is extending its call to all foreign countries for the most complete information respecting developments that have taken place within their borders, and thus prove the unlimited and rapidly increasing intercourse of the earthly and spiritual realms through its intelligences wherever humanity abounds.

Spiritualists, why should not you, who claim to have become possessed of a knowledge which is beyond all price, show that you are worthy of the light which has been vouchsafed to you and throw aside the narrow views which are so characteristic of humanity, and combine as a force under the universal principle which prevails in exemplifying the fact that the aggregation of integers produces multiples and consequently an increased power. For it is only by such action you will more rapidly compel a respectful recognition of the great, grand and glorious truths and principles which animate us to progress to a constant higher development.

Rise above narrow, selfish and conceited opinions and broaden out your methods, and be disposed to acknowledge that you may possibly be in error in regard to the most perfect system or plans as well as your neighbor, and by the constant agitation of reason from cause to effect, we shall the sooner realize the highest and best results attainable.

Lay aside all supineness and let it be supplanted with activity in the right direction, and, if you do this, there is no Spiritualist who has a proper conception of his duty but will most generously and earnestly lend his or her effort towards a culmination of our highest hopes in pushing forward the work of this Association for the ennobling principles which animated those who were the means of its creation.

Each and all, and especially every participant in the action of the last convention, should lend their aid to make the success certain of the next convocation of Spiritualists, which is to take place in Washington, D. C., next October, and that it shall be satisfactory in representing the number of societies in existence, business ability, enthusiasm, order, and the growth of Spiritualism, and if all perform their duty by contributing their efforts to accomplish this end, there will be no cause for regret, but an impetus will be given to the promotion of the highest knowledge to which we can attain in earth-life, that will redound to our credit and an accession such as has never before marked its progress in numbers, influence and attraction of the liberal element of every faith, as well as those who have kept aloof from the various objective causes which have heretofore prevailed.

Wait no longer to perform the duty which confronts you, but act now and use your individual influence to make the coming convention all that you desire it, and the fruitage will be of benefit incalculable to the cause of Spiritualism. ROBERT A. DIMMICK, Sec'y.

"BLASPHEMY"

As Defined in Kentucky.

THAT STATE REPRESENTING A RELIC OF BARBARISM—IMPRISONING A MAN FOR EXPRESSING HIS OPINION.

Some time ago the grand jury in session at Lexington, Ky., preferred the following indictment against C. C. Moore, editor of an infidel-prohibition paper called the *Blue Grass Blade*, as set forth by *The Independent Pulpit:*

FAYETTE CIRCUIT COURT.

The Commonwealth of Kentucky, *vs.* C. C. Moore. } Blasphemy.

The grand jury of Fayette county, in the name and by the authority of the Commonwealth of Kentucky, accuse C. C. Moore of the offense of blasphemy, committed as follows: That said C. C. Moore, in the county aforesaid, being then and there the owner, controller, proprietor and editor of a certain newspaper in the city of Lexington known as the *Blue Grass Blade*, did in the issue of said paper of Sunday, March 18, 1894, unlawfully, wickedly and maliciously and blasphemously publish of and concerning the Christian religion, and concerning Jesus Christ and God and the Holy Scriptures, scandalous, false, malicious, wicked and blasphemous words as follows, to-wit: "When I say Jesus Christ was a man exactly like I am, and had a human father and mother exactly like I had, some of the pious call it blasphemy. When they say that Jesus Christ was born as the result of a sort of a Breckinridge-Pollard hyphenation between God and a Jew woman, I call it blasphemy, so you see there is a stand-off," thereby meaning that pious and religious persons stated and believed that the birth of Jesus Christ was the result of an unholy and illicit alliance and connection between Almighty God and Mary, the mother of Christ, and intending thereby to treat with offensive levity and ridicule the scriptural account of the divine conception and birth, and to bring contempt and ridicule against Almighty God and his divine purpose and wisdom in causing the birth of Christ for the redemption of the world and the salvation of sinners, to the contempt of the Christian religion and the laws of this State, to the evil example of all others in like manner offending, and against the peace and dignity of the Commonwealth of Kentucky.

C. J. BRONSTON,
Commonwealth's Attorney.

Witness, Rev. E. L. Southgate.

The editor of the *Pulpit* objects to the coarse—"almost obscene language"—used by Mr. Moore, yet he says:

"We have our doubts as to whether such a man as Jesus ever existed, but if he did, we feel perfectly sure he was the son of a natural human father as are all other men.

"The Christians, at whose instigation this indictment was found, profess to believe in the oneness of God, Christ and the Holy Ghost, and in the almightiness of the combination, then why could they not leave Mr. Moore in his or their hands? If God does not like what Moore believes and says about him and his son, let him revenge himself in his own way. It is only another example of what we have long objected to, that is, the preachers attending to the Almighty's business instead of their own."

We are very much of the opinion of Mr. Moore, that the blasphemy is on the side of the advocates of miraculous conception. It is one of the names of blasphemy of which the scarlet colored beast was full. See Rev., 17, 3, and will be obliterated in the great judgment to which the present crisis is the prelude, and the finale will be the triumph of pure spiritual religion—love to God and love to man—over all superstition and dogmatism.

R. N.

An Important Notice.

To all societies of Spiritualists connected with the National Spiritualists' Association: Any society or individual member of a society identified with the National Spiritualists' Association, wishing to offer any amendment to the Constitution adopted by the First Annual Convention of Spiritualists, held at Chicago, Ill., in September, 1893, is required, under Article 9 relative thereto, to present the same and file it with the secretary on or previous to July 10th. It will then receive consideration by the convention to be held in Washington, D. C., October 9th and 10th of the present year. ROBERT A. DIMMICK, Secretary.

The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A trenchant presentation of the subject. Paper, 50 cents; cloth, $1.

SHE SOUNDS AN ALARM.

Stirring Words From Mrs. A. H. Luther, Now at Washington, D. C.

As the Indiana State Association of Spiritualists' camp-meeting at Chesterfield is so near at hand, I ask the privilege of your columns to talk with the Spiritualists of Indiana and contiguous States. As each year opens to us a different line of thought, hence of action, and this year is the fruitage of the seeds which through ignorance or knavery have been year after year sown broadcast over the soil of our Republic, destroying the liberties which distinguish Americans from all nationalities of the globe, therefore I ask the united action of the friends in these States to investigate the alarming conditions now confronting us upon all sides. I know of no place for such investigations equal to our camp-meeting, which opens July 19th, continuing till August 14th. Our grounds are spacious, opportunities excellent, platform as free as the atmosphere we breathe.

That liberty is trembling within the fangs of our national diplomacy and aristocracy, and paling as it approaches the cemetery in which our present administration will find its grave, if we remain silent, needs no further proof, than the unrest of the millions of people. The preamble of our Constitution, which was designed as a brief interpretation of its spirit, declares that it was ordained and established for the purpose of transmitting to posterity the blessings of liberty, to establish justice, to insure domestic tranquility, and to promote the general welfare of all. Where, oh! where is loyalty? What has become of Americanism? Shall liberty longer remain on the faro table, for gamblers, and the people continue the dupes of the game? Oh! for a Patrick Henry to hurl the clarion notes of justice through our Union of States! Shall the intelligent, toiling millions longer be slaves, that a dogmatic religion may control our Government, and destroy the last vestige of intellectual unfoldment, change the human brain into a cave of mental darkness, and reason and liberty into exiled monarchs. I have from the galleries of the nation's Senate and House of Representatives tried to listen to the discussion of such questions as millions of our people are anxiously waiting the result of; I have been in the camp of the Coxey army, talked with its leaders, and I know much that you should, but I cannot even allude to it in the space allotted to correspondence in these columns. But come to our camp-meeting and I will tell you all. The crisis is close upon us. We must move in one solid body; not an energy must be lost. Traitors are manipulating our Government; but we know that the soldiers who died for love of country on the fields of battle, or from torture in the traitors' prisons, still live, and with their united action we will stay the hands of power—coming from the Rothschilds of the golden calf and the Roman pontiff of the dough God—from strangling the Goddess of Liberty, and the fair face of freedom shall grow more beautiful under the influence of the liberties of the citizens, and not be distorted by the dogma of a church. Come to us all that love Americanism better than creeds, and liberty better than their God, and we will counsel together—think, reason and act in a direction that will save our country from the power of traitors.

MRS. A. H. LUTHER.

Home address: Muncie, Ind.

The Oak and Its Roots.

"The oak
Shall send his roots abroad
And pierce thy mould."

These words of the lamented Bryant were forcibly illustrated some time ago in an old graveyard in Fort Wayne, Ind. Owing to the growth of the city and the encroachments of business interests, it had long been deserted as a burial-place, and the work of removal of its occupants of spirit-deserted dust had been in progress for several years.

Strolling in one day while the exhumation of the remains of a gentleman buried twenty-four years was being enacted, it was discovered that a root from a neighboring "oak" had "pierced" through the whole extent of the spinal column, completely stringing all of the vertebræ thereof and extending quite a distance beyond. The exhumer, taking advantage of the situation, had nothing further to do than to cut the root at each end and lift the entire bony canal from its resting-place of a quarter of a century.

While pondering thus upon what my eyes beheld, little wondering why physicians as a class leaned toward materialism and agnosticism, and why Bishop Foster confessed honestly that he did not know that death did not end all, I thought of other words that have come reverberating adown the centuries from a most celebrated Spiritualist: "Thou fool! that which thou sowest is not quickened except it die," and then methought where in the universe of worlds is the essence, the germ, the quickening spirit, the eternal entity or soul of the being whose material remnants were being gathered before me.

H. V. SWERINGEN, M. D.

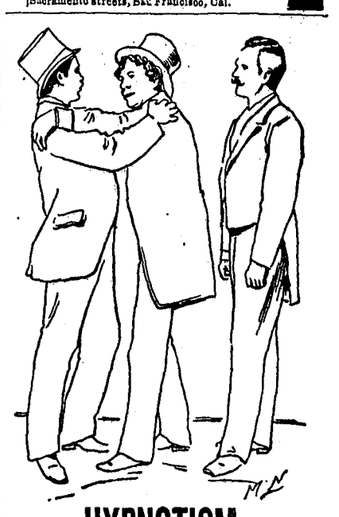
A Rare Offer.—Secrets of the Convent of the Sacred Heart.

The remainder of the bound edition of the above book, to extend its circulation, will be sent for 25 cents per copy; postage 5 cents, or four copies for $1.00, postage paid. Many in ordering have expressed a desire for the muslin binding, but contented themselves with the paper on account of price. They can now please themselves. Silver may be mailed at publisher's risk. As the number of copies is quite limited; orders should be sent at once. HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

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THE QUESTION SETTLED

A CAREFUL COMPARISON —OF— Biblical and Modern Spiritualism.

By MOSES HULL,

Author of "The Contrast," "Which," "Letters to Elder Miles Grant," "Both Sides," "That Terrible Question," "Wolf in Sheep's Clothing," Etc., Etc.

This book is what its title indicates—"THE QUESTION SETTLED, an Careful Comparison of Biblical and Modern Spiritualism." We give below only a partial list of the contents of each chapter:

CHAPTER I—The Adaptation of Spiritualism to the Wants of Humanity.—No argument so good as that of Adaptation. Religions must adapt themselves to Men. Religions and Sciences have failed to demonstrate an After-Life. Two contradictory Chains of Thought in the Bible. Law forbidding Consultation with the Dead. Its Effect. Bible Writers in Doubt as to a Future. A Dialogue. Spiritualism convinces a Minister of his Immortality. Dying Minister in Despair. Why this Appetite for a Knowledge of a Future.

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CHAPTER VI—Are We Infidels?—Rapid Growth of Spiritualism. The "Mad-Dog" Cry. Charge Ignored. Proceeds from Infidel Hearts. Truths and Errors in the Bible. Dialogue; Minister wants a Bible. All believe Parts, and no one believes All, of the Bible. Illustrative Cases. How shall we decide who the Believers are. The true Test. Works. The Commission. End of the World not yet. Jewish and Christian age. Preaching, Baptism, and Signs go together. Is Christ in the Church?

CHAPTER VII—Are We Deluded?—A Common Cry. Contradictory Positions. Order of Batteries. They fire into each other. "Kettle Story." Result of the Warfare. Dialogue. God and Mediums deceiving the World. Are God and the Devil Partners? Is it just to damn the World for Unbelief? Author loves God more than Bibles. Lying Spirits sent out. Did God do it? Case of Jeremiah and Ezekiel. Ezekiel's Explanation. Spiritualism a Delusion. The Lord coming. Reasoning in a Circle. Wonderful Success of the Opposition (?). Spiritualism will not "down." "Old Spitfoot."

CHAPTER VIII—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Abolitionism. God legislated against Spiritualism. Necromancy; Definition of. The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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NOT MATERIALISTS.

A Correction and Vindication.

To THE EDITOR:—I request permission to express the satisfaction and great delight which the Hon. A. B. Richmond's reply to his critics (issue May 5, 1894) affords myself and Spiritualist friends. It was a much-needed, logical and scientific refutation of that strange anomaly, materialistic Spiritualism. Is it possible to conceive of anything more contradictory than atheistic Spiritualism? And, oh! how sad to see avowed Spiritualists arguing in this way! As this philosophical perversion seems to derive support from a misconception of the views of some very eminent scientists, I venture to offer a correction as to this important matter, and which may be the means of saving many a spiritualistic friend from falling into this very common error, for to many wavering materialists in their early stages of spiritual investigation it is a most grievous and distressing stumbling-block.

Mr. Richmond quotes Prof. Huxley as saying: "It may be true of the occurrence of 'abiogenesis' at some time, but if the present day or any recorded epoch of geological time be a question, the exact contrary holds good." And Mr. Richmond says: "This is the opinion of one of earth's greatest scientists, who is also a materialist, yet he admits that there is no evidence of potential life in matter."

Now, as Prof. Huxley is not chargeable with this glaring inconsistency, I trust Mr. Richmond will excuse me for correcting the mistake. In his article, "Science and Morals" (*Fortnightly Review*, Nov., 1886), Prof. Huxley says: "Mr. Lilly's third thesis runs that I put outside as unverifiable everything which cannot be brought into a laboratory and dealt with chemically, and again I say, no!" "And assuredly I have never given the slightest grounds for the attribution to me of the ridiculous contention that there is nothing true outside the bounds of physical science." "Mr. Lilly says that with whatever 'rhetorical ornaments I may gild my teaching,' it is materialism." "If I believed that I had any claim to the title of Materialist, as that term is understood in the language of philosophy and not in that of abuse, I should not attempt to hide it by my gilding." "But to repeat what I have more than once taken pains to say in the most unadorned of plain language, I repudiate, as philosophical error, the doctrine of Materialism." "It seems to me pretty plain that there is another thing in the universe, to wit, consciousness, which I cannot see to be matter or force, or any conceivable modification of either, however intimately the manifestation of the phenomena of consciousness may be connected with the phenomena known as matter and force."

This, Mr. Editor, ought to be sufficient to silence the accusers of Prof. Huxley as to the false charge of being a Materialist, for its attribution to him is odious. The same is equally true of Prof. Tyndall, and can easily be seen by reference to the "Belfast Address," and of whom Mr. Herbert Spencer, in speaking of his death, recently said: "Prof. Tyndall was much more conscious than physicists usually are, that every physical inquiry, pursued to the end, brings us down to metaphysics and leaves us face to face with an insoluble problem." And in a letter to Dr. Jones, dated London, May 4, 1891, and read at a meeting of the Brooklyn Ethical Association, about that date, Mr. Spencer, in speaking of himself, says: "I have had to rebut the charge of Materialism times too numerous to remember, and I have now given the matter up. It is impossible to give more emphatic denial or assign more conclusive proof than I have repeatedly done, as you know. My antagonists must continue to villify me as they please. I cannot prevent them. Practically they say: 'It is convenient to us to call you a Materialist, and you shall be a Materialist whether you like it or not.'"

Many advocates of the current blatant Materialism claiming these eminent scientific authorities in support of their "philosophical error," as Huxley pronounces it, will see cause to lower their heads when they find the highest science of the age affording them no support whatever, but which, on the contrary, utterly repudiates it as false doctrine. The publication of this fact in THE PROGRESSIVE THINKER may have the effect of encouraging many earnest but wavering spiritual investigators who, in this matter, have been laboring under a grievous mistake.

J. F.

San Bernardino, Cal.

A Worthy Brother.

To the readers of THE PROGRESSIVE THINKER:—We, the undersigned, unite in testimony commendatory and approvingly on behalf of Mr. J. Wheeler, as an excellent character reader and psychometrist. He has read for each of us to our entire satisfaction, giving greatest possibilities, helpful suggestions, etc. We are united in our pleasure of pronouncing his powers of a fine order. Mr. W. is a Spiritualist, and stands up to his highest convictions of the truth thereof. He is now getting pretty well along in years, and has not many summers to stay on this side of life. He is destitute of the comforts of a home, and has to combat in life's struggles as best he can. His only means of support is by the exercise of his gifts. Dear readers—especially those in Michigan—this brother is worthy of any patronage you may bestow upon him. How many of the vast audience of THE PROGRESSIVE THINKER's readers will assist him by sending to him for a reading, and thus do good to a needy and deserving one. The price asked for a written chart is only 50 cents, and can be sent to him by postal note, together with your own handwriting, name and address; send lock of hair, and address him as follows: J. C. Wheeler, General Delivery, Grand Rapids, Michigan.

Signed:—E. E. Williams, A. D. Rayner, Mrs. A. D. Rayner, Hattie Bright, John Roxenberg, D. Sibert, D. H. Powers, M. E. Free, A. W. Birkholtz; all of Grand Rapids, Mich.

A VOICE FROM OHIO.

The Regulars Were Defeated All Along the Line.

To THE EDITOR:—The Legislature of this State has adjourned, after four months of lawmaking and unmaking, and once more the constituency of this memorable body feels the greatest relief in being left alone to enjoy the pursuit of their own business and happiness, outside of law-makers. For four long months the stiff-back-regular doctors have worked, spent money, and met in Columbus and held a three days' convention long before the general assembly met, and formulated a bill to regulate the practice of medicine, or, in its true meaning, to regulate magnetic healers, and clairvoyant-examining physicians, out of existence, and all others also who are exercising their rights to do good to their brothers and sisters in distress. Had not the Spiritualists of Ohio, by the warnings given through THE PROGRESSIVE THINKER, heeded the alarm, this State, with all its grand mediums, would have been cut off, or suffered no end of persecution. So you can score another victory for our cause through the untiring vigilance of our Spiritualist workers, who fought these medical hydra-headed monsters, from their first conception till they went down in defeat.

Now, while the Spiritualists have accomplished a good work in defeating these medical monstrosities, there is much to be done to place our cause on a solid footing, and in order to protect our healers, our true mediums, from legislative enactments in the future, they should organize in some legal way for their mutual protection, in order to stem the tide of opposition that is always coming up in legislative form. Sixteen or seventeen sessions of the Ohio General Assembly have been bothered with those medical bipeds, to get laws passed to regulate their practice, and at the last session the projectors of the monster anaconda thought that by combined effort of all the schools of medicine they would crush out all healers and irregular physicians from the earth. Such is not the case, however. Spiritualism with its advanced thought has become too deeply rooted in the minds of the people to be shut off from its grand work by a few pretentious doctors who have no practice. We should be glad to learn the opinions of some legal minds in regard to organization, through THE PROGRESSIVE THINKER, which has been the champion of our cause, and every Spiritualist should be a subscriber.

Columbus, Ohio. W. S. CLEMENS.

Prolific of Good Things.

To THE EDITOR:—The past month has been prolific of many good things, both spiritual and material, at Lansing, Michigan. First, Hon. L. V. Moulton occupied the platform one Sunday and gave us a grand spiritual feast, assisted by Mesdames Jackson and Blake, test mediums of Grand Rapids, Michigan.

Our society now occupies the old Presbyterian church, which has a capacity of six hundred, and Brother Moulton's audience about filled it to its best capacity.

The past three Sundays have given our local talent an opportunity to be heard, the principal lectures being delivered by Dr. J. A. Marvin, who has some very powerful and intelligent controls, and his lectures have been a revelation to investigators as well as to friends of the cause. Dr. Marvin is new in this line of work, but old in the cause. He is open to engagements, and societies needing a good lecturer can do no better than engage him. He will give satisfaction to the most critical.

Mrs. E. P. Blake, the test medium of Grand Rapids, is again with us, having returned from her visit to Fort Wayne and other points in Indiana.

The young people of the society have organized a literary society with a membership of about twenty, and on April 27th they had a "hard times" social, which was enjoyed by a large number and the rags and woe that appeared would put a professional tramp to flight. On May 11th was given a lilac supper, and May 16th a strawberry and cream festival, the socials all terminating with a musical and literary program and all proving a success financially and socially. The young people have proven themselves great hustlers and will be of much assistance to the parent society in raising funds to carry on the meetings hereafter.

I have started a psychometric class for their benefit, and they take great interest in the science. I have found some good material among them and will undoubtedly graduate a number of excellent psychometrists. The Temple of the Magi is flourishing and Brother Champion is the right man in the right place; he not only keeps the Temple moving along, but puts his shoulder to the wheel to help push the Spiritual society to the front. His good wife donated all the cream for the strawberry festival, which saved one large item of expense.

Brother Ripley will be with us during the whole of June, after which we will begin our annual trip to the mecca of Michigan Spiritualists, "Hazlett Park Camp-meeting."

DR. E. A. READ.

"The Spiritual Evangelist" Hymn Book.

For Spiritualist meetings and circles, with introductory circular setting forth the basic principle of Spiritualism, by G. F. Perkins. Reduced from 15 to 10 cents each, or $9 per hundred, to close the edition. Send at once to THE PROGRESSIVE THINKER, 40 Loomis street.

The Spiritual Birth. The Spiritualistic idea of Death, Heaven and Hell. By Moses Hull. Price 10 cents.

Paine's Age of Reason, an investigation of true and fabulous theology, too well known to need its character here stated. Paper, 25 cents; cloth, 50 cts

AN ORTHODOX PLEA.

"Religious Congresses" Have Become a Fad.

Religious congresses having become a fad, in lieu of the success of those held in this city during the progress of the World's Fair last year, a convention of that order convened on Thursday of last week, wherein was conspicuously manifested the pitiable weakness of orthodox theology and the stagnant condition of the orthodox argument. One Prof. Small, inexplainably human and surnamed Albion, whose mental quantity may have been measured by the name expressing his identity, rose solemnly from his seat while his brethren of the congress were halting under the impression that somebody ought to pass the hat, and surprised the assembly by shouting: "I am here as a member of an orthodox church to plead for a broader liberality."

Instantly there was a tremendous shout of applause from every quarter of the chamber. It was obvious at once that the "broader liberality" which the professor desired to plead for was a popular sentiment in that vast orthodox assembly, and every member shouted lustily: "Me, too!" supplementing thereupon a vigorous "amen," for it is one of the fundamental principles of orthodoxy (though unwritten) to plead for a broader liberality. The orthodox church has never failed to plead for a broader liberality, and wherever pleading was unavailing it effected a broader liberality by force, if favored by the circumstances of power and opportunity.

The applause which greeted the good professor's remark occasioned so strong an emotion in his breast that it was a full moment ere he could proceed, when, swallowing very hard several times in rapid succession, he went on:

"Until people are born with such temperaments that they can be comfortable in a single church, we may as well consider a multitude of sects as naturally an expression of essential social economy. Unity between some people is inversely as their distance. From the sociological standpoint, religion and union for the promotion of human weal are but different phases of the same fact. A first principle of sociology is the recognition of the economy of functional differences in society?"

A man who can talk like that is worthy of an orthodox pulpit; and this man who can afford to wait until people are born "with such temperaments that they can be comfortable in a single church," and has not the courage to denounce that which he knows to be wrong even from an orthodox standpoint—I refer to the evil of sectarianism—deserves to become so efiated with conceit as to forget the significance of his own name and its appropriate application. He expresses, by implication, an utter hopelessness of ever abolishing the various sects that fleece poor, gullible men and women while attempting to respond to the pleading of the pastors for a "broader liberality." He goes still farther, however, when he says that "we may as well consider a multitude of sects as naturally an expression of essential social economy," wherefore I concede him to be as great a philosopher as he is a logician, and accuse him of being neither. A true philosopher would find no use for the various schisms wherewith the church is divided; while a logician could not reconcile the bitter sectarian confusion of to-day with the love and unity taught by Christ. But this remarkable orthodox professor, despairing of ever abolishing the barriers between the various sects, attempts to make excuses for their existence, and thereby impeaches the necessity for his own. To designate each sect a function of the church is to claim that each sect is an essential part of the great whole called the church. From an ordinary human standpoint this hypothesis is ridiculous to the verge of disgust. With Professor Small, however, it may be perfectly applicable to the case—he is an orthodoxist. It is the province of an orthodoxist, by the will of God, to make any statement that he sees fit, and whomsoever dares to dispute or gainsay such statement runs a very serious risk of being damned. But Professor Small's idea of each sect as a function of the church may have been derived from his familiarity with his own functions—each member of his physical corporation is likewise endowed, each has a little brain of its own—one is not more especially favored than another, they each perform the same office; each has a little stomach. Upon second thought I have concluded that the professor could not have procured the simile from that source, and that we are therefore entitled to an explanation in full in the matter.

Conceive of a something with a great many legs or a great many heads, but no body, or anything else, and you have Professor Small's idea of the church and its various functions. Each function performs the same office as every other function. It is all head, all stomach, all leg, all hand or arm, all feet, or what you will. There is no difference in the functions except that of size. That is the church according to Professor Small. The professor still pleads for a "broader liberality" at the old stand.

BAILEY KAY LEACH.

Rights of Man, by Thomas Paine. Comprising an answer to Burke's attack on the French Revolution, and giving Paine's ideas on government. Paper, 25 cents; cloth, 50 cts.

HYPNOTISM; its Facts, Theories and Related Phenomena; etc. By Carl Sextus. A very interesting presentation of a most interesting subject, by a practical hypnotist. Cloth $2.

Old Testament Stories, comically illustrated, by Watson Heston. A series of amusing cartoons illustrating the Bible texts. Price in strong, board covers $1. Cloth, $1.50.

All About Devils. By Moses Hull. It traces the history of the theological idea of devils. Shows much research. Paper, 15 cents.

A Remarkable Medium.

To THE EDITOR:—This city is about to lose for a time one of the most remarkable women of this age, Dr. Nellie Beighle, who, for the last fifteen years, has practiced her wonderful gifts among our people, and who has wrought many of the most astounding cures known to the present age.

The "little Doctor," as she is generally called here, possesses an electric hand and arm which is the marvel of all who have tested its powers. Her right hand and arm, nearly to the shoulder, is thoroughly electric, and by placing her hand on any part of the body a strong shock of electricity is felt. The power in this arm, which is bared while traveling, is a perfect puzzle to electricians, as it will penetrate glass and be conducted by a single hair. The records of ancient cures contain none more miraculous than many which have been achieved by this little lady during her faithful service in this city. In diagnosing she depends entirely on the voice of the invisible operators to tell her the seat of disease. She never asks a question, nor allows a patient to tell her anything, but she goes right along minutely describing the case, often tracing back twenty and thirty years to the first cause. She never makes a mistake in her diagnosis.

Her powers have been verified by various commissions of physicians, metaphysicians, psychical research societies and various organizations, before the public, and otherwise, and in every instance she has demonstrated her singular gifts, and that they are of spiritual origin. She is, to-day, probably the most gifted medium in the world, and is herself a perfect fountain of perennial health, and her spirit is in touch with all who love humanity, and in sympathy with all who suffer.

The Doctor expects to leave San Francisco on the 25th inst. for Chicago, where she will tarry a short while before continuing her eastward journey. We commend her to the readers of THE PROGRESSIVE THINKER as we formerly did to the readers of the *Golden Gate*.

J. J. OWEN.

San Francisco, Cal.

Herrmann as a Hypnotist.

To THE EDITOR:—As stated in the daily *News*, it is not generally known that Herrmann, the magician, is a mesmerist as well, and that he has made hypnotism a life study. It has often stood him in good stead, too. During his last engagement in Brazil, several years ago, he was presented by Dom Pedro with a magnificent solitaire diamond ring. While doing his famous gold fish trick one night in the midst of the audience this ring slipped from his wet finger and rolled out of sight under the seats. A thorough search was instituted and large rewards offered for the missing gem, but without avail. Finally the thought struck Herrmann that he would resort to his mesmeric powers, put a subject to sleep, and try to locate the lost jewel in that manner. Accordingly he advertised for a clairvoyant and found one in the person of a beautiful Spanish lady. With a few passes of his hands he put her to sleep and then proceeded to question her in Spanish. The lady put her hand to her forehead in a bewildered manner, and after a short pause said:

"The diamond was stolen by a man who had charge of horses."

That was absolutely all the information Herrmann could get from her, but the clew was sufficient. He thought of a brigandish-looking Spaniard from whom he had often hired horses, and whom he recollected was in the auditorium the night he lost the ring. He went straight to the stable, looking the suspected man straight in the eye, said:

"You stole my ring. Produce it!"

The fellow turned as white as a sheet, but protested his innocence. The next day, while at breakfast, Herrmann was handed a package which he found contained the missing ring. He does not pretend to explain how the clairvoyant knew of its whereabouts or who had it, but it was a wonderful case of mind-reading.

M. GLEANOR.

A Blind Girl Sets Type.

To THE EDITOR:—A remarkable case of what can be done by a blind person is now being exemplified at Swaledale, near Salem, Iowa. Some twelve weeks ago S. B. Angell purchased the Swaledale *Bee*, and not having enough assistance his blind sister, Miss Hattie Angell, prevailed upon him to allow her to go into the office and assist in the work. For the first few days she found occupation in folding papers, etc., and she soon became so proficient in that that she asked to be allowed to set type, and was given a case to see what she could do. In less than an hour she had the boxes learned and her first stickful of type was set in fifty minutes. What is still more remarkable, she can now set as much type as the average compositor and do it with greater accuracy. She experiences but little trouble with her copy. She is expert in writing the language of the blind, and matter is dictated to her. Writing it down in her language, she goes to the case and gliding her fingers over the raised surface she retains in her mind entire sentences and accordingly can set with great rapidity. In order to get the type right side up her middle finger is used in feeling the nicks, and this is done while the type is being lifted into position in the stick. She has not yet attempted to distribute type, but she expects to soon become master of this art as well. Miss Angell is a very intelligent young woman and is a fine player on the piano. She has also achieved quite a little fame as a singer.

Really, how little we know of the possibilities of the human mind.

Mason City, Ia. S.

Ahead of Them All.

E. M. Jones, of Camden, N. J., writes: "We take several Spiritualist papers, but THE PROGRESSIVE THINKER is far ahead of them all in our estimation."

ANTIQUITY UNVEILED.

The Great Revelation of the Nineteenth Century. Most Important Disclosures Concerning the True Origin of Christianity.

This remarkable work unfolds the heretofore hidden mysteries concerning the origin and promulgation of Christianity. It appears through the testimony given from occult sources, that the life and teachings of Apollonius of Tyana were utilized as a basis upon which to formulate the Christian religion. Even the name Jesus Christ seems to be of heathen origin, and to have been coined from the names of the gods Hesus and Kristos or Christos. Hesus was the name of a god of the Celtic Druids, Kristos was the Greek name of the Hindoo god Chrishna. Through the efforts of Constantine at the Council of Nice, the leaders of both these religious sects were brought together and induced to combine their respective religions, and whereas one sect had worshipped the god Hesus, and the other Kristos, they agreed to merge the two gods into one who should be called Hesus-Kristos. It is claimed that the name Jesus Christ originated in this combination as a necessary factor in the formation of Christianity, and to this assumed character was given the credit of the life and teachings of Apollonius of Tyana, while his name was suppressed. We are told in this volume where the early Christians found the myths and rites which they adopted and relabeled, and by combining them with the teachings of the great sage and philosopher Apollonius of Tyana, they formed the religious system that the Western world now knows as Christianity; and it is further shown that down through the centuries, beginning with the so-called Christian era, there has been an established system for the destruction of all literature which antagonized the interests of the religious bigots who were in power, they having had almost the entire control of all literature and historical records for many centuries; therefore having the power they changed, suppressed, or destroyed as best suited their purpose. ANTIQUITY UNVEILED gives ample proof of the mutilation and destruction of the valuable historical records of the past, by interpolation, elimination, repunctuation and cremation, all to ensure the success of a religious system resting largely upon the vagaries and mythical teachings extracted from Pagan mythology. It has long been known to analytical minds that Christianity was plagiarized from other religions which existed before its advent, but no one could have conceived of the deeply laid plans of a self constituted priesthood to thus deceive the world, by gathering the fragments of the more ancient religious systems and combining them into a new system which was foisted upon the people as not only original but divinely inspired. How and why this scheme was carried out is fully explained in ANTIQUITY UNVEILED, by those who lived at and subsequent to the period of the Christian era. The light they bring includes not only what they acquired in earth life, but also the clearer knowledge gained in spirit life. No scholar living on earth at the present time, however learned, unaided by spirit intelligence, could thus have laid bare the facts concerning the world's religious history, especially that which pertains to Christianity. The startling revelations found in this work were mostly from the learned men of their time, rulers, prophets and historians. They step to the front in the nineteenth century to point out the criminal errors enacted by priesthood for selfish ends. In doing this they have fearlessly laid bare the vandalism which prompted the bigots to mutilate the literature of past centuries, and destroy libraries of unspeakable value to the world. This was done because they contained historical truths that were inimical to the dogmatic religious system that was to be established. In reading this work it is easy to understand why such minds as Profs. Briggs and Smith, as well as many other eminent scholars who have the courage to publicly express, not only their convictions, but the result of their researches in Biblical history, are drawing away from the old lines of absolutism touching the Bible doctrines of Christianity. Every student and every thinker should read this work. In fact all should read it who are looking for truth upon this most important question, viz: Is Christianity a divinely inspired religion, or is it the offspring of more ancient religions?

Price, $1.50. Postage 12 Cents.

PERFECT MOTHERHOOD;

Or Mabel Raymond's Resolve.

BY LOIS WAISBROOKER. THIS IS a novel written with a purpose, and that purpose is not merely to enable an unthinking, idle mind to while away the time in a state of idle blessedness, devoid of earnest thought or care for either self-improvement or the good of humanity. It is a book designed especially, primarily, for mothers; and those who are to be mothers; and secondly, through the mothers, to effect the well-being and happiness of the race. It brings strongly and clearly to view the result upon the child of proper surroundings and influences bearing upon the mother previous to maternity. Incidentally the author touches upon various things in modern social and business life, which are unjust, and fix unequal burdens upon the individuals composing society as a whole. The book is trenchant, instructive and very interesting, even when regarded merely as a novel, and is especially commended to "women everywhere," to whom it is dedicated. It also thoroughly shows up the Jesuitical spirit of the Catholic Church; advanced ideas relating to the spiritual philosophy are introduced. It contains a fine likeness of the author. It contains 345 pages, neatly bound in cloth. Price by mail, prepaid, $1.25.

"THE DREAM CHILD,"

A FASCINATING ROMANCE OF two worlds. By Florence Huntley. Price: paper, 50 cents; cloth, $1.00. Books like "The Dream Child" spur humanity on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge.—Ella Wheeler Wilcox. Will, I believe, take its place beside Bulwer's "Zanoni" and the "Seraphita" of Balzac.—"Daily Capital," Topeka, Kansas. Although simple and unvarnished with any inflammable descriptions, enthralls the mind to the exclusion of other thoughts, until reluctantly the reader closes the last page.—Minneapolis "Sunday Times."

SOMETHING USEFUL.

OUT OF THE DEPTHS INTO THE Light. By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This little book will be read with intense interest by thousands. It contains Mr. Bowles' interviews with the inhabitants of the Hells of Spirit-life—a dreadful, but apparently true report of the suffering and wrath of the millions who have gone from earth-life with the damning effects of debauchery, misdirected ambition, unsatisfied revenge and lying lives. The book is made up of fifteen chapters. Some of the titles of the chapters are as follows: The Spheres of Insurrectionists and Prostitutes—The Home of Corrupt Politicians—Abode of Spirits who plot to increase sorrow, debauchery, drunkenness, dissension and revenge—The War Department in the Hells of Spirit-life—Unhappy Marriages are promoted by the low spirits in the match-making hell of Spirit-life—The Negro Hell—The Indian Hell—The Mormon Hell—The Hell for Dishonest Spiritualists and mediums—Into the Light. The Redeemed Prince. An Indian Camp-fire—A Negro prayer-meeting in the light. An Adventist looking for the end. The Spiritual Congress. Price, 25 cents.

The Coming American Civil War.

THIS BOOK, BY BURTON AMES Huntington, is written in the interest of humanity, of liberty, and of patriotism—a book written for the purpose of calling attention to the deadly dangers that beset us on every side, and more especially to the hostile attitude and the insidious wiles of an ever-present, though secret, unscrupulous foe—the Catholics. Washington's words of warning, Lincoln's apprehension and the prophecy of General Grant are all included in the volume. Archbishop Ryan, of Philadelphia, in a recent sermon said: "The church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated heretics in the Middle Ages, and how she treats them today where she has the power. We do more think of denying these historic facts than we do of blaming the Holy Ghost and the princes of the church for what they have thought fit to do." Every one should read this work. Paper, 800 pages. It will be sent, postpaid, for fifty cents. For sale at this office.

GLEANINGS

FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It beams throughout with rare gems of thought, practical as well as profound. There is sunshine and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French Farr, now passed to spirit-life. Hudson Tuttle, of Berlin Heights, Ohio, gives an interesting sketch of the author's life.

CONTENTS:

Dedication.
Sketch of the Life of A. B. French.
William Denton.
Legends of the Buddha.
Mohammed, or the Faith and Wars of Islam.
Joseph Smith and the Book of Mormon.
Conflicts of Life.
The Power and Permanency of Ideas.
The Unknown.
Probability of a Future Life.
Anniversary Address.
The Egotism of Our Age.
What is Truth?
Decoration Address.

Price $1, postpaid.

THE GOSPEL OF NATURE.

IT IS A MOST EXCELLENT WORK.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 480 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres. It treats of the Soul of Things; Intelligence in Substance; Animal Intellects; Purity; Salvation; Discords; Good and Evil; Unnatural Ideas; Church History; Progression; Inherent in Substance; The Nebulous Theory; Particles are Entities; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Mourning; The Confounding of Languages; The Spirit Abodes; Matter and Spirit; Size and Distances; Spiritual Organisms; Born Again; The Key; Spirit Biography; Goes to Heaven; A Slave Master; etc., etc.

The author says: "Each individual partakes of, both physical and mental or spiritual ailment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be a priest or layman, teacher or pupil. My physical soul expands by virtue of that food and nourishment of which I individually partake and digest. My soul must expand by virtue of the soul essence which I individually gather and comprehend or digest."

For sale at this office.

LIFE IN TWO SPHERES.

A Fascinating Work.

The readers of THE PROGRESSIVE THINKER will remember the story under the above title, by Hudson Tuttle, which was published in its columns. At the time, constant inquiries were made as to its appearing in book form. This wish has now been gratified. It makes a volume of 243 pages, in style and form like the "Convent of the Sacred Heart," with a finely-engraved likeness of the author on the cover. The scenes of the story alternately shift from earth to the spirit spheres, and the philosophy of Spiritualism, the occupation and modes of life of spiritual beings, are presented in the pleasing form of narrative.

The following are the chapter-titles: Introduction; The House of the Sage; Home of the Miser; The Low Societies; Hades; Christmastide in the Spheres of Light; Christmastide and the Golden Gate; The Unhappy Marriage; Easter Day in Heaven; A Visit to the Earth; The Change Called Death; Coming to the Knowledge of the Light; The Society Again Visits Earth; The Forsaken and Despised; Discussion; A Visit to a Distant Globe; Reunion in the Spirit-world; Contentedness Not Goodness; Address of the Sage.

It is a book the Spiritualist will be delighted with; a book in which the investigator will find answers to ever-recurring questions; a book which will interest the church member, nor repel the most prejudiced. The price in paper is 50 cents; muslin $1; postpaid.

JOYS

Beyond the Threshold.

A Sequel to

TO-MORROW OF DEATH.

By LOUIS FIGUIER.

Translated from the French.

THE TO-MORROW OF DEATH was written to develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of etherial space. "BEYOND THE THRESHOLD" continues on the same lines enlarging and expanding the idea by reasons and considerations drawn from science and philosophy; claiming that the certainty of a new birth beyond our earthly end is the best means of arming ourselves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing religions. From beginning to end it is interesting, entertaining, instructive and fascinating, and whether one accepts it all or not, much will have been learned and much pleasure enjoyed in its perusal. Price $1.25.

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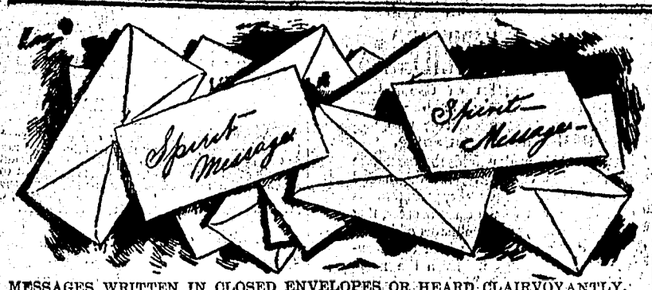
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MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRVOYANTLY.

PHENOMENAL.

Through the Mediumship of George Cole.

THE OTHER WORLD.

This subject has occupied the thoughts of mortals since man first walked the scenes of earth-life existence.

That there was another world—another sphere of life, beyond the mortal—has been the intuitive *conviction of the ignorant* as well as the learned; a conviction that the sophistries of an agnosticism, the logical reasoning of materialistic philosophy, or the observations of a Darwin, have never been able to remove.

This conviction arises from an intelligence that is not a development of mental association and education, but is a being in itself, invested with all the light and knowledge peculiar to its own characteristics, and dominates all that is useful to man through the instrumentality of the mortal body. In other language, this intelligence, this being, is a spirit that has come *from* the other world and cannot forget its origin and destiny and it is this spirit which, through all the trials and cares, the pains and sorrows of earth-life, will not permit man to forget that there is another world, a higher and better sphere of life, to which every relative and friend who has passed from mortal gaze has gone, and to which every relative and friend in an appointed time must go.

It is this spirit abiding in mortals that, in times of peril and danger, affliction and sad bereavement, lift the mortal gaze heavenward and implants in the heart the hope of happiness and reunion with friends in another world, where life shall never cease nor sorrow ever come. The other world is filled with the relatives and friends of mortals whose earth-life experiences were similar, dear mortals, to those you are suffering or enjoying, and their memories linger of those earth friends from whom they were the recipients of affectionate regards or kindly consideration, but develop and ripen as year succeeds year.

Nor can mortals forget those who were near and dear who have now passed from their midst; there are always some little mementoes, some objects held sacred by association, remembered words, or acts of kindness which carry the mind back to days or events with which they were identified.

The granite shaft, the infigured stone, testify to the fact that departed friends are not forgotten, and the funeral urn has never contained ashes of the mortal dead without the clustering memories of loving regards. The bonds and ties of friends are never severed—the bolted door of the tomb can not separate nor shut out the memories of those who are left behind; such memories are the whisperings of the spirit, they express a regard that is as immortal as the spirit who whispered it.

The other world is intimately united with the mortal world; the people of both are related by every tie of relationship or friendship, while the individual characteristics which signalize spirits as mortals also signalize mortals as spirits.

Mortal life, as viewed from the other world, is regarded as an episode, an incident, in the course of time, an experience to be taken up and laid down in fulfillment of a predestined mission, and even mortals must be cognizant of the great truth as they observe brilliant and eminent mortals constantly in succession appearing upon the stage of mortal life, each performing the part to him or her assigned, and then disappearing to be remembered by a grateful mortal world as brilliant stars that have illuminated the social, professional or political firmaments, but have disappeared behind the clouds of mystery which yet envelope the theological world.

There is something more than memories to bind the other world and the mortal world—there is an intercourse, an inter-communication, between them that is rapidly elevating mortals from the mists of ignorance in which they have fallen and revealing the great significance of mortal life. It requires not the electric wires with sounding boards and ear trumpets in either world for mortals and spirits to hold intercourse; on the contrary, the conditions have become such that spirits visit their former earth-homes and hold sweet communion with their surviving mortal friends, caress and embrace them as when they were mortals in the full possession of womanhood and manhood, and yet there are mortals so lost to intelligence and enlightenment as to deny the immortality of life and profess a faith in agnosticism without even understanding the significance of the term.

Finally—the other world is the Mecca purity and beauty, in the unending plains of every mortal; it is the oasis of love, of time, a paradise of grandeur and splendor, of vast works and great spirits; the scene and world of every intelligence, of light and glory, fruition of highest hope and acme of every accomplishment.

CARRIE MILLER.

"PLATO! THOU REASONEST WELL."

This is a tall man, full six feet; has short black hair and has round black eyes, straight nose, wide mouth and prominent cheek bones. He looks to me like a powerful intellectual spirit. He has broad shoulders, a deep chest and wears a white robe—no ornaments. Now he speaks:

PLATO'S COMMUNICATION.

This is not the first occasion on which I have manifested in the cause of Modern Spiritualism, and, therefore, I feel somewhat more familiar with mortals of the present age than I would have felt under other circumstances.

The same question which agitated the public mind during my earthly career agitates still the public mind of this day and age.

The importance of the knowledge of an immortality of the soul is beyond the speculative calculations of the wise. The possession of this knowledge can only be obtained through the positive demonstration of those beings in the possession of an immortality above and beyond the spheres of life in which the mortal student may reside.

It is a very unfortunate condition which presents itself to a spirit manifesting from epochs of antiquity, that so little should be known of the eras with which such manifesting spirits were, as mortals, identified. Vandalism and destruction, and consequent ignorance, have rendered traditional what should be authentic history for your common schools.

It is this condition with which spirits of my earth-life days have to contend; and, though the clouds of mystery and ignorance are dark in a historical sense, yet there are names, which gleam through them as stars in distant skies, to remind modern mortals that there are peoples and places, learning and philosophy, science and art, almost, if not quite equal to those of modern times. Therefore, those to-day among you who honestly believe that the glories and grandeur of antiquity are fables and myths; but let me say that the Parthenon at Athens and many works of art still exist to attest a height of magnificence such as the modern world has not achieved.

Is it not possible that the spirit expressed on the infigured stone survives its crumbling wreck? Is it presumptuous to claim that the great artificers of ancient times still live in the noble works which survive their mortal memories?

Let the antiquarian in his searches explore the nations of old, and see if there are not innumerable objects to teach him that nothing but an undying spirit and an immortal soul could have conceived, planned and accomplished works which are as yet unknown to this age.

It is the immortality of the soul, the undying nature of the spirit, which makes it possible for works and events to linger for such long periods in the memory of men. I speak more particularly now of events of the nineteenth century, with which all should be familiar; and yet, if the date of your noblest works can be recalled in historical record, why not the vast monuments of the Atlantians, the Pyramid of Cheops in Egypt, which still stands in all its sublime grandeur, to testify to the great intellects of a race which has now, to a great extent, become extinct.

This brings us to a state in this discourse where the question may be asked, what has become of these people of all peoples of pre-historic and historic times? The constructors of the temples of old (the monuments, works of art) who in their successive days developed and advanced their kind from the savage to the civilian?

I will tell you what has become of all this vast host of eminent and pre-eminent mortals. They are great and advanced spirits, in Spirit-life—immortal, never to die; and they are carrying on, through their successes in earth-life, the works interrupted by their changed condition.

I may without vanity state that I exemplify, in a measure, small though it be, the fact of continued existence—as a spirit continued labor (though from a spiritual standpoint) in a field which was peculiar to me as a mortal. This presupposes an interest entertained by spirits for mortal affairs, and the supposition is correct, as departed spirits are educators and preceptors to the mortal race, though invisible they may be; nor is it necessary for the presence of media to carry on by impression and control the work, whether intellectual or mechanical, though mortals: for spirits are constantly manifesting and demonstrating the immortality of the soul through the reproduction of works peculiar to the ages of antiquity.

This may best be illustrated by calling to your mind the architectural works of renaissance which adorn your beautiful and highly-favored country. The semblance of the Parthenon at Athens may be seen in several of your principal cities. The Temple of Ephesus is reproduced as a bank building in the city of New Orleans, and so on ad infinitum.

But for our purpose, suffice it to say that there is nothing of that nature possessed by the moderns which was not also possessed by the ancients, which proves that an inspiration, a control from some outside force or being, must have by suggestion and guidance made it possible for antiquity to be unveiled in the modern years of this age.

It is not given to mortals to create; they can only make from something which already exists, and hence it follows that the conceptions which have developed grand and magnificent productions, eventuated in great and important discoveries, have not originated with the mortal, but from an outside source, the spirit, with which such works in his mortal days were familiar.

In conclusion, permit me to assure modern Spiritualists not only of the immortality of the soul, but of an active, intelligent state of being, which can span the ages, reproducing through mortal instrumentality any work with which he was identified in his earth-life career.

These are great truths, and though to many they may be incredible, yet they were comprehended and taught by a Swedenborg in a manner that should have secured universal conviction.

This is Spiritualism, the condition prerequisite to an understanding of mortal life; and let it not be said in these days of enlightenment and civilization, that mortals can be found so dull and obstinate as to reject a truth which they should cherish above every other consideration.

PLATO.

Hagar is believed to be, from the Hebrew, and means the stranger.

Josiah, the name of a great Hebrew king, meant the fire of the Lord.

Lavinia, a name of Latin origin, means a feminine native of Latium.

Bella comes from the Latin through the Italian, the beautiful one.

CONTINUED FROM FIRST PAGE.

THE DESIGN DOGMA.

but it ought to strike the difference between man who makes things and nature which makes nothing. Hence if these differences is found the main-spring of the clock argument is broken, and the machine is fated to run down and stop.'

Mr. Richmond is a lawyer. Law is said to be the perfection of reason. Therefore the legal mind should not misrepresent the footing of his opponent and thus do him an injustice. I am sorry to say this the article in question has done. It says:

"The mouster annihilation does Ingersoll place on the pedestal of his creed and smilingly invites all mankind to fall down and worship it."

This is pushing the argument too far. Col. Ingersoll smiles as did Voltaire. Both these gigantic enemies of superstition favor smiles over sobs. But all the world has reason to know Ingersoll never had limber knees. He abjures worship too profoundly to invite it in any manner. He is one of a trinity of leaders who pronounce strongly against the belittling and self-degrading act of worship. Long ago Apollonius of Tyann enjoined this: "Worship no embodiment of truth, however exalted."

There is another item of proof—ironclad—which goes to show the design theory not only in distress, but such an utter fallacy as to put it out of court, and out of existence.

God is called our Maker. If he made man, he made the organs of man. If he made or makes a thing, it is beyond question that he should turn out the best, and the perfect. This equation Mr. Richmond cannot controvert. What are the facts?

In the outset we offer this impeaching statement of positive fact: that in the human eye, this so-called handiwork of "God our Maker," there are seven defects.

One big defect is a black or blind spot in front of the orbit and behind the pupil. This is where the optic nerve enters the globe of the eye and spreads out to form the retina. This blind spot, though ever present in all eyes, of both man and animals, from custom and habit is unnoticed during the exercise of its function.

There is another defect caused by the blood-vessels emerging from behind into the globe on the inner side. These spread out and ramify on and over the retina and stand in the way of clear vision, like a network of opaque ropes. Sight is only exercised by looking past them as best it can.

Again, there are fibres and spots in the crystalline lens which impair the distinctiveness of vision.

A fourth defect is that of specks floating in the vitreous humor, minute corpuscles and folds of membrane. These produce that flickering annoyance almost baffling when working with the microscope. They are called *musca volatantes*.

Without enumerating the other three defects, the foregoing answer the object in our argument.

These defects or blemishes falling from the hand of God, a supreme master workman, from whom not the slightest imperfection, it is assumed, can be possible, is the omnipotent enigma for orthodoxy to solve. What shall we say? What do they mean?

The essential fact is they decide a great question—the question of "design." Everybody knows that had but one of these defects been found in the great glass eye of the Lick observatory, it would have been condemned, rejected and sent back to the makers, as a bungling piece of work. This shows that man can make a better optical instrument than God, if God be the eye maker. Mr. Richmond makes this remark:

"Surely if man can do so much by an intelligent manipulation of the forces of nature, a creator can do more." We would suppose so. But the above ocular facts successfully impeach and confute the claim our opponents make. They show God to be an inferior workman to man. One of two conclusions must bear rule—either the so-called God is a failure at optical instrument-making or creating, or this so-called creating business is a falsehood, and man was never created or made, as orthodoxy claims. The latter is the only tenable and rational conclusion. It in effect affirms that man was slowly evolved through nature's persistent forces. This leaves the design dogma utterly barren of proof and the case is thrown out of court.

Man's labor bears some resemblance to that of nature. The Clarks made nineteen failures in the Lick glass before success was reached. It is more than probable that nature made over nineteen million failures before the present success in animal optics was attained. It is found the eye had its beginning in *Aurelia*, the jelly-fish, in a mere speck of pigment that received the impression of light.

Thus the ancient dogma of design, and the mentality of Deity and Devil, fade and disappear before the light of science and the breath of reason. But people smitten from childhood with ancestral faith, cling to them like children to their playthings.

A. S. HUDSON, M. D.

Stockton, Cal.,

Maumee Valley Camp.

The second annual meeting of the Maumee Valley Association of Spiritualists will be held in Betts' Grove, near Bailey Station, Ohio, on the Toledo, St. Louis & Kansas City Railroad, about twenty miles west of Toledo, commencing Friday, August 10th, and closing Monday, August 20th.

The following speakers are engaged: Mrs. Nellie Babcock Smith, of Cleveland, Ohio; Mrs. Carrie M. Smith, of Frankfort, Ind.; Mr. M. Knight, of Toledo, Ohio; Mrs. Letta Vantassel and Miss Emma Seits, of Wood County, Ohio; Mrs. M. E. Jameson, the well-known psychometrist, of Toledo, and Mr. J. B. Johnson, physical and trumpet medium, will also be present during the meeting.

Arrangements will be made to care for all who wish to attend. For particulars regarding tenting privileges, board, etc., address G. C. Betts, Esq., Fancher P. O., Ohio. Other speakers and mediums intending to be present will please notify W. M. Smith, chairman, 254 North Van Buren street, Frankfort, Ind., in season, so that proper announcement can be made.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflamation, allays pain, cures wind colic. 25c a bottle.

Passed to Spirit-Life.

A babe of eighteen months, George Edward, only child of William and Kate Graver, passed to the bright beyond on Wednesday night, May 16th, at the home of its grandfather, George C. Marker, Duquesne Heights, Pittsburgh, Pa. The child had been suffering for three weeks, but now it is in a world where pain cannot enter. Many hands were beckoning for the bright little one, and it is the knowledge of the friends in earth-life that it will be taken care of and taught the lessons of Spiritualism as it would have been taught had it remained in earth-life.

Oscar Edgerly, medium, officiated at the funeral, after which Mrs. M. J. Crilly read a poem, entitled, "Only a Little Grave."

J. C. EDWARD MARKER.

Passed to Spirit-life, after a long and painful illness, Sister Lucinda Call Sprague. She was born in Trumble Co., Ohio, and passed to the higher life May 6th, 1894, from Santa Anna, Cal., being 64 years old. She leaves an aged husband and a little granddaughter, with the sweet assurance of a life beyond. Brother and Sister Sprague were both firm believers in Spiritualism, and she passed out knowing to the last that the time for the change had come. She bade all good-by and closed her eyes in death, with the words "sing, sing," going out with the spirit.

MRS. GILBERT ARNOLD.

We have to record the transition of another of our mediums, Mrs. Oliver, a great sufferer for the last eighteen months. Her career was most promising, but she was cut down in the prime of life. Only those who have seen their loved ones laid away with the cold comfort that the church offers the sorrowing hearts, could appreciate the vast difference that was in the service over her remains. Nothing but love was there. Mr. Wheeler, Mr. Day, Mrs. S. Benner, Mrs. K. R. Stiles and the writer were the speakers at the service. It was most impressive. Then was voiced through Mrs. Stiles messages of love from the departed. Not one present but seemed to feel the spirit presence. She leaves two little ones besides her husband to mourn her earthly loss; but they are not alone, as one speaker said: "No mother in earth-life ever watched her darlings with more tender care than does this mother now. From her home in the Spirit-land she will come to guard over them and bid them be strong and brave in the battle of life." How beautiful is the knowledge of Spiritualism at this trying moment. No longer a faith that the dear one is safe, but absolute certainty. The deceased being a member of the Woman's Progressive Union, the form of services of that body were carried out in full. Not a dry eye was in the house as one after another of the members placed upon the casket the ribbon-bow of the union, which was a token that the bond of sisterhood was not severed by the crossing of one of their number over the river of life. The choir of the First Association rendered efficient service.

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(ADVERTISEMENT.)

DEAR DOCTOR DOBSON, San Jose, Cal.:—I must thank you for what you have done for me. Last June I took the medicine that you so kindly sent for one month, and am now well. I cannot thank you and your band of spirits enough for what you have done for me, as I suffered for five years and could get no relief until I heard of you in THE PROGRESSIVE THINKER. As I am a firm believer in spirit-magnetism, I believed that if any one could cure me, you could. May God and the good angels bless you and help you always is my prayer. I remain yours,

EDWIN SCHMIDT,

107 S. Monroe st. Baltimore, Md.

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Good News for Spiritualists.

Dr. E. J. Worst, of Ashland, O., has kindly offered to mail all our readers one week's trial treatment of the famous Australian Electro Pill remedy free, for catarrh, kidney, liver and stomach trouble, sick headache, nervous prostration, la grippe, and its after effects, or seven weeks' treatment for only $1.00. Our readers should send at once, naming THE PROGRESSIVE THINKER.

An Orthodox Exhibit.

Dr. John Robinson, who recently passed to Spirit-life at New Orleans, was a staunch and faithful Spiritualist. Prior to his transition he requested Dr. D. D. Clark to speak at his grave, and this was consented to by Dr. Clark. But the services of an Episcopal clergyman were called instead, and Dr. Clark was crowded out. Dr. Robinson lived and died an avowed Spiritualist; and we can imagine his feelings as he stood by in spirit-form and listened to the reading of the stale old orthodox creed, drawled in solemn tones: "I believe in the resurrection of the body," etc., which is a part of the Episcopal faith. We wonder if it was supposed that an orthodox burial service performed over the mortal remains of a confirmed Spiritualist, who lived and died as such, would somehow and in some way save his soul from hell? We see no other reason for forcing such a service over the lifeless body of one who had expressly requested a service in accordance with his own honest convictions of the truth. The occurrence is, however, but another sample orthodox exhibit.

MEDIUMSHIP.

How to Investigate Spiritualism; or, Rules for the Spirit Circle.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetism of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive in the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened either with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within, or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the seance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much of mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and is first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffer from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the MATTER of the intelligence rendered, the magnetism of the spirits being but a quickening force, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BRITTEN.

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BY HUDSON TUTTLE.

The past has been the Age of the Gods and the Religion of Pain; the present is the Age of Man and the Religion of Joy. Not servile trust in the Gods, but knowledge in the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of the RELIGION OF MAN and system of ETHICS as treated in this work.

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In Modern Spiritualism.

By A. LEAH UNDERHILL, One of the Fox Sisters.

AN ACCOUNT OF MODERN SPIRITUALISM—so-called—from its inception at Hydesville, N. Y., including the experiences of the Fox Family, spiritualistic and otherwise, could not fail to be very interesting, and the interest is intensified when that account is written by one of the Fox Sisters. Such is the fact in this instance, the volume having been written by A. Leah Fox, after her marriage with Daniel Underhill. The scenes, experiences, trials and triumphs of these pioneers of the great movement are narrated in a most entertaining manner, and with more completeness than can elsewhere be found. It is a most important part of the history of the great Spiritual movement which now numbers its votaries by millions. Every Spiritualist should have

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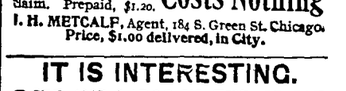
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NATIONAL Spiritualists' Association.

Office, 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

THE HEADQUARTERS OF THE National Spiritualists' Association is now open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all societies, and we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Officers of societies in all foreign countries are also requested to confer with us, and information is desired respecting all new phases of development in all parts of the world. Books, pamphlets and magazines upon Spiritual matters are earnestly solicited for the National Spiritual Library. For information, address as above. ROBERT A. DIMMICK, Secretary. 214tf

A REMARKABLE OFFER. SEND two 2-cent postage stamps, a lock of your hair, name, age and sex, and I will send you a clairvoyant diagnosis of your disease. Address J. C. BATDORF, M. D., Principal Magnetic Institute, Grand Rapids, Mich. Please state what periodical you saw our advertisement in. 240

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SCIENCE, SUPPLEMENTED BY AN EXALTED MORALITY, THE BIBLE OF THE FUTURE.

THE PROGRESSIVE THINKER

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 8. CHICAGO, JUNE 9, 1894. NO. 237

THE CASSADAGA CAMP MEETING.

It is a Mecca for Thousands of Spiritualists.

Its Attractions Are as Varied as They Are Charming.

Its Programme for this Season Is All that Can Be Asked.

And The Progressive Thinker Takes Pleasure in Presenting Its Claims to its 40,000 Readers.

CASSADAGA.

Its Natural Beauty Proverbial

The Famous Spiritualist Summer Resort.

The natural beauty of Cassadaga has become almost proverbial. "It is such a lovely spot," is the praise heard oftenest upon strangers' lips, while to those more familiar with its myriad charms it is no less fascinating.

The retired little island which fate long ago decided should become the most famous spiritualistic summer resort in all America is inevitably associated in the minds of its frequenters with a picturesque blending of high hills, sloping meadows, grand old trees, rippling lake waves, glinted with golden sunshine, a bracing atmosphere, laden with the healthful breath of mountain pine, which has come to be looked upon as an harmonized haven of rest, where nature spreads a carpet of green for the feet and a heaven of blue overhead.

It is the uniting of all these individual witcheries that goes to make up an ideal whole, but if a beauty-dissector were to attempt an analysis of its component parts, he would be more than likely to seize upon the charming trio of lakes, connected by romantic and tangle-banked channels, which lovingly wash its shores as the chief contributor. The placid surface of these waters, which no storm has ever been known to lash into fury, is freely dotted with nattily-decorated pleasure-steamers, wee sister crafts, with white sails unfurled, and numberless rowboats, attractive alike to athletic youth and dreamy age.

Here comes to mind the rhythm of a lot of improvised commemorative verse which runs something like this:

ON CASSADAGA LAKE.

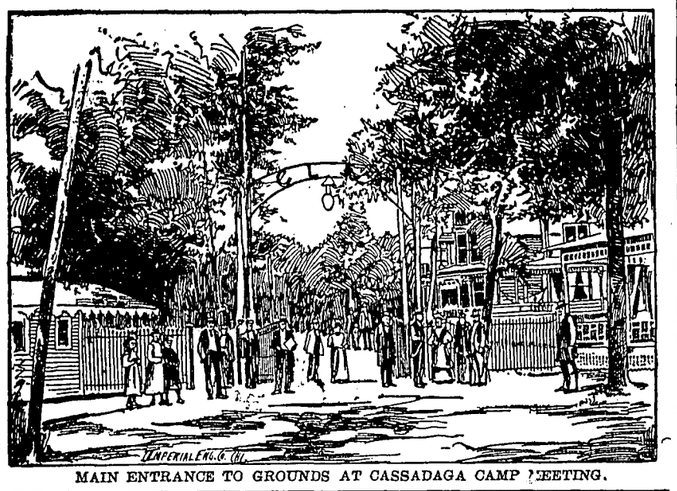
I launch my little boat, and drift
  With gentle winds and rippling tides,
Where sphinx-like hills shut out the din
  Of that far world where strife abides.

My soul expands, as with the breath
  Of new-born hope. Slow fade the cares
That pierce my heart, till naught remains
  But the smooth calm which nature wears.

Twilight descends. The silent stars
Woo me to happy thoughts. A song
Of tender faith floats faintly to
  Mine ears. My lonely heart beats strong
With gracious memories of one
  Who sang to me through one glad year
So fraught with manifold delights
  That heaven itself seemed strangely near.

The full moon dips the water's edge—
  Across the lake its soft sheen roams.
Anon comes night, and from the shore
  Shine out the lights from cottage homes.

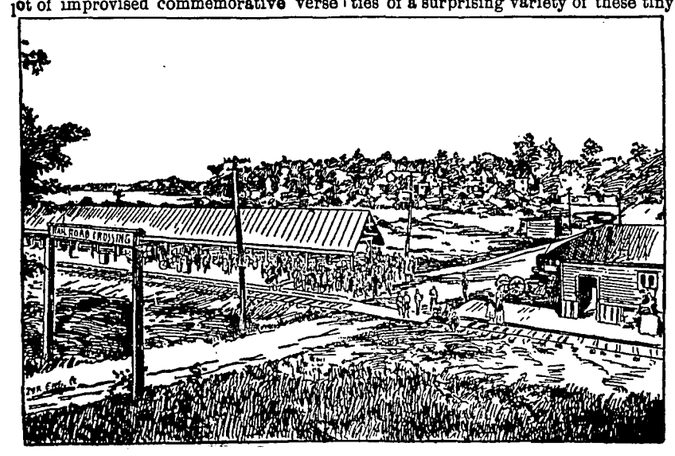
Then there are so many invitingly-shaded walks, such varied driveways amid scenery good for the eyes to dwell upon, such a waste of mysterious forest to explore and such a multiplicity of cosy nooks that invite to restful repose, that even a beauty-dissector is bewildered, and attempts no further probing into the constituent factors of this bewitching effect, but is content to classify it as altogether *sui generis* and name it Cassadaga.



MAIN ENTRANCE TO GROUNDS AT CASSADAGA CAMP MEETING.

A pronounced book-lover is apt to find his keenest enjoyment in Library hall, with its long rows of well-stocked shelves and its reading-room, with tables covered with the leading and latest magazines and periodicals. He is also likely to chance upon the fact that additional care has been taken for his comfort in the provision of lounging-chairs on a roomy verandah commanding a view which cannot fail to be a source of gratification to his æsthetic taste and artist's eye.

All who are in any degree interested in the subjects of plants, minerals, insects or birds, easily search out those distinctive attractions which make the place ideal from their own particular standpoint. Indeed, the observers and admirers of our feathered friends find unusual opportunities and advantages here in noting the habits and peculiarities of a surprising variety of these tiny songsters, whose spontaneous matin and evening carolings are attractive features not to be ignored. A story, half whimsical and half pathetic, is told of a little girl who came last summer to Cassadaga from a great city where bird songs are rarely heard. The next morning after her arrival the tiny maid awakened her mother at an early hour with the extravagant information that some little bird must have told all the other birds of her presence, for they had all gathered together under her window to give her a serenade. And all the season through that happy little girl imagined herself an object of special attention from every bird that sang within her hearing.



RAILROAD STATION AND CAMP.

While within the gates of fair Cassadaga the student of human nature stores away whole volumes of observed facts for after consideration. It would be unsafe to hazard that any resort on the continent welcomes to its hospitalities a more complex and oppositely individualized aggregation of men and women than here come and go during the season of annual assembly.

Taken as a whole, the crowds form themselves into an interesting study in cosmopolitanism, and they are so delightfully unconventional; so free from narrow pride and petty jealousies; they have so wholesome a disregard for Madam Grundy and her satellites, and of the social barriers that are supposed to exist between people of wealth and the less favored class who possess it not.

All this by no means implies that it would be unwise to "put money in thy purse" when about to depart for a sojourn at this unique retreat, but the unaccustomed guest is strongly advised to drop any arrogance or intolerance to which he may be the unfortunate heir, and come to Cassadaga simply as an individual who feels himself to be just as good and not one whit better than those he may chance to meet. The favorites at Cassadaga are the men and women who are most intelligent, most liberal-minded and most spiritual. Position and riches count for little, but brains, originality and helpful ideas for much. For these and kindred reasons that class of people who live simply, think profoundly, and act fearlessly, declare it to be an outing place after their own hearts.

The pleasure-seekers come to Cassadaga for a "jolly good time," and are rarely disappointed. The semi-weekly hops in the large, cool auditorium, after perfect dancing music, are something of which they never tire. Hunting and fishing are said to be excellent, and make a favorite supplement to euchre and whist parties, bathing, boating and flirting. A noticeable number of pretty young women and pleasant-mannered school-girls spend their annual vacations at this shaded retreat among the Chautauqua hills, and their bright faces and jaunty costumes have been found sufficiently captivating to inspire the following rhymings:

Here's to the Cassadaga maid
  Of many fads and fancies;
Whose sun-kissed face and airy grace
  The passer-by entrances.

'Tis here we find the modish girl
  Who dotes on sports athletic;
The dainty girl, the dowdy girl,
  And she of taste æsthetic.

The timid girl, afraid of ghosts,
  And she who shakes their hand;
The rustic girl, the traveled girl
  Arrived from a foreign land.

The nervous girl, the self-poised girl,
  The girl who dabbles in art;
The loving girl, and yes, alas!
  The girl without a heart.

The giggling girl, the clinging girl,
  And the girl who wants to vote;
The hopeful girl, the languid girl,
  And the girl who rows a boat.

The haughty girl, the bashful girl,
  Who looks on a man with dread;
The homespun girl, the simple girl,
  And her sister, college-bred.

The witty girl, the jolly girl,
  And one who loves the gloaming;
The smiling girl, the tearful girl
  Over the dale is roaming.

Here's to the Cassadaga maids,
  Of naught that is sweet bereft;
For each and all, from first to last,
  Are girls that never get left.

The philosophical element, that drifts to Cassadaga while groping for a key to to solve the riddles of life and its contrasting environments, is rewarded by the pertinent helps afforded by the various lectures by gifted men and women, who frequently speak to the multitude upon timely topics of its own choosing, and succeed in unraveling many tangled skeins of thought. There are no boundaries to the discussions. "Free thought and free speech," is one of Cassadaga's earliest watchwords, and one which, happily, remains unabused. Woman suffrage enthusiasts, the advocates of nationalism and the adherents to any known cause which has for its object the honest desire to better the condition and enhance the happiness of mankind are sure to find congenial spirits and able exponents of the principles they are striving to uphold at Cassadaga during the months of yearly congregation.

A goodly percentage of transient as well as regular attendants visit Cassadaga for the avowed purpose of investigating its promised occult phenomena.

Many surprises are in store for the initiate into these psychic manifestations, and all who engage to witness these illusive but alluring demonstrations find every known phase of mediumistic development at ready command.

It will be readily gathered from this writing that Cassadaga's beauty and attractiveness are of diverse qualities and too copious for explicit enumeration. There are but few eyes so blinded to nature's loveliness, and but few ears so dumb to her enchanting harmonies, as to allow their owners to pass by this little island without an expression of genuine admiration; and there are no souls so dumb but that fair Cassadaga, if they have once felt its beneficent influence, appeals to them in some one of these various ways and awakens a glad response. IDA WORDEN WHEELER.



CHANNEL AND UPPER LAKE AT CASSADAGA.

CASSADAGA CAMP.

Its Attitude Toward the Suffrage Movement.

It Is a Leader in the Grand Work.

Nowhere in the wide world does the cause of woman suffrage receive such a hearty welcome and encouragement as at Cassadaga Camp. It is our storage-battery; we go there for a fresh supply of strength, encouragement and inspiration. Those of our workers who have been struggling for years for some recognition of the principle of equal rights and opportunities for all, can most fully appreciate the consideration given their cause at Cassadaga.

Not only is every day "woman's day" there, but each year there is one special day set apart for the discussion of equal suffrage, called "woman's day." These occasions are by all odds the greatest days of the season—in fact, they have more the appearance of a grand Fourth of July celebration than anything else. Crowds of people from all parts go there to listen to some of the most prominent speakers in the country upon the subject, and to show their interest in the cause and express their appreciation for what the management is doing toward the education of public sentiment in the direction of woman suffrage.

From the grand archway over the gate to the farthest extremities of the camp, it is a perfect bower of beauty; mottoes appropriate to the occasion are scattered about the grounds, every cottage is profusely decorated with the national colors combined with the yellow, the emblematic color of the suffragist.

Over the entrance is hung an immense motto, in large golden letters: "Cassadaga's Welcome to Political Equality." The auditorium is most profusely decorated; pictures of Lucretia Mott, Elizabeth Cady Stanton, Lucy Stone and Susan B. Anthony, the sainted martyrs of the cause, are arranged on the platform.

Altogether the scene presented cannot other than inspire the feeling that there must be a grand principle back of all this enthusiasm. If there happens to be any present these days who do not believe in the principle, they do not let it be known—in fact, they are quite apt to find themselves loudly applauding the very sentiments which they previously did not believe. These are in every sense "woman's days." They have a woman to preside, closing the day with a grand ball and reception where the gentlemen take the part of "wall-flowers" until some woman comes gallantly to the rescue, which they are very thoughtful to do, owing, no doubt, to their own past unpleasant experiences in filling the same position. The women act as floor managers, reception committees, and pay all the bills, etc. So readily do they fall into this new line of action, that no doubt is left in the minds of most people that they would perform the duties of full citizenship just as effectually and with as much ease, grace and dignity as they do all these other new duties in life.

To Mrs. Marion H. Skidmore, mother of Cassadaga Camp, as she is called, principally belongs the honor of inaugurating these days at the camp. An ardent believer in the principle of equality, she has ever stood ready to help on the cause with her sympathy, labor, and above all with her means. Her purse has always been open for the cause, and never a meeting or convention where she goes (and she attends nearly all of them), that is not made richer by a large sum from Mrs Skidmore.

Some five years ago she conceived the idea that it would be very appropriate for the women of the country to hold a mass-meeting on the Fourth of July, as did our forefathers over a hundred years ago, and formally state their grievances and announce their declaration of rights. Accordingly, invitations were sent to all the Political Equality clubs in the county, of which there are twenty, and all others interested in the cause, inviting them to participate in the rally. A large number responded to the call, and a grand impetus was given to the cause in Chautauqua, even then known as the banner county in the United States in the suffrage movement. The meeting was a grand success and resulted in the permanent establishment of a "woman's day" at the camp. Among the speakers at this first suffrage rally was Rev. Henry Frank, Mrs. R. S. Lillie, Mrs. H. T. Stearns and Miss Kate O. Peate. It has been found there is no question before the American people to-day in which so much interest is taken as in the political emancipation of one-half the race. You will hear all over the country the question asked: "When is woman's day at Cassadaga Camp? We are going to wait until that week before going, that we may be there on that day." Among the many prominent leaders in this reform who have spoken on these days, are Susan B. Anthony, Rev. Anna Shaw, Mary Seymour Howell, Clara B. Colby, Isabella Beecher Hooker, Hon. O. P. Kellogg, and others from the Spiritualistic ranks.

The attitude taken by the management at Cassadaga on the equality of man and woman in every department of life, and the practical application made of the same, has done more to make converts to their philosophy, and to establish a kindly feeling toward them among disbelievers, than any amount of preaching could have accomplished.

Woman's day this year comes on August 22d, and will be more enthusiastic, if possible, than those preceding it, owing to the fact that the women are making every effort for full suffrage in New York State through a revision of the State constitution which is taking place this summer and is to be ratified at the polls this fall. The speakers this year will be Rev. Anna Shaw, who has so delighted the audiences for the past three years at the camp, and Henry B. Blackwell, who worked side by side with his wife, Lucy Stone, for the emancipation of woman from the prejudices of the past.

Cassadaga Camp has one of the largest political equality clubs in the county, numbering some 154; it was organized last summer, with Mrs. Skidmore as president. An invitation has been accepted to hold the annual convention of the Chautauqua county political equality club at Cassadaga Camp next September. ELNORA M. BABCOCK,
Vice Pres. Chautauqua Co. Political Equality Club.

CASSADAGA.

Its Social Attractions.

An Interesting Feature of the Camp.

In presenting a programme unusually brilliant in its literary attractions, great effort has been made to secure a sufficient variety of speakers to meet the growing demand and please the critical, the cultured, philosophical and scientific.

While no deficiency will be found in this direction, we are equally certain that our evening entertainments, always of the highest order, will surpass in merit and fine quality any ever given before our footlights in the past, having with this purpose in view secured some of the leading dramatic talent of the profession.

Fred Emerson Brooks, of California, author and personator, whose wide reputation does not necessitate eulogistic lines—having, with his wonderful ability, wit and pathos, captured untold numbers of hearts—will give three entertainments during August.

Gertrude Andrews, the charming and versatile actress, who in the presentation of classic dramas last season, won the flattering plaudits of the appreciative, will put on two plays, assuming the leading role. Mrs. Andrews will be assisted by her husband, Fred G. Andrews, whose dramatic star is of equal magnitude, both having gained an enviable reputation as the result of fourteen years' successful public work.

Then there will be Mr. Charles Sullivan, humorist, of Boston, whose quaint characters always create a ripple.

An old-time favorite, Miss Clara Clark, the elocutionist, will present a varied programme of light dramas, vocal music and readings.

Miss Edna Sprague, of Denver, Colorado, highly endorsed by the press for histrionic gifts and personal grace, will, during the season, make her first courtesy before a Cassadaga audience.

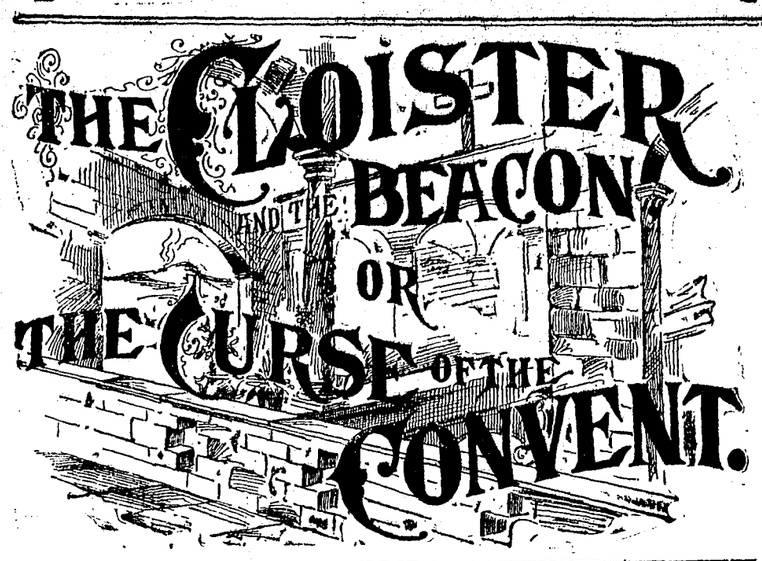
A delightful innovation and rare musical treat will be a grand concert given by Mrs. Caldwell, Canada's "Queen of Song," whose unrivaled rendition of the Bird Song has given the possessor of thrilling notes an enviable national reputation.

For those who were unable to visit

CONTINUED ON PAGE 8.



Independent Slate Writing at CASSADAGA CAMP MEETING Through the Mediumship Of Pierre L. O. A. Keeler.



CHAPTER XXVII.

The Bride of Heaven.

["The Night the Light Went Out" was a most remarkable story, founded on absolute facts as testified to by a prominent gentleman of this city. We commenced in No. 225 the publication of its companion piece, the scenes being laid in England. It is by Hammond Hills, of the *Agnostic Journal*, London. We are sure it will prove of great interest to our numerous readers. All new yearly or trial subscribers will get "The Night the Light Went Out" free.]

Scarce had the sun arisen on the day following that on which Cyvrangon had warned the sisters of the impending visit of the King of England, when a tumult was heard without the Abbey gates, followed by shouts of "The King! the King!" And when, a short time after, John's command was acceded to, that the convent doors should be opened to him, the monarch, followed by his esquires, entered Davington in triumph, and demanded of the trembling nuns that they would bid the Abbess yield unto the King her sister, Isabel de Clere.

After some delay, at which the monarch chafed, Sister Frances, Abbess of Davington, stood before him, pale, resolute, commanding, as one invested with authority direct from Heaven, and, cognizant of its responsibility, prepared to defend her cloistered home from the invasion of earthly monarch, and from incursion of earthly power.

With scant courtesy John made known the reason for his visit. "We have come hither, Lady Abbess, for thy sister Isabel," he said, "whom we would have to grace our Court again. We must desire thou yield her instantly." Then, perceiving the Abbess was not inclined to render him obedience, he added proudly: "It is the King of England who commands thee!"

And still the recluse regarded him with unflinching gaze, as she answered: "I am commanded by a greater King than thou to oppose thy mandate!"

"A greater King!"

"Aye, greater! The King of Heaven forbids me yield my sister to thy hands."

"And darest thou to disobey"——

"Thy unjust demand? I dare! Besides, methinks a temporal king hath no authority in home devoted unto heaven, and but usurps"——

"Enough of this!" cried the irate monarch, "we came not hither that nuns might prate to us." Then, turning to the men-at-arms, he said: "Search every cell—burst every door, if needs be—and secure the Lady Isabel of Kirton; and if the stubborn Abbess will not yield, she shall submit to force."

"I bid thee stay," demanded the nun, with dignity, "thou darest not touch the novice, Isabel; safe from all earthly power, she is engaged in prayer before God's altar!"

The men-at-arms drew back, superstition, if not religion's power, causing them to hesitate; but the remorseless King, setting all laws, human and divine, at defiance, bade them enter the chapel and wrest the heiress from the altar's foot.

"Let cowards bend the knee to cloistered priest and nun professed, we can do without their aid; they who are men among ye, obey your King's command," urged the sacrilegious tyrant.

Thus stimulated, the men-at-arms pressed on towards the chapel, while the affrighted nuns rushed hither and thither with tearful eyes; one only (the Abbess) retaining her calm serenity. She, with her hands clasped upon her bosom, her meek eyes raised as if in appeal to Heaven, resembled more the picture of some martyred saint than form of mortal woman, as she followed to the chapel the desperate men, who, upon thrusting open the gates, beheld not, as they expected, the novice kneeling in solitude before the altar, but a scene which caused them involuntarily to draw back, and, for the first time, to realize how great was the sacrilege they were committing.

At the altar stood Stephen Langton, Primate of all England; at his right hand was Richard Nethershed, Chancellor of Lincoln; he, in his turn, being supported by the Provost of Beverley. At the left of the altar knelt the Bishop of Ely, and Alexander, Abbot of Saint Austin; all these dignitaries, having met at conference in Canterbury Cathedral on the preceding day, gladly accompanied the Cardinal in his expedition on behalf of the unhappy Isabel.

In front of the mitred prelates and statesmen, and surrounded by the sisters of the abbey, she was kneeling who was about to be a nun professed—who was about, unwillingly, to take the vows which would sever her from the world to which her heart still clung, forever. Beautiful in her despair she looked, the youthful heiress, decked in the habiliments of a bride, with her wealth of golden hair flowing in profusion from the fair head it crowned, and from which it was so soon, as one of the world's vanities, to be shorn; and with the bridal veil floating around her, and but partially enshrouding her lovely form; in sooth, the Lady Isabel de Clere of Kirton looked, even in that hour of sacrifice, more fitted for the throne than for the cloister—adapted rather to be the consort of a king than to become the Bride of Death!

King John, advancing, stayed the ceremony, which had but waited for the presence of the Abbess and the nuns before commencing.

"This haste," he shouted, "we do pronounce to be illegal; the Lady Isabel's novitiate hath not yet expired. We will not thus be foiled, nor stand unheeding by, while subject of our realm be sacrificed to a covetous priesthood's plots. Thou, Cardinal, wouldst exalt thy Church with our late courtier's gold; we would adorn our realm with this, his daughter's beauty. Oh! thou, who dost proclaim our motives base, say what are thine?"

"Back, thou rash King"——

"We will not. The Lady Isabel shall be rescued from thy Church's mummery, and though a hundred cardinals did bid us back. Secure the nun," he commanded, turning to the men-at-arms.

"But advance one step to do so," said the Cardinal, addressing them in clear, calm tones, "and I launch upon thy heads the curse of Rome!"

At these words, more terrible by far than was the anger even of the King to them, the soldiery retired, with one accord leaving their monarch's side.

The disaffection of his subjects—knights, esquires, and men had alike abandoned him—but served to inflame the passions of the desperate King; and, heedless of all consequences, he pressed forward towards the altar, and, standing by the Holy Sepulchre, claimed alike by Christian and by Pagan, shouted: "Cardinal Langton, I defy thee! If thy Church hath the power, as it so vainglorously boasts it hath, to accomplish miracles, let it work one now, for nothing short of miracle shall stay thy monarch's will. Be the Lady of Kirton novice or nun professed, it matters not unto the King of England. Of the orphan subjects of our realm we are the undisputed guardian. Here, as her guardian, then, John, King of England, claims her!"

And the infuriated monarch, stepping forward, was about to raise the unfortunate nun from her recumbent position when his senses were arrested by a vibration of the ground on which he stood; at the same moment a crash, as though the very skies were being rent in twain, burst on his ear, anon reverberated above, around, about him; then, as its echoes died away, with one last harsh, discordant crash, the king beheld the solid block of stone which crowned the summit of the Holy Sepulchre miraculously divide; a moment more, and from its yawning breach issued a voice, distinct and clear, which said: "Behold the miracle, John Lackland, for which thyself did call! Traitor, usurper, murderer, parricide, lay not thy guilty hands upon the Bride of Heaven!"

And the craven King sank upon his knees, trembling with fear, while from his blanched lips came the scarce audible words:——

"What art thou, mystery? and who art thou that speakest?"

Amid a stillness as of death rang out the answer:

"Thy father, Henry Plantagenet, England's King!"

Still all was silent as the grave, till yet again the calm, clear voice was heard:

"Who art thou, John? Thou art a traitor! for thou hast sold thy country!

"Thou art usurper! for thou didst proclaim thy brother dead when well thou knewest he was living, and did take illegal possession of his kingdom!

"Thou art a murderer! for thou didst kill young Arthur, whose claim did place thy throne in jeopardy!

"Thou art a parricide! for thou didst break thy father's heart—this heart that only beat for thee, my sons, and England!"

The reproachful voice was silent; the tomb with a mighty clang had closed, and Cardinal Langton, motioning the affrighted men-at-arms to remove their monarch, now almost senseless, from the scene, suffered the veil to fall over the form of the still kneeling and but half-conscious Isabel, while simultaneously two nuns advanced, and severed the beautiful tresses from the bowed head. The consecration was complete, and the Cardinal, in impressive tones, pronounced the Lady Isabel de Clere to be dead, and gave to the convent of Davington a new life in that of Sister Isabel, the Bride of Heaven!

CHAPTER XXVIII.

Reculver.

A year, an uneventful year, passed on, and Isabel still dwelt in Davington Abbey, performing her irksome duties as one of the sisterhood of Benedictine nuns; her noble aspirations dwarfed and stunted by the routine of a hopeless death-in-life. Just a year, and the sad recluse had almost ceased to ponder on the days when she had hoped for earthly happiness. Seeking strength to bear her afflictions where her sister had ever found consolation, though happiness she might never know, a sense of holy calm and resignation had been her sure reward.

About this period the ever-mysterious Cyvrangon embarked for Boulogne. Scarcely had he reached the harbor when Roland de Brabancon sprang forward to meet him.

"Isabel," he exclaimed, "my Isabel, oh! tell me"——

"Was well when last I saw her," returned the visionary, "thou art but now released from yonder fortress"——

"Within this hour. Thanks to thee, old friend, the seneschal set me free. I must at once to England"——

"To singe thy wings again!"

"Not so, but to dare all, defy all, once more to clasp within my arms the noblest woman ever bore the name of wife! God bless her!"

"Amen! for, Druid though I be, I'd chant a Latin prayer to Christian God for her, the truest of all womankind."

"And thou didst leave her within Kirton Manor?"

"She is with her sister at Davington."

"Safe from the King, then, and I—I soon shall see her once again!"

"Thou shalt! Cyvrangon the Magician hath prophesied thy meeting; it shall come to pass. Thou shalt see thy wife again; but, I conjure thee, let not hope gain too strong hold on thee—hope is a passion most delusive, boy."

"Cyvrangon, thou hast some hidden meaning in thy words. Deceive me not, but say how much, how little, may I trust to hope. My wife liveth!"

"Thy wife liveth, and thou shalt see her—thou art too late to claim her!"

"Too late! What do thy words import? I do not understand."

"Listen. King John designed to bear the Lady Isabel from the protection of the Cloister. One only method was there left by which she might evade his deep-laid schemes. That method, at the last moment, she embraced, and, almost in presence of the ruthless King, became the Bride of Heaven!"

"The Bride of Heaven!" shrieked the frantic knight. "Say, rather, the victim of Hell's legion of perjured devils—priests; but I will wrest her from them. They shall learn an outraged husband's right is more powerful than all the creeds of Christendom. When does the boat depart?"

"In one hour for Reculver."

"For Reculver?"

"Aye; there thou mayst safely hide thee from the treachery of John. At night we will to Davington."

And within the hour Cyvrangon the Briton and Roland de Brabancon, the monarch's son, set sail.

Safely they reached their bourne, but with the knight so weakened from long imprisonment and hardship that he was conveyed to the dormitory of the monastery immediately on his arrival. Unable himself to travel, he begged Cyvrangon to leave him to his fate, and to seek his wife, that so he might comfort her with the assurance that he for whom she had braved so much still lived.

"Though not for long," he murmured, "not for long; but only till I see her—once again!"

"Once again!" rejoined the visionary. "Cyvrangon hath predicted thou both shalt meet again; and it will come to pass!"

And Roland de Brabancon sank once more upon his couch; and Cyvrangon, the British Faid, set out for Davington.

CHAPTER XXIX.

The Lady Sinks on the Convent Floor.

Another long day's toil was over, its rigid discipline endured, and the sisters of the convent had retired to rest. Isabel was alone within her cell, when suddenly the voice of Cyvrangon the Briton fell upon her ear. She strove, by murmuring prayers, to shut out the strains; she pressed her hands upon her ears to drown the sinful song of mortal. In vain, in vain; she could not choose but listen, for all through the long, silent night his voice banished slumber, as he ever sung:

"The knight hath escaped from a foreign shore, where his soul hath languished long
In a prison lone; but the tyrant soon shall answer to Heaven the wrong—
The years of hate, and the brave young hearts he severed in life's bright spring.
Though the cloister over the lady spread its dark and shadowy wing,
Yet Heaven will bind them true heart to heart,
The knight and the lady no more to part."

Ever, ever, the British Faid repeated those words in song, and never, until night's shadows passed away, did the strains of melody cease.

Again the day, with its dull routine, passed on, and the pale nuns sought their cells, and forgetfulness in sleep. But for sister Isabel, soon as she pressed her weary head upon her pillow, the British harp was struck—Cyvrangon's voice again pealed clear and sweet in song. Ever, ever, the low, subdued, yet clear and echoing chaunt; ever, ever, it fell upon her ear, and calm and slumber banished with its potent spell.

"Oh, why," murmured the nun, as she paced her narrow cell, "why strike for me the British harp again? What have I now to do with earth, and what doth it concern me if Roland de Brabancon be living or be dead?"

So argued Isabel the nun; but not so did Isabel the woman argue, spite of her stern endeavors to crush the spark of love which animated her breast, and proved she still was mortal.

At length another morning dawned, and the recluse begged leave to spend the day in fasting and in prayer, that so she might be strengthened to withstand the temptations of earth, to close her ears to song of erring mortal. Night came, again she heard the well-known voice, singing ever through the watches of the silent night:

"The knight hath escaped from a foreign shore, where his soul hath languished long
In a prison lone; but the tyrant soon shall answer to Heaven the wrong—
The years of hate, and the brave young hearts he severed in life's bright spring.
Though the cloister over the lady spreads its dark and shadowy wing,
Yet Heaven will bind them true heart to heart,
The knight and the lady no more to part."

"Oh, is he free?" she sobbed, "and doth he seek for me? Ah, sinful thought, I am a nun professed, and yet I suffer my erring mind to dwell on mortal. Heaven shield me! Mary, Mother, lend me thine aid," she wildly cried, "for I—I shall never know rest again!"

And still the notes pealed high and clear, and still the wakeful nun listened and pondered until, the strain too much for her endurance, the tension snapped, and—

"The lady sinks on the convent floor, o'erpowered by a strange, cold fear;
The chill of the grave is round her cast, the presence of death seems near;
Yet still on him her thoughts are fixed, on whom she vainly calls,
As vainly now amidst the gloom as erst in her castle halls:
'Oh! come to me, Roland, as here I wait;
Be you living or dead, I would know your fate.'"

CHAPTER XXX.

The Shipwreck and the Rescue.

On the cold stone floor they found her, the once beautiful heiress, who in her early girlhood had entered a gay career under such auspicious circumstances; on the cold stone floor, senseless and rigid, but living still, the wavering pulse in motion, the overcharged heart beating, feebly beating, but unbroken yet. And the stern Abbess, motioning the other sisters from the cell, raised the drooping form. Stern Abbess? callest thou that woman stern who, clasping the inanimate form within her arms, pillows the head on her own aching breast, as through fast falling tears she moans: "Sister, forgive me; I would have loved thee still, but my religion taught me affection was a sin. I would have left thee free to compass mortal happiness, but my Church taught that only through great tribulation couldst thou hope for perfect peace. Arouse thee, sister," she murmured low; "arouse, and say thou dost forgive my seeming harshness, for, let the end come when it will, I have saved thy soul alive!"

And when, with loving words and gentle care, the Abbess had succeeded in restoring animation, she with her own hands smoothed the couch to which the stricken nun was borne, and daily, nightly, ministered unto her every want; and as she kept her lonely vigil by her side, who languished between life and death, praying that health might be restored, she vowed that, should the danger pass away, a costly present should be offered at Mary's Shrine, in the chapel of the Blessed Virgin at Bradston.*

At length a naturally good constitution triumphed over the ravages caused by mental suffering; and Isabel's recovery, to the joy of her sister, was effected soon enough to enable her to present her offering to the Virgin-Mother on the day of the feast of the invention of the holy cross.

She accordingly arranged to set out on her devout errand on the evening of the first of May. Her sister, who had a great desire to visit the shrine, and whose convalescence it was hoped the sea voyage might serve to hasten, she decided should accompany her.

On the first of May, as the shadows of eve were falling, the nuns embarked in a vessel which was used for conveying passengers from Faversham to various parts of the Kentish coast. Calm and serene was the atmosphere as the sisters stepped on deck; the vessel was loosed from her moorings, and sailed tranquilly over the placid waters. Away and away she steered until she reached the open, when a sudden squall arose, followed by indications of a coming violent tempest, thus rendering it necessary to run on shore at Reculver, in order to avoid the terrible Goodwin Sands, which lay in the direction of Bradston, the very name of which was sufficient to strike terror to the boldest seaman's heart. A dense fog quickly gathered, and, surrounding the vessel before Reculver could be gained, caused it to drift on to a sandbank, and thus to shatter the last remaining hope of running into safe harbor. Destruction was inevitable, and the sailors, gladly hailing the beacon-light that shone at Reculver, were preparing the boat for the reception of the passengers and crew, when suddenly the feeble spark to which the seamen looked for guidance flamed high and bright and clear, and, penetrating the mist and gloom, lighted the scene with burnished flame. At that moment, high over the pealing storm, arose the voice of Isabel, as, leaning heavily upon her sister for support, and pointing in the direction of Reculver, she shrieked: "Cyvrangon the Draoi!"

Meanwhile the passengers, too busily engaged in securing their own safety, paid no attention to the excited nun. Had they done so, they would but have attributed her wild gestures to the effects of fear; but Frances, as she gazed upon the spot where her sister indicated, beheld, standing upon an eminence which had been erected on the seashore, indeed Cyvrangon—Cyvrangon enveloped in a blaze of light, beneath whose rays his giant form assumed almost colossal proportions.

Scarcely less agitated than her sister was the usually undemonstrative Abbess, as she recognized the mysterious being who was guiding into haven that shipwrecked crew. Involuntarily she gasped his name, "Cyvrangon!" Again, high above the tempest's din, it was repeated by her sister. "So," she said, but in somewhat more subdued tones, "so, even as he prophesied hath the night of terror come. Soon, soon, shall morning dawn, and then my heart may break, for behold! he beckons me to yonder ruined tower; he waves his torch on high; it is to guide me to him. Perchance my husband doth await me there; it is enough. Roland, I come! I come!"

And with a wild shriek Isabel de Brabancon tore herself from her sister's arms, and sought to plunge into the whirling tide, but was arrested by one of the seamen, who placed her senseless form into the boat to which the passengers were being lowered. A few moments and the vessel was deserted, the boats were filled and making for the coast of Reculver, on the ruins of which still stood Cyvrangon, waving his torch on high, a beacon of hope to the drifting, shipwrecked crew.

CHAPTER XXXI.

"At Last Reunited in Death and Night."

"Are they all safe?"

"Aye, aye, all safe," was the response, as the boats grounded at Reculver, and placed the passengers and crew upon the shingle, while willing hands bore the inanimate form of Isabel within the half-ruined chapel, guided by the mysterious Cyvrangon, and followed by the weeping Abbess, who all vainly sought to restore the unconscious nun, until, when the trio were alone, in clear, piercing tones the Druid chanted:

"Oh! come to me, Roland, as here I wait;
Be you living or dead, I would know your fate."

The words, the voice, acted like a spell upon the prostrate nun, her strength appeared to be miraculously restored, and, rising to her feet, she almost shrieked: "Thy promise, Cyvrangon, fulfil it now; bring thou my Roland here but once again, that I may clasp him in a last embrace, then bid my heart to break."

"Come hither, lady, come," the Draoi said, as he advanced towards the door of the chapel, beneath which rolled the angry sea; then, as the nuns strove to pierce the darkness, which, since their rescue, had again set in, he waved the Slatnam Druidheact on high, which, in its contact with the elements, flamed like a fiery serpent, beneath whose glittering flash the sisters beheld approaching, borne by two men, a dying knight. Listless in their arms he lay, a scarcely-breathing burthen, till, dazzled by the glowing wand, he turned his head impatiently towards the spot whence the flame proceeded. Beneath its rays the face, the form of Isabel de Brabancon stood revealed. For one moment the eyes of the knight and lady met; only for a moment, for ere the next had come Roland, with superhuman strength, had leaped to his feet, and was clasping close, close to his heart the willing nun; and, as he pressed warm kisses on her lips, which she rapturously returned, he reverently said:

"My God, I thank thee; I thank thee that in this parting hour thou hast given me my wife! Isabel! look up; smile on me, dear one, smile even as thou takest from me my dying kiss; for oh! this moment of death's rapture far outvalues all that ever life bestowed."

And, the excitement passed, the dying knight, unable longer to support his tottering limbs, sank on the chapel floor.

With a joyful cry Isabel threw herself beside him, and, pillowing his head upon her breast, she murmured in soft, low tones: "My husband! at last, at last we meet! Oh! heaven! and, had I never prayed before, I thank thee now!"

"Excalibar! Excalibar! Excalibar!" High above the raging sea a clarion voice was heard; thrice and thrice more it called, "Excalibar! Excalibar! Excalibar!" and Cyvrangon obeying the voice, swung around his head the flaming brand three times in quick succession, then tossed it far away across the foam, where a white hand caught and grasped it. Arthur's sword had once again been given to the Lady of the Lake; and, as for him who for so long a time had worn it, his work was done, and the spot whereon Cyvrangon had so lately stood saw him no more.

Gently the weeping Abbess approached the spot where lay the belted knight and cloistered nun close clasped within each other's arms, lips pressed to lips, and cold heart resting against cold heart. And, as she gazed, she thanked her God for the great mercies he had vouchsafed unto the twain before her. "How manifold hath been thy loving-kindness unto these sinful souls," she said, "thy ways are ways of pleasantness, and all thy paths are peace."

And the stricken Abbess bowed her head in thankfulness, and glorified that kindly hand which had so gently chastened those she loved, and who had so deeply erred.

All through the long night, beside the forms of Roland and Isabel, she knelt in prayer. At length—

"The morning dawns, the sun's soft beam
mantles the convent grey,
The beacon tower, the cloistered cell, the
chapel where they lay,
The once brave knight, and the lady fair, in
the robe of her order clad,
The veil enshrouding her lovely form—fit ending to life so sad.
With her lover her spirit hath winged
its flight,
At last reunited in death and night."

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JOTTINGS FROM OHIO.

Different Subjects Trenchantly Treated.

The Doctrine of the Spiritual Body.

TO THE EDITOR:—How doctors of divinity differ was forcibly exemplified by Dr. I. H. McGifferth, who read a paper before the Presbyterian club, at the Forest City house, May 7th, in Cleveland, Ohio. His subject was "The Millenium," and I am told that he spoke interestingly of the various views that had been advanced on Christ's second coming. He quoted Biblical accounts of "visions" with reference to the subject. Dr. Hall said that "probably ten thousand articles and books had been written on the subject and scarcely two of them agreed."

The Methodist ministers met at the First Church, when Rev. Geo. W. Pepper, ex-consul to Milan from the U. S., compared religion and politics in the United States with religion and politics in Italy. He said that, on the whole, this country was superior, with the exception of three subjects: He thought "European countries superior in municipal government, the cultivation of the fine arts, and the devoutness of religious worship." When it is considered that in many of the European countries religion is "established" by law, the superiority of the "devoutness" of religious worship may be readily accounted for.

"The influence of the bible on western civilization," was aired by Dr. Jones, of Kent. He gave notable occasions where the Bible had had "great influence" on the battle-field, and spoke of the influence exerted by the Bible on criminals. How the "Prince of Peace" could have any influence on the battle-field is something the soldier could not discover, and the number of Sunday-school scholars in the prisons is alarming. The idea of sending an army chaplain at a salary of ten or fifteen hundred dollars a year to offer up a prayer to God before opening the batteries to slay their fellows, always seemed to me a travesty on religion and an insult to the Deity.

"Rome in her original depraved condition was gradually overcome by the introduction of the Bible. The Bible was the basis of politics. A democratic form of government is provided by the Bible, and all civilized laws are based upon that book." This assertion lacks the elements of truth, and every intelligent reading man or woman knows that the "divine right of kings" had its origin in the "good book." To credit the Bible with providing a democratic government anywhere, is an insult to Washington, Jefferson, Paine, the Adamses, Lincoln, and many other patriots, who took no stock in the Bible-democracy of Doctor Jones.

Per contra, the Constitution of the United States was adopted in "order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare and secure the blessings of liberty." Here was where democracy originated, at least in America, and I can see no Bible in it. Do you?

And when, at a later day, religious fanatics attempted to enthrone the "King of Kings and the Lord of Lords" (and engraft Him into the Constitution, which these bigots are still attempting to do by law), the People in their sovereignty, which is above all kings, adopted an amendment to that instrument providing that:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press."

This amendment is in full force and virtue in law, and is a stumbling-block in the way of religious fanatics, who would legislate to abridge the dearest right of the people, to enjoy civil and religious liberty.

Hon. William Allen, ex-governor and ex-U. S. senator of Ohio (and who could have been president in 1848 but for his fidelity to a friend), many years ago, in response to a toast, paid a tribute to the democratic principle, which beats the Bible-democracy all hollow. I quote his eloquent language:

"Democracy is a sentiment not to be appalled, corrupted, or compromised. It knows no baseness, cowers to no danger, oppresses no weakness. Fearless, generous and humane, it rebukes the arrogant, cherishes honor, and sympathizes with the humble. It asks nothing but what it concedes; it concedes nothing but what it demands. Destructive only of despotism, it is the sole conservator of liberty, labor and property. It is the sentiment of freedom, of equal rights, of equal obligations. It is the law of nature pervading the law of the land. The stupid, the selfish and the base in spirit may denounce it as a vulgar thing; but in the history of our race the democratic principle has developed and illustrated the highest moral and intellectual attributes of our nature. A noble, magnanimous, a sublime sentiment, which expands our affections, enlarges the circle of our sympathies and elevates the soul of man until, claiming an equality with the best, he rejects as unworthy of his dignity any political immunities over the humblest of his fellows. May that spirit which animated our fathers in the revolutionary contest for its establishment, continue to animate us, their sons, in the impending struggle for its preservation!"—William Allen, of Ohio, before the war.

I commend these sublime sentiments to the doctors of divinity (!) who are attempting to hoodwink and mislead the people, alike in religion and politics.

The Pullman employes were on a strike last Sunday, and I am told the men "accepted the advice given them to either attend church service or remain indoors, and very few of the strikers were to be seen on the streets." This is said to be one of the largest industries in the world. It seems to be powerful enough to dictate to their employes how they shall disport themselves on the Christian Sabbath. "What fools these mortals be."

The occupants of the White House had a vacation. Grover started away fishing on the evening of the 12th of May. Of course he fished all day Sunday. Mrs. Cleveland, with her daughters, went to Buffalo on Sunday, May 13, to visit relatives. I cannot help reminding Grover C. that he must have forgotten his announcement to us a year ago, that "we still profess to be a Christian people, and will find our safety and welfare in enforcing upon our public servants the observance of the mandates of Christianity." One of these mandates is to "remember the Sabbath day to keep it holy." The president was accompanied by his secretaries Gresham and Carlisle, for another of the fishing trips, which are his principal recreation. We don't find fault with him so long as his professions and practice agree.

Ex-Vice President Morton has built a barn on his farm. The N. Y. *Herald* says it is 300 feet long, 65 feet wide; no expense has been spared to make it a model barn. It is lighted with incandescent lights; blinds on the windows, and the accommodations for the horses are more complete by far than many, yea, thousands of human beings can boast of in their humble dwellings. This I regard as one of the evidences of our much vaunted Christian (!) civilization; that while thousands of human beings are starving, Morton's horses are "fat and sleek," like Henry Clay's *ante bellum* slaves.

In March, at Poughkeepsie, N. Y., a set of fourteen paintings, very valuable, from Rome, from "the stations of the cross," by Overbeck, in the Vatican chapel, were blessed by Mgr. Satolli, the apostolic delegate, in St. Peter's church. An admission fee of fifty cents was charged. Archbishop Corrigan and a number of prelates were present; vespers were chanted, and a dinner in honor of Archbishops Satolli and Corrigan was given. To suppose that blessing the paintings added anything to their beauty, to their value or durability is simply ridiculous. But such "superstitions" are very common in "the mother church," and our common schools are asked to aid in disseminating such arrant humbuggery and deception. Shall we allow it? Emphatically, NO!

The Rev. Wm. C. Dodd, who has spent seven years in the north of Siam, has been talking at the Second Presbyterian church in Cleveland, Ohio, and says: "The native people are very loving, warm-hearted, and hospitable, and always welcome strangers heartily. Their politeness of manner is not affectation, but warm and sincere. They are very companionable, and their friendship, once secured, is lasting. It is as lawful to be a Christian there as to worship the Buddhist gods. Polygamy is a thing unknown to them. The chastity of the women is of as high a standard as any country he ever knew." If this statement is true, and I have no reason to doubt it, is it not a work of supererogation to send missionaries to that country, as the supercilious Christians have been doing for twenty-seven years past? They boast of nine churches, with four more in course of construction; 2,700 converts; numerous schools established; and printing done in the Siamese language; a number of native ministers; a corps of missionary helpers, etc., etc. It is no wonder to me that "the heathen rage, and the people imagine a vain thing," as of old. After such admissions, by an experienced missionary, it seems like arrogance to send religious instructors to teach the Christian religion to a people who "consider the head the seat of personality," and to assert dogmatically that "their own religion does not satisfy either intellect or heart; that the vagaries of the Buddhist religion have led many Buddhists into the church of Christ."

If it is doubted by any Spiritualists that many so-called Christian preachers are in full sympathy with the Roman Catholic church, I can undeceive them: Rev. Dr. H. H. Stebbins, pastor of the Central Presbyterian church, Rochester, N. Y., said: "It must be remembered that the Romish church is a Christian church and she has contributed very much to the literature and life of the church. * * * God bless every bishop and priest of the Romish church." This laudation is given knowing that the head of the Roman Catholic church is bent on supplanting the free institutions of America with the "curse of Rome." Shall it be? Every true American answers NO!

The Rev. Dr. Sprecher, of Cleveland, is still groping about with a dark lantern, endeavoring to discover whether there is any "scientific proof that the soul continues to exist after the body is dissolved," and adds that "we do not need the theory of the dual nature of man in order to feel the probability which psychical facts [Spiritualism] give to the truth of our future life."

In another part of his sermon, this learned D. D. elaborates as follows, and I am tempted to let him speak for himself, in order to show how the great Christian church flounders about when preaching on the immortality of the soul and the continuity of life; things that are perfectly familiar to Spiritualists, and which they have been teaching and preaching for over forty-six years:

"Connected with this doctrine of the subself is the doctrine of the spiritual body, supposed to be the dwelling of the soul or subself. This spiritual body is believed to be a non-atomic fluid permeating the whole atomic structure of the body. While the particles of the natural body are in constant flux, flowing like a river and all changing in a few years, this spiritual body, the dwelling of the soul, is intact. This theory was postulated by eminent scientists, such as Stewart and Tait, to meet the objections of materialists. These objections are plausible. There is, for example, the law of continuity. There is a principle of continuity in nature, a principle which has become the guide in all modern scientific investigation. According to this principle there is needed an organ connecting the individual with the past in order to (have) a conscious individual future existence. But there seems to be a break at death. The continuity of things is not maintained. Again, it is argued that unless certain records remain in possession of the soul when it is out of the body there must be oblivion of all that occurred in this life, but the brain was the substratum in which memory made its records and that is destroyed and that, therefore, memory cannot persist. It is said that without some such organ as the body, the soul cannot act, cannot express itself.

"But if there be this spiritual body, all these difficulties are met. The spiritual body bridges over the chasm between the death of the natural body and the new life beyond. The law of continuity is not broken. The spiritual body preserves the record of the experiences of this life, supplying the organ of memory. This spiritual body is also the organ of the soul's activity and manifestation. The doctrine of the spiritual body was formulated before the theory of sub-self was much talked of. Now the two are connected in psychical discussion and the spiritual body is thought to be the house of the sub-self."

This great religious teacher says that the objections of the materialists to the doctrine of the immortality of the soul are "plausible." I do not think so. Such religious instructors should not be tolerated, and allowed to prey upon the people.

I suggest to the Rev. Dr. Sprecker that he enlighten his hearers next time from the 12th chapter of 1st Corinthians, and first verse. Also that he preach from the 15th chapter and 44th verse. Those two chapters furnish texts for sermons on "spiritual gifts," with "line upon line, and precept upon precept." I make the same suggestion to our local clergy, if they desire to fill their churches with attentive listeners. As our Lutheran minister said at a funeral a few months ago, "the people want facts." Now let the learned clergy furnish the "facts," if they can.

Coxey and his followers went to Washington bearing the "banner of Christ," and having neither purse nor script; and yet the authorities of a Christian government (!) put him and his lieutenants under arrest for walking on the grass. Why is this thus?

The "superstitious" people who believe in the fatality surrounding the number 13, can point to the destruction of the Talmage tabernacle in support of their predictions of evil. Thrice, in the history of Dr. Talmage and his tabernacles, have the buildings been destroyed on the 13th day of the month, and in both cases on Sunday. Had these fires destroyed any temples devoted to Spiritualism, the pious clergyman would have pronounced it a judgment of God upon the wickedness of the Spiritualists. A few weeks ago Dr. Talmage denounced Spiritualists as frauds and shams, on account of the "domestic ravages" which their teachings are responsible for. But now I can whisper in the Doctor's ear, poetically:

"So shall they build me altars in their zeal,
Where knaves shall minister, and gods shall kneel,
Where Faith may mutter o'er her mystic spell,
Written in blood—and Bigotry may swell
The sail he spreads for Heaven with blasts from Hell! * * *
And though I die, my spirit, still the same,
Shall walk abroad in all the stormy strife,
And guilt, and blood, that were its bliss in life!!"

C. H. MATHEWS.

New Philadelphia, Ohio.

Spiritualism in Philadelphia.

We meet and part. It seems only a few days since Mrs. Kate R. Stiles came to us, yet it is in reality a month and she must depart for new fields of labor.

Sunday, May 27, the meetings of the First Association were well attended notwithstanding the fact that so many of our people have gone to their summer homes in Parkland. We miss their familiar faces and their words of greeting while we carry on the work as best we can in their absence.

The morning meeting was devoted to the answering of questions given to the speaker by the audience. In my last letter the advisability of separating the phenomena from the philosophy was touched upon, and on Sunday the subject was given to Mrs. Stiles for her consideration. Mrs. Stiles said it was impossible to do without the phenomena. The Spiritualists were never too far advanced to not be gratified with a message from a loved one, even if it were given at the close of a most philosophical discourse. However, it might be best and give better results if one meeting was devoted entirely to messages from the Spirit-world; that is, in cases where the speaker was also the test medium. Other questions were handled to the entire satisfaction of the most critical.

The evening discourse was intensely interesting. It consisted of the recital of the means taken by the Spirit-world to lead her to the light. "From Doubting to Knowing, or Why I am a Spiritualist," was the subject dwelt upon. No one present but felt the earnestness of Mrs. Stiles as she told of her experiences. We are led so differently, no two alike. Experience is the only teacher whose lessons are indellibly impressed upon us, and yet how many of us refuse to profit thereby. We were sorry to part with Mrs. Stiles, who made many friends here.

Mrs. R. S. Lillie is in the city. She is quite a favorite here. The mention of her name called forth much applause. June 3 we are to have the pleasure of listening to her as she will occupy our rostrum on that day both morning and evening.

What strange methods some people take when they try to investigate Spiritualism. Some try to prove that the soul is immortal by asking their spirit friends to manage their earthly affairs. If this is not done to the satisfaction of the inquirer, then it means that Spiritualism is not true and that there is no communication between the two worlds. A lady who said she was investigating Spiritualism, came to me and asked me where to find a medium who would tell her about some business affairs and was surprised when she was informed that that was not the proper thing to go to a medium for. The Spirit-world will yet teach us a lesson on this point if we do not approach its portals with higher motives.

Our meetings at this hall continue throughout June. The spiritual papers are for sale. Last Sunday every paper was sold before noon to the disappointment of many.

The spiritual conference at Eighth and Spring Garden streets, as well as the one presided over by Mr. Barry, at 1325 Columbia avenue, hold meetings through June, and possibly all summer. Both tests and lectures are given every Sunday to appreciative audiences. Mrs. Lillie will be the subject of my next letter.

M. E. CADWALLADER.

Mother's Old Rocking-Chair.

It stands out there in the woodshed,
Battered and old and worn,
With the varnish gone from the arms and bars,
And the cushions ragged and torn;
And it seems to be sadly waiting
For a woman with silver hair,
For this friend of a scattered household
Is mother's old rocking-chair.

It used to stand by the fireside
In the sitting-room warm and bright,
And it rocked each succeeding baby
To the haven of sleep at night.
It hushed the noisy to silence,
It comforted those who cried,
And it never was still of an evening
Till the night when mother died.

And when she lay in the parlor,
With her still, inscrutable face
Turned up to the God she worshiped,
The saddest thing in the place
Was the empty chair she'd sat in,
From the time when, young and gay,
She came as a bride to the homestead
Till the night when she went away.

And by and by, when the children
Had gone and the house was bare
Of its old-time noise and laughter,
The "new folks" sent the chair
Out to the dim old woodshed
Where the rest of the rubbish went,
As though, with its work-days over,
It might idly rest content.

But still, like a faithful soldier,
With spirit as true as gold,
It keeps on steadily rocking
As it did in the days of old
When its load was the treasured center
Of a family's life and love,
Ere the well-loved mother had entered
On her rest in the world above.

Sometimes when the sky is cloudless,
And the thrush in the apple tree
Is singing for very gladness,
The chair seems wild with glee
As it gayly rocks in the sunshine
Which creeps through the cracked old walls,
And dances its battered burden
Of worn-out old dolls and balls.

Sometimes when the wind is wailing
With a dreary, desolate moan,
The chair creaks low and sadly
As it rocks in the dark alone;
And the sound is so grim and eerie
As it comes through the open door
That it seems like a weary mourning
For the children who are no more.

And then, when the dew is falling,
And the dusk comes softly down
And covers with kindly shadows
The chair so old and brown,
It gently sways in the moonlight,
Which in through the roof will peep,
As though it were tenderly rocking
Some bygone baby to sleep.

And so through the changing seasons,
Through summer and rain and snow,
It utters its mingled story
Of the sweet dead long ago,
When life was a merry pastime
And the whole world wondrous fair—
When the end of all joy and sorrow
Was mother's old rocking-chair.

—*Ethel M. Colson.*

Martrys of Science.

AN EPISODE IN THE MEDIÆVAL HISTORY OF CHINA.

In the reign of Emperor Hiong Wang, two astronomers, Hoy and Yun-Tsi, predicted an eclipse of the sun, and were sentenced to death for blasphemy. The Emperor had a personal interview with the stargazers and was inclined to commute their sentence, but at the suggestion of a learned Mandarin, and at their own request, he remanded them to prison to await the outcome of their prophecy. If their prediction should be justified by the event they were to be dismissed with honors and rich presents; otherwise they were to be beheaded as blasphemous impostors. At the appointed time the people of Nankin crowded their housetops, and all eyes were riveted on the sky, but the sun shone all day with undimmed splendor, and at night the Emperor consented to let the law take its course. The sentence of death was accordingly executed; but the very next morning, when the mandarins assembled to burn the books of the blasphemers, the ceremony was interrupted by a total eclipse of the sun.—*North American Review.*

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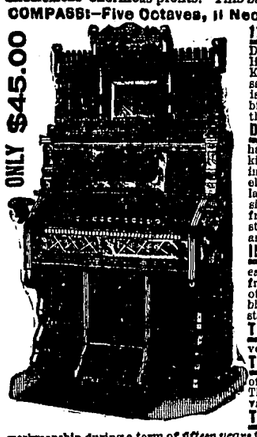
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A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) Advance, says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

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THE PROGRESSIVE THINKER

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SATURDAY JUNE 9, 1894

The Jewish Scriptures.

An inquiring friend desires to know the origin of the so-called Jewish Scriptures. He finds in them strong evidences of imposture; but he says his reading is not sufficiently extensive to satisfy his own mind in the premises. The subject is too large to be reviewed in brief. Large volumes have been written, and others will be, to wrest from oblivion the few traces that remain of the origin of the rude records which have been adapted and many times amended to fit a barbarian people, real or fictitious, who are now known to us as Jews. The probability now is that the people themselves are as mythical as their history is imaginative.

The Phœnicians were a Semitic race who originally came from Chaldea, and who emigrated, or were removed, to the Mediterranean, and who from thence peopled both shores of the Great Sea, with numerous colonies in Spain. We know they mined for tin in England, and for gold in Mashonaland. They were a commercial people, and are credited with the invention of letters, though very late discoveries show that they were borrowed from an older people who inhabited Arabia.

The parents of the Phœnicians, with the same racial characteristics, are now found in the mountainous regions bounding the Persian Gulf on the East, and are known as Fars, their country Faristan.

The Phœnicians who were so widely scattered, employing the same language and alphabet as that credited to the Jews, disappeared from history, and ceased to be known to the world just when the Jews began to be known. From our knowledge of the Phœnicians, they had the same customs, worshiped the same gods, had the same heroes, were engaged in the same wars, fought the same nations, had the same cities occupied the same country, and were in every respect the same people who are now posing as Jews, and who are so numerous, and so widely diffused.

Taking up the pretended Jewish Scriptures: The lately deciphered Assyrian Pantile records show that all of Genesis, up to the sixteenth chapter, is but an adaptation of those records. Beyond this it seems to be compilations from Egyptian story. Their wanderings in the deserts of Arabia are probably an exaggerated account of perhaps the first Phœnicians who, with no special point in view, were hunting a new home in the west.

The narrative of events told in Samuel, Kings and Chronicles, mostly copied from the same common source, cannot be received as authentic history of any people. That they are adaptations from the defective history of other peoples is plainly apparent to the careful student. Take the book of Esther: It is found to have been originally a Persian tale. It was adapted to the pretended Jewish captivity, and was written by some person who had lived in Persia not earlier than the third century before our era. See for confirmation of this statement Encyclopedia Britannica, article "Thousand and One Nights."

It is very generally conceded that the book of Job is either of Assyrian or Persian origin. The Ency. Brit. article Job, well says: "Many books of the Old Testament have been several times written over." So has Job, which was adapted as far as possible to the Jewish thought, and now seems to reflect Jewish belief, as held some two to three centuries before our era.

Ruth is an adapted love story from the Persian, accommodated to fit a people who had no literature of their own, just as was Jonah, a Munchausen which no historic people care to claim.

If Prof. Johnson's opinion shall be fully sustained, which we think more than probable, then Jewish history and Jewish Scriptures will prove to be rude attempts to manufacture a people who never had an existence in fact; that they are parts of a plot, dating no earlier than the tenth century of our era, to impose a new religion on the world; that these Scriptures were the predicate of the New Testament, and the writings of the pretended fathers of the church, who were cloistered monks, ever ready to impose their falsehoods on an ignorant and credulous people from whom they gained their subsistence.

Organized.

The Liberal Religionists held their congress at Sinai Temple, as stated last week in these columns, and determined on a permanent organization. Their creed is condensed into one word—HUMANITY. They will become a body corporate, with the name of American Congress of Liberal Religions, under the State laws of Illinois, so as to perpetuate a succession. Rev. Dr. Thomas was made president. Among the several vice-presidents we notice the names of Col. Higginson, of Massachusetts; Dr. Hirsch, of Chicago; M. J. Savage, of Boston; B. F. Underwood, of this city; and Susan B. Anthony, of Rochester. Rev. Jenkin Lloyd Jones was made secretary.

It was proposed to adopt a resolution inviting Spiritualists and Theosophists to join them, but it was objected that it was not the intention to go about asking others to join them; that they were ready to welcome to their numbers such as held liberal religious beliefs who asked for fellowship.

Why should not Liberals of all faiths band together for self-protection and for culture, when the evangelical churches are conspiring and exerting every possible influence for their destruction?

A Confirmed Heretic.

The General Assembly of the Presbyterian Church, in session at Saratoga, N. Y., has just heard the appeal of Rev. H. P. Smith, of Cincinnati, who was declared a heretic last fall by the Ohio Synod, and the decision is re-affirmed 403 to 62. So the Professor is now a confirmed heretic, and must take rank with Professor Briggs and other advanced thinkers. A move was made to white wash the Professor, and retain his services in the church, in consideration of his distinguished ability. Will he subordinate his own honest opinions to the views of a majority of his inferiors? or retire and do work like an honest man, where conscience directs him?

The Higher Criticism.

The Congregational Association, lately in session at Oak Park, Ill., resolved "That the treatment of our Lord Jesus Christ by many of the so-called 'higher criticisms' is irreverent and sacrilegious." They farther declared that this higher criticism was destroying the force of the Bible as a revelation from God.

When the people shall learn the fact that all books are man-made, and that the Bible is no exception, then the occupation of its expounders will be gone, hence these tears.

Lack of Faith.

Says the Boston *Investigator*: "If a man were paid for praying according to the answers to his prayers, he would not get enough in ten years to buy a pint of peanuts."

Teasing God for special favors is not a portion of that editor's duties, and yet in another editoral he tells his readers he has never had any trouble with God—never quarreled with him—and that they are at peace, so far as he knows.

Strongly Put.

The dean of Yale college addressed the students who had planned a reception to a branch of Coxeyites who were about passing through New Haven, in this gentle manner:

"I have just heard it has been suggested that you, young gentlemen, take some steps towards receiving and entertaining a lot of soap-fearing, vermin-haunted vagabonds, who are expected to reach New Haven shortly, and whom the newspapers call Coxeyites. It is certainly not necessary to remind any gentleman of the unjustness of encouraging any band of beggars. As for receiving them, no gentleman would think of such a thing."

Hedging.

Notwithstanding Mr. Talmage, in accounting for the third burning of the Brooklyn Tabernacle, said "God did it," his associate churchmen are trying to shift the responsibility to incendiaries. The point probably is, if God has burned these several costly structures in which Talmage has ministered, then the chances are he will destroy the fourth; so, not to discourage contributions to the building fund, it is deemed best to relieve Divine Providence of the charge, and let the censure rest on unknown parties. Either God or the Devil is made responsible for all the meanness of which churchmen are guilty.

School Children Free.

By provision of the State law, pupils of public schools will have free admission to the Field Columbian Museum of this city. This is a beneficent enactment, and will add largely to the education of the youth. Now some old-granny priest will insist on closing the doors of the museum on Sunday.

Not Saved.

Name nor parentage did not save Martin Luther Knapp, a son of Elder Knapp, the well-known revivalist of other days. He was convicted in the District Court at Rockford, Ill., a few days ago, of a felony, and his punishment was fixed at one year in the penitentiary.

Rather Pointed.

The editor of that sacrilegious Boston paper which repudiates prayer, says:

"The church wants us to believe that God will go out of his way to strike a blasphemer, and will work a week to save a murderer."

Oh, the infidel, and the perversity of human nature.

The Cassadaga Camp.

We give special prominence this week to this favorite place of resort. Its numerous attractions will be brought to the attention of our 40,000 readers, and they will take especial pleasure in seeing the same spread forth conspicuously in the columns of THE PROGRESSIVE THINKER

ON TO WASHINGTON.

The Views of a Veteran Journalist and Author.

Thoughts for the Thoughtful.

A HISTORICAL REVIEW—THE CAUSES THAT HAVE LED TO THE PRESENT STATUS—CAPITAL AND LABOR.

The "on to Washington" movement can only be understood by a brief survey of the past. During all the early history of this country labor was its greatest need. The forests were to be cleared, the soil cultivated, homes and cities were to be built, canals dug, and railroads constructed, and human muscles were requisite to do the labor.

As machinery multiplied, one doing the work of many men, labor ceased to be in demand; but commerce made large drafts on the toiler. Then the war with Mexico was precipitated on the country. Idle men and the adventurous enlisted in government service, and the battle-cry was: "On to the halls of Montezuma." It was a fatiguing march, ending in the addition to the United States of the vast territories on the Pacific slope and the Salt Lake and Rio Grande valleys.

Then came the discovery of gold in California, followed by the toilsome march across the plains to this new El Dorado, of the brave, the idle, the dissolute, and the criminal. The surplus population found in this retreat all they desired, labor, sacrifice, destitution, and often death. It drained the over-populated States of the East of their surplus labor, and lengthened the hours of toil to those who remained.

The territories of Kansas, Nebraska and Minnesota were opened to settlement. The slavery question played its full part so far as Kansas was concerned. Thousands on thousands, inspired by a love for freedom, rushed to this embryo state and made it free.

The war of the rebellion followed, in which millions were engaged. The Government needed men, the manufacturers and the agriculturists needed laborers. There were no idlers, no tramps, no strikes.

Released from service, the soldier turned into the fields of productive industry; there was an excess of labor. Much of this poured into the new territories of the West. New states were quickly populated. But there was a class who seemed unfitted to battle for new homes in mountain, forest and prairie. They became tramps, roving from place to place, and subsisting on little short of beggary. They multiplied with the years, and were found everywhere. Many of them became criminals, finding rest in the penitentiaries.

During all this period capital was augmented as never before. It organized and concentrated its powers. Mines were opened, factories were built, new forces of nature were called into service, old ones were made more productive. Money was abundant, and those in possession of it were enabled to double it in a little more than seven years, by high interest, compounded semi-annually.

Labor being largely rewarded because of the many drains upon it, the overflowing hive of Europe was emptied into the Atlantic sea ports. From thence it has spread all over the country, and entered every place of industry. It has crowded out the native population, the humble miner, the artisan, the mechanic. It has introduced an anarchic class, who supposed free America meant a license to do as they would without restraint. This element is daily increasing by foreign additions, the intruder growing louder and bolder in assumption as its numbers increase. The real American has been compelled to withdraw from the contest, leaving the field to the alien aggressor. Once in power this foreign element has grown insolent, and now makes demands on employers which to grant would end in ruin. From this foreign element, stimulated to come here by Jesuitical influence, with the ulterior purpose of making this a Catholic country, has come most of the strikes for higher wages, and a retaliatory warfare on those who attempt to labor.

The Government, forgetful of its duty to the entire people, has legislated in the interest of the capitalistic manufacturer. It has driven the small producer from the field. Fifty years ago nearly every family made most of the cloths it consumed. The hand-cards, the spinning-wheel and the loom were found in most homes. The shoemaker lived alongside the village blacksmith and cabinet-maker. These have left us. A million spindles, driven by steam, do the work then performed by girls. Power-looms are doing the work of the home weaver. Populous cities are inhabited by those who superintend the looms and spindles. The knitting needles, which the matrons of a recent generation kept actively employed, producing at leisure moments warm clothing for the feet, have been laid aside, supplanted by power machines, supplying hose in endless profusion. Save a humble cobbler here and there, eking out a half-starved existence mending old shoes, the race of skilled shoemakers has mostly disappeared. Even the coffin, which the village carpenter or cabinet-maker made to order, is now the production of the factory, a dozen intermediates lying between it and the cemetery, each doubling the price, until death has become so costly only rich men can afford to die.

With all these facts, and a thousand others which suggest themselves, what is the outcome?

The new States of the West and South have become overpopulated with labor. There is nothing in which it can engage to successfully compete with machinery. The tireless forces of nature are doing their work. Even the falls of Niagara, whose waters have flowed peacefully onward to the ocean for millions of years, unvexed by man, are now being harnessed to the car of progress, to drive other millions of laborers from the fields. To all this the cynic would add:

"Worse than all these, pesky humanitarians have made such advances in the propagation of their views, they have substituted arbitration for war, and the countless multitudes who would otherwise have been slain in battle and forgotten, leaving only names to those who commanded them, are now left to consume the substance which the wealthy, to still further increase their riches, are pleased to dole out to them."

Do we wonder, then, at this thoughtless, senseless, almost criminal cry of "On to Washington;" this crazy movement of the unemployed, whose stomachs cry for food; whose half-naked limbs ask for covering against inclement skies; who, with no just conceptions of what they want, are madly rushing onward to new dangers and sufferings of which they little dream?

G. W. BROWN, M. D.

A Library at Cassadaga.

Probably there is no one feature at Cassadaga more worthy of mention than the free circulating library, the especial project of Mrs. Marion Skidmore, who several seasons ago; recognizing the feasibility and growing demand for such an enterprise, with indomitable purpose, ignoring discouragements, started with a very limited stock of books in a small tent, the nucleus of what has evolved into a collection of over eight hundred volumes from the best authors in secular, spiritualistic, historic, scientific and classic works, besides the leading lighter literature of the times.

The library and reading-room is unusually inviting, being large, airy, well-lighted, artistically and comfortably furnished; with surrounding beautifully-shaded balcony that commands a fine view of parks and lake.

Mrs. Tillinghast, who has been connected with the library since its beginning, is the courteous and intelligent librarian, who kindly welcomes all visitors and daily frequenters, and whose cultured personality has helped to make this one of the most attractive and popular resorts at Cassadaga. S. B.

Independent Slate-writing.

The reproductions of remarkable independent slate-writing in this week's issue of THE PROGRESSIVE THINKER are two of a series occurring through the mediumship of Pierre L. O. A. Keeler, at the Cassadaga Lake Camp grounds. The slates were thoroughly cleaned and tied together by Mrs. Skidmore, Mrs. Pettengill, and Mrs. Huff, who, with Mr. Keeler, the medium, held them in full daylight and in plain sight. The slates were regarded as remarkable because of the large number of autographs written and the excellent likenesses drawn in a most incredibly short space of time.

Too Much "Crowing."

If the Cincinnati Spiritualist organ would devote the energy which it spends each week in "crowing" for the National organization, in paying off the repudiated stock of the *Better Way*, honesty and spirituality would be much better subserved. That is the way it looks to every honest man. A National organization should not be served on the basis of repudiated stock, some of which has been filed away in this office, and on which we would like the money. Honesty and spirituality go hand in hand, and one without the other is only very imperfect. Let our present National organization repudiate its sacred obligations, and how soon it would go under in the estimation of the people. It should stop this senseless "crowing" in its behalf. It doesn't need it from such a source.

Automatic Writing.

The *Inter Ocean* devotes a half-column editorial to this subject, and winds up by saying:

"There is no denying the fact of this writing. The question is as to whether it is automatic, the result of a sub-consciousness, or is inspirational, the prompting of occult forces controlling the passive muscles of the subject. Each one may answer this question according to his own beliefs or theories. There is something very consoling in the idea that this sort of thing may be done, and its general acceptance will perhaps give us a quality and character of composition that would relieve men of a great load of responsibility. If certain writers would confine themselves strictly to the plan of waiting until their pens and pencils move without their conscious direction, the world would be vastly their debtor."

And so every part of our phenomena is coming into repute as the inevitable result of truth and evolution; and so also the beautiful philosophy based on this phenomena is working its way into popular acceptation.

Prof. Swing, in one of his logical sermons, says:

"Old names of churches will die, not by violence, but the melting touch of a new era. Under the same intellectual action the word Christian will at last imply a human character like that of Christ. Later in the history of our race the words Protestantism and Romanism will disappear, both displaced by the power and beauty of a Christian manhood and womanhood."

By the same logic, he will have all names go when the cause that produces them goes.

The Progressive Thinker.

It is appreciated everywhere, and is sought for by those who wish to reach the people. The Cassadaga Lake Camp-meeting illustrations will reach at least 40,000 readers.

S. J. M. writes from Milwaukee, Wis.: "Will C. Hodge has just closed his engagement for the first Spiritual Society of Milwaukee. He has done good work. Mr. Hodge is one of the grandest inspirational speakers of the day. He is one that should be kept in the field. He is not only a speaker of the highest order, but is a grand, good man, one who will be missed by the many friends he has made in his short stay here."

Mrs. Emma Blake, test medium, of Grand Rapids, Mich., has been engaged by the Fort Wayne society for the month of June, and Vicksburg the first Sunday in July. Then she goes to Haslett Park camp, to remain during the season. She can be addressed for dates for the fall and winter months at 749 Fifth avenue, Grand Rapids, Mich.



O. Z. S. writes from Durand, Wis.: "Rev. Allen F. Brown, who lately removed from Minneapolis to St. Paul and is State lecturer of the Northwestern Spiritualist Association, tarried with his friends here from the 11th to the 21st of May, and delighted them with his eloquence and logic in handling all subjects presented. We were loth to see him depart, but upon his promise to be with us again during a part of August, we were obliged to submit. The space between these dates will be filled by a careful perusal of the columns of THE PROGRESSIVE THINKER. Bro. Brown is a pioneer worker, and any society engaging him will find no room for doubt of his abilities. As a psychometrist he has few, if any, equals."

The First Society of Spiritualists and Liberals of Cherryvale, Kan., will hold their second annual grove meeting some time during the month of September. Societies or individuals in Southern Kansas, Indian Territory or Southwest Missouri, who would like to assist in making this meeting a success, please correspond with H. P. Dryden, president, or W. E. Bonney, secretary, Cherryvale, Kan.

Mrs. Celia Hughes, trumpet medium, trance speaker and psychometrist, is now in the city and can be found at Mrs. A. E. Martin's, 3133 South Park avenue.

The Grand Rapids Spiritual Association held its annual meeting on Tuesday, May 22, for the election of a board of managers for the ensuing year. The reports of the secretary and treasurer showed a membership of 119 and a satisfactory financial state. The following persons were elected to act as managers: L. H. Austin, Dr. J. C. Batdorf, J. M. Butler, W. W. Howe, Mrs. F. V. Jackson, Chas. Wilsey and S. B. Johnson. The officers are: Dr. J. C. Batdorf, president; W. W. Howe, vice-president; J. M. Butler, treasurer, and S. B. Johnston, secretary.

Dr. Juliet H. Severance will be at home to friends during the month of June, every Tuesday and Friday, at her residence, Waukesha Building, corner Grace avenue and 64th street.

A. M. Stanley writes: Mrs. A. H. Colby-Luther has just closed an extremely successful engagement in Washington, D. C. A host of warm friends regret her departure and wish her great success in her new fields of labor. The audiences were the largest and most enthusiastic of the season, and showed their appreciation of the sterling worth of this speaker, by defraying the expenses and leaving a balance in the treasury. Several of the lectures were reported and a synopsis of one, "The Origin of the Bible," has been published; in a few days four to five hundred copies have been sold and the demand for them still continues.

A note from Hays City, Kansas, indicates that they are in want of a good medium. Any one journeying East or West across the plains on the U. P. railway will meet with a hearty welcome and moderate remuneration by tarrying two or three days. Call on Brother Allen, a leading Spiritualist.

H. C. Nick, president, writes: "Will C. Hodge has just closed a successful month's engagement with the First Society of Spiritualists of Milwaukee, Wis., and they cordially render tributes of gratitude for his valuable services. Feeling grateful for the good he has rendered them, they express their sentiments by the following: 'We desire to express in some manner our gratitude for the valuable services we feel that Mr. Hodge has rendered this society and the public generally, while with us, therefore, a rising vote of thanks was given him; it being the sentiments of those who are ready to recognize his ability as a true exponent of Spiritualism, believing, as they do, that the good he is accomplishing by his work is of priceless value to the cause and mankind in general. His departure is deeply regretted by them all. He carries their best wishes for his happiness and success until they shall meet him again.'"

E. V., of Indianapolis, Ind., writes: "Mrs. Virginie Barrett, of this city, delivered a lecture upon mediumship to an interested audience last Sunday, in Tempition hall, which we feel was much needed for the enlightenment of the many young mediums present. The subject was handled scientifically, touching upon that which is of most benefit to the hearer. Mrs. Barrett is herself an intelligent and sincere worker, and specially fitted fitted as a teacher of our beautiful cause. Her psychometric readings are pronounced correct, and often produced laughter at the expense of the individual being read. We hope to have the pleasure of hearing her again."

W. E. B. writes: "On May 20 we held the first spiritual meeting ever held in the town of Burlington, Mich., with Mrs. Emily D. King, of Butler, Mich., as speaker. Mrs. King is a noble woman and a splendid speaker. Her lectures in the forenoon and evening at the G. A. R. hall were largely attended. She delivered a funeral address here last winter, and every one was astonished at her kind words and excellent discourse. The people here say: 'If that is Spiritualism, give us more of it.'"

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Moses Hull, in a business letter, writes: "Our meetings closed up grandly last night. From seventy-five to one hundred were turned away from the last meeting for want of standing room. As the friends filed by to give us the parting hand, the word with almost every one was, 'Come again as soon as possible.' All thank Dr. Dobson for getting us here and, particularly, for standing in the financial gap. We are to be followed here by Mrs. Cowles, of Oakland, Cal. She has been here many times and is a favorite. We go to San Francisco, where they would like our labors for three months, but Mattie can only stay two weeks, and I only through June. Everybody likes THE PROGRESSIVE THINKER; a lack of money is all that prevents your having hundreds of subscribers here."

Katie Kehm Smith writes: "Freethinkers, attention! The First Secular Church of Portland will give its annual excursion Sunday, June 24, from Portland, through the Oregon City locks, to Castle Kehm, and thence to New Era, where the future camp-ground of the Oregon State Secular Union is situated. On this day, Mr. and Mrs. David Wittenberg will present to the O. S. S. U. a deed for ten acres of land, to be known as the Oregon Secular Park. One of the finest steamers on the Willamette will be chartered. There will be music and dancing, and amusements of all kinds. Addresses will be made by President W. W. Jesse, of the Oregon State Secular Union; Thomas R. Kemp, president of the Portland Secular Church Union; Mrs. A. E. Barker, of the Forest Grove Union; Henry Addis, of the Ranier Union; Nettie A. Olds, superintendent of the P. S. S. S.; Katie Kehm Smith, lecturer of the Portland Secular church; D. W. Smith, and other members of the executive committee of the O. S. S. U. At this time, the State Union will also consider the proposition of Mr. and Mrs. Wittenberg to donate additional land for a Secular College. Watch liberal papers for a full report."

Dewdrop writes: "The Society of Spiritual Unity held their usual Sunday meetings in their Temple, 85 South Sangamon street, and, in spite of the inclemency of the weather, there was a good attendance. At the mediums' conference in the morning Dr. J. C. Phillips gave psychometric readings. Mrs. Ellison gave a poem, and Mrs. Lyman spirit messages and descriptions. In the afternoon, after a brilliant discourse on 'The Future Life,' by the guides of Mrs. Lyman, Dr. Phillips, Dr. Bishop, Dr. Palmer of Lookout Mountain, Tenn., Brother Smith and Mrs. Ellison took part. Mrs. Lyman gave, in conclusion, a number of well-recognized spirit descriptions and many loving spirit messages. At the evening meeting Mrs. Lyman's control rendered an instructive lecture upon 'Birth, Education and Environment' to an appreciative audience, and afterwards gave quite a number of very satisfactory descriptions of spirits present, with messages and improvised poems. We wish to correct an erroneous statement that has been circulated about the purposes of this society. It does not purpose to attempt the union of all Spiritualists in one society in Chicago or elsewhere, but it does propose to teach, to encourage and to effect a more harmonious feeling among mediums and members, a greater spiritual unity wherever Spiritualists may be found, knowing that such a course will result in great good to the cause, to every medium following it faithfully, and to every Spiritualist bringing greater happiness. Mediums' conference every Sunday at 10:30; afternoon at 2:30, and evening at 7:30. Everybody invited and welcomed by the president, E. N. Pickering."

Walter Collins writes from New Orleans of the seances of Aaron Willis, whom he mentions as possessing the phases of trumpet speaking, matter through matter, independent slate-writing, materialization and various physical manifestations.

Mrs. M. E. Shall, trance lecturer, test and healing medium, is now located at St. Louis, Mo., 3924 Easton aveque, where she can be addressed for engagements. She has a guide who delivers lectures in the German language.

C. S. Butler writes that Mr. and Mrs. Bartholmes made many friends during their stay at Sacramento, Cal., and did a good work for both body and soul.

Mrs. W. C. Coffman recently paid a ten days' visit to Ithaca, Mich., where she lectured, held circles and gave readings and tests. She was kept busy all the time. There is no society, but several devout Spiritualists; and it is a good field for mediums and spiritualistic work.

The Grand Rapids (Mich.) Spiritual Association speaks in high terms of Mrs. Tillie Reynolds' two months' engagement with the society. They recommend her as giving fine tests, fine inspired utterances and uplifting thoughts, and cordially recommend her to other societies.

John H. Knight writes from Pittsburg, Pa.: "Mr. Oscar A. Edgerly has just closed another successful month's engagement with our church, and carries away with him the best wishes of all who have been fortunate enough to listen to his masterly discourses and his uniformly successful readings. This is the second visit Mr. Edgerly has paid us, and he has been successful in making himself quite popular and well-liked. His controls are of a high order, and his public lectures have been listened to with great interest. The subjects chosen, while covering a wide range, were all of them pertaining in some form or another to Spiritualism and well calculated to keep alive and spread an interest in the philosophy of our faith. Some of the lectures were particularly fine, and it is a pity they could not be preserved in book form, many of the passages being full of burning eloquence joined to sound, logical reasoning. We take great pleasure in recommending Mr. Edgerly to any society who desire the services of a thoroughly honest, capable and talented exponent of the philosophy and phenomena of Spiritualism. Our public services now are closed until September, but we propose to hold a series of conference meetings similar to those carried on last year, which were quite successful."

We regret to announce that Mrs. Ruth A. Coombs, on account of ill health, can give no more sittings at present.

Mrs. Amelia Weller writes from Columbus, Ohio, speaking in high terms of the ministrations of Mr. Colby, Mr. C. M. Peters, F. N. Foster and his son Bennie.

R. H. Weeks, of North Dakota, sends an account of the passing over of two young sons of Mr. John Emerson, from scarlet fever. The boys were both great sufferers during their illness. The younger became totally deaf, and was partially unconscious. The elder retained his senses to the last, and seemed to realize his danger, but expressed his faith that he would go to heaven. When the end drew nigh the scene was very pathetic; the dying boy gave to his younger brother and sister his little personal possessions. Among these possessions was a black ewe, in reference to which a remarkable circumstance occurred the day previous to his death. He told his father that the black ewe had a new-born lamb in an unoccupied house at some distance from home, on another farm, and that the lamb was cold, and that his father should send and take care of it. Just to satisfy the sick boy, some one was sent to the old house, and the sheep and lamb were found, as he had said. When the hour came he said: "It is getting dark; light the lamps. I am going. Now I am going up the stairs. Take hold of my hand, Tommy." It is supposed that he meant Tommy Ferguson, a young playmate, who was killed several years ago. The two bodies were taken to Pembina on Sunday for burial.

We are informed that Dr. F. Schermerhorn will take the place of Mr Ripley at the meeting at Hartford, Mich., the 9th and 10th of June, the latter being unable to attend.

Mrs. E. H. F., of Piasa, Ill., writes: "Dr. Mrs. M. C. Schall, of St. Louis, was at this place and gave a public lecture. Her theme was: 'If a Man Die Shall He Live Again?' which was nicely illustrated by her guides. Many tests were given and every one was recognized and the audience being intensely skeptic. We hope this grand medium will visit us again and give us more light on the grand philosophy."

Prof. Clark writes that on the eve of Decoration Day an interesting meeting was held in Father Williams' National Hall, 681 W. Lake street. There was singing by Mrs. Simmons, a discourse by Mrs. Mary A. Lyman, independent slate-writing messages through Mrs. L. J. Jaquith, signed by James A. Garfield, M. Carpenter, and G. Colfax. Mrs. Cutter described spirits. Prof. Clark gave a short address. Father Williams made interesting remarks. Meetings are held every Wednesday evening, and public circles every Monday evening at 8 o'clock.

The meetings of the Progressive Society, held every Sunday at Lodge Hall, 11 N. Ada street, at 2:30 and 7:30 P. M., will be continued through the month of June. Mrs. Hamilton Gill, the well-known test medium, will conduct the services.

Mrs. S. M. Scovell, whose ministration has given excellent satisfaction at Marshalltown, Iowa, has been engaged there for the month of June. She can be addressed for engagements in care of Dr. A. B. Cooper, 115 N. 2d street.

Dr. A. B. Dobson, of San Jose, Cal., writes: "Moses Hull has had the pleasure to speak to overflowing houses ever since he has been here."

W. Arnold, psychometrist and platform test medium, is open for engagements in neighboring towns. His address is at 452 Larrabee street, Chicago.

F. H. Tegtmeyer writes that a circle was formed about a year ago at the home of Mrs. H. C. Miller in Fort Wayne, Ind., meeting twice a week with good results. At a recent meeting, when all were ready to sit, two ladies, strangers to all, came. As it was a circle for development, they were requested to wait, and did so, in another room. Very soon Mr. L. J. Miller, who is becoming quite a medium for clairvoyance, said he saw a spirit who claimed the name of Mrs. Howsley and pointed toward the room where the two ladies were. One of the ladies, on being told of the circumstance and to whom Mr. Miller described the spirit, recognized her mother and had quite a talk with her at the table afterward.

C. S. Butler writes of attending some very fine materializing seances through the mediumship of Mrs. Reynolds.

H. Pettibone, the materializing medium, will soon be at Omaha, Nebraska. He will be in Ohio in July, during the camp-meeting, and expects to make a call at Chicago, on his way.

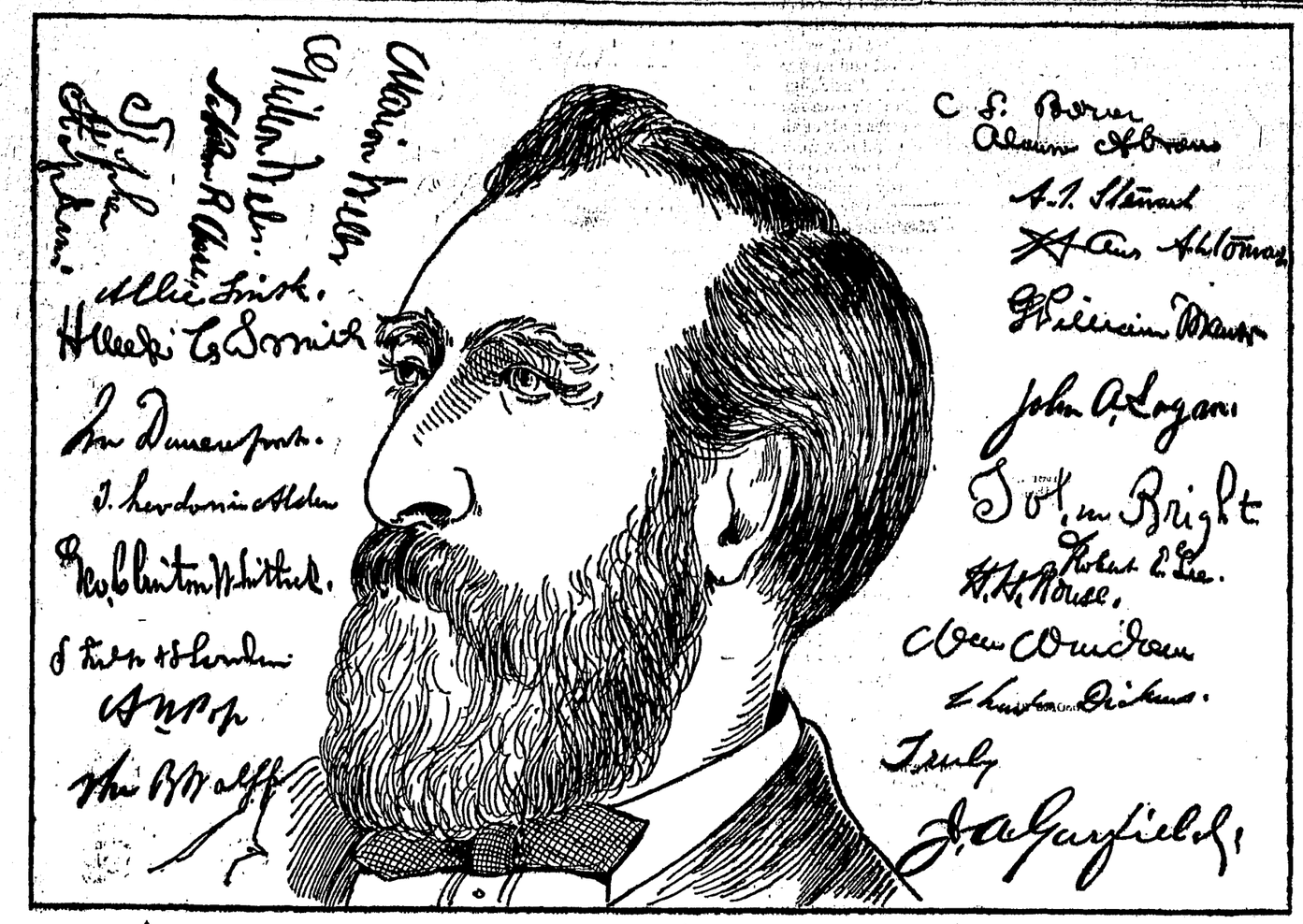
Dr. A. W. S. Rothermel is holding very successful seances at Battle Creek, Michigan. He will be in Jackson after June 5th. For the present all mail will reach him by addressing him at 118 Hillsdale street, Hillsdale, Michigan.

L. Kirtland writes: "Barbarian Churches, by J. R. Buchanan, is one of the best things I have seen in print; full of common sense, and just the thing to put in pamphlet form for general circulation. It is seldom so much truth is put in one article and in such plain language that even a Christian cannot but comprehend it. THE PROGRESSIVE THINKER is just full of good meat, and we love to digest it every week."

A pretty home wedding took place at the residence of Mr. and Mrs. J. H. Robinson, Port Huron, Michigan, May 24th. The contracting parties were Miss May Reid, formerly of Lockport, N. Y., and George Stanley, of Merriton, Ontario. The ceremony was performed by Mrs. Anna L. Robinson in the presence of a few interested friends, the bride having lived in Mr. Robinson's family since a child. The wedding party were gowned in white. The bride carried lilies of the valley, and the bridesmaid and maid of honor pink roses. The parlors and dining-room were handsomely decorated in pink and white cut flowers. The best man was Fred Manchester, and Mark Manchester was page. A dainty lunch was served and Mr. and Mrs. Stanley left immediately for their home in Merriton, followed by a shower of rice and best wishes of their friends.

A. J. S. writes from Sioux City, Iowa: "Mrs. S. N. Aspinwall has just finished an engagement with the First Society of Spiritualists of this city. She is a fine trance lecturer, and closed each lecture with many good and acknowledged tests. Her second lecture compelled us to hire a larger hall; we then procured the Court House, and we had the largest turnout ever given to a medium visiting our city."

Dr. Nellie Beighle, the wonderful electric lady, from California, is now stopping at the Great Northern, Dearborn, Jackson and Quincy streets, suite 12 and 14. She can be consulted there each day from 12 to 3 o'clock.



Independent Slate Writing at CASSADAGA CAMP MEETING, through the Mediumship of PIERRE L. O. A. KEELER.

MEDIA AT CASSADAGA.

Camp was Founded Through Mediumship.

Interesting Particulars for All to Consider.

Our beloved camp was founded through mediumship. From the time that Jeremiah Castor heard the spirit voice commanding him to go to Cassadaga Lake to arrange for a camp-meeting in 1877, down to the present hour, Cassadaga has been favored with the presence of some of the finest media in the ranks of Spiritualism. It has been these sensitives, the beautiful scenery and health-giving atmosphere, that have attracted the thousands of visitors each succeeding season to the shores of these charming lakes among the hills of western New York. The visitor hoped Cassadaga would open to him a window through which he could look into the world of souls to see if his loved ones were there. He has always found this window in one or more of the media at Cassadaga. Through them he has even passed beyond the gates and supped at celestial tables, a guest of the angels. The stones from the door of the sepulcher of hundreds of human hearts have been rolled away forever by the Heaven-endowed mortals, and life beyond the



VIEW OF UPPER LAKE FROM BOAT LANDING.

grave positively demonstrated to the sorrowing ones of earth. Life has been made endurable to every grief-stricken soul who has sought an introduction to the angels through the media, who have made Cassadaga the land of promise and of joy to those who have longed to know the truth.

It is impossible for us to name all the gifted workers through whom have come the demonstrations of life immortal. The first medium for physical manifestations in the way of independent slate-writing who came, to Cassadaga, was R. W. Sour, then of Titusville, Pa. He was induced to come to camp by Major M. R. Rouse, then Chief of Police of Titusville, than whom Cassadaga has had no more devoted worker and loyal friend. Mr. Sour gave one public seance, and the slate-writing received contained a remarkable prophecy of the camp's future, which has been fulfilled to the letter. The slates were cleaned and inspected by O. P. Kellogg, and others, and the writing was given under absolute test conditions. The slates are yet in the possession of Major Rouse, in Titusville. The next prominent slate-writer was Charles E. Watkins, now an M. D. in Salem, Mass. Mr. Watkins gave many marvelous writings and was the means of converting thousands of people to the knowledge of the after-life. Mr. Watkins has not visited Cassadaga since 1887, but he will find many warm friends there should he ever drop into the camp at any future time.

About twelve years ago Major Rouse succeeded in interesting P. L. O. A Keeler in Cassadaga's meetings. With him came A. W. S. Rothermel, who was an annual attendant for several seasons thereafter. Mr. Keeler found Cassadaga so attractive that he has become a permanent resident there, and by his genial bearing, splendid mediumship and upright character has endeared himself to thousands of people from all sections of the country. About ten years ago Prof. W. A. Mansfield, then a sickly youth from the wilds of Michigan, first came to the camp. Each succeeding season has found him in our midst, to the great delight of many friends. Prof. Mansfield has made a record by means of his gifted mediumship that has made him famous the world over. The Crumrine and Reynolds writings through Prof. Mansfield constitute two of the most remarkable tests on record in Spiritualism. The wonderful messages relating to Cassadaga's material and spiritual growth, through Mr. Keeler, have been none the less remarkable, and have done much to make our camp what it is to-day.

A. B. Campbell, the spirit artist (than whom no more wonderful psychic is working for the cause to-day), has become a permanent Cassadagan, having built a fine cottage with the intention of occupying the same during the summer months. This new phase of mediumship attracts great attention on account of its unique character and beautiful results, as well as the convincing test.

Hugh Moore, the trumpet and physical medium, well known at camp during past seasons, will be on the grounds this summer. We are reliably informed that his psychical powers are greatly improved along the lines that have made him famous.

Dell Herrick, Frank Collins, Mrs. Mott Knight, Mrs. M. J. Gillette and the Bangs sisters, as slate-writers of note, have given many remarkable tests to the soul-hungry mortals seeking their aid.

Hon. A. B. Richmond's experience with Keeler and Dr. Watkins and Mansfield has furnished the world with an able work from that gifted writer's pen.

The clairvoyant test media and magnetic healers are too numerous to mention; all have found a work to do, and been welcomed by Cassadaga's able managers. The platform test mediums such as J. Frank Baxter, Edgar W. Emerson and Miss Maggie Gaule astound and convert thousands of people each year. These able media give scores of positive tests, opening the eyes of the spiritually blind to a recognition of the nearness of the Spirit-world, turning scoffers and skeptics into worshipers at the shrine of truth. The work done by these noble mediums can only be appreciated by those witnessing the results.

All media have filled their places well, adding their quota to Cassadaga's ever-in creasing audience. Psychometry, materialization, spirit photography, spirit telegraphy, have all been represented by excellent media in past years, and many convincing tests given to those who have crossed the sacred portals of the seance, room. We would gladly name all these media if we could, but space forbids and memory fails to record the names of many of those who should be mentioned. To their presence Cassadaga owes much of its fame. Each medium has made his mark upon the minds of the people, sowing seed that has brought forth good fruit. Cassadaga could not lose one of its mediums; if it did, one stone of the temple would be missing. Hence all are necessary to Cassadaga's future welfare. The bread of heaven is being dispensed by them to the starved souls of earth, and the gates of the kingdom of peace swing wide open to their magic touch.

At Cassadaga the weary find rest for their fainting hearts and healing for all pain through the heaven-endowed media who annually assemble there. From the never-failing fountains of truth, living streams of inspiration flow to quench the thirst of all who drink from the golden goblet of love.

To the weak, the faint-hearted, to the sorrow-laden and the afflicted the media of Cassadaga open the portals to the life beyond the shadows, inviting all the children of men to enter and rejoice in freedom and joy everlasting.

Come to Cassadaga, O sorrowing mortal, and find this doorway for yourselves.

H. D. BARRETT.

MY "ALMA MATER."

As Presented by the Great Jurist,

HON. A. B. RICHMOND.

"Slave to no sect, who takes no private road,
But looks through nature up to nature's God."—*Pope.*

I was reared and educated under the influence of the strictest sect of the Puritans. At the age of eighteen, at a so-called revival, I thought I was "converted," and became a member of the M. E. Church. I never for a moment doubted the theories enunciated from her pulpits. Hell, with its horrors, to my mind was a necessity in the "plan of salvation;" good works availed naught with the Divine mind, while faith or belief in the creed of the church was a saving grace that deserved and insured salvation. The logic and justice of the edict: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," was as apparent to me as the truth of a demonstrated problem in mathematics. Thus fettered, the early years of my manhood passed in unthinking, unreflecting mental bondage. I never doubted, for I never reasoned or reflected on the religious creeds of my ancestors. It was an heirloom that had been transmitted from parents to children for a number of generations, and for that reason it was cherished as a sacred legacy endeared by the recollections of home and the family altar. To doubt was treason to God and rebellion against the teachings of honored parents whose sincerity I had never doubted. And even now I can well remember the thrilling words of prayer of my venerable father, as kneeling with an open Bible before him he earnestly beseeched a loving and merciful God to save his children from "the never-ending torments of an eternal hell, where the worm never died and the fire was never quenched." In all my youthful supplications to the "Throne of Grace" the love of God was an intangible emotion, while the fear of the fate of the sinner, and of the lake of fire to which they were doomed forever, was the terror of my waking hours and the nightmare horror of my dreams.

During the last year of my college course one of my studies was "Paley's Evidences of Christianity." It was intended to confirm my belief in the theology of orthodoxy, which with me until then needed no confirmation. But how different was the result! I then learned for the first time that infidelity disbelieved and had cogent logical arguments to sustain that disbelief. I well remember my astonishment when I discovered that there were two sides to the question, and that the celebrated English divine, to my mind, failed to confute the infidel logic he sought to confound. I resisted the doubts that for the first time crept into my mind through the crevices made by "Paley's Evidences" as I would now resist the unlawful entrance of a burglar in my dwelling-house. I was told by my preceptor, the late Bishop S., that it was un-Christian to enquire, wrong to listen to the arguments of the "adversary," and a sin deserving damnation to doubt. "But," said I, "how can I control my mentality? How can I believe unless I am convinced; or how prevent a disbelief that comes to me unasked and unwelcome?" "Oh, yes, you can," he replied. "You can believe if you ask God in prayer to help you, and if you desire to believe." Faithfully and fervently I did as he directed; but my prayers were unanswered, while my doubts increased, until at last the little cloud which at first was no larger than a man's hand enshrouded my mental horizon with the darkening shadows of disbelief.

My scientific studies increased the uncertainty of my faith in the book that I was taught to believe was inspired in every line and sentence, and which I reverenced as the undisputed word of God. Geology with its demonstrations positively refuted the Mosaic account of creation. The ascertained laws of refracted light denied the story of the covenant and the rainbow; while astronomy so far expanded the fields of stellar space as to make manifest the absurdity of the claims of our little earth to being so much the especial care and favorite of the Creator that it was made the birthplace and scene of the murder of his only-begotten son.

And then the cruel injustice of the theory of everlasting torment for the many, with only hope for the few; which made salvation almost impossible and damnation the almost certain fate of mankind. This horrible libel on the name of a loving Creator became so apparent that my reason rejected it against my will. Faithfully and prayerfully I tried to believe with "Holy Willie" that all mankind

"Deserved sic just damnation
For broken laws,
Five thousand years 'fore their creation,
Thro' Adam's cause."

But I could not. My sober reflection rejected all as a myth, a fabulous tale that, like the stories of mythology, had no foundation save in man's imagination. Then my mind, like a tempest-tossed wreck, buffeted by the winds and waves



MELROSE PARK.

of a stormy sea, found no harbor of safety, no haven of rest, and at last drifted into materialistic infidelity and I saw no future beyond the grave. I saw human life first manifested in the cradle, developed in youth, matured in manhood, and then apparently dead in the coffin, and I could see nothing beyond the grave. The pall, the casket and even the tomb were not more dark and impenetrable than was the veil that hung between me and a future life. And as I stood successively by the graves of father, mother, brother and sisters, alone in my bereavement, I said in inconsolable grief: "This is the end of life; you have passed away and live only in the recollection of those who cherish your memory."

Oh, the weary solitude of years that succeeded, and the gloom of the shadows of dread annihilation that followed me day after day, until at last the uncertainty was almost maddening, and I longed for oblivion. Even the grave, with its horrible inmates for companionship, would have been a welcome retreat from the dread uncertainty that enveloped me.

But there came a time when all was changed. An influence I have frequently described in my writings led me to the beautiful camp of the Cassadaga Association. I went to Lily Dale believing that my knowledge and experience in the art of the magician would permit me to detect the frauds proclaimed by the Seybert commissioners, and which they published to the world with the sneers of imbecility, while they enjoyed the noble bequest of the generous dead who only desired a candid investigation of his cherished faith.

The phenomena that I saw at Lily Dale has been witnessed by thousands, among whom are many able scientists, as well as men and women of education and prominence in the world of literature. To doubt its existence is to doubt the testimony of our senses The evidence of an unseen intelligence that has all the mental characteristics of those who once lived and loved by our side, but who long since passed away, is clear and apparently conclusive, and needs only to be witnessed by a candid, thinking mind to bring conviction stronger than would the "proof of Holy writ."

The beautiful camp at Lily Dale is unequaled in its attractions and opportunities to those who desire to investigate and solve the mystery of the end of life here, and to learn from conclusive testimony that:

"There is no death! What seems so is transition."

To me, Lily Dale is truly my "Alma Mater," for to my visits there do I owe the great solace of my declining years—a firm conviction that there is a Spirit-world—and, as the great founder of the Methodist church taught his early disciples, "that the spirits of the dead can and do communicate with the living." It has nourished this belief by repeated phenomena, and no mother ever lulled her restless child to sleep with stronger assurances of future awakening than the weary, careworn souls of earth will there find, in the realization of the great truth: "That though we may sleep in death, we will awake to immortality."

Hotel and Accommodation at Cassadaga.

The Grand Hotel is now in fine condition for the reception of guests, having been newly furnished throughout, and fitted with modern conveniences.

The hotel will be open this season under the management of Cook & Gregory.

The prices for board with room are $1 to $2 per day, according to room. Transient meals, 50 cents; lodging, 50 cents.

Campers and regular occupants of tents and cottages can get their meals at the hotel by the week at 25 cents each.

Lodging can be obtained at cottages at reasonable prices.

The daily admission to the grounds is 15 cents per day, and for campers inside the gates, 10 cents per day.

Ground for tenting purposes can always be had free of cost by application to the authorities.

Groceries, provisions, fresh meats and milk can be purchased on the grounds.

How to Get to Cassadaga Lake.

Passengers over the Lake Shore & Michigan Southern railway, Nickel Plate railway, Western New York and Philadelphia railway, and Western Division of the New York, Lake Erie & Western railway, change cars at Dunkirk, N. Y., and take the Dunkirk, Alleghany Valley & Pittsburg railway to Lily Dale station.

Passengers over the Erie system, including the New York, Pennsylvania & Ohio, and the Buffalo & Southwestern railway, change cars at Falconer Crossing, three miles east of Jamestown, N. Y., and take the Dunkirk, Alleghany Valley & Pittsburg railway for Lily Dale station.

Inquire of railroad ticket agents for excursion rates to Lily Dale.

Persons residing at points where excursion tickets cannot be bought to Lily Dale can purchase Chautauqua Lake excursion tickets to Jamestown or Dunkirk, N. Y., and from thence direct to Lily Dale.



LINCOLN PARK.

CASSADAGA CAMP.

As Viewed by the Spirit Artist

TO THE EDITOR:—Knowing you are willing and anxious to advance the great cause of truth, and to help in spreading the news that shall bring to the many seekers a knowledge of where they may find the opportunity of having a rich banquet spread for them to partake of, I must say the coming camp season here offers the greatest possibilities for such seekers, and while seeking, they may enjoy the beauties of nature and a glorious time, and enables them to escape the heated cities and breathe the cool air and see nature in her most glorious dress.

Fortunately, there are many camps now in different parts of our great continent, that enable the members of Spiritualism, and the seekers into Spiritualism, and also the seekers for health, to spend an advantageous and also a most enjoyable time at a very low rate; in fact, cheaper than any other resort that furnishes the attractions offered by the committees of our camps.

I myself have traveled far and wide, and seen many beautiful places, but when I reached here early in May, I stood alone and quietly gazed on the sloping emerald turf and the glorious trees, shrubs and flowers, and thought: No doubt there are many grand and beautiful places about that appeal unto us with a sense of beauty and grandeur, but Lily Dale, thy quiet beauty and simplicity speaks directly to the heart.

Here the cares of the world seem left behind: here the spirit of rest seems at once to welcome you with smiles and lead your thoughts to higher and to holier things; and if the spiritual part of your nature seems touched, the thought also rises in your mind, what great improvements have been wrought by the board of management, and also by private individuals, since last season. We see new and beautiful cottages have risen in different parts of the grounds, and one that I must mention was built by Mr. Fuller, on the corner of Third and Cleveland avenues. It is large and charmingly decorated; its porch is a dream of beauty, and being entirely finished in white, it shows to great advantage. From the cottage down to the avenues it is terraced and beautifully sodded. Mr. Fuller, I believe, intends to embellish it still further with flowers in stands of white and gold, which will add greatly to its already beautiful appearance.

This description could be repeated in a less degree of many other charming places. Of course Mrs. Pettingill's lovely cottage is ever receiving fresh touches of adornment, and flower-beds are being formed everywhere.

That quiet but grand old friend of the camp, Mrs. C. Henderson, is ever stretching forth a helping hand to further the usefulness of the spot and cause she loves so much, and again, like a loving and ever-watchful mother, Mrs. Skidmore may be seen tending and seeking to add to the many attractions of the spot she has been termed the mother of. I could go on speaking of each and every one, but I must not trespass on your valuable space too much. I will dispose of the male members of the board and camp by saying that I find them courteous, self-denying and generous—in fact, a band of workers for the cause of Spiritualism and for the benefit of their fellowmen, from the president (Mr. Gaston) down to the one who works patiently with the knowledge in his heart that he is working for the right.

I must also mention the very great improvement in the stores and the goods supplied. I feel that our stores here will shame many stores held in places that have a population many times greater than claimed by Lily Dale. Nothing seems wanting, and prices are all right. Among the many improvements is the great one of the lake front—no more swampy places, but a solid embankment reaching from the landing-place around the Lake Park Front, and the Lake Park itself is being embellished.

There are earnest workers in the cottages, planting and doing all they can to improve the place for the benefit of the expected visitors, who promise to be numerous this summer—far more so than ever before. There are already and through the season, and, no doubt, many visitors who have come to stay until after it, for they wisely say they can live cheaper here and enjoy themselves better than elsewhere: so the cottages are being rented and rooms being taken. Still, there are several desirable cottages to be had, and many charming rooms to be rented reasonably for those who desire them.

The hotel is to be in the hands of good and competent gentlemen, who will see that the guests receive every attention they can desire. The facilities for boating and fishing are better than ever. The programme is varied and excellent, as usual. The phenomena is very well represented, and the number of mediums larger than ever before. Mr. Pierre L. O. A. Keeler, the slate-writing and phenomenal medium, with his family, are now on the grounds resting before the coming season. Excellent entertainment by first-class talent is promised. The band is the same, and as good as ever, so those who love the dance may be sure of having a good time. In fact, I may say the management has thought of everything to promote the welfare and pleasure of the visitors; so let me say to my many dear friends in Chicago and other places, come and enjoy the good things provided for you, both spiritual and temporal, and while enjoying them, lay in a good stock of health, that will enable you to bless Lily Dale, and long for next year's season.

I dare write all this, dear Brother Francis, because I know your good wife and daughter will be here and bear out all I have written when they return to your city, and not only bear this out, but tell of many of the good things I have omitted.

A. CAMPBELL.

CASSADAGA CAMP.

Programme for Season of 1894.

LIST OF SPEAKERS.

Friday, July 20, Mrs. Carrie S. Twing, Westfield, N. Y.; Saturday, July 21, Mrs. C. M. Nickerson, Buffalo, N. Y.; Sunday, July 22, Mrs. Carrie S. Twing and J. Frank Baxter, Chelsea, Mass.; Monday, July 23, conference; Tuesday, July 24, J. Frank Baxter; Wednesday, July 25, J. Frank Baxter and Hon. W. J. Bryan, Nebraska; Thursday, July 26, Mrs. Celia M. Nickerson; Friday, July 27, Mrs. Carrie S. Twing; Saturday, July 28, Mrs J. B. H. Jackson, Grand Rapids; Rev. W. H. Houton, Bradford, Pa.; Sunday, July 29, Rev. W. W. Hicks; Rev. W. H. Houghton; Monday, July 30, conference; Tuesday, July 31, Mrs. J. B. Hagan-Jackson; Wednesday, August 1, J. Clegg Wright, Cincinnati, O.; Thursday, August 2, Mrs. J. B. H. Jackson and J. Clegg Wright; Friday, August 3, J. Clegg Wright; Saturday, August 4, Hon L. V. Moulton, Grand Rapids, Mich.; Sunday, August 5, Mrs. Cora L. V. Richmond, Rogers Park, Ill., and L. V. Moulton; Monday, August 6, conference; Tuesday, August 7, Rev. W. W. Hicks; Wednesday, August 8, Labor Day, Miss Kate O. Peate: Thursday, August 6, Willard J. Hull, Buffalo, N. Y.; Friday, August 10, Hon. A. B. Richmond, Meadville, Pa.; Saturday, August 11, Mrs. Cora L. V. Richmond; Sunday, August 12, Mrs. Cora L. V. Richmond; Monday, August 13, conference; Tuesday, August 14, Lyman C. Howe, Fredonia, N. Y.; Wednesday, August 15, Memorial Day; Thursday, August 16, Rev. W. W. Hicks; Friday, August 17, Mrs. Cora L. V. Richmond; Saturday, August 18, Lyman C. Howe; Sunday, August 19, Mrs. H. S. Lake, Cleveland, O., and Hon. A. B. French, Clyde, O.; Monday, August 20, conference; Tuesday, August 21, Mrs. H. S. Lake; Wednesday, August 22, Woman's Day, Henry P. Blackwell, husband of Lucy Stone, New York, and Rev. Anna Shaw: Thursday, August 23, Hon. A. B. French; Friday, August 24, Mrs. H. S. Lake; Saturday, August 25, Lyman C. Howe and Mrs. R. S. Lillie, Melrose, Mass.; Sunday, August 26, Mrs. R. S Lillie and W. J. Colville, Boston; Monday, August 27, conference; Tuesday, August 28, Willard J. Hull; Wednesday, August 29, Peace Day, W. J. Colville; Thursday, August 30, Mrs. R. S. Lillie; Friday, August 31, W. J. Colville; Saturday, September 1, Willard J. Hull and Mrs. Ida P. Whitlock, of Boston; Sunday, September 2, Hon. A. B. Richmond and Ida P. Whitlock.

Edgar W. Emerson will be present from July 29 to August 5, inclusive, giving tests from the platform each day.

Miss Maggie Gaule, of Baltimore, Md., has been engaged to give public tests from the platform from August 16th to August 31st inclusive.

W. J. Colville will give a course of six lectures in Octagon Building at 8 p. m., August 26th, 27th, 28th, 29th, 30th and 31st. He will also open regular classes Tuesday, September 11th, to continue during the month, and conduct Sunday services September 16th, 23d and 30th.

A partial list of mediums that will be on the ground will include A. Campbell, the wonderful spirit artist, and Pierre L. O. A. Keeler, the well-known medium for independent slate-writing and physical manifestations in the light; Mrs. Gillette, medium for independent slate-writing and materialization; Hugh Moore, trumpet medium; F. Corden White and Charles Sullivan, trance and clairvoyant mediums. We also expect W. A. Mansfield the latter part of August, as well as many others, making a stronger array of mediumistic talent than Cassadaga has ever known before.

The Hon. W. J. Bryan, of Nebraska, who will be with us (if Congress is still in session), is an orator of national reputation, and our people have a rare treat in store when this brainy man gives them his views on the subject of money.

H. D. Barrett will act as chairman during the whole season, and the Northwestern Orchestra will furnish music as in fomer years.

C. M. Hovey writes: "At the annual meeting of the Bay City Spiritual Society Sunday, the 27th inst., Frank Ross man was elected president; Hattie M. Hovey, vice-president; C. M. Hovey, secretary and treasurer; and L. M. Simmons, Emma Russell and M. T. Force trustees. After an able lecture, delivered by Mrs. Martha E. Root, of Bay City, the society adjourned until the first Sunday in October next, having held continuous meetings since December 1, and increased our membership to over sixty. We close our meetings with all satisfied with the work."

THE MYTH OF THE GREAT DEL-uge. Something you should have to refer to. By James M. McCann. Price 10 cents.

CENTER SHOTS.

Who Is My Teacher?

And What Is Truth?

Who is my teacher? How can I know when I possess what is called truth? Of what value to me are the steps made by other brains, in searching for truth? Nay, what is this thing called truth? In these interrogatories, there can be an expansion that would wear out the readers' patience, were the present methods adopted—that of words, words with no special meaning—darkness and discouragement is given the earnest seeker for that which is called truth, when indirect verbiage is used in teaching.

Let us strip the poetry, the gush of eloquence, the sentimentality and the useless shrubbery from the word truth; in doing this we can absolutely know truth, what it is, and what its real value in the development of the thing called mind; another word without light!

Listen: Truth is nothing more nor less than a consciousness of the relations which objects of the external world hold to each other. When these relations are incorrectly seen, we have falsehood, the opposite relation, and in this way the mind may hold falsities, does hold them, and the relations of the external world do not change. To hold the notion that the earth is flat does not change the true relation as to its spheroidal state. Ah! can I be conscious of error and hold it as true? Reflect!

Again, all knowledge possessed is a growth of truth; that is, an increase of the amount, numerically speaking of the relations seen by the mind which are accurately cognized by the brain. Tares grow with wheat!

The relations which objects of the external world bear to one another are only limited by the absolute limitations of the objects of the external world. The capacity of the brain is the limit that will check the expansion of true knowledge, and this is the only barrier which prevents man from seeing truth at once, and the whole truth; for truth is not infinite, unless the objects of the external world are infinite, a term not comprehended in my definition of truth.

Furthermore, a false relation seen and held as true, is the source of all man's falsities; that is, step by step the present state of knowledge was reached by seeing false relations and teaching them as if they were true. This fact shows these steps to be wholly experimental, and that what is called truth has always been built upon the others of the false; a consequence of brain limitations and the absolute method of mind expansion in a brain.

Am I understood? Look! The relation our earth holds to the sun and the other planets is the same now as at the inception of the solar organization; yet it was believed and taught and taught as holding a different relation to the sun, known as the Ptolemaic theory, so with reference to hundreds of relations, now seem to have been false. This is the method of growth into truth. Shall we continue to war with each other all the periods of our existence, and never know when we have the truth, nor what it is when it comes to us in our poverty and ignorance."

Look one moment! The removal of the tangled underbrush and larger perpetuated growths of error is a more difficult task than defining what truth is, and teaching it, except the incapacity of the mind to know truth at sight. Battle, interminable tumult, is the process by which the brain becomes clearer and more competent to see and discriminate between truth and error. When truth is seen the war ends and peace dwells among men. Let us pray to see more and know more truth; then man ceases to war with his fellows, but will the world of mankind stagnate, for want of a battlefield?

Let us look a little deeper into this field. Behold the fact that the capacity of the brains of nations and individuals is wonderfully different, notwithstanding the schools of learning constantly taught that all could be educated alike; and they yet do not see the error of their teaching, as all are passed through the same outline of studies in order to graduate. The brain capacity was not considered when the curricula of schools were formulated. They could not see that an Indian could make no poetry; they could not see that the Esquimaux is incapacitated to evolve a science or a philosophy, as the falsehood of man's origin has always been a blind board. If all originated from Adam and Eve, how could such differences exist?

A consequence of different brain capacity, aside from its useful purpose, has been to fill the knowledge which man holds to-day with falsehoods, by the incapacitated always copying and perpetuating falsehoods by teaching it among the truths taught.

Now, who am I to believe, and who is my teacher? The relation of belief to the mind is such that none can believe without testimony, though thousands assume to do so, and ask for no testimony. Many times the testimony itself is baseless, and in this way these thousands are the dupes of false teachings and live false lives. This stage of mental weakness can be avoided only by individual labor bestowed in the search to know what is true and what is false? The element of falsehood abounds more abundantly as we leave fundamental concepts which do not demand evidence or testimony for their acceptance by the mind.

There is a special capacity of the brain which appears to be dormant in most people, that recognizes the true relations of things at a glance. The dominancy is a consequence of false education giving an atmosphere to live in that obscures truth. This special capacity to see clear through all the tangled web of theories, speculations and teachings, is in possession only of the few. He who has this power is your teacher, is the leader in the coming new order of society, now at our doors.

How am I to know this teacher? That depends upon how much of the false you possess and how much you love truth more than living in false conditions, and how much capacity is had. However, at this stage of intellectual development, an index is plainly seen by all who are searching for truer knowledge. It is the fact that all the teachings of men are brought into question; government, religion and science are all being dissected and laid bare by the knife of a larger and newer perception of what constitutes truth. He who teaches the old speculations of these subjects of man's knowledge is only a fossil, awaiting a burial by the coming onslaught of truth.

The writer of this is only awaiting the time when the old passes out, that gives him a hearing. Obscurity means no authority; fame gives readers and hearers. Cranks, rebels, backsliders and outcasts from the old teachings of church, government and science, can only await the clearing of the atmosphere by their united efforts before they can enter into the new order and find peace. The ranks are daily filling and the tread of the hosts of heaven will soon be heard, then the crushers of the national rights of men are doomed; then the falsehoods of church religion and education are buried in the ruins they evolved and a new heaven and earth are seen.

L. EMERICK.

Bishop A. Beals in Chicago.

TO THE EDITOR:—My engagements with the Progressive Spiritual Society of your city closed last evening, the last Sunday of May. The meetings have been well attended and by a thinking class of people, many coming from their different churches to hear the gospel of Spiritualism. The society has the use of one of the finest halls in the Masonic Home Temple, and the elegant surroundings give an inspiration to the speaker, and inspire the mind with lofty ideals and poetic imagery, leading both speaker and hearer into realms of principles and infinite causes. The Spiritual cause on the South Side has received an impetus and new awakening the past few months, and the added numbers to the cause have been larger than at any previous time for many years. The society I have been speaking for has not been organized many months, but has prospered under the ministration of their former speaker, Mrs. Nickless, and is now well officered, and has in addition to its platform work a lyceum for the children, and this in itself speaks well for the healthy growth of the society. Mr. Camp, the present chairman of the meetings, is a young man, full of enthusiasm, and holds his position with dignity and great credit to the society.

The ladies are not lacking in their sphere of active work, and each one seems to vie with the others to render service to the work of the society. Some of these ladies—Mrs. Burt, Mrs. Huntoon, Mrs. Wright, and others I could mention—have aided very much in building up the cause they so generously espouse, and give life and moral strength to the work. At my first meeting I had in my audience Prof. Lockwood and F. Corden White. At the close of my afternoon lecture, Mr. White, by request of the chairman, was invited to give some tests, to which he kindly complied and gave some very satisfactory ones, and to the writer described and gave the name of my friend George Howell, who died recently by accident in San Francisco. He described the cause of his death, and sent a message to his wife Nettie. Mr. White is a fine clairvoyant, and reminds me of the celebrated clairvoyant John Slater, of San Francisco.

Too much praise cannot be given to the founder of this society and former speaker, Mrs. Nickless, whose influence seems to have left a trail of light and to have impressed her personality on the minds of all the members of the society. That I, with the aid of my spirit-band, could make a favorable impression following such a speaker, is complimentary to the writer and gives me the assurance that I may hereafter feel I have a place in their hearts; and whether I have the pleasure of ministering to them again or not, I shall be remembered as a faithful worker in the cause of spiritual truth. I speak at Muskegon, Michigan, the Sundays of June, and remain to take part in the July camp-meeting there, commencing the 6th of that month and closing the 16th. I can be addressed at Muskegon for fall and winter engagements of the coming year.

BISHOP A. BEALS.

The Connecticut State Spiritualist Association.

The eighth annual convention of the Connecticut State Spiritualist Association convened at Unity Hall, Hartford, May 12th and 13th. The following officers were elected for the ensuing year: President, Mr. E. C. Bingham, Cheshire; vice-president, Mrs. A. E. Pierce, Hartford; secretary and treasurer, Mrs. J. E. B. Dillon, Hartford. Solicitors and collectors, Mrs. M. A. Dwight, Stafford; Mrs. Nora Dowd, Hartford; Miss Carrie Bill, Willimantic; Mr. H. W. Hale, Meriden; Mrs. A. E. Mills, Plainville; Miss Barbara Johnson, New Britain; Mr. E. B. Parsons, Winsted; Mrs. J. A. Chapman, Norwich; Mr. and Mrs. E. B. Kenyon, New Haven; Mr. R. R. Callender, and Mrs. Ida Kingsley, Waterbury; Mrs. N. H. Fogg, Southington; Mrs. John Walters and Mr. James Wilson, Bridgeport; Mr. Geo. Burlingame, Somerville; Mrs. W. J. Lamberton, Poquonock; Mr. G. W. Payne, Unionville; Mrs. E. R. Davis, Putnam; Mrs. Geo. Reed, New London; Mrs. H. A. Wheeler, Bristol; Mr. Horton Clark, Forestville; Mr. Gad Norton, Comprance; Mr. Francis Burnham, Cheshire. A committee on securing speakers was appointed: Mr. E. C. Bingham, Mrs. A. E. Pierce, and Mrs. J. E. B. Dillon.

It was voted to hold the next convention in Hartford the first Saturday and Sunday in May, 1895. A committee of three on resolutions was appointed: Dr. Geo. Fuller, Mrs. J. A. Chapman, and Mr. Geo. W. Burnham. The following auditors were appointed: Mrs. A. E. Pierce and Mrs. E. C. Bingham.

The afternoon session was opened by a rousing address of welcome from the president, Mr. Bingham. Sunday, May 13th, the conference meeting was held at Good Will Hall.

The committee on resolutions presented resolutions concerning the Bible, woman suffrage, mediumship and public schools, which were adopted.

It was voted to continue the State work on organization, and the following committee was appointed: Mrs. J. A. Chapman, Mrs. J. E. B. Dillon, Mrs. Horatio Bill, Mrs. John Walters, Mrs. Ella Bacon Bond and Mr. E. B. Wallace.

The above committee are empowered to raise the number to ten at their discretion. The officers of the convention were authorized to incorporate the State Spiritualist Association under the laws of the State. The speakers for the convention were Mrs. Clara H. Banks, Haydenville, Mass.; Dr. Geo. A. Fuller, of Worcester, Mass. Their lectures were filled with grand truths and ennobling thoughts. Both speakers were frequently applauded. After each lecture Mr. Joseph D. Stiles, of Weymouth, Mass., gave one of his remarkable seances, astonishing and delighting all by the many names which he gave, nearly all being recognized. Another pleasing feature of the convention was the fine singing of the R. N. E. Male Quartette of Norwich, with Mrs. J. R. Messinger, pianist. The convention was adjourned Sunday evening, May 13th. A vote of thanks was extended to the speakers, musicians, and to the spiritual press for so kindly printing the call for the convention. The weather was beautiful and the convention a success.

MRS. J. E. B. DILLON, Sec'y.

THE MINISTRY OF ANGELS.

As Portrayed in an Editorial in the New York Herald.

For he shall give his angels charge over thee, to keep thee in all thy ways.—Psalms, xci., 11.

And, behold, angels came and ministered unto him.—Matthew, iv., 11.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?—Matthew, xxvi., 53.

The ministry of unseen beings is one of the most important doctrines of the Christian Church; it is also one of the most neglected.

A great many, even among the thoughtful, will be surprised at the statement that the intervention of angels in human affairs is a very conspicuous element in the Sacred Books, and that hardly a great event is recorded there in which they have not been prominent actors.

There is even a widely-prevalent prejudice against the doctrine, especially among Protestants, which is perhaps the result of a reaction from those mediæval days when the providence of God was almost lost sight of in the activities of His agents.

It is not difficult for us to believe that the Father is within reach of our prayers and that Christ can keep His promise to come and take up His abode with us in seasons of stress and dismay; but for some reason we falter in our faith that round about us are multitudes of angels who are not only able, but ready to do us a great service, are watchful of our interests and eager to impress our minds with what it is right and best to do.

And yet that is a natural, if not a necessary, inference from the general tenor of the Bible. If it is logical to assert that God has not withdrawn into the eternal solitudes, but is as close to-day as in the olden time, when his voice of warning or command rang through the history of the Jews, it is equally logical and not more daring to declare that His angels are our guardians, as they were the guardians of our ancestors. No change has taken place either in our human needs or in His methods. What infinite wisdom and goodness decreed for our fathers holds good for us. If messengers from on high could visit Abraham and make their presence known to Elisha, there is no reason to suppose that they are unwilling to come to our assistance; and if they offered their ministrations to our Lord, why may they not be expected to do us a like service, since we have been made heirs of the Lord's privileges?

A whole sect of curious folk has arisen within the last fifty years, whose only ground for existence is the possibility of some kind of communication between the earth and the upper air. They call themselves by the unique name of Spiritualists, for the simple reason that they believe in the continued love and helpfulness of the departed. They have revived the ancient faith, and boldly assert what every personage of the New and every prophet of the Old Testament would assert, that heaven is within speaking distance and that the conscious companionship of angels is one of the inalienable rights of aspiring souls. If Christians had thoroughly believed the Bible and accepted its revelations in this regard Spiritualism would never have been born. There would have been no more demand for it than for a class of scientists who should announce their faith in the law of gravitation.

This sect has spread with wonderful rapidity. Its organized membership makes a remarkable showing so far as numbers and literature and influence are concerned, and its unorganized membership is to be found in every church of every denomination, and in every village and hamlet throughout the earth.

We may not agree with some of the wild extravagances of this body of men and women, and may close our ears to many of the incredible experiences which they relate, but the fact remains that they are a necessary element of our present religious life, because they satisfy a spiritual longing which the Church has either ignored or refused to foster. If they were not wanted they would not remain; if their doctrines were unwelcome or unreasonable they would diminish in numbers and after a little fall to pieces.

But the truth is they have appropriated one of the most excellent and needful truths, which, for some reason or other, our pulpits have thrown aside, and on that one truth have built an enormous structure under whose roof thousands and tens of thousands find shelter from the storms of life. The great mass of people in this hard, work-a-day world need all the comfort and encouragement which religion can afford. Their burdens are heavy, and too often their eyes are red with weeping. There are cares and anxieties which gall the shoulders, and bereavements which break the heart. Tell it how you will, the story has a line of tragedy running through it, and one goes but a little way before he stumbles on a disappointment or a grave.

In other words, men and women must have help. If their only company is stern doubts, if they walk alone, laden with many negations, they sing few songs, and not even those with a merry voice. There is not much difference between a doubt and a viper if you must carry either in your bosom.

On the other hand, to know that above you are multitudes of spirits, some, perhaps, the spirits of your dear ones of long ago; that it is a part of God's providence that they should accompany you in order "to keep thee in all thy ways;" that their mission is to lovingly influence you, though by subtle means beyond your ken; that they now and again creep so close to your consciousness that you are aware of their presence, and that at all times and in every straight they will serve you—what other effect can such a truth have than to check your mad impulse, give you serenity of mind amid disturbing experiences, enable you to bear inevitable sorrow with resignation and render the other life so real that you will sometime say your farewell without regret?

That is the doctrine of the Bible, and if you fail to heed it you blindly neglect one of the most important revelations of God.

Intellectual and Moral Development.

THOUGHTS THAT JINGLE IN POETIC MEASURE—"KEEPING TIME, TIME, TIME, IN A SORT OF RHYTHMIC RHYME."

This age, the advent of a time requiring solid facts, when superstition's thraldom shall our minds no longer tax, for the limits of man's intellect is broader far, to-day, than ever has been since the world received the light of day; and broader fields of Nature he is able to explore, than any he has yet surveyed, or ever known before.

While generations thus succeed from infancy to age, each stamps its history on each leaf, in lines from page to page; and as the wheel of progress rolls from Earth's primeval state, through all the changes undergone down to this present date, the fields of Earth assume by far a more exalted phase, and man aspires to moral worth, and seeks more godly ways. All animated nature shows the progress of its kind, in physical perfection wrought, likewise in power of mind, and vegetation, too, assumes a far more high degree than did it in those early days, we evidently see; for in comparison with mind, the very food is made more pure for each existing kind, to render progress aid. The fruits on which we now regale, in luscious flavor show developments which were not known five hundred years ago. Into the surface of the earth imbedded riches rise, and to the increase of all life, comes for increased supplies; and man is mightier far than the ancient past, for Nature in her progress saves the best until the last.

Therefore the times demand for man rich intellectual food, and flavored high with skillful lore, most clearly understood; with principles of equity most firmly underlain and paths of moral ethics mapped for righteousness to reign.

We note behind the many years of evil unrestrained; the groveling ignorance of man, to superstition trained—the grossest bondage for the mind, in wild delusion led—the low depravity of thought on which the people fed; and all the evil that a base and vile designing clan was used to fetter human mind, and measured out for man.

And still the clergy, stubborn in their awful line allied, hang like a load of garbage, to withhold progression's stride; and only yield when the demands, like a dramatic play, call for attractions different, for a more enlightened day; nor yet the days of martyrdom forever more are past, or prosecution of the great, on Earth, has breathed her last.

Then let us sing our righteous strains, unfettered and with love, while conscience guides o'er velvet lawn, through cool, refreshing grove, where fragrant flowers eternal bloom, and souls congenial greet, so shall our future spheres be grand and future joys be sweet.

A word encouraging our chief, who stands with sword in hand; he may not know the ardent hosts he holds at his command,—he may not know the millions yet unlettered on his list, and for what future patronage he's grinding out a grist. Then let us ardently sustain this grand progressive sheet, "which is a light upon our path and lamp unto our feet."

FRANCIS D. LACY.

The Spiritual Alps and How We Ascend Them. By Moses Hull. A beautiful essay in the line of refined spiritual thought and progression. Paper, 25 cents; cloth, 50 cts.

The Other World and This: A Compendium of Spiritual Laws. By Augusta W. Fletcher, M. D. An excellent work. Price $1.50.

Jesus and the Mediums. A comparison of Modern and Bible Spiritualism, showing their similarity. By Moses Hull. Price, 10 cents.

The Rationale of Mesmerism. By A. P. Sinnett. Considered theoretically, philosophically and theosophically. Price $1.25.

Helen Harlow's Vow, or Self Justice. By Lois Waisbrooker. Price reduced from $1.50 to $1, cloth.

Perfect Motherhood, or Mabel Raymond's Resolve. By Lois Waisbrooker. Dedicated to Woman everywhere, that children may cease to be accursed. Price reduced to $1.

The Spiritual Birth. The Spiritualistic idea of Death, Heaven and Hell. By Moses Hull. Price 10 cents.

The Cause in Milwaukee, Wis.

The First Society of Spiritualists, Milwaukee, Wis., has just completed a most successful season and entered on the annual vacation. Notwithstanding the many discouragements and obstacles we have had to meet, we have overcome them, and our society has met with marked success, and is on a better footing in every way than ever before. Our membership has increased, and our meetings have been better attended than ever. The following speakers and mediums have served our society the past season: Mrs. Ada Foye, W. J. Colville, A. W. S. Rothermel, Bishop A. Beals and Will C. Hodge, all giving entire satisfaction, and whom we will gladly welcome to our rostrum at any time, and cheerfully recommend them to Spiritualists everywhere. We also had with us for a short time, H. R. Wardell, Mrs. Nutt and Dr. Stanley. Our philosophy has taken firm hold of the very best people of the city; men and women of high intellectual culture and good social position being found in the foremost ranks of investigators. This society has some splendid workers, and rare elements of intellectual and spiritual refinement. The number of such competent and earnest workers taking hold of the cause, and carrying it forward and upward out of the old ruts of personal vanity and donothingism, seems to be rapidly increasing. The future seems bright and hopeful to our society, and we hope on the dawn of another year to spread the power of this glorious truth abroad with bountiful effect. May the good work go on. May truth and knowledge undo the machinations of priestly intolerance and superstition, and may the bright morning light of the dawning day see humanity more noble, more true, more charitable and self-sacrificing, and may all become united in fraternal bonds of universal love.

We would be pleased to hear from any first-class talent to fill our rostrum any month of next season, with terms and phase of mediumship, if any.

H. C. NICK.

603 Grand Ave., Milwaukee, Wis.

MEDIUMSHIP.

How to Investigate Spiritualism; or, Rules for the Spirit Circle.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive in the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened either with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the seance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical persons. An inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much of mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffer from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the MATTER of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BRITTEN.

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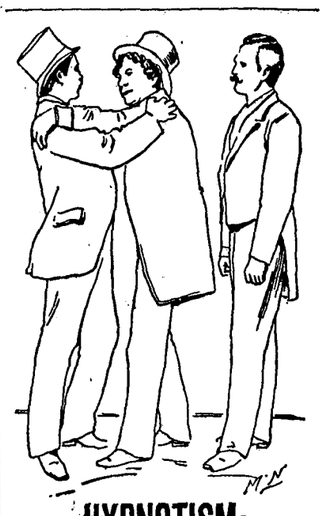
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A CAREFUL COMPARISON —OF— Biblical and Modern Spiritualism.

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Author of "The Contrast," "Which," "Letters to Elder Miles Grant," "Both Sides," "That Terrible Question," "Wolf in Sheep's Clothing," Etc., Etc.

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CHAPTER V—The Birth of the Spirit.—All Subjects Important. "Ye must be born again." Nicodemus' Quandary. A Minister's Opinion. Author's Objection. Jesus' Tests. Must be born out of Flesh. Birth of the Spirit a Resurrection. Not of Flesh and Blood. Bible against it (1 Cor. xv.). Natural and Spiritual Body. Opinion of the Woman of Tekoah. Of Job. Of Jesus. Objections answered. Mortal Bodies quickened. Must eat Christ's Flesh.

CHAPTER VI—Are We Infidels?—Rapid Growth of Spiritualism. The "Mad-Dog" Cry. Charge Ignored. Proceeds from Infidel Hearts. Truths and Errors in the Bible. Dialogue; Minister wants a Bible. All believe Parts, and no one believes All, of the Bible. Illustrative Cases. How shall we decide who the Believers are. The true Test. Works. The Commission. End of the World not yet. Jewish and Christian age. Preaching, Baptism, and Signs go together. Is Christ in the Church?

CHAPTER VII—Are We Deluded? A Common Cry. Contradictory Positions. Order of Batteries. They fire into each other. "Battle Story." Result of the Warfare. Dialogue. God and Mediums deceiving the World. Are God and the Devil Partners? Is it just to damn the World for Unbelief. Author loves God more than Bibles. Lying Spirits sent out. Did God do it? Case of Jeremiah and Ezekiel. Ezekiel's Explanation. Spiritualism a Delusion. The Lord coming. Reasoning in a Circle. Wonderful Success of the Opposition (?). Spiritualism will not "down." "Old Spiritoot."

CHAPTER VIII—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Abolitionism. God legislated against Spiritualism. Necromancy; Definition of. The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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A WORD IN EXPLANATION.

The American Protective Association.

Several of our political editors are becoming unduly alarmed at the rapid growth of the A. P. A., and are doing all they can to stop its progress. The republican editors do not seem to be in such dread of its destroying the country, and have but little to say on the subject.

The editor of the Philadelphia *Record*, in a late, long-winded article, disputes the assertion of an A. P. A. champion, that "a man cannot be a good Catholic and a loyal citizen," and cites in rebuttal that not long ago Pope Leo had advised the Catholic Bourbons of France to loyally support the French Republic, and further along refers to the loyal support given the United States Government during the Revolution, the war of 1812 and the civil war, by Catholics, and before he gets completely exhausted, he calls the American Protective Association a treasonable one, as it subjects Catholics to political ostracism and consequently provokes civic strife.

The editor evidently does not understand the objects of the A. P. A. movement, or he is afraid of losing subscribers if he does not defend the papist, and for the information of those not in the secret, I will briefly quote the A. P. A. principles as given to the press on May 4th, by the Supreme Council, at Des Moines, Iowa, and if anybody (except a papist) can find any treason in said principles, let them speak out at once.

"Loyalty to pure Americanism, which knows neither birth, place, race, creed nor party.

"It is not a political party and does not control the political affiliations of its members.

"While tolerant of all creeds, it holds that subjection to and support of any ecclesiastical power not created and controlled by American citizens, is not reconcilable with American citizenship.

"A firm upholding of the Constitution of the United States, with its guarantee of religious liberty to individuals; but that under its protection no un-American ecclesiastical power can claim absolute control over the education of children growing up under the Stars and Stripes. A non-sectarian free school, the bulwark of American institutions. No subject of any un-American ecclesiastical power to be employed as officer or teacher of our public schools.

"No appropriations from our public treasury to any sectarian school, reformatory or other institutions.

"No public or personal property to be exempt from taxation, the title to which is not vested in the National or State Government, or in any of their subdivisions.

"No enlistment in the United States army and navy, or the militia in any State, of any person not an actual citizen of the United States.

"The prohibition of the importation of pauper labor.

"That no alien shall be naturalized or permitted to vote in any State in the Union who cannot speak the language of the land, and who cannot prove seven year's continuous residence in this country from the time of his declaration of intentions.

"That all hospitals, asylums, reformatories or other institutions in which people are under restraint, be at all times subject to public inspection, whether they be maintained by the public or by private corporation or individual.

"That all National or State legislation affecting national, commercial or industrial interests be general in character, and in no instance in favor of any one section of the country, or one class of people."

Many democratic papers express alarm at the rapidly growing order of the A. P. A.—claiming that they vote with the republicans to overthrow the democratic party. As will be seen, the rules of the association place no embargo on a man's politics, nor do they dictate who he shall vote for—that is his own business. If the democratic party wishes to save itself from total annihilation, it must nominate for office others beside papists and their sympathizers.

If the papists in the United States are such loyal citizens, why is it that everything pertaining to their business and welfare (temporal or spiritual) is referred to the pope at Rome (a foreign source) or to his Ablegate—Satolli—who can only speak Latin, and why is the papal church held in such awe and reverence—and such defiance shown to the laws of the United States, whenever they conflict with the dictum of the papist church?

A loyal citizen's first duty is to his country—to defend its liberties and its laws even to the giving up his life in their defence. We have no God to rule over our destinies, and we desire none, therefore owe him no duty or allegiance. State first, last and always. . . . . It is truly wonderful how the long-hidden beauties of popery, and the loyalty, of the papal church, are being displayed by its champions ever since direct opposition to her underhanded workings in the United States has been organized. Americans can hardly realize that they have such a "blessed beauty" existing among them.

Popery's opposition to secret societies is truly amusing. What are her monasteries, Jesuit's colleges, convents, priest-houses and confessionals, where not even an officer of the law is allowed to enter, but the very essence of secrecy, and if the united word of her ex-priests be true, are the very hotbeds of crime. Popery's main object is money-getting, to support a lazy, worthless, lecherous, lying priesthood in idleness. Her churches are the custom-houses of the propaganda at Rome, and the mere threat of excommunication will cause its ignorant, superstitious dupes to give up their last cent. The following clipping from a late daily will partly prove our last assertion:

"Impartial writers are quoted as saying that the gold contained in the medals, vessels, chains and other objects preserved in the Vatican would make more gold coin than the whole of the present European circulation."

Camden, N. J. E. M. JONES.

Seein' Things.

I ain't afeard uv snakes, or toads, or bugs, or worms, or mice,
An' things 'at girls are skeered uv I think are awful nice!
I'm pretty brave, I guess; an' yet I hate to go to bed,
For, when I'm tucked up warm an' snug an' when my prayers are said,
Mother tells me "Happy dreams!" and takes away the light
An' leaves me lyin' all alone an' seein' things at night!

Sometimes they're in the corner, sometimes they're by the door,
Sometimes they're all a standin' in the middle uv the floor;
Sometimes they are a sittin' down, sometimes they're walking 'round
So softly an' so creepy-like they never make a sound!
Sometimes they are as black as ink, an' other times they're white—
But the color ain't no difference when you see things at night!

Once, when I licked a feller 'at had just moved on our street,
An' father sent me up to bed without a bit to eat,
I woke up in the dark an' saw things standin' in a row,
A lookin' at me cross-eyed an' p'intin' at me—so!
Oh, my! I wuz so skeered that time I never slep' a mite—
It's almost alluz when I'm bad I see things at night!

Lucky thing I ain't a girl, or I'd be skeered to death!
Bein' I'm a boy, I duck my head an' hold my breath;
An' I am, oh, *so* sorry I'm a naughty boy, an' then
I promise to be better an' I say my prayers again!
Gran'ma tells me that's the only way to make it right
When a feller has been wicked an' sees things at night!

An' so, when other naughty boys would coax me into sin,
I try to skwush the Tempter's voice 'at urges me within;
An' when they's pie for supper or cakes 'at's big an' nice,
I want to—but I do not pass my plate f'r them things twice!
No, ruther let Starvation wipe me slowly out o' sight
Than I should keep a livin' on an' seein' things at night!

—*Eugene Field.*

The Society at Sioux Falls, S. D.

TO THE EDITOR:—The Progressive Spiritual Society has closed the season here, and a number of the members expect to take in the various camps in the West. Mrs. Celia Hughes, of Chicago, has given entire satisfaction as a speaker, and it was the earnest wish of the society to have her remain during June, but she had made other engagements which prevented.

A dastardly attempt was made by some unprincipled fraud-hunters to expose her trumpet seances, which utterly failed, there being nothing to expose, as was shown by the fact that all those present, excepting the fraud-hunters, signed a statement that there was not the slightest evidence of any fraud attempted or perpetrated, and the vice-president of the society completely exonerated her in the hall on the Sunday following, he being present at the circle at the time the alleged expose was made.

The matter will be thoroughly settled in the courts, when a suit for libel and defamation of character is brought against the Sioux Falls *Press*, for the malicious publication on information given by two persons only, and refusing to publish the statement of the others present, except on the payment of advertising rates—15 cents a line.

Mrs. Hughes intends putting the case in the hands of the National Association, and thinks after one or two cases of this kind are settled by the courts, the daily press will be more careful, when offered such news by such persons.

Mrs. Dr. Emerson of Santa Monica, Cal., expects to locate here or at Sioux City, Iowa, and can do a great work as a magnetic healer and trance speaker.

It is expected that the society will open its meetings regularly in the early fall.

C. E. IRWIN.

Prayer.

Lo! at my feet a lark with such glad flow
Of soul-entrancing music rose on high,
Methought he hoped to soar to heaven, the sky.
A sudden tempest burst, and to and fro
Swept him to earth in helpless overthrow.
The storm passed by. Once more, with rapture caught,
He sang, and soared from sight as tho' once taught
By some bright angel passing on below
Bent on blest ministrations.
Spirit mine!
Thy prayers when vexed by anger cannot rise
Into the realm where storms ne'er cloud the skies,
But when the heart is calm, impelled by love
They soar until they reach the inner shrine
And swift return in blessings from above.

—*Cecil P. Wilson.*

Paine's Age of Reason, an investigation of true and fabulous theology, too well known to need its character here stated. Paper, 25 cents; cloth, 50 cts

AUXILIARY SOCIETIES.

To the National Spiritualists' Association.

It may be of interest to many of the readers of your paper, as well as officers of Societies of Spiritualists, to publish the names of the Auxiliary Societies comprising the National Spiritualists' Association at this time. We therefore present the name and location of such organizations. In addition, we have had notice of Societies which have resolved to become identified with it, and it is believed we shall have at least 70 or 80 Societies represented at the coming National Convention in October, and the action of such Convention will no doubt cause very many more to apply for charters during the coming year.

We have received notice of several amendments to the Constitution which will be proposed for consideration at the convention, and especially with reference to the apportionment of delegates to the Annual Conventions, and it is probable that this matter will be considered fully, and we have confidence will be materially changed.

The Auxiliary Societies to the National Association are:

First Society of Spiritualists, Chicago, Illinois; Summerland Progressive Society, Summerland, California; First Spiritualist Society, Canton, Illinois; First Spiritualist Society, Philadelphia, Pennsylvania; Progressive and Liberal Society, Columbus, Ohio; First Spiritualist Society "Voices Calling," Lexington, Kentucky; First Society of Spiritualists, Hannibal, Missouri; First Spiritualist Society, Leavenworth City, Kansas; Progressive Spiritual Union, Williamsport, Pennsylvania; Progressive Spiritualists' Association, Bloomington, Illinois; First Society of Spiritualists, Topeka, Kansas; Evansville Society of Spiritualists, Evansville, Indiana; Spiritual Union, Chicago, Illinois; Spiritualist Friends of Progress, Vineland, New Jersey; First Church of Spiritualists, Alleghany, Pennsylvania; Progressive Club, Maquoketa, Iowa; First Spiritual Society, Owosso, Michigan; First Christian Society of Spiritualists, Cincinnati, Ohio; Progressive Spiritualist Society, Houston, Texas; First Spiritualist Society, Jamestown, New York; First National Association of Spiritualists, Washington, D. C.; First Spiritualist Society, Willimantic, Connecticut; First Spiritualist Society, Bonaparte, Iowa, First Spiritual Society, Geneva, Ohio; Independent Society of Spiritualists, Topeka, Kansas; First Spiritual Union, Norwich, Connecticut; Massachusetts State Spiritualist Association, Boston, Massachusetts; Cassadaga Lake Spiritual Association, Lilly Dale, New York; First Spiritualist Society, Lockport, New York; First Spiritual Church, Louisville, Kentucky; Ionia Spiritualists' Society, Ionia City, Michigan; Spiritual Conference Association, Philadelphia, Pennsylvania; First Spiritual Society, Warren, Pennsylvania; First Spiritual Church, Elmira, New York; First Spiritual Society, Portland, Maine; Northwestern Spiritualist Association, Minneapolis and St. Paul, Minnesota; Lincoln Spiritual Society, Milwaukee, Wisconsin; First Independent Free Thought Bible Spiritualistic Society and Church, San Francisco, California; First Society of Progressive Spiritualists, Troy, New York; New Orleans Spiritualist Association, New Orleans, Louisiana; Progressive Spiritualists' Association, Dubuque, Iowa; Religio-Psychic Association, New Orleans, Louisiana; First Society of Spiritualists and Liberals, Pender, Nebraska; Progressive Spiritualist Church, Washington, D. C.; First Society of Spiritualists, Washington, Pennsylvania; Psychic Research Society; East Aurora, New York; First Society of Bible Spiritualists, Cincinnati, Ohio; Christian Spiritual Chain, Erie, Pennsylvania; Spiritual, Educational and Protective Union, Lilly Dale, New York.

Other Societies will now be applying for charters, as we have been notified, and we trust all who have the interest of Spiritualism at heart will lend their aid in multiplying the number. The association has been informed of a legacy for its fund, and others will no doubt remember that they can in no better way secure satisfaction in the disposition of their surplus means than to make a generous bequest for the promotion of the cause of Spiritualism through the National Association.

While many delegates were present to create the National Association at Chicago, some of them being very enthusiastic up to the adjournment of the Convention, they have allowed their grand perorations of praise and thankfulness in having assisted to accomplish a grand purpose to die out, and they have subsided into nothingness, or seem to have lost their energy; but in their places we have enlisted many who have taken hold in earnest, so that we are constantly gaining ground, and in another year we shall more than double the number of Societies now constituting the National organization. When the National fund shall be increased to a satisfactory condition, it will then be profitable to have workers constantly on the move organizing new Societies where good results are promised, as we are continually receiving word of localities where it will require but a small expenditure of means and energy to place many Societies where they may be made self-supporting and progressive.

We hope in another year to be able to devote some time towards allaying factional disturbances and uniting societies where such action is deemed profitable, to form plans for more aggressive action, and securing Spiritualists who are in the churches to lend their support where their sympathies lie, and in all ways promote the cause which we know to be transcendent above all others in importance to the welfare of humanity.

As sure as great oaks are produced from little acorns, and large streams from small springs flow, so in time will the National Association become a power in the land for the greatest good, and the consolidation of the forces which are yet scattered will, in connection with the efficient help from the spirit world, make an invincible host, capable of meeting all adversaries, in whatever guise they may appear.

To all Societies now standing aloof and alone, endeavouring to convert the world in a manner that would never accomplish the object, we advise the abandonment of such a selfish course, as reason will teach that "In Union There Is Strength."

ROBERT A. DIMMICK, Sec. N. S. A.
Washington, D. C.

Another Veteran Spiritualist Has Passed to the Higher Life.

Daniel Birdsall, the subject of these memoirs, was born in Pellham, Niagara district, Canada, in the year 1807, where he grew to manhood. His parents were Friends, or Quakers, as they were more commonly called. In his early manhood he taught school in his native town, also in the State of New York. In the year 1829, he was united in marriage to Gulielma Willson, also of Friends' parentage; being of progressive minds, they were married "out of meeting," for which the Friends read them out of their church, or "society," as they style their organization. He then united with the Universalists, who accorded more with his progressive views. He remained with that progressive church, often lecturing on eternal life, and debating with members of the more orthodox churches against the doctrine of eternal punishment, which was very much out of harmony with his ideas of justice.

When he heard the report of the first tiny rap upon the headboard of the young Fox girls, conveying the positive intelligence that our friends still live and could communicate that fact to mortals, it found him ready to grasp and believe the blessed and immortal truths of modern Spiritualism, in which comforting knowledge he was happy to remain during all the remaining years of his earth-life, often receiving the most absolute tests of the continual presence and watchful care of departed friends, and, on one occasion, seeing and conversing with a materialized son who had passed to the Spirit-world. His companion, also a firm believer in the comforting knowledge of eternal life and inter-communication of spirits and mortals, preceded him to the Summerland about ten years. Father and mother celebrated their golden wedding in Minnesota, surrounded by over forty descendants.

Father passed away in Yellow Medicine Co., Minn., on the 4th day of May, 1894, in the full possession of his faculties and his firm belief of a pleasant reunion on the shore of the bright Summerland, aged 86 years, 9 months, and 22 days. He was well acquainted with many prominent Spiritualists, amongst them, in the early years, Judge Edmonds of Terra Haute, Ind.; also, in more recent years, with many workers in the cause so dear to his heart, in Minnesota, who will miss his snowy hair and beard and pleasant presence in their annual camp-meetings, and frequent gatherings in his adopted State.

In memento mori.

By HIS LOVING CHILDREN.

Items of Interest from a Worker.

TO THE EDITOR:—I have been glad to note that in spite of the depressed financial conditions, all of our workers have been as busy, if not more so, than ever, and the reports from our various workers all testify to the great interest that has been taken in the subject everywhere; and if the times had only been better we should have seen such an awakening all over the world as we have never seen before.

My time was largely spent in Michigan the past season, and that, too, in Bay City, where there has been a good society established and the utmost of harmony prevails. It was one of the pleasantest seasons of my life. There was a class of people brought into the work that have never been interested in Spiritualism before. What is true of Bay City seems to have been true of other points all over the State. Michigan is blessed with a number of most excellent speakers. Among those of recent date, who have come into our ranks as workers, should be mentioned the names of Mr. D. P. Dewey, of Grand Blanc, who, before he came into Spiritualism, was a rank materialist, but who now shows to the most casual observer the work of spirit power. Then Mrs. Martha E. Root, of Bay City, has recently taken up the spiritual line of work. For years she has been an active worker in the suffrage line of thought, and she and Mr. Dewey are destined to reach a great many people with their spiritual power.

Wife and I returned home the first of this month, and it seems good to be there once more, as it is nearly a year since I was at home to remain any.

I have been serving the good people on Sunday afternoons in South Chicago, and returning to my home during the week. Mrs. Snyder has been largely instrumental in the work there and she has kept the meetings up. During June I return to Michigan for a short time, then to Taylor Ridge for a series of meetings; then home, where I shall remain until camp time. I trust that the summer's work, all along the line, will be as full of enthusiasm as it has been during the winter. I am open for the fall and winter work. My address is 144 N. Liberty St., Elgin, Ill.

G. H. BROOKS.

The Progressive Thinker.

Published weekly at No. 40 Loomis street, Chicago, Ill. Every Spiritualist should have this paper. Every advanced thinker should subscribe for it; in fact the whole world would be greatly improved if it could be read by each family circle. Terms ONE DOLLAR per year. Sent three months for 25c.

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THE LOWER LAKE AT CASSADAGA.

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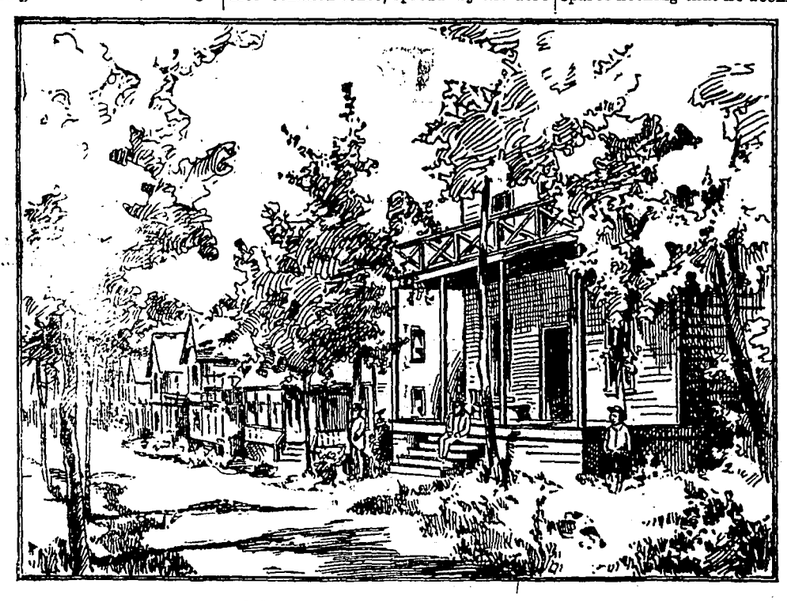
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THE DOCK AT CASSADAGA.



CLEVELAND AVENUE AT CASSADAGA.

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Cassadaga.

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the "White City" during the weeks of its brief duration, likewise those who would enjoy a return, there will be illustrated stereopticon lectures of the World's Fair and noted points of interest, under the management of B. D. Jackson, Esq., assisted by his wife, Jennie B. H. Jackson.

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Semi-weekly dances in the open pavilion, whose polished floor will accommodate twenty sets, are always popular with old and young. So well conducted are these parties, that large numbers of pleasure-seekers from adjacent cities and towns are regular attendants on these occasions; where, like a gorgeous flock of gay birds of passage, mortals, for getting the somber things of life, under flashing lights, fanned by the lake's soft breezes, float to pulsing measures of witching waltz or stately quadrille.

Physical culture and elocution, no longer considered a passing fad but recognized as a necessity by those desiring to renew youth, restore health, be strong of body and graceful of movement, will again be taught by Mrs. Andrew, whose efficiency in this direction none can gainsay.

The children's lyceum, a morning drill of pretty exercises and music, will, as formerly, receive the personal supervision and leadership of an experienced teacher.

The growth of Cassadaga Camp, and increased number of little folks in attendance, has resulted in the establishment this year of a kindergarten school, with a hope on the part of the projectors that it will become a permanent feature during future seasons.

A portion of Forest Park is to be dedicated to the use of the children for a play-ground.

The Ladies' Fair Club, a product of '93, met with such flattering success, financially and otherwise, that the instigators of the same have arranged to locate in more commodious quarters, confidently anticipating increased patronage and profits.

Those desiring instruction in the terpsichorean art will find a madmoiselle under whose magic guidance intricate steps are easily acquired by untutored feet, and those accustomed to the mazy measures will be afforded opportunity of learning all recent fads and fancies of newest dances. Besides there will be daily classes for children and adults in the octagon, assisted by an accompanist.

Every hour a steamer plies the waters between the camp and Cassadaga village, while row-boats innumerable are for rent at moderate rates.

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"We employed the best physicians, and they could do nothing for her, and advised us to send her to the University at Ann Arbor, Mich. As we were preparing to send her to that institution, a Mrs. Potter, of Albion, Mich., came to our house and gave us one of Dr. A. B. Dobson's circulars, stating that he had cured her, and she believed he could cure our little girl. We then said we would not send little Gertie to Ann Arbor till we had first counseled with the 'humbug' at Maquoketa, Iowa. We wrote to Dr. Dobson; he answered immediately: he calling her disease a fearful case of St. Vitus' dance. We lost no time in sending for his so-called spiritual remedies, and in two weeks after she commenced taking them she was perfectly well, and we soon commenced sending her to school. This naturally created an excitement, and the sick flocked to us, asking us who cured our child. We told them, gave his address, and we wrote him many letters for the sick of this place ourselves, until his patients numbered hundreds, and many more wonderful cures were performed by him in this place.

"We heard Dr. Dobson was going to Jackson, and we wrote and asked him if he would not call on us, for we did so much want to see the man who had saved the life of our little pet. He said he would. We procured the best suite of rooms at the Donnelly House, and told our friends that Dr. Dobson would be there on the 14th of November, to remain two days. He came, and so did the sick; his rooms were full all the time of his stay. Over one hundred took his treatment. Our little Gertie met the Doctor several times—she and we naturally would love the one who had cured her. Whether this cure was done by spirit power we know not; but one thing we do know: Our little girl was terribly afflicted, even at death's door, and now she is as well as any member of the family; and by her getting well it has been the means of many more in this town sending to him and getting cured. If you have any doubts of the above facts, write to us direct; or to any responsible person of this place.

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Memorial Day.

Memorial Day, one of the grandest of all days, was duly celebrated in this State. The spirits of the illustrious "dead" were glad to see this remembrance of their patriotism.

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Office, 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

THE HEADQUARTERS OF THE National Spiritualists' Association is now open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all societies, and we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Officers of societies in all foreign countries are also requested to confer with us, and information is desired respecting all new phases of development in all parts of the world. Books, pamphlets and magazines upon Spiritual matters are earnestly solicited for the National Spiritual Library. For information, address as above. ROBERT A. DIMMICK, Secretary. 214tf

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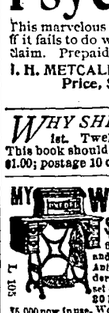
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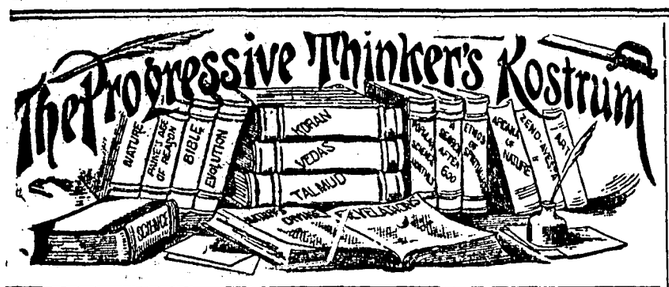
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SEARCH-LIGHT FLASHES

They Are Thrown Upon Sins of Ignorance in Married Life.

And Their Mischievous Effects Upon Offspring Viewed from a Medical Standpoint.

BY DR. ROBERT GREER.

BEING AN ADDRESS FROM THE ROSTRUM OF THE PROGRESSIVE THINKER TO ITS 40,000 READERS.

We live in an age of reason and observation, and as guardians of the public health, true to our trusts, it is our duty as physicians to consider all matters of vital importance affecting human life and human happiness. A spirit once said: "Woe to him who comprehends the truth and speaks it not." As a physician, therefore, and student of Nature, I claim a right to discuss all questions relative to the vital interests of the human race, and for that reason I shall offer no apology for projecting upon the air, at this time, the sins of ignorance in married life.

Marriage, to the thoughtful, is surely more than mere pecuniary gain, mutual advantage or companionship; for upon it is founded the inexorable law of heredity, which stamps upon all the indelible seal of its own creation, whether good or evil. Heredity has no mercy—in human nature it makes no mistakes; therefore, as we plant so we must reap; consequently there is no subject of such vital importance, none so far-reaching in its effects upon mankind, as that of marriage.

If marriage was better understood, and love and harmony cultivated in the home, better children would be born; for marriage is the lever which would elevate mankind, diminish hereditary disease, lower the death-rate, and reduce the breed of criminals. For if the law of heredity operates for the transmission to posterity of moral obliquity, the same law also works in the transmission of good and noble qualities of character.

The mission of Spiritualism is to discuss all great questions, in the light of reason, with a fearless regard for truth, and to serve the best interests of humanity.

With this object in view, I offer for the public good this plain talk on marriage and heredity, believing that the time is fully ripe among Spiritualists for an advanced movement along this line of practical thought, in the science of life.

Emerson says: "To reform a man you must begin with his great-grandmother, or one hundred years before he is born;" therefore, to promote social reform in the next generation, you must begin with the present.

The mawkish false modesty which made other generations ashamed of the creative functions—the holiest functions of our nature—and even afraid to listen or speak of the responsibilities involved therein, is, thank heaven, gradually wearing away under the influence of physiology, psychology, and hygienic intelligence. Surely, what the Creator, in the greatness of his wisdom and love, has created, *no man or woman* should be ashamed to learn and know. The sexual law is indispensable to every form of life, and is the great creative principle of the universe; without it there would be no life, and all intelligent dissertations on sexual science, or causation of life, from an educational standpoint, are in the highest degree important.

In this review of the sins of married people there are none of the insane doctrines of "free love," or an unnatural promiscuity; but the reverse. It gives no legal sanction to human improprieties, either in or out of married life. On the contrary, it inculcates the very highest order of virtue among women, and chastity among men. In fact, it is the study of matrimony from a new standpoint—religiously maintaining the rights of the unborn—the coming ones, who have the right to be born well, but have no voice to demand it.

Is it not strange that while man has made some rapid strides in inventing new devices for rapid transit, for labor-saving and time-saving purposes, and other great and useful discoveries, he has done nothing in the way of effort to discover the best nutrition for the prevention of disease, or the support of the body; nor has he labored in the right direction to reform or improve human nature.

To attempt the improvement of human nature is the grandest and noblest effort that can be made by man. It may appear impossible, but we should aim at it by regular gradations. Florists and fruit-growers have tried their skill on flowers and trees, and working with nature, have succeeded in rendering them more beautiful and more luscious.

Our farmers, too, have steadily improved and are still steadily improving, the breeds of domestic animals; but I confess that my best hopes for solid aid in the direction of improving human nature depend more on woman than on man. It is to woman, therefore, I appeal, and implore her to consider well the nature and effects of the marriage bond and the marriage relation.

But, unfortunately, the woman who dares to call into question the wisdom of the world's order of matrimony will find *more lions in the way than in any other* line of reform; therefore, let her prepare herself for the martyr's cross and crown of taunts and jeers, for whoever she may be—maid, wife or widow, and however pure and noble, the finger of scorn will be raised against her.

Now, I do not wish it understood that I want to repudiate marriage; I only object to it as a matter of method.

True marriage I believe in with all my heart. I regard it as the foundation of society and the basis of all solid worth, virtue and intelligence, and consequently the most useful and sacred institution of human social life; but our present marriage laws, customs and habits are in many respects terribly cruel, unnatural and revolting, and need reform.

The proper object of the conjugal relation of the sexes should be none other than child-building, or the creation of souls. Such, indeed, is woman's mission and the object of her existence by the Creator; and for that object woman should ever maintain the most natural conditions favorable to the accomplishment of her divine mission.

Compared to this work of child-building, all other work or building sinks into insignificance. If he who builds or invents a useful machine is a benefactor, how much more so the woman builder of him who invents the machine. The work of child-building, and all its responsibilities, devolves entirely upon woman; and woe to the woman who of her own accord fails to secure to her unborn child the best conditions possible to enable it to be well-born; for one child well born and well cared for after it is born is worth ninety-and-nine not well born and cared for as they should be.

But what woman can properly endow the child she is carrying while compelled to expend her energy in a life of toil and drudgery, in pain and weakness, poorly clad and poorly fed, and with not vigor enough to serve her own purposes?

But this is not all. What are the causes of so much infant mortality? The mortality among infants is simply frightful.

A glance at the vital statistics of any city or State is appalling. Why is infant life so precarious? This, a practical question, I will answer.

If hereditary transmission is a law of nature, as every naturalist knows it to be, then the defects of children—the physical defects—mirror the defects of their parents; and one of the leading causes of so much infant mortality is the defective constitutional endowment of offspring, by the parents, in the transmission of constitutional diseases, such as syphilis, scrofula, consumption, etc. It is simply impossible to estimate the ravages of these deadly diseases. Their victims are everywhere—in the mansions of the rich as well as in the cottages of the poor. But the burning shame that binds low the bereaved parents is a consciousness that they are suffering retribution—that their child has paid the penalty of their vices, or the vices of their ancestors.

But this is not all. There is the creation of a faulty constitution, as a result of the improper care of the mother during pregnancy.

Human improprieties at that sacred time in a woman's life are a direct violation of natural law, and I say to parents or persons contemplating matrimony, that it is a crime—unpardonable crime—to bring children into the world, if they cannot properly endow them with vigorous vitality; and the sooner these facts are forced home to married people the sooner there will be a decrease in infant mortality.

Unfortunately, the influence of the matrimonial compact of the sexes is not understood. Diseased parents daguerreotype their infirmities upon their offspring. The scrofulous mother poisons the blood of her infant, while it is yet a part of her own organism; the consumptive father bequeaths to his child a heritage of woe; depraved habits and depraved appetites, as for intoxicating drinks and tobacco, like disease, are transmitted from father to son; imbruted minds in imbruted bodies reproduce a living reflex upon themselves.

Matrimonial incompatibilities and marital infelicities, as well as matrimonial irregularities, and other antenatal conditions, are responsible for many of the perversities of mankind that now exist, as it is from that source we receive much of our first and most powerful impressions. Indeed, it is well known that the various qualities of mind and body are transmitted from one generation to another, and no one can overcome the innate depravity of his nature without a terrible effort on his part, or, as the pious superstitionist would say, without the special assistance of divine grace. For that which is taken in with the body only goes out with the soul: in other words, faults contracted with birth disappear but with death.

Woman, indeed, forms the character; she stamps the quality of her thought and photographs the characteristics of her own mental physiology as truly as the camera of the artist transmits the features of the human face, or as clearly as the chisel of the sculptor carves from the crude marble the figure of the human form divine.

A true marriage, therefore, might not only be a model human factor, but a high school of morals, ranking foremost among the educational institutions of society; for the intelligent, pure-hearted mother could impress upon her unborn child more real talent and genius and more real exalted moral character than could be otherwise done in an ordinary lifetime. Such a primary and normal school would extend an influence of everlasting good, and confer upon its graduates many degrees.

It is said that labor well begun is labor half finished, and if the human race did but understand these antenatal laws, and live in accordance with the laws of nature, we would develop a more healthy and harmonious generation of mankind, a generation which would not require regeneration.

It is a great mistake that human beings are not educated in natural science and made to follow the example of nature in an important matter which underlies the weal or woe of all society. Our laws should be made to compel human beings to live naturally, and if present marriage laws or other laws conflict with the laws of nature, the sooner we repeal such laws the better; for no human laws should be ever allowed to conflict with natural laws or the laws of nature.

Under our present marriage laws we are not made right; we are many of us ill-formed and defective. Conditions for our creation are not natural. We are thrown into existence at random, without any intent or design on the part of our parents as to what we shall be. We are only partially endowed with life, because, perhaps, of the ill-health or intemperance of our parents; and when we come, a little stranger, we are often considered an unwelcome presence.

What I argue is that all women aspiring to matrimony should be educated in practical science and made self-sustaining. All trades and occupations should be open to her, and she should receives for her labor equal compensation to man. Woman would then be equal to man in every department of life. She would not then be compelled to marry for the sake of a home. When woman is untrammeled by want and poverty, and is not compelled to sell herself or give herself away to avoid starvation, she will then be independent and exercise more care and judgment in selecting among men the future father for her children.

The object of this article is not to disorganize the present social world, for that would be impossible, but it is my solicitude in behalf of the rising and future generations. I would, however, advise all persons in the married relations to live naturally and teach their rising sons and daughters to do the same. When human beings live naturally there will be no cause for jealousy, anger or revenge.

There is too much jealousy associated with the married relation. There must be something radically wrong in a system involving so much jealousy and so much tragedy. Jealousy spoils intensely all social sweetness in married life.

Although the present aspect may look gloomy and discouraging for any great radical reform, still, I believe we are at the dawn of a brighter and better day—a day of radical change, when marriage will be a pattern of perfection and purity.

When that time comes the conjugal embrace will only be for reproduction. Human disease and pain and sorrow will be unknown, and human life will be greatly lengthened. Labor then will be emancipated from the thraldom of capital, and there will be no wealth save personal perfection, moral excellence, intellectual ability, and the highest culture of reason, for nature and reason will rule supreme.

When that time comes, too, it will not be proper for man to propose to woman; on the contrary, he will have to wait until he is asked. The woman then will invoke the man. Then the scripture will be fulfilled which says: "In that day seven women will take hold of one man, saying: We will eat our own bread and wear our own apparel, only let us be called by thy name." The women then will do all the courting.

And as there is a time for everything, there must be a time to marry, and I presume the springtime, the sprouting and budding time, would be the proper time to marry. Jesus of Nazareth must have been a spring conception, for he was born in the winter, and he was a precocious youth, a brilliant child, and a perfectly natural man.

His parents must have been a smart kind of people. If his father was not, his mother was. Had he been conceived and born at any other time, his parents would not have been so smart. Whether the same human pair will unite for one year only or for more—that will be wholly optional with the woman; for woman then will reign as queen over her own person: she will not then, as now, be subject to the man; woman will not then be held a slave in the bonds of matrimony, nor in any other bonds; law then will not give legal sanction to unnatural lust and passion under the name of matrimony, for matrimony then will be solely for reproduction, and woman will be independent and free and rightly appreciated.

That nation or people is blind to its best interests which does not guard with jealous care the natural law of reproduction, and make the most ample provision for woman's competency and woman's independence to that end.

Woman should have the broadest liberty and the greatest freedom of moral action in the choice of a man worthy to be the father of her children; and being independent of man and self-sustaining, such a woman's children would be strong as well as healthy. They would not be the delicate and helpless little creatures they now are, shorn of their vitality, but like the young of other animals, they, too, would be able to arise and help themselves as soon as they were born.

Under present circumstances, they are unable so to do for lack of vital energy, and this is why the human babe requires more nursing care than do the young of other animals.

So like the inevitable law of cause and effect, is also the inexorable law of hereditary transmission. Hereditary transmission is a fixed law of the universe. It belongs to all the kingdoms of nature, and all the kingdoms of nature are governed by it. In a word, heredity is the key which unlocks its own ancestral history. It simply means and declares that we are just what our parents made us.

If the 100,000 pulpit orators of the United States would go to work upon this line of investigation, and consider well its dread consequence, and talk more about the creation of souls before they were born, and less about the salvation of souls after they were born, they would begin at the right end, and they would perform a greater good; for a universal knowledge of the laws of procreation would help to stay the diseases which have so long ruled supreme throughout the world. But Christianity, like other reforms, begins at the wrong end. It deals only with effects and not with causes. It ministers only to the patient, but not to the disease. When the law of heredity becomes universally known and respected, then will come the long-expected millennium.

In conclusion, the intent of this article is to agitate the marriage question and to draw attention to its monstrous effects upon the human race, and thereby awaken public attention to the cause of human suffering and to the necessity of a remedy.

The article is an expression of my own feelings, and I regard it as a personal matter, affecting alike every one of us.

I do not argue, remember, that marriages of the sexes should be abolished. Marriages are an established fact. They could not be dispensed with. I ask not that they be suppressed, but that they be regulated. What I want is, that wise and just laws be enacted to govern our marriage institutions, and that mankind and womankind be compelled to live in accordance with natural law for the sake of reforming and improving the human race.

A Surprise to Moses and Mattie Hull.

An enjoyable social event occurred on Friday evening at the residence of Dr. and Mrs. A. B. Dobson, 236 North Sixth street, San Jose, Cal., the occasion being a farewell reception in the way of a surprise to Mr. and Mrs. Moses Hull, of Chicago, who have been ministering to the Spiritual Union Society here for the last nine Sundays. It was a genuine surprise to the honored guests and seemingly thoroughly appreciated by them. The beautiful parlors were tastefully and elaborately decorated with foliage and flowers. At an early hour the guests began to assemble, and not until the house was well filled did Mr. and Mrs. Hull know what was in store for them. They were stopping with Mr. and Mrs. Dobson's son-in-law and daughter, Mr. and Mrs. Ringlep. Prominent among those present were Dr. and Mrs. Dobson, Mr. and Mrs. Hull, Mr. and Mrs. Ringlep, Mr. and Mrs. Frost, Mr. and Mrs. Unglish, Mr. and Mrs. Garnett, Mr. and Mrs. Wissman, Mr. and Mrs. Owens, Mr. and Mrs. Stone, Dr. and Mrs. Bentley, General and Mrs. Gage, Dr. and Mrs. Hunt. The following programme was extemporized and carried out: Instrumental solo, Mrs. Frost; instrumental piano duet, Mrs. Frost and Lola Frost; vocal solo, Miss Ray Young; piano solo, Miss Daisy Garnett; vocal solo, Miss Ada Unglish; songs and remarks, Mr. and Mrs. Hull; remarks, Mrs. Griffin; piano solo, J. McMeekin.

At the conclusion of this programme General Gage stepped forward and with a few appropriate remarks on behalf of Mrs. Dobson, presented Mr. and Mrs. Hull each with an appropriate souvenir of the Golden State. Mr. and Mrs. Hull each responded, assuring the friends of their appreciation of the gifts and of the reception and courtesies they had received since they had sojourned in this State. Mr. Hull assured the friends that a long acquaintance with Dr. and Mrs. Dobson had taken much of the surprise out of this party and the good time they had enjoyed. It is nothing new, he added; when you all get as well acquainted with them as we are you will know what to expect. Their hands can always be found in every good work.—*San Jose Daily Mercury.*

The Greeks had two forms of divorce; sending away, going away; in the first the wife being dismissed, in the second, her leaving was voluntary.

"WHAT NEXT?"

Wonderful Inventions Foreshadowed.

A PSYCHIC'S VISIONS—AN AURA-CAMERA AND PRINTING-MACHINE THAT TAKES YOUR PICTURE AND PRINTS YOUR THOUGHTS AUTOMATICALLY—EDISON WILL BE A BACK NUMBER AND SPIRIT PHOTOGRAPHY OUTDONE.

Folks should hurry up to become good—good in thoughts, intents, purposes, desires—in all the innermost recesses and in the outgoing influences—the mental and moral immanence and emanations of their being. For their very selves are to be photographed and printed by the action of their own positive telltale aura, that will never tell a lie, never flatter, never deceive. Each paints his own likeness, true to life; true to truth. Others will see and read us as we are, and we, too, shall find the fulfillment of Burns' prayer:

"O wad some power the giftie gie us,
To see ourselves as ithers see us,"

and the sight may not be pleasant, nor flattering to our vanity or pride. Only those who constantly wear the white clothes of purity and goodness will appear beautiful in the photograph taken by the spirit kodak.

Read this letter, and ponder the wonderful inventions of which it is a prevision:

MR. J. C. UNDERHILL: In THE PROGRESSIVE THINKER of March 24, 1894, I find an article headed: "What Next?" and signed by you. It interested me very much, where you speak of a writer in the Boston *Transcript* who says: A few days ago a young man living in the vicinity of Boston took him to his room and showed him an apparatus which he had himself constructed with amazing ingenuity and skill. The fundamental primum mobile of this simple machine was musical vibration—and the force produced was so enormous that there seemed to be no way of measuring it, etc. Is not this young man on the same thought plane as Mr. Keely, of Keely motor fame? I should like to see these two minds brought together!

There is a young Swede living here who some two years ago was in an illuminated state of mind, and while in this condition he understood the spirit language, or universal language. At this time he could see far ahead of time; and see a little machine not as big as a foot square, with delicate works, more so than those of the finest watch. This machine would stand in a house facing the door and as soon as a person would come in it would start to work. The starting was caused by that person's magnetism or aura; it would first produce his picture, then a "ticker" would start and print all his thoughts and deeds, in fact give his entire character. By that time the people would be much better, as there would be absolutely nothing that they could conceal. He told me far more about this machine, but I could never repeat it all. When in this illuminated state he could travel wherever he wished to.

He also saw all the electric street-cars run without that wire overhead, in place of which was an apparatus on top of the car that drew the electricity right out of the air. This time, he said, was not so far off.

EDMUND J. BROSE.

Tacoma, Wash.

The aura-kodak, as foreshadowed by this psychic genius, being operated by one's own aura automatically, must tell and picture the exact truth. It "will naught extenuate, nor set down aught in malice."

That this young Swedish psychic has received spirit-given previsions of coming inventions may well be believed. Inventive geniuses in Spirit-life impress mortal sensitives with their ideas, and where one with the capacities of an Edison is found possessing suitable mechanical ingenuity as well as receptivity of thought, invention sometimes leaps forward with amazing bounds and the outcome seems like a new creation—like the making of a new world.

Wonders have been wrought in the field of electrical inventions; sound, heat, light have been proven to produce physical effects—to possess force—that once would not have been within the range of human belief. The experiments of Professors Hare, Crookes, Wallace, Zollner and other scientists have demonstrated active force produced by so-called intangible entities proving themselves possessed of intelligence and claiming to be spirits of those once known as mortals on earth. In view of what has been done—the little machine of the Swedish psychic's dream must not be regarded as an impossibility, nor even an improbability in due time—and then "What Next?"

By the way, I notice that some scientist genius has discovered a way to get rid of chinch-bugs. He inoculates a few of them with an infectious disease, and turning them loose, they convey the infection to others of their kind—and thereby the chinch-bugs are exterminated. Now, if some one will discover a way to inoculate sparrows, locusts, mice, cockroaches, fleas, bedbugs, etc., so that they would carry destruction to their fellow-kind, there will be fame and fortune for him. This process might not accord with the teachings of Buddha, but it would be eminently Christian, and would commend itself to orthodox and liberal alike. What ext?

J. C. UNDERHILL.

Chicago, Ill.

THEY WANT THE TRUTH.

And Not Bogus Spirits.

And So They Caught on to the Trick of the Wire Cage.

And Mrs. Etta Roberts' Occupation of Fooling People is Gone.

A FRAUD AND IMPOSTOR OF THE LOWEST TYPE—AFTER SUCCESSFULLY FOOLING THE PEOPLE FOR NINE YEARS—AMONG WHOM WERE SOME OF THE MOST EMINENT MEN IN THIS COUNTRY—SHE GOES TO WATERTOWN AND IS EXPOSED AS A TRICKSTER.

Recently I sent you a copy of our daily paper, *The Watertown Standard*, which contained the complete exposure of Mrs. Etta Roberts, and according to my promise I now send you a personal description of the affair, for publication, and the statements contained in this article will be substantiated by any number of people, if necessary, who were at the exposure.

Early in April, I, as corresponding secretary of the First Progressive Spiritual Society, who hold meetings in their temple on Davis street, in this city wrote a letter to Mr. Allen, of Buffalo, N. Y., making inquiries about Mrs. Roberts, who was said to be a wonderful materializing medium of wide reputation. Later a letter was received from Mrs. Roberts, offering to stop off at Watertown, on her way to New York, and give a seance which, if satisfactory, we could make arrangements for some more after she had returned from New York, where she was going to hold a seance at the residence of Mr. Henry J. Newton. We had heard in the meantime all about her being addicted to drink; but were told that if we were careful, and did not allow her to get liquor, she would give good and reliable manifestations, and that in her sober state she was a wonderful and successful materializing medium, and that two and sometimes three forms at once had been seen in her seances, and at the close she was generally thrown through the wire cage in which she sat. As there were many here who had never seen such phenomena, and who were anxious to witness them, we finally wrote to her to come, which she did, arriving here on the 20th of April. On the same evening of her arrival she proposed to hold a seance, which on account of short notice, etc., was not under test conditions; but at the close of the seance her so-called spirit guide, General Slough, asked the chairman of the board of trustees, Mr. F. R. Mattison, how he was satisfied with the manifestations. He replied, "in some respects he was satisfied." The general then asked "how he could better suit him," and he said: "By putting the medium under test conditions," to which the so-called spirit guide said: "Well, you prepare the cage and we will produce the manifestations just the same, as wire and solids are no hindrance to spirit." Mr. F. R. Mattison candidly told Mrs. Roberts, after the seance, that if she was a fraud, she was the biggest fool he ever met, for said he: "We shall build a cage that it will be impossible for you to get out of, unless you are what you claim to be, a genuine materializing medium." She replied, "Make it," which we did.

The cabinet was constructed by making a regular frame of pine strips and nailing them together, making when finished a frame 6 feet long, 3 feet wide and 6 feet high, with a partition in the center of wire, so that one of the compartments were entirely covered with wire, including a door in front.

At the first seance held Saturday night, April 21, everybody seemed to be satisfied with the phenomena as being wonderful and of a large variety, from one to three forms appearing at the same time (either one of which might have been made by simply holding up a piece of white cloth, and which many at the time thought to be the case). At the close of the seance the medium was apparently thrown through the door of the wire cage; but I was not satisfied. The next morning (Sunday) I reached the temple in good season, determined to thoroughly investigate the cage before it was removed from the temple. My first discovery was a bone hair-pin, which came to light when I removed the curtains from the frame of the cage, where it was carefully tucked away. Being rather suspicious by that time, I made a closer and more careful examination of the wire which I had put on, and found where it had been tampered with; but not having proof enough to convict her I concluded to wait until I had.

Following Mr. Grimshaw's lecture Sunday afternoon, April 22, she gave an exhibition of her so-called slatewriting. At the time it was thought by many, and is now, to be genuine; but although we furnished the slates, and I can discover no way whereby she could have practiced fraud, yet I am positive such was the case, and I have reasonable evidence in the writing itself, which, purporting to come from different spirit friends, and claiming to have materialized at one of the seances, etc., and would again the following evening, we now know to be false. In fact, the writing is no more or less than indorsing Mrs. Robert's materializing. We now know, and possess the proof, that she is an unmitigated fraud as a materializing medium, and why may we not reasonably suppose from the evidence that her slate-writing is the same?

Mrs. Roberts proposed to go to New York, and come back and give a public seance, and divide with the society. It was proposed by some that we invite a committee from the daily papers, and as she raised no objection, they were invited to witness the covering of the cage with new wire, which was put on differently and more firmly, and in such a way that Mrs. Roberts would have no chance to tamper with it without its showing.

Mrs. Roberts insisted upon draping the cabinet herself, and while draping it she loosened many of the staples on the back frame that held the wire covering over the top. This was discovered and securely fastened before her eyes, just before the seance Monday night. Seeing this, she knew she was dished in her fraudulent practice for that evening. However, she took her seat in the cage, and was locked in. Sitting some thirty minutes, she began coughing, and claimed to be sick, whereupon the door was unlocked, and she was let out and treated by Dr. Burnham (magnetic healer), after which she re-entered the cage, but with no better results than before. After awhile the voice of her so-called spirit guide, General Slough, said:

"We think it better to postpone the seance until Wednesday evening than to try to get manifestations through a sick medium."

All of the friends acquiesced cheerfully, we being convinced in our own minds of the cause of her sickness. The seance was then postponed until Wednesday, May 2.

The next day Mrs. Roberts removed the drapery from the cabinet in order to hold a seance at the residence of Mr. Paddock, to a select party. This seance, like the former ones, was rather a dead give-away on Mrs. Roberts. Mr. Burnham, who was with her at the Paddock's, discovered her handkerchief in the room she used for a cabinet, with the corner tied up, which, upon examining, disclosed several staples, which might have been extracted from the wire stretched across the door, or some she had to use when necessary. Nothing was said or done, however, to arouse her suspicions, but a final test was decided upon for Wednesday night.

Wednesday morning Mr. Burnham met Mr. Paddock, and asked him "if he was going to attend the seance at the Temple that evening." He replied, saying: "I guess not."

"You had better come," said Mr. Burnham, "for we think the woman is a fraud, and are going to expose her to-night, if she is," to which Mr. Paddock replied that "perhaps he would."

I state this because the *Standard* takes the credit of the exposure, and claims that the Spiritualists all swallowed her manifestations as gospel, when in reality we are the ones that brought about the exposure.

At 5:30 Wednesday Mrs. Roberts went to the Temple with her curtains and draped the cabinet for her farewell seance. After draping it, she sewed the drapery over the top and onto the sides, draping off the back, making it difficult to discover where she had tampered with the wires. She then thought she had an open door through which to make her silent escape at the evening seance; but as soon as she returned to her stopping-place (which, by the way, was at F. R. Mattison's, 26 Main street), I went to the Temple to make an examination of the cage before the seance. I found what I was satisfied I should find, that she had been removing the staples from the frame on the back of the cabinet which had secured the wire netting to it, and which permitted it to be raised with the hand, disclosing an opening through which she could make her escape to the other compartment, where she could easily personate different forms, with the aid of the paraphernalia which she possessed. Upon finding this, I took some staples and fastened it down, determined that if she got out that night it would have to be by spirit power or by breaking out, which if done would of itself convict her of fraud.

At the hour appointed she went to the Temple, and when the moment arrived she took her seat in the cage, and was locked in, the curtains let down and the lights lowered, making it very dark. The singing commenced, and she started on her journey for the other compartment, but when she attempted to open her skylight she found it once more securely fastened with three quarter-inch staples. If she then had the common sense to have given up the attempt, claiming, as she did before, to be ill, and have taken the first train in the morning for Buffalo, to recuperate, with the promise of returning to give a seance later in the season, she would have saved herself an exposure, for awhile at least; but being under the influence of some narcotics, she was bold enough to continue the seance.

Everybody in the room distinctly heard her tearing out the staples, in her frantic efforts to get out. This of itself exposed her, but there was another surprise awaiting her, and the Spiritualists as well, for one of the newspaper men, hearing the noise, and knowing that she was breaking loose, unbeknown to the audience, crept behind the cabinet, and just after her first appearance in the circle as an Indian maiden, he grabbed, not a spirit, but Mrs. Roberts, who was out at the back of the cabinet, trying to fix the wire where she had got out. The lights were then turned up, and there stood Mrs. Roberts half dressed. Some of her paraphernalia was afterwards discovered, composed of wigs and gauze gowns, etc.

Her game has been to break out of the cages, by drawing staples, or otherwise, and fixing the same afterwards, before the close of the seance, and de-

CONTINUED ON EIGHTH PAGE.

THE PSYCHOGRAPH.

It Communicates with an Investigator,

And Gives Some Startling Answers to Questions.

TO THE EDITOR:—Some time ago I promised you to give "Some Experiences with the Psychograph," which I have neglected to do, owing to lack of time. I now send you herewith some cullings that I have gleaned from my memoranda, made from time to time, which you are at liberty to publish all or in part, in THE PROGRESSIVE THINKER, as you may see fit. But before I proceed with the psychograph I wish to make a preliminary statement to same.

Less than three years ago I was startled into independent methods of seeking for truth. Prior to that, I was a "skeptic and unbeliever," with no positive knowledge of immortality, although I would have considered myself an average Christian, but not identified with any church.

In the month of September, 1891, I heard the Rev. Dr. Minot J. Savage, of Boston, Mass., deliver his lecture, in this city, on "Immortality and Modern Thought." I at once became much interested in his startling utterances, and began to quietly investigate as thoroughly as my time and limited means would allow. I attended some meetings to get rid of my surplus prejudices, and soon became a student in the school of "seeking immortality" here and now. In October, the same year, I attended one of Miss Fay's famous public seances, which was very interesting to me; but all this time I was longing for some test, some proof—that, and that alone, would be conclusive evidence to me, no matter how plausible the philosophy seemed, nor what others saw or heard. In March, 1892, I attended the meetings of the forty-fourth anniversary of modern Spiritualism, in this city. Mrs. Ada Foye, of San Francisco, formerly of Boston, delivered lectures and gave tests. There were about five hundred people in the hall—the medium a total stranger; in fact there were not more than two persons in the hall that I knew, and those only slightly. On two succeeding evenings I was given tests that were all-convincing and undisputable. I became intensely interested. The next day I called on a traveling medium, then in the city, a total stranger, by the name of J. G. Leonard, who told me what I had seen and heard the evening before was true. He gave many other tests.

I began to read and study and try various tests. I visited several mediums. I tried to be as independent in my search as possible, and was none too anxious to grasp every husk or chaff that seems to blow in the way of every seeker of truth; for, if there is any other thing a student in this school of knowledge needs and must have, besides good common sense, it is patience and perseverence.

With all these experiences I was not yet quite satisfied, because of "certain scientific" explanations of these phenomena; so, in December, 1892, I got the names of some liberal and progressive papers, and sent for some sample copies, in which I noticed the cards of a number of mediums. I wrote to several at different times, on plain paper, enclosed in plain envelopes, and from these I got some remarkable readings; from one, a physician and healer, I received a diagnosis of my ailments, and who, for a small fee, cured me of catarrh and liver trouble. He also aided several of my friends, who were very reluctant in following my "silly advice."

In the meantime I attended several seances, one of which was given by J. Stanley Brown and wife. I had, however, attended one of Washington Irving Bishop's remarkable mind readings some two years prior; but it was not until June 8, 1893, I attended my first materializing seance, at the home of Mrs. Mabel Aber, in this city, she being the medium. This was a very remarkable and intensely interesting event in my life. There were from thirty to fifty forms which appeared on the floor during the evening, both male and female, and several at a time. They walked and talked, danced, made lace, perfumed the atmosphere, and did many remarkable things.

Was I in fairyland or in heaven?

One, both, either or neither?

I simply saw a glimpse of life—this, eternal life. And I said to myself, I never before knew what life is. I was just beginning to realize a profound truth. The dawnings became actual facts, and this last was the capsheaf in this vital shock of knowledge.

I then said, what others can do, I can do, and I began sitting in a darkened room all alone, three times a week, and it was not long before the table at which I sat began to tip, and I could hear a few tiny raps. One evening in a totally dark room I saw a number of bright outlines come and go, appear and disappear, etc. I then got a planchette, and, soon after, a psychograph, and continued the sittings. I would frequently use both in the same evening—first the planchette, then the psychograph. It was not long until I wrote with the planchette, first making zigzag lines, then some initial letters, and finally some words and sentences. I then discarded the planchette and wrote with the pencil alone, doing quite well.

On August 13, 1893, I began with the psychograph, from which I now give you some extracts.

Inquirer. Any spirit friends present?

Answer. Yes.

I. How many?

A. Nine.

I. Who?

A. Sister A—— [and others who gave full names].

I. How old are you now according to time?

A. Forty-four years.

I. Can anyone else communicate with me?

A. Yes.

I. Who, please?

A. E—— H—— [name in full].

I. Who are you?

A. Mother of A. C. H.

I. What age did you pass out?

A. Sixty-eight.

I. Where is your son now?

A. In Chicago.

I. Is he married or single?

A. Married.

I. What is his age?

A. Forty-two.

I. Shall I communicate this to him?

A. No.

I. Who next can communicate?

A. Big Sow, an Indian chief.

I. What can you do for me?

A. I can elo-quote for you.

I. Anyone else?

A. M. C. [Gave full name. Had passed out recently. Had seen this spirit only a few months before in the east before passing out.]

I. Can someone else communicate?

A. T. M., of this city. [Had passed out about a year before.]

I. Can A. give me a message?

A. Yes.

I. Please do so.

A. Be a good man; be faithful.

I. Can you give another?

A. Eat good food.

Inquiry on own accord: Can't you go to Chicago? Be sure and go next week.

By way of explanation I wish to say that the first communication was from my sister, who had passed out about eighteen years ago, and who answered many questions, all correctly. I knew all these parties except E. H., and the Indian chief. I knew E. H.'s son well, and what she said was true, although at the time I did not know where he was, neither did I know her age, nor her given name. In reference to the food message, I will say that I had been reading up on proper food and diet; and in reference to the last inquiry, I had been debating about going to Chicago to attend the "World's Congress of Psychical Research." I am only giving a few hints, as many of the communications are of a private nature.

Aug. 19, 1893.

I. Can anyone communicate with me?

A. Yes.

I. Can you give your name?

A. A. B. [Full name.]

I. Any communication?

A. Yes.

I. Please give it.

A. Start for O. September 12.

Then followed in detail where to go and what to do, which was explicitly predicted and closely followed in this journey, which laated about six weeks. The advice was remarkably good, and worthy of all acceptation. The trip was extremely hazardous and fearfully dangerous, yet I escaped without a single scratch, or a hair of my head being harmed.

Aug. 23.

I. Any friends present?

A. Yes.

I. How many?

A. Nine.

I. Does any one wish to ask me any question?

A. Yes.

I. Who?

A. A. B.

I. Please ask it.

A. B. Do you believe there is a god?

A. Most assuredly; why do you ask that?

A. B. It seems to me you doubt there is one.

I. No, indeed; I do not. Can anyone else communicate?

A. Yes; Big Eldorado.

I. Indian chief?

A. Yes.

I. What is the communication?

A. As you sow, so shall you reap.

I. Can anyone else communicate?

A. Yes; C. B.

I. Did I know him in life?

A. Yes.

I. Where?

A. In Illinois.

I. In what place?

A. A——.

I. How many years since you departed this life?

A. Four.

I. How old were you?

A. Thirty-two.

I. Did you attend my school?

A. Yes.

I. Where?

A. B——.

I. Were you a sister of May's?

A. Yes.

I. What was your other sister's name?

A. Emma.

I. Were you the youngest?

A. Yes.

I was not aware that this person had passed out when these communications were given; neither could I at first locate nor identify her, but afterwards fully identified and verified the above. The same form came to me in a materializing seance about three months after. Several others were identified in the same way and information given to me that I did not know at the time, and which I verified afterwards. These are matters that each one can test for himself. Of course, as I stated before, it requires patience and perseverance, but it is easy, simple, and practical, when once you understand what to do and how to do it. The proof comes to you as natural and real as life itself. If there is any reality in the universe these proofs are some of the realities.

Aug. 27, 1893.

Sitting as usual with planchette and psychograph and pencil.

I. Any spirits present?

A. Yes.

I. How many?

A. Six.

I. Can anyone communicate with me?

A. Yes.

I. Will it be a good seance?

A. Yes.

I. What shall it be about?

A. Spiritualism and mediums.

I. Is there any truth in mediumship?

A. Yes.

I. Are the phases clairvoyance and clairaudience facts?

A. Yes.

I. Is materialization real and true?

A. Yes.

I. Can you come to earth when you wish?

A. Yes.

I. Can you go anywhere in space?

A. Yes.

I. Can you go to the other planets?

A. Yes.

I. Are the other planets inhabited?

A. Yes.

I. Can you see God?

A. No.

I. Can you see Jesus Christ?

A. No.

I. Can you see St. Paul and St. Peter?

A. Yes.

I. Do you know more about God than we do?

A. Yes.

I. Is there a heaven?

A. Yes.

I. Where is it?

A. [Did not say definitely.]

I. Is there a hell?

A. No.

I. Is the world progressing?

A. Yes.

I. Is Spiritualism making great progress?

A. Yes; we will learn more about it in the next fifteen years than we did in the last fifty.

I. Is Theosophy true?

A. Yes.

I. Is the Roman Catholic religion a proper one for humanity in this age?

A. No.

I. Is the Christian religion, as now taught, right?

A. No.

I. Is Spiritualism the true one?

A. Yes.

I. Shall I continue these sittings?

A. Yes.

I. Will I ever be a medium?

A. Yes.

I. What phase would I develop most likely?

A. Clairvoyance.

I. Any communications from anyone else?

A. D. W. F. [Name in full.]

I. Where did I know you in life?

A. N——, Illinois.

I. When did I first meet you?

A. Eleven years ago.

I. How long since you departed this life?

A. Three years ago.

I. Where?

A. I. T.

I. What was your occupation?

A. Soldier.

The above was a classmate of mine and the answers are correct. There were a number of other communications of a private nature given which were practically verified; but it is useless for me to take time and space in recording something that thousands, if not millions, are to day verifying for themselves. As stated before, anyone who is interested, and willing to seek, can find. But I think it best that each one should seek for himself or herself, and that is so much more satisfactory than hearsay evidence. "The proof of the pudding is in the eating." The proof of immortality is in the reach of all. Whether you will make this proof your own or not is for you to decide. As for me, I am satisfied of the truth; but this does not end my labors. In fact they have just begun. We all need to know more of the laws that govern our lives on the various planes of existence, so that better and more harmonious conditions may be effected, and the uplifting of humanity be more speedily accomplished. This to-day, perhaps more than ever before, is our mission.

J. B.

Practical Ethics.

It doesn't pay to be too good—
But, then, few of us are,
In fact, most of us do not reach
The standard mark by far.
We criticise our neighbor's faults—
Mostly behind their backs—
But who sets out to find what he
Himself most sorely lacks?

It doesn't pay to be too good—
But, then, who ever knew
A man who really was too good?
Such folks are mighty few.
In most of us there is a streak—
As fat is streaked with lean—
Of something that unprejudiced
Observers would call mean.

It doesn't pay to be too good—
Just good enough will do,
It answers pretty well for me,
And it will serve for you.
Don't fret about your neighbor's faults—
It isn't right you should—
And, bear in mind, they try as hard
As you do to be good.

—*Somerville Journal.*

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for $1 per copy. For sale at this office.

A Rare Offer.—Secrets of the Convent of the Sacred Heart.

The remainder of the bound edition of the above book, to extend its circulation, will be sent for 25 cents per copy; postage 5 cents, or four copies for $1.00, postage paid. Many in ordering have expressed a desire for the muslin binding, but contented themselves with the paper on account of price. They can now please themselves. Silver may be mailed at publisher's risk. As the number of copies is quite limited; orders should be sent at once. HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

Haslett Park Camp-Meeting.

The Twelfth Annual Camp-Meeting of the Haslett Park Association will be held at "Haslett Park," commencing Wednesday, July 25, and closing Monday, August 27, including five Sundays.

PROGRAMME.

July 26, 2 P. M., address of welcome by Mr. G. H. Brooks; 2:30 P. M., opening lecture by Mrs. A. L. Robinson; July 29, 10:30 A. M., Mrs. A. L. Robinson, lecture and tests; 2 P. M., Mrs. A. L. Robinson, lecture and tests; July 31, 10:30 A. M., conference; 2 P. M., Mrs. A. L. Robinson; Aug. 1, 10:30 A. M., reading circle; 2 P. M., Dr. Fred Schermerhorn, lecture and tests; Aug. 2, 10.30 A. M., conference; 2 P. M., lecture by Mrs. A. L. Robinson; Aug. 3, 10:30 A. M., reading circle; 2 P. M., lecture by Lyman C. Howe; Aug. 4, 10:30 A. M., children's lyceum; 2 P. M., Dr. Fred Schermerhorn; Aug. 5, 10:30 A. M., inspirational lecture by Mrs. A. E. Sheets; 2 P. M., inspirational lecture by Lyman C. Howe; Aug. 7, 10:30 A. M., conference; 2 P. M., lecture by Lyman C. Howe; Aug. 8, 10:30 A. M., reading circle; 2 P. M., lecture by Lyman C. Howe; Aug. 9, 10:30 A. M. and 2 P. M., memorial service, Lyman C. Howe; Aug. 10, 10:30 A. M., reading circle; 2 P. M., lecture by Mrs. H. S. Lake; Aug. 11, 10:30 A. M., children's lyceum; 2 P. M., lecture by Hon. A. B. French; Aug. 12, 10:30 A. M., Mrs. H. S. Lake; 2 P. M., Hon. A. B. French; Aug. 14, 10:30 A. M., State Association; 2 P. M., Mrs. H. S. Lake; Aug. 15, Woman's Day—10:30 A. M., Mrs. May S. Knaggs; 2 P. M., Mrs. Emily B. Ketchum; Aug. 16, 10:30 A. M., reading circle; 2 P. M., lecture by Dr. A. B. Spinney; Aug. 17, 10:30 A. M., conference; 2 P. M., lecture by Mr. D. P. Dewey, Aug. 18, 10:30 A. M., children's lyceum; 2 P. M., Edgar W. Emerson, the noted test medium; Aug. 19, 10 A. M., Edgar W. Emerson, lecture and tests; 2 P. M., Edgar W. Emerson, lecture and tests; Aug. 21, 10:30 A. M., reading circle; 2 P. M., Mrs. Julia A. Walton; Aug. 22, Pioneer Day; Aug. 23, 10:30 A. M., conference; 2 P. M., Mrs. Minnie Carpenter; Aug. 24, 10:30 A. M., reading circle; 2 P. M., Mrs. Julia A. Walton; Aug. 25, 10:30 A. M., children's lyceum; 2 P. M., Mrs. Minnie Carpenter; Aug. 26, 10:30 A. M., lecture by Hon. L. V. Moulton; 2 P. M., Oscar W. Edgerly, lecturer and test medium.

THE READING CIRCLE.

Some seven years ago there was inaugurated at the camp that which was called a "Reading Circle." Some one chosen each day by the chairman, who would be appointed to read a selection from some author, and then invite criticism on what was read. The authors chosen were largely Emerson, Ruskin, Bellamy, Carlyle and other writers whose names have slipped my memory. From the first there was much interest manifested, and there has never been any meeting on the grounds that has been more productive of good than the reading circles. It has given all a taste for a high class of literature, and there has been evolved from the circle clearer thoughts and a wider acquaintance with authors that are not only spiritual but historical. The last summer there was not quite as much time devoted to the reading circle as usual, owing to the pressure of other meetings, but it is hoped this season there will be more time devoted to that line of work, and greater good, than ever, done.

THE LYCEUM.

It is the aim of the camp to make Haslett Park an educational center, and certainly there is no better field for that work than the children, in the line of lyceum work, where all parents who can are requested to bring their children, and let them enjoy the advantages of the lyceum. The lyceum has improved from year to year, and is gradually gathering material to do with. It is not as yet quite complete; but will be ere this season of the camp closes. The officers, as far as remembered, are: G. H. Brooks, conductor; Mrs. Tillie Higbie, guardian of groups; Mrs. Lucy Owen, secretary; Mrs. Nellie Roe, musical director; Mrs. Titus, Mrs. Owen, Mrs. Martin, Mrs. Skeets and Mrs. Chappel were the leaders of groups. The other names of officers are forgotten, but you can see by this the lyceum is well officered, and will, as it has done, do a most excellent work. The lyceum is for the old as well as for the young, and let us this year work to make the lyceum a greater success than ever.

ENTERTAINMENTS AND CLASSES FOR PSYCHO-PHYSICAL CULTURE.

The management have engaged Miss Clair Tuttle, daughter of Hudson and Emma R. Tuttle, to manage the dramatic entertainments at the camp the coming season, and to give instructions in physical culture. Miss Tuttle uses the psycho-physical system, founded by Julia and Annie Thomas, of New York City. Its object is to make the body the graceful, competent servant of the soul for everything which it may be called upon to express. Any one desiring to enter a class can obtain particulars by writing Miss Tuttle at Berlin Heights, Ohio.

Miss Tuttle is an experienced actress and will appear in leading roles in all the plays presented. She will be supported by volunteer talent and will be pleased to hear from those who will render aid for this work by taking part in the dramas. Those who write will please give descriptions of themselves, not omitting height.

Every effort will be made to make this engagement one of the drawing attractions of our camp. Who desires to aid in making it so? Inform Miss Tuttle as soon as convenient. Entertainment at Auditorium every Saturday evening.

A. W. EDSON,
Manager, Lansing, Mich.

The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A trenchant presentation of the subject. Paper, 50 cents; cloth, $1.

The Departed.

How at times they gather 'round me!
Not the mortal, no, not they;
Only those who have departed,
Whose frail forms were laid away
With such gentleness and sorrow,
Covered o'er with yellow clay.

How I love their sweet communion!
For to me they are so true,
So divinely true and tender,
Those that long ago I knew,
When the morn of life was glowing
And the grass was wet with dew.

And on me they smile so sweetly,
And they move their lips in speech;
Tho' I do not hear their voices,
Yet a thought for me has each,
And some lesson pure and holy
They seem prayerfully to teach.

Truly death is not extinction,
'Tis not even present loss;
Narrow, oh, extremely narrow
Is the bound'ry line they cross,
They whose precious dust is sleeping
Underneath the velvet moss.

GEORGE W. CRAFTS.

Religion to Suit All Men.

Truly "the world do move." The combustibles are in readiness for the touch of the fagot, to fire the souls of men with a new something, and they think it is a new religion. Theology is fast dying; the mildew of its own stagnation is fast smothering it to death and it craves something, but is grasping the wrong straw. It is not a new religion that is wanted, but a broader liberality, a little spirituality, some philosophy, and a higher unfoldment of the brain into a condition of independent thinking. They want to throw off the shackles of creed and preach and live the truth that keeps pounding at the door of reason. They need to make their field for research for knowledge limitless. Their spirit is outgrowing their hidebound shell, and they feel lame, and blind, and full unto bursting. Like the unborn chick whose tender beak can be heard rubbing inside the shell, they want out into this broad beautiful world, to mingle with the free and intelligent kindred upon this plane of action, and they are crying for a new religion, and that stepstone is bound to be reached; and many more also.

The following from the Chicago *Record* speaks for itself;

"At the morning service at All Souls' church yesterday the Rev. Jenkin Lloyd Jones spoke on the subject: "Is There a New Religion? If So, What Is It?" After acknowledging his indebtedness to all existing religions and ascribing to them much virtue and inestimable good accomplished, Mr. Jones said in part:

"A new religion is no more improbable or wonderful than a new light in the heavens. New things are to be suspected, but new occasions teach new duties and require new methods of treatment. It will take more than a hundred years to estimate and realize the enormous magnitude of the late congress of religions held in Sinai temple. There is a new religion coming in upon us, the scope of which is as wide as from Christianity to Buddhism, as from Catholicism to Protestantism, as from Methodism to the established church of England.

"We are coming upon a conception of religion as a new-born babe. Time alone will bring out its characteristics to the old. The first prominent feature of this new religion is a new estimate to nature. Nature includes human nature. And this new religion is on a plan as wide and as various as human needs. We hold that man is not less teachable than the lion or more controlled by his passions than the tiger. These have by careful, patient training been taught to become as peaceable as a lamb. The new religion looks upon man sympathetically and measures him by his ideas and is tender toward his shortcomings. Its teachings are as wide as the gap between Darwin and Plato, or between Ingersoll and St. Paul.

"This church will be a home for the infidel, the atheist and believers of every description, who will come in to work for the good of humanity. This church seeks to rise within your midst. It is no longer an absolute or a subjective dream, but it is a concrete fact and already stands rapping at the door of every heart and begging for your support."

Their hope to catch the infidel or atheist with any kind of religious lasso with a worshipful God in its twist or fabric will be seriously blasted in the first swing. Their "religion" is the breeder of atheism, agnosticism and infidelity, and to all minds that dare to think, these are names that mean much of that liberty and freedom that has brought this world out of its chaotic blankness into a living, moving planet of progress. Thought-freedom means advancement. Religion means mental and spiritual bondage, but this cry for a religion to suit all men, while an utter impossibility, as its contradictory title would suggest, means a craving for something else, and that craving is but a coming event casting its shadow before.

DR. T. WILKINS.

An Important Notice.

To all societies of Spiritualists connected with the National Spiritualists' Association: Any society or individual member of a society identified with the National Spiritualists' Association, wishing to offer any amendment to the Constitution adopted by the First Annual Convention of Spiritualists, held at Chicago, Ill., in September, 1893, is required, under Article 9 relative thereto, to present the same and file it with the secretary on or previous to July 10th. It will then receive consideration by the convention to be held in Washington, D. C., October 9th and 10th of the present year.

ROBERT A. DIMMICK, Secretary.

The Question Settled. By Moses Hull. A careful comparison of Biblical and Modern Spiritualism. Paper, 50 cents; cloth, $1.

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INGERSOLL'S ADDRESS BEFORE the New York Unitarian Club. The first time in the history of the world that a Christian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the Club with continuous applause from beginning to end. The pamphlet contains 12 pages, beautifully printed. Price, 6 cents; ten copies, 50 cents.

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VERY VALUABLE BOOK.

*SCIENTIFIC BASIS OF SPIRITUAL-*ism. By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. This is a large 12mo of 372 pages, with an appendix of 28 pages, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical. All this is clearly shown; and the objections from "scientific," clerical and literary denouncers of Spiritualism, ever since 1847, are answered with that penetrating force which only arguments winged with incisive facts, can impart. Cloth, 12mo, pp. 896. Price $1.50. Postage 10 cents. For sale at this office.

FOR PHYSICAL PURITY.

Exposure of the Weakness of Vaccination.

CHICAGO'S HEALTH COMMISSIONER ADMITS ITS INEFFICIENCY, YET ENFORCES ITS PRACTICE —AN EARNEST APPEAL FOR ACTION.

The spirit of liberty is having a hard struggle to keep its footing nowadays. What with having to wield its sword for honest labor and against both religious and medical bigotry, not even the smallest fraction of "eternal vigilance" can be waived.

The most successful attack on liberty by medical bigotry has been in the field of vaccination. Directly or indirectly this folly and evil has been forced on people to an unlimited extent. In some places it is now a crime to refuse to be vaccinated. Recently in Brooklyn two men were quarantined for refusing to be vaccinated. They secured a writ of habeas corpus, and Justice Gaynor, of the supreme court, in deciding in their favor, said: "If the commissioner had the power to imprison an individual for refusing to submit to vaccination, I see no reason why he could not also imprison one for refusing to swallow some dose. But the legislature has coferred no such power upon him, if, indeed, it has the power to do the like. . . . . Life, liberty and property are inviolable, except as affected by express law and due process of law. Arbitrary power is abhorrent to our system of government."

In Wisconsin last April a Christian Scientist secured a writ of mandamus compelling admission of his children to school without vaccination. There was also a successful case in Indiana.

To those who have become convinced of its utter folly it is remarkable how the advocates of vaccination cling to their theory. As an instance of the extremes to which people will go before giving it up, one physician states that he vaccinates himself every year; he knows that smallpox occurs after vaccination, but still he continues the practice.

It is a monstrous theory that introduces disease into the system to prevent something that may never have existence.

The health commissioner of Chicago admits that there are "hypersusceptible individuals whom neither repeated vaccinations nor a previous attack of smallpox will protect." Yet he implies that the lack of vaccination is the cause of smallpox, as he places greater stress upon this than upon anything else. He further says: "Without such stringent governmental control of the individual as obtains in some European countries vaccination cannot be made compulsory," and forthwith proceeds to invoke the aid of the police to enforce vaccination. He also declares it to be necessary to be vaccinated every five years. How long will it be before this will be reduced to one year? It was at first claimed that once would last a lifetime, but this has been gradually changed, until now it is actually being practiced once a year! What blind and foolish men there are!

It is difficult to see how sensible people can believe in vaccination. Those of fine sensibilities should intuitively know what a vicious practice it is; while those of a more physical mould, who require evidence before accepting anything, can find no proof of the truth of vaccination, and should instantly and completely reject it. The favorite method of proving vaccination effective is to point to some unvaccinated person having smallpox, as if anyone claimed that an unvaccinated person could never have smallpox. But when smallpox occurs after vaccination it calls forth excuse and explanation or is ignored altogether.

Deaths from vaccination are occasionally reported, though it is usual to attribute such cases to some other disease. For vaccination is itself a disease, that may take immediate effect or only develop in later years.

Dr. Charles F. Ely, of Chicago, says: "I don't believe in vaccination a little bit. I believe that many and terrible diseases are introduced by this means and that it is not a preventive of smallpox. I was once connected with a smallpox hospital where twenty-eight out of the thirty-two nurses were not vaccinated and not one of them took the disease. Fumigation and absolute cleanliness are the best safeguards. It is time a halt was called in the vaccination business."

Dr. John Pickering, F. R. G. S., F. S. S., F. S. A., etc., says: "Wherever you have no vaccination you have the best health. The moment you give up vaccination you do away with smallpox; it will die out."

Dr. A. Wilder, of New York, says that scarlet fever, measles and diphtheria are much more common and deadly, but they are not feared as is smallpox. "If vaccination has any influence, it is that of changing the body from a natural and normal condition to an unnatural and diseased one; in which case, repeated vaccinating can be but an endeavor to make this unnatural and diseased condition permanent. The individual is thus rendered sickly, and placed in a state of chronic aptitude to contract other diseases."

Dr. H. Hitchcock, of New York, says: "The vaccinator deliberately makes a wound for the express purpose of introducing into it blood-poison, the effete product of a virulent sore."

Dr. Johnson, of Newburyport, Mass., says: "We have five children, all of whom have been exposed to the disease. The only one who took it was the one who had been vaccinated."

Wake up, ye slumberers, and learn the wrong you are doing, by vaccination, not only to yourselves and to your children, but to the whole human race! Send to the American Anti-Vaccination League, 19 Broadway, New York City, for pamphlets and study them. It is your duty to lessen disease, not to increase it.

And you who have become convinced of the folly of vaccination, is there no obligation resting upon you? Can you sit with folded arms while others are ignorantly suffering from their own folly, when you might so easily lead them aright by a little effort? Do you desire at the close of life to look back and say: "How much good I could have done and how much happier I should have been if I had striven more to assist others to the light?" Far better it is to be able to say: "I have done the best I could according to the light that was given me."

Harlyn Hitchcock, M. D., President of the Brooklyn Anti-Compulsory Vaccination League and director of the American Anti-Vaccination League, is engaged in self-sacrificing work and desires to start a sixteen-page monthly paper to enlighten the people on vaccination. He says that if enough people will agree to give $2 monthly for 100 copies the paper can be made a success. With $300 to begin with and $200 monthly afterward a great deal of good can be done. Now, how much can you contribute to this important work? If it be only 50 cents, send it to Harlyn Hitchcock, M. D., 19 Broadway, New York City. Here is a glorious opportunity! If you can afford to subscribe for several thousand copies it is your duty to do so. It has been wisely said: "He who makes use of that great engine of power—the printing-press—to give to his fellowmen what the angels have brought to his life by way of instruction, of enlightenment and of elevation becomes a benefactor to his race." Think how you may speak with able and eloquent tongues for the purifying and the uplifting of humanity. Is it nothing that it is within your power to assist in abolishing disease?

Whether you can aid the monthly or not you can at least afford to become a member of the American Anti-Vaccination League, 19 Broadway, New York City, the dues being only one dollar a year.

Another way in which you can aid the good work is by means of the defense fund of the American Anti-Vaccination League. Even those who believe in vaccination can aid in this if they are against compulsion. It is simply an effort to secure individual liberty. Are you for or against liberty?

ALEXANDER SPENCER.

At the Grave.

Back to earth must each return;
In this let us rejoice:
That in the change we can discern
The tone of nature's voice;
Here, free from pain we lay to rest
The lifeless bones and clay,
Through which a spirit has expressed
And gained eternal day.

Let tears now shed be tears of joy,
Let flowers be strewn around,
As we deposit this alloy
Beneath its native ground;
Let smiles succeed the bitter woe
At parting with this one,
When in the parting we do know
Their bitterness is done.

No crape to speak of future dark
Let mingle in this rite,
Nor words of mourning ever mark
The great beyond as night;
Oh, let us now, with loving song,
Deposit dust to dust,
And let the spirit join the throng,
And gain whate'er is just.

DR. T. WILKINS.

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THE PROGRESSIVE THINKER has always relied upon its weekly income from subscriptions and advertisements to pay its expenses. It is the only dollar paper in the United States that as not squandered money derived from the sale of stock, and then refused to pay the principal or interest. Such being the case, it should receive the cordial support of all Spiritualists who desire that business should be conduced along strictly honest lines. Renew your subscription at once, and if possible send in an additional subscriber. The paper will be sent three months for 25 cents.

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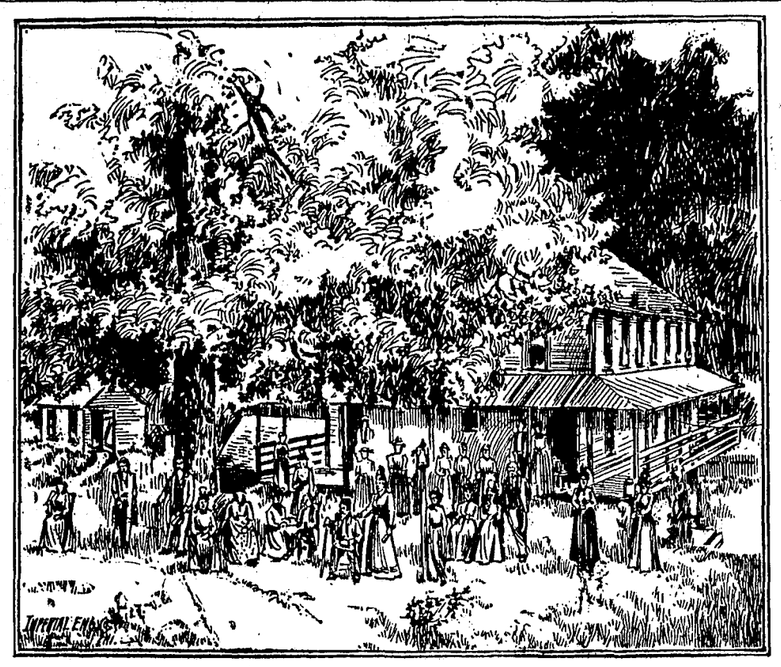
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Phenomena are given alike to those who believe and to the skeptic. Not believing in the cause or phenomena is no detriment, provided the sitter is honestly seeking truth. Remember, if your heart is full of deception, if you go into a seance with your mind filled with evil and deception it will draw the evil spirits to you and you will get deception. But come with honest purposes of mind, willing to accept truth only, and do not believe anything only what your better judgment tells you is truth. Then do not be afraid to express your opinion in an honest way, remembering that honesty of purpose will bring to you good influence and wise counsel.

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To the church people we will say, do not live on blind faith, for Christ hath said, "faith without works is dead, availeth nothing." 'Tis your duty to embrace the opportunity we now offer you. You are to be the judge, and we pray you may use a wise judgment. You will here get absolute proof of immortality. You will then have a knowledge of truth divine and will be better church members. We don't ask you to leave your church, but we do ask you in all candor to seek for light in an honest manner and it shall be given.

Remember that Maple Dell Camp opens in full blast on July 21st, 1894, and closes August 13th. Everybody cordially invited.

SPEAKERS ENGAGED.

The following speakers have been engaged for the coming season at Maple Dell Camp:

Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y., will arrive in camp on July 21. Mr. Sprague will remain until the 27th, but his wife will no doubt stay through the entire session; also their amiable daughter, Miss Marie.

Mrs. A. E. Sheets, of Grand Ledge, Mich., will arrive July 27th and remain until August 3d, possibly longer. Sunday, the 29th, Lyman C. Howe will undoubtedly assist Mrs. Sheets.

August 2d Mr. and Mrs. Hudson Tuttle will arrive n camp and remain a week, if possible.

August 4th Mrs. A. L. Robinson will arrive and remain in camp until its close. On the 6th or 7th George P. Colby will arrive and remain until the close. August 13th Hon. O. P. Kellogg and other speakers are expected. First-class mediums for the various phases have been secured.

MAPLE DELL ENTERTAINMENTS AND AMUSEMENTS:

There will be three social dances in the Opera House during the season, for the young people.

The Mantua Dramatic Club, with John Force, president, and Prof. Crain, manager, will furnish two entertainments of the finest in their line.

Miss Clair Tuttle will have three evenings for entertainments, assisted by the best camp talent. Also Mrs. Dr. Tuttle will no doubt join with Miss Clair, and perhaps Emma Rood Tuttle might be induced to take part on this special occasion, and the Doctor, or Hudson would not be far behind. We want the very best on August 4th, as Sunday, the 5th, is the great day we celebrate, and hold a reunion of all the old pioneer Spiritualists of Ohio. Let it be remembered that everybody is invited to Maple Dell on August 4 and 5. No one should miss it, so come and enjoy a feast of good things.

THE LANDLORD OF MAPLE DELL PARK HOTEL.

Mr. W. N. White is the landlord of Maple Dell Park Hotel, at Mantua Station, Ohio. The excellent satisfaction given by him and his amiable wife, in running the camp hotel last year, resulted in securing them first on hotel committee for the coming season. No better choice could have been made. He is the right man in the right place. Their large experience in keeping the Ladies' Boarding Hall at Hiram College for years gives them a prestige in this special line of work. We have no doubt but many of his last year's guests will be glad to see his picture and will cut it out of our paper and give it a prominent place in their album.

Mr. White is also secretary of the National Spiritual and Religious Camp Association, and is deeply imbued with its principles and purposes. He is one of the most prudent and careful co-workers, and being a true and highly-cultured Spiritualist, he believes that the highest spiritual unfoldment and growth can best be attained by feeding the physical man on wholesome and hygenic food, well cooked and plenty of it, neatly and tastefully presented to his guests. W. F. BALL.

Mantua Station, Ohio.

An Unfortunate Materialist.

TO ALL HONEST SPIRITUALISTS.

TO THE EDITOR:—I am one of those unfortunates called materialists. I am able to conceive life and death, but wholly incapable of conceiving death and life. I am unable to comprehend any other God save nature and her inexorable law. I think intelligence, mind, spirit and soul are but resultant forces of organism, and viewing matters in this light, I see just as strong argument and presumptive evidence for the immortality of the horse as I do for the driver, and such a conclusion as that leads a man out into a wilderness of entanglement that would make even a priest sit down and wring his hands in despair.

I am not of the opinion by choice or volition, by any manner of means; but nature, observation and analogy drive me to it.

Am I not to be pitied? I have tried to investigate the religions of the day, and I fine all priestly dogmas, both Roman and Protestant, mere puerilities when you eliminate the element of Spiritualism from them—mere moral Santa Claus stories that melt away from the search-light of investigation, like a skift of snow before the April sun; but invest them with this convincing, potent factor of argument and they are not without some reasonable force. Inspire them with this present, active demonstrating power and their hidden and otherwise meaningless mysteries are somewhat elucidated.

To say that men doubt a future life through perverseness, is very unjust and unkind. No, I have too many dear friends and relatives numbered among the silent dead, (?) among whom is a dear wife—my life, my light, my all—to willingly and gladly believe they have sank into the grave, cruel oblivion. On the other hand, I'd give worlds, were they mine to give, did I but know they yet lived and I'd meet them again.

I have investigated modern Spiritualism, and must say its philosophy is harmonious and beautiful. It lacks nothing in my mind but honest, open demonstration. This I've never been able to see to my full satisfaction, and to this end I'd be glad to address two or three questions to a departed friend, and send to any one who says he or she can answer them. I pledge they shall be plain, practical questions pertaining to events that occurred in our natural, united life, which the so-called dead will not only be able but only too willing to answer, and if all or even one be answered correctly, I will publicly acknowledge the same in the columns of THE PROGRESSIVE THINKER and pay the person gve times the usual fee. The questions shall not be asked through any cynical or carping spirit, but are born of an honest doubt that our dead still live. You must know I ask demonstration and phenomena because I am naturally incapable of credulous faith.

Should any one feel disposed to write me on the subject or think he can throw some light in a dark mind, I would be pleased to have him. My address can be had from the editor. Yours for truth and right,

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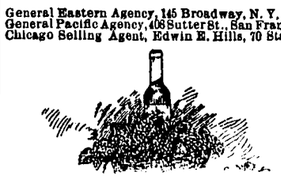
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SATURDAY JUNE 16, 1894

Crime and Education.

Our brother, J. C. Patterson, of New Orleans, has placed THE PROGRESSIVE THINKER under obligations for an article from a correspondent of the New Orleans *Picayune*, giving the cost of crime in Louisiana, and how it is influenced by education. The communication is full of interest and instruction, besides being suggestive of great reforms. We have not space to do the subject quarter justice, for what are facts in Louisiana are probably true of every other State in the Union, as every country on the globe, and that crime is lessened by education, and is increased by ignorance.

Gov. Foster, in his late message to the Legislature of Louisiana, gave the figures on which the statement is based. He showed that in thirty-seven parishes from whence he had full reports, where $115,716.54 were expended for school purposes, there were paid to magistrate, court and sheriff fees connected with the punishment of crime $205,866.54. He found the largest amounts expended for punishing criminals were in those parishes where the least money was expended for education.

It is noteworthy that in districts where few indictments for crime were found, the people were the best educated, and the school system was well developed.

The writer estimates the cost of criminal prosecutions, the maintaining of penitentiaries and the support of convicts throughout the United States, at $400,000,000, while he places the total cost of public schools, colleges and universities at $160,000,000. With such disparity in cost between educating the people and the punishment of crime, does not common sense suggest that knowledge be pressed upon youth to the fullest possible extent?

One very discouraging aspect of the educational question in Louisiana is referred to by our correspondent. He says the population is largely made up of French and Spanish. They are chiefly Catholics, and the public school system, through the action of the priests, is made to play second fiddle to the parochial schools under church patronage.

These parochial schools, whether South or North, are purposely designed to suppress knowledge, and enhance the interests of the church. General education and priestcraft are incompatible. The masses educated and the wiles of religious demagogues are of no avail. They complain of the banishing of God from the public schools, but it is the priests only who are banished, and retired to private life. The prospect of being relegated to labor and usefulness is what distresses them.

Damnable Laws.

Though the Inquisition, with all its bloody horrors, is silenced, so far as the general public is concerned, both Catholic and Protestant churches have so debauched legislative bodies that they have filled the statute-books of all countries where they are dominant, with laws fitting the age of the Inquisition. In our own District of Columbia, at the capital of this proud nation, there is a law still in force, inherited from the State of Maryland, making it a penal offense, punishable by fines, imprisonment, and even branding on the forehead with the letter **B**, for "wittingly, maliciously, and advisedly, by writing or speaking, or denying our Savior Jesus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son and Holy Ghost, or the Godhead of any of the persons thereof." For a third conviction he shall suffer death, without benefit of clergy.

Clothed with power, such were the methods the church employed to perpetuate their damnable creeds. God in the Constitution and all these obnoxious, obsolete laws would be revived to punish heretics.

Dr. Jose Llunas, of Barcelona, Spain, the editor of *La Tramontana*, has just been sentenced to three years' imprisonment, for publishing anti-religious ideas. The law was a relic of the Inquisition, such as are those of the District of Columbia.

Productive Church Property Taxable.

The city attorney of Milwaukee, in answer to a question of the Tax Commissioners, has rendered a very important decision in regard to the taxing of productive church property. The principle may be as applicable to other States as Wisconsin, and should engage the attention of the tax assessor:

"The city attorney holds that all church property from which a revenue is derived must be taxed the same as any other property. He bases this opinion upon the fact that taxation is the rule and exemption the exception, and that the law cannot be construed as exempting church property which is used to gain revenue. It was the case of the Summerfield Methodist church that brought the matter to an issue, and it is understood the congregation and church society do not object to paying taxes. It rents stores in its buildings and expects to pay taxes.

"The question, however, involves various other institutions, and will probably lead to the taxation of such Catholic church property as is used for school purposes, where tuition is charged. It will also bring in the Lutheran schools, but it is a feeling of a large element in the Lutheran church that these schools should pay taxes. Commissioner Brown will make a number of innovations this year, and a great deal of property which has heretofore escaped taxation will be listed. It is expected the assessed valuation of Milwaukee will be increased $5,000,000 by this means alone."

Churches and Their Builders.

A church structure is in process of building in New York, to cost $10,000,000.

If a man could earn and save from his labor $1 a day, excluding Sundays and holidays, he would accumulate about $300 in a year. Then $10,000,000 represent the toil and savings of 33,333⅓ men for an entire year. Those who gave the money to build that church did not acquire it by labor. It has been wrung by the greedy hand of Wrong from the scanty purse of Want, who is now wandering penniless over the country, and is begging bread.

If the starving multitude could see the facts as they are, millions and thousands of millions of dollars piled up in palatial churches, paying no revenue to the State for protection, idle six-sevenths of the time, and the other seventh breeding a superstition which is filling our insane asylums with wrecks of humanity; which is really responsible, because of false teaching, for the great mass of crime which fills the penitentiary, the large majority escaping punishment because the guilt of the offender is covered over by the church mantle, then maybe the war would be made on the system which breeds such corruption; and, as in France during their revolution of 1789, church property would be confiscated to the State. It is hoped if such shall ever prove the case in America that no Napoleon will spring up to restore that property to the vampires who have been so long preying on the property of the people.

Is It a Genuine Quotation?

We find the following quotation in the *Ironclad Age* of the 16th ult., credited to the Chicago *Catholic News*. Is it possible we have a viper so foul, so deadly, so hellish, as to pen and publish such a bestial article in regard to our public schools, and the youth educated in them? If there is no law to restrain such expressions, would not the outraged children thus grossly insulted be justified in kicking the pious libeler from the country? But read:

"Let the red schoolhouse peacefully remain beside the parochial or private school. On every farm there is a manure pile for the disposition of all worthless material to be placed there for decomposition. There is plenty of material amongst the American youths which is neither fit to enter a private nor parochial school, but there is still a good dumping-ground left, the public schools, where all this trash and refuse offal may be deposited."

We are glad to learn measures have been taken to ascertain the genuineness of this quotation. If it proves such, we have something further to say in this connection.

Since the above was in type we have seen a letter from the editor of the *Catholic News*, wherein he says the above item never appeared as an editorial in that paper, and that it does not reflect the sentiments of its editor. We hope the *Ironclad*, from which we copied, will take the pains to trace the origin of the paragraph to its source. If a canard the author should be known. If the *Catholic News* is in any way responsible for it, the whole press of the country should be aroused and denounce it, for our common school system is the pride of the Republic.

A Double Lesson.

Deputations from various Masonic Lodges in Paris, on the occasion of the anniversary of the death of Joan of Arc, placed a large floral wreath upon the statue of the Maid of Orleans, which adorns the street of the Pyramids. Inscribed on the wreath was, "To Joan of Arc, Abandoned by Royalty, Burned by the Church." The Catholics were greatly incensed, and a riot ensued, during which the inscription was torn down. The police interfered and order was restored.

This affair shows that the Masons of Paris have placed a correct estimate on the past history of Catholicism, and it reveals at the same time the true spirit of the church, who dislike to have their past actions blazoned to the world.

The Best of Them All.

Bernard Brady, Esq., of Savannah, Ga., writes:

"I have read Dr. Brown's 'Researches in Oriental History' three times, and can truthfully say it is the most instructive work I have ever read through. I have a large library of our ablest Liberal publications. I wish every family in Christendom could read the book."

THE PROGRESSIVE THINKER is still mailing copies to its readers on receipt of $1.50. Send orders now.

ON TO WASHINGTON.

The Views of a Veteran Journalist and Author.

Thoughts for the Thoughtful.

THE IDLE—A SUGGESTION FOR EMPLOYMENT.

This industrial revolution mentioned in our article of last week is traceable in part to other causes than there given While the removal of the forests, the cultivation of the soil, the building of cities, the grading and construction of railroads, government improvements, and service in the army, gave employment to vast numbers in the past, and the killing of each other in battle, have all been mostly abandoned during the last few years and closed employment to men, another element has entered the ring. It is not so small a one as may be supposed at first glance.

Reference is made to the countless numbers who throng every place of labor, and are known the wide world over as lovely woman. She has discovered that she has qualifications which fit her for other duties than playthings for men. Her easy, winning ways have driven the men from behind the counter in the salesroom; her deft fingers are running the typewriter, and making shorthand reports. She sets type with the speed, correctness and endurance of the most skilled typos. As cashiers and bookkeepers she has been found trusty, accurate and faithful. For a time she was content to copy the lawyer's brief, but she soon discovered that she could expound laws as well as her brother, so has set up for herself. And though Paul would not allow a woman to teach, and the church indorsed him, she has filled our schoolrooms with teachers and ascended the pulpit, and thus far we have heard of no cases of seduction being charged to her.

Instead of contriving to furnish subjects for the dissecting-table, she has determined to turn the tables on man, and make him contribute cadavers for her anatomical museum. Her soft touch with the pencil has converted her into an artist. With her pen she describes scenes from real life, full of beauty and pathos, which the sterner sex culls from imagination.

Enter our manufactories: The girls are experts at the spindle and the loom, wherever faithfulness and skilled fingers are required. And, worse than all, she has got it in her head that she can execute the laws and hold office as well as "any other fellow," and has half made up her mind to try her hand at law-making. All these places occupied by her have been vacated by men, and they are partly at sea in consequence.

A lesson from the old world: When Louis Bonaparte saw the restless, turbulent spirits overrunning France and threatening a revolution, he precipitated a war on Germany. "He went woolling and got fleeced." France did not escape, as the destructive work of the commune followed.

When the rabble appeared at Versailles in 1779, and implored the king for bread, had he been the unfeeling monster his enemies represented he would have declared war against somebody, and enlisted the idle and hungry in his service, and bid them pillage and slaughter without stint. In that way he would have saved his throne and head and swelled the list of heroes who have waded through flame and seas of blood to immortal fame.

Man is a restless creature. He must have employment, else he will seek it for himself. If not given an honest task he will engage in dishonest pursuits.

Perhaps the building of the great pyramids was not so worthless a device as we in modern times have supposed. Neither was the great wall of China without its uses. Both gave employment to countless millions of toilers. Peru, under the Incas, terraced up the mountain sides thousands of feet in height and immense distances in length, and constructed gardens, which, watered by the eternal snows on their summit, but for this service would have been barren rock. This could not have been the work of private individuals. It represents the labors of many years, by an industrious people, under the auspices of a parental government.

Much of Holland has been reclaimed from the sea, by a system of dykes, and the waters were drained by enormous pumps which stillcarry back the leakage to the source of supply. Many of our American States, by ditching and drainage, have given the agriculturist his most productive lands. The annual floods of the Mississippi, so destructive in their consequences, must be stayed by dykes, and deepening the bed of the river. Egypt set the world an example, which subsequent ages will copy, the building of vast reservoirs wherein the waters of the Nile were stored when in excess, to be liberated by degrees when the soil was parched with thirst.

May we not take these illustrations as object lessons, and when we laugh, as well we may, at the silly, "On to Washington" cry; think of the proposition of Gen. Kelley, we believe it was, who proposed the construction of irrigating canals for the great plains of the West, and the giving to civilization, and the homeless, those boundless deserts, as the Mormons did those sand plains of the Salt Lake Valley?

Every dollar expended in such an enterprise can be returned with compound interest to the national treasury, by long-time leases from the government, else absolute sales; and in that way homes can be made and employment in the interim given to all that idle class who give excuse for their mendicancy, that they cannot find anything to do. G. W. BROWN, M. D.

Of 1,549 marriages contracted in Prussia in 1889 between blood relations, 1,422 were between cousins, 110 between uncles and nieces, and 16 between aunts and nephews.

In California a defendant husband was adjudged guilty because he did not provide water at his house, neither would he repair the house to make it comfortable.

CRITICISM!

The Higher and the Lower.

A Critical Analysis of the Same.

By COL. R. T. VAN HORN

In the Kansas City Journal.

(PUBLISHED BY SPECIAL PERMISSION.)

Our reference to the "Higher Criticism" was a passing matter of news comment rather than a discussion of the underlying questions, but our readers don't seem to be content with that, as letters and inquiries disclose, and to please them we refer to it once more. We have used the contrasted terms higher and lower, not in an offensive sense, but as the best for descriptive use.

There are two ways of looking at the Scriptures as the underlying authority of the churches—the letter and the spirit. Theology, or ecclesiasticism, began in an age when despotism was universal in government. So we had a genealogical tree, running from Adam down to Abraham, and from thence to David. And in the New Testament this is followed down to Joseph. The peculiar fact that it seemed necessary to have Jesus of a royal, or the royal, line of descent, seems to us modern democrats as peculiar, without stopping to harmonize the strange mystery as to how he was of the "house of David," when it was Joseph alone through whom the descent could come. But this mystery is out of the discussion here. But the other fact is plain—it would not do in that age of kings to have even the God of all born out of royal lines altogether—so the human father was of the blood royal.

Is not this, in view of the lights of modern knowledge, a "lower" form of thought than that which characterizes the so-called higher criticism? It is making spiritual things a matter of chronology rather than of conditions—an almanac religion, based on families, days and holidays rather than of light and knowledge in harmony with the higher conception of an infinite power.

This is the great dividing line between the old and the new interpretation. But there is one controlling fact, or necessity rather, running all through this so-called historic part of religion—it is the only authority for the priestly class. Take it away and there is no ecclesiastical order left. The hierarchy, the "anointed" teacher, is as much a descendant from this chronological system as is the Prince of Wales of the Guelphs. What else than this royal descent can authorize a callow youth with a diploma from a seminary to be a shepherd over a flock of Darwins, Huxleys, Gladstones and Salisburys, to say nothing of Harrisons and Clevelands? But under the light of modern knowledge and criticism, this is all the bearing the chronology of the Scriptures can practically have on the question. The higher criticism relegates all this to its proper place—an effort on the part of the compilers to meet the universal mind of the age in which they were written—that royalty and royal descent was an essential of greatness and authority.

One of the best illustrations of this difference in the two forms of criticism is in relation to that remarkable production, the Sermon on the Mount. The higher criticism does not even regard it as essential whether it was delivered at all as Matthew records it, but its sublime ethics is the governing fact—that in a rude, warring, barbarous age this godlike utterance was made is the great fact, showing that even then a divine nature equal to its spirit was possible and existed among men. But the other criticism leads at once into controversy over the literal facts, as recorded, and detracts from the higher influence it otherwise exerts over the minds of men. It is an axiom that real religion cannot exist in or through controversy—which at best is but mental warfare.

Now, for example, on this very subject—some of the ablest intellects of the modern world do not believe it was ever orally delivered and reported, and they come to this conclusion from the fact that as a narrative of the incidents embraced in the four gospels Mark is the most unbroken and was the groundwork of the others—and that it is really the oldest. Again, it is held on what so far is uncontradicted data that the ethics of this wonderful sermon as well as all the gospels antedate our era. But the higher criticism does not regard this fact as impairing either their excellence or authority.

These illustrations must suffice to give the reader an idea of the differences that have grown up in the modern church and which are embraced in the so-called higher criticism. It is not proper here to decide between or to take sides, for what is said is in the spirit of review and for purposes of recital, that the reader may get an idea of one of the most important movements in the Christian churches for three hundred years.

The tendency of this movement is the important thing, for it portends a radical change in not only the thought of the world as to religion but as to civilization itself in its social and economic relations. The religious idea heretofore has been essentially autocratic, monarchic and despotic. It is henceforth to be democratic, republican, individual and free. That it has been as stated even the nomenclature of the Scriptures attests. Even their chronology was not needed to show that the God-incarnate was of royal descent. "Our Lord and King," is the refrain of theology from time immemorial until to-day. If the church had been born of a "platform" in a free government there would have been no such literature connected with it. All that is needed to bring about this change is to have the religious concept based on the freedom of the individual and of the Creator in a parental relation instead of wearing a crown, and the evolution is an accomplished fact.

The thinking reader can at once detect from this point of view exactly where the heresy of the past and the present attaches. It is as to the view taken of the Creator or the creative power. As long as the kingly idea obtained and the attributes connected with that concept acknowledged, the entire staff organization became legitimate and necessary—for a king must be "approached," and to be so must have intermediates and exponents of his pleasure and purposes. But if the despot is transformed—in ideal—to the parent, these appendages disappear as an obstacle or obstruction to the new relation of children. This is what the present agitation—we had almost written conflict—in the church means. It is really not the business of those outside to intervene, but it none the less interests the whole intelligent world.

In one sense and at times the church has been an important factor in human progress, and it always will be, for the reason that it professes to deal exclusively with the sentiments of men—the moral, spiritual and emotional in humanity. The duties of life must ever be divided as they are now—the civil and the moral, the material and the spiritual—for their union in one source of power has always degraded humanity. This fact above all else in human affairs would justify war to prevent—the priest with a sword has been the master scourge of all history. It is of the last importance, then, that this religious division of society should be in harmony with the freedom of the individual, and as far removed as possible from the kingly concept of the creator—for that idea is essentially despotic. You cannot execute the will of a despot in a democratic spirit, neither can you rule from a despotic ideal by the methods of freedom. Of necessity, theology is dogmatic and decrees written thousands of years ago and held infallible to-day must in their enforcement by irresponsible power breed tyranny over the minds of men.

And here in the trend of the higher criticism we come to the great impending change in the attitude of the modern mind to the sanctions of religion and the traditions of the spiritual authority. Ecclesiasticism has guarded as the citadel of its power the fact that it holds the keys to the interpretation of Scripture, and that the evidences on which Abraham, Joseph, Moses, David, Jesus, Peter and Paul based their teachings and authority are no longer available. Once let the possibility take possession of men's minds that the providences of God—in their manifestations—are as eternal and ever active as laws that govern life, and there will be a new theology in the world forthwith. That is the fact under all this agitation, and is the very leaven of the higher criticism. As soon as the average mind gets to know its own rights and responsibilities and that a thought it thinks is as sacred a thing of property as the dollar it owns or the food it buys, it will soon realize that its own God is the true one, and that the mind is as open to truth by the short cut as through six thousand years of others' thinking. Or, in other words, it can't see how the common father of all earth's children should reveal himself to slaves in Egypt four thousand years ago and not to slaves in America forty years ago. Nor can it understand why Paul should hear voices, see visions and heal the sick, and nobody since. And why this should be so it cannot understand, when the same principles of right and wrong prevail now that did then. There being no change in God's laws or in the rules of right and wrong, why should there be any in the relations of man to the infinite? If Abraham, Saul, Paul and Silas could get instruction from the sources of truth, why not the same providence be open to-day? In the last analysis of the present agitation in the religious world, that is all that is to it. If a future life can once be demonstrated to anybody who really seeks to know, the question of the ages is settled and a new civilization is born.

The higher criticism is quickened by the scholarship of the age, of which the World's Congress of Religions last summer was one of the fruits. Its influence has not fairly begun. The important fact is now the property of all readers, that the ethics of the Old and New Testaments antedate these scriptures as far remote as they do the declaration of independence, and are in existence to prove themselves. This fact of itself does not discredit a single text of the bible, nor does it weaken a single sanction of the moral law, but it does affect the claim of discovery and exclusive authority to teach them. That is the one fact of importance and influence.

The time has come for the intelligent, upright, moral and respectable member of society to treat the assumption of superiority on the part of those who hold to the despotic form of religious thought as it deserves. To be lectured as guilty of some offense when looking at these questions in this eclectic sense is no longer tolerable. If a manuscript is found in an old cloister on Mount Lebanon, which vitally affects the record as we have it, or a discovery made to the same effect in Thibet or Egypt, there is enough of intellectual integrity in a scholar or a farmer to read it and think about it without endangering his soul. And a priest has the same right. Thus when Talmage says he is disturbed in his mind over the verities of the religion he has been preaching all these years, and that he is going to hunt for the truth in the home of its origin, and will follow the light he gets, lead where it may, why should it create a "sensation?" The fact that he is in doubt is the important one, and not that he may change his mind.

These things all indicate the influence as well as the inspiration of the higher criticism, and they also throw a flood of light on the limitations of that lower criticism that makes chronological order in royal descent a factor in the acceptance of our God as the true one, and orders our religion as the revelation of eternal wisdom according to dates like a thing of the almanac. This is no more to be accepted as the finality of the infinite by the enlightened mind of the future race.

"What Is Spiritualism?"

That noble medium and lecturer, E. W. Sprague, thus speaks of the above-named tract:

"I think it one of the most useful little tracts ever printed in the cause of Spiritualism. If I was able I would be happy to put one of them into every home in the United States."

Mrs. M. E. Cadwallader writes enthusiastically in reference to the ministrations of Mrs. R. S. Lillie, in Philadelphia, she being a great favorite there. She had been summoned suddenly there by the sickness of her mother. She lectured there June 10th. Mrs. Lillie made an eloquent appeal for the National Association. The Spiritual Conference Association considered the subject: "What shall we do to be saved?" Mr. Hugh Moore has kindly offered to give a benefit seance at the camp-meeting for the National Association, as every medium is greatly benefitted by that body.

Darwin says that 430 per 10,000 marriages among the English nobility are between blood relatives, and over 19 per cent of such marriages are childless.

THE ULTIMATE

Of Materialistic Evolution.

Carefully and Critically Examined

BY HUDSON TUTTLE.

The most heartless, cold, merciless and unfeeling view of the world and man is that growing out of the purely materialistic conception of evolution. This has been felt by those engaged in moral and spiritual culture, and perhaps the repugnance felt by the latter for the theory may be thus explained. The evolutionist coming up from the animal meets the moral philosopher engaged in researches into the spiritual, and the two come into direct and apparently irreconcilable conflict. The antagonism has been glossed over, and the logical inferences which flow from evolution, as understood, have not been drawn with clearness, or held in the obscurity of the background. It has remained for Prof. Huxley in "Evolution and Ethics" to enunciate the extreme conclusions in an incisive manner which none have before dared. He is not troubled about the spiritual side, for he has no spiritual insight or inclination. Creation to him is a machine working for purely material results, and morality has no part or place in the conduct of life.

Confronted by the problem of good and evil, which has perplexed mankind in all ages, the explanation of suffering and pain, Huxley cuts the Gordian knot with the sword of evolution with a single thrust. He says:

"Brought before the tribunal of ethics, the cosmos stands condemned—but few or none ventured to record that verdict.

"As the immoral sentiments have no less been evolved (as the morals) there is, so far, as much natural selection for one as the other. The thief and murderer follow nature just as much as the philanthropist. Cosmic evolution may teach us how the good and the evil tendencies of man may have come about; but in itself it is incompetent to furnish any better reason why what we call good is preferable to what we call evil, than we had before.

"For his successful progress, as far as the savage state, man has been largely indebted to those qualities which he shares with the ape and the tiger, ... his ruthless and ferocious destructiveness, when his anger is roused by opposition.

"Civilized man brands all these ape and tiger promptings with the name of sins; he punishes many of the acts which flow from them as crimes; and in extreme cases he does his best to put an end to the survival of the fittest of former days by the ax and rope."

Then he goes on to prove that man's ethical progress is the result of direct conflict with the cosmos, or creation. "The history of civilization details the steps by which men have succeeded in building up an artificial world within the cosmos."

With complete resignation to these views, Prof. Huxley gives utterance to the most terrible affirmations—equaled only by the dogmas of theology.

"I deem it an essential condition of the realization of that hope (to modify unpropitious environments) that we should cast aside the notion that the escape from pain and sorrow is the proper object of life."

Clearly stated, then, evolution has no system of ethics. It is as right for the tiger to kill as for the deer to crop the herbage; it is as right for the savage, the human tiger, to murder as for the Samaritan to bind up the bleeding wounds. The terrible mandate, as an irrevocable decree of fate, is "the fittest shall survive." Victory is for the powerful, the strong, the fierce, the unrelenting. To attempt to stay this order is to defy the laws of the world. Charities, public or private, are vain efforts to avert the inevitable and sustain the unfit, who ought to perish. We cannot escape pain and sorrow, and we must cast aside the notion that it is possible to do so. Whatever system of ethics we fashion beyond these brutal forces, must be outside of the cosmos and in direct conflict therewith.

It is well that a leading scientist of the world, one whose name is often placed with that of Darwin and Wallace, has boldly expressed the logic of evolution and thereby shown its weakness and deficiency. Not that evolution is not the method of progress, but that its lost factor, the spiritual state of man, has been ignored or entirely misconceived.

It is all well to refer the advance of the animal world to the supremacy of brute force—of courage, strength and cunning. This may apply to savage man. Yet even in savage man these are not everything. Awakening intellect introduces restraint and control of the passions and appetites. In the struggle for existence such restraint would count, in longer individual lives, and tribal strength.

The cosmos is the all in all, and hence there can be no opposing force, no existence by man against its laws. These laws are immutable and perfect. The various processes of creation are attempted adjustment to their decrees.

The fact that the ape and the tiger have not acquired any faculties beyond those which make them obedient slaves to environments, while man is in some measure the creator of his own character, proves not that new forces are introduced, but that he has arisen to their sphere of influence.

It may be natural and "right" for an animal to display uncontrolled animality, for it has no higher faculty; but man having intellectual and moral faculties, these should control the passions, and hence, in his case, if they are not controlled, and break away in wild lawlessness, it is a crime. Why? Because experience has taught that such action of the passions is not for the welfare of the community, nor of the individual. The law, briefly expressed, is: The higher faculties shall control the lower. The moral and spiritual shall control the animal.

Hence, a different code applies to man than to animals. Man is an animal, and he is something more—he is everything that makes him man; more, out of the animal nature by direct evolution has come the angel. The spiritual being overlaps the brute. Hence in anything that goes to make the progress of man, the more active the spiritual faculties, the more pronounced that progress.

There is an escape from sorrow and pain. It has been sought through all ages, and the myths of evil wrought to account for their presence in a world of joy. The escape is through the gateway of spirit.

Man fighting against the cosmos? He is a part of it, borne into being by its laws; its ripe fruitage, and his spiritual being, a still higher and choicer product, That spiritual nature makes him in part a creator. Having it, he is able to change his environments, avail himself of advantages, and avoid unfavorable conditions.

The laws of the cosmos act as a whole, not in part. They sweep from the nadir to the zenith and reach out to the coastlines of space. They reach from the foundations of matter to the realm of spirit. There is only one universe, and there is nothing outside of that. Hence it is that the moral and spiritual nature of man is a part of it, and it is an error to say that the cosmos has no ethics, when they are within the organization of the human mind.

Prof. Huxley shows what material science is at its best, its floodtide; we have attempted to show what this science becomes when illumined by the clear light of the spiritual philosophy. Then we have the perfect unity, the coalescence of the diverse and conflicting phenomena of matter and of spirit in one harmonious whole, which may with absolute truth be called the cosmos.

Shall We Rot or Ripen.

We have a very interesting letter from a friend who spent a day in a large city cemetery lately, in company with a medium. In this city of the dead were resident a large number of friends and acquaintances of our correspondent. Through the sensitive, many tests were given of the real presence of those whose bodies were buried there. Several suggestions were made by the unseen, and among them a regret that they had allowed their bodies to rot into dissolution, instead of ripening up to the best and most perfect form attainable. Then having extracted from life the last possible drop, to have quietly put it away without the intervention of disease.

This idea is certainly worthy of thought, for it is generally conceded at the present time that, as a rule, we are making the poorest possible use of our bodies.

Incidentally, it might be remarked that it seems strange that our spirit friends should be found lingering "on call" about so gruesome a place as a city cemetery, when there are so many other bright, beautiful and happy places the freed spirit could travel to if it had the option. But perhaps the action of the friends in earth-life has deprived it of that option, until, as occultism teaches us, the bodies have crumbled into the dust. If this is true, then how much better to burn the body at once, than to have it burn slowly, through all the rottenness of slow decay.

Taking for our analogy the fruit hanging on the tree, we can see that which falls during the process of growth is always rotten. The rottenness comes from some abnormal conditions set up from outer causes, a bruise, a worm, or climatic changes. Rottenness is not a result of the inner forces. The whole unfolding of the tree tends only toward the perfecting of the fruit to its utmost.

So of our bodies; if we in the interior dwell on the higher spiritual planes of light and life, we do not put forth into our bodies anything but the life-giving impulse, that will build up our physicals into fit temples for the whole of our spirit (sometimes called the holy spirit) to dwell in. In this state we are willing to hear the whole of the truth: not pick out a little piece here and there, as a child picks out plums from a cake, because they suit our fancy of the moment. But we are willing to listen to statements of spiritual conditions, no matter on what line they may be demonstrated. Nor shall we be likely to complain of our brother, who does not see as we do; and still less likely to try to coerce him into such a position. Thus we can go on, ripening and spiritualizing our bodies, until they have yielded up the last atom of energy they possess, and we can cheerfully lay them aside, as one goes to sleep, which is so often done.

But if we dwell in the physical, and submit to all its changeful caprices of the outer, we shall soon find the spirit hedged away from the body in its influence, by a screen of thorns, and there is set up the reign of excessive indulgence, and a living dissolution. It will be well for us if our bodies are not, like Herod's, "eaten of worms" while we are yet alive.

Continual contemplation of and surrender to physical conditions will surely bring untimely rottenness; while the search after the things of the spirit will elevate us into the realms of ripening perfection for even the body. There is no other way to learn to grow old gracefully.

To be a leader on this pleasant and joyous path is the aim of THE PROGRESSIVE THINKER.

W. P. PHELON, M. D.

A Practical View of Prayer.

A colored brother was interrogated as to his opinion whether prayers were ever answered. His reply:

"Well, sah, some pra'rs is ansud, an' some isn't; 'pends on wa't you axes fo'. Just arter de wah, w'en it was mighty hard scratchin' fo' de cullud brederin', I 'bsarved dat w'enebber I prayed de Lo'd to sen' one o' Marse Peyten' fat chickens fo' de ole man, dere was no notice took ob the partition; but w'en I pray dat He would sen' de ole man fo' de chicken, de matter was 'tended to befo' sun up next mornin.'"

In Minnesota a decree was given to the wife because "the defendant never cuts his toenails, and, being restless in his sleep, scratches this plaintiff severely."

There is apparently some ratio between divorce and suicide, as in most countries a correspondence is observed between the numbers of the two.

A Connecticut man got a divorce because "the defendant would not get up in the morning, nor call this plaintiff, nor do anything she was told."

A Michigan woman was released because the husband would not provide the necessaries of life, saying "he would not work his toenails off for any woman."

WOMAN!

She Claims Her Proper Place in the New American Church.

At the organization of the American Congress of Liberal Religious Societies which seems to have been projected by the dominant sex, Rev. Caroline J. Bartlett, pastor of the People's Church at Kalamazoo, Mich., was called upon to speak on "What Woman Can do in Uniting the Culture and Religious Forces of Society."

Her address, while it was highly pertinent to the subject, was nevertheless a scathing rebuke to the neglect of woman in the past and the tardy, not to say forced recognition of her in the present. She said:

"From her obscurity as a seldom-commented upon member of the genus homo, woman has been suddenly evoked by the spirit of the nineteenth century, which discovered her, and invited everywhere to define herself sharply against the background of the regnant sex; and it may be confessed that she has responded with no undue coyness and reluctance.

"In all the past of theology men have been at the front; have led the church *militant*; have led the great controversies, made the great schisms, formulated the creeds, hunted and impaled the heretics, set the standards and done the preaching of the world. And let me ask, in passing, have you ever observed that where anyone names the qualities of the ideal church (which under the present regime we are hopelessly reaching) they are precisely the qualities attributed to the ideal woman? Does not this suggest a hitherto unutilized means of bringing both nearer to the ideal?

"This, this is the solemn truth: that we never once have had, and that we never will have a natural religion, a religion of humanity, till the two co-ordinate elements of humanity mingle to create it.

Man and woman may separately struggle free from many of the errors of the past, but neither sex can separately rise above its innate capacity to express in terms of itself the whole of humanity of which it is but half.

"If it be time for the various branches of liberalism to quit outlining themselves severally against each other and against the background of orthodoxy and set at some constructive work for the world, is it not time for men and women as human beings to do the same? What can woman do to unite the culture and religious forces of society? They can refuse to talk of themselves and their achievements and possibilities (as I had determined to refuse in this case until I thought of a few things I would really like to say). They can resolutely labor to make mere sex-distinctions as obsolete to the spirit and work of a congress like this as are the terms Unitarian, Universalist, Jew—all swallowed up and forgotten in the task set, the ideal striven for by the common humanity in us all when touched by the Divine brooding in all and over all.

"Shall man execute this long-delayed justice? or shall it be that woman must, at least, sadly assert her own discredited divine prerogative, take up that crown of humanhood and crown herself?

"But men and women are natural allies. This artificial separation in the higher provinces of life is based on false principles which it is the glory of this congress to transcend. And thus, out of the logic of the spirit of this congress, there will come, as I hope, and also believe, that day—infinitely better for us all—when there shall be no Jew nor Gentile, Greek nor barbarian, male nor female, but all shall be *one* in the renaissance of that Christ-spirit which even now dawns upon an expectant world."

The reading of this paper, of which we have given a very brief extract, was frequently interrupted by loud applause from the congress, and the castigation which the committee richly deserved was publicly acknowledged by the secretary. So much for woman.

Now we shall see if she will have the moral courage to look on the bible as an imperfect record of an imperfect religion, in which her disabilities are not only allowed but commanded; and that the rights she claims before this august assembly, and which we hope and believe it will accord to her, are in direct opposition to the plain letter of the scriptures.

Who Will Imitate the Firefly's Light?

It is estimated by Prof. Langley of the Smithsonian that the waste of force in producing light by means of gas is over 99 per cent. of the energy expended, whereas the firefly wastes none at all. His light is without heat—a cold light. It is the result of some sort of obscure chemical action which scientists are trying to imitate. They have an idea that there is a combustion of a sort of fuel secreted by the phosphorescent animal. Life has nothing to do with the production of the light itself. The eggs of fireflies become luminous if moistened under certain conditions. Dried and powdered in a mortar, they still give out light when moistened. The luminous beetle is still luminous twelve hours after being killed. The flashing of electricity through rarefied gases is our only means of producing a light that resembles the firefly's glow in being unaccompanied with heat. Ordinarily we require 2,000° of heat to produce a white light, but the most delicate thermometer detects no heat in the most brilliant phosphorescent substance. The chemist who can discover a process for the manufacture of the Cuban cucujo's illuminant has a fortune in prospect.—*Baltimore Sun.*

Dr. A. B. Spinney, of Detroit, Mich., was in the city last week. He is doing a grand work in Michigan, where he is constantly employed in the duties of his profession. He has engagements to lecture at South Haven, Bridgwell, Lake Odessa, Grand Ledge and Hastings.

The Progressive Spiritual Society has decided to lease the Lakeside Hall, corner Indiana avenue and Thirty-first street, for future meetings, and will take possession on Sunday, June 17th. All first-class speakers desiring to make arrangements for any of the fall or winter months are requested to correspond with the corresponding secretary, C. E. Irwin, 3133 S. Park avenue.

The Position of Prof. Lockwood the Scientist, Confirmed.

In lectures given by Prof. Lockwood the distinguished scientist, in 1882-83, in various places in Wisconsin, he announced that from experiments made he had reached the conclusion that "every human being was a sentient electro-galvanometer;" that "any impulse from without, or molecular change from within, that promotes electro change in the nervous structure of the human, would influence or deflect the galvanometer needle." This statement made not only in Wisconsin but more recently in several of the Middle and Western States, and in various cities on the Pacific Coast, was received with a degree of reserve, and in many instances criticism, by the scientific mind—the opposing element claiming that there is no evidence that the electro-states belonging to the human or to life were of the physical character that operates physical instruments like the galvanometer. But recent experiments made at St. Petersburg, Russia, by Prof. Yaschanoff, in the interest of medical science, discovers "that a slight tickling with a brush, a breath of warm air, a puff of cold air, the prick of a needle, the phenomena of sound, light, taste and smell, all gave strong deflections of the galvanometer needle. Merely opening the eyes, after they had been closed for some time, produced considerable deflection, as did mental efforts, like calculation." But Prof. Lockwood does not stop at this point with the analysis and application of this principle. He affirms that not only do these electro-changes in nervous structure deflect the needle of the galvanometer, but they promote sensations upon the nervous structure of other people, hence with a correct understanding of this fact, the sensitive can not only trace the disease or impulse of another, of whatever character, to its legitimate cause or source, but he can get accurate data as to the cause or causes as well. This principle applied to psychometry will explain how in nature these elemental energies that form rock or stone, metal or fossil, or any article of social environment, also transmit to the sensitive the picture of location, and the character of the article with which the sensitive comes in touch. Prof. Lockwood demonstrates this truth in his lectures by the introduction of so many physical experiments, as well as psychic, as to interest and instruct his auditors in the application of one of Nature's most subtle energies, viz., how modes of electro-motion evoke thought, and how this principle of sentient motion connects the spheres of life visible and invisible. People who have the opportuuity to hear Prof. Lockwood at the St. Paul and Minneapolis camp, and at Clinton, Iowa, will hear something to think about, basic to the spiritual philosophy, that is grand beyond conception. We take especial pleasure in recommending Prof. Lockwood to the attention of societies everywhere. His lectures penetrate new fields of thought, and are masterly productions. He can be addressed for engagements in care of this office.

GRAND TEMPLE.

Order of the Magi, Chicago.

NOTICE TO MEMBERS.

We hereby notify all members interested therein, that the Temple closes its regular Convocations on Sunday, June 17, 1894. This is one month earlier than the regular time of closing our season's work, and we fear that many persons will be discommoded thereby, but circumstances have rendered this course necessary.

We have had an enormous amount of work during the past year, and our officers are completely worn out with it. They must rest during the hot weather of July.

The exceedingly disturbed financial condition of our country renders the taking of degrees somewhat burdensome to many of our less wealthy members, although they will persist in advancing at personal sacrifice as long as the classes to which they are attached are advancing.

The quality of our membership has been first-class, as heretofore, we having received many eminent Mystics into our ranks. Temples in other jurisdictions have been very prosperous. Michigan State Temple No. 1, at Lansing, has been doing a good work under the leadership of A. J. Champion, G. M.

Minnesota Temples No. 1 and No. 2. are doing excellent work; the former with Sister R. A. Wadsworth, in the East; the latter, located in St. Paul, presided over by Bro. Fred White, late of Chicago.

Bro. W. S. Cheney, G. M., is advancing the cause as presiding officer at Los Angeles, where a grand work is destined to be done in the future.

A great demand for the labors of the Chief of the Jurisdiction of Terra has arisen both East and West.

Every effort will be made during the coming year to fill this want, and we hope to be able to visit both the Western and Eastern coasts.

From the closing announced herein, up to July 25th, or even a few days later, we shall be able to confer a limited number of special degrees. Arrangements for these can be made by letter or by a call on us before closing.

Our address remains at 1910 Washington boulevard, as heretofore, under any and all circumstances.

Certificates of membership will be issued as usual, books mailed and circulars sent out just the same as if the Grand Temple was open in full.

O. H. RICHMOND.
G. M. of Temple.

J. B. Stebens writes that James Copland held seances during May at Sacramento, Cal., at which twelve persons were present, all of whom were strangers to the medium. He took his seat in front of the cabinet, in a good strong light, and was scarcely seated when two forms appeared, stepped outside and dematerialized in open view of all; also others appeared and came out into the center of the room. Mr. Copland convinced many that had heretofore doubted materialization.



THE SPIRITUALISTC FIELD-WORKERS, DOINGS, ETC.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Mrs. Jennie Hagan Jackson informs us that she lectured at Marcellus, Mich., June 3, to crowded houses. We are informed that the excitement there is running high, the churches endeavoring to crush Spiritualism, and especially do they desire to put Farmer Riley under their feet. The notorious Hageman has been there, but he was fully exposed by Hon. L. V. Moulton, who is equal to any occasion.

M. K. writes that Aaron S. Willis, of Cincinnati, Ohio, gave some remarkable materializing seances at New Orleans, whereby many were convinced. A notable event was the christening of the infant daughter of Mr. and Mrs. J. L. Mott, Jr., by the spirit band, in full view of the large circle, numbering over forty people. Mr. and Mrs. Mott were placed in front of a small table near the center of the room. Mr. Willis and a few friends of the parents formed an inner circle about the table. Spirit forms appeared, relatives, who caressed the child and promised to watch over and guard it from evil influences. The infant's grandmother appeared, and smilingly dipped her fingers in water and sprinkled the child. Then a tall Indian chief held the babe lovingly in his arms, floated toward the ceiling, and descending in graceful curves, handed the babe to Mr. Willis.

A subscriber writes: Wisdom Seekers thought knowledge brought nature's wealth to secure. Progressive Thinkers' Teachers meetings daily. Come, 10 A. M. to 4 P. M. All welcome. 277 W. Randolph street.

Mrs. Virginie Barrett, lecturer and psychometrist, will serve the New Orleans Spiritual Association during the month of October, 1894. She has open dates for 1895. She would like to correspond with societies desiring her services for summer months. She has July and August open. Will make easy terms within reach of societies. Address for the present, 158 E. St. Joe street, Indianapolis, Ind.

The third annual Spiritualists' camp-meeting at Summerland, California, of the Summerland Spiritualists' Association, will commence on Sunday, August 26, 1894, and close September 16th. For information in regard to tents, lodgings or other particulars, address Wm. P. Allen, secretary.

Mrs. Jennie Hagan Jackson will be at North Collins, N. Y., June 9 and 10, and at Battle Creek, June 17; at Lake Cora, Mich., June 24; at Paw Paw, Mich., Saturday night, June 23. July 4 is still open and also fall and winter months. Mrs. Jackson writes: "Every one is regretting the illness of our sister, Mrs. Sheets, of Grand Ledge, and hoping she will soon be well and strong enough to do public work. Mrs. Tillie Reynolds is still in Grand Rapids, and is open to engagements. She is a worthy worker." Mrs. Jackson, who is an untiring worker, can be addressed for engagements at 399 Lafayette St., Grand Rapids, Mich.

W. H. Bach writes that he will be at Lake Brady the first three weeks of July and at Cassadaga during the entire camp. He will hold two developing circles daily and give private sittings for development. He would like engagements with societies or circles for the coming season.

"Chairman" writes from Rochester, Ind.: "I write you to say that Mrs. Isa Wilson Porter, of 544 W. Van Buren street, Chicago, occupied the rostrum at Temple Hall, in this place, two Sundays and gave us two midweek meetings. Her brief lectures delighted all hearers and her platform tests were superior to any similar phenomenal work given in Rochester. The temple was well filled with good people at each meeting and it was difficult to get the audience out of the hall after a two hours' service. We cheerfully recommend her services to all societies wishing to attract large audiences. We do not intend to employ a speaker until in the fall, but should any good speaker or test medium come our way we will do the best we can in the way of entertainment, for a Sunday or two."

A correspondent writes from Milwaukee, Wis.: "The German Spiritual Society here is doing remarkably well. It has been organized but a few months, yet in that time has been obliged to get a larger hall. We wish them all the success which their energy and perseverance deserves. They will continue their meetings every Sunday evening during the summer at their hall, southwest corner of Third street and North avenue. Mrs. Emma M. Nutt has been their speaker for the past month, and will continue with the society until September, Mrs. Nutt's address is 634 Jackson street, Milwaukee. To all friends a happy greeting, and kind wishes for the success of our camps this summer."

Will C. Hodge has just concluded a successful engagement with the first society at Milwaukee, and is now open for engagements for grove or camp-meetings, and for the fall and winter months. Will attend funerals when desired. Address him in care of this office, 40 Loomis street, Chicago, Ill.

M. H. Prince writes from Onset, Mass.: "This bids fair to be one of the most brilliant camp-meetings ever held here, and those who have not visited this Eden of modern times will, when they do, find enchantment in every spot they traverse. I am inadequate to the task in describing Onset Bay. The grounds in front of the rostrum have been arranged equal to the latest improved open-house orchestra circle. Benches of the best now in use, and capable of seating two thousand people comfortably, have been put in position. The 17th instant will be opening day, when the programmes will be issued for the season. There has been erected by the Wigwam Association a fine large building in the form of a Wigwam, which will be dedicated shortly. It is for the exclusive use of healing the afflicted. There is a fine lyceum here, with a class of thirty to forty pupils all the year round, which compares favorably with any similar lyceum it has been my privilege to visit. More anon."

Dr. A. B. Cooper, of Marshalltown, Iowa, writes: "Mrs. S. M. Lowell, of Anoka, Minn., whose ministrations for the M. S. A., of Marshalltown, Iowa, during the month of May, has given such excellent satisfaction, has been engaged for the month of June. We can heartily recommend her to any society wanting to engage a first-class Spiritual lecturer during the fall and winter. Address during June, 115 N. Second street, Marshalltown, Iowa."

J. C. Edward Marker writes: "Conference meetings are being held every Sunday afternoon and evening at the First Church of Spiritualists, of Allegheny, Pa. Mediumship is being developed and we feel fully satisfied in the knowledge that we can be supplied with home talent that shall present our cause before the public so clearly and so beautifully that it will receive the recognition and respect which is its legitimate due. Miss Emma Utz, the girl medium, who possessed so much popularity at the camp-meeting last year, is the main speaker at each meeting, her guides using her most intelligently. The subjects which her guides may chose are handled without hesitancy. She will go to camp-meeting this summer as usual, where her control 'Daisy' will prove what Spiritualists claim to be facts."

Dr. J. S. Cooper writes from Marshalltown, Iowa: "I wish to say to the many readers of your valuable journal that we have had Dr. and Mrs. S. N. Aspinwall, of Minneapolis, Minn., with us for the past two weeks, and have had a feast of spiritual truth. Mrs. A. is a fine inspirational speaker, and gave us four lectures that were simply grand, as well as her test circles, which gave universal satisfaction. They left us Saturday, the 2d, for Topeka, Kansas, to visit the Doctor's daughter for a few days. They then return to their home in Minneapolis, to prepare for the camp season. We hope to have them with us again this fall for a short time."

Bishop A. Beals is at Muskegon, Mich. The attendance at the first Sunday meetings was large, and the expressions of approbation very flattering and encouraging. Mr. Beals will attend their camp-meeting in July.

S. Walbert writes: "The Spiritualist Association of Barlow Lake, Bowen's Mills, Barry county, Mich., will hold a two-days' grove meeting in Briggs' grove (forty rods south of Armstrong's store) on Saturday and Sunday, June 16 and 17, 1894, commencing at 10 and 2 o'clock of each day. G. H. Brooks, of Elgin, Ill., will be the speaker. Other speakers and mediums will be present. Refreshments will be furnished in the grounds. Everybody invited to attend."

Harry K. Beard, of Buffalo, N. Y., writes: "Enclosed you will find a post-office order for one year's subscription for THE PROGRESSIVE THINKER. I have bought it at our hall for six months, and consider it the best paper in America."

Mrs. J. Lindsey, of Grand Rapids, Mich., writes: "My work goes bravely on at home, and now I am ready to go out again in the field. I desire to say to friends who wish to know my intentions, that I shall be at Muskegon July 6, and 19th I go to Anderson, Ind., camp-meeting. I also expect to be at Bowen's Mills grove meeting the 17th of June, and will fill engagements to societies. Those wishing to engage me can address me at 20 Turner street, Grand Rapids, Mich."

W. W. Ricker and Mrs. Ricker, of Cincinnati, Ohio, spent the month of May at Keokuk, Iowa. He writes: "We went among them total strangers, and during the one short month we spent with them their many hospitalities and the whole-souled feelings of brotherly love that flowed forth so spontaneously and could not be misunderstood, struck a chord of feeling in us that will never cease to vibrate whenever we think of them, and wherever fate may lead us in the future, we shall never think of them save with feelings of pleasure. We had the pleasure of attending two materializing seances at the hospitable house of Mr. and Mrs. W. L. Thompson, that lady being the medium, and we must say that for perfection of form, length of time they remained visible, and in all the points that go to make this form of spirit manifestation so popular, we have never seen them excelled. Independent voices were often heard singing in accord with those singing in the circle, and on two occasions voices were heard singing alone in the cabinet. Take it all in all, the seances were very highly appreciated by those who attended them. In conclusion we will say that we were highly gratified, not only with the numbers of the audiences that greeted us on each night we occupied the platform there, but the assurances we heard from all that our labors were appreciated."

There will be a musical and literary entertainment, stereopticon exhibition and dance for the benefit of Father Williams, at National Hall, 681 W. Lake street, on Thursday evening, June 14th, commencing at 8 o'clock sharp. A very entertaining programme has been arranged. It will be under the direction of Mrs. L. P. Simmons and Prof. Clarke. Admission 25c.

A witness of a seance at Farmer Riley's writes that fourteen forms appeared. One old gentleman, a skeptic, who was present, received a visit from a man who wished to shake hands with him and who was not recognized until he appeared the third time, when he led the old gentleman into the cabinet far enough to see the medium. Messages on slates were received by several. Mrs. Riley sang "Where is my boy to-night?" and her little son came and pushed the curtain aside.

C. C. writes from Sturgis, Mich.: "Mrs. A. E. Sheets, of Grand Ledge, Mich., was with us during February and March, but on account of poor health she has had to give up her work here and go home. Our society was very sorry to think they had to let her go home, as she was building up our organization, and she made many friends during her stay here. Mrs. Jennie Hagan-Jackson, of Grand Rapids, was with us during the month of May. She is as brilliant a speaker as ever went on the rostrum. Our society expects her back here through the month of September. Prof. Wm. B. Wilds and his little family of five children furnished the music for our society. They are the finest musical talent for their age there is. Prof. B. Wilds, first violin; Grace Wilds, pianist, 12 years old; Nina, second violinist and vocalist, 10; Arthur, violoncello, 9; Nellie, cornetist, 7; Ralph, triangle, 6. Our society can heartily recommend Prof. Wilds and his children to any society that wants a first-class musical entertainment. They will furnish music for camp-meetings at reasonable terms. They are a drawing card. Try them."

Prof. Carl Sextus, of Chicago, writes: "I was present at the meeting last Sunday evening, May 27, at No. 11 Ada street, where the well-known medium, Frank T. Ripley, appeared as the main feature of the programme. The hall was packed with an appreciative audience: for those that arrived later there was no seat, and they were glad to get standing-room. Mr. F. T. Ripley was a remarkable proof of the power of inspiration. During a light trance he delivered an instructive lecture that kept the crowded audience spellbound. In the course of the evening he gave still more evident proof of his wonderful ability, which prevails during his sensitive condition."

Mrs. Rogers writes: "The friends got together and had a very fine meeting at Star Lodge Hall, on Sabbath evening. Dr. Carpenter gave an address. Some speaking followed. Then Mrs. Gillette gave slate-writing. Music was interspersed. The same programme will follow June 10th, evening, 7:45. We want to organize a permanent society. Come and help us."

Julius writes from Clinton Camp, Iowa: "I found the park more beautiful, if possible, than ever before, with its rich and varied foliage. The friends of Spiritualism living here seem alive to the great questions of the hour. A picnic was held on the grounds yesterday (Sunday), and a very enjoyable and entertaining occasion was the result. B. B. Hart, an old worker in the cause, gave an able address. Subject, "Nature's Divine Epic of Man." It was handled from a scientific standpoint. The occasion was enlived with soul-inspiring music by Mrs. E. Hulser and Mrs. Frankie Cole, of Chicago, and fine recitations by Mrs. Davenport and Miss Ruth Poole, of Clinton. All on the grounds, including Miss Foster, Mr. and Mrs. Smith, Mr. and Mrs. Jackson, worked with a will to make the entertainment a success, and did so financially beyond their most sanguine expectations. Dr. J. C. Phillips (psychometrist and healer) and wife are now located on the grounds, where they may be addressed until the close of camp, the last of August."

Dewdrop writes encouragingly of the meetings held in the Spiritual Temple, 85 South Sangamon street, under the management of Mrs. Lyman. "On Decoration Day, May 30, Mrs. Lyman delivered a patriotic address at the Memorial exercises held at National Hall, and on May 31 she addressed the Band of Harmony, at Brandel's Hall, North Ada street."

Thomas A. Wheeler, after paying his respects to THE PROGRESSIVE THINKER, writes: "I find the following in regard to 'Persecutions by the Presbyterians of Stonington, Conn., about 1742;' Joshua Morse began preaching in Stonington, where he was opposed and abused by a bigoted set of gentry who declared that his preaching was not according to law. At that time every man who opened his doors for dissenters to preach was liable to be fined five pounds, the preacher ten shillings, and every hearer five shillings. The first time Mr. Morse preached he was apprehended, carried before a magistrate, sentenced to pay the ten shillings, or be whipped ten lashes at the public whipping-post. The fine he could not pay. He was taken to the post, but the constable paid the fine. The magistrate, ashamed of his conduct, offered it to Mr. Morse, but as he would pay no money, so he would receive none, and his persecutors, finding him unmanageable, went off and left him."

J. G. W. Hunt writes from Carterville, Mo.: "I can't do without THE PROGRESSIVE THINKER. It is the best paper I ever read. There is hardly a number that does not contain an article worth many times the subscription price for one year. In our little city of 3,800 inhabitants, two years ago there was not a pronounced Spiritualist. Now there is at least one-hundred investigators, and four circles that meet regularly, and several that meet occasionally. One circle is developing a first-class clairvoyant and clairaudient medium, in the person of P. P. Buck a trance medium, and an automatic writer. We have a business organization, with myself as president, T. J. Shelton, secretary, and Hon. Joseph Fountain, treasurer, and would be glad to have a good materializing medium visit us, or a good inspirational speaker, or other good medium. We think a good, honest medium could do well here, and at Webb City, and Joplin. We don't want any more fakes, but believe an honest medium would do well. Our city joins Webb City, where there are some two hundred of our faith; is connected with Joplin (five miles distant), by electric railway, trains running every thirty minutes."

Mrs. E. H. Evans writes that during the past winter seven ladies of Bolivar, N. Y., have been sitting for development with Mrs. Kittie Lestre as medium. She has nearly all phases except materialization. At a recent circle there were very fine rappings—like four hands playing a quartette together. This occurred in daylight with the shades raised and all sitters clear away from the table. Good tests are given, and a short address from Mrs. Lestre at each sitting.

Mrs. Anna L. Robinson writes: "The following is a list of my camp-meeting engagements: Orion, Mich., 9th to 14th of June; Owasso, Mich., 25th to 29th of June; Haslett Park, Mich., 29th of July to 3d of August; Maple Dell, Ohio, 5th of August to 12th; Liberal, Mo., August 20th to Sept. 2d. The cause is growing steadily here. Your paper is popular with all."

BOOKS OF TODAY

Books of Social Progress
Books of Modern Science
Books of Rational Religion
Live American Novels, etc.

Amber Beads. By Martha Everts Holden ("Amber.") Brief essays on people and things, full of humor and pathos. Paper, 50 cents; cloth, $1.00.

A Modern Love Story, which does not end at the altar. By Harriet E. Orcutt. Highly original; widely discussed. Paper, 25 cents; cloth, $1.00.

An Ounce of Prevention, to save America from having a government of the few, by the few and for the few. By Augustus Jacobson. Paper, 50 cents.

A Pure Souled Liar. An anonymous novel, "terse, compact, rapid and intense," scene in a Boston art school. Paper, 30 cents.

Asleep and Awake. By Raymond Russell. A realistic story of Chicago; attacking the double standard of morals. Cloth, $1.00.

Blessed be Drudgery. By William C. Gannett. The most popular sermon of the decade. A hundred thousand sold. Paper, 10 cents.

Browning's Women. By Mary E. Burt. Essays on the women portrayed in Robert Browning's poems and dramas. Cloth, $1.00.

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THE TRUE SPIRIT.

As Spoken by an Immortal.

Received Clairaudiently by Madame Joan.

Have you any idea of the infinite power of God? Have you ever thought of the intelligence displayed in creating this world? Has it never dawned upon you that it was a benign, all-powerful ruler who designed and created all this? To create means to have an intelligence in the background. Answer me this: How could an egg produce the bird, if the mother bird, with her intelligence, had not foreseen what was necessary for her to do in order to produce her young, or that bird? The progeny of that bird can be traced back to the beginning of this earth, then God, with his own divine intelligence created the first bird or pair of birds; for he created them male and female, two distinct birds. Man, and every form of animal life, he created the same, male and female, and from that beginning has the world been populated, not only upon the land, but in the air and water as well.

Now, if God in the beginning showed such divine intelligence in creating all animal life, and provided them with a beautiful world to inhabit, which provides for all material wants and desires of man and beast, then how can the infidel say that God, after displaying such love and benign forethought, has not provided a home for the spirits of all that animal world. Do not think that God created this world as a plaything, and that after he has displayed such intelligence and benign forethought in providing for that man and animal world, that he would say: "Well, the man has progressed wonderfully under all of these benign influences that I gave him, and now that he has reached the full zenith of his power, I will cut his mortal and eternal cares short," and thus sends death to take all this from him. Oh! no. He has simply given him his primary schooling here in this world, and puts a spirit within him which dictates to him right and wrong, and which keeps telling him how to prepare for this other world, for life beyond the grave is inherent in the human breast of all nations and colors. Nothing ever dies in nature; it simply passes from one state or form to another. Then why should man die and be completely obliterated. No, kind friends, he does not die; he simply lays aside the mortal or material envelop of this world to be born anew into the spiritual world beyond. The world will soon begin to understand that everything that partakes of life in this world is reproduced in light, ethereal or spiritual forms in the next, which is several planes of space surrounding this earth, with God for center of all. Life is reproduced in that world according to the heights of perfection the spirit attained in this spirit valley, for when man passes to his home beyond, like attracts like, and nothing more. He can reach the highest perfected state, if he wishes, by progression, which means, in the Spiritual world, unalterable faith in God, to elevate him to that high moral plane.

It is not given to man, in his ignorant understanding of the spiritual, with the most vivid imagination, to conceive of the limit or height of the Spiritual world and its perfection.

The Spirit-world represents to a degree something akin to the mirage of a city which one often sees, especially in certain latitudes upon the water, where oftentimes the ship is hundreds of miles from land, and yet there in the sky will be seen the mirage or picture of a most beautiful city, mountain and forest, and to the eye they are such a reality that they have frequently been taken for real cities, mountains and forests.

I simply draw this picture of the mirage to explain the spiritual aspect of the other world to the material senses. The mirage is nothing but a reflection, and does not exist except in the reflection; but the Spirit-world does exist and is everlasting.

Now, this idea may seem ridiculous to the world at large, but it is nevertheless true. Everything in nature has a spirit—the trees, birds and fishes and everything that partakes of life. The Arabs of the Sahara desert will tell you that their horses have a spirit, and why do they know that to be so? because they are, in every sense of the word, true children of nature, and nature, which is God's laws, shows them that nothing really dies. I lived among them when in earth-life, and from them I learned many valuable lessons, which they had derived from studying nature. These wise old men of the East or Orient, who have solved the mysteries of life, will tell you that everything has a spirit, for spirit means life. Take the spirit away from anything and how soon does destruction or disintegration set in.

All understand thoroughly that the sun is the life of the world; hence it is the spirit that governs and controls the world, and worlds without number. The sun is nothing more than the radiance or atmosphere of God penetrating all life, for its rays of light are far-reaching. Nothing that has the spark of life within it escapes the benign influence or life-giving strength thrown out by the sun.

The present generations look upon the Ancient Greeks as an idolatrous people, worshiping the sun as their God, and yet can you show me a race of people that has ever reached the height of perfection that was attained by them. How well they understood life even in their modes of dress, which are at the present time regarded as the classic. Read the history of the Ancient Greeks, and you will see how well they understood the laws of government. With what God-like knowledge they ruled and understood life. All of this divine knowledge was derived from studying and living close to nature. They had their seer or prophet, as he was then called, who examined the head of every male child born, and whatever were the indications of the physiological formations of that child's head, he was educated to that and nothing else; no matter what wealth or standing he held in the community. If his father was a ruler and the child's head read a stonemason, for a stonemason he was educated. In this way were they able to reach such heights of perfection.

A governor or statesman was not called from the low ranks of life to day and given the sceptre of control to-morrow. They attained that position only by lifelong study and application.

How can a nation prosper in its government when men are put in the high places who know more about raising hogs and grain, but who do not understand even the first requisites of a statesman or ruler. Nothing but confusion will ever result from a government run and founded upon such a basis, for it lacks the governing or controlling true spirit, to produce a satisfactory result, and only when the world begins to understand the spiritual laws that governed the Greeks will they be able to live in peace within and without. The Greeks did not understand these laws perfectly, yet with only their faint ideas of the truth and adhering to that truth, look at the result. The trouble with the world to-day is that it cultivates nothing but materiality, which now mostly means selfishness and greed. It is like the groveling worm which is content to grovel.

Be like the bird, soar into regions of thought unknown. Do not follow or be content to follow the old beaten tracks of centuries. Look up and strive to understand creation and God, who is love, and learn to know the within of yourselves better. The Grecian era will repeat itself ere many centuries have rolled around; but it will then be upon a grander and broader scale than that attained by the Greeks, or Ancients. The new era will more thoroughly understand the spiritual, but will, like the Greeks, live close to nature. Then will the misery of the large cities be lessened and done away with, for they will then be looked upon as places to be despised, and the greatest perfection will not then reign in the city, but in the country, close to nature.

I predict that America will be the first country to adopt the new era of enlightenment, for Americans are a restless people, always seeking for something beyond, and not content with the present; they are quick and keen-witted, and ever ready to adopt anything new that will better their condition. They are independent and will not be hampered by old forms of government. May God speed the day or the dawning of their new era, when man will more thoroughly understand that to live in the true spirit of God is a simple thing to do after all. Throw off the old material self, and let the spiritual of the within dictate its mandates of the true spirit. Look up and beyond, where regions of light are waiting for you to simply gaze and ponder upon, and where true springs of living waters are laved out generously to the weary seeker after truth.

SIR PERCIVAL JOHNSTONE,
Member of the House of Peers under Queen Elizabeth.

Never Satisfied.

It seems that mortals as they run are mighty
hard to please,
Always finding something wrong, and ever ill
at ease;
Annoyed by petty trifles which are met on
every side,
We never cease complaining, and are never
satisfied.

We do not like the frosty air when winter
holds his reign,
We do not like the burning sun when summer
comes again;
For then 'tis sure to be too hot to either walk
or ride,
And be it sunshine, snow or rain, we are not
satisfied.

The farmer knows his crops will fail whene'er
he plants again,
There'll surely be an early frost, too dry, or
too much rain;
He's always looking far ahead for something
to betide,
And when his garners all are full, he's scarcely satisfied.

The tradesman labors day and night, and well
matures his plans,
To save his stock, to treat all well, and meet
all just demands:
And should kind fortune favor him, and he
still stem the tide,
He should not say, in times like these, he is
not satisfied.

In all the various walks of life there's doubt
and discontent,
'Twould seem that all the evil hosts are to this
country sent
To stir up strife and anarchy, our laws to override,
Could they succeed in doing this, would they
be satisfied?

The power that works incessantly to curb the
rights of man
Will soon control this government by some
concerted plan,
And when our liberties are lost, with all held
dear beside,
Will those who sit supinely by be pleased, or
mortified?

May we not live to see the day when this fair
land of ours
Shall be controlled by alien hosts, or yield to
other powers;
Be they king, or queen, or pope, we want no
foreign guide,
He who would wrest from us our rights, is
never satisfied.

A. E. BENNETT.

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A REMARKABLE PRODUCTION.

Moses Hull the Recipient of a Great Biblical and Historic Painting.

TO THE EDITOR:—I would like to inform you and the world, through your widely circulated PROGRESSIVE THINKER, that I have been made the custodian of a very fine painting. Mr. H. L. Suydam, of Geneva, N. Y., at about the age of seventy years, was made the happy recipient of the most convincing evidences of immortality, and has, per consequence, laid his orthodoxy and Adventism aside. As an Adventist he painted a chart of the history of the world—especially those portions of it that were spoken of in the Bible. These historical facts he now believes to be as important to Spiritualists as he thought they were when he used them to try to prove that all things earthly were about to wind up. He now sees that it was only the event that he was mistaken in. His chart is a grand teacher; it was all the time wiser than its author when he made it. With a little alteration he has made it fit Spiritualism. Now that he is "old and full of years," he wants to see his painting go where it will do the most good; so he has—whether wisely or not remains to be proven—presented it to me.

That the chart is valuable as a work of art is proven by the fact that insurance companies have been glad to insure it for $400. The following is Bro. Suydam's characteristic letter, and my reply:

GENEVA, N. Y., April 26th, 1894.

TO MOSES HULL, on the wing:—My dear brother: Please let the exigencies of my case plead an excuse for my troubling you with this communication. For the past twenty-one years, I have passed from the study of the old theology, "the hell-fire trust," the Second Advent, as held at present, and the "Restitution of all through the two Adams." I have fully made up my mind to rest upon the Spiritualistic platform, which says: "Ye are all of God;" and also: "We are the offspring of God." Acts 17:28, 29, and that "God is no respector of persons." Acts 10:34. Knowing that the person who made these assertions had seen Jesus, the greatest medium who ever breathed the breath of that life given him by the Father of all Spirits, as well as the spirit of life, I for one must believe it; I do believe it.

Being something of an artist, I concluded to place some of the results of my study on canvas, that others might see, study, and learn for themselves as I had done. I procured a piece of artists' canvas eighteen feet long and four feet high. I spaced it off into ages, and have placed thereon over one hundred Biblical scenes. But here my work as an instructor ceases. I find, on account of failing health and the infirmities of my age, that I, of myself, can do little or no good with it, and have resolved to place it in the hands of a more competent person.

To celebrate the forty-sixth anniversary of the spirit-rappings at Hydesville, I, in company with my wife, made a pilgrimage to the shrine, examined the house in all its minutiæ, took notes, and made a sketch of the dwelling, through the kindness of an old gentleman, who gave me his name, but it has passed from me. He said he was the little boy who, when only eight years old, had the rope tied under his arms, and was let down into the hole where the peddler's body was found. I then procured from THE PROGRESSIVE THINKER the likenesses of the three Fox girls. I have introduced them all on this chart. I have concluded to place it where it will do the most good; and as we are told in the "Beatitudes," the lighted candle is of little use under the bushel, and as we are commanded to let our light shine, I wish to obey as far as my power lies. I now know of no better way to celebrate my seventy-second birthday than to commence to do good. It now becomes my pleasurable duty to present this chart to you, Moses Hull, praying that the father of all spirits and good angels will be with you and assist you in presenting the whole truth to mortal man. This is given in the interest of truth. Yours truly, H. L. SUYDAM.

SAN JOSE, CAL., May 28, 1894.

H. L. SUYDAM, Geneva, N. Y.—Dear Brother: I am in receipt of yours of April 26. Accept my congratulations that you have at this advanced stage of your earth-life been led out of Orthodox and Adventist darkness, into the light of a knowledge of an endless life. You have traveled very much the same road as myself.

While I have a brotherly feeling for all who walk in the light of modern Spiritualism, I feel especially attracted to all who have traveled the same road to find it that I did.

How can I properly express my thanks for the confidence you have reposed in me, in making me the custodian of your great Biblical and historical painting? Though I have never seen the painting, I have heard that as a work of art it is very fine, while, as a descriptive and historic painting, it will serve as an aid in teaching those who receive truth through their eyes as well as through their ears.

While I feel my inability, as a public teacher, to do justice to the thoughts you have fastened on canvas, I doubt whether you could have presented your great painting to one who would have appreciated its lessons more, or who would strive more earnestly to make them tell on the world. As it was said of Abel that "being dead he yet speaketh," so I hope that through that painting you may talk to the world many years after you have gone to "shine as the stars of the firmament," in consequence of having turned many to righteousness.

Dear Brother, I accept the gift, in full appreciation of the spirit in which it is given, and I shall make an effort to make the great painting preach at some of the eastern camps, even this summer. May I hope to meet your good wife and yourself at some of them?

Ever yours in the cause,
MOSES HULL.

I will have the chart meet me at the Lake Brady camp, and will probably have it with me, at the Onset, Mass., and Ashley, Ohio, camps. As ever, MOSES HULL.

MESSAGE FROM THE HULLS

They Have Moved Their Forces to San Francisco.

TO THE EDITOR:—Some weeks have elapsed since I asked space in your widely-read columns to chronicle our work along the line, and as we have concluded our nine Sundays' work in San Jose, I desire to make a report. Communications from that quarter have given your readers something of an idea of the interest in the cause of Spiritualism in that beautiful garden spot. I would only say in reference to the meetings, that the interest apparently increased from first to last. Our work was concluded Sunday night, the 27th ult.; on that occasion many were compelled to stand, and a large number went away because there were no accommodations for them in the hall.

In addition to the two sessions every Sunday during April and May, in which I nearly always worked jointly with Mr. Hull (I conducted the music besides), I addressed "The Spiritual Union Circle" three Sunday mornings. This meeting is usually conducted as a conference and seems to be doing a great amount of good.

During the past month we conducted a second series of meetings in Stockton. We were hospitably entertained by the Drs. Hudson. Dr. A. S. Hudson is an able and frequent contributor to your paper. He has a twin brother; these brothers are in the seventies, and doing vigorous, intellectual work. Dr. A. T. Hudson has a large practice. These men have the courage of their convictions everywhere and on all occasions.

The night before we left San Jose we held a meeting in Santa Clara; this is in the suburbs of San Jose, but there is a marked difference between the two places. Santa Clara is almost entirely under the dominion of the Catholics, therefore non-progressive. The little hall was well filled on the occasion of Mr. Hull's lecture; there was a large delegation from San Jose. A few nights previous to our departure for this city, we were treated to a genuine surprise in the Dobson home. Our room was in the house of their daughter, next door, and we had received no hint of the affair, until about eight in the evening, when a continuous ringing of the door-bell and a constant inpouring into the Doctor's house made us know that something unusual was on the programme. We were called; told a couple of friends wanted to see us, etc. When we entered the beautiful parlors we were at a loss to know whether we were really on earth or had been transported to some fairy land; there were flowers everywhere; foliage hung from pictures and portieres. The rooms were filled with people, many among whom we recognized as those who had made themselves known in our meetings, and there were some strangers. As we looked into their smiling faces and received their greetings, a wave of sadness passed over our spirits, as we realized how soon we were to exchange "good byes," and take up our lines in other places. An interesting programme was extemporized, consisting of vocal and instrumental music, speeches, recitations and songs; games were introduced, and not the least among the good things of the evening was the delicate repast served by the hostess and her assistants. On this occasion Mr. Hull and myself were recipients of pretty souvenirs of the Golden State.

We left San Jose the 29th, and came to this city. Our residence while here will be 439 O'Farrall street, where our friends will please address us. We remain here the Sundays of the present month.

We desire to express our gratitude and appreciation, through your paper, for the many favors and courtesies extended us, since we have been on this coast. May we be found worthy of the confidence our friends repose in us.

Bro. Francis, I believe without an exception, every Spiritualist to whom I have been introduced since I reached the State has said: "I feel as though I know you, because I have read of you and Mr. Hull in THE PROGRESSIVE THINKER." What a list of Californians you must have on your subscription books!

With best wishes, in which Mr. Hull joins, I am, for the cause, MATTIE E. HULL,
San Francisco, Cal.

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MEDIUMSHIP.

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The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive in the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened either with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting. WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the seance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much of mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt by your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffer from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the MATTER of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process in plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BRITTEN.

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JESUS AND HIS TEACHINGS

Cogent Inquiries Answered by the Light of Psychometry.

I have carefully and with much interest read your address published in THE PROGRESSIVE THINKER of current date in which which you extol Jesus Christ. I take one clause as a sample: "And I stand here to-day and call myself a Christian because I uphold the true principles of Jesus, the original founder of true religion, the great pioneer of humanity in its upward progress, and therefore the great predecessor of modern enlightenment and spiritual philosophy." Now, will you have the kindness as a great teacher, as I consider you to be, to enlighten me as to what true principles he was the originator of? What great fundamental religious principles? What great humanitarian doctrine was original with him? What is known as the golden rule was old before his time. Confucius, Buddha, and many other pagan philosophers taught the same good things that Jesus taught, though perhaps in a little different verbiage, according to the New Testament, which is about all the record we have of him (if he ever existed at all). These are some of his original teachings: "Believe or be damned." "Resist not evil." "Take no thought for the morrow," etc. Are these the teachings you have reference to?

H. H. HUTCHESON.

RESPONSE BY PROF. BUCHANAN.

I refer with pleasure to such questions as these, though I thought I had made my doctrines sufficiently intelligible.

The true principles of religion and virtue are eternal, being stamped on the constitution of man, and are realized by those who attain the full development of the soul and the superior brain, and not by others. They were realized by Jesus when the world was sunk in moral barbarism, and therefore he was beloved, admired and revered by spiritual men; but they didn't consider him a God—nor did he tolerate that idea.

As Socrates was followed by Plato and Aristotle, so was Jesus followed by the Apostles. But Jesus was far superior to Socrates, for he was not a teacher of philosophy, but of something higher—of ethics—of love, courage, inspiration, devotion to duty and heroism. He taught them by example and very simple statements, and he inspired a group of moral heroes to imitate him—to advance with death before them and persecution round about them until they met death at the hand of moral barbarians. A group of twelve such men has never since appeared, for no such leader as Jesus has since arisen. We need them sadly to-day to save our country from its perils.

To live in love with all mankind—in harmony with heaven, and in possession of inspiration, fearless of all hostility, was the teaching of Jesus as no one ever taught it before or since. He taught it practically by doing it, with the smallest possible number of precepts and theories.

Words are cheap and abundant. All nations have fine expressions. Jesus could add nothing new to the fine sentiments so often expressed in vain; but he taught by example; and alas, how few follow his example.

The expressions to which you refer in the New Testament were never uttered by Jesus. There is nothing in the lives of Jesus and the Apostles that could not bear the strictest scrutiny of modern criticism.

In the higher criticism of recent times it has been shown that the New Testament has no historical authority—that there is no evidence that the gospels of Matthew, Mark, Luke and John were written by them. Davidson, the theological authority of the Encyclopedia Britannica, believes the gospel of John was written more than fifty years after the death of John, and various dates are conjectured for the other gospels, after the times of their supposed authors.

Laying aside all such uncertain documents, psychometric investigation brings me into the real lives of the men of the apostolic age, and I lead my pupils into a personal knowledge of some of them.

Whoever learns this, the true character of Jesus, can go through the Testament and find a great deal ascribed to Jesus which he could not have uttered, and a great deal more ascribed to St. Paul, much of which is coarse and vulgar.

Whence came these forgeries? these interpolations and frauds?

The story is simple—the four evangelists did write four books, but they were seized by priests and hidden from the people.

Unfortunately a church was started at Rome by St. Paul and St. Peter in the time of Nero, when Rome was a foul center of crime and corruption. As soon as these apostles died, and even before the death of John, scoundrel priests in Rome organized a plan to conquer the world by their hierarchy under a Pope and in the name of Jesus. They suppressed the gospels for a hundred years, silenced the primitive Christians, never allowing them to be known by the people, nor even by priests who were not in the ring—(for even Justin Martyr (A. D. 150) knew nothing of them) and produced them only in the last quarter of the second century, for there is no trace of their recognition any earlier.

The gospels thus produced are a set of corrupted, changed, interpolated and forged writings based on the original writings of the apostles, and the Protestant church, with childish credulity, has accepted these literary frauds upon the authority of the Catholic hierarchy alone, with no evidence whatever of their genuineness.

That gigantic fraud was the greatest crime of all the centuries of recorded time. To that we are indebted for a Catholic church which has cursed every country it has been able to control, and now seeks to enslave the United States.

You may ask me how I know all this; but it would take a large volume to report my investigations, and such a volume will appear when completed for the press. It will show the true Christianity of the apostolic age, the fates of its founders, of whom all but three were murdered, and the origin of that gigantic fraud which crushed Christianity, assumed its name, and has cursed the world ever since, from which Spiritual science is destined to emancipate mankind.

JOS. RODES BUCHANAN.

A PLEA FOR HONESTY.

Each One Should Show His Colors and Not Hide His Light Under a Bushel.

I asked a friend, a short time ago, "if he was a subscriber to THE PROGRESSIVE THINKER," or to any other good Spiritualistic paper.

"No," he replied, "I am not."

"Why not?" said I. "I am surprised. You are at least interested in modern Spiritualism; you attended the camp-meeting; you attend the meetings here in the city; you are interested in the phenomena as shown us through mediumship; now, why don't you take a good, liberal paper?"

"Well, to tell you the truth, it is diffidence on my part. I did take THE PROGRESSIVE THINKER for a while, but people would come in, notice the paper, look it over, ask questions about it, and ask if I read and believed in such stuff, until I got ashamed of having it around, and discontinued it. I like to read it, though."

Now, what kind of a man is that? It has been my experience, and I presume the experience of nearly every Spiritualist who is bold and honest enough to let his belief be known, that many people come to us to ask about these things—to learn what we have seen and heard, and when you say to them: "There are meetings held so and so; there are such and such mediums, of such and such phases; why don't you go to see and hear for yourself?" they will say, "Well, I am curious about these matters, but I don't like to be laughed at and called crazy." For shame! Be an honest man, whatever you are. Out upon any man or woman who won't investigate Spiritualism, or any other sublime truth, because he or she is afraid of being called crazy or of being laughed at. Would you stop for ridicule in what you were convinced was a good business opportunity that presented itself to you, even though your friends did laugh at you, call you crazy and ridicule the business? Would you hesitate, hide and cringe, and want to keep your connection with such business a secret because you were afraid of being laughed at? I think not. Of how much more importance, then, is it that we come out boldly and show our colors in the investigation of the sublime truths of Spiritualism? Let every true Spiritualist don the badge and wear it boldly, and in plain sight. In union there is strength. Let us tell all honest inquirers our experiences—what we have seen, heard and know to be true; and you that have not yet become fully convinced, don't be weak enough to be afraid of ridicule. Be honest, true and upright. We do not ask you to believe what cannot be proven to you, demonstrated to your sense of seeing and hearing. We invite the closest investigation and scrutiny, and do not ask you to accept what you cannot understand "by faith," nor say to you, "O, well, my dear sir, that is something that God, in his infinite wisdom, has not revealed; but you must accept it; you must not doubt it; you must believe it or be forever damned, because the Bible (or the preacher) says its true." Honest investigation is not a thing to be ridiculed; but if it is ridiculed, what of it?

Who are they that ridicule Spiritualism? These cowards are afraid of the ridicule of such people as the big Irish Roman Catholic policeman, who, standing on a corner, was approached by two young ladies who inquired of him where a certain block was located. He politely pointed out the block and the street entrance; then one of the young ladies asked him "If he knew on which floor was located the hall in which the Spiritualists were holding meetings." Drawing himself up to his full, majestic, North of Ireland height, he majestically replied:

"No, ma'am, Oi do not. Oi 'ave done mony cra-azy t'ings in me loife, but Oi never was fool enough to go among them cra-azy Spiritoolists."

Probably the "Father" had commanded him to keep away from them. He was undoubtedly "cra-azy enough" to go to mass, to partake of "holy" communion, believing, in his sublime ignorance, that the bread he ate and the wine he drank were the actual body and blood of Jesus Christ, transformed miraculously by the touch of the priestly hands, and that the priest had the power to absolve him from any and all sin he had committed, no matter how vile, so that, as one Irish woman put it, "It was just the same as though the sin had never been committed."

And we are laughed at and ridiculed by the priestcraft, the preachers, and their blind, bigoted, ignorant followers. Why? By the rank and file of the followers through ignorance and superstition, mainly, instilled into them from earliest childhood by the priesthood. By the priest, because it is his business, his bread and butter, to keep the masses in ignorance, to pull down and tear to pieces anything that is liable to sap his power, to keep them from the honest investigation of this sublime truth. He well knows that an honest investigation of Spiritualism will result in belief, brought about by absolute proof, and that unless he keeps the masses well in hand his occupation is gone. If one of his followers once begins to investigate, honestly and earnestly, he might as well give him up, for he is lost to his fold.

I have no time for anyone who is afraid to stand out and show their true colors. Weak indeed must be the man or woman who gives such a flimsy excuse as that they "are afraid of being laughed at and ridiculed." Ridicule has been the lot of all great reformers, discoverers, and inventors, but they were men who were not afraid of it; not afraid of being "laughed at," and the world is better for their having lived in it, and been bold, honest and true to their convictions.

Let us, then, profit by their illustrious example.

Let every investigator take a good, liberal paper, read it, study and digest it, retaining what he finds that is good, pure and elevating, that will make a better man of him, discarding all that is otherwise; lay aside prejudice, overcome diffidence, fear of ridicule, and of being laughed at or called a crazy Spiritualist.

P. W. ARTHUR.

A GIRL'S ROMANCE.

The Influence of Wicked Spirits.

This romance is founded on real facts within my own observation. As my mother is a clairaudient medium and repeats to us the somewhat telephonic-like words of the communicating spirits, we have learned the spiritual side of this romance.

Some five years ago my sister became acquainted with a young man, and mother would frequently hear some spirit mention his postoffice address, showing that his controls were cognizant of the affair and were watching its progress. When he called, mother did not like his make-up; and, as his visits increased, she disliked him and was not satisfied with him. Being sensitive, she felt his surroundings, his controls, and their make-up in general. She thought that S.'s love was tinged with a little too much passion; that he was quick-tempered, a little spiteful, and that he would knock even his wife down if she did not yield to his ways and desires. When he made his last visit, mother asked him if he thought he could not give up her daughter or any claim to her. He thought he could, and there was no arguing or pleading. He did not cry or grieve visibly, but took his departure. Mother had asked my opinion, and I told her if she did not like him or was not satisfied to tell him so. I was not very well satisfied with him, but I had refrained from taking any adverse step until mother spoke of her opposition; then I seconded her efforts. As the young man departed we wished him good luck and happiness. At first my sister was much grieved. His spirit controls came about to win her in spite of our efforts. She had a dislike for me; she did not love me as a sister should; her feelings, as she was mediumistic, were intensified by his controls. They did not like to see me happy, and they tried to take revenge on mother and me. My endeavor to play on the organ annoyed my sister. Shortly, another medium came to our house and I played on the organ some. This medium was controlled by one of S.'s controls, and acted out her hatred of me, saying that she could rap my knuckles when I tried to play on the organ. This spirit control even said she could shoot me if she had a revolver. I talked kindly to the revengeful spirit and asked her if she had no better way to improve her time than to interfere in the happiness of others. I did my best to reform her, and she soon felt sorry and owned her fault. Of course, the medium lent her will power in reforming the revengeful spirit.

Through the medium we were told that the controls of the young man S. also took a vow to have revenge. Their actions showed that they had not yet outgrown their earthly conditions, their passions and desires; if they had been bright spirits, they would not have tried to unite a couple who were not adapted to each other. Revenge does not linger in the thoughts of good spirits or mortals.

Those revengeful controls of S. tried to have my sister elope with him. They worked upon her mind until she thought seriously of doing so; but we, and friends of the family, averted any such rash step on her part.

Fortuitously, another young man, more desirable, of better qualities, and more kindness, made her acquaintance. Their marriage lessened and in time ended the first trouble.

Dimondale, Mich. H. E. MARTIN.

Spiritual Festival.

TO THE EDITOR:—For several years the Spiritualist Society of Greenwich, Mass., has made it a custom to invite the Springfield Society to visit and participate in the annual June festival at that place, at which times we have been most royally received and entertained. In order to reciprocate, in a measure, this kind attention, the Ladies' Aid Society of Springfield tendered a special reception to the Greenwich friends at our cosy hall in this city. The latter, to the number of forty or fifty, accepted the invitation and were met at the depot and escorted to the hall where dinner was served. The afternoon was spent in viewing the city and in social converse. Supper was served at 6 o'clock, and the evening was devoted to a musical and literary entertainment furnished by members of the society; exquisite violin and piano duets by Mr. Henry White and his talented little son Herbert; short addresses by Mrs. Holcomb and Messrs. Budington and Peck; songs by Mrs. Grace Colby, Miss Lida Kendall, Mr. and Mrs. Wightman and Mr. Peck; quartettes by the excellent Spiritualist Choir, accompanied by our excellent and faithful pianist, Mrs. Merrill; amusing recitations by Mrs. Briggs, Mrs. Colby, Mr. Peck and Master Herbert White; which, with a couple of beautifully-executed fancy dances by the latter, made up a most enjoyable programme. It is doubtful if there is another society of the same size in the country that can boast of as much first-class talent, musical and dramatic, as can be found among the members of this society to which it has been my good fortune to minister for nearly a year.

Master Herbert White is but twelve years of age, yet he bids fair to become a second "Admiral Crichton." He plays the piano with remarkable skill, recites with the intelligence and correctness of a professional, and dances with ease and grace.

Mr. Palmer, of Greenwich, tendered the thanks of the delegation for the enjoyable entertainment furnished them, and invited our people to be on hand as usual at their annual festival—which they designate as "Children's Day"—on the last Sunday in June. And, as we recognize these gatherings and mutual visits as a "means of grace" and of cementing us together in the bonds of spiritual fellowship, we all hope and expect to be there as usual.

W. F. PECK.

To the Members and Friends of the Northwestern Spiritualist Association, Greeting.

The programmes for the coming camp-meeting of the association to be held at Twin Cities Park, near Como, during the full month of July, are ready for distribution, and will be forwarded to all those who are members of the association and others whose addresses we have. The programmes give full instruction how to reach our camp, and whilst subject to change without notice, practically give a full programme for each and every day of camp, and as far as possible it will be strictly adhered to.

Our list of speakers and mediums for every phase will be found, we think, to far exceed any previous attempt in the Northwest, and we earnestly advise all our friends to make a special effort to be with us for the full term of camp. From present indications the attendance will be very large, many friends from distant States having expressed an intention of being with us. An advance order for one hundred tents has been placed, and we confidently expect to have to duplicate that order before the close. When you have decided that you will be with us, and when, write immediately to the secretary, giving size of tent required, and whether you wish a floor in it or not, and your order will be filed and tent ready for you on arrival, and then a couple of days before you leave home for the camp drop a postal so that if you should arrive late in the evening preparations may be made for your coming.

Don't miss being with us the first week of camp, when Edgar W. Emerson, the noted test medium, will be with us and give daily seances in the large pavilion.

A complete change of programme every week.

Bring the children along. Special efforts will be made to instruct the young in the beauties of our philosophy. Do not depend upon my having your right address, but send a postal card with a request for as many programmes as you desire and they will be immediately forwarded.

WM. E. WHEELOCK, *Pres.*,
320 New York Life Bldg, Minneapolis, Minn.
R. D. EVANS, *Secy.*,
674 Edmund St., St. Paul, Minn.

Spiritualism Defended.

TO THE EDITOR:—On Sunday, May 20th, the Rev. Mr. Pattison, of the First Methodist Church, of Lansing, Michigan, paid his respects to Spiritualism in a very bitter attack upon our philosophy, denouncing all Spiritualists as workers in the Devil's ranks, and all our work as the work of the devil and his imps, closing his sermon with the remarks: "No good ever has or will come from Spiritualism, and its teachings are misleading and immoral." After this sermon, no doubt the Rev. Mr. Pattison retired to the narrow precincts of his study and chuckled over the manner in which he had downed us poor deluded mortals; but he did not down us worth a cent, and on Sunday, May 27th, Dr. J. A. Marvin, after thoroughly advertising the fact in our local papers, "that he would reply to Brother Pattison's attack," proceeded in a very able manner to walk upon his coattail. The audience was a large one, and among them was quite a number of leading lights of the Methodist church. Dr. Marvin gave an eloquent lecture, full of argument, and made many good points that brought nods of approval not only from our friends but from the Methodist brethren as well.

It was conceded to be a complete refutation of the charges made against Spiritualism and its adherents; also an unanswerable argument that modern Spiritualism came to the world as a means of good; that it has and is accomplishing a great work for the good of humanity, more than could be accomplished by any other means or in any other way.

The doctor spoke for over one hour, and his hearer were evidently much interested. The control was a powerful one and handled the question like a veteran, and seemed very unwilling to give up his medium. The Doctor has without doubt gathered some very intelligent spirits about him and his band, doing good work here, making converts and spreading the philosophy of Spiritualism. May his good work continue. DR. E. A. READ.

"Woman: Four Centuries of Progress." A lecture delivered at the Freethinkers' International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. A noble address by a noble, womanly woman. It should be read by every woman and every man. Especially excellent to place in the hands of women who are members of the churches. Price, 10 cents.

"Thumbscrew and Rack." Torture Implements employed in the XVth and XVIth Centuries for the promulgation of Christianity. By Geo. E. Macdonald. A concise, graphic account, with pictorial illustrations, of the instruments of torture used by churchly inquisitors to convert or destroy heretics and infidels. Price, 10 cents.

All About Devils. By Moses Hull. It traces the history of the theological idea of devils. Shows much research. Paper, 15 cents.

Paine's Age of Reason, an investigation of true and fabulous theology, too well known to need its character here stated. Paper, 25 cents; cloth, 50 cts

ANTIQUITY UNVEILED.

The Great Revelation of the Nineteenth Century. Most Important Disclosures Concerning the True Origin of Christianity.

This remarkable work unfolds the heretofore hidden mysteries concerning the origin and promulgation of Christianity. It appears through the testimony given from occult sources, that the life and teachings of Apollonius of Tyana were utilized as a basis upon which to formulate the Christian religion. Even the name Jesus Christ seems to be of heathen origin, and to have been coined from the names of the gods Hesus and Kristos or Christos. Hesus was the name of a god of the Celtic Druids, Kristos was the Greek name of the Hindoo god Chrishna. Through the efforts of Constantine at the Council of Nice, the leaders of both these religious sects were brought together and induced to combine their respective religions, and whereas one sect had worshipped the god Hesus, and the other Kristos, they agreed to merge the two gods into one who should be called Hesus Kristos. It is claimed that the name Jesus Christ originated in this combination as a necessary factor in the formation of Christianity, and to this assumed character was given the credit of the life and teachings of Apollonius of Tyana, while his name was suppressed. We are told in this volume where the early Christians found the myths and rites which they adopted and relabeled, and by combining them with the teachings of the great sage and philosopher Apollonius of Tyana, they formed the religious system that the Western world now knows as Christianity; and it is further shown that down through the centuries, beginning with the so-called Christian era, there has been an established system for the destruction of all literature which antagonized the interests of the religious bigots who were in power, they having had almost the entire control of all literature and historical records for many centuries; therefore having the power, they changed, suppressed, or destroyed as best suited their purpose. ANTIQUITY UNVEILED gives ample proof of the mutilation and destruction of the valuable historical records of the past, by interpolation, elimination, repunctuation and cremation, all to ensure the success of a religious system resting largely upon the vagaries and mythical teachings extracted from Pagan mythology. It has long been known to analytical minds that Christianity was plagiarized from other religions which existed before its advent, but no one could have conceived of the deeply laid plans of a self constituted priesthood to thus deceive the world, by gathering the fragments of the more ancient religious systems and combining them into a new system which was foisted upon the people as not only original but divinely inspired. How and why this scheme was carried out is fully explained in ANTIQUITY UNVEILED, by those who lived at and subsequent to the period of the Christian era. The light they bring includes not only what they acquired in earth life, but also the clearer knowledge gained in spirit life. No scholar living on earth at the present time, however learned, unaided by spirit intelligence, could thus have laid bare the facts concerning the world's religious history, especially that which pertains to Christianity. The startling revelations found in this work were mostly from the learned men of their time, rulers, prophets and historians. They step to the front in the nineteenth century to point out the criminal errors enacted by priesthood for selfish ends. In doing this they have fearlessly laid bare the vandalism which prompted the bigots to mutilate the literature of past centuries, and destroy libraries of unspeakable value to the world. This was done because they contained historical truths that were inimical to the dogmatic religious system that was to be established. In reading this work it is easy to understand why such minds as Profs. Briggs and Smith, as well as many other eminent scholars who have the courage to publicly express, not only their convictions, but the result of their researches in Biblical history, are drawing away from the old lines of absolutism touching the Bible doctrines of Christianity. Every student and every thinker should read this work. In fact all should read it who are looking for truth upon this most important question, viz: Is Christianity a divinely inspired religion, or is it the offspring of more ancient religions?

Price, $1.50. Postage 12 Cents.

PERFECT MOTHERHOOD;

Or Mabel Raymond's Resolve.

BY LOIS WAISBROOKER. THIS IS a novel written with a purpose, and that purpose is not merely to enable an unthinking, idle mind to while away the time in a state of idle blessedness, devoid of earnest thought or care for either self-improvement or the good of humanity. It is a book designed especially, primarily, for mothers and those who are to be mothers; and secondly, through the mothers, to effect the well-being and happiness of the race. It brings strongly and clearly to view the result upon the child of proper surroundings and influences bearing upon the mother previous to maternity. Incidentally the author touches upon various things in modern social and business life, which are unjust, and fix unequal burdens upon the individuals composing society as a whole. The book is trenchant, instructive and very interesting, even when regarded merely as a novel, and is especially commended to "women everywhere," to whom it is dedicated. It also thoroughly shows up the Jesuitical spirit of the Catholic Church; advanced ideas relating to the Spiritual philosophy are introduced. It contains a fine likeness of the author. It contains 348 pages, neatly bound in cloth. Price by mail, prepaid, $1.25.

"THE DREAM CHILD,"

A FASCINATING ROMANCE OF two worlds. By Florence Huntley. Price: paper, 50 cents; cloth, $1.00. Books like "The Dream Child" spur humanity on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge.—Ella Wheeler Wilcox. Will, I believe, take its place beside Bulwer's "Zanoni" and the "Seraphita" of Balzac.—"Daily Capital," Topeka, Kansas. Although simple and unvarnished with any inflammable descriptions, enchants the mind to the exclusion of other thoughts, until reluctantly the reader closes the last page.—Minneapolis "Sunday Times."

SOMETHING USEFUL.

OUT OF THE DEPTHS INTO THE LIGHT. By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This little book will be read with intense interest by thousands. It contains Mr. Bowles' interviews with the inhabitants of the Hells of Spirit-life—a dreadful, but apparently true report of the suffering and wrath of the millions who have gone from earth-life with the demoniac effects of debauchery, misdirected ambition, unsatisfied revenge, and lying lives. The book is made up of fifteen chapters. Some of the titles of the chapters are as follows: The Spheres of Insurrectionists and Prostitutes—The Home of Corrupt Politicians—Abode of Spirits who plot to increase sorrow, debauchery, drunkenness, dissension and revenge—The War Department in the Hells of Spirit-life—Unhappy Marriages are promoted by the low spirits in the match-making hell of Spirit-life—The Negro Hell—The Indian Hell—The Mormon Hell—The Hell for Dishonest Spiritualists and mediums—Into the Light. The Redeemed Prince. An Indian Camp-fire—A Negro prayer-meeting in the light. An Adventist looking for the end. The Spiritual Congress. Price, 25 cents.

The Coming American Civil War.

THIS BOOK, BY BURTON AMES HUNTINGTON, is written in the interest of humanity, of liberty, and of patriotism—a book written for the purpose of calling attention to the deadly dangers that beset us on every side, and more especially to the hostile attitude and the insidious wiles of an ever-present, though secret, unscrupulous foe—the Catholics. Washington's words of warning, Lincoln's apprehension and the prophecy of General Grant are all included in the volume. Archbishop Ryan, of Philadelphia, in a recent sermon said: "The church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated heretics in the Middle Ages, and how she treats them today where she has the power. We no more think of denying these historic facts than we do of blaming the Holy Ghost and the princes of the church for what they have thought fit to do." Every one should read this work. Paper, 300 pages. It will be sent, postpaid, for fifty cents. For sale at this office.

GLEANINGS

FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It beams throughout with rare gems of thought, practical as well as profound. There is sunshine and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French Farr, now passed to spirit-life. Hudson Tuttle, of Berlin Heights, Ohio, gives an interesting sketch of the author's life.

CONTENTS:

Dedication.
Sketch of the Life of A. B. French.
William Denton.
Legends of the Buddha.
Mohammed, or the Faith and Wars of Islam.
Joseph Smith and the Book of Mormon.
Conflicts of Life.
The Power and Permanency of Ideas.
The Unknown.
Probability of a Future Life.
Anniversary Address.
The Egotism of Our Age.
What is Truth?
Decoration Address.

Price $1, postpaid.

THE GOSPEL OF NATURE.

IT IS A MOST EXCELLENT WORK.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 480 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres. It treats of the Soul of Things; Intelligence in Substance; Animal Intellects; Purity; Salvation; Discords; Good and Evil; Unnatural Ideas; Church History; Progression; Inherent in Substance; The Nebulous Theory; Particles are Entities; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Mourning; The Confounding of Language; The Spirit Abodes; Matter and Spirit; Size and Distance; Spiritual Organisms; Born Again; The Key; Spirit Biography; Goes to Heaven; A Slave Master; etc., etc.

The author says: "Each individual partakes of both physical and mental or spiritual ailment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nourishment of which I individually partake and digest. My soul must expand by virtue of the soul essence which I individually gather and comprehend or digest." For sale at this office.

LIFE IN TWO SPHERES.

A Fascinating Work.

The readers of THE PROGRESSIVE THINKER will remember the story under the above title, by Hudson Tuttle, which was published in its columns. At the time, constant inquiries were made as to its appearing in book form. This wish has now been gratified. It makes a volume of 243 pages, in style and form like the "Convent of the Sacred Heart," with a finely-engraved likeness of the author on the cover. The scenes of the story alternately shift from earth to the spirit spheres, and the philosophy of Spiritualism, the occupation and modes of life of spiritual beings, are presented in the pleasing form of narrative.

The following are the chapter-titles: Introduction; The House of the Sage; Home of the Miser; The Low Societies; Hades; Christmastide in the Spheres of Light; Christmastide and the Golden Gate; The Unhappy Marriage; Easter Day in Heaven; A Visit to the Earth; The Change Called Death; Coming to the Knowledge of the Light; The Society Again Visits Earth; The Forsaken and Despised; Discussion; A Visit to a Distant Globe; Reunion in the Spirit-world; Contentedness Not Goodness; Address of the Sage.

It is a book the Spiritualist will be delighted with; a book in which the investigator will find answers to ever-recurring questions; a book which will interest the church member, nor repel the most prejudiced. The price in paper is 50 cents; muslin $1; postpaid.

JOYS

Beyond the Threshold.

A Sequel to

TO-MORROW OF DEATH.

By LOUIS FIGUIER.

Translated from the French.

THE TO-MORROW OF DEATH was written to develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of etherial space. "BEYOND THE THRESHOLD" continues on the same lines, enlarging and expanding the idea by reasons and considerations drawn from science and philosophy; claiming that the certainty of a new birth beyond our earthly end is the best means of arming ourselves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing religions. From beginning to end it is interesting, entertaining, instructive and fascinating, and whether one accepts it all or not, much will have been learned and much pleasure enjoyed in its perusal. Price $1.25.

Woman, Church and State.

A Historical Account of the Status of Woman Through the Christian Ages, with Reminiscences of the Matriarchate.

BY MATILDA JOSLYN GAGE.

THE AMOUNT OF VALUABLE INformation succinctly and clearly stated in this volume of 554 pages is amazing. The title, as above given, fails to convey an idea of the fulness and completeness with which the subjects are treated. The Matriarchate, or Mother-rule, is the theme of the first chapter, in which much lore, quaint, queer and curious, is brought to view in elucidation of the subject. This is followed by chapters on Celibacy, Canon Law, Marquette, Witchcraft, Wives, Polygamy, Woman and Work, The Church of To-day, Past, Present, Future; and there is not a chapter in the book that is not handled in a masterly manner, and that for quantity and quality of information, is not worth the full price of the volume. It is packed with knowledge well-arranged, and intensely interesting from beginning to end. No one can possibly regret buying it; it is a valuable addition to the library of any free and truth-loving mind.

Price, $2.00. For sale at this office.

SOMETHING GOOD.

VIEWS OF OUR HEAVENLY HOME. A Sequel to "A Stellar Key." Illustrated. This work is not merely descriptive of what the author calls the "Summer-Land," but it is illustrated with diagrams of celestial objects and views of different portions of the Celestial Home, Mr. Davis being only the clairvoyant or clear-seeing instrument of higher and stronger power. Contents: statements in regard to "individual occupation," "progress after death," "eating and breathing in the spirit-life," "disappearance of the bodily organs at death," "domestic enjoyments and true conjugal unions," "origin of the doctrine of the devil," etc. Cloth 75 cents. Postage 5 cents. For sale at this office.

LIFE OF THOMAS PAINE.

AUTHOR OF "COMMON SENSE," "Rights of Man," "Age of Reason," etc., with critical and explanatory observations of his writings, by G. Vale. Those who would know the exact truth in regard to this most abused patriot and religious reformer should read this volume. Price $1. Postage 10 cents. For sale at this office

HOW TO MESMERIZE.

FULL AND COMPREHENSIVE INstructions How to Mesmerize. Ancient and Modern Miracles by Mesmerism. Also Is Spiritualism True? By Prof. J. W. Cadwell. Ancient and modern miracles are explained by mesmerism, and the book will be found highly interesting to every Spiritualist. It is the only work ever published giving full instruction how to mesmerize, and the connection this science has with Spiritualism. It is pronounced by Allen Putnam and others, who have read it, to be one of the most interesting books ever written. Paper, 50 cts; cloth 75 cents. For sale at this office.



MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY.

PHENOMENAL.

Through the Mediumship of George Cole.

THE SIXTEENTH AND NINETEENTH CENTURIES, AS VIEWED BY MARTIN LUTHER.

The same condition exists at this period with regard to the effects of a wealthy dominant priesthood and intolerant theological requirements as existed in the sixteenth century.

Mortal men as that period were rendered servile by an overbearing ecclesiasticism and the bold and unscrupulous feudal chiefs, who robbed the people of what little remained from the spoils of the priesthood.

The Romish pontiffs' ambition lay rather in the direction of the glitter of worldly possessions than in the direction of spiritual gifts, and every device of persecution and torture was resorted to to exact the last farthing from an impoverished and long-suffering people to support a corrupt and monstrous establishment at Rome in the name of the Divine Christ.

It may thus be conceived that from a drunken, unprincipled priesthood on the one hand, and a dissolute, brutal and rapacious nobility on the other, both intent upon living from the enslaved condition of their fellowmen, the condition of mankind at the period of which I speak was indeed degraded and servile. Well may the age have been called "dark," since the wily priesthood had inculcated, the doctrine that it was a disgrace for a nobleman to be able to read or write his own name. Was it a disgrace for the priesthood?

It was at this juncture that I raised my voice in protest at the Diet of Worms, and awakened the people to a sense of the position they occupied, and attracted a following who were termed Lutherans. And this sect exists to-day in refutation of the predictions made by priests and noblemen of my day.

The same condition exists to-day, only in a more broad and literal sense. What the churches do not exact from the people to build magnificent temples and maintain ministerial princes in luxury and idleness, the politicians take away to support officeholders and political parasites, through the method of taxation, and thus it is found the same old spoliation of the poor by the rich. Some in the name of God, and some in the name of governments, whose proselytes and representatives are a caricature upon humanity.

There can be no Diet of Worms at this period, but an intelligent class of people awakened by manifestations of departed spirits have become awakened to a realizing sense of their condition and have formed an association termed Spiritualists, who will from their growth in numbers and importance, reclaim through peaceful revolution their deluded fellowmen, restoring to them those rights and privileges of which they have been deprived.

MARTIN LUTHER.

Eisleben, Mansfeld.

RELATIONS AND RESPONSIBILITIES OF MORTALS TO SPIRITS.

Many thoughts of mortals unexpressed in words are pregnant with an importance of which they can have but little conception.

Thoughts unclothed in the words of expression may be said to be a silent language, and past the interpretation or even cognizance, if such a term may be used, are not lost and forgotten in the grave of oblivion, as mortals themselves would suppose, but are interpreted and understood by those friends who are near, yet unseen, palpable yet invisible, who register such thoughts and carry them away to the land of peace and rest as evidences of the continued regard and affection of mortals, for spirits who had walked the same byways, sat at the same firesides, and shared in the triumphs and sorrows of family experiences.

Such silent thoughts are named as pleasant memories of bygone people and scenes, the associations tokens of regard that may have passed between friends now separated by the lonely tomb—may have withered, decayed; been destroyed or misappropriated, but the sentiment which actuated the donation can never be forgotten, either in the mortal or spiritual spheres.

Every act of kindness bears an expression of feeling, silent in itself, but which grows, develops and bears fruit that illustrates the relation of mortal to mortal, or mortal to spirit. The sense of obligation felt for favors, carries with it a meaning significant of the condition in which mortals are placed one toward the other in reciprocal relationship. Gratitude involves a debt which is ever liquidated in one form or another, and thus the status of mortals demonstrates the truth that there can be no cause without its effect; no act of kindness without an obligation, and no reciprocal relations without affectionate regard.

Thus as to mortals with mortals. But spiritually every thought entertained by mortals in the deep silence of solitude is noted and conveyed to friends in the spirit world, who are rejoiced to hear from their dear ones in mortal life, even through the channels of unexpressed, silent thoughts. A mother will no doubt think of bygone days when the bright smiles of a loved child gave sunshine to the family home, and the mere suggestion will awaken a train of memories that will embrace many an act of filial affection that will give a longing desire to be with the loved one again, to hear the pretty speech, to note the confiding manner and, above all, to hear the beautiful name of mother spoken again, as only a child can speak it.

Such thoughts, though unuttered, are not lost; they are carried lovingly to the spiritual realm, and given to that child in token of the remembrance of an earth-parent.

How fruitful how sweet than is silent communion in the solitude of the chamber, with recollections of happy seasons with loved ones who have gone to the beautiful shore

Let every parent, let every son and daughter, every relative and friend in mortal life devote a few fleeting moments to the memories of those who have passed beyond the river.

I speak not thus to those who are in communion with their spirit friends, who receive communications from them, and have thus opened the way to re-association, though part may be of one life and part another. But I speak to those mortals who in the "battle of life" are immersed in the cares and trials of ambition and who from their materialistic surroundings and associations have become hardened and brutalized in a spiritual sense, deeming the finer and more pure affections of spiritual regard as too effeminate for manhood.

Can such mortals not spare a brief moment of reflective recollection of some relative or friend on the spiritual side of life to whom they may be indebted for much they may enjoy? Can they lay aside the cares of mortal life even for a few hours, visit a neglected grave and place upon it even a forget-me-not?

Such mortals in turn must become spirits, and then frivolous excuses for neglect will not keep current, the shams and pretenses of mortal life can not enter into spirit life and the insane selfishness of the "first person singular" will lie in the grave, soon to be forgotten.

Mortals occupy a responsibility towards spirits that is far greater than they can conceive, and the violation of the laws of brotherhood or sisterhood—man to man or woman—is as criminal as is the violation of the ties of consanguinity which bind earth families together.

It is amazing that mortals can, one day in the week, in the house of God, lift their voices in song and sing "Nearer my God to Thee," when other days in the week they malign and injure His children. But they, possibly, mean that they are nearer God when they are in God's house.

Ah! well, it is but an evidence of the sincerity of faith they profess; and here we will leave them.

Think, mortals, sometimes, of those who are near and dear to you, who have passed from your midst, who were your associates and loved companions in other days, and you will be better and wiser for such recollections, and at the same time cause rejoicing of those friends and relatives in the knowledge that they are not forgotten.

WASHINGTON IRVING,
Sunny Side.

THEY WANT THE TRUTH

CONTINUED FROM FIRST PAGE.

ceive the circle in the darkness, by apparently being thrown through the door of the wire cage, which was only a clever ruse to cover up her *modus operandi*, but she has played her last card, and has figured before the public as a genuine materializing medium for the last time. The society here, who are sincere in their belief, and knowing how essential it is that such frauds should be punished, and banished from the ranks of Spiritualism, have laid the case before the grand jury, and expect to secure an indictment, which will be used in case we know of her holding any more of her so-called materializing seances.

We have received several letters from people, some of which were from eminent men, stating they had read the account of the exposure in the secular press, and inquired if the report was true, and if so, how did she get out of the cage without detection, and fool the people for nine years. This article, I hope, will explain the matter.

C. H. MATTISON,
Corresponding Secretary.

We, the undersigned, were present at the seance referred to in the above article; we have heard the same read, and swear the report to be true in every detail.

ABEL DAVIS, President.
F. R. MATTISON, Vice-President.
M. B. DE LONG, Secretary.
MRS. K. N. MATTISON, Treasurer.
A. B. BURNHAM, Second Vice-President.
G. D. PARSONS, ALLISON BURR, Trustees.
Watertown, N. Y.

LATER REPORT.

TO THE EDITOR:—We have been looking for the publication of the article sent you by the Spiritual Society of Watertown, setting forth the fraudulent practice of Mrs. Roberts, to warn other societies, so they may not be made to suffer as we have.

We know you have to be very careful about publishing articles of this kind, unless thoroughly satisfied of their reliability, but in a case like this, where a *whole society*, without a *dissenting voice*, comes to you, we cannot understand your silence.

In reading over the article sent you for publication (again last night) the thought occurred to us that there was a chance for a misunderstanding of one very important point in the expose. The articles, consisting of wigs, moustaches, gauze gowns, gauze cloth, a man's black silk shirt, lady's black silk under-vest, sealing-wax of different colors, phosphorescent chemicals, small wax tapers, tacks and staples, of different sizes and kinds, a large number of poker chips, probably two hundred. These were not found at the Temple, where they might have been thrown by her enemies, but were found at Mr. Mattison's residence, under the bed that Mrs. Roberts had occupied during her stay, and where none but his family and Mrs. Roberts had access. Besides these articles, she had others of like character on her person, that she exhibited at the Woodruff House that night after the expose.

There certainly could not be stronger proof of her dishonesty, from all points, than was found here. The object of the society here is to save other societies from like trouble, and it seems to us we should be assisted by the spiritual press by publishing our former article.

We see by the Denver papers that Mrs. Roberts is giving seances there. If she possesses the finest mediumship, and is so unreliable, she will do a vast amount of harm. We hope you will feel it your duty to assist us in guarding or warning other societies.

ABEL DAVIS, President.
F. R. MATTISON, Vice-president.
M. B. DE LANG, Secretary.
MRS. K. N. MATTISON, Treasurer.
CHAS. WILSON, A. B. BURNHAM, G. D. PARSONS, Trustees.
Watertown, N. Y, June 4, 1894.

GENERAL SURVEY.

CONTINUED FROM FIFTH PAGE.

Frank T. Ripley, test medium and lecturer, is now at Lansing, Mich., and he can be engaged to speak and give tests in Michigan during the first part of July, on liberal terms. Address him in care of Hotel Downey, Lansing, Mich. Mr. Ripley will remain there during June.

The meetings of the venerable Father Williams are held weekly at No. 681 West Lake street, on Wednesday evening. There is always good talent in attendance. Mr. Williams is truly a veteran in the cause of truth.

Mrs. Sallie C. Scovell writes from Monroe, Wis., where she seems to be doing an excellent work: "I am at present located at this place, and find the friends very appreciative of our work. I have been lecturing and giving classes, circles and tests at Belleville, Brodhead and Albany. Last Sunday was my first meeting here, and I was pleasantly surprised by the interest shown in my work. I have held two circles this week; they were well attended and appreciated. My work here will alternate with Brodhead and Belleville. I speak at the latter place one week from this ensuing Sunday. Mr. Scovell assists in the class work, and his efforts meet with the hearty approbation of the students. One word for a good medium. I refer to Mr. Wm. Arnold, whose announcement to fill platform engagements I saw in the last number of THE PROGRESSIVE THINKER. Mr. Arnold is one of the best all-around mediums in the mental phases I have ever met with; he is also a physical medium, but I do not know if he gives this publicly, but do know that if a society desires a reliable trance, psychometric and clairvoyant reader, Mr. Arnold will give good satisfaction. All letters addressed to me at Monroe, Wisconsin, will reach me, and when I make a change will inform the friends through your columns."

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Passed to the higher life, on May 16, 1894, S. S. Arnold, aged 83 years. He had been a strong Spiritualist for forty years, and death had no terrors for him. He was a straightforward, honest man. He leaves a widow and a number of children and grandchildren.

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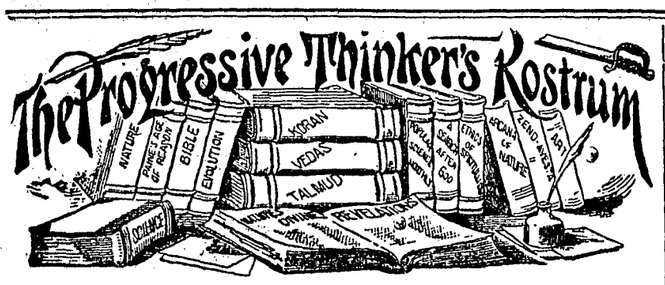
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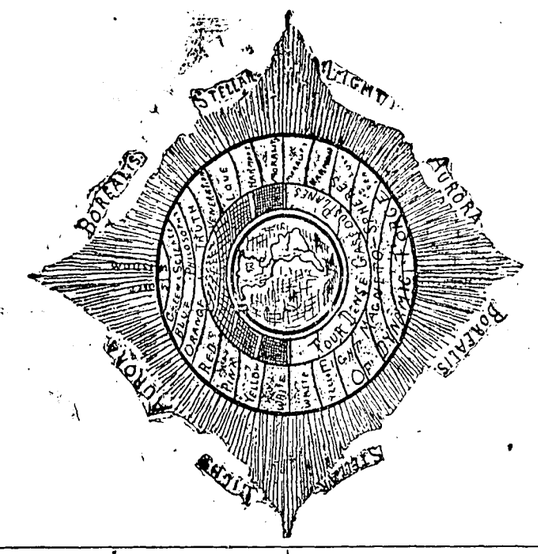
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By LEON LEWIS.

I.

THE REIGN OF IMAGINARY RELIGION.

The situation of mankind to-day in regard to RELIGION is precisely what it was three hundred and fifty years ago—or before Copernicus—in regard to *Astronomy*.

Their whole theory is wrong.

In all that concerns Religion, the Earth is still figuring as the centre of the Universe, just as it formerly figured as the centre of the Universe in all that pertained to Astronomy, and with just as little right, reason, or reality.

The error of the Ptolemaic astronomers, as is generally known, was in making our globe the central and principal object in their calculations and then endeavoring to force the facts of Nature to conform to their mistaken theories.

How little this arrangement responded to the exigencies of their undertaking, has been told in the pages of history.

The corresponding error of theologians has been to assume that Earth and the race upon it are the only race and world in the Universe, and that our globe is consequently the headquarters of the Divine Government—the only sphere of Religion in the entire Cosmos!

And the consequences of this assumption are precisely the same to-day in the case of Religion that they were formerly in the case of Astronomy.

The religions, creeds and institutions of the Earth are still *Ptolemaic* instead of *Corpernican*.

Imaginary instead of real.

Mere fictions of the Earth instead of facts of the Universe.

Transitory instead of permanent.

In all that concerns Religion, man is still struggling with an imperfect and mistaken conception of his being and surroundings.

He is still very earth-bound and short-sighted, and guess-work and speculation are his principal helpers.

His religious life and growth are still hampered by "revelations," "miracles," "three Gods in one," "salvation," etc., precisely as the Ptolemaic system of Astronomy was surcharged with "deferents" and "epicycles."

The clumsy scaffolding by which the Ptolemists sought to maintain their baseless theories is exactly paralleled by the attempts which are still being made to reconcile the absurd fables and mummeries of superstition with the magnificent facts of Science.

The current theologies no more represent the vast body of religious truth now accessible than the juggles of the Ptolemists represented the actual facts of the Starry Heavens.

The great majority of our fellow-beings have no adequate conception of the Earth, Man, and Nature; not even a thought of the relations of the Earth to the Universe; not a thought of the attributes of THE INFINITE SPIRIT, the universality and eternity of worlds and human races, and the actual methods of the Divine Government—absolutely not the least sense of fact in matters pertaining to Religion!

II.

THE GREAT MISTAKE OF SUPPOSING THE EARTH TO BE THE CENTRE OF THE COSMOS AND THE PRINCIPAL OBJECT IN IT.

In a word, the great mistake that was made in Astronomy, and which rendered that science an absurd jumble during thousands of years, has been repeated in Religion.

Just as man formerly had a geocentric system of Astronomy—a system which had the Earth for its starting-point and principal object; an imaginary system; the patchwork of mistaken astronomers, derived from seemings and speculations, and elaborated in ignorance of the relations of the Earth to the Cosmos—just so he now has a geocentric system of Religion; a system which begins and ends with our planet; an imaginary system, which ignores the worlds and human races around us; the patchwork of mistaken theologians, derived from ignorance and fear; an arbitrary scheme of erroneous conceptions and baseless assumptions, which has no foundation in fact and is entirely at variance with every sort of science and knowledge.

Instead of a realization that the Universe has always existed and will always exist, under the same conditions and circumstances which characterize it at present, and with the same aspects, manifestations and features, we have a system of Religion—a mere Ptolemaic superstition—which says that the Cosmos came from nothingness a few thousand years ago, and that its religious life and relations are limited to our insignificant planet!

Instead of a realization that the Divine Government is carried on from all Eternity unto all Eternity by a system of wise and progressive laws, which are inherent in Man and Nature, which are as applicable in one age as in another and in one world as in another, and which actually embrace and have always embraced all men and all worlds in their workings, we have an imaginary Divine Government—a little scheme of Ptolemaic ecclesiastics—which has never been communicated to one man in five hundred, and which is not accepted by a twentieth of the existing generations!

Instead of a comprehension that Man is universal and eternal—even co-existent with Nature—and that a human race occupies every world in the Cosmos during the ages in which that world is fit for such occupancy, we have a system of Religion which not only limits the existence of man to our globe and to a few thousand years, but confines his authorized and supervised religious training to a mere handful of the individuals who have existed during this brief period!

Instead of recognizing and accepting the true religious system of the Earth, which is also that of the Cosmos, just as the Earth's true system of Astronomy is also that of the Cosmos—instead of basing his Religion, as Astronomy is based, upon the great actualities of being, the facts and principles of Nature, as displayed upon the Earth and in the Starry Heavens—the Ptolemaic dreamers of our globe have set up an imaginary system, which has for its basis only wonder-tales of things impossible and non-existent!

Instead of a recognition of the unity, solidarity, eternity, and universality of all the forces and manifestations of the Cosmos, and of the consequent and inevitable association of all the features and events of the Earth with those of the Cosmos—so that it is utterly impossible to have upon the Earth any other true Religion than the ONE TRUE RELIGION of all the worlds in the Universe—we have a patchwork of local and transient dogmas which detach the Earth from the worlds around us, and which are consequently refuted by every fact of the Earth's real status and history.

Instead of a realization of the fact that there is between the first and last inhabitants of any world a perfect sequence of descent and development, a perfect unity of being, character and purpose, and consequently a perfect solidarity of destiny, so that the entire human race can only be treated as *one man*, we have a system of Religion which detaches the history of mankind during the last few thousand years from the history of our race during the vast ages preceding, and which is proven by this very circumstance to have in fact and in reason no foundation whatever.

And by just so much as the Science of the Soul is superior to all other Sciences, by just so much is this great mistake of Ptolemaic Religion worse than that of Ptolemaic Astronomy.

To believe that the Earth is at rest, that it is a flat surface, that it is the centre of the Universe and the principal object in it, that the Sun and Moon—"the stars also"—revolve around it every twenty-four hours, and all those other absurdities and impossibilities which strike us with amazement, was not half so hurtful and puerile as it is to believe those baseless fancies and fallacies which are to-day accepted throughout the world as the foundations of Religion.

The majority of men reputed "civilized" are given over to the domination of falsehood and imposture, staking their everlasting weal on absurd imaginings, defiling the glorious divinity of things, ignoring the higher realities and privileges of existence, and passing through the world in a state of mind and heart that can best be described as a sort of spiritual delirium tremens.

They are even too thoughtless and indifferent to perceive that the great Ptolemaic error in Religion will be just as fatal to every form of church and dogma founded upon it as was the corresponding mistake of the Ptolemists to the astronomical notions and conceits of the ancients.

III.

THE RESULTS OF THIS MISTAKE.

In accordance with their Ptolemaic superstitions, all orthodox churchmen are still regarding the Earth as the only world in the Universe, when the simple truth of the matter is that our globe is merely one of infinite millions of similar planets, even as the Sun is one of endless numbers of similar centres.

"Were the Sun," says Addison, "which enlightens this part of the creation, with all the host of the planetary worlds that move about him, utterly extinguished and annihilated, they would not be missed—by an eye that could take in the whole compass of Nature—more than a grain of sand on the seashore. The space they possess is so exceedingly little in comparison of the whole, that it would scarcely make a blank in creation."

"However profoundly," says Mrs. Mary Somerville, "we may penetrate the depths of space, there still remain innumerable systems, compared with which those apparently so vast must dwindle into insignificance, or even become invisible. . . . Not only man, but the globe he inhabits—nay, the whole system in which it forms so small a part—might be annihilated, and its extinction be unperceived in the immensity of creation."—*Connection of the Physical Sciences, 2.*

In accordance with their Ptolemaic error in Religion, men are still regarding the Earth as the central and principal object in Nature; as the one great manifestation of life and being; as the centre of God's dominions; as the sphere upon which Time and Eternity are enthroned; as the basis of all Truth and Reality; as the sum and substance of all that exists—when the simple fact of the case is that it is of no more account in the Universe than a grain of sand in a continent or a drop of water in the ocean.

"When," says Dr. Thomas Dick, "we contemplate by the light of Science those magnificent globes which float around us in the concave of the sky, the Earth, with all its sublime scenery, stupendous as it is, dwindles into an inconsiderable ball. If we pass from our globe to some of the other planetary bodies of the system, we shall find that one of these stupendous orbs is more than 900 times the size of our world, and encircled with a ring 200,000 miles in diameter, which would nearly reach from the Earth to the Moon, and would enclose within its vast circumference several hundreds of worlds as large as ours. Another of these planetary bodies, which appears to the vulgar eye only as a brilliant speck on the vault of heaven, is found to be of such a size that it would require 1,400 globes of the bulk of the Earth to form one equal to it in dimensions. The whole of the bodies which compose the Solar System (without taking the Sun and the comets into account) contains a mass of matter 2,500 times greater than that of the Earth. The Sun itself is 520 times larger than all the planetary globes taken together; and one million three hundred thousand times larger than the terraqueous globe. . . . Every star is, with good reason, concluded to be a sun, no less spacious than ours, surrounded by a host of planetary globes, which revolve around it as a centre, and derive from it light and heat and comfort. Nearly a thousand of these luminaries may be seen in a clear winter night by the naked eye; so that a mass of matter equal to a thousand solar systems, or to *thirteen hundred and twenty millions of globes of the size of the Earth*, may be perceived by any common observer in the canopy of heaven. But all the celestial orbs which are perceived by the unassisted sight do not form the eighty-thousandth part of those which may be described by the help of optical instruments. The celebrated astronomer, Dr. Wm. Herschel, has informed us that in the most crowded parts of the Milky Way, when exploring that region with his best glasses, he has had field of view which contained no less than 588 stars, and these were continued for many minutes; so that in one quarter of an hour's time there passed no less than *one hundred and sixteen thousand stars* through the field of view of his telescope.

"If has been computed that nearly *one hundred millions* of stars might be perceived by the most perfect instruments were all the regions of the sky thoroughly explored; and yet all this vast assemblage of suns and worlds, when compared with what lies beyond the utmost boundaries of human vision, in the immeasurable spaces of creation, may be no more than as the smallest particle of vapor to the immense ocean."—*Christian Philosopher*, § 2.

As still another result of the Ptolemaic error of theologians, they are still regarding the inhabitants of our globe as the ONLY HUMAN FAMILY in the Universe, when the actual fact is now known to be that the worlds around us are peopled by unnumbered millions of similar races.

"Neptune, the outermost planet of our system," says Rev. J. Baldwin Brown, "is nearly 3,000,000,000 miles from the Sun. But this vast space is but as a handbreadth compared with the spaces with which we have to deal in the great Universe. Dare we carry our speculation further, and believe that these innumerable worlds, where they may be, perhaps we may say must be, splendors of light and color such as we can but faintly dream of here, are tenantless? Dare we imagine that from all this glorious choir of shining worlds no breath of intelligent praise goes up into the ear of the Creator; that, save here, in this little far-off nook of the Creation, the voice of worship and prayer is dumb? There is something in our instincts that shrinks from, may I not shudder at, the conclusion. We imagine instinctively, and cannot but imagine, that this whole Universe was made to be the theatre of a lofty, intelligent and religious life."—*The Higher Life*, 394.

"In the material world with which we are connected," says Sir David Brewster, "life everywhere meets our eye. It is virtually only a property of matter, and therefore to conceive huge masses of matter, that are warmed and heated, to be destitute of life, is to do violence to our strongest convictions. Those who believe life to be the result of second causes, must believe in its universal diffusion; and those who have the conviction, that into every living thing the Almighty must breathe its breath, will find it difficult to believe that the life which swarms around him on the Earth, the ocean, and the air of his own planet, has been denied to the other bodies of the system. Universal life upon universal matter is an idea to which the mind instinctively clings. Kingdoms without kings and subjects—continents without cities—cities without citizens—houses without families—ships without crews, and railroad trains without passengers, are contingencies as probable as solar systems without planets, *or planets without inhabitants.*"—*More Worlds than One*, Ch. 5.

"For what purpose," asks Sir John Herschel, "are we to suppose such magnificent bodies scattered through the abyss of space? Surely not to illuminate our nights, which an additional moon of the thousandth part the size of our own would do much better, nor to sparkle as a pageant void of meaning and reality, and bewilder us with vain conjectures. Useful, it is true, they are to man as points of exact and permanent reference; but he must have studied Astronomy to little purpose who can suppose man to be the only object of his Creator's care, or who does not see in the vast and wonderful apparatus around us provision for other races of *animated beings.*"—*Outlines of Astronomy*, § 819.

Continuing to be led from one mistake to another by their Ptolemaic conception of Nature, the whole body of churches and churchmen are still pretending that the Earth is the scene of an especial and exclusive order of things, as regards man's origin, the Divine Government, etc., when the simple fact in the case is that man appeared upon our globe by precisely the same process by which he has appeared upon infinite millions of similar worlds—namely, by DEVELOPMENT—and that the Earth is governed by precisely the same laws and forces which govern all the worlds around us.

"It is absurd," says Rev. Baden Powell, "to argue that the introduction of new forms of life, or new species of organized beings, in the successive epochs of the Earth's formation, involves a peculiar mysterious power, or supernatural creation, merely because we do not at present know the cause of life, or see new species rise before our eyes, which, it may be added, we could never detect as such if they did. All such fancies must be sternly banished from the domain of real Science. Life is found superadded to Matter, acting upon it, and acted upon by it: in every way it is connected with Matter, and dependent on the laws of Matter, and influenced by physical agencies. It is every instant being continually imparted to fresh Matter by purely physical agencies."—*The Order of Nature*, 468.

"The main conclusion here arrived at," says Darwin, "and now held by many naturalists who are well competent to form a sound judgment, is that man is descended from some less highly organized form. The ground upon which this conclusion rests will never be shaken."—*Descent of Man*, 606. "Lamarck long ago came to this conclusion, which has lately been maintained by several eminent naturalists and philosophers—for instance, by Wallace, Huxley, Lyell, Lubbock, Buchner, Rolle, etc., and especially by Haeckel."—*Ibid*, 3.

"We might with equal propriety," says Fritz Muller, "speak of the creation of cholera, of a conflagration, or of a railway collision, as of the creation of man."—*Jenaische Zeitschrift*, v., 272.

"Seeing that the whole animal scheme is bound together by community of plan," says Dr. David Page, "that physiology can trace variations in existing life; that palæontology has demonstrated variation in extinct life, and that ascent from lower to higher forms in time has been brought about by the principle of adaptive modification of structural parts conformable to a pre-ordained plan, it is but rational, and in accordance with scientific methods, that the same principles of research be applied to the genesis of Man as to the genesis of other animals."—*Man*, 141.

"Were not Man's origin implicated," says Herbert Spencer, "we should accept without a murmur the derivation of animal and vegetable life from what we call inorganic nature. The conclusions of pure intellect point this way and no other."—*Introduction*, 352.

"As far as the eye of Science has hitherto ranged through Nature," says Prof. Tyndall, "no intrusion of purely creative power into any series of phenomena has ever been observed."—*Apology*.

In accordance with the dogmas of their Ptolemaic superstitions, the great masses of orthodox believers are still pretending that man was called into existence less than six thousand years ago, when it is now certainly known that man has lived upon the Earth more than six thousand centuries.

"The conclusion from all these discoveries—the most important scientific discoveries relating to human history, of modern times—is," says Charles L. Brace, "that ages ago, in the period of the extinct mammoth and the fossil bear, perhaps before the Channel separated England from France, a race of barbarian human beings lived on the soil of Europe, capable of fabricating rough implements. The evidence has been carefully weighed by impartial and experienced men, and thus far it seems complete."—*The Races of the Old World*, 341.

"The ordinary views," says Baron Bunsen, "as to the existence of our race and the antiquity of its records, are as childish as were the ideas and assumptions current fifty years ago about the age of this planet."—*Egypt's Place in Universal History*, iv., 20.

"The great antiquity of man upon the Earth," says Dr. Lewis H. Morgan, "has been conclusively established. Mankind are now known to have existed in Europe in the Glacial Period, and even back of its commencement, with every probability of their origination in a prior geological age."—*Ancient Society*, Preface.

"At least two thousand years ago," says William Pengelly, "the relative level of sea and land in Britain was the same as now. *Prior* to that was a period during which the whole of Western Europe subsided at least sixty-seven feet, even supposing that trees grew at high water mark. *Prior* to that was the era of the growth of the forest. *Prior* to that was possibly—but I will not insist on this—the era of the deposition of the blue clay in which the forest grew. *Prior* to that was the period of the re-excavation of the valleys to a depth of from seventy to a hundred feet lower than it was when the cave-earth was carried into the caverns. *Prior* to the commencement of this excavation men were living in Devonshire. . . The ancestors of those earliest Devonshire men, who had their advent into the world somewhere else, must be sought in some still more remote antiquity."—*Manchester Science Lectures*, 1875.

Instead of taking things *as they are*—instead of accepting for the Earth *the place it actually fills* in the Universe; instead of accepting for it *the laws and forces by which it is actually governed;* instead of recognizing its actual origin and history, its actual use and purpose, its actual characteristics and surroundings, and accepting for it *the life it has actually lived*—the occupant of our globe has made unto himself a little scheme of fictitious history, government, etc., which utterly ignores the actual truths of his being, and upon these fables he has founded all the principles of his present existence, and all his hopes of an existence to come!

In short, the glorious science of RELIGION, so divine and ennobling, so important and indispensable, still remains a mere patchwork of errors, assumptions, impossibilities and absurdities.

Its whole basis is wrong.

The authors of its dogmas have made during all preceding ages the gravest of mistakes possible.

They have taken the Earth for their point of departure!

This is why their systems of Religion are wholly false and imaginary, and why they are destined to be universally rejected and swept out of existence.

IV.

THE GEOCENTRIC VIEW OF THINGS IN THE ASTRONOMY OF THE PAST AND THE CHANGE IT HAS UNDERGONE.

As we have indicated, the geocentric view of things was long held universally in Astronomy. Regarding the Earth as the centre of the Universe and as the principal object in it, astronomers declared that the Sun and other stars made a complete revolution around our globe every twenty-four hours, and sought during thousands of years to reconcile this mistaken theory with the facts of their observation. It is now easy to see how completely their time and labors were wasted. With every new fact of human progress as of astronomical research there arose difficulties which could not be accounted for by these conjectures and assumptions. At last came Copernicus, who substituted the *real* system of Astronomy for the *imaginary* system—the cosmic view of the Heavens for the geocentric view—the simple actualities of NATURE for the baseless theories and assertions of men; and from that moment the mechanism of the Universe stood revealed. No one now accepts a word of that *false* system of Astronomy—the *imaginary* system—by which during many thousands of years man was puzzled and deluded.

The Earth quiescent in the centre of the Heavens, with all the other heavenly bodies in motion from east to west around it, and completing a revolution every twenty-four hours; the entire vault of the Heavens encased in a series of concentric solid crystalline spheres, one to every planet, in the outermost of which the "fixed stars" were set as so many shining points; the addition of "deferents" and "epicycles" to correct the anomalies in the motions thus imagined, and the addition of a new one as often as it became necessary to reconcile this mistaken theory with the facts of observation—such were the leading features of the system of Astronomy which has been handed down to us under the name of Ptolemy, he having elaborated it with great diligence and skill from the erroneous ideas and conceptions of his predecessors. This system was not merely *imaginary*, but it had the fatal misfortune of being in direct contradiction with the *real system*, as well as cumbrous and insufficient. Instead of being quiescent in the centre of the Heavens, the Earth has many motions, in two of which—its translation in space with the Sun and with the Milky Way—it is moving millions of miles daily, or hundreds of times as fast as a cannon-ball or other projectile can be dispatched for even a short distance by any agency known to mankind. Instead of the Sun being in motion around the Earth, as was supposed for thousands of years, it is the exact contrary which holds good, the Earth being in motion around the Sun. Instead of the Earth being enclosed in solid crystalline spheres, there are no boundaries whatever to space in any direction. And the great lesson to be now and here drawn from this dead system of Astronomy is, that the facts and principles of NATURE have been hitherto generally ignored upon our globe, and that there is no necessary correspondence between what men believe—even if all men believe it—and the actual truths of our being and surroundings. So far as the majority of men form any adequate conception of the Spiritual Science of the UNIVERSE, it is only within six or eight generations that any considerable body of mankind has arrived at even a vague comprehension of the Material Science of the Heavens.

[TO BE CONTINUED.]

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The Camp-meeting of the Northwestern Spiritualists' Association at Twin City Park commences July 1st, and closes July 29th. The grounds are located between the two cities and consist of ten acres of choice woodland, well adapted for the purpose and easily accessible from either city. Great pains and labor have been employed in the selection, with a view to their convenience, and of the locality surrounding them. They adjoin the beautiful Como Park of 320 acres, and a stroll of half a mile through the Park walks and roadways brings the visitor to the charming lake from whence the Park takes its name: Here runs the Como Electric Line from St. Paul. From Minneapolis, the Interurban Line connects with the Hamline Line, which lands the passengers within a few blocks of the grounds. Visitors from St. Paul may also reach the grounds over the Hamline Line. Arrangements are made with the street car company for a one-fare rate from either city.

The list of speakers and mediums comprises the best talent available in the Spiritualistic field, and the association feels assured that the presentation of the subjects, and the handling of the various topics to be discussed by the different speakers, will be fully up to the high standard of its ablest exponents.

Abundant facilities will be provided for taking care of the people. The Auditorium will be commodious and well-seated. Nature has done much in this direction, giving us a gentle rise of ground, at the foot of which the speaker's stand will be placed. Facilities for holding seances will be a feature of the camp.

We feel safe in assuring the Spiritualists of the Northwest that the new camp grounds and their improvement will add honor to our cause and fill a want in the educational features of our Spiritualism.

ADMISSION.

Single or daily admission, 10 cents. Weekly tickets, 50 cents. Season tickets, $2.00. All campers or visitors not provided with weekly or season tickets will be required to pay the regular admission price of 10 cents per day.

Tents without floor can be rented of the Association at the following rates:

10 by 12, 3 feet wall, season, $5.00; per week, $2.00. 12 by 14, 4 feet wall, season, $6.50; per week, $2.50. 12 by 16, 4 feet wall, season, $8.00; per week, $3.00. Larger tents at corresponding prices.

Floors in tents at an extra expense of $2.00. Those who desire may furnish their own tents by paying $2.00 for ground rent. All who wish to rent of the Association are requested to notify the secretary, as early as convenient, stating size of tent wanted. Cots, comforts, camp chairs and bedding can be rented. Bring blankets and pillows when conveinent.

TRANSIENT VISITORS.

Transient visitors will be furnished with pure and clean cot-beds for 25 cents.

DINING HALL.

A hotel restaurant will be conducted on the grounds, with competent and experienced managers, where good board will be furnished at $4.00 per week. Single meals 25 cents. Dinner on Sunday and Fourth of July to transient guests 35 cents.

Hot coffee, tea and lunch may be had at all times.

THE BAZAAR.

The bazaar will be under the supervision of the Ladies' Department of the Association, where a supply of all wares necessary for camp life will be kept in stock, Spiritualist literature on sale, and subscriptions for Spiritualist papers taken.

An ice cream stand where fresh confectionery, summer drinks and everything in that line can be had, will be managed upon the ground.

Groceries and everything in that line will be furnished at city prices.

MUSIC.

Prof. Paul Zumbach, of St. Paul, so well and favorably known in musical circles, will conduct a choir of four voices, accompanied by instrumental music, at each and every service during camp. New and popular songs and the latest dance music will be furnished.

Social dances for the pleasure of campers and their invited guests will be given at intervals during the camp.

CHILDREN'S LYCEUM.

Children's Lyceum will be conducted through the month under the management of Dr. Wm. Yates, of Chicago.

The management takes pleasure in announcing, as possessed of rare gifts, honesty and integrity, the following well-known mediums:

Edgar W. Emerson, of Manchester, N. H., inspirational and platform tests.

Elsie Reynolds, San Francisco, Cal., form materialization.

Wm. A. Mansfield, Cleveland, Ohio, whom the Rev. Minot J. Savage, of Boston, had an extended experience with, in independent slate-writing.

A. Campbell, Lily Dale, N. Y., fine works of art precipitated in oil colors independently.

Flora A. Brown, Portland, Oregon, independent slate writing, inspirational, trance and test medium.

F. Corden White, Chicago, Ill., trance and platform tests.

Olive A. Blodgett, Davenport, Iowa, independent slate-writing, inspirational trance and tests.

Hugh R. Moore, Dayton, Ohio, materialized hands, music, independent slate-writing and type-writing in the light.

LIST OF SPEAKERS.

Hon. L. V. Moulton, Grand Rapids, Michigan; Mrs. R. S. Lillie, Boston, Massachusetts; Willard J. Hull, Buffalo, N. Y.; Helen Stuart Richings, Minneapolis; J. Clegg Wright, Cincinnati, Ohio; Dr. Adah Sheehan, Cincinnati, Ohio; Oscar A. Edgerly, Newburyport, Massachusetts; Prof. Wm. Lockwood, Chicago, Illinois; Mrs. Mary Leavitt, W. H. Harrington, Dr. U. D. Thomas, Allen F. Brown, Mrs. Carrie Tryon and Mrs. C. D. Pruden, Minneapolis, Minnesota.

CLAIRVOYANT, TRANCE AND TEST.

Mrs. R. W. Barton, Mrs. C. H. Miner, Mrs. H. E. Lepper, and Anna W. Anderson, Minneapolis, Minnesota; Mrs. M. D. Talcott, Mary A. Barkaloo, and Mrs. Annie Wagner, St. Paul, Minnesota.

PSYCHOMETRIST.

Prof. A. B. Severance, Milwaukee, Wisconsin; Dr. U. D. Thomas and Marguerite A. Russell, Minneapolis, Minnesota.

GENERAL INFORMATION.

Parties coming from a distance should buy tickets and check their baggage to St. Paul, as arrangements are made to handle all baggage from that point.

Take Como or Hamline Line from corner of Fifth and Roberts streets.

Checks for baggage should be deposited at the secretary's office immediately upon reaching the ground, so there will be no unnecessary delay in hauling it from the depot.

All campers and visitors attending the meetings are requested to enter their names and place of residence upon the association register.

The annualmeeting of the Association, for the election of officers, will be held on Friday, the 20th day of July, at 10 o'clock a. m. At this meeting, after the election of officers, the matter of a permanent location will be considered. All members interested in the progress of the work are especially invited tobe present.

The Columbian Laundry Co., of St. Paul, will call for all work in their line, from patrons of the camp, and give a discount from regular prices.

All mail for camp should be addressed Twin City Park, Hamline, Minnesota.

For circulars or additional information address R. U. D. Evans, secretary, 674 Edmund street, St. Paul, Minnesota.

N. C. Westerfield, assistant secretary, 319 New York Life Building, Minneapolis, Minnesota. WM. E. WHEELOCK, Pres't.

Devil's Lake Pleasant Grove Camp-meeting.

This camp-meeting commences August 3rd, and closes August 20th. It will be held at Pleasant Grove, Michigan, south side of Devil's Lake.

PROGRAMME.

August 4, 10 a. m., address of welcome by the president, Dr. P. J. Curtiss; music, by Mrs. L. H. Hursen, musical director; 2 p. m., address, Hon. A. B. French.

August 5th., 10:30 a. m., address by Hon. A. B. French; 2 p. m., address by Hon. A. B. French, and tests by Mrs. Dr. Virginia Rowe.

August 7th, 10:30 a. m., conference; 2 p. m., address by F. D. Dunnakin; 7:30 p.m., musical concert, vocal and instrumental, by Mrs. L. H. Hursen.

August 8th, 10 a. m., annual meeting and election of officers; 2 p. m., address by Mrs. B. G. Hoig; 7:30 p. m., musical concert by Mrs. L. H. Hursen.

August 9th, 10:30 a. m., conference; 2 p. m., address and platform tests by Dr. H. C. Andrews.

August 10th, 10:30 a. m., Young People's Lyceum, Dr. Virginia Rowe; 2 p. m., address by S. N. Aspinwall.

August 11th, 10:30 a. m., reading circle; 2 p. m., address by Mrs. S. N. Aspinwall.

August 12th, 10:30 a. m., address by S. N. Aspinwall, with platform tests; 2 p. m., address by Mrs. S. N. Aspinwall, with tests.

August 14th, 10:30 a. m., conference; 2 p. m., address by Mrs. Dr. Virginia Rowe.

August 15th, 10:30 a. m., reading circle; 2:20 p. m., address by Dr. H. C. Andrews.

August 16th, 10:30 a. m., conference; 2 p. m., address by F. D. Dunnakin; platform tests by Dr. H. C. Andrews.

August 17th, 10:30 a. m., reading circle; 2 p. m., address by S. N. Aspinwall.

August 18th, 10:30 a. m., conference; 2 p. m., address by S. N. Aspinwall.

August 19th, 10:30 a. m., address by Mrs. S. N. Aspinwall; 2 p. m., address by S. N. Aspinwall.

ORGANIZATION.

This association is legally organized under the laws of the State of Michigan, and is duly qualified to hold property and transact business the same as any other corporation. Donations will be thankfully received from all friends of the association.

BOARD OF DIRECTORS.

Dr. P. J. Curtiss, president, Jackson, Michigan.

J. B. Allen, 1st vice president, Pleasant Grove.

Mrs. L. Palmer, 2nd vice president, Deer field, Michigan.

Mrs. Dr. Virginia Rowe, 3rd vice president, Jackson, Michigan.

Mrs. B. G. Hoig, secretary, Morenci, Michigan.

Wm. T. Trim, treasurer, Adrian, Michigan.

B. G. Hoig, Morenci, Michigan.

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MAPLE DELL CAMP.

At Mantua Station, Ohio.

BEGINS JULY 21 AND CLOSES AUGUST 13.

EDITOR PROGRESSIVE THINKER:—I am receiving many letters from all parts of the country, asking for directions to come to Maple Dell Camp, and in order that all may know, I will say that from the Lake Shore & Michigan Central, and all the North-Western States, come via Cleveland, Ohio, and take the N. Y., P. & O. Railroad to Mantua. To any one living near the great line of the N. Y., P. & O. R. R., I will say that it comes direct to Mantua, Ohio, where the camp is.

The N. Y., P. & O. R. R. kindly allows excursion rates, and if parties who live on other lines will write to Prof. D. M. King, they may secure rates over other roads. The above railroad lines connect with all the main lines of the States, east and west, and all parties will find it greatly to their advantage to secure their tickets via the N. Y., P. & O., as it is double-tracked and has good cars and kind conductors.

Mantua is just thirty miles southwest of Cleveland, Ohio, and is located upon the highest ground in the State, nearly 1,000 feet above Lake Erie, and 2,000 feet above the level of the ocean, making it one of the best resorts for invalids, and for all those who are debilitated, and need invigorating atmosphere and pure spring water, a draught of which is soul-inspiring and invigorating.

Maple Dell Camp is going to have a larger attendance this year than ever before. They are coming from the East, West, North and South. Cottages are being built and trees pruned and planted, flower-beds made, walks built, and the place generally beautified. Nature has been lavish in her touches, and art will eventually make Maple Dell Camp second to none.

Brothers and sisters, come to our camp, for we have a true spiritual camp, where truth, which maketh glad the heart of man, is expounded from our rostrum daily. Brother J. W. Dennis, of Buffalo, New York, will have charge of conferences, and all true Spiritualists know he is a power in that capacity. His talks are always good, and he has only to be heard to be appreciated.

We have secured the services of the best speakers, best test mediums, and our list for phenomena is full, even to full form materialization in the light, and all are of the best money can procure.

With an altitude of 2,000 feet above the ocean, and pure soft water, invigorating mountain air, the cool shade of its majestic old maples, the historic Cuyahoga and picturesque scenery, convenience to double-tracked, well-equipped railroad, steamboat, oar-boats, we are proud to say we have a home for all; and you will find here that the people are open-hearted and will do anything to assist each other and aid in comfort.

Our prices are in reach of all, and much lower than is usual at camps.

You can here secure a room for two for $3 per week, all furnished; board at $3 per week for the three weeks of camp, or $3.50 single week, or 60 cents a day, or 25 cents a meal.

Two rooming together will cost for room and board only $4.50 per week. Mediums are not charged any license at this camp.

Lastly, we have engaged the services of the best healers, who will be in constant attendance during camp; so come and enjoy the camp and you will return home with better health, and have your mind stored with an understanding of truth which will take away the fear of death and make you happy for all time.

Any further information will be gladly given to any inquirers. I forgot to state the camp is at the side of Mantua, a beautiful village situated on the Cuyhoga River, of 1,000 inhabitants, which can boast of more beautiful cottages than any town in the State.

Supplies can be secured for the camp at reasonable rates at the stores.

Come one, come all, and let us worship God in a temple fashioned by his own hand.

Mantua Station, Ohio. W. F. BALL.

One of the Best Papers Published.

I. Sherman Harrington writes: "We consider THE PROGRESSIVE THINKER one of the best papers published—thoroughly up with the times. The way you deal with all the vital issues of the day is worth more than five times the subscription. If I were financially able, I'd like to take at least a half dozen numbers; but I am not. May God speed you in the good work, so bravely undertaken, of disseminating the seeds of truth to a hungry world, of trying to uproot superstition and bigotry. We want to thank you for your bold defense of our public schools."

SOUL TEACHINGS.

The entire series of Soul Teachings, by the guides of Mrs. Cora L. V. Richmond, will be published as soon as the number of names will warrant. Those having already subscribed (or promised) will hasten the work of publication by getting one or more additional names.

How The Progressive Thinker is Sustained.

THE PROGRESSIVE THINKER has always relied upon its weekly income from subscriptions and advertisements to pay its expenses. It is the only dollar paper in the United States that has not squandered money derived from the sale of stock, and then refused to pay the principal or interest. Such being the case, it should receive the cordial support of all Spiritualists who desire that business should be conduced along strictly honest lines. Renew your subscription at once, and if possbile send in an additional subscriber. The paper will be sent three months for 25 cents.

Programme of Lake Brady Camp-Meeting, Ohio.

COMMENCES JULY FIRST AND ENDS AUGUST TENTH.

July 1st, Geo. P. Colby, Lake Helen, Florida, and Mrs. Colby Luther, Crown Point, Indiana; 3rd, Mrs. Colby Luther.

July 4th—we have made preparations to celebrate this day in a laudable manner. We shall have the usual firing of guns, crackers, fireworks, etc., etc., and in addition thereto the wonderful test medium, Miss Maggie Gaule, of Baltimore, Md., will appear in the amphitheatre, and the Hon. O. P. Kellogg, speaker of the house of delegates, of Wyomming, will deliver the oration. The finest music in the State will be with us this day. July 5th, Mrs. Colby Luther; 6th, Geo. P. Colby; 7th, A. E. Tisdale, the blind inspirational speaker, New London, Connecticut; 8th, A. E. Tisdale and J. Clegg Wright, England; 10th, J. Clegg Wright; 11th, A. E. Tisdale; 12th, J. Clegg Wright; 13th, Geo. P. Colby; 14th, Mrs. Carrie E. S. Twing; 15, Hon. A. B. Richmond, Meadville, Pennsylvania, and Mrs. H. S. Lake, Pastor Cleveland Alliance; 17th, Mrs. H. S. Lake; 18th, Mrs. Carrie E. S. Twing; 19th, Mrs. H. S. Lake; 20th, Lyman C. Howe, Fredonia, N. Y.; 21st, Mrs. M. C. Williams, psychic delineator and materializing medium, New York City; 22d, Mrs. M. C. Williams, and probably Henry J. Newton, President Lake George, and the New York City Spiritual Association; 24th, Hon. O. P. Kellogg; 25th, Lyman C. Howe; 26th, H. D. Barrett, President National Spiritual Association; 27th, Hon. O. P. Kellogg; 28th, H. D. Barrett; 29th, Mrs. Celia M. Nickerson, Massachusetts, and probably Judge Dailey, of New York City, President Lake Pleasant Association, and H. D. Barrett; 31st, Mrs. Celia M. Nickerson; August 1st, Miss Abby A. Judson, Cincinnati, Ohio; 2d, Mrs. Celia M. Nickerson; 3d, Willard J. Hall, Buffalo, N. Y.; 4th, Jennie Hagan Jackson, Grand Rapids, Michigan; 5th, Willard J. Hull and Jennie Hagan Jackson; 7th, Willard J. Hull; 8th, Jennie Hagan Jackson; 9th, Moses Hull; 10th, J. W. Kenyon, Malden, Massachusetts; 11th, Moses Hull; 12th, J. W. Kenyon; 13th Moses Hull; 14th, J. W. Kenyon; 15th, Farmers' Day. This day the farmers of Portage and the adjoining counties will have a grand picnic. I. W. Chamberlain, one of the Associate Editors of the *Ohio Farmer*, will deliver an address to the farmers, their wives and children; 16th, B. F. Underwood, Editor *Religio-Philosophical Journal*; 17th, Miss Abby A. Judson; 18th, B. F. Underwood; 19th, B. F. Underwood and Mrs. Ada Foye will lecture and give pellet tests; 21st, Mrs. Abby F. Watkins, Ohio; 22d, Mrs. Juliet Severance; 23d, Hon. O. P. Kellogg; 24th, Mrs. Juliet Severance; 25th, Hon. A. B. French, Clyde, Ohio; 26th, Hon. A. B. French and Mrs. Ada Foye, lecture and pellet tests; 28th, Dr. Paul Carus, Editor *Open Court and Monist*; 29th, Mrs. Ada Foye, lecture and pellet tests; 30th, Dr. Paul Carus; 31st, Miss Abby A. Judson. September 1st, Labor Day at Camp Lake Brady. Attention will be given this day to the various questions concerning labor. Cheap railroad fare from all neighboring towns. Dr. Paul Carus, of Chicago, will deliver the address of the day. Sept. 2d, Mr. W. J. Colville, and Mrs. Cora L. V. Richmond; 4th, W. J. Colville; 5th, Mrs. Cora L. V. Richmond; 6th, W. J. Colville; 7th, Mrs. Cora L. V. Richmond; 8th, W. J. Colville; 9th, W. J. Colville and Mrs. Cora L. V. Richmond.

MEDIUMS.

Prof. Fred. Evans, the psychographist, of San Francisco, Cal.; Miss Maggie Gaule, of Baltimore, Md., the wonderful platform test medium; Mr. Edgar W. Emerson, of Manchester, N. H., another famous platform test medium; Mrs. M. C. Williams, of New York City, the wonderful psychometric delineator and materializing medium; Mrs. Ada Foye, of Cal., who is well known as the best public pellet test medium; Mrs. J. S. Donovan, independent slate-writer, Cincinnati, Ohio; Mr. C. E. Winans, independent materializing medium, Edinburg, Ind.; Mrs. Harry Archer, materializing medium; Mr. John A. Johnson, of St. Louis, independent materializing medium; Mr. Del. Herrick and Charles Barnes, trumpet mediums; Mr. Harvey Chase, independent slate-writer and spiritual photographer; Mr. Frank Ripley, test medium.

THE SESSION.

Commences on the first Sunday in July and closes on Sunday, September 10th.

Their Prayers Were Quickly Answered.

MINNEAPOLIS, June 10.—Largely attended meetings were held this afternoon at Huron, S. D., in the Presbyterian Church and Y. M. C. A. rooms to pray for rain. A spirit of deep solemnity pervaded both gatherings. To-night the heavens are overspread with clouds, indicating rain before morning.—*Chicago Herald.*

The next thing in order is for these people to pray for the great distress in the country to be abolished. By the way, how many of those Christians believe in the Faith Cure?

ALEXANDER SPENCER.

LATER.—In a dispatch to the morning *Record* of the 11th the compositor is informed that a very promising cloud arose, but passed without paying its respects to the dry monotones that go up to the rain-god every year. It is presumed that the Omnipotence paused to examine the record of this town as to its integrity, and whether or not a slight foretaste of its future destiny would be just—the record of its capital campaign is still so fresh. This correction is not made in the spirit of jocundity, but that the readers of this paper shall know that the universe is still manipulated by law, and not by a silly, vacillating personality. The scientific rain-maker has proven a success in Kansas while the South Dakota orthodox God failed. A proof of the efficacy of money and science over prayer.



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Since the writing of the New Testament *no book has appeared of as great importance to Christianity* as "The Unknown Life of Jesus Christ."

This history of Christ was written immediately after the Crucifixion, that event being reported by eye-witnesses. The original manuscript *antedates the four Gospels*, and has been *jealously guarded* in the Buddhist Monastery at Lassa in Thibet, unknown and unsuspected by Christians.

The mystery surrounding the doings of Christ from the age of thirteen to twenty-nine (a period of his life about which the Evangelists are silent), is swept away, and he is revealed to us for seventeen years teaching in Asia.

The *discovery* and *publication* of this *manuscript* has *excited extraordinary interest* the civilized world over, all the great newspapers and important magazines having critically discussed it.

"*The North American Review*" *devotes eight pages* of its May number to an article regarding it by Edward Everett Hale, and in the columns of the "*Neue Freie Presse*," of Vienna, Austria, the famous authority, Karl Blind, critically considers it at great length, and says, "Nobody has a right to question the authenticity of the discovery." The British Government considers the original manuscript of such transcendent value that it is about to attempt to obtain possession of it through diplomatic channels.

This volume, written by the discoverer of the manuscript, contains a thrilling account of the privations and perils encountered in his search for it, a literal translation of the original manuscript, and lastly a critical analysis of what it contains.

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SATURDAY, JUNE 23, 1894

What Will the End Be?

The overwhelming question which puts all others in the shade, is: What will be the outcome of these great labor strikes, which become more gigantic from year to year? In their beginning they were local and limited to the few dissatisfied employes in a single trade or occupation. Through general organizations, into which the lesser have been merged, the shibboleth of "one for all and all for each" is heard from the extreme East to the remotest mining camp in the extreme South and the new Northwest.

If the parties with a grievance would suspend labor, they would only exercise a right which all persons concede them. And if they, or their sympathizers, wish to express their sorrow or vexation because a fellow-craftsman is discharged, no one has just cause to complain.

But these strikes are of a more serious nature. The leaders of the movement seem to have set up an independent government of their own, not to regulate their own members, but those in no way associated with them. They insist that while they are idle, all others engaged in the same occupations shall be, and they enforce their mandates by all sorts of violence. Even those without a grievance, and in no way connected with these secret orders, must suspend labor and cut off the means of support for themselves and families, at the dictation of some assumed magnate.

As we write, the entire country is convulsed, business is at a standstill, commerce is crippled, and the fires in our manufacturing industries have gone out, even the wheels of government are in places obstructed, and every family suffers because of this almost universal strike.

As a laborer, our sympathies are always with the toiler; but we cannot avoid looking beyond the contentions of to-day, and sorrow for the terrible culmination which must ultimate in revolution, which these labor movements are surely and rapidly engendering. To-day they may be controlled by civil law; to-morrow they defy State arms; and a little farther on they do not fear to measure swords with the federal government.

While boasting the best government in the world, having in little more than a century, from feeble and disintegrated colonies, outstripped all its compeers, yet it has in these labor strikes, annually growing larger and involving increasing millions, the elements of disruption, which at any time may end in fratricidal war.

These wheels within wheels, these independent governments directed in the interest of the few, at the expense of the many, are extremely dangerous devices, liable at all times to get out of adjustment, bringing on a universal crash, destructive alike to the machinery and its builders.

Let us hope that patriotism and love of country will arouse in full strength, and insist that law is supreme, and that it shall rule in defiance of the alien multitudes who would gladly see these States belligerent, to the end they can gain a trifling temporary benefit.

Church Taxation.

The State of New York has a constitutional convention now in session. A proposition is before it not to exempt church property from taxation, but to make it bear equally with all other property the burden of governmental protection. The census of 1890 showed that in that State alone $140,123,008 were invested in church property. The real value is probably many times that amount; for the estimated value of the Trinity church property in the city of New York alone exceeds $50,000,000.

Col. Ingersoll is quoted as citing a passage from Benjamin Franklin which seems pointed:

"When a religion is good I conceive that it will support itself. When it cannot support itself, and God does not care to support it, so its professors are obliged to call for help from the civil power, it is a sign, I apprehend, of its being a bad one."

Buddhism and Woman.

The civilized world is everywhere turning to Buddhism, to learn what was taught by its founder 500 years before the Christian era. Whether the motive is to learn if Christianity is an improvement on the older religion, or whether Jesus taught anything new, it is not our purpose in this article to inquire. In the "Library of Useful Knowledge," article Buddhism, after an extended notice of the cult it continues:

"The element in Buddhism which more than any other, perhaps, gave it an advantage over all surrounding religions, and led to its surprising extension, was the spirit of universal charity and sympathy it breathed, as contrasted with the exclusiveness of caste. It was, in fact, a reaction against the exclusiveness and formalism of Brahminism—an attempt to render it more catholic, and to thrown off its burden of ceremonies. Buddhism did not expressly abolish caste, but only declared that all followers of Buddha who embraced the religious life were thereby released from its restrictions; in the bosom of a community who had all equally renounced the world, high and low, the twice-born Brahmin and the outcast were brethren. This opening of its ranks to all classes and to both sexes—for women were admitted to equal hopes with men, and one of Gautama's early female disciples is to be the supreme Buddha of a future cycle."

Max Muller says: "Buddha addressed himself to castes and outcasts. He promised salvation to all, and he commanded his disciples to preach his doctrine in all places and to all men. A sense of duty, extending from the narrow limits of the house, the village and the country, to the widest circle of mankind, a feeling of sympathy and brotherhood towards all men, the idea, in fact, of humanity, was first pronounced by Buddha."

It seems then, that it was Buddha who started the grand movement for woman's enfranchisement. It was he who gave promise that in future cycles she would have equal hopes and privileges with men. No other great teacher has ever occupied so lofty a position. Jesus taught no such advanced views; and his principal exponent, Paul, absolutely left woman a slave at home, and doomed her to a servile condition until liberalism came to the rescue and elevated her to a position by the side of and an equal with her brother.

Hardouin in English.

Late advices from Professor Johnson, of London, state he has completed the translation of Hardouin into English, and is now waiting a publisher. Hardouin was one of the most learned scholars of the seventeenth century. He was educated in the schools of the Jesuits, and for a time was librarian of the college Louis de Grand, where he had the very best of opportunities for acquainting himself with not only classical but sacred literature. Says Chambers:

"Hardouin maintained not only that the entire body of classical literature, with the exception of, in Latin, Pliny's Natural History, Virgil's Georgics, the comedies of Plautus, and Horace's Satires, and in Greek, Homer's Iliad, and Herodotus' History, was falsely ascribed to the authors whose various names it bears, but that it was all the productions of the monks of the thirteenth century. * * He rejected as spurious all the reputed remains of ancient art, together with the inscriptions and coins which are attributed to classical times; nay, he extended the same skepticism to the Septuagint version of the Old Testament, and even to the Greek text of the New, the original language of which he held to be in Latin."

Hardouin died in 1729, but his works have never appeared in English, though of late years they had attracted the attention of the learned. The work will command a large sale in America and cannot be put on the market too soon.

A Broad-Gauged Church.

Rev. Jenkin Lloyd Jones, in All Soul's Church, two Sundays ago, in response to the inquiry, "Is There a New Religion, and If So, What Is It?" clearly outlined the intention of those who organized the new Church of Humanity, of which the speaker is secretary. We copy from the *Record:*

"After acknowledging his indebtedness to all existing religions and ascribing to them much virtue and inestimable good accomplished, Mr. Jones said in part:

"A new religion is no more improbable or wonderful than a new light in the heavens. New things are to be suspected, but new occasions teach new duties and require new methods of treatment. It will take more than a hundred years to estimate and realize the enormous magnitude of the late congress of religions held in Sinai temple. There is a new religion coming in upon us, the scope of which is as wide as from Christianity to Buddhism, as from Catholicism to Protestantism, as from Methodism to the established church of England.

"We are coming upon a conception of religion as a new-born babe. Time alone will bring out its characteristics to the old. The first prominent feature of this new religion is a new estimate to nature. Nature includes human nature. And this new religion is on a plan as wide and various as human needs. We hold that man is not less teachable than the lion, or more controlled by his passions than the tiger. These have by careful, patient training been taught to become as peaceable as a lamb. The new religion looks upon man sympathetically and measures him by his own ideas and is tender toward his shortcomings. Its teachings are as wide as the gap between Darwin and Plato, or between Ingersoll and St. Paul.

"This church will be a home for the infidel, the atheist and believers of every description, who will come in to work for the good of humanity. This church seeks to rise within your midst. It is no longer an absolute or a subjective dream, but it is a concrete fact and already stands rapping at the door of every heart and begging for your support."

Shall We Vote as They Do in Spain?

The *Woman's Tribune* is usually on the right side, and keen-witted to a fault, yet in its last issue it publishes from a correspondent, without comment, a solution to the question of purifying the ballot when women vote by holding the elections in the churches. This they do in Spain, with beautiful results. The writer continues:

"On a visit to the island of Fayal, of the Azores, one Sunday morning, I saw the people leave the high altar, where mass had been said, turn towards the front door, walk to a table inside the church, though close to the entrance, and vote! And now, why not? Voting ought to be a sacred duty! 'The better the day, the better the deed.'"

Why not? For the most cogent reasons. In Spain the Church and State are bound together. There is practically but one church, the holy Catholic. In the United States the church is secondary, and there are often the churches of several sects in the same town. Which of these would be taken for the voting-place? The Catholics would want to go to their Cathedrals; the Methodists their chapels; the Presbyteaians to their sanctuaries. Who would decide, or shall each vote by itself?

If at this early stage representative women talk of holding the future elections in churches, opening with prayer, and making voting a religious function, to which the "holy Sabbath" is to be devoted, the prospects, after free suffrage has been gained, are not attractive to the liberal thinker.

There is perhaps nothing on earth the churches would grasp more quickly, if assured they could hold, than this same control of elections, and nothing that the Spiritualists or Freethinkers would more tenaciously withhold from their rapacity. It may be the right thing for Spain, and the Azores, but for the United States, women will wait a long time to vote, if they wait until the ballot-box is placed within the porch of the church.

Talmage's Tabernacle.

The trustees of the Talmage Tabernacle are not disheartened. They do not heed the handwriting on the wall, which less-believing men would readily understand. Three times, as they must believe, God has set fire to their churches and caused them no end of labor and anxiety. They are not discouraged, and will build again. Their circus performer will go abroad, and gather up Blarney stones to frame into the walls, and on his return a broader platform will be ready for his gymnastic exercises.

Now, we have a bit of advice to the trustees: Build fireproof! Do not allow for a fourth time your faith to be trifled with. Build of iron and stone, and have not a piece of inflammable material from base to roof. Then you will have what they call in the west a "cinch," and not expect the periodical visitation.

Secondly, do not contract a debt larger than even the drawing card of lurid rhetoric and unscrupulous utterance can pay. God may press the electric wires into his service. He may get the flues out of order; but there are many other less miraculous ways of redeeming mortgages with heavy insurance.

With past experience, few capitalists would care to risk a loan, and it would be foolhardy for an insurance company to write a policy, in the face of the evident displeasure of the Almighty. Aside from this, no building otherwise than fireproof would be safe for Talmage. His blazing rockets of eloquence are liable to set fire to floor or ceiling, or dive behind the organ, and blaze up when least expected.

Why, when he first saw the smoke, did he not trust in the prayers he holds so all-powerful, and pray the fire out? In his weakness he called on the fire department and thereby failed! Prayer was of no use, and it was a sweet consolation that the audience had gone.

A Voice from Ohio.

J. M. Kennedy, attorney-at-law, of Marysville, Ohio, writes:

"We could not do without THE PROGRESSIVE THINKER. We regard it as one of the brightest lights of the nineteenth century, and tending to do more for human freedom of thought, and to disenthrall the world from creed-bound slavery, than all the other papers published."

A Witty Retort.

At the Standard Club's reception to the Congress of Religious Societies, Rev. J. H. Barrows, who made such a fine record for himself by his excellent management of the Parliament of Religions, was called upon, and made one of his accustomed bright and witty speeches, full of good will toward the union the congress sought to accomplish, while himself believing that not all the restriction of the churches should be put aside, reminding them that they could not have eggs without shells.

Rev. Ida C. Hultin closed by one of her characteristic addresses, in the course of which she reminded Dr. Barrows that to come to the meat of the egg we break and cast away the shell.

A. V. Herman writes from Lincoln, Nebraska: "Last month we had Mrs. G. W. Kates lecture in this city for three nights, which was very interesting to all. She spoke to quite large audiences, and all present seemed to be interested. Our society has adopted a resolution to call a State convention of Spiritualists next September in this city, at which time we will make arrangements to have Brother and Sister Kates with us; in fact, we will try to have them here all of September. We wish, through the medium of THE PROGRESSIVE THINKER, to inform all Spiritualists in Nebraska that a convention of Spiritualists will be held here in Lincoln, and invite all who possibly can to attend the same. The date decided upon for the holding of said convention will be announced in THE PROGRESSIVE THINKER."

A DIVINE LESSON.

Scintillating with Grand Truths.

And Which Can Be Read with Profit by All Spiritualists.

TO THE EDITOR:—I venture to say that these grand thoughts, gleaned from an article in the Chicago *Times*, will be perused with critical care by every one of your 40,000 readers. THE PROGRESSIVE THINKER owes its great success to the fact that it presents its readers with *the best* current thought, having in view all the time the good of all, and not the gratification of a single individual. Prenatal, spiritualizing influence is a grand theme, and we advise every mother and every father—in fact, every thoughtful person in the land—to carefully peruse the thoughts herein presented. "There will be fewer children born and they will be better born," made into an epigram by E. C. Beall, the phrenologist, is the text of thought for those sociologists who are studying this problem now. The hopeful view to take is that this process of prenatal selection has already begun. The birth-rate is decreasing in America, as it is almost everywhere else. In 1880 the birth-rate was 30.95; in 1890 it was 26.68. That meant a decrease for ten years alone of a little more than four births per 1,000 of population. Comprehensive statistics of the years since 1890 have not been complied, but it is reasonable to suppose that conditions have not changed and that the decrease in the birth-rate still continues. Parents having only a few children to care for will be much better able to care for them well than if the family were larger.

THEORY OF PRENATAL INFLUENCE.

Prenatal influence is the influence, physical, mental or moral, of the parents upon the unborn child. It is safe to say that five persons out of ten do not know that such influence exists, and that four of the remaining five do not regard what small knowledge of the subject they possess.

The Greeks and Spartans had some knowledge of this fascinating science. Among the Spartans—most famous race of warriors—it was so thoroughly appreciated that observance of its requirements was compelled. Reference to the laws of Lycurgus will show that Spartan mothers before the birth of their children were surrounded by warlike environment. Statues of fine specimens of physical manhood were constantly offered for their contemplation, while martial deeds were persistently recounted to them and martial subjects constantly offered to them for study. With the Greeks, beauty of face and symmetry of form were the ends striven for, but they were obtained as invariably, and by similar methods.

THE AGE OF MENTAL PERFECTION.

Fortunately, humanity has reached a point where neither a race of warriors nor a race of beauties is ever likely to be striven for again. But higher attributes are desired, and will be gained. The race of the future will be one of, first, great mental capability, and, second, much physical perfection. Whether this end be far or near depends on parents. It is generally agreed now that crime and stupidity are as much organic disorders as are consumption and catarrh. Like these, they are more easily and effectively prevented than cured. These basic truths (according to believers in prenatal influence) should be remembered:

First, that the course of his parents during the twelve months before birth is of more importance to the child than all the deeds of all the other years of all his progenitors put together; second, that paternal influence is at one period as important as the maternal; third, that the bent of the child is determined before birth. Changes may be wrought in it after birth, but they will be, as it were, amendments to a bill which might have been right in the first place.

WONDERFUL POSSIBILITIES.

It is claimed by enthusiasts that the direction of a child's mind development can, in favorable circumstances, be completely controlled by careful regard for the condition of the mother's brain. For instance, it is claimed that parents may produce children of any marked characteristic they may desire by making that characteristic the most prominent influence of the mother mind for a short period. Sydney Barrington Elliott, M. D., in his recently-published book, "Aedoloegy," has collected what is probably the most remarkable mass of evidence on this subject that has ever been gathered. He says:

"Heredity is that law by which permanent qualities of the parents or of the more remote ancestors appear in the child; while prenatal influence signifies the effect produced upon the future beings by temporary conditions of the parents, as by temporary mental states or by temporary physical conditions of the parents.

"Who has not observed that children of the same parents, born within a few years of each other, are often totally unlike in disposition, in strength and in ability? They may be not only unlike each other, but unlike the parents themselves. The law of heredity would require the constitution of the child to be made up of the personal characteristics of each parent, altered, perhaps, by many streams of influence coming from the ancestors on each side. But we find virtuous and well-meaning parents, with long lines of reputable ancestry, bringing forth vicious and obstinate children; and on the other hand, the ignorant and vulgar sometimes producing children that are remarkable for special ability or refinement. It must be acknowledged that some forces are at work other than heredity, as the term is generally understood.

"That these forces which modify or distort hereditary tendencies are prenatal, as we have defined that term above, it is our object to prove. Opinions expressed by the ablest and most acute observers among the medical profession lift this question out of the realm of old women's notions and place it upon a footing where it demands investigation by all who presume to become parents. Cases will be given in which the state of the mother, her emotions, her experience and her actions, have had an undoubted effect upon the child. It does not seem necessary that the mother should possess either the physical or mental power that she can produce in the child, for in the case of Zerah Colburn, the mother had little arithmetical ability, while the son's powers were remarkable. It is merely necessary to have intense or continuous mental effort on the mother's part in order to stimulate the special growth of the child.

INSTANCES IN POINT.

Dr. Elliott submits several hundred cases and references in support of this theory, and makes his arguments peculiarly complete. In many, the influence was accidental, in a few it was intentional, and the results in the latter instance were not less than marvelous. One in particular merits attention:

It was given in a letter from the mother herself to Dr. F. W. Moffatt, who sent the communication to the *Medical Record*. She wrote: "I put out my whole energies to bring forth a poet. I read poetry, doted on it, lived in it, and when, during the day, I was unable to read it, I thought of it, and at night I dreamed of it. Byron being my favorite poet, I devoted to him more than a due proportion of my reading. My daughter is now a poetess, and her poems partake so much of Byron's style that her critics have often asked why she did not sometimes select another model." The daughter is the author of that well-known French novel, "Mal Moulee."

A WELL-KNOWN ARTIST'S CASE.

A case in some respects as remarkable was recently brought to the writer's notice and impressed him because he knows of the man personally. Never, so far as any one knows, had there been any tendency toward art in his family. His father was a publisher of not particularly high-class books at the time of his marriage, and his mother was a country girl. Shortly after marriage, however, the father secured a contract for the publication of an art book. It was the most important work he had done, and he was much worried by it. His anxiety was shared by his wife, and during the ten or eleven months preceding the boy's birth they constantly thought and talked about this book, in the meantime devoting much attention to such art study as would help in making the production a fine one. The son at a precocious age developed artistic ability of a high order, and is now one of the most promising of young American painters.

That illustrates mental effect. A case for which Dr. Edward Garraway is authority illustrates physical effect: "A lady of refined taste was in the habit of sitting before a group of statuary, with one little figure of which she was greatly enamored. This was a cupid reposing, his cheek resting on the back of his hand. When her baby was born his resemblance in form and feature to the little cupid was at once striking. On seeing him the next day in his cradle I perceived he had assumed the precise attitude of the statuette—the cheek upon the back of the hand; and in this position he invariably, and, of course, involuntarily, adopted during sleep, not only throughout infancy, but up to advanced boyhood, when I lost sight of him."

An experiment that promises to give the most conclusive proof of the reality of prenatal influence and to illustrate its operation more perfectly than anything else ever could is now being carried on in New York. It was at first intended to keep this experiment absolutely secret until such time as its results should be fully apparent and then make it public before the College of Physicians and Surgeons in New York, but the present writer, hearing of it, gained permission to refer to it briefly. It cannot be considered as other than one of the most astonishing efforts in the history of science, and its progress will be watched with the keenest interest by everyone who is in a position to learn of it. If it is carried out successfully it will prove conclusively the truth of the theory mentioned at the beginning of this article, that in the future the mental inclination and development of the race will be capable of government as accurate as that of an engine by its engineer.

THREE "WELL-BORN" CHILDREN.

The experimenters are three young medical men and their wives, two of the latter being also qualified physicians. The three men were college mates and were much interested in the subject of prenatal influence. They married at about the same time and have carried out their plans carefully by mutual agreement. It was decided to bring influence to bear in three widely separated directions, chosen with distinct disregard for heredity. The arrangement contemplated the development of one child of a distinctly studious and scientific mind, one of artistic ability, and a third of a tendency toward mathematics.

In order to bring about the first result both father and mother for eleven months before the birth of their child devoted the closest attention to study and discussion of scientific subjects—medicine particularly. Every day and evening they kept up the most intense mental activity in this direction, leaving no path untrodden which might influence their child in the desired way.

The second couple studied art assiduously, visiting picture galleries constantly, and making as many acquaintances among artists as possible. So earnest was their work that, although neither had given any particular attention to art before, both were accomplished art critics at the time of their child's birth, and the mother was able to draw and paint with some skill. The course of the third couple was as sincere in its efforts to develop mathematical ability in their child. In seven months the mother, who had not been "strong" on mathematics during her schooldays, mastered calculus.

All three children were born strong and healthy.

The first, a boy, at the time of writing is 4 years and seven months old. He is amazingly studious even now, so much so in fact that his parents are retarding rather than urging his mental development.

The second child, also a boy, is now 5 years and one month old. Ever since he has been old enough to know the meaning of pencil and paper he has tried to draw pictures. There is no question whatever of his artistic tendency.

The third child, a girl of 4 years and 9 months, has been less fortunate. Her mental and physical development has been hindered by a severe attack of scarlet fever, but there are strong indications of a liking for mathematics in her disposition, notwithstanding this.

WHAT A FAMOUS DOCTOR THINKS.

Dr. George F. Shrady, one of the most celebrated physicians in the United States, expressed himself recently as an unqualified believer in prenatal influence. "It is through the study of these problems," he said, "that the race may hope to reach perfection."

An interesting interview was had with Mrs. Eliza Orchard Conner, ex-president of Sorosis, New York's famous woman's club, and a writer on suffrage and heredity, who was asked:

"In what time would man reach practical physical perfection if he followed the best rules of breeding?"

"I hardly hesitate to say that he would reach it in four generations. I have made a study of this very point in my general study of breeding and heredity. I have applied myself to statistics measuring the progressive improvement of horses and cattle, and, by analogy, I judge that a race of men practically almost perfection in physical qualities may be bred in three or four generations if the best rules of hygiene, health and breeding are complied with."

Thus there are the probabilities: Parents have it in their power to create healthful children; to create mentally able children; to direct that ability practically as they wish; to produce moral children, brave children, amiable children, happy children. All this through regard for most simple natural laws. And disregard of them may bring progeny burdened and burdening the world with ill health, deformity, stupidity, sensuality, criminality, cowardice, bad temper, unhappiness.

Spiritualists everywhere should ponder these thoughts well. They impart a divine lesson—a grand, uplifting and spiritualizing lesson, and should ever be uppermost in their minds in the rearing of a family.

JUS TICE.

HON. A. B. FRENCH.

The *Enterprise*, of Clyde, Ohio, contains the following in reference to the impressive oration by Hon. A. B. French on Memorial Day:

"The services of our townsman, A. B. French, is in great demand always upon Memorial Day, not only in Ohio, but in other States, and we believe he has never missed delivering an address upon the occasion of our annual floral offerings since the day has been observed. His pathetic words of tribute to the dead, his charity for the living, his kindly sympathy for those who have mourned the loss of loved ones, and his glowing, burning eloquence as he describes the suffering and sacrifices of the soldier, rank him far above the ordinary Decoration Day orator.

"Mr. French delivered the memorial address on Wednesday last at Mt. Vernon, Ohio, and the unfavorable weather made it necessary to have the speaking in the opera house, where only a small portion of the number assembled could hear the address. We quote some kindly words from the Mt. Vernon *Republican* of Saturday last:

"After the graves, which were all marked by flags, had been decorated, the G. A. R. and W. R. C. Memorial services were performed at the G. A. R. lot, the former by Post Commander Hunt and the officers of the post, and the latter by President Mary P. Scott and the officers of the corps. The ceremonies, which were impressive and solemn, terminated with a 'salute to the dead,' the veterans uncovering, while the Vance cadets fired three volleys.

"Returning to Monument square, an audience of about 700 assembled in Woodward opera-house to listen to the address by Hon. A. B. French, of Clyde, Ohio. Prayer was offered by Rev. C. J. Rose, and after a song by the quartet, Hon. Mr. French was introduced, and for an hour held the closest attention of the audience as he graphically portrayed the scenes and incidents of the war, the circumstances attendant upon it, and the lessons to be derived from it. There was no sectionalism, no partisanship, no recrimination, in the address. But it brought back to the old soldiers, with a vividness that was startling, the old days, and was a lesson in patriotism to the younger persons in the house. More than once the pathos and eloquence of the orator brought tears to the eyes of his hearers. The speech was one of the finest memorial addresses ever listened to in Mt. Vernon."

Simply a Lie.

The following clipping from a paper—name not given—was sent to us from a subscriber in Kansas:

"Dr. Randall is being made to suffer in a way he has not counted on. Three of his children were employes in the office of THE PROGRESSIVE THINKER. The eldest asked for a vacation, that he might accompany the army and assist his father a few days. Upon his return he was informed that his place had been filled, and more than that, his brother and sister were also relieved of their positions, the reason given, that the office had no sympathy with the movement, nor for any one who had."

The three children of Dr. Randall had employment in the office of THE PROGRESSIVE THINKER, but only one of them had been in the office very long, and the younger boy was only employed temporarily, a day or two at a time. The oldest son did not ask us for a vacation, but left the office under the pretense of taking care of a sick wife. We soon found out, however, that that was not keeping him from his position, but we did not know where he was, until one morning we took up a daily paper, and found a statement that he was in jail in Indiana.

His absence had caused us for several weeks a great deal of inconvenience, and as he was absent and had not notified us of his whereabouts, or of his desire to return to work, we took steps at once to supply his place. The statement that "they were relieved of their positions, the reason given that the office had no sympathy with the movement, nor for any one who had," is a base and malicious lie.

One of the principal reasons why THE PROGRESSIVE THINKER is run is to give employment to those who need it, and it does its share to keep down the ranks of the unemployed by giving work to about one dozen persons, and it is in deep sympathy with any movement that can possibly benefit the laboring man.

LET US BE THANKFUL

That Leland Stanford Did Not Erect a University for Spiritualists.

HIS ILL-GOTTEN GAINS ARE RANK WEEDS.

Let us be thankful that Leland Stanford, of California, did not endow a college for Spiritualists. His ill-gotten gains, filched from the Government by sharp practices, would be out of place in endowing a college for Spiritualists. Spiritualists want no college built up on fraud; they want no Spiritualist paper built up by repudiating its sacred obligations—squandering the hard-earned money of stockholders. They want the spiritual cause sustained by honest methods wholly. See what Representative Geary said before the House Committee on Pacific Railroads:

"I do not know," said Mr. Geary, "why we should put poor old Coxey, who trod on three or four blades of grass, in jail and let go another criminal who filched hundreds of millions, and deify him because in his last moments he erected with his money and the people's money a university. We of California," Mr. Geary continued, "are proud of that university, but ashamed of the motives that built it. We know it was erected from meanness and revenge, to destroy another university, because the graduates refused to make the founder a trustee. Would you wink at the crime through which that university was erected? No respect for men living or dead should bind us into leaving monuments to criminals that should be monuments to the people."

Lines Inscribed to the Progressive Thinker.

Progressive thinker?—yes, indeed,
Progressive teacher, too.
Such nuggets of amazing truth
As come each week through you;
A magazine of knowledge,
Of ancient and modern lore,
A-culling out from every source
The gems from learning's store.

Progressive?—yes, in everything
That aims for human good,
That throws a light on mysteries
That were not understood.
From countless ponderous volumes
You bring the facts condensed;
You save us time in reading,
You save us great expense—

You save the arduous labor
Of tracing authors through
The mazy labyrinths of book
For treasures old and new.
You bring us gold without alloy,
From scientist and scholar,
Such bounteous harvest, rich and rare—
A year for but one dollar.

Thy columns are o'erflowing
With reasons, tested truths,
With hope and courage founded
On facts and not on views
Of ancient Jew or Gentile,
Or superstitions old,
But on evidence unimpeachable,
By nature's wonders told.

You sunder chains long welded
On the consciences of men.
You bid the hopeless mourner
Be comforted again—
Assured of life unending,
They will meet their loved once more,
For they're just within the portal
On that bright and peaceful shore.

Bright messenger of gladness,
Your mission is sublime.
You break the dreaded bonds of fear
From off the human mind.
You prove that the "sword of Justice"
Is not hanging by a thread,
In fearful retribution,
Over each devoted head.

And so, PROGRESSIVE THINKER,
Speed on your weekly rounds,
Borne on the wings of progress
To farms, and mills, and towns.
Dispel the gloomy phantoms
Of a false religious night,
And let thy benedictions
Infuse redemption's light.

MRS. M. L. BARRINGTON.
Savanna, Ill.

The Beatrice (Nebraska) *Times* gives the following: "Mr. L. C. Parker departed Tuesday for Kansas City, where, on Wednesday, he was united in marriage to Miss Maude Alberta Lord, of Los Angeles, Cal. As is known to our readers, Mr. Parker is identified with the best business interests of Beatrice, and is well and favorably known in the community. The bride-elect, Miss Lord, is the only daughter of Mrs. Maude Lord-Drake, the well-known lecturer and representative of psychic science, and what is known as the harmonial philosophy. The young lady belongs to one of the oldest families of Marion county, Virginia, and is a great-grandniece of Stonewall Jackson, and is also a direct descendant of the house of De-Coriche, of Spain. She was for some years a student of Tilden Seminary, since which time she has studied with private tutors and masters, under the personal supervision of her stepfather, Mr. J. S. Drake, a graduate of Amherst, and an old newspaper man, who, of late years, has been engaged in contracting and building, and with whom she has traveled quite extensively. Miss Lord has acquired considerable literary fame, and is now engaged in a work of a psycho-scientific character. Her home has been in New York, Boston, Los Angeles, and San Francisco, in which cities she was prominent in social and literary circles, numbering among her acquaintances and personal friends many noted writers. She is a young woman of grace and culture, and will be a desirable acquisition to Beatrice society, where she has already made many warm friends. Mr. Parker will return with his bride in about two weeks, and they will take up their residence at the corner of Eighth and Washington streets."

C. F. Grumbine, inspirational speaker and medium, will spend the last two weeks with his co-worker, Mr. C. H. Horine, at the great Northwestern camp, Minneapolis, Minn. His guides will have him do some medial work, and will give through him writings and spirit paintings in oil, of flowers, landscapes, faces and symbols. He goes north especially for rest and recreation.

W. T. STEAD.

He Reports on American Spiritualism.

In a late number of his "Borderland," the much-talked-of W. T. Stead makes a report on what he saw in his tour in America, on Spiritualism. He professes to be a friend of Spiritualism, yet never have its enemies struck a harder blow. Evidently he gained his information from unreliable sources, yet he apparently delights in presenting an infamous picture of Spiritualism as a background to his laudation of the work of the Psychical Society.

The following passage will give the reader an idea of his method and intention:

"Clairvoyants are as much a recognized profession as dentists. They have their regular heading in the directory and their plates upon the door. On my way from 14th street to the Commerce Club in Chicago, I passed three professional clairvoyants, two of whom were American women, and the third had been left over from the World's Fair. In the Fair, fortune-telling was one of the great attractions of the Midway Plaisance. Nothing is more common than, when going through the streets of an American town, to see the announcement 'Fortunes told here,' or 'Fortunes told by cards.' Many newspapers, as I mentioned in the last number of *Borderland*, advertise these professors of the occult as regularly as they advertise theaters and sales by auction. The net result of it all is, that Spiritualism has come to be a stench in the nostrils of honest people, and what at one time promised to be a fresh revelation of the other world, full of inspiration and encouragement, has been corrupted and degraded to the level of conjuring tricks of knaves, at the expense of fools. It has disgusted people by the impertinence of its mendacity, and the absurdity of its pretensions. It is sought chiefly for the sake of its marvels, and is on a level intellectually and morally with the flourishing business of dream-book-making."

The commercial fortune-telling, as advertised in the dailies, and genuine clairvoyance, as recognized by Spiritualists and the intelligent public, are as distinct as day and night; yet that fortune-telling or clairvoyance is so common in the United States as Mr. Stead reports, will be news to the American citizen. He seems to have fallen, while in Chicago, into the hands of those to whom Bundy bequeathed his mantle, for Bundy is almost the only professing Spiritualist Mr. Stead deigns to mention.

His libelous assertions need no refutation, for with delightful inconsistency he continues:

"Notwithstanding this, the Spiritualists of America are a much stronger body than they are in the Old World. They have their annual camps in the summer in various parts of the country, where they meet for the purpose of a pious picnic, and to enjoy to the full the manifestation of their psychic gifts. They have their regular meeting-places in all the large towns. There is little doubt but that their faith has brought a realizing sense of the other world to thousands, perhaps millions, to whom the continuance of the soul after death would have seemed a very debatable hypothesis, possessing a very low degree of probability."

Notwithstanding Spiritualism has "come to be a stench in the nostrils of honest people:"

The "Spiritualists of America are a much stronger body than they are in the Old World," have their "camp-meetings," "regular meetings," and number by "thousands," "perhaps millions!" And again he forgets the lesson he learned in the Bundy household, which has for years furnished the enemies of Spiritualism with weapons ready to hand, and reporting the words of a passenger on the ship homeward bound, says:

"One passenger said that he had been very much startled in New England to find how very widespread was the practice of holding private seances. He says that his mother-in-law was an extremely sensitive medium, but that nothing in the world would induce her to give a public seance; and although he had married her daughter, he was only admitted on one occasion. This, he believed, was rather the rule than otherwise. New England society was honeycombed with seances, but they were all strictly family gatherings, from which all strangers were absolutely excluded."

Consistency, thou art a jewel; but it does not seem to be among the treasure of Mr. Stead.

As further illustration of reckless statement, the following passage is introduced, and we ask if our readers perceive a ray of truthfulness in its exaggerations:

"Dream-book-making in America is one of the most flourishing branches of the literary profession. There are certain portions of great cities where dream-books are sold to a greater extent than any other literature. A dream book to a gambler, for instance—and gambling is one of the favorite amusements of a certain class of Americans—is as indispensable as a prayer-book to a priest. You see them in some shops in certain districts. I at one time thought of making a collection of them, as a curious phase of American thought. But there would have been too many, and I contented myself with buying a couple, which I brought with me as a sample of the religious or quasi-religious books of a section of the citizens of the new world."

Is it true that it is an American trait to consult dream-books? Is it not true that it is an exception to find a dream-book on the parlor table or in the library? Are we a nation of gamblers? American Spiritualists had a warm place in their hearts for Mr. Stead when they learned that he had to a certain degree espoused their cause. They were ready to welcome him to America, but he gnored them and repays them with false accusations which will be quoted as true by their enemies for years to come.

BAD FOR AFRICANS.

CONTINUED FROM FIRST PAGE.

ists more than would be believed. This doctrine of forgiveness is exercised so freely by those who have been converted that in a community a Christian is looked upon as a mean man and is not trusted. The people there have no religious convictions. They have a code of ethics which is very similar to ours, only it is practiced more generally, and infractions are punished more surely and severely. Such a thing as murder is not heard of among the people I visited. They cannot understand how such crimes are committed in this country.

"In one of my trips I went through the Esyria country, which is between the third and fifth degrees south latitude, and I was near the source of the N'Dogo River. The natives there asked me about the white men. I was compelled to tell them to be careful of the man who came to them with 'God palaver,' as they call it. I felt it my duty to tell them to be distrustful of the messages the missionaries might bring. But I told them to treat kindly the white man who would come to them and ask to deal with them commercially. I think it is not only a great waste of energy and money to send missionaries to Africa, but it is absolutely detrimental to the people sought to be benefited."

In the above are some pertinent facts that it would be well for Spiritualists to consider. The statement that such a thing as murder is unheard of among the people Prof. Garner visited, shows conclusively that they should send missionaries to this country.

TRUE GRIT.

The Home of a Favorite Worker.

THE PROGRESSIVE THINKER is at hand, with its budget of news, reports of societies and camp announcements, all of which we enjoy to the uttermost, and the thought came, why not write a letter for THE PROGRESSIVE THINKER, and tell of the beautiful home of one of our most valued workers, Mrs. Adah Sheehan, whom to know is to love and trust. Myself and mother, Mrs. E. E. Barnitt, of Indianapolis, have been royally entertained here for ten days, and we shall leave with regret, I assure you, as every moment has been thoroughly enjoyed by both of us, and he or she who is fortunate enough to get an invitation here is fortunate indeed. The house is a large, old-fashioned one, situated at 961 Colerain avenue, just out of the dust and heat of the city and surrounded by, perhaps, two acres of ground, giving one all of the advantages of the country air, and views of beautiful hills, while city water, and gas, as well as an electric car line that passes the door every five minutes and takes you direct to the heart of the city in twenty minutes, afford all the advantages of a city residence. As you come toward the house you are reminded of the sunny South by the great, wide verandah that extends across the front, supported by pillars that reach the roof, and again inside by the wide hall down the centre, on one side of which we enter the Doctor's office and reception-room, and on the other side a drawing-room, that takes a hundred yards of carpet to cover, and goodness knows how many yards to cover the halls and stairs that lead both up and down; up to bedrooms big and roomy, each of which have wide windows that present enchanting views of hill and valley, quite in contrast to the level of our own city. Down stairs again we go, and quite often, too, as here we find a big, cool dining-room, with quartered oak furniture and big, high-backed chairs that hold you so comfortably you almost forget to get up. There is a wide hall, and then the big kitchen, with shining range on one side; a trim little cook, who is forever busy putting things into pots and pans, that come out to meet the demands of a lot of hungry people three times a day. Outside we find more porches, a real spring under the hill, and a milk-house, where the water runs forever around the crocks of yellow milk, and off again and down the hill.

Such is the home of a dearly-beloved speaker; not only her home, but the home of the many who seek her to be restored to health; for be it known that this is the place prepared under the direction of Mrs. Sheehan's guides as a healing resort. Dr. Sheehan diagnoses disease, and treats the sick, but the greater part of the treatments are given by Dr. Frederick Horman, whose work is truly wonderful.

I merely want the public to know about one of its most valued workers, and the work engaged in at her home. Dr. Sheehan starts very soon now for the various camps, where she is engaged to lecture. The work, she tells me, she would rather do than any other, and surely those who have heard her know she does it well, and with dignity to the cause she represents, and just so she presides over this big home for the sick, making every one feel as if they were at home.

The Society at Indianapolis closed a successful year's work with Mrs. Kates, and expect to open in the fall with some entirely new faces to Indianapolis audiences.

Wishing THE PROGRESSIVE THINKER a long life and a renewal of strength in the fight against wrong, I am truly the friend of all good men and women everywhere. JAMES L. BARNITT.

Indianapolis, Ind.

The Cosmic Temple.

The proposition of Mr. Leon Lewis and his associates to incorporate the Cosmic Publishing Company, as announced a few weeks since in these columns, has attracted such wide attention and produced so many inquiries for farther information, that we take pleasure in presenting to our readers this week the opening pages of a work which he believes will promptly change the face of the world. It will be seen that Mr. Lewis proposes to do for religion what Copernicus did for astronomy: to take our globe out of its false situation, as a pretended centre of the universe, in matters pertaining to religion, and substitute the Cosmos for it. A movement of this sort cannot help but be of great interest to our readers and the world in general.

The several societies growing out of this movement will soon be "at home," and those desiring further particulars will receive the same by addressing Mr. Leon Lewis, 38 St. John's Place, Chicago.



Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Prof. Lockwood, by special request, will repeat his lecture to ladies upon "The Physiological Environment of Maid and Mother of the Nineteenth Century." The lecture will be illustrated with excellent charts. It will be given at Williams' Hall, 681 West Lake street, on Thursday, June 21st, at 3 P. M. Admission 15 cents. Every woman should hear this lecture.

There comes up from Toledo, Iowa, a call for a good medium; one going east or west will find a cordial welcome from the Spiritualists there.

Dr. F. Schermerhorn writes as follows of the Spiritualists of Rockford, Mich.: "For over twenty-five years the Spiritualists at Rockford, Michigan, have faithfully retained their organization and regularly held their quarterly meetings. They have harmoniously labored to advance the welfare of humanity, by spreading the truths of Spiritualism, and their efforts have resulted in bringing peace and happiness into many hearts and homes, likewise in commanding a respectful consideration from all who are inclined to ridicule their progressive philosophy. They own their hall, and the quarterly meetings are largely attended by a large farming community, many coming a distance of twenty miles, bringing their refreshments with them, and enjoying a social picnic dinner between the exercises of the day. Although last Sunday was an exceptionally hot day, the hall was comfortably filled by an appreciative audience, who eagerly listened to the guides of Dr. F. Schermerhorn, as they demonstrated the truth of spirit return by giving names and descriptions of many visitors from the spirit world. For earnest fidelity to their spirit companions, and untiring labor for the advancement of truth, harmony and love, the Spiritualists of Rockford and vicinity deserve the hearty commendation of all progressive minds."

J. H. Taylor writes from Boston, Mass.: "Camp-meeting commenced at Echo Grove, West Lynn, last Sunday, June 3rd. To-day, June 10, a large number was present enjoying a respite from the heat of the city. Meetings are said to be very interesting."

Mrs. Virginie Barrett writes: "Friends and correspondents, for engagements, will please address me at new address—No. 850 N. New Jersey street, Indianapolis, Ind. Have open dates for summer and for the year 1895. Easy terms."

M. S. Beckwith, of St. Louis, Mo., writes: "The St. Louis Spiritual Association has closed its lecture season, to open again in September with W. F. Peck. Engagements have been made for nearly every month until June, 1895. We have had the finest speakers the season past, and in engaging for longer time have been obliged to drop out some of the finest. With such men as Dr. Fred Willis, the two Hulls, Howe, J. C. Wright, and ladies like Mrs. Glading, Twing, Whitlock, no society can fail to reach the hearts of its members and give satisfaction, and it is hard in making selections to discriminate between them. St. Louis has the reputation of furnishing thinking critical audiences, and what would please us will suit any intelligent society. Brother PROGRESSIVE, give us facts. Choke the long-winded writer a little, and if he won't stay choked, cut out half of his communication or throw it all in the waste basket. New converts are happy and apt to be prosy and think every one else will be glad to hear from them. They will learn some time. Older students in Spiritualism think they should be heard by virtue of their wisdom, but this is an age of brevity in all things."

Frank T. Ripley is at Lansing, Mich., where he appears to be giving excellent satisfaction.

Mrs. Jennie Hatch, a materializing, trance and test medium, has removed from Lynn, Mass., to Hartford, Ct., 449 Capitol avenue. She holds three test circles and two developing circles every week. She is a daughter of Mrs. Miller, the pioneer medium of San Francisco.

W. T. G., of Unionville, Mo., mentions several mediums, among them C. W. Mace, whose phases are impersonations, clairvoyance and trance speaking; J. J. Hopkins, alphabet reading by dial, in which he gives great satisfaction; and Mrs. R. E. Mace, dial alphabet work and materialization, giving some wonderful tests.

Moses Hull writes: "It is feared that the terrible floods in Oregon and Washington will entirely kill the camp-meetings in both of these States." He personally knows that many good Spiritualists, among them the presidents of both camps, have suffered much from the floods. Should these camp-meetings fail, Mr. and Mrs. Hull will try to find work elsewhere in the west during the month of July. "The harvest" throughout the entire west "is great," but the shekels are few.

H. C. Rawson, president, writes "The thirty-fifth anniversary of the dedication of the Free Church of Sturgis, Mich., will be held in the church on Saturday and Sunday, June 23 and 24. Hon. L. V. Moulton, of Grand Rapids, will address the meeting. Other speakers are expected to be present. Good music will be furnished. A conference will be held at the beginning of each meeting. All will be invited to give a cheering word. We have no cases of small-pox."

F. Corden White, of 2973 Cottage Grove avenue, Chicago, wishes to announce to his many friends and patrons that he will leave this city June 24, for the Northwestern Camp, and then east for an extended trip.

Mrs. E. J. O., of Caro, Mich., writes: "A new interest is awakened in our glorious cause, and our people have just received a new spiritual baptism. Dr. H. C. Andrews, of Bridgeport, Mich., spoke to our society on May 6; also on the last Sunday of May, and the first Sunday of June. His lectures were very fine, together with his poetry, music and tests, while under control of his guides, completely surprised many of the church people and skeptics of our village. His style of speaking is very pleasant, easy and forcible. At the close of each lecture tests and improvisations were given upon subjects chosen by the audience. We are now preparing to organize, and shall have Dr. Andrews with us frequently after the camp-meeting season is over. He will lecture for the First Society of Spiritualists at Vassar to-morrow, the 10th inst., and starts for the Orion Camp, on the 11th, to stay a week. He will make engagements to lecture in any part of the State, and we can recommend him as one of our earnest and best workers in the spiritual cause."

L. H. Walker writes; "By the use of THE PROGRESSIVE THINKER I have a few of my churchianity (using Prof. Buchanan's expression) friends on troubled waters, and I think they will become readers of it, and will profit thereby, as all readers of it do. In speaking of THE PROGRESSIVE THINKER to my friends, I tell them that as to spirit's return, I know nothing; but if it was possible at the time the Bible was written, it surely would be possible now. But I do know that for morals and Americanism, THE PROGRESSIVE THINKER cannot be excelled."

Z. F. Vallier writes: "Three months ago I was a Christian, or thought I was; but I have been reading THE PROGRESSIVE THINKER, and can now say that I am thoroughly converted. With a dial planchette I can readily receive communications from my departed friends. I could tell things that would be simply wonderful even to you. I was brought up in the strictest orthodoxy, and taught to avoid all infidel works, such as Paine's 'Age of Reason,' and other similar works. Now my mother, who passed to Spirit-life a little over a year ago, talks to me."

Geo. True, of Oakland, Cal., writes: "Moses Hull and his wife were with us yesterday afternoon. There was nothing to indicate that they had lost any of the old vim of former days. They drew a good house and will be with us again next Sunday, perhaps longer. Mrs. Nickless has been with us four Sunday evenings and I hope she will be as many months to come. She has many friends in Oakland."

John A. Johnston, physical and test medium, dark circle trumpet seances, independent slate-writing, is now located at 370 Pearl street, Cleveland, Ohio, where he can be addressed for engagement.

Dr. H. V. Sweringen writes: "The interest in Spiritualism still grows in intensity here. Our society will at its next meeting take under advisement the propriety of adjourning during the heated term. Our orthodox friends say we are ruining the churches. Two German Lutherans were read out of church to-day from the pulpit on account of their interest in Spiritualism."

Mrs. M. writes from the First South Side Society: "With great regret we see the Sundays in June pass by, for the last one in the month closes our present engagement with Mrs. Ada Foye, an engagement that has been pleasant, profitable and instructive. The extreme variations of our Chicago climate affect her health in such a manner that she declines any further extension of time at present; but we hope she will be with us again in the near future. We have greatly enjoyed the two months she has been with us. Her instructive lectures and remarkable tests have done much to convince the skeptical, and the Sunday night crowds show how much interest in the cause of Spiritualism she has awakened. It is our earnest desire that her health may be restored, and that she may still have many years of active work before her. Spiritualism cannot spare so good and true a medium."

All Spiritualists in Oklahoma Territory are requested to correspond with B. A. C. Stevens, Oklahoma City, O. T., for the purpose of effecting a territorial organization. Mr. Stephens will lecture at any place in the Territory where the way opens.

C. L. Clark writes: "Dr. Hawley will lecture and Mrs. Hamilton Gill will give tests for the North Side Spiritualist Society every Sunday evening at Schlotthauer's hall, corner Sigel and Sedgwick streets, during July. F. Corden White will finish his three months' engagement the last Sunday of June. Mr. White has made many converts to Spiritualism."

Frank T. Ripley is engaged for the Lookout Camp-meeting at Chattanooga, Tenn., to lecture and give tests from July 22 to July 30. New Orleans friends please to take notice. He is engaged at Lake Brady (Ohio) Camp-meeting from August 15 to its close.

Bishop A. Beals is having good audiences at Muskegon, Mich., and under the influence of the genia' air and the hearty good feeling that prevails, he is rapidly gaining his health. Mr. Beals says: "I am quite well again, and with the settled weather we are having and the delightful country here—boating, fishing, and plenty to eat, sweet butter, rich cream and milk, Dutch cheese and buttermilk, I am bound to get fat."

A. J. S. writes from Sioux City, Iowa: "Mrs. Dr. Emerson has arrived from California and will remain with our society for a brief time, to assist in developing our circles and to give readings to any and all. Mrs. Emerson can be found at Mrs. Sweetser's, 315 6th street. The circle at North Riverside is doing finely and several have recently been entranced. Our society is open for an engagement with some good physical medium, and desires correspondence with one strongly endorsed."

Mrs. Louisa Reed, prominent as an advanced thinker, writes: "I have just finished reading Dr. Brown's Researches in Oriental History. It is a revelation—just the book I have been looking for since overleaping the barriers of orthodoxy. I regret that I am not able to place a copy in the hands of each of my many orthodox friends who are slaves to the old pagan customs and superstitions—blind idolaters. Dr. Brown is one of the few writers who understand keeping right to the point of the subject, so necessary in this rushing age. Every line of his work is instructive; besides, he has the remarkable ability of making his scholarly work entertaining to the superficial reader as well as the erudite by frequent explanatory clauses, as: Augustine, a bishop of Hippo, in Africa; Titus, commanding the Roman army, took Jerusalem; Ptolemey Lagus, one of Alexander's generals in Africa; Josephus, the Jewish historian; Apion, the Egyptian scholar; Pythagores, the Samian sage, born in Greece, etc."

The golden wedding of Mr. and Mrs. John Lee was celebrated June 2, 1894, at their home at Curtisville, Ind. The occasion was very enjoyable. Mr. Lee has reached the age of 77, while his wife is 68. Their children and grandchildren were all present but one, and many friends will never forget the pleasant home, the roses, and the pleasant day and how they enjoyed it.

Mr. Gustav Thiese writes concerning his own development by the aid of Mrs. F. DeBartholomew and her band working in harmony with his own. Many beautiful and wonderful demonstrations of spirit power and presence have occurred. The spirits speak in German, English and Welsh, besides singing through the trumpet in different languages.

Mrs. A. E. Baker writes: "I am glad to learn that our Moses Hull and amiable wife will be in Portland, Ore., for some time. We are making calculations and hope to bring him to Forest Grove to tell a few plain truths to this orthodox community. In conversation with the Christian minister he said the infidels were not Bible students. We asked him if he would take Moses Hull as a Bible student? The minister said, 'Moses Hull, Moses Hull, he is an ancient, isn't he?'"

Mrs. M. E. Akers, president and pastor of the society at Bloomington, Ill., writes: "The Spiritualists of this city were vouchsafed a soul-inspiring experience fresh from the Angel-world through the mediumship of Mr. Fred Tabor, materializing medium. During the ten days that he was with us, not only Spiritualists were blest, but many outsiders were confounded and compelled to admit they had seen their own kindred or friends."

Prof. A. J. Swarts is now at Los Angeles, Cal., and will probably occupy Mr. Ravlin's rostrum through July and August, while he is absent. He can be addressed in care of box 278.

Dr. G. F. West writes a good word for the spiritual society at Bloomington, Ill., among whose members he mentions Mrs. M. E. Akers, president and pastor, "who is also a member of the Public School Board, a whole-souled lady, a bright and shining light, whose power is being felt and whose counsel and superior judgment are sought after and appreciated, alike by believers and unbelievers. Among the many others may be mentioned Miss Thayer, Mrs. G. Webb, Mrs. Gay and Mrs. Brooks. A number of gentlemen are also deeply interested in this work: Mr. Briggs, an ex-Universalist minister, Major Packard, Mr. Brooks and Mr. A. Lull. The society is young. They have a nice hall situated on West Street, where they meet every Sunday. May 28, Mr. Fred Tabor, materializing medium, arrived from Chicago, having been in Peoria the week previous and giving a number of seances under my management and under strict test conditions. I accompanied him to Bloomington, where he gave a series of very satisfactory seances, proving beyond doubt, to those in attendance, that there is no death. I cannot find language adequate to express the manifestations of hospitality and spiritual sympathy of the society, and believe the time is not far distant when Bloomington will be benefited and blessed with a spiritual temple."

A case of touching interest is mentioned by X., who writes from Fort Wayne, Ind., concerning some seances there by Mrs. Seery-Hibbits. She says: "Eight years ago, at the age of two and a half years, we buried our only grandchild, who was blind, speechless and could not walk. Though it grieved us, we gladly laid it to rest, hoping to meet it again at the last great day (ignorant then of this beautiful philosophy). But behold our joy when on Mrs. Hibbits' first visit to our city, in her first seance, our darling came to us, saying, 'I am your little Myrtle, no longer blind and helpless, but am grown a big girl,' and bringing with her a little brother who since passed away, and together they delighted all present, she speaking in clear, loud tones, full of wit and wisdom, and creating no little merriment with her pranks and keen remarks. Mrs. Orvis says her name should be Starbeam, as she is such a bright and lovely spirit, so we will adopt it, as she herself is so pleased with it. Many other very striking, wonderful and comforting manifestations were made to various other persons. Mrs. Hibbits has done much for the cause in Fort Wayne, from the fact that the phenomena are so clear and satisfactory."

Will C. Hodge, who has been filling several very successful engagements lately, is now ready to respond to calls to lecture at groves or camp-meetings, or in country towns or cities. Engagements can now be made for the summer and winter months. Address him in care of 40 Loomis street, Chicago, Ill.

We deeply regret that ill health will keep Mrs. Ada Foye from the field for a time. He daughter writes: "I regret to be obliged to ask you to give notice in the next issue of your valuable paper, that my mother, Mrs. Ada Foye, has been compelled to cancel all engagements up to January, 1895, owing to ill health. She has been failing steadily since her return to Chicago, the result of her long season's work, and is ordered, at the close of her engagement here, to the Rocky Mountains to regain her health. Her engagements were: Lake Brady camp, July and August: Watertown, N. Y., September; St. Louis, Mo., November and December. Mamma sends her kindest regards, thanks, and best wishes to all."

Prof. J. M. Allen and Mrs. M. Theresa Allen have been occupied at Fort Scott, Kas., during the past two months, and have also visited neighboring towns. Their next point is Lawrence, Kas., where they may be addressed for lecture engagements until further notice.

Continued on 8th page.

BOOKS OF TODAY

Books of Social Progress
Books of Modern Science
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OF COURSE, OF COURSE.

Let Us Have the Truth.

TO THE EDITOR:—In THE PROGRESSIVE THINKER, Mr. J. M. Peebles, the veteran Spiritualist, lecturer and progressive physician, had something to say in ridicule of the idea "that Apollonius was the original of the Christ of the gospels." He says it is "unhistorical and unreasonable," and that "the gullibility of some Spiritists," who believe it, "is only excelled by their ignorance of ancient history." Since the ancient history necessary to give one information on the subject is not to be had, one should not be blamed that he is ignorant of it.

When the historical facts substantiative of the personal existence of Jesus the "Christian Savior," are not in, and one fails to fall into line with those who believe without them, is it to be taken as proof of one's "gullibility"?

It seems to the writer that the gullibility would more properly apply to the other fellows.

Brother Peebles need not be told that the growing disbelief of the personal existence of the man Jesus does not "all rest upon the say-so of some unknown or unidentified spirit." It is not confined to Spiritists by any means, though Spiritualists investigate the subject more closely than others—having the avenue of spirit controls to aid them, which the more materialistic do not embrace.

Taking the account as we find it in the gospels, saying nothing about the contradictions and lack of contemporary corroborative evidence, from a rational view alone, and in one claim alone—that of being "born of a virgin"—is enough to convince the mind of any unprejudiced freethinker that the character is a myth. Real human beings are not born thus—only the gods. In this investigation, as in every other, our aim should be the truth. Truth is more valuable than all else. In truth alone is freedom.

Bro. Peebles has traveled extensively, and, of course, is well-informed in the "history" of which we are "ignorant," and it would be pleasing to many if he will give us some facts in the life and character of each of the four persons—Matthew, Mark, Luke and John. It is very essential that we know something about the men who did the recording of those events in the gospels, on the belief of which depends the salvation of the race. Will he give us one fact in proof of the genuineness of one of the events there recorded.

As to the dogmas, does he accept as truth the story of the "miraculous conception" and birth? Does he accept as truth the story of the "crucifixion," whereby Jesus becomes the "savior of the world" through a "vicarious atonement"? Does he accept as truth the "trinity of gods" of which Jesus forms the "second person," who yet are all one?

He accept this? No! he knows them to be inventions of ignorant, designing priests. Being capable of the invention of dogmas so unnatural and averse to truth and reason as these are, and others connected with them, and the character of the savior or god-man presented being equally unnatural, a natural or reproductive impossibility, we claim that he came from the same source—the brains of religious schemers. This makes the story or plot all of one piece, like any other fictitious tale. It saves us from being gulled; it saves "God, the Father," from the wicked plot of making a sacrifice of his "only begotten son" to "appease his own wrath," which, in his ignorance, he thought was the "only way" he could save the world from the "sin" of the "first man, Adam;" and it saves "God the Holy Ghost" from a criminal intimacy with a woman—the "Mother of God"—to beget the "last man, Christ," for enacting the tragedy.

As the story of the first man was long since exploded, that of the last man is sure of being; for they both hinge on the same piece of priestly ignorance.

As the human mind becomes enlightened and free to think, the ghostly gods of past superstitions will vanish like the damp night vapor before the morning sun.

But the gospels were not made up of entirely new cloth. They were taken largely from existing writings descriptive of some heathen god who was born of a virgin. All other gods, or the most of them, being born that way, the new one must be. Chrishna or Kristos, the name of a Hindoo god, was, no doubt, the original of the name Christ, given to the new god. He had his prototype in Heathendom, not in Heaven.

As Apollonius was born near the commencement of the Christian era, was a seer, philosopher and wonderful medium or oracle, and traveled and taught in the places where Jesus is said to have visited, there is no doubt that he was the original of much of the phenomena and general teachings ascribed to Christ. This is a natural and reasonable inference; it may be unhistorical; if it is, the facts disproving would be in order.

It does not make any difference with you, Brother Francis, Brother Peebles, or the writer, whether the person Jesus lived or not, nor whether the false dogmas of "salvation by his blood" and "proxy righteousness" are preached to millions or none at all; but it does make a difference with the millions who accept them as truth, and believe that Jesus has reaped the evil of their sowing—bearing the consequences "in his own body"—and in spite of their many immoral acts will take them to unalloyed bliss in the future.

Think of the millions over whose minds this pernicious doctrine and its attendants—"total depravity," "an angry god," and "future endless torment,"—has held, in the past, absolute sway.

It has had its grip on the minds of church adherents nearly two thousand years, who, besides making no progress themselves, have applied the thumbscrew, rack and burning fagots, where having the power, to any who dared express a new thought, or should entertain heretical views. And think of the tenacity with which it is holding its grip in this enlightened age? Only about one in a year of the fifty thousand ministers of these gospel errors gets his eyes partially opened, and they are all the time being qualified with the same old dogmas to continue pounding them into weak, ignorant minds.

Besides this fearful mental slavery, the mind becomes demoralized; the moral sensibilities undone; the redeeming qualities of love, forgiveness, kindness and charity are lost; and bigotry, intolerance, hatred, revenge and cruelty take their places.

This is proven by the heartless murders that have been committed in the name of Christ. Even to-day, the Romish church's motto is, "No crime to kill heretics"; and the Protestants fine and imprison poor men for working on Sunday, and want two of the trinity of gods recognized in the Constitution of the United States.

Is it not time that the axe was laid at the root of the tree of this gigantic evil—an evil that eclipses, to-day, all other evils combined? Of all evils, that which enslaves the mind is the most damaging, and when it also corrupts the morals, all the possibilities of evil are incurre

Error is a taskmaster that has no parallel as a tyrant in any individual specimens, whereas truth is the great renovator and savior from evil as well as from error. Therefore give us the truth, the whole truth, and nothing but the truth. Truth is the Messiah of the New Dispensation, and it is incumbent upon every comer thereunto that he lay aside every idol, false god, erroneous dogma and superstitious fear, with which erroneous and corrupt religious teachings have inveigled the mind of Christendom. And it is especially incumbent upon our speakers and mediums, as soon as they grow to the perception and have evidence of the fact that the Christian savior is a myth, that they so declare it. By thus doing, some creed-bound and idol-burdened soul may obtain the light whereby he can see his way out of darkness. This is laying the axe at the root of the tree.

The men and women in these bonds are our brothers and sisters. We should give them all the assistance possible. We do not say to them as they have been saying to us: "Believe or be damned." We only ask them to investigate that they may learn the truth. We wish them to learn that it is what they know and what they do, not what they believe, that fits them for heaven; that neither God nor Christ has anything to do with their acts; that the acts have their effects within, not on God; that the judge is within, the rewards and punishments are from within, the heaven and hell are made within and abide there so long as the acts make the conditions of one or the other. After having learned these lessons they will find so much beauty in them, and feel so free, they will see that they have no need of Christ's atonement, and are keeping bad company so long as they carry him as an idol for worship. Worship nothing; but emulate all that is good.

In the collection of sayings attributed to Jesus are many beautiful precepts and spiritual truths, well worth patterning; but the churches have peristently ignored and disregarded them. It was easier to "come to Jesus" and have him do all the saving, than strive to live under the Golden Rule of doing unto others as they would wish others to do unto them.

This has been the fault of Christendom, and always will be so long as the scapegoat to bear the sins of the ignorant and easily frightened is at hand. Therefore, away with it! Let the truths of Spiritualism be taught and its phenomena studied. They are ushering into the world a new science, philosophy and ethics, which is fast redeeming it from the curse of religious errors and moral corruption.

H. A. BRADBURY.

Let there be Light.

Ye stricken hearts who, silent, sorrow much,
Who hourly pray for just one gentle touch
Of sympathy and love! From Heav'n there floats
A voice of peace in silvery, pealing notes—
"Let there be light!"

Throughout the storm and darkness of earth-life,
When weary souls are sinking 'mid the strife,
And all seems lost, there peals from yonder shore
A voice of triumph swelling more and more—
"Let there be light!"

Amid the fearful thunder-peals of woe,
Above the floods, and winds which furious blow,
There sweeps through every pain and grief a strain
Of Pitying Love whose words resound again—
"Let there be light!"

When Doubt's incoming waves rise high and roll
With deafening roar which terrifies the soul;
When sea and shore seem nought but seething foam,
There rings a voice from the eternal home—
"Let there be light!"

"Let there be light!" Life's morning dawns at last
In splendor as the gates of death are passed;
And, from the realms of sweet, immortal bliss,
To each sad heart there bursts one message—this—
"Let there be light!"

—*George Evatt.*

Sydney, Australia.

Paine's Age of Reason, an investigation of true and fabulous theology, too well known to need its character here stated. Paper, 25 cents; cloth, 50 cts

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A REMARKABLE WOMAN

And a Wonderful Medium.

Mollie Fancher Still Lives.

A BROOKLYN WOMAN WHO FOR TWENTY-NINE YEARS HAS TAKEN NO FOOD IN THE NATURAL WAY—FOR YEARS RIGID AS DEATH.

Whenever any peculiar case of a person lying in a trance is brought to the public notice the question is always asked, "What has become of Mollie Fancher?" This remarkable woman is still alive and is now 47 years old. For the past twenty-nine years she has remained in her bed, sometimes cold and rigid as in death, her room darkened, and her body performing none of its natural functions.

It is now over fifteen years since a New York paper came out with the story of Miss Fancher's case. This was the first information the public had of it, notwithstanding the fact that the patient had been then in bed for thirteen years, and had for nine years been rigid as in death, the jaws firmly locked, thus preventing her from receiving a morsel of food in the natural way for that entire period. It was the sensation of the day. The press in all parts of the world took it up. Physicians



who knew naught of the case pronounced it a hoax. They in turn were answered by Dr. R. Fleet Spier, Dr. Robert Ormiston, Dr. Mitchell, Dr. J. C. Hutchinson, Professor Charles E. West, and many others who made tests of the case and who pronounced the symptoms genuine, but who concertedly and singly utterly failed to render the poor woman any relief excepting by massage during the paroxysms. It may be well, says the New York *News*, to recall the accident which brought about this strange disease that has for over a quarter of a century baffled all the scientific world.

Early in 1865, when Miss Fancher was an 18-year-old graduate of the Brooklyn Heights Seminary, in perfect health but not any too robust, she was thrown from her horse while riding and had several ribs fractured. She had no more than recovered from this when she was thrown from the platform of a street car, and, her skirts catching in the step, she was dragged a long distance and her spine severely injured.

TWENTY DAYS WITHOUT FOOD.

She was conveyed to the residence of her aunt and in a few weeks she underwent most astonishing physical changes. In turn she was bereft of sight, speech, hearing and taste. From fearful spasmodic contortions, most horrible to witness, she would lapse into a trance, her body would become entirely cold, her skin clammy and moist as in death. The right arm was always thrown back of the head and became rigidly fixed, and her jaws were firmly locked together. There was no perceptible heart or lung action, and the eyes were wide open and stony. Thus, in the first of one of these frightful attacks, she remained for twenty days, and no attempt was made to furnish nourishment. A year later her entire body became rigid with the exception of her left hand, and remained so for nine years, during which time she drifted in and out of these terrible trances. During this period she was entirely blind and deaf, but was able to speak at intervals. The doctors tried every means in their power to open her jaws to give her nourishment, but were unsuccessful. Then they performed an operation on her, making an incision into the esophagus, and endeavored to feed her in this way by a silver tube. Then they made the astonishing discovery that the stomach would not retain food, and that the alimentary canal as well as other intestines was shriveling up and ossifying. Since that time, with the exception of fruit juice and a little saccharine food, the invalid has received no nourishment in this way, and has only been persuaded to submit to injection by enemia at long intervals. After she recovered from her first trance, twenty-nine years ago, she is said to have astonished her attendants by her great powers of second sight. According to her friends she correctly narrated incidents of minor importance which actually transpired hundreds of miles away, and she foretold tragedies and deaths which it is claimed afterward occurred precisely in the manner that she described them. Among these is mentioned the great Brooklyn Theater fire. Her partial relief from the frequency of spasms and trances during the past seven years is said not to have blunted her powers of second sight, and it is claimed that she can foretell the coming of her doctor and other friends with a precision that is remarkable.

Having been a close student during her school days, she did not, like most young girls, spend time at embroidery and other fancy work, but during the past decade her paralyzed hands, without the aid of eyesight, have turned out marvels of fancy work. She carried on a fancy goods store at 160 Gates avenue, Brooklyn, and stocked it not only with her handiwork, but also with all sorts of contrivances she had invented for the use of invalids to ease their sufferings. She knows and distinguishes colors just as though she had the most acute eyesight in the world, and she therefore requires no assistance in producing color effects.

VICE-PRESIDENT OF A CORPORATION.

In her store, which she has now given up, were exhibited all sorts of articles for decoration. Without any knowledge of botany and the formation of leaves and flowers of different plants, she has executed wonderful pieces of wax. One of the claims made for her is that although totally blind, she would recognize the photographs of her friends and embroider frames for them.

About six years ago she became interested in the work of George F. Sargent, an inventor of surgical appliances, and it ended in his forming a corporation called the Sargent Manufacturing Company, and she was made vice-president and a director. She entered into the work heart and soul, and toiled probably harder than any other member of the concern. Mr. Sargent, in speaking about the matter, said:

"Miss Fancher is no figurehead in this thing, as many assume. She is of incalculable assistance to me, and in my contrivances often suggests improvements in different articles, which proves that her mind is also of the inventive kind."

All the meetings of the company were held in her darkened room and occasionally she herself would preside, with a display of parliamentary knowledge that caused surprise to her hearers.

Why she does not waste away is the great question with medical science. Definite information in regard to her case and her actions is difficult to obtain. She is morbidly sensitive to the notoriety her condition has given her, and she fears reporters and strange doctors alike. No one in her house is allowed to talk to a stranger about her, and all the neighbors are reticent out of respect to her wishes. She has cautioned her physicians also, and they guard everything that transpires in her room with true professional secrecy. It has been learned, however, that Miss Fancher's condition has not materially changed. The spasms are less frequent and she suffers less pain than of old. Rev. Dr. Duryea, of Brooklyn, once said that her mind had been freed from the bondage of her physical pain and that was why she did not die. This has given rise to the question whether she will ever die. Over fifteen years ago she remarked, "Inasmuch as there is nothing of me to die, I don't see how I am going to die."

Mollie Fancher has lived to see her friends, her doctors, and in fact even the pharmacists who, in the past, compounded prescriptions for her, die off. Years ago these physicians were cogitating among themselves what a post mortem examination of their patient would divulge, but they passed away and she still remains. Miss Fancher is supposedly independent as far as this world's goods go. She now rests over the fancy goods store she once conducted, faithfully attended by her friends, who care for her tenderly.

The above, from the Chicago *Herald*, illustrates one of the peculiarities of nature, in developing the mediumistic powers of one who is entirely helpless, and who yet persists in living, while others, apparently healthy, pass on to the great beyond. She is a grand seer, and in every way a remarkable woman in her helpless condition.

DIVINE WRIGHT.

The Advent of June.

Sweet and low the zephyrs blow
Down in the field of wheat,
Flecking the green shimmering blades
With a glory all complete.
Lo! from the vales and sunny dales
Comes tripping June's baby feet,
With a radiant grace and winsome face,
And a voice tremulous and sweet.

The night shades deep lull to sleep
The meadows broad and green,
And luminous waves play bo-peep
Through a maze of silvery sheen,
Bright the light that falls at night
From the breath of amorous leaves,
And soft and low, as a rivulet's flow,
Is the thoughts she gently weaves.

I listen and lo! my weight of woe
Has been lifted from off my brow,
As flashes the light on dimning sight
By a hand we do not know,
And above the boughs where the south wind soughs
Floats the strains of a birdling's song
Proclaiming the morn. The earth is newborn.
God lifteth the shadows of wrong.

—*Bishop A. Beals.*

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for $1 per copy. For sale at this office.

MEDIUMSHIP.

How to Investigate Spiritualism; or, Rules for the Spirit Circle.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive in the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened either with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the seance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much of mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffer from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the MATTER of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BRITTEN.

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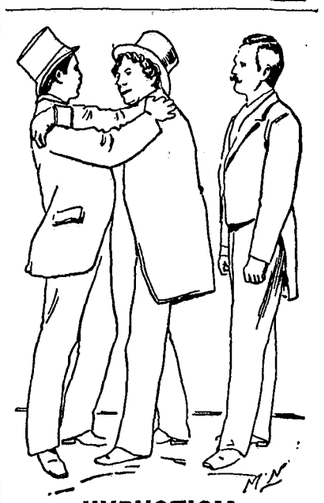
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By MOSES HULL,

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IRA GALE TOMPKINS.

He Takes Up His Pen in Defense of Shakespeare

And Illustrates the Power Behind the Throne.

A Heavenly Shakespeare Perhaps Did the Work After All.

TO THE EDITOR:—In THE PROGRESSIVE THINKER of June 2d, under the caption of "Bacon-Shakespeare" appears an article, wherein among bristling adjectives, "dazzling luminaries," and much other bombastic and "highfaluting" language generally—the old, exploded myth of the Bacon cipher story is sought to be revived. And this time the author, as this article or advertisement sets forth, is the learned and erudite Dr. Owen—whoever he may be.

When the theory here advanced was first sprung upon the world by the poor unfortunate Ophelia—I mean Delia Bacon—it furnished food for such speculative minds as Judge Holmes, Appleton Morgan, and some others who wished to exercise their lawyer-like propensities upon it, and finally culminated in that mysterious cipher business of Ignatius Donnelly, which he gave to the world in a book which he called the "Great Cryptogram." It should by rights have been called "The Great Crib-togram;" as it seems to have been a bungling and absurd though abortive attempt to steal Shakespeare. Numbers of people who undertook to decipher this mysterious cipher were nearly driven to the verge of lunacy, and those who tried to wade through its mysteries were more hopelessly bewildered than ever were the Egyptians in their fog; and after the first curiosity of those interested in the theme was gratified, it fell as flat, stale and unprofitable upon the literary world as a last year's bird's nest, and met a similar fate; as undoubtedly will other fads having a similar pretense.

Think of the probability for a moment—or even the possibility—that the brain from which sprang the conception and birth of Hamlet, like Minerva from the brow of Jove—the incarnation of wisdom and the exponent of the most profound and subtle thought—should, in the ardor of composition, have deliberately added up his words in order to form a canceled cipher that possibly might be revealed to some future Donnelly or Owen three hundred years hence, and thereby solve to the world the conundrum of the authorship of the plays.

The whole thing seems too absurd and ridiculous for any serious criticism. But leaving entirely out of the question the reference to "dazzling luminaries" and "unlettered deer-stalkers," I would like through the medium of your valuable paper to discuss this imperial theme briefly entirely from a logical, intellectual and spiritual standpoint, and principally from the internal evidence that the theme itself furnishes.

Bacon lived in the world of facts;—he was of the earth, earthy. Shakespeare lived in imagination's golden realm. Bacon's mind was a storehouse of learning. Shakespeare, tho' he had not the erudition of the schools, had something vastly greater than learning—intuition, inspiration, genius, Carlisle says: "Novum Organum," and all the intellect you will find in Bacon is quite of a secondary order, earthly, material, poor in comparison to that of Shakespeare. And that great critic, commentator and lecturer, Prof. Hudson, also says: "Bacon's mind, great as it was, might have been cut out of Shakespeare's without being missed."

One of the strongest arguments that the advocates of the Bacon theory advance, is that Bacon was a learned man and that Shakespeare was not; and here they have subborned their own witness against themselves, as it is very evident to any formal capacity that Shakespeare was no scholar in the technical sense of the word; as his plays are full of anachronisms, inaccuracies and mistakes in grammar, rhetoric, history and geography, that no scholar like Bacon would have been guilty of. Victor Hugo says in license and audacity of language, Shakespeare equals Rabelais; and the Critic Craik also says: "These audacities of language are the very soul of poetry." Prof. Hudson therefore justly observes: "The author of Shakespeare's plays, whoever he may have been, was not an educated man; he had something vastly greater than learning, but he certainly had not that."

The difference between Bacon and Shakespeare is the difference there is between a man of learning and a man of genius. "The man of genius, or the man of imagination"—says the eloquent Ingersoll in speaking of Shakespeare—"having seen a leaf and a drop of water, can construct the forest, the rivers and the seas. In his presence all the cataracts fall and foam, the mists rise, and the clouds form and float. To really know one fact is to know its kindred and its neighbors. . . . . The imagination hath a stage within the brain wherein he sets all scenes that lie between the morn of laughter and the night of tears; where his players body forth the false and true, the joys and griefs, the careless shallows and the tragic deeps of every life."

Bacon and Shakespeare had many thoughts in common, but they were not peculiar to them individually, but were the common property of the world of thought at that time and in long ages before. Voltaire says: "I will defy you to find in any book, in any poet, a fine thing that is not an image or antithesis:"

"The world is full of glorious likenesses;
The poet power is to sort these out
And to make music with the common strings
With which the world is strung."

And Shakespeare also says:

"To me are nothing novel; nothing strange;
They are but dressings of a former sight."

The crude ore of Bacon's thoughts and facts becomes, in the alembic of Shakespeare's genius, pure and sparkling gold; but Bacon's thoughts were not expressed in Shakespeare's language and could not be by him. As Dame Quickly says: "Hanghog may be the latin for bacon, but Bacon is not the English for Shakespeare." The true poet clothes his thought in garments of grace—

"Not of common tiffany or lawn,
But of fine materials which the muses know,
And only know the countries where they grow"—

In the sense that Shakespeare was, or perhaps in any other, Bacon was no more of a poet than a sheep is a go-at. The only poetry that he was ever known to have written—if it is lawful to dignify it with the name of poetry—is a translation or paraphrase of the Psalms. And right here in this connection is a crucial test that settles the whole business of the authorship of Shakespeare's plays.

Before adducing it I wish to call attention to a brief extract from an excellent article on "Genius" in the North American Review: "In the nature of things men of genius are incomprehensible to the ordinary mind, in exactly the direction and measure in which their gifts and powers excel those of the rest of mankind. Nor can genius of one description appreciate other genius unless it be of a kindred nature. To Carlyle, Lizst was a fool. An Edison cannot view an Emerson with clearer ken than an ordinary mind. Grant might know Napoleon, but neither of them can comprehend or grasp a Shakespeare."

The point that I wished to illustrate by this quotation is that it is necessary for one to be endowed in some degree with that "fine instinct called poetic sense"—as Oliver Wendell Holmes says: "Before he or she can he considered as good judges of poetry." And now we come to the test, which is to take a sample of Bacon's paraphrase of the Psalms and contrast it with the same thing in Shakespeare. David's Psalms are noted for their epigrammatic brevity; but here they cannot excel Shakespeare. When he borrows from another author he generally adds something in thought or imagery, or both, at the same time condensing it. As the eloquent Ingersoll says: "He is the master of expression and compression." In the portion of the Psalm quoted, and in the context following, the thought is continued in giving the allotted age of man, and that in adding to our years we are only adding to them labor and sorrow. This occupies about six lines in the Bible. Shakespeare condenses the spirit of the whole thing in the two lines here given.

Life is compared to an oft-repeated tale, to which Shakespeare has added, as in the context, the elements of tediousness and vexation, the natural result of hearing an old story rehearsed.

Here follows the original portion of the xcth Psalm, after which is Bacon's paraphrase followed by that of Shakespeare's:

"We spend our years as a tale that is told."

"As a tale that is told, which sometimes men attend,
And sometimes not, our life steals to an end."

"Life is as tedious as a twice-told tale,
Vexing the dull ear of a drowsy man."

The reader will observe that there is poetry in David's Psalm, and in Shakespeare's paraphrase. Now, could any sane man conceive that these two couplets were written by one and the same hand? "Could you on this fair mountain leave to feed and fatten on this moor?"

Notice the striking image conveyed in Shakespeare's verse, which reflects a perfect and instantaneous impression upon the retina of the mind's eye; and also observe the smooth and limpid flow of the verse in consonance with the idea expressed, and then contrast this pellucid gem with the bungling construction of Bacon's lines, which are utterly devoid of harmony, and are what Shakespeare would call "the very false gallop of verse"—"Worse than the forced gate of a shuffling nag."

As Shakespeare again says: "These lines neither savour of poetry, wit nor invention"—and are worse than a twice-told tale, and would vex the ear of any man—that is, if he had the least particle of poetry in him.

As an author again says:

"I had rather hear a brazen caustick turn,
Or a dry wheel grate on an axletree,
And that would set my teeth nothing on edge,—
Nothing so much as mincing poetry,"

or machine poetry.

To read Bacon's poetry would be, as Silas Weggs says: "Too great a strain on the intellect."

"Oh, he is as tedious
As a tired horse—a railing wife;
Worse than a smoky house."

A similar parallel passage to Shakespeare's illustrating his peculiar style of versification occurs in Henry V. in the lines:

"What rein can hold licentious wickedness,
When down the hill he holds his fierce career."

Here we have the melodious flow—the "golden cadence" of poetry, that charms the ear at the same time it impresses the sense upon them.

In further illustration of the point here made may be cited Addison's beautiful paraphrase of the xixth Psalm, a specimen of high-grade verse that lives to-day in the mouths of all school children, while Bacon's doggerel has been dead, buried and forgotten for three centuries.

David's Psalm is the compact and perfect rose with all the elements of beauty and fragrance within it; Addison's paraphrase is the rose fully blossomed out with all its brilliant petals expanded to the sun, while it spills its balmy fragrance on the air in mellifluous verse.

An allusion is made in the article referred to to the illegible scrawl of Shakespeare's autograph. Let the learned student compare it with those of Charles Dickens, Alfred Tennyson, Henry Irving, as well as many other names distinguished in literature, and see which is the most illegible.

It would require too much time and space to do justice to this imperial theme, and I will refer to but one more phase of this wonderful authorship, and that is one I am sure that will be fully appreciated by all Spiritualists.

Allowing Shakespeare's great genius, it seems something extraordinary that one mortal man should have been able to produce in his brief lifetime all of those sublime works that bear his name, without some extraordinary help. What, then, is the secret of this marvelous authorship?

We are forced to the irresistible conclusion that there was, as there frequently has been, and is to-day—"A power behind the throne." The great historian, Hallam, probably struck the key-note of this mystery when he said: "If there was an earthly Shakespeare, as I strongly suspect, there was also a heavenly one, and it is of him that we desire to learn more."

Pope's lines which say that:

"Man who here seems principal alone,
Perhaps acts second to some sphere unknown,
Touches some wheel, or verges to some good,
'Tis but a part we see and not a whole,"

probably convey a profound truth, and man in his individual life and character may frequently be supposed but a pale and shadowy reflex of the bright angel that hovers above him, and he—

"Like an arch reverberates
That voice again: or like a gate of steel
Fronting the sun, receives and renders back
His figure and his heat."

Shakespeare the successful business manager was an entirely different man from Shakespeare, the inspired poet. When the unscrupulous Arthur Murry was asked his opinion of the great Garrick, he replied:

"Why, sir, off from the stage he was a mean, sneaking fellow—but on the stage—(throwing up his hands) oh, my great God!"

What is that subtle and mysterious essence called thought? Is it evolved from the brain like electricity from the dynamo? Was it Shakespeare's brain entirely independent and self-acting that enabled him to

"Know almost every grain of Plutus' gold;
Find bottom in uncomprehensive deeps,
Keep pace with thought, and almost like the gods
To thoughts unveil in their dumb cradles?"

If poets are entirely independent and self-acting, how is it that they can not write as well at one time as another? But no, they must wait for conditions for the divine afflatus—the holy fire—as is well expressed by Robert Herrick:

"'Tis not every day that I
Fitted am to prophecy;
No: but when the spirit fills
The fantastic pinnacles,
Full of fire then I write
As the god-head doth indite."

"If there is a power," as poet Talford says,

"Beyond us, that breathes thro' all its forms
The spirit of the beautiful that lives
In earth and heaven,"

some such power it was that inspired our divine Shakespeare—"God's glowworm"—to write as he did. As say the sonnets:

"His nature was subdued to what it worked in—
Like the dyer's hand."

That marvelous genius Victor Hugo says: "God creates by intuition; man by inspiration. This second creation, which is nothing else but divine action carried out by man, is called genius. It is the God within the man, and man is his mouthpiece."

Perhaps one may gather something pertaining to this great mystery in Shakespeare's mysterious sonnets.

How should one interpret this:

"Your name from hence immortal life shall have,
Tho' I once dead to all the world must die,
The earth can yield me but a common grave,
While you entombed in men's eyes shall lie.
Your monument shall be my gentle verse,
Which eyes not yet created shall o'erread,
And tongues to be, your being shall rehearse,
When all the breathers of this world are dead."

Whose name? The mysterious person to whom these sonnets are supposed to be addressed it is even hard to guess at; but when they are apparently dictated to and addressed to Shakespeare himself they become prophecy indeed.

If Shakespeare is not the real author, the legitimate father of all this wealth of thought and words, he is at least their godfather, as it was through his means and instrumentality that they were given to the world.

Therefore Shakespeare, in thine own language:

"We thank heaven and thee
He was the author—thou the instrument."

It is our greatest consolation to know that this wealth can never be taken from us; and Shakespeare, though these, thine actors, as you foretold us, are all spirits and are melted into thin air—and though

"The cloud-capped towers, the gorgeous palaces.
The solemn temples, the great globe itself,—
Yea, all which in it inherit should dissolve,"

and like the baseless fabric of a vision, or the insubstantial pageant of a dream, leave not a rack behind, yet shall these thine immortal children yet live, as long as thought itself exists, and in their bright radiance and collateral light shall we be confronted.

"So long as men can breathe, or eyes can see,
So long lives this and this gives light to thee."

—(Sonnets.

IRA GALE TOMPKINS.

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The Preacher's Vacation.

The old man went to meetin', for the day was bright and fair,
Though his limbs were very totterin', and 'twas hard to travel there;
But he hungered for the Gospel, as he trudged the weary way
On the road so rough and dusty, 'neath the summer's burning ray.

By-and-by he reached the building, to his soul a holy place;
Then he paused, and wiped the sweat-drops off his thin and wrinkled face,
But he looked around bewildered, for the old bell did not toll;
And the doors were shut and bolted, and he did not see a soul.

So he leaned upon his crutches, and he said: "What does it mean?"
And he looked this way and that, till it seemed almost a dream;
He had walked the dusty highway, and he breathed a heavy sigh—
Just once more to go to meetin', ere the summons came to die.

But he saw a little notice, tacked upon the meetin' door,
So he limped along to read it, and he read it o'er and o'er.
Then he wiped his dusty glasses, and he read it o'er again,
Till his limbs began to tremble and his eyes began to pain.

As the old man read the notice, how it made his spirit burn!
"Pastor absent on vacation—church closed till his return."
Then he staggered slowly backward, and he sat him down to think,
For his soul was stirred within him, till he thought his heart would sink.

So he mused and wondered, to himself soliloquized—
"I've lived to almost eighty, and was never so surprised
As I read that oddest notice, stickin' on the meetin' door,
'Pastor on vacation'—never heard the like before.

"Why, when I first jined the meetin', very many years ago,
Preachers traveled on the circuit, in the heat and through the snow;
If they got their clothes and wittals ('twas but little cash they got),
They said nothing 'bout vacation, but were happy in their lot.

"Would the farmer leave his cattle, or the shepherd leave his sheep?
Who would give them care and shelter, or provide them food to eat?
So it strikes me very sing'lar when a man of holy hands
Thinks he needs to have vacation, and forsakes his tender lambs.

"Did St. Paul get such a notion? did a Wesley or a Knox?
Did they in the heat of summer turn away their needy flocks?
Did they shut their meetin' house just to go and lounge about?
Why, they knew that if they did, Satan certainly would shout.

"Do the taverns close their doors, just to take a little rest?
Why, 'twould be the height of nonsense, for their trade would be distressed.
Did you ever know it happen, or hear anybody tell,
Satan takin' a vacation, shuttin' up the doors of hell?

"And shall preachers of the Gospel pack their trunks and go away,
Leaving saints and dying sinners to get along as best they may?
Are the souls of saints and sinners valued less than sellin' beer?
Or do preachers tire quicker than the rest of mortals here?

"Why it is I cannot answer, but my feelings they are stirred;
Here I've dragged my totterin' footsteps for to hear the Gospel word,
But the preacher is a travelin' and the meetin' house is closed;
I confess it's very tryin'; hard, indeed, to keep composed.

"Tell me, when I tread the valley, and go up the shinin' height,
Will I hear no angels singin'—will I see no gleamin' light?
Will the golden harps be silent? Will I meet no welcome there?
Why, the thought is most distressin', would be more than I could bear.

"Tell me, when I reach the city over on the other shore,
Will I find a little notice tacked upon the golden door
Tellin' me, 'mid dreadful silence, writ in words that out and burn—
'Jesus absent on vacation, heaven closed 'till His return?'"

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MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY.

PHENOMENAL.

Through the Mediumship of George Cole.

TO THE EDITOR:—The Martin Luther and Washington Irving communications published last week were written inside of sealed envelopes, the former in December, 1893, and the latter on the 12th of the current month.

I am honored with the acquaintance of a lady, many years a resident of Brooklyn, who is in frequent correspondence with spirit friends through the process of independent spirit writing (and through the medial instrumentality of Mr. Cole), to whom I was indebted for the privilege of reading the original manuscripts of the Luther and Irving communications. I was granted the privilege of copying the same, and sending these eloquent and important spirit messages to THE PROGRESSIVE THINKER for publication.

The communication of Claudius, "the great Roman spirit," as Prof. Kiddle calls him, was spoken at the Carrie Miller Circle on March 29th.

Concluding his address, Claudius says: "At no place or time is the ascendancy of the spiritual over the material man more manifest than when in harmonious company a spirit holds converse with his mortal friends."

In those two words, "harmonious company," spoken in reference to spirit manifestations, spirit return and intercourse, there is a whole volume of meaning; and one result (such as is continually transpiring at the Carrie Miller Circle) is, that spirits come into our seance-room and with their own spirit hands write addresses of exceptional merit and importance, such as I am now sending you from Luther, Irving and Claudius. CHAS. R. MILLER.

2481 Atlantic Ave., Brooklyn, N. Y.

THE ASCENDANCY OF THE SPIRITUAL OVER THE MATERIAL MAN.

Mr. Cole says: "Now the spirit is ready to speak and I will repeat what he says:"

In the recommencement of your daughter's seances, I deem it to be a distinguishing honor to be the spirit selected to make the opening address.

In order that I may speak intelligently it is necessary that I should have a subject to discuss; and now, my charge. I leave the selection to yourself. (This call on me for a subject was wholly a surprise, and I gave the following: "The Ascendancy of the Spiritual Over the Material Man."—C. R. M.)

This is a subject which embraces a wide field of thought, so extensive, indeed, that its limits would seem to be almost beyond the consideration which is commonly known to mortal man. The question is, what is the ascendancy of the spiritual above the mortal? I answer that it is that intelligence, the principle of life, that actuating power by which all substances, including the mortal, are made subservient to the spiritual.

Observe that in the evolutionary process of life, the spiritual is constantly being removed from the material: the latter becomes inert, motionless, useless, and falls into rapid and disintegrating decay; hence the spiritual must be the ascendant element, since it is the principle of life by which all objects move and are moved, and have their being.

From the first creation of spiritual man, before even mortality was instituted, there was an ascendency over all which the world contained; but those contents were not sufficient for spirits to develop matter and bring order out of chaos. Hence the mortal frame was made or developed to be occupied by the spirit for the purpose of utilizing its various functions, as I have heretofore named.

Thus it will be observed, that every act performed by the mortal body is conceived, actuated and controlled by the spirit residing within. Not a finger of the mortal body can rise of itself unless actuated by the controlling spirit; and if, my dear charge, you should be asked as to what mortal man really is, you may answer that, properly speaking, there are no mortal men, since man is not known of himself individually and collectively as an animal, but that which issues from him as a spirit.

It is extraordinary, in this age of enlightenment and civilization, that such little consideration should have been given to a subject of such vast and, I may say, limitless proportions. In the ordinary affairs of mortal life—in the commercial, social, political and professional avocations, the one great aim is to develop the material to the neglect of the spiritual.

This is authenticated by the grand and magnificent temples and other public buildings which cover the earth's surface; by the love of luxury and indolence arising from the acquisition of wealth, which is apparent in every class of society: and lastly, the great ambition of statesmen to build up nations of wealth and grandeur, testifying so largely to the material considerations by which they are governed in these respects.

Though such development is commendable for the comforts and elegancies they ensure, and, though they should be encouraged from every point of view, even from a spiritual standpoint, as they symbolize the progress of science and art, yet the credit due never appears to have been given.

Were it not for the spiritual presence in mortal such vast works could never have been accomplished; nor could the steam railroad, steam vessels and electrical wires have been possible.

Go ask the inanimate mortal form of your friend which lies in the tomb, and since her spirit has fled, that mortal form can neither see, hear nor recognize, much less answer you. This incontestibly proves that spirit is life; that without spirit there can be no life in the sense of vital functions, in the common acceptation entertained by mortals.

Let those who believe in the vital functions of the material ask the rocks to fall and see if they will be obeyed or answered. The spiritual is so much in ascendancy over the material, that without the power the latter is but inert, useless and dead matter.

Another name for the spirit is mind. Did any mortal ever imagine that matter governed mind? or was subject thereto? I trust not; even the infant in the cradle demonstrates the superiority of mind over matter. It is not the form so much that attracts the child, but it is the life, the soul, the intelligence, the spirit, which flashes through the mother's eyes.

When the globe was formed, during its first period of a million years all was void and darkness and unfitted for the habitation of even the mortal man, though dominated by the spiritual. At that period, could a mortal of the nineteenth century be retrograded so far back, and in such condition, so that the contrast with the ages would be apparent, he would immediately exclaim that this was not the same world at all, but that he had been translated to some other sphere or planet; but the truth is, the world has not changed, but its conditions have.

Now the question arises, to what are we to attribute the great change? Is it to the material man who cannot of himself raise a finger, or is it to the spiritual man who has made it possible for people on one side of the earth to talk with the other?

I trust, from the remarks I have thus made, the reading public will be enabled to understand the difference between the material and the spiritual man; and what is incomprehensible to a spirit is that mortals who have stood beside the remains of their departed friends, and cognized the fact that the once loved form was in the cold embrace of death, with all the signs of sense destroyed, sightless and speechless; yet the sorrowing friends, with such experience, cannot seem to understand that the material is inert and dead without the spiritual.

This is a matter of the greatest importance to mortal man in this age, as the spiritual cause is growing to such vast proportions through the very manifestations of departed spirits, that the recognition of the predominating and all-pervading element, life, is necessary to an understanding of the life that has been and that which is to be.

The spirit is becoming more and more recognized as the great fact in mortal life. The truth which I have here presented should be apparent even to the schoolboy, and the Spiritualists to whom has been entrusted the great truth of life will be found in the course of time to be the true benefactors of mankind.

Give them every possible encouragement. Their duties are those of self-sacrifice, but the results are beneficent and far-reaching, even to the spiritual realm, for many a spirit has been made happy in communicating with their mortal friends, through the kindness, faith and generosity of modern Spiritualists.

In conclusion, I will say that at no place or time is the ascendancy of the spiritual over the material more manifest than when in harmonious company a spirit holds converse with his mortal friends. CLAUDIUS APPIUS.

Passed to Spirit-Life.

In Omaha, Nebraska, April 30, 1894, Irvin H. Dwelley, aged 31 years, 4 months and 22 days. Mr. Dwelley was born in Lewiston, Maine, and was the only child of Horace H. Dwelley, who is and has been president of the First Spiritual Society of Omaha for a long time. Irvin was a good scholar, a thorough business man, and beloved by all who knew him. He believed in continuity of life and spirit return, and often said he would meet his dear mother, who passed over some years ago, in that bright spirit home. He leaves, to mourn his departure, a loving wife and four children, one son and three daughters; also a father, who has been a staunch Spiritualist for many years: yet the loss of his only boy, notwithstanding his loss was his boy's gain, seemed almost too much for human nature to endure. God's ways are not our ways. It is well.

O. C. CAMPBELL.

Passed into the higher life, from Winona, Minn., May 31, 1894, Pascal P. Rouse. He was a banner-bearer in our loved cause. The light came to him late in life, but he seized every opportunity to teach and preach it to all with whom he came in contact. We will miss the loving physical presence, but will be strengthened by his arisen spirit, his devoted wife being the medium through whom he communicates.

M. E. MILLER.

Mr. Jacob Smith, of Romeo, Mich., passed into Spirit-life May 10, 1894, at his home. Deceased was a man of sterling merit, and leaves a large circle of warm friends who will greatly miss his mortal presence. He leaves a wife and five children. Services were conducted by Mrs. Anna L. Robinson, of Port Huron.

Daniel Birdsell passed to the higher life from Wood Lake, Minn., May 5, 1894. After nearly eighty-seven years of earth-life he rejoiced to go the beautiful Summerland of the soul. Nearly forty years he was an able advocate of Spiritualism. Every cause of reform for the benefit of humanity found in him a faithful companion. A native of Canada, he emigrated to the States in the forties, settling at Oxford, Ind., then moved to Minnesota a few years before the war, where he has since made his home.

MRS. C. H. PURINTON.

A good man has passed away. Peaceful, painless, as beautiful as the day, which was then dying, was the earthly end of Gideon Willis Leake, on January 17. He had rounded by more than six years the lapse of seventy years allotted to man. Religiously unconventional, always quiet of life and mild of spirit, he simply murmured not, and said with his wonted smile, "I am happy." Not being blessed with children of his own he adopted two boys and one girl; and never gave one of them a blow or unkind word. Was it a wonder that the children pleaded to be taken to look on the dead face of the loving old man? He was satisfied with the least thing done for him—with food and care and expressions of affection, and this was so because he was contented with his condition within and without, and this because he was confident in his faith and philosophy of life and the future.

J. M. LEAKE.

The Medical Law.

ADVERTISEMENT.

The old doctors have obtained a law giving them a monopoly for caring for the sick; if they had not, their business would have been gone. Read the following:

DR. A. B. DOBSON, Maquoketa, Iowa. My Dear Friend: I esteem it not only a pleasure, but a duty I owe, not only to yourself alone, but to the public, to set forth some facts respecting my mental and physical condition during the past year. In the early part of the year 1883 my nervous system became very much affected, so that I was unable to sleep. This restless and sleepless condition continued to that extent that many nights in succession I was unable to close my eyes, all of which was reducing my physical powers, and also affecting the mental; in fact, the whole structure was gradually becoming weaker and weaker each succeeding day, and during all this time I was seeking the various patent medicines and consulting the best medical ability that I could find in Michigan and Northern Minnesota, but to no avail; and finally I was advised to cross the continent, and in October I took a trip to Puget Sound, returning home about November 1, having received little or no benefit from my journey. Upon returning home I again consulted an eminent physician, who informed me that nothing but temporary relief could be afforded me; and thus I went on until November, the 25th, when a friend, hearing of my situation, brought me one of Dr. Dobson's circulars, advising and urging me to try the magnetic healer of Maquoketa, Iowa.

I finally consented, under protest, to send for a diagnosis of my case. This was November 25; on the 27th I slept some, but from the latter date, up to and including December 4, I did not sleep, all told, twenty minutes, at which time my mind and memory had become so weakened, and with a distracted brain, I was on the verge of insanity. At the time of the arrival of the first month's medicine, December 5, I had about fully made up my mind that my case was hopeless, and my restoration doubtful in the extreme, as it had baffled the skill of the most eminent physicians in different sections of the country. I commenced your treatment on December 5, and ere I had taken the first month's medicine I could readily perceive a marked change in my mental and physical condition, and before the second month was ended, to my surprise, and that of my friends, I regarded myself fully restored, both mentally and physically, to as good a degree of health as I have enjoyed in twenty years, and for the same I express my heartfelt thanks to Dr. Dobson, the magnetic healer, of Maquoketa, Iowa, to whom I am indebted as the restorer of my health.

Very respectfully,

SAMUEL MAFFET.

Muskegon, Mich.

(See ad. in another column.)

Address all letters to San Jose. Cal.

SPECIAL NOTICE ADVERTISEMENT.

Good News for Spiritualists.

Dr. E. J. Worst, of Ashland, O., has kindly offered to mail all our readers one week's trial treatment of the famous Australian Electro Pill remedy free, for catarrh, kidney, liver and stomach trouble, sick headache, nervous prostration, la grippe and its after effects, or seven weeks' treatment for only $1.00. Our readers should send at once, naming THE PROGRESSIVE THINKER.

The Boils Disappeared.

I was afflicted for a long time with boils. After taking Hood's Sarsaparilla they disappeared very quickly and I have had no more since. W. E. JAQUITH, 307 Court Ave., Des Moines, Iowa.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflammation, allays pain, cures wind colic, 25c a bottle

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

GENERAL SURVEY.

CONTINUED FROM FIFTH PAGE.

E. W. Sprague writes from Jamestown, N. Y.: "I have been speaking for our home society the past two Sundays. Next Sunday evening this society will close its meetings for the season. A grand work has been done in this orthodox town through the labors of the officers and members of this society. There has been a good attendance throughout the whole season, and many have advanced in education, and understanding of our grand philosophy has brought a goodly number into the fold. We expect when the season opens in the fall to do more and better work than ever before. My camp engagements are as follows: Maple Dell, Mantua, Ohio, July 22 to 27; Chesterfield, Ind., July 29 to August 10; Vicksburg, Michigan, August 12 to 17. I am engaged at Indianapolis for September. I would be pleased to make engagements for the last two Sundays of August and the months following September. Mrs. Sprague expects to accompany me." Mr. Sprague can be addressed as follows for engagements: Corner Newland and Forest avenue, Jamestown, N. Y.

Scribe writes from Anderson, Ind. "During this month (June) Oscar A. Edgerly, is occupying the rostrum of our temple. We find in Mr. Edgerly a trance speaker of excellent ability, the lectures given by his guides being eloquent, practical and instructive. Wednesday evening, at our regular test seance held in the temple, Mr. Edgerly, while giving psychometric readings, was so overcome by the heat that he was compelled to leave the rostrum, thus bringing to a premature close, what doubtless would have been a most interesting meeting. We trust Mr. Edgerly will have fully recovered before next Sunday. With best wishes for the continued prosperity of THE PROGRESSIVE THINKER."

The Sun, of Monroe, Wis., says: "Mr. and Mrs. H. Scovell, of Kansas City, have taken up their abode in this city, occupying rooms in the Syndicate block. Mrs. Scovell is a deep student of occult philosophy and a spiritualistic medium of remarkable powers. She has been giving public lectures and talks on psychology, theosophy, Spiritualism, etc., during the past week and has succeeded in interesting a large number of our most intelligent citizens. She also gives private sittings to those who desire to test her medial powers."

Mrs. M. E. Cadwallader writes: "Kindly allow me space in your paper to correct the statement made in the list of societies chartered under the National Association, that The Spiritual, Educational and Protective Union is located at Lily Dale, N. Y. The S. E. P. Union is in no sense a local society, embracing as it does members from all over the country. We have obtained a charter under the name of the S. E. P. Union of the U. S. A., and it is our purpose to accept members from any locality. By joining our society, all can become associated with the N. S. A. This will enable those who reside in localities where no society exists, yet who are in sympathy with the objects of our Union as well as the N. S. A., to be represented through our society at the convention in October. The fee for joining is small, only fifty cents per year, and together with the tax of twenty-five cents for the N. S. A., will be given for a worthy cause. Send in your name. We give all a cordial invitation to join us. Address all correspondence for further information to Frank Walker, Cor. Sec'y., Hamburgh, N. Y., and all applications for membership to M. E. Cadwallader, Sec'y., P. O. Box 446, Philadelphia, Pa."

H. L. Suydam writes: "The chart is all complete. I do hope and pray that Brother Moses Hull will have the health and strength to minister to the good people for many a day. I will probably, with my wife, meet him at Onset Bay."

Mississippi Valley Spiritualists Association.

The twelfth annual camp-meeting of the Mississippi Valley Spiritualists Association will be held at Clinton, Iowa, commencing Sunday, July 29th and closing Sunday, August 26th.

The following is the programme for the season:

July 29, J. S. Loveland, Mrs. H. S. Lake; 30, Conference; 31, Fact meeting, Mrs. H. S. Lake; August 1, Conference, Medium's meeting; 2, Mrs. H. S. Lake, Entertainment; 3, Conference, J. S. Loveland; 4, Fact meeting, Mrs. H. S. Lake; 5, Mrs. H. S. Lake, Oscar A. Edgerly; 6, Conference; 7, Memorial service, Oscar A. Edgerly; 8, Conference, Prof, W. M. Lockwood; 9, Oscar A. Edgerly, Entertainment; 10, Conference, Prof. W. M. Lockwood; 11, Oscar A. Edgerly; 12, J. S. Loveland, Dr. Adah Sheehan, Oscar A. Edgerly: 13, Conference, Prof, W. M. Lockwood; 14, Fact meeting, Dr. Adah Sheehan; 15, Conference, Mediums' meeting; 16, Dr. Adah Sheehan, Prof. W. M. Lockwood; 17, Prof. W. M. Lockwood, Mediums' meeting; 18, Conference, Prof. W. M. Lockwood; 19, Dr. Adah Sheehan, Willard J. Hull; 20, Conference; 21, Fact meeting, Willard J. Hull: 22, Conference, Test seance by Edgar W. Emerson; 23 and 24, W. J. Hull, and Test seance by Edgar W. Emerson; 25, Conference, Test seance by Edgar W. Emerson; 26, J. S. Loveland, W. J. Hull, E. W. Emerson.

A partial list of mediums will include Mrs. Jennie Moore, Mr. A. Campbell, Mrs. Nellie E. Bordwell; Mr. J.W. Riley, Dr. Martha J. Keller, Mr. Joseph King, Mrs. L. J. Jaquet, Dr. A. W. S. Rothermel, Mrs. Olive A. Blodgett, Dr. Mary R. Hutcheson, Prof. A. B. Severance, and Dr. Virginia Rowe.

Circulars containing full particulars will be issued as soon as the question of reduced rates is settled with the railroads and will be mailed to all friends whose address I have, and to any one who will appply for them.

L. P. WHEELOCK,
Sec'y M. V. S. A.

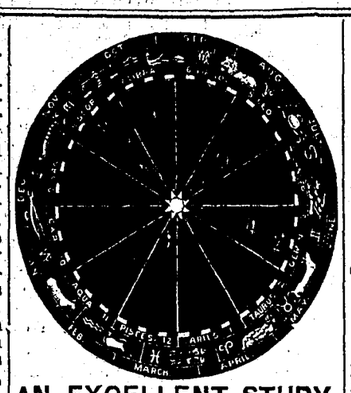
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PROF. M., WHO LEFT HOME APRIL 10, will save his family much worry and trouble if he will communicate with them, at once. His wife has been prostrated since he departed, and grave fears are entertained for her recovery. No objection will be made to his present location or business, and if in need of it, assistance will be sent him from home. Communications to his son will be confidential.

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The Myth of the Great Deluge. By James M. McCann. Price 15 cents. It is the most complete and overwhelming refutation of the Bible Story of the Deluge that I have ever read.—B. F. Underwood. To read it is to be astonished at the possibilities of religious credulity.—T. B. Wakeman. Mr. McCann's dynamite bomb has blown the fallacy to atoms.—A. B. Bradford. It ought to meet with a very large sale.—C.P.Farrell.

The Evolution of the Devil.—By Henry Frank, the independent preacher of New York City. The most learned, accurate, scientific and philosophical analysis of His Satanic Majesty ever before published. The book contains 66 pages, is beautifully bound, with likeness of author on title page. Price, 25 cents.

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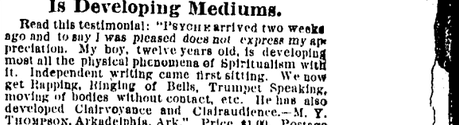
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NATIONAL Spiritualists' Association,

Office, 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

THE HEADQUARTERS OF THE National Spiritualists' Association is now open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all societies, and we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Officers or societies in all foreign countries are also requested to confer with us, and information is desired respecting all new phases of development in all parts of the world. Books, pamphlets and magazines upon Spiritual matters are earnestly solicited for the National Spiritual Library. For information, address as above. ROBERT A. DIMMOCK, Secretary. 214tf

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MRS. C. PARTRIDGE,

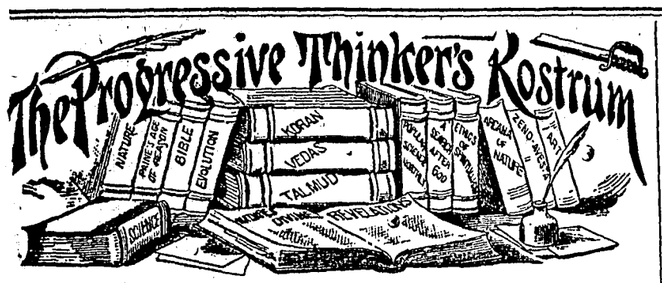
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The Progressive Thinker

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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AN IMPORTANT QUERY.

Is Spiritualism Responsible

For the Frauds, Fakirs and Fanatics Who Have Disgraced It?

The following is a synopsis of a lecture at Washington Hall, San Francisco, by Dr. Dean Clark, May 13th, 1894:

That the great movement known as Modern Spiritualism is a gigantic power for good or ill throughout the civilized world, "goes without saying" with all whose ignorance and prejudice have not shut their eyes to the most astounding facts this age of wonders has produced.

For almost half a century communication between man in the mortal body and out of it has been occurring without cessation. It is now an established fact needing no further confirmation with many millions of the human race. The important question now to be settled is: "What is the character of this marvelous movement; is it good or evil in its effects and tendencies?"

As every tree is known by its fruits, what verdict must an impartial jury render after examining the effects of Modern Spiritualism for forty-six years upon the public mind? "A great cloud of witnesses" may be summoned *pro et con*, who can testify both from experience and observation upon this matter. That it is not an unmixed blessing thousands can testify. That there are many existing evils incidental to its progress all candid minds must allow. The main point of difference between its accusers and defenders is as to the source of these evils. Probably no great movement has ever been cursed with more betrayers, deceivers, charlatans, "false prophets," and adventurers.

It has been scandalized hundreds of times by the folly, weakness, or depravity of its pretended friends, who were in fact its worst enemies.

Spiritualism ought to-day to be the most popular fact of the age. It ought to be the most sought-for truth now known to man. It ought to be a household word instead of a by-word in so many intelligent families in this enlightened land. It surely is the most important fact that has dawned upon this or any other age. When all of its powers and relations are understood, no words can exaggerate its greatness and value to mankind.

The intercourse it has opened with the great Spirit-world is as much more important than that which Columbus opened, as spiritual things are of value above ephemeral things of time. The truths that Spiritualism has revealed pertaining to man in two states of existence, are of incalculable value. The occult powers of nature and of mind it has brought to light are valuable beyond computation.

The comfort and joy it has brought to a sorrowing world is incomparable, and yet such a bitter prejudice exists in the public mind against this greatest of earthly blessings, that millions shun it as if it were a pestilence.

Why all this prejudice and acrimonious hostility to what ought to be the most welcome truth yet discovered?

Is Spiritualism *per se* at fault, or is it due to the misconduct of its professed friends, and the misunderstanding and misrepresentation of its enemies?

Let us fearlessly canvass this matter and discover, if we can, the unpleasant why and wherefore.

All who know anything of its genius know that Spiritualism is a most *radical* movement. It is a reform that strikes at the very root and foundation of existing errors and institutions.

It is an iconoclast that ruthlessly demolishes the cherished idols of society and of religion.

It is a Nemesis that relentlessly scourges the wrongs that enable the few to fatten upon the many.

It is the revelator that exposes the gilded vices and social corruptions of Pharisees in church and State.

It is a power of truth and justice which deals deadly strokes to every error, falsehood, injustice, iniquity and inequality which curses modern society.

Therefore it disturbs the peace and arouses the animosity of all whose selfish interests it molests, and whose errors and vices it exposes. These turn upon it in wrath and wreak their vengeance with the tongue of slander and the pen of vituperation. Whenever a medium or spiritual teacher has gone astray, as hundreds of the clergy and Sunday-school teachers have done, or whenever some weak-minded fanatic has committed some fantastic and foolish deed, both pulpit and press have exhausted their vocabulary of derisive epithets and denunciatory diatribes to excite the prejudices of the public against a movement often not in the least responsible for such weakness and folly, which belong to human nature in general. Indeed, no unfortunate cause has suffered more from the shafts of ridicule and calumny than has Spiritualism up to date. Nothing but an invincible truth could have survived the withering fire of sarcasm and calumny that has everywhere assailed it. But no better evidence of its heavenly origin need be given than the fact that no earthly force or filth has tarnished or suppressed it.

Neither mud nor stones hurled by press and pulpit have smirched its shining raiment, nor blocked its path of progress to power and perpetuity, though much they have retarded its onward speed!

REAL CAUSES OF PREJUDICE.

But though the enemies of Spiritualism, by exaggeration and misrepresentation, have created an unjust prejudice against it, every honest believer will allow that circumstances have occurred, all along the career of the movement, that have given real occasion for much that has been said by its opponents, who have judged it by these unfortunate occurrences. Occasionally, some unbalanced persons have become lunatics while investigating its wonderful phenomena, and in a few instances the exciting, though not the primary cause, may be traced to such investigation.

Some of these unfortunate cases may be accounted for as the effect of the influence of the ignorant spirits who do not understand the right use of the occult forces employed in control, and thus derange the brain functions of their victims. Others are undoubtedly cases of "obsession," or the persistent control of vicious and earth-bound spirits, such as Jesus and His apostles frequently had occasion to "cast out." These selfish and degraded spirits usurp control over persons who by inheritance or perversion may have some weakness or tendency like their own, or if not, are at least psychologically susceptible to unseen powers, and, in ignorance of their nature, permit them to gain hypnotic mastery.

Spirit power, like all great forces in nature, is something unsafe to trifle with by those easily affected and ignorant of its nature and possibilities. "A little knowledge is a dangerous thing," and none at all is more so still. To know that there are "evil spirits," such as were anciently termed "devils," but who are simply decarnated human beings degraded by vice and crime, is an indispensably necessary safeguard in dealing with occult powers

St. Paul, who wrote to his Corinthian brethren encouraging the use of "spiritual gifts," concerning which he would not have them ignorant, wrote also to Timothy, warning him to beware of "seducing spirits," etc., and the apostle John enjoined upon his followers to "try the spirits, whether they are of God." It should be a matter of rejoicing that cases of obsession are far less frequent in the present dispensation than in the days of Jesus, and statistics obtained a few years ago from all the insane asylums in the United States prove that Spiritualism is charged with causing only one eighteenth part as many cases of insanity as other religious excitements, such as "revival meetings," etc. When all the facts bearing upon this matter are known, it will be found that Spiritualism has saved an hundred from insanity where it has caused a single case; and when its healing forces are better understood and applied, doubtless it will be the means of restoring nearly every case of functional brain derangements.

FAKIRS, FRAUDS AND FANATICS

are, and for a long time have been a far greater cause than charges of insanity of prejudice and opposition to our truths. As before mentioned, no cause has ever been afflicted with more deceivers preying upon the pockets of the public in its sacred name, and in the false guise of medial instruments. Ever since mediumship was found to have a commercial value, our ranks have been infested with hordes of pretenders and conscienceless fakirs, who have "stolen the livery of heaven to serve the Devil (themselves) in."

Some of these, with no mediumistic development whatever, have learned the tricks of legerdemain, and expertly counterfeited nearly all forms of physical manifestations, such as rapping, table-tipping, slate-writing, materialization, etc., and fostered in their iniquity by the easy credulity of fanatical Spiritualists, and encouraged by the morbid curiosity of the skeptical public, that is always on the *qui vive* for marvels of any kind, these wicked triflers with human feelings, and with sacred spiritual things, have flourished at the expense of a holy cause, and through exposure of their nefarious deeds have brought suspicion, distrust and disgrace upon the true mediumship they have so basely but successfully imitated.

Another far more dangerous class of impostors, who have done more than all others combined to confuse and prejudice the public mind, and worse than all else, to confound Spiritualists themselves and set them in hostility with one another, have been those who possess a greater or less degree of mediumship, but are dishonest and reckless enough to mingle fraud with it, or to alternate the genuine with spurious spirit manifestations, whenever it suits their selfish purposes so to do.

It is one of the anomalous facts concerning spirit-life which intercourse therewith has brought to light, that there is a class of what has been termed "Jesuitical spirits," who are themselves hostile to open intercourse between mortals and spirits. These, it is asserted, with many supporting evidences, resort to every strategy to deceive investigators by personating their spirit friends, stimulating tricky mediums to commit frauds, or some disgraceful and immoral deeds—anything that their seductive power can cause these susceptible instruments to do to disgust the public, and prevent further investigation.

As "like attracts like," causing "birds of a feather to flock together," so dishonest investigators, as well as dishonest mediums, are surrounded more or less with similar spirits, and where such a triple combination of iniquity exists, it is no wonder to a spiritual philosopher that so much of fraud is found, even when it can be proved that some of it is, to speak paradoxically, a genuine spirit manifestation.

The fact that there are deceiving spirits who frequently avail themselves of the opportunities which dishonest mediums afford them, does not, however, exculpate the latter from their share of the responsibility for the wicked deception that too often occurs in seances. They deserve severe personal censure whenever they knowingly deceive their patrons, or conspire aforethought to arrange means for such base deception. Let it be, however, distinctly understood that some of the fraud which is charged against mediums is a reflex of the suspicion and dishonesty in the investigators themselves, who "reap as they have sown."

The following lines of Tennyson are pertinent at this point, and peculiarly applicable, both to investigators and mediums.

"How pure in heart and sound in head,
With what divine affections bold,
Should be the man whose thoughts would hold
An hour's communion with the dead."

Not all so-called mediums, whom inexperienced skeptics denounce as frauds, are intentionally or in reality such. There are far more of them who are imperfectly developed and are honestly trying to do more than their untrained powers warrant. The misfortune is that the financial necessities of the poor mediums often compel them to try to use their occult powers when absolutely indispensable conditions for success are absent.

I hold it as wrong, however, for any medium to exact pay when they have made a failure, or only an indifferent success. It would be better for them in the long run, and far better for the cause, if they would refuse pay whenever they fail to give just and reasonable satisfaction, even when the fault is not their own.

Ignorant investigators often stand in their own light by going to mediums in a distrustful state of mind, and from fear of giving the medium any clue upon which they suspect they might make a lucky guess, or exercise a very rare power of mind-reading, they put themselves in such a positive mental attitude as to disturb the highly sensitive medium, unfitting him or her for the passive mediumistic function, or they (the investigators) disturb their own magnetic forces or aural spheres, through which their spirit friends must approach the medium, so that they break the very subtle connection by which alone their friends can control the medium and give what they seek.

Successful communication with the Spirit-world is a science, and novices often ignorantly cause the very failures which lead them to denounce good mediums as frauds.

These needed explanations are not offered to screen vile impostors, nor to mitigate the justly-severe censure that reasonable people bestow upon such miscreants, who will trifle with the most sacred feelings of the human soul, and makse a mockery of those divine powers which unite heaven and earth through honest, faithful mediumship.

"FREE LOVE—IMMORAL MEDIUMS."

Pernicious and blighting as has been the effect of the frauds among real and pseudo-mediums, and the occasional fanaticism of over-credulous Spiritualists, upon the reputation of the cause itself, by far the most damning accusation of its enemies is their "mad-dog" cry of "Free-love!" "Free-love!"

So frequently and so long have pulpit and press indulged in this derisive epithet, that they have frightened thousands of truth-seeking people from investigation of what they have thus been led to believe is a most dangerous and demoralizing movement. Most especially have the clergy, who from motives of self-interest have desired to keep their parishioners in ignorance of the wonderful facts and highly important truths of this new dispensation, hurled this blighting epithet at all Spiritualists, often assuring their credulous hearers that the vile doctrine of sensual license is one of the cardinal principles of Spiritualism!

Unfortunately, in the early years of this great evolutionary movement, which is uprooting and overturning all that is opposed to equal rights and equal privileges among men and women, there were some social cranks and extremists who advocated the overthrow of marriage itself, in order to destroy the many evils and abuses existing in that sacred institution. Many of these who had personally suffered from the legalized wrongs sanctioned or permitted by "law and gospel," honestly believed that marital reformation could come only by revolution, and the destruction of legal marriage itself.

Such ultra and anarchistic views were held by nearly all of these misguided enthusiasts before they became Spiritualists, but because they found Spiritualism as an all-embracing philosophy of life, to be a cherishing mother, an *Alma Mater* to all *genuine* reforms, they made themselves conspicuous in the movement, and foisted their own vagaries and fantasies upon the public as the teachings of Spiritualism itself! Undoubtedly these half-fledged Spiritists found sanction for their unwise and unspiritual ideas of social life in influences and communications from undeveloped earth-bound spirits, who, as in the days of Paul and Timothy, taught "doctrines of devils—forbidding to marry," and sent their foolish mediums and their dupes "affinity hunting!"

Unfortunately this class of spirits, who by reason of undevelopment, are still "of the earth, earthy, (to use an appropriate Bible phrase), gained a dominant influence in the movement, because most powerful in producing "signs and wonders" so much sought after, and their influence, in some instances, doubtless was, and is, demoralizing to those whom they frequently control.

But the poor mediums who may, in some instances, have imbibed "loose" doctrines and been led astray by yielding to such "seducing spirits," are not half so much to blame as their patrons who attract such spirits and not infrequently add their own lustful hypnotic influence to that of their spirits, to make the mediums, if possible (which thanks to their noble spirit guardians it generally is *not*), just what they want them, and often unjustly claim them to be!

But let it be distinctly understood by all fair-minded people, whatever their preconceived opinions and prejudices, that the vagaries of either spirits, mediums, or Spiritists, are *not* Spiritualism!

It is just as fair to charge all the vices and crimes of Christendom, and of thousands of the clergy, to the sermon on the mount, as to lay to Spiritualism, as a cause, the weakness and sins common to human nature.

Spiritualists as a body, though far from being what they ought to be in several respects, are quite as moral and as faithful to their domestic obligations as the average of their Christian neighbors. "Free love" as understood by those who hurl it as a rotten egg at social reformers, who are inspired by exalted spirits to try to establish better conditions in marriage relations, is no more a dogma of Spiritualism than is the free-lust of thousands of the priesthood a sacrament from the Decalogue!

If there is any thought that ought to be a restraint upon low desires and animal propensities, it is that our sainted loved ones are so near us as to know every secret of our inner and outer lives! While most of them are under better restraint, or are more discreet than garrulous mortals, we know it is no longer true, if ever it was, that "dead men tell no tales," for many an evil-doer has been thwarted or exposed through clairvoyance and mediumship, by spirit detectives.

This is one reason why some people, who are "no better than they ought to be," hate Spiritualism as they do.

When it becomes generally known that "we are compassed about by a great cloud of witnesses," as St. Paul declared, and that these witnesses are rapidly finding ways of communicating what they see and know to mortals, as Spiritualism now proves, it will become the greatest terror to evil-doers ever known. Very few enlightened Spiritualists dare to commit a crime, even if disposed so to do.

A high priest of that strange medley of myth, mysticism and Spiritualism, called Theosophy, recently said in this city that "Spiritualism has neither a philosophy nor an ethical basis" (!)

On the contrary, we who have studied it for more than a third of a century know that it has the *only* philosophy yet known that reveals the true arcana of nature, that is strictly scientific in its facts and deductions, and that in every department is in full accord with reason and common sense! And as to its ethical teachings, it adopts the golden rule of ancient philosophers, and makes the law of compensation and retribution in Spirit-life, as well as here, so certain that we know the sinner finds no possible escape here or hereafter, from the consequences of evil thinking as well as doing!

It teaches that the moral universe, as well as the physical, is governed by immutable laws which make suffering the inevitable sequence of violation, and moreover, that no person, human or divine, can suffer for us, any more than he can eat, sleep or be wise and good for us.

More than this, it teaches us to love the true, the good, the beautiful, as much as we should fear and shun the evil. To do good for its own sake, not to win heaven nor to escape hell. It brings a living baptism of divine power directly upon us, and inspires us with loftiest angelic influence. If all this will not make us better, what will?

Granting, as every honest Spiritualist must, that deplorable and shameful evils exist among Spiritualists, as among all other classes of people, in truth and justice we must claim that Spiritualists themselves, and not Spiritualism, are at fault. For, as we have shown, the Spiritual philosophy justifies no wrong whatever. On the contrary, it puts up every possible bar to evil, and affords every conceivable incitement to right living and good deeds, and noble aspirations for a better daily life.

In forming our judgment in this matter, it is but just to remember that the great majority of Spiritualists had their habits and characters already formed before they believed in Spiritualism, and though it is lamentably true that some of them are no better for their new light, it is equally true that all who are not mere phenomenalists and wonder-seekers, all who have taken Spiritual truths home to their hearts as well as heads, have reformed their lives to accord with Spiritualism's pure, exalted teachings.

All mere Spiritists need to obey the constant call of the angels to "come up higher," and study, adopt and live the sublime spiritual teachings which this grand dispensation was inaugurated to bring. Until they give up their morbid, insatiate, and body and soul-enervating pursuit of test-hunting; until they stop wasting time, vitality and money attending those seances where they come under the influence principally of undeveloped spirits, and go to work to cultivate their minds and morals, as all sensible people should, they will never be the wiser or better for knowledge of which they make no practical application! It is high time that nominal Spiritualists become Spiritualized, so that they will be worthy of their high calling—be purer in heart, nobler in thought, more earnest to be and do good, more zealous to engage in all reformatory work, first setting their own house in order, then with clean hearts and willing hands join the noble and loving spirits that are pleading for their co-operation, and try to make this world the better for their living in it.

SCINTILLATIONS.

Thoughts Pregnant With Grand Meaning.

One half of this world is just beginning to realize how the other half lives. The agitation of the burning questions of the day is beginning to make its influence felt, and no thanks to the churches, either. They have always been in the rear upon all questions of reform, but when, by the efforts of liberals, independents, free-thinkers, scientists, humanitarians, Spiritualists outside of the churches, reforms have been effected and become popular, it is amusing to hear the pulpit claim the credit for the same. I am reminded of the question of slavery. A little more than a quarter of a century ago no anti-slavery preacher was permitted to air his views in a Northern pulpit. Slavery was even upheld and preached as a divine institution and sanctioned by the inspired (?) word of God. But the moment the evidences became manifest that slavery was waning in popularity and abolitionism was gaining in favor, the pulpit remained neutral (at least in the North) upon the subject, until by the signature of a Spiritualist, the lamented Abraham Lincoln, to his never-to-be-forgotten proclamation emancipating millions of slaves, when it began to claim for itself all the credit for the abolition of slavery. I heard a Methodist minister not long ago repeat from his pulpit that the country was indebted to the church for the abolition of slavery, while at the same moment he knew that his own church, North and South, yet remained divided upon that subject.

Abraham Lincoln was a shining illustration of the religion of Spiritualism. He was not of that orthodox class of Christians who, through mere idle curiosity, will visit some of the more prominent public places of misery, and after thanking God that they are not as other men are, will return to pursue their search for gold, their favorite phantom.

What kind of Christianity or humanity is this? Would we Christianize the world? Then let us practice the spirit of Christianity. Would we save from ruin the children at "Five Points?" Would we do good to the inmates of Blackwell? Let us practice charity. Would we stay the progress of American foeticide, which constitutes a great and proud part of the high-pressure civilization of to-day, and which, along with some other "liberal" arts and sciences, had its rise in New England? Would we stop the current of Magdalenism? Then let us shake off this cursed codfish American aristocracy, and practice charity and benevolence by opening our purses. An open purse speaks louder and more to the point than all our words, however much we may sugar-coat them with spurious pathos.

Is there not a striking difference between the aristocratic selfishness of the religion of to-day and that example of religion left us by the meek and lowly medium of Nazareth who went about doing good? Is it not charity that is the great rock upon which all pure religion is founded? Can a truly benevolent man violate any one of the ten commandments? Is it not charity, benevolence or philanthrophy that is the cap-sheaf, the royal crown of them all? If not, what did the great Spiritualist of Nazareth mean when he said: "One thing thou lackest; go sell that thou hast and give to the poor, and thou shalt have treasure in heaven?"

We are occasionally informed by the pulpit that the glorious day of the millennium is almost here; many of the clergy can already see it dawning in the celestial horizon. This will do very well for a burst of pulpit eloquence or a flight of oratory, but until I can behold the rich and the poor, the proud and the humble, as well as the lion and the lamb, lie down together; until I can behold a man in rags treated with the same respect in our Protestant churches as the man in broadcloth; until I can be-

CONTINUED ON PAGE 5:

PSYCHIC PHENOMENA.

As Manifested in Cuba.

Manifestations in a Haunted House.

Puzzling the Police.

Some of our readers may possibly recollect a short account given in a recent number of THE PROGRESSIVE THINKER, of phenomena that have occurred in Sancti Spiritus, a city in the eastern portion of the island of Cuba. The article was translated from a Portuguese journal, which in turn had borrowed it from the *Revista Espiritista de la Habana*, a weekly journal of Spiritualism which as yet had not visited our sanctum. Since then we have received the January and February numbers of this very bright and handsome organ of Spiritism in Havana, and we find it to be as interesting in its matter as it is artistic in its typographical appearance.

Respecting the phenomena already mentioned, the January number of the *Revista* farther extends as follows:

"The *Buena Nueva*, an illustrated Spiritist review, of Sancti Spiritus, confirms in its December edition what we published in our number of the same month, concerning the manifestations which took place in the house numbered 13, of San Felix street, in that city, occupied by the colored couple, Peter and Joaquina Valle, for about two years, and a young woman, Mrs. O. G., who, eight or ten days before the occurrences, had taken up her abode with them:

"Stones would fall in the interior of the house, merely announcing an invisible presence by the light concussion produced from their fall, and the indwellers were unable to discover the direction from which the projectiles came, notwithstanding the repetition of the act during both night and day. Violent blows were given on the doors by large stones thrown against them, the weight of which was not less than five pounds, as was afterwards ascertained. The touch of heavy bodies was felt as they passed by those who were present, grazing their garments, but would be unseen by them. Such and other phenomena gave a wide margin for all kinds of comments as to the real cause of the same.

"The *Buena Nueva* declares that these phenomena can have none other than a Spiritist explanation, the immediate cause being the presence of young Mrs. O. G., who is an unconscious medium of extraordinary power. The proof is, that the moment the young woman left the house the manifestations ceased.

"In corroboration of its opinion, our contemporary copies from *El Pais*, a Catholic newspaper of that place, a full account of the occurrences:

"'The colored woman, Joaquina, reported to the Chief of the Municipality on Tuesday last, at about six o'clock in the evening, that the day before, at about 3 o'clock in the afternoon, stones began to be thrown around inside the house, and ceased at about 7 o'clock in the evening, and the same had been repeated that day, adding that although the stones fell in the parlor, dining-room, and other apartments, she had not been able to ascertain where they came from, for she could only see them fall, and they had not injured anybody in the house.

"'The Chief repaired to the house in question, near the hour of seven, on the same Tuesday evening, accompanied by four men from the municipal guard, and ordered that the numerous persons assembled to witness the strange doings should disperse, and that only those should remain in the house who belonged there. He then ordered a strict search to be made, and that all the doors communicating with the street or back yard should be hermetically closed, but not without first having ordered that two of the policemen should station themselves on the outside and watch the exterior of the building. All this being done, the chief of police remained within, having arranged that Policeman Rice and the guard, Anastasio Duarte, should be seated in front of him, some eight feet distant, as also Pedro and Joaquina, and he himself took a seat at the entrance of the room, having the young Mrs. O. G., child in arms, take a seat some six feet away from him. The room and parlor had been sufficiently lighted.

"'After fifteen minutes, more or less, of silent waiting, two heavy objects were heard to fall near the young woman, which were found to be two pieces of roof-tiling, from five to six inches long, without any one present being able to tell from what direction they came, and without other indication of their presence than the sound of their falling. The roof over where the young woman sat was carefully examined, and there was not the slightest sign that the tiles had been removed from that locality, and all the less probable, inasmuch as their size precluded the physical possibility of their having come from that place.

"'The authority then ordered that the young woman should retire to a house in that neighborhood until summoned again. Another hour of observation passed by without the occurrence of anything worthy of notice, when the young woman was again called, who returned with her child in her arms and was visibly agitated. She placed her child in a little bed near the wall at the entrance of the room adjoining. The chief arranged that she should then take her seat in the same room with him in one of the cane-seated rocking-chairs that were there. A moment after, two knocks, almost imperceptible, were heard in the room, as if produced by the dropping of some small objects in the center of the dwelling. The investigators then went to see what had happened, and on approaching the doorway between the room they were in and the one in which the child was sleeping they felt a hard and heavy substance gently rubbing over their hands, which they carried clasped behind them, and grazing their legs, fell to the floor with a slight sound. It proved to be a part of a brick, weighing something like three pounds. Another piece somewhat lighter touched slightly the clothing of the same parties and fell upon a chair.

"'In the meantime the chief of police took a position in the center of the room, the young woman, Mrs. O. G. remaining seated some four or five feet away from him, almost in convulsions. At this moment Messrs. Bernard, Gomez, Mocente, Martinez and young Mr. Ignacio Cajate, asked permission to come in, and being admitted, took a position for observation near the chief. Some object immediately hit the spur of the chief, giving forth a metallic sound—the chief having come on horseback and left his horse at the door—which object was found to be the bottom of a cup, covered with wet, black mud. A heavy substance also fell, grazing the left shoulder of the said chief and struck on the floor without making much noise; it was a piece of a brick of about four pounds weight. Another piece of the same size and weight hit his right shoulder and fell to the floor the same as before. A fragment of a roof tile three inches long struck the brim of his hat and fell without much noise. Other falling bodies were heard in different parts of the house, and when young Mrs. O. G. arose to go to her sleeping child, a loud noise was heard, which proved to be the falling of a trunk-lid, and this was followed by a much more violent blow, as if caused by a heavy body striking against a door. It was produced by a rock weighing at least five pounds which had been thrown from the interior of the same room against the door, which was closed at the time, but which communicates with the back yard. The door communicating between the said room and the dining-room had been firmly closed. After this the chief ordered the young woman to retire from the house permanently, to another in the neighborhood, and from that moment all demonstrations of knockings or flying missiles ceased.

"'Now, what relation exists between that house and the presence of the young woman in the same?

"'As to the stones which appeared in the house, notwithstanding its being hermetically closed and guarded, can they come from any distance, considering their size and weight, and hit people present without hurting them?

"'How did these missiles penetrate the house and who threw them?

"'Who violently threw down the trunk-lid in the room in which none of the persons in the house were present? and who cast the stone within the same against the door that opened out into the back yard?

"'How can one explain the fact tho missiles flung against the door were impelled by some energetic, extraordinary force, while those which hit the persons present came lightly, and seemed not to come from any distance?

"'Let those who doubt the occurrence of this kind of phenomena answer these questions with the seriousness that the case requires. Doubtless they attribute them to a supernatural origin, when the fact is that everything of the kind that occurs obeys the law of nature. To reason otherwise is to judge without knowledge of cause, as a child would do—superficially, and without reflection.'"

He Reads all in it.

TO THE EDITOR:—You know that I am an old man, and I want to say that I never found a paper until I got THE PROGRESSIVE THINKER that I read everything there is in it. I read everything in THE PROGRESSIVE THINKER, and wish that everybody else did the same. DR. R. S. ENSIGN.

The Best of All.

Dr. A. B. Dobson, of San Jose, Cal., who is deeply interested in all things of a progressive nature, writes:

"Please find enclosed a slip cut from our leading daily, the San Jose *Mercury*, which I would be pleased for you to publish, if you can find space in your and our good PROGRESSIVE THINKER, the best Spiritual paper ever published."

A Grand Light.

TO THE EDITOR:—Your paper is a great, grand light to me, and I pray the Infinite to help you each day in your work of spreading the work of Spiritualism all over this fair land by the power of the pen and press. May the good angels guard and guide you, is the prayer of your sister in the light.

LULU D. MCCREERY.

By Roman law, a married man having three children was entitled to a better seat in the theater than less fortunate benedicts. A married man having twelve children was entitled to a robe of honor and a pension.

Gallus divorced his wife because she ran about with her head bare. Vetus got rid of his because he saw her talking with a freed woman; Sophus, because she went to the theater; Amillius Paulus, because he did not like her.

FROM THE EARTH TO THE UNIVERSE!

The Current Evolution of Religion!

Stern Facts for the People to Consider.

By LEON LEWIS.

V.

WHY THE ANCIENT SYSTEM OF ASTRONOMY WAS FALSE, AND WHY IT HAS BEEN REJECTED AND SUPPRESSED.

In the ancient system of Astronomy everything was imaginary, illusory and unreal.

The Earth was supposed to be stationary in the midst of the Heavens—but it actually has a very complex system of motions, in one of which, its yearly course around the Sun, it is moving more than eighteen miles a second.

The Earth was supposed to be a plane or flat surface—but it is really a globe or sphere.

The Earth was supposed to be the *only world* in existence—but it is really surrounded by infinite millions of similar bodies.

The Earth was supposed to have come into existence *alone*—but it is now known that millions of similar worlds came into existence *simultaneously* with it.

If one should say that our globe is known as world No. 2,897,423,025, of astral system No. 98,383,987,443, in section 338,621,246, of one of the latest renewals of division No. 8,366,241,000 of the Universe, the idea thus given us of the importance of the Earth in Nature would be immeasurably *too great*.

The Earth was supposed to be the *first* world that ever existed—but it is now known that Mars, Jupiter, Saturn, Uranus, Neptune, and infinite myriads of other worlds, are thousands of millions of years older than our planet.

The Earth was supposed to be the *only world* inhabited by a race of human beings—but it is now known that the worlds around us are peopled, at this very day and hour, by infinite millions of similar races.

The Earth was supposed to be the *centre of the Universe*—but it is no more the centre of the Universe than is any one of the infinite millions of worlds around us.

The Earth was supposed to be the *principal object* in Nature—but it is now known that there are bodies many millions of times greater.

Sirius, the "dog star," for example, which, in round numbers, is 6,500,000,000 (six thousand five hundred million) times larger than the Earth, it being twelve million miles in diameter. And yet it is moving at the rate of forty miles a second!

The Sun and Moon—"the stars also"—were supposed to make a complete revolution around the Earth every twenty-four hours—but it is now known that the phenomena which gave rise to that error are occasioned by the diurnal revolution of the Earth on its own axis.

The Earth was supposed to be enclosed in a series of solid concentric crystalline spheres, all moving independently in separate planes—but nothing of the sort really exists.

In a word, the glorious science of *Astronomy*, so grand and simple, so clear and rational, remained during thousands of years an elaborate patchwork of errors, assumptions, impossibilities and absurdities.

Its whole basis was wrong.

The ancient astronomers had made the gravest mistake possible.

They had taken the Earth for their point of departure!

This is why their system of Astronomy was wholly false and imaginary, and why it has been universally rejected and swept out of existence.

VI.

THE GEOCENTRIC VIEW OF THINGS IN THE RELIGIONS OF THE PRESENT, AND THE CHANGE IT IS UNDERGOING.

The geocentric view of things is still held universally in Religion, although it is just as erroneous in the case of Religion as in the case of Astronomy—just as imaginary, just as absurd, just as contrary to Nature. During thousands of years the founders and exponents of religions have commenced their "revelations" by assuming that the Earth is the first and last and only world in the Universe; that the inhabitants of our globe are the only men in the Universe; that the Earth and man are the principal if not the exclusive objects of divine care and beneficence; that they came into being by special and exclusive "creations"; that the entire body of Nature is merely supplementary to their existence; that nothing of any consequence existed before them; that they represent in and by themselves the whole intent and result of the divine activity; that they were drawn a few thousand years ago from nothingness, into which they may at any moment return; that they are isolated in origin, destiny, government, etc., from the rest of the Universe; and that the cessation of their concerns would be equivalent to the general dissolution of the combined human and heavenly kingdoms.

But we now see that these mistakes in Religion are no more a finality than were the corresponding mistakes in Astronomy. The vast revolution which has been effected during the last three hundred years in the sphere of Astronomy is certain to be effected during the next three hundred years in the sphere of Religion. In due course of human progress those religions which have regarded the Earth and its occupants as the principal objects in the Universe *must* share the doom which has long since overtaken the corresponding errors in Astronomy. Mistaken notions of the Divine Government of the Earth *must* share the fate which has already overtaken mistaken notions of its place in the Cosmos and of its material laws and forces. The Earth will no more be the central and principal object in the Religion of the future than it is the central and principal object in the Astronomy of the present. *Just as certainly as we have arrived at the Universal and Eternal in the sphere of Astronomy, just so certainly shall we arrive at the Universal and Eternal in the sphere of Religion!*

VII.

THE IMPENDING TRANSFORMATION.

A mighty change is thus seen to be impending in the sphere of Religion; a change corresponding to that which has already taken place in the sphere of Astronomy; the substitution of the Cosmos for the Earth as the basis of our religious doctrines and teachings and aspirations; the substitution of the facts and principles of Nature for the errors and impostures of current systems of ecclesiastical mummery; the substitution of the INFINITE SPIRIT of the Universe for the "deities" the occupant of our globe has made in his own image; the substitution of the Real for the Imaginary throughout the entire domain of Religion, precisely as the Real has already been substituted for the Imaginary throughout the entire domain of Astronomy; the substitution of the Universal and Eternal Truths of the Universe for the local and transient errors of our planet.

VIII.

THE ADVENT OF COSMIC RELIGION UPON OUR PLANET.

By what cause or circumstance is this mighty change coming? Is it an accident of human error, or an inevitability of human progress?

Most assuredly the latter.

The world we inhabit is on the eve of a unique religious movement which comes, in its own appointed time, to every world in the Universe, as a grand ultimation of its religious growth, and which has come already in the giant History of Nature to more worlds and races like our own than there are grains of matter in our planet.

This movement is the advent of cosmic Religion upon our planet.

IX.

THE CAUSE OF THIS MOVEMENT.

The cause of this movement, in the absolute sense of the term, is inherent in the laws of development and progression by which the whole fabric of human life is regulated upon any and every planet which is called into being; and the movement itself is consequently the manifestation of a principle which has existed from all eternity, inalienable and inevitable, in the very constitution and course of Nature, as one of its universal and eternal attributes. In other words, this movement comes to the Earth because it is divinely ordained to come, and it comes to us as naturally as reason comes to manhood, as naturally as water freezes at a given temperature, or as naturally as occurs any other change whatever.

The apparent or secondary cause of this movement is a recognition by the leaders of mankind of the profound disagreement which exists between the actualities of Science and the imaginings of superstition; between the popular religious notions of the day and the facts and laws of the Universe; or, in other terms, between the false and conflicting and transitory "churches" now existing upon the Earth and the One True Religion proclaimed universally and eternally in the Starry Heavens.

"Men see plainly enough," says Rev. J. Baldwin Brown, "that the order of the Universe is a thing much too complex and profound to be covered by the narrow, dogmatic schemes we think that we draw from the scriptures of truth. They say that the discovery of the secret of Creation is a thing entirely of observation and inference; and they regard our scriptural cosmogonies, and views of Creation generally, as so many idols of the mind which must be cleared out of the track of truth. There is a hardness, a narrowness, a selfishness, they think—nor are they far wrong—in the popular theology of our day, which runs counter to all the best ideas and tendencies of society."—*The Higher Life*, 62.

"The revelations of Science as to the history of the Earth and its successive inhabitants," says Dr. Wm. B. Carpenter, "can no longer be screwed and twisted into conformity with a set of writings, which, however ancient, can only be taken as representing the beliefs of the ancient people whose sacred literature they constituted; and it is not by the beliefs of a people so low in the scale of culture as not to be able even to apprehend the doctrine of a future life, that the beliefs of the highest intellects and most religious natures of the present time are to be trammeled."—*Manchester Science Lectures*, 1873.

"It cannot be denied," says Rev. Stanley T. Gibson, "that a large class of thoughtful and well-informed men in this country are dissatisfied with the popular religious opinions. They at least think that they see an opposition between our traditional Christianity and modern thought and science. This class is, I believe, still larger upon the Continent."—*Religion and Science*, Preface.

"Science, it appears," says Rev. W. R. Gleig, candidly stating the situation, "has proved to demonstration that the world is much older than divines represent it to be; and that man, so far from being a distinct act of creation, is nothing more than the most perfect development, as yet discovered, of the protoplasm, or common germ of life. As to the Bible, it is described as coming forth so changed from the crucible of modern scholarship, that to treat it with greater respect than we pay to the sacred books of other religions is no longer possible. Hence the miracles which it records, and the 'scheme of redemption' which ingenious theologians have ingrafted upon them, inasmuch as they outrage alike physical and moral truth, so they must equally be discarded. Who, then, can answer the question, 'Are we any longer Christians?' otherwise than in the negative, or, at the best, in dubious terms."—*The Great Problem*, Preface.

"We find that the crust of the Earth is older by countless ages than the assumed date of the Mosaic cosmogony; we discover traces of the existence of men long anterior to the period which chronology has fixed for the creation of Adam; we have satisfied ourselves that Nature works by laws which are regular, uniform and immutable; and we ask . . . What confidence can any longer be placed in the story which the Old Testament tells?"—*Ibid*, 2.

"Physical Science," says Mr. C. W. Goodwin, "goes on unconcernedly pursuing its own paths. Theology, the science whose object is the dealing of God with man as a moral being, maintains but a shivering existence, shouldered and jostled by the sturdy growths of modern thought, and bemoaning itself for the hostility which it encounters."—*Essays and Reviews*, 211.

"There can be little reasonable dispute, then, as to the sense in which the Mosaic narrative was taken by those who heard it, nor is it indeed disputed that for centuries . . . its words have been received in their natural and genuine meaning. That this meaning is *prima facie*, one wholly adverse to the present astronomical and geological views of the Universe, is evident enough."—*Ibid*, 223.

"Neither Calvinism," says Rev. Dr. Norman Macleod, "nor Presbyterianism, nor Thirty-nine Articles, nor High Churchism, nor Low Churchism, nor any existing organization, can be the church of the future."

"What, then, has modern criticism accomplished on the Bible?" asks Wm. H. Mallock. "The Biblical account of the Creation it has shown to be, in its literal sense, an impossible fable. To passages thought mystical and prophetic it has assigned the homeliest and often retrospective meanings. Everywhere, at its touch, what seemed supernatural has been humanized, and the divinity that hedged the records has rapidly abandoned them. And now, looked at in the common daylight, their whole aspect changes for us, and stories that we once accepted with a solemn reverence seem childish, ridiculous, grotesque, and, not unfrequently, barbarous."—*Is Life Worth Living*, 248.

"In so far as church belief is still committed to a given cosmogony and natural history of man," observes Rev. Principal Martineau, "it lies open to scientific refutation, and has already received from it many a wound under which it visibly pines away. It is needless to say that the *new* 'book of Genesis,' which resorts to Lucretius for its 'first beginnings,' to protoplasm for its fifth day, to 'natural selection' for its Adam and Eve, and to evolution for all the rest, contradicts the *old* book at every point, and inasmuch as it dissipates the dream of Paradise, and removes the tragedy of the Fall, cancels at once the need and the scheme of Redemption, and so leaves the historical churches of Europe crumbling away from their very foundations."

"The question which is beginning to agitate the religious world," says the author of "Modern Christianity a Civilized Heathenism," "is not whether we shall continue to recite damnatory clauses in our Athanasian Creed, but whether there is any creed whatever that is worth reciting; not whether this form of Christianity is preferable to that, but whether all forms of Christianity pretending to come from God through Christ are not gross impositions from beginning to end. . . . Revealed Religion is on its trial before the world, not for some trifling blemishes which a little mild correction may mend, but for its very life; and if the clergy, its natural defenders, can show no intelligible reason why it should stand, common sense, in this country at least, will very speedily decide upon its merits, after a somewhat rough-and-ready fashion."—*Preface.*

"The progress of the physical sciences," says John Stuart Mill, "is considered to have established, by conclusive evidence, matters of fact with which the religious traditions of mankind are not reconcilable."—*Three Essays on Religion*, 126.

"Hitherto," says Judge T. L. Strange, "we have been accustomed to suppose that we had before us, in an inspired record, a reliable account, in outline, of this earth's history, exhibiting to us the manner in which all things we observe were put into shape or called into being, and the time when this was affected; but as knowledge has advanced, the Biblical representation has become exposed as untenable, so that with most instructed persons it has become a necessity to frame upon the ascertained facts some other ideal of the mode in which the creative processes had been carried out."—*Development of Creation.*

"Nature does not countenance any theory of the original perfection and subsequent degradation of the human race; and the supposition of a frustrated original plan of Creation, and of later impotent endeavors to correct it, is as inconsistent with divine omnipotence and wisdom as the proposed punishment of the human race and the mode devised to save some of them are opposed to justice and morality."—*Supernatural Religion*, iii., 572.

"The current of free thought," says Rev. Principal Tulloch, "is running deep and sure in all the churches, even within softened and exclusive precincts where it makes no noise at all. It will make its way towards the light by-and-by, from all quarters of the ecclesiastical horizon; and the church which will have most chance may possibly not be any of the present organizations, but a church more excellent—because at once more liberal and catholic—than any of those now existing."

We omit more than three thousand quotations to the same purport from the representative leaders of the human race of all nations.

[TO BE CONTINUED.]

TWILIGHT MUSINGS.

As this is Saturday evening at the beautiful twilight hour, will you not come with us into our quiet and cosy room, dear reader?

Come in with us, and sit down and rest!

We know many of you are tired after the labor of the past six days, and it will do you good to sit down and have a chat with us for a while, before you kiss the loved ones "Good night!" We wish you well. We want you to think with us to-night. We want you to note our words as they materialize on this paper into sentences and lines, and see if we write one unkind, or one unfeeling word—see if we tell you one untruth or falsehood. If we do, we ask you to pardon us, for we do not intend to wound the feelings of anyone when we write these "Twilight Musings."

Will you allow us, then, in the kindest manner possible, to call attention to some simple matters to which, perhaps, you have never given a passing thought, and yet it would be well to ponder and reflect upon them.

We believe the highest, the noblest and the grandest element of human character is the spiritual, the sympathetic and devotional—the love of our species, of our friends, our relatives, our companions, with whom we have formed loving friendships and familiar associations. What element on God's green earth is so pure, so holy, so angelic, as the love of the mother for her darling child? For the comfort of that child, for its joy or pleasure, she will sacrifice all her hopes, her selfishness, and even her life.

This child sickens and dies. The mother sees it laid away in its little casket; she hears the rattle of the clods and the stones as they fall upon its little coffin, while her hopes are blasted, her eyes blinded with tears, her bosom heaving with sobs as she realizes her loneliness and desolation, and asks herself the question so often repeated (prompted no doubt by hope in her bosom): "Does the dear one still live, and still love its sorrowing parent?"

In response to that holy hope and loving aspiration, the Materialist answers: "Good woman, one world at a time is enough to look after. Your child is dead! Once, it was loving, sparkling, intelligent and beautiful. The next transition will be into a senseless weed, a spear of grass, or a stalk of corn. Forget that it lived and loved. Now it is insensible alike to your joys, or your griefs, your loneliness and desolation of heart!"

Then, in her agony and distress, the poor, sorrowing mother turns to God's "Holy Word" for consolation and relief, but can hear nothing from the loved one. The bosom of Jesus is far, far away, and not one single echo comes to her anxious soul. Then she is told not to consult with familiar spirits, or, as the mediums of old were called, "Wizards and Witches." Oh, the doubt, the despair, the despondency and gloom that surrounds that kind, that sympathetic, that unselfish and loving mother as she plants wreaths of flowers over the grave of the lost and the loved one. God pity her, for we have seen such a mother many, many times.

Often have we asked: Is there no solace, no balm for her wounded and bleeding heart? And aside from the manifestations of Spiritualism we hear but the echo of our own sad question, ringing mournfully in our ears.

Now, kind reader, it is to comfort the mourner, the sad and sorrowing, that we shall sit at our table and write a few more "Twilight Musings." We shall try to take your eyes off from the foolish fables, called "God's Holy Word," and place them on the true Word of God as revealed at the close of the nineteenth century.

We shall show you that the God of the Bible is not the God of the Christian in our day and age; that the justice and mercy of the Bible God would be cruelty and injustice in the nineteenth century; that man's ideas of justice and right are not what they once were in an ignorant and barbarous age, but that our courts of justice and God's courts of justice are vastly different.

Our God does not make one vessel for honor and another for dishonor. We tell the sad and sorrowing mother that there is no happiness but by contrast; that misfortunes, so called, are but educators; that her darling still lives; that while she is pouring over the musty, silly fables of the past ages, the loved one is being educated in the schools of heaven.

While we do this, let us contrast the justice and conduct of the God of the Bible with the justice of men as taught in our schools of law and expounded in our courts of the nineteenth century. Or even let us contrast the feelings and sympathy of the loving Father of All, with the feelings and sympathy of the mourning, sorrowing mother.

To-morrow is the Sabbath, and it is called a "holy day." Why it should be so called we never could see, as the sun shines, grass and plants grow on that day, and people sicken and die on that day the same as on all others. Just think! Can you tell what makes this day more holy than are all others? On this holy day some of you will go to some fashionable church—for, in these days, nearly all churches are fashionable and even stylish. You will be met at the door by a fashionable usher, who will escort you to a seat fitted to your style and condition of life. If you fill some grand official station, and control riches and patronage, you will be seated near the pulpit in some conspicuous place, the observed of all observers; but if you are poor and must needs wear an old coat, or faded dress with empty pockets, and not fitted up in artistic style, you will be seated on a back seat near the door, in some secluded niche or corner, to be sneered at by the vain and gaudy, the devotees of fashion. Such is life in church and cathedral, as well as in the theater and in the ballroom. Now, when you go to church to-morrow, see if we tell you a lie?

After singing, praying and passing around the little cup to take up a collection, even if it is a small one, the preacher will rise to his feet and open his "Holy Book," and read his text—say:

"Ephesians, 5th chapter, and 1st verse:

"Be ye, therefore, followers of God as dear children."

He will tell you of God's wisdom, His mercy, and His justice, as is set forth in the "Holy Bible," and admonish you to walk in His footsteps and imitate His example as dear children would regard the conduct and teachings of a kind and loving parent.

Now, under the system of jurisprudence as taught in schools of human law and justice, we will state some vital principles that are said to underlie all our systems of jurisprudence, and upon which are based the best interests of society.

First, that every person shall suffer for his or her own wrong act; that the innocent are blameless, and shall in no case suffer for the act of the guilty, if in the power of the law and the courts to prevent it; the law maxim, or rule, being that, "it is better that ten guilty persons escape, than that one innocent person should suffer."

Second, that no one shall suffer for any act that he or she could not prevent or avoid, if in the power of the courts to prevent it or save them from such consequences.

Third, that the wicked intention to commit a crime must be established beyond a doubt, before the defendant shall be held as guilty.

Fourth, that a person of weak or unsound mind cannot, in contemplation of law, commit a crime—this includes infants, idiots, insane persons, as well as the brute creation.

Fifth, the crime of the parent does not attach to the child of the criminal, and it shall never, in any case, be held responsible for the same so far as human law and human courts can prevent.

These principles are right or they are wrong. If they are right and just with men (and we have never heard the fact disputed), would they not be just and right with God, the Father of men? Is not justice an absolute and eternal principle, alike with all intelligent beings, whether those beings are gods or men? If it is a good thing for a God to do, would it not be a good thing for men to do, if they are to follow in His footsteps as dear children?

Now, dear, kind and loving mother! you that followed the cold and insensible darling to the cold and silent tomb—you that refuse to be comforted—you that plant flowers and weave garlands to adorn the grave of the lost one, so cold, so silent, but once so sparkling and brilliant, so loved and so loving. Come with us to the "Book of Books," the Christian's hope for comfort and relief. Come with us, ever remembering your Father in heaven, in whose footsteps you are to follow as a dear child.

Behold the first family on earth, or in heaven, composed of but three persons—God the Father (full of love and intelligence), rejoicing in his work that it was good, with one son and one daughter. God the Father, in the fullness of His wisdom, gives birth to two simple, silly infants, that yet have a desire for knowledge implanted in their natures, as was the desire for knowledge implanted in the nature of your loved one, derived, no doubt, from you as its mother! This Father read to these little infants a law they could not understand or comprehend, as you would read a statute to your infant but a few days old. He tells them that in the day they eat a certain fruit they should surely die.

What idea had these infants of death?

Why, they had no more idea of the term called death than has the tiniest bug of the wonders of the universe. Like your sweet, simple babe would have done, they tasted of the fruit after being tempted by a creature wiser than were they.

Need we say, dear mother, that God, this loving Father, became angry; that He fairly raved like a demon of cruelty; that He turned His little, weak infants out of doors—drove them away from home and in time killed them. He not only cursed them, but made them have children so that He could kill and curse the chilren also. Did He weep and wail at the tomb as did you over your darling? Did he wreathe the graves of His infants with flowers? No! He even cursed the earth on their account, and instead of flowers he caused thistles and thorns to grow to torture and harass the human race, His children, and His children's children.

Oh, dear, kind and loving mother! this is the picture that theology paints for you to gaze upon! How do you like this picture? Can you follow this Father and walk in His footsteps as a dear child? Is there consolation here for you in your love and sympathy? Could you in any manner, then, imitate this God of justice?

No! a thousand times no!

And yet this is only one act of the Bible God. When we have called your attention to the many, many such recorded in that "Book of Books," you will turn from the same with disgust and loathing; you will cast your eyes away into the bright cerulean dome, and there find a God in sympathy with His children—a God that has taken your flower from the rough and uncouth bed on earth, and transplanted it, to ever bloom in the beautiful gardens in the "Land of the Leal."

Oh, dear mother! your sorrow here on earth has developed your sympathy and love; has opened the avenue for the reception into your heart of the glorious happiness that will be yours when you meet your loved one "Over There" and contrast the sorrows of earth with the compensating joys in the world of spirits as you cross the portals at the beautiful twilight hour.

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PRESS NOTICES.—Mrs. Emma Rood Tuttle is masterful in her prolific poetical genius.—The Two Worlds (Eng.) A talented writer, and one of President Garfield's brightest scholars.—Chansaning Argus. A gifted poet, whose writings are familiar to many.—Detroit Advertiser. Mrs. Tuttle is well known as a poetess, and author of many exquisite songs.—Sat. Eve. Spectator. Her poems are worthy to hang like a banner on our walls to recall us daily to our better selves.—Hester M. Poole. A gifted lady, with rare poetic talent.—Warren Tribune. A poet with abundant talent and versatility.—Banner of Light. She is one of nature's poets.—American. Intuitive, spiritual, daintily refined, setting itself to music.—Progressive Thinker. Strong, true and beautiful.—Mrs. Sara A. Underwood. Claribel is exquisitely beautiful.—D. D. Home.

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QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle,

who will respond to all questions, as far as possible, that may be submitted. It is desirable that the questions in the main be in relation to Spiritualism, its phenomena and philosophy, and cognate subjects. The questions should be sent direct to him on a postal or by letter, and which will, in turn, receive attention. Mr. Tuttle has consented to act in this capacity until Jan. 1st, 1895. Address him at Berlin Heights, Ohio.

From A. E., Nebraska, comes the following: "I am a Spiritualist in belief, and am connected with the M. E. church. I have had no opportunity to study your faith. I want so much to become a medium. What shall I do?"

A. E. by no means stands alone. It may be stated, without risk of refutation, that there are as many Spiritualists in good standing in the churches to-day as without, and these are, one and all, standing in uncertainty, blinded by the new light; shrinking from its following for fear of consequences, and held by the strong cords of old belief. To all such the private home circle is the place for investigation. It will take the place of the prayer-meeting. It is there the opportunity is offered to investigate and ripen faith into knowledge.

You say, "I have had no opportunity," yet you have the opportunity within your reach. Around your own table with your own family and a few sympathetic friends, gather in a circle, with fervent desire and what may best be called a prayerful attitude. Be not discouraged by failure, but rest assured that your spirit friends are quite as anxious to communicate as you are to receive, and will take advantage of every means you furnish. The home-circle is the basic organic movement of Spiritualism, and in its sacred influence the most unimpeachable phenomena of Spiritualism have taken place.

R. L.: "Is mediumship a dangerous gift?"

It may or may not be, according to the manner of its use. If the medium becomes simply an instrument in the hands of the spiritual control, passively yielding to every influence, it goes without saying that he is in a very dangerous position. If controlled by wise and truthful spirits, he would afford a channel for their thoughts and his moral character be sustained to their high standard, but when they ceased to influence, and breaks in the continuity of any control are not only possible, but sure to occur, principally by the changing conditions of the medium, lower and undisciplined spirits can come in, and drag the medium down to their level. The history of Spiritualism furnishes too many lamentable examples of the wreck of the finest sensitives in this manner.

If, however, mediumship is cultivated as a possession, co-ordinated and controlled by the other spiritual and mental faculties; trained as a means of education, and made subservient to the spiritual growth, then it is not only without danger, but the most desirable of all possessions.

This higher mediumship should be sought by all, and when found cultivated with watchful care, not as a means of pecuniary gain, which would be its death, nor as a marvel to astonish those who stand on the border between doubt and belief, but for its own intrinsic value.

It will mould and be moulded by the character of the medium, for its direction depends on the main current of the thoughts of the recipient; that is, if the mind turns to inventions, it will attract spirits who have that faculty in excess; if to poetry, it draws those gifted in song; if science or philosophy, those gifted in these departments. The medium is thus elevated into the pure atmosphere of spirit, and his thoughts vibrate with those in the higher sphere.

The very reverse of this may occur, often does occur, when the thoughts of the sensitive are on the passional or emotional plane, attracting, by the same law, spirits of like degree, who intensify and make abnormal the lower nature until it escapes control of the will. While mediumship in its pure and Spiritual phase is most desirable, uncontrolled sensitiveness, passive to any and every influence, is undesirable and dangerous.

M. R. C., Altoona: "Are there evil spirits?"

In the sense of demons or devils, intelligences devoid of good and only evil, there are not. All spiritual beings were once human beings, and according to the fundamental principles of Spiritualism, by passing through the gateway of death have met with no change except such as they have gained by growth. Hence they are as good and as evil as they were here, no more, no less. Whenever they return and manifest their identity, we note the individual characteristics retained and carried into their spiritual lives. The lover of falsehood and deceit, the envious and hating, retain those qualities, until eradicated by years and ages of advancement.

If there are evil persons in this life there are in the next, and if we open the way for their approach and allow them to influence us, we must expect them to manifest the qualities which distinguished them in earth-life.

M. C., Washington: "Is the tariff responsible for the present condition of the country?"

When Gen. Hancock said "the tariff is a local issue," he was laughed to scorn, as voicing an idiotic saying, yet never was a truth more cogently expressed. Yet why discuss the question of free trade, or tariff, when to meet the vast expenses of the Government a heavy duty must be imposed? There can be no free trade as long as the present conditions exist. The burden may be shifted from one shoulder to another, but it must be borne. You may call it another name, but the issue is not changed or the burden lessened. In a very slight degree is the tariff responsible, and other forces are of vastly more importance in shaping the course of National affairs. Nearly four hundred million dollars annually to be collected means, imperatively, a heavy duty on imports, and should be adjusted to affect all interests alike, without subsidizing one at the expense of another. Yet, whatever the rates determined on, the one vital necessity is to have such rates fixed as soon as possible, with reasonable certainty that they will be maintained. It is the uncertainty, more than anything else, which is to be deplored.

Lyceum Worker: "How is the Lyceum cause prospering in England?"

Under the zealous management of such able workers as Kersey, More, Kitson and others the Progressive Lyceum has taken an advanced position and is the vital organized movement of Spiritualism in England. They have clearly perceived that the Lyceum was for adults as well as children, and have made it what it should be, a school of instruction for all. There is a monthly, *The Lyceum Banner*, published for the organization, and a series of books. The Lyceum Manual in use is much the same as the Lyceum Guide, without the music, and not as complete in instructions.

According to the report of the ninth conference, held May 6, 1894, there are sixty-six Lyceums in vigorous life; forty-three of these belong to the Lyceum Union, an effort to unite all these societies, and thus facilitate and harmonize all interests. The difficulty felt in perfecting the organization of the Lyceum, because there were none educated in the work, has prevented the establishment of Lyceums, except in larger towns and cities in America. The publication of the Lyceum Guide supplies a long-expressed want for full and clear instructions, so that by its aid anyone of ordinary intelligence can organize and conduct a Lyceum.

Spiritualism at the Home of Farmer Riley.

TO THE EDITOR:—During the week ending May 26th, the cause of Spiritualism here has been getting a large amount of (practically) free advertising, and we predict a large and rapid increase in our number. Mr. J. D. Hagemon, an ex-medium, and living at Adrian, Mich., was here with trick locks, slates, charts, etc., for the purpose of exposing Spiritualism; but more especially to expose and trap Farmer Riley, which he failed to do. He then began a series of lectures at the church, and the second one was delivered at the Opera Hall, to a large audience. Previous to this time the Spiritualists had made agreement with Mr. Hageman and the ministers of the churches, that the former should hold a joint discussion with Mr. L. V. Moulton, of Grand Rapids, who was sent for, and arrived in due time, but the ministers repudiated their agreement, and would not allow Mr. Moulton to speak. The next evening, however, the hall was packed to hear Mr. Moulton's answer, which was very thorough and logical. A thorough presentation of sound logic is Mr. Moulton's great *forte*, and so thoroughly did he handle the case that we thought it useless to say more on the subject, so he went home. Mr. Hageman continued his lectures at the church, making great promises of exposure, but did nothing in the line that an ordinary intellect could accept as such. He made many assertions with which his own arguments conflicted. He made wild assertions regarding science and electricity, but did not demonstrate anything or tell how it could be demonstrated. His statement regarding electricity was handled by one of our citizens in a manner that showed plainly to the people that Mr. Hageman either did not know what he pretended, or that he intentionally misrepresented. At one lecture he was asked why he did not pay Mr. Riley for the seances he had attended. He replied that Mr. Riley had presented no bill, and that he would give him one hundred dollars if he would do so. Mr. Riley was notified, and he responded promptly, presenting a bill for two spiritual seances and one slate, giving date of each seance, and demanded his money, the $100; but he did not get it. Mr. Hageman left town two or three days later, after publicly stating that he would be back on Friday, the 8th, if not before, and would either arrest Mr. Riley or pay him his $100. Before writing you I waited to see if Mr. Hageman would return as agreed, but he has not come yet, and we think the church people are glad of it; we think so from the fact that two of the prominent ministers would not sit in the pulpit while he was speaking, probably because they saw that his efforts, his bluff and absurd statements were operating against their interests. It has been a grand advertisement for Spiritualism, and it is not done yet, for the Methodist minister is giving us a special puff each week.

Mrs. Jennie Hagan Jackson, of Grand Rapids, Mich., gave us two fine lectures in the hall Sunday, June 3d, to a full house—much larger than our regular meetings have been, and we believe the extra attendance to be the direct result of the free advertisement referred to above. We must highly recommend Mrs. Jackson as a lecturer, speaking from subjects chosen by the audience, and we believe that all of the large number who heard her would most heartily welcome her here again.

H. L. CHAPMAN.

Marcellus, Mich.

The Spiritual Alps and How We Ascend Them. By Moses Hull. A beautiful essay in the line of refined spiritual thought and progression. Paper, 25 cents; cloth, 50 cts.

The Spiritual Birth. The Spiritualistic idea of Death, Heaven and Hell. By Moses Hull. Price 10 cents,

The Soul of Things.

Have atoms souls with life endowed;
With auras to attract allowed;
With power to sense, to feel and know
The touch of those above, below,
Or all around that doth attract,
Also repel; their own select?
Have moths, and mites, and ants, and fleas;
Have stones and plants, and giant trees,
Have birds and animals the same
Aspiring, growing-power—aim,
Virtue, fragrance, spirit and breath,
Living, changing thro' so-called death?

Why not things seen and unseen too
Have souls when soul is not in view?
When things unseen have motive power,
May not the same be in the flower,
To make it grow and change alway,
As alternate the night and day?
May not this force that holds the sun,
The moon, the earth in place, be one
And but the same that is within
The smallest mite, to make it win,
Attract, adhere to other mites,
To other forms, as satellites
Around the sun revolving cling,
To grow in harmony and bring
Out the higher from the low,
Be that which makes all nature grow?
"Electric force"—by science named—
A force by science greatly tamed—
And still the black clouds float in air,
The lightnings flash in vivid glare,
The thunders roar, the waters fall,
And tell us science hasn't all.
It has but learned to use the force
And undiscovered left the source.

There seems design behind the power
In ocean billows and in flower,
And if design there is behind,
There surely is designing mind.

There seems intent and purpose in
All things, and thus all things begin;
Then all combined in one great whole,
Design, intent and power roll,
And touch all things of earth and air,
And sea—impart eternal there
A living and a loving soul,
To cling, evolve, emit, unroll,
Attract, repel, unite, divide,
To do and be, and work, and guide,
Within all things, without, between,
Nor felt, nor heard, likewise unseen;
All things that are have ever been
Endowed with souls of life within.

DR. T. WILKINS.

Lake Pleasant (Mass.) the Mother of Camp-Meetings.

The thousands who yearly go to this charming summer home are looking forward with happy thoughts to the coming meeting.

Already a hundred cottages of the five hundred are occupied, and the sound of the hammer is heard as new buildings are going up. The management have engaged a generous list of able speakers and mediums, and the same popular band, the "Worcester Cadet Band."

Lake Pleasant has attractions which are always sure to draw. The pure mountain air, the health-giving water, the pretty lake, with its fairy boats, the odorous pine groves, the streets, illuminated at night by electricity, the dancing assemblies, the fresh berries, milk, butter, fruits and vegetables from the surrounding farms—all combine to bring health and joy to the visitor; while the able addresses and the comforting spirit messages, from the scores of "open gateways to heaven," educate and solace the seeker for truth and "surcease from sorrow."

Reader, are you in doubt where to go for your summer outing? Come to Lake Pleasant. Here is rest; here is food for the soul; here are rural scenes of exquisite beauty; here the expense of living is very moderate; here the mountain air and the balmy pines will tone up your depleted body; here you can listen to great speakers upon lofty themes, or you can wander off into the forests and hear the song-birds and squirrels, and be happy with your own thoughts. You should look from the "Bluff," upon Mount Tobey, under the silvery light of the moon, and watch the dancing moonbeams upon the lake. You will then say "the half has never been told."

Remember, Lake Pleasant is situated on the Fitchburg Railroad, in the town of Montague, Mass., seven miles east of Greenfield, and ninety miles west of Boston. Excursion tickets can be obtained all along the line from Troy to Boston, and on connecting lines.

The meeting opens Sunday, July 29th, and closes Monday, the 27th of August. Speakers: July 29, President Dailey and Mrs. Carrie Twing; Tuesday and Wednesday, Mrs. Twing; Aug. 3, Mrs. Tillie Reynolds; the 5th, Mrs. Sarah A. Byrnes and President Dailey; 7th and 9th, Mrs. Byrnes; 10th, 11th and 12th, Willard J. Hull; 12th, in the afternoon, 14th and 16th, J. Clegg Wright; 17th and 19th, Mrs. R. S. Lillie; 19th, in the morning, 21st and 23d, Dr. Geo. Fuller; 24th, 26th and 27th, Walter Howell; 26th and 27th, Mrs. Clara Banks.

Platform test mediums—Mr. Harlow Davis and Mr. F. M. Donovan. Mr. Donovan is also an independent slate-writing medium.

H. A. BUDINGTON.

Good-Night.

Two little arms at close of day
Fold me about with gentle way—
A final sign of love to win,
Transporting to bright fields wherein
The paths are glad with mildest play.

How kind they are when twilight gray
Softens the world—and, as I say:
Good night! love smiles at peace within
Two little arms.

Dear angel guides, this tiny fay
Into your blissful realm would stray;
Charm her with harp or mandolin,
Smooth every path she dances in—
Bring to my own at dawn, I pray,
Two little arms.

GEORGE E. BOWEN.

Song of the Heart.

Where have I heard it—that legend—
That story so sweet and old?
It has rung for countless ages,
And by many lips been told;
It comes to me now, that story,
As the twilight shadows throng,
And may I tell it to you, dear,
My phantom barque of a song?

If we put from our mind those longings,
And unsatisfied cravings of heart,
And smooth out life's tangles bravely;
Lovingly doing our part
To make all the dear ones around us
Forget all pain and strife,
And heartaches, and thank our Father
For sending us into their life,

Then the twilight bell of the angels
We may hear so soft and sweet;
It would seem the gates were open,
As the melodies repeat
Echoes from unseen singers,
And our faith and hope grow bright
Coming to us in the twilight—
As out of the dark comes light.

O, weary hearts! Cease mourning!
Are your garments pure and white?
E'en the lightest stain must vanish,
To be pure in the angel's sight.
The sunset land is before us—
Beyond is the light-house bar—
We are wading out in the river—
The shore cannot be far.

Our feet are over the river,
Life's broad stream is past—
The harp-strings of life are broken,
Our loved ones we find at last.

MRS. ALLIE HOVEY ABEND.

Buffalo, N. Y.

The Light of Peace.

Oh sun so bright, to earth's dense plane
Thou sendest rays of golden flame!
God of our day, we bow to thee
And breathe again beside the sea
Sparkling with colors of radiant light,
Symbols of thy glorious might;
Wisdom, science and philosophy deep,
Truth, reverence, love and harmony keep;
Morality, the central beam of white,
Shedding on minds the purest light,
Inspiring all to nobler deeds,
Revealing many human needs.
Aspiring souls for wisdom gasp;
Secrets of science few can grasp;
Yet hearts can thrill and feel the power
Of love and justice every hour.
Harmonious forces that silent blend
Until the Creator writes—"the end."
Our spirit floats out to enter the sphere
Gained by struggle and suffering here;
Heaven and hell below shall cease
When the eternal love gives perfect peace.

Detroit, Michigan. N. M. B.

The Inter-State Spiritual Camp.

A SUBURB OF CHICAGO.

We wish to say, through the much-read PROGRESSIVE THINKER, which will reach most of the Spiritualists in Chicago with whom we have been in touch through a few thousand circulars, that it would be worth trying to get the monster Christopher Columbus whaleback, which is advertised to run to Benton Harbor Saturday nights, to extend her trip to Muskegon and take a thousand or so on excursion tickets, leaving them there over the two Sundays. We will be in session July 8th and 15th, and then they can return on her. It would be a great saving of dollars in these days when they can't be shoveled up. We feel more and more sanguine as time passes that we shall pay expenses this, our first, year, and fill us with ambition to press forward for the future. Mrs. Richmond and other fine talent will be with us from Chicago, and others from the East. Will send you our programme when arranged. We hope to make our camp a suburb of Chicago, as one can go to bed there on the boat and wake up in Muskegon, so no time is lost.

W. S. DECKER,
Secretary Inter-State Spiritual Camp.

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SATURDAY, JUNE 30, 1894

Highly Eulogistic.

President H. W. Rogers, of the Northwestern University, in his sermon to one of the graduating classes, at the Methodist church in Evanston, on the 10th inst., is reported to have employed the following language:

"I stand here to say to you that there has been nothing perfect in this world but Jesus Christ. It will not do to study too closely the lives of the world's great men. Sooner or later we find that our idols have feet of clay. We shall find that all the great names that live in history pale before the splendor of the name of Jesus Christ, and that he alone is captain-general of the sons of God. The character of Jesus Christ has been subjected to the criticism of eighteen centuries, and no one has been able to find in him an imperfection."

From the moment Catholicism had power to enforce its decrees, all the skill and genius of the church was employed to invent and construct instruments of torture, to force those who had not sufficient evidence of the genuineness of Jesus to believe in him. Believe or be damned was not sufficiently convincing, to torture in every form and death by fagot were added, to silence the skeptic and the critic. The expression of an adverse opinion was all that was necessary to insure confiscation of property to the church, to silence doubt with death.

With the dawn of the Reformation civil laws were enacted in every Protestant State, and were soon extended to America, which in barbarity fell little short of the Inquisition. Laws against blasphemy were enacted, which can only find their counterpart among savage tribes, in the interest of their fetich.

It matters not how exalted the position or faultless the life and character of the individual, if he has bravery sufficient to express a contrary opinion to Prof. Rogers, he is ostracised, he becomes a pariah, and has no place in society. A few bold spirits here and there, with guarded expressions, may animadvert against Prof. Rogers' position, but if in the older States, even with bated breath, and among sympathizing friends, he is liable to arrest and imprisonment.

Suppose the barbarian laws against blasphemy were repealed, and public opinion would allow as free discussion of the doings of Jesus as of any other human or mythical character, how long could it be said in truth, no imperfection has been found in his character?

One Preacher with a Level Head.

Cultured clergymen are awakening to a great truth. When they shall abandon their prejudices acquired by false education, it is probable many of them will indorse the remarks of Rev. Austin Phelps, D. D., a learned professor in the Andover Theological Seminary. This institution was founded in 1807, under the auspices of the Congregationalists. Its object, as defined in its charter, is "to provide for the church a learned and pious miuistry." The reputation of the institution is worldwide. Prof. Phelps, on page 189, of "English Style in Public Discourse," employs the following language:

"Modern infidelity is an intellectual giant in comparison with anything in the infidel records of the past. It is to the infidelity of history, in many respects, what the Copernican is to the Ptolemiac astronomy. It is learned in resources, shrewd in tactics, well-informed in the Christian argument, vigilant of its weak points, self-possessed in assurance, and, withal, morally earnest in spirit. It seeks, and not without fascinating reasons, to establish the ethics of the Bible without the God of the Bible. He must be a citizen of no mean city who shall cope successfully with such a foe. It is time to cease confounding infidelity with depravity. We should have done with the stories of infidel death-beds. For the purposes for which they are commonly used, all pith has been taken out of them by the testimony of intelligent physicians. As argument for one thing or another they go for nothing."

All are classed infidels by the church who are not of the orthodox faith. It matters not how fervently a belief in hell, in a future life, or how upright in morals and in noble acts, that man is an infidel who does not accept the atoning blood of Jesus, or believe in his being fathered by Almighty God and born of a virgin. Belief is the very essence of Christianity, without which the whole world is hopelessly damned.

Catholic Colonization.

The foreign population of the United States in 1850, as shown by the census for that decade, embraced 2,244,602; a little over 9½ per cent of the entire population. In 1890 that foreign element had swelled to 9,249,547, over 14¼ per cent.

This foreign element is largely Catholic. It has come here under the stimulus of Jesuit influence. Its object is clearly apparent, and its organization and ability to control is seen in every labor strike in the country. The American laborer is compelled to abandon the task which supplies himself and family with bread, at the behests of those tyrants who are colonizing the country in the interests of papacy.

It must not be forgotten that the progeny of this foreign element, American born, does not enter into these figures. That progeny increases much more rapidly than does the native population. Under the parochial school system, the children of such foreigners are as anti-American and as loyal to the Pope as are their alien parents.

Under our common-school system, the foreign element, with foreign prejudices, soon disappeared; but under the new system of church education, the parent a Catholic and priest-led, so will be his children to the latest posterity.

The parochial school is a device to make this a Catholic country, and we own it is meeting with marvelous success.

Give One-Tenth to the Priests.

The priest thundering from his pulpit: "The laborer is worthy of his hire," as accredited to Jesus, does not forget to quote Ezekiel 44:30, when he is begging for his salary:

"The first of all the first fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house."

One-tenth of the products of the soil, of the herds, the flocks, of prisoners taken in battle, became the property of the Lord, and was passed to the priests, who were the Lord's custodians; so when pleading for a contribution, and the subscriptions are meager, this requirement is cited as God's idea of how much each individual should give to the church.

When Moses, as commanded by God, warred on the Midianites, he captured 32,000 women who had never known men. The Lord's share of these were passed over to Eleazur, the priest. See Numbers 31: 40, 41.

As the whole law of God should be observed, why do not the priests in modern times accompany the armies, and insist on their share of the captives, "to do with as they please," as the Lord has commanded? Is not this a Christian nation? And do not Christians inherit the Jewish laws? And should they not enforce them?

Foreigners and Tramps.

Official reports show that in 1891 560,000 immigrants came to this country, 400,000 of whom were common laborers.

In 1892 the number was swelled to 633,000, of whom 307,000 were without occupations.

In 1893, since the financial crisis commenced, 502,000 foreign adventurers have located in this country; a total in three years of 1,695,000, added to our population from abroad, driving out home labor, and converting our own population into tramps.

Would not protection to American labor be best conserved by closing our ports, under proper restrictions, against foreign immigration, until the uncultured element already here has learned the spirit of our institutions, and has adopted habits to harmonize with them?

Fraudulent Coin.

Longman's Magazine tells of the doings of a German by the name of Becker, skilled in engraving dies for making coin, who perfected three hundred varieties, mostly in imitation of ancient Roman coin. These semblances of coin were produced in gold, and were sold to unwary numismatic collectors, from which he realized large sums of money. After glutting the market with his fraudulent productions, he then made casts of them in lead. These he sold to museums and collectors, to the end of detecting his own false coin from the genuine. The British Museum is said to be filled with this simulated coin, covering nearly every period of ancient history.

A class of pretended Jewish coin has been discovered, which was struck on ancient Roman coin. One very rare piece was found which had been stamped on a crown piece of Queen Elizabeth's reign.

Fictitious history has been written, and authenticated by fictitious coin to match. And based on such fictitious history from the hands of cloistered monks, the world's sacred books and dogmas have been written. The key has been found for unlocking many of the Catholic secrets relating to these pious frauds, which credulous Protestants have swallowed as revelations from heaven, and who are now quarreling with modern critics because of these truthful revelations of the scholars.

Foreigners Leaving.

It is represented the tide of emigration is now turned toward Europe. From actual figures, some 8,000 have left Chicago, mostly for Northern Europe, since the first of March. The number is increasing daily. The mining class, mostly Italians and Poles, are too poor to get away, and yet they are the class we can best afford to spare.

A New York wife was granted a divorce because her husband threw the baby at her when she hit him with the coal bucket for spitting on the stove.

Take a LONG Breath!

And Wonder that Crime has Increased Since The Advent of Modern Spiritualism!

How Much has SPIRITUALISM Contributed to the Murky Atmosphere of Crime?

AN OUTLOOK NOT PLEASANT OR CHEERING

TIDE OF CRIME RISES.

FACTS AND FIGURES SHOW AN INCREASE IN AMERICA—PRISON CONGRESS OPENS—PRESIDENT BRINKERHOFF MAKES A STARTLING STATEMENT—HE SETS FORTH CONCLUSIONS DRAWN FROM THE EXISTING CONDITIONS AND CENSUS STATISTICS.

In 1848 Spiritualism made its advent. It came first through the instrumentality of the tiny raps, causing great excitement in all parts of the United States. It was believed most ardently to be the harbinger of the millennium, and it was thought that universal peace would prevail, and that mankind generally would reap a rich harvest in this outpouring of the spirit. Since that time it has made rapid progress. Under its benign influence many sects have been liberalized, and bigotry and superstition have in a measure lost their hold upon the people. It is, however, sad to contemplate that in proportion as its grand truths have been disseminated crime has increased. It is a coincidence not very pleasing, and which should receive the careful and critical attention of thinking minds.

While there are very few Spiritualists in prison, it is also true that the tricksters, charlatans, frauds, and those who adopt sharp business practices, have incited crime, and have done much to fill our prisons. The beating of the stockholders of the old "Religio-Philosophical Journal" Publishing House, and the repudiation of the stock of the old "Better Way" Company, of Cincinnati (now "Light of Truth"), whereby the bread has been taken out of the mouths of men, women and children, have sent forth their pestiferous influence, adding to the aggregate crime of the world.

Every tricky, dishonest medium contributes something toward making criminals. Every repudiation of an honest obligation increases crime. Every Spiritualist who apologizes for wrong adds in a measure to the criminal list. Senator Stanford was a Spiritualist, and $10,000,000 of his ill-gotten gains went to found the University in California. It would have been a sad thing for Spiritualists and Spiritualism if he had dedicated his University to Spiritualism and the promotion of its phenomena and philosophy. His ill-gotten gains would in the end have been a great injury to our cause. Spiritualism expresses a grand and glorious truth; it is founded on truth, and truth and honesty should be maintained all along the line, for it is only by this course that Spiritualists do not contribute to the aggregate crime of the world! Read the following, and then go forth bearing the truth in thought, word and deed, for it is only by pursuing such a course that you do not assist in filling our prisons:

ST. PAUL, Minn., June 16.—The National Prisons Congress began its sessions at the Capitol this evening. President Brinkerhoff in his address made the startling statement: "The tide of criminality is growing greater; it is rising with a continuing swell." Continuing, General Brinkerhoff read facts and figures which startled even those familiar with the work of prison reform.

The hall of the House of Representatives, where the session was held, was handsomely decorated with flags and flowers. The attendance was much larger than was expected, the hall being nearly filled. Fully 250 ladies and gentlemen occupied seats as delegates. The proceedings were opened with prayer. Chairman Hickman, of the local committee, welcomed the association to the city on calling the convention to order. Governor Nelson welcomed the delegates in a hospitable speech. He gave them an invitation to inspect the prison at Stillwater. He commented on the severity of the sentences, as shown in the records of many States, and talked about the good work the association was doing. Mayor Smith followed with an official welcome to the city. Chairman Hickman then introduced President Brinkerhoff.

PRESIDENT BRINKERHOFF'S ADDRESS.

President Brinkerhoff spoke as follows:

To an audience as intelligent as this it is hardly necessary to indicate the purpose of the congress you have welcomed to-night, but still, as an introduction, something in regard to its history and its hopes may not be out of place. The National Prison Association was organized nearly a quarter of a century ago, and for a dozen years past its annual meetings have been held in the leading cities of the United States and Canada, and for the last ten years its presiding officer was an ex-president of the United States, and, therefore, it is fairly presumable that the average American has heard its name, and something of its objects.

The truth, as we believe, is that the importance of the prime question cannot well be exaggerated, and that the perpetuity of the Republic depends upon its solution. Other questions which agitate the public and divide parties are doubtless important, but the country can live and prosper under free trade or protection, under bimetallism or monometallism, under Democracy or Republicanism, but it cannot survive a demoralized people, with crime in the ascendant. That we are approaching such a condition of affairs is not a nightmare dream, but portentous reality.

That crime is on the increase out of proportion to population is indicated in many ways, but for the country as a whole the United States census is the most reliable guide. Let us look at it by decades:

Year.	Prisoners.	Ratio of population.
1850	6,737	1 out of 3,442
1860	19,086	1 out of 1,647
1870	32,901	1 out of 1,171
1880	58,609	1 out of 855
1890	82,329	1 out of 757

If this increase is to be continued, the decades can be counted upon the fingers of a single hand, when "Mene, mene, tekel, upharsin," will be written upon the banquet hall of the Republic.

CONCLUSIONS OF THE CONGRESS.

The conclusions of the Prison Congress are never formulated into a creed, but still, to those familiar with its discussions, it is not difficult to outline a concensus of opinion, already attained, which, if adopted in practice, would make a vast advance in our methods of dealing with the criminal classes, and possibly it may be well, as far as the brief time allotted me will permit, to indicate some of these conclusions, as illustrative of the problems we are seeking to solve. Of course I can only do so in bold outline, and without argument.

First, then, and fundamentally, we are all agreed that all action in regard to the criminal should not be the old lex talionis *requirement of an eye for an eye* and a tooth for a tooth, but the protection of society.

Second, criminals in their characteristics are just as diverse as any other class of people, and graded prisoners are just as essential as graded schools, if reformation is to be made the main object of prison discipline, as it should be. Therefore, for felons, every State should have a separate prison for those under life sentence and for incorrigible, and another as a reformatory for young men convicted of their first offense. In the large States there should also be a separate prison for women.

Third, in these prisons all sentences, except for life or in capital cases, should be indeterminate, under a carefully-grounded administration, and a criminal should be sent to prison as an insane man is sent to a hospital to be cured, and not to be discharged until he is cured, and even then only upon parole until fully tested.

Fourth, all misdemeanors, except for short sentences, should be confined in work-houses, and not in county jails, and for recidivists (or repeaters, as they are usually known) sentence should be cumulative, and if found incorrigible, should be indefinite, within a maximum limit, with privilege of parole for good conduct.

SEPARATION OF PRISONERS NECESSARY.

Fifth, county jails, almost universally, are so constructed as to compel the association of all prisoners confined within their walls—the young with the old, the innocent with the guilty, the hardened offender with the beginner—and the result is the contaminating influences morally are similar to a pest-house physically. The cure for these conditions, and the only cure, is the absolute separation of prisoners.

Sixth, productive labor, as a moral and hygienic necessity, as well as in justice to taxpayers, should dominate every prison, and as a reformatory influence, industrial training is indispensable.

Seventh, prison officers should be as thoroughly trained for their duties as are army and navy officers, and their terms of office should be as secure, and their compensation as liberal.

Eighth, in all prisons, moral and religious culture should be the leading reformatory influences, and a prison school, with competent instructors, should be an indispensable requirement.

Ninth, partisan politics must be absolutely eliminated from prison management, if high efficiency is to be expected under any system of prison administration. Officers and employes of all grades should not only be men of business capacity, but also of moral character so high as to command the respect of the public and the confidence of prisoners. Character is important everywhere, but in prison management at its best it is indispensable.

The most potential influence in the prevention of crime is, doubtless, education. Many of our wisest penologists believe that if society would deal with its children as it is possible to deal with them, the present swelling river of crime could be reduced to a rivulet in a single generation. To do this great changes will have to be made in our entire educational system, and especially in our common school system, and possibly, with the latter, it must be revolutionized.

The proportion of criminals with some intellectual life is now becoming very large; the proportion of criminals who are acquainted with any trade at the time of the crime is small; the proportion of criminals engaged in their trade at the time of the crime is smaller still. We are now approaching a point at which it will be obvious that every citizen must be educated to perform some social function. In the interests of society he must be able to earn a living by that function. If we close the social ranks against him he will enter the anti-social ranks, and the more educated he is the more dangerous he will become.

EARLY EDUCATION IS SLIGHTED.

In addition to all this I am more and more impressed with the conviction that half of the moral influence of our public schools is lost by commencing too late, and that the first great advance must be made in the direction of kindergartens. In short, the State begins too late in the care of children. More can be done in the formation of character before six years of age than in all the other years of life combined.

So at the other end of our educational system, in our higher institutions of learning, and especially in all departments of our universities, we must face the prison question, and it is there, more than anywhere else, that we must look for original investigations in the psychology, physiology and philosophy of crime.

One of the most encouraging signs of the times is the increasing number of chairs of sociology in our colleges and universities, for every branch of sociology is a part of the prison question.

Ten years ago, in the city of New York, after conference with more than a hundred Christian ministers, the National Prison Congress requested that the fourth Sunday of October should be observed in all churches as prisoners' Sunday, and that the prison question should be presented in all pulpits. Since then, prisoners' Sunday has been observed to a considerable extent every year in several States, and with great profit, but it ought to be observed everywhere.

In short, the prison question involves all other questions which have for their purpose the preservation and perpetuity of our Christian civilization, and it can only be solved, in its entirety, by the solution of all, and therefore we invite all workers in affiliated fields to co-operate with us, for in unity there is strength.

This is an exceedingly bad picture to contemplate. Each religious sect, liberal and otherwise, will hold up its hands in "holy horror," and say: "I didn't contribute in the least to make those criminals." Each Spiritualist will declare: "I have not in any manner whatever added to the aggregate crime of the world." It is true that dishonesty in *word*, THOUGHT or DEED, whether known to the public or not, has a tendency to increase crime and make criminals, and in that sense, many Spiritualists have contributed to fill our prisons. The fact is that while Spiritualists as a class are the most moral people in the world, the best people, the noblest people, there are many among them who believe it is right to swindle, if they think our cause can be promoted thereby. They would feel justified in starting a Spiritualist paper at once if they could sell stock, then repudiate it, and then go on serving "the angels" with the very type their money didn't buy.

Spiritualists, the showing made at St. Paul, Minn., is dark and appalling; and if you have ever engaged in any dishonest business methods or sharp practices to beat any living persons out of their just rights, or have apologized for wrong, or tried to sustain it, just in that degree have you assisted in forming the above sad picture of crime and criminals. Spiritualism expresses the grandest truth on earth, and Spiritualists everywhere should awaken to the sad fact that never before in the history of this country has crime been so rampant as at present, inside and outside our ranks.

Tabernacle Flock Stops Services.

The services of the burned-out Tabernacle flock at the Columbia Theater in Brooklyn will be wound up Sunday night, and no further attempt will be made to hold the congregation together until the return of Dr. Talmage. There is a strong impression that the project for the rebuilding of the Tabernacle will be abandoned and that Dr. Talmage will retire from the pastorate. President Leonard Moody, of the board of trustees, said to-day: "With proper management of the Tabernacle affairs we will be able to pay off all our debts and have a small surplus. I have no exact knowledge of when Dr. Talmage will return, and all is uncertainty as to the future of the church."

We do not affirm that the "rampaging" of Dr. Talmage against the truth, as we see it, is the cause of the destruction of the Tabernacle, although the Doctor says "God did it," but if the same thing happened to a Spiritualist temple it is easy to tell what different opinions there would be about it. We do not think, however, that Spiritualists would charge God with it.

In the first place, they are not superstitious, and in the next place they have a way of attributing all effects to their natural causes. If God did it, as Talmage says, then it is fair to ask, reverently, why he did it.

If this latest item of news be true, it would indicate that the Tabernacle flock is taking their misfortune as a hint to disband, in obedience to the power that burned their house of worship. No remarks.

Aiding in its Circulation.

TO THE EDITOR:—I wish you to know that we are trying to help circulate your invaluable (or, perhaps I should say most valuable) paper, and thus help its good editor, and all who are in need and will partake of the Spiritual food which he carefully and bountifully prepares, and sends out to us each week.

MRS. CORA K. MOORE.

Forty-Eight Subscribers.

Our agent at Denver, Colo., sends us forty-eight new subscribers, the most of them yearly. THE PROGRESSIVE THINKER circulates 10 copies in the west, where the "other dollar paper" circulates one. The same ratio will hold good in the east.

The most frequent cause for divorce granted by the Greek church is "disappearance." Over two-thirds of the whole number of divorces are granted for this reason.

RUNNING COMMENTS.

The State and Religious Institutions.

The Advance of Liberal Thought.

No question has been presented to the Constitutional Convention of greater gravity than that relating to the treatment of sectarian institutions by the State. It is of the utmost importance to the integrity of the Republic that State and church should be kept apart, and that the maintenance of religion should be wholly voluntary. It is asserted that this fundamental principle of free and enlighted government has been departed from in the State of New York, and that, under the cover of charity, aid has been extended to institutions whose chief and cardinal object is the propagation of certain religious beliefs. If such is the fact, an evil exists which should be remedied. The public funds must not be appropriated to any use not public in the broadest sense, or for any purpose which draws a line of religious creed, or any line whatever relating to religion. American principles know no distinction before the law between believer and unbeliever, between the man who goes to church and the man who remains at home. The only condition of good citizenship is obedience to the laws of the land.

It is contrary to American ideas, therefore, that any sectarian institution should be assisted from the public funds. The members of a religious faith should support entirely the establishments, by whatsoever name known, that belong to that faith, and should not call upon the State or municipality for assistance. A religious institution is distinctly a private institution, and ought to be treated as such. The rule debarring sectarian establishments from public aid should be rigid, imperative and impregnable. The danger of transgressing that rule is fraught with so many dangers that there should be no opportunity for transgression. State aid to sectarian institutions means a state religion, and the American people do not propose to go backward to the times when church and state were one. The founders of this nation were refugees from religious oppression inflicted under the shield of State patronage, and their descendants mean that the rights for which the fathers suffered shall not be endangered. The State should remain altogether apart from the support of religion, in whatever guise religion may be presented.—*The Press* (N. Y.).

Said one of Vermont's leading clergymen in a recent G. A. R. speech before a large and intelligent orthodox audience: "Church and State must be kept apart. The records of the past, as history shows, were written with a pen of steel dipped in blood."

Slowly the world's eyes are opening as the great wheel turns round, and when it reaches or approaches a new era the cogs on the rim of the wheel smashes into the bell-ringing machinery of the incoming age, and the Rip Van Winkles must of necessity "wake up." Never before in all the past was there such a clamor, such a bell-ringing din as the present-day-life witnesses. Every department, from the humble day laborer up, up through all the walks, educational and scientific—not forgetting the pulpit and pews—has its bell-rope, and the "pulls" from gentle tinkle to deepest bass are heard on every hand.

Never was vice more persistently attacked in its very strongholds. Never did the banner of humanitarian love and goodness unfurl more joyously, inviting all to rally around its standard of Truth and Purity. Surely the old wheel must be driven by a master hand, for it goes round and round with lightning rapidity, and the clanging, smashing cogs make the old earth tremble from center to circumference. Something is in the air. The "I told you so's" are out of bed and on their feet; their eyes are open; they know it is the early morning-time of a new incoming day. It is a time when old sepulchers are being uncovered to show the world the great difference between the whitewashed outside and the rotten, sickening inside. The world learns by contrast; in no other way will it be brought to see the path of virtue and love it, and the path of vice and hate it, save as they run side by side for a space of time, open and free for all to inspect.

Ecclesiasticism is "on its ear"—pardon the slang, but it so fills the bill—and while good men and noble women are giving their best talent and strength on the side of right, both in the church and out, yet the fossils die hard. They cry for "Church and State" and "No taxation of church property." As an elderly clergyman told me not long since, "Why, it won't do to tax church property; it will ruin the church." They are unrelenting in their efforts to change our time-honored Constitution so it will read like a creedal document, forgetting that our forefathers ran away from intolerant church persecutions, and planted a colony upon new soil where religious liberty might raise its banner unmolested, and where freedom of thought was individual property so long as it did not interfere with the God-given rights of others.

Yes, the morning dawns. Soon the world will arrive at the turn in the road where these open sepulchers of vice will be seen no more, and where the pure ozone of health-giving mentality will reach the soul. Then the cogs in the wheel will be out of gear, and the world be in a state of loving "peace and good will" for a season.

Ecclesiastic oppression cannot always last, no more than physical slavery could always last. Lincoln—the immortal—wrote it, and four million souls were free. See! see!! along that soft belt of light in the east as the morning sun comes up; see! see!! the names of the daring Lincolns, Washingtons, Franklins, Jeffersons, Paines and a host of others written with pens of fire against the arching sky; these who shall write: "Ecclesiasticism must go. Forms must go. Creeds must go, and religious freedom must come, with God's love, the central point toward which all humanity shall eventually progress."

I was amused a few nights since, and it only shows that the cogs in the big church wheel are smashing into a new order of things, and that other than old way-back bells are ringing in these days of on-marching progress. It was at the commencement exercises of a high school that I refer to. A little lad came onto the stage with a funny declamation. The declamation in and of itself was nothing, for the lad was no older than eight or nine years; but he was smart; his black eyes snapped and he did his part in true Thespian style. I will give just a little of the declamation, and then leave the many thousands of PROGRESSIVE THINKER readers to judge for themselves whether the attitude of the church is changing or not upon what were once vital questions. I will first state, however, that the entire community is intensely orthodox, as to name, not more than three or four professed Spiritualists within a radius of ten miles. The lad was a member of Sabbath-school, and one who, when he grows up, will make his mark in the world. As I intimated above, the declamation itself was nothing—one of those slip-slap running productions hitting on the doings that a small boy would be likely to fall into:

"My mother told me if I didn't look out I would go where all bad boys went, but I tell you I shan't go there, 'cause there ain't no skating there." Of course, these words on the part of the boy struck the "tickle side" of the audience. Now, if a boy of that age had spoken such a piece fifty years ago, wouldn't he have gotten the business side of a slipper? Most likely. It would have been sacrilegious in those days to have thus irreverently alluded to a place which the "elders" held up as a lake over whose surface no ice ever formed; as much so as it would be for a Yankee to get up in an Icelandic meeting and speak thus of their frozen "bad place" as being too cold to go in bathing.

Yes, keep church and State apart; they both can't ride in the same car. Let each go on its own track; then, as some advertisers say, each can proclaim ("mention this paper") "each tub stands on its own bottom, doing its own work."

As soon as the cogs of church wheels attempt to smash into State machinery there arises a rickety, jerky motion out of all harmony with governmental mechanics. They can never be made to run smoothly together. A few men can attempt the thing, to be sure, and advance their own names and fill their own purses for the time being; but the machine won't run; it won't turn out "all wool" fabrics, such as a sound, well-founded government expects. Have not the older nations of the earth tried it? Examine the cogs in their wheels to-day, so worn that not one in a hundred catches on, and they will never grow longer. It is impossible. Harmony won't work under the same roof with Inharmony; they must each have their separate mills and spin each their own fabrics.

It is amusing in this day to stand still and hold one's tongue, and keep one's ears open, and listen to the opinions of orthodox adherents. Ye shades of Cotton Mather and the witch period! Ye dim shadows of Calvin and Wesley, what is the matter with the wheels in the orthodox mill? This reference alludes only to the changes in belief, the disregard for creedalism, and not to the growing regard for pure humanitarian work on the part of the church.

A pessimist clergyman told me a few days since that the world was "going to rack," and he dwelt largely upon the doings of his own church at that. That there is a great change taking place we admit, but we are not ready to acknowledge that the world has so far forgotten its manhood and womanhood as to allow itself to sink down into the bottomless lake of oblivion. The roads of Virtue and Vice are running parallel for a while, and so near that the world can look over from one to the other; but the road of Vice must soon "close up shop," and do its business with "shutters down," and on a more limited plan. Decency will yet strangle Indecency, and he who sells his honor for "blood money" will be obliged to ship his effects on board a train of Darkness and "skip" to some land where Virtue and true morality are never seen.

Yes, the wheel is turning round,
And the century bells are ringing,
New tidings they are bringing,
"The lost is found."

Let the flood-gates open wide.
Let the world see for once
Both scholar and dunce,
The gilded barge where Vice doth ride.

Then loud and long proclaim,
In Virtue's name,
By the pure Being above
Whose grandest attribute is love:

"Thus far," and then the end.
Good will to man—foe and friend—
The viper to his cave betake
Then Virtue the bread of Joy may break.

GEORGE SPAULDING GREEN, M. D.

Camp-Meeting Reports.

They must be brief—don't forget it! There are over twenty camp-meetings, and a report of one is in a measure the report of all. Mr. A. spoke eloquently. Mr. B.'s address was fine indeed. Mr. C. gave forth many impassioned utterances, and so we might go on to the end of the alphabet. Of course all did well. Our speakers and mediums all acquit themselves finely, of course, and we take great pleasure in giving them recognition at all times. Camp-meeting programmes are all published, and all can see what is going on by looking over them. Spiritualist camp-meetings should be thoroughly advertised in advance, and the best avenue in which to do that is THE PROGRESSIVE THINKER. Its circulation is greater than all the other Spiritualist papers combined. In fact, each issue is read by at least 40,000. We take great pleasure in publishing brief reports of camp-meetings.

Worth Five Dollars a Year.

TO THE EDITOR:—Your card just received, and I thank you very much for calling my attention to my subscription. Yes, sir, you can have the dollar, and if the subscription price was five dollars a year, I would pay it as willingly as I do one dollar, for every issue is worth it to me. I admire your way of handling all questions which relate to humanity and our future welfare. You call things by correct names, and this is what counts. There is plenty of food for thought in each issue, and twenty-four hours never goes by after receiving the paper, until I have read it all. D. S. WHITE.

Mrs. S. M. Bancroft writes: "I became a Spiritualist through the planchette. I got splendid communications from dear ones who had passed to the higher life. I also get automatic writings whenever I sit for them."

A BURST BUBBLE.

A Point of History Knocked Out.

And a Very Interesting Quotation of no Further use.

PARIS, FRANCE, June 2, 1894

TO THE EDITOR:—I saw some time ago in your paper an article by Professor Buchanan, wherein he relates the wonderful experience of Cazotte, foretelling the fate of several persons during the great revolution in France in 1788. In the number of May 19, you published an article by Dr. Sweringen confirming this story. It seems a pity that your correspondents are not more careful to ascertain the authenticity of such narratives before presenting them to the public as historical facts. It will, therefore, probably be a surprise to many to know that the whole story is fictitious and false.

Voltaire and J. J. Rousseau had already foreseen that trouble and perhaps revolution was impending in France. The writer Jacques Cazotte, who had become mixed up with the mystics of the day, considered himself inspired, and no doubt did assert coming events, as is doing Prof. Buchanan in our day. LaHarpe wrote the account of this conversation which took place at the famous soiree of the Duchess of Grammont in 1788, a year before the pacific period of the revolution commenced.

This account was not published until long after the events related had occurred, and after LaHarpe's death; but what Messrs. Buchanan, Sweringen and others fail to relate is the essential, and that is, the well-known (here) fact that M. Boulard, the administrator of the estate of LaHarpe, found among his papers a note written by his hand, and wherein LaHarpe in positive formal terms, declares that the Cazotte history was a pure invention of his own (LaHarpe's) and that his intention in writing it was only to compose "a poetic fiction," and as he had revealed the "prophecy" after the events only, and as nothing transpired about it at the time they took place, it is evident that LaHarpe told the truth in his explanatory note. The assertions of William Burt in his work, "Observations on the Curiosities of Nature," where he pretends to have been a witness, is not substantiated with any evidence. As to the little "shading and peculiarities" wherein Mr. S. sees a proof of its authenticity it is easy to imagine that the talented writer, LaHarpe, could easily have invented all the "*jeu d'esprit*," as the Encyclopedia Britannica esteems and calls it.

The French joke us about the *canards* (ducks) as they call the marvelous stories that "fly over the Atlantic from Yankeeland;" but we Americans don't want to swallow theirs either, and is it not our duty when considering these legends to give all the *facts* even if the truth should spoil a very pretty and readable story?

I remain truly yours,
"CLEMENS."

Clinton Camp-Meeting.

"How beautiful and pleasant your grounds are, and so nicely situated," is the usual exclamation from strangers on their first visit to Mt. Pleasant Park. After several days or weeks spent in close communion with nature, and listening to the grand teachings from the higher life through such noble instruments as Prof. J. S. Loveland, Dr. Adah Sheehan, Willard J. Hull and others, and cordial greetings from the loved ones over there through the mediumship of Bessie Aspinwall, Olive A. Blodgett, Charlie Winans, Fred C. White, Mrs. Thompson, Maud Lord Drake and many others, they then take leave of their newly-made friends and acquaintances with regret, and remark: "We have enjoyed ourselves splendidly and will certainly come again next season."

To those who have never attended our camp-meeting I would say that our park includes nearly twenty acres of high, rolling woodland, well shaded, and an abundance of pure, cool well water. We have a fine lodging hotel, which is lathed and plastered, well ventilated and furnished throughout with complete hotel suites; also several private cottages where rooms may be secured.

A dining hall and a restaurant will provide the necessary sustenance for the physical man. Mt. Pleasant Park is within the city limits and easily reached. Electric street cars pass the camp ground gate every fifteen minutes.

Our brother and active co-worker, Dr. O. G. W. Adams, who is always doing something to bless humanity, has built a fine large cottage and seance-room for the Association at the head of Grand avenue; it will be finished and furnished complete; is painted white and will be named "The White House," and dedicated to the angel world and the cause of Spiritualism. Other improvements are contemplated and will be completed in the near future.

Inquiries for tents and accommodations are already coming in and the outlook is favorable for a grand, good meeting this season.

A course of six scientific lectures pertaining to Spiritualism will be delivered by Prof. W. M. Lockwood, of Chicago, and all phases of the phenomena will be represented by reliable mediums.

Camp-meeting begins Sunday, July 29, and closes Sunday, August 26.

Application has been made to the Western Passenger Association for a one and one-third fare on the certificate plan, from a wide range of territory, which we hope to secure.

Camp circulars containing the full programme will be issued as soon as we hear from the railroads, and will be mailed to all desiring the same.

L. P. WHEELOCK,
Sec'y M, V. S. A.

Its Mission.

TO THE EDITOR:—"We would feel lost without the weekly visit of your paper. Its mission seems to be at my home to cause the family to lay aside for the time being the cares and duties pertaining to the earth, and elevate our thoughts towards the angel world. May success follow THE PROGRESSIVE THINKER and its manager and readers.

DR. CHARLES H. MEAD.

Rev. Henry L. Foot, rector of Christ Episcopal church, St. Joseph, Mo., is in trouble. He invited a colored minister to church with him, and the result is "a terrible kick," and Dr. Foot will secure employment elsewhere.

SCINTILLATIONS.

CONTINUED FROM FIRST PAGE.

hold our ministers and professed Christians visiting the inmates of our jails and prisons, our hospitals, asylums and infirmaries with Christian motives, I shall fold my arms with the utmost composure amid the wildest religious excitement and most emphatically say "the end is not yet." "They that are whole need not a physician, but they that are sick." To Spiritualism is entrusted the glorious work of bringing about the greatest reform of the ages. When the masses begin to realize that they can verily hold communion with the Spirit-world, when the two worlds come into perfect rapport, then will the millennium dawn on us.

Why is it that in this day of boasted civilization and Christian intelligence, there is more attention paid to the creedal, dogmatic, sectarian, denominational, doctrinal and unimportant than to the special and all-important objects of religion?

What are the special objects of religion? They are these: "For I was hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; I was naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." Why not do more than simply pity the misfortunes and weep at the woes of others; while we have a voice to say to the naked, be ye clothed, and to the hungry, be ye fed, let us have a heart to feel and a hand to act, to furnish the garments and spread the board. Benevolence! What human lips can adequately speak thy worth? If there are any deeds done on this earth which ally us to the ministering spirits around the throne of God, they are the deeds of charity. If there be one trait which pre-eminently assimilates man to Him who sits on the throne, it is the trait of disinterested benevolence. Under the faint inspirations of nature even the pagan Cicero exclaimed that men resemble the Gods in nothing so much as in doing good to their fellow-men. There is something truly noble; something of the spiritual sublime in the spectacle of disinterested benevolence; a benevolence in which self individually and collectively is wholly lost, and all personal and sectarian considerations are merged in an unwavering aim of extending relief to the sick and the afflicted, to the strugglers for existence. A benevolence which recognizes all men as brethren, and which, Samaritan-like, pours the oil and wine of consolation into the wounded heart wherever it is found. Such a spirit confers a living dignity upon human nature and elevates man to a station but little lower than the angels. Amid the warring of sects, the competitions of religious denominations, our sympathy and regard for suffering humanity grows less and less; diminishes as our churches increase in number and magnificence. A great many of the churches of this country did not accomplish the high mission for which they were erected until they were converted into hospitals during the civil war.

Modern religion seems to be deplorably reduced to a mercantile business or advertising card. Contributors to church interests cannot for one moment entertain the idea of giving of their means direct, but, on the contrary, must have some show at least of an equivalent, by partaking of a dish of strawberries and ice-cream; voting for the purpose of establishing the popularity of their minister or of some "pillar"; by receiving a bogus letter from a sham post-office; by thrusting the hand at a venture in a grab-bag; by guessing the number of beans in a bag; by purchassing a lottery ticket or taking a turn at the wheel of fortune; by attending a neck-tie party or one wherein the gentlemen select their lady partners by making a choice of their exposed feet while the balance of their anatomy is hidden behind a curtain; and by many other nickel-in-the-slot contrivances of the "money-changers" of their "Father's houses of merchandise," the honest (?) earned proceeds of which are expended for the purpose of gratifying some selfish sectarian ambition instead of even ascertaining the mental, moral or physical condition of thousands of the human race, which true religion teaches us we should visit and comfort as well as pray for according to the most approved method of the modern art of praying.

While I am by no means in sympathy with the Roman Catholic church, it is impossible for me to disguise the fact that the very spirit of that church today, particularly of her orphan asylums, hospitals, etc., more than all Protestantism combined, conforms to the spirit of that pure and undefiled religion which consists in visiting the sick and the afflicted and in keeping unspotted from the world.

H. V. SWERINGEN.

Mrs. E. Williams, of this city, writes: "We on the South Side have been having quite a variety of spiritual blessings for some weeks. Mrs. Fogle has given us the phenomena in her own way. Mr. and Mrs. Perkins have been also in our midst, and it has been the good fortune of myself und many of my friends to attend their circles, and also to have private sittings with them. They are excellent mediums. They gave a private circle in my house, which was entirely satisfactory."

Mr. C. V. Miller, materializing, trumpet and flower medium, is open for engagements for camp-meetings, or any city. Can be addressed, 535 Post street, San Francisco.

"Incog" writes: "The Illinois State Spiritualists Association gave their second annual pow-wow at Desplaines river, Tuesday, which proved a most enjoyable affair, notwithstanding the unavoidable absence of our two expected leaders, Geo. V. Cordingly and President Jenifer. Mrs. Hildreth gave some very fine tests as did also Mr. and Mrs. Metcalf through their respective guides, who are promising mental mediums. Mrs. De Wolf, Bro. Hodge and many of our local mediums came later on in the day. I think if all our Chicago societies would join hands in this movement and let us have an annual pow-wow day at home, it would be something to relieve the monotony for those whose financial condition will not allow them to visit our numerous camps."

In California a defendant husband was adjudged guilty of cruelty because he did not provide water at his house, neither would he repair the house, to make it comfortable.

Insurance statistics have shown that in England, if the wife dies first, the husband survives nine years; while, if the husband dies first, the wife survives eleven years.



Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Mrs. Matilda Smith writes: "Mrs. Kate R. Stiles, of Boston, has just left Rockland, Me., after a series of very satisfactory meetings. Though late in the season, large audiences listened attentively to the able discourses of this talented lady. Her descriptive seances and psychometric readings were accurate and in many instances gave to investigators wonderful proof of the reality and power of the spirit forces manifesting through the medium. The most skeptical investigators were convinced of the honesty and sincerity of the speaker, and her native refinement and sympathetic manner gave added weight to the messages from our spirit friends. Such workers as Mrs. Stiles are doing a vast amount of good, sowing seed that shall spring up and bear fruit long after the worker shall have passed into the unseen world. We expect to secure her services here in the early fall, and by her efforts transform many skeptical seekers into satisfied finders."

Mr. and Mrs. T. W. Woodrow were at Clear Lake, Iowa, on the 24th. Mr. W. proposes now to enter the lecture field. His wife is an excellent psychometrist, and at times spirits materialize through her with marvelous power. His permanent address is Marshalltown, Iowa.

Will C. Hodge has been lecturing at Bricklayers' Hall to interested audiences. He can be addressed for engagements in care of this office.

Oscar A. Edgerly's engagements as made for the coming year are as follows: July, with the Northwestern Spiritual Association at their camp-meeting at Twin City Park, Minn.; August, with the Mississippi Valley Spiritual Association camp-meeting, Clinton, Iowa; September, with the Spiritual Society, Muskegon, Mich.; October, with the Temple Society, Watertown, N. Y.; November 4th and 11th, New Bedford, Mass.; November 18th and 25th, Fitchburg, Mass.; December 2nd and 9th, with the Spiritual Society, Worcester, Mass.; December 16th, 23d and 30th, Lowell, Mass.; January, February and March, 1895, with the Temple Society, Anderson, Ind. April still open for engagement. May is engaged with the Religio-Philosophical Society of Baltimore, Md. Mr. Edgerly solicits correspondence with secretaries of Western Societies desirous of engaging a trance speaker and test medium for the months of April or June, 1895. Home address, 43 Market st., Newburyport, Mass.

F. P. Baker writes from Topeka, Kansas: "The Independent Society of Spiritualists of this city has adjourned during the heated term. Our speaker, Mrs. Lillian L. Wood, is doing literary work, editing the woman's department of a largely circulated weekly paper, and during the hot weather her forces are used up in this work, so much so that she does not like to do anything else. The old First Society is occupying Lincoln Post Hall, where our society used to meet, and will probably keep up their meetings all summer."

To correct an error made in a recent issue in speaking of Mrs. S. N. Aspinwall's work "in Marshalltown, Iowa," it should have read "in Chillicothe, Mo."

Dr. A. W. S. Rothermel is engaged at Jackson, Mich., holding successful seances and lecturing for the society. Letters for him should be addressed to Hillsdale, Mich.

W. E. Bonney writes: "A meeting was arranged by Mr. and Mrs. Page, to be held at their residence, situated four miles southeast of Thayer, Neosho Co., Kan., on Saturday and Sunday, June 9 and 10. Brother and Sister Page are old workers in the cause, Brother Page having been a successful healer for a long time. On Sunday morning I lectured from the subject, 'Why I am a Spiritualist,' and in the afternoon I gave them another lecture entitled, 'Religion, Past, Present and Future.' Mrs. Bonney played the organ and we had some singing; she also gave a short talk in the afternoon on the necessity of cultivating spiritual gifts, each one for themselves. Those present seemed to be interested in the proceedings. I am just starting out in the work, have several lectures written inspirationally, and shall be glad to go anywhere within reasonable distance and give lectures if arrangements can be made for me, either parlor or grove meetings. My aim is to make my lectures interesting to those who believe in orthodoxy. Address W. E. Bonney, Cherryvale, Kan."

Maria Harwood, of Philadelphia, is another "unfortunate materialist" who earnestly desires indisputable proof of the continuity of life beyond the grave. She has had experience with fraudulent pretenders to mediumship. She does not wish to be buoyed up with the beautiful philosophy of Spiritualism if it is not true. She writes: "I am a sincere seeker after truth, with a fair amount of intelligence, and I am not only willing but anxious to be convinced. One real message from a departed friend, which I knew to be true, would be more convincing than all the lectures in the world." We are sure that this earnest spirit of seeking will sometime be rewarded with convincing and soul-satisfying proofs of the continued individual being and life of loved ones passed beyond the veil.

C. S. Richardson writes of the good work being done in Toledo, O.: "The lyceum recently organized in this city is a move in the right direction, and is being productive of much good, especially among the young men, women and children, all of whom are taking an active part in its growth and development. Among the members of this society are to be found the most responsible mediums of our city, who, with the assistance occasionally of outside talent, are bringing many persons of skeptical tendency to a full realization of the truths of Spiritualism. Mrs. Dr. Weyant, Mrs. Coutts and other ladies in charge of the lyceum had an uphill road to travel, there having been a strong opposition to overcome, but there has been one harmonious push, and they are gratified to know that the right chord was touched when this branch was instituted. On the 10th inst. the lyceum was visited by Miss Tuttle, daughter of Hudson Tuttle. This bright and attractive speaker addressed the children in the morning, and in the afternoon delivered a very interesting lecture to the older members, the subject being, 'Ethical Training of the Young.' She was listened to with rapt attention, and all present were satisfied that they had been benefited by what was said. The lyceum on yesterday was largely attended. When the conference was called to order by the chairman, Brother L. Vanderburgh, all mediums present, both local and visiting, were invited to seats on the rostrum. There were present Mr. and Mrs. Warren M. Smith, Frankfort, Ind., who are giving a course of lectures at 708 Madison street. Mrs. T. L. Hanson, Chicago, and F. M. Donovan, of Cincinnati, O. Toledo was represented as follows: Will Cloud and Johnson, Mrs. Weyant, Jameson, Riddle, Ketcham, Corken, Wells, Astenridder and others. Invocation was delivered by Mrs. Jameson, who was followed by Mrs. Hanson with a number of tests, which were very satisfactory to those receiving them. A great amount of good is being done in our city. On Sunday, the 24th, services will be held in memory of Michael Knight, the veteran Spiritualist of this city, and who passed from this life on the 13th inst."

Dr. G. F. West, late of Rochester, N. Y., was in the city last week. He is a lecturer and platform test medium, and proposes to do some work in Michigan at an early day.

Wesley Balduff, an original genius, desires to announce that he will hold a meeting daily between 10 A. M. and 3 P. M., at 277 W. Randolph street. All questions of paramount interest to humanity will be considered by him.

We are glad to announce that Dr. W. S. Rowley, late of Cleveland, O., is now a resident of this city and is stopping at 6122 Oglesby avenue.

W. H. Lynch writes from Missouri: "The writer once spoke to you about Marble Cap as a place for camp-meetings. I am preparing it as fast as possible, and may have it ready to follow the other camps this fall, but surely for next year. It is the most remarkable place to be found for healthfulness, beauty of scenery, etc. The immense auditorium in stone is a wonderful room, with phenomenal acoustic properties that cannot long remain unknown or unused."

Myra C. A. Barnes writes: "The First Spiritual Society of Stockton, Cal., gave a very fine entertainment at the Native Sons' Hall on the 13th."

Dr. and Mrs. Aspinwall, of Minneapolis, Minn., will not visit the Northwestern Camp-meeting at Como Park, Minn., but will be at Clinton Camp, Iowa, the last week in July and first week in August, and at Devil's Lake Camp-meeting, Michigan, the balance of August.

Mrs. B. B., of Cambridge, Ill., writes: "I wish to inform you that Miss Lizzie Bangs, of your city, spent two days in our home; each hour was taken by honest investigators for slate-writing. I need not add they were convinced that she is a reliable medium, and we recommend her to all skeptics or societies."

Dewdrop writes: "The First Society of Spiritual Unity held their meeting June 17, at their Spiritual Temple, Custer Post hall, 85 South Sangamon street, as usual, and with greatly-increased interest and larger attendance. At the mediums' conference in the morning Mrs. Mary C. Lyman made a stirring address, upon our 'Duties Toward Mediums, and Theirs Toward Each Other,' and Mrs. Jaquet received some very satisfactory slate-writing messages. It being Bunker Hill anniversary, the names of Abraham Lincoln, General McClellan, General Lee and John Brown were signed to a patriotic message naming the occasion. In the afternoon Mrs. Lyman delivered an eloquent address on the 'Rationale of Materialism versus Spiritualism,' and Dr. Bishop, Mr. Cole and Will C. Hodge made remarks upon the subject, and Mrs. Jaquet gave slate-writing messages. At the evening meeting, a most beautiful harmonious discourse was given through Mrs. Lyman, and Mrs. Ryan, Mr. Cole and others spoke upon the 'Spirit of Truth.' Mrs. Jaquet gave slate-writing, and Mrs. Lyman transmitted to earth friends present many a loving message from the dear ones attending. The charming and most satisfactory exercises given at the meetings of this society are noticed and appreciated, as witnessed by the increasing interest and attendance. The Harmonial Circle meets on Friday evening each week, at a place announced each Sunday."

Prof. Lockwood will speak at Bricklayers' Hall, 93 Peoria street, Sunday evening, July 1st, at 8 o'clock. Subject: "How Spirit Energy Operates Through the Agency of Matter." This will be the last lecture Prof. Lockwood will deliver in Chicago before going to Twin City Park, St. Paul and Minneapolis, where he is engaged for a scientific course.

M. R. Crilley, of Allegheny, Pa., writes: "The Rev. Edward Everett Hale while here some time since, said in effect that he considered Presbyterianism more dangerous to American liberty than Catholicism; that in the Briggs case the Presbyterian church had put a premium on ignorance, and all intelligent men would eventually be driven from the church. What a rich morsel for Presbyterian Pittsburg to masticate."

Mrs. Dr. Adah Sheehan, whose lectures are always interesting and instructive, is open for engagements for the fall and winter months. She can be addressed at 961 Colerain avenue, Cincinnati, Ohio. She should be kept constantly employed.

L. E. D., of Watseka, Ill., writes: "The following clipping is from the Watseka *Times*: 'The lectures by A. B. Cooley, D. D., of San Diego, Cal., given at Good Templars' Hall last week, under the management of the First Society of Spiritualists, were well attended, and, it is said, changed the ideas of quite a number that Spiritualism is not 'the work of the Devil,' but a religion of goodness. On Friday evening the Doctor gave a lecture in the parlors of Prof. Drake's home to a party of forty persons, his subject being, 'Christianity,' after which questions were answered by the control, to the satisfaction of all present. The subjects of the public lectures were: 'What Is Spiritualism?' Ministering of Angels,' and 'Does the King James' Version of the Bible Favor Spiritualism?' (The last question was chosen by the audience, it being given by a Campbellite minister who was present, and with other church people who asked the control questions for one hour after the lecture, but failed to trap him.'"

C. G. Howard, of Springfield, Mass., writes: "In your issue of the 16th inst, under 'Search-Light Flashes,' by Dr. Greer, is an article of such interest I cannot let it pass without comment. The Doctor says the object in writing of heredity and its dreadful effects, of improper marriage and life thereafter, is agitation. Well and good, if he is only successful. The article touches so many of the themes I have espoused and labored upon in past years, that I am very anxious the pearls therein contained may not be lost, nor be read as a mere newspaper article. The Doctor here presents a storehouse full of richest blessings to poor, suffering humanity. Oh! when will the good mothers of this land realize that when they begin child-building according to our spiritual philosophy, it is not that which is to pass away in a day or generation, but that which is to live on forever. Have we ills in government, and ill health, with the long train of other imperfections? Then let our mothers and our fathers turn on the true light of truth in the early days of conception, that the new creation may be in keeping with the scientific and mechanical progress of the age. I would wish to thank the Doctor for so able an article, and Brother Francis for printing the same."

F. Corden White left this city last Monday morning for the Northwest on a camp. When that closes he will take in Cassadaga, Mr. White has a host of warm friends in this city who will regret his departure.

S. E. Sturdevant, of 3637 Cozen's avenue, St. Louis, Mo., writes: "I would like, with my wife, to take up our home with congenial elderly Spiritualists, in the country, where our services would be part compensation for food, etc. The farther away from a railroad, the better. Southwest Missouri, or northwest Arkansas preferred. Wife was brought up on a farm in New York and I am Yankee born. If a family have some one in poor health, we think we could make good health catching. Wife is a good magnetic healer, and I am well up in the latest herbal system of curing ailments. Address as above."

Moses Hull is doing a great work in California. He says: "This week we speak nearly every night. We stay here until July 2d, when, if the flood in Oregon has not drowned out the camp-meeting, we go to New Era, Oregon, where we can be addressed until July 22."

Mrs. Margaret Bristow, the Joplin (Mo.) medium, has been in Pittsburg a couple of weeks, the guest of her friends, Mr. and Mrs. F. V. Blackman. During the lady's stay she held three circles, all of which were well attended. The medium's controls had an excellent influence over her, and her circle work was magnificent. Several who were investigators at these circles were so much impressed with the fine results obtained by this medium, that they are anxious to continue their investigations. Spiritualism has received an impetus by the lady's visit, much needed in Pittsburg. While in Pittsburg the medium made a trip to the Liberal, Mo., camp-ground, with her friends.

L. Emerick, of Walnut, Kan., is desirous of getting a hearing on the "Offices of Electricity in Nature" before Spiritualists, and offers his services at rates that he may defray expenses and live. Address him as above.

C. H. F. writes from Nashville, Tenn.: "There are two well-attended public circles held here, one at the First Spiritualists' Church, Mrs. Rudolph being the medium, Mrs. Williams, who has for sometime past ministered to the wants of this congregation, having gone to the country for the summer. We hope to welcome her back in the fall with added store of spiritual power, to gladden the hearts of her hearers with messages of love from the ones who have entered the beyond. This circle meets on Monday evening of each week. Strangers and investigators are welcome. My own circle, held at 112 S. High street, from the modest beginning of five has grown to large proportions, and much interest is manifested by many who have never given the subject much thought. The public circle is held on Wednesday evening, and all honest investigators are welcome—no other kind wanted, as it is not fitting to cast pearls before swine. A number of promising young mediums are having private developing sittings, and are growing finely. Dr. Charles Wheelock, a noted healer and good medium, passed to the 'Land of the Leal,' June 8, 1894."

The *Searchlight*, of San Francisco, Cal., speaks as follows of Moses and Mattie Hull: "The meetings of the Progressive Spiritualists were resumed in Washington Hall last Monday evening, after a vacation of two months. The meeting was opened by song. An impressive invocation was made by Mrs. Mattie Hull, and Moses Hull delivered a most instructive lecture on the 'Religion of Spiritualism.' This was one of the most masterly arguments we ever heard in that hall, on the purport and practical bearing of the Spiritual philosophy, in the sense of a religion or belief, as people generally understand that term. Any attempt to give a brief synopsis of a discourse of that kind, which kept his audience in rapt attention for nearly an hour and a half, so as to do the subject and the speaker justice, would be useless, but in a general way we may say that at almost every point it was not only logical, but unanswerable, either from the schemes of the orthodox theology, or from a materialistic standpoint."

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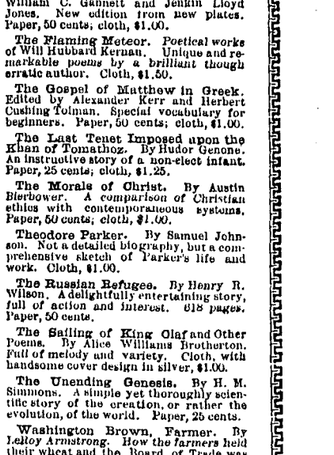
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Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose gravestones are moss-grown in the old yard. They have been highly satisf

BIGOTRY DENOUNCED.

Sectarian Injustice Condemned.

The Rights of Roman Catholics Defended.

Spiritualism the Synonym of Tolerance and Fraternity.

Bigotry has no head and cannot think; no heart and cannot sympathize; no moral nature and cannot feel. Its promises are curses; its influence is degrading; its victory is death! And true, rational Spiritualism can never hatch out nor encourage a brood of bigots.

While a constant reader of THE PROGRESSIVE THINKER, and an ardent admirer of its proprietor and the trend of its editorials, I protest—earnestly protest—against this ceaseless warfare—this interminable tirade by some of the correspondents against the birthright Roman Catholics of our country. Positively I cannot remember of ever seeing a kindly reference, or of reading a kindly fraternal word in THE PROGRESSIVE THINKER concerning this great body of Catholic churchmen; which fact almost drives me to the conclusion that some Spiritualists believe in the old Calvinistic doctrine of total depravity—the total depravity, at any rate, of Roman Catholics. Are we not brothers all? Have Catholics no rights that Spiritualists are bound to respect? Are they to be misrepresented, ridiculed and vilified for their honest religious convictions? And what is still more extraordinary, Roman Catholics, upon the testimony—the abundant testimony—of Spiritualists themselves, believe—most firmly believe in the possibility and certainty of spirit influence and spirit converse between the visible and invisible worlds, thus constituting them Spiritists in the common acceptation of the term. And so we have Spiritists cutting Spiritists' throats, figuratively speaking, for differences of opinion.

Let the following paragraph from the pen of a radical, free-thinking Unitarian, writing in a late Christian Register, teach certain Spiritists the needed lesson of tolerance and appreciation:

"The most sacred wisdom of the ages has been preserved in the literature and traditions of the Church. It can show an unbroken record of saintly piety and charity. On many occasions the authority of popes, bishops and priests has been exercised on the side of mercy and justice and freedom and welfare. To belittle such services would be an act of ingratitude and impiety; for, surely, every inspiration of truth and goodness must come from the heavens, whatever may be the mortal channel."

"For modes of faith let graceless bigots fight,
His can't be wrong whose life is in the right."

A few months ago a writer in THE PROGRESSIVE THINKER put himself on record as follows—"I would not vote for a Roman Catholic for any office, nor would I vote for any man that would." And yet our glorious Constitution says—"No religious test shall ever be required as a qualification to any office or public trust under the United States." Such sentiments as above referred to are a standing menace to the best interests of our country.

Another Spiritist writes in this sort of a spread-eagle style: "The Pope hates republics; and the whole spirit and genius of the Roman Catholic Church is hostile to republican governments." Where's the proof, sir? Oh, how my soul hates the ignorance of the willfully ignorant, and how it pities the imbecility of imbeciles! What are some of the facts? Why, these—the oldest republic in the world is in Italy and not but a few miles from the Vatican. This is what Bayard Taylor wrote of the San Marino republic:

"Truth compels us to add that the oldest republic now existing is that of San Marino, not only Catholic, but wholly surrounded by the especial dominions of the popes, who might have crushed it like an egg-shell at any time these last thousand years, but they didn't."

What were Bergamo, Milan, Venice, Genoa, Florence, Pisa, Brescia? All republics in Italy, and all Catholic. What is Andora today in the Spanish Pyrenees? A republic of nearly a thousand years, standing and Catholic? What are most or all of the States of South America? Catholic and republics. Our sister neighbor on the southwest, Mexico, is both republic and Catholic; while England, Denmark, Sweden and other European countries, queenly or kingly, boasting of protestantism and liberalism, have not only their established religions, but governments bordering upon rankest despotism. And our national government is not above criticism. We bow to the majority, regardless of the stuff, moral or immoral, that makes up said majority. The enthroned majority is often our protestant pope; and it is the sort of popery, too, that crushes out individuality. Listen to that great protestant martyr of Judea—"Why even of yourselves judge ye not what is right?"

This Spiritist writer, after further warning us "against Roman Catholic aggression," says: "This government was founded by protestants and liberalists." Another blunder! Did Roman Catholics have nothing to do with the establishment of this government? Let us see: Charles Carroll, of Carrollton, the wealthiest of all the signers of the Declaration of Independence, and who, consequently, had most to lose in the event of failure to establish this republic, was a Catholic. Who left the vine-clad hills of France to assist Washington and other generals in their struggles for independence? LaFayette, a Catholic. Who were DeKalb, Pulaski, Degrasse, Rochambau and other army officers of those revolutionary times? Catholics. Who was the brave commander of the American navy? Commander Barry, a Catholic; and when the British government tempted him with an offer of $10,000, he proudly, indignantly spurned the Judas offer. Benedict Arnold was not a Catholic.

Have our people, Spiritualists, read the published utterances of Archbishop Ireland, Cardinal Gibbons, and a series of cultured Catholic priests, relating to American institutions? Only recently one of the most brilliant Catholic priests in Texas published the following in a recent number of the daily *Galveston News:*

"I am a native of this country, and I am glad I am a native of that State of which Gov. Northen is the chief executive. I am proud of Pat Walsh, the Catholic, and I am prouder still of the Protestant governor, who had the dauntless courage and the moral heroism to stand by the constitution of his country, and refuse to make religion a test for official station, though he knew by this act that he would evoke from the abysmal depths of rancorous bigotry the hissing . . . of truculent intol erance.

I love my country with all my heart. I would give my life in defense of its liberties, and none of my Protestant friends could do more. I thank almighty God for our incomparable government, a model for the nations of the earth. May it be as eternal as the granite hills of our county. May the stars of our flag be intensified in brilliancy, flashing their effulgence over the whole world, and may the soft, gentle zephyrs which kiss the folds waft the fragrant incense of liberty and constitutional government to the oppressed and down-trodden people of every country and every clime. PATRICK F. BRANNAN,
Pastor Catholic Church.

The Rev. Mr. Brannan being asked if he did not owe allegiance to the pope, replied: "I do, most assuredly. As President Cleveland is at the head of my country, so the pope is the visible head of my church. Every organization must have a head, and it would certainly be an anomaly if the oldest and greatest and most powerful organization in the world didn't have one. President Cleveland has nothing to do with my religion, and it is not any affair of his whether or not I am a Catholic, a Methodist or Presbyterian. The pope has just as much to do with my politics as Mr. Cleveland has with my religion. I may be a democrat, a republican or a populist and the pope has nothing whatever to do with it." That is plain talk. There's no mistaking its import. It means republicanism.

True, Catholics in the past persecuted and slew Protestants, and in turn Protestants in the old world persecuted and killed Catholics. And sad to say, Spiritualists have misrepresented and persecuted Spiritualists. Were I a medium for spiritual manifestations, I should prefer living under the reign of Pope Leo XIII., to the reign of the late self-appointed Pope John C. Bundy. Who did Massachusetts Spiritualists say persecuted unto death the earnest and eloquent Ed. S. Wheeler? Down on this persecution—down on this bigotry—down on this judging the motives of others!

It is surprising that we so frequently fail to make ourselves understood by others. And to the conscientious such failures are painful. The honey bee does not fail to find honey in the thistle and the thorn-blossom. Why should not rational men seek, find and emulate the good in all religions and in all religious organizations? Why not have yearly and daily Parliaments of religion?

Few, if any, religionists have suffered more from persecution than Roman Catholics. The British Parliament, in 1778, repealed a number of very severe statutes against the Roman Catholics, whereby they were permitted to own land and their priests to preach without being stoned or hanged. This so aroused the religious intolerance of the Scotch, that they organized a secret "Protestant Association" under the rallying watchword of—"No Popery." The prejudices of the people were so aroused, so hot with unholy zeal, that within a few weeks from the establishment of these anti-popery societies visits had taken place in both Edinburg and Glasgow, to the extent that reputable Romanists, houses were sacked and their occupants maltreated. Catholic priests were driven from the cities and several Catholic churches were burned. These are among the undeniable facts of history. Shame on such persecution in the name of religion!

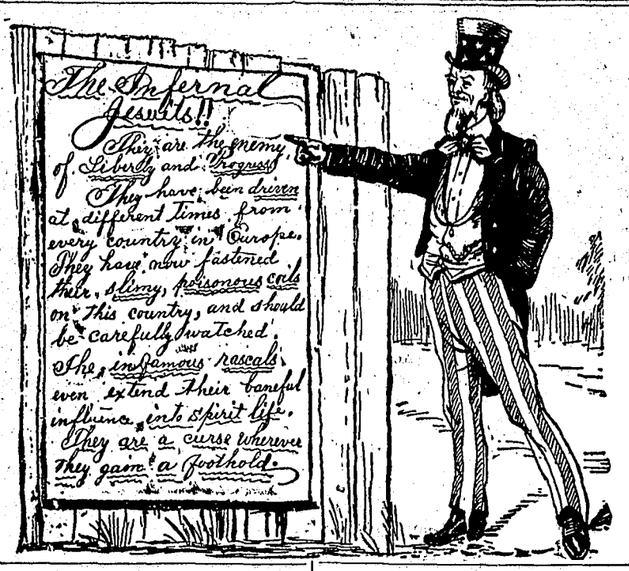
Personally I should have no more fear of political injustice, or religious persecution, were Roman Catholics in the ascendancy, than I should from sectarian Protestants, who are now doing their best to smuggle their old orthodox God into the constitution.

Do I write thus charitably of Roman Catholics because I am one? Furthest from it possible! I write thus because I am a man all afire with the instincts of a true manhood—a broad-minded, royal-souled manhood—demanding tolerance, kindness, charity, and the exercise of fraternity towards all religionists of whatever faith, race or clime.

J. M. PEEBLES, M. D.
San Antonio, Texas.

Brief Notes from Onset.

Sunday, 17th, was the opening day here, so termed, as the day on which those most interested assemble. In days of old it was called "picnic" day. President Dr. H. B. Storer gave an address of welcome. Mrs. M. E. Chandler gave words of spiritual comfort. Prof. Kenyon, as usual, gave a most thrilling impromptu discourse. Mrs. M. E. Thompson, the promoter of the Lyceum here, gave an interesting account of the improvements that have taken place in the past year, and rendered an original poem entitled, "Farewell to Old Winter and Welcome Young Spring." Miss Emma Minor gave a brief address. Prof. Sullivan rendered some of his pathetic songs, and Prof. W. E. Peck, of Springfield, Mass., who happened to be present, at the request of the president, favored us with that phenomenal impromptu gem, "Angel Footsteps on the Floor." Your humble servant was the last to address them, and he spoke laudatory of the spiritual press, which concluded the day's services. We anticipate glorious results this season, and everything indicates the fulfillment of it. M. H. PRINCE.



THE CATHOLIC OCTOPUS.

It Is a Cesspool of Corruption,

And Has Been a Curse to the World.

FACTS IN ABUNDANCE, TO ILLUSTRATE THE MALIGN CHARACTER OF THE CHURCH OF ROME—CARNAL INTERCOURSE—PRIESTLY LUST—THE ROTTEN CONFESSIONAL—PRIESTS AND NUNS.

Liberty says: The ninth commandment: Falsehood: Of this baseness, five specimens only shall suffice.

Sanchee, a very renowned author, in his work on "Morality and the Precepts of the Decalogue," part 2, book 3, chapter 6, No. 13, thus decides: "A person may take an oath that he has not done a certain thing, though in fact he has. This is extremely convenient, and is also just, when necessary to your health, honor and prosperity!" Charli, in his Propositions, No. 6, affirms that, "He who is bound to state the truth before swearing, is not bound by his oath." Taberna in his Vol. 2, part 2, tract 2, chapter 13. Those principles are sanctioned by Suarez in his "Precepts of Law," book 3, chapter 9, assertions 2, p. 473, where he says: "If any one has promised or contracted without intention to promise, and is called upon oath to answer, No; and may swear to that denial."

The sixth commandment: Murder: The following miscellaneous decisions, extracted from the work of the regularly sanctioned Roman authors, of the very highest character and rank in that community.

In his famous volume called "Aphorisms," p. 178, Emmanuel Sa writes: "You may kill any person who may be able to put you to death—judge and witnesses—because it is self-defense."

Henriquez, in his "Sum of Moral Theology," Vol. 1, book 14, chapter 10, p. 859, decides that "a priest is not criminal, if he kill the husband of a woman with whom he is caught in adultery."

Airault published a number of propositions. One of them says, that "a person may secretly kill another who attempts to destroy his reputation, although the facts are true which he published."

In his Moral Theology, Vol. 4, book 32, sec. 2, Escobar determines, that "it is lawful to kill an accuser whose testimony may jeopard your life and honor."

Guimenius promulged his seventh proposition in these words: "You may charge your opponent with false crimes to destroy his credit; and you may also kill him."

Gobatus published a work which he entitled, "Morality," and in Vol. 2, part 2, tract 5, chapter 9, sec. 8, p. 338, is the following edifying specimen of Popish morals: "Persons may innocently desire to be drunk, if any great good will come from it. A son who inherits wealth by his father's death may rejoice that when he is intoxicated he murdered his father." According to which combined propositions, a man may make himself drunk expressly to kill his parents, and yet be guiltless.

Busenbaum wrote a work denominated "Moral Theology," which was enlarged and explained by Lacroix. In Vol. 1, p. 295, is the following position: "In all cases where a man has a right to kill any person, another may do it for him."

Alagona, in his "Compend of the Sum of Theology," by Thomas Aquinas, question 94, p. 230 "Sums" up the Romish system in this comprehensively blasphemous oracular adage. "By the command of God, it is lawful to murder the innocent, to rob, and to commit lewdness; and thus to fulfill his mandate, is our duty."

Hurtado issued a volume of, "Disputations and Difficulties." At p. 476 is the following genuine Popish rule of life—"Carnal intercourse before marriage is not unlawful." So teaches that Jesuit oracle.

Escobar, in his "Moral Theology," p. 326, 327, 328 of Vol. 4, determines that "a man who abducts a woman from affection expressly to marry her, is guilty of mortal sin, but a priest who forcibly violates her through lust, incurs no censure."

Fegeli wrote a book of "Practical Questions;" and on p. 397, is the following—"Under what obligation is he who defiles a virgin?" The answer is this: "Besides the obligation of penance, he incurs none."

The seventh letter from Miss M. contains the following passage:

"It is a shame for women to approach those confessionals. If they were never wise in scenes of iniquity before, the priest will instruct them, by asking the most filthy questions. I was confined to my bed three days from my first confession, and thought I would never go again, being so abashed by abominations he had put in my head. I would just as soon recommend scalding water to cure Anthon's-fire; or a wet bed in an ice-house to cure an ague, as recommend a sinner to those accursed lies, Roman penance, and Auricular Confession." The mental purity of Nuns consists in a life totally "contrary to the laws of God, of modesty, of decency. They are constantly exposed to the obscene interrogations and the lewd actions of the priests. Notwithstanding God has fixed a bar on every female mind, it is broken through by the priests putting questions to them upon these subjects, as the scripture declares, which ought not to be named? The uncommon attractions of the young women in convents generally indicate the greatest unchastity among them. I have known girls, sent for education to the convent where I was, who regularly stripped themselves of everything they could obtain from their friends; which, by the artful insinuations of the Nuns, was given to them and the priests. The Roman priesthood may well be called a sorceress, and their doctrine 'the wine of fornication,' for nothing but the powers of darkness could work up the young female mind to receive it; unless by the subtlety of the devil and the vile artifices of the Nuns. I shudder at the idea of young ladies going into a convent; and also at parents who send their children to be educated in a Nunnery; where their daughters are entrapped by the Nuns into the snare of the priests, with whom they are accomplices, and for whom the most subtle are decoys, whose feigned sanctity is only a cover for the Satanic arts of which they are complete. P. 288, asks: "Is a witness bound to declare the truth before a lawful judge?" To which he replies: "No, if his deposition will injure himself or his posterity." Laymann, in his works, book 4, tract 2, chapter 2, p. 73, proclaims: "It is not sufficient for an oath, that we use the formal words, if we had not the intention and will to swear; and do not sincerely invoke God as a witness." All mistresses, and by which, through the delusions of the mother of harlots, being buried alive within the walls of a convent, they 'drink of the wine of fornication,' until their souls pass into the pit of destruction." The above extract is from the seventh letter of "Correspondence between Miss M. and Mr. H." in Hunting's Work; and exposes the Nunneries in France.

George D. Emeline, who had been a Popish priest, in his "Eight Letters," giving an account of his "Journey into Italy," thus details the nature of the intimacy which then existed between the priests and Nuns on the European continent. "A young Monk at Milan, preacher to the benedictine Nuns, when he addressed them, added to almost every sentence in his discourse, 'my most dear and lovely sisters, whom I love from the deepest bottom of my heart!' When a Monk becomes preacher or Chaplain to a Nunnery, his days are passed in constant voluptuousness; for the Nuns will gratify their confessor in everything, that he may be equally indulgent to them." Emeline's Letters, page 318.

"The regular priests in India," says Faria, "have become what the bonzes were in Japan. The Nuns were disciples of Diana, and the nunneries seraglios for the monks; as I have proved to be the case in Lisbon, by facts concerning those Nuns who were more often . . . than common women.

The Jesuits in the Indies make themselves Brahmans in order to enjoy the privileges of that caste, whose idolatrous rites and superstitious practices they also externally adopted." Among other privileges which they possessed, Faria enumerates the following as detailed from his own prior experience as a Brahman. "Never to be put to death for any crime whatever; and to enjoy the favors of every woman who pleased them, for a priest sanctifies the woman upon whom he bestows his attentions." That is the true Papist doctrine, as shown by Maria Monk's "Awful Disclosures;" confirmed by the Canadian carpenter in Mr. Johnson's house at Montreal; and ratified by Pope Gregory XIII. in the Decretals and Canons, in the Corpus Juris Canonici. Secrets of Nunneries disclosed by Scipio de Ricci, p. 217.

The Nunneries in Italy during the present generation are of the same description. Maria Catherine Barni, Maria Magdalen Sicini, and Victoire Benedetti, of the Nunnery called Santa Croce, all acknowledged that they had been seduced at confession, and that they had habitually maintained criminal intercourse with a priest called Paccihiani, who absolved his guilty companions after the commission of their crime. Secrets of Nunneries disclosed by Scipio de Ricci. pp. 60, 61.

Six Nuns of the Convent of Catherine at Pistoia declared that priests who visited the convent committed a "thousand indecorous acts. They utter the worst expressions, saying that we have the power to satisfy our appetites without the annoyance of children; and that we do not hesitate to take our pleasures. Men, who have contrived to get the key, come into the convent during the night, which they have spent in the most dissipated manner."

CONTINUED ON SEVENTH PAGE.

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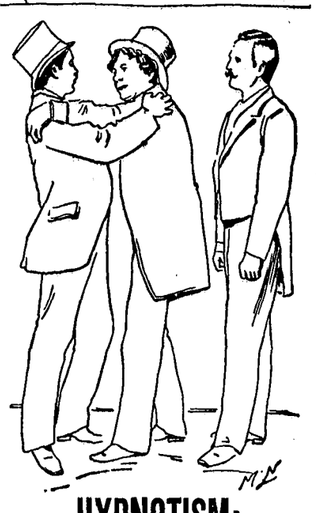
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THE CATHOLIC OCTOPUS.

CONTINUED FROM PAGE 6.

Flavia Peracoini, Prioress of the Nunnery of Catherine of Pistoia, revealed what she knew of that and other Nunneries. All the priests "are of the same character. They all have the same maxims and the same conduct. They are on more intimate terms with the Nuns than if they were married to them. It is the same at Lucia, at Pisa, at Prato and at Perugia. The Superiors do not know even the smallest part of the enormous wickedness that goes on between the Monks and the Nuns." Secrets of Nunneries, by Scipio de Ricci, p. 93. That statement is so exactly conformed to Maria Monk's "Awful Disclosures," that were it not a fact that she had never seen Scipio de Ricci's work it might almost be supposed that some part of her narrative had been transcribed from it.

It is superfluous to multiply similar extracts. Scipio de Ricci was a Popish prelate, regularly commissioned by the Grand Duke of Tuscany to explore the Nunneries; and in consequence of his authentic developments, the Jesuits and Dominicans, and the dignified Papal ecclesiastics, with the two Popes, Pius VI. and Pius VII., all opposed, reviled, condemned and worried him almost to death.

"One quotation more shall close this survey. Pope Paul III. maintained at Rome forty-five thousand courtesans. Pope Sixtus IV. ordered a number of edifices to be erected expressly for the accommodation of the Semi-Nuns of Rome, from whose impurity he derived a large annual revenue, under the form of a license; besides which, the prices of absolution for the different violations of the seventh commandment are as regularly fixed as the value of beads, soul-masses, blessed water and every other article of Popish manufacture." Paolo, Hist. Council de Trent. Book I, Anno 1537.

The *American* says: "When Victor Emanuel undertook the reformation of Italy's thraldom, he suppressed 2,382 convents. Eight hundred and seventy-six of these were female nunneries. There were 18,200 Nuns and 7,671 lay-sisters. Well, there is no comment needed; the facts are eloquent enough to show that there was no need of marriage among the Italian priests. The same thing exists here, under the 'cloak' of course, and your parish priest makes it his business, through the confessional, to keep up the supply—and it is kept up. It will not do to assert that these nunneries are established to save the souls of women; the world knows what they are for. They must go, and your priests be allowed to marry."

The above statements, extracted from *Liberty* and the *American*, should be sufficient to show to any one that the Catholic Church from center to circumference is a cesspool of corruption, and a menace to liberty.

DIVINE WRIGHT.

Poem.

He who died but yesterday
Finds himself alive for aye,
Finds that life's immortal urn
Holds love's quenchless fires that burn
With a holy, steadfast light,
Over death's funeral night.

He who lived for many years
In this vale of smiles and tears,
Sowing seed of richest grace
All around his dwelling-place,
Reaps the harvesting at length
In the soul's diviner strength.

He this tender message sends
Now in greeting to his friends:
"Life is blessed, life is free,
Like a grand, majestic sea,
Bringing potency and power
To the active soul each hour."

Listen to his earnest call—
"Death is not the end of all;
Consciousness and memory last
When the pains of earth are past;
Love and hope remain a part
Of the throbbing human heart.

"He who of his portion gives
To his fellow, nobly lives;
He who heeds the golden rule
In this lower trainings-chool,
Need not fear to reach the gates
Where the silent warden waits.

"Not with farewells, not with sighs,
Do I go to Paradise,
For I know some future year
We shall all again appear,
Heart to heart and face to face
In the soul's appointed place.

"Till ye reach the opeu way,
Leading on to endless day,
Clasp this jewel to your breast:
God is love and truth is blest;
Make it of your lives a share—
Leave the rest to heavenly care.

TO THE EDITOR:—The foregoing is good enough to reprint. If I knew the author, I would give his name. It sounds like Sir Edwin Arnold. I know your readers will thank me for unearthing this precious morceau. C. H. MATHEWS.

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Cassadaga's Annual June Picnic.

Very gay has been the camp during its recent three days' session, although the deluge of several weeks' duration that visited us previously, had a tendency to dampen the ardor and put to route all hope of a successful meeting; but just in the nick of time the weather-god smiled, and under old Sol's ardent glances the grounds became transformed into wondrous beauty, while the crowd of visitors arriving on every train gave an air of mid-summer session encouragingly prophetic, swelling our coffers until the management smiled broadly.

Sunday was the largest day; in view of the fine weather and cheap rates, many excursionists took advantage of the opportunity to visit this famous and favorite resort.

Our regular chairman being absent, President Gaston presided with grace and dignity, leading off the opening exercises with well-chosen and applicable remarks.

Mrs. Inez Huntington Agnew, whose fervor and frank earnestness always carries conviction to the heart of listeners, being introduced as speaker of the afternoon, took as the subject-matter of his address Ella Wheeler Wilcox's sterling poem "High Noon," making very practical application of the snugly-fitting garment.

Saturday morning was devoted to an open conference, being in all respects the most interesting and instructive ever attended by your correspondent. Brother E. W. Bond, a former trustee, being called upon, promptly responded with a rousing talk on the live topic of the hour, "Our Country's Needs and Perils."

Lyman C. Howe, the eloquent orator, whose thoughts are always of the transcendental, and whose native modesty and utter freedom from selfishness or jealousy lend a charm to a spiritual personality, unfortunately not found in all our speakers, occupied the platform Saturday afternoon, taking from the audience the subject, "Evolution and Involution."

The speaker thought if selfishness were entirely abandoned it would be the greatest calamity that could overtake the world—individuality itself would be lost. The aim should be to make more of ourselves, instead of less; the more we love self—not in the sordid, selfish, animal way—the closer will we approximate the higher ideal.

An evening dance in the open pavilion afforded opportunity for social enjoyment.

Mrs. Carrie Twing, of Westfield, N. Y., made her debut on the Cassadaga platform Sunday morning. "Prayer" being the topic of her discourse, the lady affirmed that Spiritualists believed in and practiced prayer as much as any class of people.

Among the many good things, she affirmed that Spiritualism will prove the savior of the world, the stepping-stone to the eternal. Every Spiritualist should live a life of such true nobility and purity of purpose that it would challenge the world.

An appeal was made to the gifted, that their talents be employed in the education and upliftment of the masses, and to the home-makers, whose spheres, though necessarily limited, are thickly strewn with golden opportunities. A tribute was paid to the Spiritualistic press, in which THE PROGRESSIVE THINKER received its measure of praise. Throughout the address abounded in bright and apt anecdotes, that kept up the interest of the audience, who gave abundant evidence of appreciation.

The advertised attraction of the afternoon, Willard J. Hull, not being present, the choice as to who should fill the vacancy fell on Lyman C. Howe, to the complete gratification of all. At the president's request the topic of the morning, "Prayer—and the Needs of the Hour," was given to the gentleman. "The need of the hour," said Mr. Howe, "is prayer, practical prayer, exemplified in good works. The need of the hour is less sordid selfishness and more recognition of man as our brother, be he prince or pauper."

* * * * *

The sublimity of bright and beautiful word-painting so carried away your correspondent that she didn't return to her normal condition until the closing improvisation, that was a prayer and benediction, falling on the listening multitude like blessing from the beautiful land of the eternal Father, to whom our constant petitions are directed.

Though the picnic, its success and delights have become a thing of the past, sweet memory lingers, and the charming grounds, limpid lakes and o'erbrooding azure sky are still our own to hold and enjoy, while anticipation of the larger feast, just a little beyond, stands before us with beckoning hand, so we give but this one glance backward ere we pick up our pen to chronicle the events of our regular summer season. To all who will come and partake with us we can guarantee good accommodations and pleasure past the gift of pen to portray. SHIRLEY BELLE.

The Orion Lake (Mich.) Camp-Meeting.

EDITOR PROGRESSIVE THINKER:—Perhaps a word in relation to the "Orion Lake" Spiritualist Camp-Meeting will not be out of place.

The meeting opened as advertised on June 9th, Mr. Burgess as President. G. H. Brooks gave the opening address, followed during the week by himself, and the charming little woman and medium, Mrs. A. L. Robinson, of Port Huron. Space will not permit our mentioning the discourses, only in a general way. Suffice it to say they were all fine. Among many of the mediums present were Farmer Riley, of Marcellus, and Mr. King, of Benton Harbor, who gave excellent materialization seances. Other mediums: Miss Woodbeney, Mrs. Richmond, Miss Clara Marsh, Mrs. Amidan, of Flint, and Miss Rosa Frits and others. Among the inspirational speakers were Mrs. Nellie Baade, of Detroit, who gave two elegant discourses. Mrs. Carpenter, also of Detroit, gave fine talks and tests. Mr. C. Andrus, from Vassar and Saginaw, came in for his share of praise, also Mr. Dewey, of Grand Blanc, Mich., closing with two fine discourses from the Hon. L. V. Moulton, of Grand Rapids, Mich. The music was conducted by Prof. P. O. Hudson, of Bay City, Mich., who is considered the Sankey of Spiritualism. Hudson is a musical magnet and should be kept busy by the Spiritualists in Michigan, singing and discoursing sweet music on the violin. The meeting was a success in every particular. On the closing day over two thousand were present to listen to the grand discourse of Mr. Moulton. One particularly noticeable feature of the meeting was the great number of young people who are deeply interested in our philosophy, ranging from the ages of 15 to 20.

Officers were elected, all in due form.

Meetings will be held next year, all declaring, with one unanimous voice, that the meeting was a spiritual avalanche.

The officers elected for the ensuing year are as follows: President, Mr. Burgess, of Richmond; first vice-president, J. M. C. Skinner, of Orion; second vice-president, Mr. Weston; treasurer, John O. Skinner, Orion; Mr. Stevans, director, and Mrs. Sarah E. Hudson, secretary, Bay City, Mich.

SARAH E. HUDSON.

Delphos (Kansas) Camp.

This camp will open its 15th annual camp-meeting beginning August 10th and closing on the 26th, 1894. As a pleasure resort it is superb, being the most beautiful camp-ground in the West. There is no hot, humid, sultry atmosphere, which invariably renders rest and pleasure to the visitor a source of distress and disappointment, but, instead, there is an atmosphere which is so prevalent in the Eastern States. Here the tired and weary soul will find a cool, delightful and refreshing air, a place to recuperate and build up the vital energies.

The spiritual merits of this camp have no superior anywhere. We are prone to be boastful of our acquired reputation of being the most spiritually-conducted camp in all the galaxy of camps.

The intellectual talent employed each year, since its inception, has been equal to the best in all respects; they have been the peers of any speakers on the spiritual rostrum. This year we shall have some very able talent in the phenomenal line, aside from the inspirational workers. We might add right here that a golden harvest is awaiting a good independent slate-writing medium, and such an one will find a work both pleasant and remunerative by attending our camp. One such coming with a good recommendation, can, by applying to the secretary or president, secure valuable attentions at either of their hands.

The management have just completed a large hotel, or dining-room, with sleeping apartments for a limited number; aside from this a fine seance-room, which will accommodate thirty or forty sitters at one time. Arrangements have been made with a well recommended materializing medium to remain during the entire camp, and who will give sittings in private circles. Much time, and money is being expended to make this year's camp an enjoyable one, and to all lovers of a good social, spiritual love-feast, we say, don't miss attending the Delphos camp. We shall apply for reduced rates on all roads throughout the State, and in a later notice advertise the same. The G. A. R. reunion will follow the closing of our camp, and continue three days, occupying the society's grounds. A royal good time will be in store for all the old veterans who wore the blue. To those living in the vicinity of the Missouri Valley, who contemplate visiting a camp-meeting, do not spend your time and money in traveling away East, but come to Delphos camp, the gem of the West.

All communications should be addressed to either the secretary or president, who will immediately answer all inquiries pertaining to the camp. Circulars and printed matter will be ready for distribution by the 30th of June. Further notice of the camp will appear in THE PROGRESSIVE THINKER within a few weeks.

I. N. RICHARDSON, President.
GEO. KNOWLES, Secretary.

The First Society of Spiritualists, Chicago.

TO THE EDITOR:—The annual meeting of the First Society of Spiritualists of Chicago was held on Sunday, June 3, at the close of one of the grandest discourses ever delivered by the guides of Mrs. Richmond, the subject being, "Personalities versus Principles." It is pretty generally known by those who sympathize with us in this especial line of thought, that we are making earnest efforts to extend the work by moving to a more central location, and in view of this the annual meeting and election of officers was felt to be unusually important. The reports of the last year, whilst showing some signs of the hard times, in increased difficulty experienced by those in charge of the financial part of the work, was, nevertheless, encouraging. Notwithstanding the fact that our own speaker has been away a longer time than usual, outside assistance has been so generously extended by eloquent and noted speakers, that the year has been one of varied pleasure and delight.

One shadow alone came over the annual meeting, the retirement of our ever-faithful and dearly-beloved president, Dr. Louis Bushnell. For eighteen years, through storm and sunshine, he has been found at his post, as head of this society. No difficulty so great that he has not conquered, and no financial gap so broad that he has not filled. Ever faithful and loving to the guides and the medium, and ever-ready to throw oil on troubled waters, and guide the little barque into havens of peace, it is no wonder that the tribute of the guides was one of tender love, appreciation, and gratitude, every sentiment of which found its echo in the heart of each member and friend of the society, and it was with heartfelt regret that we yielded to his oft-repeated wish and elected another in his stead.

For months the question of a successor has been the one question in the minds of our people, and we feel we have been guided in this by the unseen powers, for but one name has been in the heart of the society, and therefore when Dr. DeWolf, of Englewood, was proposed, the election was enthusiastic and unanimous. The list of officers now stands: President, Dr. J. E. DeWolf; vice-president, Mr. E. F. Slocum; secretary, Mr. C. Catlins; treasurer, Mr. A. H. Bliss; trustees, Dr. Louis Bushnell, Dr. R. Greer, Mr. Lucas. To a society with such a board, nothing is impossible; therefore we look hopefully forward to the consummation of our one great hope, that of placing our cause before the world in such a manner and with such surroundings that it shall no longer be a target for the arrows of bigotry and ignorance, but that liberal and thinking minds may be led to see the these great truths demand, at least, their respectful attention.

The report of the committee having this matter in charge, presented at an adjourned meeting, Sunday, the 17th, was felt to be sufficiently encouraging to warrant the society in adopting the report and at once proceeding to secure the place of meeting.

One pleasing feature in the movement is, that while its main object is the centralization of our forces, making this a Sunday morning union service, for the presentation of the philosophy of Spiritualism, we are glad to say that the leaders of all our sister societies have heartily endorsed it, and are co-operating with us in the move. All feel the cause as a whole must receive a great impetus for good.

At the meeting of Sunday, the 17th, Mrs. Richmond received her nineteenth annual call to minister to the society. In accepting if the guides spoke warmly and encouragingly of the contemplated changes, as being one of the most important steps ever taken by the body. Sunday, June 24th, we close for the season, and I trust when next I write you, it will be to tell of the realization of our hopes and that our beloved teacher has begun the nineteenth year of her pastorate amidst scenes worthy of the cause she so ably represents.

MRS. C. CATLIN, Sec'y.
1223 VanBuren St., Chicago.

The Ouija Board.

Calling upon a friend one day while lately visiting in Beloit, Wis., the conversation turned upon Spiritualism and especially in regard to the Ouija Board as a means of receiving messages from our spirit friends. The lady of the house remarked that lately they had not succeeded in getting anything satisfactory, and many times could get nothing whatever. I suggested that there were reasons for it, but felt sure that unitedly we could get something intelligent and satisfactory. We tried the experiment and received the following message from the lady's friends, and which is correct in every particular:

"My much-loved child. Your father and mother are watching over you with all the tender love and solicitude of fond parents. Your work here is truly and sincerely appreciated by your spirit friends, and you will enjoy the fruits of your labors when you join our home circle, for we will be a reunited family with not one loved one missing. Dear child, you have had many and severe trials, but they are nothing compared to the joys awaiting you in our beautiful home. Your own bright children will meet you at the portal and welcome you and their loving father to the home your kindly deeds have made for you. Be patient, and endure for awhile, for the end draws near and we will crown you with thornless roses when you come to us. We are, your father, mother, sisters five, two brothers and your two children, who all love and care for you."

I also received satisfactory messages from my own loved ones, and have on former occasions had predictions made through the same source that were verified. While in Milwaukee I was made the recipient of many cheering messages through Ouija, and have found it a very satisfactory method of talking with my spirit friends. Many persons possess the forces which spirits use to operate the board, who do not even dream that such a thing is possible, and who can by this method come in rapport with their spirit friends when other means have failed, and with satisfaction and profit to all concerned.

WILL C. HODGE.
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CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Instruction in the Roman Catholic Colleges.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Riviere Boyer.
CHAPTER XX.
Papineau and the Patriots in 1838—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniqur's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs a Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has Interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Address from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le-Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
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CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to this Life. Departed Ones attract the Spiritual Mind. The Spiritualist understands Death, so does not fear it. Death of an Ancient Philosopher. Death of Mozart. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalist Minister. Joyful Transition of a Friend. Triumphant Experience of a Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

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THE TO-MORROW OF DEATH was written to develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of etherial space. "BEYOND THE THRESHOLD" continues on the same lines enlarging and expanding the idea by reasons and considerations drawn from science and philosophy; claiming that the certainty of a new birth beyond our earthly end is the best means of arming ourselves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing religions. From beginning to end it is interesting, entertaining, instructive and fascinating, and whether one accepts it all or not, much will have been learned much pleasure enjoyed in its perusal. Price $1.25.

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MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY.

PHENOMENAL.

Through the Mediumship of George Cole.

TO THE EDITOR;—Again it is my privilege and pleasure to send to THE PROGRESSIVE THINKER a continuation of spirit correspondence and communications written and spoken at the Carrie Miller Circle. The Epes Sargent and Erichthinus communications were spoken by the visiting spirits, the former May 1st and the latter May 22d.

The Isaac Newton communication was written through the process of independent spirit-writing May 29th.

The Epes Sargent communication was given in answer to a statement contained in a letter to me, written by a Brooklyn clergyman. I had sent to this gentleman, who has one of the most talented and progressive minds of the clerical profession with whom I am acquainted, Nos. 1 and 2 of my "Gallery of Spirit Art." In reference to spirit paintings and spirit photographs, (particularly in reference to spirit photography) my clerical correspondent asks me if they may not be the product of psychological power, instead of individualized spirit manifestations?

Rev. Mr. M.'s letter was read in the presence and hearing of the controlling spirit, who said that she would invite a spirit who, at the next seance, would reply to the questions asked.

All who read the communications that for a period of two years I have been, on frequent occasions, sending to THE PROGRESSIVE THINKER, must realize that intimate relations exist between the inhabitants of the two worlds. Epes Sargent comes into our seance-room and answers questions, that from his present standpoint he is far better qualified to do than when a mortal.

Prof. Kiddle writes an anniversary address, which is not only a forcible presentation of the subject of Spiritualism—Spiritualism in its advanced and advancing stages—but he is active at many seances, giving impulse, tone and direction to the greatest reform and educational movements of the ages, with which movement his name, both as a spirit and mortal, is now imperishably associated.

Mr. Kiddle is a frequent visitor at the materializing seances of Mrs. M. E. Williams in New York, and, up to a recent period, whenever I have been present, he has come in materialized form (completely resembling his former self) at Mrs. Cadwell's seance in Brooklyn.

I refer to these incidents, not on account of any personal, but wholly for their public importance. In earth-life Brother Kiddle was co-operative with myself and others in sustaining the spirit circle of which Mr. Geo. Cole was the medium. The Roman spirits, who then predominated, required a reporter, interpreter or translator who was a Latin scholar. This office Mr. Kiddle filled and, in his present most important relations with our circle, is only continuing his earth-life work. He is thus able in his own person to exemplify the facts which he so eloquently taught in the latter years of his mortal life.

Sir Isaac Newton visits our circle and continues his scientific labors and discoveries—writing with his own spirit hand—and writing also with the added power and perception which Spirit-life and conditions have given him.

Erichthinus, whose earth-life career dates back to the fifteenth century, B. C., gives us an historical address on religion and philosophy of the era in which he lived.

CHARLES R. MILLER.

Brooklyn, New York.

SCIENCE FROM A SPIRITUAL STANDPOINT.

Here is a man, about five feet, eight inches high, ordinarily stout, smooth-faced, large gray eyes, open countenance. He wears knee-breeches; has on a long vest, cut-away coat, large buttons. He has on a white frilled shirt and white necktie. Now he is writing:

THE MESSAGE.

There have been so many speculations and theories presented by mortals in the last five thousand years, as to the immortality of the soul, and so much has been written by manifesting spirits upon this subject, and each speculation and theory so widely divergent, that the mortal world is lost in the mave of contradiction, and has no more real knowledge upon the subject to-day than it had five thousand years ago.

The disagreement of mortal scientists among themselves arises from the conditions by which they are surrounded, the various methods of their training, their preference of conception and interpretation of phenomena, from which they can only deduce imagined facts from their own individual standpoint.

The difference of statements of facts on this subject by spirits, is more apparent than real. No being can have a better or more perfect knowledge of the immortality of the soul than a spirit, since the spirit is the living exemplification of the fact.

The apparent disagreement arises from the influence of the atmosphere in which mortals exist and in which spirits manifest. Thus the condition of the mind of the mortal creates an atmosphere of an analogous nature, and this influences a spirit to harmonize on a material plane with those mortals with whom it may come in contact, and before whom the spirit may manifest, thus neutralizing the force of the spirit and perverting the object for which the manifestation has been made, as to the understanding of the mortals most interested.

Scientists have departed from such seances with either the conviction that they possessed more knowledge than the spirit from whom they were to receive instructions, or that the manifestations were a cunning device of mortals themselves. This, in many instances, has led to the discredit of spirit manifestations, to a doubt of spirit manifestations at all, and finally, to an agnosticism which denied spirit-life in any phase of existence.

The failure was not due to the manifesting spirit, but to mortals themselves, who, with strong prejudices, preconceived ideas and inordinate self-esteem, combated the very facts they had assembled to learn, thereby prescribing the conditions of the manifestation—they exerting a preponderating influence over the spirit and thereby tincturing the communication with the theories entertained by the mortals and not the spirit.

Among mortals it is an axiom of science that forces, like substances, and all material elements, are indestructible, as, for example, heat is not created but developed by combustion; and even before fuel existed it was contained in the rays of the sun and terrestrial elements. Heat after it has passed from applied purposes, such as expanded vapor, etc., for steam machinery, is not annihilated, but is absorbed in different forms of surrounding elements, extending to remote distances, and influencing the materials that receive it, with equal force to that exerted in concentration through the steam boiler; and from this diffusion it may again be collected and reapplied in more refined force and still more potent energy.

The force itself never ceases, but continues on indefinitely, developing new powers, new conditions, materially assisting mortals in the application of mechanical labor, and forcing, as it were, the development of the earth from one condition to another, so that progression is made progressive, and the world becomes day by day more beautiful and better fitted for the happiness of man.

This is true of the physical force among mortals, and spiritual force is correspondingly true among spirits.

The force of affection, thought-volition, the action of one mind upon another, cannot be annihilated; nor can the memories of association be obliterated, though they may by happiness and prosperity, care and adversity be obscured, but never destroyed, never lessened.

These characteristics are the mortal principles of the soul or spirit within mortals, and are the forces that bind man to man in the great scheme of existence. The conditions surrounding the souls or spirits in mortals change, but the souls or spirits never change in themselves, and they are the same yesterday, to-day and forever.

The universe and the soul of man are to each other in the relation of cognizable objects. The soul of man is, therefore, a microcosm, a universe of itself, and contains all spiritually that the universe contains physically.

Hence, since the soul or spirit in mortal man is the counterpart and equal of the universe, it must be equally lasting with the universe, and can only be destroyed by the Omnipotent God who created it.

The soul or spirit sees without physical eyes, hears without physical ears, and perceives objects and events at great distances. This should be proof to mortals that the soul or spirit is an entity by itself, and not dependent on the mortal body for action, though the latter is its recognized instrument for communicating with the mortal world. As a matter of fact, the soul dwells in a sphere entirely outside of the material world, and is free from every material change or decay. Upon many of the populated planets in space the soul or spirit exists outside of its mortal body, and makes use of it as an instrument, as the carpenter or mason on this planet would use his saw or trowel.

Finally, all is immortal, both the physical and spiritual elements. Their conditions change, but in themselves they never change, living on, in one phase or another, until the end of time.

ISAAC NEWTON.

(The messages from Epes Sargent and Erichthinus will appear in following issues of THE PROGRESSIVE THINKER.)

NEELY'S HISTORY

Of the Parliament of Religions and Religious Congresses at the Columbian Exposition.

One of the most important and interesting events connected with the World's Fair was the Parliament of Religions. It will go down the ages as one of the greatest events of the world's history. To students of comparative and ethnological religion the contents of this portly volume of a thousand-and-one pages will prove of most intense interest, and the statements and presentations of the various faiths by their accredited disciples and exponents are vastly instructive. The price of this great volume is only $2.50. For sale at this office.

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Passed to Spirit-Life.

June 5, 1894, at 5 o'clock A. M., at Chicago, after a short illness, Jason D. Simmons passed peacefully away. He was a member of the First Society of Spiritualists, a firm believer in the beautiful truth of continuity of life and spirit return. He was the last of a large family, all of whom had passed away to a higher and better life. He was ready to go. He was a kind, true friend, full of charity and good deeds, but his earthly life is ended and a new one begun. Services were conducted by Mrs. Cora L. V. Richmond, and they were beautiful and touching. After two of his favorite pieces were sung his mortal body was laid away by loving hands in Forest Home Cemetery, where the flowers bloom and the birds sing.

M. L. WILKINS,
L. T. EMMERT.

The Popular Science Monthly.

THE BEST SCIENTIFIC MAGAZINE PUBLISHED.

The Popular Science Monthly presents a varied table of contents in its July number. The opening article, by Logan G. McPherson, is on "The Meaning of Corporations and Trusts," showing that such combinations are natural results of well-known causes. Several articles suggest subjects for observation during summer outings. Prof. Byron D. Halsted has an illustrated paper under the title, "Sunshine Through the Woods," describing the rings and veining of several important woods. Alexander McAdie describes "A Colonial Weather Service," from the records of which, we learn the temperature on July 4, 1776. Two full-page pictures illustrate modern meteorological methods. Prof. James Sully contributes the first of half-a-dozen papers on "Studies of Childhood," the subject of imagination being first treated. Some curious structures are described and illustrated by L. N. Badenoch, under the title of "Homes of Social Insects." In "Latitude and Vertebræ" Prof. David Starr Jordan presents a study in the evolution of Fishes. "The Great Bluestone Industry" is described in an illustrated article by Henry B. Ingram. In "Lady Mary Wortley Montagu" and "Modern Bacteriology," the introduction of inoculation and vaccination for smallpox in England is described by Mrs. H. M. Plunkett. O. S. Whitmore gives an account of early trials in "Kiln-Drying Hard Woods." Dr. Louis Robinson discusses "Acquired Facial Expression," bringing out some very interesting facts. Under the title, "Savagery and Survivals," Prof. J. W. Black shows that many of our ceremonies, fashions, habits and notions have come down to us from savage forebears. There is a biographical sketch of Heinrich Hertz, who has died at the age of thirty-seven, after making some of the most wonderful researches of recent years on light and electricity. The death of Prof. Bilroth, of Vienna, is also noticed, and there are portraits of both men. New York: D. Appleton & Company. Fifty cents a number, $5 a year.

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The author says: "Each individual partakes of both physical and mental or spiritual ailment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nourishment of which I individually partake and digest. My soul must expand by virtue of the soul essence which I individually gather and comprehend or digest." For sale at this office.

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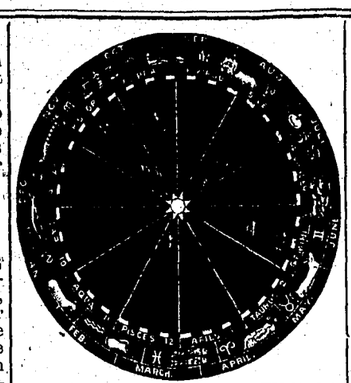
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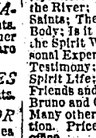
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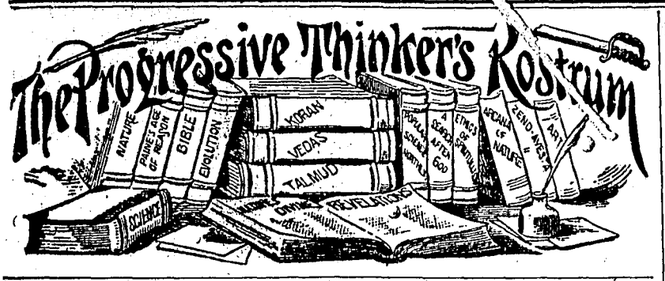
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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 8. CHICAGO, JULY 7, 1894. NO. 241



PRINCIPLES, NOT LAW.

The Formula of Nature.

Reply to Hon. A. B. Richmond

By PROF. W. M. LOCKWOOD.

"Errors, however beautiful and gold-enameled by time, must be eradicated from the human mind by the archangel of eternal truth."—Shakespeare.

For untold centuries the human has pictured nature and her cosmic forces, forms and energies as being operated upon by some power, individuality or intelligence from without. Not being able to account for its visible transformations and phenomena, or to comprehend the rhythmic action and reaction of her automatic factors, he has resorted to the picturing power of his imagination rather than to processes of analytical demonstration for a solution of his environment, and has invoked the aid in this propagandism of music, poetry and the arts. Whether chanting in measured strain the omnipotence of Zeus, or chiseling in stone the character and power of Jove, or hymning in rhythmic meter the various attributes of the Jewish God, this abuse and misapplication of the picturing power of imagination has been, and is, the principal factor for the propagation of cosmic, social and religious errors. We laugh at the ignorance and idiosyncrasies of a negro Jasper for affirming with religious zeal his adherence to the Pentateuch, and belief that "the sun do move," yet before the smile dies from our face we join in singing "Nearer My God to Thee," a hymn which as a product of the imagination negates every fact of cosmic truth as taught in all of our schools and colleges, outrivals Jasper's zeal and ignorance, and demonstrates how in modern religious formula, sentiment and emotion captivate and perjure man's reasoning powers, and bind in the shackles of superstition his intellect.

Our most excellent brother, Hon. A. B. Richmond, falls into this error by appealing to one's emotion and sentiment, rather than to actual data, in introducing his counter argument of "Nature's Laws," in THE PROGRESSIVE THINKER of May 5th. He places a rhythmic sentiment by Samuel Rogers at the head of his article, as indicative, we presume, of the character of the argument to follow. Whether Rogers had been duly sworn "to tell the truth, the whole truth, and nothing but the truth, so help him God," regarding cosmic law, as he understood it, when the inspiration seized him to write his stuff, we may never know; but we are not a little surprised that so learned and orderly a mind as that of our friend, whose "favorite study" in early years was chemical physics, should introduce a sentimental rhymster instead of his favorite authors and instructors, to place in position a suitable axiom, as the pole-star of this discussion. This criticism will seem the more true when we reproduce Rogers' idea of cosmic law, in evidence:

"That very law which moulds a tear
And bids it trickle from its source,
That law preserves the earth a sphere
And guides the planets in their course."

Now, Rogers does not inform the court what that law is; he does not analyze it or demonstrate its "rule of action." He simply makes a statement about law that is lawless, and which in its application to cosmic science is senseless, which fact will become the more apparent to any one who will take the time to study the physiology of the human eye, and the relation of the vitreous humor and lachrymal apparatus, including the *puncta lachrymalia*, in processes of the formation, secretion and expulsion of tears. We do not believe that the intelligent physiologist and astronomer of modern times will accept the unsustained opinion of Samuel about "the law that moulds a tear and holds the planets in their course."

We now pass to a consideration of

"WHAT IS LAW"

as understood by the Honorable A. B. Richmond. If "it certainly prevails in everything we see, feel, taste or smell," as our friend asserts, why does not the average person, who has an average development of these senses, know the law of the thing he thus senses? Why did it take such vast ages of time, of experiment and investigation to formulate the law of solar dynamics? Why so many thousand years to demonstrate the laws of "definite proportions" as applied to a few chemical compounds? Why did not Anaxagoras, who was among the first to declare the continuity of matter, give us these laws of matter? And why was Democritus, who founded the atomic theory, so ignorant of these laws that "prevail in everything?" Can we in correct form of speech say that the formula of definite proportion that comprises ammonia is a law of nature as an infinitude, since its universality only relates to one of the products of chemical combination? From our plane of observation what we call law, as applied to chemical proportions and combination, is only a formula of proportion, and not "a rule of action." For instance, ammonia is composed of nitrogen, 1 part; hydrogen, 4 parts, and oxygen, 1 part. These elements comprise its formula of combining proportions, and not a "rule of action," *per se*, since we do not know anything as yet of the phenomena taking place within the elemental molecules of nitrogen, hydrogen and oxygen, as they combine in the rhythmic order, yielding ammonia; hence the use of the term "rule of action" is a misconception and misapplication of the correct use of words. Will Brother Richmond allow us to state that mathematics is the base of physical science, whether known under the term chemical physics, or mechanical; and, being the base, is an inexorable factor in the consideration of all of the processes of molecular change. In view of this truth chemical science makes use of certain algebraic symbols, not only to express in abbreviated form the character of the equation, but to indicate the abbreviated name and proportions of the elements entering into the equation itself. Thus ammonia is expressed under the symbol (N. H4 O.) and modern chemists understand this symbol as a chemical formula, comprising that combination of elements by which this compound is known.

Law, or "rules of action," do not make mathematics; it is an eternal principle of notation in its application to physics, which intelligence finite or infinite did not make, or cannot control in its relation to chemical or cosmic affairs. But on the contrary it is that immutable factor in chemical combination, the recognition of which dispels schism, sophistry and superstition, and places nature, in the light of a continued progression, where every element in her laboratory of eternal cosmic energies is the vehicle that transports her formative principles into those higher forms, to comprise the grander to-morrow.

Bro. Richmond does not seemingly understand our position. We hold that nature is the result of eternal automatic principles—not one principle or cause alone, but many, blending into cosmic unity and rhythm so far as the eye of science can determine. Thus we have a concrete principle of time and space considered as a universality, which, perhaps, can be more accurately expressed as an infinitude of duration and extension. Next in order comes mathematics which relate to quantity. Biology, which deals with the phenomena of living matter. Psychology, or principles of man's conscious ego, as related to its environment, and chemistry, which includes physics, that principle of natural science by which we analyze and demonstrate the changes in bodies under the influence of molecular affinity and repulsion.

Now, it is the sphere of science not only to subdivide these departments for the sake of analysis, but to demonstrate by inductive reasoning their correlation to time and space. Hence, in cosmic affairs, nature seems to be under the influence of the automatic action and reaction of eternal principle, and not under law. Man did not make the law of definite proportions of those elements forming water; he only discovered the elements and their arithmetical order of combination. The principle of its combination is eternal. God did not make it or create it, from the fact that the elements, being matter in a molecular sense, are as old as time and space; and God had no choice in the process. He was obliged, if he had anything to do with the evolution of water, not only to procure oxygen and hydrogen, but to combine them as a chemist would, in that arithmetical order by which water is evolved. Hence we conclude that no department of the activities of time and space is governed by law or a law-maker; nor does "law control its minor principalities," as our friend asserts, neither did we make any such statement in our former article. But the automatic principle belonging to matter, of acting, and being acted upon, with an inherent tendency to higher form, will account, when properly understood, for all of the phenomena of nature.

All of the sixty-five or more elements of nature possess this function or character of action and reaction, also the tendency to blend into higher forms, as is witnessed in the evolution of simple to complex forms of matter. We note this fact in the action and reaction of oxygen and hydrogen gas by which water is evoked; and so long as this action and reaction continues between and in the molecules of these elements, we have the phenomenon of water. This principle of acting and being acted upon determines the positive and negative attributes and poles of matter. Hence its polarity and potentiality as well. Without electro-polarity matter would not possess potentiality; and without elective potentiality existing in the molecules of all elements of nature, there could be no affinity for the promotion of the higher and more complex forms of matter. Faraday discovered and demonstrated this principle in electrical physics, and every succeeding physicist has confirmed this fact. If Brother Richmond or Barrett or Huxley know of any matter that is "inert," then they know of matter that has neither polarity nor potentiality. Such matter is "dead," since it can neither act or be acted upon. Will our critics be so kind as to tell us where this "dead" and "inert" matter is to be found, that neither acts nor can be acted upon? And will Brother Richmond cite us to the essay or treatise by Huxley where "he admits that, there is no evidence of potential life in matter?" Incredulity is not a prevailing weakness with us; but when so demonstrable a fact as potential life in matter is denied, even by Huxley, we would like to know the reasons for such statement. In electrical science a wire is said to be "dead" when this potential energy is minus, or without sufficient vitality; by which is understood that the battery is weak or the connections out of order. Renew the battery and adjust the connections, and the electro-tension of the wire will be found to possess sufficient potential electricity to make it "alive." Potentiality and polarity are immutable factors of affinity, and in varying degrees they enter into every structure of time and space.

Every type or form of elemental life possesses this function. Every crystal, whether of rock, stone or metal; every plasmatic structure, whether simple or complex, is the result of polar potentiality. It inheres in the molecule, of whatever character, whether nebulous or solid, as a formative, potent energy—hence molecular life is the automatic source of all being. This potential tendency to blend elemental matter into cosmic forms is an inherent factor of polarity. It is automatic or self-acting, because of the action and reaction of its polarized states. The tendency of a nebulous element to rise, or to promote higher form; is demonstrated by its combination with other polar and potential elements, as is witnessed in the formation of the organic from the unorganized—from the homogeneous to the heterogeneous types of life. This view of evolution must not be confounded with abiogenesis, since we do not recognize "non-living" or "dead matter," but potential and polar life, as an automatic factor of the molecule.

We think the quotation from Prof. Huxley which Brother Richmond introduces in his article, to be misleading to those who are not familiar with his thought. In an article before us upon "abiogenesis," by this writer and thinker, we find the following, which, from our point of view, is more consonant with his general declarations as a materialist than the quotation introduced by Brother Richmond. It is as follows:

"If it were given to him (Huxley) to look beyond the abyss of geologically-recorded time to the more remote period when the earth was passing through early physical and chemical conditions, he should expect to be a witness of the evolution of living protoplasm from non-living matter."

This quotation is taken from "Lib. U. K. Art. Abiogenesis," and conveys a very different coloring than the one selected by our critic. That Huxley should make such statement at a time anterior (1868) to the application of electro-physiological science, is not to be wondered at. But recent discoveries in the function and office of the follicular glands distributed throughout the vascular system of the human, go far toward demonstrating how, out of a common current of blood projected through the circulation, these glands have to do with the formation of bone, finger-nails, hair, ganglia, and tissues of various character, and this distribution is now known to be in strict accord with general principles of elective affinity. That this principle of elective affinity or natural selection inheres in the formative processes of all types of organic existence, can no longer be doubted, since it seems to be the province of crystal, plasmatic or integral life, to preserve its individuality and identity by the constant recurrence of elective action, or the selection of those elements in rhythm with the process of structure of each. A comprehensive view of this system of philosophy has no place or use for the mental gods of the past. Cataclysms in nature, the irregular phenomena of the seasons, the abnormal expressions of human weakness, monstrosities of physical deformity and mental depravity, can be accounted for by the action and reaction of those principles underlying cosmic structure and ignorance in human propagation and environment. No longer need man perjure his intellect by ascribing to the mystery of godliness and omnipotent caprice frost in June and snows in July in temperate altitudes and climates. No longer bend the knee to the "heavenly father," who is said to send his children drouths and floods, blights and famine, shrunken wheat, bubbins of corn, and decaying potatoes, because he is thought to know best what is good for man's progression. No longer need we study in the "Museum of Holiness" the freaks of an all-wise Providence that makes a two-headed puppy with one body, and a two-bodied puppy with one head; and two-headed lambs, five-legged colts and pigs. No longer attribute to intelligent design the creation of human monsters, born with three eyes, with heads and expressions like a dog or monkey; men born with one arm, one normal leg and one embryotic, without a femur, tibia or fibula, or other connecting osseous structure; men and women born blind, deaf and dumb; men born with six fingers on one hand and two thumbs on the other.

No longer need woman attribute to original sin and the curse of a fetich god, the birth she gives to hermaphrodites with spinal deformities, and hermaphrodites with cerebral deformities.

When the underlying principles of cosmic action and reaction are fully understood in their application to human evolution, man will no longer seek to trace "the image of a Heavenly Father in the abnormal structure of the fools and idiots born of careless lust and ignorant generation, but he will turn his attention to the mental evolution of the ninety thousand ecclesiastical idiots and fools who instruct this blasphemy and fetich platitude against cosmic progression, and the twenty millions or more evangelical infidels who accept it, as the promise of ethical spirituality and philosophy. The mental blight this theological blasphemy against nature's formula has caused is witnessed in the ignorant and causeless views held by very many well-meaning writers and essayists of modern thought, in persisting to ascribe to matter the attributes and character conceived in a prehistoric age, when marvelous credulity and superstitions were factors for the propagation of fetich doctrines, and where creedal dogma and theology were born, twins of mental depravity and evangelical greed.

That this error still continues to be voiced in the pulpits and on the spiritual rostrum, while all of the schools and colleges of civilization where physical science is taught are demonstrating these ancient blunders, and are offering the world of thinkers a nobler and more sublime view of cosmic processes, is a sad picture of the reluctance of human mentality to exchange a fetich marvel for a demonstrated truth. To witness that many of these "marvels of superstition" are so deeply imbedded in the mental structure of some of my dearest friends, while science holds the lamp of inductive reasoning to her recorded, page and progressive formula, at times causes a wave of regret and sorrow which we cannot express in written language or words. To be called a materialist by my friends and critics, although an exponent of the philosophy of continued existence, based upon nature's principles, does not disturb me, since I reflect how few have had the opportunity to learn the difference between the materialism that makes the grave the eternal sunset of life, and the materialism of potential cosmic energies, the recognition of which descries a conscious existence of the formative principle of the human, beyond the grave, as a necessary sequence to the progressive factors of to-day, evolved from nature's laboratory of infinite cosmic art.

Eventually my critics will be able to discern that man is not only "bone of nature's bone and flesh of her flesh," in his physical structure, but that his conscious ego as an invisible magnetic formative energy is the real factor that nature evolves as the enduring principle; while the body per se changes with every breath as the life-principle acts and is acted upon by the various conditions and processes peculiar to his environment.

To call this system of human progression and philosophy materialism, agnostic or positive, is to admit ignorance of what these speculations really are. The materialism that annihilates the formative energy, of whatever character, that promotes form, visible or invisible, negates the premise of both chemical science and evolution, since it denies the postulate of "the tendency of elements to combine and form something entirely unlike any of the elements entering into the structure," and "the inherent tendency of matter to higher form." Hence, with this kind of annihilation operative, nebulous matter would have remained nebulous forever. We should have had no succeeding strata of rock, no mantle of green—no returning verdure. To annihilate the formative energy that promotes and individualizes the crystal, the blade of grass or flower, or to declare the conscious life-principle of the human destroyed and lost, "when the combined activities of his chemical organism cease," is to extinguish all life with the first type that appears, and finally to annihilate affinity, potentiality, and polarity. This is the logical sequence to that illogical speculation called "positive philosophy," and the fence on which agnosticism is perched.

This fallacious doctrine is the result of the application of Christian theism to concepts of matter, and modern materialism lends a tacit assent to these ideals that matter is "dead," "crude," "inert," and "senseless," by its declarations that "there is no evidence of life beyond the physical disintegration of the plasmatic organism."

To illustrate how divergent is this view of nature from the system of philosophy we instruct, let us introduce a few experiments in "applied physics." On my table as I write is what is called a "short circuit telegraphic outfit." We will disconnect the key and sounder and attach it to the commercial line connecting Chicago with Meadville, Pa. I touch the key, and calling up the general telegraphic office at Meadville, I transmit the following telegram:

"To the Hon. A. B. Richmond:—The rap of the telegraphic key united a world of commerce when it was demonstrated that this rap, set in motion by conscious energy, could be transmitted over long distances, through a wire possessing sufficient electro-tension. In similar manner, the spirit rap will unite the children of earth to realms of life invisible, when the popular mind is willing to find an analysis of this truth and phenomena in the principles of nature. May we say to you that an analysis of the former demonstrates the character and formula of the latter. The Spirit-world sends you many congratulations.

[Signed] MICHAEL FARADAY."

Let us understand, first, how the conscious energy of an operator on the earth-plane employs this system of electrical physics to transmit a message. For the sake of analysis, science assumes that the wire over which the message is sent is composed of innumerable molecules of metal, impinging upon each other throughout its entire length. But the wire, of itself, does not possess sufficient electro-tension; so we will have to resort to artificial methods to baptize the molecules of metal of which the wire is composed, with a plus electro energy, and thus raise them to a higher rate of tension. This is accomplished by introducing batteries at suitable distances along the line. We are now in the presence of one of nature's greatest automatic chemical and physical phenomena. The processes of decomposition taking place in the battery by the action of the solution upon the metal pile, and the action of the pile upon the solution, liberates molecules of electrical energy, which formerly were stored by processes of affinity in the metal composing the pile, and in the solution of the battery. And this electrical energy, thus liberated, having a great affinity for the molecules of metal of which the wire is composed, is drawn into it, leaping from molecule to molecule with lightning rapidity, until every part of the wire, per se, is flooded or baptized with this electro energy.

Our wire is now found by test to possess sufficient "potential life" for a variety of wonderful experiments. But our electro circuit is only half made. Thanks to Steinheil, who in 1838 discovered that the earth, composed of matter which Brothers Richmond and Barrett are pleased to call "dead," "inert," "crude" and "senseless," is found to possess, without the use of artificial batteries, sufficient potential life to complete the circuit. Attaching our telegraphic apparatus to each end of the wire line, we close the circuit at this end by pressing upon the telegraphic key. "Like attracts like," and so we note the immediate closing of the circuit at Meadville by electro attraction. Now, not only does the closing of the circuit at this end of the line send an electrical thrill into every molecule of the wire all of the way to Meadville, but the earth part of the circuit responds to this thrill, and lends its aid in closing the circuit at that distant point. Our circuit being now complete, the telegraphic instruments in proper position and all connections made, we will proceed to analyze how "conscious energy," as the operator, applies itself to the task of sending the message; taking it for granted that the system of alphabet employed is generally understood.

Now let us look closely to connecting data, for this investigation will take us into the laboratory of brain, where motor and sensory auras of cell structure, called cortical centers, are the central stations through which conscious volition puts into operation its subjective purposes, and conscious impressibility, the sentient ego, receives incoming vibrations from objective nature. Around the upper end of the fissure of Rolando in the human brain are motor areas for the complex movement of the arm; and about midway of the ascending parietal convolutions, lying just below the fissure of Rolando, are other areas for the various movements of the hands and fingers. These motor auras possess all of the characteristics of an electro battery, for when conscious volition desires to operate the telegraphic key, these cells become infused with conscious energy, which, operating through these centers, put into action the nervous structure, controlling the aura, hand and fingers, and we are thus enabled to transmit to our friend a matter of scientific interest, through these mechanical and physiological agencies. We know to-day that these cortical auras or centers possess this electro function, since experiment discovers that volition deflects the galvanometer needle. Furthermore, when these centers lose their electro character the arm, hand and fingers are paralyzed—conscious volition can no longer operate its impoverished and depleted structure, try ever so persistently. Yet conscious energy has not lost a part of itself, because of the paralyzed arm and hand; it simply as a motive power is unable to operate an abnormal structure. Let it be understood by our critics that the term "consciousness," or "conscious energy," is a modern term for that very ancient and much be-trashed word, "soul"—soul being the term applied in ancient times to the living organism, hence the phrase "a living soul," and the word "spirit," to express the disembodied ego. We prefer the modern term, since we do know something of its relation to the vascular system through nerve ganglia, and something of the formula by which objective nature and subjective psychic thought impress the sentient ego. Thus the conscious ego of Michael Faraday, finding a brain and mentality that by nature or education is fitted to receive his thought, can infuse these sensory and motor areas of the earth operators' brain, and in this way he becomes the real operator, while the visible operator acts in the capacity of a central station connecting two spheres of existence. Therefore we conclude that "conscious energy," whether existing in the form or out of it, is the operator, and the electro-states of the brain areas and centers, the instrumentalities and mechanisms connecting consciousness to its environment.

Right here I am met by my critics with a chorus of dissent, and unitedly they shout: "Materialism," "cold" and "polished materialism," and "nothing else." Peace, gentlemen! In the name of logical, cogent thought, let us not be too hasty to apply to each other terms indicative of popular odium. Let us rather introduce another interesting experiment. We will run our electro wire to Brown's Valley, Minn., where my dear, old-time friend, J. O. Barrett, lives. He has been deeply interested in studying the habits, nomadic life and interior character of the Sioux Indians on the reservation adjoining his locality, and is deeply impressed with the innocent simplicity and primitive ideas Lo entertains regarding "Wakantonka," and cosmos. Brother Barrett being a scholar, thinker and philosopher, likes to contrast modern religious thought with the ideals and speculations of ancient Brahmanism, which system of evolution makes reincarnation the order of ancestral descent of the individual, and through these experiences the ascent or development of his spiritual nature—a system of re-embodiments, the stepping-stone to Nirvana, where, if we may credit the records, the Brahmin finds eternal bliss or eternal extinction, according to the school of belief he has been trained in.

Brother Barrett's poetical nature and idealistic imagery, no less than his deep sense of justice, have entangled him in a net of ancient primitive thought; and to arouse him from this reverie of ancestral idealism, we will attach him to the "hello station" of the modern telephone, where a whisper can be heard across the continent. We are not going to whisper to him—no, no, indeed! We shall shout to the top of our voice, and ask him to crawl out of that shell of Avatarism, and contemplate a truth before which the sophistries of ancient India's occultism, and the marvelous claims of the Hindoo adept, are a rattle-box and drum. No wonder Brother Barrett "is tried." When the wine of modern thought crawls into a shell of antiquity, either the wine will get tired and burst the shell, or the shell will spoil the wine. In this instance, we would like to save the wine—occultism is welcome to retain its shells.

We are going to telephone Brother Barrett the sentiment of Shakespeare that stands at the head of this article, and we want him and Brother Richmond to note closely how the wire and earth-line, composed, as they claim, of "dead" and "inert" matter, still is sufficiently alive to transmit our message, not, however, as vocal speech, but as a mode of molecular motion, which at the other end of the line is reproduced as vocal speech. Oh, what is the diviner name of that entity called matter which the centuries of the past have called "dead," "senseless," and "inert," yet which, under the inspiration of electrical energy, becomes the vehicle of thought and sensation. Time and distance are annihilated. I talk to my friend, and he talks to me, as though in the immediate presence of each other. Not only do I sense his words, but along with them comes a sensation of his fine individuality. In whatever language I speak, in whatever tone of voice, whether of pain and pathos, or in joyous mood, the molecular structure of the circuit thrills with my personality and thought; my identity is recognized hundreds of miles away.

Let me ask if the wire and earth-line had been made of the auditory nerve of Brahm and Buddha, or of the omniscient ear of the God of Moses, one or all, could this circuit have been more potential? Oh, how the shadows of ecclesiasticism blight and its pernicious formula of thought shrouds the mental vision of to-day. Man strains his imagination and perceptive powers to trace the gods; while all around him nature's automatic reactions write a page more sublime, enduring and eloquent than all of those ascribed to these unknown and unknowable sources.

The dawn of modern science discovers not only continued existence as a sequence necessary to nature's order of evolution, but that every human is the rightful heir to all of her truths and economies without the intervention of prelate or priest; and that any system of thought or philosophy that is not built upon an analysis of her eternal principles of progression is not true.

For a clergyman or registrar in England to celebrate a marriage in a private house, except by special license from the Archbishop of Canterbury, is a felony, and punishable by severe penalties.

The Scottish marriage law is so loose that if a lady living with John Smith is addressed in the presence of Smith as Mrs. Smith, and answers to the name, the courts have decided that she is legally his wife.

A Missouri divorce was once granted because "the defendant goes gadding about, leaving this plaintiff supperless, or, if he gets any, he has to cook it himself."

In Pennsylvania a henpecked husband was relieved from the yoke of matrimony because "the defendant struck this plaintiff a violent blow with her bustle."

Illinois leads the States in divorces. During the twenty years ending with 1880, there were 36,072; Ohio came next, with 26,361; Indiana had 25,193; Pennsylvania 16,020; New York 15,355; Missouri, 15,278.

Sheboygan is the Evergreen City; most of its trees are cedars.

According to Wright, drunkenness of the husband as a cause of divorce is the most frequent in Illinois, Ohio, Iowa and Massachusetts; drunken wives are most numerous in Pennsylvania.

SPIRITUALISTS WIN.

Case of the Haslett Park Association Comes Down.

SUPREME COURT HOLDS THAT THE TRANSFER MADE BY THE ORIGINAL OWNER WAS LEGAL, AND THE VERDICT OF THE LOWER COURT WAS AFFIRMED.

TO THE EDITOR:—I enclose you a cutting from the Lansing (Mich.) *Republican*, of June 26, 1894, giving particulars of the Haslett Park suit, which may interest you and your readers who are waiting for the glorious news.

DR. E. A. READ.

ACTION OF THE SUPREME COURT.

The supreme court, June 26, handed down twenty-six opinions, among the number being the somewhat celebrated case of the Haslett Park Association vs. Frank J. Haslett and Sarah Haslett. The opinion was written by Justice Grant and unanimously concurred in.

The bill in the case was filed to restore a lost deed claimed to have been executed by one James H. Haslett on August 24, 1889. Mr. Haslett died intestate June 23, 1891. The defendant, Sarah, is his widow, and Frank, his son.

The complainant is the Spiritualist organization which has for several years held meetings at the park and which was organized under the laws of the State. The land conveyed consists of eighteen acres situated on the shore of Pine Lake. Mr. Haslett was an ardent Spiritualist and had for a long time been interested in the formation of an organization for the purpose of developing its philosophy and practices. He owned other lands adjoining this. He had openly and frequently declared his intention to convey this land to such an organization. He had employed an attorney to draw articles of association, a deed and a mortgage to be executed by the association simultaneously with the deed. Previous to the meeting which was held at the park August 24, when articles of association were executed, he had issued a circular to the Spiritualists of Michigan, in which he set forth his purpose, the necessity of an organization, and his intention to convey the property. In this circular he published in full the proposed articles of association and the mortgage. It was contemplated that the three should be executed at the same time. The articles were executed and one of their members drove hastily to Mason, fourteen miles, to have them recorded in the register's office, as provided by law. After his return it is claimed the deed was executed.

The court says: "We are convinced, upon a careful examination of the evidence, that the deed was executed and delivered. This was the conclusion of the learned circuit judge before whom the case was heard in open court. It would be profitless to enter into any detailed statement of the evidence upon which this conclusion is based. It is purely a question of fact, concerns no one but those directly interested, and can form no valuable precedent for guidance in future cases. The court decreed that the defendants had no interest, right or title in the premises, and that they should execute a deed in the same form as that copied into and a part of the record of the complainant association in evidence in the case."

A copy of the deed was preserved and expressly states that it was subject to and accepted under the conditions that James H. Haslett should be perpetually elected a member of the board of trustees and president of the board, so long as he lived, and that in his will he should name his successor, who should hold the office as long as he should live, and that the stipulations and conditions contained in a mortgage to James H. White should be faithfully complied with.

Says the court: "The mortgage was never executed. While it is not conclusively established what became of the deed after its execution, it is quite possible that it was handed to Mr. Haslett as president of the association, and was lost by him. Its loss was discovered some time before his death, which was sudden, and efforts were made to find it. It is evident that money did not come in as fast as was expected, and it is quite possible that the execution of the mortgage was delayed for this reason.

"Some bonds, however, were issued under the terms of the mortgage and the direction of the complainant. A resolution was passed by the trustees shortly after the date of the deed, directing the issue of $3,000 worth of bonds to Mr. Haslett. The mortgage provided for the raising of $25,000 for the purpose of erecting buildings and making improvements upon the property, and the bonds were to be issued of the denomination of $5,000 each. The deed contemplated the execution of the mortgage, and made the stipulations and conditions therein a part of the deed. It may have been the intention of the court below to incorporate them in the decree. Haslett and others had contributed, and such were to receive bonds for such contributions. There is nothing to show that Mr. Haslett waived any of the conditions in the deed. A delay of less than two years cannot be construed into a waiver.

"Complainant is entitled to this deed only upon the conditions of the original grant. There is much force in the position taken by the defendants' counsel, that the deed was not recorded, but was retained until the mortgage was executed

CONTINUED ON PAGE 5.

FROM THE EARTH TO THE UNIVERSE!

The Current Evolution of Religion!

Stern Facts for the People to Consider.

By LEON LEWIS.

X.

THE PURPOSE OF THIS MOVEMENT THE WORLD'S RELIGIOUS AND POLITICAL UNIFICATION.

The great movement thus arriving upon our globe is based upon the broadest foundations possible. It is the most logical and imperative of the needs of mankind, and its organization and accomplishment is inevitable.

It is necessary, because it alone can remove the evils by which mankind is still afflicted, and bring the Earth into harmony with its sister planets and with the invisible universe. And it is inevitable because it is inherent in the divine constitution of things, as the cumulative sequence of all past religious progress, and because it is sure to be demanded at no distant day by all intelligent minds in every quarter of the globe.

This movement will be at once destructive and creative. It will destroy all existing superstitions and establish the true faith, thus rendering religion scientific and science religious. It will be general, extending to the uttermost parts of the Earth, and definitive because it will be thorough. It will be as irresistible as the law of gravitation, and as certain in its course as the Earth in her orbit. It will be, in short, the great ultimation of human progress, and the crowning event of human history. And its triumph will be the realization of man's highest good during all the long and glorious ages which are to come.

To this vast and ever-memorable movement we have given, and hereby give, the name of THE WORLD'S UNIFICATION.

XI.

DEFINITION OF THE WORLD'S UNIFICATION.

The World's Unification is simply the bringing of its ideas and institutions into harmony with the facts and laws of the Universe. It consists in the rejection of those local and transient superstitions which belong only to our globe and in the inauguration of that absolute religious science which belongs to the whole host of starry heavens, and which is as true in one as in another.

It is as natural for a human race to undergo this change of faith, in due course of its religious progress, as it is for an individual to exchange with his growth the fancies of his infancy for the facts of his manhood.

A world is not more certain to be the abode of human beings than it is to undergo this religious movement.

Just as the discovery of the real figure of the Earth was inevitable, in the natural development of navigation, just so is inevitable, in the natural development of religion, the discovery, sooner or later, upon our own globe or any other, that an adequate conception of religious truth is derivable *only* from the revelations of the entire body of Nature, and not from mistaken views of the affairs and manifestations of any one planet, no more than a true geography could have been written when the Earth was supposed to be a flat surface, and when only a small portion of its surface had been visited.

The true religion in one world is the true religion in all others.

Any creed, dogma or doctrine, taught or believed upon our globe, which would not be applicable everywhere throughout the entire Universe, in all ages and times, is necessarily an error and imposture.

Such errors exist among us, and they must necessarily perish.

The great change, therefore, which comes in due course to every world in the Universe—the exchanging of its local and transient errors for universal and eternal truths—is hereby definitely proclaimed upon our planet.

XII.

THE UNVEILING OF THE COSMOS.

The long, long Night of the World is nearly ended; the long, long Day is at hand!

Already is the radiance of the Universal Morning breaking around us.

It is time for man to awake.

The old order of things is going; a new and final order of things is coming.

The countless superstitions which have so long distracted and divided mankind are giving place to the One True Religion.

The "gods" of the Earth are vanishing with the shadows which produced them—the Infinite Spirit of the Universe is here.

The "Bible" of man is vanishing into well-merited oblivion—the "Bible" of Nature is opened.

The armies of Science are everywhere advancing—the armies of superstition are in full retreat.

The reign of the local and transient is ended—the reign of the universal and eternal is begun.

The true "City of God"—the radiant Temple of the Heavens—is opening to its worshipers.

Let us enter therein!

XIII.

THE EARTH AN INFINITESIMAL MOTE OF THINGS.

Through the depths of infinite Space, in the midst of endless millions of suns and worlds and human races, an infinitesimal mote of things is advancing from its recent organization to its early dissolution, suspended a moment between the beginningless Eternity of the Past and the Endless Eternity of the Future.

That infinitesimal mote of things is the Earth we inhabit and the living creatures upon it.

The career of a gnat, which hovers a moment in the beams of a summer afternoon, is not more ephemeral, in comparison with its surroundings, than are the careers of the Earth and man, in comparison with the great Eternities of the Universe; and it is safe to say that the career of that gnat fills a larger space in the history of our globe than does the career of terrestrial man in the infinite records of the Starry Heavens.

XIV.

AN APPEAL TO THE ORDINANCE OF NATURE.

It is now clearly seen that the Earth has no such importance as has been claimed for it in the vast assemblage of worlds of which it is a member.

It is now clearly seen that the Earth can no more claim a history or a government detached from the history and government of the Universe than a grain of sand can claim an existence separate from that of the shore in which it is imbedded, than a man can claim a history totally detached from that of his ancestors, or than one's hand can claim a growth and existence separate of one's body.

The ostrich, which hides its head in the sand, and imagines itself unseen by the hunter, is not more foolish than a man who supposes that worlds began with the Earth, that time began with the affairs of our globe, or that men began with the inhabitant of our planet.

All these pretensions of human vanity and ignorance are near their final extinction.

Just as it was impossible that the Earth should always be left to a patchwork system of Astronomy, just so is it impossible that the Earth should always be left to a patchwork system of Religion.

In Religion (as also in Astronomy) men of Science must and will replace the men of Superstition.

Just as men have gone to the actual constitution of Nature for relief from false and absurd systems of Astronomy, just so will they go to the actual constitution of Nature for relief from false and absurd systems of Religion.

For it is now clearly seen that in Religion (as also in Astronomy) we have to deal with the entire body of Nature, as represented by millions of suns and worlds and their races from everlasting unto everlasting, and not merely with a fragment of Nature and a moment of time, as represented by our obscure planet and its inhabitants.

It is now clearly seen that, to arrive at the one true system of Religion, we must take precisely the same course by which our ancestors arrived at the one true system of Astronomy—that is to say, we must dismiss the absurd inventions of men, and advance to a knowledge of the absolute facts of Nature.

XV.

THE RECOGNITION OF THE COSMIC CHARACTER OF RELIGION.

We recognize the fact that the Universe is a *unit*, and that consequently, to whatever extent its worlds and its races may be multiplied, it can possess only *one* true system of Religion.

We also recognize the fact that the Earth is a portion of the Universe, and that consequently the Earth's true system of Religion *can only be—and must inevitably be*—the *True System* of *all* the worlds of the great UNITY of which it is a member.

We accordingly recognize the fact that untold millions of worlds like ours, with untold millions of human races, are not merely in existence around us, but that *all* of them are subject to precisely the same religious laws and conditions and circumstances by which the Earth is governed, even as the Earth is subject to the same religious laws and conditions and circumstances by which they are governed.

We recognize the fact that *all* the countless millions of worlds and human races composing the Universe are called into being and governed by *one system* of *universal and eternal laws and forces;* that *their* "Revelation" is *our* "Revelation;" that the INFINITE SPIRIT bears the same relation to the occupant of our globe that He bears to the inhabitants of *all* the countless millions of peopled worlds around us; that they *all* form *one* family; *all* have *one* Religion, and must *all* be regarded as worshipers in *one* and the *same* temple.

We recognize the fact that in due course of human progress every world in the Universe outgrows its mistake of placing itself in the *centre*, and of considering itself the possessor of an exclusive and special order of things, and that it thereupon takes for the basis of its Religion the universal and eternal *Revelations of Nature*, and thus arrives at the UNIVERSAL UNIFICATION, or at the great religious Unity of the Starry Heavens.

XVI.

THE SOLIDARITY OF THE EARTH WITH THE UNIVERSE.

It surely cannot be difficult for reasonable minds, even if they have no especial acquaintance with modern Science, to comprehend that the Earth is no more a central and principal object in matters pertaining to Religion, than it is a central and principal object in matters pertaining to Astronomy, Gravitation, or Spectrum Analysis.

It is within the knowledge of every intelligent person that the Earth is not *alone* in the boundless abysses of Space, but is accompanied by infinite millions of similar worlds, including a dozen important members of the same solar system to which it belongs.

It is not even the *most important* world in our own solar system, Jupiter and Saturn being respectively 1,400 and 800 times larger.

The Earth is not the *first* world that came into existence, nor the *last*, but is co-located in the midst of a large group of similar worlds, some of which are younger, but the majority of which are older.

The Earth is not the *only* world inhabited by rational and religious beings.

It is not the *sole* world possessed of a divine Government.

It possesses *no* exclusive quality or characteristic to distinguish it from the other worlds of the infinite aggregation of which it is a member.

It is merely a single planet in the midst of *infinite millions* of similar bodies.

It is peopled precisely as *infinite millions* of other worlds are peopled.

It is governed precisely as *infinite millions* of other worlds are governed.

It is as much like other worlds as any two peas are like each other.

It came precisely as other worlds came.

Its status is their status.

Its purpose is their purpose.

It exists as they exist.

Its career is substantially their careers.

Its history is substantially their histories, even as its destiny is inevitably their destinies.

By its materials, by its origin and structure, by its aspects and movements, by its laws and forces, by its characteristics and manifestations, by all its features and events, by all its evolutions and developments, in a word, *by all the facts of its being and history*, the Earth exists in the closest union and association with its sister planets, possessing what they possess, displaying what they display, accomplishing what they accomplish, and experiencing what they experience.

And as a consequence of these facts and circumstances, the history of the Earth can no more be dissociated, *in any respect*, from the general laws and forces of the Cosmos, or from the general history of the Cosmos, than the history of an apple can be dissociated from the tree which produced it.

The Earth is a simple unit, a single feature, in a great whole, to which it belongs as much as a grain of sand in the midst of the desert of Sahara belongs to the continent of Africa.

It enters into the general laws of worlds precisely as any individual of our race enters into the general laws of mankind.

It is of no more account in the midst of the worlds composing the Universe than a single citizen in comparison with all the human beings in existence.

We might as well ascribe a separate and exclusive origin and history to the grain of sand aforesaid as to ascribe a separate and exclusive origin and history to our planet.

XVII.

THE FATUITY OF THE GEOCENTRIC VIEW OF THINGS.

What is the use, then, of trying to maintain the Earth in the pretended isolation, in that imaginary exclusiveness, which has so long been claimed for it?

Why continue to ascribe to man that imaginary and false importance he is now so clearly seen not to possess?

Why continue to treat the earth and man as if they were all there is, when in reality they are only an infinitesimal portion of things?

Why pretend that the Earth was suddenly "created out of nothing," when in reality it was slowly developed during infinite ages from a globe of matters in fusion thrown off from the Sun?

Why pretend that the Earth came into being alone, by laws and forces peculiar and exclusive to itself, when in reality it came into existence simultaneously with infinite millions of similar planets, and by precisely the same laws and forces which produced all those millions of worlds; as is shown at a glance by the very position of the Earth in the midst of the Solar System and in the midst of the Starry Heavens?

Why pretend that the Earth has existed less than six thousand years, when in reality it has existed more than six thousand millions of millions?

Why pretend that the Earth was "created" by a being outside of Nature, when in reality it was produced wholly and exclusively by natural laws and forces?

Why pretend that man was "created" in a state of mental, moral, and physical perfection, when in reality he came upon the Earth in the lowest stages of savagery, bestiality and ignorance?

Why continue to seriously discuss a "Hell" and a "Devil," after all persons of sense have recognized that those absurd dogmas signify nothing more than that ignorant men have taken erroneous views of some of the darker aspects of Nature?

Why continue to argue from the standpoint of "miracles," after it has been demonstrated by even the most elementary facts of physical science that there never was, and never will be, any interruption or suspension of natural laws and forces, and that no such interruption or suspension is possible?

Is any one foolish enough to suppose that the facts of Nature can be permanently suppressed by the fables of men?

Is the Earth any the less spherical, or any the less recognized as spherical, because it was supposed during thousands of years to be a flat surface?

Has the Earth ever ceased to move eighteen miles a second in its yearly course around the Sun because it was believed and asserted by all mankind during thousands of years to be stationary in the midst of the Heavens?

The victory remains inevitably to the facts.

XVIII.

THE DISMISSAL OF GEOCENTRIC SUPERSTITIONS.

It is still seriously claimed that our globe had a special and exclusive origin, and that it is the only world of any consequence in the sphere of Religion—but this pretension is the hollowest of absurdities and impostures.

It is still seriously claimed that the *Infinite Spirit* of the Universe has made to the occupant of our planet a special and exclusive "revelation," without which man would have possessed no religious knowledge whatever—but this claim is wholly unfounded.

It is even claimed that the *Infinite Spirit* has been put to death upon our globe, pursuant to a "grand scheme of human redemption" upon which he had entered—but the annals of Bedlam cannot produce a notion more preposterous and ridiculous than this hideous imagining.

Now, what are all claims of this nature in the sober light of reason?

They are simply the mistakes of Ptolemaic theologians.

The "Creation" of the Earth in "six Days," the "Creation" of Plants and Animals, the "Creation" of "Adam and Eve," the "seventh Day of Rest," the "Garden of Eden," the Dogmas of "Original Perfection" and "Original Sin," the "Temptation and Fall of Man," the "Serpent," the "Flood," the "Ark of Noah," the "Tower of Babel," the "Holy Scriptures," the "Inspiration of the Bible," the "Devil" and "Hell," the "Miracles" of the "Old and New Testaments," the "Trinity," "Three Gods in One," the "Immaculate Conception," the "Holy Ghost," the "Atonement," the "Son of God," "Redemption," the "Savior," the "Gospels," —these things and all things like them are merely GIBBERISH which has been derived from the great mistake of the ancients in supposing that the Earth was the centre of the Universe, and that the Earth and man were the central and principal objects in all matters pertaining to Religion.

These things are merely different faces and phrases of one and the same local nightmare—namely, the *geocentric* view of our being and surroundings—and have no more real value in human affairs than the empty shells of the oysters devoured by the aborigines of ten thousand years ago on the shores of the Baltic.

It is now easy, in fact, to perceive that the Earth can no more possess a system of Religion exclusive to itself than it can possess a special and exclusive system of Gravitation, or a special and exclusive system of moonshine.

In all respects, as in any respect, the Earth enters into the general laws of the Universe, and it is high time that all those ancient nightmares of our race to which we have alluded were definitely discarded.

"There is no alliance possible," says Prof. J. P. Lesley, "between Jewish Theology and Modern Science. They are irreconcilable enemies. Geology in its present advancement cannot be brought more easily into harmony with the Mosaic Cosmogony than with the Gnostic, the Vedic, or the Scandinavian. It has escaped fully and finally from its subjection to the creed."—*Man's Origin and Destiny*, 45.

"Transferring thought," declares Prof. John Tyndall, "from our little sand grain of an earth to the Immeasurable Heavens, where countless worlds, with their freights of life probably, resolve unseen . . . and bringing this face to face with the idea that the Builder and Sustainer of it all should contract Himself to a burning bush, or behave in other familiar ways ascribed to Him, it is easy to understand how astounding the incongruity must appear to the scientific man. Did this credulous prattle about miracles stand alone . . . both the miracles and their evidences would have long since ceased to be the transmitted inheritance of intelligent men."—*Fragments of Science.*

XIX.

THE DESIGN OF OUR WORK.

The purpose of the writer, therefore, is to exterminate the Ptolemaic superstitions by which the human race is still debased and enslaved and to proclaim and inaugurate the *One True Religion.*

We propose to do for Religion what Copernicus did for Astronomy.

We will emancipate it from the old errors.

We will change its base.

Like Astronomy Religion shall have the Cosmos for its basis, instead of the Earth.

It shall be *cosmic* instead of *geocentric*, universal instead of local, eternal instead of transient.

Like Astronomy, Religion shall have the facts and forces of Nature for its base, instead of the mistakes and fictions and impostures of men.

Religion shall be real, instead of imaginary.

It shall be scientific, instead of ignorant.

It shall be all-questioning, instead of credulous.

It shall be a demonstration of Reason, instead of a maudlin snivel or a fool's conceit.

It shall be the glory and consolation of men, instead of the shame and torture of slaves.

Instead of being a patchwork of Time, it shall be a seamless tissue of Eternity.

Instead of being a darkness of the Earth, it shall be a radiance of the Immeasurable Heavens!

XX.

THE PROCLAIMING OF THE RELIGION OF NATURE.

The hour has now sounded for the occupant of our globe to abandon his local superstitions and advance to the knowledge and possession of the *One True Religion* of the Universe, as it exists on millions of worlds around us, and as it is proclaimed universally and eternally in the *divine Revelations of Nature.*

In this faith and purpose these facts are submitted to the world, with an adequate realization of the little they have to expect for some generations to come, but also with an implacable and tender devotion to the vast and glorious ages when these ideas and principles will enter into the lives of the Nations.

Our design is to present a comprehensive Exposition of the general Constitution of the Universe, not merely in the sense of its material grandeur and beauty and everlastingness, but also in the more important sense of its spiritual meaning and teaching and significance.

The position we take is, that the great facts and principles of Nature, as displayed upon our own globe and throughout the vast Scene of the Starry Heavens, in their Unity and Eternity, afford the *only basis* upon which any reliable and permanent religious belief can be founded, or upon which any reasonable man can henceforth invite any other reasonable man to seek with him spiritual growth and edification. We further declare that a comprehension of those august facts and principles is absolutely essential to the mental, moral and physical development of every rational being. We even venture to affirm, as a fact which every well-constituted mind upon our globe is capable of comprehending, that the *Cosmic View of Nature*—as set forth in these pages—is actually accepted throughout the Universe by millions upon millions of human races like our own, as the basis of the ONE TRUE RELIGION.

"He who denies the infinite effect," says Giordano Bruno, "denies the infinite Power."

It is accordingly from the standpoint of *Nature*, as displayed in its infinite Evolutions, Unities, Eternities, and Universalities, that we propose to do what we can towards the unveiling of the glorious edifice for which the world has so long waited—that edifice towards which the occupant of our globe, in common with his brethren of other planets, has toiled so painfully through blood and tears during ten thousand centuries—that edifice, finally, in which our *ennobled and unified race* will receive the best fruition of its hopes and prayers and yearnings during millions of years to come: the COSMIC TEMPLE.

(THE END.)

THE GREAT DRAMA.

The Life History of a Remarkable Woman.

The dramas of real life are not exceeded by those depicted in the creation of the poets' intensest imagination.

"Man's inhumanity to man makes countless thousands mourn" was a poet's utterance, and has been verified times unnumbered.

A remarkable instance of inhumanity, coupled with and flowing from the spirit of Calvinistic orthodoxy, was that suffered by a lady of high culture and great strength of mind, and the history of her case has been embodied in four goodly volumes, written by herself.

Mrs. E. P. W. Packard was the wife of the Rev. Theopholus Packard, a Presbyterian minister at Manteno, Illinois. She had been reared in the Calvinistic faith, but she outgrew the horrible tenets of Calvinism, and had the strength and courage to declare and defend her honest convictions.

For this she was incarcerated in an insane asylum, by her godly husband, under the laws of the State of Illinois. He thought thereby to prevent her injuring the Church, and perhaps—like the Romish Inquisitors of Torquemada's time—to effect a change in her opinions and bring about the salvation of her soul. A queer process for the salvation of one of the "elect"—or non-elect!

For three long years she suffered the torture of imprisonment with others, sane and insane. Her books, written during this period, present her thoughts, her mental and personal experiences. She narrates the treatment received from her husband and from the officials to whom is committed the care of the insane. In the asylum she found many others who, like herself, were perfectly sane, suffering most unjustly the heartless outrage of imprisonment.

Since her escape from the clutches of the asylum authorities, and her husband, Mrs. Packard has devoted herself to the humanitarian work of securing proper, just and wise laws regarding insane persons, and those charged with insanity, and the government and conduct of asylums for the insane. She has by her personal efforts secured favorable reformatory legislation in several States in behalf of these objects.

Altogether Mrs. Packard has shown remarkable ability as well as sanity in her writings and her efforts. Very interesting are the five volumes of "The Great Drama," which are supplemented with another, suggestively called "The Mystic Key"—opening the door to new light on the other volumes. Besides these there is a little pamphlet comprising a bill for the Postal Rights of Inmates of Insane Asylums, and an Argument in support of the same.

The Baby's Bed.

"The baby must have a cradle,"
The fair young mother said:
"He must have a place of his very own
To nestle his precious head;
He shall have a downy pillow,
And a coverlet soft and white,
And the lattice-work shall be woven through
With ribbons, dainty and bright."

"Oh, yes, he must have a cradle!"
The proud young father said,
As he smoothed with tremulous fingers
The pretty, curl-crowned head;
"He will take a world of comfort,
As he slowly, sleepily swings,
Half-waking and half-dreaming,
While his mother rocks him and sings."

So planned the fond young parents,
As they watched their darling's grace,
Yet they did not buy a cradle
For the baby's resting-place;
But they bought a tiny casket
As white as the drifted snow,
And their hearts were well-nigh broken
With a sudden weight of woe.

And they laid the beautiful baby
In a bed of his very own,
And strewed it with smilax and lilies,
And roses white and half-blown;
And his pillow was soft and downy,
The blossoms covered his breast,
And he slept and needed no rocking
To deepen his quiet rest.

—*Good Housekeeping.*

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The highly-educated and refined Woman in the Confessional—What becomes of her after unconditional surrender—Her Irreparable Ruin.
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The Dogma of Auricular Confession a Sacrilegious Imposture.
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QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle,

who will respond to all questions, as far as possible, that may be submitted. It is desirable that the questions in the main be in relation to Spiritualism, its phenomena and philosophy, and cognate subjects. The questions should be sent direct to him on a postal or by letter, and which will, in turn, receive attention. Mr. Tuttle has consented to act in this capacity until Jan. 1st, 1895. Address him at Berlin Heights, Ohio.

E. J. P., Connecticut. (1) What kind of food would you advise me to use as most favorable to medial development, also what to avoid? also what drinks?

(2) Does inspirational mediumship possess the degree of accuracy and reliability that trance mediumship does?

(3) How long does it take to develop mediumship, sitting three times a week?

Various diets have been recommended as conducive to sensitiveness, and it has been long known that any diet which has a depletive effect, weakening the grosser powers of the body, allows clear perception of the spirit. Thus the Indians prepared themselves for reception of spiritual communications by long fasting in solitude; but such forced sensitiveness is objectionable because of its unreliability, and the influences it catches from its environments. A mixed diet in which fruits predominate, with greater care as to quality than kind, is preferable. A diet which sustains the physical functions, without clouding the spiritual perceptions. We are far from admitting sensitiveness to be dependent on a diseased condition, or to be developed from suppression of physical powers. It may be induced by deprivation of food, by the use of drugs, such as hasheesh, iris, narcotics and tobacco. The priestess of the famous oracle of Delphos sat on a tripod once in a crevice in the rocks from which issued gaseous fumes; yet the normal development of sensitiveness is in every way preferable. All have this faculty, for it is inherent in human nature, and susceptible of cultivation. Sitting in a harmonious circle at regularly appointed times, or even alone, and attention to the prompting of the communicating intelligences, is the beginning of this culture.

As for drinks, while water is the beverage preferable and useful above all others, tea, coffee and lighter beverages, in moderation, so far as being detrimental or helpful, may be said to be inessential.

(2) "Inspirational mediumship" may be as reliable as trance, if the voice of inspiration can be recognized and separated from the medium's own thoughts with which it is entangled. This is often extremely difficult, the methods by which inspiration is given being in direct line with the action of the brain.

(3) The length of time required to develop sensitiveness to that degree where it is available, depends on the individual, the circle, and in even greater measure on the knowledge of the laws and conditions of control of the attendant spirits. There have been instances of remarkable control with the first seance, and again a patient circle sit once every week for the entire year without the least manifestation, to be rewarded after the third circle of the second year.

J. C. Howlett. What is the distinction, if any, between Spiritism and Spiritualism?

These terms have been and are used synonymously, and again by the secular press Spiritism is a term of contempt. There is, however, a wide distinction between the two words. Kardec adopted Spiritism as expressive of his peculiar views, and hence those who receive his views, as pre-existence, re-incarnation, etc., received the name of Spiritists. The American and English have as a rule taken Spiritualism as a broad and all-comprehensive science of Spirit, to be investigated on scientific lines, and by scientific methods, and believing in the doctrine of evolution, apply the same to spirit. They in the earliest beginning adopted the name of Spiritualism for their philosophy, and Spiritualists for themselves. It is a notable fact that the Latin races are, as a whole, Spiritists, and the Germanic and Anglo-Saxon Spiritualists.

The last term has far more significance than the first, and as it has always been used to express the interior nature, it brings with it a rich heritage, and commanding respect, which forbids sneer or scoff. By adopting it, Spiritualists are endowed with the spiritual experiences of all the ages and races of the past, and from this foundation can build their temple. It is a word of great advantage, for if applied in the limited sense, as only applicable to modern manipulations, it may be pertinently asked what are you who oppose? As there can be only two classes, Materialists and Spiritualists, all who oppose Spiritualism must be Materialists.

J. S. Davis: What is clairvoyance?

Clairvoyance is a peculiar state of impressibility, presenting gradations from semi-consciousness to profound and death-like trance. Whether natural or induced by artificial means, the attending phenomena are similar. In its deepest form the body is insensible. A flame may be applied without producing a quiver of a nerve, and the most pungent substances have no effect in the nostrils. The senses of the clairvoyant appear to be entirely independent of the organs of the body. The muscular system is either relaxed or rigid; the circulation in some cases is impeded until respiration is imperceptible; and respiration gives no stain of the breath on a mirror held over the nostrils.

In passing into this state, the extremities become cold, the brain congested, the vital powers sink and a dreamy unconsciousness steals over the faculties.

There is a sensation of floating or sinking; after a time the perceptions become intensified as they become to a degree freed from the influence of the mortal body. Death or the complete severance is only one step beyond. The step preceding this is the so-called independent clairvoyance, wherein the senses of the spirit received impressions from spiritual sources, and the subject is brought into direct contact with the thought-atmosphere of the universe. Then as the eolian harp responds to the waves of the wind, the mind of the clairvoyant subject responds to the waves of thought. He may receive from a distinct and individual mind, or from the grand reservoir or atmosphere in which thoughts are incessantly pulsating.

MEDIUMSHIP.

How to Perfect It--The Result of Observation and Investigation.

The National Association having issued a call upon mediums of the country for a brief statement of their different phases of development, and as a very large proportion of the answers and descriptions embrace many remarkable demonstrations of the power of spirit as manifested through the organism, it is noticeable that a considerable number report individualy many, phases, and yet but few of these are hardly known to the world at large, or even to the body of Spiritualists. But an insignificant number, comparatively, of the very large class of developed mediums have a reputation for success in the highest degree, and there is an important reason for this fact. If our conclusions are correct, and these are based on careful investigation, we trust that our efforts to benefit materially the interests of mediums who wish to demonstrate their powers to the best advantage will not be in vain. It is our desire that they may better understand the best conditions to insure success before the public as well as to satisfy themselves. It is an easy matter for those who are most sincere and have grand gifts of spirit power to become the subject of severe criticism, which naturally results in a distrust in their own abilities, and consequently an abandonment of effort which creates a loss to the world only to be filled by another's gain.

Many spend months or years endeavoring to develop in a particular direction, and after a considerable sacrifice of time are obliged to give up in disgust. Others will obtain fair results in certain directions, and because their progress does not meet their expectations will turn their attention to some other phase, and perhaps waste years in accomplishing virtually nothing.

While we are not disposed to arrogate a knowledge beyond all others, we have formed decided conclusions from the information we have gained from the reports we have received in response to our request. From the history of a large proportion it appears that after they had become partially developed in two or three directions they would take a notion that some other phase would be more suited to them, or perhaps be more profitable, and so become diverted to others not in harmony with their physical and spiritual relations, and after experiencing a series of dissatisfied conditions by this changeable course would feel as though they were wasting their time and would abandon any further investigation, considering themselves failures as mediums.

It is naturally difficult if not impossible to change the character of a person and especially the idiosyncrasies which attach to the personality of those who are most sensitive and who develop as first-class mediums. But enough knowledge may perhaps be gained to cause many to save months and years of time, annoyance and dissatisfaction by having a proper understanding of general principles and applying these in the effort to ascertain in what direction they are best fitted to be of service to themselves and the world. As to perfection, it is unattainable here and it is doubtful if even in eternity it may be found. Our opinion upon this extremely important matter is that we cannot and will not attain to perfection until we have placed ourselves on a par with the creative power, which is not a supposable case. Everything we do is dependent on conditions, and mediums are no exception to the rule. Some are adapted to the development of special phases which will seemingly be of the most perfect character, yet occasionally their surrounding conditions are objective to such an extent that no satisfactory results can be obtained.

The principle which should govern in the matter of development is to ascertain from the most satisfactory sources—that is, our spirit friends in whom we can place the utmost dependence for safe guidance—as to the best phases of development for which we are especially fitted, they being more competent than we to judge of the conditions which govern. Then the medium should apply him or herself faithfully to the requirements while acting under advisement. If, after a fair trial in one particular line, there is no satisfaction, it will then be best to change, but if gradual progress is made, the medium should be content to go ahead, and he or she will be able to advance towards the highest realization in the direction for which they are especially fitted. The principle applies even to the business relations of life, that those who devote their time and attention to one specialty for which they seem best qualified are far more successful than those who attempt to divide their attention to various classes of business. We have noticed that those mediums who are satisfied with one or two phases of development are most sure to succeed, and it is those who are too anxious to take it all in and exhibit too many that are the least successful. Does not this teach a lesson that can be made profitable?

We therefore advise our friends who are anixous to make their capabilities manifest to adopt the plan recommended, of confining to the one phase for which they seem best adapted, their time and exertions casting aside all inclination to branch off in any other direction, and if this is strictly adhered to, we are most willing to insure the most satisfactory results to the medium and the public. Find out to a certainty the one or more from the other side on whom you can place full reliance, and they, knowing better than we in the form as to the best conditions, will be able to impart the reliable information so that the outcome will be all that may be desired.

Trusting that this may be of advantage to some who are now groping in the dark, and having come to the conclusion, as defined in the preceding lines, from the experiences of others, that we are nearly if not quite correct in the premises advanced, we leave the matter with those who are interested in arriving at the highest conditions.

ROB'T A. DIMMICK, Sec, N. S. A.

The Inter-State Spiritual Camp.

TO THE EDITOR:—Our new "Inter-State Spiritual Camp" will open its waiting and willing doors to the wide world for the first season on July 6th, closing on the 16th, only ten days in session. We have had some old camp stagers at work, and we think the preliminaries, and the needed detail, will all be observed in its management. We have especially borne in mind that the times are out of joint, and have provided board and lodging from 75 cents daily to $1.00, $1.25 and $1.50, and shall take on our shoulders the responsibility of making material things satisfactory to all, in tent, cottage, or otherwise. In the mental also we have provided food that will be appreciated by those who gather in its music and inspirational words. Our circulars locate us on the beautiful grounds of Lake Harbor, but we tell it more in sorrow than in anger, that our good Methodist brethren succeeded in driving us from the Good Templars Auditorium, which we thought had been engaged for our sessions; and, again, the C. & W. M. Railway raised their rates to 40 cents for round trip tickets from the Third St. depot to Lake Harbor. We thought this also would be objectionable to our visitors, and after prayerful consideration concluded to change our place of meeting to Lake Michigan Park, another beautiful location on Lake Michigan, about four miles from the center of the city. It has many inducements; it is a favorite resort of the citizens of Muskegon, and is reached swiftly and pleasantly by electric cars, fare 5 cents. We think the change will be satisfactory to our guests, both in location and price. Prof. Beals spends many hours every day on this new location for our camp, and is delighted with its grounds. The Professor is doing good work for THE PROGRESSIVE THINKER, and will do more, as he will be with us through the busy days of our camp, and take an active part, not only on the rostrum but as a worker for THE PROGRESSIVE THINKER. The following is the official programme:

FRIDAY, JULY 6.

10 A. M., conference; 3 P. M., address of welcome, Dr. F. Schermerhorn; response, Jennie Hagan Jackson; 7:30 P. M., lecture, J. H. Jackson; tests, slatewriting, Mrs. S. F. DeWolf.

SATURDAY, JULY 7.

10 A. M., conference; 3 P. M., lecture, Bishop A. Beals; tests, Mrs. W. C. Coffman; 7:30 P. M., lecture, Tillie U. Reynolds; tests, Mrs. F. V. Jackson.

SUNDAY, JULY 8.

10:30 A. M., J. H. Jackson; tests, Mrs. B. Ireland; 3 P. M., lecture, Dr. Fred. Schermerhorn; tests, Mrs. S. F. DeWolf; 7:30 P. M., lecture, Mrs. Cora L. V. Richmond.

MONDAY, JULY 9.

10 A. M., conference and tests; 3 P. M., lecture, Mrs. T. U. Reynolds; tests, Mrs. E. P. Blake; 7:30 P. M., lecture, Bishop A. Beals; tests, Mrs. F. V. Jackson.

TUESDAY, JULY 10.

10 A. M., conference and tests; 3 P. M., lecture and tests; slatewriting, Mrs. S. F. DeWolf; 7:30 P. M., lecture, J. H. Jackson; tests, Mrs. T. U. Reynolds.

WEDNESDAY, JULY 11.

Woman's Day--Lecture by Mrs. S. G. Ketcham, President of the Michigan State Equal Suffrage Association; Dr. N. Louisa Andrus, of Grand Rapids; Cora L. V. Richmond, and other prominent women.

THURSDAY, JULY 12.

10 A. M., fact meeting; 3 P. M., lecture, J. H. Jackson; tests, Mrs. B. Ireland; 7:30 P. M., musical and literary entertainment.

FRIDAY, JULY 13.

10 A. M., conference and tests; 3 P. M., lecture and tests, Dr. F. Schermerhorn; 7:30 P. M., lecture, Bishop A. Beals; tests, Miss Mattie Woodbery.

SATURDAY, JULY 14.

10 A. M., conference and tests; 3 P. M., lecture, Prof. S. P. Wait; tests, Mrs. T. U. Reynolds; 7:30 P. M. musical and literary entertainment.

SUNDAY, JULY 15.

10:30 A. M., lecture, Dr. F. Schermerhorn; slatewriting tests, Mrs. S. F. DeWolf; 3 P. M., lecture, Prof. S. P. Wait; tests, Mrs. W. C. Coffman; 7:30 P. M., lecture, Cora L. V. Richmond.

MONDAY, JULY 16.

10 A. M., meeting for permanent organization; 3 P. M., lecture, Prof. S. P. Wait; tests, Mrs. F. V. Jackson; 7:30 P. M., short talks by Mrs. Richmond and others.

Mrs. Lora Holton-Hursen, of Vicksburg, the musical medium, will have charge of the music and entertainments.

Mediums representing all phases of phenomena will be present, and participate in the conferences.

Dr. F. Schermerhorn will preside at all meetings, and have general superintendence of the camp.

Admission to each session 10 cents.

W. S. DECKER, Secretary.

Bishop A. Beals at Muskegon, Mich.

TO THE EDITOR:—Last evening, Sunday the 24th of June, closed my month's engagement with this society, and it is not enough to say the friends have been generous and hospitable to me, a stranger, and have opened wide their doors as well as their hearts and made my sojourn with them a pleasure long to be remembered, and a beautiful picture on memory's wall.

I go from here to Rockford, this State, for the first Sunday in July, and then return here to take part in the camp-meeting commencing the 6th of July and closing the 16th, making two Sundays inclusive.

This is the first attempt at holding a camp-meeting here, and the work already accomplished towards its completion, the beautiful, romantic situation, commanding a fine view of the lake and harbor, environed by a wealth of trees and evergreens; a dry, sandy soil, with excellent facilities for fishing and boating; and, above all, commanded by a noble band of zealous spiritual workers, must ensure it success and will inaugurate in this most lovely summer resort a permanent camp-meeting association, and will be second to none in its future growth and prosperity.

Bro. Miner, Bro. Butterworth, Bro. Vandeline, Bro. Decker, Bro. Sanford and Bro. Langworthy, all men of sterling worth and integrity, have the cause here at heart, and are supplemented by the good ladies, who are making every effort, socially, to make the work a success and to command respect.

In the past few years spiritual camp-meetings have become an important auxiliary in the propaganda of Spiritualism and filling a want long felt, both in mind and spirit, intensifying thought and leading the mind out into the fields of nature, freeing the soul from the bondage of theological errors that have set so long on the world like an incubus darkening the intellect, and stultifying reason and cognition. If you want a joyous time, a feast of reason, a flow of soul, the melody of song and the sweet communion with mother nature untrammeled with conventional rules, and for a time to throw off care and business burdens, come to this camp-meeting and help us send forth a new song, sweet with the eternal echoes of progress and advancing spiritual light.

B. A. B.

Lookout Mountain Camp-Meeting Association of Spiritualists.

Take notice, the annual stockholders meeting begins on July 17th. All stockholders are requested to be present; if absent, mail proxy to some one to represent them at the meeting. This meeting is important, as we wish to devise means to re-build our hotel and provide for a real camp-meeting next year.

Camp-meeting will begin on July 22d. Hon. A. B. French will occupy our rostrum; Frank T. Ripley will be the platform test medium. The meeting may close on the 29th, owing entirely to the attendance and support. Come one, come all; you will be welcome.

Directors—J. Seeman, Bridgeport, Ala.; and J. Gottschalk, Tomlinson Fort and J. W. White, all of Chattanooga, Tenn.

JERRY ROBINSON, Pres.

Lookout Mountain, Tenn.

To Whom It May Concern.

W. F. Ball, of Mantua station, Ohio, will give you all the information of how to get to one of the best spiritual camp meetings of the United States. We refer to Maple Dell Camp, Ohio. Best of speakers, beautiful grounds, all the phenomenal mediums to full form materialization in the light; so you can talk with and embrace them. Board $4.50 to $5.00 per week with room. Begins July 21st and ends August 13th, 1894.

All About Devils. By Moses Hull. It traces the history of the theological idea of devils. Shows much research. Paper, 15 cents.

"God in the Constitution." By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for $1.00. For sale at this office.

The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A trenchant presentation of the subject. Paper, 50 cents; cloth, $1.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for $1 per copy. For sale at this office.

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SATURDAY, JULY 7, 1894

The Lost Tribes of Israel.

Again an interest is revived in the tradition of the ten lost tribes of Israel. It is claimed that at the time of the Babylonian captivity, about B. C 588, the twelve tribes, descendants of the twelve sons of Jacob, who were located in Palestine, were carried into bondage, only two of which tribes ever returned. The great anxiety of Christians, who have always been known as Jew-haters, unless dead, is to find what became of the large remnant. It is hoped their great solicitude is not in the interest of persecution.

Years ago these lost tribes were traced to America by some inquiring divine, and they, in his estimation, became the progenitors of the aborigines of this country. The Mormon leaders acted on this proposition, and claim their Jo Smith found the buried records of their wanderings in the shape of engraved plates which he, aided by Sidney Rigdon, translated into English, now known as the Book of Mormons.

Rev. J. Wilson, an English scholar, profoundly wise in his own conceit, traced the lost tribes from Central Asia to England, and made them parents of the Anglo-Saxons. He published an exhaustive work full of detail on the subject, in 1844.

These people with such a romantic history, having their origin in a fertile imagination only, have been clearly traced to Siberia, where they mingled with the natives, so their identity is lost. They broke away from their captors, crossed the Indus, intermarried with the natives and formed the upper class of the Hindoos. They lost their religion and formed the Brahmin. A recent traveler in Japan found them there. He is quite positive they are scattered all through that empire. Dr. Menbaur, the Semitic librarian of Oxford University, is said to be gathering data to find where the lost tribes are now domiciled. The facts are, they are like the reputed Will-'o-the-wisp, they lead the pursuer everywhere, they are found nowhere, they are

"Themselves but shadows, and into shadows go."

Our own opinion may not count with Christian readers, so we quote from that trusty orthodox authority, Kitte's Cyclopedia of Biblical Literature, article "Tribes," wherein is given:

"A few words about that inexhaustible source of theologico-historical charlatanism, the lost tribes, on which there have been written so many volumes that it would be difficult to condense the contradictory opinions advanced in them within the limits of a moderate article. Suffice it, there is scarcely any human race so abject, so forlorn and dwindling, located anywhere between the Chinese and the American Indians, who have not been represented to be the ten tribes which disappeared from history during and after the Babylonian captivity. If the books written on the ten tribes contained much truth it would be difficult to say where they are not."

Not Correctly Rendered.

Mayor Hopkins vetoed an ordinance which the city council recently passed in the interest of employes of retail stores, barber shops, etc., preventing places of business being opened on Sundays. The mayor urged there was a State law covering the question, and declared an indorsement of that maxim, "That government is best which is governed least." Did not his honor misquote the axiom, "That government is best which is best administered?" The correct rendering of the one he attempted to use is: "He governs best who *seems* to govern least."

Whiskey Pegs for Missionaries.

A traveler in India, writing to the London *Christian*, says:

"During our first week at a hotel in Bombay, I was amazed at seeing every one around us, even ladies, drinking 'whiskey pegs'—that is, whiskey and soda water. At Calcutta I was given the reason, very few people can drink beer in India without upsetting their digestion, so spirits are almost universally drank at meals."

The observant traveler goes on to tell that "even missionaries generally drink the inevitable 'peg.'" Our Sunday-school children should double their contributions to the missionary fund in consideration of the great expense their good missionaries are put to in buying "whiskey pegs" for weak stomachs.

A Lie Is Immortal.

The story told of Henry Ward Beecher many years ago has a peculiar charm to the unregenerate on a sultry day, such as this when we write. It was said the celebrated divine rose in his pulpit on a hot morning in midsummer, the perspiration streaming down his face, which he vainly tried to wipe away with his handkerchief, then commenced his discourse with: "This is a d—d hot morning." Pausing for a moment and looking around on his shocked audience, he continued: "Such was the language I heard in the street this morning, as I was making my way to this temple to worship the living God." He then launched into his subject, and gave one of his most eloquent and effective discourses against the too-prevailing habit of profanity.

This story used to make the regular circuit of the country press once a year, and it may be some worthy youth borrowed the expressive phrase which Mr. Beecher only quoted to give emphasis to his remark, to his great discredit among the godly.

But our motive in repeating the anecdote is not yet reached: When the original was making one of its annual rounds, some admirer of Mr. Beecher, who could not believe the great pulpiteer could be guilty of such gross impropriety, wrote, inquiring what were the facts. Mr. Beecher replied through the press. He said he had not supposed the silly story of sufficient account to merit a denial. It was undoubtedly written by some one for sensational purposes; if the author enjoyed it he was determined not to be irritated; but he concluded:

"It is just to say, the story has not one word of truth for its foundation."

Mr. Beecher received a letter a few days later from a well-known lady parishioner, in which she greatly regretted that Mr. Beecher was disposed to suppress the truth. She said she was in the audience on the occasion referred to; she heard the very words credited to him, and she never listened to a more interesting or instructive discourse than that which fell from his lips on that heated occasion.

MORAL.—There is no use trying to head off a lie. The more it is kicked, the greater its vitality. Once in motion, it runs on forever.

Getting Sensitive.

A learned Methodist divine is reported to have said: "We must no longer call the Roman Catholic church 'the mother of harlots;' for she is the mother of all our evangelical churches."

Good for the preacher. He is getting sensitive on a tender subject. Ever since the days of Luther, the opprobrious title of "The Great W—— of Babylon" has been universally applied to the mother church; but the inquiry: "What shall the daughters of such a mother be called?" has awakened thought, and the good Methodist brother is the first to cry aloud against such designation. Before all the world will be quieted, possibly a new research will be set up, and the whole system on which Catholicism and Protestantism was built may be found resting on a base that is suggestive of the objectionable title.

Feeble Remedy for Expiring Faith.

If it is true that the popular religious belief is built on the dogmas of original sin, the fall of man, total depravity, atonement by a crucified God: and that all these rest on an endless hell, then, when the corner-stones and the foundation are gone, will not the entire fabric—creeds and churches—meet a common fate? A God in the Constitution is a feeble remedy for an expiring faith. However firmly enthroned, full belief in the superstitions of a barbaric age cannot be impressed on civilized man. The mind must be enslaved in childhood to make it capable of believing, when it has reached maturity, that God has an infinite rival in the Devil, who has a kingdom into which the great mass of mankind is to be hurled, to suffer the tortures of the Christian Inquisition, magnified in severity a thousand times, forever.

The Pope a Spiritualist.

Dr. Langsdorff in the *Neue Spiritische Blatter* started the report that the Pope had privately instructed the prelates not to adopt a hostile attitude toward Spiritualism, and this has been widely copied. If it be true, which is subject to grave doubts, the pontiff has awakened to the realization of the vast power in the movement, and sees in it a means whereby the interests of the Catholic church may be advanced. If spiritual communion must be received, then it must be held in the lines of the church and the hands of the priests. Should this be attempted, the Pope will find, too late, that the forces of the Spirit-world are stronger than the united powers of the church. Allow the laity to communicate with their spirit friends, and the voices of the invisible world will be placed before that of the priest, and will quickly lead out of superstition and darkness.

To Retain Dr. C. A. Briggs.

The Union Theological Seminary has changed its constitution, so as to give the board of directors power to employ others than ordained ministers as members of the faculty. The change was made at the meeting of the board just before the general assembly opened at Saratoga. The seminary is thus restored to an independent basis. Should the general assembly depose Dr. Briggs from the ministry he could still be retained at Union.—*News.*

Thus, by degrees, will all our institutions of learning free themselves from ecclesiastical control, and the great thinkers will be free to express their thoughts, and lead the world on to victory and freedom. God speed the day.

A CRITICAL THINKER.

He Has Presented a Valuable Work to the World.

PROF. EDWIN JOHNSON.

We are quite anxious to make the scholarly readers of THE PROGRESSIVE THINKER acquainted with the name which heads this article, as also with his labors to this date, but little known to American readers, save to the few who have learned of him through these columns. Born in London in 1842, the son of a Congregational preacher, and designed by his parents for the ministry, he was given every advantage which learning could bestow. His tutors in college embrace the most cultured names in English literature, many of whom are well-known to American readers, such as Sir Wm. Smith, the learned author of The Bible Dictionary; Dictionary of Greek and Roman Biography and Mythology; Greek and Roman Antiquities; and, we believe, a Greek and Roman Geography; an aggregate, without the latter work, as found in our own library, of 8,448 octavo pages. But this is only one of his distinguished preceptors. In 1863 Prof. Smith pronounced Edwin Johnson one of the most learned pupils he had ever instructed.

Mr. Johnson graduated with honors at the London University, and in 1865 he was ordained to the Congregational ministry, in 1879 he was made Professor of Classics in New College, which chair he filled until it was merged into another in 1879.

About this time he wrote in Latin for a Dutch Theological Society, his "Antiqua Mater: A Study of Christian Origins." This was rendered into English and was published by Trubner & Co. The book is well worthy the scholar's attention.

In the introduction of his "Rise of Christendom," a later work, he tells his readers:

"The business of my life, for more than thirty years, has been mainly with classical and theological literature. The serious problem to which I have devoted all my leisure of late, has been the ascertainment of the origin of Christianity, and the way in which it was first planted. In 1886 I occupied myself in finding an answer to a question propounded by the Teyler Theological Society of Haarlem. The student was required to close the New Testament and ascertain the origin of Christianity from the Christian and the Græco-Roman writers of the second century. I found the Imperial writers knew nothing of the church or of Christianity. I found the Christian writers knew nothing of the New Testament—nothing of those strong dramatic representations which have been familiar to us from childhood. Christianity was a system of mythical ideas, wholly derived from a capricious exegesis of the Old Testament writings. The result astonished me; but it stood fast, nor have my esteemed critics succeeded in the slightest degree in controverting it."

While engaged in his researches he found, to his great surprise, Father Hardouin had anticipated his discoveries by some two hundred years. With free access to the great libraries of the world, which were minutely searched, and many unpublished manuscripts, professedly ancient, carefully examined and drawn upon for facts, he has established his position, which seems impregnable. It was not the work of a day, but of years, and in the face of all of his early teachings and convictions.

We have noted in these columns from time to time during the last few months the astounding discoveries Prof. Johnson has made; how the whole system of Christianity is comparatively modern engraft on Roman Mythology; that her Gospels, her Epistles, her Church Histories, her Writings of the Fathers—all are monkish forgeries; as are nearly all the classics referring to Christianity which are not filled with monkish interpolations. Even fictitious volumes of history are filled with later interpolations to remedy defects which the original forgers overlooked.

Though the Professor was the author of many volumes before his retirement from the ministry, his subsequent productions are no less numerous. His Pauline Epistles, a copy of which we have just received from the author, with his compliments, and which we shall delight to notice in a future issue, is just from the press. Besides this and others we have noticed he has ready for publication his Review of Gibbon on the Origin of Christianity: The New Biblical Criticism—Jews and Romans; Eusebius and Eusebian Literature; and now just from his pen, an English translation of Father Hardouin, as we lately announced.

It will be a pleasure to make the readers of these columns better acquainted with the discoveries of Prof. Johnson. That he is a profound linguist in many languages, as brave and faithful to convictions as he is learned, and as conscientious as he is truthful, no one who follows his revelations can question for a moment.

Making-Rain Praying Overdone.

When the rain-makers failed in their attempt to open the windows of heaven at Pella, Iowa, on the 18th of June, by bombardment, it is said interested parties tried to placate divine vengeance, as shown by the protracted drouth, by prayer. We are fully confident, if the prayer-gauge is relied upon and the importunities are continued long enough, copious showers may be secured; and so with the bomb process.

Mrs. Reed, of Reno county, Kansas, says her prayers were too fervent, and that her large garden was almost wholly destroyed by the downpour of hail and rain which followed. The good sister must devise some method to know just how much prayer will be acceptable, and when to shut down and let the storm-god do the rest.

Is Mars Trying to Signal the Earth?

It is reported from the Dowell Observatory at Flagstaff, that two star-like lights have been observed within the south polar snowcap of the planet Mars. Astronomers of the Flammarion school begin to have the impression that the inhabitants of Mars are trying to open communication with this planet.

CHILDREN ARE TUNED.

And Their Tones Correspond to the Colors.

E. C. GETSINGER TELLS HOW IT IS DONE—THE STARS VIBRATE, THE SOULS OF PARENTS AND CHILD VIBRATE, AND THE YOUNGSTER BECOMES ANYTHING FROM BLACK TO BLUE.

TO THE EDITOR:—It appears from the Detroit *Journal* that E. C. Getsinger gave his last lecture of the series in the Twentieth Century club-rooms, Detroit, Mich., on Sunday, June 17th. He told why the stars and moon affected man. He said that the names given to the constellations forming our ecliptic and zodia were of great importance, and originated from more substantial minds than those of the ancient mythmakers and poets. Those names were of scientific origin, and after the Egyptian sages had, by some means unknown to us, fathomed the metaphysical problems embodied in those parts of the universe—maybe through psychometry—the mythmaker took the interpretations of the scientist and interwove with them the touches of his genius. The result was a series of beautiful myths and legends. These to-day are only retained in part, for Egypt fell and deteriorated. Greece, the nation of orators, used these legends in her orations as exemplifying traits of human nature. But Greece had no practical use for the science or cause of these names as given, consequently the myths alone were handed down to us by the Jews and Greeks, while the science embraced in the religion of the stars died with the luster of Egypt's mentality and wisdom.

"This knowledge, then, remains to be resurrected," he said, "and in my research I have found an important clue upon which I can base many of the conclusions as taught by ancient astrology; much of which is contained in the Christian bible, but not as modern astrology would interpret their hidden meaning.

"When the child is yet unborn, the head and feet are together. So is the grand, solar man formed in the constellations—with the sign of the head and feet together. This implies that man develops the same as the universe; that he has within him the capabilities of understanding all that exists. Even the protoplasmic cell is a miniature world, with its dense nucleus, then the more transparent substance surrounding it, just as the gas planes and atmospheres surround earth. Being a lower species of life and original in its formation, it has not had the advantage of the benefits derived through hereditary possibilities, consequently is a low species until evolved into a higher. It also is a small particle, consequently matures quickly, as the earth matures more rapidly than Saturn, owing to the difference in volume of mass of matter.

"There is no special dispensation in nature. All develop under the same discipline as outlined by the laws of nature. These laws are so accurate and insurmountable that it seems to be a series of grooves marked out, as a general would mark out a plan of action, put his plan into execution. The struggle began and still continues. The struggle is between evil and good—between progress and lethargy. The generals are the leaders in thought, the followers were once his taunters."

Mr. Getsinger took for his basis of argument the experiment he had explained on the previous Sunday, in which the sound of the voice formed figures of flowers, shells, starfishes, etc., on a gelatinous film; the concert voices forming figures different from those made by a single tone.

"It is not necessary," he said, "that the sound be one of the voice; it can be made by a violin or any instrument. It is not even necessary that it be from an instrument, for you can take any vibrating body or bodies and they each or all give forth a certain volume of vibratory force which is resolvable into sound. Now, take the sum total of the sounds of those stars embodied in the constellation of Scorpion, of Capricorn, of Aries, of Leo, etc., and have these particular concert sounds vibrate upon a tensioned membrane of great expanse, covered with a gelatine film, and the sound may produce figures on that film such as the names of the constellations imply. Since the figure of the being denotes its characteristics and nature, these natures can again be resolved back into a particular concert of sounds. Thus, I hold that the ancients had some means of finding the combined vibrations of the groups of scintillating bodies and named them according to the figure they would produce if embodied in matter and thus know their nature and effect on man, beast and vegetation. For, if vibration animated and formed man, these vibrations still affect him. If music, colors and harmonies exhilarate us, then everything which impresses our consciousness through either of the seven senses has a proportionate effect on us.

"When a child is given existence, the position of these vibratory bodies affect either or both of the parents' brains, and when all is in harmony, a being who is the incarnation of their state of mind is produced. This decides the interior or soul nature of the offspring. As it continues to develop, the mother's mind or thought is directly reverberated upon the little organism. The child is born, and at its birth the stars are in a different position, and the earth and moon are in a different constellation. The child is at once impressed with the ocean of vibratory action to which it is subjected directly. This decides the note or pitch in which the child will be tuned. It also decides the physical nature of the child and is the correspondent of its interior or soul nature. These natures are modified and intensified by the various planets as found in the different constellations at the time of birth.

"Man and woman are but the instruments through which the creative force in nature finds expression. If the state of mind of the embryo-producing parent was of a low nature, the child's soul nature is tuned to a low note, corresponding to the colors between dense black and gray. If the mind was of a high order during this period and previously, then the child is tuned to a more intense state of action, corresponding to colors ranging from white to blue. It is through the ignorance of the creative law and lack of knowledge of the law of heredity that men and women marry who are not in the least fitted for each other. One is pitched in 'A,' the other in 'B.' Strike these two notes on a piano and you get the atmosphere that they live in invisibly. On the other hand, 'A' and 'C' would be harmonious.

"The former live in inharmony and misery, their minds being in a constant state of dissatisfaction. They beget misery and produce personified dissatisfaction, and in this way foist upon the world and nation children who, as citizens, can never be useful members of society. All through the lack of knowledge, yet our government makes no provision for those minds capable of fathoming these problems which lead to perfect government, but spends millions of dollars in its great endeavor to make provision for those who speculate on 'change.' Egypt never reached its greatness through tariff legislation, but attained the zenith as a nation through knowledge of the law of heredity.

"When the law of heredity is understood, then it will be a hard matter to be married, but an easy matter to be divorced, and divorce will be as respectable as marriage. Then the man-made laws of to-day will have to give place to scientific examinations, by those possessing the necessary knowledge, as to the fitness of two beings desiring to marry. If they be congenial, well and good; if not, then shall they be rejected. If, after marriage, one retrogrades and the other advances so as to develop minds inharmonious to each other, then unfitness should divorce and separate as well as fitness combine and marry. The children should be educated by the State, not only those of divided homes, but all, and in this way be formed into citizens of the highest standard.

"When this law of heredity is better understood, then parents may beget children according to their ideals. For to be the recipient of your ideal, be it a child, lover, sweetheart, wife or husband, you must first live up to the standard of your ideal, then through that universal law of spiritual and material attraction, your ideal will be forthcoming. For nature would not be so unjust as to present one of personified virtue to one who is beneath and inferior to the ideal. But these combinations may often occur in marriage, simply because the sensitive and susceptible woman was charmed and psychologized by the serpentine and passionate man, or through the passion of both setting aside their reason and calm judgment. This law of heredity is so clearly set forth in the science of stellar correspondence, that if I am given the date of birth and sex of a child, I can accurately calculate from stellar tables the exact state of mind of the parents at the time when the embryonic life was initiated. Consequently these are not theories, but facts. Again, I found in my recent experience in casting horoscopes, that the time of birth takes place when the moon is in the same sign of the zodiac in which it was at the time when embryonic life began, and I am now working out some new ideas which this fact has given me.

"We are a part of the universe. The universe existed before you and I existed. When we entered, we had to take it as we found it, and as it changes in its detailed construction so we change, for it finds expression through us in thought and in deed. Our will overcomes all obstacles and brings us gradually to the goal of our ambitions, be they high or low. It is not a fixed law that you can choose or reach, but it is a fixed law that you can aspire to. We are only responsible for our actions through our ambitions, which are based upon reason or passion, for no one can shirk that responsibility which rests on him in violation of his capabilities or the abuse of his better judgment. You possess both—evil and good. It was your choice, and in that choice lies the scope of duty and responsibility.

"Children are educated only up to a standard based upon inaction and faith, instead of on self-reliance produced by knowledge of the laws which govern us. Here duties are only thought to be those embraced in a system of belief, and not so much of practice. This has tended to form alliances in which the greater number of the partners are desiring, if not seeking, separations, and where will it end?"

These thoughts, presented by this young scientist, E. C. Getsinger, are very suggestive and worthy of careful consideration. They carry the mind into new fields, broaden the understanding and throw a flood of light on some very important subjects. S. N. T.

Be on Your Guard.

White Dawson, of Aurora, Ill., writes: "About four weeks ago a Dr. Lorran came to our city and advertised himself quite extensively as a medium and an agent for THE PROGRESSIVE THINKER. He has skipped from town between two days, leaving unpaid advertising and room-rent bills, and on the pretext of getting up a seance by bringing out from Chicago a gifted medium he borrowed my Chicago railway ticket of four rides, amounting to $2.40, and failed also to pay for that. Can you locate him for me? It was in regard to his connection with your paper. I thought the fellow honest, and let him have my ticket. You ought to warn your readers of such characters. He was inquiring from a party here what kind of a city Elgin was."

We desire to say that we know nothing whatever of the party named, and we caution our readers to beware of him. The ranks of Spiritualism are at present overcrowded with such characters, and every one should be cautious as to whom they trust.

The Spider and the Fly.

Pope Leo, with the aid of his astute advisers, has prepared another encyclical letter. It is mostly a reiteration, in somewhat altered phrase, of former encyclical letters that have been published to the world from time to time. It damns the Free Masons unstintingly—for which the brethren of mystic tie should be, and doubtless are, duly thankful; and in smooth-spoken, oily words and sweetest, honeyed phrase, winningly invites the Protestants, Greeks, Christians, etc., to come into the true fold, the Roman Catholic church. In this respect, the encyclical recalls to mind the old song:

"'Will you walk into my parlor?' said
the spider to the fly;
'Tis the prettiest little parlor that ever
you did spy,'" etc.

How many silly Protestant flies will accept the spider's very cordial invitation?

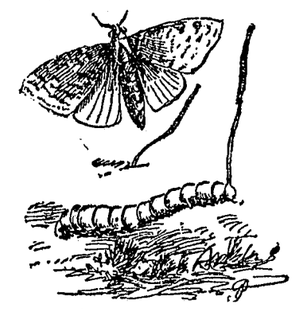
Galveston handles every year 700,000 bales of cotton.

PLANT OR ANIMAL.

A Strange Entity Called the Bulrush Caterpillar.

A Creature Whose Stem is Animal and Whose Head is a Vegetating Process.

It appears from the Chicago *Tribune* that Howard B. Gross, of this city, who has recently returned from New Zealand, brought with him a specimen of what is known as the bulrush caterpillar in every day parlance, but the scientific



name of which is Hepialus Virescens. This singular plant or animal, whichever it may be, is a puzzle to scientists, who are unable to place it in either vegetable or animal kingdom. In New Zealand it is called "aweto," and the scientific name of the fungus growth on the caterpillar is Cordiceps Robertii. This combination of plant and animal is probably the most remarkable known, as the plant kills and takes possession of the animal. The animal is the foundation from which it rears its stem and is the only source from which it derives its support. It certainly forms a most surprising link between the animal and the vegetable kingdom. The aweto is chiefly found at the root of the rata (metrosideres robusta). The plant in every instance exactly fills the body of the caterpillar. In the finest specimens it attains the length of three and one-half inches, and the stem which germinates from this metamorphosed body is from six to ten inches high; its apex, when in a state of fructification, resembles the club-headed bulrush in miniature. There are no leaves; a solitary stem comprises the entire plant, and if any accident breaks it off a second arises from the same spot. The body is found buried and the greater portion of the stalk as well. When the plant has attained its maturity it soon dies away. These curious plants, when fresh, have the flavor of a nut. The natives eat them and likewise use them when burnt as coloring matter for their tattooing, rubbing the powder into the wounds, in which state it has a strong animal smell. When newly dug up the substance of the caterpillar is soft, and being divided longitudinally, the intestine channel is distinctly seen. Most specimens possess the legs entire, with the horny part of the head, the mandibles, and claws. The vegetating process invariably proceeds from the nape of the neck, from which it may be inferred that the insect, in crawling to the place where it inhumes itself prior to its metamorphosis, whilst burrowing in the vegetable soil, gets some of the minute seeds of this fungus between the scales of its neck, from which, in its sickening state, it is unable to free itself, and, consequently, being nourished by the warmth and moisture of the insect's body, then lying in a motionless state, they vegetate, and not only impede the progress of change into the chrysalis, but likewise occasion the death of the insect. That this vegetating process thus commences during the lifetime of the insect appears certain from the fact of the caterpillar, when converted into a plant, always preserving its perfect form. In no one instance has decomposition appeared to have commenced or the skin to have contracted or expanded beyond its natural size.

Catholicism and Crime.

TO THE EDITOR:—The last issue of THE PROGRESSIVE THINKER contained two articles on its editorial page, one on "Catholic Colonization," starting with the following paragraph:

"The foreign population of the United States in 1850, as shown by the census for that decade, embraced 2,244,602; a little over 9½ per cent of the entire population. In 1890 that foreign element had swelled to 9,249,547, over 14½ per cent."

This "foreign element" is, as you say, "largely Catholic." Yes, indeed, "largely" is a modest word in this connection.

The second article we refer to above was "Tide of Crime Rises," showing "that crime is on the increase out of proportion to (the) population." To show this, you print the following table, which is founded on the United States census:

Year.	Prisoners.	Ratio of population.
1850	6,737	1 out of 3,442
1860	19,086	1 out of 1,647
1870	32,901	1 out of 1,171
1880	58,609	1 out of 855
1890	82,329	1 out of 757

You say in this last article that "it is sad to contemplate that in proportion as its [Spiritualism's] grand truths have been disseminated crime has increased. It is a coincidence not very pleasing, and which should receive the careful and critical attention of thinking minds."

Now, Mr. Editor, by placing these two excerpts side by side, taken from the same page of the last issue of your paper, is it very hard to find another "coincidence?" It was not so very long since that THE PROGRESSIVE THINKER showed us that Spiritualists were the "most moral" people in the world. Where else, may I ask, may any reasonable mind look for the cause of the increase in crime than in the growing increase of Roman Catholic population?

W. F. WHITEHEAD.

Lowell, Mass., is the Spindle City, from its leading industry.

Hartford is the Insurance City, from its leading business.

Brooklyn is called the City of Churches. There are over 300.

OUT OF POVERTY

Two Magnificent Polish Temples Have Been Reared

And the Humble Contributors to This Extravagance

Are Now Left to the Charity of the City.

Unmoved Saints Sit in Their Cool Niches

AND SILENT PRIESTS PAY LITTLE HEED TO THE STARVING.

These startling headlines were used by the Toledo *Blade*, in an announcement of the completion of two magnificent churches erected in that city by the Polish Catholics. St. Anthony's is the most costly, and is a magnificent structure into which has gone $110,000. It is of brick with stone trimmings, and its spire is 350 feet high, being the highest in the city. The frescoed dome is 100 feet above the floor, supported by huge marble pillars. The windows are of the most elegant design, and the chancel and altar elaborate in decoration. No expense has been spared in its interior finish. Its seating capacity is 1,600, and three times every Sunday there are no vacant seats.

Around this magnificent edifice are the homes of those who have contributed to its erection by their spare savings. The contrast is great, for these are the homes of want and squalor. These hungry Poles, supported by charity the past winter, have been forced by the unscrupulous priests to give the money which would have supplied their wants to build these extravagant churches. Now, when the city asks the church to care for the people it has reduced to beggary, the priests coolly reply that the city must care for them!

The following engraving is a likeness of one of the members whose hard-earned money has been taken to build these churches:



LYCEUM WORK.

As Presented in Toledo, Ohio.

Spiritualism has never died out in Toledo since its advent there, although, as in many other places, it has had its high tide and ebb tide, according to the strength and efficiency of its workers. There have always been a few who "stood by their guns" in evil report and good report, but a few cannot always work to the extent of their uttermost strength, because nature is sure to enter her protest against abuse, even in the case of loving and unrequited labor for humanity, and calls a halt by the use of weariness, aches and despondency until her busy workers take rest. So it has been in Toledo. But ever new and fresh workers are coming in, ready to give new impetus to the cause.

I remember with pleasure visiting a lyceum in Toledo some twenty years ago, speaking before the assembly and joining them in a steamboat excursion up the river, where we all put in a jubilant day in the natural park—I forget the name—where the romping, feasting, speaking, etc., was enjoyed until late in the afternoon. So I was greatly pleased last spring to receive a letter of inquiry and an order for Lyceum Guides from Mrs. H. Weyant, M. D., a lady of culture and refinement who came to reside and practice medicine in Toledo, moving from New York City, I think. Although she is busy in her profession, she has a heart and hand for reform work, as has also her estimable husband, Mr. Weyant.

So the lovers of lyceum work have builded to their dreams and have a lyceum in fine working order. They are nicely and inexpensively equipped, following directions in the Guide, and bid fair to do a good work. Mrs. Coutes is conductor, and her daughter, Miss Coutes, leads in calisthenics. Mr. Vanderbilt is ever ready to aid and encourage and promises the fulfillment of more grand possibilities. I wish I knew the names of all the noble workers there, but must content myself by a thorough commendation of their work. May they be untiring in the good work, for the lyceum is the basic part of common-sense Spiritualism, and the practical lessons inculcated will prove themselves of more value than the cup and pitcher style of sensational meetings, where the audience act as cups and a speaker as pitcher, year in and year out, with public tests to draw in a crowd. I would not discourage such meetings if the supporters feel that the benefit received is equal to the money expended, but I do say that such methods do not insure a healthy growth into the philosophy of Spiritualism, whereas the lyceum and societies worked on the lyceum plan most certainly do. The seeds planted will grow and "be true to name."

Miss Clair Tuttle recently was invited before the lyceum to talk and to lecture. She won much praise and handled her subject in a pleasing and philosophical manner, which, together with her charming personality, won her many friends and an assurance of a recall. Miss Tuttle is to be at Haslett Park during the camp season, where she has charge of the park entertainments.

OBSERVER.

THE MILLIONAIRE.

A Scathing Review of Rev. Gunsaulus,

Who Preaches for Dollars, Jesus and Him Crucified.

"MacTavish," in the Chicago "Times," has a scathing article, as long as an ordinary sermon, on Rev. Frank W. Gunsaulus, and the Plymouth Congregational church, on Michigan avenue, in which he is called "the most successful preacher in all Chicago, but not the brainiest. In fact, he hasn't yet learned how to see or think, hence his success."

"Plymouth had become somewhat somnolent under the good old puritanical Dr. Scudder, and was ripe for the chic, snappy, up-to-date treatment of the young Dr. Gunsaulus, who rang the bell at his first shot, and enjoys the confidence of the rich and powerful, the sweets of an agreeable notoriety, with an income of $1,500 to $2,000 a month," in consideration of which he "approves the competitive system under which a few heap up mountains of superfluity and many go hungry; he believes in the divine right of the few to get rich—very rich—rich enough to give statues and picture galleries and Armour institutes to the poor and have plenty left."

"Has Dr. Gunsaulus lived so long in Chicago to remain ignorant of how the great fortunes are made? Does he think that a man piles up ten or twenty or fifty millions out of nothing in a lifetime solely by the exercise of industry, thrift, and foresight? Does he really believe that a few have a divine vocation to control the sources of supply and the means of distribution, to bull and bear the market on meretricious 'tips,' to bribe legislatures and councils, to levy blackmail—aye, to burn and murder, that they may grow mountainously rich in the midst of desolation and want?

"It is likely that he does. This young preacher, so glib, so amiable, so much admired, is after all but a pinchbeck philosopher and a dull observer. He must be, for the alternative is the impossible proposition that he lacks honesty—a proposition of which every feature of his face and every stupid word he utters is a complete refutation. He is as honest and open as the day; as honest as he is blind to the events that pass under his eye and their real meaning. Honest and stupid—a half-baked philosopher. Else we should have to believe that when Mr. Armour engaged the good preacher to preside over the Armour institute and (so it is said) gave him $50,000, salary in advance for five years, the preacher took a bribe to turn his pulpit into a capitalistic propaganda and preach that $20,000,000 gained by the perversion of the normal laws of trade was a virtue, so that the multimillionaire threw a million to charity, in full of all account. Who would not have taken $20,000,000 on the same terms?

"But no one believes this of Dr. Gunsaulus. What he says he says with all the ardor of skin-deep conviction. He thinks, or rather thinks he thinks, that he is right and that whatever is, of plutocracy or vicious capitalism, is also right.

"And this is what accounts for his popularity and his success. This mediocrity and this shallowness are mile-posts on the high road to favor. Because most people do not think—any more than Dr. Gunsaulus thinks. Not even so much, perhaps. They acquire habits of unthought from their environment, and he is a wise man, in their estimation, who leaves their folly undisturbed or caters to it with honeyed platitudes. The modern taste is advanced a stage beyond this and demands in its pulpiteering a dash of something 'devilish.' Dr. Gunsaulus is up to date. An honest preacher, clear-headed, courageous, daring to see the truth and tell it, would be very unwelcome to these empty-headed but not necessarily hard-hearted good people. They think they are wise and good. The money-changers whom the Nazarene whipped out of the temple had the same high opinion of their own virtue.

"As for the manner of Dr. Gunsaulus' preaching, it must be confessed with sorrow that he is much better than the average of his contemporaries. Plymouth church is an ugly building, but the fact escapes notice in Chicago, where church architecture is an unknown and unknowable art. And the taste for architecture or oratory is not very high—even on Michigan avenue."

The clergy may retaliate on the subsidized newspapers which are not out of reach of the money power and makes progress hard all around. But we have often thought if the great established and respected dailies would turn their attention not only to the duplicity and worldly-mindedness of the clergy, but to the great wrongs to all classes, especially the working people, arising from the competitive system, they could do more than any other thing we know of to bring about a peaceful, economic, industrial revolution that would be millennial in its effect on the world.

R. NEELY.

Social and Benefit.

On the eve of his departure for the various camps and as a recognition of his valuable services for the past five months, the many friends of Prof. Lockwood will tender him a benefit and social at National Hall, 681 W. Lake street, on Thursday evening, July 5. There will be a short programme, consisting of songs, recitations, etc., a grand, social time is anticipated. All are invited. Admission 25 cents.

A Fine Lecture.

TO THE EDITOR:—The address by E. C. Getsinger, in your paper of the 23d inst., is to my mind the finest that has been in the paper for some time. Your paper is indeed progressive and read with much pleasure by not only myself but by the different members of our Spiritual Society here at Bloomington, Ill. Success to you and your most excellent paper. MRS. A. BERTONI.

W. H. Bach was in the city last Sunday on his way to Lake Brady camp-meeting where he will remain a week and then go to Cassadaga. Mr. Bach has had excellent success in developing mediums, and in teaching the principles of mesmerism, and he will, no doubt, meet a cordial reception wherever he goes. His badge for Spiritualists is very pretty, and is meeting with an extensive sale.

SPIRITUALISTS WIN.

CONTINUED FROM FIRST PAGE.

so that the two might be simultaneously placed upon record. The decree must be amended by providing for the execution of the mortgage to Mr. White as trustee, and for the issue of bonds to Mr. Haslett's representatives for such amount as they may be able to establish by the proper proceeding that they are entitled to. As thus amended the decree will be affirmed. No costs will be allowed."



Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

E. N. Pickering, president of the First Society of Spiritual Unity, writes: "This society has decided to continue its meetings throughout the summer as its Spiritual temple, 85 South Sangamon street, between West Madison and Monroe streets, holding the mediums' conference every Sunday at 10:30; the afternoon meeting for discussion and and answering of questions, short addresses and spirit manifestations at 2:30; and the evening meeting for a lecture and spirit messages at 7:30. The society will give a grand musical, literary and phenomenal entertainment at their temple about July 20, of which further notice will be given in THE PROGRESSIVE THINKER and *Inter Ocean*."

Dr. H. C. Andrews writes: "While at Orion Lake Camp I had the pleasure of attending two of Joseph King's seances for full-form materialization. The manifestations began as soon as the medium had fairly entered the cabinet and the singing began. At the first seance eighteen persons were present and twenty-five spirit forms appeared outside the cabinet, at times in good light, and were recognized by their friends present. The control of the medium came out of the cabinet, spoke and shook hands with several, and danced with two of the sitters, to the delight of the many. At the second seance nineteen persons were present, and twenty-seven spirit forms came outside the cabinet, among them two of my guides, who appeared as natural as in earth-life; one of them took me by the hand and took me into the cabinet, where I distinctly saw the medium and several spirit forms at the same time."

Will C. Hodge has taken his departure for Mount Pleasant Park, Clinton, Iowa, where he will remain until the close of the camp-meeting. He is an inspirational speaker of ability and is desirous of making engagements for the fall and winter months, and will make reasonable terms with any parties desiring his services. Address, until September 1, Mount Pleasant Park, Clinton, Iowa.

Dr. F. P. Bitters, of Rochester, Ind., inspirational lecturer, desires engagements for the fall and winter months. Terms will be made very low for any society.

G. H. Brooks writes: "The meetings at Orion, Mich., were a success; a large attendance from first to last. The grove meeting at Bowen's Mills was also largely attended."

A subscriber writes: "The meetings of the Progressive Society at Lodge hall, 11 North Ada street, were well attended through June, considering the very hot weather. Mrs. Hamilton Gill, who is one of our best test mediums, gave excellent satisfaction. Her tests are clear and decisive, and were invariably recognized. Mrs. Hamilton Gill is engaged by the North Side Society for July, and will probably be at Lake Brady Camp in August. Societies desiring the services of a trance speaker and first-class test medium for the fall and winter months would do well to correspond with Mrs. Hamilton Gill. Her address is 15 Bishop Court, Chicago."

A. G. Donnelly writes to *The Cassadagan* as follows in reference to the spirit artist, A. Campbell: "Wonders multiply and spiritual verities thicken. In the seance-room of Mr. A. Campbell, spirit artist, sitting at a small table, a double slate was handed me, also a piece of clean canvas, with instructions to hold them for a few moments, to set up an electro-magnetic relation with the invisible sitter, who had promised to give me a portrait by precipitation. I placed the canvas within the slate, closed it, and holding it up for Mr. Campbell to place two rubber bands around the same, replaced it upon the table. Mr. Campbell then placed roses, also a small dish containing oil paints of various colors on the slates. He, together with Miss Hattie Danforth, his assistant on this occasion, extended their hands to mine—and the working circuit was established. For one hour we were in sight and touch of those slates. Sight and feeling were alike convinced and satisfied through contiuuous contact. On opening the slates the portrait of a beautiful young lady, with blue eyes and golden hair, saluted me. Yes, 'twas she, and no mistake about it; the friend of my youth; a shadow, a voice from the blue heavens beyond. If all the hypotheses of modern science were as manifestly self-evident as is this phenomena through the organization of Mr. Campbell, the region of speculation would become clearer, and truth would reveal the transcendant beauty of her face, as graphically as in the portrait I have this day received.

Thomas Lees writes: "The Children's Progressive Lyceum of Cleveland, Ohio, has, as usual during the hot months, adjourned its meetings at Army and Navy hall until the first Sunday in September; as also has the People's Spiritual Alliance.

Frank T. Ripley, lecturer and platform test medium, has been filling a successful engagement at Lansing, Mich. He will be at the Lookout camp-meeting the 20th of July. He can now be engaged for the fall and winter months. Address him for engagements at 2762 Broadway, Cleveland, Ohio.

Mrs. Mary Ayres, of Lansing, Mich., writes in reference to Frank T. Ripley: "Next week closes a five weeks' engagement with our society with very excellent success, both with lectures and tests. His tests have been certainly remarkable: I hope the Angel-world will continue to make him their instrument for the great good to humanity. He goes from here to Lookout Mountain."

Lyman C. Howe's camp engagements are as follows: Lake Brady, Ohio, July 19 to 25; Mantua Station (Maple Dell), Ohio, July 27 to 30; Haslett Park, Mich., August 1 to 9; Anderson, Ind., August 11 and 12, and Cassadaga, N. Y., August 14 to 25 inclusive. His regular month's engagements are: Lynn, Mass., the Sundays of September; Boston, Mass., Mr. Ayres' Temple, October and November; New York City First Society, December, and Philadelphia, Pa., First Society, January, 1895. Mr. Howe is free to answer calls for any time after January, 1895. Will answer calls for week evenings or funerals at places accessible from his Sunday work during any of these months. He will also do the ceremonial for lovers who wish to join their fortunes for the journey of life as two in one, and THE PROGRESSIVE THINKER will guarantee that happiness will surely follow all such unions.

A. A. Abbott writes that since G. H. Brooks organized a society at Bowen's Mills, Mich., last February, they have had regular meetings every two weeks and have been gaining ground. On the 16th and 17th of June a two-days' grove meeting was held, with a good attendance. G. H. Brooks was present, assisted by Mr. and Mrs. Lindsay, of Grand Rapids, and Mr. and Mrs. Baily, of Hastings. The Abbot family and Mrs. Walbert furnished the music. The exercises were well attended and greatly enjoyed by all.

Thos. Lees, of Cleveland, Ohio, writes that Prof. J. Jay Watson, the principal of the New York Conservatory of Music, made a pleasant call on him (en route from Pittsburg to Detroit) and at his request kindly consented to return to Cleveland and give one or two of his inimitable, highly enjoyable concerts. Mr. Watson is a very pronounced and well-known Spiritualist, and the only living pupil of the celebrated violinist, Ole Bull.

Tom Clifford, corresponding secretary, writes: "The People's Spiritual Alliance of Cleveland, O., brought its meeting to a close on Sunday evening, June 24, the camp-meeting season having arrived. Mrs. H. S. Lake, our popular speaker during the past year, has been re-engaged by the trustees of the Alliance for the coming season, which opens in September. The Spiritualists of Cleveland may accordingly rest assured that Mrs. Lake will occupy the rostrum in Cleveland every Sunday evening during the coming season, health permitting. Mrs. Lake will speak at Lake Brady, Mount Pleasant, Haslett Park, Lake Geneva and Cassadaga."

James Riley, who lives at the Mecca of Spiritualism, Marcellus, Mich., took a flying trip to this city last week, to recuperate and have a good time. Mr. Riley has a host of warm friends in this city.

Mrs. E. Cutler, trance medium and psychometric reader, will make engagements with societies on liberal terms. She will also hold memorial services by reading from flowers brought by the audience, in memory of their friends in Spirit-life. She will organize societies and give benefits to aid the cause. Will also attend camp-meetings. Address her at Eden, Bucks county, Pa.

Dr. G. W. V. writes: "Our Psychological Society has evolved into the First Spiritual Society of Port Angeles, Wash. We held our second meeting since electing our officers last Sunday. Names of officers are as follows: I. C. Davice, president; Mrs. Seymour, vice-president; Wm. Ritchie, secretary; J. R. McDonald, treasurer. Sunday, June 17, we were entertained by a spirit controlling the organism of Wm. Ritchie, the subject, chosen by the audience after he went under control: 'What Benefit is Spiritualism to Progression?' The subject was handled in a masterly manner, to a full house, giving general satisfaction; after which the medium gave several tests of spirit presence. Mr. Ritchie is a good medium."

Dr. W. S. Rowley is now stopping at Hotel Ozark, 35th and Wabash avenue, where he will remain until he goes to the camp-meetings. Besides being an excellent medium, he has taken a course in Homeopathy, and is also a graduate of Rush Medical College, this city.

The president writes: "The society at Spring Valley, Wis., have had Mrs. Marie Leavitt, trance and inspirational speaker of Minneapolis, lecturing every alternate Sunday since the 21st of April last, giving two or three lectures at each visit, upon subjects given by the audience. She has given entire satisfaction. She also gives an improvised poem after each lecture. Her platform tests and psychometrical readings are first-class. No better tests can be given (of the mental phases) than her eloquent and brilliant impromptu addresses and poems. In her normal state she quickly makes friends of all. The ease with which her controls seize and hold her in the abnormal condition to do their work is remarkable, for she has been on the Spiritualist rostrum less than a year. We heartily recommend her to societies or communities wanting a first-class worker. Her address is 23 Eastman avenue, Minneapolis, Minn."

B. C. Mills writes from Washington: "Thinking your many readers would be glad to hear from our far-off Washington, I will say, briefly, that we still live, and our cause is slowly progressing. We had an unexpected visit from Mr. Paul A. Smith, who is doing a noble work in awakening the slumbering elements by his glowing eloquence. Any and all Spiritualists scattered through this State will do well to give him constant work."

P. C. Mills will be at Florence, Wash., the first Sunday in July, and the closing week of June. He can be addressed for engagements at box 5, Edmonds, Washington.

W. S. Clemens writes that a Dr. Carr has been making considerable ado in an effort to down Spiritualism at Columbus, Ohio, of late. At one of his lectures he declared all mediums were frauds, and offered to give $50 for any spirit manifestation that he could not explain or duplicate. Frank N. Foster came to the place. Dr. Carr chose two members of a committee and Mr. Foster one. The camera and plates, etc., were furnished by Mr. Kimball, a photographer. Mr. Foster was to do nothing except to place his hands on the camera while the exposure was made. Under these conditions, in a picture taken of the Doctor, a face of a lady appeared. Dr. Carr declared it was a trick, and refused to pay the $50. Mr. Foster brought suit before a justice and got judgment for the full amount and costs. This test of spirit photography was made under scientific test conditions.

F. E. Irvine writes: "The St. Paul (Minn.) Spiritual Alliance have engaged Allen F. Brown to lecture for them on the grounds of the Northwestern Spiritualist Association every Sunday during the month of June. Mr. Brown filled an engagement during the month of April so creditably that it was thought best to engage him again in June. His lectures are concise and instructive and his delivery free and agreeable, and his psychometric readings are unusually accurate and authentic. Mr. Brown is a comparatively young worker and I take pleasure in recommending him as a sincere and conscientious worker for the cause we uphold. Following the lecturer Mrs. Annie Wagner, of Chicago, takes charge of the Circle Band of Harmony. Her readings and tests are all very satisfactory and usually receive the recognition they merit. Mrs. Elsie Reynolds is here holding materializing seances with good success. She is engaged for the camp-meeting."

S. J. S., of Orion, Mich., writes: "During the recent ten days' camp at Lake Orion, Joseph King, the well-known medium of Pipestone, Mich., held six seances at the residence of J. O. Skinner, at which ample proof of the future life was given. In all one hundred and fifteen forms materialized, many being recognized by friends and relatives. The last seance was given for the benefit of the Association. Mr. King and his efficient manager, O. S. McGowan, have made many friends here and have done much to advance the cause of Spiritualism."

H. C. Rawson writes: "The Harmonial Society of Sturgis, Mich., held their annual meeting in memory of the dedication of the Free Church thirty-six years ago, on the 23d and 24th of June, 1894. Hon. L. V. Moulton, of Grand Rapids, Mich., president of the Michigan State Spiritual Association, and Dr. Adah Sheehan, of Cincinnati, Ohio, were the speakers for the occasion. Careful attention was given them as they presented to us the beautiful truths of spiritual growth and unfoldment. Delightful music was blended with the exercises. Perfect harmony prevailed. Dr. G. F. Perkins, of Chicago, came to us and sang a few of his delightful songs, after which he gave public tests, which were well received and all recognized."

S. E. Barrett, of West Virginia, writes that he carried his slates from home, 700 miles, and knows that the mediums, the Bangs sisters, of Chicago, did not touch the slates, which were suspended by a cord, and not in contact with any living mortal presence, and on which he received written messages signed by his wife. With Mrs DeWolf he received writing and pictures of his little daughter and another person, etc.

A correspondent from White House, Ohio, writes that the funeral of Albert Rakestraw was the occasion of making known the beautiful philosophy of Spiritualism to one of the largest gatherings of people. This was his old home, but he had removed to Minnesota, where he departed this life on the 9th of June. His body was brought to this place and the funeral services held in the church before burial at Waterville. The discourse of Hudson Tuttle won the approbation of the large audience, many of whom for the first time heard the doctrines of Spiritualism, and in the eloquent and attractive manner of one who is an adept in their presentation; they received them with wrapt attention.

Coral A. Thomas writes: "I am a reader of your paper and a great admirer of its merits, which are many, and I must say I always receive benefit and glean a great many truths from its pages; but there is one fault I find with it, and I am sorry to say I find the same fault with nearly every Spiritual paper in circulation to-day; that is: the scarcity of time and space allotted to "The Young Folks." I know we, as Spiritualists, are accused (as our speaker, Willard J. Hull, said in his discourse Sunday) of aping the church in most of its movements; whether this be true or not, it matters little; but if the examples set before us by the church are good ones, why not accept them; and there is one thing certain, the people of the orthodox churches pay a great deal more attention to the young people in their flocks than the Spiritualists do. In fact, I think as a rule, they are more closely guarded and fenced in than the adults. The church takes it in hand to watch and guard them very closely, and is ever careful to see they do not overstep the boundary line; every kind of literature is provided them to keep their minds in the right groove, and every interest provided also. Is it so with the Spiritualists? No, indeed. We as young folks are left to follow our own train of thought; the fear of God is not within us, and the fire of hell does not flash up before us, and in consequence we are left entirely upon our own resources. If we happen to take the right course, and become ardent advocates of the cause, well and good; if we do not, that is all right. No one pays the slightest attention one way or the other, and even our Spiritual papers ignore us completely. Is it right; is it just?"

E. D. Estes writes: "I have just returned from a visit to Mississippi, and I stirred the people up with table tippings. They want more knowledge. If they had some literature scattered among them they would take hold. They are ripe for the new religion. Their excitement is genuine. I stayed a week among them and they sought me to learn of Spiritualism. I gladly imparted to them all I knew."

The Paw Paw Valley Spiritual Association held a meeting in the beautiful grove at Lakeside Park, on the north bank of Eagle Lake, on Sunday, July 1st, 1894. Mrs. Jennie Hagan-Jackson, of Grand Rapids, Mich., addressed the meeting at 10:30 A. M. and 2:30 P. M.

Scribe writes from Anderson, Ind.: "On Sunday, June 24th, Oscar A. Edgerly, of Newburyport, Mass., concluded a month's engagement with the Temple Society, Anderson, Ind. This being Mr. Edgerly's first visit to our city, we found him a worthy representative of our cause. In our opinion, as a medium and trance speaker Mr. Edgerly easily ranks with the best of our present day workers. For earnest practicality his lectures have never been surpassed on our rostrum. As a marked evidence of the appreciation in which his work is held by the members of our society, I would simply say that they have unanimously decided to secure Mr. Edgerly as our regular speaker for three months beginning with January, 1895. In accordance with that decision he has been engaged and will be with us during the time specified. Regular services are now suspended until the first of October, when Moses Hull will again be with us, continuing as speaker during October and November. We think with the talent secured for the coming year we may reasonably look forward to a successful outcome for the labors of our society."

Mrs. Virginie Barrett will make engagements with societies for 1895. She has open dates for the fall and winter of 1894. Terms easy. Address 850 N. New Jersey st., Indianapolis, Ind.

Rev. T. W. Woodrow (Universalist minister) will preach the gospel of Christ, which is death abolished and life and immortality brought to light (that is, immortality made visible), at Tama, Iowa, Sunday, July 15; in other words, he will lecture on Spiritualism. Those wishing similar service by him, please make it known by sending him a line to Marshalltown, Iowa. For a month or two he can give special terms to Eastern Iowa. Mr. Woodrow is an able man, and will interest any society.

Mr. T. A. Thompson, of Fort Scott, Kansas, a gentleman who has had much experience in public speaking, is about to enter the field as a speaker for Spiritualism. He takes this step, being incited thereto by E. V. Wilson and Joshua R. Giddings as principal controlling guides and advisers. After a flying visit to Missouri, Iowa and to Chicago, he expects to visit Maple Dell, Lake Brady and Cassadaga camps.

C. E. Dent, of Vicksburg, Mich., goes to Lansing, Mich., August 13th, thence to Haslett Park camp to remain till its close on August 26th, then to Vicksburg camp till its close Sept. 2d. After that he will be ready for Spiritual work abroad.

Julius writes from Mt. Pleasant Park, Clinton, Iowa: "The loveliness of our park was never excelled at this season of the year. Everything seems conducive to an immense gathering at the coming camp. We have the right man in the right place as superintendent—kind and genial to all and a man of stern integrity and merit. All orders for tents, cottages or seance-rooms owned by the Association must be addressed to him. You had better secure your tents at once. Write to Solon J. Smith, Supt., Mt. Pleasant Park, Clinton, Iowa.

Mrs. M. writes from the First Spiritual Society of the South Side: "Our well-known friend and medium, Mrs. Emily Coverdale, is now entitled to use the Rev. before her name, as she was ordained Sunday, June 24. Mrs. Ada Foye performed the ordination ceremony in a very solemn manner—giving the various charges with dignity and feeling—impressing the large audience with her own thought—that it was indeed a sacred ceremony, a fitting close to her two months' engagement with us. The hall was decorated with flowers, mute tributes of farewell from her many friends. Mrs. Foye has canceled all engagements for the season, on account of ill health, and goes from here direct to the Rocky Mountains to recover her lost strength. She takes with her the good wishes of all our people and the hope that her search for health may be successful. Mrs. Emma Nickerson-Warne succeeds her and will lecture Sunday evenings during the months of July and August. Due notice will be given of afternoon meeting."

Mrs. A. Egerton writes: "The twelfth annual camp-meeting at Orion, Mich., closed June 18, after a very successful session of ten days. We were very fortunate in securing some of the best speakers—Mrs. A. L. Robinson, Mr. Geo. H. Brooks, Mrs. Nellie Baade, and Hon. L. V. Moulton; also the great materializing mediums, J. W. Riley, and Mr. Joseph King, with a large number of test mediums on the ground. The meeting was a grand success and the largest ever held in Orion. Dr. H. C. Andrews, of Bridgeport, Mich., dropped in upon us, gave some grand thoughts, also very fine poems under the inspiration of Robert Burns. He is open for engagements to any part of the State and would be glad to correspond with societies anywhere to lecture."

Wesley Balduff writes in favor of thought in the direction of harmonious co-operation for the elaboration and perfection of a plan for mental, social and spiritual culture. To this end meetings are open every day from 10 A. M. to 3 P. M., at 277 W. Randolph street, this city, to which all are invited. He answers all questions.

Mrs. Jennie Hagan-Jackson spoke June 23d at Paw Paw, Mich.; June 24 at Lake Cora; June 29th at Lawton. July 6th to 16th she speaks at Inter-State Camp-meeting. She will take subscriptions for THE PROGRESSIVE THINKER there and at other camps. Mrs. Jackson speaks at Lawton the last Sunday in August, the Sundays of October at Battle Creek, Mich. She is ready to book engagements, not too far from Grand Rapids, Mich., in Michigan, Illinois, Indiana and Ohio.

F. H. Parker, of Santa Cruz, California, writes: "The Unity Spiritual Society held its annual election the first Sunday of this month, and the following are the officers and board of trustees: President, H. W. Tucker; first vice-president, Mrs. C. L. Turner; second vice-president, Mrs. L. H. Champire; secretary, Miss Minnie Willett; treasurer, Mrs. C. L. Turner; additional trustees, Geo. Dunlap, Wm. McElny and Mrs. A. Bardin. Mrs. Marcia Cloud was engaged for May, and Mrs. L. K. Champion has lectured Sunday evenings during June. The society has a hall newly built and furnished throughout, and centrally located. This is the season of the year for seaside resort visitors from the interior counties. This would be a good field for a test medium, as there is no public medium here at present."

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Any book or books in this list will be mailed promptly to any address on receipt of price. For $5.00 cash with order, books to the amount of $6.00 will be sent prepaid. Postal notes and currency are at senders' risk; remittances should be made by bank draft or postal or express order. Address the publishers of this paper.

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ORIGINOF POPERY.

The New and Higher Criticism.

As Set Forth by D. R. Higbee, M. D.

If we concede the plenary inspiration of the Bible as claimed by Catholics and Protestants—viz., that it is from God and without error, then we must allow the Catholics the argument in full, as they constitute the older church, and base their claim of Peter's rule over the church on the statement of Jesus, viz.: I will give unto thee (Peter) the key of the kingdom, and whatsoever thou shalt bind on earth shall be bound in heaven," etc. But when divested of the glamour of divine inspiration and infallibility, what have we? Simply this: A collection or compilation of manuscripts written on skins or parchments at different times and places, and by various persons, mostly ignorant and superstitious, covering a period of several thousand years. These documents were kept mostly by priests and monks, and held and taught to the ignorant masses as sacred and of divine authority. But few in those barbarous ages could either read or write. The priest was mainly reader and expounder, and often interlined his own ideas freely, which, when translated into other languages, went into the roll as original. Mark this! This process continued during the formation of the Old Testament, called scriptures in the New Testament.

Now, the new or higher criticism is to divest the Bible of this glamour of divinity and infallibility, and present it to this age as a very imperfect primitive history of persons, places and events, and of no binding authority except as its laws and morality are approved by reason and enlightened common-sense. The Old Testament was held by the Jews. The New Testament manuscripts did not become a part to the Bible until after Constantine, from 350 A. D. to 700 A. D. The variousbooks of the New Testament were voted in at one church council and voted out by another, until it assumed pretty nearly its present form.

It is stated by some that the Bible assumed its present form at the council of Nice, A. D. 325, under Constantine the Great—so called by Catholics. But that is a great mistake, as that council was called by the Emperor to settle the dispute between Arius and Alexander, both bishops of Alexandria, Egypt, in regard to the divinity of Jesus, as the reader will see further on.

Luther rejected as uncanonical the book of Hebrews and the Revelations of St. John. King James' translation has been revised three times. If it was infallible and without error at first, why alter or revise it?

Now, let me ask, do broad, liberal and cultured minds, in church or out, approve of and accept the dogmas of the Catholics and Protestants of to-day? Do they accept the fall of man, atonement, election and reprobation, resurrection of the body, pardon of sins, eternal tortures in hell-fire, general judgment, etc.? What mean the demands of presbyteries, councils, synods, conferences and the formation of new churches, on new lines of thought and demanding revision of creeds? Does it not prove men and women are growing, bursting the iron bands of dogma and creed, leaving the low lands of bigotry and superstition, as rats flee from a sinking ship, and leaping at a bound to the glorious table-lands of spiritual light and love, where the twin sisters, reason and common sense, have discovered a new world of beauties and glories, awaiting all who leave the dark and miasmatic lands of orthodoxy, and listen to the bugle call of those on the highlands of progress, to come up higher?

The Catholics worship the pope and maintain that the Bible, the Canons, the decretals and the pope are the only authority in matters spiritual. The Protestants worship the Bible as an infallible guide, and with, its thousands of errors and contradictions, try to harmonize it as a whole, and regard all doubters of its divine origin as infidels or atheists. If the reader will consult any good cyclopedia he will find under the word pope, it signifies papa or father. Catholics claim Peter as the first pope who was placed in the papal chair A. D. 50, as the vicegerent of God and direct representative of Jesus. But the historic facts are that the first pope was placed in the papal chair by the tyrant Phocas, in the seventh century. Previous to this time they were called metropolitan bishops, in large cities, where they held some control over bishops and priests. On Boniface III. was conferred complete supremacy as first pope, A. D. 606, but he held this chair only 10 months. (See Dean Dudly's history of Nicene Council, Sozoman's Ecclesiastical History, Baronius, and Socrates Ecclesiastical History, from 324 A. D., and Sub. Bohn's Edition Constantine called the first council of Nice, A. D. 325, to settle the long and acrimonious controversy between Arius and Alexander, both bishops of Alexandria in Egypt, in regard to the divinity of Jesus. The council was in session 61 days. Constantine presided over 318 bishops and provided liberally for all their wants. The ten persecutions of Christians had just closed, from Nero, A. D. 64, to Diocletian, A. D. 303.

Now the war of creed and dogma began in earnest, and those of opposite faith whom tyrants did not kill, bishops sought to crush or destroy. As the question was one of doctrine, had there been a pope then, the appeal would not have been made to the Emperor, but to the pope himself. Thus the continuity of papal supremacy through Peter and others from the time of Jesus to 606 A. D. is proven unhistorical and false, and the bulls and decretals of no more binding obligation upon Catholics, priests and laity than any other uninspired synod or council.

Now we can see, through the telescope of history for over 1500 years, how the Roman Catholic church became established, and strong even in its infancy. Persecutions had ceased, Constantine had embraced Christianity and threw his powerful influence on that side, for the aid the prelates, bishops, and priests, and their congregations would give him in his wars and struggles with other nations. Constantine, as president of the first Nicene Council, opposed the Arian bishops on political grounds, as the weaker party; by threats and intimidations of banishment and loss of bishoprics, the majority decided in favor of the Godhead of Jesus; and Arius and his supporters were banished. Thus trinitarianism triumphed and three Gods declared by a vote of ignorant and barbarous bishops, backed and upheld by the emperor and his powerful Roman army. Christianity became the state religion and pagan temples were closed or torn down, sacrifices forbidden, and Christian churches and institutions took their place. Thus the Roman Catholic church originated and was established A. D. 325, and without the aid of popery. Constantine would not receive baptism until a short time before his death, which occurred July 22, 337 A. D. He was doubtless a great warrior and a professed Christian, but mostly for political reasons. He was a monster of cruelty, put to death seven of his own kin—his two wives, Clementia and Anastasia, he scalded to death; his son Crispus, aged 24, be confined naked in the basement of a fortress on the Bosphorus, without one ray of light, a boy twelve years old, a priest and others. Roman Catholic historians are his apologists and admirers, because he firmly established that church in all his vast dominion. Soon pomp, pride, show, wealth and gorgeous ritualism took the place of truth, modesty, humility, love of God, justice and spiritual growth.

About this time celibacy of the priesthood was being discussed. The council of Tours, A. D. 566, interdicted it without much effect. In A. D. 1074 Gregory decreed excommunication against all priests who had wives. A terrible storm of opposition arose, but he carried it out with great rigor, and it is now established in the Roman Church, but not in the Greek Catholic church. Thus popery and celibacy gradually grew out of the slime, ignorance and barbarism of that age, in opposition to the natural laws of human development and progress. God has no attribute to take sides with either, and nature stamps both with abhorrence.

Between A. D. 400 and 500 the Roman Catholic church began her persecutions against heretics, and continued for 1000 years, known in history as the Dark Ages. This was when church and state were united, and when fire and fagot, gibbet and rack, thumb-screw and ax, destroyed millions of good men and women, merely for difference of opinion. When the Protestants under Luther and others rose to power, they persecuted Catholics in turn. This has been the way Christians love and treat their enemies. And either party would to-day, in these United States, prosecute, imprison and kill their opposers, did not the law protect them. The spirit of revenge, slander and persecution is still manifest, especially toward those who deny the divine authority of the Bible and churchal creed and institutions.

Man is a religious as well as a moral, intellectual, musical, poetical and social being. His religion is as natural a product of his phrenological organization as government, law, medicine, science, etc. All were evolved from his brain in his progress through the centuries. The highest race develops the highest morals, philosophy, law and religion. Ignorance blinds him.

The scheme of man's redemption is founded on ignorance and barbarism. Punishing the innocent for the guilty is vicious through and through. Wisdom, justice and love, can take no part in it. It offers a premium on crime, and is a fruitful source of murder, suicides, bank robberies, train robberies, etc., and will continue so long as men hope to escape the just punishment of their crimes. Could the truth of the above historic facts be presented to the masses, there would be such a stampede from the churches as would make the angels shout for joy.

But how is this to be realized? Will any church-paper or journal allow such facts a place in their columns? Nay, verily. They would go into the waste-basket, or up in smoke. No such disturbance of ignorance and superstition would be tolerated. Ignorance is the mother of devotion; the masses must devote their hard-earned dollars to build and support costly cathedrals and churches, feed and clothe an army of 70,000 priests and their families, and dependents. Allow four persons to each priest, and we have 280,000 nonproducers, to hold the black pall of ignorance and bigotry over our people.

Deep in my heart I pity poor Catholics. Besides heavy church expenditure, almost half of their time must be given to holy days: as Epiphany, Shrove Sunday, Lent, Palm Sunday, Good Friday, Whit Sunday, Easter, St. Patrick's Day, Rogation, Ascension, Pentecost, Christmas, etc. Episcopals nearly keep step with Catholics. Protestant slavery in this line is not quite so galling, but is too much. All these days, dogmas, doctrines and rituals, Luther brought from the Catholic church, and transmitted to western civilization and emigration, and like a horrid nightmare they have darkened and cramped the millions of fair America. When the masses shall have learned that priests have no more divine authority to rule men than doctors, or lawyers, and none more than another except as they love more truth, the Goddess of Liberty will flash a more radiant glow over a free and happy people, and each one become his own prophet, priest and ruler. These three offices in one person, sacredly used for personal growth in wisdom, love, truth and spirituality, without dictation or control by bishop, priest or king, would give us the religion of humanity, with peace, prosperity and content in all our land, when the "lion would lie down with the lamb, and none to destroy or make afraid." This would give us a new religion, the evolution of soul or spirit, free from barbarism, dogma and creed, freedom from bondage of bishop, priest, pope, council or synod. Free to examine all questions, civil, political, religious or scientific, with full faith in the continuity of life, proving heaven's unchangeable fiat, is endless progress for all, and that all must reap as they sow somewhere in God's universe, and that all advancement made on the moral and intellectual plane here, counts in their behalf "over there."

In the hope of priestly absolution all manner of crimes are committed. This is a monstrous deception. The penalty must attach to the criminal, and always proves the way of the transgressor is hard. Virtue brings happiness, and vice brings misery. Would Christians of any order long hold to their dogmas, could they be brought to see the origin of the Bible, and the origin of churches, and their monstrous doctrines? Then they would read the Bible as any history and judge according to reason and common sense.

Do the Catholics and Protestants teach and practice what their master taught? No! indeed. They follow Paul instead of Jesus. What he did not teach is no part of Christianity proper. If Jesus be taken as an infallible guide, there is not a Christian in the world to-day. Proof: "Take no thought what ye shall eat." "Lay not up treasures on earth." "These signs shall follow them that believe." "If smitten on one cheek turn the other." "Give to him that asketh." "If thy coat be taken give thy cloak also." Do Christians pretend to practice any of these commands? No! never.

The majority of laboring men of this country do not attend church. They are not in touch with that institution. They know that priests are on the side of capital, of millionaires, the oppressors of the poor. Hence strikes to secure justice and an equitable share of labor's product. Are they any worse for keeping aloof from church? Nay, they are the better for it. If they will economize, make happy homes for themselves and families, hold sweet communion with their loved ones over the river of death—as all may, in their own families, and without cost—and receive truth from its fountain head, without middlemen or come-betweens, all is well. There are over 15,000,000 Spiritualists in these United States, and large numbers added every year. The churches offer the most virulent opposition. The M. E. Church expunged from the writings of John Wesley his account in favor of Spiritualism. Is this fair or honest? Its spiritual power has departed. Get good books, good papers, good food, good clothes, and grow wiser and better, until you join the loved ones in the land or spheres of endless progress. Dear reader, all the above is said in the love of truth, "with charity for all and malice toward non." I would help all men to find the truth and be free.

Obsession Not Incurable.

To THE EDITOR:—I wish to add my testimony to that of others as to the fact that obsession has been doing more to fill our asylums and prisons with insane and demented mortals than all the physical vices of liquor, tobacco and other poisons combined. My son has been obsessed twenty years by a Jesuit spirit; physicians had done all they thought they could for him, not understanding his case. Hundreds of dollars were spent in trying to restore him to health, and the more the efforts were made for him the worse he seemed to get. Providence led me to Mrs. G. Partridge, one of Chicago's best mediums, and I wish to thank her and the good influences which she has around her, for she has entirely removed those objectionable influences. May God in his infinite mercy save those who have had such an experience as I have for all these twenty years with this obsession; it was a living death. To explain the details of all the daily routine of this obsessing influence would take a book of too many pages for me to name. I will be pleased to give more particulars as to my son's condition at the start and at the end, if any one wishes to write me about him. From my experience I am sure that most of our insane asylums are filled with victims of obsession, and I cannot say enough in praise of Mrs. Partridge and her influences, for the almost superhuman good she has done my son in restoring him.

MRS. S. A. BENT.

349 W. Van Buren st., Chicago.

Beauties of Cassadaga Lake. A tasty little portfolio, in illuminated covers, of photogravure pictures of scenery at Cassadaga Lake. The work is artistic in every sense, and forms a fine souvenir of the famous Spiritual Camp. It is published by J. P. Hearn, photographer, of Union City, Pa.

VICKSBURG, MICH.

Eleventh Annual Camp-Meeting.

The eleventh annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 10th, 1894, and ending September 2d. The camp-ground is a beautiful oak grove, situated one-half mile from Vicksburg, on the G. R. & I. R. R., which crosses the C. & G. T. R. R. at the village. Carriages running to the grounds day and evening. Reduced rates of one and one-third fare for the round trip have been secured on the C. & G. T. R. R. and on the G. R. & I. R. R., between Grand Rapids and Sturgis, on the 10th and 11th, and on Tuesdays and Fridays throughout the meeting. It is as fine a camping location as can be found anywhere with commodious buildings and good hotel accommodations at very reasonable rates at grove and town. Tents, 10x12, $2 per week, or $5.50 for the season; smaller tents, $1.50 per week, or $4 for season; for over Sunday, $1.50—all with floors. Parties desiring to rent tents should apply early in the season and state if they desire cots or other furnishing. Bring your own pillows and blankets, whether you hire tents or bring them. Furnished rooms, $2.50 per week, or $7 for season. No ground rent will be charged and tents put up free of charge. Season tickets, $1.50; daily admission, 10 cents; any time less than two weeks, 10 cents a day. Meals at dining-hall, 25 cents for any time less than a week; by the week, $3.50.

PROGRAMME.

Aug. 12, 10 A. M. and 2 P. M., lectures by E. W. Sprague, of Jamestown, N. Y., followed by tests. Aug. 13, 2 P. M., conference. Aug. 14, 10 A. M., conference; 2 P. M., lecture and tests, E. W. Sprague. Aug. 15, 10 A. M., conference; 2 P. M., lecture and tests, E. W. Sprague. Aug. 16, 10 A. M., conference; 2 P. M., lecture and tests, E. W. Sprague. Aug. 17, soldiers' day. Aug. 18, 10 A. M., conference; 2 P. M., lecture, Hon. L. V. Moulton, of Grand Rapids, Mich. Aug. 19, 10 A. M. and 2 P. M., lectures, Hon. L. V. Moulton. Aug. 20, 2 P. M., conference. Aug. 21, children's day. Aug. 22, campers' day. Aug. 23, 10 A. M., conference; 2 P. M., lecture and tests, J. Frank Baxter, of Boston, Mass. Aug. 24, 10 A. M., conference; 2 P. M., lecture and tests, J. Frank Baxter. Aug. 25, 10 A. M., conference; 2 P. M., lecture, Mrs. E. C. Woodruff, of South Haven, Mich. Aug. 26, 10 A. M. and 2 P. M., J. Frank Baxter. Aug. 27, 2 P. M., conference. Aug. 28, woman's day. Aug. 29, 10 A. M., conference; 2 P. M., lecture and spiritual readings, Mrs. Helen Stuart-Richings, of Minneapolis, Minn. Aug. 30, 10 A. M., conference; 2 P. M., lecture and readings, Mrs. Richings. Aug. 31, 10 A. M., conference; 2 P. M., lecture and readings, Mrs. Richings. Sept. 1, 10 A. M., conference; 2 P. M., lecture and readings, Mrs. Richings. Sept. 2, 10 A. M. and 2 P. M., lecteres and readings, Mrs. Richings.

Mr. Keyser's ill health will prevent his filling the chair this season, but Mrs. E. C. Woodruff has been secured to take the place.

MEDIUMS.

J. Frank Baxter, second to none as a platform test medium, will be here the second week.

E. W. Sprague, who has a fine reputation as a platform test medium, will open the meeting and be here nearly a week.

James Riley, the well-known materializing medium, will be here but cannot specify date.

There will be a bazaar where many novelties and useful articles will be sold. We solicit donations from the friends, and their patronage, to help defray the expenses of the meeting. Mrs. L. H. Hursen will have charge of the music. A campers' dance will be held each Friday evening from 8 to 12. Evenings devoted to entertainments, socials, seances and test meetings. E. W. Sprague will give a test seance on Thursday evening, Aug. 16. Mrs. L. H. Hursen will give a musical entertainment on Saturday evening, Aug. 25. Mrs. Helen Stuart-Richings, the noted elocutionist, will give an entertainment on Saturday evening, Sept. 1. Mediums and speakers will be welcomed to our camp and opportunities given them for public and private work. For information write to Jeannette Fraser, Vicksburg, Mich.

Chesterfield Camp-Meeting.

Genial summer weather has come again. Nature is looking her loveliest. The tired man and woman are looking for some place to spend a well-earned holiday or vacation where a quiet rest and entertainment can be had. The intellectual and spiritually-minded are asking the questions: "Where shall I spend my vacation? To what camp-meeting shall I go to get spiritual food, rest and peace?" The answer comes—go to some Spiritual camp-meeting. Chesterfield lies nicely and handily, both for East and West. It is a lovely place. Nature has lavished on the place a royal prodigality of charms. The people who camp there from year to year are full of Spiritual power and sympathy; mediums are there endowed with the best spiritual gifts; hundreds find these grounds the spot where they can hold communion with their departed loved ones, and hear lectures of a high order of merit, and spiritual culture. Chesterfield has a nice hotel accommodation and good sleeping rooms. It has every advantage that can be found at any first-class camp-meeting. The camp opens on the 19th of July. All information visitors may need can be had from the president, Anderson, Indiana.

J. CLEGG WRIGHT.

The Spiritual Alps and How We Ascend Them. By Moses Hull. A beautiful essay in the line of refined spiritual thought and progression. Paper, 25 cents; cloth, 50 cts.

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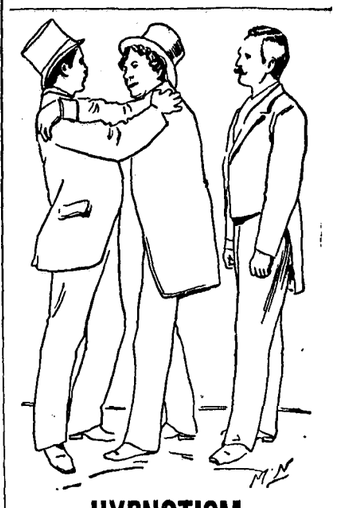
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CHAPTER IV—The Three Pillars of Spiritualism.—Spiritual Platform. Three propositions. Man has a Spiritual Nature. Spirit not Immaterial. Spiritualism. Source of Evidence. Biblical Testimony. Elihu. Zephaniah. Papal Decree. Hard Questions. Can not answer all. Spiritual Senses. Blind and Deaf Man. Illustration. Man Double. Two Fathers. Two Sources of Knowledge. Peter awakened. Two Contradictory Histories of Jesus.

CHAPTER V—The Birth of the Spirit.—All Subjects Important. "Ye must be born again." Nicodemus' Quandary. A Minister's Opinion. Author's Objection. Jesus' Tests. Must be born out of Flesh. Birth of the Spirit a Resurrection. Not of Flesh and Blood. Bible against it (1 Cor. xv.). Natural and Spiritual Body. Opinion of the Woman of Tekoah. Of Job. Of Jesus. Objections answered. Mortal Bodies quickened. Must eat Christ's Flesh.

CHAPTER VI—Are We Infidels?—Rapid Growth of Spiritualism. The "Mad-Dog" Cry. Charge Ignored. Proceeds from Infidel Hearts. Truths and Errors in the Bible. Dialogue; Minister wants a Bible. All believe Parts, and no one believes All, of the Bible. Illustrative Cases. How shall we decide who the Believers are. The true Test. Works. The Commission. End of the World not yet. Jewish and Christian ages. Preaching, Baptism, and Signs go together. Is Christ in the Church?

CHAPTER VII—Are We Deluded?—A Common Cry. Contradictory Positions. Order of Batteries. They fire into each other. "Kettle Story." Result of the Warfare. Dialogue. God and Mediums deceiving the World. Are God and the Devil Partners? Is it just to damn the World for Unbelief. Author loves God more than Bibles. Lying Spirits sent out. Did God do it? Case of Jeremiah and Ezekiel. Ezekiel's Explanation. Spiritualism a Delusion. The Lord coming. Reasoning in a Circle. Wonderful Success of the Opposition (?). Spiritualism will not "down." "Old Spitfoot."

CHAPTER VIII—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Abolitionism. God legislated against Spiritualism. Necromancy; Definition of. The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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MAKING CONVERTS.

Through Mental Doors to Spiritual Parlors: Churchism to Spiritualism.

TO THE EDITOR:—Please find list of subscribers and money order for the same. I find your paper generally, among the faithful. It stands in high favor, and is doing great good. So many write from the East asking about my present work, what I think of California, etc., that I will beg a little space and give fuller details in this way than is possible in letters.

I can say much in favor of the wonders of this State, but it might take room that is otherwise needed, so promising something in general in a future article, I will answer questions and give methods of opening mental gateways to green clover fields and refreshing streams in spiritual ranks.

Some write: "In THE PROGRESSIVE THINKER I have read interesting articles from your pen; are you making converts to our philosophy, or merely to mental cure?"

My work, dear friends, is for the line of truth and progress, hence it is telling in the right direction. I do not blame you and thousands of other honest souls who know that Christian Scientists and many of the mental healers are as lacking and blank about immortality, or a life hereafter, as theology is. They have followed too closely in the ruts of orthodoxy to be clear of its errors. Any system of ethics or occultism that does not at least try to solve the Job question: "If a man die shall he live again?" will soon be terribly wanting. To associate with Christianity means to fail with its narrow, wornout and effete system. To come as far from its name, dogmatic doctrines as possible, means to find life, health and happiness. None of its methods are needed to aid us in ascending the "Spiritual Alps." As it is neither scientific nor spiritual, it may remain Christian, but progress will never perpetuate a system that assumes to be Christian and scientific.

I hold that those in our higher Spiritualism are more progressive, brave and erect than any other branch of reform workers. I refuse to be known as a Christian Scientist and ask my friends not to lose time in wrongly placing me there. I am meeting reasons, even among Spiritualists, for this positive position. To sugar-coat science with the word Christian, is to ask the people to swallow the same old pill; it will not go down.

As a Free Mason can be an Odd Fellow, so a Spiritualist can be a Mental, or Spiritual Scientist, but he cannot endorse that which holds to the exact opposite. A Spiritualist who is also a Spiritual Scientist has added to his knowledge, and he is used to show the harmony of spiritual systems. Friends may infer that my experiences draw out these remarks; that is true, and I wish to be known as not "carrying water on both shoulders," nor as trying to frame a barn in a bedroom, but as in the broadest ranks possible.

Those loyal to our spiritual philosophy need not mistake the nature of my work, nor look askance, fearing it means to draw toward other systems. I have the satisfaction of receiving many church members into our large healing meetings; also many Spiritualists, and invariably the former pass through our scientific healings as doors to the fullness of our philosophy and to evidences of immortality. Think a moment and consider fifty people meeting for six days, two hours in each meeting or healing circle, and while truth, science and spirit influences are actually curing three-fourths of them, what a grand open door this is proving to be. I average three of such courses per month, and Spiritualists of many cities are rejoicing over their seeing so many whom they had little hope of receiving, come clearly into our advance thought and societies. My joy is not perfect until these hungry souls are brought into our philosophy, our phenomena and fellowship.

I respectfully call the attention of other healers, teachers and lecturers in science and Spiritualism, to the readiness of multitudes to come into classes or meetings like the above, and their willingness to pay a reasonable fee. If it is easier for them to attend meetings for healing, and then to advance into the spiritual ranks proper, why not see the utility of these methods, and use them as means to the true end.

Not forgetful of a large force of healers and workers in the healing systems known by terms other than Christian, we must confess that they, too, are honest and charitable; but they hold too much to the use of the words, Christ, Jesus, Christian, to be builders of the incoming, the new civilism. Teachers and healers in the independent schools of science will find great success in organizing healing meetings. To do so gives the best opportunities to dispose of books and to take orders for the spiritual papers and healing journals.

At San Diego recently there were over a hundred souls in our healing meetings, and a class in science. Some of them were so orthodox, they had never attended a spiritual meeting, but they were so afflicted, and could get no relief from drugs, they came to our public healings for cure. They usually get this, and forming therein the acquaintance of true and noble Spiritualists, and finding that we all have the aid of the angels and spiritual forces to effect the cures, they offer themselves as investigators of our phenomena and become patrons of mediums. Clairvoyants in our meetings always see spirit forms accompany us as we pass around and explain truth. I find the best results when we form a circle, sometimes two or three circles, or as Ezekiel saw it, "Wheels within wheels," leaving room to pass around between each.

I often call a medium or healer to stand by an afflicted one and to hold their hands over them or make passes. At times I have one or two passing around in advance of myself, halting a little by each one seeking cure. In this way we secure the magnetic forces, the faith or mental help from all present, and this co-operating with the invisible attendants brings cure and strength to all. The passing around the circles should always be in the same direction as the earth passes around the sun.

While going around a circle a half-dozen or more times, explaining spiritual laws, it is understood that all are equalizing, that is, that diseases are leaving the afflicted and scattering generally. The magnetic and spiritual currents act with wonderful results, until many bear testimony of a perfect cure.

My object in explaining in THE PROGRESSIVE THINKER this method of public healing is to serve truth and reform, and to induce many to adopt the same methods, for multitudes will then be led to cures from the most chronic and worst forms of disease. It is well to seat four healers, one at the north side in the circle, one at the south, one at the east and one at the west, it being understood that cure is emanating also from each of these.

Scientists and Spiritualists, and especially speakers and healers, I urge it upon you who are accustomed to handling audiences, to try these simple, yet spiritual means, and giving all the credit to truth, to science and to spirits, note the great good you will effect and the willingness to compensate you.

When we meet a Spiritualist so narrow and prejudiced that he hinders our efforts at securing subscribers in our classes and at our public lectures, he seems then to neither eat the hay nor let the ox. We shall try to convert such hereafter rather than to yield to their narrowness. In fact, I question the loyalty to Spiritualism of one who is not willing to see a Mental Scientist healer procure subscribers for the regular spiritual papers.

We have also had a grand work at San Bernardino, and the Spiritualists are flourishing there. At Los Angeles Spiritualism stands to the front. The First Spiritual Society, under the leadership of the Rev. Mr. Ravlin, has the largest audiences in the city. He is a "workman that needeth not to be ashamed," a real breaking-plow for truth, and he overturns every obstacle.

A. J. SWARTS, Ph. D.

Los Angeles, Cal.

The Witchery of Weeds.

Have you seen the city folk riding by,
With hungry glances at field and sky,
And exclamations of quick delight
At the sight of a meadow with daisies white?
They do not know
That a field of daisies should never grow;
And I envy them so!

Have you ever at eve of a midsummer's day,
When the air was sweet with scent of hay,
Felt a sweeter perfume upon you steal,
And strangely that perfume makes you feel
So sad, for you know
A field of thistles should never grow!—
I am sorry 'tis so.

Have you heard of the distant desert-land,
Where the cactus blooms in arid sands
So thick it blocks the traveler's way,
And no green on the lonely plain but they
Can live and grow?
So the cactus is only a weed, you know,
Though we prize it so!

Have you ever noted a field of wheat
As it waves in the summer breeze and heat,
With here and there in the yellow rows
A pretty pink blossom as red as a rose?
It will please you so!
But the weed ought not in the wheat to grow.
Still, they can never weed it out, you know;
And I'm glad it's so.

But wheat would not be allowed to head
If it set its roots in an onion bed—
You'll find it so;
If a stalk of wheat in the garden grow,
It's a weed, you know.

From the daisied hay
And the thistled grain,
The moral we draw
Is simple and plain,
And cogent and brilliant,
And lucid and clear—
A weed is a flower
Dropped out of its sphere.

Moonlight Musings by the Sea.

I have listened to ocean's majestic roar,
As the wild waves dashed on the rock-bound shore,
Watched the foaming crests o'er the billowy deep
'Til my weary soul found rest in sleep.

And in dreams I have gazed in the depths below,
In search of a balm for earthly woe,
In its unknown depths builded castles fair,
That passed like zephyrs of the upper air.

But morning came, and with it the moan,
As the restless waves on the shore were thrown,
Again and again must they wash the shore,
While the breakers foam and the billows roar.

And life, with its ever-varying tide,
Must ebb and flow o'er the wild waste wide,
'Til the constant ebb and the ceaseless flow
Shall make green the barren wastes below.

Yet I have dreamed of a time, in the distance far
(It may be measured by yonder star),
When earth will be more fair to see—
No chains to bind humanity.

No rich, no poor; for all must share
The bounties of a Father's care,
And each perform a willing part,
For Love keeps busy hand and heart.

Grand souls in whom the law of Right
Has triumphed o'er the law of Might,
Will guide in love, 'til all shall know
That happiness begins below;

And heaven will be more fair to see
When earth from all its wrongs is free,
And Wisdom guides, with loving hand,
In brighter paths, to the "Morning Land."

—*Mrs. F. E. Rogers.*

SCINTILLATIONS.

IF CHRIST CAME TO CHICAGO.

Facts for Spiritualists to Consider.

CUTTING PRAYERS — TOLERATION TOWARDS DANCING—INERRANCY OF THE SCRIPTURES—A PRINTER EXPELLED—OTHER ITEMS OF INTEREST.

TO THE EDITOR:—William T. Stead, a distinguised Englishman and author, has been visiting this country, and among other exploits has undertaken the reformation of the wicked city of Chicago. He has embodied his views, as to how this herculean job may be accomplished, in a book of 472 pages. Last November he succeeded in organizing "The Civic Federation of Chicago," composed of some of the goody-good people of your city. His book is entitled "If Christ Came to Chicago." The object of the organization is intended to better the condition of the people. The book deals some hard blows at the city government, and the abuses which have sprung up during the past decade. I have read the book and admire the boldness with which it censures. I quote:

"The city council is the direct heir and executor of the Christian church, and holds in trust many of the great Christian duties which in the earlier ages were exclusively performed by the church. Yet here, in this innermost temple of the Lord, we have this supreme infamy—swindlers and scoundrels sitting in the centre of the whole machine and treating their duties and their trust as means by which they can fill their own pockets." * * * "Wealth," said a workman bitterly to me the other day, "has subjugated everything. It has gagged the press; it has bought up the legislature; it has corrupted the judges. Even on the universities it is laying its golden finger. Go where you will, up and down this country, you will find our citizens paralyzed by a sense of their own importance. * * * The Russian peasant, who bows his head with the fatalism of his race, does not submit more abjectly to illegal exactions than the American citizen to the endless tyrannies of his plutocratic task-masters." And the task-masters, I may add, are mostly magnates of the Christian church!

"Newspapers in Chicago have been named whose proprietors are so swayed by the desire of their wives for social distinction, that it is impossible to rely upon them for an unhesitating and unsparing attack upon municipal or social abuses, which command the approval of the keepers of the keys of the social paradise."

Mr. Stead will find this the case in other cities besides Chicago. Trinity church, New York, and its holdings, valued at many millions, would afford a rich mine of corruption in high places. The rents of this rich church corporation, derived largely from saloons, gambling dens and brothels, would keep Mr. Stead's facile pen busy for many moons. But the book would be suppressed, if the whole truth were told.

The book shows up, among other things, the tax-dodgers, and they seem to be numerous, and number in their ranks some of the most eminent citizens of Chicago. In an address to all English-speaking people, four years ago, among other things he quotes: "The decay of an active faith in the reality of the other world has no doubt paralyzed the spring of much human endeavor, and often left a great expanse of humanity practically waste so far as relates to the practical cultivation of the self-sacrificing virtues." Mr. Stead's religious views are very broad, and may be given in his own terse language: "The union of all who love in the service of all who suffer; and to take trouble to do good to others." The book is printed neatly by Messrs. Laird & Lee and should have a wide sale.

The "supreme judiciary" of the Southern Presbyterian church in session at Nashville, May 22d, in regard to the resolution of Dr. Woods, of Baltimore, concerning the memorial on the Breckinridge case, say:

"That as the supreme judiciary of our church, it would manifestly be highly improper for the assembly to express an opinion in a case which is before a lower court." It closes by saying that the assembly "does now, as it always has done, desire and intend in all orderly ways to promote, maintain and require in its people that personal purity which is the common foundation of the home, the church and the State." The resolution was adopted. The congressman, however, is still "in good standing" mauger the peccadilloes of which he has been found guilty.

Religious bigotry still continues to crop out in institutions of learning. Two senior scholars, James R. Mathias and F. W. Barrows, have been suspended at Adelbert College for "cutting prayers, or, more properly speaking, for absenting themselves from chapel exercises." The seniors were inclined to leave the college, and a few of them will refuse to attend until the faculty reconsiders its action and reinstates the scholars. It is a sad commentary on the intelligence of religious instructors, that their dogmas have to be forced on to the scholars, and they be compelled to attend and listen to them, under penalty of expulsion. It is by such unholy and ungodly means that the Christian religion, forsooth, is to be made to prevail "over the earth even as the waters cover the sea."

At the regular dinner of the Methodist local union, Chicago, May 17th, Mr. Frank T. Grandon, a prominent lay member of the church in Evanston, advocated more toleration on the part of the church toward dancing and other amusements. He claimed that the general rule of the church adopted a century ago, which prohibited "the taking such diversions as cannot be used in the name of the Lord Jesus," to have been amply sufficient as a declaration against sinful amusements. The discipline prohibits dancing, games of chance, theatres, horse-racing and circuses; but very few members of the church, nowadays, observe the rules strictly in this regard. The young people hereabouts will have their innocent amusements, the rules of the church to the contrary notwithstanding. So mote it be. There is not nearly as much "sin" in dancing as the priests would have them believe. "Praise Him in the cymbals and dances!"

At the Presbyterian general assembly, which met at Saratoga, N. Y., on the 22d of May, 1894, a resolution was reported which reiterates the doctrine of the inerrancy of the scriptures. It is as yet undecided whether King James' English Bible, the American Society's Bible, or the modern revised version, shall be used. The sum of $1,238,341 is the least amount that will pay the debt and carry on the work for the ensuing year. "No action" was taken on the Breckinridge "personal purity overture," to "prevent the presence in the National councils of men of immoral and dissolute habits." All of which looks as though the church was inclined to wink at immorality when in the church, which has generally been its attitude as long as we can remember. A sorry spectacle, indeed! Woe unto ye, hypocrites!

Rev. Christopher Dowidat, pastor of the Lutheran church at Oshkosh, Wisconsin, has expelled a printer from his church for being a union man. He says: "To strike is taking advantage of the capitalist, and this is against the commandment, 'Thou shalt not steal.'" He says: "God will not let a Christian starve. Workingmen should take what they are offered by the capitalists, and thank God if they can get anything at all. If they can't get work, it is God's will." There are plenty of places that we wot of, where, if a preacher would orate in that way, he would soon have the "white-caps" after him. Many of the clergy are made of just such "clay" as this fellow seems to be. They live off the labor of the people. "They toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these." This applies more especially to the prelates of "the Mother Church."

A nice little rumpus has been brewing for several weeks past in a "new Catholic church just organized in Cleveland, Ohio, with a membership of thirty-two young ladies, indicating a prosperous organization." This new church is dominated by the Rev. Father Kolaszewski, "a rebellious priest," who, the dispatch tells us, was "talking rapidly and gesticulating in a spirited manner" to a bevy of young girls who crowded about him. It appears that Mgr. Satolli has been trying to govern this rebellious priest; whether because he has been too intimate with the thirty-two "foolish virgins," or not, the reporter does not inform us. "At the conclusion of the harangue, the party knelt for a few moments in responsive prayer, and the priest wiped the perspiration" from his manly brow, and accosted the news-fiend: "Well, what do you want?" "What effect has Mgr. Satolli's letter had upon your congregation," the reporter meekly inquired. "No effect whatever," said the rebellious priest. "They laugh at it. It doesn't amount to a snap of your fingers," said the r. p., contemptuously suiting the action to the very word. The interesting question now suggests itself, what will the papal ablegate do with the rebellious priest? Will he make him do penance, by walking for a week with peas in his shoes? Or, will he excommunicate him? If the former, will the priest have the gumption, like an Irishman I once heard of, who shrewdly boiled the peas before putting them in his shoes? All this occurred on the "Lord's day," and in the church-ridden city of Cleveland.

It is to be deeply regretted that Mrs. Emma Hardinge Britten has not been able to secure sufficient material aid to enable her to publish her projected history of the rise and progress of Spiritualism. Mrs. Mary B. Bingham makes a suggestion that I hope to see carried out: for one energetic person to canvass at the camp-meetings for advance cash subscriptions. The project seems feasible and the writer will volunteer to do what he can at Lake Brady, Ohio.

I clip the following from the Detroit *Free Press:*

When meeting bells began to toll,
And pious folks began to pass,
She deftly tied her bonnet on,
The little, sober meeting lass,
All in her neat, white-curtained room, before her tiny looking-glass.

So nicely, round her lady cheeks,
She smoothed her bands of glossy hair;
And innocently wondered if
Her bonnet did not make her fair;
Then sternly chid her foolish heart for harboring such fancies there.

So square she tied the satin strings,
And set the bows beneath her chin—
Then smiled to see how sweet she looked;
Then thought her vanity a sin.
And she must put such thoughts away before the sermon should begin.

But, sitting 'neath the preached word,
Demurely in her father's pew,
She thought about her bonnet still—
Yes, all the parson's sermon through—
About its pretty bows and buds which better than the text she knew.

Yet, sitting there with peaceful face,
The reflex of her simple soul,
She looked to be a very saint—
And may be was one, on the whole—
Only that her pretty bonnet kept away the aureole.

C. H. MATHEWS.

New Philadelphia, Ohio.

Volney's Ruins of Empires, and The Law of Nature. This is recognized as one of the classics of free thought. It eloquently advocates the best interests of mankind, and clearly indicates the sources of human ignorance and misery. It is a profound and able work. In one volume; paper, 50 cents; cloth, 75 cents.

FIFTY YEARS IN THE *CHURCH OF ROME.*

A Remarkable Book.

This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 889 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Instruction in the Roman Catholic Colleges.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Riviere Boyer.
CHAPTER XX.
Papineau and the Patriots in 1838—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has Interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Address from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le Beau's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1853.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M. Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
CHAPTER LXVII.
Bird's-eye View of the Principal Events from my Conversion to this day—My Narrow Escapes—The end of the Voyage through the Desert to the Promised Land.

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HISTORICAL SPIRITUALISM.

In making this manifestation, it may be well to state what age and people I represent on this occasion.

In earth-life I was known as Erichthonius, a Grecian, who lived at a period 300 years before the Trojan war, or in other language, 1484 years prior to the advent of the Christian era.

My earth work was identified with teaching what at those times was known as the Eleusinian mysteries, which name is derived from the place or field on which people assembled to receive my instruction. The place was named the Field of Eleusis and the precepts there taught were borrowed from the Mysteries of Isis which at that period and at times anterior was the religion and faith of the Egyptians.

The Eleusinian Mysteries taught by me were of a religious and moral nature, and embraced the doctrine of God from which most of your theology is derived, the immortality of the soul, on which Plato so largely philosophized, and the life and rewards of a future life as now taught by Spiritualists of this day and age. Historians have claimed that much of my earth work was merely traditional, and not worthy the prominence given to mortals of after ages, yet the Roman orator, Cicero, not only made a study of my philosophy but spoke upon it and wrote manuscript for the information and enlightenment of his fellow countrymen.

I do not exaggerate when I state that my works as an Eleusinian were as prominent and as much read, in a comparative sense, as are many of the works of modern authors. This may appear somewhat extravagant in statement when the lightning rapidity and facilities furnished by the modern printing press is considered. But let me state that in times of antiquity the stylus and papyrus on an important work were manipulated by hundreds of scribes or students, employed for that purpose, and though the time required for the issue of a volume would be so much longer, yet the increased number of writers would furnish very many volumes of one work in a comparatively short period of time. Hence the Athenian, the Roman, the Alexandrian, the Byzantium libraries of antiquity were each and severally and respectively as large, if not larger and more voluminous, than are the great public libraries of Paris, London or other places of this day.

Oh! but the moderns will ask, what has become of those great libraries of antiquity, whose each and every volume was written by a copyist? The question is easily answered. The many wars and revolutions, the incendiarism, the eruptions of the Scandinavians, the Goths and Vandals, in their relentless enmity against learning, science and art caused them to fall in the general ruin which overtook the nations of Europe in the first period of the Christian era.

But your daughter reminds me that the library at Byzantium was destroyed by the Moslems or followers of Mohammed some centuries after the destruction of the Roman libraries. This is true, but I spoke collectively and was aware that the followers of Mohammed were the descendants of Goths and Vandals—the barbarians who subverted and destroyed almost all that was precious to preserve.

It will thus be observed, through all these periods of darkness and despair, suffering and annihilation, the Eleusinian doctrine has reached this nineteenth century of the Christian era with but little modification. It is true that the world is now punctuated with the grand and magnificent temples erected for the worship of the same God, and many of whose devotees are perhaps as sincere and earnest in this day as in mine, yet the principles taught on the Field of Eleusis were those not of pride, elegance of manners and fine apparel, not that selfish exclusiveness that is apparent among all your aristocratic priests and ministers, but those fraternal feelings which exemplified the equality of man to man, and the reverence for a God who could be both a wise and Omnipotent ruler and a kind and loving father.

It is, however, upon the latter principle of the Eleusinian faith that I now wish to speak, a principle which involves a future active, intelligent state of being, which has been denominated in all ages as spiritual. This life, this future state, is the true, the palpable, the real existence of which mortal lives in the various reincarnations are mere episodes—points of progress through the ages—never to cease.

It is from that life from which all mortals have emanated and ever will emanate and to which life they ever have and ever will return; and yet mortals with their great material advances and social enlightenment have allowed an impenetrable screen to be placed between them and that life, and thus have become more and more indifferent to, or ignorant of, the future state as age has passed age, as one period of time has suceeeded another, until at last the question of future existence has become a matter of such indifference that the question becomes burdensome even to a casual consideration.

There is one redeeming feature to modern time; it is the relationship or rather inter-communication re-established between the two spheres of life. The screen has been lifted to many mortals; the way has been opened; and beings from the spiritual sphere have visited their friends of the mortal sphere, communicating with them, giving positive evidence not only of the immortality of the soul, but an active, intelligent state of being, whose influence has beautified, enlarged and developed the spheres of both sides of existence until the planet earth revolves in brilliant beauty around the sun in musical harmony with other and greater spheres of life.

The Eleusian faith from the mysteries of Isis has taught much which has elevated and aggrandized the intellectual status of mortal man, and now that spirits are again returning earthward to propagate and demonstrate by manifestation the truth of those doctrines, the world's mortals will lay aside those jealousies and animosities, those family feuds and bitter repressions, coming to regard one another as brothers, which they are under the one and true father, the Omnipotent One.

ERICTHONIUS, Eleusinian,
1484 B.C.

Passed to Spirit-Life.

Passed to the higher life, June 18th, Mrs. R. A. Langdon, of Prophetstown, Ill., in the 70th year of her age. She had been a Spiritualist and medium for 35 years. Her last request was that a Spiritualist should deliver the address over her earthly remains, which was faithfully carried out by her only remaining son and numerous Spiritualist friends, particularly Mrs. M. A Emory, who had been her neighbor for 30 years. Brother J. A. Bailey, of Clinton, Iowa, delivered the address.

Passed to spirit life, May 6th, 1894, from her home in Omaha, Nebraska, Mrs. Lizzie I. Cochran, aged 41 years and 6 months, youngest daughter of John and Rachel Foy. She knew the beautiful truth of spirit return and was satisfied. MRS. A. D. STONE.

Elsie Sophie Griffin passed to spirit-life at Decatur, Mich., June 17th, aged 14 years. She was a beautiful girl, full of tenderness, love and Spirituality. Her parents had gone before her to spirit homes. Mrs. Jennie Hagan-Jackson spoke at the funeral and appropriate remarks were made by Mrs. Kelley, of Benton Harbor, Mich.

James R. Palmer passed to spirit-life June 11, 1894, in his 83d year. In his early years he was a Presbyterian. He became a Spiritualist in the fifties and remained such till the close of his life, passing to the beyond in the fullness of bright hope and anticipation of meeting loved ones gone before. His wife preceded him a little more than three years. The funeral service was conducted by Rev. E. Howe, of the Methodist Episcopal church, assisted by C. Wiltse.

Reuben Ward Hays departed this life June 23d, 1894, after a long illness—consumption. Mr. Hays was 38 years of age. Since his seventeenth year he had worked on the railroad, a number of years as train dispatcher. He was very trustworthy. A few days before his death he wished to have sittings for spirit communion, and evidently the angels came to him. I held his hand the last hour, and he would frequently point to something and try to speak, though apparently unconscious. We shall soon meet him.

G. W. CARPENDER, M. D.

Even the Plutocratic Press Rebels.

That staid and very conservative journal, the Baltimore *Sun*, recently published a scathing rebuke leveled at the efforts now being consummated to bring the working people of this country under the yoke of the money power, from which we extract the following:

"Popular government in America cannot endure the triumphant ascendancy of wealth, legislating in its own selfish interest and driving the people into poverty by unequal taxation, which in its essence is sheer robbery. No nation has ever survived the permanent spoliation of the many by the few. When 8 per cent. of the people of the Roman empire secured, by class taxation, over one-half of its total wealth, it went down to destruction. Egypt taxed her toiling people to enrich her plutocrats, until 90 per cent. of all her wealth was in the hands of 2 per cent. of her inhabitants, and was stricken from the list of nations. Babylon did the same thing, and, with a treasury glutted with gold and silver, and fabulous wealth and apparently invincible power in the hands of a few hundreds of her ruling men, was whelmed in disaster. Persia allowed her tax-gatherers to garner nearly all her wealth into the coffers of her nobility and the empire crumbled into the dust. Nor is modern history without its illustrations of the truth that no government can deliberately use its taxing power to confiscate the earnings of the main body of the people and give them to privileged classes without being finally drawn into the vortex of ruin. The constitutional monarchy of France passed to a violent death along that road. And if Great Britain is not numbered among the nations that were once but are not now great, it is only because the terrible reign of corruption and protection, the twin parents of national decay, which she endured when Prime Minister Walpole said that every one of her public men 'had his price,' was overthrown by reforms within herself that were only brought about by popular uprising that came near to being violent revolutions."

Had the above been written for a labor paper it would have been stigmatized as nonsensical and visionary. What do our law-makers think of it, coming from the source mentioned?—*Ex.*

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40 YEARS THE STANDARD.

Camp of the Maumee Valley Association of Spiritualists.

Since sending the first announcement of this camp, I have received names of several new speakers, and am now in a position to make a more complete report.

The list of speakers and mediums as amended to date is as follows: Mrs. Carrie M. Smith, of Frankfort, Ind., trance speaker and test medium; Mrs. Nellie Babcock Smith, of Cleveland, Ohio, speaker and test medium; Mr. F. Dunniken, Cecil, Ohio, speaker; Mrs. M. E. Jameson, M. D., Toledo, Ohio, speaker and psychometrist; Mr. Carty, Toledo, Ohio, inspirational speaker; Mrs Dr. Wyant, Toledo, speaker and test medium; Mrs. F. Longmore and Mrs. M. C. Riddle, test mediums, also of Toledo; and Mrs. Letta Van Tassell and Miss Emma Seitz, of Wood county, speakers.

Mr. J. B. Jonson, of Toledo, who is so well and favorably known throughout the country as a trumpet and physical medium, will be at this camp.

The association grounds are beautifully located on a densely wooded hill from which a picturesque view of the Maumee river and canal can be obtained; and good fishing, boating, etc., are convenient; being so very high the air is exceptionally pure, and has no taint of decaying vegetation.

Through the efforts of the unselfish workers of the vicinity a building has been erected for meetings and seances. Ample accommodations will be provided for those who wish to attend, and information regarding board and tents will be furnished by G. C. Betts, Esq., Sec'y., Fancher, Ohio.

The camp is situated near Bailey station, on the Toledo, St. Louis and Kansas City railroad about nineteen miles from Toledo, and arrangements are nearly completed by which all trains will stop at this station, and rates of one fare given for the round trip from all points on this line.

Speakers and mediums intending to be present whose names are not included in the above list, please notify Warren M. Smith, chairman, No. 254 North Van Buren st., Frankfort, Ind.

NEELY'S HISTORY

Of the Parliament of Religions and Religious Congresses at the Columbian Exposition.

One of the most important and interesting events connected with the World's Fair was the Parliament of Religions. It will go down the ages as one of the greatest events of the world's history. To students of comparative and ethnological religion the contents of this portly volume of a thousand-and-one pages will prove of most intense interest, and the statements and presentations of the various faiths by their accredited disciples and exponents are vastly instructive. The price of this great volume is only $2.50. For sale at this office.

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The author says: "Each individual partakes of both physical and mental or spiritual aliment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nourishment of which I individually partake and digest. My soul must expand by virtue of the soul essence which I individually gather and comprehend or digest." For sale at this office.

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I call this a miracle, and Dr. Dobson was the one that performed it by what he calls his spirit band. We are not Spiritualists, but we know Dr. Dobson personally; he is one of our townsmen, having lived here for many years. He is an honorable man in all his dealings, and a very popular man in Maquoketa, and we can truly recommend him to all that are sick and suffering. We can't help but believe he has a power outside of himself that can cure when other doctors fail.

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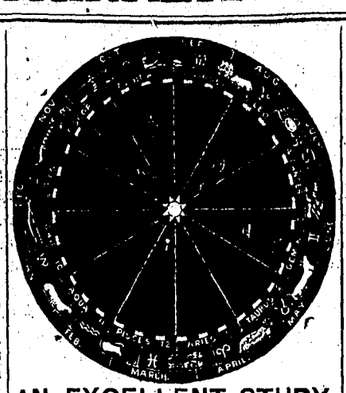
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VOL. 8. CHICAGO, JULY 14, 1894. NO. 242

MRS. MABEL ABER.

She Takes up the Pen in Defense of Spiritualism,

And Presents Many Beautiful Facts in Its Behalf.

MIRACLES OF THE BIBLE—DIVERSITY OF GIFTS—ST. PAUL—BRUNO—HYPATIA—GOETHE—DR. JOHNSON AND OTHERS.

I wish to thank Dr. J. S Cooper and wife, also the host of kind friends who so royally entertained me at Chillicothe, Mo., during my short sojourn in their beautiful city; also to say a few words in behalf of our beautiful philosophy (in answer to an article which appeared in the Chillicothe *Constitution*) which we know this community does not comprehend, and yet it is as old as the world!

Glance back over the history of India, she who stands first in occultism to-day, and you will find long before the days of Jesus recorded accounts of mediumship, and all the so-called miracles of our bible are simply nothing more or less than the spiritual phenomena of to-day which is constantly taking place, not only through the power of public mediums, but around the fireside in the sacred home circle. We need no better proof of spirit return than recorded accounts given in the bible, and why should we not use these beautiful gifts? Jesus said: "Now concerning spiritual gifts, brethren, I would not have you ignorant. Now there are diversities of operations, but the manifestation of spirit is given to every man to profit withal. For to one is given the word of wisdom; to another faith; to another the gift of healing; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kind of tongues; to another interpretation of tongues."—Chap. xii, I Cor.

Again, Jesus said: "Cultivate these spiritual gifts, and yet show I unto you a better way."

These are commandments of the New Testament, the ones we are living by to-day, and yet let me ask how many are obeying these commands? Let me ask why these truths are never touched upon in our Sabbath-school lessons? I do not remember them in my experience as a Sabbath-school student and church member. Only since communing with the Spirit-world for the past six years have I thoroughly understood the bible. I only ask my church friends who read this, to at once get their bibles and carefully read Corinthians. I have all love and charity for the people who persecute mediums. Why? Because only a few years ago I was in ignorance, and felt it to be the devil's work; but after trying the spirits as St. Paul commanded us to do, "and see whether they be good or evil spirits," I have found it to be a blessed truth, one which brings comfort to thousands of sorrowing hearts; therefore I stand to-day as a mediator between the two worlds, ready to sacrifice my life, if need be, as did Hypatia, Bruno, and a galaxy of noble souls, who in the past prepared the way for me to give out these truths to-day, without danger of the stake or gibbet.

Persecution and death have been the fate of those who have given to the world new thought and knowledge. Read the life of Giordano Bruno. Hark! he announces the plurality of worlds. The hell-hounds of the Inquisition hunt him down, and for nothing more or less than giving us the beautiful Science of the Stars, Astronomy, he is put to death by the priesthood. Having been educated for the priesthood, and becoming inspired with truths in advance of the church of Rome, he was obliged to leave his native home and loved ones, and flee to Italy that he might give the Science of the Stars to the world; but in so doing he sacrificed his life. But to-day, thanks to our advanced age, a monument has been erected to his memory.

And Hypatia, how can we speak of her death in such a delicate manner that it will not shock the laity? This cultured daughter of Theon, the mathematician, of Alexandria, Egypt, who was born 350 A. D., while on her way to her academy of learning, was taken from her chariot, dragged through the streets into the church, there stripped of her clothing, torn limb from limb, and under the statuary of the still Christ looking down, was finally struck by Peter, the reader, which proved the fatal blow. We can only say: "Oh, Father, forgive them, for they know not what they do."

I have no space to tell you the history and daily life of this sweet, noble soul, who gave up all life for truth's sake; whose aim and motive was to enlighten mankind, and prove to them, if possible, there is no death—simply trying to settle the important question of all ages, "If a man die shall he live again?" To those who are not familiar with the historical facts connected with the life of Hypatia, we will ask you to read the account given in a beautiful romance, by Charles Kingsley.

Now, let me refer you to celebrated apparitions of history. Goethe states that one day he saw the exact counterpart of himself coming towards him. Pope saw an arm apparently coming through the wall and made inquiries after its owner. Byron often received visits from a specter. Dr. Johnson heard his mother call his name in a clear voice, though she was at the time in another city. Count Emanuel Swedenborg believed he had the privilege of interviewing persons in the Spirit-world. Loyola, lying wounded during the siege of Pampeluna, saw the Virgin, who encouraged him to prosecute his mission. Descartes was followed by an invisible person whose voice he heard urging him to continue his researches. Oliver Cromwell, lying sleepless on his couch, saw the curtains open and a gigantic woman appear who told him he would become the greatest man in England. Benvenuto Cellini, imprisoned at Rome, resolved to free himself by self-destruction, but was deterred by the apparition of a young woman of wondrous beauty whose reproaches turned him from his purpose. Napoleon once called attention to a bright star he believed he saw shining in his room, and said: "It never deserts me. I see it on every great occurrence urging me onward. It is my unfailing omen of success."

Thousands of testimonials just as striking could be given. The most intellectual people of the world are the first to embrace this grand truth. Queen Victoria never sits down to a meal without a plate set for her beloved spirit husband, Prince Albert. Alfred Russell Wallace, Tyndall, Crookes, Varley and a host of scientists on both sides of the water are Spiritualists.

Can it be possible that the sixteen millions who have accepted this philosophy can be deceived? No! it cannot be. There must be something lacking in our own education. Let us not condemn anything which presents itself to us for study, until we have thoroughly investigated and gone into the depths.

We do not cast aside the beautiful teachings of Jesus. We do not believe in a fixed heaven or hell. We do not believe we can sin all our lives and on our deathbed be forgiven. No! While we believe the teachings and examples of Jesus to be beautiful, and the ones to live by, yet we do not believe the fact of his having been put to death can in any way save us, only as we follow his example. Jesus was nothing more or less than a medium. Did he not turn water into wine? Did he not appear to his disciples? and when they doubted, did he not say: "Put your finger in the wounds, and see it is I?" Did he not walk upon the water? Was he not transfigured upon the mount? Did he not say: "Cultivate these spiritual gifts and greater things shall ye do than I have done?"

When we come into the full understanding and acceptance of spirit return, life is worth living. It takes away the fear of so-called death. It brings to us our loved ones who are not dead, thus proving the continuity of life. It gives us more charity for the failings of our fellow-man. It will make us each a saviour of man, if we will be. Our creed is this:

"Whoever was begotten by pure love,
And came desired and welcomed into life,
Is of immaculate conception. He
Whose heart is full of tenderness and truth,
Who loves mankind more than he loves himself,
And cannot find room in his heart for hate,
May be another Christ. We all may be
The saviors of the world, if we believe
In the Divinity which dwells in us,
And worship it, and nail our grosser selves,
Our tempers, greeds, and our unworthy aims
Upon the cross. Who giveth love to all,
Pays kindness for unkindness, smiles for frowns,
And lends new courage to each fainting heart
And strengthens hope and scatters joy abroad,
He, too, is a Redeemer, Son of God."

Let us continue to climb in spite of all the taunts and sneers of the world. Each step brings us nearer the higher plane, far removed from the turbulent conditions belonging to the cruder planes of life. The higher we climb the less we notice the taunts and sneers that are flung after us, and we drink in strength from the clearer atmosphere we are nearing!

There is rest beyond the tumult;
There is rest beyond the strife;
There is love all love surpassing
And a broader view of life.

We are climbing higher, higher,
And together soon will stand,
Where to all the ones below us
We can lend a helping hand.

Ever will this be our mission,
To help all who seek to rise
And remove the scales of error
From our comrades' blinded eyes.

Boundless is our field of action;
Will we, then, sit idly down,
And because no great work offers
Wear upon our brow a frown?

No! we'll rise and do what lieth
Just within our easy reach,
And we'll find each act of kindness
Will some lesson to us teach.

MABEL ABER.

Among the Saxons a wife was divorced by sale. A husband, with the consent of the wife, put a halter around her neck, led her to the nearest market town, and disposed of her at auction to the highest bidder, making a speech in which he set forth her good and evil qualities.

A New York man, in petitioning for divorce, pleaded that "the plaintiff would not sew on this plaintiff's buttons, neither would she allow him to go to fires at night," a species of oppression decided by the court to be cruel and inhuman, and therefore entitling the plaintiff to a decree.

THE ATOMS.

The Important Part They Play.

How They Build the Perfect Man.

Contemplating things in the totality, we often forget the law of the unit and individual. But whatever limits the smallest, binds also the largest. Whenever limitations appear in the gross, they must also be present in the minutest.

Throughout the universe, all totals of segregation and individualization depend for their form, and all that in them is, upon the atomic constitution.

If there were no atoms, there could be no forms.

If there were no attributes of the atoms, there would be no attributes of the forms. Whatever the mass possesses, the atom must possess in proportion to its size.

Our planet, whirling through space, and the system of planets, of which it is one, in all their relations and inter-relations, depend upon the conditions of the atoms of which they are composed.

It is because the atoms are positive and negative that formation is possible.

There might have been some other way, if the One had so willed it. Perhaps in the next Manvantaric period, some other idea of holding form in place may come from it. But wherever manifestation now appears, it is due to the segregation of atoms; and these atoms are builded one over against another, by the innate attraction. The total is conscious after its manner, because the atom itself is conscious.

Man, in the organic, prides himself that he is alive; that he can perceive in the physical the incidents of his environment. He knows by his senses. There would not be one single ray of this consciousness, unless the atoms were conscious. The consciousness of man on the physical plane is due to the sum total of the consciousness of his atoms.

At a certain period of sequence, the body ceases to manifest consciousness. Why is this? Because under the law of sequence, polarity, the other attribute of the atom necessary for manifestation, has ceased to exist. This polarity is the result of the vitality which emanates from the spirit.

Taken in contrast with consciousness, the condition inhering in the atom, from its own constitution, vitality is positive and the consciousness is negative, but it is active negation. Perhaps it is difficult to conceive of such a state. But it is the property which the atom has received to constitute both itself and its consciousness. It is the result of the physical condition of indivisibility. Wise men tell us that the ultimate atom is simply consciousness of existence; and, farther, that it is negative, enduring, suffering, if one might so speak of the material condition; and this consciousness is that of segregation, not of separation.

We cannot annihilate the atom; and the very knowledge of the consciousness of such segregation and non-annihilation, constitutes the negative resistance, which of itself is the consciousness of existence.

But the consciousness simply of existence, in the atomic state, gives nothing but darkness, nothing but the state called death or inertia. But when the inert is inspired by the spiritual conditions named vitality, then we have the positive energizing force which brings about adherence in groups; collections of groups into organs; and the further union of organs into a body, complete for its appointed purpose.

When the One indrawn is said to sleep, there is no consciousness of existence, understood as manifestation. But when the One awakes to perceive itself, impelled by desire, generated by the Divine Karma of the previous outbreathing, then every atom in the manifestation receives from the inner, the center of consciousness, a perception of manifestation.

If the atoms need the vitalization of the spirit-force in order that the consciousness of the physical be perfect in form-building, it must follow that the vitality and the consciousness act over against each other.

In the normal condition, x plus y equals a, the perfect form of the atom. If there is more of x, then there would be less of y; and if there is more y, there would be less of x. And out of this condition of changing of quantities, grows everything that, seeing, we call illusion. It is the mainspring of the Maya of the Eastern philosophers.

If the atom is highly vitalized, and retains its normal consciousness, vigor is manifest, in whatever it enters into as a part; but all the parts of the body composed of atoms must have these conditions in this varying way. If the conditions change, then there must be some times when the spiritualizing potency of vitality may be very faint, or removed altogether; then there would remain nothing but the consciousness of place, or of atomic existence in the atom. That this does remain forever and forever is proved by this fact: that the waste passing out, or away from the higher forms of organic bodies, becomes the source of nourishment for the lower forms. If there were no consciousness left; if that which was dead to the higher forms was also dead to the lower forms, then the atom of itself might pass into dissolution. But because it does not die—because the atomic constitution is capable of sustaining force on the lower lines or planes, it follows that the consciousness of existence, even deprived of its vitality, is of use on the planes which do not need so high a tension of the vitalizing force. Thus it descends to the lower forms, the waste of the higher becoming the nourishing particles of the lower.

These atoms thus changing, thus grading, become of themselves coarser, or grosser. All that is not absorbed by each descending grade of life passes on, but contains less and less of nourishment, because even the activity of its negation is impaired. In the lower form of the inorganic, the particles which have never been vitalized advance in reverse order, as in their primitive condition they are of no service anywhere along the line of life. The rocks, hard and impenetrable, worn down by the storms of hundreds of years, yield their fineness to the lower forms of organic life, for vitalization, as the first step, and even this cannot be taken without the help of the vitalized air and water. The organic life, taking from it that which is needed for its own maintenance, passes it on as food to the next highest forms of spiritualized being. Whatever cannot be used travels back around the cycle, until it shall have reached the lowest form of that which we have named, dirt or refuse, and the cycle is complete.

But the atom that has gone the round is more amenable to be again vitalized, to be re-absorbed, to be carried forward to the highest point, than when it first starts out at the rock, with only the bare sense of consciousness within itself.

In passing, let us note: This is the very round and condition in which man has won for himself his present standing-place as an aggregation of the atom.

It was an absolute condition when the first form-building of man began, with the spirit force of the Divine Monad within him, that it could only draw into his body the atoms which had made the first round from the rock. The body, of necessity, must have been coarse, gross, and filled full of the savage instincts, nearly allied to the earth from which the body was built.

Truly, he was made out of the dust of the ground. And as the brother of the dust, he was surcharged with all the traits in their coarsest, fiercest expression, which, belonging to the forces of nature on the primary planes, have no mercy whatever within them.

But these atoms going through the rounds of man's body, influenced by his spiritual conditions, age after age, and returning upon the earth to again enter upon the round and the race, become refined and amenable to spirit force. The atoms which have constituted man's body a thousand times are more nearly allied to the spirit force, more easily acted upon by spirit agency than the atom which first starts from the inorganic to make its first round.

The spirit in coming upon the earth the first time, and descending into the maze of matter, found for itself a herculean task. The consequence was, that amid all the storm of material conditions, in all the darkness, in all the torture, in all the physical discordance, it could make but little impression. It might seem well nigh useless for the Divine Monad to attempt, out of this mass of matter, to produce anything that should in any wise be of value, in proportion to the labor which the spirit must undergo.

And to talk of the Divine Monad existing forever, with such a body as it would be able to create under such circumstances, was an impossibility. Could light dwell with darkness? Could heat and cold dwell together? Could positive and negative become one? Could the lion lie down with the lamb? Nay! But centuries amount to nothing in the divine chronology; millions and millions of years are of no consequence in the perception of the One. And it is well for the purposes of the Supreme Intelligence, and for the task of man, that it was so ordained.

Man comes and goes upon the planet. Each time he creates for himself a body; he leaves, according to the state of his spirituality, more or less atoms impermeated with the spiritual conditions. The atoms that are so spiritualized are freed from and raised above the rock-bound planetary conditions. They are in the air. They are in the ether from which they are attracted to the bodies of men, according to the spiritual power of the individual.

It is said that civilization is increasing, moving onward and upward, and that men are finer in every respect than they were centuries ago. This peculiar condition is due to the working over in the body of different atoms. The more highly potent the spirit is at any particular point, the more it will be able to attract to itself the spiritual atoms surrounding it. The greater the proportion of the spiritual atoms in a man's body, the more civilized he is and the more amenable to spirit power.

The difference between a Psychic and one who is not, consists in the psychic being so because the potency of its ego has been able, from the first of any stated life, to draw to itself spiritualized atoms in greater quantities than those who are not psychics. In all training, where there is desire and purpose to make one's self sensitive, that is the point to be aimed at.

Therefore you can see, if the thought runs along on the gross planes, you are attracting to yourself grossness. If it runs along on the spiritual planes, you are attracting to yourself spiritualized atoms. The more you dwell in the spiritual atmosphere, the more spiritualized your body will grow; and this is acknowledged, even by casual observers. It is often remarked: "How changed such a person's countenance is." How the light from beyond the hills, the light which has never been on land nor sea, shines through? Well, why does it shine through? Simply because the spiritualized atoms of the body can receive and transmit the spiritual light.

It has always been man's highest dream that sometime or other he might hold upon the earth a body which should be as everlasting as his spirit. If he does that, then his body must be composed of spiritualized atoms.

Man's real business, then, from the very inception of the first incarnation, has been to spiritualize the atoms upon this globe. He is seeking, as the instrument of the Divine, to bring into position as spiritualized atoms the whole body of the globe.

The statement that the spiritualized atoms are elevated above the globe itself, is recognized in the record of the Adepts, when one of the seers said: "That the earth would melt with fervent heat, and they who would be saved would be caught up into the air." That is to say, under the action of the spiritual forces, the globe will be transmuted from the physical condition into the spiritual.

They who will live as perfected men, a perfect spirit in a perfect body, will then dwell as wholly spiritualized beings; and then man's desire so eagerly sought, which has been promised over and over again—the resurrection of the body, will be accomplished.

Thus the interior force of the spirit, from the very beginning of its incarnation, will be able to draw to itself the spiritualized atoms, and there will be enough to form a whole body. The trouble now is, that there are not enough to go around, consequently there is a dilution by the grosser, unspiritualized atoms of those that are spiritualized and permeated with an ever-living vitality. Those who pulsate to higher vibrations are those to whom have come through these causes more spiritual atoms than to another less favored. If a comparatively few can produce recognizable results; if a small proportion of the higher atoms produces a shining mark of excellence, how much more will be the power, the beauty, the sublimity of the overpowering magnificence of the man whose ego shall be able to create in all its fullness a perfect body of spiritual atoms, from the crown of the head to the sole of the feet. Then, indeed, will the Divine Monad, through the perfect body of man, manifest forever and forever, a body of perfect atoms, each holding within itself the consciousness of existence and vitality of the One Itself, and thereby eternal; and this perfect man will become again, as at the first, before manifestation commenced, atoms of the One, filled full of the power which in the ages long in the future shall actually force a new manifestation, when the great manvantaric night shall have come to an end.

Therefore it is necessary, not only that the atoms of themselves shall be perfect, in that which belongs to the atom, but they must be spiritualized, and so spiritualized as to hold the condition, being thus everlastingly positive and negative in equilibrium; the body must also become endless in its existence. And this the change we call illusion, dissolution, or death, will cease. It is wisest, then, that we, understanding this, should train ourselves along the lines that can bring to us that which we most desire and are seeking for. Let all come to the one thought, the one aspiration, to incorporate into our bodies as many spiritual atoms as it lies within the power of our egos to reach.

W. P. PHELON, M. D.

Dead at His Post.

A brave engineer died at his post of duty. His name was S. F. Pritchard, and he was running a train on the Baltimore & Ohio railroad. He saw just ahead a large piece of rock that had rolled down the side of the mountain, on the track. Quick as thought, he sprang from his seat, without relaxing his hold on the throttle, slammed it shut, and put on the air-brakes.

The next instant the engine went crashing and grinding over the rock, was thrown from the track and turned over and over, stripping it of machinery and crushing everything that would break.

The name of the engineer of the ill-fated locomotive deserves to be embalmed in verse and story.

When the horror-stricken trainmen and passengers reached the battered wreck, the manly form of the brave engineer was found standing erect, as if his engine was running smoothly over the rails. One hand grasped the throttle, and the other the handle of the air-brake valve, with a clutch that could not be loosed.

His lips were pressed closely together, and his face wore a determined but anxious look, that, alas! was never to change, for, penetrating his side, was the cold, cruel, polished handle of the "reverse bar."

The engine, in turning over, had pressed him against the bar, and he had died instantly and peacefully,—died at his post of duty,—died that men might live.

Legal Tender.

Not more than ten three-cent pieces can be insisted upon in one transaction.

You can oblige no one to take more than ten one-cent pieces in one transaction.

Gold can be used to any amount in the purchase of goods or in the payment of debts.

Any amount less than five dollars can be paid in nickels or any silver coin.—Journal of Education.

PHENOMENAL.

In Relation to Spirit Pictures.

Experience in a Photograph Gallery.

FRANCIS RICE, ESQ.,

DEAR SIR AND BRO.:—The pictures of your spirit sister Mary, and her spirit husband, Dr. Levi Lucas, beautifully executed in oil on porcelain by the artist, Charles Peterson, of Auburn, N. Y., and nicely framed, were duly delivered to Mrs. Van Auken and myself as arranged by you, as a present to us, and now ornament the wall of the south side of our parlor. We sincerely thank you and assure you that your generosity, kindness and friendship are duly appreciated by us; and we are proud that Mary and Dr. Lucas, after more than fifteen years' residence together in their bright spirit home, remember us with such consideration and so often visit us and manifest their presence and appreciation of our humble efforts in her behalf during the last month of her sojourn in earth life, which was now more than fifteen years ago, as that month was spent under our immediate care and medlumistic treatment, Dr. Lucas from his spirit position giving us daily directions and advice about her care and treatment, during which time we first learned that he was her soul mate.

She has requested recently that I write out for publication an account of the manner in which you obtained the card photograph from which these beautiful porcelain pictures were painted by the exquisite artist above named, and wants me to mention that those pictures are free for the inspection of any persons who may choose to call on us, and it will be a pleasure to us to welcome all such as may be interested to see them and thus learn of the truth of spirit photography, and the evidence this transaction affords of the reality of spirit return and manifestation in other phases of mediumship.

Some years after Mary's transition to spirit-life, I wrote an account of the circumstances and incidents of your bringing her to us for treatment, and of incidents of her one month's stay with us. Many of those incidents would have been considered miracles a few centuries ago. I will also send you a copy of that history, which you can use as you see fit.

We would be glad to see as much of these writings in THE PROGRESSIVE THINKER as Editor Francis thinks proper to insert. Still, I do not see how he can make room for a great deal of it, as his paper is so crowded with very valuable articles. I seldom see an article there that I think could well be left out to make room for anything else.

I will now proceed to relate, as well as I can from memory, what Mary Rice Lucas recently requested me to write about the procuring of the photograph from which the porcelain pictures were painted.

A few years after Mary passed to spirit-life her brother, Francis Rice, called on us at our residence on Sophia street, and found Mrs. Van Auken and myself holding what we called a sitting for spirit writing, which was our daily practice.

This was done by our sitting side by side with her left hand and my right hand clasped together, with a pencil in my hand placed on paper. In this position our joined hands would be controlled by some intelligent power, invisible to me, though sometimes visible to her clairvoyant sight. That power always claimed to be a spirit of some departed human being, and generally gave the name. We accepted it as such and can say that after more than fifteen years' experience in that way we have never found out a case of false identity—of one spirit pretending to be somebody else. Soon after Mr. Rice came in the control changed and his sister, Mary, took control. She requested Francis to go to some photograph gallery on State street, and sit for his picture, and promised that she would impress her picture on the plate as she then looked and not as she looked before she passed over to spirit life. He immediately complied. We did not any of us know that there was an operator in Rochester of such mediumship that he could obtain spirit pictures. We knew that a former resident, Miss Headley, was such a mediumistic operator; but she had gone west, as we understood.

Mr. Rice called at one of the galleries, without knowing which one to choose, and behold! he there found Miss Headley, who had returned. She gave him a sitting; a negative was obtained with several faces upon it besides his own. He came back to us and arranged to have me go and get the pictures after they were printed, as he lived thirty miles away. I did so and we found a number of spirit faces upon it. One of them we easily recognized as that of Mary; another was their father, whom I had known, and another we were mediumistically told was Dr. Lucas. We had never known him, as he had passed to spirit-life about ten years before Mary did, having resided in New York City. Mary's picture is more ethereal and dim than the others, and she says she is sorry that she could not impress her image on the plate more plainly, so she is not quite satisfied with it. She says that Dr. Lucas' picture is a very accurate representation of him, and I think that whoever looks at the pictures as brought out by the artist, Mr. Peterson, will believe that they are about as good looking a couple as ever had a likeness taken.

They have promised to meet Mrs. Van Auken and me when we pass to spirit-life. If they do, we shall assuredly feel that we have got into good and pleasant company.

A. E. TILDEN, M. D.

Rochester, N. Y.

IS SHE INSANE?

Giving Up an Estate to Become a Spirit Bride.

TO THE EDITOR:—The following, from the San Francisco *Chronicle*, illustrates the fact that something is wrong somewhere:

"A contest which is surrounded by many interesting points is the one made to the will of the late Marie Louise Lemon, now pending in the Superior Court in Oakland. Spiritualism in all its various phases will be investigated, and an attempt made to have tests in court. The alleged powers of a medium known as Mrs. Mary C. Smith, now a resident of Alameda, will be discussed, and a jury will pass upon the qualifications of the lady as a Spiritualist.

"All this will be brought about by Dr. William E. Jeffries, a well-known physician residing at Indianapolis, Ind. He is making a contest to the will of his aunt, Mrs. Lemon, who left a valuable estate in Oakland, but who bequeathed it all to Mrs. Smith, who styles herself the trumpet medium. Testimony is now being taken in various parts of the United States, in order to prove that Mrs. Smith is a fraud. In the meantime, the medium asserts her power, and defies her accusers. Her trumpet, which has gained fame, not only in the Eastern States, but in Alameda county as well, has been sought for by her accusers, but it has not yet been found. It is said to be in Boston. An attempt will be made to have it brought into court at the proper time, so that Mrs. Smith may be called upon to make her tests.

"The power of the medium over the rich Mrs. Lemon is declared to have been so great that it broke up the latter's home; estranged her with her family, divorced her from her husband, caused her to sacrifice a large estate, and landed her in Alameda, where she lived by herself, and died a sad and lonely death. Her fidelity to her medium, even at the brink of the grave, was amazing, for she believed, it is said, that the way had been paved for her to reach heaven, where, upon her arrival, she expected to become the spirit bride of Dr. Valentine Mott, who died some years ago. It was her belief that a castle in heaven had been prepared for her, and that there with her spiritual husband she would enjoy eternal rest.

"That her mind ran to marriage as well as to Spiritualism there can be no question, for in her lifetime she had six husbands, four of whom are still living. The contestants are now hunting up some of these husbands, and are having their testimony taken, to be used at the trial of the case. Dr. Jeffries is at the head of the contest. He is a nephew of the deceased, and is being assisted by his sister, Rachel Neal, a resident of Alameda, who is also anxious to share in the estate."

There has been a fraud perpetrated, no doubt, on the poor woman. Let the truth shine.

C.

San Francisco, Cal.

Mournful Musings.

What a pity it is that the quiet man has so few imitators!

The more money you loan people the more they want to borrow.

Refuse to allow some men to impose on you, and they hate you forever.

Death, to keep up with the times, has turned his sickle into a surgeon's knife.

Every day a man submits to some injustice that he vowed yesterday he would never stand.

Every man has and idol and if you watch him a short time you will see him worship it.

Precepts From the Koran.

God hates disorder and uncleanliness.

He who first gives a salutation is free from prides.

When a person falls into a rage, let him be silent.

God hates a man who has a proud look in the presence of his companions.

When you seek a favor, apply yourself to the person who has the most complacent look.

When a person standing up becomes angry, let him sit down, and if he is still angry let him laugh.

When a man is ill for three days, he is relieved of all his sins and becomes again as pure as when his mother gave him birth.

When a fly falls into your cup, you must submerge it altogether and then take it out, because in one of its wings there is a disease and in the other the cure for it.

When a man sneezes, his companions must congratulate him, but if he sneezes thrice there is no need to do so, since he is then supposed to have a cold in the head.

A Kansas wife was released from her husband because, as she stated in her petition, "the defendant pinched the nose of this plaintiff, causing it to become very red, thereby causing the plaintiff great pain and anguish of mind."

Rocky Nest.

A Story of Spirit Helpfulness.

BY EMMA MINER.

CHAPTER I.

Trying the Spirits.

It was a cheerless day in November. The rain pattered and froze as fast as it fell, and shadows made the two little rooms in Ashley street look still more cheerless and forlorn, and made the corners look still more dismal.

Mrs. Andrus and her daughter Alma were the only people in the room, and lived alone in these two little rooms.

Both had been silent for an hour. The old clock ticked slowly; the rain beat against the rough windows; the wind howled and shrieked among the smoky chimney tops; and both women listened with a patience which seemed born of despair. At last the younger woman looked up appealingly to her mother.

"Ma, dear!" The mother turned her head with a scarcely perceptible movement toward the daughter.

"Oh, ma! It does seem as if everything is just as bad as it can be; yet, I suppose, there must be a way out of it. If not——"

She paused. She knew what a dreadful possibility might be lying beyond them. It meant cold, hunger; and then, perhaps, charity, if they could obtain even that.

"Yes, there must be a way," replied the mother. "If not, then I shall lose all my trust in the Unseen Guides, who have promised to direct me and lead me into the light."

"Ma, wouldn't it be dreadful if that strange writing given you by that medium—what's her name?—Mrs. Sales?—should prove at last to be false?"

A shudder passed through the delicate frame of the mother as she glanced toward her daughter doubtfully.

"Alma, I cannot believe I have been so cruelly deceived. She is a good woman. They must be true, else there is no truth, no love, no mercy, no justice in the spirit-world!"

Mrs. Andrus rose from her chair as she spoke. In the excitement of the moment her pale cheeks flushed, and her thin hands worked nervously. She looked toward Alma with an expression in her face which frightened her. Advancing toward her mother, she said soothingly:

"It may come all right, ma; we will trust so." Mrs. Andrus sank wearily into her chair again.

"Alma, bring me those papers. I want to look them over again. I may possibly have misconstrued them."

Alma brought from a little box some papers sadly worn by constant reading. They were written several years before by a medium whose mortal hand was now still. Again she perused them, and began reading aloud to Alma:

"This last one says:

"'*Dear Wife*:—Rely upon what we have written. The darkness will come. We cannot avoid it; but in your darkest hour help will come. Rest quietly in this hope, and heed impressions.'

"If Mrs. Sales were living now, I would go to her to ask advice," said Mrs. Andrus, sighing, as she folded the paper carefully.

"Cannot we find some other person?" Alma asked, more to occupy her mother's attention than from any supposition that her mother would really consult somebody else.

"There are many others, undoubtedly; but see, Alma, this is the last dollar we possess. We cannot spare it." She held up the worn little purse as she spoke.

"But, mother, surely there must be one who would not grudge us a few words of advice in our trouble. Can't you think of someone?"

"Yes; there is Mrs. Millis, over in Laureldale. I wish we could see her. I feel as if she could help us, and would kindly do so."

"Then, ma, why not take a bit of this last bank note and go? Tell her we are poor and in trouble," said Alma.

"No need to do that, she will know it soon enough; but truly, I do not feel able to take even so short a trip, I feel so weak and tired. Will you go, Alma?"

"I suppose I can; but you know, ma, I don't know as much about these things as you do. Perhaps I might not understand all she might say and mean." Alma hesitated with a little fear.

"I think you would be able to do so. See if she will give you a seance. We are really beggars now, Alma."

Mrs. Andrus smiled pitifully as Alma turned her anxious face toward her.

"I would not send you on such an errand without money if I were not in utter despair," continued Mrs. Andrus, "but she may be able to give us some advice."

"Ma, why cannot *we* get some communication? It does not seem right that the gift should be given to a few, and kept by them, when so many are in need."

"Perhaps there isn't any 'keeping' about it. We may have some gifts ourselves—I cannot tell. I have never given it the thought I might, so now it would not serve us. But do hasten, child! Now that I have decided to have you go, I shall be quite impatient until you are back again."

Thus urged, Alma donned hat and wrap, and started out. She dared not turn to her mother for her usual good-by kiss. Her tears were flowing too fast for that, and she did not like to have her mother keep the remembrance of them. She entered a car, and was carried onward through the noisy streets until she stopped near the street in Laureldale where Mrs. Millis lived. Her heart began to beat hard and fast. Her timid ring at the door was answered by the lady herself.

A strange thrill seemed to pass over the form of Mrs. Millis. Her face grew suddenly pale, and her brown eyes deepened into a far-away look. It frightened Alma. She felt as if she had seen a "ghost."

"Come right in, child," said Mrs. Millis. She led the way into a quiet little sitting-room, and motioned her to a seat. She was already controlled by a strange influence.

"Your father sent you here, didn't he?" said Mrs. Millis.

"No, ma'am," replied Alma, innocently, "my father is dead."

"Yes, of course—else I would not see him as I do now. I mean he is here in spirit, and tells me he impressed your mother to let you come here. Poor child! You needn't be afraid of me; I want to talk to you for him; I should think it might be the old story—poverty and suffering—suffering and poverty, my dear!"

"Yes 'm," replied Alma, feebly.

"He says you did quite right to refuse that proposition, child. It left you in a hard place, but the light will come!"

Alma's pale cheeks flushed. She remembered the secret proposition made to her by the cruel agent of an employer who was so far away she could obtain no redress. He had said she must accept it or give up her situation as if losing it in disgrace. This meant barring out from other stores, and starvation a little farther on. She chose to starve, and she knew her good mother would so choose, too.

Could it be that her dear dead father knew about that? And if so, could he possibly know other things which troubled them, and how to help them?

"Oh, if you could only tell me what to do!" moaned Alma.

"Of course we can help you, child! Your father says you are to go to Druid street; do you know where that is?"

"No, but I can find it."

"He says there is one very dark-brown house on that street—darker than either of the others. You are to ask for the lady of the house. If you go to-morrow morning, at ten, she will be at home. I can see her now. She is a stout, dark-complexioned woman. You are to tell her your name, and where you have been working, and how you lost your place. Tell her all!"

"Oh! I can't tell her that! It would be too dreadful!" cried Alma, wringing her hands in dismay.

"Never you mind," said Mrs. Millis, "you do as he says, else you may miss it."

"Well, what else?" asked Alma.

"You tell her. She is his sister, and knows his bad ways. She will believe you. She will help you and your mother. Now, don't fail to go, will you?"

Alma promised to go, if her mother offered no objection.

"Tell her she must not object. What would you say if I were to tell you that in one month from to-day you and your mother would be living in good, comfortable rooms, with plenty of food, light, and warmth?"

"Oh, it doesn't seem possible! It cannot be!" exclaimed Alma.

"Well, it will be!" replied Mrs. Millis in tones of assurance. "But remember this; you are yet to pass through far more serious trouble; but you will be placed where certain plans will be worked out for you and your mother. We will always help you." Alma grew pale and troubled.

"Keep your money, child. Your father says so; but come again to me when you need me."

Alma thanked Mrs. Millis with a choking voice. She left the house with a new hope and the prophecy of a new trouble conflicting in her mind.

CHAPTER II.

The Brown House.

It was a quick, anxiously-searching glance which met Alma's hopeful face as she entered the dingy little room.

"Oh, ma! She is just as good as she can be! And she said such strange things to me! Do you know where Druid street is? Because Mrs. Millis told me to go there to find a lady—a stranger to her, she said—lives in a brown house, and tell her all about ourselves!" Alma was talking incoherently in her excitement.

"Why, Alma! You can't do that!" Mrs. Andrus looked troubled.

"Oh, mamma, I must! She said father said I must!" Alma gave necessary explanations.

"Why, child! She'll think you are crazy!"

"Can't help it, ma! Do let me go! Perhaps something will come of it. It certainly cannot do any harm."

"But to go to Mr. Vane's own sister!" said Mrs. Andrus reflectively.

"That's just the reason she wants me to go there. She said she was his sister and knows his bad ways. I must go, ma!"

"Well, you can but try. It may result in something good."

"Where would be the use in consulting these people—these mediums, I mean, if we don't mean to follow advice, just because it doesn't suit us?" asked Alma.

"True; but we must use a little common sense and reason," replied Mrs. Andrus.

"Anyhow, as long as we are situated just as we are, and appear to have got to the end of our resources, seems to me we might try other people's resources."

"Very well, child. Go to-morrow at ten, as she said. Only, if you are going to do anything about it, follow her instructions carefully. Tell her the whole if you tell her anything. Give her a brief history of our last few years, and she will know better what to think of us."

"Suppose I should meet her dreadful brother there?" said Alma, beginning to tremble with fear.

"Then stand your ground, and be indifferent to him. If his sister is a good, true woman, he cannot harm you in any way. But it will be in business hours, so very likely he will not be there."

Alma had hard work to control her impatience until next morning. Then she started to make that strange call.

She found the darkest brown house, and rang the bell nervously. It was answered by a cheerful-looking girl who admitted her to the hall, and finally the lady of the house came down. She was Mrs. Ames.

"I am Alma Andrus. Mrs. Millis sent me here," said Alma timidly.

"Mrs. Millis? I don't seem to recollect the lady. Where does she live?"

"In Laureldale."

"I don't recall her," said Mrs. Ames, vainly trying to place the name.

"Oh! Come to think of it, she said she did not know you," said Alma, wondering how in consideration of this she could best make her errand known.

Mrs. Ames found herself looking at a fair young girl, apparently about seventeen. She saw a frank, bright face; lips, usually firm, were now trembling with nervousness, and there was a suspicious moisture about the curly lashes of large brown eyes. Altogether, the form, face and bearing of the young girl were attractive, and Mrs. Ames felt drawn toward her at once.

"Tell me how she came to send you here," she said gently.

"Mamma first decided to send me to Mrs. Millis for advice, we were in such straits and didn't know what to do. Mamma is a Spiritualist, and used to sometimes consult mediums. There was one who is dead now. Ma has been sick quite a long time, and I lost my situation with Marcella, and ma felt as if we might get advice, so she sent me to a medium, a Mrs. Millis. She said my father's spirit came to her, and told me to come to the lady who lived in the darkest brown house on this street; said the lady was a sister of the man who has been troubling me. Are you Mr. Vane's sister?"

"Yes."

"She said I must tell you all that happened about losing my place." Alma hesitated and blushed.

"Go on. Tell me the truth, child," Mrs. Ames looked searchingly into Alma's face as she spoke.

"I was a cashier at Marcella's. Of course you know Mr. Marcella is out of the country at present?" Mrs. Ames nodded affirmatively.

"One day Mr. Vane called me into his office. You know, of course, that he is the manager of all the business during Mr. Marcella's absence. Well— he said some dreadful things to me, and said unless I complied with his wishes I would have to leave. So, of course, I had to go. I told ma about it, and she said I had done just right."

Mrs. Ames' face was frowning, but somehow Alma felt the frown was not for her, so she gathered courage.

"After that, when I tried to get a situation, no one would take me. They seemed suspicious of me. Oh, it makes me feel so badly, for indeed I am honest!" Alma's tears were falling readily now.

"Mrs. Millis seemed to think you could help me in some way; if I could only get work—if it is ever so little it would help."

"Now, child, you just sit here and let me think. I don't doubt your story at all. If I can help you I will."

She afterward listened to some detailed account of their coming to the city; of their struggles and Mrs. Andrus' protracted illness, and their efforts to "keep the wolf from the door."

Mrs. Ames left the room, soon returning with a large, compact bundle.

"Here! Here is some sewing, plain; I will pay you for it beforehand, so you can be safe for a few days. Bring it to me next Saturday, if you can, and I will then see what can be done. Keep up your courage."

How thankful Alma felt! Surely it was a blessed inspiration which had led her to that house. She held her little worn purse closely in her hand, and hastened homeward.

"Ma! That Mrs. Ames is like an angel! It was just the right place to send me. I shall never doubt again!"

She related all that had been said, and commented pleasantly upon Mrs. Ames' kind manner.

"First of all, ma, you shall have a cup of tea, and then I will go to work."

"You mean *we* will go to work. I really feel better. I think it has given me a new lease of life."

The tea was soon disposed of, and the white fabrics spread ready for work.

"Alma, do you remember you said you would never doubt again?"

"Yes, ma."

"Now, I don't want to hurt your faith, child, but I want to caution you. It would be possible to be misled sometimes by statements which might be made to you."

"But I don't see why such things as mistakes should be allowed," said Alma.

"Perhaps there isn't any 'allow' about it. I have had many strange experiences; some of them were good, and some not so good. They have led me to be very careful in regard to believing all I hear."

"What do you suppose makes the difference, ma?"

"It must be many things. Sometimes the medium is not adapted to give communications to the individual who seeks them. I know of one in particular who gave satisfaction to many people; yet to others she failed to give any part of truth, either of past or present."

"Then, when a person told her she was wrong, what made her keep on trying to tell that person things?"

"That's what I don't understand. As I said, she could tell the truth to some folks, but not to me. I never blamed her, except for persisting in telling me things every time she met me."

"Can all mediums prophecy?" asked Alma.

"According to my experience, I should say no. Some of them do, and truly. That is where we need to be careful. If we once have experiences which make us think that a medium can reach us truthfully, we may then rely on them in a great measure. I don't like to believe that any of them would testify falsely; but I must confess I am obliged to admit that now and then we find one willing to say anything that comes into their heads for a dollar, whether it seems to come from the spirit-world or not."

"But that is dreadful, ma!"

"Of course, it is wrong. I question if the mediums realize the extent of the mischief they are doing."

"It seems to me if complaints are made they must know it."

"You understand, Alma, I am only saying this to put you on your guard. Weigh carefully all that may be said to you in any case, and abide by that which your reason tells you is true."

"Well, now, take this morning's experience," said Alma. "Didn't it seem a foolish thing to do for me to call upon an entire stranger in the way I was sent? Yet it proved to be all right."

"I admit that, and the fact that it did prove to be all right, proves that we can trust Mrs. Millis to give us advice. That is just the point I wanted to make. For some reason or other your father could control her so perfectly, she was able to give us explicit directions as to what we were to do, so I should trust her next time."

"I wonder if Mrs. Ames believes in Spiritualism?" said Alma.

"Did she seem incredulous when you spoke of Mrs. Millis?"

"Not at all; but she looked a little surprised. What makes so many people distrustful of it?"

"Because they have been taught to believe it is all wrong and foolish; and as they don't investigate, they never know the difference. But we need not worry ourselves over that. The world is wide, and we all walk our own way in it. We have only to see to it that we try to get the truth."

"I do feel I want the truth, no matter what it gives or takes away," said Alma.

"Take care, Alma! That is a strong statement!"

"Yes, I know; but if I try to be thoughtful and want to do right, perhaps I can live up to it."

"Yes; thoughtfulness is what we need," and with these words Mrs. Andrus folded away her work for the night.

Alma helped her mother prepare for bed, and then seated herself to work a little longer.

"I feel as if I must hurry, ma; no knowing what may happen. I would not like to disappoint her. I shall feel anxious to know what she can possibly do to help us. I won't work very late." Yet, nevertheless, it was nearly midnight when Alma folded the garment away.

[TO BE CONTINUED.]

Biblical Origin of Slang.

How many of the readers of this paper know that the original "kicker" in the metaphorical sense is mentioned in the Old Testament, and that an expression used by Jesus himself is responsible for our slang phrase, "What's it to you?" In the first book of Samuel, second chapter, and twenty-ninth verse, "a man of God" says to Eli: "Wherefore kick ye at my sacrifice and at mine offering?" The prototype of the second phrase alluded to above is found in the answer which Jesus gave Peter as recorded in the last chapter of St. John, twenty-second verse: "If I will that he tarry till I come, what is that to thee?"—*St. Louis Republic.*

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The Old Mill.

There's a dusty old mill on the banks of the stream
Where the road winds its venturesome way,
And the waters that urge the old wheel ever seem,
As they leap down the rocks with the jolliest gleam
On a midsummer's day, as they're running away,
To be chasing the sunbeams in play.

But the dusty old mill on the bank of the stream
Sings a song of content thro' the day,
And the miller in white, like the soul of a dream,
Flitting busily on in pursuit of his theme,
Measures time to the lay that the stones ever play,
As the waters go laughing away.

When the shadows glide out from the trees on the hill,
At the close of a midsummer's day,
To caress and enfold the old moss-covered mill,
Till the wheel, soothed to rest, becomes passive, then still,
There are fortunes to weigh that the waters, in play,
Have tossed up to the genius in gray.

Oh, the mossy old mill nestles under the hill,
Taking toll the soft night breezes pay,
Resting there in the fairylike moonlight until
The quick flashes of dawn its gray spirit shall thrill
And the glad waters play, ever laughing and gay,
Thro' the wheel all the long, golden day.

GEORGE E. BOWEN.

Paradise Located.

When Tompkins' wife requested him to say
where he would go
To spend the summer, she opined he'd say
he didn't know;
But Tompkins he was wary, and he made the
madame blue
By giving her an answer which showed plainly
that he knew.

"I have a place in mind," said he, "that suits
me to a T.
It's just about the finest place that ever I did
see.
There are no bills on Monday morn; there are
no bands that play;
There isn't any landlord vile to fill you with
dismay.

"The cooking's plain, but it is good, and bath
tubs there are free;
The meals are served at times when it is pleasing unto me;
The servants all are civil, and the company is
choice,
And in the running of the place we're sure to
have a voice.

"The rooms are bright and airy, and there's
plenty of 'em, too;
There's playground for the children and a sitting-room for you;
There is no bar attached to it; the guests don't
have to dress
Some sixteen times a day to keep them free
from mental stress."

"And where is this?" said madam. "Where's
this Paradise on earth?
This little summer Eden—where's this pearl
beyond all worth?"
And Tompkins straightway answered her:
"We haven't far to roam;
It's situated here, my love, in our dear little
home."—*Harper's Bazaar.*

Sunapee Lake Camp-Meeting.

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COMMENCING JULY TWENTY-NINTH.

LIST OF SPEAKERS.

July 29, 31 and August 1, Mrs. K. R. Styles; Aug 3 and 4, Mrs. R. S. Lillie; 5, Mrs. E. B. Craddock and Mrs. R. S. Lillie; 7, Mrs. R. S. Lillie; 8, 10, 11 and 12, J. Frank Baxter; 17, Mrs Abbie W. Crossett; 18, Association meeting at 2 p. m. in hall; 19, Mrs. Carrie E. Twing, Mrs. Abbie W. Crossett; 21, Mrs. Carrie E. Twing; 22, Mrs. E. B. Craddock; 24, Mrs. Marcia A. Strong; 25, Mrs. Sarah Wiley; 26, Mrs. Sarah Wiley, Mrs. Ida P. A. Whitlock, tests by Mrs. E. K. Morgan; 28 and 29, Mrs. Ida P. A. Whitlock; 31, and September 2, F. A. Wiggin.

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B. B. C., Abelene: Is the statement, "Whatever is, is right," true?

This statement grows of the confounding of the distinctions between right and wrong, which approach each other by insensible gradations. It is said these manifestations are comparative, as the great and small stand in infinite gradation. It is lost sight of that the great and small remain unchanged, and gradation proves not the mountain and molehill the same.

More truthful to say: Whatever is, is wrong, to be made right in the future.

Either statement confuses accuracy of thought, and if accepted leads to a placidity which receives the most distorted error with approving smile. Tolerance and commending charity become a weak excuse for supine indifference to error. There is, it is claimed, no absolute right and wrong. What is right for one may be wrong in another. What is wrong in one age, may be right in another. Even our ideas of right and wrong, it is held, are gained from selfish considerations. Whatever affects us unpleasantly or disadvantageously we consider wrong; the reverse right. As every individual's impressions are different, so these qualities vary, and have no absolute value.

To this it may be said in reply: the eyes of different observers take in all degrees of light, and from blindness to clear vision all degrees of sensitiveness exist; yet the light remains unchanged. Right and wrong are absolute moral distinctions, and not subjective conditions of the mind. Their perception is of growth of the moral faculties. Moral progress points to an absolute toward which the noblest aspirations of the mind are attracted. Hedged in by expediency and endeavoring to tread the dangerous path of compromise, it feels that beyond its best efforts is an absolute which admits of no comparison. Every hour of life it asks itself the *momentous question*—what is right? and its interpretation seals the soul's destiny. Not how this will affect ourselves alone, but how will it affect others, must be one inquiry. Will it give others pain, deprive them of their just measure, or in any way be detrimental to them? If we are gainers and they losers, it is evidence of injustice. We cannot isolate ourselves from humanity, and receive benefits at the expense of others, without being overtaken at some time by the consequences. Integral parts of the human world—the least member of that world cannot be injured without all being affected. Right injures no one. It is beneficent to all.

This is the higher Spiritualism that puts in practice the oft-repeated brotherhood of mankind, which hitherto has been an empty generalization.

Spirits all, with the infinite possibilities of immortal beings, we should seek the highest and best and order thereby the conduct of our lives.

Held by no dogma, subjected to no fear of a vengeful god, or the tortures of hell, we admit the presence of unchanging law, in whose eternal presence we stand, and our salvation from the errors of our ignorance and that of our ancestors depends on our ordering our lives in consonance therewith.

J. G. Jackson: The dogmas so long considered essential by Christians—are they essential or even conducive to a true understanding of the real philosophy of human life, or of all life?

The Christian dogmas, which include the fall of man, and redemption through the death of Jesus Christ; local heaven and hell; personal God and devil; final judgment, etc., so far from being essential to true understanding, lead directly away from the truth. They have distorted the minds of men with their false views of life, here and hereafter; brought despair and wretchedness; filled the world with hate, and stained earth's fairest fields with human blood. The history of the past thousand years is that of constant, continuous struggle of the human race against the monstrous doctrines fostered by the ignorance of the past. Slowly it has escaped from the bondage to this terrible devil-fish, which has held it in deadly embrace.

The new and truthful views of life, here and in the next sphere, are dawning, and the cheerful light of the glorious knowledge that makes certain and assures us of the supremacy of law, flows athwart the path of advancement.

Mrs. F. T., Albion: Why do Spiritualists deny our Brother Jesus, and why is it not possible for him to commune with Earth?

Spiritualists do not deny Jesus; they only deny that he was in any sense more divine than other men. Admitting that he existed, he must have been simply an enthusiast, who, like all enthusiasts, expected far more from his "mission" than possible to realize. That he may communicate is possible, and should he do so, it would not be expected that his communications would be greatly superior to those of spirits more recently departed from this life, for the capabilities of the medium, in a measure, must determine the character of the messages, and the most exalted thought be clothed in the language of earth. Of course, in automatic mediumship this element of error is reduced, but even then is discernible. The instrument ever affects the performance of the musician, and it is impossible even for a Mozart to elicit the same tones from a jews-harp as from the pipe-organ.

Communications signed by great names should be received with care, for such names are often given to attract attention, which otherwise would not be given, and the character of the message does not usually support the claim.

N. N. U., Morrison: After sitting for some time last winter with a good medium, I was able to write automatically, but I have received nothing but untruth. How shall I overcome this influence for one that is truthful?

This is a typical question, and is a case among multitudes. I recall a friend in New York, a refined and educated lady of literary ability, who has been highly mediumistic for many years, and yet cannot trust the messages she receives, for they are as often false as true, and after being imposed on she is tantalized by the spirit who deceived her. In all such cases the development has allowed the approach of spirits of untruthful character, who have the power to control and prevent others from approaching. Apparently this is one of the most difficult problems furnished by Spiritualism. The experience has entered into the life of every medium at some time, and investigators have found it a stumbling-block; yet, if the laws and conditions of control are understood, it is readily comprehended. Mediums at all times accessible are subject to whatever control may chance to come. They are like a house with open doors into which anyone may enter. If sensitiveness alone is possessed and cultivated, this is the result. A strong power of will should always be dominant, and determine the character of the spiritual visitors. The door is often thrown open by sitting in promiscuous circles, at any and all times, without previous appointment, or by giving attention to spirits who come unappointed, or seances to curious investigators. It is more difficult to escape from this condition than to prevent falling therein.

If possible, a circle of harmonious persons should be established, meeting with absolute regularity. If the medium sits alone, then this element of regularity should be strenuously observed, and no attention given to the subject between appointments. Then the watchful care of spirit friends will guard from the approach of undesirable spirits, who, finding it impossible to approach, will cease making the attempt. The guardians favorably conditioned hold such perfect control that no other spirit can manifest without their consent.

Lake Brady, Ohio.

Sunday, July 1, opened the camp—a clear day, a good audience, Hon. O. P. Kellogg, of Wyoming, chairman for the season, and Geo. P. Colby, of Lake Helen, Florida, the speaker for the opening meeting. His address was a delineation of what has been accomplished by Spiritualism in the past, with hints of its coming glory as it brings evolution or revolution in human affairs. Geo. Colby wins an audience by his moral elevation. He was followed by W. R. Colby, of Columbus, Ohio, who gave clear, convincing tests.

Mr. Kellogg then called the audience to bear witness that Spiritualists are not changeable, but hold onto a good thing when they find it; for, after having had two Colbys in the morning, they would have yet another in the afternoon, when the famous Mrs. Colby-Luther would give one of her soul-stirring addresses.

Mrs. Luther's theme was "Slavery Induced by Ignorance, and Fetters Placed on the Human Mind in This and Preceding Ages by the Roman Catholic Church."

She set forth that in the dark ages they had robbers' castles; now, we have banking-houses and boards of trade. In five years 200,000 firms have been swallowed up by insolvency. Governments have faro tables, and the people are the dupes of the game. The greed of the Republican party and the ignorance of the Democrats have done this.

She quoted from Pope Leo's encyclical letter to American Romanists. Rome never put a star or a stripe in our flag: let us see that she does not take any out of it. Rome knows that the free school takes her power away. Presbyterians know that knowledge will vote infants out of hell and then hell goes to the devil. Rome determined thirty years ago to destroy our public schools. The war interfered. Now she is at it again. Changeless creeds mean changeless purposes.

Mrs. Luther closed with a magnificent address to Liberty, and to the Infinite Energy of the Universe. She was followed by peerless Maggie Gaule, who, in ringing tones, announced to many a stricken soul present that their friends supposed to be dead were in reality with them, trying to wipe their tears, and soothe their grief with their tender caresses. It was a touching scene, and struck conviction to many a skeptical heart.

Brady is very beautiful this season. Many new cottages have been built, and the hotel has been enlarged. The list of lecturers is grand, and many of the best mediums in the country will be present. Among those already here are Mrs. Harry Archer and C. E. Winans, materialization; C. J. Barnes, trumpet; W. H. Bach, psychometry; and Mrs. Charles Riesenweber and Donovan, trance. Many more are expected. ABBY A. JUDSON.

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Experiences with James Riley.

TO THE EDITOR:—I had the pleasure of entertaining at my home, June 18th, and 19th, Mr. James Riley, of Marcellus, Michigan. Though the medium was weary with overwork, his seances were a success in every respect. The manifestations given through his organism, showing the truth of spirit return, were grand and beautiful beyond words to express. Forms came and greeted us, and were recognized as loved friends long since passed to the beautiful Spirit-land. Hand clasped hand in friendly greeting, while we felt the kiss of love upon our cheek or brow. After greeting us the dear forms dematerialized in view of all present. Mr. Riley is indeed a wonderful medium, and doing a great work for the uplifting of humanity from out of the darkness, giving hope to many weary hearts; and he should have the co-operation and help of all who have one spark of the love of humanity left within their souls. To all who have never experienced the joy of greeting their loved ones from the other side, they should avail themselves of the first opportunity to do so that presents itself, and they will not regret it. The angel world is waiting to give to humanity the knowledge their souls crave of the continuity of life beyond the tomb. Strive to meet them half way and you will be rewarded by the loving assurance of their dear presences.

I also attended a private seance given through the mediumship of Mr. Joseph King, of Benton Harbor, under test conditions, and I saw nothing to indicate fraud in any manner, in his seance. I believe him to be a gentleman and an honest medium worthy of the patronage of the public. Let all those who are interested in the cause of truth send out waves of kindly thought towards our earnest workers and the result will be a grand success in spiritual things. I write in the interest of the cause of truth and justice.

MISS CLARA MARSH.

Rochester, Michigan.

A Specimen Brick.

TO THE EDITOR:—The article in the late issue of THE PROGRESSIVE THINKER by J. M. Peebles, M. D., "Bigotry Denounced," is enough to make one believe that what we have regarded as a fable about the farmer who put the frozen viper in his bosom to warm it, may have been true after all. To answer Dr. Peebles in detail would take too much of your space; therefore, to show the weakness of his structure, I will call attention to one specimen brick:

He refers to LaFayette as a Catholic, and, no doubt, he was born in that church; but he is on record as having said that "if the liberties of this country were ever destroyed, it would be by the Catholic priests." But, no doubt, the Doctor, in the great kindness of his "royal manhood," will say that LaFayette was "willfully ignorant," or an "imbecile." But the Doctor should know that it is not the Catholics, but the priests, to whom we object.

Let me prick one more of the Doctor's bubbles. He says: "Mexico is Catholic and a Republic." She is a Republic in spite of the priests. They welcomed Maximilian with open arms and plotted against the Republic until in self-defense it was obliged to confiscate the church property. The priests do not care what a government is called, provided they can run it. If they cannot, they "hate it with a deadly hatred," and one of their prelates said not long ago that such were the feelings of the church towards all heretics. Kindness to the priests is cruelty to their dupes and victims, and treason to our government, which they are plotting to destroy.

C. N. NUTE.

Mount Pleasant Park Stock Company.

NOTICE.

The annual meeting of the Mount Pleasant Park Stock Company will be held at Mount Pleasant Park, Clinton, Iowa, Saturday, Aug. 11th, 1894.

Notice is hereby given that at the above annual meeting of the stockholders of the Mount Pleasant Park Stock Company, an alteration in the constitution will be proposed by amendment to articles of incorporation, changing time of continuance of the corporation to January 1st, 1895, at which time the corporation shall cease and expire. An amendment will be offered making change designated.

OLIVE A. BLODGETT,
July 6th, 1894. Secretary.

Mississippi Valley Spiritualists Association.

NOTICE.

The annual meeting of the Mississippi Valley Spiritualists Association will be held at Mount Pleasant Park, Clinton, Iowa, Friday, Aug. 17th, 1894. Notice is hereby given that at the above annual meeting of the Mississippi Valley Spiritualists Association, an amendment to article 5th of the constitution will be offered, making six members of the executive board a quorum for the transaction of business. L. P. WHEELOCK,
July 6th, 1894. Secretary.

ROCKY NEST.

Every Spiritualist should read this remarkable narrative by Emma Miner, of Clinton, Mass. She is a highly-gifted lady and medium. Her literary productions have always been well received in the East, and it is with pleasure that we introduce her to the Spiritualists of the West. Now is the time to send in an additional subscriber.

Old Testament Stories, comically illustrated, by Watson Heston. A series of amusing cartoons illustrating the Bible texts. Price in strong, board covers $1. Cloth, $1.50.

Dedication of the Mediums' Home, "Beechdale."

June 17, 1894, was set apart and will be memorable in the future, for on that day the property purchased by the Mediums' Order of Beneficence, more than two years ago, was publicly dedicated as a home, sanitarium and educational centre for mediums.

The occasion was one of perfect harmony in every respect, and the friends who have hitherto been interested in our work will be more in earnest to assist us that we may be able to push to a complete success all we have undertaken.

The house is now open for boarders, and at reasonable rates, it being situated in the midst of a fashionable summer resort, healthful and invigorating.

Here Spiritualists and mediums can rest and recuperate without being hampered by Jesuitical influences, as none but Spiritualists and Freethinkers will be harbored, even for a day.

We are entitled to receive endowments, and any contribution will be thankfully received and placed strictly in charge of the trustees.

Any one desiring further information will be given the same, on receipt of stamp, by addressing "Beechdale" Mediums' Home, box 85, Ashland, New Hampshire, as we must not take too much space in THE PROGRESSIVE THINKER, which comes to a number of families in this vicinity, filled with rich things from the pens of its able contributors.

JENNIE S. JOHNSON.

Box 85, Ashland, N. H.

HON. A. B. FRENCH.

HE CHARMS THE PEOPLE OF MT. VERNON, OHIO, WITH HIS ELOQUENCE.

TO THE EDITOR:—I have thought for some time to write you of an occurrence that lately came off in our good orthodox city of Mt. Vernon, Ohio. I am well acquainted with Bro. A. B. French, of Clyde, Ohio, and wanted to have him address our G. A. R. Post and citizens on Memorial Day. Last year I was appointed a committee to procure a speaker for May 30, 1894. I wrote Brother French and he promptly replied: "Yes, if nothing happens to prevent." I kept it quiet, said I would have a good speaker. Everything went smoothly, but wet weather. Still, Brother French was on hand. We remained indoors in the morning. When the hour arrived we had the Opera House full, and when he was introduced he thought to occupy thirty minutes' time, but his vast audience sat spellbound for full sixty minutes, and said they could have listened an hour longer. I assure you that I was well repaid for my efforts in getting him here. Three of our ministers were on the stage and another in the hall, and with tears running down their cheeks they came forward and said it was the finest effort they had ever listened to. I felt that it was a victory indeed.

You ought to have seen some of the citizens when I informed them that he was a Spiritualist and spoke under inspiration. They could not believe it was true, but when assured it was true, they said: "Oh, well, it was good, anyhow." Not one in ten could have been coaxed into the hall had they known he was a Spiritualist; now some of them would go and hear him again if they could get the opportunity. So it goes. O. G. DANIELS.

The Progressive Thinker.

Published weekly at No. 40 Loomis street, Chicago, Ill. Every Spiritualist should have this paper. Every advanced thinker should subscribe for it; in fact the whole world would be greatly improved if it could be read by each family circle. Terms ONE DOLLAR per year. Sent three months for 25c.

Woman, Church and State. A noble work by Matilda Joslyn Gage. It cannot be commended too highly. 554 large pages, cloth-bound, $2.

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All About Devils. By Moses Hull. It traces the history of the theological idea of devils. Shows much research. Paper, 15 cents.

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The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A trenchant presentation of the subject. Paper, 50 cents; cloth, $1.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells or $1 per copy. For sale at this office.

Jesus and the Mediums. A comparison of Modern and Bible Spiritualism, showing their similarity. By Moses Hull. Price, 10 cents

"Woman: Four Centuries of Progress." A lecture delivered at the Freethinkers' International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. A noble address by a noble, womanly woman. It should be read by every woman and every man. Especially excellent to place in the hands of women who are members of the churches. Price, 10 cents.



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Since the writing of the New Testament *no book has appeared of as great importance to Christianity* as "The Unknown Life of Jesus Christ."

This history of Christ was written immediately after the Crucifixion, that event being reported by eye-witnesses. The original manuscript *antedates the four Gospels*, and has been *jealously guarded* in the Buddhist Monastery at Lassa in Thibet, unknown and unsuspected by Christians.

The mystery surrounding the doings of Christ from the age of thirteen to twenty-nine (a period of his life about which the Evangelists are silent), is swept away, and he is revealed to us for seventeen years teaching in Asia.

The *discovery* and *publication* of this *manuscript* has *excited extraordinary interest* the civilized world over, all the great newspapers and important magazines having critically discussed it.

"*The North American Review*" *devotes eight pages* of its May number to an article regarding it by Edward Everett Hale, and in the columns of the "*Neue Freie Presse*," of Vienna, Austria, the famous authority, Karl Blind, critically considers it at great length, and says, "Nobody has a right to question the authenticity of the discovery." The British Government considers the original manuscript of such transcendent value that it is about to attempt to obtain possession of it through diplomatic channels.

This volume, written by the discoverer of the manuscript, contains a thrilling account of the privations and perils encountered in his search for it, a literal translation of the original manuscript, and lastly a critical analysis of what it contains.

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The past has been the Age of the Gods and the Religion of Pain; the present is the Age of Man and the Religion of Joy. Not servile trust in the Gods, but knowledge in the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of the RELIGION OF MAN and system of ETHICS as treated in this work.

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The Individual; Genesis and Evolution of Spirit; The Law of Moral Government; The Appetites; Selfish Propensities; Love; Wisdom; Conscience; Accountability; Change of Heart; *What is Good?* *What is Wrong?* Happiness; The Path of Advance; The Will; Is Man Free? Culture and Development of the Will; The Charter of Human Rights; Liberty; Duties and Obligations; Sin; Punishment—Present and Future; Duty of Prayer; Duty to Children; to Parents; to Society; Duty as a Source of Strength; Obligations to Society; Rights of the Individual; of Government; Duty of Self-Culture; Marriage.

320 Pages, Finely Bound in Muslin, Sent postage free for $1.50. For sale wholesale and retail at this office.

VERY VALUABLE BOOK.

SCIENTIFIC BASIS OF SPIRITUALism. By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. This is a large 12mo of 372 pages, with an appendix of 23 pages, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical. All this is clearly shown; and the objections from "scientific," clerical and literary denouncers of Spiritualism, ever since 1817, are answered with that penetrating force which only arguments, winged with incisive facts, can impart. Cloth, 12mo, pp. 396. Price $1.50. Postage 10 cents. For sale at this office.

Origin, Development and Destiny of Man.

A Scientific and Philosophical Treatise, by Thos. P. Fletcher.

CONTENTS: The Beginnings; Fundamental Principles; Formation of Constellations, Systems, Suns Planets and Satellites. The Origin of Meteors and Comets; The Organic Kingdom; The Origin of Man; Man—His Attributes and Powers; The Soul—How it Receives and Imparts Knowledge; How the Soul Receives its Highest Impressions; The Record Book, or The Heavenly Ether; How to Cultivate the Sixth Sense; The Finer or Spiritual Body; Growth and Degeneration; Morally, Spiritualism Proved by the Bible; The Bible and Christ; The Summary: "What Must We Do to Be Saved." For sale at this office.

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AUTHOR OF "COMMON SENSE," "Rights of Man," "Age of Reason," etc., with critical and explanatory observations of his writings, by G. Vale. Those who would know the exact truth in regard to this most abused patriot and religious reformer should read this volume. Price $1. Postage 10 cents. For sale at this office.

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A Fascinating Work.

The readers of THE PROGRESSIVE THINKER will remember the story under the above title, by Hudson Tuttle, which was published in its columns. At the time, constant inquiries were made as to its appearing in book form. This wish has now been gratified. It makes a volume of 243 pages, in style and form like the "Convent of the Sacred Heart," with a finely-engraved likeness of the author on the cover. The scenes of the story alternately shift from earth to the spirit spheres, and the philosophy of Spiritualism, the occupation and modes of life of spiritual beings, are presented in the pleasing form of narrative.

The following are the chapter-titles: Introduction; The House of the Sage; Home of the Miser; The Low Societies; Hades; Christmastide in the Spheres of Light; Christmastide and the Golden Gate; The Unhappy Marriage; Easter Day in Heaven; A Visit to the Earth; The Change Called Death; Coming to the Knowledge of the Light; The Society Again Visits Earth; The Forsaken and Despised; Discussion; A Visit to a Distant Globe; Reunion in the Spirit-world; Contentedness Not Goodness; Address of the Sage.

It is a book the Spiritualist will be delighted with; a book in which the investigator will find answers to ever-recurring questions; a book which will interest the church member, nor repel the most prejudiced. The price in paper is 50 cents; muslin $1; postpaid.

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IN THIS VOLUME THE AUTHOR, Augusta W. Fletcher, M. D., in the thirty-nine chapters discusses a wide variety of subjects pertaining to Spiritualism, from a spiritualistic standpoint. She evinces the powers of a trained thinker, both in matter of thought and fine literary style, and capabity of thought expression. The subjects are well-handled with conciseness and yet with clearness. It will prove a rich addition to any Spiritualist's library, and a most excellent book for any one seeking information concerning Spiritualism and its teachings.

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It is printed on fine paper, handsomely bound, 258 pages. Sent, post paid, $1.25.

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SATURDAY, JULY 14, 1894

Who Shall Rule—The Few or the Many?

We always liked that good old Roman maxim rendered in English: The voice of the people is the voice of God. It was a worthy compliment to the thinking majority and a rebuke to the feeble minority.

Ever since Christianity, through its priests, has attempted to voice the will of God, it has attempted to make one day holier than another, and has silenced "the voice of mirth and the voice of gladness," compelling all to yield blind obedience to the will of a Roman pontiff whose senseless decree made Sunday sacred to the sun. We are more than glad to see a rift in the dark cloud which has enveloped the race so long.

On the first Sunday the London Guildhall collection of paintings was thrown open to the public, a few weeks ago, over three thousand visitors were in attendance, while large numbers were barred out for want of room.

Through six long, weary days the toiler has pursued his avocation to gain support for his family. He has been taxed to build up great libraries and art galleries, the church at the same time exerting all its power to close their doors on the only day the laborer had to consult books, or look upon the beauties of art. Thanks to dawning intelligence, the spell of ignorance and of priestcraft is broken. Disenthralled man is now assuming his rights, which governments, in an unholy league with the church, wrested from him in the name of a crucified God.

We hope the contest for the right will go on until every chain that binds humanity shall be broken, and the humblest son of toil, as the most exalted, shall not only be fully free in body but unshackeled in mind.

An Interesting Work.

"PAULINE EPISTLES, RESTUDIED AND EXPLAINED." BY EDWIN JOHNSON, Brooklyn, New York.

Such is the title-page of a very interesting 12mo book, bound in cloth, which we have just received from the author and for which he has our thanks. It is one of his series of books wherein he has reviewed the origin of Christianity, and the writings in its defense, and has found that little if any is older than the Crusades. Indeed, he found nearly all much more recent, though professedly ancient, to give them greater influence. Of the scholarship of Prof. Johnson there can be no question. His researches were made while he was yet in the church, a teacher in its colleges, a preacher in its pulpits, an influential leader in her councils. His motive was to learn the truth, and not to hide its errors. Had he been influenced by personal interests he would have remained in the church, and closed his eyes, as thousands of others have done and are doing, to the false methods practiced in the building-up of the prevailing religions.

Of course the forgers and falsifiers covered their steps, as all great criminals do; but with so many accomplices, many writing independent of each other, they have left traces of their crimes. These Prof. Johnson has called into service, and he has woven a network which renders their guilt more than probable.

THE PROGRESSIVE THINKER will order the book by mail direct to any persons desiring it, on receipt of $1.10, which will cover cost, postage and incidentals. "Ahtiqua Mater, a Study of Christian Origin," is a larger work, and the first in the series, which it would be well to read in advance of the later works. It will be mailed at the same price from the London publisher on our order.

The Great Strike.

Our readers ere this have been fully informed in the secular press of the existence of the great strike, and that it is paralyzing the industries of the country. Let us all hope and pray that it may be settled soon on the basis of equity and justice to all concerned.

Christianizing Africa.

The English in Mashonaland, the French in Timbuctoo, and the Germans in the Cameroons, are now active in extending the blessings of a Christian civilization among the rude people of the dark continent. If as thorough as was the missionary influence in Hawaii, in reducing the native population from 400,000, the number who inhabited those islands when Captain Cook discovered them in 1778, but who now number less than 35,000, then the great work will be accomplished in a moderate time.

One of the soldiers in the South Africa expedition wrote home a letter descriptive of their glorious work, which was published in the London daily *News*. We extract a single paragraph:

"We are at the present time occupied in setting fire to every native village we come across and shooting down the stray Matabele we see, and are still going onward in the hopes of finding old Lobengula. Every day we pick up assegais [a species of javelin], shields and the most beautiful native work, though we are unable to carry them on our saddles, so they have to burn with the rest."

The natives of Africa have no rights Christians are bound to respect, judging by the wars upon them. Because they were heathen their ancestors were captured and carried into slavery. The infidels of a former generation made war upon this Bible institution, and finally it was wiped out. Now we have no use for these people, so their villages are burned and the inhabitants are shot down as an incumbrance to advancing Christianity.

Not the Work of the Apostles.

The learned German scholar, Rev. David F. Strauss, one of the Professors some years ago in the Theological Seminary, at Tubingen, in his "Life of Jesus," "a work of great learning," according to the American editor of "Smith's Bible Dictionary," said:

"No modern theologian who is also a scholar, now considers any of the four gospels to be the work of its pretended author, or in fact to be by an apostle or the colleague of an apostle."

Smith's Bible Dictionary, article Gospel, has this to say of these sacred books:

"On comparing these four books one with another, a peculiar difficulty claims attention, which has had much to do with the controversy as to their genuineness. In the fourth Gospel the narrative coincides with that of the other three in a few passages only. Putting aside the account of the Passion, there are only three facts which John relates in common with the other Evangelists. Two of these are the feeding of the five thousand, and the storm on the Sea of Galilee. . . The third is the anointing of his feet by Mary."

The discrepancy in statement between the narratives shows the authors could not have been eye-witnesses of the events, otherwise they would have agreed in detail. As to the time when they were written, this is the gigantic issue of the centuries. The great scholars, Father Hardouin and Prof. Johnson, concur in the opinion that they are but little if any older than the Reformation, and they give excellent reasons for their opinions.

This much in answer to an inquirer.

Buying Devotees.

It is told for a fact that Des Moines, Iowa, has what it designates a Sunbeam Mission. It gives a free breakfast to all men who will accompany the superintendent to some orthodox church on Sunday morning. Children are furnished free lemonade and cookies to induce them to go to Sunday-school. In Sells Brothers' circus they have a troupe of performing seals. They are bribed to do their wonderful feats by a generous disposition of small fish, fed at opportune periods during the exhibition. A hungry man who would not go to church for a hearty meal would not have the intelligence of these aquatic mammals.

Pulling Down Old Glory.

Pulling down Old Glory is not confined to the Hawaiian Islands. We have an instance of it here in Chicago, and the circumstances are peculiarly exasperating. A young lady, a kindergarten teacher, took her class for an outing to Lincoln Park. She secured a couple of 'buses, decorated them with bunting and flags (Stars and Stripes). Upon arriving at the park they were stopped by a policeman, refused admittance, and being questioned by the young lady, said that no flags were permitted in the park. The young lady asked if there was a superior officer she could see and was referred to the superintendent, who told her the man was correct, and showed her the printed rules to that effect, but he told her she could get in, but must take the consequences. She returned to the party and drove in, and upon stopping, a policeman came up and tore down all the flags! This in Chicago, Illinois, the United States of America!

Preventive Justice.

It has been proposed to enact a law declaring those persons insane who are openly or secretly advising to violence, and who are laboring to incite a revolution, and to hold them as dangerous persons before crime is committed. Persons who threaten individual violence may be held in restraint, or placed under bonds for good behavior. Why not treat the professional agitator in a similar manner, before his hands are crimsoned with blood?

A Constant Reader.

I would say that I am a constant reader of your valuable paper, and would not be without it for twice its subscription price. I think it should be in every household in the land. God bless you for your fearless, noble efforts for the uplifting of humanity. You have my hearty sympathy and prayers.

MATILDA T. REED.

A FLOOD OF LIGHT.

A High Estimate of The Progressive Thinker.

DEAR PROGRESSIVE THINKER:—Will you kindly allow one of your obscure though greatly benefited readers, to tender his thanks for your weekly visits for the past seventeen months? I could not do without you. Some of your readers estimate you at $5 a year. I would not miss you for $1 a week. Some of your guardian angels may know something of your worth to me, but few, if any, mortals ever will know the transformation you have made in the life, hopes and aspirations of one of your most humble readers.

I wish I was financially able to subscribe for 1,000 copies every year. I would place them where they would make at least 500 good honest Spiritualists and open the blinded eyes and comfort the doubting, sorrowing hearts of that many of my brothers and sisters of earth. One year would be enough for the same list, and I would change it every year, as I would feel assured that each of them would renew their subscriptions, and it would be casting pearls before swine to send it the second year to the 500 who did not read it or appreciate it.

Long may THE PROGRESSIVE THINKER live, flourish and grow until it is large enough to publish all of the whole truth each week, and send it to every nook, corner and hamlet of this continent; and may prosperity, peace and harmony prevail in the earth-life of its editor, and may a glorious immortality burst upon his vision when his progressive thinking is transfigured into progressive knowledge.

Yours for right, honesty and truth,
M. I. WELCH.

Cordele, Ga.

Legerdemain in the Church.

A story comes from North Dakota that a good brother in the Lord who was accustomed to pass the hat for contributions fastened a sheet of adhesive fly-paper in the crown. The dimes and lighter pieces pitched into the hat stuck in the gummy preparation. When the collections were reported to the deacon, of course the hat was turned down on the table. The loose coin fell out and became the property of the church; the adhering coin compensated for the use of the hat, leaving a trifle to compensate for the labor of passing it.

It is estimated that only about three per cent of all moneys contributed for missionary purposes ever reaches its proper destination; the residue is sticking in the crown of somebody's skillfully-prepared hat. The multitude of Bibles sold, tracts distributed, and charities rendered by the church, all compensate the principal servitors largely. They, substantially, occupy the position of the owner of the Dakota hat—the few coins that don't stick in the gum swell the fund which pays for the whiskey toddy used by the greatly-slandered missionaries who suffer with poor digestion.

The Engine-Driver's Warning.

"By-the-by," said I, "there seems to be quite an epidemic of railway ghosts, judging from the papers. No wonder, I should think, considering the number of men killed on the railways." "Yes," said Hodgson, "I have noticed these railway ghosts. One, quite recently, was very well authenticated. It will shortly appear in our proceedings. The story is to the effect that an engine-driver was driving his train along a certain railroad. He heard the voice of his father distinctly warning him to stop. He heard the voice so plainly that he felt there must be some danger ahead. He stopped his engine, got out, and walked for half a mile, when he came upon a bridge which had been burned down. But for the warning, he would have driven right into the river. The voice of his father saved him and his train. The stoker, who was in the cabin along with the driver, confirms the story as to the driver stopping the engine, and declaring that he had heard the voice of his father, and of the finding of the burned bridge."—W. T. Stead, in *Borderland*.

He Felt No Change.

A story is told of an old mountaineer during a Baptist revival meeting in one of the small towns in Virginia. The preacher, a very conscientious and persistent worker for the "cause," seemed to have picked out a very lank mountaineer as a target on which to train his guns. One night at the service the preacher had repeatedly asked the old man if he would not come to the mourner's bench and also asked him if he felt any change, meaning, of course, a change in his convictions as to whether he was ready to embrace religion. He had been to the sinner some three or four times with the same question: "My dear brother, do you now feel any change?" and the old man, evidently annoyed by the question being repeated over and over again, ran his hands down in his pockets, fumbled in them about a minute and finally blurted out loud enough to be heard some distance around, "No, parson, not a damn cent!"

Freethinkers Magazine.

This excellent magazine, under the management of H. L. Green, is to be removed from Buffalo, N. Y., to this city. This is a most excellent periodical and should be well-sustained. Letters will reach Mr. Green, if directed in care of P. O. drawer 676. The magazine will be published for the present at 150 Illinois street.

Bear This in Mind.

Remember, Spiritualists, that these are critical times, and it is important that you do not neglect the interests of THE PROGRESSIVE THINKER, but renew promptly when your subscription expires. The amount is small for each one, but in the aggregate it is large and important to us. If you cannot renew for a year, any small amount will be acceptable.



JESUS CHRIST.

The Unknown Life of this Remarkable Character.

Is It an Authentic Document or a Forgery?

A Cultured Lady of Philadelphia Considers the Question.

NICOLAS NOTOVITCH—ISSA AND APOLLONIUS — BUDDHA — THE PHILOSOPHIES OF INDIA.

No matter to which category we assign it, the new book entitled, "The Unknown Life of Jesus Christ," claimed to have been found in manuscript form in a Buddhist convent, by Nicolas Notovitch, a Russian traveler, in India, demands our serious consideration.

It may be an ingenious forgery palmed upon us by a schemer, yet that remains to be proven.

It is claimed in this work that Jesus, or Issa, as he is called, spent years of his life in India, where he became versed in the mysteries of Hindoo lore. The author of the volume expresses as his opinion that notwithstanding the fact that this history in some respects conflicts with the gospel accounts of the life of Jesus, it contains, owing to its early date, the most reliable information concerning that personage.

If the author has given us an accurate description of his interviews with noted dignitaries of the church regarding the publication of his discovery, we must admit that they saw the dubious position in which the records of the church would be placed by such publication.

Mgr. Platon, the celebrated metropolitan of Kiew, is credited with the statement that the publication of the memoirs would hurt Mr. Notovitch, but declined to state in what manner.

A cardinal in Rome, according to our author, advised him not to publish the work, but said if it was a question of money, he would obtain a reward for him in exchange for the manuscript.

Cardinal Rotelli was also opposed to the publication, under the pretext that it would be premature. He added: "The church suffers already too much from the new current of atheistic ideas, and you will but give a new food to the calumniators and detractors of the evangelical doctrine. I tell you this in the interest of all the Christian churches."

From the above it appears that the spirit of Vandalism is yet rife among the prelates of the church.

The question arises: What shall be done with this discovery? Of course, only one answer will be made by those who are interested in preserving the Bible accounts of Jesus. They will claim it a forgery, so far as it disagrees with the gospel narrative, but this conclusion will not satisfy the earnest critic.

It has long been a matter of comment that there is a gap in the history of Jesus, which extends from the period of his childhood until he appeared among the Jews as a teacher. It is these years passed by in silence by the evangelists that the author claims are referred to in this resurrected manuscript.

The story of the finding of the manuscript is in itself interesting, but the intense interest hinges upon the career of Jesus in India, where he was known as Issa. If it was not for the palpable contradiction between the Gospel story and that told in this manuscript, so long hidden in the archives of the Buddhist convent, it would be an easy matter for the church to accept it as authentic, but unfortunately for them, that cannot be done in its entirety, in view of the fact that the manuscript does not claim Jesus to be the son of God, but instead speaks of him as a reformer of the class of Buddha, Zoroaster, Confucius, etc. Those reformers appeared from time to time to lead the people back to the worship of the true God.

Issa or Jesus is described as being a very good man, who came to India and was instructed in the philosophies of that country. He was also taught how to cure physical ills by means of prayers, as well as to teach and expound the scriptures, and drive out evil desires from man. He lived among the common people, whom he taught the evils of caste, saying all men were created free and equal. This caused much dissatisfaction among the higher classes, who sought to dissuade him from his course. The manuscript gives at length many interesting facts regarding this great teacher, but nowhere does it claim him as being the son of God, or that there was anything miraculous connected with his birth.

This manuscript ought to appeal strongly to the Unitarians, as it coincides with their views of an inspired man who was ideally perfect.

Strenuous efforts have been made by the church to produce evidence of the historical existence of Jesus, which, so far, rests upon very contradictory statements. Even forgery has been resorted to, as shown by the passage interpolated into Josephus's works by an over-zealous writer, and now everywhere rejected by scholars. What is there to prevent the authorities of the Christian church accepting as much of this manuscript as suits their purpose and rejecting such statements as conflict with the gospel narrative? If this manuscript is accepted in part by the church, where will it end? We are likely to have foisted upon us at any time manuscript after manuscript, which will at length result in reconciling all the differences existing in the church doctrines. A manuscript is liable to come to hand bearing upon the points of the Briggs-Smith controversy with the church, thus settling all their difficulties.

Viewed from another standpoint, this work has a new meaning. Many opponents of the Christian church have claimed that Apollonius of Tyana was the real personage represented in the gospel story as Jesus of Nazareth. As long ago as the time of Hierocles of Nicomedia this statement was made: "Hierocles opposed the character of the philosopher Apollonius as a real character and a better example of moral perfection than the imaginary hero of the gospel." In later times, the statement was repeated with more force, that the groundwork of the gospels was founded upon the teachings and life of Apollonius.

According to the history of Apollonius, as it comes down to us, he traveled extensively in India, from whence he brought many doctrines which he endeavored to teach to the people. His most violent opponents admit his wonderful powers as a healer and a teacher. His admirers state that divested of the inventions of the priesthood, the gospel story is but a repetition of his labors. Much force is given this by the statements contained in this work, "The Unknown Life of Christ." Mr. Notovitch says that in conversation with the Buddhist who put him in the way of obtaining a copy of the manuscript, the Buddhist remarked that "The Europeans are, in a sense, adorers of Buddha, with almost the same rites as the Lamas, who inhabited Thibet. The only fault of the Christians is that after having adopted the great doctrines of Buddha, they have completely separated themselves from him, and have created for themselves a different Dalai-Lama."

Could anything be more significant than the above statement?

Apollonius taught the philosophy of India on his return from that country. This manuscript says that Issa taught the philosophy of India.

No claim has been made by any writer, until now, that Jesus traveled in India, yet it is everywhere admitted that Apollonius spent years there, and brought back copies of the manuscripts presented him by the philosophers whom he visited.

Under the head of Apologetics in the Encyclopedia Britannica occurs the following: "Before the Christian revelation can be discredited it must be shown that the divine life in the world, which reached its most perfect development in Jesus Christ, is not specifically different from the life of man; that Jesus was a mere man, not different in kind from other men. The great difference, then, between the Christian and other so-called revelations is, that it ends and is summed up in the person and work of Christ; and so is a consistent whole, while they do not end in a life like that of Christ, and lacking this to bind them together into a unity are merely a more or less disjointed series of statements."

In view of the above, it is not possible for the Christian church to accept the manuscript brought forward at this late day, its principal statement being that the character known as Issa was nothing more than a reformer, possessing no claim whatever to being considered a divine personage.

The close student, who with unprejudiced mind reads the book carefully, cannot fail to note the resemblance between Apollonius of Tyana and the St. Issa of the Buddhistic chronicles.

Apollonius lived a simple life, according to his biographer, Philostratus, being educated at Tarsus under Euthydemus, after which he spent his time in the company of philosophers and priests within the temple of Æsculapius. After a time he traveled in the East, conversing with the Magi, Brahmins, Gymnosophists and priests, visiting the temples, preaching a purer morality and religion than he found, and attracting wherever he went admiration and reverence. On his return from the East the greatest attention was paid him by the Grecian priests and oracles, and he devoted his life to expounding the doctrines and philosophies he had brought from India.

St. Issa is represented as being the child of poor parents, through whom God spoke to the people. He was the first born of the family, and no claim whatever of a miraculous birth is recorded. At the age of thirteen he was noted for the edifying discourses he made in the name of the All-powerful. He absented himself from his father's house and traveled East, with the object of perfecting himself in the knowledge of the word of God, and the study of the laws of the great Buddha. After six years of study, Issa, whom Buddha had elected to spread his word, could perfectly expound the sacred scrolls. Then he traveled, preaching to the people the supreme perfection attainable by man.

Leaving this manuscript out of the question, it becomes more evident every day that the Christian religion is founded upon the philosophies of India. This can scarcely be said to be a matter of conjecture. In conversation with some of the Oriental scholars at the Parliament of Religions, the writer was informed that the scholars of India knew that the teachings contained in the Gospels originally came from their country. This statement in connection with the labors of Baron Harden Hickey, Arthur Lillie, Robert Taylor, Mr. J. M. Roberts, and many others who have made special research into the subject, cannot fail to attract the attention of the thinking mind. Whether this late manuscript is a forgery or not, is of no consequence whatever, though it would not cause much surprise if the authorities of the church saw fit to gloss over all inconsistencies, and accept as much of the subject matter as would suit their purposes. The fact remains that so far as the life of Issa is concerned as represented to have occurred in India, it has a common identity with the known incidents in the life of Apollonius of Tyana, as given by his biographer, Philostratus, and nothing in common with the supposed life of Jesus, who never before has been credited with being in India.

We advise all to obtain this work, read it carefully, separate the account of Issa in India from the account of him after leaving that country, then read carefully the history of Apollonius and his travels among the sages of India, and decide whether there is evidence to sustain the claim that Apollonius and Issa are one and the same personage. The Christian apologists might well say to the author: "Do not publish this work; it will hurt the church."

How much longer are the people going to be dominated in this manner? Freedom of thought and speech should be everywhere the watchword. Said one of the delegates from India to the writer: "The Christians have stolen everything of good they have in their Bible from our philosophies, and now send over missionaires to convert us to our own doctrines, disguised under the name of revelations from Jesus Christ."

This manuscript will cause many a pang in the hearts of our Christians because of its significance. If it is proved a genuine record, it will cause as much consternation as did the translation of Philostratus's life of Apollonius by Charles Blount, who says in the preface to his work: "The people were warned that a certain impious book was about to be printed, and told not to read it."

It is too late in the day to warn against reading anything. Reason stalks abroad and encourages us to read, reflect and then decide. So this book, "The Unknown Life of Christ," will soon be assigned to its proper place in the field of literature.

M. E. CADWALLADER.

The Progressive Thinker.

It is profound pleasure that we take in recognizing this grand factor in the life of THE PROGRESSIVE THINKER. It is the only dollar paper now published in the United States that has not been built up by beating stockholders out of their hard-earned money.

It is the only dollar paper that has not offered bonds for sale without giving adequate security.

It is the only dollar paper that has not sent out circulars giving a fictitious circulation in order to get advertisements.

It is the only dollar paper that has been honest from its foundation up Call at this office and see original circulars in proof of our statement.

Who blames us, under the circumstances, in feeling profound pleasure at our success along true spiritual lines.

Theosophy and the Soul.

J. Slater writes from York to the London *Light* that when the question was put during a recent lecture by Annie Besant: "Can Theosophy give individual and scientific proof of the existence of the soul after the death of the body?" the reply was in the affirmative, with the conditional statement that it had been proven by Spiritualism; but she would not advise investigation in that direction owing to its dangers and injury to nerves and mental conditions.

Here we must infer that in order to prove anything in Theosophy we must have Spiritualism as a mere handle to the jug, when, in fact, if Spiritualism be true Theosophy is false. Her reply is an indication that she clings to the threadbare idea that Theosphy, as the Psychic Research folks assume of their pet theory, is advanced Spiritualism. As though any unprovable theory were higher than a demonstrable truth. She advises that it were better to remain in ignorance of a truth than risk the mental and physical wrecking by investigation. Only an old, creed-worn suggestion that Annie is adopting along the line of a once common prejudice of ignorance and superstition.

As Mr. Slater says: "Where would we have been to-day had such counsel as hers been followed? What should we think now, for instance, of the man who advised us to have nothing to do with electrical research, because of its dangers to nerves and lives?"

ROCKY NEST.

A Story of Spirit Helpfulness.

We take especial pleasure in announcing this story. It comes from Massachusetts, not far from the hub of the cultured universe. It is the production of Mrs. Emma Miner, famed for her many literary productions. This story will run through the paper for eight weeks, and it will prove refreshing and exhilarating reading to all. We have a large number of subscribers in the East who will take especial interest in this story, while those in other parts will give it a cordial welcome. Now is the time to send in your subscriptions.

ROOMY QUARTERS IN HEAVEN.

A CURIOUS CALCULATION WHICH ALLOWS ONE HUNDRED ROOMS TO EACH DEPARTED SPIRIT.

A curious calculation of the capacity of heaven is to be found in an old work entitled, "Bombaugh's Gleanings for the Curious." The base of the calculation is found in Revelations xii., "And he measured the city of Jerusalem with a reed 12,000 furlongs. The length, the breadth and the height are equal." "Let us see," says Bombaugh, "12,000 furlongs, 7,920,000 feet, which cubed is 948,088,000,000,000,000,000,000,000 cubic feet. Half of this we will reserve for the throne of God and the court of heaven, half the remainder for streets, leaving a balance of 124,198,272,000,000,000,000. Divide this last by 4,096, the cubical feet in a room ten feet square, and you will find that there is still enough left for 30,321,843,750,600,000 rooms. We will now suppose that the world always did and always will contain 990,000,000 inhabitants, and that a generation lasts 13⅓ years, making in all 2,970,000,000 for each century—that the world will stand 1,000 centuries, making in all 2,970,000,000,000 inhabitants. Supposing there are 100 worlds equal to this in point of inhabitants and duration of years, making 297,000,000.000,000, then heaven, according to the measurement above, is large enough to allow 100 rooms, each 16 feet square, to every human soul."

Detroit is the City of the Straits, from its position.

SEEN BY LAMPLIGHT.

A Good Materializing Medium.

L. P. Mitchell, of Mason, Mich.

On Saturday, June 23, a warm, sultry day, my mother and I went east through the country as pilgrims to the vicinage of Mr. and Mrs. C. H. Collar and Mr. and Mrs. L. P. Mitchell, a few miles north of Mason, Mich. For a couple of years or more these families and a few others have sat together in seances. The result is that L. P., as he is familiarly called by them, has become a medium for full-form materialization, with the lamplight shaded in an adjoining room and shining through the open door. Sometimes the light was lowered or raised as the spirit form had strength.

On that sultry forenoon Mrs. Mitchell had the royal kindness and the golden friendship to drive many miles to inform some friends of the seance to be held that evening. We heard her kindness highly commended and they were spoken of with much esteem.

There were eighteen sitters when Mr. Mitchell seated us at ten o'clock. The sitting-room is in the west part, adjoining two bedrooms in the east part of the house. He sat in the southwest corner of the north bedroom, used as his cabinet. Two dark curtains were hung in the door. In the south bedroom was the shaded lamp, making twilight.

The singing was excellent, low and harmonious, mostly from the familiar gospel songs. It is better to have low, quiet music, for the investigator wants to hear as well as to see. There was a little talking, low and whispered. If there is too much noise, so the visitor or student can not hear all the phenomena, he is not quite satisfied.

After the medium went into the cabinet I did not hear any sound or movement from him; there were independent voices behind and between the curtains; and sometimes the long trumpet was held between the curtains or outside; a few times it was carried by a spirit form and given to one of the sitters when not needed; or it was handed to a spirit form.

The forms of visiting spirits came out only as far the cabinet door, parting the curtains with their hands, and nodding or shaking their heads to questions; but the controls of the medium or those who had often materialized before came out eight feet from the curtain. The forms moved slowly and carefully outside. Many of the forms dematerialized between the curtains, going down into the floor with a zephyr-like movement of the air. In shaking hands with the sitters in a gentle hand-clasp, the forms extend the left hand, making a half circle with the sitter's right, so they can conserve their energy and get as much strength from the sitters as they exhaust from themselves nad the medium.

Spirit Riley Avery, who as a mortal lived near there, is one of the main controls. In his materialized form he tried to sing with one of the sitters outside the curtain, doing fairly well.

Spirit Dr. Cutter, who belongs with the band of F. M. Donovan, the slate-writing medium of Cincinnati, O., is also one of the controls. He speaks in a coarse voice through the trumpet, giving directions and explanations.

Spirit Charles Anderson came out and Miss Lillie Collar went out to meet him in front of the curtain. He wore black sideburns, dark clothes, white shirt front, and long necktie. He formerly wore the title of Reverend. His language was plain, but tinged with the German accent. He is said to be the young lady's spirit control and a helper in the medium's seances. As they had done a few times before, so I was told, they walked slowly around the inside of the circle; she followed his leading and introduced him to each sitter. He made a few remarks, such as, "How you vas?" He walked in that way at least eight feet from the cabinet door. All of us were quiet and very observing. Into the cabinet this form went for strength. Miss Lillie took a seat near the door, and this same spirit form came out again and placed her hands on her head and tried to control or entrance her. He succeeded partly.

The form of a man, odd-looking, came out. His locks were gray, and he wore a large, collar-like sash around his neck and on his shoulder. We found it was a new control, an Asiatic, who lived on earth about four centuries ago. I went up to him, touched his hand and peered into his sharp, smooth face. In his queer language he spoke through the trumpet, and set it down—few sitters were talking about him and asking questions. The form stood there quietly waiting. Someone suggested that he knew it was not polite to interrupt their conversation. Then he raised the trumpet in full view and spoke in his melodious language. How nice it is to observe sensible points of etiquette with spirits as well as with mortals. He returned to the cabinet and dematerialized between the curtains down into the floor with a zephyr movement of the air.

The spirit of a little Indian girl took the trumpet and standing dimly between the curtains talked to us jokingly. Her voice was piping and childlike. They called her "Little Eagle."

Near the close, when we sang patriotic songs, a form dressed like an army officer came out. Several shook hands with him; he nodded his head that he was General Grant. As we sang further, he waved his hand up and down to emphasize the meaning. A sitter gave him a handkerchief to wave. Before he departed he said in a hoarse whisper, "God save the nation."

As we sang the song about "John Brown's Body Lies Mouldering in the Grave," the form of an old man came out and stepped to the further side of the circle, eight feet distant, and back again to the cabinet. We sang faster. Out he came again quickly and back, doing so three or four times. He was spry, light and airy.

One old gentleman in the circle wanted his spirit wife to come out further to him. She could not in the strong light and the room was darkened. She seemed to wear a spotted, illuminated, checkered robe or dress. The form came to him where he had moved inside of the circle. We were still joining hands. She lightly sat on his knee and put her face against his. He said the phenomena were grand and glorious. The form was genuine, and far from being a mortal. Others had a

CONTINUED ON PAGE 8.

"LIGHT," LONDON, ENG.

Extracts Therefrom Showing the Trend of Thought Across the Ocean.

THE PROGRESSIVE THINKER gave some interesting communications obtained through "The Ouija Board." "Light" says the following is provocative of very serious thought:

"Is it proper for the embodied and the disembodied to fear God?

"Yes; as we fear to destroy our relations to the eternal right.

"Are there souls who do destroy these relations?

"Yes; by disobeying their own inner light.

"What is the ultimate fate of such souls?

"They go into darkness, and lose identity.

"Is there no salvation for such souls?

"Perhaps, at some very future period.

"Are they conscious of suffering?

"One who has not suffered cannot measure the suffering of those who are in darkness."

"Light," in commenting thereon, says: "Of course, opinions from the Spirit-world must be taken for what they are worth in themselves; and yet it is reasonable to assume that such statements as the above, so gravely and clearly given, would hardly be made unless they had some foundation in fact. The gospel of universal restoration may be quite true, and we hope it is, but it is by no means certain that every spirit will enter into life. Some profoundly serious sayings in the New Testament seem to suggest that. If the inner light is neglected beyond a certain point may it not go out? What is the truth underlying the parable of the virgins? The phrase 'lose identity' seems intensely reasonable. Identity turns upon rationality, surely; or, let us say, upon the inner light. But the inner light of spirit-life must be that of the mind, the conscience, the affections. The spirit can have only what it is. So, then, there may be a deep truth in the phrase 'a lost soul,' after all."

The following are brief items from "Light":

Take one, though a very disputed point. It seems, and is, a ridiculous thing to suggest that a pipe or cigar or cigarette is in itself vicious, just as it is ridiculous to say that a hand at cards is sinful, or a game of billiards. But carry on cards to gambling; think of the young man fooling even his business time away at billiards; or think of the perpetual smoking on tramway cars and busses, in the streets, on the seaside promenade (to neutralize the sea breeze), even the country lane, with the breath of a May morning welcoming one; think of women (ladies!) smoking: think of boys of fourteen catching the trick of it and learning how to spit. Is there no room for suggesting vice?

What connection is there between Spiritualism and short hours of labor? A very vital one indeed. Spiritualism is not only concerned with manifestations of the spirit in and from the unseen; it is really as much concerned with manifestations of the spirit in and from the seen. It believes in will, in the power of conscience, in the creative value of thought, in the value of good-will as a well of water springing up into life.

In fact, the "small" vice, continually practiced, may lower the general spiritual standard and tone more effectually than an occasional outbreak of what might be regarded as grossness, just as a perpetual habit of nagging may drag down the whole nature more completely than an occasional outbreak of violent temper. The minor vices or uncleannesses of life, then, need special attention.

Spiritualism says to the master and mistress, if you want to get the best and the most out of a horse even, love it, make it trust you, be on personal, friendly terms with it. If you want to get the most and the best out of a "hand," follow the same line of policy. Merely as an investment, good-will and humanity pay. There are spiritual values and assets even in rough workingmen that are cruelly wasted.

In guarding against the gross vices, it is necessary to remember that some so-called "small" vices may be the worst, because the most continually practiced.

Mr. William Mather, M. P., thought that a trial of the eight-hours' system on a bold scale would be more useful than any amount of talking about it. In his works about 1,200 "hands" are employed. More than a year ago he began his plan of forty-eight hours work a week. What is the result? At the end of a year it was actually found that the men had produced more under the short-hour system; and three other firms, having tried the experiment, report to the same effect.

It is not generally known that the Jews are singularly free from religious bigotry, and that in this respect they have much to teach the majority of Christians. They have nothing in any way resembling the Athanasian Creed, for instance, and pass no judgment on believers in the Christian creeds.

Judaism has never held that the salvation of other nations is dependent upon their becoming Jews.

The Spiritualist ought to be the enemy of intemperance in every form; not foolishly ascetic nor attempting to brush all nature's demands away, but standing guard over the senses—master and not slave.

Spiritualism ought to mean purity; and it must mean it if we are to get its most interior results.

Judaism cannot bring itself to believe that the God of Mercy has opened the gates of heaven to it alone. Its faith teaches that the so-called Mosaic law, with its various rites and ordinances, is incumbent upon Jews only, and that the non-Israelite need but observe the high ethical precepts there inculcated, and that if he keep these faithfully he may hope to win eternal bliss.

Mr J. J. Morse attended a meeting of the members and friends of the Alliance, and while entranced, gave replies to questions put by the audience.

In consideration of the fact that there is a good deal of interest, both within and without the ranks of Spiritualists, in psychical methods of treating disease, a lady friend has kindly undertaken to supply "Light" with a translation of Baron du Prel's pamphlet, "Ueber den Einfluss physicher Factoren im Okkultismus."

SEEN BY LAMPLIGHT.

CONTINUED FROM PAGE 4.

chance to touch the form.

At the closing, Spirit Dr. Cutter spoke through the trumpet, asking if we had any questions. He said they could not build up as perfect forms th at evening, because the atmosphere was s o warm they could not draw much strength from the sitters and had to draw more heavily from the medium. All animals lived on in spirit-life. He told us to sit quietly and sing gently for the medium to come out of his trance. We did so. The medium was several minutes in getting out of his chair to the sitting-room. I felt sorry for him, to see him so exhausted. I felt as if it was good to be there in such a good place, entertaining angels among nice, friendly people. Earth-life, with its trials, is worth living when spirit friends are so real to one's senses.

We will not warp and twist the truth to fit our creed, but we will let ourselves grow and conform to the truth, not caring where eternal truth leads us.

Dimondale, Mich. H. E. MARTIN.

PSYCHIC PHENOMENON.

A Student in the Occult Sciences.

Girl Developing the Sixth Sense.

Mount Clemens, Mich., has found a subject for psychical study in a girl described as beautiful in the superlative degree and gifted with a strange, incomprehensible power that places her at once far in advance of all others as a clairvoyant. Her identity is concealed under the suggestive name of Elfa, and it is said that were she indeed a veritable elf her feats could excite no greater wonder. To add to the mystery surrounding her, a man also possessed of remarkable gifts, natural or supernatural, or both or neither, has just appeared at Mount Clemens, and the two—the man and the girl—have met. They were "attracted to each other by an irresistible force," and between them—he with fully developed hypnotic power and she by a projection of soul or spirit—they do things that can be classed with the miraculous.

A correspondent of the "Tribune" describes the man as a student in the occult sciences and the girl as a psychic phenomenon. He says the man possesses a power that is as inexplicable as it is extraordinary. His mere touch frees others from pains and aches of almost every kind, and a mere look and gentle touch on the forehead puts Elfa in a somnolescent state. The man, whose name does not appear because "he shuns notoriety," is quoted as saying: "In Elfa I have found what hypnotists would call an extraordinary subject. Spiritualists would call her a wonderful medium; she is both and she is neither. She is simply developing what is at last acknowledged a possibility: the sixth sense."

Elfa is credited with having a dual personality. Being commanded to make an investigation at some remote place she will "project herself" and describe the course and manner of her progression, and report what she sees on the way. Her descriptions of places of which she had no previous knowledge are said to be accurate, and always from a point that affords what is known as a bird's-eye view. When asked to give a more detailed description of some particular thing mentioned, she will say: "I will descend and examine it." If left at some distant point without an express command to return she is apt to go on a tour of observation and investigation on her own account. Being asked on such occasions, "Where are you?" she will give a description of the locality, and her comments upon what she sees are said to be philosophic and sometimes interspersed with an extraordinary flow of the keenest wit. She has given proof of the possibility to read at any distance what is written or printed, but, more wonderful than that, she appears to possess a peculiar aptitude for the reading of thoughts in heads she has never seen with her eyes. Her especial propensity is the study of the human system, particularly the brain. She apparently has the power to examine the interior construction of a human body and sees through every minute portion thereof as easily as if the whole were made of clear glass. Being directed to look over the editor of the Boston "Traveller" recently she discovered an injury to one of his legs, sustained some years ago, but which is sometimes still troublesome. Another time she spoke of a foreign substance coursing through the system of an individual of whom she had no knowledge whatever, and said that this substance had entered the body through the left arm between the elbow and the shoulder.

Another peculiarity is that her dual personality is readily affected by odors. The smell of tobacco or smoke dulls her perceptive faculties materially and makes her anxious to get away from such places, while, on the other hand, when this second self is in a pure and pleasant atmosphere, and there is anything of interest to be noted, she will rebel at being recalled until she has satisfied her curiosity. When she feels any aches and pain, disturbance in the stomach, or any other ailment whatever, she will locate it and tell what caused it—whether produced by cold, fatigue, or unfavorable chemical action in the stomach—and will then direct her friend what to do to relieve her, and the remedy is a few applications of his finger tips in the manner known to hypnotists as passes, made in the direction which she indicates.

Such is the story that comes from the puzzled patrons of Michigan's famous health resort. Scientists have been sent for to investigate the strange case.—*Chicago Tribune.*

Food for Thought.

I find much food for thought in THE PROGRESSIVE THINKER, and believe your mission is a fruitful one, for surely, with the variety of mental and spiritual food you weekly place before the public, something can be found to suit the appetite of each.

MRS. MAY B. BINGHAM.

Vicksburg was during the war named the Key City.



Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Mrs. Dr. H. Weyant, prominent as a Spiritualistic worker at Toledo, O., lately read a paper there in memory of Mr. M. Knight, and which was received with much interest. We have only space, on account of the crowded state of our columns, for a brief mention. She alluded to his kind, hospitable nature. He was ever ready to work for the advancement of truth for humanity's sake, knowing that he should live again, in a life of activity and usefulness. He lived to welcome the day of spirit return. He was a faithful and honest citizen, one whose loss we mourn, for his presence was ever welcome, and all loved him as a brother and friend. He will return and be with us, he says, and help in building up and doing all the good he can to aid the cause of good.

"Clarke" writes concerning fiction in Spiritualism—having especial reference to certain phases of camp-meeting management, and more especially to the interest taken by the young people in theatrical performances. He is disposed to disapprove of theatricals at camp-meetings. He thinks they do not tend to spiritual upbuilding in heart and character, nor do they furnish proofs of immortal life; and as such performances can be found in every village, it is not profitable to have them at camp-meetings. Now, while this may be in a measure true, there are other sides to the question. Theatricals attract young people, and old people, too, for that matter; a good modicum of amusement is wholesome to soul and body. As Hudibras hath it:

"A little nonsense, now and then,
Is relished by the best of men,"

and our kind friend "Clarke" is probably not an exception. We doubt not that he often enjoys a hearty laugh—or the hearty pleasure that relieves from the pressure of weightier realities, and does his soul good. Besides,—if all the objections to various and sundry special things were listened to, where would be our camp-meetings?

Mrs. L. M. T. writes from Ludlow, Vermont, that she attended and greatly enjoyed some spiritual meetings and the State convention held at that place. Mr. F. A. Wiggin, in addition to his very forcible speaking, gave many convincing tests. There were also interesting speeches by ladies from Boston, and by Mrs. Crossett.

Mrs. Cora L. V. Richmond, who is held in very high esteem in this city, has commenced her camp work for the summer. She will speak at the following places: Near Muskegon, Mich., July 6 to 16; Cuba, N. Y., (probably) July 17 to August 3; Cassadaga Lake, August 5 to 17; Onset Bay, Mass., August 18 to 30; Lake Brady, Ohio, September 1 to 10. She then returns to her own congregation, the First Society of Spiritualists of Chicago, and will speak in one of the finest auditoriums in the city, as the trustees have engaged Hooley's theater for the season, holding one service only (morning) each Sunday.

E. N. Pickering, president, writes: "On Friday, July 20, the First Society of Spiritual Unity of this city will give a grand musical, literary, social and phenomenal entertainment at their temple, 85 S. Sangamon street, presenting a programme of great variety and beauty, including some elegant views with the stereopticon by Prof. Clark; singing, recitations, readings, tests and other phenomena and a social reunion after the regular exercises. The tickets will be 25 cents and may be obtained of Prof. Clark, of the writer, or at the door on the evening of July 20. A good time for everybody."

W. P. Sailing will open a Spiritual Camp-meeting four miles south of Derry, Greenwood county, Kansas, on the St. Louis & San Francisco railway, commencing July 13 and holding over two Sundays. A general good time is expected. For farther information address W. P. Sailing, Derry, Kansas.

Emily P. Beebe writes that a new society has been formed, co-operating with the National Association, under the name of the First National Society of Spiritualistic Friends of Progress, of Jackson, Michigan. Services are held every Sunday evening at A. O. U. W. hall. The officers are: Emily P. Beebe, president; F. W. Brelsford, vice-president; Mrs. Addie Weatherwax, secretary; Will Smith, treasurer. Trustees, E. H. Beebe, Mrs. M. S. Hill, J. A. Weatherwax.

E. writes from Owasso: "Mrs. Anna L. Robinson, pastor of the Port Huron (Mich.) society, has just finished a series of very instructive lectures for the Spiritualist society of this place. They were well attended by an appreciative audience. Mrs. Robinson worked at a great disadvantage while here because of an illness which she contracted during the month of March, but the intelligences surrounding her upheld her nobly during four lectures; but the fifth she was unable to deliver, it being the first time during her public career that she has failed to meet an engagement. We hope for her a speedy return to health and the work for which she is so well adapted. Societies needing a genuine worker would do well to engage Mrs. Robinson after her recovery."

Mr. Nick Becker writes of his experience with Catholic spirits, that sought to disturb and injure him because of his joining an anti-Romish organization, and from whom he was defended by a stalwart Indian spirit, who drove away his assailants. He saw all this clairvoyantly.

Mrs. S. Gould writes that less than four years ago herself and husband attended a seance given by James Riley, of Marcellus, Mich., which startled them into independent methods of thinking, and afforded convincing evidence of the truth of continuity of life beyond so-called death. Several friends appeared and Mrs. Gould's father came and shook hands with her. Their boy gave a message to them. Since that time they have held circles of their own and they now have stand tippings. Neighbors have come in and they get good demonstrations. At a circle recently a five-cent piece was brought and laid on the stand at the end of the fingers of a little girl present.

Harlow Davis, the platform test medium of California, will visit Onset Camp-meeting July 14, and on July 29 he goes to fill an engagement at Lake Pleasant, Mass. Correspondents can address him at 223 E. 14th street, New York City.

J. T. H. writes from Bath, Illinois: "Messrs. Bowns and Major, mediums, from Jackson, Ill., were in Havana giving seances, and on their return home were pursuaded to stop off at Bath, there being a private circle there, which they did. They gave private materialization on Thursday evening at Mr. Noirot's home. Five distinct forms appeared. The free lecture delivered by Mr. Bowns on Friday afternoon at the hall was listened to with great attention by a large audience, after which, through the mediumship of Mr. Major, two independent slate-writings and drawings in three different colors were received, the slates being nailed together when brought to the hall, and not leaving the owner's hands. Friday evening at the hall, with a circle of thirty, a materialization of nine distinct forms took place. One form appeared luminous three different times. Some names also were given."

"Member" writes from Cincinnati, O.: "The People's Philosophical Society will keep up their circles every Saturday night at a place announced each meeting during the hot weather. On July 14th the circle will be given by Mrs. Meier, magnetic healer, 108 Betts street. The society will hold its anniversary Monday, August 13, at Coney Island. Mrs. Greenameyer, the inspirational speaker and first-class test medium, with Mrs. Garrett, who is one of our best test and trumpet mediums, have closed a most successful engagement with this society and made many friends among both Spiritualists and skeptics. THE PROGRESSIVE THINKER is well thought of here. For sale at Henry Brengleman's, 29 Betts street."

M. E. R., of Rockford, Mich., writes: "We have just been favored with a visit from Bishop A. Beals, who came from Muskegon to minister to the spiritual needs of Rockford, July 1. The society of Rockford is in a prosperous and flourishing condition and new and satisfactory phases of mediumship are rapidly being developed. We own our hall and hold regular semi-monthly meetings and much good is being accomplished thereby. We feel that Rockford will be heard from in the future."

Dr. Louis Freedman, the Australian diagnostician and magnetist, can be consulted at 213 East 89th street, New York City, during July, from 9 o'clock in the morning until 4 o'clock in the afternoon, and will be found at Lake George Camp during the month of August.

T. H. F. writes from Blair, Nebraska: "I will send a few lines to you in reference to a wonderful medium, Mrs. Anna Buchanan. Her phase of mediumship is slate-writing. We get sealed letters between slates that are fastened together with screws. Sometimes seven pages of paper or more are written in a very few minutes. We get grand messages on the slate from our departed friends, and wonderful tests. We also get all kinds of flowers. We do not hear of any medium that excels her."

Dr. A. B. Cooper and six others, of Marshalltown, Iowa, unite in sending the following: Mrs. S. M. Lowell, of Anoka, Minn., closed her engagement with the Marshalltown Spiritual Society, July 1. She came among us April 29th a stranger, but during her sojourn with us she has made many warm friends. All feel that her engagement has been beneficial as well as pleasant. We can recommend her to societies wishing an able speaker.

Mrs. M. E. Cadwallader, of Philadelphia writes: "The lover of the beautiful could not but be impressed by the view of the glories of Parkland. From the porch of Mr. Locke's hospitable cottage your correspondent gazed in rapture upon the scene. Located on a hill, ones eyes rest upon a stretch of the most beautiful country, dotted here and there with the homes of those who seek recreation from the cares of the city as well as to enjoy the pleasures of camp life. Parkland is a beautiful place, and ought to become famous as a summer resort for the Spiritualists of the surrounding country. It comprises about one hundred and fifty acres, and is only twenty-two miles from Philadelphia. The camp proper is situated in a valley. Here are the homes of many of those whose faces are familiar at the Sunday meetings of the Spiritualists during the winter season."

Mrs. D. E. A., of Comstock, Oregon writes: "Often some of our best mediums are placed in circumstances so that the world in general knows nothing of them. Such is the case with Mrs. C. Bowen, of Lemati, Oregon. She is the finest musical medium I ever heard. She is over sixty years old, and a few years ago did not know one note from another. The spirits commanded her to purchase an instrument, and they took immediate control of her, and the result is the finest kind of music, different from any printed music, and played entirely on the black keys. She also possesses other phases of mediumship, among which is 'healing the sick.' Her surroundings are very unfavorable for development, but her guides have informed her that she is yet to be a healing medium."

Mrs. Mary Eskens, platform test medium, desires to make fall and winter engagements in the South and West. She has an engagement at Colorado Springs, Colorado, where she can be addressed at 406 South Weber street.

Mrs. Mary Eskens, the platform test medium, writes: "In the St. Louis *Republic* of September 18 they scored several mediums, myself among the number. I sued them for the libelous article, and after investigating me thoroughly, they came up, through their attorney, Judge Adams, and paid me $300, and published a retraction of it without even going into court. If all mediums would stand up for truth and justice, and not allow Spiritualism to be derided without fighting back, the newspapers would learn to let us alone—unless they could treat us more honorably."

Mrs. Nellie Baade, of Detroit, Mich., writes: "Several months have rolled away since we have added our mite to your interesting paper, in reply to the friends who are inquiring if we are dead or sleeping, we will say, neither one or the other, but are constantly kept busy. Thursday evenings we have our spiritual socials, and our parlors are filled with anxious inquirers and earnest Spiritualists. We are kept busy giving tests through the week. We give daily sittings to the public, only having been absent four days at Orion Lake, during camp-meeting, being one of the speakers and test mediums upon that occasion."

The Beasey children, violinists, will give one of their unique entertainments, under the auspices of the Progressive Spiritual Society on Sunday evening, July 22, at Masonic Temple hall, 3120 Forrest avenue. Tickets, adults, 25 cents; children, ten cents.

Mrs. Lora Holton Hursen is open for engagements with societies for fall and winter from September 5, as platform, mental, test, and musical medium. Address, Vicksburg, Michigan, Box 225.

Frank T. Ripley is at Lake Brady camp-meeting.

Will C. Hodge is at Clinton, (Iowa) camp-meeting, where he can be addressed for engagements.

Prof. Lockwood has gone to Twin City Park camp. His scientific lectures embrace grand spiritual truths, and should be listened to by every Spiritualist in the land.

Prof. Lockwood and Hon. A. B. Richmond.

That veteran worker, Lyman C. Howe, gives some pleasant remarks in reference to Prof. Lockwood and Hon. A. B. Richmond.

I read Prof. Lockwood's article yesterday as my Fourth of July jubilee. It is full of meat, grand! There are points in it that a critic might pick at, and bore a small hole in the blanket of his reasoning, but as a whole it is a remarkable production, and a splendid document for skeptics, agnostics, mystics, and in fact, for all of us. Let's have it in tract form and let it make tracks for the world to follow in the drifted sands of the ages where superstition weaves her web and works her spell upon the imaginations of men.

Hon. A. B. Richmond is entitled to the gratitude of all thinkers for evoking these masterly essays, and the seeming difference, maybe more in phraseology than in the vital concepts of the writers. I like the clear, close, analytical reasoning of science, whether I have the caliber to comprehend it all or not.

Bro. Lockwood is a little irreverent when he calls the poetry of Samuel Rogers "stuff." It is not likely that the poet had any reference to the "lachrymal apparatus," or the "vitreous humor," or to the formation, secretion and expulsion of tears when he indited that couplet. He likely meant, as I should, to imply that the law that rounds a liquid globe 8,000 miles in diameter, is equally active in rounding the aqueous molecules that form a tear, and the law of gravity supposed to be accountable for the motions of planets in space and all falling bodies, is also responsible for the falling of a tear. However, I thank Prof. Lockwood for this splendid production of his brain and pen, and I hope he'll keep at it and give the readers of THE PROGRESSIVE THINKER a continued supply of such mental pubulum. He cannot hurt my God nor ruffle me with any dagger thrusts at long-worshipped error; and a God that can be unseated or harmed by any analysis of his titles and character, is not worth a tear or a prayer. But I love that sweet spiritualizing hymn, "Nearer My God to Thee," when it is well sung, and it never suggests to my mind anything of the anthropomorphic personality of whom we read in Genesis. If elective affinity or polar potentiality, or a hundred other principles and potencies are responsible for all the splendid retinue of developments, and the ever advancing character of nature all around us, then I would sing (if I could sing like Prof. Lockwood) "Nearer My God to Thee," while I reveled in the contemplation of Nature, and worshipped at the shrine of Elective Affinity, and all the other gods who cooperate to give the progressive tendency of molecular action and reaction such an infinitely glorious significance. Let us pray!

I rather worship a god that I can approach with confidence and question scientifically, and receive answers in the uniformity of phenomena that flow from constant principles under constant conditions or relations, than to sing praises to one who threatens to smite with infinite plagues all who approach the shadowed mountains where he thunders and hides his face in fire.

But hold! I've let my pen run away with me. I did not intend this when I commenced. Lay it to the inspiration of Prof. Lockwood's genius, and ask him to pardon the transgression and not to smite with an angry rod in the hands of potential polarity acting and reacting upon venturesome sinners, and if he and Elective Affinity will not pardon me, I will promise to tresspass again just to try the character of his God.

Yours, for God and Prof. Lockwood,
LYMAN C. HOWE.

The Coming American Civil War.

THIS BOOK, BY BURTON AMES HUNTINGTON, is written in the interest of humanity, of liberty, and of patriotism—a book written for the purpose of calling attention to the deadly dangers that beset us on every side, and more especially to the hostile attitude and the insidious wiles of an ever-present, though secret, unscrupulous foe—the Catholics. Washington's words of warning, Lincoln's apprehension, and the prophecy of General Grant are all included in the volume. Archbishop Ryan, of Philadelphia, in a recent sermon said: "The church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated heretics in the Middle Ages, and how she treats them today where she has the power. We no more think of denying these historic facts than we do of blaming the Holy Ghost and the princes of the church for what they have thought fit to do." Every one should read this work. Paper, 330 pages. It will be sent, postpaid, for fifty cents. For sale at this office.

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SPIRITUAL MANIFESTATIONS.

Dr. Rothermel at Battle Creek, Michigan.

TO THE EDITOR:—Dr. A. W. S. Rothermel is here for the present, holding successful seances and giving general satisfaction. Last evening there were a few people present—some were Spiritualists, and others not. The Doctor seated all according to the directions of his guides, after which he delivered a short lecture, giving the sitters the laws governing the seance and its result. His remarks are practical and scientific and fitted to the occasion, as he lays down the rule to each manifestation as they are brought about. I have never heard a medium for physical manifestations make the theory so plain and perfect, fitting each sitter previous to the beginning of the seance, as does Dr. Rothermel. His remarks are conducive to good results, as they are educative, instructive and practical. This the Doctor claims is absolutely necessary, as he consumes at least fifteen to twenty minutes, during which time his guides draw the strength and cause the room to become negative, as the room is only pleasantly lighted, subduing the friction of the waves and allaying all distracting elements. As soon as the guides rap within the cabinet, meaning that "all is well," Dr. Rothermel at once stops his remarks and explains his condition of sitting. He then is fastened securely, making it utterly impossible to have any connection with the manifestations that occur. The Doctor, however, sits in front of a curtain, with another one thrown over him, except his head, which is in view at all times. The manifestations begin instantly—hardly is the cover over his head when the music-box which is on the table outside, and within three or four feet from the Doctor, is set going, and the things that are placed on a table within the cabinet or room back of the medium are handled in every conceivable manner, the bells are rung, the tamborine is thrust over the curtain, the heavy music-box and the small one are handed over the curtain; flowers which are placed on the table are handed to the sitters, and generally the guides tell who they are for; messages are written on paper and presented to the friends with their names signed in full. Handkerchiefs are called for and after having been dampened are handed in to the guides, and taken by their hands from every part of the curtain sometimes three and four hands would reach for them at the same time. On these handkerchiefs were written beautiful messages by the different spirit friends, and out of twenty-six sitters not a mistake was made, even though they were all thrown on the floor and then placed all together in the tamborine and handed back to the guides who distributed them. Jimmie, the materializing guide, plays the bones, keeping time with a march played on the piano. Never did we hear an artist play them better; he is full of mirth. And bright little Emma, one of the Doctor's messengers, a sweet girl whose voice rings with love and kindly thoughts, plays on the zither with exquisite sweetness. At one time she played "Will You Remember Me," while a lady was holding the medium's hands, and at the same time handed the lady a flower and thanked her, after which she asked three ladies to enter the cabinet and examine the room with a light, during which time manifestations were going on of some kind. On returning into the seance-room, one of the ladies was grabbed and held by a spirit hand, causing her to scream, as she only saw a hand detached from everything, yet holding her. During the evening another spirit guide—the Doctor having eight—named Hattie, who is the operator on the telegraphic instrument, sent a long message to a gentleman in the room, who read it and repeated it to the company. After all this was done, Emma again took control and brought the medium out into the room and showed the persons who sewed and tied him how he was suffering. On examination we found that the bands which had been tied around his wrist had become imbedded in the flesh from swelling, as they had been tied very tight. A knife was handed her, which she took in the mouth of the medium and went up to the curtain with it, where a hand took it from her grasp. She remarked that a boy named Howard took it. On examining the room again, no boy was found, nor was the knife to be seen. After the medium had been seated he was released by having the bands cut from the wrists and was free; then he went in the cabinet to see if they could entrance him for materialization. In a moment he returned under control of his main guide, for that phase only, James Hughes, who asked us to sing, and on his returning the curtain was opened by a beautiful spirit form of a lady, who said she would return when she was stronger. This proved that it was not the medium, for he was still in the room under the control of his guide. At least twenty forms appeared to us; nearly all were recognized. Some of these spirits were very tall and beautifully materialized; at one time three beautiful souls came to the curtain and conversed with the attendant, who delivered the message to the friends to whom they came. A sweet little boy appeared and talked a long time to the friends. This little fellow seems to be learning how to teach other children to come back; he is bright and witty, and a very busy child. A most beautiful demonstration was presented by Miss Emma Hirsh, the sweet guide, who materialized at least six feet from the cabinet and took the zither and played "Home, Sweet Home," and while doing so dematerialized until only her hand was visible, and still playing till that also vanished. Nothing could be more convincing than such a grand demonstration of spirit power. Cillia, a beautiful guide, gathered the elements outside and materialized out and away from everything. She is tall and beautiful. Dr. Pomeroy, the medical guide of the medium, came to us all and struck a match and illuminated himself with the light so we could all see his face and even his wavy hair and whiskers distinctly; he is a noble soul. At one seance he prescribed a remedy for a lady after examining her case. The lady said that no other Doctor had ever touched her trouble, and the medicine had helped her wonderfully. Dr. Rothermel lectured for us here the last Sunday in May, on "The Laws of Psychometry," to a crowded house of over six hundred people; the thinking class of the city turned out to hear the lecture, which was one of the best heard in the city for fifteen years. His lecture was lengthy, yet every eye was on him and every mind was attentive to the end. He has made many friends here and helped the cause to grow larger and stronger.

Signed,

MR. AND MRS. F. H. KISHPAUGH,
MR. E. PIPER, JR.,
MRS. LILLIE PIPER,
MRS. ALICE FEDDER,
MRS. A. B. BURT, Sec.

THE UNKNOWN LIFE

OF JESUS CHRIST, BY NICOLAS NOTOVITCH—A RUSSIAN SCHOLAR AND EXPLORER.

This is a neatly printed and very readable book of 191 pages; 51 pages, in chapter and verse style, are devoted to a verbatim translation of the sayings of Issa (Jesus Christ), and his trial and crucifixion. The balance contains a graphic account of the travels of the author, with some very pertinent explanations and comments.

The first thing that strikes our attention is that Jesus (Issa) went to India in his thirteenth year and studied six years among the Buddhists. Then he went and preached among the Brahmins, Djainists and Persians, returning to his native country in his twenty-ninth year; thus accounting for sixteen or seventeen years of a busy life of which the New Testament tells nothing.

The next important fact is that he was crucified by Pilate, the Pagan Roman governor, on purely political grounds; and his own people, the Jews, were not implicated in his death at all. This alone, if true, should neutralize the enmity existing during all the Christian centuries against the Jews as the crucifiers of Christ; and we cannot see why it may not be as true as the account in the New Testament; the former being written at or within a short time of the date of the occurrence, whereas the latter was written at different times by nobody knows who, from one hundred and fifty to two hundred years later. Nor need there be any controversy about the authenticity of these Buddhistic memoirs, as there are thousands of them stored away in eastern monasteries accessible to any researcher.

We hail this book as a timely publication, now that Christianity is on trial for its duplicity, exclusiveness and intolerance, and who more fittingly than a Russian to take the initiative in this work, as Russia seems now to be the last and most bitter enemy of that peculiar people, the Jews, who figured largely in the religious life of the world, and their position will make them a peculiar factor in the new era on which we are now entering. The confirmation, if any, which this discovery may give of the historical character of Jesus of Nazareth, will be counterbalanced by the light thrown on the real life and death of this grand man, and the absurd dogmas built upon them.

This is only a prelude to what may yet be discovered in that country where Jesus spent the greater part of his active life and must necessarily have been better known than he was in his own country, where his public life was only about three years, as against seventeen in India, where he imbibed the pure, moral, peaceful, Buddhistic sentiments which his bloody would-be followers in Christendom have never exemplified.

Those of us who have pioneered the cause of truth, love and justice, which is to prevail in the coming era, feel absolutely indifferent as regards this disputed question about names and personalities, yet we are glad to see all the light, historical and otherwise, that can be brought to bear on the subject; and THE PROGRESSIVE THINKER will be always ready to give it the benefit of its large circulation.

An Instructive Work,

RECEIVED THROUGH INDEPENDENT SLATE-WRITING.

Perhaps the only book of its kind coming through the process of independent slate-writing is this new one entitled "Marguerite Hunter; a narrative—Life in the Material and Spiritual Spheres." It has just appeared from the publishing house of Charles H. Kerr & Co., Chicago. The book was received through the mediumship of Lizzie S. Bangs, the drawings through Azur and A. Campbell; the inspirational verse offerings through the media of "White Rose." The book is a clear, simple, fascinating exponent of the teachings of spirit intelligences, and is in every word of the narrative a direct and absolute message of the spirit. The author is Marguerite Hunter, and she was assisted in its translation and dictation by a co-operative spirit-band. All the vexed and profound problems of Spirit-spheres, grades of light, nature of auras, definition of spirit homes and life in them, a full elucidation of soul-affinity and angelic love, and a glowing, eloquent exposition of Spiritualism and its diversified phenomena and all the phases of mediumship, are to be found in the book. Wonderful and grand as well as lofty and pure are its teachings. It is published in blue cloth on fine linen paper, with rose and bud embossed in silver, contains 260 pages, portrait of the author, and five exquisite illustrations in half-tone, with fac simile of the slate-writing from the hand of guides. The book is now ready for delivery and can be had for $1.25, postage prepaid to any part of the United States and Canada, of THE PROGRESSIVE THINKER. Be sure to procure a copy at once. The second edition will be ready by September. Campers will find the book a helpful companion in their studies of the phenomena, and mediums will learn much wisdom from its inspirations.

WHITE ROSE.

MR. HULL ON MATERIALISM.

He Has a Friendly Tilt with It

And Comes Out the Victor.

BATTLE WITH MATERIALISTS—THEY ARE NOT CLOSE REASONERS—IF THE HORSE IS IMMORTAL?—INTELLIGENCE, TO WHOM DOES IT COME?—THE BATTLE.

TO THE EDITOR:—For more than twenty years I have said the real battle-ground is that between Spiritualists and Materialists. We may unite on the freedom of thought and speech, and together we may work against the encroachments of the dogmatists in the churches, Catholic and Protestant; but really there is no issue except between Spiritualists and Materialists. Not one of the church dogmas can stand before the arguments of the Spiritualists for a single hour so well convinced are the religionists of that fact that I do not know a respectable man among them who will attempt it. When Christianity builds up a faith, hanging its evidence on miracles, it places itself where it will not do to deny the phenomena or the conclusions derived from the phenomena of to-day, else some one else by parity of reasoning might overthrow their strongholds.

If Jesus brought immortality to light, as Paul claimed, by his appearing after the world called him dead (See 2 Tim. i:10), then why does not the appearance of the dead to-day prove as much for Spiritualism? If they deny the appearance of the dead to-day, based on the best of human testimony, how do they expect the world to believe their stories of Jesus appearing, based on nothing but human testimony; and that not as good as the testimony we present to-day? So turn the matter as they will they find themselves skating on rather thin ice; they are driven to the alternative of rejecting their own testimony or accepting ours. They are by their own logic placed *hors de combat*.

As before intimated, our battle must be with the Materialists; they are the only people who can stand before us a single hour. I hope, and I may say I believe, the battle will be a friendly one; indeed I, for one, can see no necessity of the old acrimonious, Christian style of argumentation. As your Materialistic Mountmorence correspondent says:

"To say that men doubt a future life through perverseness, is very unjust and unkind. No, I have too many dear friends and relatives numbered among the silent dead, among whom is a dear wife—my life, my light, my all—to willingly and gladly believe they have sank into the grave, cruel oblivion. On the other hand, I'd give worlds, were they mine to give, did I but know they yet lived and I'd meet them again."

This argument of perverseness has been a very popular style of Christian argumentation. Rev. David Nelson, in his "Cause and Cure of Infidelity," a book which, by the way, has caused much more infidelity than it has cured, advises one when he begins to doubt Christianity to examine his own heart, for no one who had a pure heart ever entertained a doubt. A tract was handed me on the Oakland ferry-boat yesterday, by a Christian, who looked to be well-fed, and I was asked to read it. I found this in it:

"If you continue to question and cavil at God's dealings, he will some day put you into hell-fire." The same tract says our "reason is carnal," and will lead us to hell.

Let us hope that the Spiritualists and Materialists will steer clear of such expressions in their controversy.

I think it not amiss to say that in all my friendly talks with Materialists I have not found a close reasoner; that is to say, I have not found one who could or would reason back to the last analysis, but that, as a result, gave up his materialism. The materialistic bed, as Isaiah says, is "shorter than that a man can stretch himself on it; and the blanket narrower than a man can wrap himself in it." Take as a sample your Mountmorence correspondent, who says:—

"I think intelligence, mind, spirit and soul are but resultant forces of organism, and viewing matters in this light, I see just as strong argument and presumptive evidence for the immortality of the horse as I do for the driver, and such a conclusion as that leads a man out into a wilderness of tanglement that would make even a pries down and wring his hands in despair."

If intelligence, mind, spirit and soul are but the result of forces of organism, where is the organizing power? This argument makes the unconscious go to work and organize and build up the conscious, instead of the conscious organizing and building the unconscious. It supposes that a watch would be more likely to produce a man than a man would to produce a watch. Do we see it so anywhere else? Does unconsciousness produce consciousness? Where did it do it? When? Conscious man builds and organizes machinery; machinery does not build and organize man. There is a world of truth in the old Latin proverb, which says "*ex nihilo nihil fit*;" that is, "out of nothing nothing comes." A stream seldom rises above its fountain head.

The horse and driver argument never scares me away from a truth; if the horse is immortal, he has my congratulations. I have owned a couple of horses I would be glad to meet in the "sweet by and by." I am not sure but that they deserve a future existence more than some specimens of the *genus homo* that I wot of. I, however, have other arguments to prove man immortal, which do not apply to the horse, and though they are *a priori* arguments, they seem to me to border so closely on the scientific that they amount at least to an incontrovertible probability.

Our friend speaks of intelligence, mind, etc., but to whom does this intelligence and mind come? Does it come to the eyes, the ears or to the man? Who is the man that receives this intelligence? Is he matter, or function of matter? Who remembers this intelligence? Who reflects on it? Who, when the eyes bring two objects to the man back of them, sees the two? Who compares them? Do the eyes do it? Do the eyes remember the sight, or is it the man who remembers them? And would he continue to remember the sight if the eyes were punched out? Who likes one sight and dislikes another? Is it the man who uses the eyes as tools, or is it the eyes—that is, the tools used? Do the ears remember the groans of suffering they have heard, or are they simply tools to bring certain things to man? Do the ears remember the laugh of mirth, the rude din and discord of the street, and the beautiful strains of music? Do the ears compare one sound with another, or do they bring these various sounds to man, who remembers, compares and judges them and likes one and dislikes another?

Is the bodily organism which at this moment is pounding away on the typewriter, Moses Hull? Or is the individuality that which is back of it? Does Moses Hull use the organism, playing upon it as he makes the organism play on the type-writer? The fact is, the organism is no more a part of my individuality than the machine I am now using to fasten the signs of my thoughts on paper. My hands do not write. I write, using the hands as tools. Now, supposing these hands were to be suddenly taken off, I would lose none of my individuality, though I would lose the tools by which I made myself known to the world. If my tongue were now pulled out I would have lost the last opportunity to make myself known to the world, yet my individuality is still all here. In losing my arms and tongue I have lost tools—very necessary tools, but my individuality remains unaffected.

If I should lose the calligraph or the pencil I use, I have lost my power to communicate through THE PROGRESSIVE THINKER, but no one would claim that I had lost a portion of myself. Now, when I lose my body, why say I have lost my power to think, or that I am dead, more than you would say the same thing when I have while living lost the tools by which I make my thoughts known?

Materialists always make the mistake of confounding the man with his senses—his manifestation. They make the further mistake of wanting the evidence of spirituality to come to their eyes, their ears—their senses. I doubt whether they will get it; I would like to ask them by which one of their five senses is their own mind itself comprehended? Which one of their senses reveals to them the consciousness of their existence? Do they look into a mirror to assure themselves of their existence, or do they convince themselves by pinching their flesh? Is there anything in the world they are so sure of as they are of their own consciousness, a thing they did not learn by either of their senses.

I have scarcely opened this argument. I wish I had the time and THE PROGRESSIVE THINKER the space to spare, to write the volumes of argument that now crowd my brain on this subject. I am fully convinced that reason itself can be made to demonstrate the consciousness and immortality of the man which lies back of and produces the physical organism.

A CURE FOR ANARCHY.

With Other Remarks on the Subject.

The assassination of President Carnot, of France, by the superfluous Santo, furnishes certain diminutive and equally superfluous philosophers with a text for descanting variously upon the dangers of anarchy, fanaticism, insanity and idiocy, whereof they are of each of these glutted to vomiting, which, when they have done, they return, like their mental relation, the excrescent canine, to devour again. The assassination of President Carnot, unlike that of Lincoln or Garfield, is a logical sequence to the diseased social condition of the time. Society and government are in the clutches of a terrible malady that threatens the ruler and the ruled in every part of the mis-called civilized world. This malady is directly due to a maximum of tongue and a minimum of brains—brains that first soften, then sputter, and finally melt away, audibly in a glowing but impossible conception of personal liberty—that delusive political humbug which no man who has brains enough to think, and who thinks enough to know, seriously believes in. The doctrine of personal liberty, as taught by the modern republics, is responsible for all the socialistic and anarchistic demonstrations that the world has to contend with to-day. The anarchistic idea of personal liberty is the exact counterpart to that entertained on the same subject by the tiger of the jungles, or any other savage beast of prey; wherefrom I argue that the anarchist is the real king of beasts. He pines for liberty that he may despoil—that he may satiate his savage greed—that he may become a law unto himself and thus disregard the law of any other man.

Personal liberty! I want none of it outside of the law. Of the two evils I choose the latter. It is true that law has its expounders, its jurists and petty court fiends, and other vexing and humiliating drawbacks, but I choose it in preference to the absolute despotism of absolute personal liberty.

And I have a remedy to suggest for the abatement of anarchy—a remedy that I believe will at once put it beyond the power of the anarchist to exercise any liberty at all save that of eating, drinking and kicking himself. Let every government establish asylums for anarchists, just as they do for the more violent lunatics, and confine within the walls of such asylums every man or woman apprehended in the act of "anarching" or disseminating the unprinciples of anarchy, and I'll wager my honest head against that of any politician that the scourge will soon wane and cease to exist.

BAILEY KAY LEACH.

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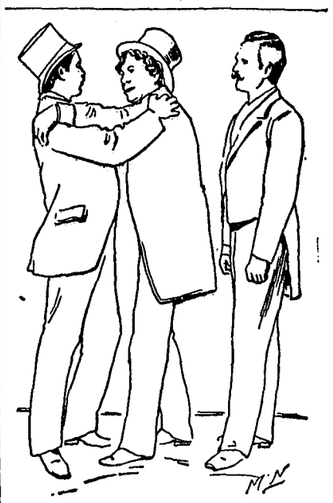
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A CAREFUL COMPARISON —OF— Biblical and Modern Spiritualism.

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ANOTHER HAUNTED HOUSE.

AND THIS ONE IS GENUINE.

How Its Principal "Demon" Was Brought to See the Error of Its Ways.

THE HAUNTED HOUSE IN DENVER—IT IS RENTED BY A MEDIUM—A STONE THROWN—THE SPIRIT OBDURATE—MOST WONDERFUL REVEALMENTS.

TO THE EDITOR:—Few persons are able to say truthfully that they know their reputations for truth and veracity in the community in which they reside, and those few are generally persons whose reputations are bad and have been made the subject of investigation in a court of justice. For myself I can only say I have resided in this community some thirty-four years, and have never heard my reputation discussed, but have reason to believe that it is good. I intend keeping it so, and but for the fact that the statements I am about to make are substantiated by the testimony of eight other witnesses whose characters have never to my knowledge been attacked, I should now remain silent. It is of the utmost importance that established facts regarding spirit phenomena be told, let the consequences to the narrator be what they may.

Here are the facts as briefly as I am able to state them, though much of a very interesting dialogue is left out in order to save space.

Right in the heart of the residence portion of Denver, only a few blocks from the business center and not one hundred feet from a frequently occupied church edifice, there stands, and for the past fifteen years has stood, a neat and well-preserved brick cottage. The inside history of this house I shall not at this time attempt to relate, but during the past six or seven years it has been impossible to keep it tenanted. People have moved in and then moved out with distressing frequency. A vast majority of the people of Denver do not believe in ghosts; at least they so profess, and respect for public opinion, or the fear of being laughed at, induced most of the persons who had attempted to live in this cottage to supply some other reason for moving than the true one, viz: "the house is haunted." Still, from time to time, the story has been "told in confidence," and the reputation of the house became established so that for some time past it has been without a tenant.

There has resided in this city several months a gentleman well and favorably known to Spiritualists throughout the United States as a trumpet medium. This gentleman, Mr. Charles W. Steward, finding the little cottage which he has been occupying becoming too small to accommodate the number of sitters attending his circles, began looking about for more commodious quarters, and in one of his house-hunting tours came upon the cottage in question, and being favorably impressed by its external appearance, he obtained a key and proceeded to explore its interior, and while thus engaged became aware through his mediumistic faculties that there were occupants therein who paid no rent and whom a distress warrant would not reach. Brief inquiry in the neighborhood acquainted him with the reputation of the house. He forthwith sought the agent and was soon placed in possession of the premises at a very moderate rental.

Mr. Steward has a development class, composed principally of gentlemen, and when he reported what he had done it was at once suggested, moved and carried that the class proceed to the cottage and hold a seance. On the evening of June 21st, at about 8 o'clock, seven gentlemen of the class, accompanied by Prof. Steward and Miss Mertle Bender, another powerful trumpet medium, "might have been seen wending their silent way" to the haunted house. Arrived there, the first thing in order was a most thorough examination of the premises from cellar to roof. This being accomplished and the house being found absolutely vacant (there being nothing in the way of furniture except a rickety old chair) the party entered a small bedroom situated in the front part of the house—a room about 7 by 9 feet in size, having one window and one door. The chair referred to had been taken into this room for the use of the young lady medium.

Just after the members of the circle had gotten into the small room, and while the writer was standing in the doorway between this room and the parlor, speaking to Prof. Steward, who was just inside the bedroom, a sharp and loud report as of some very hard and heavy substance striking the floor with great force was heard. Immediately thereafter loud raps were heard upon the chair in which Miss Bender was seated; then the chair was moved with considerable violence, and Miss Bender concluded to stand up with the rest of the circle.

The door being closed the room was quite dark, as but little light came through the window, which was provided with heavy outside blinds. About this time it was discovered that no trumpet had been brought along, the Professor saying that he had not been told to bring any, and did not think one would be required.

While Prof. Steward was talking another voice, deep and strong, was heard, coming apparently from under the floor. This voice asked: "What are you people doing here?" Someone replied: "We are here for the purpose of becoming acquainted with you."

Voice: Well, you had better get out.

Reply: No, sir; we will not get out until we have accomplished what we came to do.

V. Well, who in h—l are you, anyway?

R. We are friends of yours and of all other spirits who need help.

V. D——n you, I don't want your help; I want you to get out of this house.

R. Mr. Spirit, you can't frighten us. We did not come here to bulldoze you, and you can't bulldoze us.

V. —— —— you, if you don't get out of here in twenty minutes I'll pull the d——d house down on your heads.

R. Spirit, you cannot frighten us by swearing. We came here to do good and here we are going to remain. We also intend moving into this house and living here.

V. Do you think you can drive me out?

R. Oh, no; we don't want to drive you out; we want you to stay here so that we can get acquainted with you.

V. This is my house and you people want to drive me out so you can get my money!

R. No, Spirit; you are wrong; we don't want your money; and if you realize that you are a spirit, you ought to know that you can have no use for money. Do you know that you are now on the spirit side of life?

V. Yes, I know all about that.

R. Then you ought to know that we cannot harm you.

V. I know. Well, you can't hurt me, but I can hurt you if you don't get out of here soon.

R. Now, Spirit, be reasonable; let us talk together without anger; we would like to know who you are.

V. It's none of your business. Now get out of this house.

And so the dialogue proceeded for several minutes, until someone asked him if he wanted us to sing. The voice replied that there was a church across the street where they were singing all the time. He was told that we did not sing church songs, and finally consented to listen while we sang a simple spiritual song. After the singing the spirit became milder in his language and presently said: "Well, you seem to be pretty good sort of people, and I am sorry I threw that stone at you."

Question: Where did you get the stone?

Voice: I got it out of the pantry in the back room.

Q. Are there any other spirits in this house?

V. Yes; lots of them. The boys are up stairs, playing cards, now.

Q. Can't you bring them down so that we can talk to them?

V. No, I won't; I'm boss here. If you have anything to say, you can talk to me. There are enough spirits here now.

After several other questions had been asked by members of the circle and answered by the spirit in a manner not altogether satisfactory, the voice suddenly asked: "Who is that old man over there?" He was told that the gentleman was Mr. Crass, who had been a soldier.

Voice: What regiment did you belong to?

Mr. Crass replied to this, giving name and number of his army corps, division, battalion, regiment and company.

Voice: I saw you at Lookout Mountain, Mr. Crass.

Mr. C. Is that so? Well, I was there.

V. When I saw you last your feet were swollen so you couldn't walk.

Mr. C. Well, well, that is all true; I had to go to the hospital.

V. Are you a Spiritualist, too?

Mr. C. Yes; I am.

V. I'm going home with you.

Mr. C. All right; you are welcome. I have a trumpet there and my spirit friends will teach you how to use it?

V. Trumpet! What's that for?

The use of a trumpet was explained.

Voice: I don't want anything to talk through; I can talk without a horn.

At this point it was suggested by Prof. Steward that we sing "Home, Sweet Home." When the song had been sung the voice said: "I had a home once, but was robbed out of it." He was told that if he would come with us he would be given a home better and brighter than any he had ever known; but for some time the spirit remained obdurate and insisted that we were trying to play some trick upon him. The singing had, however, produced a great change in the character of his language, and eventually his stubbornness was broken down and he consented to return with us to Prof. Steward's home.

After the spirit had begun to talk in a milder tone a small circle of bright light was seen floating over our heads. This was interpreted by Prof. Steward to mean that the spirit was to be invited to join our circle. We shortly adjourned to the residence of Prof. Steward and formed our customary trumpet circle, whereupon all the guides and controls forthwith began a jubilee which was kept up for several minutes. After a time, the rejoicing having calmed down, Johnny Cummings, who is the principal control of Prof. Steward, announced that our new friend would try to use the trumpet, and presently the late "demon of the haunted house" began talking in a whisper, saying: "Oh, friends, friends, you don't know how much good you have done to-night. I am so happy! I can't talk much now, but if you will let me I will come again. This is all new to me. I can't understand it yet, but I thank you, friends, and will come again."

The controls told us that they had not been able to see this spirit until they had gotten him within our circle, and they were still unable to explain how he had managed to talk without the assistance of a medium or trumpet in that vacant house. It was something new to them, and they would try to find out how it was done, and, if possible, explain to us. They congratulated us upon the results of the evening's work and assured us that we should never have cause to regret it.

It is not expected that this narration of facts will convince any unbeliever, but it may induce some doubting Thomas to investigate, and it may also convey a hint as to the proper method of dealing with those discontented spirits who appear to take delight in tormenting people who know nothing concerning a spiritual existence, and whose chief employment in spirit-life is found in "giving a house a bad name."

Anyone in Denver being the possessor of a "haunted house," and desiring to have the objectionable tenants ejected, can be accommodated free of cost by applying to any member of Professor Steward's development class. When Professor and Mrs. Steward move into their new home we expect to have great times with "the boys" who meet there to play cards and hold high carnival. G. L. S.

We, the undersigned, having heard the foregoing article read, do hereby certify that the statements therein contained relating to manifestations which occurred on the evening of June 21st, 1894, are true and correct.

C. W. STEWARD,
OTTO SHATZ,
R. B. KOOUOKE,
H. W. CRASS,
H. W. CRASS, JR.,
JOHN S. BILLINGS,
JOHN J. HAMILTON.

Clinton, Iowa, Camp-Meeting.

Clinton, Iowa, is situated on the banks of the Mississippi River, 147 miles west of Chicago.

It is a beautiful city of 16,000 inhabitants. Its many miles of broad, paved streets, lined with massive shade trees and elegant residences and business blocks, make it a pleasant summer resort.

Clinton is also an important railroad center, and can be reached by the Chicago and North-Western, Chicago, Burlington and Quincy, Chicago, Milwaukee and St. Paul, and Burlington, Cedar Rapids and Northern railroads and the river boats.

We are promised a one and one-third fare for the round trip on the certificate plan, notice of which will be given in THE PROGRESSIVE THINKER.

Take a receipt from the agent when you purchase your ticket, bring it with you and have it signed by the secretary at the camp grounds, which will entitle you to return for one-third fare.

MOUNT PLEASANT PARK

is within the city limits, situated on a high bluff, with an elevation that affords a view of the city, river and landscape beyond that is truly delightful, and so sloping that it is quickly drained after a heavy rain, retaining scarcely any dampness after two hours of sunshine.

The Bluff road car leaving 5th avenue and 2d street passes the camp grounds gate.

The Park is now open to cottagers and tenters until September 15th, 1894.

Parties furnishing their own tent can secure ground for the same at $2.00 for the season.

Cots, mattresses, comforts and camp stools can be rented of the association.

THE HOTEL

Is lathed and plastered throughout, is well ventilated with transoms over the doors, and furnished with complete hotel suites. Lodgings from 25 to 50 cents. Rooms can be rented in cottages by those who prefer.

DINING HALL.

Mr. B. M. Stowell, who gave such general satisfaction two years ago, will have charge of the dining hall again this season. Table board $4.00 per week. Single meals 25 cents. Dinner on Sunday only 25 cents.

THE RESTAURANT

Will be under the management of Mr. H. B. Cleveland, who will furnish meals, or hot coffee and lunch at all hours.

Persons boarding themselves can order provisions, including fruits and milk, on the grounds.

MUSIC.

Professor Hoffman's popular orchestra, of Clinton, will furnish the instrumental music, with additional instruments for band music on Sunday.

A quartet of mixed voices will furnish the vocal music, introducing the latest new and popular songs appropriate for the occasion.

THE ROSTRUM

Will be occupied by the following gifted and popular speakers: Prof. J. S. Loveland, president of the association, Mrs. H. S. Lake, Oscar A. Edgerly, Prof. W. M. Lockwood, Dr. Adah Sheehan, Willard J. Hull, of Buffalo, N. Y. Edgar W. Emerson, so well and favorably known as the greatest platform test medium of the day, will be with us the last five days of camp and occupy the platform daily.

LYCEUM.

A children's progressive lyceum will be held every Sunday and Friday during the season. Both old and young are invited to attend.

SCIENTIFIC LECTURES.

Prof. W. M. Lockwood's lectures are classed under the following titles, and will be delivered as follows:

1st lecture—"The Inspiration of Modern Spiritualism."

2nd lecture—"The Molecular Hypothesis of Nature, and the relation of its principles to continued existence and the Philosophy of Spiritualism." Illustrated by experiment in Electro Physics.

3rd lecture—"The relation of Conscious Energy through the Sensory System to its environment." Illustrated by charts.

4th lecture—"Thought Transference." Illustrated by flash-light photography, introducing experiments.

5th lecture—"Principles of Mental and Molecular Impressions." Demonstrated by the Phonograph.

6th lecture—"Mesmerism, Christian Science, Mental Science and the Healing Art, analyzed and explained by principle of molecular inductions."

MEDIUMS.

The following mediums will be with us this season:

Mrs. Jennie Moore, materializing medium; Mr. A. Campbell, spirit artist; Dr. Martha J. Kellar, phrenologist; Mr. J. W. Riley, materializing medium; Mrs. Nellie E. Bordwell, test medium; Dr. A. W. S. Rothermel, physical manifestations in the light; Mrs. L. J. Jaquet, slate-writing medium; Mr. Joseph King, materializing medium; Mrs. Mary A. T. Barkalow, clairvoyant, clairaudient physician; Edgar W. Emerson, platform test medium; Dr. Mary R. Hutcheson, clairvoyant, clairaudient and developing medium; John A. Johnston, trumpet, test, slate-writing and dark circle medium; Mrs. G. Partridge, of Chicago, psychometrist and clairvoyant; Dr. O. G. W. Adams, of Dubuque, clairvoyant and eclectic physician; Mrs. Olive A. Blodgett, slate-writing; Prof. A. B. Severance, of Milwaukee, psychometrist and clairvoyant; Mrs. W. L. Thompson, materializing medium; Dr. J. C. Phillips, of Chicago, clairvoyant, psychometrist; Mrs. S. Ita, clairvoyant and business medium; Dr. T. Wilkins, magnetic healer; Dr. Virginia Rowe, trance speaker and test medium; Dr. T. J. Preston, magnetic healer; Mrs. S. F. DeWolf, slate-writing medium; Dr. and Mrs. Bessie Aspinwall, of Minneapolis, Minnesota, materializing mediums.

For circulars or additional information, address L. P. Wheelock, secretary, Moline, Illinois, until July 1st; after that date Clinton, Iowa (Mt. Pleasant Park).

Revolutionary Science.

Reports from San Francisco state that Robert Stevenson, member of the Royal Academy of Sciences, in a lecture before that body, June 19th, declared that the true cause of gravity had at last been discovered, and that Newton's theory of centripetal force is proved to be simply a delusion, as complete as the Ptolemaic delusion of the motion of the heavens. "According to the new theory there is no need of an ethereal medium to transmit force or energy, as both can be made to pass through a vacuum without any accompanying matter." "According to this new law any weight whatever, if given horizontal velocity near the surface of the earth equal to 1,036 feet per second, would never fall to the earth; and if a disk of any weight be rotated free in a horizontal plane with resultant velocity or momentum of velocity equal to 1,036 feet per second, the disk would lose all its weight, so that the construction of a flying machine is only a question of engineering skill and capital." Just how this discovery explains the cause of gravity, or how it is settled that no ethereal medium is necessary for the transmission of energy does not appear in the sketch as quoted.

The ether of science is not supposed to be matter at all, and how anyone can know that the ether is absent in any manifestation of phenomena is not clear. But this report claims high scientific authority, so we small folks must hold our breath and wait. One thing is suggested by every such new revelation of science, viz: That there is still a possibility of learning something more about nature, and that discoveries may be tolerated that even threaten the long-settled theories of the physicists. By-and-by the savants will become so accustomed to the revolutionary possibilities of newly-discovered facts that they will allow them to trespass on the spiritual domain, and the long scowl that has shadowed the smiling countenance of scientific wisdom will give place to the normal good nature that presides elsewhere in the parlors of nature and the high courts of truth. The claims put forth in this sketch of Professor Stevenson are quite as radical and revolutionary as the psychic demonstrations that these high dignitaries of the church of Science have so long frowned upon and ignored.

With flying machines that defy the old-time authority of gravity, and lose all their weight as they spin through space, what is to hinder a supply of bottled air, and a journey to Mars? Science has no wings at all, but it may get there all the same when it awakes from its dogmatic dream. So mote it be.

LYMAN C. HOWE.

The Beautiful Home.

'Tis years since we parted, Lena darling,
And the clouds o'er my pathway seem dark,
And the tempest around me is snarling,
And toss'd by the waves is my barque;
But a light through the darkness is gleaming,
And I know I am nearing the land
Where my loved one is waiting to greet me
When my feet touch the beautiful strand.

CHORUS:—
Will you watch for me there in the gloaming?
You remember you promised to wait,
And sing me a glad song of welcome
As I enter the beautiful gate.

Oh! the earth has its charms, Lena darling,
And friendship is loyal and true,
But the earth has no power to allure me
Since the day that I parted from you.
They say, in that land over yonder
No parting forever shall come,
But the loved ones of earth shall be gathered
To rest in your beautiful home.

CHORUS:—Will you watch, etc.

I am nearing the shore, Lena darling,
I can feel the soft breath of the land,
And an echo of song o'er the waters,
As it comes from the bright angel band.
So softly the music comes stealing,
I feel that the journey is past,
And the light to my senses revealing
All the beauty of heaven at last.

CHORUS:—
There you're waiting for me in the gloaming—
I remember you promised to wait.
Now sing me that glad song of welcome
As I enter the beautiful gate.

Minneapolis, Kans. ED. A. SHARP.

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CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Instruction in the Roman Catholic Colleges.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Rivierre Boyer.
CHAPTER XX.
Papineau and the Patriots in 1838—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Ehormous sums of Money made by the sale of Masses.—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1855 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Patronage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has Interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Address from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le-Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
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CHAPTER THIRD—The Deific Location and Mode of Working.—The Location of Deity. Can Infinitude have a Centre? Does God control the Universe through Law? How does God control the Universe? A. J. Davis's Theory of the God Centre. The Dual Centre of the Universe. Can the Infinitely Fine act upon the Coarse?

CHAPTER FOURTH—The Nature of God.—Is God a Being of Intelligence? Is God a Personal Being? Is God a Being of Absolute Attributes?

CHAPTER FIFTH—The Deific Greatness and Glory.—The Greatness of God. An Angel's Conception of the Universe. The Greatness of God. Anthropomorphism.

CHAPTER SIXTH—Moral Evil and Deific Perfection.—The Perfection of God. Has God created Evil? Is Man depraved? Is anything innately Bad? Is an endless Hell possible? Is absolute Evil possible under Divine Law? Evolution.

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CHAPTER SIXTEENTH—Death under the Old Religions.—Popular Conceptions of Death. Death made terrible through Church Songs. Made Gloomy by Church Materialism. Church Teachings have darkened Death. Death Bed of a Christian. Of an Immoral Man. Of Altamont. Death Scenes under the Old Dispensation. Terrors under the Old to those who lose friends.

CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to this Life. Departed Ones attract the Spiritual Mind. The Spiritualist understands Death, so does not fear it. Death of an Ancient Philosopher. Death of Mozart. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalist Minister. Joyful Transition of a Friend. Triumphant Experience of a Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

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The correspondent who places spirit-power upon a psychological plane has much to learn.

Psychology is simply the abstraction of the mind-mortal from the will. It is conceivable that a subject so reduced may be made obedient to the will of a second person, and that subject may move your table, or what object may come within the limits of his normal abilities. But it is not possible that psychology could cause a spirit to become visible and obedient to the dictation of a mortal.

Spirit power is wholly invisible, and, in fact, beyond thereach of mortal conception, yet it is manifest through the various phenomena produced at every hour of the day all over the world. I have but to mention the phenomena of independent spirit writing, and materialization of spiritual bodies, to demonstrate the fallacy of the psychological theory, as relates to spirit power, or the production of the semblance of a departed spirit's face on the negative plate of an ordinary camera.

Can the psychologist, through any mortal-mental process, produce upon such plate the likeness of an unknown friend who may have passed from earth-life even a century ago? The psychologist can simply influence the mortal through the organs of sense, the nerves principally, but his influences can never extend beyond such limits.

It would be about as sensible for a psychologist to attempt to control the currents of air as to control and manipulate the actions of a spirit. All that relates to mortal is mortal, and all that relates to the spirit is spiritual.

There are no intermediate grounds. The relations between the true elements of life are coexistent with conditions suitable for the production of the various phases of phenomena by spirits.

To be more explicit: Can the psychologist cause his mortal subject to pass through a stone wall or an iron door, which is frequently accomplished by departed spirits? Can the psychologist influence his mortal subject to counteract the attraction of gravitation, and lift from the floor an object four mortals could not disturb? And, lastly, could a subject of psychological influence dematerialize ponderous objects, together with his own body, and re-materialize them in the presence of many mortals? Yet this has been, to your own knowledge, accomplished on more than one occasion. (Yes! dozens of times.—C. R. M.)

The difference between mortal power, even with the adjuncts of psychological influences and spirit power, is, that the former is limited to its particular sphere of existence, the contingent circumstances to which it is subject, the moral, social, legal and religious views of the surrounding communities, the futility, weakness and degeneracy of the mortal body, while the latter (the spirit, above and beyond all and every one of the influences heretofore recited, dominates, both in the spiritual and mortal spheres.

Thus the spiritual power is immeasurably beyond that of the mortal. As a matter of fact, mortality has no power whatsoever. What semblance of forces it may seem to have is the direct derivation from the spirit resident and presiding in the mortal form.

When we speak of mortals we intend to define dual characteristics, the mortal and the spiritual, the physical and mental, for mentality in the abstract sense is synonymous with spirituality. In other language, the mental is the spiritual, the mind is the spirit, and without its presence in the mortal, the latter ceases to have functions, decays and returns to the dust from whence it came.

But why the spirit in the mortal is so limited in its resources, in its actions, in its powers, is because it is fettered by an instrument whose lusts and appetites must be provided for; whose preservation from peril and danger must be attended to, and lastly, whose every whim must be gratified.

The bodies of some mortals require so much care and attention that their poor spirits are enslaved in their devotion to the missions that have been prescribed for them to perform. They can scarce evolve a thought outside of their immediate surroundings; and this class of mortals are so characteristic that they are recognized by their more refined and spiritualized fellow-mortals as being grossly animal in taste and feeling; and such mortals make the most appropriate subjects for psychological investigation.

On the other hand, there are other mortals who aspire higher, whose associations are more refined, and whose educational advantages have raised them above the level I have just described, and the spirits in those mortal bodies have expanded, acquired control, and influenced its mortal instruments to perform those acts of noble beneficence which have made the mortal world a bright sphere among planets.

Finally, there is another class of mortals who recognize all these facts, and are allowed to devote a large percentage of their time and thoughts to a great truth, the truth of spirit-life, spirit power, and spirit manifestation.

It is but the reaching out, in this instance, of the spirit in the mortal to the brother spirit in the spiritual.

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The Planchette.

THE JOY IT BROUGHT TO THE HOUSEHOLD.

TO THE EDITOR;—In THE PROGRESSIVE THINKER of June 30th I noticed the conversion of Mrs. S. M. Bancroft to Spiritualism through the planchette. We had experiences so similar that I thought I would write you about them. Two years ago (through our ignorance) we were very much opposed to Spiritualism, and did not want to learn anything about it, supposing it to be one of the worst of evils. About that time my cousin T. Pomeroy commenced sending me THE PROGRESSIVE THINKER to read. I found many things that interested me very much, and many things that I did not understand, but I was not only willing but glad to accept what looked reasonable and sensible wherever I found it, not being prejudiced in favor of any particular belief.

Shortly after commencing to read your paper we (by "we" I mean my sister's family and mine) began to write with the planchette. She had a daughter and I a son who could write with it, and from the first we got wonderful messages from the dear ones in the Spirit-world, who proved themselves to us in such a way that we could not doubt. They instructed us in regard to our life here and after the change called death. This was all so new and beautiful that we feel very thankful every day for this knowledge.

After we had been allowed to receive these communications in this way for about a year, evil influences crowded in so that we could not always depend on what we got, and we were told to stop writing for a time. We get together Sunday afternoons and read THE PROGRESSIVE THINKER aloud. There are only three families in this place who are Spiritualists, but I think a number would investigate if they had the chance. We would be glad to have a good medium come to Wislow, Ill. Monroe, Wis., is the nearest point where spiritual services are held. That is about fifteen miles from here.

My husband, William LeRoy DeBell, passed to the higher life June 10, 1894. The immediate cause of his death was paralysis. He was born in Cincinnati, New York, October 24, 1838. Our knowledge of a continued life after the change called death is a great comfort to us at this time. I know that he is resting in peace with the loved ones gone before and that his spirit will be here to help us to endure the separation until we meet in that world where there is no more parting.

Your valuable paper is a very welcome visitor in our home every Wednesday morning. Long may you live to scatter the good seeds of truth, is the wish of a friend.

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DEAR DR. DOBSON:—We have neglected reporting to you the cure of our boy by your spiritual remedies. He commenced to improve soon after taking the medicine, and before the month was up he was completely cured. He would often say: "That was a good doctor that made me well." The people here are amazed at the cure, for our best physicians said he must die. Another doctor said to us that it was not on account of your being a Spiritualist that you cured him, it was the magnetic force, and we told him we would like for him to perform such a cure. We will give praise where praise is due. Some who hooted at Spiritualism when you had that seance here now want to see the docter who can perform such a wonderful cure. We send our everlasting gratitude to you for curing our little boy.

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Paschal P. Rouse passed to the higher life from his home in Winona, Minn., June 14, 1894, aged 65 years and 9 months. A firm believer in our grand, beautiful Spiritualism, he lived it and taught it to others as long as his strength held out, and he now returns to us; we hold converse soul to soul. I hear, while I am writing, a whisper: "There is no death, Fanny; I have passed through the portals and found the gates ajar—messengers passing and repassing—and I am resting 'mid the roses and the violets while the body is resting in the bosom of old mother earth. Now be contented and happy and when you come up the shining way we will greet you as in the olden time."

MRS. P. P. ROUSE.

TWIN CITY PARK.

The meetings of the association were inaugurated on Sunday morning at 9 o'clock. In the unavoidable absence of the president, the Hon. L. V. Moulton, Grand Rapids, Mich., the presidency is most efficiently filled by Willard J. Hull, Buffalo, N. Y. The first ceremony was the raising of the flag in the camp-grounds. An introductory address was delivered by the guides of Mrs. R. S. Lillie, Boston, Mass. During her address, two little girls stepped forward and raised the flag—an incident which was most touching, and caused tears to rise to many an eye. The morning and opening address was delivered by Mrs. R. S. Lillie. In the evening an effective lecture was delivered by J. Clegg Wright, of Cincinnati, Ohio. In the afternoon, an open seance was held by Edgar W. Emerson, in which most remarkable tests were given and acknowledged in every case. The attendance on Sunday was upwards of one thousand persons.

On Monday the meetings were continued. In the morning a conference was presided over by Mrs. Lepper, of Minneapolis, and in the afternoon an addrsss was given by Oscar A. Edgerley in his usual masterly style. Memorial day was well kept. The Declaration of Independence was read, and addresses were delivered by several speakers; also during the afternoon a second public seance was held by Mr. Emerson. In the evening the usual memorial day fireworks were displayed, to the great delight of the many visitors and campers.

All the phases of Spiritualism are well represented on the camp grounds, and he would be a fastidious person whose desires could not be gratified. There are four materializing mediums, viz., Mrs. Aspinwall, Mrs, Reynolds, Mrs. Jessie Moore, and Mr. Hugh R. Moore. Other mediums present are: Test mediums, Mrs. Andie Wagner, Mrs. Talcott, Mrs. Lepper, Mrs. Flora L. Brown, Professor U. D. Thomas; healing mediums, Drs. W. Yates, Geo. M. House, Mrs. Hoskins, Mrs. Pruden and others.

The committee are more than pleased at the grand success of the camp-meeting, there are so many more mediums present than were expected, and such a great increase of campers since the meetings commenced.

The lyceum is under the directorship of Dr. W. Yates. He stated that he was so gratified at the success of the first meeting, held last Tuesday morning. It is soon evident the heart and soul of Dr. Yates is in the lyceum movement. So far as he can, it is his intention that both campers and visitors shall feel a greater interest in the lyceum work.

The meetings, up to the time of writing, augur well for the success of the remaining part of the time the meetings are to be held, which will continue to the last Sunday in the present month.

The secretary, R. U. D. Evans, is worthy of all praise for the manner in which he receives visitors, and his willingness to extend the greatest courtesy to every person.

St. Paul, Minn.

Spiritualism at Lawrence, Kansas.

TO THE EDITOR:—I came to Lawrence, Kansas, June 21st, and was taken to the pleasant home of Mr. and Mrs. W. H. Henderson, who are old-time Spiritualists and mediums. On the evening of the 22d I attended the regular weekly circle of the society which bears the pleasing name of "Band of Harmony," and was quite agreeably surprised to find at this warm season two large parlors well filled with pleasant and very intelligent people. The evening was devoted to music, addresses, clairvoyant and clairaudient descriptions and messages from spirit friends. Among those assembled was Sister A. L. Lull, my old friend and co-worker, who has been the faithful stand-by of this society for years. Sister Lull is a fine inspirational speaker and psychometrist and has done a good work for the cause here. On July 1st, I held a grove meeting, and although the weather was excessively hot, I had a fine audience. The lecture was a response to subjects given by the audience and was followed with tests. Tuesday night following, I gave a public test seance which was well attended. I hope to accomplish much good while here. Should be pleased to hear from other societies with a view to lecture appointments. Address me here, 446 Ohio street, care H. W. Henderson.

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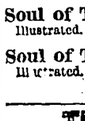
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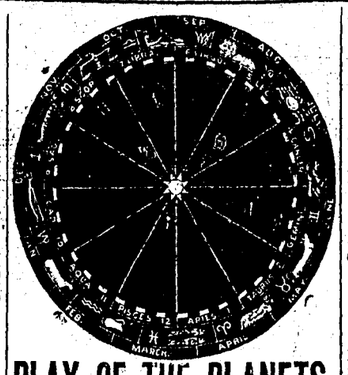
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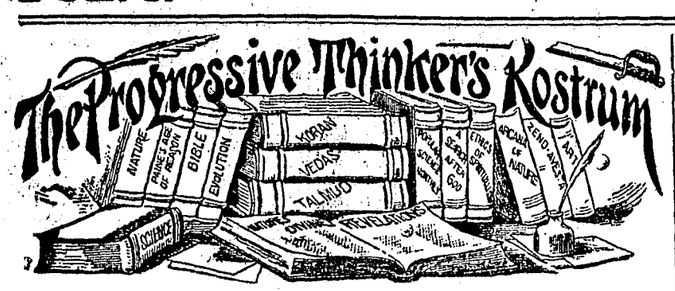
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VOL. 8. CHICAGO, JULY 21, 1894. NO. 243



THE FIVE GATES.

Through Them, and Beyond. A Lecture Delivered by

ELLA WILSON MARCHANT, OF SAN BERNARDINO, CAL.,

To the 40,000 Readers of The Progressive Thinker.

I am going to tell you something about a prisoner—a prisoner enclosed within portable walls through which five gates open to the surrounding world, and which portable prison the prisoner carries with him during all his earthly life. This prison has two windows made of crystalline lens, and upon these lens vibrations of the luminiferous ether are ever painting pictures of passing objects and the surrounding landscape. These windows can be closed at the will of the prisoner; but whenever open they are ever receiving the pictures cast upon them by the luminiferous ether. Whenever the prisoner moves these pictures move also in a panoramic procession across the crystalline lens.

On opposite sides of his prison house there are two labyrinthian orifices, each connected with a drum in the interior, and through these orifices vibrations of the atmosphere telegraph to the prisoner within the sounds of the outer world, its harmonies and its discords. Near the crystal lens which receive the painted impressions from the outside world, a pair of tubes convey another class of vibrations which acquaint him of a quality belonging to many exterior objects, known as odor, perfume, fragrance. Besides these there are minute telegraphic wires ramifying everywhere, and terminating at every conceivable point on the prison walls, which telegraph to the prisoner whenever the walls of his prison come in contact with certain portions of the outside world, and they also convey much information as to the nature of the object contacted, whether it be hard or soft, rough or smooth, hot or cold, etc. Some of these telegraphic lines, more acutely sensitive in a certain direction than any of the others, terminate upon an instrument situated just within a gateway or opening, and these convey intelligence as to the qualities of the food and drink which are conveyed through this gateway for the sustenance of the prisoner within.

Not all the objects of the outside world are depicted on the crystalline lens which compose the windows. Some are too small; some are too distant. Not all the sounds are conveyed through the labyrinthine orifices to be echoed on the internal drum. Some are too high; some are too low; the vibrations of some are too faint.

After all this preliminary description I presume it is hardly necessary for me to state to you that you all know of such a prisoner, and that that prisoner is yourself. Your body composes the prison walls of matter which confine your spirit during your earth-life, and the five gateways of egress and ingress to and from the outer world, or by which you take cognizance of anything outside of yourself, materially, are the five senses, viz.: Seeing, hearing, tasting, smelling and feeling. These are considered the gateways of knowledge, and by many materialists they are regarded as the only gateways of knowledge.

Not all the life-prisoners of this world are possessed of all these five gateways. Some are deaf. The interior drums—the human phonographs—fail to register, or the communicating wires fail to carry to the brain—the receiver in the central telegraph office of the imprisoned human soul—any impressions from the world of sound all around him. Or, he is blind. There is some defect in the lenses of the eyes and they fail to catch the pictures which light is ever carrying to them of the passing panorama of the world's activities. Or he may be both blind and deaf. Then, indeed, is he a prisoner within gloomy castle walls. But it is often, if not generally, the case that when one sense is lacking some one or more of the others do extra duty, as if to make up, in a measure, for the lacking sense. If sight be gone, the hearing or the touch, or both, are unusually acute. If both sight and hearing be gone, then the touch or the smell, or both, are abnormally active. Laura Bridgman, a deaf and blind mute, was said to be able to distinguish one visitor from another, and to know each lady's wrap (of which she took charge), from those of any other. Either touch or smell, or both, supplemented the lacking senses; and, indeed, who shall say that there was not some added sense that assisted her, so that without natural hearing or seeing she was yet enabled to distinguish one lady visitor and her garments from another lady and her garments? Instances are occasionally found where, without the absence of any of the five senses, some one or more of them may be abnormally acute. The Boston *Transcript*, a few years since, gave an account of a little girl who instantly detected the presence of a stranger in the house and recognized the advent of friends, purely by the sense of smell. This sense, as keen as a dog's, it was stated, was not accompanied by any deficiency in other senses; but the child lost it in growing to maturity. Some have microscopic eyes to see the minute, that which is so small that it makes no impression on the retina of another person. Waves of luminiferous ether from such great distances that they have lost their power to print their pictures on the eyes of most people, carry to them impressions from far distant objects. As an illustration of the different power of vision in different people, I may cite you to the apparent size of the full moon as it appears to different individuals, varying from the size of a dinner plate, all the way up to that of a cart-wheel. Some people are what is called color-blind—only a portion of the colors made up by the vibrations of light carry any meaning to their visual perception. On the other hand, there are artists and others who become noted for their power of distinguishing colors, shades and tints. Notes and sounds, too high or too low to make any impression on the tympanum of one mortal prisoner, may yet be easily perceived by another. It is said, for instance, that some people cannot hear the squeak of a mouse, nor the cry of the bat. Many other sounds of nature are also instanced which cannot be heard by some people, although audible to the average human ear. Dr. Wollaston believed "the whole range of human hearing to be compressed between the deepest notes of the organ and the highest cries of the insects, including fully nine octaves, the whole of which are distinctly audible to most ears."

So you see that our five boasted gateways to knowledge are only limited avenues after all, even in revealing to us the physical universe around us; and, perhaps, to no two individuals do they convey exactly the same impressions concerning that physical universe. I once heard the theory put forth that to animals man appears much larger than he is, and that that fact is one reason why all animals are more or less afraid of man. Is it not possible that the larger retina of most animals of any considerable size may register larger impressions of physical objects? At any rate, it is probable that the world does not appear to them just as it appears to us, and the unknown range of hearing, seeing, smelling, etc., may make the world a very different place to many creatures from what it is to us. Take note of some of the instances where their power, in some one direction, far exceeds that of man; as, for instance, the hearing of the hare, and of all those animals that depend alone upon flight for safety: the sight of the eagle, and of similar birds. And what is darkness to us is light to many of them, as the owl, the cat, and all night prowlers. And what do we know of the language of animals, the signs and the sounds by which they convey intelligence to one another?

World after world, and world within world, within the confines of our planet earth and its atmosphere—the aura that surrounds it—there are, in all probability, that are shut out from our average mortal ken by the limitations of our senses. Even of the grosser matter which goes to make up our physical world, air, earth and water are teeming with millions upon millions of forms of life—creatures enjoying physical existence, and passing through the changes of birth, growth and death—of which our senses take no cognizance, and which, in their turn, take no cognizance of us—any more than the mole that digs underground takes note of the movements of the planets that accompany our world through space. Notes, diapasons, yea, whole anthems of sound, from wails of agony, grief and despair, to angelic pæans of joy, and the combined "music of the spheres," may rise and swell, sink and fall from the great orchestra of nature all around us, and yet our imprisoned souls remain entirely oblivious of them.

If, as it is claimed, our sensible contact with nature is through vibrations, then it is to be presumed that only such vibrations as are at least somewhat in harmony with our physical constitutions are capable of registering themselves upon the sensorium of our beings in a recognizable manner. Some scientists claim to have demonstrated that the human ear is sensitive to vibrations reaching up to 38,000 in a second. Also that the vibrations of the luminiferous ether between 38,000 and 470 millions of millions in a second, produce in us only the sensation of heat, while the vibrations of the same ether, between 470 millions of millions in a second and 780 millions of millions in the same length of time, produce in us all the colors of the solar spectrum, different colors being produced by different velocities, white being the aggregate of all the waves. I said these vibrations produce in us the sensation of all the colors of the solar spectrum. That should be modified by saying, all the colors to which our sight is sensitive; for there may be many colors and tints, between, below and above those that we see, but which our eyes do not perceive. The highest rate of color-vibration which we can perceive is said to be in violet. Beyond that is blackness, or darkness, while to many of the inferior creatures, whose physical vibrations are more rapid than our own, higher vibrations of ether may produce color, that is, not darkness but light. Scientists claim that by some means, I know not what, they have observed higher vibrations than those of violet (Dr. Wollaston, of England, is said to have discovered this fact), but that we have no special organs of sense adapted to them. Whatever transcends violet in rate of vibration becomes invisible to us. And so of sound. Whatever of sound vibrations that may reach beyond the alleged limit of 38,000 in a second (or whatever that limit may be) becomes silence to us. And what may be sound to us may not always be so to all other creatures, and what may be sound to them, in many cases may be dead silence to us. And the same may be said of light. And what of the interim betwen the number of vibrations which produce sound to us, the highest of which is said to be 38,000, and those which produce colors—470 millions of millions and upwards? May there not be numerous sounds made by different rates of vibration, perceptible to other creatures or beings, but not to us? May we not conclude that after all it is only a small portion of this universe that the five senses of man can take any note of, and, with Sir John Lubbock, concede that the field of inquiry is limitless, and that there may be fifty other senses as different from ours as sound is from sight, and that even within the boundaries of our own senses there may be endless sounds which we cannot hear, and colors as different as red from green, of which we have no conception?

Then we would ask: Is it impossible that there should be also other intelligent beings moving about in our atmosphere, those who have graduated from our earthly primary school, and have gone higher, whose radiant forms and loving words may be seen and heard by those fortunate enough to possess more than five of the many possible senses that exist, or who have some of those five more than usually unfolded? And may not the time come when scientists will be ready to concede the truth of Longfellow's poetic claim, that:

"All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.

We meet them at the doorway, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro."

A sixth sense has already been largely talked of among a class of people who have had more or less dealings with occult matters, and more or less experience of things that do not come within the recognized province of the well-known five senses. The range ascribed to the so-called sixth sense is a very wide and a very indefinite one, and therefore will be rather difficult for me to describe. Those whose perception has been opened to the interior realm or the spiritual world are said to have the sixth sense. Such persons may hear voices that others cannot hear, see forms of beings that others cannot see, or otherwise hold intercourse with a world of life and intelligence from which most others seem to be shut out. They may be able to prophesy of things to come, receive warnings of dangers ahead, or know of things transpiring in other parts of the world before such information could possibly be conveyed to them through the commonly-recognized channels of communication.

A new science has been formulated called psychometry, in the realm of which its high priests and high priestesses, by coming in contact with objects or persons, seem to be placed *en rapport* more or less with the entire life and relations of that object or that person. Whether this power in an individual is to be classed within the indefinite power of the sixth sense, or whether it is to be considered a sense in itself, I am not sufficiently informed to be able to state. This sense, while it seems to pertain to the interior realm of consciousness—to the soul sense—also seems to be closely connected with the material.

Professor Buchanan, its discoverer, claims that it has its special organ in the brain, which special organ he calls the organ of the sense of feeling; also the organ of sensibility or sensitiveness. Dr. Buchanan was pursuing the study of phrenology, and adding new discoveries to those made by the earlier phrenologists. He believed that the brain gives organic expression to functions which are essentially located in the soul, and the body gives organic manifestation to functions which are controlled in the brain, while the body reacts upon the brain, and the brain upon the soul. Thus every element of humanity, according to his theory, has a triple representation—that in the soul, which is purely psychic, yet by its influence becomes physiological in the body—that in the body which is purely physiological, yet by its influence becomes psychic in the soul—and that in the brain, which, as the medium between the two, works both ways, producing physiological effects in the body and psychic ones in the soul. In 1841, while following out this theory to it legitimate conclusions, and while endeavoring to ascertain the cerebral seats of the external senses of vision, hearing and feeling, he discovered, as he believed, the basis of a new science, which he named psychometry.

It came about in this way: He found a very large development of the organ of the sense of feeling in the head of a subject whom he was phrenologically examining. After explaining to him his great sensibility to atmospheric, electric and all other physical conditions, as indicated by his unusual development of the organ in question, the subject mentioned a still more remarkable sensibility, viz., that whenever he touched brass he had immediately the taste of brass in his mouth, whether he knew what he was touching or not. This proved to be a very suggestive incident to Dr. Buchanan, and he forthwith pushed his investigations and experiments until he had developed the science of psychometry, in which, by the sense of touch or feeling, the sensitive is carried, in perception, far beyond the mere physical contact, into the life, the history and the relations of the object contacted. From the physical he steps into the interior realm and perceives what William Denton called "The Soul of Things."

If clairvoyance is spirit seeing and clairaudience is spirit hearing, then psychometry, in its higher form, must be spirit feeling. May not each be considered as but the upper story of its physical counterpart, a higher round on the spiral stairway of eternal progression? What is the possession of these faculties but an extension of the physical senses of seeing, hearing and feeling, or a gradation from a lower story to a higher one? Or, perhaps it would be better to say that the physical senses are but the basement-story of the spiritual perceptions?

More and more, as we learn of the laws and forces of nature, do they show forth the wonderful unity of this universe of ours; and more and more, as we understand the relations of the physical and the spiritual to each other, does it seem that the physical merely shades off into the spiritual, and that where sound vibrations cease to be heard by the physical ear do they become spiritual sounds; and where vibrations of the luminiferous ether cease to be perceived by the external eye do they cross the threshold of the Spirit-world; and where feeling fails to register to the outward sense is the line crossed that reaches spirit sentience. Vibrations increase as we pass from the grosser to the higher physical, and from the physical to the ethereal, until they pass beyond the recognition of the average mortal senses. As a familiar illustration, take a block of ice, which, by applying heat and quickening its vibrations, becomes less tangible in the form of water; and by still further application of the same agency becomes still less palpable as vapor and finally invisible.

Now man, while the physical part of his being is rooted in matter, yet because of the spirit which pervades the physical, is also allied to the interior realm, or the spiritual universe; and, because of the soul within him, he is intimately related to the soul of all things; consequently, as he develops from the grosser physical up toward the spiritual, his nature becoming more in harmony with that realm of being, he begins to unfold senses—or his senses begin to unfold—so that he is able to perceive upon that plane of existence. We may presume that all life is conscious on its own plane, but that plane may differ by thousands of gradations, from that of the blind earth-worm that spends its existence in rooting and wriggling under ground, to that of the highest archangel who takes cognizance of the laws and relations of a vast universe and helps to form and control the destinies of worlds and systems of worlds. Man is considered the microcosm of the macrocosm—the epitome of the universe—and as such he should have faculties that would respond, more or less, to the vibrations of the higher spheres of existence. Musical instruments that are in perfect unison mutually respond to vibrations awakened in either of them. So of man, if he were not an instrument out of tune, because of his inherited life conditions, he should respond to the higher harmonies of the universe.

Some are thus responsive, and this responsiveness is called intuition—and perhaps this should more properly be called the sixth sense. Where this is developed one often perceives truths without the action—or apparent action—of any of the ordinary five senses. This is a gate that opens to and has telegraphic connection with the whole universe of which man is the epitome. Like flashes of lightning, sometimes, will come a perception of some grand principle, some exalted ideal, some pure crystalline truth, which could not have been perceived if the spiritual nature had not been awake, and its vibrations responsive to those which have come to it from the universal realm of truth, telegraphed in response to some demand of the quickened soul.

I have spoken of the unity of nature, and I will now proceed to consider that topic more at length.

Not only is it thought that all our experience and knowledge of the outside world, that come to us at all, come through vibrations of different velocities and different wave lengths, but it is also claimed that we get all our dynamic force from the sun—and not our world, only, but all the worlds of our solar system—at least, that it is the center and generator, on the physical plane, of all their dynamic forces; as an electric light plant with its powerful dynamos may be the generator of electric lights for several cities or villages around it. Although the earth is said to receive only the one-twenty-two-hundred-millionth part of the solar radiation, yet that very small fractional part is the great capital of terrestrial energy, wind-power, water-power, electric-power, steam-power and the power of all living organisms; as well as the power that drives and whirls our world, and a part and parcel of the same power that drives and whirls all the family of worlds belonging to our solar system along through space with inconceivable velocity, and yet holds them by such a powerful attraction to himself that they can but wheel and circle in ceaseless orbit, around and around him, instead of flying off on a tangent into space. It is claimed that the average energy received from the sun on every thirty square feet of the earth's surface is equal to one continuous horse-power, or 33,000 pounds raised a foot in a minute. Considering, then, that all the dynamic forces of our world come from this one source—this one generator—would it be very strange if we should find that there is a similarity, an essential unity, in the operation of all these forces?—if we should learn that there may be found a keynote to the whole diapason of nature's harmonies, and that a few sympathetic chords form the basis of all the grand "music of the spheres" to which the ears of the archangels may be attuned? That keynote seems to have been found in the vibration theory.

What a wonderful artist is the sun! He not only paints all the varied hues of nature, but he also paints the pictures of those hues and all natural objects, upon the retina of the human eye—that is, so far as it is able to register those colors and objects. He is a great printer, too. He prints the portraits of our friends upon the plate of the photographer, and if psychometry be true, it must be that he prints somewhere—everywhere, it would seem—the pictorial biography of everything that his electric vibrations touch upon. Does not every ray of light carry with it the pictorial impression of everything it passes over? What is it that causes a mirror to reflect back the likeness of anything in front of it? Is it not because light carries with it the image of everything it touches, and light passes through clear glass with but very little hindrance, but when there is something behind the glass to prevent or retard the rays of light, they are caught and thrown back, and thus the glass makes visible that which the rays of light were carrying away with them, viz., the image of objects passed over by them? Is this not really the *modus operandi* of the visions painted on the eye, of which the optic nerve takes cognizance, and informs the brain, the agent of the soul? It has been proven that pictures are really painted upon the eye. It is said that years ago a spirit medium was taught at a seance that an impression on the retina of the eye is fixed there until erased by another impression, and that the last impression received in life remains impressed in the dead eye, and that thereby a murderer might be detected, because his image would be the final one. This was received with derision by the solons of science, but the truth of the statement has since been verified by experiments on animals. For a few years past I have noticed a phenomenon connected with myself that goes to prove this fact. Frequently, when I close my eyes I see an outline, generally in black and white shades, of something upon which the open eye has just been gazing, or, sometimes, of something that was merely in the field of vision, but which I had not been consciously noting at all. Sometimes it is in the form or part of the form of a person in the flesh, who is in the field of vision. Sometimes, I have thought, it is the outline of a spirit form, and I have described a few such outlines so that recognition has been claimed for them by mortals, as the general outline of some friend in Spirit-life. As far as my observation has gone, I was in a quiet, passive condition at such times, or there was a mediumistic element recognizably present, so that I have often wondered if it were not, with me, a kind of elementary phase of clairvoyance, and this idea has been rather strengthened by the fact that the will seemed to have nothing to do with it, except to hinder it, inasmuch as when I have tried to see some object thus, I have failed, even though I had just had such a vision the moment before. I also frequently see colors thus, but they generally seem to be the complement of the color upon which the open eye has just been resting. For instance: if I have just been looking upon red and close my eyes, I see green, and vice versa, or if it be blue, I see yellow, and vice versa.

CONCLUDED NEXT WEEK.

Portland, Maine, is the Hill City, from its situation on an eminence.

Raleigh, North Carolina, is the Oak City, from the nature of most of its trees.

St. Paul is the North State City and Minneapolis is the Flower City.

Up to 1825, Charleston, South Carolina, had a larger commerce than New York.

Louisville is the Falls City, from its position at the falls of the Ohio.

Hartford is said to be the richest city, for its population, in America.

Jacksonville has two hotels which together cost over $5,000,000.

The mines tributary to Butte City have an output of $28,000,000 a year.

KNOWS YOGI SECRETS.

Thomas Stevens, the Explorer, Learns the Fakirs' Trade.

How Miracles Are Done.

MYSTERIOUS FORCES OF NATURE, HE CLAIMS, ARE USED—HE GAINED THE CONFIDENCE OF A MAGICIAN IN INDIA AND TOOK SOME INTERESTING PICTURES.

TO THE EDITOR:—It appears from the Chicago *Inter Ocean* that an American traveler has been taking snap shots at the Indian miracle-workers. He is Thomas Stevens, the bicyclist and African explorer, and a man not easily fooled by sleight-of-hand or legerdemain. Several of the miracles described in the Bible, he says, were performed in his presence.

Mr. Stevens asserts that the astonishing feats of the Yogis are genuine. The fakirs he describes as imitators of the Yogis, and says they perform tricks by sleight-of-hand. The Yogis, however, of whom there are less than a dozen in the whole of India, have, says Mr. Stevens, control of some forces unknown to the Western world. He gained the confidence of one of these gentlemen in the territory of the Nyzam of Hyderabad. The Yogi suspended a man in the air, made a mango to grow from a seed to a full-fledged fruit in less than ten minutes, and caused things to move about in apparent defiance of the laws of nature.

Mr. Stevens took photographs of these remarkable performances. The sixty photographs with which he has returned only deepen the mystery of the Indian miracles, as they prove that no trick was performed upon the eye-witness.

Hitherto, when an orchard has been made to rise out of the ground and bear fruit in the presence of a company of Europeans, the explanation has been that the eye-witnesses were all mesmerized. Mr. Stevens says he could have photographed the orchard, and that it actually grew. His camera was not subject to mesmeric influences, and faithfully recorded the astonishing feat of the Yogi. The feats, says Mr. Stevens, are not performed for money, but largely as proof to the natives that the Yogis possess supernatural powers. These powers, he says, are in accordance with the teachings of modern science, and show the existence of forces hitherto only suspected. Mr. Stevens says of his remarkable experiences:

"Incredible as it may appear, I have been let into the secret of the mysterious forces of nature by means of which these miracles are performed. I have been to school, so to say, to a Yogi, and have been taught how to get into touch and manipulate the secret forces of nature that enable a man to do such incredible deeds as to turn a rod of dead wood into a squirming serpent, to produce food from 'nothing,' to cause objects to move and to float on 'nothing.' Do not understand me to say that I am now able to work these miracles. Not everybody will be able to do these things, even when they know the key to this mystery, but there are people here in New York who have it in them, and require but the knowledge imparted to me by the Yogi in order to outdo all the magicians of the East.

"Whenever we have picked up anything from the Orientals we have usually managed to beat them at their own game, and I predict that the rule will hold good as to miracles and magic. I do not intend to keep this secret long. Much depends upon the public themselves. The secret will be of practical value. There are not wanting indications which you would recognize in a minute if I were to point them out, that the subtle force of the Indian Yogi's power of working miracles may eventually develop in the hands of practical Western people into something more valuable to mankind than either steam or electricity. It is, however, not a force that can be protected or monopolized in any way, as by a patent. The only possible way for me to compensate myself for the outlay of time and money in going to India and getting to the bottom of the mystery is by a season of photographic lectures. The situation compels me to become practically an accomplice of the Yogis in perpetuating the mystery for a short time longer."

We have for a long time heard marvelous stories in reference to the Yogis of India, and every Spiritualist would be glad to see them verified. Let Mr. Stevens try his hand. JUS TICE.

Salt Lake City is the Mormon City, from the character of its population.

Chicago is the Prairie City, from the flatness of the land surrounding it.

Virginia City, Nevada, is 6,400 feet above the sea.

Burlington Iowa, is called the Orchard City, from the abundance of fruit trees.

Rochester, New York, is the Aqueduct City, from its bountiful water supply.

Vincennes is the oldest city in Indiana, and was its capital from 1800 to 1813.

Savannah is the Forest City of the South, from its innumerable shade trees.

Paterson, New Jersey, is the center of the American silk manufacturing business.

OLD TIMES.

And the Spiritualism Thereof.

Spirits Seen and Voices Heard.

WALLACE AND SCIENTISTS—SOCRATES AND HIS DEMON—A SEERESS—HER WONDERFUL VISION—SPIRITS TELLING THEIR NAMES.

I appreciate the remark made by Prof. A. R. Wallace, in referring to Socrates, the great and good ancient, the father of philosophy, and who was a great medium; he was guided by a spirit, but which from that time down his disciples and scientific men since have considered a case of dementation on the part of that great man, and it is usually passed over in silence and sorrow, as being an ailment that even the best of humanity are liable to.

"It seems to me," says Wallace, "to be no small thing that the Spiritualist is able to accept as history much that the scientist is obliged to reject as imposture or delusion. The Spiritualist can look upon the great Grecian philosopher, Socrates, as a sane man, and his demon as an intelligent spiritual being or guardian angel: the unspiritual scientist is obliged to believe that one of the noblest, purest and wisest of men was not only subject all his life to a mental delusion, but was so weak and foolish all his whole life as not to discover that it was a delusion: they are obliged to hold that this noble man, this subtle reasoner, who was looked up to and admired by the great men who were his pupils and disciples, was imposed upon by his own fancies, and during a long life never discovered they were fancies. It is a great relief to me not to have to think thus of Socrates."

The same can be said of many other great characters, not forgetting the wise Swedenborg, who was said to be a worshiper of moonbeams: and probably every family, if they have traditions, may find ancestors that need such a qualification of Spiritualism as is here suggested by our scientific friend, Wallace. I certainly am proud to be able to say that I came from a mediumistic family, rather than an insane or demented one, and in illustration of this point it may be a good time to speak of the ancestry of "Shadows" who have long been shadows.

My grandmother, who was a very accomplished woman, was what is called a seeress. She had lost by death many children and friends, but she used to see them all her life with her spirit eyes, be in their company, and was the happier woman for it. Many things were said and done by them that proved them to be intelligent entities. How many times I have talked with her about those visions, which I could not see or realize, and as I loved and respected her, I hated to hear her kin doubt it and call it imagination, illusions, mental debility, when she was otherwise so sensible and so good. I was sure she thought she saw real persons, and could describe them minutely, but it always made me wonder. She passed away in about 1845, three years before the advent of modern Spiritualism, and twelve years before I had a knowledge of this great truth, and then I learned she was not deluded or demented, or following an illusion. How I regretted I had not known the truth in her day, as I have known since, and gained a stock of knowledge from her that would have added so much to my own. I always believed in my grandmother, and my knowledge to-day has placed my ancestor in the list of sane women, as Socrates has been placed among sane men, by the knowledge of spirit phenomena.

Her mother, my great-grandmother, Hannah Barney Smith, of Taunton, who died before I was born, was something like her, very accomplished and very good. She was called pious, and reached ninety before she died. She also was mediumistic. She could hear, during the last decade of her life, what she called "angels singing." She would say to all present:

"Hush, the angels are singing."

The family respected her wishes. She was so good a woman, she was privileged, and was allowed to think she did hear the angels, and probably felt as Pollock did when he wrote the lines:

"The chamber where the good man meets his fate
Is privileged beyond the common walks of life,
Quite to the verge of heaven."

In later years, when I used to hear the tradition, I heard the skeptic say it was imagination, or illusion. My grandmother would defend her mother, and had no doubt she heard angels sing, and she herself knew she saw spirits, which others did not. Well, now, as a Spiritualist of much experience, I am able to consider the spirit-singing phenomenon a fact, and that my ancestors were always sane, and that I came from a mediumistic family, but not an insane one.

This old lady has a brother who was said to have been insane: used to act and dress like an Indian, and at times would frighten the family. In those days, early in the eighteenth century, Indians prowled around the clearings, and were dangerous, and I have no doubt Indian spirits used to control him, as they do now our mediums of to-day.

My grandmother, of whom I have spoken, had a daughter a little younger than my mother, who was queer, said to have been crazy, and was four years in an insane asylum. She came out and

CONTINUED ON PAGE 4.



BY EMMA MINER,

Author of "Bars and Thresholds," "Led," and other stories.

CHAPTER III.

A False Prophet.

The next time they were seated quietly at their sewing, Alma said: "Mamma, you said the other day that you had had some strange experiences with regard to mediums. Would you object to telling me some of them?"

"Perhaps I had better tell you. It will illustrate what I was referring to when I was try ng to caution you.

"It was at the time I received my first communication from a medium named Mrs. Echo; I had previously received some messages from the lady, who afterward went West, and as these had always been correct, of course I had great faith in such things. So, when Mrs. Echo approached me at the close of a meeting and gave me an excellent description of my husband's personal appearance, of course I thought she really saw him, and I think to this day she did; only I doubt the other part of it.

"Now, this Mrs. Echo had been living in town several months, but I had no personal acquaintance with her. She had a brother who had been in the locality a part of the time, but not so long as she had been.

"She told me my husband wished me to sell my house. It was a small, comfortable place, and we had always dearly loved our home; so I naturally felt some surprise, and very much disturbed.

"She said the spirit said I would have an opportunity to sell within a few weeks, three at the most, and must sell according to the man's proposition—which would be part cash and balance in a note or mortgage. She described the buyer as being a very dark-complexioned man.

"When I asked her where I should go, or what I should do, she said 'the way would be unexpectedly opened to me. You must not hesitate to accept the offer from that man.'

"You were only nine years old then, and I had not been accustomed to labor, or, indeed, not even to privations, so I had been feeling quite worried about many things.

"Sure enough, in two weeks' time a very dark-complexioned man came to the house, and asked if I didn't want to sell my place. He said he 'felt as if he wanted to buy it, and wanted to look it over,' and finally urged me to sell it to him. He made me an offer of fifteen hundred dollars; five hundred cash and a mortgage for the balance, or note, just as I chose. He influenced me to take the note.

"Now, I had heard your father say he wouldn't sell for less than twenty-five hundred, so it seemed quite a loss to me. I had a couple of days to think it over, and that very afternoon Mrs. Echo called on me and said my husband urged me to do it. So that settled it, and I, being in want of money, tried to think it was the better thing for me to do. He finally persuaded me to take his note.

"The man seemed to be in quite a hurry to get the business transacted. Now, here was my first mistake. I ought to have taken more time to think and plan about it. It was the means of leading me into many hard places.

"I had just signed the papers, and was beginning to pack up, when I received a letter from the medium who went West, the one I used to consult.

"She wrote me she had just had a strange vision of my husband and myself, a few days before. She wrote he had appeared to her in great anxiety, and begged her to write to me at once, and urge me not to sell my home; that I had been shamefully imposed upon by false pretences, and she must tell me so.

"I felt almost crushed by this letter, for I somehow had a feeling it might be true.

"Then I tried to have the man sell it back to me, but he refused. I told him why; but he only sneered at me.

"I soon learned he was Mrs. Echo's brother; that he wanted to settle in business in that town, and my place would make a most convenient home for him. I felt inwardly convinced that Mrs. Echo had done this purposely to get the place into her brother's hands; for, as the medium out West knew nothing of the circumstances, I felt she had written me truthfully."

"Couldn't you do anything about it?" asked Alma.

"No; I tried to get advice, but my lawyer said I could do nothing. He intimated that I was a fool for listening to advice from such sources, anyway; said I had 'made a bargain and must stand by it.'"

"I finally left the town, for I could not bear to stay where I could see the house and not be in it."

"I wonder if that man prospered?" said Alma.

"No; he didn't. But, then, I guess he would not in any case, for he was an intemperate man, and didn't attend to business."

"I afterward heard that Mrs. Echo let him have the five hundred dollars he paid me, and he promised to keep the fire insurance paid up, but he didn't, and one night about six weeks after the insurance had run out, it burned to the ground; so that was the end of that.

"Then the man died suddenly, and I found my note was worthless. Everything was managed so I never got a cent except the first payment, and Mrs. Echo lost her money. I didn't feel very sorry for her. Some of my old neighbors said it was a judgment on her, but I never did believe in that sort of judgments."

"It wouldn't have hurt my feelings much," said Alma, indignantly.

"Perhaps not; unless you were thoughtful about it; but I have come to question whether we can afford to spend any part of our life in wishing harm to another."

"Yes, in one sense, but doesn't it seem good to see some folks get some of their deserts? It does me good!" and Alma pushed her needle through a seam a little defiantly.

"That may be, but is it right?"

"No, of course. I shall have to admit it is wrong, and small, too. Ma—I'll try not in future." Mrs. Andrus smiled a little.

"Well, as I said—I had my lesson, and ever since I have taken time to question and think well before I take any decisive step."

"What is the reason we can't get these advices ourselves? It doesn't seem right that we should have to depend on others."

"I don't know. I have thought I can get impressions much more clearly than I used to do. For instance, after you spoke of going to Druid street, I felt impressed you ought to go, but I don't think I could ever have sent you there. I have sometimes felt you might develop a power, or gift to do, or see, or hear things yourself."

"I should think there might have been some indication of it before now," said Alma.

"Perhaps not, for several reasons. One of which is, unless we are in some special need we don't make the effort to learn about these things. I fancy it is very much like bolting and barring our doors from all friends, and refusing to open to their calls unless we have some special need of them. Then, when we do need them, we get so anxious and excited we are afraid to trust our own impressions. I feel more than half ashamed of myself for my indifference frequently."

"Then suppose we try to see what we can get about our affairs ourselves, and then see what Mrs. Millis says, and compare notes," suggested Alma.

"It would be a very good way indeed. I would like to have you become interested in this subject, but I do not want to force it upon you; though I really think if we make a beginning it would not be justice to our spirit friends to give it up without a fair trial."

"How queer that sounds! to give dead folks a fair trial!" said Alma, smiling.

"Well, doesn't the Bible say, 'try the spirits?'"

"Why, mamma! Is that what it means?" exclaimed Alma, doubtfully.

"Why not? Likely as anything, isn't it?"

"How shall we go to work to try?" asked Alma.

"I'm sure I don't know. Perhaps Mrs. Millis could tell us."

"Well," said Alma, after a pause, "if this matter turns out all right, and we can earn something to spare, I will go to Mrs. Millis' again, pay her for what she has already done, and ask her advice about it."

"Just the thing, I am sure," said Mrs. Andrus, commendingly.

The anxiously-anticipated Saturday morning at last arrived. Alma went to Mrs. Ames' house with a soul possessed by alternate hopes and fears.

"I fully expected you," said Mrs. Ames. "Now, my dear, I have a plan in my mind by which I think I can help you. I can do something for your mother, but I must see her first; I want to talk with her. If she is what I think she is, I will help arrange some matters for her. I would like to go back home with you, and then we can arrange matters at once."

"Mamma will be pleased, I am sure," said Alma, looking at Mrs. Ames curiously.

In a few moments they were on their way to Mrs. Andrus' house.

A quick glance showed Mrs. Ames the signs of recent severe illness in Mrs. Andrus' face, but as quickly she decided they were the signs of physical weakness which might be overcome by less worry and proper nourishment. She broached her subject immediately.

"Now, Mrs. Andrus, I have a friend, a Mrs. Adams, who is opening a large lodging-house. I suppose there will be something like forty lodgers. She is in need of a reliable woman to look after the house linen, and many general matters. Also, in need of a young girl who would wait upon the door, and do other useful things in such a line.

"I am of the opinion there is no nonsense about you. Labor is honorable, and some of us must do as we can."

"True; I don't think I should hesitate on that score."

"So far as your health is concerned, I feel sure you would be equal to the duties. I think you could serve the purpose.

"As for Alma, I am sure my friend would be pleased with her. You would have good accommodations, good food, and consideration shown you. Why not try for the position?"

"I would be more than glad of it, Mrs. Ames. I shall be truly thankful."

"You can call there any time to-day, or Monday, and arrange for terms. I think you will have reason to be satisfied."

"We will lose no time, then. We will go this afternoon," said Mrs. Andrus.

It was with renewed courage they found their way through the crowded streets to Estey street.

Mrs. Adams received them. She had a pleasant, patient face. The duties for each were explained and discussed. Then their rooms were shown them—away at the very top of the house, but "all the better for being high," said Mrs. Andrus.

Mrs. Adams said Mrs. Andrus might bring any of her special pieces of furniture she wished: This was gratifying, for it would make the rooms seem homelike.

The terms for service were far beyond Mrs. Andrus' expectation; and they at last retraced their steps, feeling quite happy in the opening which had so suddenly come to them.

It was but the work of a couple of days to arrange about disposing of their few goods in the present home; and then on Tuesday they found themselves very pleasantly domiciled in Estey street, where, after certain duties were performed, they could be together, and call it home.

Little did they, in their new contentment, know of the cloud which would so soon darken their horizon, or of the treachery which would soon work harm for them, even in this homely retreat.

CHAPTER IV.

Shadows on the Wall.

The customs of the house were quite unlike Mrs. Andrus' ways; and Alma did not at all like many things to which she was subjected by coming in contact with the clerks who were Mrs. Adams' lodgers.

Among them was a young man named Edward Ledyard, who was a clerk with the Marcella firm. She had instinctively repelled his advances when she, too, was with Marcella, and now Alma was far from pleased to meet him under these new circumstances.

She could not actually complain of anything he said, or openly did, but under all his covert acts there appeared an unmistakable determination to annoy her.

Neither Alma nor her mother wished to make any complaints to Mrs. Adams. They wanted to avoid trouble, so Alma resolved to bear it patiently, meanwhile holding herself as much apart from him as her duties would permit.

For this he meant to have his revenge. He took his cue from the report which Mr. Vane had quietly and carefully spread among the employes concerning Alma's former position at Marcella's, in regard to suspicions of her dishonesty.

Edward Ledyard had hinted this story to first one and then another of the members of Mrs. Adams' large family.

These people, all too ready to believe harm of her instead of good, discussed it among themselves, and wondered what she had really done.

Thoughts make themselves felt. Soon Alma began to have a very decided opinion and impression that something had happened, or was being talked about, which was to her disadvantage. She felt it. She questioned Mrs. Adams, but she knew nothing about it. Mr. Ledyard had taken very good care it should not come to that worthy lady's ears, who, he knew, would investigate the rumor.

There was one among the family, however, who refused to believe Alma could be guilty of any wrong. He was Calvin Emmons.

"I cannot believe it of Alma Andrus," he said. "There must be some great mistake, or horrible injustice."

"Then, perhaps—as you are right there, you had better inquire of Vane. She was discharged from Marcella's."

"That may be, and still she may be all right."

The shadow grew more and more oppressive. Some of the young women began to annoy her in various ways concerning it, and some openly insulted her. She could no longer bear it. She went to Mrs. Adams, and with tears streaming down her pale face, asked her to inquire into the matter.

"Who do you think is doing all this mischief, Alma?"

"I have an impression it is Mr. Ledyard."

"Well, I will try to make short work of this." To Mr. Ledyard she went that very night.

"Mr. Ledyard, do you know what this matter is which is distressing Alma Andrus so much?"

"Very likely her story has followed her. Such things generally do. Perhaps it's that."

"Do you know the story?"

"I suppose it may be the one concerning her discharge at Marcella's."

"What was the charge against her?"

"Well, I don't know as there was one made positively, but it seems Mr. Vane had some suspicions, and sent her away. You'd better ask him."

Mrs. Adams saw that she could do nothing with Mr. Ledyard. On her way through the hall, she met Mr. Emmons.

"Do you know anything about this dreadful rumor about Alma, Mr. Emmons?"

"Only what Mr. Ledyard has hinted. I have an impression something was floating about the store, but I don't believe it."

"Nor I," said Mrs. Adams. "I must have some proof."

At that moment Alma passed through the hall. Her face was pale, and her eyes heavy with constant weeping. Mrs. Adams' eyes followed her form with a pitying glance.

"I wish I could see Mr. Vane," she exclaimed suddenly. "I believe I will go down and see him."

"I wish you would," replied Mr. Emmons. "As I am a clerk there, it might occasion some unpleasant comment for Alma if I were to go; but nothing on earth could make me believe her guilty of any wrong."

When Alma came back through the hall, they were still talking. She knew they were speaking of her.

"I am going to do what I can toward clearing up this mystery now, Alma," said Mrs. Adams.

"Oh, if you only would!" exclaimed Alma, gratefully, "it seems as if it would kill me."

Mrs. Adams left the hall. At that moment the bell rang. Alma answered it, and called Mrs. Adams into the office to see the lady whom she admitted. She was a stranger to Alma. The lady engaged a good room.

The next day the lady passed by the open door of the office where Mrs. Andrus was busy, who, turning her glance suddenly upon the new-comer, recognized Mrs. Echo, the medium who had once deceived her about her home.

The recognition was mutual. A flush of surprise passed over Mrs. Andrus' face, which was quickly answered by a glance of dismay and hatred from Mrs. Echo. She passed on quickly, and no word was spoken. Mrs. Andrus' soul was suddenly filled with a sense of new trouble and anxiety.

"Mrs. Echo is selfish and mercenary, and utterly without regard for the truth, for all she talks with the angels. We must not have anything more to do or say to her than we can possibly help," said Mrs. Andrus to Alma a few hours later. "She works harm wherever she goes, and all with such a saintly face! It is intolerable to me!"

"I will keep away from her surely, ma," replied Alma.

Mrs. Andrus was in her room for her resting hour, but it was not a restful one this day. It was filled with forebodings of harm, and mixed with Alma's present trouble.

Mrs. Echo had returned to her room, and her thoughts were centered on Mrs. Andrus. She blamed Mrs. Andrus for exposing the part she had taken in the sale of the house. When some people have done a mean and dishonorable action, they generally do blame others for exposing them. They seem to think it must all be borne quietly and without remonstrance.

Mrs. Echo had meant to revenge herself if ever she had the chance, and now here was the opportunity, since Mrs. Andrus and her daughter had both came into her surroundings. She fancied "good spirits had placed her in Mrs. Adams' house for the purpose."

It did not take her long to discern the state of feeling prevailing against Alma; nor very long, with a quick intuition which might have been employed to better advantage, to see that Mr. Ledyard was really Alma's enemy. She also believed Alma to be innocent. For all that she meant to use the trouble as capital against her, and help the sentiment of distrust deepen. She also saw that Mr. Emmons would defend Alma to the last; then, with impressions quickened by the remarkable psychical powers she possessed, she deliberately set herself to work Alma's ruin.

Mr. Ledyard became exceedingly interested in Mrs. Echo. Her conversation was witty and bright, and full of quaint sayings. Here and there through it there flashed occasional expressions which made him wonder if she were not a witch. She fascinated him, as she did most of them. She was a woman of tall and symmetric form, magnificent dark eyes and hair, a melodious, well-trained voice, with a ready and eloquent expression of language; she was, indeed, one to be admired. This, with a wonderful personal magnetism which brought many within her companionship, holding them there as by a spell, no wonder she was able to work ruin as well as good, did she but so choose.

Against such a woman as this, Alma was but as a straw against a powerful wind.

Mrs. Echo was cunning. She did not mean to take Mr. Ledyard into her confidence; only to use him as a tool to advance her schemes.

This was easy to do, for his perceptions were not quick. Besides, he was not on his guard. He did not suspect Mrs. Echo of any evil, and he would not have cared if he had, so far as Alma was concerned.

[TO BE CONTINUED.]

Call for a Convention at Lincoln, Nebraska.

TO THE SPIRITUALISTS OF NEBRASKA, GREETING:

At a meeting of the Spiritual Society of Lincoln, Nebraska, July 1st, 1894, it was decided that a convention be called on September 7th, 1894, at 3 o'clock P. M., in the city of Lincoln. A committee was appointed to issue said call to the Spiritualists of the State, and all others who may be able to attend said convention. We, the undersigned, being the committee so appointed, do hereby call the Spiritualists of this State to meet in mass convention on Friday, September 7th, 1894, at 3 o'clock P. M., for the purpose of organizing a State Spiritual Society, and to devise plans and means whereby we will be better prepared to protect all genuine mediums from the persecutions of legislative and other bigots of superstition, and to transact such other business as in the wisdom of the convention may seem to be necessary to promote and teach the truths of Spiritualism among the masses of humanity. All Spiritualists and friends of truth are cordially invited to attend said convention.

We also call the attention of all the friends of truth to the fact that Mr. and Mrs. Geo. W. Kates, trance and inspirational speakers, of Manitou, Colorado, will be on the platform during the recesses between the deliberations of the convention, and we pledge the Spiritualists and friends of truth of Lincoln, that those from abroad will receive a hearty welcome in this beautiful city, and that all will be made to feel at home among us during their stay.

JAMES CAMPBELL,
H. E. GEORGE,
A. V. HERMAN,
Committee.

Lincoln, Neb.

The Ladies' Union of the Mississippi Valley Spiritualists Association, Clinton, Iowa.

This independent organization was incorporated under the laws of the State of Iowa, August 30th, 1890. The object was to render assistance to the association. It has power to make contracts, acquire and transfer property according to law. The success of the Union has been phenomenal under the circumstances. Organized under the clouds and shadows when the camp work of the association was almost stranded by treachery to the greed of mammon, and had just begun to rise out of bondage that threatened its destruction, through the efforts of a new corps of officers, it was at this crisis the ladies of the association determined to put their shoulders to the wheel and help forward the sacred cause of Spiritualism. The result of this united effort has been just what may always be expected when women are at the helm and their souls are in the work. It was with a great deal of satisfaction and pleasure that our organization, scarcely two years old, found themselves able financially to render the association efficient aid in furnishing the lodging hotel (built by the association) with every modern convenience for comfort and cleanliness at the cost of six hundred dollars, besides a donation of one hundred dollars in cash. Every dollar was accumulated by the Union during the period of two years, with the exception of some bedding and fifty dollars which was received from Mrs. Dobson, who formerly had charge of the Bazaar before the Union was organized. Since then the Union has remodeled its own building and opens up up this season with a good stock of merchandise and one hundred and thirty-three dollars in the treasury. I was requested to write up our work and progress for publication, hoping our success might stimulate others to greater concert of action, having proved "in union there is strength."

We are justly proud of our efforts, especially so when our grand speakers from the east compliment us in having the best lodging hotel accommodations, as well as the best managed camp. Loving care was taken in furnishing the rooms dedicated to our noble workers. Nothing is too good for them and the conditions made foreshadow their work. Especial mention is due Mrs. F. C. Steinhart and Mrs. Clara Dixon of Dubuque, Iowa, who each furnished one of those rooms complete as a gift to the Union. The other rooms are equally nice. All are carpeted and have every convenience for the toilet, including spring beds, good mattresses, feather pillows, cool white linen, coat-racks, low rockers, etc., etc. The reception-room is to have a new carpet this season and the hotel windows screened and it will be cool and inviting, with its easy rockers, where any one can go and rest after a stroll over the beautiful grounds, as upon arriving at the park. This is indeed inviting to strangers as well as friends who come within our gates. Mrs. Rose King, a very sweet and genial spirit, president of our Union, will have charge of the hotel this season, and all who come will find a royal welcome and be made comfortable and happy. The price of lodging is less than at any other camp. The Union also has several nice rooms to rent by the day, week or season in its own building, at very reasonable rates. A complete stock of useful merchandise is always on hand to sell or rent to campers. In this building you will find the postoffice and the camp register, where all are requested to register their names and addresses. The Ladies' Union Building and Bazaar will be under the supervision of Mrs. Mary E. Hammond, chairman of the Bazaar committee. The annual business meeting of the Ladies' Union for the election of officers will be held Wednesday, August 15th, 1894. We trust every member will remember their pledge for the Union this season, and with a new zeal put forth their best efforts for success, hoping that better conditions will soon be inaugurated for all classes and that right will triumph. I expected to go early to the Twin City Park, Minnesota, but have been unavoidably detained by a combination of circumstances. I still hope to spend one week there before camp-meeting opens at Clinton.

Please send all communications to my home address, Davenport, Iowa.

OLIVE A. BLODGETT,
Secretary L. I. U.

The Dreams Which Never Came True.

They lie about us on every side,
Sweet as the days of youth;
Glad as the heart of love's Summer-tide,
Pure as the light of truth,
Sadder than sobbing, or death or life,
Gay as the sky's own blue,
Weighted with sorrow, with sunshine rife—
The dreams which never came true.

The ghosts of the time which we never spent,
The pleasures that never came,
The strange, fair lands where we never went,
The treasures of love or fame
Which we sought in vain, as the years flew past,
And missed all our lifetime through,
But the sweetest thing in the world at last—
The dreams which never came true.

Oh! wonderful visions which come and go,
Which glimmer and fade and die,
Which bloom in the hour when the fire burns low,
And wither as time goes by.
Folded away in the sacred place
Of each heart which the world e'er knew,
Like a broken hope, or a dear, dead face—
The dreams which never came true.

—*Ethel Maude Colson.*

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who will respond to all questions, as far as possible, that may be submitted. It is desirable that the questions in the main be in relation to Spiritualism, its phenomena and philosophy, and *cognate subjects*. The questions should be sent direct to him on a postal or by letter, and which will, in turn, receive attention. Mr. Tuttle has consented to act in this capacity until Jan. 1st, 1895. Address him at Berlin Heights, Ohio.

This department appears to have struck a most responsive chord, for not a mail comes without a complement of questions, and there seems to be an eagerness to understand the great problems which gather around the science of Spiritualism. The friends will please remember that this is not a "message department," and the inspiring intelligence which answers the questions does not profess to give personal messages. To that intelligence I submit the questions received, and furthermore, as in case of all my other publications, I claim no other merit than that of amanuensis, faithful to his trust, and obedient to the conditions of control as his understanding allows. H. T.

E. T., New York: As a regular and interested reader of THE PROGRESSIVE THINKER, I would very much like to know your views on the following subjects: What code of morality should govern man's conduct in accordance with the highest teaching of nature and spirituality? From the same standpoint what constitutes purity or sin?

To these vital questions, the reply is taken from page 195–6, of "Religion of Man." We state the law of morality and conscience to be that the highest faculties shall always control the conduct of life. Each and every faculty of the mind has its own appropriate function and office to perform, and within its sphere of activity is promotive of good and conducive to happiness. Whenever any lower faculty transcends its sphere and encroaches on that of a higher, evil and unhappiness results—is sin."

What is meant by a high or low faculty?

When a faculty is the foundation of another it must be regarded as lower than that to which it administers. The appetites are the lowest because they administer to the body. Reason, which takes cognizance of perceptions and emotions must be superior to the faculties on which it sits in judgment. Spiritual reason or moral consciousness, the essence of spiritual perceptions, must be highest of all. Here is a sure and infallible test for conduct, by the highest motives and aspirations of the spirit. Man is created for immortality, and as such every thought and action of his earthly life has relations not only for the day, but for eternity. The highest rule is not the golden, which rests on selfishness, "Doing to others as you would have them do to you," but the spiritual: "Do all for others." That is the perfect expression of an infinite love, which, like the sun, pours out its rays without return. Our ideal angel, that which all form in their minds, is of utmost charity, gentleness and love, and not a stain of selfishness. Such an ideal every Spiritualist should seek to realize in their own lives.

Purity of life, consonant of perfect happiness, or heaven, is the perfect ordering of life, in harmony with the laws of its being. The activity of the body and mind, but highest ever being supreme. Such a life is moral, righteous, and a preparation for the future, as well as a joy in the present.

Sin is the reverse, the control of the higher by the lower; the enslavement of the spirit by the demands of the beastly nature to which it is united.

Joseph Garrick would know how far spirit intelligences indorse this statement: "No citizen shall hold real estate in more than one State at a time, and that shall be limited to what he and his family can cultivate."

That the land belongs to those who best use it, is proven by the evidence of all history. The race of men who best use the soil, holds it by that title deed. It required 3,000 acres for an Indian to eke out a scanty existence, and he could not maintain himself against the white race, who were able to make a single acre produce more than a square mile of forest. The government may have the right to the land; it surely has in the name of all the people and for the people. The people own the land, therefore their government, as their representative, owns it, but the government has not the right to deed or give it away to the individual. There is no power to confer that right. In Europe and all the eastern continent it has been gained by robbery. Here it was seized, in imitation, and is rapidly bringing about a state of affairs as deplorable as that under the remnant of feudalism.

The principle involved is that no one can use more land than he can cultivate, without the assistance of others, and these others under the rule of justice would be on land of their own, held by the right of use. There would be no one to assist, and the acres one could not cultivate would be without value.

Again it is asked, "Is it not true that labor now produces all, and labor shall dictate to all when common sense and justice take their place?"

It can scarcely be maintained that "labor produces all," for it is only one factor, an important one in production. The farmer gives his labor, but how small is it to that of the sunshine, the rain, and the soil. The miner gives his labor to digging out the coal, but the coal represents value, even in the mine. Labor adds value to material at hand, and may use the forces of nature to create. In this discussion mental and physical labor are considered as joined hand in hand. The thought may be stated in this way and no one will care to deny its axiomatic force.

The laborer has a right to the product of his labor, and if he does not receive such reward, it is because of injustice. The mental labor which directs has a right to its share, but it has not the right to enslave the hands which do its bidding.

Dr. A. S. Hinckley: There came to our circle the spirit of a landlord who had turned a poor woman into the street because she could not pay her rent, and he began by saying: "Take her away! take that woman away, I tell you! she is looking at me and I do not want to see those eyes again." Now, was that a mental picture from memory, or was the woman really there? If the woman had passed to Spirit-life, she might be filled with thoughts of revenge, and with persistent purpose follow the one who had so cruelly treated her. She would thereby perpetrate a greater wrong on herself. The subjective explanation is more commendable, and covers a multitude of instances of the hauntings of conscience. The sense of wrong inflicted, "takes form and substance, as in a dream, and the embodied fancy cannot be escaped. The wrong creates its own demon of retribution. It may be predicated that every wrong we inflict on others at some stage of our advancement will return to demand satisfaction. Years, or even centuries may pass, before the mind reaches the advancement which will make it sensitive to past errors. Then suddenly memory will flash the latent picture, and the spirit be horror-struck with its past. Then salvation is soonest gained by seeking out the wronged, not to be forgiven, in the old theological sense, but to understand each other under the influences of the new life, and forget the old.

Thus a spirit who, in earth-life, quite a century before had committed murder, was so brutal that he did not realize the crime, or care for the wrong inflicted on his victim. He was approached by benevolent spirits, and by their efforts lifted out of the depths to which he had sunk and his quickened perception began to distinguish right from wrong. Then he became aware of the presence of the murdered person, who, ever-present, evaded and would not converse. It was a phantasm, and forced him to seek its spiritual reality. After years of suffering the murderer and his victim came together, and the phantasm disappeared in the personality.

R. W.: Has the death of Jesus power to save souls?

As the death of martyrs to truth and in the cause of right and justice, leads mankind to higher grounds, the self-devotion of Jesus has saving power from selfishness and ignorance. In a theological sense, not only one but ten thousand Christs may die on the cross, admirable for self-sacrifice, and examples of firm adhesion to their sense of duty, and yet their sacrifice is lost; for they suffer for a misconception of the plan of the world. Man has never been lost, and can not be lost, and hence cannot be saved by their blood.

Volney's Ruins and the Law of Nature.

Volney wrote late in the eighteenth century on the natural causes of the rise and fall of empires.

In his travels he arrives at the city of Hems on the border of the Orontes; and after three days' travel in the Valley of Caves and Sepulchres, he sits down on a shaft of a column, in the ruins of Palmyra; and falls into a reverie on the past greatness of the city of which these ruins are all that remain.

He sees a phantom—the Genius of the Ruins—who develops the subject in the form of a dialogue and narrative combined, in which cause and sequence are set forth in their true light in the conduct of nations as well as individuals; and truth and right on the background of error and hypocrisy are made to appear as the genius of a true life and permanent success.

The mask is mercilessly torn from every religion which does not exemplify the true principles of morality and fraternity. He says:

"The altar has been sold to the priest, and the priest has sold the kingdom of heaven. Gold obtaining everything, they have sacrificed everything to obtain gold."

At length a great congress is called, as we are in the habit of doing now, and a new government organized by the people, on the principles of equity, and "millions of men, raising at once their hand to heaven, took the solemn oath to live equal, free and just; to respect their reciprocal properties and rights, to obey the law and its regularly chosen representatives."

Then a conspiracy arose in which kings and priests joined, but received no support.

Another great congress of all races and regions of the earth was assembled and the legislators of the first congress addressed them:

"Inhabitants of earth! a free and powerful nation addresses you with words of justice and peace. Long afflicted with the same evils as yourselves, we sought their source, and found them all derived from violence and injustice erected into law by the inexperience of the past age and maintained by the prejudice of the present." Ten thousand benedictions from the multitude made the earth re echo: "Justice, equality and union." Again interested parties murmur and are silenced by good counsel.

Next came an exhibition of sectarianism which exceeds anything ever written before or since. All the different nationalities insisted upon their religions respectively as the only true and simon-pure, excluding all the others. At this point the legislator puts them to a test which shows that their strife was all about things which are not positively known or verifiable; and they all agree to submit to "the religion of evidence and truth."

Then follows twelve chapters of questions and answers on "The Law of Nature," which would make an excellent universal lyceum manual for mankind in all parts of the world.

The name of this book does not give one who has not read it the slightest idea of the rich treasures of wisdom and truth which it contains. Although written a hundred years ago it is as relevant to the present as if written yesterday; and will be so for generations to come. For this reason it is well to keep it in circulation, as it is calculated to do a great deal of good in the present crisis, the world being better prepared for such a work than when it was written.

The love nature of the author is a fountain from which nothing but good could come to his fellow-man, and we take pleasure in giving the book our hearty endorsement. For sale at the office of THE PROGRESSIVE THINKER. Price, cloth, 75 cents; paper, 50 cents.

Lake Brady Camp-Meeting.

Hon. O. P. Kellogg and Mrs. Colby Luther were the speakers here on the "Fourth"; and with cannon, fireworks, Humphrey's band, crowds of people, Maggie Gaule's splendid tests, and these two soul-stirring speakers, we had a royal good time.

O. P. Kellogg makes one think of Lincoln. He has a big heart, a queer Western manner, a fund of apt stories, wonderful simplicity of language with bursts of poetry, and laughter and tears are twin sisters as we sit in his audience. He has one thing that Lincoln had not—a slight Methodist twang—caught nobody knows how, for he never was a circuit preacher. He gave a delightful lecture, of which only a small portion can be reported.

He said that aristocracy, as Victor Hugo said of Napoleon Bonaparte, had come to the point where it vexed God, and *had* to die. In a country with such mountains, rivers, and lakes, man ought to be free. When Thomas Paine wrote a pamphlet on American Independence, the New York Legislature chose a committee to reply to it, but the committee reported that it could not be answered by anybody. Mr. Kellogg said our government was the product of evolution, and he traced its progress from King John and Magna Charta, through the borough franchises until the English constitution was developed. It stands between the monarch and the people, as our constitution stands between our government and the people, and is watched by each.

So our forefathers had old world experiences to help them. He made us hear liberty bell in Philadelphia, took us through the Revolution and the Rebellion, when Lincoln, Blaine, Giddings and Wade said the scars of slavery should be removed from our flag. He painted the fidelity of the soldier's betrothed, who said to her lover who freed her, having lost his leg, his arm, and his other hand, "Dear Will, as long as you have body enough to hold your soul, I want you." And in spite of strikes and the other boding ills of the day he claimed that we had the country most free and the happiest homes in all the world.

Our other speakers this week are Geo. P. Colby, A. E. Tisdale and Mrs. Lake. Mr. Kellogg introduced Frank Ripley as one of the "sweet singers of Israel" (though nobody knows how the Israel comes in), and with him Mrs. Eise, Mrs. Will Mansfield, and Humphrey's grand band, we have delightful music. W. H. Bach is invaluable in conference, as well as in many other places, and is trying to make us know something of molecular vibrations. We have excellent mediums. Besides Miss Gaule and the inspirational speakers, we have so far on the grounds—startling Winans and tender Mrs. Arthur for materialization; W. R. Colby, slate-writing and public tests (good ones, too); C. J. Barnes and Dell Herrick, trumpet; Frank T. Ripley, test medium; H. E. Chase, spirit photographer; Mrs. Donovan, Mrs. Richmond, Mrs. G. Cooper, Mrs. Barnes and Mrs. Riesenweber, trance and clairvoyance; Mrs. Donovan having also the gift of slate-writing; W. H. Bach, psychometry; John A. Johnson, trumpet; Mrs. Herrick and Dr. D. C. Martin, healers. So with this variety of gifts, all can surely find means to communicate with their spirit friends. In conclusion, will add that all agree that A. E. Tisdale, the blind lecturer from New London, Conn., is one of the deepest and grandest speakers that New England has ever loaned to the West.

ABBY A. JUDSON.

Paine's Age of Reason, an investigation of true and fabulous theology, too well known to need its character here stated. Paper, 25 cents; cloth, 50 cts.

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The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells or $1 per copy. For sale at this office.

Jesus and the Mediums. A comparison of Modern and Bible Spiritualism, showing their similarity. By Moses Hull. Price, 10 cents

The Question Settled. By Moses Hull. A careful comparison of Biblical and Modern Spiritualism. Paper, 50 cents; cloth, $1.

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The Other World and This: A Compendium of Spiritual Laws. By Augusta W. Fletcher, M. D. An excellent work. Price $1.50.

In Honor of Dr. Ravlin and Wife, of Los Angeles, Cal.

An enjoyable social event occurred on Thursday evening, June 21st, at the residence of Mrs. H. S. Wilmans, on Court Circle, the occasion being a reception to Dr. Ravlin and wife, given by the Circle of Harmony (ladies' aid). The parlors were tastefully decorated with foliage and flowers. The pleasure of the evening was somewhat marred by the absence of Mrs. Ravlin, owing to sickness.

H. C. O'Bleness delivered the address of reception, on behalf of the ladies of the circle and of the officers of the Los Angeles Spiritual Society.

"On behalf of the ladies of the Circle of Harmony and the officers of the Los Angeles Spiritual Society, we extend to-night our good will and friendship to our brother and teacher, Dr. N. F. Ravlin—to him who has labored hard in that cause which gives knowledge for tremulous faith, assurance for mere belief; who is in the van of spiritual progress, with a helping hand extended, and a sympathy for all mankind.

"It is not a momentary congratulation to see that he, a teacher of the Spiritual Philosophy, occupies so high a ground and superior position in regard to all the leading questions of the times, our country and the world, but one of lasting interest.

"Socrates said: 'If one seeks communion with the gods he must learn first to have suitable communion with his fellow-man.' Has not our brother done this? We feel that his sympathy for mankind proceeds from his spirit of appreciation; hence his spirit of criticism, which was defined by Socrates to be the true meaning of friendship. He has criticised us, as Spiritualists, because of his appreciation. Through his friendship and communion with man he is also able to commune with the gods or spirits. Our religio-philosopher, then, occupies a higher plane than the teachers of the church, the trend of whose thought is to do good for the sake of reward in a future world.

"We have listened to his superior thought as a teacher; to his words of wisdom and knowledge; to his counsel of good deeds; to his love for truth; to his oratorical skill; to his wondrous gift of speech; to his glowing pictures of life both of this world and the Spirit-world, as with a master hand he painted real pictures, but where fancy's fairy fingers have touched the dull realities and left on them a rosy glow; we have felt the sympathetic vibration of his thought, looked beyond and caught bright glimpses (through this dark curtain of the soul) of the boundless, the peaceful, the sublime.

"And here another picture—a web that busy hands are weaving, from the dewy dawn of birth to the solemn night of departure. Every thought and word and deed is woven there in beauty or deformity. Across the grey of grief we see the glittering trail of passion; the erratic line that Karma weaves; the tinsel thread of sophistry; the mosaics of experiences, dark and bright; the lessons bought and learned—all trailed in the dust to be lifted to the divine by the power of love.

"Again we see and feel the care of day disappear 'neath the flood of calm, pure light, the soul expanded, uplifted, touched and thrilled with a splendor that the Spirit-world only gives.

"With him we have drank deep at the fountain of inspiration; we have journeyed to the uttermost bounds of space; we have opened all the doors of life; have scaled every obstacle; have pulled down the stars until they are within our grasp. We open the mind largely to take the sense of such a gospel, for it is the beginning of all that has no end.

"We are glad he has visited our beautiful city, and our far-famed American Italy. May he have found its beauty but a faint picture of that country which lies just beyond; its fragrant flowers, its delightful scenery, its majestic mountains, its verdant plains, but a touch of the grandeur of that place toward which we all are tending.

"With his coming a number of persons have been brought together, who from mere speaking acquaintances have become warm friends, and who now feel they are banded together for a permanent good; and also others who never interested themselves in matters spiritual.

"If the Spiritual Philosophy means anything, it means the whole—to educate humanity as a whole. Knowing that this religio-philosophy is destined to be felt as a power for good, both here and hereafter, may we all unite and labor until the last barrier is broken down that stands between humanity and its rights, social, political and religious—irrespective of color or sex.

"In conclusion, our well wishes for our brother's happiness and prosperity will always go with him."

Dr. Ravlin responded in his usual happy vein, reviewing in part his labor here, with a forecast of the prosperity of the society. With recitations, vocal and instrumental music, and refreshments, the evening passed pleasantly. Among the many present were noted Prof. Swarts, of Chicago, and Miss Bonnycourt of Boston, both well known as spiritual workers. H. L. O'BLENESS.

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"*The North American Review*" *devotes eight pages* of its May number to an article regarding it by Edward Everett Hale, and in the columns of the "*Neue Freie Presse*," of Vienna, Austria, the famous authority, Karl Blind, critically considers it at great length, and says, "Nobody has a right to question the authenticity of the discovery." The British Government considers the original manuscript of such transcendent value that it is about to attempt to obtain possession of it through diplomatic channels.

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It is a book the Spiritualist will be delighted with; a book in which the investigator will find answers to ever-recurring questions; a book which will interest the church member, nor repel the most prejudiced. The price in paper is 50 cents; muslin $1; postpaid.

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As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER thirteen weeks, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from $1 to $10, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend *the field of our labor and usefulness*. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for THE PROGRESSIVE THINKER, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week.

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Take Notice.

☞ At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

☞ If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied gratis.

☞ Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, JULY 21, 1894

THE SPIRITUAL PRESS.

A Glance at Its Present Condition.

How It Languishes with 10,000,000 of Spiritualists.

A Heartrending Wail!

There are several thousand dollars due the *Journal* on subscriptions. We need this money—the need is urgent. We have to meet large bills every week and depend entirely on remittances. We are carrying a large number of subscribers who are in arrears. If they should send what they owe we should have no difficulty in meeting obligations and would be relieved of that anxiety which now prevents our doing full justice to the editorial department of the paper. If you wish *The Journal* to continue, remit at once what you owe, and if possible, send a new subscription. The increased interest in *The Journal* is gratifying, and all who renew promptly have our sincere thanks, but the present business makes it absolutely necessary that those who are in arrears pay what they owe. We have carried *The Journal*, the expenses of which greatly exceeded the receipts when we took charge, through five months—the most trying period in the history of this country—and now we are compelled to appeal to the friends of the paper to come to our assistance, by paying what is due and helping us every way possible in the crisis through which we are passing.

The above is from a late issue of the *Religio-Philosophical Journal*. It is under the management of B. F. Underwood, a man distinguished for his erudition, and who is worthy of a better fate than to be attached to what has proved to be an elephant on his hands. But it did not require very prophetic clearness to see its gradual demise, even at the date of the death of S. S. Jones, if not revised throughout to meet the demands of changed conditions. There never has been connected with the paper the money to do that, hence it has gradually been declining, until now we have the despairing wail as presented above.

It is a fact that to-day there are too many Spiritualist papers to be well sustained, and we venture to make the statement that not a single Spiritualist paper except THE PROGRESSIVE THINKER has during the past year paid actual current expenses from the weekly receipts, saying nothing of the profits. We make no exception to this statement, and simply assert it on the basis of a critical examination of the exact status of our cause. What is true of this country is also true of England. *Light*, a grand paper published there, is compelled to have a "Sustentation Fund." *The Medium and Daybreak*, full of spiritual truths, has never been self-sustaining. *The Two Worlds*, a bright exponent of our cause, may possibly pay living expenses, but we doubt it. This is the exact condition of affairs in reference to Spiritualist papers, and it is most lamentable.

California has been prolific in starting Spiritualist papers, none of which have been self-sustaining. All have started out with lofty anticipations and mammoth promises, and after dragging out a most miserable existence, have been compelled to die. Nor can a weekly Spiritualist paper be sustained on the Pacific Coast. The Rocky Mountains seem to be too formidable a barrier for a returning current of literature, and no weekly Spiritualist paper published there can receive an adequate support. All will die, sooner or later.

The Religio-Philosophical Journal would have suspended under Col. Bundy, if he had not whined most piteously for assistance; those who granted it can see that they only put off a little further its final demise, and nine out of ten of them now regret their gift. *Light of Truth* would be dead to-day if it had not repudiated sacred obligations—the stock of the old Better Way, appropriating to its own use what legitimately belonged to others, and which to-day should be in their hands and not in possession of *Light of Truth*. Everybody on the Pacific Coast knows the questionable methods adopted by Schlesinger to sustain his paper, resulting in its final demise. *The Golden Gate* was never conducted on correct business principles and now has a resting-place in a spiritualistic graveyard.

Now what of this outlook? Not a single Spiritualist paper published in England or the United States, with the exception of THE PROGRESSIVE THINKER, that has been self-sustaining from weekly current receipts! Allowing that there are 10,000,000 Spiritualists in the United States, as claimed by some, only one in three hundred take a Spiritualist paper, and that is the reason why they languish.

It is well for Spiritualists to occasionally take an account of stock and learn the exact status of the Spiritualist press, and what its prospects. With only one Spiritualist out of three hundred who will subscribe for a Spiritualist paper, however cheap it may be, what other result than that expressed could be expected?

Spiritualism does not require a press to make proselytes, for it is now advancing from its own inherent momentum and energy, and nothing can impede its progress. It does, however, require widely-circulated papers to chronicle passing events and to give a digest of educational thoughts now surging through the world, for Knowledge, with the cardinal virtues blooming out in full fruition in each one, must be the Savior of the world. Really, then, what are the prospects? With seventy Spiritualist papers quietly lying in the Spiritualistic graveyard, and nearly all of those now being published languishing, sinking money in order to present the truth to the world, or resorting to the questionable practice of selling bonds (which will never be redeemed) or repudiating sacred obligations, what is the import of the lesson taught?

While Spiritualism has not a single charitable institution, no hospitals, no asylums for the aged, no free dispensaries, no home for mediums when worn out, no system of benevolence, no systematic method to relieve the destitute in times of turbulence and distress, no sustentation funds to aid the struggling, and no combined effort in any one direction, is it any wonder that the graveyard of the Spiritualistic press is full even to repletion, and that the papers now published in the interest of our cause are languishing like sick kittens, while repudiated stock and unpaid obligations stand forth like grim skeletons, as evidenced by the methods of the "Better Way" and the old "Religio-Philosophical Journal?"

What think you, Spiritualists, of the outlook? Is it pleasing to contemplate? The difficulty in a measure arises from the fact that Spiritualism is founded on an inherent natural law, and it is difficult to base a religion thereon which can compel people to do this or that. It rains: it snows; the seed germinates and produces the golden harvest; and the trees blossom and form the luscious fruit, and all this is the result of natural law, and to formulate a creed, a religion or an organization thereon would be difficult. Spiritualism is based on the fact that Richard Doe, John Smith, Timothy Green and millions of others have discarded the physical, and now, as spirits, talk face to face with us, telling us of the beauty and grandeur of the spirit realms. In no wise have they changed their personality, and the fact that they can communicate with mortals is in accordance with laws as natural as the growth of plants or fruit, and such being the case it is difficult to unite in combined action those who recognize this fact; hence Spiritualistic "organization" trembles in the balance, and can exercise no potent authority.

The fact is, there should be a Spiritualist paper in every State of the Union, but as the few now published are not sustained as they should be, we can only come to this conclusion, that there are too many to be supported by those who take an interest in spiritual literature: and that some of those now sorely languishing will be compelled to suspend, we verily believe, and be added to the large list of those now reposing in the Spiritualistic graveyard.

There being ten millions of Spiritualists in the United States, there should be such a voluntary, spontaneous outburst of feeling on their part, that they would not only support a dozen Spiritualist papers, but build homes for indigent mediums, asylums for the aged, hospitals for the sick and institutions for the insane. There is no harmony existing between the ten millions of Spiritualists and an illy supported press, and an almost total lack of any kind of practical philanthropic work. The fact that a Spiritualist paper is compelled to repudiate its stock in order to live is a lasting disgrace to Spiritualism, and especially to those who play the important part in beating the stockholders. Such methods are not divine; they are not angelic; they are not in harmony with the spirit of age, and should be frowned down by all true Spiritualists.

Eunice is Greek, the fair victory.

Jacob is Hebrew, the supplanter.

Ruth is Hebrew, and means beauty.

Douglas is Gaelic, signifying dark grey.

Cæsar, the Latin name, means hairy man.

Catharine, a Greek name, means the pure one.

Constantine is Latin, signifying the resolute.

Christopher is Greek, signifying Christ bearing.

Reuben, Jewish name, signifies the son of a vision.

HAYMOND'S GHOST.

Maggie Rodden's Untimely Death.

She Appears to Her Friend.

HOW MAGGIE WAS MURDERED—HER HUSBAND INSANELY JEALOUS—THE APPARITION—THE SUICIDE—THE PALACE OF GHOSTS.

The late Creed Haymond, chief counsel of the Southern Pacific, could hardly be called a dabbler in the occult or a believer in things supernatural, and yet, as his intimate friends will remember, he did believe implicitly that he had seen one ghost.

The story—for there was a romance, and a tragic one, connected with this ghost—was not one that the lawyer cared to tell, except to those who enjoyed his personal confidence. He did not like to be charged with superstitious fancies, nor did he appreciate attempts to ridicule him out of his faith in the evidence of his own keen eyes. To his death he maintained firmly that it had been his fortune to meet face to face the spirit of one who had passed from life.

It was early in the fifties when Haymond, then a stranger in California, became an express rider. He used to make regular trips into the mountains, visiting the camps at stated intervals, carrying in his big saddle-bags letters, papers, and such small articles as could be transported in this way.

On one of his first trips away up in the Sierras he came to an almost deserted camp where a rich strike had been made and the pocket quickly exhausted. Only one family had remained, that of a man named Rodden. In a small, comfortable house close against the wall of rock which rose behind the camp a light was burning as Haymond rode into the deserted place. A knock at the door brought forth the occupant. To Haymond's request for lodgings the man growled a surly response and reluctantly let him in.

RECOGNIZED THE GIRL.

The express rider was surprised to see sitting beside the little table, on which stood the lamp, a young and pretty woman. He was surprised to recognize in her a schoolmate whom he had supposed to be still safe in her eastern home. After their greetings had been said, Haymond explained to the ungracious husband how he had known Mrs. Rodden back east. Rodden grunted some response, but Haymond and the woman were too busy asking and answering questions to heed his manner. The man seemed relieved by Haymond's departure the next day. He told the express rider to call whenever he was passing over the trail, and the woman urged him to come again and stop for the night, that they might talk about people and things at home.

It was more than a month before he again came to the deserted camp, and this time, reaching it at an earlier hour, he found the woman alone, her husband having not yet returned from his work. Haymond learned from her that she had married Rodden against the wishes of her family and had come to the mines with him without letting her parents know where she had gone. She said little about her life in the mountains, but that little showed that it had not been a happy one. They had come to the camp with a number of others, but some quarrel had arisen between her husband and the rest of the miners, so when they moved on he had remained behind and by hard work was making fairly good pay in the deserted diggings. She dreaded the loneliness of the place, but with a patient sigh said she hoped before another winter her husband might be willing to move on to some camp where they would have more company.

Haymond made two trips more, calling each time at the cabin where his schoolmate lived. When leaving the second time he told them that one trip more would be all he could make before the snow blocked the trail. Two or three times Haymond had suggested to Rodden that he take his wife to some settlement before winter shut them in, but had received no answer. He did not feel at liberty to say more, so with the promise to visit them on his return in a few weeks he mounted his horse and rode down the narrow trail.

A few steps took him out of sight of the cabin. He heard a faint call, and looking back, saw Mrs. Rodden running down the trail after him. She waved her hand for him to return and he rode back.

"Will you do an errand for me while you are in the city?" she said.

THEN RODDEN ROSE UP.

Of course he consented and she gave him her commission, and with a few parting words she ran up the trail while he turned his horse again to descend. He looked back after his friend and to his surprise saw Rodden rise from behind a bush near the trail. He thought the man had been hidden watching his wife, but a reflection made the idea seem absurd—probably it was a mere coincidence. Even if Rodden had heard every word of the conversation, it could only have spoiled Mrs. Rodden's little plot, which was nothing worse than a Christmas surprise for her husband.

Haymond was detained a week longer than he had expected, and when he started for the mountain again his friends told him he would never get through, but he persisted and finally after a long battle with the snowdrifts he reached the last camp on his route, having lost a week on the way.

It was almost night and snow and wind were in riotous possession of the mountains when he found himself riding down the trail a mile or two above the camp where he was to pass the night with the Roddens.

Dusk came while he was still more than a mile from the cabin. He pressed on as fast as he dared, when suddenly his horse stopped short with a snort and stood quivering. Haymond could see nothing; and, soothing the animal with hand and voice, urged him on. There was still light enough to see around clearly enough to distinguish objects near the trail. Haymond thought as he started again that he saw something move across the trail a little way ahead. The horse went slowly forward, but with great reluctance, and when they reached an open spot where the light was sufficient to show objects for some distance he again stopped, trembling, and Haymond for a moment could not persuade him to start. At last the horse started forward with a bound, and as he did so Haymond saw Maggie Rodden on the trail, her hair hanging around her pale face, her hands stretched pleadingly toward him, and an expression of mute agony upon her white face.

MAGGIE HAD VANISHED.

Reining up as quickly as possible Haymond turned to speak to her, but she had vanished. He rode back and called her name, but there was no answer. He dismounted and looked for tracks at the spot where she must have left the trail, but found none.

Puzzled and annoyed he mounted and rode as rapidly as possible to the Rodden cabin.

Hurriedly dismounting Haymond called Rodden out and asked if he knew that his wife was wandering alone through the snow away up the mountain trail. Rodden was too unnerved for a moment to reply. Then he managed to say that the express rider must have dreamed he saw her, as she had gone home, gone back East, more than a month before. Haymond stuck to his story, but at last he was obliged to conclude that his imagination had played him a trick. He couldn't help wondering, though, what had frightened the horse. There was nothing to be done or said, for if Mrs. Rodden had gone home a month before, certainly she could not have been roaming around in the snow, and as there was no other woman within miles of the camp he must have been mistaken. Rodden, though not at all hospitable in manner, got supper and allowed the express rider to stop for the night.

After supper Haymond opened his saddle-bags, saying:

"Well, as Maggie is not here to take her package, and as it was intended for you, anyway, I suppose I'd better give it to you, and you can write her that her Christmas present got here a little ahead of time."

He tossed the package across to the man, who stared at it as if petrified. He stretched out his hand slowly and opened it with shaking fingers. The package contained a pair of thick, warm gloves, nothing more.

"When did Maggie send for these?" he asked.

"The last time I was here. You came near not getting them at all, for she had no chance to tell me to buy them while I was here and had to run after me to give the order."

"Was that all she ran after you for?"

"That was all."

Rodden settled back into his chair with a groan and hid his face in his hands.

Haymond sat silent for awhile, then, finding that the man did not intend to speak, he concluded that the best thing he could do was to go to bed. He was soon sleeping and knew nothing more until the morning light shining through the uncurtained window awoke him.

He dressed hurriedly and went out into the room where he left his host. It was silent and deserted. A glance into the side room showed that the bed was unoccupied, and Haymond went out to look after his horse as well as to see if he could see any signs of his host. The horse had been stabled in a deserted cabin, and Haymond pushed open the door and then sprang back into the open air. Swinging by a halter from the rafters was Rodden's dead body.

Haymond cut the body down and laid it carefully in the bunk. He could do nothing for it, as the snow covered the frozen earth so that one man could not hope to dig a grave. Hastily saddling his horse he rode away, after searching the cabin in the faint hope that he might find some note of explanation, but in vain. Not a line of writing, new or old, could be found.

Haymond stopped at the first settlement and gave notice of the suicide at the deserted camp, but the snow was again falling and no party could reach the place for weeks, if before spring.

When he reached the city he wrote a letter to his parents asking them to break the sad news to the widowed Mrs. Rodden. Weeks passed before he received any answer and then he was astounded to learn that Maggie had never returned home—in fact had never even written since she left for California.

By this time spring had come and he was about to make his first trip to the mountains. He reached the town where he had given notice of the suicide in time to learn what had been discovered at the lonely cabin.

A thorough seach had been made, but nothing had been found to explain the suicide. Hidden away in one of the distant cabins they found Mrs. Rodden's clothing, her few ornaments, even her work basket, and, in fact, so far as they could judge, every article that had belonged to her.

Haymond told the men of the events of that last night and his interpretation of them, but he said nothing of his meeting with the wronged woman in the storm.

They argued that Rodden, jealous because his wife had gone down the trail after Haymond, in his anger had killed her. Filled with remorse when he learned how causeless the deed had been he decided to die in the same way as if the world knew of his crime.

That was Creed Haymond's one ghost story. Years passed before he could speak at all of that meeting in storm and darkness, but till the day of his death he believed that the spirit of murdered Mrs. Rodden had appeared to him on the trail. MABEL H. CLOSSON.

A PALACE OF GHOSTS—HAUNTED BY SPIRITS OF WOMEN WHO POISONED ONE ANOTHER.

In the midst of all the old ruins and palaces of Italy, stained with countless deeds of blood, it remains for one modern structure to be known particularly as the home of ghosts. This interesting building is described by Marion Crawford in an article in the *Century* devoted to the wonderful Italian coast between Sorrento and Salerno.

Above Agerola, which itself is almost directly above Prajano on the southern side of the peninsula, stands an enormous palace visible from the sea at a great distance. It is known as the Palazzo degli Spiriti (the palace of the ghosts), and I once took the trouble to climb up from Prajano and go all over it. It is entirely deserted and has neither doors nor windows, a building almost royal in proportions and plan, standing on a vast terrace overlooking the sea, by no means ancient, and in some parts decorated with frescoes and stucco work, which are fast falling a prey to the weather.

It was built by a personage known as Gen. Avitabile, who came to a tragic end before he had completed his magnificent residence, and whose heirs are, I believe, still quarreling about the division of the property, while the building itself is allowed to fall into ruins. It would be hopeless to attempt to disentangle the tales told about the family by the simple hill folk. There were women in the case who poisoned one another and whose spirits, venomous still, are believed to haunt the vast halls and corridors and staircases and underground regions of the palace.

Whether they do or not, a more appropriate place for hobgoblins, banshees, ghouls and vampires could scarcely have been created by a diseased imagination in a nightmare. Even at midday, under the southern sun, the whole place seems as uncanny as a graveyard on St. John's eve. Bits of staircase lead abruptly into blank walls, passages end suddenly in the high air, without window railing or parapet. Lonely balconies lead around dizzy corners to dismal watch turrets whence a human voice could hardly find its way to the halls within. The most undaunted explorers of the Society for Psychical Research might learn what "gooseflesh" means in such a place as this.

The Great Strike.

The force of the great strike has been in a measure exhausted. Business for a few weeks has been completely paralyzed, travel unsafe, and rioting and the burning of valuable property has kept the law-abiding citizens in a continual state of excitement. The worst is now undoubtedly over, and business will soon resume its normal condition. The "Tribune" gives a graphic pen-picture of the strike in the following:

There had been several large railroad strikes in the past, "and it had always happened that they have resulted in disorder, violence, and subsequent bloodshed," and that this must be expected now.

This expectation was abundantly justified. The strikers assaulted men hired to fill the places they had vacated. They upset cars, burned bridges, set fire to trains, assaulted men on the locomotives, and defied the legal authorities.

They were not content to stop the passage of trains composed in part of Pullman cars, but even attacked those hauling the Wagner sleepers on rival lines. They did not confine themselves to interfering with passenger travel, but attacked mail and freight cars, caused a paralysis of business at the great Stock-Yards, at the wholesale market on South Water street, at many manufactories, the men working in which had to be laid off and sent home because of the stoppage of freight transportation by the Debs strikers. They caused a lock up in coal, fruit, vegetables, ice, grain, live stock, and in manufactured products which it was desired to distribute to consumers. They burned and otherwise destroyed property worth millions of dollars more than the total amount demanded by the Pullman strikers; they caused an interruption of commerce and manufacturing industries amounting to a loss of many other millions in the aggregate and necessitated the calling out of Federal and State troops to prevent them from carrying further the work of destruction.

All this will have to be paid for by the tax-payers of Chicago and the county of Cook; but the lives lost and the wages which could not be earned by the many who wanted to work through the strike, but could not, never will be made good.

Finally the strike leaders, not contented with this horrible mischief, and still less appalled by it, proceeded to a further and greater enormity, the calling out of workers generally in this city, and many other places outside, some of them proposing that the diabolical strike be made to extend over the whole Nation. They deliberately proposed to apply the starvation thumbscrew to the million and a half of residents in Chicago, in order to force them into joining, first in the crusade against George M. Pullman, and secondly against the whole railroad system of the country, which a majority of the strikers seem foolishly to have thought could be "tied up" by an order from Debs. Had the order been obeyed it would have put Chicago in the position of a besieged city, so far as food supplies were concerned.

If George M. Pullman, who is worth millions, had possessed a single spark of humanitarian feeling, instead of oppressing his workmen as he has done, he would have devoted a portion of his ill-gotten gains to assisting them to bridge over the hard times, and thus carried out one of the cardinal principles of Spiritualism. The workmen have assisted him in making his millions, and were entitled to tender consideration. Without them he could have accomplished nothing; with their aid success has accompanied all his efforts, creating in him, we regret to say, that selfishness which seems to be a characteristic of nearly all wealthy Christians. But there seems to be no way to escape these labor difficulties while the flood gates of emigration are wide open to admit the vile scum of Europe, those who are but little above the ordinary brute. This class is often brought here by greedy capitalists in order to defeat honest workmen who ask for reasonable wages, and when they become a little enlightened they also turn on their employers and demand better treatment. The time is approaching when there will be a higher standard for labor.

A Medium Arrested.

Dr. Martha E. Jameson writes from Toledo, O.:

"I come to you to-day asking for help. Mrs. Ketchum, or as her guides say, Madam Moraine, was arrested here as a fortune-teller. Her lawyer had her case postponed until the 13th.

She is a fine medium and has given tests in Cleveland, Canton and Toledo, O. Like many others, she has no money. I desire that you ask the help of all our co-workers to raise some money, carry it to a higher court, and make it a benefit to our faith."

Here is a case for the National Association to investigate. Contributions to assist the arrested medium can be sent to Dr. Jameson, 328 Erie street, Toledo, O. Prompt action should be taken.

A RAY OF SUNSHINE.

It Comes From a Generous Heart.

EDITOR PROGRESSINE THINKER:—A gentleman in one of the Southern sections of our country, who endeavors to live his Spiritualism, as well as to profess it, comes forward with an offer to be one of ten or more persons to give the sum of five hundred dollars each to the National Spiritualist Association. This generous offer should be promptly met by other philanthropic men and women in our ranks. The money is to be given for specific purposes, and will not be spent in salaries or contingent expenses of the Association. The officers of the N. S. A. are compelled to refuse many appeals for aid because of the lack of means with which to send out missionaries, and to defray the expenses of mediums under arrest. If our friend's offer is promptly met, these several difficulties can be obviated.

Who will be the first to meet this offer? Not one of the officers of the N. S. A. receive one dollar as salary outside of the secretary, who often labors eighteen hours per day at his post in return for the sum paid him. This fact clearly proves that the money will be strictly applied to the furthering of the interests of the cause of Spiritualism. Many calls for speakers and mediums have been unanswered as we have stated above, because of the lack of means to defray even travelling expenses. Some places have been visited by us during the past nine months when we have not only paid our own travelling expenses, but our hotel bills as well, out of our own pocket, besides giving two or three lectures gratuitously. No doubt many other speakers can say the same thing. They have done this, as we did, for the good of the cause, but is not the laborer worthy of his hire? Why can't a missionary fund be established from which all pioneer worker can be compensated for their actual expenses, at least? Why not meet this splendid offer of our philanthropic friend, and establish a fund such as the Unitarians are in possession of, for similar purposes?

Spiritualists can lay the foundation for such a fund through ten men or women who will unite in paying the sum of five hundred dollars each into the National Association treasury. Nor is this all. What ten can do, can be done by thousands. Let us suppose there are 250,000 active Spiritualists in the United States. Can they not also give according to their means, either one dollar, or more, to the same fund? An endowment of $250,000 would place the National Association upon as firm a footing as any other corporate religious body enjoys to-day? Can we not do this? Is Spiritualism worth anything to us as Spiritualists? Were we members of a Christian church, we should give ten, twenty, and perhaps two hundred dollars per annum for its support. Can we not be one-tenth as generous, one-tenth as just towards Spiritualism? Some of our workers upon the platform have sacrificed several hundred dollars for the sake of the cause during the past year. Is it just for Spiritualists to allow a few to bear the burden alone? We are certain that they all will respond with one accord, in a loud, earnest "NO!" Let us, then, all do our duty in the present case by meeting the above-named offer in kind and give whatever sums we are able to the National Association. By so doing we can become a power for good in our land, through the spreading of the light which Spiritualism has for the whole wide, wide world.

Fraternally,
H. D. BARRETT,
President N. S. A.
510 E. St., N. W., Washington, D. C.

Mount Pleasant Park.

I came here on the 6th inst., to remain until after the close of camp.

The Park is beautiful and lovely, although it sadly needs rain to freshen the foliage and revive the grass, which is rapidly drying up. Several tents are already occupied by early-comers, among whom is Grandmother Dean, of Wichita, Kansas, who is always among the first to pitch her tent at Mount Pleasant Park. She occupied the same location many years, but has moved this season, to give way for permanent improvements.

Several rooms and tents are engaged in advance, and the outlook is favorable for a large attendance and a good meeting.

New arrivals are coming in daily, and the Park will soon be a city of life and activity.

Mr. Stowell intends to open the dining-hall on the 22rd, and will be prepared to furnish meals to all who desire after that date.

I regret to say that we are restricted to a very limited territory by the railroads this season. We have secured a one-and-one-third rate on the certificate plan for a distance of 100 miles only. This is the best we could do, and we request all who come, from whatever distance, to take a receipt from the agent when you buy your ticket, and deposit the same with the secretary at the camp grounds immediately on your arrival.

One hundred receipts must be collected and stamped by the joint agent at Clinton before a reduction will be allowed. L. P. WHEELOCK,
Secretary M. V. S. A.

ROCKY NEST.

A Story of Spirit Helpfulness.

We take especial pleasure in announcing this story. It comes from Massachusetts, not far from the hub of the cultured universe. It is the production of Mrs. Emma Miner, famed for her many literary productions. This story will run through the paper for eight weeks, and it will prove refreshing and exhilarating reading to all. We have a large number of subscribers in the East who will take especial interest in this story, while those in other parts will give it a cordial welcome. Now is the time to send in your subscriptions.

Providence is known as Roger Williams' city.

Bismarck, North Dakota, was so named in 1872, just after the Franco-Prussian war.

CONTINUED FROM PAGE 1.

lived a quiet life, but her hallucination continued. She lived a decade or two after leaving the asylum. I have lately referred to her in an article in the Boston *Transcript*. I will now describe her mediumship (for it was that) more at length, which I consider one of the most interesting cases of the phenomena that I have ever experienced, and as a matter of course, know it to be genuine and reliable, and only regret I did not understand her case as I do now, with my experience of modern Spiritualism. Aunt Hannah used to hear voices talking behind her. She called it "jabbering," and it annoyed her. None of us could hear any voices; we did not believe she did, and we thought she was not in her right mind, and I should think so to this day if I was not a believer in Spiritualism. I am glad I paid the attention to her phenomena that I did, but wish I had the experience I have now; but my memories of my intercourse with her are very pleasant facts to me now, for I know they are reliable, and the remembrance of them are among my most interesting experiences, and I am sure a little elaborate description of them will interest the spiritualistic reader, for all who know me know I do not make up my stories.

She came to me once to drive those devils away, as she called these jabberers. "Why don't you turn round and drive them away yourself?" said I.

She replied that if she did they would still be behind her.

"They are always behind me. I know," said she, "who they are by their voices. One is Marshall Keith, and one is his brother Hampden."

She named several others, all relatives of ours. I said: "That can't be, for they are all dead." "I guess," said she, "you would not call them dead if you heard the noise they make. Uncle Abial comes sometimes and he drives them away. He has great power over them, just as he did when he was living here."

Her Uncle Abial died in 1816. He left a large property, and having no children, he distributed it by will to his brothers and sisters or their children, and these devils, as she called them, were his legatees. So they always minded him, and she was always glad when he came and drove them away, saying to them: "You have plagued her enough." She said that Abial told her that if they annoyed her she must go to John (meaning me) and he would drive them away. I of course did not believe in all this, but I told them to go away: that it was not right to annoy Hannah, and she said: "They are going away: I can hardly hear their footsteps or their voices; they are so far off. Now they are gone."

All this was nonsense to me. Hearing nothing myself, and believing nothing in it, I felt that she was not in her right mind, but I knew also she really heard voices. I always liked to talk with Hannah, for it seemed so strange, and I pitied her, and always felt she was not right in her mind. Some very strange things were said by these invisibles, and she proved quite well that they were the people they claimed to be.

"Don't you suppose," said she, "I know Uncle Abial's voice when I hear him?" and she said that what they stated was true. "He told me to come to you to drive them away, and I did, and you drove them off." That was not very convincing to me, for I heard no voices, and I had only her say-so that they were gone. She said she had proved them to be reliable, and said when she was walking in the street she could hear them talk behind her, and sometimes would say: "Here comes Tom Jones," referring to a man, a stranger, who was passing along, and I would stop him and ask him his name, and he would say, "Tom Jones." She had tried these voices so many times, and had always found them right. She had no doubt that when they gave a name it would be found correct.

She was a remarkable medium, like her mother and grandmother; one saw spirits and one heard them sing, and Hannah heard them talk. If I have been clear in my statement, it will interest the reader, as it has me. What a pity it is that this occurred before I was a Spiritualist, as I could have gotten such positive evidence of an invisible intelligence, for I am sure it was what it claimed to be, intelligences from over the river, and the memory of it is a great satisfaction to me, and among my pleasantest recollections, and no one will wonder that I, with Professor Wallace, consider it no small thing to accept such things as oh storic, when once I considered them hallucinations. I would so consider them to-day but for the modern facts. I like Spiritualism for many things, and one is that I shall meet and know the loved and lost; that also there is a life after death, and that the future is an attractive one: also it is a skeleton key that fits more locks than anything else: it makes the Bible a rational and holy book. It does not make it God's word, or a divine revelation, but it proves a Spirit-world around this. Much of the Bible is inspiration from the other side of life, and being so, it proves that Spiritualism is not a modern thing, but is as old as man, and many hard statements in that Book of books become reliable and historic that otherwise would be fabulous.

JOHN WETHERBEE.

There's a Lot o' Folks.

There's a lot o' folks a-loafin' in this world o' sin an' pain
That never are contented—when it's dry they yell fer rain;
An' when the big drops splatter on the dusty, heated street,
They growl an' cuss like fury ef some mud gets on their feet.

There's a lot o' folks a-growlin' 'bout the hardness o' the times
That never catch the jingle when the voice o' hopin' chimes
Its music soft and tender on the waitin', list'nin' ear,
Promisin' a future filled with happiness an' cheer.

There's a lot o' folks a-hustlin' in this busy world to-day,
That catch the brightest beamin' as the sunlight fades away,
Fer no matter ef it's rainin' they know the changeless sky
Will spread it's smilin' blueness when the stormy clouds roll by.

—*Atlanta Constitution.*

If a wife in India is abandoned by her husband, she waits eight years if he has gone on a pilgrimage, six if he went to study and three if he traveled for pleasure, and then is legally divorced, and may remarry at her pleasure.

LETTER FROM THE HULLS

After More Than a Month of Almost Constant Work in San Francisco and Oakland, They Have Gone to Oregon.

TO THE EDITOR:—Many times since my last communication to your widely-read and most interesting paper, I have felt an inspiration to write, but knowing how correspondence piles up in your office, and that innumerable valuable articles are waiting to see the light, I concluded to keep my pen in close quarters until we should have finished our work in California, and then give a general report of matters along the line. Many a friend has written, "I do not expect you to answer all the letters you get, personally, but occasionally send a message to the dear PROGRESSIVE THINKER, then we can all read it." Brother Francis, our good-souled people do not realize that personal letters are dry reading to those who are interested only in matters pertaining to the phenomena and philosophy of Spiritualism, nor can one who has never been connected with editorial work know how many really good things are "pigeon-holed," or consigned to the waste-basket to make room for matter that will be of general interest to the mass of readers.

Our work in California, as far as the present year is concerned, has become a matter of history. When we entered upon our work in San Francisco and Oakland, early in June, I must confess it was with some misgivings, for various reports had come to our ears that the condition for work in the Golden Gate city were anything but encouraging to any one who proposed to enter that field. We had been told that the mediums were jealous of workers from abroad, no matter in what capacity such workers might be engaged, and that the work of the lecturer met with little appreciation, etc. We, however, made an engagement with the First Society of Progressive Spiritualists, in San Francisco, and conducted meetings under its auspices the Sunday nights of June and the first Sunday night in July. We also engaged to work Sunday afternoons for the Liberal and Spiritual Society, in Oakland. We were invited by the board of directors of the Progressive Mediums' Society to take part in their Thursday night meetings, and did so. I also gave a talk on mediumship four Wednesday nights, in the meeting conducted by Mrs. Ruth Scott Briggs. We conducted eight sessions of the tent meeting in Oakland; had one day "at homes" to friends each week during our sojourn in the city; so the friends who read this will understand, in a measure, why they have been apparently neglected; why I have scarcely had time to keep the wardrobe of the other M. in perfect order, and that is *awful*, as I came with him expressly to give him and his belongings my chief care. However, I feel justified in any dereliction of which I may seem guilty in that direction, for I have participated in all of the meetings. Our songsters were universally used for congregational singing, and in every meeting but one I did the playing for this part of the exercises.

Of course, many readers of THE PROGRESSIVE THINKER remember that our Moses was reported as one dead last winter. Let me say that our Western friends think he is more lively than ever since his resurrection; he never was more vigorous on the platform than at present, but he indulges in a little more rest between his lecture hours than formerly.

I would not feel that we were just to the good people with whom we parted so recently, or to ourselves, did I not in this communication express our united thanks and gratitude, not only for the courtesies, but the many kindnesses we received from the officers and members of societies for which we labored. Especially do I desire to mention some of the mediums of San Francisco who gave us a cordial welcome, and expressed a heartfelt sympathy in our work. Among them were Mrs. Shriner, Mrs. Griffin, Mrs. Colby, Mrs. Place, Mrs. Prior, Mrs. Steers and Mrs. Robinson. Thus, instead of their forsaking the meetings, and giving us the cold shoulder, knowing our views in regard to phenomenal mediumship, its province, etc., they, in many instances, publicly expressed their gratification in regard to our work, and our efforts to raise the tide of thought in behalf of Spiritualism. They co-operated with us in the most harmonious spirit in the week-night meetings, and we have none but the kindest of memories of them all.

Among the pleasant occurrences that took place while we were in San Francisco, was a reception tendered us by Mr. and Mrs. Colby at their home, a birthday gathering in which ye scribe was the most interested party, and two weddings at which Mr. Hull was called upon to officiate.

Among the faithful workers in San Francisco, especially on behalf of THE PROGRESSIVE THINKER, is Mrs. Sadie Cooke; she informed me that she had sent you many messages relative to business, and had long desired to meet you and Mrs. Francis.

We left San Francisco per steamer, for Portland, Ore., the 3d inst.; the distance is upwards of seven hundred miles. We had a very rough trip, but we proved to be good sailors, and went to the table for our three meals each day. We reached our destination several hours behind time and were glad to be once more on *terra firma*. We were met at the dock by friends, and although it was about 10 P. M., we were informed that a reception had been arranged for us, and friends were awaiting us in East Portland, at our old friends, the McMillans; others arrived later, among them Mr. Barney, the noted test medium, and his wife. I presume we seemed exceedingly dull, for we were excused in a short time, and went to rest, glad we were not to be rocked that night "in the cradle of the deep." On the following morning we came to New Era, where active operations are going on, preparatory to the camp-meeting, which opens to-morrow. Friends are constantly arriving. I am glad to say that I find THE PROGRESSIVE THINKER'S friends everywhere.

MATTIE E. HULL.

The Five Gates.

Ella Wilson Marchant, of San Bernardino, Cal., has something very interesting to say on that subject. The Pacific Coast has some profound thinkers, among them this estimable lady.

A WONDERFUL SEANCE.

Prof. and Mrs. Pettibone Give A Weird Entertainment.

A paper published in Omaha, Neb., has the following:

"Last night Prof. and Mrs. Hatfield Pettibone gave another seance at the Madison Hotel. The phenomena presented were something that will never be forgotten by those who were fortunate enough to be present. The forces that were at work around the person of Mr. Pettibone would defy all the science and all the skill that human ingenuity could assume. Some power, unseen and wondrous, created hands and forms, materialized a substance by which these hands wrote messages on slates, and did this while the spectator held the slate himself. It was done in full view, the hand appearing above the slate and writing the message as would a living being. Within the cabinet at various times, while two or three persons had their heads through the filmy curtain, full-form materialization of recognizable departed friends took place. At one time it seemed as though the space surrounding Mr. Pettibone was crowded with semi-visible forms. The hands and arms of both sexes and all ages appeared without number. One of the sweetest sights was that of the beautiful hand of a little child that came up under Mr. Pettibone's chin, and almost stroking him, vanished away. The spirits seemed to want to be recognized and they would shake hands and stroke the arms and faces of members of the audience as lovingly as brothers. Scarcely was there one in the audience that did not hear from some departed friend or relative. The whole seance was simply wonderful and awe-inspiring. The tales told of the adepts of India seem more than probable when the phenomena produced by Mr. and Mrs. Pettibone are seen. Every student of occultism in Omaha should certainly meet these people during their short stay. The *Evening News* can truthfully recommend them to the study of the best brains of the community, and trusts that a goodly number of our best educated people will witness their wonderful work. We will cheerfully open our columns to any explanation the scientific mind can give of the immediate causes that produce such weird results. Their next seance will be given Sunday evening at the Madison Hotel, corner 21st and Chicago streets."

Bigoted Newspapers.

TO THE EDITOR:—Many of the workers in the spiritual field have had unpleasant experiences in connection with the printing of meeting notices and unjust criticisms in many of the bigoted newspapers published in this country, and have become disgusted with the narrow-mindedness and abusive antagonism of creed-bound editors. This condition has been intensified by vile and profane language in the mouth of one of the editors of a leading Chicago daily paper, until forbearance has ceased to be a virtue, under repeated and unwarranted insult.

Our society has been accustomed to give the Chicago Saturday and Sunday newspapers a notice of our meetings, handed in several days in advance, for publication with the notice of other religious societies, for information of Spiritualists and the general public.

With one exception we have met with most courteous treatment at the hands of the editors of our newspapers who make a feature of a weekly publication of Sunday religious notices, and we have only the kindest thoughts and words for those editors and their papers that are liberal and impartial enough to give all comers a hearing before the public, and we assure them of our keen appreciation of their catholic spirit.

The exception referred to is the Chicago "Tribune," supposed to be a leading paper of our city and the country as well. The city editor has always received us with such a lack of courtesy and evident antagonism, supplemented in many instances by vile and insulting language, that we have felt obliged to bring such uniformly outrageous conduct to the attention of our fellow Spiritualists, who will perhaps remember that this same newspaper has pursued a vinidictive and antagonistic policy towards our cause and its media for some years, exhibiting a most illiberal and unprogressive, not to say retrogressive spirit towards our people and our beloved cause.

Our self-respect did not permit us to engage in as vigorous defense of our cause as the merits of the case warranted, on account of the abusive manner forced upon us by this undeveloped and unfit incumbent of so important a position upon this newspaper. But we are forced to believe, in view of the uniform policy of this paper towards our cause and its instruments, that this apology for a gentleman enjoys the knowledge of the support of his superiors, the owners and managers of this bigoted sheet, and presumes upon such knowledge to prove to representatives of our cause how unfit he is to come in contact with anybody more liberal than himself. This specimen of humanity, with profanity and vile epithets, would vouchsafe no reason or excuse for his malevolent abuse and bigoted action in refusing to print our notices, and we brought the matter before our society at its meeting for action, which resulted in the following resolutions, that were passed without a dissenting voice:

RESOLUTIONS.

Whereas, The First Society of Spiritual Unity of Chicago has repeatedly presented to the Chicago Tribune the notice of their Sunday meetings for publication, as this society has presented and had published in other Chicago papers, without demur or question; and whereas, the city editor of said Tribune has so repeatedly refused to print such notices, or to give any reason for such refusal, except as was expressed in vile and profane language, unfit for repeating; and whereas, such refusal is in contempt of our manifest rights as a religious body, as recognized by the United States Government in the official census of 1890; therefore, be it resolved, that this society, in meeting assembled on July 8, 1894, do condemn the conduct of said Chicago Tribune as above named, and the uncalled-for prejudiced discrimination said Tribune has shown against this society and Spiritualists generally, and do hereby order that the details of this matter be published in THE PROGRESSIVE THINKER and other papers, together with a copy of these resolutions, and do authorize the president of this society to carry out the provisions hereof; and it is further resolved that we, as Spiritualists, numbering over 75,000 in the city of Chicago, will refuse to patronize any newspaper that refuses to print the notices of our meetings, and request other spiritual societies to take similar action.

Passed unanimously.

Such are the resolutions passed by our society, and we fraternally submit them to the consideration of Spiritualists and Liberals generally, requesting them to cease to patronize these enemies of our cause, and to induce their friends also to do the same.

As this is the beginning of the new era of justice, peace and reason, we must be just to ourselves as well as to others, and assist in bringing about such an era by supporting the justice of our cause by defending it from the injustice and bigotry of others.

Our fraternal greetings to all true friends of our beloved cause.

E. N. PICKERING,
President.



Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Mr. Wm. C. Adams certifies to the genuineness of Joseph King's materializations, and sends an account of seances at Orion camp and at Rochester, Mich., which were very satisfactory and convincing. Many forms of different sizes and appearance were seen and recognized, and many peculiar incidents occurred. We lately published a similar communication about Mr. King.

Mrs. A. B. Burt writes from Battle Creek, Mich.: "The First Independent Society of Spiritualists secured the service of Mrs. Jennie B. Hagan-Jackson, of Grand Rapids, to lecture for them at the Opera House Sunday, June 17, morning and evening. Enough cannot be said of the able manner in which she handled the subjects given her by the audience. In the morning she was handed four different subjects, which she wove into a beautiful poem. Her lecture in the evening was grand and well-appreciated by all. The subject which she selected for her last poem was 'Mother,' which brought the audience to tears. We bespeak for her a crowded house when she returns to us in the early fall."

Miss Susie Johnson, whose name is familiar to many in the East as a prominent worker, writes from Long Beach, Cal.: "I enjoy your paper very much. It is the only spiritual food I get, save what the good spirits impress upon me occasionally, when I am not too tired to listen or hear. The little burg in which I live is so full of Methodism, Presbyterianism, Congregationalism and other isms, that it is a veritable desert, spiritually speaking, and, of course, I am only one among a very few who dare say they are Spiritualists, consequently I am made to feel the full weight of pious ostracism. Well, we may as well get used to it! We shall have more of it, and in increasing ratio, until the Spiritualists learn to stop quarrelling and organize for mutual protection and co-operative action along the lines of specific and universal education and benefaction."

J. C. Smith writes: "Any medium or mediums who feel disposed to respond to my call, I will do all within my power to assist them in making such arrangements. Wonewoc, Wis., is a prosperous little village, centrally located between Chicago and Minneapolis, with a population of about 900 and a spiritual society, which owns its own hall and a park of four acres; so one can see at a glance that there is or ought to be a fine field here for a good medium; but notwithstanding the truthful statements of many of our best citizens, there is a class of men and women, honorable and respectable, who are continually wanting to find out something they don't want to know, and say they have one hundred dollars for any medium who will produce independent slate-writing, or materialization, or other phases of spirit manifestations, under test conditions. Now, if any medium wishes to correspond in regard to conditions, they may address me at Wonewoc, Wis."

W. H. Carson writes from Los Angeles, Cal.: "The many friends of Mrs. Georgia Cooley will feel pained to hear of her serious illness while at Los Angeles. She opened to a full house June 17, and the moment she appeared upon the rostrum all were convinced of her earnestness in the work. Her lecture was full of beautiful truths, and her tests exceptionally good. She expected to be with us for some time, announcing a meeting for the following Sunday, but at that time many were turned away with a cloud of disappointment upon their faces, as they learned of her illness. At the present writing she is recovering and contemplates returning to Summerland, where it is hoped that with the combination of sunshine, sea breeze, and angel friends, she will fully regain her health, and soon be able to resume her work. We trust that all true Spiritualists will join in sending their best thoughts and wishes for a speedy recovery to a sister who is working faithfully for the cause."

Mrs. Mary Smallwood thinks that if a good, live medium or speaker were to visit Atlanta, Georgia, a good society could be built up. After the camp-meetings are over Atlanta would be a good place to go to spend the winter, as it is very pleasant during the fall and winter months. Good mediums who might think of going there are requested to write to her at 18 Hayden street, Atlanta, Ga.

Belle Rowe writes concerning the seances of Mr. Rothermel at Battle Creek, Mich. There were many skeptics in the party, but all seemed convinced at the close of the seances. Hands and arms of all shapes and sizes were shown, and messages were written on paper and handkerchiefs, bells were rung and the zither was played upon. Several of these things were going on at the same time. The Doctor's lectures are highly satisfactory. We have just published a communication of similar import.

Mrs. Ella J. Owens writes from Caro, Mich., in way of correction and explanation: "In an article appearing in your valuable paper, THE PROGRESSIVE THINKER, under my initials E. J. O., Mr. H. C. Andrus or his guides omitted to state that the skeptics and church people who were so 'completely surprised' must have been seen clairvoyantly, for we mortals did not see anything of the kind, and as yet have not heard of any being present. We are conceited enough to think we are a staunch little band of firm Spiritualists, and prefer truth to fiction every time; therefore, when Mr. H. C. Andrus is fully developed as any one phase medium, we would be happy to give him a helping hand in the way of endorsing him as one of our best workers, and be it understood, until that time arrives, if it ever does, we do not like to have him blow his own trumpet over our signature."

Word comes from Benton Harbor, Mich., that while Charles Widger, a Chicago newsboy, was selling an anti-Catholic paper there June 7, he was called into James O'Connell's saloon and Charles Sweeny, a gambler, knocked him down and kicked him. A crowd of A. P. A. members came to the boy's aid, followed by a hundred citizens who had learned of the state of affairs. Sweeny was arrested, but threats of mob law were heard, and the police had all they could do to protect him. Sweeny was put under bonds to appear for trial.

The *Journal*, Monroe, Wis., says: "Mrs. S. C. Scovell, of Chicago, who for the past four weeks has been lecturing on Spiritualism at G. A. R. Hall, has succeeded in arousing quite an interest among the Spiritualists and liberal thinkers of this city. Last Sunday the hall was packed with eager investigators, who were treated to two very interesting lectures, which were followed by tests of medial powers in psychometric readings, clairvoyance and mental telegraphy. To allow all who so desire to enjoy these lectures, the Spiritualists have subscribed a fund to meet the expenses, giving the lectures free."

B. A. C. Stephens writes from Oklahoma City, O. T.: "The many Spiritualists here are pleased with the success of Mr. O. L. Concannon as a materializing medium. A few weeks ago he gave a seance which was broken up by a sitter trying to grab a spirit. Mr. Concannon's arrest followed, on a charge of obtaining money under false pretenses. He was acquitted on trial. Many witnesses testified to the genuineness of his manifestations, while others contended that he was a fraud. Last night twenty persons attended a seance given by him. Over twenty forms appeared. The medium is exactly five feet six inches high in his stockings. One form, that of a man over six feet high, came out of the cabinet in full dress and spoke with a strong voice, and returned to the cabinet. He appeared a second time and both times was seen by all. He was recognized by a friend. A woman appeared in white, carrying a baby. One form dematerialized in sight of all outside the cabinet, apparently going down through the floor. Many forms were distinctly recognized, and several important messages were given. There was absolutely no possibility for fraud or collusion."

E. N. Turner writes: "The reorganization of the Mahoning Valley (Ohio) Spiritual Association was effected by the getting together of most of the old workers in the society. A. L. Reinhard, president; Mrs. B. O. Barber, vice-president; E. W. Turner, of Newton Falls, secretary; B. O. Barber, treasurer. An executive board of three was chosen. Arrangements were made to hold a grove meeting on Sunday, August 19, in Hawley's Grove; a big meeting is anticipated."

Mrs. S. C. Scovell writes from Monroe, Wis.: "We are pleased with the spiritual outlook here. The friends appreciate our efforts in their behalf and the public generally are willing to listen and receive our side of the question, which they were not when we first came. Our crowded hall attests to the fact of the growing interest in the work." Mrs. Scovell, who is doing an excellent work in Wisconsin, can now be engaged for fall and winter work. The Monroe "Sun" thus speaks of her: "The cool and airy room occupied by the G. A. R., in Syndicate block, was comfortably filled on Sunday evening last by an audience composed largely of our most intelligent, progressive and thinking people, who listened with rapt attention to the lecture, given by inspiration, through the instrumentality of Mrs. S. C. Scovell, whose powers as a medium are very fine. After the lecture, which was quite lengthy and exhaustive, the medium gave some very fine tests of her clairvoyant and telepathic powers which puzzled the uninitiated exceedingly."

Some time ago a Roman Catholic died in Mobile, Ala., and bequeathed $2,000 to St. Joseph's church, to be used for the masses for his soul. June 20 the State supreme court held the bequest void because there was no living beneficiary of the trust endeavored to be created, the soul not being an entity in the contemplation of the law.

The Beasey children, violinists, will give one of their unique entertainments, under the auspices of the Progressive Spiritual Society, on Sunday evening, July 22, at Masonic Temple hall, 3120 Forrest avenue. Tickets, adults, 25 cents; children, 10 cents.

Mrs. M. H. B. Snyder, trance speaker and psychometric reader, will make engagements with societies on liberal terms. Will organize societies and give benefits to aid the cause. Address her at Oakton, Va., box 1.

E. N. Pickering writes: "The First Society of Spiritual Unity will give a grand social, musical, and literary entertainment at their temple, in Chicago, in Custer Post, Grand Army Hall, lower floor, 85 South Sangamon street, on Thursday evening, July 26, 1894, at 8 o'clock, sharp. A programme of great excellence and variety will be presented by well-known talent, comprising musical selections of vocal and instrumental harmonies, dramatic and elocutionary readings, and Prof. Clarke's celebrated stereopticon views, to be followed by spiritual phenomena and a period of social reunion, in which the inhabitants of the two worlds will commune with each other. Everything will be done by the management to make this occasion (which is entirely for the benefit of this society) an especially enjoyable one for all who attend. The low figure at which the tickets are placed—a quarter—should move every one who enjoys a good time to buy a ticket and give this society a rousing benefit. Those who have not visited this beautiful temple will find it accessible to all parts of the city by the West Madison street cable line. Tickets and programmes will be ready at the meetings on Sundays, July 15 and 22, and at the door on July 26."

Prof. Theodore F. Price has lately been made an ordained minister by the Lake George Camp Association, of New York, of which organization Henry J. Morton is president, James D. White vice-president, E. L. Seelye treasurer, and S. H. Smith, secretary. Prof. Price has changed his residence to 343 East 19th street, New York, where he will continue to give sittings to those desiring his services as a business and healing medium. He also will continue to hold circles for development Thursday and Saturday evenings of each week; and will fill engagements to lecture and give psychometric readings for all organizations desiring his services. Owing to engagements in the city Prof. Price will not attend any of the camps till late in the season.

Wm. Woodman, of Kansas City, Mo. writes: "W. H. Bach has been with us for the past four weeks, and has done some good work developing mediums, as well as in teaching mesmerism. In one of his developing classes, six out of eleven were put under spirit control. Such men as Mr. Bach are what we want in Kansas City; men who will work for the cause, for it is work that will bring us to the front. It has been said that mesmerism and Spiritualism do not go together, and should be separate. I do not see why. If this mesmeric force will put us in a passive condition, so that our spirit friends can come and take possession of us, and draw aside the veil, if only for a moment, and show us the reality of the Spirit-world, it is good. And this Mr. Bach has done for us."

German Spiritual Society, Milwaukee, Wis., is holding meetings every Sunday at 8 P. M., at their hall, southwest corner of 3d street and North avenue. Mrs. E. M. Nutt, of Philadelphia, is the speaker.

O. M. writes from Genoa, Ill.: "Mrs. M. A. Jeffery, of 82 Superior street, Chicago, was here three days. She lectured and gave tests which gave good satisfaction and set people to thinking. She has been engaged to meet with us once a month."

Mrs. Lora Holton Hursen is open for engagements with societies for fall and winter from September 5, as platform, mental, test, and musical medium. Address, Vicksburg, Michigan, Box 225.

Mrs. S. M. Lowell, of Anoka, Minnesota, writes us from her home after a two months' sojourn in the beautiful city of Marshalltown, Iowa: "Wherever I went, there I found THE PROGRESSIVE THINKER in advance of me, and it is doing a grand work for the cause; and as I have been a subscriber and reader from almost its first number, I can truly say it is the best paper, and it improves, like all good things, with age. My next trip will be to the city of Washburn, Wisconsin, beautifully situated on Lake Superior. I will be there on Sunday, the 15th of July. I have some open dates for the fall and winter of 1894, and would like to correspond with societies for engagements. Permanent address, Anoka, Minn.

H. Pettibone, materializing medium, is now in Omaha, Neb. We refer our readers to an extract from an Omaha paper on the fifth page, in reference to him. He is evidently a rising star.

Geo. F. Perkins and his estimable wife are at the Mantua Station camp-meeting. Mr and Mrs. Perkins are well-known in the West and in many parts of the East as excellent mediums and efficient workers. Mr. Perkins often captivates an audience with his singing. We bespeak for them a cordial welcome wherever they may go.

Onset.

This favorite place of resort opened on Sunday, the 8th inst. The venerable and highly esteemed H. B. Storer, who has been its president for eighteen years, was present, and made a few pointed and pertinent remarks. Mrs. Hale occupied the rostrum in the forenoon and Clara H. Banks in the afternoon. The celebrated medium, Maud Lord-Drake, is there. M. H. Prince writes that "Onset is one of the most charming spots on our own vast continent."

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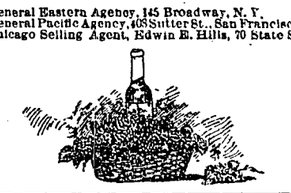
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LETTER FROM THE HULLS

After More Than a Month of Almost Constant Work in San Francisco and Oakland, They Have Gone to Oregon.

TO THE EDITOR:—Many times since my last communication to your widely-read and most interesting paper, I have felt an inspiration to write, but knowing how correspondence piles up in your office, and that innumerable valuable articles are waiting to see the light, I concluded to keep my pen in close quarters until we should have finished our work in California, and then give a general report of matters along the line. Many a friend has written, "I do not expect you to answer all the letters you get, personally, but occasionally send a message to the dear PROGRESSIVE THINKER, then we can all read it." Brother Francis, our good-souled people do not realize that personal letters are dry reading to those who are interested only in matters pertaining to the phenomena and philosophy of Spiritualism, nor can one who has never been connected with editorial work know how many really good things are "pigeon-holed," or consigned to the waste-basket to make room for matter that will be of general interest to the mass of readers.

Our work in California, as far as the present year is concerned, has become a matter of history. When we entered upon our work in San Francisco and Oakland, early in June, I must confess it was with some misgivings, for various reports had come to our ears that the condition for work in the Golden Gate city were anything but encouraging to any one who proposed to enter that field. We had been told that the mediums were jealous of workers from abroad, no matter in what capacity such workers might be engaged, and that the work of the lecturer met with little appreciation, etc. We, however, made an engagement with the First Society of Progressive Spiritualists, in San Francisco, and conducted meetings under its auspices the Sunday nights of June and the first Sunday night in July. We also engaged to work Sunday afternoons for the Liberal and Spiritual Society, in Oakland. We were invited by the board of directors of the Progressive Mediums' Society to take part in their Thursday night meetings, and did so. I also gave a talk on mediumship four Wednesday nights, in the meeting conducted by Mrs. Ruth Scott Briggs. We conducted eight sessions of the tent meeting in Oakland; had one day "at homes" to friends each week during our sojourn in the city; so the friends who read this will understand, in a measure, why they have been apparently neglected; why I have scarcely had time to keep the wardrobe of the other M. in perfect order, and that is *awful*, as I came with him expressly to give him and his belongings my chief care. However, I feel justified in any dereliction of which I may seem guilty in that direction, for I have participated in all of the meetings. Our songsters were universally used for congregational singing, and in every meeting but one I did the playing for this part of the exercises.

Of course, many readers of THE PROGRESSIVE THINKER remember that our Moses was reported as one dead last winter. Let me say that our Western friends think he is more lively than ever since his resurrection; he never was more vigorous on the platform than at present, but he indulges in a little more rest between his lecture hours than formerly.

I would not feel that we were just to the good people with whom we parted so recently, or to ourselves, did I not in this communication express our united thanks and gratitude, not only for the courtesies, but the many kindnesses we received from the officers and members of societies for which we labored. Especially do I desire to mention some of the mediums of San Francisco who gave us a cordial welcome, and expressed a heartfelt sympathy in our work. Among them were Mrs. Shriner, Mrs. Griffin, Mrs. Colby, Mrs. Place, Mrs. Prior, Mrs. Steers and Mrs. Robinson. Thus, instead of their forsaking the meetings, and giving us the cold shoulder, knowing our views in regard to phenomenal mediumship, its province, etc., they, in many instances, publicly expressed their gratification in regard to our work, and our efforts to raise the tide of thought on behalf of Spiritualism. They co-operated with us in the most harmonious spirit in the week-night meetings, and we have none but the kindest of memories of them all.

Among the pleasant occurrences that took place while we were in San Francisco, was a reception tendered us by Mr. and Mrs. Colby at their home, a birthday gathering in which ye scribe was the most interested party, and two weddings at which Mr. Hull was called upon to officiate.

Among the faithful workers in San Francisco, especially on behalf of THE PROGRESSIVE THINKER, is Mrs. Sadie Cooke; she informed me that she had sent you many messages relative to business, and had long desired to meet you and Mrs. Francis.

We left San Francisco per steamer, for Portland, Ore., the 3d inst.; the distance is upwards of seven hundred miles. We had a very rough trip, but we proved to be good sailors, and went to the table for our three meals each day. We reached our destination several hours behind time and were glad to be once more on *terra firma*. We were met at the dock by friends, and although it was about 10 P. M., we were informed that a reception had been arranged for us, and friends were awaiting us in East Portland, at our old friends, the McMillans; others arrived later, among them Mr. Barney, the noted test medium, and his wife. I presume we seemed exceedingly dull, for we were excused in a short time, and went to rest, glad we were not to be rocked that night "in the cradle of the deep." On the following morning we came to New Era, where active operations are going on, preparatory to the camp-meeting, which opens to-morrow. Friends are constantly arriving. I am glad to say that I find THE PROGRESSIVE THINKER'S friends everywhere.

MATTIE E. HULL.

The Five Gates.

Ella Wilson Marchant, of San Bernardino, Cal., has something very interesting to say on that subject. The Pacific Coast has some profound thinkers, among them this estimable lady.

A WONDERFUL SEANCE.

Prof. and Mrs. Pettibone Give A Weird Entertainment.

A paper published in Omaha, Neb., has the following:

"Last night Prof. and Mrs. Hatfield Pettibone gave another seance at the Madison Hotel. The phenomena presented were something that will never be forgotten by those who were fortunate enough to be present. The forces that were at work around the person of Mr. Pettibone would defy all the science and all the skill that human ingenuity could assume. Some power, unseen and wondrous, created hands and forms, materialized a substance by which these hands wrote messages on slates, and did this while the spectator hold the slate himself. It was done in full view, the hand appearing above the slate and writing the message as would a living being. Within the cabinet at various times, while two or three persons had their heads through the filmy curtain, full-form materialization of recognizable departed friends took place. At one time it seemed as though the space surrounding Mr. Pettibone was crowded with semi-visible forms. The hands and arms of both sexes and all ages appeared without number. One of the sweetest sights was that of the beautiful hand of a little child that came up under Mr. Pettibone's chin, and almost stroking him, vanished away. The spirits seemed to want to be recognized and they would shake hands and stroke the arms and faces of members of the audience as lovingly as brothers. Scarcely was there one in the audience that did not hear from some departed friend or relative. The whole seance was simply wonderful and awe-inspiring. The tales told of the adepts of India seem more than probable when the phenomena produced by Mr. and Mrs. Pettibone are seen. Every student of occultism in Omaha should certainly meet these people during their short stay. The *Evening News* can truthfully recommend them to the study of the best brains of the community, and trusts that a goodly number of our best educated people will witness their wonderful work. We will cheerfully open our columns to any explanation the scientific mind can give of the immediate causes that produce such weird results. Their next seance will be given Sunday evening at the Madison Hotel, corner 21st and Chicago streets."

Bigoted Newspapers.

TO THE EDITOR:—Many of the workers in the spiritual field have had unpleasant experiences in connection with the printing of meeting notices and unjust criticisms in many of the bigoted newspapers published in this country, and have become disgusted with the narrow-mindedness and abusive antagonism of creed-bound editors. This condition has been intensified by vile and profane language in the mouth of one of the editors of a leading Chicago daily paper, until forbearance has ceased to be a virtue, under repeated and unwarranted insult.

Our society has been accustomed to give the Chicago Saturday and Sunday newspapers a notice of our meetings, handed in several days in advance, for publication with the notice of other religious societies, for information of Spiritualists and the general public.

With one exception we have met with most courteous treatment at the hands of the editors of our newspapers who make a feature of a weekly publication of Sunday religious notices, and we have only the kindest thoughts and words for those editors and their papers that are liberal and impartial enough to give all comers a hearing before the public, and we assure them of our keen appreciation of their catholic spirit.

The exception referred to is the Chicago "Tribune," supposed to be a leading paper of our city and the country as well. The city editor has always received us with such a lack of courtesy and evident antagonism, supplemented in many instances by vile and insulting language, that we have felt obliged to bring such uniformly outrageous conduct to the attention of our fellow Spiritualists, who will perhaps remember that this same newspaper has pursued a vinidictive and antagonistic policy towards our cause and its media for some years, exhibiting a most illiberal and unprogressive, not to say retrogressive spirit towards our people and our beloved cause.

Our self-respect did not permit us to engage in as vigorous defense of our cause as the merits of the case warranted, on account of the abusive manner forced upon us by this undeveloped and unfit incumbent of so important a position upon this newspaper. But we are forced to believe, in view of the uniform policy of this paper towards our cause and its instruments, that this apology for a gentleman enjoys the knowledge of the support of his superiors, the owners and managers of this bigoted sheet, and presumes upon such knowledge to prove to representatives of our cause how unfit he is to come in contact with anybody more liberal than himself. This specimen of humanity, with profanity and vile epithets, would vouchsafe no reason or excuse for his malevolent abuse and bigoted action in refusing to print our notices, and we brought the matter before our society at its meeting for action, which resulted in the following resolutions, that were passed without a dissenting voice:

RESOLUTIONS.

Whereas, The First Society of Spiritual Unity of Chicago has repeatedly presented to the Chicago Tribune the notice of their Sunday meetings for publication, as this society has presented and had published in other Chicago papers, without demur or question; and whereas, the city editor of said Tribune has so repeatedly refused to print such notices, or to give any reason for such refusal, except as was expressed in vile and profane language, unfit for repeating; and whereas, such refusal is in contempt of our manifest rights as a religious body, as recognized by the United States Government in the official census of 1890; therefore, be it resolved, that this society, in meeting assembled on July 8, 1894, do condemn the conduct of said Chicago Tribune as above named, and the uncalled-for prejudiced discrimination said Tribune has shown against this society and Spiritualists generally, and do hereby order that the details of this matter be published in THE PROGRESSIVE THINKER and other papers, together with a copy of these resolutions, and do authorize the president of this society to carry out the provisions hereof; and it is further resolved that we, as Spiritualists, numbering over 75,000 in the city of Chicago, will refuse to patronize any newspaper that refuses to print the notices of our meetings, and request other spiritual societies to take similar action.

Passed unanimously.

Such are the resolutions passed by our society, and we fraternally submit them to the consideration of Spiritualists and Liberals generally, requesting them to cease to patronize these enemies of our cause, and to induce their friends also to do the same.

As this is the beginning of the new era of justice, peace and reason, we must be just to ourselves as well as to others, and assist in bringing about such an era by supporting the justice of our cause by defending it from the injustice and bigotry of others.

Our fraternal greetings to all true friends of our beloved cause.

E. N. PICKERING,
President.



Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Mr. Wm. C. Adams certifies to the genuineness of Joseph King's materializations, and sends an account of seances at Orion camp and at Roohester, Mich., which were very satisfactory and convincing. Many forms of different sizes and appearance were seen and recognized, and many peculiar incidents occurred. We lately published a similar communication about Mr. King.

Mrs. A. B. Burt writes from Battle Creek, Mich.: "The First Independent Society of Spiritualists secured the service of Mrs. Jennie B. Hagan-Jackson, of Grand Rapids, to lecture for them at the Opera House Sunday, June 17, morning and evening. Enough cannot be said of the able manner in which she handled the subjects given her by the audience. In the morning she was handed four different subjects, which she wove into a beautiful poem. Her lecture in the evening was grand and well-appreciated by all. The subject which she selected for her last poem was 'Mother,' which brought the audience to tears. We bespeak for her a crowded house when she returns to us in the early fall."

Miss Susie Johnson, whose name is familiar to many in the East as a prominent worker, writes from Long Beach, Cal.: "I enjoy your paper very much. It is the only spiritual food I get, save what the good spirits impress upon me occasionally, when I am not too tired to listen or hear. The little burg in which I live is so full of Methodism, Presbyterianism, Congregationalism and other isms, that it is a veritable desert, spiritually speaking, and, of course, I am only one among a very few who dare say they are Spiritualists, consequently I am made to feel the full weight of pious ostracism. Well, we may as well get used to it! We shall have more of it, and in increasing ratio, until the Spiritualists learn to stop quarrelling and organize for mutual protection and co-operative action along the lines of specific and universal education and benefaction."

J. C. Smith writes: "Any medium or mediums who feel disposed to respond to my call, I will do all within my power to assist them in making such arrangements. Wonewoc, Wis., is a prosperous little village, centrally located between Chicago and Minneapolis, with a population of about 900 and a spiritual society, which owns its own hall and a park of four acres; so one can see at a glance that there is or ought to be a fine field here for a good medium; but notwithstanding the truthful statements of many of our best citizens, there is a class of men and women, honorable and respectable, who are continually wanting to find out something they don't want to know, and say they have one hundred dollars for any medium who will produce independent slate-writing, or materialization, or other phases of spirit manifestations, under test conditions. Now, if any medium wishes to correspond in regard to conditions, they may address me at Wonewoc, Wis."

W. H. Carson writes from Los Angeles, Cal.: "The many friends of Mrs. Georgia Cooley will feel pained to hear of her serious illness while at Los Angeles. She opened to a full house June 17, and the moment she appeared upon the rostrum all were convinced of her earnestness in the work. Her lecture was full of beautiful truths, and her tests exceptionally good. She expected to be with us for some time, announcing a meeting for the following Sunday, but at that time many were turned away with a cloud of disappointment upon their faces, as they learned of her illness. At the present writing she is recovering and contemplates returning to Summerland, where it is hoped that with the combination of sunshine, sea breeze, and angel friends, she will fully regain her health, and soon be able to resume her work. We trust that all true Spiritualists will join in sending their best thoughts and wishes for a speedy recovery to a sister who is working faithfully for the cause."

Mrs. Mary Smallwood thinks that if a good, live medium or speaker were to visit Atlanta, Georgia, a good society could be built up. After the camp-meetings are over Atlanta would be a good place to go to spend the winter, as it is very pleasant during the fall and winter months. Good mediums who might think of going there are requested to write to her at 18 Hayden street, Atlanta, Ga.

Belle Rowe writes concerning the seances of Mr. Rothermel at Battle Creek, Mich. There were many skeptics in the party, but all seemed convinced at the close of the seances. Hands and arms of all shapes and sizes were shown, and messages were written on paper and handkerchiefs, bells were rung and the zither was played upon. Several of these things were going on at the same time. The Doctor's lectures are highly satisfactory. We have just published a communication of similar import.

Mrs. Ella J. Owens writes from Caro, Mich., in way of correction and explanation: "In an article appearing in your valuable paper, THE PROGRESSIVE THINKER, under my initials E. J. O., Mr. H. C. Andrus or his guides omitted to state that the skeptics and church people who were so 'completely surprised' must have been seen clairvoyantly, for we mortals did not see anything of the kind, and as yet have not heard of any being present. We are conceited enough to think we are a staunch little band of firm Spiritualists, and prefer truth to fiction every time; therefore, when Mr. H. C. Andrus is fully developed as any one phase medium, we would be happy to give him a helping hand in the way of endorsing him as one of our best workers, and be it understood, until that time arrives, if it ever does, we do not like to have him blow his own trumpet over our signature."

Word comes from Benton Harbor, Mich., that while Charles Widger, a Chicago newsboy, was selling an anti-Catholic paper there June 7, he was called into James O'Connell's saloon and Charles Sweeny, a gambler, knocked him down and kicked him. A crowd of A. P. A. members came to the boy's aid, followed by a hundred citizens who had learned of the state of affairs. Sweeny was arrested, but threats of mob law were heard, and the police had all they could do to protect him. Sweeny was put under bonds to appear for trial.

The *Journal*, Monroe, Wis., says: "Mrs. S. C. Scovell, of Chicago, who for the past four weeks has been lecturing on Spiritualism at G. A. R. Hall, has succeeded in arousing quite an interest among the Spiritualists and liberal thinkers of this city. Last Sunday the hall was packed with eager investigators, who were treated to two very interesting lectures, which were followed by tests of medial powers in psychometric readings, clairvoyance and mental telegraphy. To allow all who so desire to enjoy these lectures, the Spiritualists have subscribed a fund to meet the expenses, giving the lectures free."

B. A. C. Stephens writes from Oklahoma City, O. T.: "The many Spiritualists here are pleased with the success of Mr. O. L. Concannon as a materializing medium. A few weeks ago he gave a seance which was broken up by a sitter trying to grab a spirit. Mr. Concannon's arrest followed, on a charge of obtaining money under false pretenses. He was acquitted on trial. Many witnesses testified to the genuineness of his manifestations, while others contended that he was a fraud. Last night twenty persons attended a seance given by him. Over twenty forms appeared. The medium is exactly five feet six inches high in his stockings. One form, that of a man over six feet high, came out of the cabinet in full dress and spoke with a strong voice, and returned to the cabinet. He appeared a second time and both times was seen by all. He was recognized by a friend. A woman appeared in white, carrying a baby. One form dematerialized in sight of all outside the cabinet, apparently going down through the floor. Many forms were distinctly recognized, and several important messages were given. There was absolutely no possibility for fraud or collusion."

E. N. Turner writes: "The reorganization of the Mahoning Valley (Ohio) Spiritual Association was effected by the getting together of most of the old workers in the society. A. L. Reinhard, president; Mrs. B. O. Barber, vice-president; E. W. Turner, of Newton Falls, secretary; B. O. Barber, treasurer. An executive board of three was chosen. Arrangements were made to hold a grove meeting on Sunday, August 19, in Hawley's Grove; a big meeting is anticipated."

Mrs. S. C. Scovell writes from Monroe, Wis.: "We are pleased with the spiritual outlook here. The friends appreciate our efforts in their behalf and the public generally are willing to listen and receive our side of the question, which they were not when we first came. Our crowded hall attests to the fact of the growing interest in the work." Mrs. Scovell, who is doing an excellent work in Wisconsin, can now be engaged for fall and winter work. The Monroe "Sun" thus speaks of her: "The cool and airy room occupied by the G. A. R., in Syndicate block, was comfortably filled on Sunday evening last by an audience composed largely of our most intelligent, progressive and thinking people, who listened with rapt attention to the lecture, given by inspiration, through the instrumentality of Mrs. S. C. Scovell, whose powers as a medium are very fine. After the lecture, which was quite lengthy and exhaustive, the medium gave some very fine tests of her clairvoyant and telepathic powers which puzzled the uninitiated exceedingly."

Some time ago a Roman Catholic died in Mobile, Ala., and bequeathed $2,000 to St. Joseph's church, to be used for the masses for his soul. June 20 the State supreme court held the bequest void because there was no living beneficiary of the trust endeavored to be created, the soul not being an entity in the contemplation of the law.

The Beasey children, violinists, will give one of their unique entertainments, under the auspices of the Progressive Spiritual Society, on Sunday evening, July 22, at Masonic Temple hall, 3120 Forrest avenue. Tickets, adults, 25 cents; children, 10 cents.

Mrs. M. H. B. Snyder, trance speaker and psychometric reader, will make engagements with societies on liberal terms. Will organize societies and give benefits to aid the cause. Address her at Oakton, Va., box 1.

E. N. Pickering writes: "The First Society of Spiritual Unity will give a grand social, musical, and literary entertainment at their temple, in Chicago, in Custer Post, Grand Army Hall, lower floor, 85 South Sangamon street, on Thursday evening, July 26, 1894, at 8 o'clock, sharp. A programme of great excellence and variety will be presented by well-known talent, comprising musical selections of vocal and instrumental harmonies, dramatic and elocutionary readings, and Prof. Clarke's celebrated *stereopticon views*, to be followed by spiritual phenomena and a period of social reunion, in which the inhabitants of the two worlds will commune with each other. Everything will be done by the management to make this occasion (which is entirely for the benefit of this society) an especially enjoyable one for all who attend. The low figure at which the tickets are placed—a quarter—should move every one who enjoys a good time to buy a ticket and give this society a rousing benefit. Those who have not visited this beautiful temple will find it accessible to all parts of the city by the West Madison street cable line. Tickets and programmes will be ready at the meetings on Sundays, July 15 and 22, and at the door on July 26."

Prof. Theodore F. Price has lately been made an ordained minister by the Lake George Camp Association, of New York, of which organization Henry J. Morton is president, James D. White vice-president, E. L. Seelye treasurer, and S. H. Smith, secretary. Prof. Price has changed his residence to 343 East 19th street, New York, where he will continue to give sittings to those desiring his services as a business and healing medium. He also will continue to hold circles for development Thursday and Saturday evenings of each week; and will fill engagements to lecture and give psychometric readings for all organizations desiring his services. Owing to engagements in the city Prof. Price will not attend any of the camps till late in the season.

Wm. Woodman, of Kansas City, Mo. writes: "W. H. Bach has been with us for the past four weeks, and has done some good work developing mediums, as well as in teaching mesmerism. In one of his developing classes, six out of eleven were put under spirit control. Such men as Mr. Bach are what we want in Kansas City; men who will work for the cause, for it is work that will bring us to the front. It has been said that mesmerism and Spiritualism do not go together, and should be separate. I do not see why. If this mesmeric force will put us in a passive condition, so that our spirit friends can come and take possession of us, and draw aside the veil, if only for a moment, and show us the reality of the Spirit-world, it is good. And this Mr. Bach has done for us."

German Spiritual Society, Milwaukee, Wis., is holding meetings every Sunday at 8 P. M., at their hall, southwest corner of 3d street and North avenue. Mrs. E. M. Nutt, of Philadelphia, is the speaker.

O. M. writes from Genoa, Ill.: "Mrs. M. A. Jeffery, of 82 Superior street, Chicago, was here three days. She lectured and gave tests which gave good satisfaction and set people to thinking. She has been engaged to meet with us once a month."

Mrs. Lora Holton Hursen is open for engagements with societies for fall and winter from September 5, as platform, mental, test, and musical medium. Address, Vicksburg, Michigan, Box 225.

Mrs. S. M. Lowell, of Anoka, Minnesota, writes us from her home after a two months' sojourn in the beautiful city of Marshalltown, Iowa: "Wherever I went, there I found THE PROGRESSIVE THINKER in advance of me, and it is doing a grand work for the cause; and as I have been a subscriber and reader from almost its first number, I can truly say it is the best paper, and it improves, like all good things, with age. My next trip will be to the city of Washburn, Wisconsin, beautifully situated on Lake Superior. I will be there on Sunday, the 15th of July. I have some open dates for the fall and winter of 1894, and would like to correspond with societies for engagements. Permanent address, Anoka, Minn.

H. Pettibone, materializing medium, is now in Omaha, Neb. We refer our readers to an extract from an Omaha paper on the fifth page, in reference to him. He is evidently a rising star.

Geo. F. Perkins and his estimable wife are at the Mantua Station camp-meeting. Mr and Mrs. Perkins are well-known in the West and in many parts of the East as excellent mediums and efficient workers. Mr. Perkins often captivates an audience with his singing. We bespeak for them a cordial welcome wherever they may go.

Onset.

This favorite place of resort opened on Sunday, the 8th inst. The venerable and highly esteemed H. B. Storer, who has been its president for eighteen years, was present, and made a few pointed and pertinent remarks. Mrs. Hale occupied the rostrum in the forenoon and Clara H. Banks in the afternoon. The celebrated medium, Maud Lord-Drake, is there. M. H. Prince writes that "Onset is one of the most charming spots on our own vast continent."

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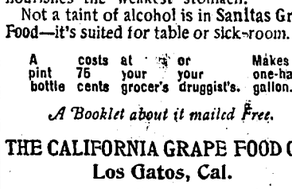
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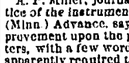
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THE SUNDAY QUEST

BACON AND SHAKESPEARE.

Shakespeare Must Go.

TO THE EDITOR:—Mr. Ira Gale Tompkins has undertaken to prove in a three-column article that Bacon did not write the works of Shakespeare. His reasoning is exceedingly weak, and I would not have thought of writing a word about it, but for the fact that his strongest point is a *faux pas*. He has quoted two lines from Bacon's versification of the XCth Psalm, and he has so interpolated the first line as to make it appear that Bacon had no sense of rhythm. I now reproduce the two lines, with the bungling interpolation in parenthesis:

"As a tale (that is) told, which sometimes men attend,
And sometimes not, our life steals to an end."

Omit the words in parenthesis and the rhythm is perfect. Was it you, Mr. Tompkins, who made the interpolation: or did you copy it from another interpolator? You have wasted half a column on that false quotation.

The latest and best biographer of Lord Bacon was James Spedding. He reproduced Bacon's versification of some of the Psalms, and expressed the opinion that "Bacon was not without the fine phrensy of the poet," and that if it had taken the ordinary direction, "it would have carried him to a place among the great poets."

We know that Bacon wrote sonnets to Queen Elizabeth and excused himself by saying: "I profess not to be a poet."

We know that he composed masques anonymously before Shakespeare's name appeared as a playwriter or as the author of "Venus and Adonis" and "Lucrece," and that those masques were essentially poetic compositions, in the nature of plays, and sometimes contained verses in rhyme equal in merit to the average of Shakespeare's. Take, for example, the following from a masque composed as early as 1594 (the date of "Lucrece"), and believed by Spedding to have been the work of Bacon:

"Seated between the Old World and the New,
A land there is no other land may touch,
Where reigns a Queen in peace and honor [illegible] true,
Stories or fables do describe no such.
Never did Atlas such a burden bear,
As she, in holding up the world opprest;
Supplying with her virtue everywhere
Weakness of friends, errors of servants [illegible] best.
No nation breeds a warmer blood for war,
And yet she calms them by her majesty;
No age hath ever wits refined so far,
And yet she calms them by her policy:
To her thy son must make his sacrifice,
If he will have the morning of his eyes."

Shakespeare scholars will recognize phrases in the above that are repeated in the plays. Compare it with the speech of John of Gaunt in Richard II, act ii, scene 1:

"This royal throne of kings, this *scepter'd isle*,
This earth of *majesty*, this *seat of Mars*.
* * * * *
This happy *breed of men*, this *little world*,
This precious stone set in a silver sea."

And act iv, scene 1:

"O, forbid it, God,
That, in a Christian climate, *souls refined*
Should shew so heinous, black, obscene a deed.
* * * * *
And in this *seat of peace*."

And in 3d Henry II, act v, scene 1:

"Thou art no *Atlas for so great a weight*."

And in As You Like It, act iii, scene 2:

"Shall see thy *virtue witness'd everywhere*."

And, lastly, note the singular expression, "morning of his eyes," repeated in the plays:

"Modest as *morning* when she coldly *eyes*
The youthful Phœbus."
—Troil. and Cress., i, 3.

"Yon grey is not the *morning's eye*."
—Rom. and Jul., iii, 5.

The composition of all these plays was of later date than the Masque.

In one of those Masques a speaker is made to say: "The monuments of wit survive the monuments of power; the verses of the poet endure without a syllable lost, while states and empires pass many periods." Two years later, in 1596, the composer of that speech, writing to Sir Faulke Greville on his studies, said: "For poets I can commend none, being resolved to be ever a stranger to them." Greville (1554–1628) was a poet, and wrote the life of Sir Philip Sidney.

In 1603 Bacon wrote a private letter to the poet John Davies, begging him to speak a good word for the writer to the incoming King James I., and closing with these words: "So, desiring you to be good to *concealed poets*, I continue."

Bacon's most intimate friend, Toby Matthew, in a letter with cancelled date, but as late as 1605, acknowledged the receipt of some work by Bacon, and added this postscript:

"I will not return you weight for weight, but *Measure for Measure*."

"Mesur for Mesur," by "Shaxberd," was played before King James, at Whitehall, December 26, 1604.

Again, about the time of the publication of the Shakespeare Folio, 1623, Matthew acknowledged in a letter without date, the receipt of a "great and noble favor," and added the following:

"P. S.—The most prodigious wit that ever I knew, of my nation and of this side of the seas, is of your Lordship's name, though he be known by another."

Until 1598, when Bacon was 37 years of age and Shakespear 34, all the printed plays, afterwards attributed to Shakespear, were anonymous, and most of these earlier ones continued anonymous in subsequent editions; for example, Titus Andronicus, Henry VI. (in three parts) and Romeo and Juliet—the fourth edition of the latter being ascribed to Shakespear in 1611. Henry V. went through three editions, 1600, 1602 and 1608, all anonymous.

William Shagsper was married at Stratford, November 28th, 1582. How came the name to be Shakespeare? His five autographs have no e in the first syllable, nor a in the second. Francis Bacon was a profound student of Greek Mythology; he wrote essays on the Wisdom of the Ancients. Pallas Athene was the most illustrious of the Greek deities; she was the patroness of literature, art and science, and her sobriquet was the "Shaky lady with the Spear." The first and last syllables of this sobriquet are Shake and Speare, as the same would have been written three hundred years ago.

The five autographs of "Shakspere," so widely published in *fac simile*, were traced by me from engravings in the Congressional library, and they coincide perfectly with the recent photographic prints of the originals in the British Museum and Library of London.

Horace Greeley, like William Shakespeare, had a son and two daughters. The sons died early, but the daughters grew up. Judith Shakespeare, at the age of 26, witnessed two papers by making her mark. Susanna Shakespeare, widow of Dr. John Hall, betrayed her illiteracy at the age of 57, by disputing the unmistakable handwriting of her late husband.

Suppose that two hundred years hence the only handwriting extant of Horace Greeley should be five autographs attached to legal papers in the last three years of his life, as follows:

1. Hor. Grele, with an a above the final e.
2. Horace written over Grely.
3. The same, three years later, attached to the first leaf of his will.
4. Hor. Grel, followed by a grotesque scrawl, the whole name being three times longer than the previous autographs.
5. Horace Grely, written worse than any of his now known autographs, and with an illegible scrawl prefixed, which was intended to be "By me," as required in the final signature to a will.

I once asked Col. Ingersoll how he accounted for the fact that no letter by Shakespeare had ever been found, and none addressed to him, except one asking for a loan of £30 (which letter, by the way, Halliwell Phillipps, Shakespeare's latest and best biographer, thinks was never delivered). The Colonel, with a "hem," said: "I account for it by the great fire in London, which destroyed ever so many records." The great fire was fifty years after Shakespeare's death at Stratford, and forty years after Bacon's death in London. Did it burn up all manuscripts of Shakespeare and spare all those of Bacon?

Shakespeare must go. W. H. BURR.

Ben Hafiz, the Muezzin.

Far lifted from the city's jar and fret
Ben Hafiz waited on the minaret;

And gazing where the Prophet's city stands,
A benediction waved from wrinkled hands.

His prayerful voice was raised—the hour was nigh—
To Allah lifted his imploring eye.

Below him sparkled many a twinkling fire,
Where pilgrims camped around the sacred spire.

"Oh! where is God?" the old Muezzin cries;
With eagle glance he scans the vaulted skies.

All silent trembled the thin realms of air—
Ben Hafiz vainly sought an answer there!

Beneath his feet stretched far the sapphire sea—
"Lo! In its depths—Divinity may be!"

The blue waves rippled on the lonely shore:
No token reached him in their hollow roar!

The campfires leaped, their red glow mounting higher.
He pondered: "There! Perchance, is Allah nigher?"

Bright gleams lit up the sleeping host in vain—
Not a response! Ben Hafiz asked again.

The mountains, hung above him, crested round,
Caught his quick eye—"Is God there hidden found?"

But scarped rocks and peaks all silent lay—
With no reply, Ben Hafiz turned away!

"Alas! All silent!" the Muezzin cried.
The hopes which warmed his heart in sadness died.

"Earth, air and fire—the waters, I explore—
For God, whose footsteps here return no more!"

When, like a lark, a sweet voice thrilled above:
An angel sang—"Ben Hafiz! God is Love!"
—*Richard Henry Savage.*

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There are other mediums coming who will be here during camp. This society is incorporated under the laws of Ohio, and has full power to protect all mediums under our care. Friends, we have a purely spiritual camp, and will spare no pains to have each one enjoy themselves. While we protect all honest mediums, we do not countenance those who do fraudulent work. Many new cottages are going up and being well furnished so as to make every one comfortable.

A steamboat is added to the Cuyahoga river. Room rent and good board can be had on the grounds for $4.50 per week, and a good meal for 25 cents, which makes it the cheapest camp in the States. There is room for all, so come and let us worship God and converse with our departed loved ones in Nature's temple.

We have a grand treat for all this year, and hope to make all who attend happy.

Mantua Station. W. F. BALL.

ENCOURAGING WORDS FROM MAPLE DELL.

Geo. F. Perkins, lecturer and platform test medium, writes from Maple Dell Camp, Mantua Station, Ohio:

MAPLE DELL CAMP.

We find ourselves located on the camp grounds of Maple Dell, and the first of the season to lodge thereon, being two weeks ahead of the camp opening. This is a charming little secluded spot, well fitted for spiritual enfoldment and demonstrations.

President Danforth came upon the ground to-day with the intention of immediately erecting his cottage. Secretary White was also here from Hiram, transacting business pertaining to his office.

Mr. D. M. King and Dr. Ball are among the active workers, overseeing the building of several cottages. We held a meeting this afternoon, in King's Opera House, with good results. The courtesy of the people in this charming little town is commendable and appreciated by us.

We are engaged the entire season to conduct the singing and to make ourselves generally useful on the platform in speaking and giving tests. The prospects are favorable for a grand season at Maple Dell.

GEO. F. PERKINS.

Westbrook on Wettstein.

We have carefully read the six-columned article of Mr. Otto Wettstein in *The Investigator* of April 14th, and I am reminded of what John Quincy Adams said of Chaplain Maffitt's preaching, viz., that "it is infinitely entertaining to hear a man utter such consummate nonsense with such imperturbable gravity." Life is too short to answer him in detail.

I knew that my article published in THE PROGRESSIVE THINKER, *Secular Thought* and *The Investigator*, December 6th, 1893, in reply to Mr. Charles Watts, would stir up the materialistic monkeys for some time; but I never dreamed that the chattering would be kept up for nearly five months. The "Liberal Jeweler" writes so kindly that I must explain, that I do not intend to call him a monkey, though wherein does he differ substantially from the monkey, if he has no God, is not a spirit, and expects no hereafter? I bear in mind that the "materialistic brother" is the proprietor of "Wettstein's Watch" and the "Ingersoll spoon," and that most of his time must be taken up with "atoms." When I read his wordy article full of "chestnuts," I thought of the man who could not see a certain star in the daytime (though a thousand people were gazing at it), when his short-sightedness was fully explained by the fact that he was a watchmaker, and mainly accustomed to deal with near-by things. It is useless to attempt to follow Mr. Wettstein in his baseless assumptions and reckless assertions. This has been done scores of times; but it does no good. He reminds me of a little story told by a friend of mine who, when visiting a lunatic asylum, saw a fine-looking man riding a broomstick, and supposing this to be his delusion, thought he would humor the whim. He said to the man, "That is a fine horse you are riding," and the lunatic very sanely answered, "This is not a horse, it is a hobby." When asked what is the difference between a horse and a hobby, he answered, "You can sell a horse, but you cannot give away a hobby." Now, friend Wettstein has been mounted astride of his materialistic broomstick, prancing and kicking up his heels and performing various other fantastic tricks for some time, and has not yet learned that he can neither sell nor give away his hobby. Now, my old fellow-officer, why not give up this little circus? Theists think they have good reason for believing in God, and almost everybody finds comfort in hoping for a future life, and these weak-minded, unnumbered millions find in their theories many good motives for cherishing the right and avoiding the wrong. Why not let them alone, while you materialists get all the comfort you can from denying the existence of what Herbert Spencer calls the "infinite and eternal energy," and believing that at death man plunges into everlasting nothingness? I only pause to inquire which of these two theories exerts the best moral influence. I could quote scores of admissions and assertions from Spencer, Tyndall, and Huxley in opposition to what Mr. Wettstein affirms; but I only give the quotation he calls for from Haeckel, the renowned German materialist: "The more developed man of the present day is capable of, and justified in, conceiving that infinitely nobler and sublimer idea of God which alone is compatible with the monistic conception of the universe, and which recognizes God's spirit and power in all phenomena without exception. This monistic idea of God, which belongs to the future, has already been expressed by Giordano Bruno in the following words: 'A spirit exists in all things, and no body is so small but contains a part of the divine substance within itself, by which it is animated.'" Again, and again, in other connections Haeckel has expressed the opinion that "all matter is, in a certain sense, alive." In conclusion, let me say, that Mr. Wettstein's form of materialism is founded on the most superlative self-conceit, and involves "the assumption that man has a capacity to know God, knows all the evidence of his existence, which the universe contains now, or ever has contained, or ever will contain, and he knows also, that this evidence is inadequate, and that God does not exist." This form of Atheism assumes for its basis the omniscience of the Atheist, for if he does not know everything, that which he does not know may be God or the evidence of his existence.

R. B. WESTBROOK.

Philadelphia, June 10, 1894.

The Inter-State Camp at Muskegon, Michigan.

TO THE EDITOR:—Our camp is in session here, pushing its work with pluck and energy, and yet the attendance, owing entirely to the unsettled state of social conditions, is not what it would be if peace reigned in all the land. If people felt that they could leave home safely with a certainty that they could get back without having the means liable to be "tied up," they would largely have increased the attendance. Having felt this influence, and believing that the paralytic state of transit will improve very soon, we have concluded to-day to extend the date of our meeting, and add another week, which will make our camp end on Monday the 23d day of July, instead of the 16th. We had expected a large attendance from Chicago, Milwaukee and other points beside. We believe that the condition of travel will now improve and that the friends will yet have the pleasure of meeting with us. The large number of speakers and mediums here are delighted with the location, and express themselves freely that it will be the camp of the surrounding States.

W. S. DECKER,
Secretary Inter-State Spiritual Camp.

Muskegon, Mich., July 10, 1894.

THE INTER-STATE SPIRITUAL CAMP.

TO THE EDITOR:—Yesterday I attended all the sessions here, and acted as chairman in the absence of Bro. Schermerhorn, speaking in the evening. The attendance so far has been good, especially Sunday, when the large tent that will seat ten hundred was full. The lectures by Mrs. Jennie Hagan Jackson and Mrs. Richmond were listened to with rapt attention, and applauded repeatedly. The subjects naturally touched upon were the labor question and the signs of the times. The hopeful promise of better times, the foregleams of an adjustment of the present difficulties, wiser legislation and juster laws seemed to be foreseen, coming on the waves of this now distracted nation. Mrs. S. F. DeWolf, of your city, gave some fine slate-writing tests in public, and one, the message of Mrs. Bent, of St. Louis, to the writer. Mrs. T. U. Reynolds, of Troy, N. Y., gave a fine discourse yesterday and is making an impress favorable as a highly-inspired medium. Mrs. Blake, Mrs. Jackson and Mrs. Coffman, of Grand Rapids, Mich., have shown themselves competent as clairvoyant test mediums in their respective lines of mediumistic work. The chairman, Dr. Schermerhorn, is the right man in the right place, and seems raised up for this special work inaugurated here. The camp ground is delightfully situated on the lake shore, and has every facility to become one of the most popular spiritual camp grounds in the land. The Spiritualists here are warm-hearted, generous-souled people and once to know them is to always love them.

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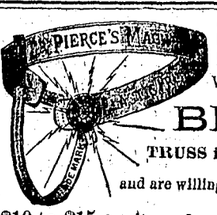
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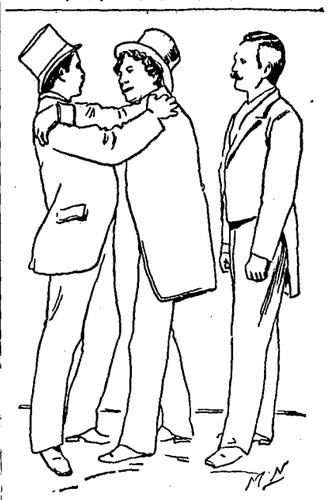
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CHAPTER VI—Are We Infidels?—Rapid Growth of Spiritualism. The "Mad-Dog" Cry. Charge Ignored. Proceeds from Infidel Hearts. Truths and Errors in the Bible. Dialogue; Minister wants a Bible. All believe Paris, and no one believes All, of the Bible. Illustrative Cases. How shall we decide who the Believers are. The true Test. Works. The Commission. End of the World not yet. Jewish and Christian age. Preaching, Baptism, and Signs go together. Is Christ in the Church?

CHAPTER VII—Are We Deluded? A Common Cry. Contradictory Positions. Order of Batteries. They fire into each other. "Kettle Story." Dialogue. The Warfare. Dialogue. God and Mediums deceiving the World. Are God and the Devil Partners? Is it just to damn the World for Unbelief. Author loves God more than Bibles. Lying Spirits sent out. Did God do it? Case of Jeremiah and Ezekiel. Ezekiel's Explanation. Spiritualism a delusion. The Lord coming. Reasoning in a Circle. Wonderful Success of the Opposition (?). Spiritualism will not "down." "Old Spiritfoot."

CHAPTER VIII—Objections Answered.—*Objections usually the Result of Ignorance.* A British Lord and the Steamboat. Objections to the Telegraph. *Objections to Abolitionism.* God legislated against Spiritualism. Necromancy; Definition of. The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an infinite God. He incited the Jews to Crime.

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WHO ARE BIGOTS?

A Lucid Review of Dr. J. M. Peebles' Article.

The Starch Taken Out of His Assertions.

And They Become as Dry Bone.

TO THE EDITOR:—"Its promises are curses; its influence is degrading; its victory death!"

Dr. J. M. Peebles, in his article "Bigotry Denounced," thus fittingly pronounces against bigotry; but instead of taking for the object of his scathing philippic the bigot par excellence, the Roman Catholic, who "obstinately and blindly is attached to a creed," and will not admit the possibility of being mistaken, he directs his arrows of imprecation and irony against a few Spiritualists who have seen fit in the columns of THE PROGRESSIVE THINKER to denounce in emphatic terms that organized destroyer of the bodies and souls of men—the Roman Catholic Church.

"True," says Dr. Peebles, "Catholics in the past persecuted and slew Protestants, and in turn Protestants in the old world persecuted and killed Catholics."

What must the historian say of this statement? However it may mislead the wayfaring man, no impartial, though casual, reader of history will be deceived by it. One would think that in the matter of persecution in the past it has been about an even thing between the Catholics and Protestants, and, indeed, the statement seems to have been penned by the worthy doctor with the purpose of conveying that impress on.

Never, never have Protestants in any age of the world heaped that intensity, ferocity and volume of persecution upon Catholics that the latter have meted out to the former whenever and wherever they have had the power. To slay a heretic is not, and has never been, in Catholic theology and philosophy, a crime. When Martin Luther, stirred by the great moral spirit within, was bold enough to denounce the corruption, tyranny and usurpations of the ecclesia of Rome, the cruel fires of torture, persecution and death had already been kindled by the hand of Rome, and thousands of innocent victims, protestants against the paganism of Rome being thrust upon them as the true religion of Christ, were mercilessly burned and stricken to death. Why, since the first days of its being, it has been the business of the Roman Catholic Church, and so long as it possessed the power to enforce its mandates, to hunt men to death who dared to question the correctness of its creed or to raise the slightest objection and protest to its authority and methods of procedure. It has had formulated and printed for the use of its agents sets of rules, a "Manual for Inquisitors," that the diabolical arts of spoliation, torture and murder might be most successfully practiced; and it has been estimated by students of the records that no less than fifty millions of victims have been laid upon the altar of this gigantic Moloch of Death.

Talk about the "unbroken record of saintly piety and charity" forsooth! A few examples of individual piety or innocuousness scattered through the ages do not make the record of the Roman Catholic church as a vital agency or an organization of power in the world. The real record of that church is written upon the heart of mankind in red letters, fagots and forked flames, glittering swords and cannon-shot, clanking chains, sliding bars of iron, creaking hinges of heavy doors, wheels and racks of torture, the cries and groans of untold numbers of inoffensive human beings writhing in the keenest agonies of pain and death, put to the most fiendish and excruciating torture which human ingenuity could devise.

Show me in the annals of Protestant history a single parallel, or anything like it, of the following mode of procedure which the Catholics pursued to subjugate the Hungarians to the Catholic mode of faith, and I will yield the case:

"Those Hungarians, who wished to justify themselves, received from the Jesuit in uniform this abominable reply: 'You will be tried after execution.'

"The pious butchery commenced on the 20th day of February, 1687. Every native who refused to avow a chimerical crime, was put to the question, and the most refined torture did not seem cruel enough to overcome their resistance and subdue their courage. Eye-witnesses have transmitted to us frightful details which we cannot leave in darkness; for horror and disgust inspire better than all reflections a hatred for intolerance and tyranny. . . . . .

"The most noble persons, the men of highest reputation, and the brave captains who had fought in the war of independence, were led on the scaffold, either together or separately, with victims of a lower class. Some were dragged out and lengthened on ladders expressly made to dislocate the limbs; others had their heads bound with cords or fillets of metal until their eyes started from their sockets. They were hanged by the hands to gibbets and huge weights attached to their feet, while the hangmen burned their armpits with wax tapers, or shook over the unhappy men torches of pitch and resin which bedewed them with a liquid shower of fire. They were tortured with red-hot pincers and steel blades or nails raised to a white heat were thrust beneath the nails on their fingers and toes. Many, half-roasted and half-lacerated, died under the torture. Leopold's delegate offered six hundred florins to any one who invented a new punishment, and one of these tortures, the most atrocious of all those described by the historians, makes our hair stand on end. Large wires at a white heat were introduced into the natural passages of the body, after the victims had been stripped of their clothing!

"The Jesuits, those men of God, applauded these horrors, and regarded this hideous carnage with unblushing cheek." ("Secret History of the Austrian Government," by Alfred Michiels, pp. 205-6.) 30,000,000 victims of this iniquitous but holy crusade constrain us to believe "its victory is death!"

"Its promises are curses!" Equally true, and as a manifestation of his "divine" and brotherly love for us Spiritualists, I suppose, Leo XIII fulminated some of his curses in the following bull:

"May Almighty God and his saints curse the Spiritualists and their journals with the maledictions launched against the devil and his angels! May they be accursed like Judas, the traitor, and Julian the apostate; and may they perish like Nero. May the Lord judge them as he judged Dathan and Abiram, and command the earth to swallow them alive. May they be crushed and swept away from the face of the earth, and all memory of them disappear forever and ever; and hurled alive, they and their progeny into hell for damnation everlasting, so as not to leave a seed of themselves upon the surface of the globe. May the few days that are yet in store for them be full of gall and bring on incessant disasters and unhappiness to the accursed ones. Let them suffer hunger, thirst and nakedness, and be visited by every unclean disease and pain, through wretched poverty and misery. Accursed be every bit of their property, and every blessing and prayer, instead of benefiting, be changed for them into a curse. Let them be cursed everywhere and at every hour; cursed day and night, sleeping and waking, in eating and drinking and during fast; cursed at home and abroad; on land and water; cursed from the tops of their heads down to the soles of their feet! May their eyes be blinded, their ears deaf, their tongues dumb and rooted to their palates! Cursed be every member of their family and every limb of their body! Let them be cursed from to-day and forever! Let light be changed for them into darkness before the face of the Creator, on the great day of the last judgment! May their sepulchre be that of dogs and asses! May famished wolves prey upon their corpses, and may their eternal company be that of Satan and his angels!"

I do not know how Dr. Peebles may be constituted, but I confess it would take an exceedingly long time before your humble servant, a Spiritualist, could warm up to such an old devil as that and call him "Brother."

"The late self-appointed Pope John C. Bundy," never to my knowledge shone in quite so sulphuric flame, whatever may have been his other faults and crimes towards those whom he deemed imposters within the Spiritualists' ranks.

A man, or woman, who justifies such a viperous, shamelessly indecent, vulgar and devilishly wicked malediction of any class of human beings, because of mere difference of opinion, stands in no position, in my opinion, to expect or to receive the fraternal greetings of any of that class, and when we read the fine "published utterances of Archbishop Ireland, Cardinal Gibbons, and a series of cultured Catholic priests, relating to American institutions," we are not deceived. We know the claims and the aims of the Roman Catholic hierarchy with reference to this country. Said the artful and politic Ireland in a conference of his church dignitaries at Rome a few years ago, in substance: "I will give you three points, and in ten years the United States will be ours, the Negroes, the Indians and the public schools."

"The Month," a Catholic publication of London, in February, 1885, said: "It cannot be denied than the hopes of Catholicity are at the present time dependent to a great extent on the church in America. Already she reckons among her members far more Irish Catholics than are to be found in Ireland herself. Already the church of the Greater Ireland beyond the sea is developing itself in a way that has been impossible in the poor struggling land . . . hard by the shores of Britain. . . . . If America is ever to have a religion, common consent allows that that religion will be the religion of the Catholic church."

In the *American Catholic Review*, October, 1888, in an article by the late eminent Catholic literateur, John Gilmary Shea, the following is to be found: "The religious training in our parochial schools will be looked after, and under the present supervision is likely to be thorough and solid. The object of the schools is to make the pupils Christian and Catholic."

The object is to make the pupils Catholics, and what is a Catholic? Prof. Geo. Croom Robertson gives this definition, which, I believe, fully accords with the conception of Catholic authorities. "A Roman Catholic," says he, "starts from the assumption, regarded by him as indubitably sure, that his church is in possession of absolute truth, and is accordingly the very best means of salvation in the world. . . . . Every force, every influence, every tendency in the world antagonistic to the Church, must be unswervingly resisted: the Church cannot do wrong. Any speculative doctrine, any philosophical system, any scientific hypothesis hostile to the Church, must be relentlessly opposed: the Church cannot be wrong."

This is the kind of citizens the Roman Catholic hierarchy is at this hour straining every nerve to populate this country with—and to what end? Let me quote, in answer, the utterance of that most eminent Catholic layman of Boston, O. A. Brownson, published in his *Quarterly Review* of January, 1846. He there writes: "Here (in the United States) Protestantism has had free scope, has reigned without a rival, and proved what she could do, and that her best is evil; for the very good she boasts is not hers. A new day is dawning on this chosen land; a new chapter is about to open in our history—and the Church to assume her rightful position and influence. Ours shall yet become consecrated ground, and here the kingdom of God's dear Son shall be established. Our hills and valleys shall yet echo to the convent bell. The cross shall be planted throughout the length and breadth of our land and our happy sons and daughters shall drive away fear, shall drive away evil from our borders, with the echoes of their matin and vesper hymns. No matter who writes, who declaims, who intrigues, who is alarmed, or what leagues are formed, this is to be a Catholic country, and from the broad Atlantic to broader Pacific, the clean sacrifice is to be offered daily for quick and dead."

Is there any bigotry, or anything more dangerous to the liberties of the people of these United States than individual bigotry, contained in these theocratical schemes, plans and hopes evidenced by these few random extracts from Catholic utterances? Let us not be deceived. Let us know, as is the fact, that the utterances or attitudes of mere priests and laymen do not count for the weight of one feather in the councils of the Roman Catholic hierarchy; that it is a part of the scheme of that hierarchy that a semblance of individual liberty shall be allowed in order to deceive the all too credulous Protestants. Miss Cusack, the ex-nun of Kenmare, who for twenty-five years labored faithfully in the interests of Rome, at last having her eyes open to the real purposes of that organization, has written several books, in one of which she remarks upon the merriment indulged in by the priests and bishops whenever they find that some false story or rumor which they had set afloat is believed by the Protestant gullibles.

There is another phase of the question raised by Dr. Peebles' article, which merits notice, and that is that relating to "political injustice, or religious persecution, were Roman Catholics in the ascendancy," as compared with Protestant intolerance. It is sufficient to say on this point that no such danger lies in the Protestant direction, as in the Catholic, because of the lack of organic unity, or centralization of authoritative power in the Protestant denominations. When the Protestant sects unite in church government and propose a State Church it will be time to withdraw the fire from the Catholic menace and direct it towards the Protestant. If we were living to-day in Ecuador, or some of the other South-American so-called republics—but virtually theocracies—we non-Catholics would have no voice in the government, our marriages would be concubinage, and the less we said or wrote derogatory to the Catholic religion the better would it be for us. Thus of Spain and wherever the Roman Church now has or has had its full sway.

No, in this conflict let all good Spiritualists join forces with the patriotic element of their country to oppose and thwart the machinations of the present, the real, the powerful and the avowed enemy of our liberties, and not be diverted therefrom by the charge of bigotry or the cry of no danger. A. M. GRIFFEN.

How to Induce the Young People to Join Our Ranks.

Noticing the article of Miss Coral A. Thomas in your last issue, it aroused in my mind a few thoughts which I would like to express to your thousands of readers.

Yes, why not encourage the young men, women and children in every conceivable manner? For therein lies our future success and greatness. After the old workers have passed to their Spirit-homes, who are left to carry out and extend our beautiful philosophy but they? Why not form social clubs in every place where a society is orgnized, and make it an attractive training school for the young to promulgate our truths, and sustain our lyceums. Brother Brooks is doing a grand and noble work in his efforts in the lyceum direction; would that more enthusiastic and competent ones would follow in his footsteps. For years I have sung for the Spiritualists, and ever to see only a handful of bright young faces to greet me—while all of the orthodox Sunday schools are filled to overflowing with the children whose parents come regularly to listen to our inspired speakers, but Mary or John must not be present for fear they would not understand about the spirits, and would become frightened about a ghost.

When a few young people have the moral courage to step out boldly in our ranks and set the example, I say give them high praise and encourage them in every possible way. Miss Thomas has done much in Grand Rapids to further our cause and influence other young friends to join her. Dear Coral, persevere, and the crown shall be thine. I suggest that once every month an entertainment be gotten up exclusively by the young people of each society, the proceeds to be divided equally between the Young People's Club and the society. And last, but not least, by any means, it should be well patronized by the older members and their friends, offering a neat, inexpensive prize for the best essay, song, or recitation of the evening. What society will give the plan a trial the coming fall and winter? To the one which nets the largest amount I will send one-half dozen copies of my four pieces of music, composed under spirit inspiration. Results to be published in THE PROGRESSIVE THINKER. I will also come and assist, if desired. Let us hear from the societies on the subject.

LORA HOLTON HURSEN.

Mother's Wish.

Our labors for the day were ended,
And round the fireside at the dear old home
We had gathered in the early twilight,
Glad that another evening's rest had come.
While we sat there idly talking
Of the day of toil and strife,
Grandma startled us by asking
What we wanted after life.

"As for me," said grandma smiling,
"When my journey here is o'er,
And my soul begins its flight
To that bright, eternal shore,
When I reach that Golden City
I want to hear with one accord:
'Well done, thou servant, good and faithful,
Accept the promise of thy Lord.'"

"I want," said our father,
"When my life work here is done,
And I find that I am drifting,
With the sands of life all run;
And my soul shall wing its flight
To the realms of light above,
To know that beyond the gates
I'll meet all those I dearly love."

"Do you know what I want?" said Clara,
As she shook her tangled, golden curls,
"When I die I want to go to heaven
With all the other boys and girls.
And when I reach that Heavenly City
I want to know that I shall find
That neither grandma, papa, mamma,
Nor any of you are left behind."

"I want," said I, "when my time has come,
And I am called to go,
To feel that I have not lived in vain
While journeying here below.
I want my life to be so pure
That unto me there shall be given,
When I leave this earth's estate,
A place among the saints in heaven."

Poor, tired mother came and stood
Just within the kitchen door;
On her face were marks of toil and care,
Such as we'd ofttimes seen before.
"What would I like?" she slowly asked,
As her aching brow she pressed;
"I think I should like, for a while at least,
To lie in my grave and rest."

—*Charles E. Wells.*

GOOD WORDS FROM DENVER.

The Beautiful City by the Mountains.

A Society Run on a New Plan.

Thinking that some words in regard to the progress of Spiritualism in this beautiful city by the mountains would interest the readers of THE PROGRESSIVE THINKER, I send you the following: Although Denver claims, and I think justly, too, more Spiritualists than any city of its size in the country, still the cause of Spiritualism has not progressed here for a few years past as it should have done. The reason seems to be the very common one—want of harmony among its workers. When will Spiritualists learn to drop all these petty differences of opinion, and instead of fighting each other, strive more earnestly to fight the common enemy of bigotry and superstition. When this is done Spiritualism will advance as it has never yet done.

There seems, however, of late, here in Denver, to be a determination on the part of a few to let bygones be bygones, and to work together with a will to build up a society that will be an honor to the cause and to the city. The plan for its government which is contemplated seems to be one which will not give any one person a chance to be the one great I, and be run by him alone for his glorification, instead of the building up of the cause of Spiritualism. The initial steps have been taken to organize a society which shall not antagonize any other society, and which shall be governed solely by a board of councillors or directors consisting of nine persons, made up of both sexes, and without a president or vice-president; all business matters to be decided by a majority vote of this board, and each member acting as chairman, turn about, each Sunday; thus the responsibility for each act coming directly on the whole board. In this connection I must speak of a class in Hypnotism lately formed by Mr. B. M. Cason. Mr. Cason is a pupil of Prof. W. H. Bach, the well-known hypnotist. The object of this class, as I understand it, is solely to use hypnotism as a help in developing mediumship, and although in operation but a few weeks, bids fair to be a grand success, two or three persons having already developed who give evidence of becoming most excellent platform mediums. It is through the spirit guides of some of these mediums that the outline plan for the new society has been given. I must not neglect to speak of the good work which has been done for the past three or four years by Mrs. H. G. Morris. This lady has by her own unaided efforts sustained public meetings each Sunday afternoon and evening, paying her own hall rents, music, etc., lecturing and giving tests at each service, and simply taking up a collection at each service as her only remuneration. Another medium also, Mrs. Ellen Shustrum, a Swedish lady, has been carrying on a similar work and for about the same length of time. Such devoted work as both these ladies have been doing is worthy of all praise, and has doubtless resulted in much good. Surely their reward will come to them on the other side of life.

Among the various other mediums here may be mentioned the names of Prof. C. W. Steward, Miss Myrtle Bender, Mrs. Wells-Bedell, Dr. W. F. Lay and Rev. J. H. Martin (formerly a Methodist minister), all of whom are doing good work in their various ways.

On Saturday morning last, Mrs. Ada Foye, the well-known medium and lecturer, arrived in Denver. As is well known to the readers of THE PROGRESSIVE THINKER, Mrs. Foye has been compelled to cancel all her engagements up to January next, on account of failing health caused by overwork. She was ordered by her guides to come here to get the benefit of the invigorating mountain air, which has always been so successful in restoring her exhausted strength. Although in very poor health, at the request of the Society of Progressive Spiritualists she, on Sunday evening, lectured to a large and appreciative audience. As a lecturer and test medium, Mrs. Foye, as is well known, has few equals. After a short lecture, Sunday evening, she occupied some forty minutes in describing and giving tests, every one of which was promptly recognized. At the close of her lecture she spoke briefly in eulogy of THE PROGRESSIVE THINKER. Should her health permit she will lecture each Sunday evening during her stay in Denver. She is here the guest of Mr. and Mrs. D. O. Wilhelm, 1328 Curtis street.

Denver Col., H. M. ROBINSON.

A Sex Revolution, by Louis Waisbrooker. Radical ideas. Paper, 25 cents.

FIFTY YEARS IN THE *CHURCH OF ROME.*

A Remarkable Book.

This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 832 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Instruction in the Roman Catholic Colleges.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to *the reading of the Bible in the Schools?*
CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Riviere Boyer.
CHAPTER XX.
Papineau and the Patriots in 1838—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Mass—Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of *Money made by the sale of Masses*—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—*The Bishop Forbids Me to Distribute the Bible.*
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the *Parsonage* of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my *Colony and send* me to Kahokia—He forgets it next day and publishes that he has Interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Address from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le Belle's Confession and *Distress—My Innocence* acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of *Lincoln* known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops *of Canada to persuade us* to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, *I consent to withdraw from* the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be *put at the head of* my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard *forced*, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission *to the Bishop* —The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M. Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—*I am forgiven*, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to *persuade the People* to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
CHAPTER LXVII.
Bird's-eye View of the Principal Events from my Conversion to this day—My Narrow Escapes—The end of the Voyage through the Desert to the Promised Land.

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A NOTABLE WEDDING.

Prof. Buchanan Surrenders To the Tender Appeals of Cupid.

He is Eighty Years Young.

I have not enjoyed a more pleasant occasion in a long time than the one at the celebration of the marriage of Prof. Joseph Rhodes Buchanan, of San Francisco, and Mrs. Worthington, of Denver, which occurred at the residence of Mrs. Connor, 1255 California street, San Francisco, on Sunday, July 1st. Prof. Buchanan is in some respects an old man. I read his "Journal of Man," over forty years ago, and have somehow managed to keep in step with him ever since. When I began in '49 and '50, to read from him my young mind put him down as one of the world's most profound philosophers. Time has made very little change in that thought. The doctor has studied, philosophized, read, thought and written—in fact been one of the world's business men even. The Doctor has always managed to keep abreast, if not ahead of the advanced thought of the age. In that sense he is an old man; in another sense he is young. Though he will in a few months be an octogenarian, his step is as elastic and buoyant, and his voice as firm and his intellect as bright as that of the ordinary man of forty.

Mrs. Worthington, now Mrs. Buchanan, is an intelligent lady, between fifty and fifty-five years old; a medium; a psychiometrist, a graduate of the Doctor's school, and, I am told, a very good speaker on reformatory questions.

The marriage itself might be called a wedding *sui generis*. The guests were nearly all of them graduates of the Doctor's '94 class. Some of them had graduated before in other schools; so, of course, there was in the whole performance an air of culture not often found. When the prospective bride and groom walked into the pleasant parlors and seated themselves, I felt to address the friends present on the general subject of marriage, before calling the couple to their feet. Knowing that the bride and groom agreed with my somewhat heretical views on marriage, and that the Doctor had enlightened his class somewhat on the subject, I felt not at free to offer a few remarks. I explained that no words that I could say, nor any document the State could issue could marry or unmarry anybody. Marriage was a union which had previously taken place in their own souls. If such union had not taken place, outward ceremonies were nothing more than a solemn mockery. In this instance, the friends had been called together to witness a public ratification of the fact of a marriage having taken place. As certain promises which, if made at all, had or should have been made to each other, and the public had little to do with them, I should not require any promises to be made in public. If each continued to render themselves lovely to each other, they would doubtless continue to love to the end of life's journey; if they did not, public promises to love amounted to nothing more than public perjuries. Let us sincerely hope that in this case, love has joined them together, and that no discord can ever put them asunder.

At this point the couple arose to their feet and signified their marriage to their friends by uniting their right hands, and I, after a few appropriate preliminary words, pronounced them husband and wife. After congratulations by the company, Mrs. Hull was inspired to give utterance to the following poem:

Love, it is said, in days of old,
Was a wonderful archer with bow of gold;
That he always sent a shining dart,
And it always pierced the tender heart;
It wounded deeply but left no pain,
And could only be healed by magic chains
Forged together in Hymen's bands,
With a promise sweet and a clasp of hands.
Poets have written and bards have sung
Of this wonderful Cupid, in every tongue;
For he claims no spot, no time, no age;
This time he has wounded the ripe and sage;
But old hearts are tender, and thus it has proved,
Like the young they respond to the wiles of love;
May these two be united in bands so strong
That nothing can weaken as time rolls on.
When the glamour of passion and youth are gone,
When the evening of life comes stealing on,
It is blessed to hold some hand in ours,
As we gather the beautiful Autumn flowers,
Heaven grant that your sky may sun-crowned be,
As to-day you embark on love's golden sea,
And Cupid sing in your hearts alway,
Making your lives one glad, sweet day.

After the poem appropriate remarks were made by Prof. Buchanan, Mrs. Buchanan, and several others. One or two influences from the other side of life, including the former Mrs. Buchanan, came with their congratulations and asserted that they had been instrumental in bringing this about.

The writer of this joins with all of Dr. and Mrs. Buchanan's friends in the hope that their united lives may be useful to those who are to follow after.

MOSES HULL.

WEDDING CHIMES.

In Ocean View, the 23rd ult., at the residence of Mr. and Mrs. Tanner, (Mrs. T. is a sister to the bride,) Miss Estelle Dewell, formerly of Fairmount, Kansas, and Mr. Frank Dusenbury, of Oakland, California, were united in marriage, Moses Hull officiating. The ceremony was, according to the request of the young people, a simple one, and the wedding a pleasant family affair. Mrs. Dusenbury is the youngest daughter of Mr. and Mrs. Dewell, of Fairmount, Kansas, who have so long been identified in the work of Spiritualism in that portion of the country. The bride could not well be anything but a Spiritualist, having been reared in a lovely, Spiritualistic home, with every opportunity for learning of its phenomena and philosophy. With this knowledge she is better qualified to carry into her new life all that goes to make a harmonious companionship and a happy home.

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EIGHTEENTH ANNUAL

Congress of The American Secular Union.

On the evening of July 7 a meeting of the Board of Directors of the American Secular Union was held at the residence of Dr. Juliet H. Severance. The members present were: President C. B. Waite, Dr. Severance, Dr. G. A. F. de Lespinasse, Dr. Joseph H. Greer, E. P. Peacock, vice-president for the State of Illinois—acting as proxy for Otto Wettstein, who had attended the previous meeting, but could not be present at this—and Mrs. M. A. Freeman. The time and place of holding the annual congress was considered, and the secretary instructed to write to the free-thought publications, that the desires of Liberals might be learned. So far, the majority of those who have expressed an opinion on the subject have been in favor of Chicago, but if there is any society which would defray the expenses of the congress, or some considerable portion of the expenses, the board would favor it being given an opportunity to do this. If not, it would seem a necessity that the convention be held in Chicago. Liberals are requested to write to the secretary at once, giving expression to their preferences as to locality. There is none too much time. All those who can aid the Union financially are urgently requested to send contributions to the treasurer, Otto Wettstein, Rochelle, Ill.

Friends, do not neglect this. We can accomplish nothing without funds. The times are hard, but do not forget the Freethought cause.

T. B. Wakeman, of New York, a vice-president of the American Secular Union, in a recent letter to the board, urges the necessity of organization. Several strong unions have been formed during the past year, but the number seems discouragingly small when it is remembered how numerous are the societies whose specific object is to oppose the secularization of the State. Again, then, Liberals are urged to organize auxiliaries to the American Secular Union. Send to the secretary for a charter, the price of which, if signed by ten individuals, will be $5; if by twenty, $10. According to the constitution, the money may be remitted at the convenience of the new auxiliary. The lack of funds need not delay the work of organization.

It was voted by the board that Dr. de Lespinasse be appointed official representative of the American Secular Union at the Freethought Congress, to be held in Belgium in October. Later, it was decided that Otto Wettstein should also be elected as a delegate, and that Judge Waite furnish both of these gentlemen with the necessary credentials. The following resolution was unanimously adopted:

Resolved, that we are gratified to know that the Freethinker's Magazine, so ably edited and conducted by Mr. H. L. Green, has been removed to this city, and we will as a society and individually aid the same by every means in our power.

It was with much pleasure the board learned that Mr. Green would hereafter in its meetings act as proxy for Mr. Wakeman. After the transaction of some unimportant business the meeting adjourned to July 28, by which time, it is hoped that a wide expression of opinion will have been given in regard to the holding of the Eighth Annual Congress of the American Secular Union.

MRS. M. A. FREEMAN.
Cor. Sec. Am. S. U.

Passed to Spirit-Life.

Mrs. Elizabeth Parrish, a veteran Spiritualist and medium, passed on to the higher and purer joys of Spirit-life June 17th, at her home between Lake Helen and Orange City, Fla. She and her husband formerly lived in Battle Creek, Mich., where they took a lively interest in everything that pertained to Spiritualism. Nearly twenty years ago they came to Florida and engaged in orange culture. Every tale of want or suffering found in Mrs. Parrish a willing listener, and the remarks made by a neighbor at her funeral that "no appeal was ever made to her sympathy in vain," voiced the universal sentiment of the community. To her the Spirit-world was no far-away country. During much of her life she enjoyed daily communion with her spirit guides and friends, and was always ready to uphold the cause of Spiritualism. For several years the guides of a number of home mediums have been making plans for a winter camp-meeting near Colby Lake, two miles from her home. She took great interest in this movement, and although quite feeble, was able to attend the meetings in the interest of the camp which was held there in March and April. It was the last meeting she ever attended. A few days afterward, in talking with the writer, she expressed great satisfaction in regard to the result of the meeting and her enjoyment of the speaking and music. She said if her life could be spared she would be glad to work for the camp, and that if she could live her life over again she would devote still more time to her mediumship than she had done. For several months before she passed away she was a great sufferer from cancer, the cause of her death. At her request Geo. P. Colby conducted the funeral services. Mr. Colby had to leave the last of June to fulfill his engagements at northern camps, but she told him she would be through with him before that time, which proved true. She often was cheered by communications from her spirit friends during her illness, and loud rappings were heard about the bed by her attendants just before her final release. She leaves a husband and a son here in Florida, and although they miss the kind offices of a wife and mother, they can but rejoice that she is free from suffering and happy with the loved one "over there."

G. W. WEBSTER.

Clinton (Iowa) Camp-Meeting.

TO THE EDITOR:—In spite of strikes, financial depression, and other discouraging circumstances, the outlook for a grand and successful camp at Mount Pleasant Park is good. Many orders have been received for tents, and rooms in cottages, and still they come. The superintendent is kept busy every moment in response to orders. Quite a number of campers are already on the ground, and we feel that we are fortunate in being at a distance from sounds of turbulence and the atmosphere of strife.

Among the late arrivals is Miss Marcia Palmer, and Miss Nellie Bodwell, of your city, and Mr. R. Smith and wife, of Cambridge, Ill. Secretary Wheelock is on the ground. Various improvements are being made, and the only thing wanting to complete our happiness for the time being is rain. If you can only induce the weather man in the Auditorium tower to send a first-class shower this way, he will receive the grateful thanks of all concerned.

WILL C. HODGE.

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DR. A. B. DOBSON—DEAR SIR:—Yours of August 12 just received. Inclosed please find two dollars, and also the stamps that my wife, Mrs. Emily Hopkins, forgot to send in her letter. Please send the medicine as soon as possible, and we will follow up your treatment as long as we can find the money to pay for the medicine.

I persuaded a friend of mine, one James Kinneman, to send for your medicine nearly one year ago. He had been under the treatment of nearly all the physicians in this part of the State for more than ten years, and they finally concluded that there was no help for him. He is taking your medicine yet, and I saw him last week, and he told me that he was a well man, and felt as well as he ever did in his life.

His is a wonderful cure. I have been acquainted with him for about twenty years, and I must say that he is the healthiest man that he has ever been since I have known him. I am an old, crippled soldier. JAMES M. HOPKINS.

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(See ad, in another column.)

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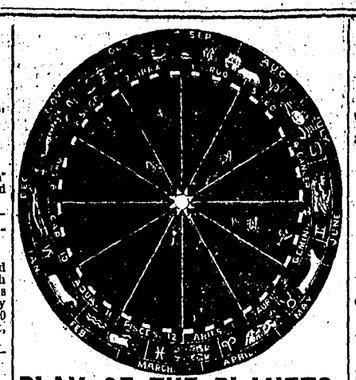
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THE FIVE GATES.

Through Them, and Beyond. A Lecture Delivered by

ELLA WILSON MARCHANT, OF SAN BERNARDINO, CAL.,

To the 40,000 Readers of The Progressive Thinker.

[CONTINUED FROM LAST WEEK.]

We know that the sun paints photographs upon glass; and yet there must be a certain process, and the use of certain chemicals, to bring out the latent picture made by the sun, so that the human eye can perceive it. They are even beginning to take photographs in colors; and the latent picture—or the negative, as it is called in the art—has come to be taken with such rapidity that the feet of running horses, and the motions of birds on the wing, have been accurately photographed. Report said, several years ago, that an Englishman had photographed a swallow on the wing, and fixed the bird's shadow on the water perfectly. And now comes the word that a French photographer has succeeded in taking a flying insect, the time of exposure being 1-2500 of a second. There is a tradition that an opera-glass lost by the unfortunate Donner party, the most of whom perished on their way to California during the winter of 1847-48, was picked up many years afterward, and upon the glass lens was found a photograph of all the landscape that lay in the field of view in front of the glass. So that in this case it only needed a sufficient exposure to the action of the sun's rays of one fixed scene to bring out, without chemicals, the visible picture of the scene upon the glass. But the picture was seen only on a glass peculiarly constructed to gather and hold the rays of light. It was not visible upon the framework of the instrument, nor upon the rocks and sands around it. But may not every object hold a latent picture, or negative, of all that the sun's rays have brought to it, only needing right conditions—or right perceptions—to bring it out or to perceive it?—even as the coal, stored away in the earth for thousands of years, or, it may be, for thousands of ages, yet, under proper conditions, gives forth the light and the heat which it received from the sun so long ago. The psychometrist takes a piece of that coal, and describes, also, the surrounding country, the vegetable and animal life, where it grew and flourished as a tree in that far-away past. Scene after scene, and age after age, sometimes seem to unfold, one after another, before the perception of the psychometric vision.

The principles of every discovery and of every invention made by man, existed in nature before man discovered and utilized it. If the sun, by means of photographic art, can print upon the sensitized plate the wing of the swallow in its swiftest flight, and even the shadow made by that quivering wing upon the water, as it passes, can and does not that same artist sun print somewhere every passing scene of material existence, to be seen and read in all coming time, by the properly unfolded powers of the universe?—even as the hieroglyphics of Egyptian sculpture picture out the history of life in Egypt ages ago, to those who understand the key to their translation.

You have heard of palimpsests—ancient manuscripts on papyrus, that have been written over, erased and written over again? By certain preparations, or certain manipulations, the archæologist removes the upper and reads the lower or more ancient writing; and much of important ancient history has thus been recovered. Sometimes these palimpsests are three-fold, that is, a third writing has been cut over two layers of erased manuscript; and yet they have all been deciphered. So it may be (perhaps by the assistance of higher powers), that from nature's manifold palimpsest the psychometrist often reads the histories of past ages!

Vibrations from the sun—the mighty dynamo of our solar system—in their more rapid velocities, produce light and color; modified and lowered, they produce sound; and if the sun is really the generator of all the physical forces of earth, then all the vibrations producing all our physical phenomena, and answering to the functions of all the instruments of the five senses, must also, directly or indirectly, come from the sun—must, therefore, have a common origin, and hence, they must work from the same basis of action. Are they, then, inter-communicable? Is it possible to translate one class of the phenomena into another? It would seem so. For instance, instruments have been invented by which flashes of light have been made to produce musical sounds, and an intimate relationship has been shown to exist between light and sound; and some one has suggested the idea that we may yet, by the aid of human inventions, be able to hear the sound of the fires raging in the sun. I would suggest that perhaps the reason that we do not now hear, as well as see, the sun is because the vibrations that produce sound to us are so much lower and slower than those that produce light. A notable artist, according to the New York *Sun*, claims that color is music, and music is color, and he has arranged a chromatic scale accordingly. He bases his theory on the agreement or parallelism in the vibration of light waves and sound waves. Each color has its corresponding note, only of course the color is many rounds higher up on the spiral stairway of ascending velocities of wave vibrations. Thus, the slowest vibrations of waves of light, perceivable to us, make red, the "lazy color," as he calls it, and the slowest vibrations of sound, perceivable to us, make C in music; therefore, red is C. The swiftest vibrations of sound, perceivable to us, produce B flat, and the quickest vibrations of light produce violet. Consequently, violet is B flat. C, E, and G, or red, yellow and blue are a perfect chord of colors or sounds. And the writer describes a picturesque cottage, the rooms of which, and the outside, and the blinds, have all been tinted according to musical note, producing a charming effect, and making a pleasing picture amid the varied foliage. I believe it was Emma Hardinge Britten, a well-known English Spiritualist and medium, who declared that certain sounds produced in her consciousness the sensations or impressions of certain colors. And quite lately I have read of a musical prodigy, now living in Boston, who, before she could talk plainly, used to puzzle her mother by begging for "purple music," or "pink music." This paper was given as a lecture at a camp-meeting held in Summerland, Cal., during the month of July, 1893. After its delivery the chairman of the meeting arose and said that if he could ever regret the departure of a friend to the spirit-land, or wish for that friend's return, he would be strongly tempted to do so just then; for he could wish that his friend, Professor H. A. Tatum, of Alabama, could be present in the form, just then, to confirm the statements made concerning color and music. Prof. Tatum was a fine artist, especially in the line of portraiture, his work never failing to secure the first prize wherever exhibited. He had a very fine sense of tints and colors, and he claimed to have discovered the correspondence between color and music thirty years ago. So this was a verification of the theory from another and opposite standpoint.

Another suggestive fact, in this connection, is that of two curative systems; the one in active operation by E. D. Babbitt, M. D., consisting of the color-cure—the use of the analyzed rays of the sun; the other, I believe, only theoretical as yet, and, I think, to be credited to Dr. J. R. Buchanan, and consisting of curing by sound, or music. As another proof of the inter-communicability of vibratory phenomena, I have heard it said that there are blind people who can distinguish colors by the sense of touch.

Whether we shall ever be able to hear the sound of fires raging in the sun, or not, is it not likely that if our ears were sufficiently attuned we could perceive that the vibrations that produce the sensation of light upon our visual organs, also bring with them the "music of the spheres," that we hear so much about, and so little understand the meaning of? If vibrations up to 38,000 in a second produce sound, is it likely that they stop there? May not every increased vibration have its own appropriate sound, uncaught by our dull ears? May not the poet have written wiser than he knew (as poets so often do) when he gave to the world the expression I have several times used—"the music of the spheres?" May there not be a blending of the chords of sound and light vibrations into one grand symphony of harmony, coming up from the different worlds of space to the perception of a being sufficiently unfolded to simultaneously translate or transmute one into the other, and thus drink in the combined essence of both? In this light, I am inclined to question whether, in the higher or highest spiritual state, our at-present-organized senses may not become merged into one grand, all-comprehending vehicle and receiver—that of universal perception.

As the different classes of physical phenomena may be inter-communicable, so, it will probably be found, are the physical and the spiritual phenomena, more or less, inter-communicable. As, for instance, the shadows I see, with closed lids, of physical objects, and also, as I have sometimes thought, of spiritual objects, produced in the same way—by an impression made upon the retina of the eye. Some clairvoyants say they see with their eyes shut, and others say they seem to see through their foreheads; and some one has said that the seat of eternal vision is the nervous tissue of the brain immediately above and surrounding the eyebrows; and Dr. Buchanan claims that the external region of the faculty of intuition has its forward pole just a little above and about midway between the eyebrows. Of course, it is the spirit that perceives, but it generally perceives through recognized channels, and those channels give character to the perceptions. The interior spiritual principle of the universe which operates the key to all phenomena, and which key I have suggested to be the vibration theory, differentiates itself into all the varied phenomena of the universe through different methods of interpretation, our special organs being special interpreters of this principle; and to us it is interpreted into the different dialects of color, music, fragrance, etc., according to the organ of transmission.

As a further illustration of the intimate relationship existing between physical and spiritual phenomena, take spirit photographs. Taken in the same way—apparently—by the same photographer, and the same apparatus, as those taken from the physical form, whereby it seems that the vibrations of light print upon the photographer's plate the picture of a form too ethereal for the ordinary unassisted mortal eye to perceive. The Rev. H. R. Haweis, of London, in an article published in the *Fortnightly Review*, upon "Spirit Photographs," says: "May not a surface more chemically sensitive than the human retina be able to receive impressions of things really objective, but to us invisible? Certainly. It has been done and is daily done by astronomers; De La Rue and Hugging, by dry-plate long exposure, have photographed thousands of stars, whose light no telescope, however powerful, has been able to reveal to the human eye."

So, those forms in our atmosphere whose vibrations harmonize so perfectly with the vibrations of light itself that they become perfectly transparent to the general, physical eye, and hence invisible—just as the more perfectly clear and transparent is the glass, the less we perceive of the glass itself, and the more we see of the light that streams through it, and the picture of the landscape which it brings with it—so, these forms that are so perfectly transparent to us that they do not hinder, in the least degree, the light that we see, may yet be able to cast their shadow upon the more chemically-sensitive photographic plate.

Let me for a moment refer back to those vibrations which produce the phenomena of sound, heat and light. As before stated, the ear is said to be sensitive to vibrations of ether reaching to 38,000 in a second. Between 38,000 in a second and 470 millions of millions, these vibrations, it is claimed, produce in us only the sensation of heat. But I claim that heat vibrations may become, in a measure, visible. Who has not sometimes seen the quivering of the air over a hot stove; over the waving grain-field, or the golden stubble, on a hot summer's day; or particularly over the hot sands of a desert? I particularly noticed this phenomena on the Mojave desert, and almost fancied I saw the rudiments of a mirage in the quivering layer-waves of heat on the distant borders of what was called Dry Lake.

And, by the way, what about mirages, anyway?—those ethereal, dreamland pictures of the desert. Has it never occurred to you that they may belong quite as much to another world as to this? I have sometimes thought so. True, it is said that "the mirage has been proven by scientists to be produced by air strata of different heat overlying each other and causing the rays of light striking on some particular spot to be broken and sent back to earth again, thereby enabling a place or object which the ray first touched to become visible at the place at which it was finally directed." If this be strictly true, it only proves what I have been saying about light carrying pictures with it. In this case the picture is refracted, and sent out of its direct course, and so made to reflect itself upon another portion of the earth. But this explanation will hardly account for the wonderful Alaskan mirage, of which there was a good deal of newspaper mention about four years ago. A Professor Willoughby exhibited a photograph of this mirage which he had himself taken, and which he named "The Silent City." He was inclined to think, so it was said, that it belonged within the confines of another world. The same mirage was seen and testified to by others who names were given, and who deposed that at the time they saw it they had never heard of what Professor Willoughby called "The Silent City," and knew nothing of his having photographed it. The mirage appeared to be that of a city of extensive proportions, and it was said that "scientists were unable to locate any city of which this might be a reflection, near enough to the Alaskan coast not to be entirely shut off by the curvature of the earth."

But, to refer back to the received scientific theory of mirages generally, you will see that, according to it, heat has something to do with them—"strata of air differently heated overlying each other"—showing how intimately related are the vibrations running up from sound, through heat, into light, shading off, as it were, one into the other. Now, if there be any way by which the vibrations of the lower one can be quickened, and those of the higher lowered at the same time, why may there not be a kind of transitional plane of phenomena produced between and among them;—and, also, why may there not be a transitional or medium plane of phenomena between the physical and the spiritual planes of existence? Spiritual substance is supposed to be matter—that is, etherealized matter—in a higher rate of vibration than 780 millions of millions per second, and therefore invisible to man. Now, if there could be any way in which our perception of vibrations could be quickened, and brought up to perceive a higher rate; or if any way could be devised by which the vibrations in spiritual substance could be lowered, or both be accomplished at the same time, we might, by thus standing on tip-toe, as it were, catch glimpses of the Spirit-world. And is this not really done, more or less, in all spiritual phenomena, both mental and physical? I have often noticed a medium when "going under influence," as we say, begin to tremble, shake, and become convulsively exercised in various ways. And is this not, presumably, because he is being strung up to a higher nervous tension, and the vibrations of his whole being are becoming raised to a greater pitch of velocity, preparatory to the necessary condition of *rapport* with the world just over the border of our every-day perceptions?

We have learned to know that there is such a thing as mind-reading on this plane of existence, that thought vibrations sent out by one brain are capable of reaching to and producing similar thought-vibrations in another brain. We know that what the modern scientific savants call hypnotism is true, that one mind may control or direct the operations of another mind, may voice the sentiments of the one through the organism of the other; or produce mental pictures of persons or places; or imaginary scenes, in the sensorium of the other; or cause that other to suffer, or cease to suffer; to shiver with the cold, or perspire with the heat, and so on, at the will of the operator. There are even indications suggesting the theory that thought vibrations, acted upon by a powerful mesmeric influence, may produce more than a momentary picture, although only visible to the mesmerized subject. As, for instance, the Rev. Minot J. Savage, in experimenting with a mesmeric subject, suggested the picture of a yacht upon a paper, on the under side of which he had placed a private mark. This paper, shuffled up with similar ones, and spread out fan-shaped upon the table, with the private mark on the under side, so that Mr. Savage himself did not know it from any of the others, would always be selected by the mesmerized subject as the one containing the mental picture of the yacht. In this connection I desire to speak of another experiment in which, it seems to me, there must have been a combination of thought vibrations with light vibrations in producing the given result. Dr. Tagnet, a hypnotist of Paris, had a subject in whose hand he could place a paste-board, and by telling her it was a mirror, she would see and recognize whatever was placed behind her head in such a position as to cast their reflections upon the supposed glass—inanimate objects, the faces of her friends, ink-marks that had been placed without her knowledge upon her own face, were all alike seen and recognized in the supposed mirror which suggestion told her she held in her hand. And that it was not always the mental suggestion of the operator that produced the picture was shown by the fact that she would sometimes nod at the supposed glass, and call by name some friend who had only accidentally crossed the field of vision (from the glass) behind her.

If mind can thus influence mind on the earth-plane, is it impossible to suppose that, under certain conditions, disembodied mind can also reach and influence the minds of those who are still in the body. Thought, in any case, must become disembodied before it reaches the subject. So disembodied minds may voice their sentiments through the organism of embodied minds, or cause those minds to see pictures of persons or places, or imaginary scenes, at the will of the spirit operator. We must make a distinction, however, between dependent and independent clairvoyance. There are, doubtless, independent clairvoyants, those who see spiritual objects by virtue of their own inherent powers of perceiving. But probably the greater number of clairvoyants perceive through the aid of spirit mesmerism—the controlling influence of powerful, psychological spirits. And it may be that generally there is a blending of both—of independent clairvoyance with psychological influence—and it may be difficult to always determine, even from the spirit side, as to where the one leaves off and the other begins.

The point that I particularly desire to emphasize in treating of this subject—"Through the Five Gates, and Beyond,—is the unity of nature; and to do away with the sharp dividing line—or, rather, the almost unscalable wall, that has been reared up by the imaginations of men, between the so-called natural and supernatural; to establish the fact that there is "only a thin veil between us"—a misty screen that divides (what merely appears to us as two realms), the known from the unknown, the seen from the unseen; and that this misty screen only marks the ever varying boundary where our senses fail any longer to take note of vibrations of the forces of the universe—something as the mist of a foggy morning envelopes the more distant landscape, but ever recedes upon our near approach. We are like pianos of greater or less range of octaves. Some pianos have but few octaves, and consequently their range of musical expression is limited. Other larger instruments have a greater number of octaves, and hence a greater musical range. Musical compositions that could be played on the larger instrument would be curtailed on the smaller one—the notes would run over and find no answering keys upon which to register their vibrations. So it is with our perceptions of the universe. A portion of the vibrations by which our perceptions are made to respond in recognition of that universe, run over the capacity of our senses to perceive, and strike the keys beyond our sight and hearing. But all the time, the human piano, considering the race in the aggregate, is taking on more and more octaves—is acquiring more and more power to push out into the beyond, and perceive and respond to the vibrations of this great universe, of which we are a portion. Indeed, we have been assured from the spirit side that the time will come when "there will appear upon this planet a human race whose senses will be so delicately unfolded that they will be able to recognize and understand those vibrations which at present elude us. When it does arrive, there will be no need of mediums, for all mortals will be able to see and know and communicate with spirits, and also to perceive the spiritual world and its atmosphere." Then, indeed, will there be scarcely a dividing line—at least, the "thin veil" will be hung much farther away on the horizon which shall bound our perceptions, to recede again and again, as we unfold more and more, and climb higher and higher on our way toward infinite perfection.

THOUGHTS! THOUGHTS!

As a Man Thinketh, So Is He.

The Uplifting Influences of Right Thinking.

As a man thinketh, so is he. This is what the Book tells us, and how true the statement. If a man thinks evil thoughts, he will express them, and not only express them, but they will show forth in every lineament of his face, and if you are a sensitive you will feel his condition whenever you come into his presence. If his thoughts are of a high order and aspiring, you will quickly understand it, and will be put at your ease at once, while the former condition will make you feel uneasy and restless in his presence; a feeling of repulsion will come over you to a greater or lesser extent according to the quality of his thought. Does not this go to prove that we are an expressed thought, all thought from mind through the outer expression, which is the material body, and that soul and body are not distinctive, separate and independent of each other, but different grades of the one substance, which is mind. This, then, shows us how necessary it is that we cultivate only good, loving, kind, charitable and generous thoughts, that they may show forth in us to the advantage of our brother man and a blessing to ourselves as well.

I hear people sometimes remark, so-called Spiritualists as well as others: "This old body is the house I live in: when it is worn out and I have done with it I do not care what becomes of it," little knowing or understanding that the body is mind in a crude state, as it were, which has only to be understood in order to be perfected, even to that condition that death shall have no power over it. What a glorious thought! What a delightful contemplation that we may learn to make of ourselves just what we will. This condition of things cannot be accomplished in a day or a year, but by a gradual process of growth and development.

Through perseverance we may become just what we will to be, and as we grow in strength and beauty of thought we show forth a power that is felt by all with whom we come in contact, and by none more than the most ignorant. This, then, is the secret of our power in healing. So we are not only sought for our agreeable, uplifting companionship, but we make ourselves a blessing to humanity. Who, then, shall say I am not my brother's keeper? for it can readily be seen that we are to a certain extent keepers of one another, and we are also responsible for each other, parent for child, brother for brother, neighbor for neighbor, friend for friend, and in fact, for all humanity, for we are links in the whole chain of life's problem and one cannot become disarranged without affecting the whole.

Drop a pebble in a smooth, glassy pool of water; watch the little eddies as they broaden and widen on its surface until the whole pool is affected; just so do our lives affect the whole community in which we live, either for good or ill, just as we will.

Who that has stood before an audience has not noticed in the anxious, upturned faces before him all the different grades of thought of which the mind can conceive; the spirit-blighting effects of inferior and degrading thought; the uplifting, peaceful and joy-giving thought; the careworn and sorrowful thoughts that have been indulged in until the features are lined to correspond with the quality of thought in each, easy to be read and understood, and in some pitiful to behold, all anxious and eager for one idea to be expressed by which they shall be comforted or led to know and understand better the problem of life; something that shall fit his or her particular case.

Did you ever think, dear public teacher, what a responsibility rests upon your shoulders when you look upon the hungry upturned faces assembled before you? Is there not room for unbounded charity toward our fellow-men, and shall we condemn? Ah, no! If, by chance we are more happily coustituted, or by accident of birth are wiser or more capable of reasoning from cause to effect, we should not withhold our talents, be they one or many, but try to teach the benighted and help to uplift them to a better understanding of self, that life may be made easier for them

CONTINUED ON PAGE 5.

SCINTILLATING IDEAS.

The Gospel of the Soul's Faculties.

The Saving Power of the Christ.

BY JOHN RUTHERFORD, ROKER-BY-THE-SEA, ENGLAND.

In the long run, the healthy perception of good eyes will outvote the discoloring effects of all ophthalmic epidemics, how obstinate and wide soever they may be. And the moral vision of mankind will no less vindicate its natural rights, by returning again and again into clear discernments and settled admirations, and discharging the illusory forms and false tints of each separate age. To deny the ethical competency of the mind for this office—to say that there is no power given for deciding what, among the claimants on reverence, is really noble, true and good—is, with all its pietistic pretenses, an act of the profoundest skepticism, washing away as a quickstand the only rock on which any faith can be built. It is to treat the durable source of truth as evanescent and uncertain, and shut out the possibility of all religion. On the other hand, to set up and idolize the life and thought of any one time as an unquestionable rule for all times, and stereotype it for unmodified reproduction, is to treat the evanescent as the durable, and build on whatever stands above water, heedless whether it be the quicksand or the rock.—Dr. James Martineau.

The narrative of the New Testament, touching but strange as the story of one individual, is sublime when read as the legend of humanity, the history of the moral nature in all individuals, the history of the human quality, the saving quality, in all mankind. . . . "Ever the right comes uppermost!" That confidence has its root in a faith which rests serenely on the constitution of human nature and assumes a principle of perpetual renovation working at the core of things; a faith that stills the troubled sea of existence and causes doubt, fear, sorrow, and the agony of disbelief, to vanish like the evanescent waves in the deeps of eternity and the immensity of God.—Octavius B. Frothingham.

"No soul so cast down, so vile,
It may not to the heaven of heavens aspire." —Lewis Morris.

The question of the soul's faculties has always been one of fascinating interest. As no two blades of grass are alike, so no two souls exactly resemble each other in the development of their social, mental, moral and intellectual powers. The differences, however, are merely in degree; they are superficial, not absolute. And in every soul there is a center of unity—the root faculty shall we call it?—from w. ich all our psychical energies radiate. It is the study of this center—the God within—that convinces of the essential integrity of the human soul; of its power to rise superior to death; of its endless resources of life. "When a man thinks from the ideas or essential principles of which the higher consciousness is compounded, then will his thoughts, unlike those of the animal, identify themselves with the unselfish, the *impersonal*, the sublime, absolute, infinite and eternal."

This "higher consciousness" forms, as already indicated, the radical faculty; it is most interior, but its branches, of course, are exterior—pertain to the "spiritual body" and to the brain.

The branchial faculties, so far as true religious views are concerned, unhappily too often bear only "dead sea fruit,"—surface opinions and dogmas—which have no affinity with the inmost principle. Such opinions and dogmas are imposed from without by hypnotic and other influences. Churches, colleges and "controls" give mere mesmeric baths for charging the branchial, and aid only in a very moderate degree to true culture or manifestation of the interior spirit. The impartation, however, of true spiritual knowedge causes the inward divinity to react and work harmoniously with the branchial or external faculties and organs.

Phrenology shows when particular powers are in excess or when deficient, or when in balanced strength. Every individual starts life with a development peculiar to himself. This bias is got from parents. Shakespeare well understood this law of hereditary force, and has made Caliban—"the lying slave whom stripes move, not kindness,"—the offspring of a creature—Sycorax—of low moral and intellectual organism. Yet Shakespeare indicates that even Caliban has the saving power within him, as is evident by his readiness to worship a being whom he imagines to be his superior.

Clearly, there is no mystery as to how excess or deficiency of the branchial elements arise. Suppose an individual neglects his true culture and exercises completely acquisitivenesss, secretiveness, and the animal propensities generally. It is certain they will thereby increase in strength, and that what they gain may very probably cause a corresponding diminution of the moral energies. We cannot expect in such a case the offspring to be endowed with very ethereal temperaments; and the lower forces, unless counteracted by high educational and other influences, are decidedly apt, in a critical moment, to give "the casting vote." Now the parent in question may amass material wealth, but his services, when weighed in the balance, are of doubtful value to his kind. For by too exclusively engrossing himself in the selfish sphere, he has neglected to modify his branchial faculties in harmony with the divine center within.

Thus Spiritualist psychology carries with it social reform and justice to the toiling masses. And thereby it has the impress of a perfect science. For science is not a mere classification of facts. If it were so, then every separate department of facts would form an isolated study, and the laws of the one would throw no light upon—because they have no connection with—the laws of the other.

All science is based upon universal principles of reason. From numbers and geometry upwards, it only clears its way by penetrating the facts which it investigates with rational laws; neither is any sphere of truth finally conquered till we can obtain such an expression of it that the human intellect can interpret every phenomenon as the direct result of some general principle which is as true in thought as it is operative in nature.

Now the idea of the "Divine Inmost," the "Inner Light," the "Universal Christ," constitutes the fundamental principle in spiritual philosophy which enjoins that all the inequalities and deficiences are merely relative, and bound ultimately to vanish as the soul gains in expression or outward manifestation. It is this great and sublime principle which is calculated to form conduct of a noble and beautiful type. It breaks the tyranny of organization. It exalts the spirit, and thereby sets the seal on moral grandeur. It glorifies human nature, dignifies human life, and sanctions the experience of the human lot. It allows endless opportunity for the harmonization and vindication of character. With Robert Browning we say—

There shall never be one lost good!
What was shall live as before
The evil is null—is naught—is silence implying sound:
What was good shall be good, with for evil, so much good more:
On the earths the broken arcs, in the heaven a perfect round.

The branchial faculties of the people are not yet developed to properly represent the moral and spiritual attributes of the Christ. The "New Dispensation," therefore, calls for a new plan of education which shall appeal to their interior spiritual capacity. Mr. Hudson Tuttle, in his magnificent work, "The Ethics of Science," says: "Gratification of physical desires should only reach that point where they conduce to our spiritual welfare. Our progress dates at the beginning of being. The physical body is an incident of earth life, which will be cast aside at death. Its use and purpose is to bring the spirit in contact with the physical world for its development. While this earth-side of our nature is of primal consequence, it shrinks into utter insignificance compared with the infinite life beyond. It should be conducted in strict reference to future wellbeing and happiness, and the pleasures of the moment yield to those of the future; the mortal to the immortal."

The spiritual philosophy thus holds up a high standard of excellence. It is the perfection of the spiritual organism, so that it may be a fitting medium for the inward primal essence—the Universal Christ. Truth can only be evolved by this perfection or "at-one-ment" of the spirit with its instrument. Absolute truth, then, if we may be allowed the expression at all, is simply the ideal after which we are to strive, and the love of which is to form our great incentive to unwearied intellectual and spiritual unfoldment. All the sciences are partial revelations of a great whole. The portions that are conquered by the human reason may be perfectly valid, indeed, as far as they reach, and capable of a perfect practical application, but they are still intellectually incomplete; the whole exists as absolute knowledge only in the mind of the Supreme. Thus human knowledge, though never really absolute, yet is, strictly speaking, illimitable. With this motto reason can never rest, but add triumph to triumph in the sphere of discovery, and evolve more and more the Word of God.

Eden, with its angels bold,
Love and flowers, and coolest sea,
Is not ancient story told.
But a golden prophesy.—*Emerson.*

But the "Eden days" must combine the pursuit of truth with its application to the welfare of humanity. There will not only be work provided for the intellect throughout eternity, but also for the Christ within us. It was Wesley who taught that mankind are missionaries to each other. Both here and hereafter we shall have to look continually after the brethren who have fallen by the way. For

He that shuts out love, in turn shall be
Shut out from love, and on her threshold lie
Howling in outer darkness.

Alphonso is said to be German, meaning ready one. The name has been more popular in Spain than in Germany.

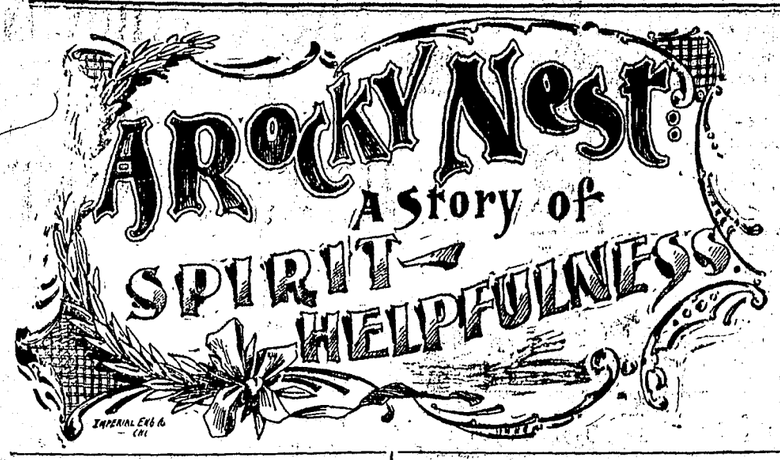
Nicholas is a Greek name, meaning victorious over the people. It was frequently chosen by newly-elected popes.

Martha, the Hebrew name, signifies bitterness, and some authorities assign the same meaning to the word Mary.

Letitia was a very common name among the Romans. It means gladness.

Samuel was always a favorite name among the Jews, and means the heart of God.

Lavinia, a name of Latin, means a feminine native of Latium.



BY EMMA MINER,

Author of "Bars and Thresholds," "Led," and other stories.

CHAPTER IV.

Shadows on the Wall.

[CONTINUED.]

Mrs. Andrus, Alma, and Mr. Emmons stood apart and wondered, that, while the others accepted truths which fell from her lips which were a revelation from the spirit-world and their friends there, they could not, or did not, discern the real character of the woman lying beneath it all.

"We must wait patiently," said Mrs. Andrus. "Water will find its level, and she will find hers some day."

"But," said Mr. Emmons, "can you explain to me why spirits will communicate through people who will pervert their mediumship, and use those gifts dishonestly?"

"I'm sure I don't know; but I look at it in this way. I suppose all our spirit friends are anxious to reach us, and, of course, they will take any or every means to do so. If we were in a foreign country, and had only one opportunity of sending a message home, I don't suppose we would stop to inquire into the moral character or standing of the one messenger at hand. We would send the message at any rate."

"Yes; I see what you mean," replied Mr. Emmons. "For instance, several people in this house might never have visited a medium, but as one is among us, we have received strange messages, and so have had the matter brought to our notice in such a way we shall not be likely to forget it, and may continue the investigation."

There was a little pause, during which Mrs. Andrus continued her sewing, and Mr. Emmons appeared to be reading his paper; but evidently his mind was not intent upon its news, for he soon resumed the conversation.

"When wrong things are done or said, do you believe they are done or said by evil spirits, Mrs. Andrus?"

"Not always," she replied. "I think in many instances things are said which prove to be a mistake on the part of a spirit. I suppose some of them are lacking in judgment as well as we mortals. It is well to continue to investigate with each purported intelligence until we can prove something of their competency to judge. Then, again, a medium may judge hurriedly of what a spirit says, and not analyze it correctly, and then give forth their own impressions instead of what the spirit intended; so, in reality, it would be their own conclusion. It may be there are spirits who, willfully, and out of revenge, would use a medium to get one into trouble, but I never happened to hear of a case. I don't like to charge upon the spirit-world acts which don't belong to them. I cannot help feeling it must be more of carelessness on the part of a medium."

"What do you think about it in the case of your house transaction? You say she described your husband, whom she had never seen?"

"I think she really saw my husband's spirit—her description was so good; but I don't think he advised the sale. When I found she and her brother had been quietly making inquiries about the place, I couldn't help thinking that advice was an expression of her own consciousness, evolved of a desire to help her brother get it at his own price, when she knew he could not pay for it, and that his note was worthless; and I think she knew just what she was saying and doing, too. It was her own spirit's work. That is where she was dishonest. She took advantage of her powers of mediumship to gain my attention, and then used my credulity to accomplish her purpose."

"What puzzles me is to learn how we are to be able to judge in such matters, when the medium seems to have such powers. Where are we going to draw the lines between her good faith and falsehood," said Mr. Emmons.

"I have, sometimes, impressions about it, but I am always afraid of being unjust to someone when I think they are not to be trusted," said Mrs. Andrus.

"I always follow it out if I have it," said Mr. Emmons; "I never saw the time yet that I had cause to change my mind."

"In that I am deficient," said Mrs. Andrus. "Confidentially, I did not like Mrs. Echo the first time I saw her, although she is in appearance a handsome woman. Something told me she could not be trusted to do right, not even as nearly right as she knew how. The same feeling came over me about Mr. Ledyard. I liked you and Alma from the first."

Mrs. Andrus was prevented from replying by the entrance of Mrs. Adams. She was looking troubled and perplexed.

"I am all at sea," she exclaimed in a troubled voice, seating herself near them. "I went down, and have seen Mr. Vane. He seemed to want to have me believe Alma a thief, and yet he did not accuse her directly. I finally told him he must do one thing or the other; either deny the rumor, or be definite in his charge; and he said roughly, 'Well, go ahead and make a fuss over it if you want to. When the time comes, I shall maintain my case,' and that is all he would say. I believe Alma to be innocent, but what can I do? Some of my lodgers say they will leave if I keep her, so here the matter rests?"

Mrs. Andrus could hardly speak for her distress. Making an effort to control herself, she said:

"Mrs. Adams, Mrs. Ames, who sent us here, might be able to say something to you which would help settle this matter. Will you go to see her?"

"Yes, I will go now;" and she pulled on her gloves again and started for Druid street.

Mr. Emmons rose and paced the floor. Then, standing before Mrs. Andrus, he said:

"Mrs. Andrus, I promise you I will not rest until I have proven Mr. Vane a rascal who has made a false accusation. She shall be cleared from this shameful mystery and trouble. If you must leave this house, I shall go also, and I will not leave you alone, nor leave you until you are comfortably settled in some other place. Let me be as your son for a little while—I have no other mother."

Tears ran down Mrs. Andrus' cheeks at this kind expression of sympathy.

Alma came in at that moment, and found them thus. She looked wonderingly at Mr. Emmons, who passed quietly from the room.

In due time, Mrs. Adams returned from Druid street. She had found Mrs. Ames, and had gained a new idea concerning the matter. She now believed Mr. Vane had been false and treacherous, and she resolved to shield Alma at any cost.

Calling her large family together that night she said calmly, but kindly:

"I have been making inquiries into this rumor concerning Alma Andrus; Mr. Vane does not make me satisfactory statements. His sister, Mrs. Ames, tells me he is a bad man, and would not hesitate to injure her out of revenge. I have decided to keep her, and we will trust that all may come right. As she has not injured anyone in my house, I do not feel that anyone is called upon to protest against my decision."

This straightforward speech settled the question for the time. Nobody decided to leave, and for a time the trouble seemed averted.

This was not at all what Mrs. Echo wished. She would not leave, for at that time she had special reasons for desiring to remain in the vicinity, and the house suited her purpose.

She returned to her room to meditate upon the present development of the case, and to plan what she could do.

Mr. Ledyard returned to meditate upon the same. Mrs. Echo dreamed, and Mr. Ledyard smoked; each, unconscious of the other's thought or motives, wove a tangled web of treachery and deception, which ultimately might succeed in driving Alma from the house under suspicion.

Yet who shall say the thought of one did not reach the other by some mysterious avenue and light the fires of impression, and deepen and strengthen the influences produced by them?

CHAPTER V.

A Friend in Need.

For days Mr. Ledyard plotted and watched. By constant vigilance and sly management, he managed to take from two of the counters at Marcella's two articles which could be identified as the property of the firm. He carried them to his room, and secreted them in his trunk, meaning to use them against Alma as soon as he could have opportunity.

Two days after this, Mrs. Andrus and Alma went to call upon Mrs. Millis, and together they held a seance which was remarkable in its nature.

She said to Alma: "I see a tall, light-complexioned young man. He is living. I see him holding in his hand two objects; one is dark; the other is something light. Should think the dark object was a purse, or something which looks very much like it.

"He puts these in a trunk and covers them up. He looks evil and ugly, and the evil is meant for you, Alma."

"Isn't the young man a spirit?" asked Alma.

"No. He is too much alive for your good. He must come very closely into your present surroundings."

Alma wondered if it could be Mr. Ledyard, as it was something like his personal appearance, but she said nothing.

"This man, I repeat, wants to do you an injury. He is a snake in the grass. Look out for him."

"But what can I do?" asked Alma anxiously.

"I don't know just yet; only there is one thing I wish you would do—tell the lady where you live what I have said. It will serve you later on."

"Very well, I will do as you advise. What else?"

"You will need to prepare yourself for a great struggle and trouble. It will come all right in the end, but the trouble comes first. There is a man coming into the matter whom you have never seen. He seems to be far away now. He is an elderly man, dark, and of fine appearance, and wealthy, too. He will be of great help to you and your mother just when you need him most. I should say he is across large water now."

Mother and daughter looked at each other wonderingly. They did not remember of knowing anyone.

"And there is a dark young man who is going to prove a good and constant friend through it all. You have seen him lately. It looks as if you were in the habit of seeing him daily."

Alma blushed consciously. She thought it might be Mr. Emmons.

"I think in two weeks from now you will want to come again; perhaps a little less. It seems as if I must give you a caution. During this two weeks, be very careful that no one except yourselves enter your rooms. There is going to be trouble about it in some way. Don't let anyone go in to be alone there a moment."

"I will remember your warning," said Mrs. Andrus; and they left Mrs. Millis with their minds full of the mystery of her warning.

Upon their return, Mrs. Andrus called Mrs. Adams to her room, and related the conversation which had passed between them.

"I am glad you have told me. I shall know better what to think if anything should happen. I would like to send Mr. Ledyard away, but he would still work his bad ways. If he remains here, I can watch him a little more closely. I just wish I had a good excuse for looking into his trunk, but, of course, that isn't to be thought of. I really feel as if some new mischief might be afloat."

A week later, Mr. Ledyard went into Mrs. Adams' office to pay his weekly dues. Several others had been there before him, and a little pile of bills were lying on her desk. He took his receipt, passed out into the hall, and stepped out on the sidewalk.

Alma stood in the hall, dusting the hall-stand. She apparently took no notice of him as he brushed insolently past her on his way out.

At that moment there was a great outcry in the street. Somebody had met with an accident. Mrs. Adams went to the door hastily to offer assistance, followed by Alma, who stood looking over Mrs. Adams' shoulder.

Neither of them particularly noticed Mr. Ledyard in the excitement of the moment. He entered quickly and, noiselessly, went as quickly into the office, took the bills and rushed upstairs with them.

He tried the door of Alma's room, but it was locked. Then he tried the door of Mrs. Andrus' room. This was not fastened. She had come down so hurriedly to assist about the accident, she had forgotten to fasten the door.

He entered hastily, passed through the room into Alma's, which opened from Mrs. Andrus' room. With the expression of a fiend upon his face, he thrust the money into one of the bureau drawers.

Then he hastened to his own room, meaning to get the two articles he had brought from the store and secreted there, to place them with the bills.

He had thrust them into his coat pocket, but had not had time to reach Alma's room with them, when he heard soft footsteps.

He waited a moment, peering cautiously around a corner of the hallway. He saw Mrs. Echo just coming from Mrs. Andrus' room, with an expression on her face which was both revengeful and exultant.

Although she was his friend and ally so far as Alma was concerned, he did not care to have her know what he had done.

Mrs. Echo passed into her own room. Before he could again get opportunity to reach Alma's room Mrs. Adams came upstairs, and he felt it would be safest to abandon his purpose for that time.

He was disappointed, angrily so. After waiting a few moments, in his own room, he went out, meanwhile wondering what mischief Mrs. Echo had been doing in Mrs. Andrus' room.

Soon after, Mrs. Adams returned to her office and missed the money. She tried to think. There was no one near there at the time except Alma. Bridget was out on an errand. Ellen, the cook, was still busy with her kettles and pans. Phœbe, the chambermaid, was lying in bed, ill with a sore throat. Mrs. Andrus had assisted her, and could not have been in the office. All the lodgers were out, excepting, perhaps, Mrs. Echo.

Mrs. Adams, perplexed, was still wondering, when Mrs. Echo came in hurriedly and in great excitement.

"I've been robbed!" she exclaimed. "I've been robbed! My purse is gone, and an old watch which used to belong to my mother. It was in a box, and it has been taken from my bureau drawer. The drawer was locked, too!"

Mrs. Adams could hardly comprehend it. She said nothing at that time of her own loss. She felt a quick impression not to do so. She waited a moment to collect her thoughts.

"Has it been long since you missed it?" she inquired as calmly as she could.

"I am sure the purse must have been taken this morning. It was lying on my bureau. I don't know when the watch was taken. I have not looked at it lately."

"Could it be possible that someone entered while I was on the steps when that man was hurt in the street?"

"I don't think anyone came in. In fact, I know no stranger came in, for I was looking down from the head of the stairs all the time. I am positive I should have seen a stranger."

As Mrs. Adams had not looked behind her, or on the stairs at that time, she could not say that Mrs. Echo had not been there. She really doubted that a stranger had entered.

"Now, Mrs. Adams, you are a good, easy soul," said Mrs. Echo, with a gathering frown, "but we lodgers have our rights, and I insist upon a thorough search immediately. Don't give the thief time to make way with the purse and watch, but search now. I insist upon calling an officer!"

Alma stood near, and heard the exciting conversation. She stood with a mute surprise, her soft silk duster trailing from her little thin hands.

It was just after the supper hour, and many of the lodgers were about the halls and stairways. With one accord they began to demand that a search should be begun at once. Mrs. Echo had already sent for an officer, and Mrs. Adams, feeling herself quite helpless, was compelled to allow a search to be made. She had no positive objection to the search, but she felt a strong impression of some unexpected and impending trouble.

The boarders, lodgers and servants were all collected in the large parlor, and an officer remained with them. Mrs. Adams accompanied another officer in his search, each lodger surrendering his or her keys in turn as demanded by the officer.

No purse or watch claimed by Mrs. Echo were found until they reached Alma's room; and there, in a drawer of Alma's bureau, were found the purse, watch and a large roll of bills.

When Mrs. Adams saw the bills she nearly fainted. She asked the officer to count them. There was just the amount taken from her desk a little while before.

"Did you lose the money, ma'am?" inquired the quick-eyed officer.

Mrs. Adams bowed her head affirmatively.

"Is the number all right now?"

Another slight inclination of her head.

"Well, I guess I'll just take care of it for a spell," he replied.

"I don't want to prosecute," she answered, faintly.

"All right. Perhaps you needn't, but I'll keep it for a while. May be 'taint yours, you know."

Mrs. Adams made no remonstrance.

"Now, whose room is this?"

"Alma Andrus' room," replied Mrs. Adams, reluctantly.

"Who is she? Any of your relation?"

"No; she is here to assist me."

"Oh; no offense, ma'am. I thought you looked pretty well cut up over it."

"Oh, I cannot believe she did it!" groaned Mrs. Adams.

"All the same I must look it up."

When the officer and Mrs. Adams returned to the parlor, and the assembled company saw her pale face, they knew something dreadful had happened. A sudden silence fell upon them. The officer advanced quietly to the corner where Mrs. Andrus and Alma were standing.

"You must come with me," he said, placing his hand on Alma's shoulder.

Mother and daughter gave one frightened look into the face of the officer; another quick, despairing glance into each other's faces, and both fainted, and would have fallen but for the outstretched arms of the officer and Mr. Emmons. One of the officers went to the police station for a conveyance, which, as soon as it arrived, carried away the nearly lifeless form of the nearly insane Alma.

Mrs. Adams approached the bewildered Mrs. Andrus and, with tears streaming down her cheeks, exclaimed:

"I shall never believe Alma did it—never! Not for a dozen officers or an hundred Mrs. Echo's! And if I can help you, you poor woman, I will!" It was with these comforting words she assisted Mrs. Andrus to her room.

Returning to the parlor, Mrs. Adams pleaded with Mrs. Echo not to prosecute Alma, but she was implacable.

"I guess Vane was about right, after all," said Mr. Ledyard, turning away with a sneer upon his face.

Mrs. Adams left the parlor, sick at heart, and passed into her office.

Mr. Emmons had followed the unfortunate girl as she was driven away to the station. He did what he could to relieve her from her immediate embarassment; learned that she was comfortably placed, and sorrowfully left her.

It was Saturday evening, and he tried to console himself with the thought that nothing could be done before Monday, and perhaps before that time something could be done in Alma's favor.

During the excitement of the evening, Mr. Ledyard took advantage of an opportunity to enter Alma's room from the hall, and hurriedly thrust the purse and handkerchief in the drawer which had been lying in his trunk waiting for this evil purpose, conjecturing rightly that Mrs. Adams would be likely to search herself to see if there were any other tokens of Alma's guilt, beyond what was claimed by Mrs. Echo.

As soon as Mrs. Andrus was sufficiently recovered, she, with Mrs. Adams, began to turn over and take out the clothing. Mrs. Adams found the purse and handkerchief to which was attached the tag of the Marcella firm.

"How strange! I never knew that Alma had these!" exclaimed Mrs. Andrus.

"It's strange we did not find that purse when the officer was searching," said Mrs. Adams. "It seemed to be lying right on top; it was almost the first thing I saw when we opened the drawer."

"It looks new, as if it had never been used," said Mrs. Andrus, turning it over reflectively in her hand. "Oh! what a mystery! Will it ever, ever be made clear," and she sank into a chair sobbing.

Mrs. Adams was obliged to leave her still weeping and returned to her office. She found Mr. Emmons sitting there, awaiting her.

"I am positive that Mr. Ledyard is in some way connected with this dreadful affair," he said, while his indignation struggled with his despair.

"Yes, and Mrs. Echo, also, I think," said Mrs. Adams.

"Very likely." He looked at her with a mute inquiry.

"Why don't I send them away?" she said, interpreting his gaze. "Because I want to watch them, now. I can do it better here than if they were away. I shall not resort to any dishonorable means, but I believe they will yet be convicted on account of some of their own acts, and in the midst of their humiliation which they will bring upon themselves, Alma and her mother will be cleared and justified. Now, you see if I do not prove a true prophet!"

"Amen!" fervently ejaculated Mr. Emmons.

"I know I can depend on you for help," she continued.

"Yes, Mrs. Adams, I will hold myself ready for your service."

[TO BE CONTINUED.]

WHAT A HELPING HAND

The Progressive Thinker Proved to Be to Lucy Myers.

Letter from Emma Rood Tuttle.

Dear readers, you will remember, perhaps, a pathetic story about some old workers in Spiritualism; how sickness and hard times had overtaken them, and they were forced to leave their dear old homestead for a little room in a depot because it was cheap.

Mr. Francis kindly allowed me to tell their story and to offer Miss Myers' services as psychometric reader, hoping she might earn bread as well as spread the truth.

The hearts of a few people quickly responded, and she was given something to do which, she writes me, gave the relief. Among the first to respond was that well-known, erudite gentleman, A. E. Giles, Esq. Others were as ready, and Lucy Myers, of Waynesville, is on the way to helping herself and her invalid sister and brother.

She sent me a test which was very gratifying, because so unthought of and connected with the sweet long ago.

When I was a child and a maiden my father used to take a literary paper edited by that reformer, Jane G. Swisshelm. Frances D. Gage was one of her most valued contributors, and I had an unbounded admiration for "Aunt Fannie's" stories. I always longed to see her face to face. Years went by, I married Hudson Tuttle and had two little Tuttles, one a three-year old and one a baby. Of course they anchored me at home. Mr. T. and I were invited to go to Kelley's Island to attend the dedication of a new hall, and among the speakers was to be Frances D. Gage. It was hard for me not to go, but I said to my Sister Aggie, who was then in the flesh, and one of our household, "You shall go with Hudson and his mother and see Aunt Fanny. Tell me all how she impresses you; I know you will enjoy it. I must bide at home with the wee ones." So she went, had a nice visit with my heroine, and came back bringing her love to me and regrets that I could not have come.

Long ago my darling sister went to heaven. Years after that Frances D. Gage left her earth work for a new field up higher. These incidents had not been in my mind for years, when lo! a letter from Lucy Myers said: "Frances D. Gage is here, and with her a beautiful young lady who is nearer to you than a friend. She turns her head that you may recognize her lovely brown hair, dressed in a style known as a 'water-fall.' So she must have lived on earth many years ago. They both send love to you." Lucy Myers is personally a stranger to me—did not know that I had ever thought of Mrs. Gage, or, if she knew of my sister in heaven, could not have known how she looked. I was much pleased with the unique message.

But let me give you a glimpse of the medium.

She says: "I think you will like to know how we are getting along, so I write to tell you. I received a letter from Mr. Giles, in which he told me to open an inclosed envelope, and which I found contained two dollars. This did us much good. A deal of inspiration came from the quaint style and kind spirit of the good man, who, he says, lives with his little wife at the top of the hill. I have received letters from States wide apart, and these with communications and some gifts have enabled us to live very well so far. Just now there seems a cessation of these missives. I hope to get more of this to do, as the work is pleasant and interesting to me. I have received a good many return answers expressing satisfaction over the answers received.

"I must tell you that Dr. Dick (our pet dog) is well and growing contented in our small quarters. He is near by me on his little cot. My brother made him a little bedstead and he has a nice straw tick on it and a clean spread. When I get through writing he jumps about and is as delighted as if I had just returned from a journey. He liked the wagon and horses on the farm better than he does the cars. I have come to like the old locomotives as they scream along the way, even the puffing of the smokestacks. Our new friends are very kind and pleasant, greeting us with smiles every day. We find ample chance to do a little good for the cause as we jog along. Yours ever, LUCY MYERS."

"Waynesville, Warren Co., Ohio."

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QUESTIONS AND ANSWERS.

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who will respond to all questions, as far as possible, that may be submitted. It is desirable that the questions in the main be in relation to Spiritualism, its phenomena and philosophy, and cognate subjects. The questions should be sent direct to him on a postal or by letter, and which will, in turn, receive attention. Mr. Tuttle has consented to act in this capacity until Jan. 1st, 1895. Address him at Berlin Heights, Ohio.

John Rice: (1.) Is it possible for spirits to influence animals? (2.) Can they enter into them as they are said to have done into the swine? (3.) Can snakes charm birds?

(1.) There are many instances recorded of animals being conscious of the presence of spirits and being influenced by them.

(2.) That spirits, even the lowest, should desire to enter animals, that is, obsess them, is scarcely presumable, and there would be insuperable difficulties in organization should they desire to do so. Before the story of the swine is thus accounted for it should be proven a fact. Really, it is a weak fragment of solar myths, symbolizing the devouring of the darkness, the winter of the year, and a parallel of Jonah swallowed by the great fish, descending to our own day to be told to our children in the tale of Little Red Riding Hood swallowed by the great black wolf, though here it is reversed—light, the summer, being lost in the darkness of winter—the night of the year.

(3.) Recently there has been a discussion among scientists, whether snakes have the power of charming birds, or if this apparent power is not the result of fear. There are, however, too many observed facts favorable to the old belief in charming, to have that theory easily overthrown. Snakes do not appear to have this power at all times, nor do they meet victims susceptible to their influence. In this they are like the human magnetizer, who finds that he is able to influence some individuals and not others. The same law holds in the contact of animals with each other as between men. There are instances of serpents charming children, and one of the stock experiments of the public hypnotizer is the hypnotizing—charming—of a hen.

F. G. wishes to know what course of diet he should take, and when to hold circles.

No special diet can be recommended. The natural appetite is the correct guide for the individual. There is more danger in quantity than quality. The seers of the ages have been noted for their abstemiousness; not one grossly fed. Especially are the fine shades of impressibility recognizable and truthful, when the physical body is pure—that is, healthful.

Once a week is preferable, and the circles should not be held oftener than twice. The appointment should be made and sacredly kept, and sittings held at no other time. The reason for this is that the spirit-friends will come at the time fixed, and they may not come at any other. If the circle is held unappointed other spirits may be present, and should they be able to gain control it may be difficult or impossible for those desired to approach, and the course of the communications be changed and too often become objectionable.

Major Carpenter: Is not the liability to be mistaken in man to be mistaken eternally? Did not even Christ make mistakes?

There probably is nothing to which mankind is more liable than to make mistakes, unless it be to recover therefrom. Humanity faces the light, and moves forward, however sadly it may blunder. History is a record of mistakes which have been stepping-stones to the truth. Christ showed his human nature by making mistakes, quite as many and pitiable as the most obscure person. He taught that those then living would witness the end of the world, which has caused endless dispute, and been the means of frightening the ignorant for two thousand years; and yet the end has not come, and never will in the manner he predicted. There will be no final judgment day; no division to the right hand and the left, of an enthroned tyrant; no Gabriel will blow his trump, for the simple reason that there is no Gabriel to blow!

Y. Z. W.: Has an Indian control that makes him follow an arbitrary system of diet, and has been a medium for three years, yet the control makes no advance in speech, being unable to talk in any other than the Indian language. He asks: What method shall I take to become perfectly controlled?

With that Indian control no further progress is probable, or even possible, for the control is not capable of doing more. Unfortunately for the medium, this Indian spirit is able to hold him under influence and prevents the approach of any other. The remedy is to gain higher grounds in feelings, thoughts and aspirations, and thus invite a higher order of intelligences. There should be a strong, indomitable determination not to come under the Indian control which has been found unsatisfactory, and an equally strong desire that spirit-friends communicate. The Indian control in this case is not desirable, and the more perfect it is the more detrimental to the medium. He can gain the sensitiveness for perfect control that he desires, by first making himself spiritual.

Geo. L. Sopris, Denver, Col.: If spirits are able at will to pass from and to any part of this earth, and obtain and impart correct information regarding localities, why do they not give us the topography of the north and south poles?

While the province of spirits is that of instructors in things spiritual, they are able to give revelations in science, and have often done so. They are able to give geographical facts through properly endowed mediums, and when the occasion demanded have done so; but it must not be conceded that spirits are to become revelators and supply the place of investigation, research and study. The earth life is for development, which comes from earnest effort. We hold that mediumship should be cultivated as an auxiliary faculty. By its aid the mind will become a recipient of the knowledge of the Spirit-sphere, without becoming simply an instrument, and thereby losing its individual strength.

Dr. A. L. Hinckley: The spirits who come to our developing circle appear to remain as they were in their last moment of consciousness, and to have lost all recognition of the passage of time. Thus one of a man who had been shot down in the street thirteen days before referred to it as "yesterday;" and another when asked the present day and year answered, "August 23, 1892, of course," the date of his death. Now, what is the condition of those spirits who go out suddenly in the rage of crime, or intoxicated, during this time that to them seems lost?

They remain in a semi-conscious state for an indefinite time, until some external influence brings them to realization. This is usually the work of beneficent spirits who, seeing the degradation of these souls who are in such helplessness and need of ministration, awaken them by their magnetic influence, and by arousing the higher aspirations, lead them out of the darkness.

The state is one of spiritual lethargy, and even the lower faculties are no more than half awake. The thoughts continue to dwell on the last moments in the body, and over and over repeat the last physical pleasures. Such a state is the reality of purgatory, and such spirits are the ones represented as "lost." Their reform is, indeed, apparently hopeless, in many cases, for with them centuries pass and they remain unchanged, for even the highest spirit cannot approach and lead them until they desire such aid. There are no societies in the spheres comparable with those whose members left the earthly life saturated with the passions. It is told, as a creation of fancy, that those who die in the struggle of battle float above the contest and, supplied with weapons, continue the fight in deathless rage. It is not fancy, but reality; for the uncultured and unrestrained spirits it requires an indefinite time to realize the change in condition, and during this period they have no consciousness of the lapse of time. They are in a dream, like a horrible nightmare, and assuredly those who have a lingering belief in, and think there is a necessity for a hell for punishment, if they understood, would be fully satisfied.

R. F. Corbin: Can we do as we please?

To say we can do as we please ignores the question of Will, for it is really saying we Will thus and so; consequently we can will, which is a truism. The real question is, can we will ourselves to will to do a given task, or think a certain train of ideas? It is self-evident that we cannot; that the will cannot transcend the mental qualities on which it rests and from which it springs.

The ascent of the will may be traced from the sensitive contraction of protoplasmic life upward through the series of living beings to man; from the involuntary to the voluntary. The highest animal is governed by instincts which are incoherent efforts of the will. Children are dominated in the same manner, and many adults cannot be said to have wills of their own. In the more perfect man we find the diverging purposes unitized and the highest expression of Will is the voice of Reason and Conscience, which is Spiritual Reason. The will cannot act without motives, and it is not the seat of "moral depravity" which it has been regarded. The moral faculties are always moral, and hence the term "moral depravity" is a misnomer, as such a state is impossible.

The will has the limitations of the faculties by which it is expressed. So far as man is a circumstance, his will is not free; as a center-stance it is free. In other words, held to earth by the passions and appetites, we can only escape their dominance of our thoughts and actions by cultivating the higher spiritual faculties which, instead of executing the purposes of the propensities, hold them in leash and enforce their obedience.

Influence of the Sitters on the Medium.

Mrs. Cassie McFarlin, an excellent medium, writes:

"It is really wonderful what an influence the sitters in a spiritual seance have upon the medium. I know by experience that if some one of the persons present has unkind thoughts of me or my influences, or even Spiritualism itself, I am put into such a vibration of inharmonious feeling that I can scarcely bring myself into a state of passiveness necessary for being the medium for spirit influence. Sometimes these subtle thought-vibrations that are moving along these attractive lines, thrown out from the medium's brain or spirit to invite them, are broken up or retarded by a strong mental force from one sitter, who determines upon having results come to his liking. The consequences usually are that nothing satisfactory comes of such conditions.

"We are but infants in this 'spiritual science,' and I believe in studying each case of failure with an unprejudiced mind, remembering that there are causes for all manifestations, of whatever nature they may be. We should rather try to keep in harmony with the optimist, who believes that everything is for the best, as we see through the veil but dimly as yet. But each convocation with the seen or the unseen brings us greater knowledge of the potential influence of thought."

The Question Settled. By Moses Hull. A careful comparison of Biblical and Modern Spiritualism. Paper, 50 cents; cloth, $1.

FIREFLIES

And Their Significance.

To the Editor:—Let us hope that Prof. Langley may succeed in lighting the world by the firefly's method, as was hinted in a late number of The Progressive Thinker; after which, it would be well for some influential member of society to start the fashion of imitating that humble insect in a psychical sense.

The habits of the soft, little, brown firefly are well known, and, spiritually regarded, are not hard to copy. He does not try to shine at noonday, nor under gaslight, but he seeks lonely, forsaken, uninviting spots, which he glorifies with his quick, bright flashes. He hovers above grassy mounds, over which we have shed our warmest and most affectionate tears, and he diverts our minds from our grief, by scattering jewels of rare beauty over those mounds, when the sun has left them in darkness. Indeed, he seems to realize that upon such spots he has a twofold work to perform. One, that of beautifying, and the other, of inspiring a hope that there may be something above our imperfect vision, brighter and more glorious. He never stops to explain what his motives are, but he just goes right along, shining wherever his light is most needed, and seeming to sparkle solely for his own amusement.

This most interesting bug does not labor for worldly praise, and that is why he succeeds so well in his particular line. He does not claim to be related to the proud diamond, in any degree for he thinks that he can be more useful and much happier as a firefly than in assuming lofty airs, on account of high lineage. His is not a borrowed light. He is not envious, not even of the grand old sun, and, for that very reason, he is most appreciated when the sun is absent. He never sits down in a cold, moist place, under a wet leaf, wringing his hands, and weeping and moaning because it is so fearfully dark; but when he finds himself in such a situation, he just rubs his hands together and smiles, thus making a light by which he can see to crawl out, and to get upon the upper side of that depressing leaf. Then he stirs around, defiantly laughing at the gloomy blackness, until it is radiant with meteoric grandeur. Oh, there are times when it would be worth millions to be able to imitate him!

It is not among the impossibilities for human beings to send out, here and there, gleams of soul-phosphorescence, for the guidance of those who are benighted in the many dark, lonely swamps of lifer In fact, there are a few such, and they are doing worlds of good, away off in obscure corners, where the arrogant goddess, Fame, would scorn to look. The world never hears of them, of course not; but that fact does not discourage them in the least, for they find greater enjoyment in their own way of making dreary places splendid, than they could possibly derive from the world's noisiest laudations.

Everyone of us is acquainted with a human firefly who, at some time, we had completely overlooked in the high noon-tide of our prosperity, but which crept along just in the nick of time to save us from despair, in the dark midnight of adversity. If we reflect a moment, each one of us can remember a time when a coffin was in the house, and in a semi-conscious way we felt as if all space was filled with a heartache which was intensified by well-meant words of sympathy. We remember how we almost shrank from meeting our best friends, weeks after that coffin containing its precious burden had been carried away, for we dreaded to have their set phrases of condolence heaped upon us, when we were sighing for a short respite from the too-heavily pressing sorrow. Do we remember the firefly, before unnoticed, that led us out of the slough and drew us toward higher ground, where we found the sunrise? Certainly we remember. How can we forget? The firefly made a bright remark, wholly unexpected, in which there was no allusion to our "late bereavement," and for one brief moment we forgot our woe and laughed, the first time that we had thought of doing so since the heavy shadow fell upon us. Then came another flash, and then another, and, step by step, we left the doleful marsh, and the short reprieve gave us a chance to take a new hold of life, and we began to feel sure that the poignancy of our suffering was less deep than before, and when the sad memory flowed back upon us, it was tempered to our powers of endurance. A golden bridge but a span long had been placed between the unbearable and the bearable. We knew what the soft moisture in the firefly's eye meant, and it brought more consolation than would have been conferred by a hundred sermonettes, winding up with the oft-repeated advice, "to cast our burden on the Lord;" advice of no practical value, since it is not possible for us to cast our sorrows upon anyone.

Then we recall another time, perhaps several times, when we were ill, and every outlook was as black as pitch, and hope had gone away to commit suicide. Then, the first thing we knew, one of those "lightning bugs" appeared right by the bedside, busily engaged in putting things to rights, in that deft, cheerful style characteristic of such insects, saying little, but showering loving sparks of magnetism all over us, and we began to get better right away, while hope came creeping back, begging to be forgiven for her cowardly desertion. That firefly's face did not bear any of the "Hark-from-the-tomb" expression, which depressing people feel called upon to assume in a sick room, but, on the contrary, it wore a look of encouraging solicitude which said: "This is a foe easily conquered."

There are a few fireflies that flit in at backdoors, in uninviting localities, under cover of darkness, where there are needy women and children; and they carry their phosphorescence in baskets and bundles; and there are others which lend a little light to persons struggling with mental worries; and others that emit a flash just in time to turn some headstrong youth away from the first downward step; as well as those that glimmer by words of encouragement, for the benefit of pilgrims weary of life by the wayside; yet the number of them, all together, is too small to form anything like an organization. Besides, fireflies do not care much, anyway, for drums, bugles and flags. They work without hope of reward beyond the satisfaction of having done their best and of having lived up to the best light in themselves.

Persons ambitious to become fireflies must put selfishness and envy out of their hearts for such unworthy emotions might blur and speck their glow, and thus they would be instrumental in leading the wanderer out of one bramble into another. They must also make up their minds, at the outset, to remain amiable while throwing away a ton of phosphorus for each pound of good that they may be able to accomplish; and they must expect to be trodden upon again and again. I am almost afraid to undertake the business myself; still, I think that other people ought to do so.

Concordia, Kan. Retta S. Anderson.

Lake Brady Camp-Meeting.

The second week of this camp has given us the following speakers: The impassioned Mrs. H. S. Lake, the philosophic Tisdale, George P. Colby, whom witty O. P. Kellogg characterized as the only Christian among us; Carrie Twing, with her clear blue eyes, her common sense, and her motherly heart; Hon. A. B. Richmond, with his learning, wisdom and wit, and J. Clegg Wright, of whom it may be truly said that nature, after making him, broke the mould, perhaps in mercy to the church, pommeled and prostrated by his heavy broadsides against her inane bigotries.

A. E. Tisdale has the look and the bearing of a philosopher, with the physique of an athlete, while his voice, in singing as well as speaking, is fine. Totally blind from boyhood to physical nature, his spiritual insight is clear; and the one infirmity in one otherwise so strong, makes pity merge into profound respect.

On Wednesday he appealed, before speaking, to the fathomless ocean of intelligence, for aid to solve the problems presented, not with bowed head and bated breath, but standing mentally erect, as part and parcel thereof.

His subject was "The Reality of Spirit Life." He asked if it were a living truth to us that "millions of spiritual creatures walk the earth." All things pass away, but not into annihilation. What belongs to earth remains with earth; what belongs to heaven goes to heaven. The Infinite Architect loves all life, and not that of man alone. The planet leaves an unbroken trail in its track; in this belt, history is recorded; and somewhere in it is each one's spirit home. The circumference over which the soul travels makes its home and condition there. Our friends there are no more separated from us than are we from each other. There, consciousness, or real life, becomes more intense. Some are color-blind here, some are blind to eternal realities. The phenomena of nature are states of our own consciousness. The eye is a camera; the soul behind cognizes by its aid. The highest clairvoyance sees without eye and light and shade. If sight exists without an eye, the fabric of the materialist falls.

Life is a sensation. Sensation and thought are all we know, and form our consciousness. Animals have a lower kind, and beings above have a higher kind. When released by death nature will care for us there as well as here. We are now repressed, but unsatisfied aspirations were not made to mock us in our misery. When released, we do not go away off, but powers previously checked are released. We are not transported, but our consciousness of existing realities is quickened. On passing out, the spiritual body seems more real and tangible than the body here, and this comes from consciousness. One sees faces here, another reads souls. The difference is in the development. The artist there will see here what he could not see when in the body. There will be a way for every soul, and life will be joy. There is room for faithful love there, and some we never knew here we shall recognize as our own there. Look with soul and soul will answer. Our friends there are not idle. They are erecting the home of the soul.

Mr. Tisdale improvises grandly in closing all his addresses. We hope that many audiences in the far West may be favored by hearing this remarkable speaker.

Last evening a number of friends met at Mrs. Clark's cottage, where, after appropriate remarks by Carrie Twing, Dr. Martin, Hon. O. P. Kellogg, and Maggie Gaule, a purse of money was presented by Mrs. H. S. Lake to the faithful President of Lake Brady Camp, Capt. Benj. F. Lee, of Cleveland.

Abby A. Judson.

Catalpa Park Camp-Meeting.

The fourth annual Spiritual camp-meeting, at Catalpa Park, Liberal, Mo., will commence on the 18th of August and continue until September 3d. The Park is in fine order this year and everything bids fair for a grand meeting. While the list of speakers and mediums is not complete, we are arranging to have the very best of both available. As speakers we have already engaged Mrs. Anna L. Robinson, of Port Huron, Mich.; Dr. Adah Sheehan, of Cincinnati, and Dr. DeBuchananne. As mediums we have engaged Mrs. Gillman, of California; W. W. Aber and Farmer James Riley as materializing mediums; Jas. Cravens, spirit photography; Geo. Goodman, physical medium; Edward Martin, occult telegraphy; Mrs. Anna L. Robinson, platform test medium; Mrs. Barney Bristow, clairvoyant and test. We expect Mr. Gillman, independent slate-writing medium. All of which will soon be announced through circulars. Anyone wishing farther information can get it by writing to the undersigned, or Mrs. Amelia Andrews, secretary, Liberal, Mo.

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SATURDAY, JULY 28, 1894

The Milk in the Cocoanut.

It has been a great mystery to many to understand why the church of all schools repulsed the teaching of Spiritualism. The question of man's immortality has been called in question in all ages of the world, and it was supposed believers in a continued life would be the first to welcome the revelations. Instead, they were the first and the most violent opposers, and they have made constant warfare upon the system from the beginning. Argument, misrepresentation, violence, each in their turn have been employed to prove that there has been no return from the Spirit-world to reveal what is transpiring there.

The opposition has come mainly from the clergy. The layman has seen, or heard, and has been convinced, hence the wonderful acquisition to our numbers in all ranks of life. Not so, however, with the clergy. Few, indeed, have come from the clerical ranks. They fought its teachings from the beginning. They fight it now. They will continue to do so, and why?

The answer to this profound question is a simple one: There was no hell of endless tortures awaiting the believer in the new faith. There was no devil to be held responsible for man's wickedness, or to punish him for his crimes. There were no purgatorial fires, from which escape could be made by priestly prayers. The entire revenue of the church would be cut off without these powerful auxiliary aids to a good life. The priests, and their counterpart—the Protestant clergy, would find their occupation gone and their revenue would go with it. These poor men, educated for the pulpit, and unfitted by long years of preparation for any other field of usefulness, must necessarily cry up their old wares for the market, else they will remain dead stock on their hands. It is good of them to be so very anxious about human souls; but in spite of early education we can't forget the fable of the rat and her young. Excuse us, reader, it may be a case in point: Once there was an old rat, who had reared a large family, so runs the fable She called her youthful progeny about her and told them in pathetics terms of the great love she bore them; but knowing she was mortal, she had determined to withdraw from the busy scenes of life, and give her sole attention to preparation for the great change that awaited her. She exhorted her young in regard to their duties to each other, and to the world; then with many tears and assurances of abiding love, she bade them an affectionate farewell. The historian neglected to tell how her solemn admonitions were received by the young rats; but forbidding them to follow, the mother took her sorrowful leave of the world and its many cares. Weeks passed. The little rodents were skirmishing around for food to supply their necessities. Concealed at the back of a high shelf in a closet seldom visited they found a fragrant cheese. Availing themselves of a favorable opportunity, they visited it in a body. Seeking to find a good place for attack, so the owner should not discover they had been there, they found in its rear, close to the wall, a small opening, and proposed an ingress. But, lo! their maternal ancestor suddenly appeared and protested against their advances on her sacred retreat. Indeed, she chided them for following her, and was deaf to their piteous appeals to enter and embrace her. She even told them it was not for love of her they wished to come in but their greater love was centered in the CHEESE.

Were it not for the "cheese," we apprehend the purgatorial fires would be permitted to die out, the Devil would disappear, and, possibly, the preacher, now intent on soul-saving, would be in a condition to give honest consideration to the teachings of Spiritualism.

New York owns one-fourth of the commercial shipping of the United States.

Slaughtered for the Glory of God.

Who can fathom the inciting cause of all these assassinations of the heads of governments? The first great shock of the world, in modern times, was the murder of our own President Lincoln. His assassin proved to be a devotee of the church. His associates were all Catholics. President Garfield was murdered by a churchman. Whether he had accomplices in his bloody work it is probable the world will never know. Mayor Harrison was assassinated by a Catholic. The attempt to prove the murderer insane was merely a device to shift the responsibility of his crime. The recent assassination of President Carnot, of France, was the act of a Catholic, and he but the tool of a cabal, whose purpose it was to destroy the heads of all governments, probably a plan to make the popish head of the church supreme. President Arce, of Bolivia, and his predecessor in office, both liberals, were slaughtered by zealots of the church.

What passage of "Holy Scripture" these assassins quote in justification of their crimes we don't know, but Deuteronomy, 13:6 to 10, fully covers the case. In substance: "If thy brother, thy son, thy daughter, the wife of thy bosom, or thy friend who is as thine own soul, entice thee to serve other gods, those thou hast not known, nor thy father, thou shalt surely kill him. Thy hand shall put him to death."

If such dear ones are to be slaughtered by direction of Infinite Wisdom, for teaching unbelief, how much more justly should the ruler of a people be assassinated, whose influence against the church is as broad as the empire over which he presides!

Our Sentiments.

The following resolution we find among those adopted by the Commercial Association, at Marseilles, Ill., on the 10th of July. Eliminate the foreign element, with its ignorance and intemperance and its anarchistic sentiment as well, from the body politic and there would be slight occasion for strikes, and none whatever for mobs and riot. The dangerous element of this country is the thoughtless foreign rabble, always ready with knife and fire brand for destructive action. If this great strike shall result in further legislation restricting the landing on our coasts of the criminal classes of Europe, possibly some good will grow out of the late contest professedly waged in the interest of labor. Here is the resolution:

"Resolved, That we denounce the action in the past of certain large operators in importing and encouraging the immigration of European pauper labor, thereby placing American labor in unfair competition and filling our land with dangerous and lawless ignorance, and we believe it to be the duty of the government to establish such restrictions as will prohibit the further immigration of foreign labor."

We make no war upon foreigners as such, but we do oppose the dumping on American soil of the pauper, the criminal, the anarchal, and the ignorant population of the overflowing hive of Europe, who mistake our republican government as a license for wrong, and violence.

Elementary Ideas.

If sun worship was not the beginning of all systems of religion, it falls little short of it. Animal, tree, sex and fetish worship made their appearance at an early day; but as knowledge advanced element worship took their place. Then the sun was God, the planets were lesser gods, the moon was a goddess, and all the forces of nature had worshippers. Man, believing himself the superior of all earthly intelligences, made God in his own image—a great, big man, with all of man's peculiar attributes and imperfections. Advancing knowledge abridged the number of the gods, and finally converted him into a spirit, with a home everywhere, his personal, individual presence nowhere. Science seems to interpret him as the fixed and changeless Law, inherent in matter, calling worlds into being, and, under favorable circumstances, animating the minutest atom with life. Here are thoughts which may be elaborated into volumes, and still the subject would not be exhausted, because it is infinite.

The Bloody Hand of the Clergy.

Ex-President Arce, of Bolivia, South America, whose term of office expired a few months ago, was lately assassinated by the church party. Throughout his term of office he had been identified with the liberal element. He developed the mines, constructed railroads, advanced the material interests and prosperity of his people; but he wanted to divorce Church and State, religion and politics, and make his country one of the most prosperous in the southern continent. This was enough. He was murdered, as was his predecessor, also a liberal, a few months ago.

A Daisy.

A morning journal stated a great truth when it said: "The writer who can indite a timely newspaper article just now without offending somebody, is a daisy from Daisyville, Daisy county." We hope we have not offended by an almost entire silence in regard to the strikers, though, fortunately, ours is not a *newspaper*.

A GREAT RECORD.

Given by the World's Fair Jury to the Price Baking Powder Company.

Especial attention is called to the announcement of the Price Baking Powder Company on another page of this issue. There can be no question of the high standard of their goods, as their purity and intrinsic merit have been established beyond a shadow of doubt. The World's Fair record is one of which any company might well be proud. This advertisement will be read by at least 40,000 in THE PROGRESSIVE THINKER.

Dorcas is from the Greek, signifying a wild roe.

CHAPTER of HINDOO MIRACLES. The Yogi and Occult Forces.

HE SAW THE SPHINX.

Bicyclist Thomas Stevens Has Learned the Secrets of the Yogis, and Has Mahatma Pictures.

Solving Mysteries with a Camera.

The Hindoo Miracles All They Are Claimed to be, but Western People Can Be Taught to Do These Things, Too.

TO THE EDITOR:—A brief allusion was made last week to the wonderful exploits of Bicyclist Stevens, and this full report, as presented by the *New York World*, will be read with great interest by every thinking mind. Mr. Stevens is an American, an African explorer, widely known, and universally respected for his honesty and intelligence. Several of the miracles described in the Bible, he says, were performed in his presence. Mr. Stevens asserts that the astonishing feats of the Yogis are genuine. The fakirs he describes as imitators of the Yogis, and says they perform tricks by sleight-of-hand. The Yogis, however, of whom there are less than a dozen in the whole of India, have, says Mr. Stevens, control of some forces unknown to the Western world. He gained the confidence of one of these gentlemen in the territory of the Nizam of Hyderabad.

The Yogi suspended a man in the air, made a mango to grow from a seed to a full-fledged fruit in less than ten minutes and caused things to move about in apparent defiance of the laws of nature. Mr. Stevens took photographs of these remarkable performances, being the first man to bring the lens to work upon the mystery. He used an American camera with a 4x6 plate. The sixty photographs with which he has returned only deepen the mystery of the Indian miracles, as they prove that no trick was performed upon the eye-witnesses. Hitherto when an orchard has been made to rise out of the ground and bear fruit in the presence of a company of Europeans an explanation has been that the eye-witnesses were all mesmerized.

Mr. Stevens says he could have photographed the orchard and that it actually grew. His camera was not subject to mesmeric influences and faithfully recorded the astonishing feat of the Yogi. The feats, says Mr. Stevens, are not performed for money, but largely as proof to the natives that the Yogis possess supernatural powers. These powers, he says, are in accordance with the teachings of modern science and show the existence of forces hitherto only suspected. Mr. Stevens says of his remarkable experiences:

THE SPHINX OF THE GANGES.

"I have been investigating the mystery that a German Orientalist recently called the Sphinx of the Ganges, which he says is a greater and more ancient riddle than that of the Nile. To say I have been investigating the Mahatmas, however, would be scarcely correct. I am not prepared to affirm or deny the claims of the Theosophists in regard to the Adepts of the Himalayas at present, but I may have something to say about them by-and-by. I found the people of India as divided in their opinions of the Mahatmas as we are. Some believe in them and some do not. Nearly all Indians, however, believe in the existence of men able to work miracles, and it is the miracle-working Yogi or Fakir that I have been rounding up.

"When I went to India it was my intention to penetrate into Thibet, into the 'Mahatmaic region,' if necessary, to try and solve the mystery of the Adepts of the Himalayas and their alleged power of working miracles, but I did not find it necessary to cross the Himalayas to get what I was after. The main thing was to discover whether these Indian miracles that have been puzzling us ever since Marco Polo first told us about them, six centuries ago, are fact or fiction. It seemed to me about time that somebody should go out there and seriously undertake to get to the bottom of the whole mystery.

"In the first place there is no question as to the actual existence of the miracle-working Yogi, whilst even in India nine-tenths of the people have doubts as to the Mahatmas. The Yogi makes no pretence of being a demi-god interesting himself in the eternal welfare of the human race, such as is claimed for the Mahatmas by the Theosophists. The Yogi only claims to be in touch with occult forces of nature, unknown to the rest of the world, which gives him the power to work miracles, apparently in defiance of the laws of nature. The only resemblance between the Yogi and the Mahatma is that both are credited with these powers of performing miracles of the Bible. Many students of the subject regard the Mahatmas as merely the latest development of this great miracle mystery of the East, which has from time to time mystified any number of travelers, British-Indian officers, Oriental scholars of many nationalities; as well as being the standard mystery of the India people.

PLENTY OF EVIDENCE.

"Before leaving for India I spent some time in research in the British Museum, and came to the conclusion that in this as in other things, with so much smoke there must be more or less fire. The amount of evidence in favor of these miracles I found to be overwhelmingly convincing, even though our Western habit of thought, which leads us to suspect humbug in a thing unless it submits to be weighed, or measured, or pounded in a mortar, rebounds against the thing itself as incredible. To a person who will take the trouble to seriously study the evidence there can be no doubt as to these Indian miracles, but there still remains the mystery of the power by means of which such marvels are performed. To those who will not study the subject for themselves, the idea of anybody in India, or any other country, being able, for instance, to float in the air, is, of course, incredible, even absurd.

"It was to obtain evidence that should bring conviction home to everybody that I undertook this expedition. It seemed to me that American ingenuity ought to be equal to the occasion, unless the thing was to remain a mystery forever. The result of my investigations is that the stories of the travelers, from Marco Polo to the latest witness of the Indian miracles, who is to-day giving his experiences in the pages of one of our magazines, are quite true. It is no 'traveler's tale' that these Yogis who devote their entire lives to the exploitation of these mysterious powers are able to play fast and loose with the 'impossible.'

"I have seen miracles every bit as 'unbelievable as any of the miracles of the Bible. In fact, at my special request, several of the Bible miracles were duplicated. I will not say for the present exactly which Bible miracles these were, as I wish to reserve these details for photographic lectures; but I will say it is no longer a puzzle to me that the Pharoah's magicians were able to cause their rods to change into serpents in reply to the same feat of Moses and Aaron. I have not only seen food produced apparently from nothing, but have dined on food thus magically provided. I have seen objects moved without being touched and various things floating in the air, including human beings, besides many other marvels too numerous to mention here.

WHAT TRAVELERS HAVE SEEN.

"To mention just a few of the feats witnessed by various travellers. Marco Polo saw the magicians cause the wine goblets filled with wine to travel through the air of their own accord, and present their contents to the lips of Kublai Khan. A deputation of British officers saw at the court of Delhi the magicians of the Emperor Jehan cause a small orchard of fruit trees to grow up and bear fruit in a few minutes. The trees became full of singing birds. The officers ate of the fruits and nuts, and listened to the song-birds. They also saw the leaves turn yellow as in autumn and fall to the earth, after which the entire orchard gradually subsided into the ground whence it had sprung up less than an hour before. They also saw the magicians toss one end of a rope or chain into the air, which remained as though caught on a hook. Then at the command of the Yogis, animals of several sorts appeared on the scene, and rushing up the rope, vanished into space.

"This rope miracle, with men and animals disappearing in the sky, is one of the greatest and most inexplicable feats of Indian magic; it has been seen by dozens of travelers. It was said that our late Secretary of the Treasury, Windom, saw it on his tour around the world. If so, however, he showed his wisdom in saying nothing about it on his return, for these things are too incredible for the average Western mortal.

"To come down to yesterday and to-day. Prof. Harry Kellar, in an article in the *North American Review* a short time ago, told us that he had among other wonders seen a human being floating in the air, in the broad daylight, and out in the open; and in recent numbers of the *Arena* Dr. Heinsoldt has been telling us of trees growing in a few minutes to great heights; of a huge hill of rocks appearing and disappearing in an open plain in Cashmere, besides many other miracles of Indian magic. My own experiences are but a confirmation of what scores of others have seen from time to time. After every allowance is made for exaggeration, these miraculous doings are actually to be witnessed in India to-day. And these phenomena occur, it must be borne in mind, not at dark seances in rooms, as at our spiritualistic affairs, nor on the stages of theaters, full of traps and wires and ingenious mechanism, but in the open air, in broad daylight.

IN THE INDIAN JUNGLE.

"I have seen these marvels at a seance of magic in an open space in the Indian jungle, in the full glare of the tropical noon, and under conditions such as make the suspicion of conjuring clap-trap too absurd to be given a second thought. You may add my testimony to that of all the rest, that the theory of conjuring in explanation of these miracles is simply ridiculous."

"Is it to be understood that you have not only seen those miracles, but have brought back snap-shot photographs of them, Mr. Stevens?"

"Quite true. It must have occurred to people that if there was any reality in these miracles, it ought not to be beyond the ingenuity of this age of the well-nigh universal kodaker to round up a miracle-working Yogi and secure photographic demonstrations of his powers that would shed a flood of daylight, so to speak, on the subject, for the benefit of all interested people. It is the glory of the hand-camera that it enables the traveler to transport from the most distant parts of the world anything he has seen, and by the aid of the lantern, reproduce it for the benefit of people at home. It seemed to me that this process ought to hold good in the case of the Yogi and his miracles, if there was any reality in them. I have a number of photographs which will create something of a sensation when they are shown to the public. They will be seen for the first time, thrown on the screen, at my photographic lectures.

SNAP-SHOT PHOTOGRAPHS.

"There are snap-shot photographs of the miracles I have seen; miracles performed by an Indian Yogi for my particular enlightenment at a seance of magic in the Indian jungle. I have photographs of things that most people are absolutely unable to believe, and which will be sure to conjure up a perfect storm of bewilderment in the minds of skeptical people. I should very much like to show you these photographs, but as I have said, they are not to be put in evidence just yet. Convincing as these photographs are, my final evidence does not rest on even these, but on knowledge imparted to me by the Yogi I managed to interview and interest.

"Incredible as it may appear, I have been let into the secret of the mysterious forces of nature by means of which these miracles are performed. I have been to school, so to say, to a Yogi, and have been taught how to get into touch with and manipulate the secret forces of nature that enable a man to do such incredible deeds as to turn a rod of dead wood into a squirming serpent, to produce food from 'nothing,' to cause objects to move and to float on 'nothing'—to mention only one or two things. Do not understand me to say that I am now able to work these miracles. Not everybody will be able to do these things, even when they know the key to this mystery; but there are people here in New York who have it in them, and require but the knowledge imparted to me by the Yogi in order to outdo all the magicians of the East. Whenever we have picked up anything from the Orientals we have usually managed to beat them at their own game, and I predict that the rule will hold good as to miracles and magic.

THE YOGI'S SUBTLE FORCE.

"I do not intend to keep this secret long. Much depends upon the public themselves. The secret will be of practical value. There are not wanting indications which you would recognize in a minute, if I were to point them out, that the subtle force of the Indian Yogi's power of working miracles may eventually develop in the hands of practical Western people into something more valuable to mankind than either steam or electricity. It is, however, not a force that can be protected or monopolized in any way, as by a patent. The only possible way for me to compensate myself for the outlay of time and money in going to India and getting to the bottom of the mystery is by a season of photographic lectures. The weakness of the situation compels me to become practically an accomplice of the Yogis in perpetuating the mystery for a short time longer."

"Does your discovery explain away the difficulties of understanding the miracles of the Yogis?"

"It explains away a good many of them, and will conceivably in the end explain everything that is now obscure to our understandings. The subject does not, of course, affect the question of the divine origin of the power bestowed upon the miracle-workers of the Bible, for those whose faith is an all-sufficient explanation. To many people, however, the miraculous element in the Bible is the one serious stumbling-block to their belief, and I can safely say, I think that I have an ace up my sleeve that will be interesting indeed to all doubting Thomases. Many eminent divines and thinkers see in the miracles of the Bible simply the operations of laws of nature which are, as yet, unknown to us, but which will come to our knowledge in the natural course, by and by. It is a knowledge of these hidden forces that is the secret of the power of the Indian Yogi, and I, for one, see nothing improbable in the same explanation of all miracles.

"There are skeptics and skeptics. The Frenchman, Lavoisier, whenever told of the fall of a meteoric stone, always replied: 'There are no stones in the sky, so none can fall out of it,' and so far as he was concerned, that settled it. But fortunately for the progress of human knowledge, a man may be a skeptic, and also at the same time a reasonable being. To persons already acquainted with the wealth of testimony in favor of the modern miracle, my photographic lectures will probably remove any lingering traces of incredulity.

INCREDIBLE BECAUSE NOT UNDERSTOOD.

"The only thing I ask people to bear in mind is that these miraculous phenomena are only incredible and wonderful to us because they are not yet plain to our understanding. To the African nations, half the things a civilized person does are similarly supernatural. Now, I can promise you in all seriousness that a few months hence everybody who cares to know will understand all about how the Indian magician manages to, for instance, convert a piece of stick into a snake, and how a mango tree may be made to grow and bear fruit in a few minutes. I am aware that this sounds like a pretty large order. I know what I am saying, however, and can promise you that these revelations will create a sensation, and open up the road to results that may eventually revolutionize things more than steam or electricity has done."

"Are these miracle-working Yogis easy to get at, Mr. Stevens? Do you consider them accessible to the average enterprising traveler?"

"In this, as in many other things, it is comparatively easy if you know how to go the right way at it. It cannot be said, however, that the Yogi is ordinarily accessible. On the contrary, plenty of men have spent the greater part of their lives in India without seeing anything of genuine Indian magic. I can only say that I have been one of the fortunate ones, and I, of course, shall include in my disclosures my own 'recipe' for getting in contact with one of these interesting characters, so that others may pursue discovery."

"To return to the Mahatmas, Mr. Stevens, do you personally believe in them?"

SAFER NOT TO RIDICULE.

"I don't know. I simply have an open mind on the subject. Plenty of people who are bigger fools than their neighbors believe in their existence. It is always safe enough to ridicule things: you don't lose anything by it, and if you turn out in the end to be correct you stand a chance of being looked upon as a knowing customer, which is to some people an enviable reputation. On the other hand, so many things have come to pass that have been ridiculed as absurd that thoughtful people nowadays leave the fun of open ridicule to others, whether the subject is Mahatmas, communication with the people of Mars, or any other 'impossible' thing.

"I don't know but I ought to become a Theosophist and a believer in the Mahatmas after my experiences with the miracle-working Yogi. It is a mistake, however, to think that all Theosophists believe in the Himalayan adepts, or that Theosophy requires them to do so. Whether men, myths, or demigods, however, the Mahatmas are an interesting study. In India I met a native gentleman who assured me that he had seen one in a village of the Himalayas."

The above account by Mr. Stevens is remarkable, and the results will be watched with keen interest.

JUS TICE.

SCINTILLATIONS!

As They Are Reflected from Ohio.

And Communicate Some Startling Facts.

RELIGIOUS AND SECULAR AFFAIRS—CATHOLIC PRIEST AND MURDER—SATOLLI—THE JEWS—JOAN OF ARC—SUNDAY BATTLES, ETC.

TO THE EDITOR:—How closely religious and secular affairs often become blended together in the battle of life may be seen in the following: Hon. Martin A. Foran, an eminent lawyer in Cleveland, Ohio, was attorney for Michael Murphy, who had received injuries in a fall from a scaffold during a windstorm. The defendant's attorneys, Messrs. Goulder & Holding, objected to some of the passages in Mr. Foran's reply as "redundant, irrelevant, trivial and improper," and moved to strike out, to-wit:

"This reply admits that every effect, event and act, past, present and future, in the universe, is the direct result of God's will, or immutable law, or of the great primal cause. That while the plaintiff admits that God permits imperfectly constructed, unsafe and insecure scaffolding to fall in pursuance of the operation of the universal law of force and gravitation, and that while he admits that God allows one man to suffer because of the negligence and carelessness of another, he emphatically denies and denounces as a hideous blasphemy that God designs or wills evil and harm to any of his creatures."

In their brief in support of their motion, Messrs. Goulder & Holding, for the defendants, in rather stilted vernacular, complain that "the reply confounds permission of Arminianism with the fixed predetermination of Calvinism in the nature of a stricture on an assumed discovery of an anthropomorphic tendency in the allegations of the answer."

The plaintiffs further complain that "the reasoning in the answer is sufficiently comprehensive to satisfy the most liberal latitudinarian, and contend that a pleading when an unschismatic matter is to be determined is neither a fit nor proper place for theologic didactic."

Just so. Now you see it, and now you don't. In this flippant manner are "the inscrutable ways of God's providence" criticised in courts by puny men, attorneys at that.

When Father Dominick O'Grady, the Catholic priest, was called in Judge Kumler's court in Cincinnati, June 4, to answer to the charge of murder in the first degree, for killing Miss Mary Gilmartin, in April last, he did not appear. The doctor who had been attending him said O'Grady was not able to come into court. Query: Was this wicked priest really sick, or was he only acting the hypocrite, like Cardinal Richelieu, in the days of Louis XIII., as depicted in Bulwer's historical drama of that name?

"Robes and furred gowns hide all.
Plate sin with gold, and the strong
lance of justice hurtless breaks:
Arm it in rags, a pigmy straw doth
pierce it." —*Shakespeare.*

The case goes over until the July term. If Rome can save him, he will not suffer.

The apostolic delegate, Satolli, warns the Catholic Poles in Cleveland, Ohio, to be on guard against the rebellious priest, declaring that "Kolazewski, by his course of conduct, has incurred ecclesiastical censure, and that he cannot celebrate holy mass, and much less exercise any parochial right." On the other hand, "the rebellious priest" says he is "in receipt of hundreds of letters of encouragement from people all over the country." The new congregation have bought nine acres of ground on Marceline avenue, and paid $6,000 for it. The question suggests itself: What will the Pope's Lieutenant-General do about it? I would like to read the secret correspondence between the holy father and his ablegate, Satolli. If in a civil court, the priest would be arrested for contempt. Had he lived in the days of the Inquisition, then what? It is suggested that the Catholic Poles have a right in free America to establish a church "on their own hook," the opinion of the ablegate to the contrary notwithstanding. Since the foregoing was written, or on the 20th day of June, 1894, Father Kolaszewski was formally excommunicated by "a major non-tolerati excommunication," which divests the priest of "all his dignities, honors and hopes of preferment." This is the severest form of censure usually employed by the church of Rome in disciplining its priests. All Catholics "are forbidden to become members of this priest's schismatic congregation." "It is equivalent in substance to anathema, from which it only differs in regard to the formalities by which the latter is surrounded." Now we shall see what we shall see. This is truly a Catholic "sensation."

The N. Y. *Sun* says: "In the reign of William and Mary in England, in the seventeenth century, it was proposed to raise money for war purposes against James and against the French, by singling out the Jews for a special tax, because they were rich, and it was proposed in the House of Commons to exact a particular hundred thousand pounds from the Jews. They were few in number, and consequently helpless." The *Sun*, in order to fortify its opposition to the income tax, cites what Macaulay says:

"Special taxation, laid on a small class which happens to be rich, unpopular and defenseless, is really confiscation, and must ultimately impoverish rather than enrich the State." There is no similarity between the cases at all. The *Sun's* sympathies are with "the small class, which happens to be rich," and would exempt them from an income tax. They are the Wall street bankers gamblers and millionaires, and if there are any rich Jews among them, why, let them pay their share of taxes, and help to support the Government that protects them. If the income tax feature of the tariff law is defeated, it will be done by the money of the rich class, whose ill-gotten millions control legislation in America to-day.

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay:
Princes and lords may flourish or may fade—
A breath can make them, as a breath has made—
But a bold peasantry, their country's pride,
When once destroyed can never be supplied."

In Paris, May 31, it being the anniversary of the death of Joan of Arc, several Masonic lodges placed a large floral wreath upon the statue of the Maid of Orleans in the Rue des Pyramids, inscribed: "To Joan of Arc, abandoned by royalty, burned by the church." The wording was seen by a number of zealous young Catholics, with more zeal than common sense, who gathered in a body and made a dash for the statue. When the young Catholics removed the wreath and tore down the inscription there was a free fight between the Masons and the Catholics, and for awhile "clubs were trumps." Finally the police charged upon the combatants and dispersed them, after making a number of arrests. Joan of Arc was undoubtedly a medium and was under the control of disembodied spirits. At the age of thirteen she claimed to have received commands from heaven to go and liberate France. After a mock trial, in May, 1431, she was burned at the stake by the English, to whom she had been betrayed. She died, declaring that "her voices had not deceived her," and with the name of Jesus on her lips. She was executed as a "sorceress," against whom not the slightest crime could be proved. If the Catholics get the upper hand in free America, "witches" and "sorcerers" will be again burned at the stake, even as Joan of Arc, John Rogers and Michael Servetus, the latter of whom was charged with "heresy" by John Calvin, the founder of the Presbyterian church, and burned at Geneva in October, 1553. The history of this remarkable woman is a study for Spiritualists and is full of interest.

"The great King of kings
Hath in the table of his law commanded
That thou shalt not do murder: wilt thou then
Spurn at His edict, and fulfill a man's?
Take heed; for he holds vengeance in his hand,
To hurl upon their heads that break his law."

At a grand military ovation held at old Fort Seneca, near Tiffin, Ohio, May 27, 1894, among the speakers, Gen. Wm. H. Gibson scored the preachers who objected to holding memorial services on Sunday, He said that when the boys were down South fighting rebels they never quit shooting because it was Sunday; and he believes no day too holy or too sacred to do honor to those who fell in defense of their country. The General is right; and, whether right or wrong, history records the fact that the fiercest battles of the war were fought on Sunday, as it happened, and after solemn prayers by the army Chaplains, who were well paid for supplicating the "God of Battles(!)"

"Whom the gods wish to destroy they first make mad." At Wapakoneta, June 3, a newsboy of the Union News Co. was arrested for selling cigars on Sunday, and lodged in the city jail, under a Puritanical law providing that no place of business be open where liquors, cigars, ice-cream or soda-water are sold. The citizens, we are told, were highly incensed over the Mayor's action and promptly bailed the lad out of jail. Now, let them repeal such a silly ordinance, which casts discredit upon their town. Why not stop the milk-peddlers from selling milk on Sunday? And stop the street cars, whose best business is on "the Lord's Day?"

Mt. Vernon, May 27.—(Special.)—The remains of William Voden, who died at the insane asylum at Columbus, were brought here for burial to-day. Voden's insanity is said to have been brought about by companions deluding him with ghost stories.

Had William Voden's companions been intelligent, reading people, they could have explained to him that so-called "ghosts," are only men and women like ourselves, who having lost their bodies are still able to re-appear, and manifest themselves. That they are very circumspect, and rarely do anything to frighten anybody. The writer of these articles has unmistakable evidence, daily, of the presence of disembodied spirits, and would feel lost if a day or two should pass without the "raps" of these "familiar spirits" upon his looking-glass, in the family sitting-room.

"'Tis education forms the common mind,
Just as the twig is bent, the tree's inclined."

"The true purpose of education is to cherish and unfold the seed of immortality already sown within us; to develop, to their fullest extent, the capacities of every kind with which the God who made us has endowed us."

"MACBETH.—Can'st thou not minister to a mind diseased:
Pluck from the memory a rooted sorrow:
Raze out the written trouble of the brain;
And, with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?
DOCTOR.—Therein the patient must minister to himself.
MACB.—Throw physic to the dogs; I'll none of it."

The doctor is right. When our insane asylums are supervised by men whose education consists of something else besides making pills and sawing bones, our asylums will have fewer patients, and insane men and women will be treated for insanity and dementia without drugs. So mote it be!

THE PROGRESSIVE THINKER of May 20th contains an interesting discourse from the standpoint of Abraham Lincoln, through the mediumship of Mrs. Cora L. V. Richmond. It was delivered April 6th, 1894, at Chicago, and foreshadows in a most remarkable manner the situation as it is to-day (June 12). It bears marks of statesmanship. If it be ascribed to Mrs. Richmond, it is, if possible, more marvelous, as a literary production, than if it had come from the lips of the immortal Lincoln when on earth. To those of your readers who may not have read this very able political paper [printed May 26, 1894], I say read it and preserve the paper. I regard it as truly wonderful, and time will so demonstrate! It will bear reading again and again. Another lecture from the same source, printed June 2nd, is equally interesting and truthful.

Shawmut Universalist Church, Bos-

ton, is contemplating a change from a conventional religious organization to a "non-sectarian people's institute." An entire new departure in the field of Universalism will be inaugurated. It is proposed to raise $50,000, and thereupon establish a society devoted to cultivating the social as well as the religious life of its people, forming musical, literary and perhaps workingmen's clubs, teaching sewing and other useful accomplishments. This is a very laudable enterprise and should be fostered and encouraged. It is only another among many daily evidences of the insufficiency of the creeds to satisfy the longings of the people for something higher and better than old orthodoxy, with its rewards and punishments, has to offer.

From an able and exhaustive article in the June number of the Arena, entitled "Child Slavery in America," by Eliza Parsons Stevens, Assistant Factory Inspector for Illinois, I clip the following indictment:

"Public opinion will sometime cause to be entered as formal judgment that a nation that suffers child labor is unchristian and uncivilized, its code of laws inhuman, its people without moral sense or moral courage. And when that time comes, the public will say it has always held such opinion,

"Speed the day!"

If any more evidence were required to demonstrate the insufficiency and inadequacy of the Christian Church as a civilizer of mankind, this question of child labor does it most effectually. Let our good orthodox brethren in the churches ponder over these things.

It was a good, old-fashioned class-meeting they had last Sunday down at Shadrack's cross-roads, near the Ohio river. There were strangers in the meeting, but though strangers in the flesh, members of one common spiritual family.

The minister leading the meeting could only call on the strangers by pointing his finger at them. At last a solemn-looking old gent got up and, turning to the younger members, said:

"Why, my dear friends, His yoke is easy and His burden light. Why, I am the vilest of sinners; the lowliest worm of the dust; a poor, blind, tottering child of sorrow. But I find seasons of blissful rest. I throw all my mistakes and sins and shortcomings upon the great burden-bearer, who died for my sins—"

Minister: "A-a-men! Will the brother from Kentucky lead us in prayer?"

C. H. MATHEWS.

New Philadelphia, Ohio.

A STORY.

Used to Illustrate a Truth.

The medium was under the control of our boy who passed over in infancy. We had been talking with our boy who passed over last, at the earthly age of twelve years. Of course we naturally missed him more than the one who was with us only a short time, though the mother's love for the infant was that love that no man ever can understand. When he came we felt a little guilty, a little as though we had neglected him in the conversation with the other boy. He said, though, that he did not mind it, as he and his brother were one, and what one had the other had.

"You do pretty near forget sometimes that you have two boys here, don't you?" he said. "You are a little like the story I heard of the old Irish woman. This story may be true. I don't say it is. I know lots of stories. I take that from Governor M. I like to tell them, too, just as he does. I know lots of real funny ones!"

"Well, this story runs like this: An old Irish woman came here and stood looking around with her mouth open, her hands placed on her hips, and arms 'akimbo.' You call it so, don't you, papa? After looking around awhile she said: 'Oi don't t'ink dis is mooch av a place at all, at all. Oi don't t'ink O'ill shtay here. Oi've nobody here; for fwhat shud Oi sthay?'

"'Are not your family and your relatives here? Is not Jamie, your husband, here?'

"'Auch! Do yees t'ink Jamie wud shtay in a place loike this? Shure it's too slow fur him 'ere.'

"'Well, your children are here, are they not?'

"'Shure, Mike was killed in a drunken row, and Pat, he was hanged. Do yees t'ink they wud sthay here, even if they ever got here?'

"Just then, three beautiful, rosy-cheeked, healthy-looking Irish boys ran up and exclaimed: 'Oh, mother, we are here; don't you know us?'

"'Now, who the divil are yees? Do you t'ink O'im the mother o' the loikes o' yees?'

"'Shure, mother, don't you remember the three triplets you had just before you left Ireland for America, and who only lived a few hours?'

"'Och! bad cess to the bloody little spahlpeens, and was it fur this that I brought the loikes of yees into the world? Shure I to't yees lived just aboot long enough in the world to go to a Protestant hiven.'"

The above simple anecdote illustrates two points. First, that many people have children in spirit-life whose days in this world were not a span long, that have been almost, if not quite forgotten by them. We are apt to forget that the soul is immortal, and that though the little ones did not stay an hour in this mundane sphere, they live and grow up and progress forever on the other side. Second, that the prejudices and teachings of a lifetime are not at all changed by the change called death, the passing to Spirit-life, but are all carried with us to the "other side." They are not like the gold and silver that men toil for, cheat and rob each other for, and which must be left behind at last. BLIZ.

See the Fur Fly.

At a meeting of delegates from the Christian churches of Indiana at Chesterfield, near Anderson, July 15th, a challenge was issued to the Indiana Association of Spiritualists for a debate on the subject of Spiritualism. The challenge was accepted and the discussion will be one of the features of the Indiana Spiritualist annual camp-meeting, which convenes at Chesterfield Thursday for one month's session. The challenge is the result of a tirade on Spiritualism and a personal attack on Moses Hull, the lecturer, made by Rev. Mr. Braden in the Christian Church in this city March 4. Mr. Braden will lead the discussion, Moses Hull, assisted by Mrs Colby Luther, will be on the defense.

Toil with pain, and you will eat with pleasure.

SHE SPEAKS NOT.

Broken Heart of Sixty Years Ago the Cause.

Visiting the Sick and Supplying Food to the Poor Her Work.

Spirit of Her Dead Lover Has Given Her Good Advice.

Margaret Mayfield is the name of a remarkable woman, who occupies a tumble-down house among the hills, two miles west from Chesterfield, Conn.

Sixty years ago the woman is remembered by old settlers as being a bright young girl, the daughter of a prosperous farmer. She was then about 19 years old, and her hand was sued for and won by a young whaleman who sailed from New London, by the name of Harry Griffin.

The couple were to have been married upon Griffin's return from a voyage, but he never came home. He was drowned on the capsizing of a boat in which he was assisting in the capture of a whale.

About the time that the vessel returned, bringing the information of Griffin's death, Margaret's parents, who were well along in years, died, and with a broken heart the girl sold the farm, and, turning her back on the world, she sought out a remote corner of New London county and established her residence there.

That was nearly sixty years ago, and since then no man has heard the woman utter a word. Whenever she communicates with any one she does so through the medium of a slate, on which she writes. She always carries the slate with her when she visits the towns. These visits are made for the purpose of purchasing provisions, and occur about four times a year.

During the past winter, which was extremely severe and trying in the remote districts surrounding Chesterfield, there was a good deal of suffering among the Russian-Jew settlers who have colonized in that locality.

Among these people the woman recluse has been an agent of mercy. She has cared for the sick, and furnished the poor with provisions and other comforts of life. She has no means of communicating with these people, for their language is unknown to her, and her slate is useless, for they cannot read her writing.

Her sympathy has been her guide, and she is treated with an adoration by these people that approaches worship. Scarlet fever has been a scourge among the Jews in the colony, and Margaret has fought it with the aid of her knowledge of herbs with remarkable success.

Her age is not definitely known, but she must be nearly 80. She is well preserved, still shows evidence of beauty in her younger days, and, were it not for her gray hair, one would not be apt to guess that she had passed her 60th year.

For years she has been called Capt. Mag by the people who know her, and her aid in cases of sickness that have baffled the practicing physicians has frequently been sought by sufferers far and near, and she is given credit for having performed some wonderful cures. She never asks a fee for medical service, and when questioned by her beneficiaries regarding the compensation due her, she always points to a box nailed to the wall of the room in which she lives. On the side of this box is pasted a strip of paper on which is written the words, "For Harry's Sake." If the visitor has a contribution to make he can do so by dropping it into this box.

The woman ascribes all her success to the advice given her by the spirit of her dead lover, to whom she has always claimed she was married. She consults him in all matters, and is guided by him without reserve.

Though it is not definitely known how much money "Capt. Mag" has accumulated, there is every reason to believe that the sum will reach away up into the thousands, and as the woman has neither kith nor kin, speculation is rife as to the disposition that she will eventually make of the money.

Capt. Mag claims to possess the power of prophecy, and the plain people living in the neighborhood of her habitation have come to place great reliance upon her prophecies. Especially is this confidence manifest among the farmers, who have for years consulted her before planting their crops.

If Capt. Mag says that it will be a good corn season or a potato year, or that the hay crop will be long or short, the farmers are governed in their actions thereby, and it would be a hard matter to find a farmer in the neighborhood of Chesterfield who would say that in the matter of planting he had ever regretted following the captain's advice.

The first two weeks in April and the same length of time in September of each year the woman shuts herself into her house and refuses to see anybody.

During that time she claims to hold communion with the spirits that have been made known to her by Harry. It is on such occasions that she claims to get further knowledge of future events and climatic conditions.

When she opened her doors last April, at the end of what she calls her period of communion, she foretold to her visitors the visit of cholera to this country. At that time she said that the disease wouldn't get a very firm foothold here, but that it would sweep over the Western continent.

At that time she told the farmers to plant plenty of corn, and to put pork into their cellars, for the grass crop would be light and beef and pork would be high.

It is unnecessary to say to those who are obliged to patronize the meat markets nowadays that the latter prediction has proven to be correct. In central Connecticut the hay crop was exceedingly short, owing to the protracted drought.

When the captain came out with her forecasts last September, she told the farmers to prepare for a severe winter, claiming that the precipitation of snow would be greater than had been known in this part of the world for 30 years. The spring, she said, would be late, east of the Allegheny mountains, but that the ground would be in splendid condition for all sorts of crops, and the farmers in all sections of New England might expect a splendid harvest of hay in the fall.

This will be a first-class potato year and she advised farmers to plant all the land they could afford to cultivate with tubers.

Capt. Mag is a good deal of a farmer herself. She has under cultivation about 10 acres of land that she ploughs and plants and hoes with her own hands, raising only such produce as will be needed by the stock that she keeps, which consists of one cow, a horse and half a dozen sheep. These animals are pets and show the deepest affection for the woman.

This strange woman has made arrangements for the interment of her remains when she dies. On a knoll a short distance from her house, she has had erected a monument of gray granite, on the top of which sits a bronze figure representing a telescope pointed towards the sky.

A plot of ground is inclosed by an iron fence, and upon it she has buried the remains of such pets—cats, dogs, sheep, etc.—as have died. The grave sare laid out with careful precision, and at the head of each an oak tree has been planted, upon the trunk of which a board is nailed bearing the name and character of the creature buried there.

She entertains the belief that hereafter she will enjoy the society of the spirits of her pet animals as she has enjoyed it on this side of the grave.

Though generally considered "queer," Capt. Mag is a personage whose redeeming qualities are many, and in the community around her retreat she hasn't an assertive enemy, while there are many who bless her hands for their charity.—*Boston Herald.*

IMPORTANT NOTICE.

The Next General Convention of the Spiritualists at Washington, D. C., October 9, 10 and 11.

The Board of Trustees of the National Spiritualist Association met at their office in Washington July 6 and 7, it being the regular quarterly meeting of the board in pursuance of the requirements of the Constitution.

This meeting was important to the Spiritualists of the country, as provisions for the holding of the second annual convention were the main subjects of consideration.

A resolution was adopted to engage the Masonic hall for the sessions of the delegates, and for meeting in mass convention during the evenings of the 9th, 10th and 11th of October, the daytime being agreed upon for the regular business to be brought before the convention; the sessions to be held from 10 A. M. to 1 P. M., and from 2 to 6 P. M.

A motion was adopted to extend a general invitation to all speakers and mediums to attend the convention.

All delegates are requested to apply at the office of the Association, 510 E street, N. W., October 9, before 10 A. M., for badges, and present their credentials, when they will be supplied with membership tickets.

Mrs. Milan C. Edson was selected to act as chairman of committee on decorations of the hall.

Mrs. M. E. Cadwallader was selected as chairman of the committee of reception of delegates.

The secretary was instructed to forward to each chartered society duplicate blank certificates for the officers to fill in the names of such delegates as are elected to represent the society in the convention.

Proposed amendments to the constitution submitted by Mrs. Cadwallader, secretary of the Spiritual, Educational and Protective Union, were read.

Also several proposed by Brother Geo. W. Burnham, of Willimantic, Conn. All of which were referred to the convention for consideration.

A resolution of sympathy with Brother J. W. Lunceford, of Lexington, Ky., was adopted, and that the same be printed in the spiritual papers, with an accompanying request that we solicit all Spiritualists to assist Brother Lunceford, who has become the victim of persecution by overzealous so-called Christians, who have had him arraigned on false charges, one of which is for "calling up the dead." The board of trustees being satisfied that the charges and his arrest were instigated from malicious motives and a prejudice against the cause of Spiritualism, solicit all true Spiritualists to contribute, as far as their means will allow, to the defense in the courts of Brother Lunceford, who will be under a considerable expense in defending virtually the cause of Spiritualism.

Reports from foreign countries are being received, and one of a very important character has been acknowledged from Mrs. Emma Hardinge-Britten, of Manchester, England, relative to the status of Spiritualism in Great Britain. It is an interesting communication. These reports will be presented to the convention.

The board of trustees passed a resolution to meet at their office on Friday preceding the convention.

A motion was adopted to recommend a change in the date of holding the annual convention, to have substituted the third Tuesday of October of each year, instead of the second Tuesday.

A motion was adopted that the secretary correspond with each camp, and endeavor to arrange for a definite time when the National Association may have the privilege of presenting its claims upon the Spiritualists for their support and co-operation, and that a general order be made for such date as may be agreeable to the management of the camp for such purpose.

Mrs. Elizabeth Sloper, of San Francisco, having resigned as a trustee by reason of sickness and inability to give attention to the duties of the office, on motion the resignation was accepted, and Mrs. Olive A. Blodgett, of Davenport, Iowa, was elected to fill the place.

The board then adjourned, to meet on Friday, October 5.

ROBERT A. DIMMICK, Sec.

1,108 G St, N. W., Washington, D. C.

Especially Excellent.

Every number of THE PROGRESSIVE THINKER contains a great deal of most excellent intellectual food. It has the cream of the best current thought. Glance over every page and you will find something of special value to every reflective mind. Do not fail to renew promptly when your time expires. If not able to send a year's subscription, send any small amount within your reach. These are critical times—hard times, perhaps—and a Spiritualist paper is the first to suffer therefrom.

THOUGHTS! THOUGHTS!

CONTINUED FROM PAGE 1.

through a knowledge of their own possibilities, that they may grow strong to do battle with the conditions that are weighing them down and causing them to ask of themselves, "why they were born but to suffer."

Life is beautiful, if lived according to our highest ideas of right, and time is too short to waste it in trifles; there are too many suffering all around us whom we can help to uplift if we will, and place upon a better footing in life by teaching them to understand the laws that govern their own being and that they are their own saviors and not to be redeemed by any one individual or saved by any atonement, except as they save themselves from ignorance and redeem themselves by a knowledge of their own possibilities. Man, know thyself, and depend upon it, my gossiping neighbor, if you attempt to know yourself, you will become busy indeed, without giving yourself any airs over your neighbor's shortcomings or mistakes, for "as a man thinketh, so is he."

AUGUSTA FRANCES TRIPP.

Lily Dale, N. Y.



THE SPIRITUALISTC FIELD-WORKERS, DOINGS, ETC.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Dr. Reed writes from Lansing, Mich., that the local society there closed its seasons with an ice cream social. The members of the Temple of Magi there also take a vacation until September.

Secretary writes that Frank T. Ripley's ministrations were so successful in Cincinnati that he has been engaged there for September.

Societies wishing the services of A. E. Tisdale for the months of October and November, 1894, also for the season of 1895, may address him at 547 Bank st., New London, Conn. Mr. Tisdale is blind, yet he is a fine speaker, and should be kept employed.

H. Pettibone, the materializing medium, went to Atlantic City, Iowa, from Omaha, Neb., where his seances created a great deal of interest. He is now working his way East.

J. G. Jackson, of Hockessen, Del., was in the city a few days ago. He is eminent as an astronomer and advanced thinker.

Mr. Coulsen Turnbull, whose lectures to private classes have excited so much interest in this city, will officiate at funerals at any place within 100 miles of the city. He will also respond to calls to lecture. Address him at No. 8 South Sheldon street.

Mrs. Gurtie Slater writes as follows: We have had a feast of power and manifestations at this camp. We attended one of those delightful materializing seances given by that always pleasing medium, Mrs. L. A. Roberts, last Saturday evening, July 14, at her rooms, No. 20 Thomas street, Muskegon, Michigan. The circle consisted of twenty persons, and during the two hours it was held, twenty-six spirits and forms appeared, one, two and three at a time, and all were recognized. Her public tests given at the mediums' meeting on the campgrounds were so interesting and so correct, that she was the object of attention of a great number, and we know that wherever she goes, those coming in contact with her will be benefited and made happy.

Dr. A. M. Roberts writes from Muskegon, Michigan: We have had almost delightful camp here, and those at the head of it have left nothing undone for the comfort and pleasure of all. We cannot be too loud in praise of them. I am now ready to consider offers from societies for lecturing, followed with tests, given by my wife, Mrs. L. A. Roberts, materializing and test medium. Those wishing to address us can do so at Clinton Camp, Iowa, until further notice.

Mrs. G. Partridge, psychometrist and healer, may be addressed at Mt. Pleasant Park, Clinton, Iowa, during the month of August. She has charge of the vocal music at the camp-meeting there, but will attend to her psychometric work also.

Mrs. Lillie Fross, of Monon, Ind., writes: "We have had an exposure—so the orthodox folks say—at this place, but it did not expose very well. Mrs. E. J. Carr, a young medium, of LaFayette, an intimate friend of mine, came here to hold a few seances, and as there were a few people here who seemed to be anxious to investigate, we let them in, and one of them jumped at what he thought was a form, but which only proved to be the medium in 'impersonation,' which was fully explained before she was entranced. It has caused her several days of sickness. Several in the circle received a slight shock. Such exposures only help the cause. LaFayette Spiritualists, as well as myself, can recommend her to the cause."

Mrs. E. Cutler, trance medium and psychometric reader, will locate in Boston, Mass., the 1st of September. She would like to make engagements with societies in Massachusetts or near Boston. She will go on liberal terms. Will give short talks before giving tests, and help build up weak societies. Address until Sept. 1st, Eden P. O., Parkland, Bucks Co., Pa.

Dr. T. Wilkins will take his outing at the Clinton, Iowa, camp-meeting during the month of August.

Mr. Horine, a prominent Spiritualist of this city, is rusticating at the Twin City Park camp.

C. H. F. writes from Nashville, Tenn.: Spiritualism here is on the upward move at last. On the night of the 11th inst. a number of the friends met at 112 South High street, and quietly organized themselves into what will hereafter be known as the First Bible Society of Spiritualists of Nashville. The following were elected officers: R. R. Kean, president; J. C. Turnell, secretary; C. H. Figuers, treasurer. The new society is launched under favorable auspices, and may the guiding power of exalted spirits give wisdom to our councils. We have a membership of twenty, and from all indications the increase will be continuous and large. Nashville will lose in a few days two excellent mediums, Miss Hattie Rother and Madam Desmond. They go West from here, and will stop for work in St. Louis, St. Joe, and Kansas, City, Mo. We commend them to the friends wherever they may stop."

Friends and correspondents for engagements will please address Mrs. Virginia Barrett during July and 1st of August in care of "Town & Brothers," Washington, Pa.

Frank T. Ripley addressed a large and appreciative audience at Lincoln Court hall, Cincinnati, Ohio, July 15. He was on his way to the Lookout Mountain Camp-meeting. Mr. Ripley can be engaged for the fall and winter months, by addressing him at Lake Brady, via Kent, Ohio.

W. S. Collins writes: "Thibodeaux, La., is a town of about 2,500 inhabitants. There has never been any medium here, but I think one could do worse than stop over a day or night with us. There are one or two Spiritualists here, and many who would be convinced."

A. B. Coonly, trance and inspirational lecturer, of San Diego, Cal., was in the city last week, on his way to Flanagan, Ill. Mr. Coonly is an enthusiastic worker in the ranks of reform. He will return soon to California.

Dr. Dean Clark, who is capable of doing an excellent work wherever employed, can be addressed for engagements at 1055 Market street, San Francisco, Cal. He is a veteran worker in the reform field.

T. A. Thompson, who has been spending some time at Fort Scott, Kansas, was in the city last week. Mr. Thompson was at one time widely known in connection with the Grange movement, as one of its ablest lecturers. He now proposes to lecture on Spiritualism and other reformatory subjects. He will spend some time at the various camp-meetings.

Bishop A. Beals, after filling a successful engagement at Muskegon, Mich., and at the Interstate Camp, went to Miles Grove, Pa., where he can be addressed for fall and winter engagements. During December he will be at Grand Rapids, Mich. Mr. Beals is one of our most active and efficient workers.

Dr. W. S. Rowley's address for the next ten days will be Onset, Mass.

Twin City Camp.

During the past two Sundays the camp-meetings have been well attended, but the attendance during the weekdays is awfully low. Any person coming on the grounds during the weekdays would simply be astonished to know a camp-meeting was being held. The only mediums who have covered expenses are the materializing.

During each Sunday the lyceum has been a grand success. Dr. W. Yates has brought the lyceum well to the fore, and the visitors are in high praise in that the lyceum has such an earnest worker connected with it. Many visitors say the lyceum has never been so successfully worked on any camp-ground heretofore. J. W Wright and E. W. Emerson successfully filled their engagements. Prof. Lockwood and Dr. Adah Sheehan are now lecturing. The weather is all that could be desired to make camping a success. OBSERVER.

The Interstate Camp.

TO THE EDITOR:—The great event is a matter of history. The Interstate Spiritual Camp at Muskegon has become a thing of the past. We sorrow over its departed joys, as if it were a thing of life, and the inevitable had snatched it from us to grace the "Better Land." Truly we had an array of spirit talent that cannot be excelled, with only ten days' communion, all too short to surfeit the soul, which we think has left its impress on thousands for lasting good. We need not name the speakers and mediums again who have labored so faithfully and zealously in the spiritual cause, and we will only say that Mrs. Cora L. V. Richmond and Mrs. Jennie Hagan-Jackson, old campaigners in the spiritual camps, declare it a grand success. They and all others are charmed with the location on that mighty "inland sea," Lake Michigan, and with the untiring efforts of the managers to make it pleasant, and voted with an enthusiastic "aye" to have it repeated next year. Encouraged by the desire of the campers at this first offer, those having the matter in charge will make an effort during the recess to present a camp in 1895, as enduring as the mighty hills which surround it, and as endless as the rippling murmurs that lave with joy its sandy shores. W. S. DECKER.

Secretary Interstate Spiritual Camp.

Mt. Pleasant Park, Clinton, Iowa.

TO THE EDITOR:—I visited the beautiful park again last Sunday and was richly repaid for so doing. I heard a very fine lecture by Will C. Hodge: subject: "What has Spiritualism done to benefit the Human Race?" The lecture abounded in fine points, the speaker taking the broadest humanitarian grounds on the labor as well as the other points mentioned.

The tents are nearly all up, presenting the appearance of a white city. The people are coming in now on nearly every train, and soon the tents and rooms will be occupied. Among those in camp are Mrs. L. S. Neblett and daughter, from Southern Texas, the latter coming for the purpose of being treated magnetically by Dr. J. C. Phillips, who is nicely situated in his commodious tent. Mrs. E. Hulser, assisted by Dr. Phillips, sang for the meeting last Sunday. Prof. Severance is expected to-night. JULIUS.

Dinner parties are mere formalities, but you invite a man to breakfast because you want to see him.

ONSET, MASS.

Brave Rescue from Drowning of Miss Jessie Trask by Miss Alice Miner.

On Monday afternoon, July 15, Miss Trask and Miss Miner, girls of 17, were bathing. Miss Trask got beyond her depth, and being unable to swim, caught hold of a lady near her, who, in her sudden fright, shook her off. With an agonizing shriek Miss Trask called for Alice's help, who, being a good swimmer, although at some distance, started toward her at once. When she reached her Miss Trask seized her in such a position that both went down.

They rose together, but before Miss Miner could shift her position so as to swim to advantage they sank again. Miss Miner bravely held to Miss Trask, and by the most desperate and courageous effort succeeded in swimming with her unconscious friend to the float, where the lady before mentioned was sitting in comfortable security, in company with some boys. Miss Miner exclaimed: "Take her somebody," and then hands were reached out to Miss Trask by those on the float.

Miss Trask soon recovered consciousness. Miss Miner was much exhausted, but afterward declared: "I would have drowned sooner than let Jessie go!"

The parents of Miss Trask, both of whom are mediums, are profuse in their expressions of gratitude for Miss Miner's bravery. M.

Passed to Spirit-Life.

Passed to the higher life June 19, 1894, from the home of his eldest daughter, Mrs. Elizabeth E. Wass, John Hawkin, at the advanced age of ninety-two years, one month and twenty-one days. For some time before his departure he earnestly longed for the change, feeling that death had no sting and the grave no victory over his spirit.

He passed away so peacefully that his daughter, in whose hand his rested, did not know when his transition took place. During the six months of his last illness he was a great sufferer, and we doubt not he is now rejoicing with joy unspeakable that he is forever freed from the trammels of his mortality. The arisen one was the husband of Mrs. Rachel Hawkin, who departed for the bright realms of the spirit spheres, in Fair Haven.

Loyal to His Church.

The Roman Catholic Abbe Arnauld, in his book, "The Modern Jesuit," at page 77, is quoted as telling of a Jesuit novice, who affirmed, "Were God to order me, through the voice of my superior, to put to death father, mother, children, brothers and sisters I would do it with an eye as fearless, and a heart as calm as if I were seated at the banquet of the paschal lamb."

We take it God makes no such orders, however often the "superior" may assert to the contrary.

A Remarkable Cure.

(ADVERTISEMENT.)

DEAR DR. DOBSON:—It becomes a duty as well as pleasure to make due acknowledgment to you of the benefit my husband has received from your treatment. For six weeks previously he had been sick with pain in the head, face and eyes. We used such remedies and appliances as are usually administered, but without effect. Finally he grew so bad that we called an allopathic physician, the best in town, who used his medical skill, but to no purpose, as he steadily declined. He maintained that one eye must be removed, to save the other, etc.; but his remedies only made him worse. Husband, myself, friends and the doctor, all despaired of his life, as a steady decline at his age, sixty-nine years, terminates usually at the grave. But I and one other faithful friend would not give up yet. So upon his suggestion I wrote you. A perfect diagnosis was given, remedies sent promptly, and treatment begun. He had not been using your medicine and magnetized paper four days till a change for the better was manifested, and his improvement is such that now, after two months, he considers himself well—better, in fact, than for twenty-five years. He has some hopes that sight may be in some degree restored to his eye. Whether it is or not, you and your band of healers have accomplished great things for him, and we are truly grateful. He might have been saved much suffering had we employed you sooner. Blessings attend you.

F. E. P. MALCOLM.
N. MALCOLM.

P. S.—My husband's recovery is a great surprise to his family and neighbors, and they cannot account for it; but to me, a Spiritualist, it is no mystery. You are doing a noble work. Continue working in harmony with nature's laws. People should be taught what those laws are and how they operate.

Truly, F. E. P. M.

Glidden, Iowa.

NOTE.—Having carefully copied the above from the original, and read it by copy, we can testify to the truthfulness, honesty and intelligence of Mr. and Mrs. Malcolm. MOSES HULL.

(See ad. in another column.)

Address all letters to San Jose, Cal.

Feeble and Peevish.

My little girl, Prudence, was feeble and peevish, but since taking Hood's Sarsaparilla she has improved very much, is fleshing up and acts like a different child.—MRS. ANNIE MAUGHT, Croton, Ohio.

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If you have made up your mind to buy Hood's Sarsaparilla, do not be persuaded to take any other. Be sure to get Hood's Sarsaparilla, which possesses peculiar strength and curative power.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflamation, allays pain, cures wind colic, 25c a bottle.

IMMORTALITY, OR FUTURE HOMES and Dwelling Places. By J. M. Peebles, M. D. A book of rare merit, interesting to every body. Price $1.50.

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DR. R. GREER,

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Cures all Curable Human Diseases and many diseases considered incurable.

Persons at a distance, however great the distance, treated with unparalleled success. When writing for treatment, to save time, please state particulars and enclose $1.00, and you will receive by return mail 30 days' trial treatment of Nature's grandest, choicest remedies.

Office hours from 9 to 12 M., Sundays excepted. 127 LaSalle St., Chicago.

*MRS. CONNELLY'S IMPROVED RE-*demption for gray, faded, or bleached hair. Warranted free from lead, silver, sulphur and all poisons. It leaves the hair soft, glossy, clean and natural. It is not a dye. It will not stain the flesh. It colors at once. No waiting. 25 and 50 cents. All ready for use. Postpaid, on receipt of price. Two-cent postage stamps taken. Address Mrs. A. Connelly, 1848 Ridge Avenue, Philadelphia, Pa. 248

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EMMA NICKERSON WARNE, SUPT. 188 35th street, Chicago, Ill. Magnetism, Psychopathy. Vapor, Electric Baths. Disease diagnosed. Home comforts for patients from a distance. 248

MEDIUMSHIP DEVELOPED BY Hypnotism. For circles apply 40 N. Hoyne ave., or 865 Bush ave. C. O. SHOBERG. 244

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FREE TO THE WEAK AND SICK. Don't suffer any longer, but send to A. M. Caldwell, clairvoyant and healer, who will diagnose your disease FREE, under special instructions of a spirit band of electro-magnetic doctors. Lose no time, but send at once lock of hair, age, one leading symptom, and three two-cent stamps to A. M. Caldwell, Box 244, San Jose, Cal. 251.

*FOR SALE—PRICE, $300, AN ESTAB-*lished business of magnetic healing and clairvoyant reading. With furnished living rooms; rent low and location central. Address Magnetic, care of carrier No. 8, Grand Rapids, Mich. 244

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DR. J. S. LOUCKS, OF SHIRLEY, Mass., and his band of powerful ancient spirits are effecting the most wonderful cures that have been recorded and are so acknowledged. By the clear sight of clairvoyance, aided by his marvelous spirit forces combined with his magnetic remedies, will convince the most skeptical of his wonderful power to heal the sick. Try him. Send him sex, age, name, lock of hair, and four 2-cent stamps, and he will send a diagnosis of your case free. He doesn't want any leading symptoms. Address DR. J. S. LOUCKS, Shirley, Mass. 248

PSYCHOMETRY, CONSULT WITH Prof. A. B. Severance in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for circulars. Address, 195 4th street, Milwaukee, Wis. 245

WATER OF LIFE.

PERSONS IN POOR HEALTH WILL please remember that Water of Life is one of the best remedies for Stomach, Liver and Kidney diseases. Large pamphlet free. 34 S. Main St., Wilkesbarre, Pa. J. R. Perry, Manager. 262.

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THE RELIGION OF SPIRITUALISM, its Phenomena and Philosophy. By Rev. Samuel Watson. This work was written by a modern Savior, a grand and noble man. Price $1.50.

HER DOUBLE LIFE.

Strange Affliction of a Little Girl in Pittsburg.

She Goes Into Trances During Which Her Spirit Leaves the Body.

CASE WHICH HAS PUZZLED THE PHYSICIANS—THOUGHT SHE HAD CATALEPSY AT FIRST—SWOONS AND REMAINS IN A TRANCE FOR HOURS AT A TIME—SHE WAS TERRIFIED BY HER EXPERIENCES AT FIRST, BUT NOW TAKES DELIGHT IN "GOING AWAY INTO SPIRITLAND" EVERY DAY.

The dual existence of a young girl in Allegheny, Pa., is now attracting the attention of scientists to such a degree that men of prominence, within the past few weeks, have come from Canada, Washington, D. C., New York, Chicago and points nearer home, and have put the little maid through tests severe. The young girl lives quietly with her mother on Grant avenue, Allegheny. The fact of this dual existence has been recognized by the mother for two years past, first with dread, then with shame, and now for the last six months with a full appreciation that the double life has been sent for some purpose, now apprehended as a mission for good.

The affliction of the child, as it was termed, was first whispered about from friend to friend. As the strange and conflicting conditions of life continued, outsiders were attracted and finally the attention was drawn of those who delve into mysteries pertaining to the spiritual side of life. So six months ago the young girl was taken away and by spiritualistic tests, said to be of the severest nature, was then declared to be a direct link between the material and spiritual world. Still the mother sought to hide her child, the youngest of a family all now gone to other homes.

MOTHER AND CHILD.

But, as stated, the constant coming of people of prominence could not be ignored, the strange, weird declarations of the young girl could no longer be concealed, the sacredness and sanctity of the modest home are gone, and, responding to the earnest request for the following interview, mother and child yesterday consented to tell their story to the world. The appearance of the young girl, a maiden of fifteen, when the Pittsburg *Dispatch* visitor was announced, was such as to command instant attention. She was just recovering her normal state after a calm which, to judge from its lingering effect, must have inspired in a beholder a feeling beyond that of mere admiration. Her face was beautified beyond that of the human. A faint flush in the cheeks, and the ruddy tint of the lips, redeemed the otherwise deathlike pallor of her countenance. Large, blue, dreamy eyes, shaded by long, moist lashes, the broad forehead overshadowed by the clustering dark fringe of curl, suggestive of the dewy ringlets of a babe awakening from a profound slumber, features an inspiration for an artist, the whole bearing of the young girl was that of refinement and intense spirituality. As the languor of the child was passing away, the mother chatted freely of what had just occurred.

"Emma is just passing into her normal state," said the mother. "In a few moments she will be her own bright, animated self. In this dreamy condition she has been telling me truths sublime in nature and spiritual in tenor. All that is noble, pure and good, all that tends to elevate and improve, all that is grand in religion, my child tells me while absent from the body, and it is now impossible for me to longer keep these things to myself. For over one year I kept my daughter within doors and away from the outside world as far as possible, because I was ashamed and dared not expose her affliction to the world. But lately I have realized that this double life is one of the mysteries with which I dare not interfere.

"Emma was always a very delicate child, and we humored her accordingly. She passed through four severe fevers after she was six years old and was not very strong at ten years of age. Still we sent her to school—to the first ward school, Allegheny. She went to school steadily for four years, making fair progress and was apparently an average schoolgirl, neither too frisky in disposition nor too morose.

"One evening she was sitting at the table here in our house writing a letter to a girl friend who had moved away. All at once she swooned. I screamed, for we were alone. Help came. We applied simple remedies and we worked with Emma for a long time. When she came to she said she had been having the most delicious sleep. This was but the beginning. She swooned at school. She swooned on the street and was carried in by the policeman, and the report went around the neighborhood that Emma, my bright, beautiful Emma, had cataleptic fits. Our means were modest, but I had everything done for my child that I could afford. I took her from school and put her under medical treatment. She had baths, electric treatment and massage. But to no avail. So we lived quietly alone and in a few months Emma began to talk while in her swoons. Then she would tell me on recovery of strange places where she had been, how she could see herself sitting or lying in our room, but yet she felt that she was elsewhere. She could enter other homes, she said, and once on awakening she told me of a lady who was in great distress, crying in her own home some distance away. I verified this, and found that the lady in question actually had been in distress at that time. I was in absolute terror, and kept my child near me and as closely in the house as possible. When she first began to talk she carried messages from her dead father. These frightened me more than ever, for most of the messages were concerning things of which the child had never known. I began to question her while she was in these swoons, and found that she could answer me intelligently. She thus became a go-between for regular communication between myself and her dead father.

"For one year I suffered all this distress and it drove me from the church and from friends. When Emma returned to her other self she always seemed refreshed, as you see her now, gentle and sweet, ready for any of the little household duties that fell to her lot."

A TALK WITH THE STRANGE CHILD.

While the mother spoke Emma was gradually recovering her normal state. Her countenance seemed to lose somewhat of its deep spirituality, though her face was still pretty and attractive. When questioned as to her feelings while in the trance, or swoon, Emma said:

"I have no feellings. It is to me a deep and refreshing sleep, and I always awaken feeling in excellent spirits. Often I can look at my own body as it lies quietly in this room, but the scenes I visit are as dreams when I awake. Only sometimes I have met people whom I have seen in these dreams, and once I visited a home on earth where I remembered having seen everything in it before while absent from the body. When I first swooned it came to me suddenly, and I thought thousands of fingers were tugging at my nerves. Then I lost all feeling and began to ascend up and up until I could no longer breathe. The sensation was delicious. I could remember nothing that I saw or heard, only that delightful sensation. I was not a particle frightened when I swooned the second time, and by and by I rather liked this slipping away from earth for an hour or so now and then, and I soon found that I could do so by simply remaining passive and withdrawing my thoughts from everything. This is the course I now pursue whenever I wish to voluntarily enter into my other self. I remain passive. Then my hands get cold, then my feet, and by and by I am cold all over; then comes unconsciousness. If the self on earth talks, I do not know it. I have seen myself talking, however, and know that I really do talk.

"One time I saw myself singing and my mother told me that I did sing, but in a strange language. My mother tells me that many tests have been put to me while I have been away from earth.

"One day a clergyman called and to satisfy his request I left the body. While absent from it he ordered a bible placed in my hands, then for nearly an hour he called for the location of different passages in the Bible. My mother told me that I never failed to give him the right place. And when I came to he told me the same thing himself, and said that I was a mystery he could not understand."

Spiritualism in California.

TO THE EDITOR:—There has been no report lately from California's coming inland city—and of this there is no question, as we have all the natural advantages: climate, soil, etc. The next great advantage is water for irrigation, and of this we have an almost unlimited supply. We are in the midst of one of the greatest valleys in the world. It is ninety-three miles by railroad, and one hundred and nineteen by steamer, to San Francisco. This city of 20,000, with the surrounding country, is destined to have a grand future. As to things spiritual we are doing nicely.

We had Mrs Georgie Cooley with us for four months. She is a very promising young lecturer and test medium, and an excellent lady. Henry B. Allen is a most wonderful musical medium. In his line I think him second to none. We recently had Moses and Mattie Hull with us for six lectures. It is useless to say anything in their praise, as everybody knows them. They will always be found on the top of the ladder. For the pas month we have Mrs. E. Eldrich, a good lecturer, character reader, a first-class worker and one of the all-around good Spiritualists. She has two more Sundays with us, and the question is, who comes next?

Before closing, I wish to say one word in favor of pure mediumship. I believe the time has arrived that we should allow no materializing medium to hold public circles except under absolute test conditions. We must expose all frauds—at least we will do it here. I have noticed several times in THE PROGRESSIVE THINKER as to Mr. and Mrs. Fitch's materializations and independent slate-writings. They dare not give a test seance anywhere. I challenge them and Mrs. Held to a test, and they dare not give it. C. V. Miller, of San Francisco, is a materializing medium of whom I have heard some good reports. I have never met him, but hope to make his acquaintance in the near future.

I suggest a simple test that is very effectual. Here it is: Make a gown or sack of thin black goods, large enough to have them step into; bring it up inclosing all the body, and fasten it around the neck with a drawstring, tie it, and cover the knot with sealing wax. Have the same cord or string long enough to extend to the floor while in a sitting posture, and fasten it securely to the same. Now, Spiritualists everywhere, apply these tests. Why not test them? Who says no? I know materialization is true. Now, if we will but get rid of frauds, we will convert the world. A. L. FOREMAN, M. D.

Stockton, California.

The Progressive Thinker

Spiritualists, THE PROGRESSIVE THINKER leads, for leading minds send in their best thoughts, and they know by so doing they reach the largest number of readers. Send 25 cents to J. R. Francis, 40 Loomis street, Chicago, Ill., and try the paper for three months.

Rights of Man, by Thomas Paine. Comprising an answer to Burke's attack on the French Revolution, and giving Paine's ideas on government. Paper, 25 cents; cloth, 50 cts.

A Sex Revolution, by Louis Waisbrooker. Radical ideas. Paper, 25 cents.

STRANGE PHENOMENON.

Further Confirmation Desirable.

TO THE EDITOR:—I write you in regard to a strange phenomenon experienced by two prospectors of this place, on the 2nd day of this month. Harry F. Cook and Henry Page started from Creede on a prospecting tour, on the morning of July 2nd, and when about eight miles north of here, on a steep, narrow comb of the continental divide, far above timberline, their attention was attracted by a buzzing sound that seemed to emanate from a depression in the rocks in front of them. Mr. Page says that his first thought was that it was caused by bees or hornets, but his companion remarked that anything of that kind would not likely be found in an altitude of 12,000 feet. Mr. Page picked up a rock and tossed it over to the place where the sound seemed to emanate, and when he extended his arm in the act of throwing the rock, what was his surprise to hear the buzzing sound transferred to the tips of his fingers. He withdrew his hand, and Mr. Cook extended his, and was astonished to hear the strains of "A life on the ocean wave," which seemed to issue from the tips of his fingers. They both repeated the experiment, and by thinking of some old tunes, were favored with hearing them plain and distinctly: "Pop goes the weasel," "Home, sweet home," and several other familiar airs. They stood there almost spellbound for nearly an hour. They are both considerably puzzled over the strange occurrence. Soon after leaving the spot, it commenced to hail and continued till there was a fall of about three inches. Mr. Cook expects to go back to the place soon and make further investigation. He is a well-known prospector, having come here in the early days of Creede and is owner of the "Cora Bell" mining claim, on Mammoth Mountain, near this place. We would be pleased to hear from anyone who can throw any light on this strange occurrence.

JOHN A. WEST.

Amethyst, Creede Camp, Colorado.

The Meeting at Vassar, Mich.

The Vassar two-days' camp-meeting, on the 14th and 15th inst., was a glorious success, thanks be to Bro. Applebee and Bro. Williams, who were the bone and sinew of the occasion; also to Bro. Potter for furnishing free the use of his beautiful grove, situated one-half mile from the lively village of Vassar. The meetings were conducted by Mrs. Anna L. Robinson, of Port Huron, Mich., and Mrs. Minnie Carpenter, of Detroit; both were very interesting and instructive in their discourses, and many fine tests were given by them with unmistaken identity, and were in almost every instance recognized by persons in the audience. Both ladies acquitted themselves with creditable honor. M. A. Root, of Bay City, was present and greeted many old friends, and his good words of cheer and encouragement were thankfully and well received. May he live long and prosper. The old "war horse" veteran singer, Prof. P. O. Hudson, of Bay City, Mich., was present, and entranced the audience with his stirring as well as pathetic music. Hudson is truly wonderful; he is truly a musical magnet. The attendance on Sunday, the 15th, was over one thousand, and to see the eagerness and rapt attention of that vast audience shows conclusively how eager humanity is hungering for the truths of our glorious philosophy. The meeting has caused a great awakening in Vassar, and many new converts were made. We have sown the good seed and it will spring up a thousandfold. Thanks be to the angel world for assistance on the occasion, and may we all live to see many more such meetings at Vassar. MRS. S. E. HUDSON.

Spirits Paint a Nude Picture.

REMARKABLE MANIFESTATION GIVEN TO FAITHFUL QUAKER CITY THEOSOPHISTS.

Word comes from Philadelphia, Pa., that the masters who control the earthly movements of all faithful Theosophists have favorable designs on some person or persons dwelling in this vicinity is firmly believed by Simon P. Kase, his wife and the choice circle of congenial spirits that hover around them. This belief has become a certainty to them within the past few days, because of a manifestation those masters made in the handsome residence of Mr. Kase, 161 North Fifteenth street, where all who were present declare that a wonderful picture was precipitated upon a canvas thirty by twenty inches in size. The picture certainly is in evidence.

The medium through whose powers the picture appeared was James Copeland, who is well known in his line. While traveling in the West he claims to have been told by his special mahatma that if he would place a canvas thirty-six by twenty inches in size in Mr. Kase's cabinet the most powerful manifestation ever given to mortals would take place. He at once came to Philadelphia and arranged for the event. The canvas was placed in the cabinet and the spirits invoked.

In deep silence twenty minutes slipped by and the canvas was found to be blank. Four times was the canvas withdrawn without result and the faithful were about to give up in despair. Then the masters relented, and the fifth effort proved successful beyond the hopes of even Copeland.

The picture represents a young woman, costumed in the primitive style in vogue in the garden of Eden, though a gauzy scarf, possibly a detached fragment of cloud, is draped about her shapely loins. Perched upon her hand is a brilliantly-tinted butterfly, which she seems to be studying intently.—*Chicago Sunday Herald.*

Perfect Motherhood, or Mabel Raymond's Resolve. By Lois Waisbrooker. Dedicated to Woman everywhere, that children may cease to be accursed. Price reduced to $1.

The Soldiers' Home, Los Angeles, California.

TO THE EDITOR:—That the unseen forces should combine to pour out their spiritual blessings on the poor old veterans of the Soldiers' Home and smooth down the rough places of their declining years, is, I think, quite enough to warrant me in claiming a small portion of your valuable space. There is, perhaps, no place on earth where so large a percent of white heads, and maimed and disabled bodies, can be seen as in a Soldiers' Home; many of them are agnostics or skeptics, in consequence of which religious sentiment has too often received a cold shoulder. There being a few Spiritualists in camp, however, it was decided to organize a society which, when completed, secured the services of Prof. N. S. Ravlin, of Los Angeles, for a series of lectures. Last night the closing lecture was delivered. To say that the distinguished orator has done ample justice to the occasion and given the cause a veritable boom, would be only putting it in its mildest form. Nowhere, perhaps, was there ever more interest created in so short a time. Henry B. Allen, of Summerland, California, also dropped in and gave a seance, in which music was played on instruments far beyond the reach of mortal hands. A guitar was also played as it went floating round the room in mid-air above the heads of those in the circle. Communications were also written by spirit hands and put in the pockets of sitters. Many of these were from departed friends, of whom nothing was known except by the recipient. All of the manifestations were of such a convincing character that it seemed a pity that the medium could not stay longer, particularly so as several came with their money that could not be admitted on account of room.

Mrs. Georgia Cooley also called at the home and gave a few tests from the rostrum after one of Professor Ravlin's lectures. A number of the tests were not recognized at the time, but on the following morning the parties receiving them met the lady at the depot and, after acknowledging the tests, said everything was so new and wonderful to them that for the time being they were unable to talk upon the subject, but after thinking the matter over they were thoroughly convinced.

As the Soldiers' Home is a kind of portal between this world and the next, it is surely well that all should realize what a pleasant thing it is to know that the continuity of life is an assured fact and not a myth handed down from barbarous man.

C. PHELPS.

The Tidal Wave in Oregon.

TO THE EDITOR:—Never in the history of the past has there been as much interest shown in the cause of Spiritualism in Portland as at this time, and, I may add, never was there such an opportunity to those seeking to gain a knowledge of spiritual truth as we have to day; we have more and better developed mediums, both at home and from abroad, than ever before. I will not attempt to give a full list of them, neither can I describe the many wonderful phases of manifestations. We have with us, just now, the celebrated John King, of New York, who has circumnavigated the globe, been in the frozen regions of the North, and under the burning sun of the equator, and away round Cape Horn; in New Zealand, Australia, and in the islands of the Pacific; who, unmindful of purse or scrip, goes wherever his spirit guides direct, and always meets a hearty welcome in every land and clime and always returns to his native land bettered in every sense of the word.

Then we have Ben M. Barney, the marvelous reader of sealed letters, who, together with his wife and daughter, is doing wonders in the cause of Spiritualism. Then we have the gifted slate-writing medium, Mrs. Alice M. Warnock, from your city, who, although in the morning of life, bids fair to outshine the most brilliant stars. Then there is Mr. and Mrs. De Noyes, from San Francisco, clairvoyant and trance mediums, who have just arrived among us. How many others here from abroad I could not say, but will mention H. Pettibone from the East and from San Francisco as one of the grandest mediums I have met for thirty years, which is saying much when one considers the many grand and noble ones I have had the pleasure to meet with. In some future letter I may give in detail some of the many phases of his mediumship. Then we have such home talent as Mrs. Bruce, independent slate-writer; Mrs. Addie R. Smith, clairvoyant and test medium; Mrs. Baxter Reynolds, of the same class of manifestations. Thus, you see, we have a tidal wave in spiritual unfoldment in this dark corner of God's footstool.

Portland, Oregon. CYRUS A. REED.

Delphos Kansas Camp.

Commencing August 10th, and closing on the 26th. Preparations are being made to make this the grandest meeting ever held by the society. Good speakers and mediums will be an attractive feature. A fine new dining hall and restaurant has just been completed, where all can obtain good board for $3.50 per week, or 25 cents for single meal. Tents can be rented by applying to the secretary, stating whether you want them furnished or not.

Reduced rates have been secured over the following roads within the State: Atchison, Topeka & Santa Fe; Chicago, Rock Island & Pacific; Missouri Pacific; St. Joseph & Grand Island; St. Louis & San Francisco, and Union Pacific. Parties purchasing ticket outside the State should purchase only to the first point in the State, then purchase ticket over the line they wish to come to camp on. At the time of purchasing ticket—in the State—be sure and ask the agent for a certificate; this will be a voucher for your return passage, when properly signed by the president of the society.

For full information write the secretary, who will furnish you with circulars and any information pertaining to the camp.

I. N. RICHARDSON, Pres.
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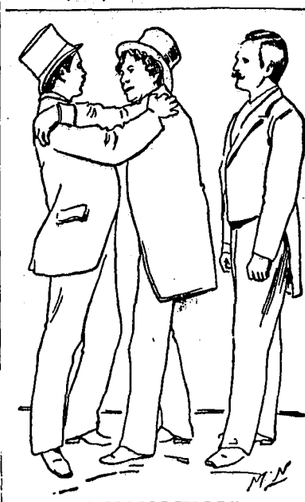
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—OF—

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From the Versatile Pen of Dr. Sweringen.

No American, having the welfare of his country at heart, can read the reports of the terrible struggle now in progress between capital and labor without a shudder. Stripped of all extraneous considerations, it is a battle for bread and butter. It is a battle waged for wages, higher wages, living wages. A battle waged by men, women and children for their homes and firesides on the one side, and selfish luxury, avarice and greedy aristocracy upon the other. A battle between underpaid labor and overpaid capital; between underpaid toil and overpaid leisure; between laborers worthy of the highest hire and the enormous surplus of capital their labor produces; between a miserable existence and one of luxurious ease, the latter the result of the former.

The sooner our countrymen consider seriously the situation between underpaid labor and overpaid capital, the sooner prepared will they be to arbitrate it and to avert one of the most desperate and bloody conflicts this nation has ever witnessed. I am not an alarmist, but he must be a very superficial observer of the signs of the times who cannot plainly discern the plainest indications of the coming storm.

Let stinging poverty from oppressed labor; let the slavery of underpaid toil; let the cheated home and fireside; let the lap of luxury lord it over the lap of poverty; let proud capital impose upon its humble creator, but non-sharer, much longer, and patience will cease to be a virtue, and life, not worth the living, will be given up at the greatest cost to life and with the greatest desperation of which the human heart is capable.

It is time to cease considering articles like the present those of mere idle agitators, alarmists, socialists, anarchists, croakers and the like, and to accept the situation as it is. Unless something is done by legislation or otherwise, the conflict is inevitable. I am urging no objection to wealth or capital. It is the privilege of every individual to accumulate as much of this world's goods as he honestly and fairly can, upon the "live and let live" basis of accumulation, and to dispose of the same as seemeth to him best. The wealthy have rights that even the poor are bound to respect, and the poor have rights that the rich ought to respect, but do not. There are two sides to the question of capital and labor, it is true, but the biggest side is that of capital—the largest half. I have no disposition to injure capital at the expense of labor, because labor could not stand the expense; nor to injure labor at the expense of capital, however able the latter is to stand it.

But there is a principle of right between man and man, a law of equity written and unwritten that should govern between capital and labor, prosperity and adversity, when sustaining the relations of cause and effect. When unparalleled prosperity is the result of prolonged adversity, and continued adversity is the result of continued prosperity (the rich getting richer and the poor poorer) there is something wrong, radically wrong in the social compact or business relations of the employer and the employed.

When a coal-mining company, trust or syndicate will pay its miners wages which will barely enable them to eke out a miserable existence, and then establish stores of their necessities which it compels them to patronize under threat of being discharged if they do not, and charge for those necessities invariably double and treble prices, who can blame those miners for striking, aye, for any acts of violence which desperation may prompt them to commit? Let us put ourselves in their places for the time being and ask ourselves what we would do under like circumstances. So, when a corporation or company whose laborers are also tenants, lessens wages while it increases or maintains rents and other expenses of the employed at a considerable margin of profit to the employers, is it not strange or unreasonable that those laborers should remain satisfied with such a condition of inequality? Can we blame them for striking? Is it not perfectly natural that they should take the question into their own hands for adjudication along the lines of open revolt, since church and State have offered them no assistance? The pulpit, like our State and National legislatures, is controlled by the money-power. Preachers and statesmen are "in the hands of their friends," and those friends are dollars at the disposal of capitalists. The pastor caters to the wealth represented in his congregation, as does the congressman cater to the wealth represented by his constituency. It is, therefore, impossible for the laboring classes to secure the legislation to which they are so justly entitled. Hence they have done the next best thing, and that is to combine, to pool their different interests and to fight to the bitter end, if necessary, for their lives, their liberties and their pursuit of happiness. They feel an inherent, a God-given right to a fair share of the comforts and blessings of this glorious land of ours, and are willing to work, and to work hard, for them, if, as a result of their hard work there is any prospect of those comforts and blessings finally materializing. There is certainly some solution of the question, some way out of the dilemma without recourse to the shedding of blood, to riot, to insurrection, to revolution. I am inclined to think that the single tax theory of Henry George is the most sensible, practicable way out of all our difficulties. The taxation of church property and the government ownership of railroads, telegraphs, etc., the extension of the presidential term of office to eight or ten years, and the non-removal of government employes except for cause, will, together with proper legislation against trusts and monopolies, do much toward bringing about a happy state of affairs in this country.

Had Carnegie distributed several millions of dollars among his employes whose labor made him scores of millions, instead of (or in addition to) investing that amount in a public library, there would have been no bloody encounter at Homestead a year ago, or any occasion for any. He would have endeared himself to the hearts of five thousand laborers, their wives and children, who would have more than repaid him in love and gratitude. The results of such generous and righteous distribution would extend to future generations, who would call him blessed. He would continue to live in the grateful hearts and his deed be sung in the melodious accents of generations yet unborn. The old principle of "farming on the shares," or, "fishing on the shares," does not seem to have any hold upon the business men of the present day in their relations with their employes. On the contrary, syndicates, trusts and monopolies recognize no God save ambition, and worship at no shrine save that of gold.

When I was a boy, a young man with a few hundred dollars saved up by hard labor could enter into any branch of business, and with ordinary care and attention make a success of it. But now how is it? Capital combines and deals in competition itself to make money at the expense of the masses of the business men who are struggling for a business existence—for a fair living off of a fair profit from their customers. In the mad rush for wealth our capitalists lose their heads; their ambition overleaps their judgment; they forget that "neither poverty nor riches" is, after all, the most desirable situation, and "he that maketh haste to be rich falleth into a snare;" they do not stop to think what the harvest will be. As sure as there is a God in heaven there will be a terrible reaction sooner or later. It cannot be otherwise in the economy of nature, human nature, of business affairs. As a nation we do not want to wait until some great calamity, some great flood or fire or famine occurs to make a display of spasmodic and emotional generosity, while within our borders daily there is such misery and poverty among the toiling masses. We should not wait for death from starvation to come in order to make a display of our spurious sympathy by covering the grave of underpaid labor with flowers.

This is a question that comes home to every man, woman and child in the land, no matter how wealthy some of them may be. Every business man, every professional man, must necessarily feel the effects of underpaid labor and the concentration and sequestration of capital into the hands of the few as compared with the great masses. The physician of an ordinary living practice, the lawyer of an ordinary living practice, the minister of an ordinary congregation, the merchant with an ordinary business, all feel the effects of underpaid toil. It is astonishing that in a land of churches, of so-called Christian civilization, such a condition of affairs should exist, so little respect for the golden rule should obtain. God speed the day when the brotherhood of man will be practically realized. When America will prove to be indeed and in truth a National family, each member of which seeking the happiness and prosperity of the whole: when the city, county and State branches of that National family will vie with each other in promoting its general welfare. As the head of the private family makes provision for each member thereof to share alike in the proceeds of his prosperity, so may Uncle Sam, by wise and parental legislation, make provision for each member of the National family to share alike in the advantages, prospects, oppportunities, blessings of a common National heritage, thus doing the greatest good not only to the greatest number, but to every member of that National family. A report this moment comes to my office, while I now write, that a United States' Marshal has been terribly beaten, if not killed, by strikers in this city, a most emphatic accentuation of the importance of my theme.

A more extended, general knowledge of the truths of Spiritualism, of the fact that there verily *is* a hereafter, that there *is* a God in Israel, that materialism is a delusion and a snare, that death does not end all, that "whatsoever a man soweth that shall he also reap," that there will be a day of reckoning, if not in the present, most assuredly in the future state of existence, would no doubt go far toward softening the selfish heart and convincing the avaricious mind that to accumulate wealth should by no means constitute the chief end and aim of man; that a higher, more exalted, grander incentive awaits to take possession of him when this and the spirit-world are more fully in communication, sympathy and rapport. A knowledge of the truths of Spiritualism is the panacea of all our ills, because that knowledge alone will change the heart of capital by opening up to it a new world of thought and action, making plain the fact: First—that there is beyond all doubt a future state of existence, and, Second—that our happiness in the spirit-world depends largely upon our conduct in this. How much, then, depends upon the rapid spread of the truths of Spiritualism! What a responsibility rests upon those who *know* its truths! It is the province of Spiritualism to take up for consideration all subjects involving the welfare of humanity, now and hereafter. The church, the Christian church, ever has been, and ever will be, away back in the rear upon all questions of reform. It has never had a clear idea on any question, not even theology. It is not even satisfied beyond all doubt of a future existence; else why did Bishop Foster utter the following: "However it may awaken surprise, truth demands that we make the confession that we do not know that death does not end all." Can we not readily imagine the effect such a confession would very naturally have upon the selfishness, avarice, etc., of humanity? Would such an agnosticism tend to enhance the sentiment of the "brotherhood of man," or that other sentiment: "Eat, drink and be merry, for to-morrow we die," which may be rendered, "Make money, John, make money; honestly if you can, but make money."

Is it any wonder that a vague Christian church, split up into numberless sects, each having a very vague, illy-defined idea of religion, theology, immortality, science and philosophy, should exert so little influence upon the world, even upon its own adherents, in regard to the great questions of the hour? Christians never look to their churches for the settlement of any secular questions, while upon the Spiritualistic platform no important question of any character escapes consideration.

In the *Arena*, of October, 1892, I notice an editorial from which I take the following:

"At a recent meeting of the Rhode Island weavers, a distinguished and popular conservative economic writer addressed the hard-struggling workingmen. During his remarks he sought to make them blindly and contentedly accept their lot by saying, in honeyed tones: 'Why, my dear friends, the production of the country only furnishes $200 a head annually, and it is hard to make it go round. It is only by hard pinching and careful economy that we can make it do so;' while almost within gunshot of the speaker rose the palaces of America's millionaires, at Newport, where gigantic fortunes are annually squandered with lavish hands; where Mr. McAllister and his butterfly coterie of wealthy gourmands eat, drink and dance away the summer, and illustrate how these children of idleness and wealth have to 'pinch and plan' to make their share 'of the $200 go around' of which the distinguished conservative economist spoke."

If the masses of our people were unable to read or write, if they had been accustomed to centuries of oppression, a policy so glaringly unjust might succeed for a time. But with the American public school system, with conditions as they are, the persistent crying of peace when there is no peace, and attempting to juggle with facts, is more than foolish, it is criminal.

One who does not regularly read the labor and agricultural press of this country is incapable of forming an intelligent idea of the nature or extent of the discontent at the present time. Three-fourths of the suicides, and much of the disease of the body and mind, are directly the result of the struggle for existence of the present day.

Four insane asylums in the State of Indiana and all full to overflowing! How many of these patients may have been rendered insane by the indifference and selfishness exhibited by our mushroom aristocracy of the almighty dollar, composed of those who form and control the great monopolies, syndicates, trusts and combines which are so cruelly oppressing the many that the few may grow many times millionaires, and the great railway magnates, who have, through watering stock on the one hand and plundering the commonwealth of farmers by exorbitant freights on the other, dishonestly amassed colossal fortunes; and that still more baleful communion which forms such an important part of America's shoddy aristocracy, the Wall street gamblers, they who rule "the street," paralyzing healthy business, causing panics at will, and annually sweeping to the wall, to ruin and to death numbers of victims, who have been lured into their snares by deceptive reports industriously circulated and extensively published by paid agents of these same brigands of the commercial world—I say, how many of the insane throughout the nation owe their present condition of mind and body to these causes will probably never be known to statistics.

This mushroom plutocracy, whose representatives hold colossal fortunes acquired rather than earned, practically rule our business interests by virtue of the enormous opportunities afforded by their great wealth. And year by year are they increasing the rising tide of indignation in the hearts of millions of hard-working men and women, by grinding down more and still more hopelesly the multitude dependent on them, whom they can reduce to starvation if they rebel as they are at this writing now doing all over this fair land of ours.

Another element which, viewed from the plane of justice and equity, may rightly be termed criminal, is the popular and conservative economist who caters to plutocracy, and with brazen effrontery denies facts susceptible of proof, while he denounces every reformer who seeks to expose the iniquities of the present. This course is precisely a repetition of the policy of those who made light of and minimized or minified the real danger and misrepresented the grave facts to the court of France, at a time when an honest, truthful representation might have averted the most terrible revolution in the annals of civilization.

A popular economic writer denounced a Boston clergyman for unveiling the horrors of the sweating system in the modern Athens. He could not deny the truth of the sickening facts described, but termed the minister a member of one of the most dangerous class of citizens, merely because he spoke the truth with a view to bettering the condition of society's exiles.

"Let us not deceive ourselves" longer. "Let us not cry peace, peace, when there is no peace" among the laboring classes of this country, and cannot be in the present relations of capital and labor. This being so, a very probable disastrous result of this unrest should be looked squarely in the face, and it is the part of wisdom to take a view of the situation as soon as possible. The man who proves himself the best general of the situation will be president of the United States in the near future. He will be rewarded by the grateful sons of toil of this nation. It will require the courage and coolness of a Grant, the wisdom and kindness of a Lincoln, for any man to come out on the side of right against the wrong at present, perhaps, but his day and reward will come. In every agitation, every crusade against wrong, every battle for humanity, every contest for a broader sweep of justice, conventional critics have arrayed themselves on the side of the evil conditions, and denounced as dangerous agitators those who have sought to arouse the higher impulses of the people to right the crying wrongs of the hour.

To deny the reality of the wrongs complained of, or lightly dismiss them as our popular economists are doing, is to pursue the ostrich policy, with the certainty of being overtaken by the results of the evil which might have been averted. To ignore the serious social unrest of the present, and the bitter cry of the weak for justice, is to follow the fatal precedent set by the French government. The duty of the hour is to turn on the light, to compel the thoughtful among our people of wealth and power to know the truth as it is, and to seek such a just and equitable revolution as will save a baptism of blood.

According to an extra census bulletin, giving the statistics of farms, homes and mortgages for 1890, in twenty-two States and Territories, I note the following particulars: One million, six hundred and ninety thousand families own their homes, free and clear; 1,645,000 families own farms free and clear; 650,000 families own homes that are incumbered, and 700,000 families own incumbered farms. One million, one hundred and fifty-five thousand families hire farms, and 4,160,000 families pay rent for the homes they live in.

In commenting on this statement the *Home Visitor* says:

"The population of the United States is over 60,000,000, and it is estimated that there are about six members to every family; therefore, there are over 10,000,000 families in the United States. Of this amount about 3,500,000 occupy farms and 6,500,000 families occupy homes not on farms, and of the entire number of families thus represented, 5,250,000 hire their farms or homes and pay rent, 1,400,000 own their own property, but it is encumbered with a mortgage, and 3,350,000 own their property free and clear. Building and loan associations confine their operations almost entirely to cities and towns, and thousands of families have been enabled to own a home through them. But what a vast amount of work there is yet to be done, and what an immense field is still open to building and loan associations in the United States, when 4,160,000 families who might be benefited by them, are paying rent, and 650,000 own property that is encumbered."

Whither are we drifting?

H. V. SWERINGEN.

CANADA.

A Genuine Haunted School House.

Spiritualism throughout the Dominion goes along in the usual quiet manner, growing and expanding, slowly but surely, in every direction. Enquiries pour in on me on every side, and home investigation circles are everywhere recognized as one of the educational necessities of everyday life.

The inhabitants of Durham, Ontario, have been greatly interested over the psychical phenomena that have been for some time going on in the school-house. Vibrations of various kinds, movements of articles, and direct spirit voices, have been a daily occurrence. The wainscoting and floors were removed and the school closed, but the manifestations continued. Since then the building has been overhauled, floors renewed, and school reopened, but it has failed to stop the phenomena. Investigation has proved the fact that the voices, noises and vibrations are from some unseen intelligent source, and quite beyond the reach of any mortal. Of course the spiritualistic hypothesis has been tabooed by dogmatics, but the facts remain unaccountable under any other supposition, that's certain.

These experiences are gratifying, as they serve to intensify the interest in Spiritualism and to arouse the people from the lethargic influences of the modern teachings of mammon—alias Christianity, and Canada is pregnant with intolerance arising from the errors and one-sidedness of orthodoxy. Sunday all through the Dominion, with few exceptions, is a day of enforced retirement of the masses during this hot season. Cars are not allowed to run (Hamilton is an exception), and people will not go to church to listen to the theological dry-rot hashed up by ministers Sunday after Sunday.

Public work in Spiritualism is not carried on to any great extent, partly owing to the paucity of speakers, but mainly due to the apathy of the public. Sensationalism is the order of the day, and preacher, lecturer, or medium who lacks sensationalism do not meet with that support and encouragement they otherwise would. A Talmage or an Evangelist of the blood and brimstone type can always count on a large audience and a well-filled exchequer.

Correspondence invited from all interested in Spiritualism. Enclose addressed stamped envelope to CAPT. GEO. W. WALROND, Hamilton, Canada.

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This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 882 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The *Confession of Children*.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Instruction in the Roman Catholic Colleges.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the *reading of the Bible in the Schools*?
CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Riviere Boyer.
CHAPTER XX.
Papineau and the Patriots in 1837—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses.—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—*The Bishop Forbids Me to Distribute the Bible.*
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him in his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kaskakia—He forgets it next day and publishes that he has interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Address from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le-Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Drilling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Dessaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX. and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our troubles—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M. Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
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CHAPTER FOURTH—The Nature of God.—Is God a Being of Intelligence? Is God a Personal Being? Is God a Being of Absolute Attributes?

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CHAPTER SIXTH—Moral Evil and Deific Perfection.—The Perfection of God. Has God created Evil? Is Man depraved? Is anything Innately Bad? Is an endless Hell possible? Is absolute Evil possible under Divine Law? Evolution.

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CHAPTER SIXTEENTH—Death under the Old Religions.—*Popular Conceptions* of Death. Death made terrible through Church Songs. Made Gloomy by Church Materialism. Church Teachings have darkened Death. Death Bed of a Christian. Of an Immoral Man. Of Altamont. Death Scenes under the Old Dispensation. Terrors under the Old to those who lose friends.

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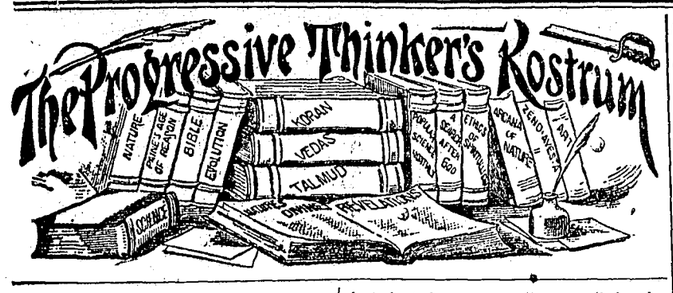
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VOL. 8. CHICAGO, AUGUST 4, 1894. NO. 245



YES! NO!

Snags Manifested in Spirit Return.

A Critical Review by a Comprehensive Thinker.

An Address Delivered BY CHARLES DAWBARN, To the Spiritualists of the United States.

Perhaps there *is* nothing that occasions more perplexity to the investigator than the contradictions by intelligences that communicate through different mediums. This is the "snag" that has troubled a gentleman well known in political life, and accorded high honors in his State. He has been an investigator for thirty years, yet a letter I have just received from him is full of the woe of uncertainty and doubt. I will allow him to speak for himself, and then I will attempt an explanation of some of the problems that have troubled his honest soul:

"Sometimes I have thought I was a Spiritualist, and then I would run onto so many contradictions that I would decide that I had better investigate a little more. I am now nearly ready to throw away all spiritual papers, without breaking the wrappers, worthless rubbish. What advantage is there in it, anyway, to one who believes in conscious existence after death, as I do—not from spiritualistic teachings, nor from the Bible, but from nature, and the reasonableness of things. I said Spiritualism was so contradictory. Is it not? So-called spirits answer all the following questions yes and no.

"Was there such a person as Jesus, as described in the Bible? Yes. No. Did Jesus have an earthly father? Yes. No. Were there such persons as the scriptural Adam and Eve? Yes. No. Are the wicked punished in an endless hell? Yes. No. Do animals have souls or individual spirits that live after death? Yes. No. Are there marriages of the two sexes in the Spirit-world? Yes. No. Are there any accidents in heaven? Yes. No. Is the doctrine of reincarnation true? Yes. No. Do spirits from other planets visit earth? Yes. No. Is the earth a solid body? Yes. No. Is it a hollow globe? Yes. No. Is the moon inhabited? Yes. No. Are there genuine spirit materializations? Yes. No. Is it proper to administer medicines to sick people? Yes. No. Is the spirit of the genuine John Pierpont influencing Mrs. Longley? Yes. No.

"In other words, whatever spirits have taught on every conceivable subject has been flatly contradicted by other spirits. With such experiences, I am not, to-day, after thirty years of experience, sure that the cause of the phenomena is the spirits of departed human beings. . . Spiritual phenomena may serve a good purpose in convincing hard-headed materialists that if a man die he shall live again, but it is doubtful if it teaches anything useful beyond that. . . I do not think I have ever known any one benefited by Spiritualism, while I do know of several who were greatly damaged both morally and physically. . . The harmonial philosophy does not, so far as my experience goes, make harmonial philosophers."

Such are a few extracts from a long letter with many paragraphs equally as pithy as the above. Of course the disheartened writer has read the explanations repeatedly given in "answers to questions," by the controls of prominent mediums, yet he remains unsatisfied and unconvinced. I will venture to offer him one more reply from a different standpoint, as I have been a fellow-sufferer with the writer of that letter, and have even had painful experiences not alluded to by him.

It has been said that we can have no conception of absolute truth outside pure mathematics. But the mathematician of to-day is doubtful whether there is not a fourth dimension in space that may affect what he has believed to be his truthful conception of natural law. And if that be settled in the affirmative, there might be a fifth or a fiftieth dimension known to superior intelligence, with a broader outlook upon nature; so the search for absolute truth must ever be hopeless to the mortal.

But if it be freedom from contradiction that is the desired haven of rest for the troubled soul of the writer of this letter, then that is unattainable in earth-life. It is true, a theologian finds spiritual repose by accepting the pope as his mental lord and master. That may comfort him till the pope dies; but then he discovers, unless his discoverability has become shriveled from want of use, that another man and another mind is wearing the tiara. The pope and his college of cardinals may "make believe" infallibility for a generation or two, but the pages of history unroll the lie, and leave the mummified fact for the honest explorer. And then that fact becomes a "yes—no" in the world's history. Allow some man to play authority, and contradictions seem to cease for the time being.

But our everyday life teems with "yes—no" answers. Politically, almost every law is an alteration or repeal of some previous law, and is, of course, "no" to the former legislator's "yes." Our judges delight to contradict one another, from the bottom to the court of last resort. Why does not the present complainant pitch into his waste-basket such a lot of "yes—noes?" Even science knows no better way of reaching truth than to cry "no" to every other her public gatherings. And even her settled facts are still contradicted. The Rev. Jasper, of Richmond, still teaches his people that "the sun do move." But amidst it all, we want to keep in mind that there will be very little contradiction if we seek answers from but one mind. Under such conditions an investigator of modern Spiritualism can conclude that the game isn't worth the candle, and retire to his ignorance, if he so choose. Or, with a higher manhood, he may perceive that, like the key to the hieroglyphs of Egypt or Central America, true knowledge can only be gained by a perseverance that will accept one grain of wheat as ample reward for a search through a bushel of chaff. The philosopher will expect the "yes—no" at every turn, and from that fact will determine the direction of his search. But the ordinary investigator will have to face very many of these "yes—noes," and had better make up his mind to accept them good-naturedly during his search for truth. The circumstances under which they are almost sure to come are worthy a little careful thought.

If the investigator be a thoughtful man he will soon discover that he usually has but one man—one mind—one experience to deal with, if his communication be with an honest spirit and through the same medium. But if he changes his pope, that is, his medium, his conception of spirit infallibility, or even consistency, will soon receive a severe shock. In the first place, it is seldom that a spirit can find two brains that he can control; and if found, they may be a thousand miles apart. But a much greater difficulty is in the road of that spirit, than the mere finding of a medium. We take too little thought of the effect of the medium's organism upon the spirit. I once had the privilege of seeing a spirit use first one and then the other of two mediums, both of whom he was able to control. Through one he was sparkling and witty, besides being clairvoyant and clairaudient. His knowledge was very superficial, and largely adapted to the class of self-seekers who visit a public medium. The other medium was the wife of a professional gentleman, whose mediumship had never been used, save for her husband and a very few friends. This lady when entranced was able to assist her husband in his studies. But she never joked or trilled, nor was she either clairvoyant or clairaudient. And she never discussed money matters. Through the first medium the spirit could tell you anything transpiring at the home of the other. But with the second, he was blind and deaf to all outside. Through the one, he could often recall that which he had said through the other. But through the second, never. Through the one he was always refined and dignified; through the other, somewhat coarse. I am aware that this was a marked case, but it is from marked cases that we best learn our lesson.

The intelligent complainant will, without my having to point them out, see the great number of "yes—noes" that he would run against in such a case as this. But much more is involved than appears on the surface. Was that spirit wise or foolish? Was he refined or coarse in his own personality? Plenty of chance for a "yes—no," either way. If he was one thing in the one case and the opposite in another, which was the real nature of the spirit controlling? But this conundrum applies to earth-life as much as to the spirit. Not long ago our surgeons operated successfully upon a young man who had never laughed in his life, nor shown any disposition to acquire knowledge. The bony skull had closed sutures, and the brain was unable to exhibit the intelligence of humanity. That was another extreme case, and so is that of the idiot, whose skull is without a forehead. But all such cases mean that the spirit man must manifest according to the conditions he finds. We now know that a slight pressure upon one spot will destroy memory for nouns. At another, it is verbs that vanish. These are physical manifestations. But we must enter the larger field of psychics before we can fully realize the difficulty a returning spirit finds in giving us "yes, yes," instead of "yes—no."

Watch the hypnotist play with the memory of his unfortunate subject. At an unspoken suggestion the poor wretch forgets his name. He says "yes," when he means "no." It is "yes—no" with him all the time. And if told to say "no" for a week, he says it obediently. Such facts permit the thinker to advance another step into the field of "unconscious suggestion." Hypnotism is to-day a recognized law of nature. The world is full of it. It is the unnoticed factor in almost every case where man uses his influence successfully to make his fellow-man do as he wishes. It has been called the "Holy Ghost" by the revivalist, and it is the "Devil" who helps the successful sensualist. It always means that the subject is saying "yes," instead of "no." It is the power back of the winning candidate at the polls, and the salesman is a failure who lacks the gift. Those who have tried the experiment know how easily a passive medium becomes the victim of a powerful will. Men laugh as they tell you how their will determined what was said at some particular seance. Yet such sitters, not recognizing the power of their own unconscious will, are amongst the firmest believers in utterances made when they believed themselves passive. They take little heed of the enduring and lasting effect of will-power on the brain of a medium. So the will of a previous sitter may be dominating and manufacturing a "yes—no," when they are hoping for unadulterated truth.

The sitter as an individual, and the circle as a whole, are positive factors in the result of a seance. But there are three factors to every communication from the world of spirits. The medium and the sitter count for two, but the third is popularly supposed to be the source from which must come the expected truth. That is the spirit. But if that spirit be unable to protect his medium from a positive sitter, then that fact constitutes a dangerous weakness in his control. He has become reduced to the level of a psychologized mortal. He now becomes "yes—no," according to whatever may be the dominant influence at the time. I have seen a control sobbing with indignation because she had been unable to tell the truth to a previous sitter, and had actually uttered a falsehood. Surely this should be a sufficient explanation of many a "yes—no" of both mortal and spirit. And it is a fact that must be accepted and dealt with by an investigator who aims at the truth.

We now enter another field—that of the actual knowledge possessed by a spirit. Of course we ask no questions of either mortal or spirit, unless we suppose we may receive an intelligent answer. We do not seek knowledge either of idiots or fools. But unless a man have gained information during his earth-life, there is nothing in the change we call death to entitle him to a college degree. The loss of his mortal brain does not turn the fool into a wise man. And death is not education to the ignorant. But the ordinary investigator acts upon the presumption that it is. He assumes that not only is the intelligence the one he claims to be, which may or may not be true, but he also assumes that as a spirit he knows a great deal more than he did as a mortal. Yet there is abundant proof of the limitations that bar the way of a returning spirit. To sense any detail of our material life, that spirit must be able to use some mortal brain, with all its limitations. If the medium be clairvoyant, then the spirit is able to exhibit clairvoyant power, and not otherwise. And the wisest spirit is limited to the capacity of the brain he is using. This fact alone accounts for many of the "yes—noes" received in answer to our questions. The vibrations of matter that permit our existence are impossible to the spirit. Yet we expect truthful answers when we demand: "Is the earth a solid body? Is it a hollow globe? Is the moon inhabited?" meaning, of course, by beings we could see and hear. "Is it proper to administer medicine to sick people?" etc., etc. The honest spirit who hopes to answer such questions must use the psychic powers of his medium. That is to say, he looks out clairvoyantly, and is limited to the clairvoyant power of his medium. Now, how many investigators have ever tried to determine the length and breadth of the clairvoyant power? Yet its necessary limitation is almost on the surface. The spirit eye deals with the things that vibrate on the spirit level. If it look at the North Pole, it can only see the spirit of that pole. And if living beings be there who belong to our earth-life, then the clairvoyant eye could not see them. Such a statement may seem to contradict the experience of both the investigator and the medium. But that is because the psychometric power which inheres to the spirit of the mortal can sense vibrations that are down to the level of the earth-life. Therein is the distinction between clairvoyance and psychometry. And we should notice that even the finest clairvoyance can necessarily reach but the lower vibrations of spirit-life. The control who is trying to answer such questions as put by the complainant in this case, is for the time not only less than spirit, but has most of the limitations of the mortal. Pure clairvoyance cannot reach the material North Pole, and the psychometric power, like electricity, must have its wire, to be available for the use of the mortal. Unless the spirit understand this, he will honestly try to answer questions that are unanswerable from his standpoint as control. He cannot reach them clairvoyantly, and the psychometric power cannot, in many cases, be used successfully.

The thoughtful reader will now perceive that some of the many questions concerning material interests that are put to controls by sitters may sometimes be answered more or less successfully if they can be reached psychometrically. It is from this faculty that correct answers to questions concerning stocks, mines, and ordinary business, must come. I do not suppose that many spirits draw any line to determine what faculty or power of the mortal they are using. But all the same, we must distinguish if we would learn the truth.

If these were the only problems in the case, we should soon overcome the difficulties that have so beset us. But there are "yes—noes" of another class, that also demand their explanation. And these also deal with the actual knowledge possessed by the spirit in control. It is not a simple question that we have to answer here. We must remember that there are few mediums that can be controlled by more than one spirit. From this fact comes what we may call "friendly personation" by the spirit. That is to say, the control speaks for another spirit, but usually without deeming it necessary to explain the situation to the sitter. In such cases, the control is giving the mortal the knowledge and experience of another spirit, but without using his name. It is personation by permission. But if at another time that control answer similar questions without aid, we have, as a result, another instance of the "yes—no," for he is very likely to contradict what had been said previously.

No control can be assumed to have the broad knowledge demanded by the questions asked by various sitters. We do not call upon any mortal to evince universal knowledge, yet we seem to expect that the spirit has no limitations. But though we may thus explain the "yes—no" of many contradictions, where such contradictions are through the same medium at different sittings, there is a very important residuum based upon the limitation that every spirit must experience in acquiring exact knowledge of material affairs that are of direct interest to the mortal. Suppose an Esquimaux to enter the Spirit-world. His relatives discover that he is not dead, and open up communication with him. Like the American citizen, they want to gain some material advantage out of his visit, and ask him to point out a seal or whale for them to capture. It is obvious that the spirit must be dependent upon the psychometric power either of the medium, or of some of the questioners. But suppose they enter the mental field and ask the visitor to help them to invent some improvement upon their lance or their kyak. What can there be in the Spirit-world to have given that spirit any experience in such matters? Would it not be like calling a counsel of wise Esquimaux to suggest improvements for the negro in Central Africa? The Northerners would not have either knowledge or experience to justify their giving advice. Where any good results follow such demands, must it not be that some one of the mortals was inspired to a better use of his own brain? Here again we see that honest-minded visitors might give that woful "yes—no" without intending the least fraud. I have purposely avoided speaking of the class of spirits naturally attracted to the average sitter when he visits the miscellaneous circle. The mortal at such times invites "yes—no," and of course receives it.

Now let us suppose a reliable medium and an intelligent, truth-seeking investigator. We may well ask whether such a sitter must remain amidst "yes—no" influences? This is the reply: The medium, the sitter and the spirit are alike subject to the eternal law of vibrations. The brain of the mortal sensitive will respond to the actual conditions, whether the sitter and the spirit desire it or no. At so many vibrations per second I see with my mortal eye, and hear with my mortal ear. Change these vibrations, and only the spirit eye and ear can respond. In other words, the medium cannot be both normal and abnormal at the same time. But upon the condition of the medium depends the truthful sight, hearing and expression of the spirit. He must either bring that mortal brain to vibrations suitable to his use, or his own intelligence will be clouded. In other words, we shall have "yes—no," in the accustomed manner. Herein is the trouble for that spirit. You and I, as sitters, can and often do wield as direct influence upon the vibrations of the medium's brain as the spirit, and often overpower him entirely. Of course that means more "yes—noes." But such influences are usually wielded unconsciously. It is *thought* that almost in a moment can change the vibrations of a mortal brain. You think anger, and immediately the brain throbs, the heart shows excitement, and the whole body is affected. You need not say a word, yet the brain of the sensitive will echo your vibration. Remember that if a dozen pianos are in a room, and you strike but one note upon one instrument, the like note will respond from every string that can repeat the vibration. So the spirit is almost compelled to respond to your tone. Every mortal is an instrument keyed to the level of his daily life. For instance, if the sitter be a politician mingling in active political life, the vibrations of his brain are normally at that level. That might favor a political spirit, if the medium's brain were responsive, but on all other themes there would be the usual "yes—no." And if that sitter be sitting by the side of a scientist, or one longing for spiritual knowledge, the confusion becomes only the more confounded. The wonder is that anything but "yes—no" can ever be evolved from spirit intercourse, as attempted in ignorance or contempt of natural law. As a matter of course, the earnest and intelligent spirit usually retires disgusted or disheartened; but plenty are ready to take his place, with a full supply of "yes—noes" ready for their customers.

The reader will notice that these explanations are not based upon fraud by either mortal or spirit. I claim that in almost all cases the "yes—no" is the result either of the different minds who act as spirit control, or else of the ignorance of natural law governing such intercourse by both spirits and mortals.

Naturally, the honest investigator, of whom the present complainant is a type, will now demand to know if, in my judgment or experience, there is any way of avoiding, or at least lessening the number of "yes—noes" to which he finds himself exposed. Against the rare cases of pure fraud from the invisible he can only keep his wits sharpened as in the life of to-day. But ignorance must be met by knowledge, or the result may be "yes—no" at any time. The complainant knows full well that the family circle, and the circle composed of friends to which no stranger is admitted, are more favorable to a "yes, no," than the public circle, or than the private sitting with a public medium. But even under such conditions I have known a whole series of "yes—noes" to follow a slight discord between two of the members when on their way to the gathering. And on another occasion, when we had had a silent meeting, the control explained that under the existing inharmony between two members—unknown to the rest—answers to questions and all communications would have been uncertain. So if the complainant's fearsome contradictions are to be measurably avoided, he must himself become a medium, and by so much control the conditions on the mortal side. When he and the spirit are the only factors present he will be one step further from his "yes—no."

But he will still be far from the perfection and infallibility for which his soul sighs. For he will make discovery that he carries within his own brain the elements of more contradictions to the square inch than he now dreams. As his sensitiveness develops he will take on and carry to his sittings all manner of unwelcome conditions, that will manufacture many a "yes—no" for his benefit. He can by effort make progress, but it will count by years. The Brahman who for centuries has cultivated spirit-life, divides development into three degrees. They are twenty years apart. Few qualify for the second, and they are rare indeed who attain the third. But the first step in the kindergarten is to cease all care for the almighty dollar. And the second tramples the sensual out of sight. The adept climbs that ladder to its last round. And little as we have been allowed to know of their inner life, we do know that they have had most of our present astronomical knowledge without having to invent a telescope. In other words, they have been able to reach a "yes, yes" by an inner road, free from contradictions.

But the impatient American sneers at the woes of the average investigator of to-day. He demands that he shall leave his shop and his office, pay his almighty dollar to some overworked medium, and receive that which the Brahman thinks cheap at forty years of patient effort. But neither the use of a law of nature, nor even the knowledge of its existence, is to be obtained in that way. He goes fishing for a "yes," but with a hook that can only catch a "no." And then he declares modern Spiritualism to be a humbug. The dollar worshiper is own brother to a "yes—no." In other words, he is living for the material. A Faraday, when offered a lucrative position, replied: "I have no time to make money." How that makes the average American laugh. So those who find that there is a "yes—no" when they visit a medium, and grumble thereat, are safer in the old church pew. It is all "yes—no" there; but their grandmother believed it, and there is nothing disturbing about it. They want truth without being willing to pay the price for it.

There are tens of thousands of others who find a great blessing in spirit return. They are good, honest souls, who don't aim high. The "yes—no" does not trouble them. Spirit return is proof to them of immortality, and destroys the fear of death. They get many a lift over a bog without troubling whether is be psychometry or spirit clairvoyance. They give warm greeting to an old friend. And if next time the conditions prevent his personal appearance they don't find out the substitution. They have discovered the untruth of theology, and the truth of a natural life, to follow this. And if that discovery does not always produce all the outward effect that we might desire, we may charitably remember that it takes more than a generation of freedom to do away with the effects of a thousand generations of slavery.

For the noble souls who aspire to the highest possible development of their own manhood, spirit return is the greatest blessing that the heavens could bring to earth. They recognize the "yes—no" when it appears, but instead of bewailing the contradiction they search for the cause. If it be born of the cares and troubles of this life that cannot now be avoided, they keep more closely to the realm where the honest "yes—no" can do but little harm. But they know that it is in manhood to demand and receive from nature a truth and not a lie. Such men may have to bide patiently their time, but they would scorn to take refuge in a church pew, or clasp hands with any form of belief that denies the twin truths of human immortality and spirit return.

CHARLES DAWBARN.

San Leandro, Cal.

PROPHECY.

Scientific Predictions Made.

Calamities to Come.

EARTHQUAKES—THE INFLUENCE OF THE MOON—PREDICTED HORRORS.

From one to three distinct earthquake shocks were felt near 7 o'clock Wednesday morning at several points on the Mississippi from Alton to Memphis, and it is not improbable that the seismic disturbance extended beyond those limits. In view of the rather confident predictions of earthquake calamity for the last half of this year, the said predictions being credited to Prof. Falb of Vienna, it may be of some interest to know the position of the moon at the time, since the relative position of the moon with respect to the earth perhaps is the leading factor in the vaticinations referred to, and certainly is regarded as an important one.

The moon was full about fifteen hours previous to the time when the earthquake shocks were felt. That is the position in which she is nearest to the earth, if the ellipticity of her orbit be not taken into the account. But the moon had been at the apogeal point of her orbit only seven and one-half hours previous to the time of full, and at the time of the earthquakes her distance from us, (in miles) much exceeded the average. (The near coincidence of apogee with full occurs once in a little less than nine years.) The theory is that when the moon is nearest to the earth at the time of new or full, then pulling along the line of solar attraction, there must be a bigger strain on the earth's crust than the normal, this corresponding with the observed maximum height of the ocean tides under that condition. Hence the argument is that the crust then is most likely to yield in those places where it is most susceptible to fracture; there is a settling of strata unequally along the line of weakest resistance, and the earthquake shock is the result. Evidently the theory does not account for the disturbances reported to have occurred along the Mississippi last Wednesday, nor for the other shock stated to have been felt in Utah a few hours later. The disturbing force of the moon was less than the average, instead of being much greater, so that the occurrence of the shock near the time of full moon was only a coincidence.

Perhaps this statement of the case will cause some to be less apprehensive in regard to the calamities said to have been predicted by the authority named. The moon will be at her least distance from the earth about midnight of the 28th of this month, and new the first day of August. The most "critical days," however, are stated to be Aug. 30 and Sept. 29, on which days the moon will approach most closely to the earth. The one of six weeks hence is stated to bring with it the greatest danger in the shape of serious disturbance of the earth's crust. If the prophecy were true, this would be no laughing matter, since it is claimed to be probable that it will include the disappearance of New York City under a tidal wave, and not impossible that Florida and California will become islands as the result of a submarine earthquake.

This chapter of predicted horrors would not be complete without the statement that, according to the same distinguished authority, Nov. 18, 1899, will bring us into collision with the comet of 1866, involving us in "fireworks and darkness," and that there is no scientific warrant for such a prediction. No doubt the comet will reappear then, but no astronomical computer can tell to within several hundred thousand miles what will be its least distance from the earth. As the uncertainty on this point "makes all the difference in the world" (and to the world), the portent may be dismissed as not well grounded, though it would be idle to deny that such a collision may occur, and with the most serious consequences. Yet it may be stated that such collision with the nucleus of the comet is widely improbable, and that there is no strong reason to apprehend great damage to our earth or its inhabitants from a passage through the tail of the comet. As proof that one prediction is not warranted by our knowledge of the fact carries with it doubt in regard to the rest, the good people of New York may count on being able to keep on envying the growth of Chicago not only after the coming 30th of August, but subsequent to Nov. 18, 1899, though the prophecy of destruction for the later date is supported by certain fanciful deductions made by ex-Lieut. Totten.

The above is from the Chicago *Tribune*, which seems to think that the danger predicted will not happen to any great extent. Now, what do the people across the Atlantic think of Prof. Falb as a prophet. A special cablegram to the *Globe-Democrat* says:

"The spirit of unrest now prevalent throughout the world seems to have brought society to the verge of hysteria. No one seems exactly to know from whence the next report of a great horror or physical upheaval will come. The verification of Prof. Falb's predictions regarding earthquakes has given him almost the authority of a prophet of evil. He seems to have been able to predict, with the most startling accuracy, all the seismic disturbances which have recently wrought devastation throughout the East. He was only one day behind time on his prophecy regarding the earthquakes in Greece, and he was two hours ahead of time on his prophecy relative to the shocks which have driven Constantinople and the adjacent cities of Turkey to the depths of despair. So absolute is the belief now placed in the infallibility of this German professor's predictions that in several places where he has announced that seismic disturbances may soon be felt, the people are placing their houses in order, and, so far as possible, arranging their affairs so that they may flee to other places in advance of the expected disasters. The time is now near at hand when, if Prof. Falb's predictions continue to come true, a great tidal wave, created by a submarine earthquake, will sweep over New York, and practically wipe the American metropolis from existence. One might fancy, from the tenor of his vaticinations, that Prof. Falb was a very truculent sort of a person, with the disposition of a pessimist and the inclinations of an anarchist, but the fact is that he is nothing of the sort. He is a pleasant-mannered man, perhaps 40 years of age, with a blonde beard, blue eyes and the tendency to wear spectacles during his waking hours, which is the characteristic of almost every learned German. To a representative of this cable service, who met him the other day on one of the little steamers plying between Dover and Calais, he remarked that his predictions were based clearly on mathematical propositions. He further asserted that it was his desire to benefit his fellowman by giving him timely warning, so that he might avert as far as possible the horrors of inevitable catastrophes."

Prof. Falb having always proved correct in his scientific prophecies up to date, those he makes in reference to any great disturbance in nature will excite grave fears. A SCIENTIST.

Camp-Meeting at Elk Grove, Kansas.

TO THE EDITOR:—I have just returned from a Spiritualist camp-meeting at Elk Grove, Kansas. This grove is owned by W. P. Sailing, a most enthusiastic Spiritualist. Early last spring, Mr. Sailing began talking about having a camp-meeting at his place. He was derided and laughed at by his neighbors, and told that he could not get a dozen people together. But he was assured by his spirit guides that it would be a success. The result was most flattering to him, and was all that could be asked. The meeting commenced Saturday, July 14. On last Sunday there were not less than 1,000 people in attendance.

We had upon the platform Dr. Jos. De Buchananne, who, in my opinion, has few equals, and no superiors. He was ably assisted by Mrs. L. A. Hooker, of Eureka, Kansas; Mr. Bonney, of Cherryvale, Kansas, and Roscoe Stephens, of Oklahoma City.

As platform test mediums we had Mrs. Della Bryan, late of of Washington, D. C., who, for accuracy of description, I have never seen equaled.

Miss Ella Cuttler, of Joplin, Mo., also did some excellent work in that phase. Dr. Eastman, of Winfield, Kansas, who as a personating medium and healer, was a success. A. L. Concannon, materializing medium, gave perfect satisfaction.

To W. P. Sailing and his wife, assisted by their spirit friends and guides, is due the origin and success of this enterprise. The camp is situated four miles from Derry Station, on the 'Frisco road, fifty miles east of Wichita.

Mr. Sailing furnished free transportation from and to the station for all who came by rail, and free pasture and oats for horses. He paid the lecturers and mediums himself. The result was most pleasing and satisfactory to Mr. Sailing and all who attended.

He also organized an association known as the Elk Grove Association of Spiritualists and Liberals, under the laws of the State of Kansas, and by authority of the Kansas State Spiritual Association, with W. P. Sailing as president and all the usual officers, and decided to hold another camp at the same place next year.

The following persons were ordained as ministers and mediums by Dr. De Buchananne: B. A. C. Stephens, of Oklahoma City; A. L. Concannon, Mrs. Della Bryan, Mrs. L. A. Hooker, and Mrs. Ella Cuttler.

Take it all in all, we had a most enjoyable time, and laid the foundation for great camp. S. M. TUCKER.

Wichita, Kansas.

Onset (Mass.) Camp-meeting.

The rostrum last week at this camp-ground was graced by the presence of Mrs. J. B. H. Jackson and Mrs. Cadwallader and Messrs. E. W. Emerson; J. W. Kinyon and Geo. W. Colby. Each and all gave their best efforts and were duly appreciated. A young woman, of Providence, R. I., Mrs. Mary S. Pepper, has created quite a furor as a platform test medium. The oldest in the cause seem to think her phenomenal. She intends making a western tour next fall. You will then be able to pass your judgment personally. The following is an impromptu acrostic, by your humble servant, written in the presence of the lady who requested me to write something in her daughters album, and without writing a copy, or making any erasures, I did so:

May good angels e'er surround thee,
And filial love be thine;
Your thoughts be of thy mother.
Place her cares entwined in thine,
And if she passes o'er before thee
Remembering all the good she done,
Keeping her memory pure and holy,
E'en from dawn to setting sun,
Resolving all vice to surely shun.
July 25th. M. H. PRINCE.

Rocky Nest.

A Story of Spirit Helpfulness.

BY EMMA MINER.

Author of "Bars and Thresholds," "Led," and other stories.

CHAPTER VI.

Unseen Intelligences.

It was with a heavy heart that Mrs. Adams went about her accustomed duties. Mr. Emmons retired to his room with his soul full of sorrow and bitterness.

Neither could sleep that night, thinking of the suffering of Alma and Mrs. Andrus.

As for the mysterious disappearance of the bills, Mrs. Adams found herself frequently asking how they could come in Alma's bureau; but she never for a moment thought her guilty.

In the midst of her tossings and wakeful hours, she had a thought which might prove of help; in pursuance of which, she made her way early Sunday morning out to Laureldale to see Mrs. Millis.

Meanwhile she was mentally congratulating herself that the affair had not yet become the property of the press.

Arriving at Mrs. Millis' house, she awaited her entrance with anxiety. There was no need for her to say to Mrs. Millis that she was in trouble; her sad, pale face gave ample token of it. Mrs. Millis said at once:

"I will help you if I can; but, first of all, let me tell you not to tell me anything; I want my mind left clear in the matter; don't give me any special clues."

Even as she was saying this, she began to pass into a semi-conscious state, and slowly uttered these words:

"I see that a lady, a young lady, is in great trouble, and one—two—three—four—people—no—three—are suffering with her and for her. The trouble involves some others who do not seem friendly to her. Why, it seems as if I have met these people, some of them, but I don't know where to place them just now."

Mrs. Adams remained silent. Mrs. Millis continued:

"The trouble began—yes, and still is—in your own house, among your family. What a large family you have! Oh, I see; you keep boarders, or lodgers."

"Yes, that is true," assented Mrs. Adams.

"Now, let me look farther. I just wish I could get inside your house."

"Then I wish you would go. I think, perhaps, you might help me."

All this time Mrs. Millis was pacing the floor in a half-distracted state, conscious, yet forced to say what she had said.

"I must go!" she finally said. "Shall I go back with you now?"

"Yes; you can go back with me; I may have to leave you for a little while, but you can stay as long as you like, if it will make no difference."

"Not a bit; I don't know what I want after I get there, but I must go to make something clearer."

They returned at once. As they entered the hall, Mrs. Millis said quietly:

"There is one particular room where I want to go for a while. You need not lead me; although I have never been in this house before, I think I can find it, if I may go where I like."

Mrs. Adams stepped behind her, and said:

"Go wherever you please, and do as you please."

Again this semi-conscious condition took possession of her. She walked straight to Alma's room. She began to walk the floor, wringing her hands and crying. In the midst of it she suddenly turned to the bureau and opened the upper drawer.

"Oh, how dreadful! Alma never put them there—she never did!" she exclaimed in great excitement. Mrs. Adams dared not speak.

"Oh—here comes a woman. What a handsome woman! A large, tall, dark, handsome woman! But she's a wicked woman! Dreadfully wicked! She goes right up to this drawer; she puts in one—two things; one is a small purse, and one is a box. Oh, if only I could get that box open, I would find something bright and shining in it, I know I should!"

Mrs. Adams' suspicions began to be aroused; but then came another thought: was it possible or probable that Mrs. Millis was catching this thought from her? Oh, if she could only know!

Mrs. Millis had been standing, looking into the drawer, without touching anything.

"Now she has gone!" she exclaimed, "I'm going to follow her!"

Mrs. Millis crossed the hallway and went directly up to the door of Mrs. Echo's room. Mrs. Adams did not interfere with her. She paused there, and then whispered:

"She has gone in there and locked the door. She is in there now!"

Mrs. Adams nodded affirmatively.

"I must go back to that room again," whispered Mrs. Millis.

They returned to Alma's room and Mrs. Millis seated herself with her back to the door. Suddenly she turned as if someone were opening it.

"Here comes somebody else. It's a young man. I can't see him plainly just yet; he is tall—yes—tall, and quite light complexioned. He looks ugly. He looks sly; looks as if he were afraid he would be seen. He has a roll of something in his hand. Oh, I see now—it is money—bills. He looks anxious about them, and seems as if he were in a hurry. Now he goes up to that same drawer and tucks the bills in as quick as he can, and hurries away. I'm going to follow him, too!"

She started quickly toward the door. She hastened through the long corridor, turned to the right, and stopped before the door of Mr. Ledyard's room.

"He went in there, but he isn't there now!"

They returned to Alma's room. Mrs. Millis continued her description of the young man.

"He is a very light-complexioned man. He took something out of a trunk after he came in here—yes, two somethings—and he put those in the drawer, too, under some clothes."

"Did he take the bills out of his trunk?" asked Mrs. Adams anxiously. Mrs. Millis waited a moment before replying:

"No—he got those in some other place. I should have to go down stairs to find the place."

"Will you try to find it?" asked Mrs. Adams, opening the door as she spoke.

Mrs. Millis walked out first, went down stairs, and directly to the door of Mrs. Adams' office.

"He got them in that room. Many people go in there, but that's where he got them. If I may go in I will show you where he got them."

Mrs. Adams opened the door; Mrs. Millis stepped to the desk and placed her hand on the very spot where Mrs. Adams remembered placing the money.

"There was some trouble, somebody was hurt out there; I see blood—I feel pain, and in the midst of it, that young man came in and got the money, and hurried right upstairs with it! He certainly did!"

Mrs. Adams instantly remembered that Mr. Ledyard was the last one to pay, and she had seen him step out just as the accident occurred. She had forgotten it until the fact was recalled by Mrs. Millis' words.

It all seemed very plain to her now. He must have returned, and then have done that dreadful deed.

"Did he need the money for his own use?" she asked.

"He did not take it for that—it was to make trouble for somebody. He did not mean to use it for anything else."

These words confirmed her suspicions, but what was evidence to her would not carry weight with other people, or in a court of justice she was afraid it would go against Alma if it came to trial.

Mrs. Millis continued:

"Help is coming—coming from a long way off—surely, at a moment when least expected. Follow the matter closely yourself, and if I can advise you I will."

With these words Mrs. Millis left Mrs. Adams.

In the evening Mrs. Adams called Mrs. Andrus and Mr. Emmons into her private parlor, and related to them the occurrence of the morning.

"I don't see how Mrs. Millis could have known anything of the circumstances," said Mrs. Adams. "It was too late for it to get into the evening papers, and there is nothing in this morning's papers—so far as I have seen. It seems as if she must have seen something clairvoyantly," she argued.

"I feel she has the right of it, but how can we prove it?" said Mrs. Andrus.

"We cannot, on that evidence," said Mr. Emmons.

"Oh, does it seem as if there could be a God who cares anything about us if He could let such things happen? Perhaps, if you hadn't come here you wouldn't have gotten into such trouble; and I meant to be so helpful to you!" said Mrs. Adams, weeping in sympathy with Mrs. Andrus.

"You need not reproach yourself, dear Mrs. Adams. I am inclined to think some evil influence would have followed her for a time, wherever we might have gone, on account of Mr. Vane and Mr. Ledyard. Mr. Vane is not a man to yield lightly when he has a purpose of revenge. In other places we might have been without friends. Here we have you and Mr. Emmons," said Mrs. Andrus, thankfully pressing Mrs. Adams' hands.

"But I feel as if we are helpless!"

"Truly, it seems so; still, I have begun to have a feeling that help will come at the last moment, just as Mrs. Millis said," said Mr. Emmons.

Mr. Emmons could hardly believe his own words, as he walked slowly out of the room and upstairs to his own room.

CHAPTER VII.

Detective Sayles.

Mr. Emmons had been in his room only a few moments when a caller was announced for him. He did not feel in a mood to see anyone; but he opened his door to see an old fellow-clerk who had been absent from the business for several days. He brightened a little at the sight of his old friend, Carroll White.

"Well, well, Carroll, this is an unexpected pleasure!" exclaimed Mr. Emmons, as he grasped his caller's hand.

"Is it? Then, I guess, it is about time I came, for of all the dumpy-looking fellows I've seen this many a day, your face was the worst when you opened the door! What in the world ails you?"

"I'll tell you by and by, after I hear all about yourself. Never a word have I heard since the day you tumbled down in that unlucky fit at the store. Hope you are all right now."

"Yes, fairly so; I don't feel just right, but I sha'n't complain."

"What ailed you?" asked Mr. Emmons.

"I had had a headache for nearly a week, and that morning I felt dizzy. Last thing I know about, I remember walking near Miss Grimes' counter, and then I fell. Never had a fit before. I went up home, and mother nursed me up, and I feel fairly well now. Shall go into my old place in a few days."

"That's good!" said Mr. Emmons heartily.

Mr. White was several years Mr. Emmons' senior. He was a floor-walker in Marcella's. As he was acquainted with Alma and Mr. Ledyard, and was usually reserved about other people's private affairs, Mr. Emmons told him of the recent trouble. He made no inquiries, and no reply. He sat apparently staring into space.

"For Heaven's sake, man, do say something! What are you staring at so stupidly?" asked Mr. Emmons.

"I don't know, Emmons. I am trying to think of something. When you spoke of Mrs. Adams finding those articles with the firm tag on them, it seemed for a moment as if I ought to know something about them. I must think for a moment—don't interrupt me!"

Mr. Emmons remained quiet, while Mr. Carroll walked the floor restlessly. He kept putting his hands thoughtfully to his head, and at last explained:

"I ought to remember something. Seems as though it happened just before I fell in that fit!"

Mr. Emmons had no idea what he could mean, and felt afraid he would disturb him if he questioned him, so he remained silent. At last Mr. Carroll threw himself in his chair.

"It's of no use just now, Emmons. I can't think. I am going home, and to bed. Perhaps I can dream it out; I am sure something will all come back to me, and I am equally sure it has something to do with this case."

"Then good night, and good luck to you. God knows, we need somebody's help!" and the door closed behind Mr. Carroll White, who hastened to his rooms, all the while trying to find that elusive something in his memory.

"I ought to know; I must remember!" he said, over and over again. He retired, and finally slept. He awoke with a start. He felt, rather than saw, a presence by his bedside. The voice muttered, "Ledyard! Ledyard!" Then came an indistinct murmur of something he could not understand.

He was wide awake enough now. He arose, looked about, could find nothing, see nothing, hear nothing more. He allowed the gas to burn awhile, while he sat with a pale face, down which drops of perspiration were streaming.

"I certainly heard a voice," he insisted to himself. He tried the door the third time to make sure it was still fastened. "What nonsense!" he exclaimed. "Of course, I must have been dreaming. It was because Emmons and I had been talking of Ledyard that I dreamed it. No one could get in here."

He was too thoroughly wide awake to try to go to sleep again just then. He took up a paper and began to read.

The hours passed. Daylight came. He took his breakfast and was about to saunter down town. Suddenly there flashed across his mind something which he had witnessed just before his illness at Marcella's. He remembered seeing Mr. Ledyard take from a counter a peculiar-looking purse and slip it into his pocket. This purse had been examined and commented upon by several of the clerks as being something of a novelty. He saw him go to a handkerchief counter and take one from a pile of peculiar design. He followed him instantly, intending to call him to account for his act, but before he could reach him, that strange dizziness came over him and he fell. He remained unconscious several hours, and when he recovered the affair had passed from his mind.

This, then, was the missing link for which he had been searching. He sprang to his feet in excitement.

"That's it, I do believe!" he exclaimed. "I'll go to Emmons this moment, and see if it could have anything to do with this matter of which he was telling me."

Arriving at the store he learned Mr. Emmons was absent. He decided to go to Mr. Emmons' room. He found him there, and learned that Alma was too ill to have a hearing, and the trial would be delayed.

Mr. White related the circumstance of seeing Mr. Ledyard take the purse and handkerchief from their respective counters, because he believed it would have a bearing on Alma's case.

After a hasty consultation with Mrs. Andrus and Mrs. Adams, Mr. Emmons decided to employ a detective, hoping the affair might be cleared up and settled before it should come to trial. He engaged Mr. Sayles.

Together they went over the story with Mr. Sayles. They exhibited the purse and handkerchief said to belong to the Marcella firm, and of which Alma could give no account. She had also affirmed she had never seen Mrs. Echo's watch to her knowledge, but admitted she might at some time have seen her purse in Mrs. Echo's hands, but could make no explanation as to how any of these articles could have come into her possession.

Then Mr. Emmons called upon Mr. White to tell his story concerning the Marcella articles.

Before expressing an opinion on the case, Mr. Sayles asked Mrs. Andrus several questions as to their habits about the doors of their rooms.

Mrs. Andrus replied that she had taken unusual care for several days; and said that on the day in question Alma's door had been locked all day, she going through Mrs. Andrus' room into the hall.

She also stated that when the accident in the street occurred, she had come down hurriedly, and had forgotten to lock her door—a fact which was not discovered until later on; soon after the crime Mrs. Echo announced her loss.

"Who is this Mrs. Echo? Is she friendly to you?" asked Mr. Sayles.

"No; quite the contrary. I cannot explain all now; but she is an enemy, decidedly," replied Mrs. Andrus.

"She is coming into the hall now," said Mr. Emmons, who caught a glimpse of her as she passed the window near him.

Mr. Sayles sprang to the hall door, opened it, and admitted Mrs. Echo himself. He wanted a chance to see her face to face.

Mrs. Echo walked leisurely in, thinking it might be a new lodger.

"So that is Mrs. Echo, is it? Well, I guess we will keep on and work this case up. Now, I want to step down town a few moments. Meanwhile, Mrs. Adams, I want you to send for Mr. Vane and Mr. Ledyard, and take them into your parlor. If they get here before I do, keep their attention occupied by small talk until I come. I shall bring an officer with me, and I want to place him in your office until he is needed. I want you, Mr. White, to go into another room where you will not be seen by Vane or Ledyard; keep within my call. You two ladies, with Mr. Emmons, had better remain together here."

Mrs. Adams sent the desired message to Mr. Vane and Mr. Ledyard at once. They responded by coming up at once, but, although they made no delay, Mr. Sayles had already arrived with an officer, who disappeared in an adjoining room.

Mr. Sayles was seated by a table, upon which were lying the disputed articles said to belong to the Marcella firm. Mrs. Andrus and Mrs. Adams sat side by side on a sofa.

Mr. Emmons sat near Mr. Sayles, his face wearing an ill-concealed look of anxiety.

Mr. Sayles glanced quickly at Mr. Vane's face as he entered the room, and noticed that he paled and shrank a little as he recognized him.

"Will you give these articles your attention a moment, Mr. Vane?" said Mr. Sayles, quietly indicating the purse and handkerchief lying on the table.

Mr. Vane advanced and took up the purse with trembling hands.

"Can you identify these?" asked Mr. Sayles.

"Yes."

"As what?" questioned Mr. Sayles.

"As articles belonging to the Marcella firm."

"Are you quite positive?"

"Oh, yes," replied Mr. Vane, gathering courage at the sound of his own voice, "they are the same as mysteriously disappeared just before Alma Andrus was discharged from the store."

"Are you sure they disappeared before Alma Andrus left the store? Take time to think. The exact date is not important just now; but, was it before she left?"

"I am positive it was just before she left. In fact, it was because of my suspicions in regard to her honesty that I discharged her," he replied.

"Oh! You discharged her, did you? That is all, Mr. Vane, thank you.

Mr. Vane retreated thankfully to a chair, casting a sneering glance at the two ladies seated upon the sofa.

"Now, Mr. Ledyard."

Mr. Ledyard advanced quickly toward the table.

"What can you say about these?"

"They belong to Marcella fast enough; could swear to them anywhere."

"When do you remember seeing them last?"

"Day before Alma Andrus left the store."

"Sure?"

"Yes, sir; no doubt about it."

"Have you seen them since that day?"

"Not until to-day; am positive I have not."

"That is all. Be seated a few moments."

Mr. Ledyard dropped into a chair, wondering what it all meant.

Mr. Sayles stepped to the door leading into the back parlor, opened it, and admitted Mr. White. Mr. Vane and Mr. Ledyard looked astonished.

[TO BE CONTINUED.]

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Be a Broom.

The following lines I copy by request of several neighbors and friends who desired them for publication. The title lines were given to me while I was engaged in washing my dishes, May 21 last. I both saw and heard the words, and was told to get paper and pencil and write. As I was in haste I tried to put it aside until I had completed the dish-washing and milk-skimming duties: but was told they couldn't wait, and the spirit friends would not be here long. So I left my lowly task, and seated myself for the spirit message, viz.: "Be a Broom."

Be a broom, used every day,
Sweep the cobwebs far away,
Be a broom where'er you go,
To the world your labors show.

Be a broom in darkest hours,
Let mortals see your latent powers;
Raise the dust, and clear the way;
Lend a hand, and brush away.

Be a broom, and be a gleaner
Be at work, an earnest cleaner,
Be a faithful, loving friend,
Never shirk till life shall end.

Be a broom, in homes so lowly,
Be a helper sure, if slowly,
Watch and wait, much time thou hast
Ere the race of life is past.

When the broom you well can ply:
Then the mist-like clouds will fly;
If, with ready helping brain,
You truly strive for others' gain.

Then be a teacher and a broom;
Come to the front, there still is room,
Let thy whole life a lesson be—
And trusty guide o'er life's rough sea.

Brushing—gathering, as you go,
All around your labors show:
Give from out your bounteous store,
'Twill oft return to you four score.

Be a broom for others' good;
Be a helper as you should;
Aid the angels from on high;
Pull the beam from out thine eye.

So by helping, as you travel,
Push aside all dust and gravel,
You will gather strength and love
Which fits you for the home above.

Be a broom, no trouble borrow;
Be a broom in scenes of sorrow:—
Raise the weary, broken-hearted,—
Point them to their friends departed—

Who have gained the promised prize
That awaits us in the skies.
Up! Let not thy courage fail;
Spirit hands will raise the veil.

Then work you clear, and more clearly,
Joined in hand with those loved dearly,
Sweep superstition and her crew
Far—far away from mortal view.

Be a broom where'er you go;
Be a sweeper here below;
Be a broom, should foes assail;
Be a broom—but not to fail.

EVA E. SMITH.

Read and Reflect.

"Benefice," in "Thoughts from a Spirit's Standpoint," says: "Flowing out from the thought of universal education many ideas appear, and various methods for assisting in the scheme of instruction arise. And in connection with this work I wish to speak of the importance of the spiritual press. Great truths are constantly dropped by returning spirits into the hearts of men. The spiritual press, in taking these truths up and spreading them before the attention of the multitude, is fulfilling an ennobling mission. Humanity has too long been merged in the clouds of superstition and error concerning the purposes of being, the meaning of life, the uses of experience, the discipline of labor, the condition of the future existence, and the circumstances, methods and vital interests of immortal life. Spirits of intelligence, experience and wisdom stand ready to reveal to mortals a knowledge of these great questions and issues of life. Let the spiritual press gather up, arrange and send forth these truthful lessons, and it will perform a most important part in the education of humanity, and prepare a way in the hearts of its intelligent and influential readers to accept and advance a system of universal education that will especially be provided for and directed to the needs of the lowliest and most ignorant."

But it needs the co-operation of the readers. In proportion as the circulation of a spiritual paper is extended, and the subscriptions roll in, will its power for good be increased.

ALEXANDER SPENCER.

Election of Officers.

TO THE EDITOR:—At the annual meeting of the North-Western Spiritualists' Association, held this day, on the camp grounds at Twin City Park, the following officers were elected for the ensuing year:

President, J. W. Watson, of Minneapolis; 1st vice president, R. U. D. Evans, St. Paul; 2d vice-president, Mrs. E. Cora Haskins, Minneapolis; 3d vice-president, M. T. C. Flower, St. Paul; 4th vice-president, Mrs. E. A. Sauer, St. Paul; 5th vice-president, O. B. Underhill, St. Paul; secretary, Wm. A. Peterson, St. Paul; treasurer, O. J. Johnson, St. Paul; representatives to the National Convention at Washington—Wm. H. Bach, Mr. and Mrs. F. Corden White.

The camp is progressing finely, and will close on the 29th inst. A goodly number has been in attendance, and the camp is a success. The weather has been propitious, only one light shower having fallen during the entire time, the only drawback being the intense heat which has visited this section recently.

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who will respond to all questions, as far as possible, that may be submitted. It is desirable that the questions in the main be in relation to Spiritualism, its phenomena and philosophy, and cognate subjects. The questions should be sent direct to him on a postal or by letter, and which will, in turn, receive attention. Mr. Tuttle has consented to act in this capacity until Jan. 1st, 1895. Address him at Berlin Heights, Ohio.

Dr. W. J. Lippard, Hays City, Kan.: (1.) A person having a small degree of sensitiveness naturally, can that degree be increased sufficiently to enable independent slate-writing? The degree possessed readily spells out messages on the spelling-board. (2.) How may one know who his control is, or does each medium select the spiritual intelligence they desire for a control? (3.) What is the difference between controls, guides and guardian angels?

(1.) Sensitiveness may be increased by cultivation, but it would be better to follow in the direction indicated by the results already obtained, as receiving writing by the planchette, for sensitiveness increases with use, whatever be the method.

(2.) The rule is the "control" selects the medium, instead of the medium the control. A spirit desirous of communicating cannot do so through one sensitive as well as another, and hence makes a choice, taking one most in sympathy, and impressible. The more the spirit uses this particular medium, the more readily and correctly can it communicate.

By earnest concentration of thought on some particular one, the medium may call such spirit to him, and thus make selection.

(3.) The terms "control," "guides" and "guardian angels," are somewhat loosely employed and have the same meaning.

The knowledge that there are guardian angels watching over us is most exalting, and by allying us with the unseen forces of nature gives us superhuman strength.

Charles S.: I have been sitting twice a week for the past thirteen months for independent slate-writing. I have no success with writing, only hear scratching on the slate, and raps in different parts of the room. Is it worth while to continue my sittings?

The questioner has manifested remarkable perseverance, and ought to be successful. There is something wrong in his method or he would have been already. It is not advisable to sit for any particular kind of manifestation. It is far better to allow that to be determined by the spirits who communicate, who will do so after the manner they find most available. After such a protracted effort without success, it would be well to change the method. Arrange to have a few select and sympathetic friends who will agree to meet regularly, and allow the manifestations to take the form they please. Perhaps it will be found that valuable results will be gained, other than the desired slate-writing, which may follow.

H. E. Martin: If a materialized form is grabbed and held, can it dematerialize at once and get back to the medium and away from the grabbing investigator?

If a genuine materialized form should be seized, it would melt into air and leave nothing in the hands which sought to retain it. The fact that it could be retained would be absolute evidence against the genuineness of the manifestation.

Mrs. C. D. W.: To give a full understanding of the questions asked by this correspondent, the circumstances which call them out must be known, and as these are contained in the accompanying letter, it is reproduced in part:

"My daughter, a gentleman friend staying with us, and myself, held seances and developed, we supposed, the power of communicating with our relatives and friends through the medium of pencil and paper. I, who lost my husband less than a year ago, was the first to write, and I have received answers to my questions on various subjects. The writing was entirely different from any style of my own, and I waited for the power to push the pencil, which seldom failed me, before writing. My daughter received communications much more rapidly than I did, and the gentleman in question received many communications from a sister and brothers who died some time ago. We were all very much interested until my daughter received the startling announcement, purporting to come from her father, that her brother, from whom we had not heard for some months, had died in March of heart trouble. We wrote and found that he was never in better health.

"Can you explain why we should receive such falsehood from a father and husband? Both myself and friend also received communications from my supposed dead son.

"It has caused us to fear that we have deceived ourselves, or some bad influence has been at work."

It is plainly discernible that this little circle was led, by its wonderful success, into the mistake of holding its seances too often, and protracted. Of course, the father and husband never gave false communications, which must have come from some spiritual source. The members of the circle had some mischievous friend on the other side, ready to take the opportunity afforded by the weakening of magnetic force by protracted sittings, and to assume the name of the father, thus gaining attention. The confidence of the circle having been shaken, it will be difficult to escape the influence of this spirit who has been able to introduce himself.

Advice already given must be reiterated, that the circles should be placed, in this case not oftener than one week apart, and fixed as to date, and during the seance the minds of the members concentrated on the one they desire to communicate with. If met with kindness, the misleading spirit will give the reasons for his misstatements and be induced to depart; or better, by instruction given by the members, may be led to the light!

This perplexing result should not disturb the belief in the communications, which should each be received on its own intrinsic merits.

Axa T. Loyal: I am easily controlled, without any particular phase, and have made little advance. How can I improve?

This question is repeatedly asked, and the desire for mediumship and its improvement appears insatiate. The power to converse with spirit friends is, indeed, desirable; and, at times, a priceless treasure. But to become simply a medium—that is, impressible to spirit influence—without having the individual character improved, is not desirable; so many are controlled, and never get beyond the first phase. They attract and are in sympathy with a circle of spirits like themselves, who cannot teach, and the mediums depend on these poorly-qualified "guides" to lead them! The control cannot rise far above the medium, except in rare cases of absolute passivity on the part of the latter.

Mediums often boast that they read nothing; are forbidden to read by their "control." That ought to condemn such control! The purpose of life is the full and complete formation of the individual soul, and mediumship may be a means whereby this may be accomplished. If it does not; if the medium becomes dependent on his guides, and waits for them to assist him, he is in every way the loser.

Where the control, as in this case, goes on in the same rut, without making advancement, nothing can be gained by continuing. There must be a change. The medium must strike out to improve himself. In the ratio of that improvement will be the advance in the manifestations. Improve yourself, and desire the spiritual beings to come to you for the one sole purpose of guiding you to spiritual excellence. After this has been accomplished, you may awaken the astonishment of others, if you do not convince them; for with your advance a more intelligent order of spirits will come.

X, Cleveland, Ohio: I note in a preceding number of THE PROGRESSIVE THINKER, certain drugs are said to have been used to induce trance. What kind shall I take to induce clairvoyance?

If the questioner had carefully read the answer to which he refers, he would have learned that none are recommended. If you cannot become clairvoyant by means of a circle or sitting by yourself, you had better remain without other than the physical perceptions. Mediumship in any phase, unless the medium is led up to its heights by experience and culture, is not such a desirable quality as many regard it. He who seeks to hold communion with the dead, should prepare himself for that office which, if there be one holy and sacred, is most so.

The Mania for Regulation.

Under the guise of Socialism and humanitarianism, the spirit of compulsion is in the air. The well-meaning everywhere are longing to see whether they are not, or can not command, a majority in order that they may begin to wield that compulsive power which is one of the strange delusions of the modern world that majorities have a right to exercise in everything. Yet if one were to propose to put any one of these well-meaning persons under the absolute control of another well-meaning person, who should prescribe for him his comings and goings, decide for him what causes he should support, how much money he should give in charity and for what particular objects, how much wealth he should accumulate and at what point the fruits of his industry should pass over to the state, we greatly fear that well-meaning person number one would make strong objections. True, he wants, with the aid of those who agree with him in opinion, to settle these points for others; but he has never seriously considered what it would be like to part with his own liberty. Ordinary human beings require something more than an assurance of another person's good intentions before they are willing to make a surrender to him of any large measure of their freedom of action; and we imagine that many of those who to-day advocate an indefinite increase in the power of the state do so under a fond impression that *their* particular views and schemes, humanitarian or other, will always prevail. They, with the help of others like-minded, want to govern the world for its good. Well, what tyranny ever professed less? Good intentions are excellent things to have, but when they make alliance with the policeman's truncheon they become committed to many devious lines of policy, and quickly assume all the odious characteristics of tyranny.—*From the Editor's Table, in the Popular Science Monthly for August.*

Catalpa Park Camp-Meeting—A Correction.

TO THE EDITOR:—Please announce that in the first circulars sent out of the spiritual camp-meeting at Liberal, Mo., the date of the commencement, by mistake, was placed at August 13th, when it should have been August 18th, closing September 3d.

Everything is now ready for the meeting. We have a good corps of both speakers and mediums engaged, and we anticipate a large gathering of Spiritualists on that occasion.

G. H. WALSER, Pres.

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Lake Brady Camp-Meeting.

J. Clegg Wright's lectures this week have been masterpieces of science and philosophy, expressed with his usual vigor and eloquence. He is as godless as ever, but holds us to the perpetual expression of force in the ongoings of nature in the physical and the spiritual world. While indulging in the hypothesis that matter and spirit are co-eternal, he dwelt with delight on the thought that our progress is not in circles, but is eternally forward. Each has his own consciousness, which he shares with no one else, and sails along in an endless sea. But he does not go alone. He has companions. Whatever our condition here, savage or civilized, bond or free, together we go on an eternal ocean that has no north, no south, no bound, and onward we go into the endless.

In his next lecture, after reading a little gem of a poem composed by Mrs. Wright, entitled "The Phantom Boat," he submitted to the control of George Rushton, and spoke entirely in the trance state. The disembodied Rushton, temporarily incarnated in Wright's organism, told us his early experiences in spirit-life. The first being he saw was a woman more beautiful than Zenobia, Cleopatra, or Phryne, alighting from a little boat. From her unrolled a complete panorama of her earth life as connected with him. From him unrolled a similar panorama. The identification was complete, and he found that the beautiful woman was his mother. From this point, Mr. Rushton instructed us regarding spirit-life, showing how our five senses here merge into pure, immediate, unlimited sensation, as our consciousness develops there. As time results from the sequence of perceptions, the sense of time disappears, as all perceptions become simultaneous. Before leaving, Mr. Rushton said that Mrs. Hyzer was present and brought greetings. Then, addressing me, he said my father, too, was with us, holding me to a deep moral sense, and ever engaged, as in earth life, in bringing light to the benighted.

Mrs. Twing told us lovely stories on Wednesday, and every story illustrated a deep spiritual truth. We were sorry to see her leave us. Then came Lyman C. Howe, with his spare form, his quiet humor, his spiritual atmosphere, and his inspiration. Mr. Kellogg characterized him as the "Isaiah of Spiritualism." The characterization is just, but Howe sees a light that Isaiah never saw. The Jew's exclusiveness is exchanged for a beneficence that embraces, not only all men, but all souls, in all worlds, in its influence. His first address on the "Phenomena and Philosophy of Spiritualism" was fine, and Sunday's discourse was, to my mind, a still better effort, the theme of the controlling spirit being "The Destiny of Man." He illustrated his positions by supposing a God, and that this God made a soul, and, setting it before him, asked if it would consent to be born, under the conditions placed by different religious beliefs. The poor soul shrinks with horror from the horrible conditions imposed by Calvinistic theology and prefers not to come into existence according to Materialism or Agnosticism. But when God says that he will make a progressive world, prepare it for man, and endow the soul with eternal life, and that its life will become more blessed through immortal ages, the soul joyfully consents to be born, so that it may at once enter on its heritage.

Sunday afternoon Hon. O. P. Kellogg ordained Mrs. Grenamyer, of Cincinnati, to the Spiritualistic ministry.

Maggie Gaule, of Baltimore, continues to delight her audiences, and the many mediums on the grounds are doing effective work in affording comfort to the bereaved, and in removing the sting from death, by giving certitude of continued existence after the disintegration of the body. ABBY A. JUDSON.

MAPLE DELL CAMP.

It Will Be a Great Success.

Maple Dell Camp, July 22, 1894.

We have just wound up the exercises of the opening day at Maple Dell Camp, at Mantua Station, Ohio, and it has been a success. Bro. Sprague is a whole host, both as a speaker and test medium. We have people here from all over the country, who claim this will be a Mecca of Spiritualism in the near future. Bro. Lyman C. Howe will be with us next Sunday, and all know his inspiration maketh glad the soul. Our camp extends to August 13th, and we kindly invite all who love a spiritual feast to come and enjoy one with us. We have lowered our expenses to suit the hard times.

Monday, July 23—The conference at 10 A. M. was truly interesting, as it brought out much thought about spirit control, by the old veterans of the cause. Bro. Dennis is a man well qualified to bring out all the good points, and make every one feel at home and happy in these conference meetings.

The remainder of the day was devoted to visiting and getting acquainted, and all the campers appeared to be happy.

In the evening we had a promiscuous circle in the seance-room, and although the weather was inclement, yet the spirits were with us and Bro. Perkins gave some of the best psychic readings we have ever heard. He is a host in camp, and, no doubt, was brought here by spirit influence. We can recommend him most cheerfully to any camp meeting, as to musical ability or as a speaker and test medium. His good wife is also a dear, good soul, who is ever doing all possible to make campers happy. She is also a grand, good medium upon the platform, and gives fine sittings to all who desire.

July 24—Bro. D. M. King has a large class in psychic work, which we are sure will do good in bringing out mediums whose psychic forces are so balanced as to be developed in that direction. We know of no teacher in the land who is so well posted, and so well calculated to teach the science of phrenology and psychology, as Mr. King. We hope to be able to give you the results of these psychic lessons more fully before the camp closes.

The people are looking, every train, for Mrs. Gilmore and H. Pettibone. Come at once.

W. S. BALL.

FROM LILY DALE.

Letter From H. D. Barrett.

Our signature ought, perhaps, to be changed to "Wanderer" or "Pilgrim," judging from the nomadic habits formed in our journeyings up and down the country. No very startling experiences have fallen to our lot, but we hope that some of the seed sown by the wayside may grow and bear fit fruit for the tree of life.

Since the middle of February we have been constantly at work in the lecture field. The third Sunday in that month we officiated at the ordination of Mrs. Rachel Walcott, at Baltimore, for which service we were roundly scored by the Catholic *World* of that city. Strange to say, we have lived in spite of the anathema, and are still on deck ready to fight Romanism to the bitter end, or any end with which it finds it necessary to close its career.

March was pleasantly passed in the city of brotherly love, where we found a host of earnest workers and warm friends. Frank C. Morrill, Capt. Kieffer, B. R. Hill, Mrs. M. E. Cadwallader, of the First Society, and those other noble workers, Thos. M. and Julia R. Locke, and Samuel Wheeler of the Second Association, are people who live Spiritualism in their every-day lives.

We shall not forget the earnest work done by Williard J. Hull, one of our greatest modern orators, for the First Association during the same month in Philadelphia. He is a credit to our cause, and should be kept constantly at work.

The latter part of March was spent in Girard, Pa., where we enjoyed the pleasure of a visit with Mrs. Kate Nellis, her son, Mr. Dan Nellis, and Mr. E. R. Allen, who are worthy representatives of our cause in that quiet Pennsylvania town.

April found us in the city of Allegheny, where we delivered fifteen addresses before large and sympathetic audiences. Pittsburg had secured for the same month our gifted brother, Rev. F. A. Wiggin, of Salem, Mass., with whom we passed many pleasant hours. These two cities have a host of devoted workers, and if Spiritualism is not popular at the source of the Ohio, it is not the fault of the devotees at the shrine of our holy religion.

Early in May, flying visits were made to New Castle, Pa., and Lily Dale, N. Y., from which place we journeyed to Cincinnati, where two weeks were pleasantly passed, ministering to the Union Society. Business, connected with the N. S. A., called us to Washington, D. C., thence we went to Willimantic, Conn., where we delivered three addresses to the faithful workers in that busy city of Southern New England. This society is one of the most earnest supporters of the National Association, and the people are thoroughly alive to the importance of maintaining a co-operative spirit in our ranks.

The last Sunday in May found us in Lynn, Mass. The month of June was most pleasantly passed in Maine, journeying from place to place, talking organization, and arousing an interest in Spiritualism in the minds of many who had never, up to then, given it any attention. Nowhere, in the twenty-five States that we have visited within nine months, is the harvest so ready for the sickle in the hands of true Spiritualistic workers as in the State of Maine. In many of the larger towns and villages, they have had no religious services for years. In one place, it has been nineteen years since the last organized church society went down. In this town, audiences of from 150 to 300 persons greeted us on four different occasions. This is only an index of other towns of like character in Maine. A speaker or medium, who is earnest, and willing to sacrifice time and strength for the good of the cause, can awaken a great interest among the people of that State in this philosophy of philosophies, science of sciences, and religion of religions of ours. Workers must must not expect to get rich by this labor, only in the consciousness of having done some good for their fellowmen.

We might say that every State visited has shown an interest in the N. S. A. and its work. We only need earnest workers to present its claims to the public, to produce results that shall prove co-operation to be the panacea for all the ills besetting us as a people.

July found us en route for our home at Lily Dale, where it was most pleasant to once again greet the friends who are laboring in the same cause—that of promoting the interests of Spiritualism—on the shores of Cassadaga Lake. We found it an embryo city—people bustling to and fro, preparing for the coming camp.

Time glided swiftly by and, on the 20th, the bells rang out merrily and the people filed to our auditorium to listen to able addresses by Mrs. Carrie E. S. Twing and Rev. W. W. Hicks.

Up to date our attendance is from one-third to seventy per cent larger than on corresponding days of last year. May the same happy augury be over us during the entire season, so that we may feel, when the curtain goes down on the camp season of '94, that it has been so prolific of good results that by its work the grand cause of Spiritualism, the uplifting of humanity, has received an impetus that will send it forward into the glorious future that awaits it, a shining light to guide humanity in its upward march.

More anon. H. D. BARRETT.

Lily Dale, N. Y., July 24th, 1894.

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Office, 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

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SATURDAY, AUGUST 4, 1894

Fossils.

A fossil, in general acceptation, relates to organic remains, whether vegetable or animla, which are found embedded in rocks, or are dug from the earth. Petrified wood, bones, shells, gums, are fossils, the remains of a flora and fauna which may have had their origin millions of years ago.

But the word fossil has a still larger signification. It applies appropriately to antique manners, customs, ideas which have survived the ages, and are reflected on modern times. There are fossil religions, fossil politics, fossil politicians, fossil preachers, fossil statesmen, and we should be very reluctant to deny that fossils are found in every walk of life. In short, the world itself is a combination of fossils.

The countryman, plodding his weary way to mill, with a grist on his shoulder and a stone in the mouth of his bag to balance the grain in the other end, is a familiar example. He met a more progressive neighbor who suggested the removal of the stone, and the division of the grain into two equal parts, thus saving the burden of the stone. The idea struck the fossil favorably. The proposed change was made and the journey to the mill was resumed. A train of thought was set in motion: "Really, the load does not seem more than half as heavy as before, and I feel rested with the apparently lighter burden." And then: "My father always put a stone in the mouth of the bag, so did my grandfather. They were wiser than I. They knew more than neighbor Jones. They would never have practiced the habit if it was not correct. Here is a stone the size of the discarded one. It shall take the place of the former." The story tells us the bowlder was soon in place and the weary wight resumed his tiresome journey, just as his ancestors had done for many generations.

This age is disposed to be iconoclastic. Great inroads have been made during the last few years on old institutions, old habits, old ideas. The scientists are sifting out the fossils of a Gothic age, and are substituting modern ways and modern thought in their place. The public schools are powerful aids in pushing forward the new order of things. But the church remains a fossil. It clings to the past, and idolizes it. It exhausts all its arts and wealth and education in perpetuating the old fossils. The rejected stone must be rolled back into the bag, hell must be kept aflame, the devil must continue to act his part; and sinners must burn in quenchless fires; for God is good, and heaven is a paradise of bliss; so their opposites, Devil, hell, damnation, must be realities.

An Amendment Proposed.

A movement is projected in the State of Pennsylvania, to importune the Legislature at its next session to modify the puritanical laws in regard to Sabbath-breaking. Many branches of industry, notably the pumping of oil wells, are almost ruinously prejudicially affected by stopping the pumping on Sunday; for they soon fill with salt water, and a long period of active pumping is required to displace it and get the oil flowing again. This is only one of the thousand illustrations of the impractical workings of Sunday laws. If the good God wishes all the machinery of modern civilization to rest, he should hold in abeyance the workings of his own laws.

Kansas Liberals.

Freethinkers hold a convention at Lawrence, Kansas, commencing on the 6th of September next, and continuing four days. It is expected there will be a large number of Liberals in attendance from that and adjoining States. Success to it, and to every movement whose object is the emancipation of the mind from the thralls of error.

Honora, a Latin name, signifies the honorable one.

Jesus Christ an Anarchist.

An honest confession is good for the soul. Rev. Myron Reed, one of the most prominent clergymen of Denver, Colorado, owns up like a little man. In his Sunday service on the 14th ult. he was reported as saying: "I am an anarchist." But he did not stop there. He went right on and said:

"Jesus Christ was not only an anarchist, but was killed by the representatives of the law, the church and State, for daring to practice humanity. Jesus Christ was an anarchist and a socialist, but I never heard of his being a deputy sheriff."

Rev. Reed deserves well of his countrymen. He comes out flat-footed for anarchy, and he has his Jesus Christ on an anarchial platform with him. Many of the so-called infidel writers have insisted all along that Jesus, as presented in the New Testament, was certainly an anarchist, and they have repudiated him and his teachings because of their anarchial tendency. The preachers mainly have tried to make it appear that all true government was based on his teaching, and for that reason they have labored for many years to crown him king, and force him, as such, into our National Constitution. But here is an honest Christian, who tells the truth about himself and the God he worships.

What is anarchy? The Imperial Dictionary defines it: "A want of government; a state of society where there is no law or supreme power. Confusion in general." It is to government what chaos is to matter—confusion, disorder.

"Jesus Christ was an anarchist," and "I am an anarchist," says the pulpit-pounder, Rev. Myron Reed, D.D., of Denver, Colorado. Will all other pulpit-pounders say amen?

Speedy Action Desired.

That pesky Col. Ingersoll is responsible for the trouble now. Without consulting the W. C. T. U. the great Agnostic gave an address in an "open theater," as the "whereas" sets forth, in Washington, D. C., a few Sundays ago, to a crowded house, with an admission fee to seats varying in price from $1 to $1.50. It was too bad. The above-named organization set forth its grievances in a lengthy preamble, claiming he "lectured in an open theater for gain on the Lord's day, by which Christian sentiment was insulted and shocked." They then

"*Resolved*, That we appeal to the Sabbath-loving and God-fearing citizens of this community to bring to bear all proper means to secure the passage of Senator Kyle's bill for the protection of Sunday in this District."

They begged the immediate action of the Senate committee to report back the bill, with a recommendation for its adoption.

Probably there were more persons in attendance on the Colonel's lecture, who heard and approved of it, than there are members of the W. C. T. U. in Washington. These Sunday zealots evidently forgot that the clergymen preach for hire on their sacred day. The gist of Col. Ingersoll's offending lay in the fact that he had a crowded house, all paying generously to hear him "kick hell," as only the Colonel can, while the pews in all the churches were nearly vacant. We repeat, it is too bad.

Want Money to Perpetuate Crime.

Cardinal Vaughn, the Archbishop of Westminster, was appointed by the Catholic Bishops of England, at their late annual session, to draft a bill for presentation to Parliament, providing for a division of the public moneys for the benefit of parochial schools. They say:

"Catholic parents cannot in conscience accept or approve a system of education for their children in which secular education is divorced from education in their religion."

As the State has to punish crime and support paupers, it is the province of the Government to see what system of education best promotes good morals and industrious habits. If statistics are the same in England as in America, it finds the criminal and pauper class come very largely from those educated in parochial schools, where the pupils are taught the priests have power to forgive sins. Even those experiencing purgatorial fires by priestly intercession may escape all punishment. The dying Catholic, if so fortunate as to have a priest to shrive his soul, without regard to his many crimes, conceives himself secure for heavenly bliss. As the priest expects generous compensation for such services, the more who believe in their efficacy, the greater his pecuniary reward.

Putting God's Law at Defiance.

Can any one tell why the clergy are so anxious that legal measures shall be employed to compel one day of rest for the people, and yet do not say one word about enforcing by law long rest at night, which a merciful providence has expressly provided for that purpose? There are many times more people who violate the natural law, and toil through the long night, than there are who habitually labor on Sunday. To date, we have never heard even a suggestion that a penalty shall be laid on those who put God's law at defiance, though all know its infringement is destructive to life and health.

Larceny.

Larceny is defined as "The felonious taking and carrying away of the personal chattels of another."

Does not the stealing of railroad trains come under this definition as fully as the stealing of a horse and carriage, or any other personal property?

Strongly Put.

Voltaire is said to have expressed the wish to live to see the last noble in France hanged with a rope made from the hide of the last priest. The great heretic always expressed himself vigorously when he was showing up the wickedness of the church and its principal defenders.

Mark is of Roman origin, signifying the hammer.

A CHAPTER of HINDOO MYSTICISM.

The Yoghi and Occult Forces.

WONDERFUL YOGHIS.

Strange Stories of the Incomprehensible Achievements of Indian Magicians.

Evidence of Various Witnesses.

Great Trees Grown in Five Minutes, Water Turned Into Snakes, Human Bodies Floated in Air.

MIRACULOUS FEATS OF LEVITATION—AND TO CROWN ALL, THE MARVELOUS TRICK BY WHICH THE FAKIR CLIMBS ON INVISIBLE LADDERS.

TO THE EDITOR:—India is famed for the wonderful powers of the Yoghis, and at the present time great interest is taken therein in this country. Last week we published a long account from the New York *World* which was read with great interest by all. This week we give another installment from the New York *Herald*, which will excite no less interest. As is well-known, the mysteries of the Yoghis, those marvelous religious magicians who dwell in the fastnesses of Northern India, have been a fascinating subject for investigation ever since travelers from the West began to penetrate into that ancient land of the occult. The stories told of the powers of these weird and wonderful people would pass all human credulity were they not vouched for over and over again by those whose word as to their own impressions and sensations cannot be doubted.

The feats performed by the Yoghis cannot be classed as tricks and rise into the realm of the supernatural, if such a thing as the supernatural exists. Trees, thirty and forty feet in height, are made to spring in a moment from a seed. A rope is thrown into the air and is apparently fixed without any means of support, and on this rope the magicians climb into the sky and out of sight. Live snakes are developed with the pass of a hand from clear water, and dark rooms are suddenly illuminated without any apparent source of light. Bodies are suspended in the air without the slightest means of support, and, again, live men are buried fast in the earth apparently lifeless and after a lapse of weeks are exhumed and resuscitated. Before the very eyes of spectators three dancing magicians are apparently fused into one, and, again, this one is separated into many.

These are samples of the wonderful stories that are brought back from this mysterious land by travelers, some of whom have spent years in endeavoring to elucidate these mysteries.

Dr. Henry Heinrich Hensoldt, a German scientist, spent five years in India for this specific purpose, and Harry Kellar, the magician, and his friend in magic, S. S. Baldwin, who is now in New York, have been engaged in similar investigation for more or less of the last fifteen years. I had an interesting talk with Kellar the other evening, and he assures me that the feats performed by the Yoghis of India really surpass in their marvelous nature anything that can be outlined of them in mere description. Said he:

AN ANCIENT MYSTERY.

"You know that these strange performances of the Hindoo magicians have been told in Europe for centuries. Marco Polo was among the first to go deeply into the subject, and his relation of the things he saw produced a profound impression throughout Europe. The tales told by the Crusaders rivaled those told of the achievements of the great Merlin. And from the exploits of Thomas of Ercildoune and the wizards of the North we may catch glimpses of powers that are very probably but the reflective potency of the Thibetan esoterics. Such of the more wonderful of these exploits which it has been my good fortune to see, remain the still inexplicable subject of my lasting wonder and admiration.

"I spent a good fifteen years in India and the far East, much of which was spent in investigating the Hindoo mysteries, and from my long and close examination I became thoroughly convinced that the high caste fakirs or magicians of Northern India, the Yoghis, have beyond doubt discovered natural laws of which we of the West are still ignorant. My observation satisfies me that they have succeeded in overcoming forces of nature that to us seem simply insurmountable.

"The jugglers of India may be divided into two classes. The low caste fakirs are to be met with all over the East, traveling in parties of from three to six. They are arrayed in breech clouts and have an air of pitiable poverty and misery. Each party generally includes one or two women, whose flowing robes assist in the concealment of the necessary juggling apparatus. At none of their seances that I have ever seen or heard of did the audience completely surround the performers, opportunity being offered for evasions and changes.

"They all seem to have the same stock in trade, and to be willing to explain any one of their tricks in private for two or three rupees. They are to be met with almost anywhere in Indian cities, in the plazas, open squares and around the hotels. They content themselves with the sword and basket trick, the duck trick, the mango trick and the manipulation of cobras. All these tricks are readily understood by the practised eye.

"The high caste fakirs, on the contrary, are only seen at great public fetes, such as the coronation of a prince, the festival of the Maharajah, the coming of a Nizam, and such special occasions as the visit of the Prince of Wales to India. I have had the good fortune to be present at all of these occasions, and I confess that after thirty years' professional experience as a magician, in the course of which I have circumnavigated the globe a dozen times or more, and penetrated the remotest corners of both the East and West, I am still unable to arrive at a satisfactory explanation of the performances I witnessed.

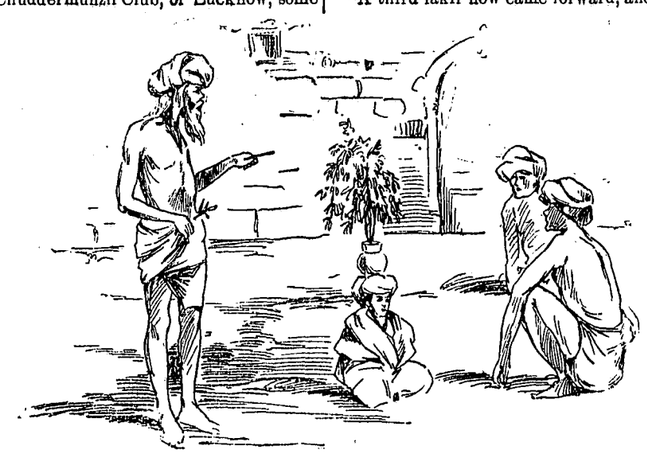
THE GREAT FAKIRS.

"These fakirs—the term does not imply a reflection upon their personality or their methods—are very dignified men of patriarchal appearance, with ascetic faces and long, gray beards. All the skillful ones I have seen were quite advanced in years, and were said to have spent their lives in study and seclusion. It is easy to believe their story that it is only after a lifetime of contemplation and study that they are admitted into the higher circles of the esoteric brotherhood whose seat is in the monasteries of Thibet and in the mountain recesses of Northern Hindoostan. They are quiet, suave and secretive, and seem to attach a deep religious significance to the manifestations of their power. There is nothing improbable in the theory that they are initiated into a knowledge whose secrets have been successfully preserved for centuries."

"What," said I, "do you account the most marvelous trick which you ever saw performed?"

"A mere trick? Ah, that is hard to say. I will tell you two.

"A reception was given to me at the Chuddermunzil Club, of Lucknow, some



THE MANGO TREE—SEE NEXT WEEK'S PAPER.

years ago, at which, as a special feature of the occasion, one of these high caste magicians was present. He was like the most of them—an old man with a dark face and long, flowing beard. He brought out a young Indian assistant and, placing four tumblers on the floor, laid over these a board, and on the board stood his little assistant. You should understand that the high caste men do not wear any of the long, voluminous robes which are affected by the cheap fakirs which swarm about the hotels, but are, save for the breech cloth, naked.

"As the old man advanced toward the lad the boy held out his hands as though to form a cup, and into this the magician poured perfectly clear water. The water was held in the boy's hand without leakage, and we were permitted to see it there. As we gazed upon it the water apparently, under the influence of a pass from the magician, began to turn a deep green, and a moment later to jellify. Then, to our astonishment, from this mass of green jelly in the boy's hands there was slowly evolved a live green snake. You must understand that the formation of the snake consumed the entire mass in the boy's hand. When the snake began to wriggle the boy was apparently frightened, and threw the snake to the ground, where it started to wriggle away, but was pinioned by the old magician and held up to the view of the audience. There was not the slightest doubt that it was a live, genuine snake.

"The magician made a low salaam to our applause, and turning to the boy, curled the live snake again in his hands. Still under our direct gaze the snake began to turn back to the green mass of jelly, and then from this state the coloring slowly disappeared, and left the perfectly clear water again in the boy's hand. The boy poured the water back into a large glass, whence it was drunk off by the magician to show that the water itself contained nothing. All this, you understand, was done but a few feet away from us, without any cloths, bags, rods, or any of the paraphernalia which usually accompanies the magician. Of course, at some stage of the proceeding it must have been a substitution, but when it was done and where the snake came from, or the green jelly, either, for that matter, it was far beyond my wit, as well as that of every one else present to explain.

"But this was really mild compared with the sensation which the magician gave us immediately afterward. The old man was accompanied by a young woman with a babe flung round her in a sort of a girdle. The woman was introduced apparently to do some simple juggling. Her repeated failures seemed to arouse the magician to a high pitch of wrath, and suddenly seizing the baby from the woman he rushed to the side of the stage, and jammed the child violently into a small sack. Then, as if to give still further vent to his anger, he caught up the sack, and raising it high over his head, dashed it upon the floor. It came down with a veritable sickening thud, which even my nerves could not withstand. The Indian woman screamed in terror, and several of the officers leaped up to restrain the madman. The Indian turned with a cool smile, and lifting up the sack, opened it, and drew from it two live doves, which fluttered out and perched upon his shoulder. Then turning, he walked to another part of the room, and produced the infant, entirely unharmed. The whole proceeding was merely a piece of his jugglery, but I pledge you his acting was so vivid that it made some of us sick.

"These, however, were merely wonderful tricks, only far more wonderful than anything ever achieved by any European or American magician. Really the most marvelous phenomena which I have been privileged to observe were feats of levitation, or the annihilation of gravity, the whirling illusions and voluntary interment. Some of these I described in an article in the *North American Review* two years ago.

AN INEXPLICABLE MYSTERY.

"My first experience in levitation was on the occasion of the visit of the Prince of Wales to Calcutta in 1875. The feat was performed in the Maidan or Great Plaza, and the old fakir who was the master magician did his work not merely in the daylight, but out in the open plaza. Around him was an audience of 50,000, including the native princes and begums gathered by the score, arrayed in their silks and jewels, with a magnificence to which our western eyes are little accustomed.

"After a salaam to the prince the old man took three swords with straight, crossbarred hilts, and buried them, points upward, about six inches in the ground. The points, as I afterward informed myself, were exceedingly sharp. A younger fakir, whose black beard was parted in what we now call the English fashion, although it originated in Hindocstan, then appeared, and at a gesture from his master, stretched himself out upon the ground at full length, with his feet together, and his hands close to his sides, and, after a pass or two made by the hands of the old man, appeared to become rigid and lifeless.

"A third fakir now came forward, and taking hold of the feet of his prostrate companion, whose head was lifted by the master, the two laid the stiffened body upon the points of the swords, which appeared to support it without penetrating the flesh. The point of one of the swords was immediately under the nape of the man's neck, that of the second rested midway between the shoulders, and that of the third was at the base of the spine, there being nothing under the legs. After the body had been placed upon the sword points, the second fakir retired, and the old man, who was standing some distance from it, turned and salaamed to the audience.

"The body tipped neither to the right nor to the left, but seemed to be balanced with mathematical accuracy. Presently the master took a dagger, with which he removed the soil round the hilt of the first sword, and, releasing it from the earth, after some exertion, quietly stuck it into his girdle, the body meanwhile retaining its position.

"The second and the third swords were likewise taken from under the body, which, there in broad daylight and under the eyes of all the spectators, preserved its horizontal position without visible support, about two feet from the ground. A murmur of admiration pervaded the vast throng, and with a low salaam to the Prince, the master summoned his assistant, and lifting the suspended body from its airy perch, they laid it gently on the ground. With a few passes of the master's hand the inanimate youth was himself again.

"By the use of metal shields it is perfectly conceivable that the aged fakir could have laid the rigid body of his subject upon the sword points and kept it there without the assistance of anything marvelous. In a closed room with walls and ceilings to which the mechanical appliances of the magician's craft, as we understand it, could be attached, the feat of levitation, as described, could be performed. But this would be, of course, simply an illusion.

IN SOUTH AFRICA, TOO.

"But while I am speaking of this subject I may tell you of what I considered a still more wonderful feat which I witnessed in South Africa during the Zulu war. In Dunn's reservation, 200 miles north from Durban, in Natal, I saw a witch doctor levitate the form of a young Zulu by waving a tuft of grass about his head, amid surroundings calculated to impress themselves deeply upon the most prosaic imagination. It was evening, and the witch doctor, who belonged to the class described more than once by Rider Haggard with great accuracy, was as revolting in his appearance as the high-caste fakirs had been pleasing. A number of fakirs had gathered about our camp fire, and I had given them some illustrations of my own skill. They seemed puzzled, but were not specially curious. One of them stole away, and after some minutes returned, with her own conjurer, the witch doctor in question.

"After considerable solicitations from the natives, the intricacies of which my knowledge of the Zulu language did not enable me to penetrate, the conjurer, who at first seemed reluctant to give his consent to an exhibition of his powers before me, took a knob kerry or club, and fastened it at the end of a thong of rawhide about two feet long. A young native, tall and athletic, whose eyes appeared to be fixed upon those of the conjurer with an apprehensive steadfastness, took his own knob kerry, and fastened it at the end of a similar thong of hide. The two then stood about six feet apart in the full glare of the fire and began, all the while in silence, to whirl their knob kerrys about their heads. When the clubs passed in their swift flight, a flash struck from one to the other, and then there came an explosion which burst the young man's knob kerry in pieces, and he fell to the ground apparently lifeless.

"The witch doctor turned to the high grass a few feet behind us, and gathered a handful of stalks. Standing in the shadow and away from there, he waved with a swift motion, exactly similar to that with the clubs, the bunch of grass around the head of the young Zulu, who lay as if dead in the firelight. In a moment the grass seemed to ignite, although the witch doctor was not standing within twenty feet of the fire, and burned slowly, crackling audibly. Approaching more closely the native in the trance, the conjuror waved the flaming grass gently over his figure. To my intense amazement the recumbent body slowly rose from the ground and floated upward in the air to the height of about three feet, remaining in suspension and moving up and down, according as the passes of the burning grass were slower or faster. As the grass burned out and dropped to the ground, the body returned to its position on the ground, and after a few passes from the hands of the witch doctor, the young Zulu leaped to his feet, apparently none the worse for his wonderful experience.

"I mention this merely to show that these feats are possible outside of India. The celebrated whirling illusion I first saw in the Chandee Choke, the Cheapside of Calcutta. We were escorted to a long, empty room, which was apparently a vacant storeroom. There was no back door, and only two windows, which looked into the street. There was no one present when we arrived, and we examined the room carefully, testing the walls, ceiling and floor for secret doors, traps, wires, etc., and came to the conclusion that in these respects all was as it should be. We then drew a chalk line one-third of the way down the room from the door beyond which we were to remain as audience, while four fakirs who appeared at that moment from the street were to give us an exhibition of their magical powers in the other two-thirds of the apartment, which was, so far as we could find out, absolutely without means of communication with the adjoining buildings or with the open air.

A STRANGE FEAT.

"The old fakir took a chafing-dish and set it about ten feet from the chalk-line on his side, casting upon its glowing coals a white powder, which gave out a strong scent of tuberoses, very agreeable to the senses. A fine white vapor arose from the burning powder and filled the corners of the ceiling, draping the dull paneling with a flying wreath or two, but still permitting a clear view of the end wall. At a point some six or eight feet beyond the chafing-dish, the old man and his three assistants began dancing slowly; they gave utterance to no sound, but whirled faster and faster, with a rhythmic motion, their robes flowing out on either side, and blending the four forms into a composite group, of which the tall master was the central figure. Suddenly, to our great astonishment, we became aware that there was only one form visible, that of the old man. The swift whirl of his dance was gradually relaxed, and in a minute or two he became motionless, salaamed, advanced in front of the chafing-dish, bowed again, and pointed with a dignified gesture to the rear of the apartment.

We all looked eagerly in the direction of his gesture; there was not a living creature, nor indeed an object of any kind visible beyond the line except himself. With another salaam he returned to his original position in the rear of the chafing dish, and began with reverse motion the dance of a moment before. Holding out his arms on each side of him as if the better to balance himself, he now sang in a low, monotonous tone, a chant, the words of which impressed themselves on my memory, and sounded like this:—

Ai ya or ekto dol

"In some inexplicable way the monotonous drone of this chant, which fell not unmusically from his lips, seemed to join with the vapors which curled about the scene to bewitch our fancies, or at all events to produce a condition of dreamy delight. If this was hypnotism, so be it; but whether or not the existence of this charmed condition can be ascribed to hypnotic influences, I never felt my senses more completely at my command, and with my eyes fixed intently on his whirling figure I became aware that he seemed to be throwing from himself portions of his body, one arm here, another there, a leg here, and so on, the illusion being perfect, if illusion it was, and the end of the room where he had begun to dance alone becoming gradually filled with figures like his own, only younger, each whirling with the same chant, in the same direction. Suddenly the dance died away, the chant was hushed, and when we looked again there was but one performer visible, the old fakir, who advanced in front of the chafing dish and asked for backsheesh. He received it liberally, and we again made an examination of the room, but could discover no explanation of the disappearance of his companions.

"I do not tell these things simply to excite awe and wonder, or to tell a big tale. I frankly confess that they are beyond my powers of penetration, and for that matter, I believe, beyond the powers confessedly of any one who has ever witnessed them."

In many respects the feats of temporary interment, or hibernation, may be accounted among the most wonderful performed by the Yoghis. Professor Kellar relates an incident of his own experience which took place some years ago:

"I was one of a party of Englishmen present at a grand fete in Secunderabad at the palace of Sir Saler Jung, the Nizam of Secunderabad. An old man, with aquiline features, a long white beard and flashing black eyes, accompanied by his wife, a pretty little woman, came to us as the chief of a band of eight fakirs. In the presence of all the company one of the young men was tightly bandaged, and a small glass disc was held in front of and directly between his eyes. His master told him to gaze fixedly at the disc, and as he did so the others of the band of fakirs began droning a chant, the words of which were:—

Ram, ram, amaram, amaram, amaram,
Ram, ram, amaram, amaram, amaram.

"The bandaged fakir appeared to go to sleep under the drowsy hum of this incantation. He soon became to all appearance dead; the blood seemed to leave the extremities, and his limbs stiffened. His tongue was now turned back until it filled the epiglottis; a few passes were made over his face by the aged fakir, his eyes turned up until only the whites were visible, the lids were shut, and a red, putty-like substance was used to close his eyes, ears, nostrils and mouth.

APPARENTLY DEAD.

"Dr. Crawford, of the army, who was present, then made a careful examination of the man's condition. All the usual tests for death were applied, a mirror was held over his mouth, and to all intents and purposes he was pronounced dead. Dr. Crawford went even to the extent of what might be called cruelty, although the subject was undoubtedly unconscious, and stuck a large bodkin through the palm of the man's hands, through the tips of his ears, his cheeks, the ends of his fingers, his thighs, his arms and other parts of his body.

"No blood came from these wounds, but a yellowish ichor followed the point of the needle. The master fakir took a coal of glowing charcoal and placed it on the upturned palm of his subject's hand, causing the flesh to sizzle and an unpleasant odor to arise, but there was no sign of feeling. This condition continued for thirty minutes, at the end of which the master fakir made passes over the body with his hands, removed the red paste from the face and ears, took off the bandages and bade us note the result. With horrible contortions and the appearance of great agony, which, the old fakir assured us, was only an appearance, his assistant returned to the land of the living, apparently as well is ever, except for a badly burned hand."

One of the best authenticated tales of voluntary interment was that of a native of Cashmere who was buried alive in the presence of Runjeet Singh. The man was tied in a sealed bag, which in turn was placed in a sealed box, and the box in a sealed room. He came out alive. Another remarkable story was told by Colonel Julius Medley, who was afterward a general in the Indian army.

A group of fakirs of the high caste visited his quarters and offered to give an exhibition. The old man had, without assistance, thrown himself into a trance while sitting on the ground. His assistants then took hold of the end of his tongue and pushed it back until it closed the epiglottis. They then lay him upon his back and swathed his body in bandages. The assistant fakirs next filled the eyes, ears, mouth and nostrils of their apparently unconscious master with red paste and bandaged his neck and face.

All this took place in the presence of Colonel Medley and his staff. The entire body of the old man was then apparently protected from the atmosphere, as well as from the ants, which in the East attack every living thing that is helpless: it was for this purpose of protection that the red paste had been put in the cavities of the face and head. The Colonel and his staff inspected the body of the old man and signified their willingness that the ceremony should proceed. In the meanwhile four of Colonel Medley's soldiers had dug a grave ten feet deep in the enclosed yard of the barracks, and the old fakir's assistants lifted the body and gently placed it in a box sheathed with metal, which was then hermetically sealed under the Colonel's eye. The box was lowered into the tomb, the earth was filled in, the surface was leveled, and millet seed was sown over the grave. The assistants then departed under a solemn promise to return in forty days. Every moment, day and night, of the forty succeeding days, an armed guard was kept on watch above the fakir's grave, so that no human agency could tamper with the tomb or the box. At the end of the specified time the fakirs returned and in the presence of Colonel Medley and his staff the tomb was opened. The body of the fakir was removed from the box, not differing in appearance in any way from the condition in which it was buried, except that the linen clothes in which it had been wrapped had rotted and fell away at the touch.

[CONTINUED NEXT WEEK.]

The Camp at Chesterfield, Ind.

There is some excitement at the camp at Chesterfield, Ind., over a contemplated debate between J. Clegg Wright and Rev. Clark Braden. Braden is a blatant egotist, always firing off his shots against Spiritualism and endeavoring to demolish it. Mr. Wright's proposition is as follows:

THE ISSUES.

The issues shall be the truth of the spiritual hypothesis and the rationality of popular Christianity.

QUESTIONS FOR DEBATE.

First—Can the so-called phenomena of Spiritualism be best explained on the hypothesis that they are produced by spirits?

J. Clegg Wright shall affirm; Clark Braden deny.

Second—Are the teachings of Christianity superior to the teachings of Spiritualism?

Clark Braden shall affirm; J. Clegg Wright shall deny.

CONDITIONS OF DEBATE.

First—Each disputant shall have a chairman, and the chairman shall select an umpire.

Second—Each disputant shall keep before him a distinct issue and avoid personalities.

Third—Two hours shall be given to each session—10 to 12 and 2 to 4 o'clock.

The speeches shall last a half-hour, each alternating, and the affirmer shall open the debate and the denier close it, each session.

REV. BRADEN'S REFUSAL.

Braden became very much incensed as he read the challenge, and then he and Mr. Lumley, who presented it, had a little debate. The challenge was returned to the camp. Braden declares he will debate on the propositions he originally made. He intimates that he will remain at Chesterfield for some time and wage war on the Spiritualists. The latter brand Braden as a coward unless he decides to debate with Wright on the issues, as proposed.

It would be a waste of valuable time for any scientist to debate with any person who absolutely denies the rotundity of the earth and considers it flat. A truth so well established and so self-evident as the rotundity of the earth—it would be worse than foolish to argue with a man who denied it. The same with Spiritualism. Any reasonable person who desires to investigate its claims can soon become convinced of its truth. These blatant demagogues who hate Spiritualism and will not investigate its claims honestly, will not be con-

vinced by argument. Debates in the early days of Spiritualism, when it was but little known, had a good effect, but now their force is lost on such men as Braden and their co-workers. It is useless to pay any attention to such a man as Braden; let him live in his ignorance and superstition. He and his devoted followers have braced themselves against accepting the grandest truth of the age, and the most eloquent and profound person in our ranks could not influence them in the least. They do not know when they are whipped or convinced, and why spend your time in debating with such donkeys. Better let them alone.

Renew Promptly.

THE PROGRESSIVE THINKER, relying wholly on subscriptions for its support, and selling no bonds and accepting no gifts, and not begging for contributions from the benevolent, if requests every one of its subscribers to promptly renew, and thus sustain *the only one-dollar paper* that from the start has been built up on the basis of honest industry and strict integrity. A Spiritualist paper has no more right to sell stock, then repudiate it, than your corner grocery has; and this position THE PROGRESSIVE THINKER will maintain until the last, and a Spiritualism built up on any other basis cannot meet the respect of honest men and women. Times are especially hard, and let each subscriber remember the basis alone on which THE PROGRESSIVE THINKER is conducted, and send in their renewal, however small it may be. It must be refreshing to the Spiritualists generally to know the paper's exact status, and the principles on which it is sustained.

Romish Hypocrisy.

The unutterable hypocrisy and Jesuitism of the Romish apologists are well illustrated by some recent occurrences in contemporaneous history. The premier of Hungary has prepared a bill providing for the free exercise of worship, a bill guaranteeing equal religious rights to Jews and Christians, etc., whereupon a leading Romish periodical the *Catholic Review*, declares that the Freemasons are behind all these measures, thereby branding them as infamous. At the same time the Jesuitical Review is openly in favor of religious liberty in the United States. The whole attitude of the Romish church and its apologists goes to show that they are in favor of religious liberty, and equality before the law, where the church will be the gainer by such liberty; but they are utterly and bitterly opposed to such liberty in all countries where Romanism predominates. Such is Jesuitical hypocrisy.

Occult Forces in India.

The articles we are now publishing show conclusively that some of the natives of India possess remarkable occult powers, bordering very closely on the miraculous. That all these statements made by eye-witnesses are false is hardly possible, and if true in all respects they open a wide field for future investigation. THE PROGRESSIVE THINKER being a magazine of advanced thought takes great pleasure in presenting this review of the adepts of India, showing conclusively that Spiritualism does not possess all that is desirable to be known, and that there is a vast domain that needs to bo actually analyzed and traversed by thoughtful minds.

An Important Work.

H. D. Barrett is engaged in writing the life of Mrs. Cora L. V. Richmond, which he has nearly completed. It will be ready for the press soon after camp-meeting. The book will contain about 500 pages, and will be sold for either $1.25 or $1.50 per volume. Mr. Barrett, whose address is now at Lily Dale, N. Y., and Mrs. Richmond, who resides at Rogers Park, Ill., would be pleased to receive pledges of subscription for the book. We are glad to announce that Mr. Barrett has this important work in hand, and we hope that a thousand orders will be sent in at once.

Lake Brady Camp-meeting.

C. E. Winans, the materializing medium, and A. Norman, a prominent Spiritualist of Marshalltown, Iowa, called upon us last week on their way to the Clinton, Iowa, camp-meeting. They do not bring a very favorable report from Lake Brady. They say they have seen 2,000 people on the ground while not over 50 of the number were listening to speakers on the rostrum. They report forty picnics booked for July. At one picnic there were 2,000 Catholics who circulated around among the tents, frequenty making insulting remarks to mediums, and whose presence for one day is enough to so defile the camp that it can not recover therefrom for years. These picnics are of no benefit whatever to the mediums, as they are, as a rule, composed of those who are inimical to Spiritualism. Such camps hire some one to write them up for the Spiritualist papers, and the readers seem to get no adequate idea of what is going on. Just think of Catholics holding a picnic on grounds dedicated to Spiritualism! We have had an exalted idea of Lake Brady, but if it is to be utilized for Catholic picnics, that alone will destroy its spirituality.

Camp Ground, Haslett Park.

The prospects of a grand, enthusiastic meeting is before the Spiritualists of the State. Over one hundred tents are already on the ground, and the cottages are beginning to rapidly fill. The meeting will open to-morrow, (Saturday). Many fine mediums are on the ground, including Mr. Mansfield, the slate writer. Prof. Hudson, of Bay City, the musical magnet, is also in attendance and will charm the people who attend with his own inimitable style of spiritual songs THE PROGRESSIVE THINKER is being read and greatly circulated on the ground. Universal praise is always heard of your paper. SUBSCRIBER.

CASSADAGA.

The Opening Day at This Favorite Camp.

The curtain has just been rung up on the fourteenth annual session of the Cassadaga Lake Free Association, and from present indications this will be the most successful season in the camp's history, both in attendance and finances. The past week witnessed the largest influx ever known at a corresponding date, and the cottages and hotels are now well filled.

The recent intense heat doubtless assisted in swelling the crowd that has arrived on every train; this, in the face of the financial depression, makes one speculate as to whether, by a special dispensation, Spiritualists are exempt from the general shrinkage. A gentleman, wise through past experience, informed your correspondent that hard times had always resulted in larger attendance and more abundant financial harvest for the camp.

Friday afternoon, Prof. H. D. Barrett, the chairman, set the wheels revolving in a brief address of welcome, followed by Mrs. Carrie Twing, of Westfield, N. Y., who recently represented the State Grange at the Constitutional Convention. "The Best Kind of Spiritualism to Live By," was the subject of this lady's lecture, which she handled from a practical standpoint, suited to the needs of daily life.

Rev. W. W. Hicks, of New York, being present, responded to a call in his own characteristic and earnest manner, so thoroughly enjoyable to an audience, and which may account for the gentleman's growing popularity at our camp.

Judging from the Saturday morning conference, this feature will be one of the most instructive and entertaining of the season's many attractions.

Mrs. Celia M. Nickerson, of Buffalo, N. Y., made her first courtesy before a Cassadaga audience Saturday afternoon, speaking on a variety of subjects by request, among which was "Reincarnation;" and it consumed the greater part of her attention, probably owing to the fact that the speaker or her control is thoroughly impregnated with the doctrine. Mrs. Nickerson is a slender, graceful lady, with a sweet voice, whose platform appearance approaches the ideal.

The first regular dance of the season was a success.

The celebrated Northwestern Orchestra, of Meadville, Pa., is here for the season, and once again the woods vibrate with the melodious strains of their open-air concerts, that are always one of the most delightful features of our programme.

Under the beneficent rule of a fair-weather God, Sunday dawned in perfect beauty, bringing in its wake large excursions from all directions, that kept ticket-sellers and gate-managers on the *qui vive* passing in the crowds.

Mrs. Carrie Twing and J. Frank Baxter were the platform attractions: "What do Spiritualists Believe?" being the subject of both discourses. Following the afternoon lecture was a platform seance, with Mr. Baxter as medium. The results were pronounced a success by those receiving tests.

Mrs. Mary Mahan Andrews, of Batavia, the first and probably the most noted materializing medium in America, is on the grounds as the summer guest of friends.

Chicago has many representatives here for the summer; among the number we note the following: Mr. and Mrs. Lambourn, Miss Otto, Mrs. Jean Butler, Mrs. McGloughlin and daughter, Mrs. Brookins, Mr. Bucklin, Mrs. Voorhees, Dr. Almy, Mrs. Gillette and Mr. and Mrs. Field. COR.

Brotherly Love and Otherwise.

THE PROGRESSIVE THINKER does not believe in needless acts or speech in antagonism to the cherished faith of church people of any name; but there are some dogmas embodied in the various creeds that are abhorrent to the sense of justice and to the reason of all who are not victims of churchly miseducation. And the aggressive and vicious antagonism manifested by some church people against Spiritualists and Spiritualism, calls for resistance and righteous condemnation. We have not hesitated to attack the falsities and expose the vicious principles of the churches when the cause of truth and right has seemed to call for such action. In so doing we have, as was to be expected, touched the tender sensibilities of some whose charity doth much abound toward the churches. They look upon our course as likely to prejudice church people who might be won to accept Spiritualism. So one on the spirit side writes through Brother G. T. Coyne to "suggest more brotherly love to other faiths," etc.

Now, if a faith seems to us wrong, unjust and hateful, we see no reason why we should feel "brotherly love" for it, but rather a righteous dislike and aversion. At the same time it is proper to discriminate between persons and faiths—and we can feel a deep pity and even a brotherly love for the unfortunate victim of churchly miseducation. We can extend this feeling even to the poor devotees of Romanism—while we hate with an invincible hatred Romanism in all its forms and guises, as the enemy of true religion and true liberty.

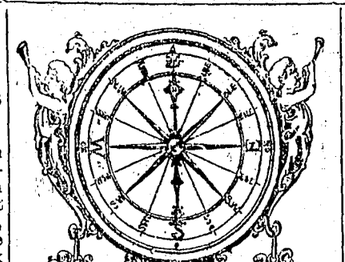
Highest Honors Given

To Dr. Price's at the World's Fair.

(Chicago Tribune.)

For leavening power, keeping qualities, purity and general excellence the World's Fair Jury decided that Dr. Price's Cream Baking Powder had no equal. On each of its claims it was awarded a first prize or diploma. All the baking powders entered for prizes were subjected to a most exhaustive examination, and the jury was the best equipped to make the decision of any ever got together. Their verdict was supported by the testimony of Dr. H. W. Wiley, chief chemist of the United States Department of Agriculture at Washington. Dr. Wiley is an expert on food products and the highest authority on such matters in America. This verdict settles a long-debated question as to which among the many baking powders is the best.

Dr. H. Blunt, of Clinton, Iowa, clairvoyant and magnetic healer, will be on Mount Pleasant Park camp ground through the month of August.



Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Mr. Pickering writes: "Mrs. Mary C. Lyman, inspirational spiritual speaker of the First Society of Spiritual Unity, who has been well known all over this country as a spiritual lecturer for more than twenty years, as the grandly-inspired instrument of an exalted band of spirits, may be engaged to deliver lectures and addresses upon spiritual, patriotic and reformatory subjects, to perform marriages, and to attend funerals, for which she is legally qualified, at places near Chicago. Mrs. Lyman may be addressed at 40 Loomis street, Chicago, Ill.

Dewdrop writes: "The First Society of Spiritual Unity met at its Spiritual Temple, 85 South Sangamon street, on Sunday, July 23, at 10:30, 2:30 and 7:30, and will continue their meetings all summer. Mrs. Mary C. Lyman made an address in the afternoon on 'The Human Statue the Higher Expression of Nature's Art,' and in the morning a lecture upon 'The Occultism and Mysticism of Ancient Egypt,' both of which were closely listened to, and well received by the largest audiences that have met at this temple. Dr. Bishop, Prof. Clarke, and others assisted at the afternoon meeting. The fine music rendered increased the harmony of these gatherings."

Frank T. Ripley was so much liked at Cincinnati, Ohio, two Sundays ago, that he is engaged for the month of September at that place, for the First Society of Spiritualists. Brother Ripley is making up his list for fall and winter. All societies wanting his services can address him in care of 2762 Broadway, Cleveland, Ohio.

Mrs. Annie Buchanan writes of the good work she has been doing in Nebraska. She gets independent slate-writing, and is very much pleased with the good work she is now capable of doing. She has held seances in Blair for some time. Investigators seal the slates, and put screws in them, but the messages still continue. She gets flowers between slates; sealed letters are answered, seven pages being written in five minutes. She also gets independent voices. She makes no charges at her circles.

Mr. John Slater, of San Francisco, the widely-known medium of international fame, who recently and suddenly dropped into Cleveland, has, notwithstanding the extremely hot weather, stirred up the usually quiet Spiritualistic circles at this season to a high pitch. After making a flying trip to Lake Brady, Sunday, the 15th inst., Mr. Slater returned to this city where he has given two public seances in Army and Navy Hall, and one in the quiet town of Willoughby, O., all of which were largely attended and highly successful. This wonderful psychic has also had more than he could do giving private sittings. Mrs. Slater and son arrived to-day from Philadelphia, and all are the guests of the writer, Thomas Lees. Mr. Slater expects to make a flying visit to Lily Dale camp-meeting over Sunday, the 29th inst., when he will return to Cleveland, give private sittings all the week, and his farewell seance for the present at Army and Navy Hall, on Sunday, August 5. Negotiations are in progress for Mr. Slater to hold a public seance at Maple Dell camp-meeting, Mantua, O., Saturday evening, August 4th.

Emma J. Hanson is now located at 1407 Masonic Temple, where she will give sittings daily.

Mrs. H. S. Lake, regular speaker for the Cleveland People's Spiritual Alliance, will speak at Mt. Pleasant Park, Clinton, Iowa, July 29th, and the week following; at Hazlett Park, Mich., August 10th and week following; at Lily Dale, New York, August 19th, and dates following; at Lake George, August 26th and 28th. Permanent address: 143 Euclid Ave., Cleveland, O.

A. J. Champion, a prominent worker, of Lansing, Mich., writes: "I see by a late issue of THE PROGRESSIVE THINKER a statement which would give the impression that our Temple had closed until the first of September, which is an error. Our new Temple is nearly completed, and as soon as it is, we will dedicate it. As there are those who will be at Haslett Park Camp-meeting who are members of the Order, and others who would embrace the opportunity to join the Order, we shall hold ourselves in readiness to confer degrees, or hold meetings by special appointment, for the benefit of brothers and sisters from abroad. We will soon have pleasant quarters, where we will be glad to welcome Mystics from abroad. Any one desiring further information can address me at Lansing, or if they seek a personal interview, can arrange for it by consulting Mrs. C. W. Ayers, secretary of the Lansing Spiritual Society, who will be at Haslett Park up to the close of the camp."

Mrs Ada Foye is drawing large audiences in Denver, Colorado, She is always a great attraction.

Mrs. Lora Holton Hursen is open for engagements with societies for fall and winter from September 5, as platform, mental, test, and musical medium. Address, Vicksburg, Michigan, Box 225.

F. Corden White dropped in upon us fresh from the camp in Minnesota. Mr White always makes a favorable impression with his striking platform tests, and we have no doubt he will meet with a cordial reception in the East, as he has in the West. He and Mrs. White started for Cassaduga Camp last Tuesday evening.

If Mabel L. Aber will send her address to 711 Oak street, Kansas City, Mo., she may hear something to her interest.

The Progressive Spiritual Society, meeting at 3120 Forest avenue, is desirous of communicating with speakers and mediums, with a view to future engagements. All communications should be addressed to W. S. Hanson, secretary, 10 36th Place, Chicago, Ill.

Major Carpenter writes: "There has been a decision in the Supreme Court of Brooklyn, N. Y., against compulsory vaccination. We hope there will be no more legal poisoning by inoculation. It is hopeful our little ones will be allowed to attend the schools we are taxed to support, without being made sick by the law."

The Search Light, of San Francisco, Cal., speaks as follows of Moses Hull's last Sunday there: "The lecture of Moses Hull at Washington Hall last Sunday evening was the last of his course for the Progressive Spiritualists. His subject, 'Divine Revelation; what it is and what it is not,' was treated in an able manner and was forcibly exemplified by fact, argument and apt illustration. Revelations have been made to men in all ages, such as have been adapted to their conditions and needs, and revelations are made to us in this, our day, adapted to our conditions and understanding. Books are made by human agency, and all the revelations to man in former ages, including those of which we read in the Bible, have been made through and recorded by man, and have been modified more or less by the character or mental peculiarity of the medium through whom made. We should make due allowance for all these facts, and while seeing and acknowledging God in all the works of creation, as we study the laws of our being, we can better see and understand the revelations of nature or of God to us, and learn the dictates of duty in our relations to the world and our obligations to our fellow-men. Many of Mr. Hull's illustrations were drawn from incidents in his own experience. While scoring much of the old philosophy and the antiquated heresies of the past as absurd and rapidly passing into oblivion, he would not discard the Bible nor the revelations to people of former times, but the Bible being written by man and not by God, a person, if we read and interpret it aright we may learn much from its historical narratives and its spiritual lessons that may be beneficial and give us new strength and zeal in reading the revelations of modern science, especially as manifested through the mediumistic influence of the spirit realm. At the close of Mr. Hull's lecture he expressed the great satisfaction he had enjoyed in his intercourse with the people of this city and Oakland, and hoped to hear of all moving forward in the future, as in the past, in the line of progress for personal good and the benefit of our fellow-men. President Moore read a resolution, which was adopted unanimously, expressing the profound thanks of the society to Mr. and Mrs. Hull for their valuable services and commending them to the confidence and support of all true workers in the spiritual vineyard."

Chairman writes from Rochester, Ind.: "I want to say to the 40,000 readers of THE PROGRESSIVE THINKER that we have not employed a speaker for the summer months, but the lyceum has been well attended, and those present manifest the greatest interest in the success of the work. Two Sundays of this month were spent on the banks of the historical Tippecanoe river, two miles from Rochester. We had a glorious time boating, fishing, swinging, bathing, gaming, footracing, eating, etc. And such dinners, with an abundance for supper. Sixty-six participated last Sunday, and a large number could not be present. I tell you we are a great people and fast becoming the foremost organization in this city. We have several excellent home mediums, and we have a mediums' meeting Sunday evenings, which is free to all, as our mediums do not charge for their public services and the hall belongs to the society. The church people come to our meetings frequently and the preachers have quit fighting us. In fact, the church people are accepting some of the principles we teach and the ministers are using spiritualistic terms and expressions. Major Bitters and wife and daughter (Mrs. Lizzie Miller) will spend two weeks at the Clinton (Iowa) camp-meeting, and after they return we will have another Sunday meeting at the river."

G. H. Brooks' address during August will be Haslett Park, Mich. His home address is No. 288 North Liberty street, Elgin, Ill. Mr. Brooks is chairman of Haslett Park camp-meeting, where he is a great favorite.

Captain Jack Abbott writes: "Spiritualism is progressing well in New Orleans, both public and private. No disgrace or loss of business now to to be Spiritualist. The churches are honeycombed with their members holding private circles for communion with their loved and lost ones. I wish to tell the world through your valuable paper of a remarkable phenomenon that occurred among our French population recently. In a boarding-house four 'mediums' were developed with very strong powers, but they and their friends not being familiar with conducting a seance, wanted help from those more developed. I called in, and a spirit came and said that on the next Tuesday he would force a certain party, named John, who was a 'medium,' and who had left the house under circumstances that created hard feelings with the landlady, to visit them. The understanding was that the landlady was to forgive John, and all be good friends again. On Tuesday night, toward the close of the seance, three very loud raps were heard on the door opening into the seance-room. On opening the door, there stood John without a coat, and barefooted, with his shoes beside him on the floor. He was in a trance, and when brought out of it could not tell anything about how he got there. He lived three miles from the seance-room. His last remembrance, he was near his home. All the street doors were locked before the seance commenced, and were found locked after John's arrival. Query: How did he get there?"

Geo. W. Carpenter, M. D., intends to visit California next October and will probably remain there during the winter. Dr. Carpenter has lectured for a long time in this city, to the great satisfaction of those who have listened to him, and we are sure he would please any California audience. While in California he will receive his mail at Riverside. His address here is 125 S. Clark street, Chicago, Ill.

C. S. Richardson, of Toledo, O., writes: "The Spiritualist society of this city is progressing. A charter is being taken out and we hope soon to be a branch of the National Association of Washington. In order to make Spiritualists a recognized body they have to do this. Think of it, millions in their ranks and no head. Will advise as soon as officers have been elected under the charter."

Mrs. T. Hansen, one of the best mediums in Chicago, is now at Lake Brady, where she will remain during the camp. The tests given through her mediumship are very convincing, and she will, no doubt, be able to do as good a work in the East as she has in the West.

Mrs. Elizabeth Watkins, of Petersburg, Menard county, Ill., was called to Jacksonville, and while there, attended Mr. E. Major's materializing seance, which was a grand success. He is open for engagements at any time on easy terms. His address is 524 Epler street, Jacksonville, Ill.

H. M. H., of Lawrence, Kansas, writes: "The Lawrence, Kansas, Spiritualists are having a great revival through the inspiration of Mrs. Allen. She has worked up a new thought and convinced the people of spirit return. Mrs. A. is very much liked and commended for her zeal in the work. She has gone to Olathe, Kansas, and may return again soon. THE PROGRESSIVE THINKER is the only paper for our people here."

Mrs. W. A. M. writes from Florence, Washington: "Being a reader of your valuable paper, I thought that perhaps an item from this little town of the far Northwest would be acceptable. The little handful of Spiritualists of this place have been feasting on the spiritual food given to us by that grand inspirational lecturer, P. C. Mills, of Edmonds, Wash. He is a man of noble principles and an able speaker; one who can draw and hold an audience wherever he may go. He has been working for the cause of Spiritualism for twenty-seven years. He was a welcome guest among friends here, and gave five lectures; one, which drew especial attention, was given on the principles of the A. P. A. He has promised to return to us in the near future, and give, among others, a temperance lecture. It seems to me there is something wrong when men with such noble, broad minds and intellects as are possessed by Mr. Mills are obliged to work at manual labor for a mere existence, when they are capable of doing so much good in the world, if they had an opportunity. I regret that the spiritual societies are not strong enough to keep such men in the lecture-field, with a remuneration that would make them comfortable through life. I would not forget to mention that Mrs. Lamont, of Seattle, was here some time in April and gave two good inspirational lectures. In June, Paul A. Smith and wife spent about ten days with us, giving us a course of very fine lectures. They made hosts of friends here, and we are anticipating the pleasure of soon welcoming back the little blue boat that bears them to and fro along the Sound."

Prof. D. C. Seymour writes: "I and my wife, Mrs. Dr. J. M. Seymour, have just finished a course of nine illustrated scientific and spiritualistic lectures in Port Angeles, Wash., and will go from there to the great Spiritualist camp-meeting at Catlin, near Kelso, Wash., beginning July 28. I will answer calls to lecture anywhere in the Northwest or the Pacific Coast where a hall or church can be secured, and expense of board, room, etc., free; that is all I ask; the audiences will do the rest. Mrs. Dr. Seymour is a fine electric, magnetic physician and healer, clairvoyant, etc. Our lives and souls are in the work. Write to Port Angeles, Wash., and we will be with you. Prof. Seymour has been in the work for nearly forty years. His mother was the first lady trance speaker that stood on the rostrum before a public audience in Chicago or Milwaukee nearly forty-five years ago, and was the celebrated medium who wrote on her arm with her finger the names of strangers, departed friends. It was the wonder of the day. All the old Spiritualists and sensations of Chicago will remember her."

Mrs. Maggie Waite, of San Francisco, Cal., writes: "Owing to sickness, from which I have been a sufferer for the last three months, and no signs of improvement, I am compelled to cancel all engagements for 1894. Permit me through your paper to send greetings to all the camps." We hope that Mrs. Waite may recover soon and be able to continue her work on the rostrum.

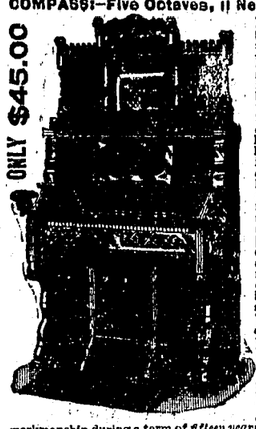
C. L. Clark writes: "Dr. W. A. Hawley has been lecturing and Mrs. Hamilton Gill has been giving tests for the North Side Spiritualist Society during the month of July, and they have done a good work. The Doctor made his first appearance on a Spiritualist rostrum in June. He has a high order of controls, and lectures from a scientific standpoint. Mrs. Bell Ireland has been secured for the month of August as speaker and test medium."

J. H. U., of Arlington, Neb., writes: "We have just been favored with a visit to our society from James Montgomery, of Omaha, to minister to the spiritual needs of this town. Mr. Montgomery gave us two grand spiritual lectures, one in the forenoon and one in the evening, to a good and intelligent audience, and he held their attention from beginning to the close, giving to them true spiritual food. To say we were pleased would be putting it mildly. He is a fluent speaker, and will, no doubt, be a leader in advanced spiritual knowledge. He bids fair to be a test medium of no mean ability, and as it was the first time we ever had the pleasure of hearing him lecture, we hope it will not be long until we can have him again. His address is James Montgomery, 3414 Webster st., Omaha, Neb."

F. Corden White, the excellent platform test medium, has some open dates for fall and winter. Societies wishing his services, please address him at Lily Dale, N. Y. Mr. White is enthusiastic in his praise of Cassadaga camp.

LIFE OF THOMAS PAINE. IT IS INTENSELY INTERESTING. Price $1.00.

THE CELEBRATED OXFORD ORGANS.—CONTAINS 122 CELEBRATED ORCHESTRAL TONED REEDS.
When you buy from us you pay the factory profit, and not agents' dealers' or middlemens' enormous profits. This beautiful Oxford Columbia Organ for **$45.00.**
COMPASS:—Five Octaves, 11 Necessary Stops, 2 of 3-Octave, 2 of 2-Octave Each.



ONLY $45.00

11 NECESSARY STOPS— All that can be put on a set reed action without attaching bogus stops, viz.: Diapason, Principal, Melodia, Dulcet, Cremona, Vox-Angelica, Echo Horn, Celeste, Treble Coupler, Bass Coupler, Grand Organ and Right Knee Swell and Left Knee Swell. The above 4 set reeds and 11 necessary stops are placed at the disposal of the performer and the action is characterized by *greater power, variety and brilliancy of tone*, combined with the most exquisitive *purity* and *sweetness*, in addition to the music contained in an ordinary organ.
DESCRIPTION OF CASE— Constructed of the best grade of solid black walnut, handsomely finished, hand-rubbed with oil, durable and strong, thoroughly seasoned, kiln dried, and made on scientific principles, each component part being paneled to prevent warping or splitting, with veneered panels, elegantly carved and ornamented; center panel on top filled with a large beveled French plate glass mirror, with veneer panels on each side; exquisite fret work, brocade silk velvet trimmings back of all fret work, large music cabinet, swinging front *fall board*, two lamp stands, convenient handles for moving. It is entirely new in design, and is as illustrated in cut. The case stands on casters.
INTERIOR CONSTRUCTION— is simple yet scientific and durable, not liable to get out of order and easily adjusted in case of any disarrangement; working parts are free from friction and will neither break nor wear. Nothing but the best of material used, and you will never find in one of the Oxford organs blotting paper *instead of felt*; *cloth instead* of leather; oil-cloth instead of rubber; common board instead of three-ply stock.
THE TONE— which is the most important part of an instrument, is full, sweet, round, sympathetic, and harmonious, with volume, variety and brilliancy, combined with great power.
THE BELLOWS— a very important part of a good organ, are of the very best and strongest material, best quality of rubber cloth and best quality of felt, with perfect stop action. They have an immense capacity and furnished, with the automatic valve for preventing an over supply of air, will never leak or wear out.
THE WARRANT— By our warrant we pledge ourselves in case our organ should prove defective in material or workmanship during a term of *fifteen years* to put the same in proper condition or refund money.
FREE—Our Wholesale Catalogue of Organs, Baby Carriages, Sewing Machines and Bicycles, quoting cash and time prices. Write for Catalogue at once and state which to send.
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GEMS OF FREETHOUGHT.

The Myth of the Great Deluge. By James M. McCann. Price 15 cents. It is the most complete and overwhelming refutation of the Bible Story of the Deluge that I have ever read.—B. F. Underwood. To read it is to be astonished at the possibilities of religious credulity.—T. B. Wakeman. Mr. McCann's dynamite bomb has blown the fallacy to atoms.—A. B. Bradford. It ought to meet with a very large sale.—C. P. Farrell.

The Evolution of the Devil.—By Henry Frank, the independent preacher of New York City. The most learned, accurate, scientific and philosophical analysis of His Satanic Majesty ever before published. The book contains 86 pages, is beautifully bound, with likeness of author on title page. Price, 25 cents.

Ingersoll's Address before the New York Unitarian Club. The first time in the history of the world that a Christian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the Club with continuous applause from beginning to end. The pamphlet contains 12 pages, beautifully printed. Price, 5 cents.

The Gods. By Robert G. Ingersoll. A beautiful pamphlet of forty pages, with likeness of Ingersoll. Price, 20 cents. The most profound address that Ingersoll ever delivered.

Church and State; the Bible in the Public Schools; the New "American" Party—By "Jefferson." Third edition. This beautiful pamphlet of 28 pages is the most thorough presentation of the Church and State question that has appeared. Price, 10 cents.

The Religion of Humanity; A Philosophy of Life. By J. Leon Benwell. A beautiful paper-bound pamphlet, with likeness of author. A most valuable publication to circulate among Christian people. Price 15 cents.

Memorial Oration by Colonel Ingersoll on Roscoe Conkling. Delivered before the New York Legislature, May 9, 1888. Price, 4 cents.

The Christian Religion. *What is to be its final outcome?* By an Old Farmer. A splendid orthodox eye-opener. Price, 15 cents.

God in the Constitution. By Robert G. Ingersoll. One of the best papers Col. Ingersoll ever wrote. In paper cover, with likeness of author. Price 10 cents.

What Would Follow the Effacement of Christianity? By George Jacob Holyoake. This is a most valuable contribution to Freethought Literature. Bound in paper with good likeness of author. Price, 10 cents.

Ingersoll's Great Address on Thomas Paine, at the late Paine celebration in New York City. Price, 6 cents.

Standing up for Jesus; or what the editor of the *Freethinkers' Magazine* thinks of him. Price, 4 cents.

Address,
"The Progressive Thinker,"
CHICAGO



THE PSYCHOGRAPH
OR
DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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BLIND TOM AT HOME.

A Mysterious Child of Nature.

His Soul Melodiously Attuned, yet Regarded as an Imbecile.

A PETTED CHILD WITH A GRAND PIANO—A STALWART AFRICAN A GENIUS IN MUSIC.

TO THE EDITOR:—Blind Tom, the musical prodigy, is a grand medium. In some respects an imbecile, yet his soul is full of music, and his execution on the piano is grand indeed. The New York *Sun* gives an account of this remarkable character, setting forth that in old-fashioned St. Mark's Place, just east of the bustling Bowery, stands an old-fashioned, marble-stooped dwelling that is a marked spot in that noisy quarter of the town. At varying intervals daily the music of a sweet-toned piano floats softly from the interior of the old house, and mingles a delightful harmony with the dull hum of traffic in the populous thoroughfare. Men and women hurrying to and fro in the street stop often and listen to the strains. The fingers that so deftly touch the keys, and draw such wondrous symphonies from the instrument are those of a strapping big negro, who sits at the piano in the spacious back parlor, and for hours, sometimes, those residents who are fortunate enough to have living quarters in the houses in Ninth street, whose back windows look upon the rear porch of the old-fashioned dwelling, have a rare and delightful treat. The back windows of the old dwelling, reaching from the floor to the ceiling, are thrown open to the June breezes, and the sunshine, and all the wondrous variety of melody that the negro draws from his grand piano floats out upon the balmy air in waves of captivating sound.

Every once in a while the stalwart African will start up from his seat and rush out upon the porch, and pace up and down like an imprisoned animal, beating his chest and moaning piteously. A railing that reaches above his waist completely cuts off egress to the little garden patch that blooms in the back yard, and he runs his hand along it as if he were trying to find a stairway to the garden.

"How are you, Tom? What's the matter?" someone who has been listening is sure to say when the musician makes such sudden appearances on the porch. Their greeting is always cheery, for all the listeners know well that the big-chested negro is none other than Blind Tom, the famous Ethiopian pianist.

For hours daily he tramps up and down the porch in his slippered feet, clad in blue trousers and a dark flannel yachting shirt, bareheaded and uneasy. He behaves like an imprisoned bear, at times crouching on all fours or dancing up and down in a mysterious delirium. He has worn a ridge on the flooring of the porch near the hand-rail by his restless promenade to and fro. Music or harmonious sounds seem to be the only influences that ever divert him from these capers on the porch.

One Sunday recently the chimes in Grace church steeple on Broadway began to ring, and the echoes, softened by the distance they had traversed, struck Tom's ear with a sweet tintinnabulation that reproduced note by note the beautiful hymn, "Nearer, my God, to Thee."

In an instant the giant ceased his tramp on the porch, and, resting his hand on the railing, raised his eyes to the sky, and, turning his head in the direction of the chimes, stood like a statue, listening with rapt attention to the melody. The echoes died away finally, and, waiting some moments to hear if they would continue, he groped his way through the open window into the parlor, and seating himself at the piano, ran his fingers over the keys in a sudden inspiration. What he played was an imitation, as perfect as the piano would allow, of the music of the chimes. Tom repeated the same stirring imitation when a little later the chimes again rang out upon the June breeze.

Then he rose from the piano, went out on the porch, and listened in a curiously intent way to the noise made by the flapping wings of a flock of pigeons, whose cote is built against the wall of an adjoining house.

The sun meantime rose so that its hot rays broke past the shade of a tree in the garden and beat against the side partition of the porch. The big negro leaned on his hand against the partition. He withdrew it the moment he felt the heat. The sensation seemed to puzzle him, for he placed his hand on the partition again, withdrew it a second time, and began to stroke it and to ponder. He stood in this way stroking his hand for many moments. Then he looked up and smiled. It had dawned upon him at last that what he felt was sunshine. He held both hands aloft and groped in the air until he discovered that he was standing in the rays of the sun. He remained on the spot motionless, and laughed with the glee of a child who had found a new plaything.

For several days last week workmen were busy painting the railing and portions of the porch, and putting down a carpet on the worn floor. During all this time Tom himself was invisible, and the neighbors, who enjoyed his capers and his piano playing, began to comment anxiously upon his continued absence.

"I wonder where Tom can have gone to?" said one of the tenants of the Ninth street flats as he sat in the sunshine.

"Give me that piccolo," exclaimed a fellow tenant, "and I'll fetch him out."

The last speaker raised the piccolo to his lips and sent the notes of the pretty ballad, "My Nelly's Blue Eyes," floating over to the porch. He played cleverly for several minutes without effect. Then there was a commotion in the parlor, the bolts of the big window were suddenly unlocked with a clang, and Blind Tom plunged out among the paint pots that littered the porch, laid his big black hands upon the freshly painted railing and leaned over, with a smile lighting up his dusky face, to catch the piccolo notes.

When the ballad was finished he groped his way back to the piano, and, pressing his paint-smeared fingers to the keys, played the ballad himself and the high notes. Then he dived out on the porch again and waited anxiously for some more music from the piccolo player.

A bird flew into the garden while he waited, and, perching upon a branch that nodded near Tom, swelled its little throat in a sweet anthem to the sunshine and the balmy breezes. The negro's eyes again turned heavenward, and the black face lighted up with joy. Tom turned his ear so that he could catch every note of the feathered songster's melody, and he drank it in as one would take a draught of delicious wine. When the song ceased he went back to his piano and reproduced the notes with a fidelity that was marvelous. Then he shut the windows and was seen no more that day on the porch. He had made up his mind that he would not hear any sweeter harmony than the unwritten music that poured from the tuneful throat of the little bird.

Day by day passes thus in the old-fashioned house, with the afflicted musician awaiting the new delights that come from unexpected harmonies of sound. Watched by a guardian, freed of all care, and giving himself up to the whims and emotions of an eccentric personality, this strangely inspired black genius lives for all the world like some petted child in a playhouse. Alternately petulant and cheerful, like a child, he plays, when the inspiration moves him, with his captivating toy, the sweet-toned grand piano, or gropes in a chase after the beautiful sunbeams, or drinks in with all the enthusiasm of a genius the varied melodies of singing birds, or tintinnabulating chimes or the harmonies of the human voice. Therefore, despite his afflictions, Blind Tom cannot but be intensely happy.

Who can conceive a grander personality in some respects than this lowly African, born in slavery, and now passing gradually down to his grave? JUS TICE.

Regarding Christian Burial.

In the course of one of Ruskin's letters he touches on the subject of Christian burial, apropos of a fossil child that had been found in the rock somewhere. He writes:

"When we are put into graves, and get what people call 'Christian burial,' we go to powder in no time and are sucked up by the buttercups and daisies on the top of the graves; and then the sheep eat us and we go to assist at our friend's dinner in the shape of mutton; or we are diluted with rain-water and so go soaking through the earth till we come out in mineral springs, and everybody drinks us and says, 'How nice.' But if we are not buried in a respectable way—if we tumble down Niagara, or sink into an Irish bog, or get lost in a coal-hole, or smothered in a sand-pit—the earth takes care of us, and bitumenizes, or carbonizes, or calcines, or chalcedonizes, until we are as durable as rock itself; and then, if we have the luck to get picked up and put into a museum, we may stand there and grin out of the limestone with quite as good a grace as a mammoth or ichthyosaurus."

The hints of Ruskin are timely. Give the world cremation instead of a Christian burial, then dead bodies will not make "mineral" water for people to drink. JULIUS.

Telepathy.

A STRANGE FACULTY OF THE HUMAN SOUL.

Prof. Baldwin says that during his travels, when practicing telepathy or mental telegraphy in connection with Mrs. Baldwin, he almost took the breath out of the East Indians. He says:

"I have been hundreds of miles away from Mrs. Baldwin," he continued, "and have mentally talked with her and she with me, and we have verified the accuracy of the conversation by correspondence and by friends. My wife was in Calcutta once and I was six hundred miles away. I talked with her. I saw her in the street with a lady and gentleman and afterward wrote her who they were and what they were talking about, without having known of their existence before. We frequently get impressions and mentally chat together in this way. These impressions do not last more than fifteen or twenty minutes and can be satisfactorily explained. It is solely a mental operation. We do not speak nor imagine that we hear each other's voice. We simply fix our minds on each other and converse. Sometimes the expressions are very short and the impressions cloudy. This, however, is due to indisposition."—*St. Louis Republic.*

Ordinations at San Diego, Cal.

TO THE EDITOR:—The First Spiritual Society of San Diego, since its re-organization in May, 1892, while not having realized the full measure of the writer's optimistic ideal, has made for itself a record of which it may feel a pardonable pride, and may justly merit congratulations and good thoughts from other societies. This is not saying that our sea has at all times been entirely smooth, but our barque has been kept steadily sailing; not one Sunday without a meeting, generally two.

Chartered under our State law, the society has ordained as ministers of the gospel of Spiritualism: A. B. Coonley, Mrs. Dr. Clark, Mrs. Charlotte M. Johnston, and, next Sunday, Mrs. Mary P. Morrill will be ordained; and, besides these four, Dr. and Mrs. J. B. Elliott, of this city, were ordained last year in San Francisco. All these are our home mediums, and we have several others that are nearly ripe for the honor. What society can show a better record than this even half-dozen full-fledged preachers? J. W. MARSHALL.

San Diego, Cal., July 16, 1894.

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ANOTHER PROJECT.

Florida Camp-Meetings.

While the brilliant and entertaining programmes of the numerous Northern summer camps are attracting the attention of those who believe in the divine mission of Spiritualism, the workers interested in establishing winter camps in Florida are not idle or indifferent to the situation. The winter visitors are gone, and with them such Florida residents as desire and can afford so expensive a vacation, while still others have sought the seaside resorts on the Florida coasts, till our summer population is probably not more than one-half of what it is in mid-winter. Such a state of affairs is not favorable for summer work here in Florida, yet there is no thought of giving up our efforts for the establishment of a permanent camp on Colby Lake, near Lake Helen, that shall be National in its far reaching influence and beneficent character. Mr. Geo. P. Colby, on whose land it is proposed to locate the camp, is filling engagements at Northern camps, where his time will be occupied till near October, when he expects to return to Florida, and give his attention to the interests of a camp-meeting for the coming winter. In order to do this he has been obliged to refuse many offers for lecturing engagements in leading Northern cities. With G. W. Lewton, of Forest City; F. E. Bond, cashier of the Volusia county bank of DeLand; Mrs. S. B. Safford, of Tarpon Springs, and Mrs. Cuscaden, of Tampa, all of Florida, and Prof. H. D. Barrett, of Lily Dale, N. Y.—who have consented to act as officers for the association, and have expressed their interest in the movement and willingness to do all in their power to promote its success—we feel that we shall have a substantial and trustworthy executive board that may well command respect and confidence.

Mr. E. A. Kniskern, of St. Augustine, Florida, an earnest Spiritualist and friend of the camp, informs me that he intends in the near future to make his home here, going into business as a florist and nurseryman. E. A. Marsh, of Oak Hill, Florida, intends to build a cottage on the camp grounds for his own use. Many others are proposing to do likewise.

To the many friends who have written letters of inquiry or encouragement, or expressed a desire to join our movement and build cottages for their own use during the winter season, I wish to say that we who, with the advice of our spirit-friends, have for so many years been planning this camp, and waiting for the auspicious moment to arrive, feel the greatest confidence in its final success. Our spirit-friends advised us to wait till the result of the DeLeon Springs experiment should be determined, which, they assured us, would be a failure. When that was given up last winter they urged immediate action.

While this region was nearly an unbroken wilderness, Mr. Colby and Mr. T. D. Giddings came here by direction of their spirit-friends, and secured lands lying on Colby and Spirit Lakes for the purpose of establishing an educational and Spiritualist association. Afterward the writer came with his family, being urged to do so by his spirit-guides. At an expense of several thousand dollars he purchased a valuable 80-acre lot, one-half mile south of the Lake Helen railroad depot, and connecting the tract of land owned by Messrs. Colby and Giddings. Spiritualists interested in the success of the camp have secured other tracts of land, till now all the desirable land lying on the aforesaid lakes, nearly 500 acres, is owned by Spiritualists. Mr. Colby proposes to donate 40 acres for the camp-grounds, and another 40 acres, about one-half of which lies in Colby Lake, he wishes reserved for a public park, making in all practically nearly 80 acres in one body devoted to the interests of the association. Valuable orange lands lying near have also been offered to the association. Mr. T. J. Skidmore, of Cassadaga, N. Y., who, with Mrs. Skidmore, spent the last winter here, made the remark that "there may be a more lovely spot in Florida for a camp, but if there is, I have never seen it or heard of it." Mrs. E. J. Heuff, also one of the active Cassadaga workers, where she owns a beautiful cottage, spent the winter here with the Skidmores, and she and Mrs. S. a part of the previous season. They were delighted with the location and Mrs. Huff proposes to build a cottage of her own here, and will do all she can for the success of the camp, spending the summers at Cassadaga and winters at Lake Helen. Parties at Lily Dale desiring information as to the location are referred to Mrs. Huff, Mr. and Mrs. Skidmore, or Prof. Barrett. We have promise of assistance from railroad companies interested. Lake Helen has direct railway communication with the east coast, twenty miles distant, where oysters, fishing, boating and sea-bathing are among the attractions. No other inland town in Florida enjoys such facilities for excursions to the Atlantic coast. Lake Helen is justly celebrated as a health resort and for its oranges and other semi-tropical fruits.

Lake Helen, Fla. G. W. WEBSTER.

"Woman: Four Centuries of Progress." A lecture delivered at the Freethinkers' International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. A noble address by a noble, womanly woman. It should be read by every woman and every man. Especially excellent to place in the hands of women who are members of the churches. Price, 10 cents.

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The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells at $1 per copy. For sale at this office.

This Is Not Dying.

Oh, can you call it dying
When the trusting spirit waits,
With all its conscious being,
By heaven's golden gates—
Waits with an earnest longing
For the fiat that shall roll
Those gates on their shining hinges
Back for the passing soul?

Nay, this cannot be dying,
Though the earthly senses fail;
For the soul leans out to listen
And it hears a welcome hail
Across the solemn gloaming—
Those sounds the echos thrill—
Are the voices of the loved ones
Whose mortal lips are still!

What though the strength is falling,
And the eyes forget to see;
Yet hearts respond forever
To that deathless melody,
The melody that's thrilling
The vibrant heart-cords o'er—
The voices of the risen—
From some fair celestial shore!

Ah, can you call it dying
When love that wakens here
Refuses to be vanquished
By the casket and the bier?
When the last hand-clasp is given
With a lingering sweet caress,
And the last faint words are spoken
With a yearning tenderness?

Aye, mortals call it dying,
Because the hands unclasp,
And the words grow hushed and silent
On the pale cold lips at last;
And because our eyes are dimming
With the tears we cannot stay,
We cease to watch the Spirit,
As it passes on its way!

But the outward-bound are halting
For a moment by the shore,
Where the boatman pale is waiting
With the silent, dipping far,
And his gaze is backward turning
From the glory he hath seen,
With an earnest to reveal it
To the weepers here, I ween!

It's the sending of a message
From the silent river's side,
That is broken by the passage
Or the ebbing of the tide;
It may only be the glinting
Of the glory in the eyes;
Or the lifting of the pale hands
In a gesture of surprise!

But the glimpses of the gloaming,
With their faint, uncertain gleam,
Will grow and grow together
Like the fragments of a dream;
Till poor mortals in their wonder
Shall forget the tears they shed,
And shall learn to know their loved ones,
Through all changes, are not dead.

Rockport, Mich. MRS. M. J. KUTZ.

Lives in the Basement.

TO THE EDITOR:—In your issue of July 21 is an article by Bro. Westbrook, criticising one of great length, written by Otto Wettstein, which appeared in the *Investigator* some time ago, in which Bro. Wettstein shows to his entire satisfaction that no spiritual life exists anywhere in the universe, for he knows it, and that settles it. Ingersoll simply says, "I don't know," but Wettstein has later and fuller accounts, amounting to positive knowledge, which must be a great consolation to him.

The writer has met one other man who has attained to a similar dizzy height of knowledge, asserting that he knew there could be no life outside of the physical organism, so when two men know a thing that ought to settle it.

A "liberal" may be very tolerant and liberal, or he may be the veriest bigot in the world and not know it. Some phrenologists ascribe to man an organ called "spirituality," located in the upper portion of the brain; and now I would say to Bro. Westbrook that in the cases under review, this organ may be lying dormant and undeveloped, but will yet bloom forth in all its beauty, when the man will leave the basement of his house and occupy the upper rooms, and enjoy the air and sunshine of life, and become less sure that he understands all the laws and possibilities of the universe. O. W. BARNARD.

The Great Paper.

TO THE EDITOR:—We must have the great paper, the brave paper, the independent paper, the paper that hews to the line, even if the chips do fly in the face of popery, sectarianism, or capitalism — THE PROGRESSIVE THINKER! Spiritualism is the great moralism of this age, and its teachings embrace all things that pertain to man's advancement here and forever, hence it embraces all subjects bearing upon or related to our present and future development and progress.

I wish to applaud Prof. Lockwood for his able article of July 7th. The personal god idea has long held the minds of men in the slavery of superstition, and that is now what leads so many Spiritualists into aping old theology; but the world moves, and those that don't move with it will get left with their idols. J. W. PORTER.

What Is Evil?

Evil is the result of all unwise and imprudent acts, no matter by whom or when they are committed. A record of the first unwise and imprudent act, after man existed, was God letting the Serpent (the Devil) into the garden of Eden; from this act of God the world of mankind has become full of sin and wickedness. Providing theology is true, who says this act of God was wise and prudent? This question arises from the words recorded in the Bible, if they mean what they say. A reply from the Christian world is looked for.

Galesburg, Ill. ISAAC PADEN.

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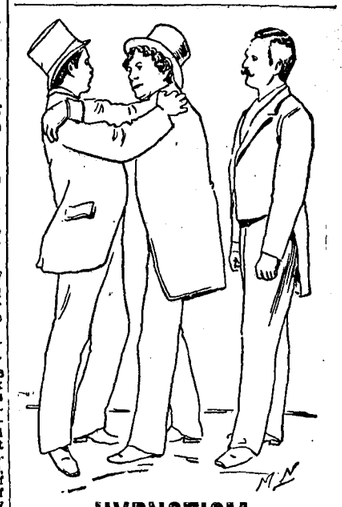
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Errors of Theological Ideas Illustrated.

Thoughts for the Thoughtful.

"Perverse mankind! whose wills, created free,
Charge all their woes on absolute decree;
All to the dooming gods their guilt translate,
And follies are miscall'd the crimes of fate."

So sang the immortal bard of Greece, while the coarse, ignorant and material Jews were writing the stupid story of the genesis, the fall of man and the consequent curse of their god. And, as if in rebuke, Homer again says:

"Ungracious gods! with spite and envy cursed!
Still to your own ethereal race the worst!
Ye envy mortals and immortal joy,
And love, the only sweet of life, destroy."

The leading Christian theologians know, only too well, that on this tale of the fall of man is predicated the whole theory of their religion, and without it the whole structure must go the way of its foundation. They see that, if this is not true, the need of a special savior becomes dim and uncertain. Science has proved, where the reason of man doubted, that this story is untrue, a mere bungling fable, and fit only for the minds and age for which it was intended. That this should become necessary, is not complimentary to the intelligence of the Nineteenth Century. It is positively amusing to see the frantic efforts of some of these fossilized individuals in their endeavors to prove that they have not been teaching that which is untrue; and Christians are now admonished to pronounce d-a-y period. When will the reason of man be free, standing forth in her resplendent beauty, intolerant of error?

In opposition to this story of the fall of man from perfection, reason, history and science tell that man is, by his very constitution and the nature of things, ever tending upward toward an ideal state of life, notwithstanding these impeding barnacles of "original sin," "predestination," and their almost fatal effects. Up through this mess of rubbish, under which she has been almost stifled, reason is arousing herself and comes to assert her supremacy.

The pernicious effects of this gigantic system of artificial law, in which its best-trained scholars find nothing but discord, and which none exactly understand, is positively astounding; and because of this want of harmony in what is termed "the basis of all morals," there is a consequent discord between its adherents. And yet, when these same individuals are forced to give an answer, they are obliged to confess that that act is good or evil which immediately conduces to human well-being or human ill-being. But the recognition of this truth is vague and indefinite as yet, and they still seek to defend the necessity of a "revealed" law for the moral government of mankind; still strive to show that mankind should observe this law because of the ultimate rewards and punishments promised, and imply that in the absence of it we would not know what was right and what wrong; that in the nature of things, our actions have not this or that kinds of effects, and make no impression on our consciousness whatever, other than a feeling of security in having observed it, or a feeling of misery in having violated it.

Let it be laid down as indisputable that an act done under a direct command is done through fear of the consequence if left undone; and an act prompted by the offer of a promised reward or compensation has all the elements of a trade; and in neither case has love been appealed to, nor is there a semblance of virtue in either.

To the most ignorant or degraded individual, as well as one possessed of intelligence in its highest forms, a real improvement of his condition is pleasurable and happifying, and paves the way to further improvement. And if actuated by a fellow-feeling to aid and assist a struggling, though less fortunate fellowman, although at a sacrifice to himself, these acts are no less good when done by the "sinner" than when done by a "saint." But if actuated by a threat of eternal punishment in the omission, you at once rob the act of all virtue, destroy this spontaneous sympathy and love for his fellowman that would naturally arise and impel, and reduce him to the level of a galley-slave or a hired menial.

An "iron law" has been the curse of the world for ages. Mankind, on the one hand, has suffered untold misery in very fear of these terrible things, and, on the other, has supped the dregs of the foulest degradation in sheer defiance of it, or in hopes to gather all the fancied sweets possible before retribution should take effect, with the hope, possibly, that they might in some way evade it, or that it might be untrue. This idea of delaying rewards and punishments until after death, has cost mankind more than we dare imagine. "Lay all your sins on Jesus" has been the alluring cry of Christians for eighteen centuries, as if that very humble individual could carry all the damnable infamy of mankind which this false idea has, to a great extent, generated. They would make a greater pack-mule of that poor Nazarene than Brother Bach's Spiritual lecturer. This is, indeed, a remarkable exhibition of love on the part of Christians and their home-made god! A happier idea would have been to have laid it all on their imaginary devil.

Perverse mankind! Indeed, in trying to evade a self-imposed law some have suffered unbearable misery, and others have blackened their souls in the slums of infamy, and all have succeeded only in sinning against themselves and their fellowman. This artificial law has been taught so long that man has come to think himself much ill-used. And justly so. Whoso suffers more than the natural consequences of his acts, is injured in the excess. But we must not stop here: Whoso receives more than he is justly entitled to, suffers an injustice, by being placed in a false position, and consequent uneasiness. Where there is no natural and just connection between the act and the consequences, there is injustice.

The mysterious forgiveness of sins by this Jewish deity is another engaging fatality. If a man could be forgiven in this manner after deliberately and maliciously committing a wicked deed, it would be the greatest calamity that could befall him and others. If no other consequences were to result, other than the little time it takes to ask this god's pardon for the offense, and the threat of a distant and artificial punishment in the absence of a request for pardon, it is small bar to its repetition. It might show the extent of his faith, but it would also show his lack of a sense of justice. The pernicious effects of this teaching are obvious.

When this base fear is obliterated, and man learns that there is nothing more dangerous to fear than himself; when he learns that he alone must expiate his evil deeds: that when he sins, it is against himself, and he must answer to himself; that when he willfully injures a fellowman he has doubly sinned; that sin wounds the soul, which time and labor alone can heal, and places one more obstruction in the path of his progression—then alone will there be hope that he will be restrained from evil.

This idea that one god must be killed to appease and save mankind from the wrath of the other more powerful one, becomes the merest drivel when taken seriously.

This cruel deception, that man can become absolved from sin for the asking through this mythical martyr-god, and that this sin was caused by the intrigues of a still more mythical devil, has forced many to the conclusion that they were merely being acted upon by the two opposing forces and were in no way responsible. "Changing the venue cannot alter the verdict," says Spencer. You cannot, after willfully doing a wrong act, by removing it to another, change the effect on yourself or others. However, natural cause and effect are not considered in this scheme.

A qualified conservatism should be exercised in regard to all "rules" laid down *a priori* for our guidance, and prove their real worth before accepting and acting upon them. Let us examine a few of what, to some, are yet considered as law, and others retain as altruistic principles.

"Do unto others as ye would they should do unto you," is certainly ennobling when the act is done, and will bring to both a pleasure immeasurable. But we must not fall to worshipping the rule. The rule, nor its formulizer, must not be given the credit. The act alone, and its pleasing results, suggested and was the progenitor of the rule—not the rule the act. The principle was acted upon and found good before the rule could be formulated. Furthermore, it has limits. When I see a fellowman is suffering the effects of conditions over which he had, or has, no control, and I am enjoying a more favorable one, there arises a consciousness of pain in me, caused by witnessing pain in the other, and it will certainly bring its results to both, for me to alleviate, and efface if possible, this excess of evil. But if, extended beyond an equality of opportunity or condition obtained, there is an excess of pain over pleasure in me, it would cease to be a virtue and become a system of trading duties. Is this denied? Then you imply that an excess of pain over pleasure in me is the ultimate end to be attained. And, if such is the case, then you would be instrumental in bringing your fellow into the undesirable state by mitigating his pain and increasing his pleasure; by depriving him of the same self-sacrifice toward you, you deprive him of the desirable state of feeling at which you are aiming.

"One thing thou lackest. Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven," again would deprive the recipient of this bounty, and the purchaser from obtaining "eternal life," which the other would gain by accepting and using the proceeds of the sale, or the property so sold, they would gain "eternal damnation." "It is more blessed to give than to receive," places the former, or both, in the realms of absurdity; for the recipient would be debarred from the blessed state which the giver, selfishly taking advantage of the other's condition, is aiming to attain.

Are these inferences, too, denied? Then the implication is that by gaining blessedness and salvation for yourself you must damn others; that it is good for you, but undesirable for another. And that this base selfishness would be rewarded, and you would be raised into the realms of bliss, although aided by stepping on a brother prostrated by yourself. If you give "all to the poor," you cannot gain the latter blessed state, by virtue of your poverty, but are in such a position that another may gain it by ministering to your wants. This only shows the importance of jealously guarding any approach to the imposition of a "set of rules" for your guidance.

Again, there are those who hold that pain and misery are discord, and that pleasure and happiness is to be in harmony with the laws of nature. But the error is palpable. The laws which govern each are harmonious and immutable; the logic is as strict between cause and effect in the one case as in the other. Pain and misery are suffered under an erroneous conception of that which is inimical to happiness. Extended exposure to the chilling blasts of winter results in pain, and, to alleviate this, I must provide shelter and warmth. But the conditions and laws which produce a chill are as harmonious as those which produce a feeling of warmth. The difference lies in the former being inimical to my pleasure and happiness. And further, either heat or cold may become an evil to me, if not properly blended.

Certainly, happiness and pleasure is the natural state of the mind of man: Step on this thorn and suffer, is the experience of man to guide him to that which brings the former. This earth-life, with our experiences with the manifestations of nature, is but the nursery of the soul—the morning of life. Truly, the soul can only grow and expand in the elements and conditions which bring happiness. Furnish these and the results will follow as sure as a stone unsupported will fall to the ground, and the converse. Good actions felicitate, aggrandize; wrong actions dwarf and debilitate. The former add and multiply, the latter subtract. The attractive influence of these effects of right conduct is only exercised with effect within a certain radius. Prenatal influences, his environments when forced into existence, or, under a false conception of the nature of things, man may place himself beyond this prescribed radius and wallow in the mire of degradation. Nevertheless, its power exists, and by an exercise of the will he may place himself within it again.

Our conduct should be prompted by the same motives which actuate one when about to come in contact with a hot stove. Beware! There is pain in the contact: Or, when already in contact therewith—act! or the pain will increase. Mitigating pain and increasing pleasure, either in self or others, or both, should be the true and reasonable motive in all conduct.

S. J. WHITE.

LAKE BRADY.

A Poetical View of the Situation.

O, were you ne'er at Brady,
Lake Brady, smooth and still,
Shore girted 'round by woodlands,
By valley, mead and hill,
Whose placid, purpling waters
Breathe out their breath of life,
Till souls are calmed and quiet,
Because with love arife?

Breathed you ne'er the fragrance
Of flowers that bloom about,
To kiss the feet of strangers
Who wander in and out,—
That spring among tall grasses,
And with the trailing vine,
That winds for passing pilgrims
And paths of pleasure twine?

O, thought you ne'er of Heaven,
In calm of eventide,
While borne upon its bosom
To shore of other side?
How like in time we're sailing
Across the lapse of years,
Sometimes through scenes of gladness,
Sometimes through doubts and fears.

And whilst upon its waters
With dipping of the oar,
Thought you not of loved ones
You knew in days of yore?
And saw you not their faces
In gleam of moonbeams light,
Till time that's past seemed present
And all you loved shone bright?

O, when the moon was floating
In summer's evening sky,
And when the stars were twinkling
'Mong fleeting cloudlets high,
Reflecting their own brightness
Upon its slumb'ring breast,
Then found you not sweet comfort,
Enjoyed you not its rest?

Its fair expanse flecked over
With bonny boats, not few,
Gliding among the star-smiles
And moon's own image true,
Seems like, indeed, the ocean
Where life-barques sail to shore,
To meet with long-lost loved ones,
Ne'er to be parted more.

And as the deep is opened
To trail our wake behind,
So life-barques oft are guided,
And paths of ocean find,
To show them where is Heaven,
And where no shoals are found,
That souls need not be stranded
On error's hidden ground.

Ofttimes, when souls are sorrowed,
'Tis bliss to be alone
And listen to the voices
That come in silent tone,
As faint as moonbeams glimmer
Upon the lake's soft sheen,
And tinting time gives color
To bursting verdure green.

Love you not to wander
'Neath forest-shading leaves,
Or rest beneath a bower
That woodbine-twining weaves,
Upon a moss-grown hassock,
In cool and calm alone,
To be in close communion
With soul that is your own?

Then visit now Lake Brady,
Where Heaven's skies are clear,
For 'tis the happy season
Of all the changing year,
And go at eve arowing
Out on its smiling blue,
Across its parting waters
Where blossoms bloom in dew.

The waiting winds are sighing
Upon her deep'ning hue,
To waken up her voices
And waft their thoughts to you.
Hear you not the ripples
A-laughing on the sand,
Lisping loving greetings
All along the strand?

O, peaceful wave, now mirrored
In quiet lies the skies
Upon thy blessed bosom,
As daylight softly dies,—
The pale, soft moonmist lingers
Where rosy tints of day
In robes of rising splendor
At hour of morning lay.

The forms of wood and hillside,
Of lights and floating boat,
Lie shadowed in the night-time
With clouds that wond'ring float
Reflected and refracted
From sky that bends above,
Like symbol souls of dear ones
O'er guiding with their love.

And as I wait, awatching,
Some boats that pass me by,
Some drifting into shadows
That 'round are lying nigh,
While echo sweet notes, wafted
In silent ev'ning air,
I hear the angels singing
And peace lies ev'rywhere.

The song they sing re-echoes
In cadence o'er my heart,
"Our time bears no lifeboats
That will forever part;
Moonlight never wanders,
But is led by Nature's hand,
So parted barques will sometime
Reach home in Heavenland."

ALMA REYNOLDS FOX.

A Liberal-Minded Presbyterian Investigates Spiritualism.

TO THE EDITOR:—Thinking it might be of interest to the public to know how a liberal-minded Presbyterian became a believer in spirit return, and communication, I write this. After having several sittings with Mr. A. Campbell, the wonderful spirit artist, also with Mrs. L. Bangs, the slate-writer, and having attended seances held by Mrs. Jennie Moore, Mrs. Reynolds and others, there yet remained a serious doubt which could be removed only by such phenomena being done in my own house, and under conditions which I considered reasonable and proper. After considerable correspondence I was successful in getting Mrs. Mabel Aber, the materializing medium, to give us a series of seances, which, beyond all reasonable doubt, not only gave evidence of her possessing strong mediumistic power, but also unquestionable evidence of the truth of immortality and spirit return.

I desire for the sake of truth (the most sacred duty) to give to the public something of what occurred during these seances.

On the night of May 3 we had a circle of about forty, and as Dr. Blackman, the cabinet control, said, about seven as improper persons were there as could be got; improper on account of the bold and positive skepticism which made the last seance a weak one. At circle held on the night of the 4th of May we had about twenty-five true friends present, and we had harmony, and my doubt received its final blow. Before the medium was fully entranced, and while sitting in the circle, three spirits came out of the cabinet and greeted us. About five minutes after Mrs. Aber was fully entranced, the curtains were opened and we plainly saw the medium and a spirit standing on each side. Shortly after this the medium was led out by a very beautiful and well-formed spirit, who delivered a message to one of our prominent citizens—Judge W. This test, seeing spirits and the medium at the same time, I think ought to convince any honest person, especially if they see it in their own room and under exacting conditions, as in this case. After this came hebeautiful materialized form of Hypatia, the martyr of Alexandria, whose history, I doubt not, you are familiar with. This was, indeed, a beautiful sight, so much so that I, who have seen and studied many of the art treasures of Europe and this country, can truthfully say that never have I seen such beauty, grace and delicacy.

In addition to these rare sights were the meetings of mortal and spirit friends, who rejoiced to again see their beloved ones. I saw and spoke to a sister and brother. Many other wonderful things occurred: A large piano was lifted from the floor and let down with a jar, by a Hindoo spirit; a spirit materialized in the center of the room, about ten feet from the cabinet, and walked to us and blessed us, giving us words of cheer and comfort, and then disappeared as if going through the floor.

I will not take space in telling all that was seen, but I, as well as others, saw enough to make us life-long friends of the sublime truth of Spiritualism, which has been so wickedly kept from the world by selfish and unholy persons who, while knowing the truth, slander it by declaring it to be of the devil, as did those who accused the immortal Nazarene of casting out devils by the power of the devil. I believe that the truth cannot always be subverted. I expect to do what I can to let my fellows know that if a man die he shall live again.

R. C. SMITH.

Jacksonville, Ill.

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CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Instruction in the Roman Catholic Colleges.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Riviere Boyer.
CHAPTER XX.
Papineau and the Patriots in 1838—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spiuk again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has Interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Distress from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le-Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln knowu and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our troubles—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1855.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
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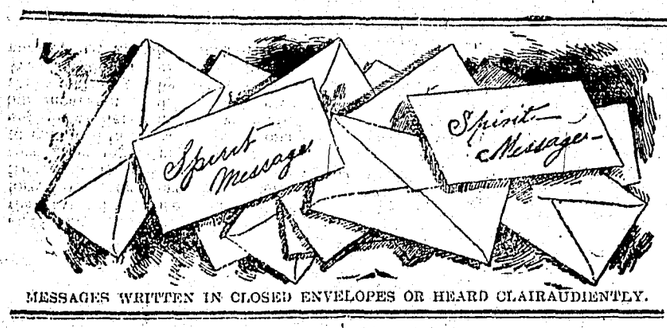
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Here is a tall and thin old man, with long, gray, curly whiskers. He has a long, thin, hooked nose; large gray eyes, and high, intellectual forehead. He is dressed in a long robe, reaching to the feet, with a girdle around the waist. I should say he was an Oriental. He wears a turban. Now the spirit speaks, saying:

"You have so much business with the descendants of my people that I thought I would come and speak for them and their spirit friends.

"Concerning the manifestations by spirits of departed mortals in these times of the new era, it is to be said that they are not without precedent, for since the spiritual took on the mortal and the mortal took on the spiritual have those selfsame spirits returned to the scenes and friends of their earth-life careers, making manifest their presence by signs, omens and portents.

"There were no people of antiquity who did not have intercourse with the spirits of their departed friends in one way or another. Spirits spake through mortals, foretelling future events, and under the highest and greatest spirit of all—God—were mortals who were instructed and guided in their earth-life affairs. Indeed, to the most pure and clean among mortals, the less pretentious and therefore most wise among men, did the Great Spirit, God, hold personal intercourse, and make them the greatest among their fellows, and those were they who were called prophets.

"I write this epistle to make known to mortals of this era that the light from the world of spirits has commenced to dawn again on the world of mortals; and as hard and obdurate, self-sufficient and deluded as are many mortals of this era, the paths to reason and rational understanding are being entered upon by their spiritual friends, and must sooner or later reach them. Many, indeed, will be at the graveside, but most will be reached while yet they are in the mortal.

"In illustration of spiritual manifestations of antiquity, I will relate a manifestation made to myself while among the Galileeans, and whilst I dwelt on the plains of Asochis. The Judeans of Jerusalem sent Jonathan with armed men to slay me, and I was sore distressed at the ingratitude of the people, as I was a priest and of royal descent, having come from the children of Asamoneus. It was night, and I felt, in my cave, a feeling as if of some one being near me, for I was alone, and the night was so dark that all objects seemed as shadows. Presently I heard a voice over against me, speaking these words: 'Oh, Josephus, leave off to afflict thy soul, and put away all fear, for what now grieves thee will render thee in all respects most happy, for thou shalt get over, not only these difficulties, but many others, with great success. However, be not cast down, but remember that thou art to fight with the Romans.'"

This was spoken by the spirit of Asamoneus:

"Other and greater manifestations by spirits were there made by the Jews, and they could not all be related in many communications such as this; but when Jerusalem fell, and then Rome, literature was destroyed, and the world plunged in ignorance and darkness; then mortals became too animal and corrupt for spirits to approach in intelligent manifestations, and thus it is that spirits could but make noise and other phenomena, making omens, and sometimes appearing to mortals at certain hours, to give warning of change and danger. These manifestations were called ghosts, and were avoided with fear and trembling.

"But now the light of spirits has commenced again to reach the mortal world. Spirits are again assisting the affairs of mortals, and though many there be among mortals who will not believe this, and some who will not believe that there is any life outside of mortal existence, yet shall all be made to know from whence they came, and whither they must go, and be made to do and believe what they now reject.

"It cannot be said to mortals: do this, believe that, in a spiritual sense, for they also must be convinced of their own conscience and experience.

"Many are there now among mortals called Spiritualists, who understand this, and they are those through whom the mortal people are to be instructed by spirits.

"To Spiritualists I say: Do violence to no man, neither accuse any falsely, and be content with your wages, for thus shall ye gain with love and esteem more than ye can gain with fire and sword."

FLAVIUS JOSEPHUS.

THE LIFE-HISTORY OF TZERAN, THE SHEIK, BEFORE AND AFTER DEATH SPOKEN CLAIRAUDIENTLY TO MAD, AME JOAN.

I was born of nomadic parents, who were of a nomadic tribe of the desert. I was named Tzeran, after a mighty chief, and as our sheik had cast my horoscope at birth, he had found that my life would be an eventful one; that I would be victorious in battle, and would be very hard to overcome; that I would become sheik of the tribe; that it would become very wealthy and powerful under my guidance and control, and that it would increase in numbers; therefore I was considered very fortunate from birth, and such I remained throughout my natural life. I grew up to manhood in the tribe. My home was any place where our tents were pitched; our means of livelihood was anything that we could get, by fair or foul means. We considered ourselves children of nature, and therefore looked upon all nature as our prey, human or otherwise. We were veritable children of the desert, and the fiercest of all those nomads who roamed over the sands of the Sahara four hundred years ago. We had a vague idea of Allah or God, and considered that he protected us from harm; but we never took the time to worship him or to sing his praise.

We were an untutored race, knowing and thinking nothing beyond the knowledge required by the tribe. We spoke the Arabic tongue. We did not cultivate the spiritual side of life—only the lowest materiality. We thought nothing of murdering and plundering our enemies. We thought more of our horses than of our women, and considered it lawful and right in the sight of Allah to barter and sell our women as so much merchandise. The horse was held superior to the woman because he was considered more loyal and true. Human life was held at a very low estimate.

In such a school was I raised, and in it I lived and died. I was made a sheik at the age of forty; at that age I was very rich and powerful, having amassed a fortune in the slave trade off the coast of Barbary. Tunis and Algiers were then the most important slave marts. The people that we sold as slaves were any tribe that we could conquer or capture upon the desert, with their plunder, which usually consisted of rich spices, gold, ivory and jewels. We were also dealers in black slaves, and kept a certain number employed as caravan drivers from Africa. This black mass of humanity were all tied or bound one to the other, in a long train, with inhuman drivers lashing them occasionally. We grew to be a powerful tribe under my control as sheik, for I was a merciless man, never giving way or giving up to any one, but always conquering.

The tribe of Tzeran was looked upon as one of the plagues of the desert, and more destructive than the sand storms. I had one hundred and thirty wives, the most beautiful women that could be found in Persia or Arabia. Two hundred slaves were the servants of my immediate household. My wives were all very young; therefore, they were considered the more valuable, for old women, or women who had passed the prime of life, were not salable or valuable, and were sometimes murdered, in order to rid ourselves of them.

I will here state that I was the murderer of ten wives who had outlived their beauty and usefulness, besides many a poor slave, whom I had unmercifully lashed into the other world. This is but a vague synopsis of my life, and I give it in order that the reader may have an idea of the kind of person that I was when I entered the Spirit-world, which I reached at the ripe old age of one hundred and seven, dying in the agony of old age and the weight of my sins and crimes, which seemed to crush me long before I breathed my last, for I was brought to a realization of all about two days before I finally laid off my mortal body. I will describe my journey in the Spirit-world in my next, and will faithfully give a history of all as I found it; what I did, and what I am now doing. SHEIK TZERAN.

(TO BE CONTINUED.)

In Peaceful Rest.

Alvah Brownell, an old and highly-respected citizen of North Lawrence, N. Y., passed to Spirit-life at his home, Friday morning, June 8, at 10 o'clock. He leaves a sorrow-stricken wife and an only child, Mrs. E. F. Stoddard, of Elmira, to mourn his loss. Mrs. Stoddard was so prostrated with grief that she was unable to attend the funeral. Mr. Brownell was a man of a most charitable and cheerful nature, a devoted husband and a most indulgent father. He was for many years a successful business man, and sustained heavy losses with a fortitude that only one of his cheerful nature could do. Kind and hospitable to all, he will be greatly missed by a large circle of friends.

MRS. ALVAH BROWNELL.

Passed to Spirit-Life.

Passed to Spirit-life July 12, in Battle Creek, Mich., at the age of 75 years and 5 months, Moses Macomber, a veteran believer in the spiritual philosophy. He was a kind and loving husband and a good father. He leaves a wife and two daughters to mourn his loss, but we are happy in the belief that although his earthly form is gone from our sight, his spirit still hovers near, to whisper words of comfort. He has passed to a brighter and happier home, for which he was fitted by the good, honest and upright life which he had led. MRS. PHEBE OSTENHOUDT.

Passed to Spirit-life, from his residence near Peterboro, N. Y., July 11, J. R. Berry, aged 82 years, 3 months. For many years Mr. Barry has been a thorough Spiritualist, practising more than preaching, the lessons learned through spirit intercourse. His life of usefulness and integrity won for him the esteem and respect of all who knew and understood him, and he will not only be missed and mourned by his immediate family, but by a portion of the great family of humanity.

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The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened either with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the act of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the seance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are to spiritualize and hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much of mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any future to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffer from ill health or weak mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the MATTER of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BRITTEN.

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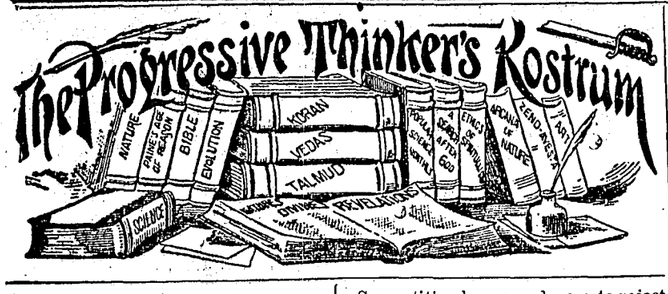
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SCIENCE, SUPPLEMENTED BY AN EXALTED MORALITY, THE BIBLE OF THE FUTURE.

The Progressive Thinker

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 8. CHICAGO, AUGUST 11, 1894. NO. 246



EVOLUTION!

As Manifested in Science.

Getsinger vs. Darwin.

Causation of Figures of Life Demonstrated.

DEATH BLOCK OF MATERIALISM—REDISCOVERY OF ANCIENT ALCHEMY—RECONSTRUCTION OF SCIENCE—A COMING CHALLENGE.

All who are in the least prophetic, can readily read on the dimly-outlined shadows of coming events, that the near future will be a brief cycle of revolutions. Revolutions in our method of government; in the science of therapeutics; in the science of biology, so as to include spirit; in astromomy, physics, cosmos and general education.

In the arena of knowledge, thought and observation, what a phalanx of intellectual lights threatens the disintegrating forces of error and erroneous teachings! How gracefully and gradually these forces are losing ground and followers, while the new dispensation is being accepted by the long-deceived and groping minds with a will that builds up bravery and disciples of truth. It is so singular how the various minds and leaders of thought are coming into the fold; into public view; into the ranks of public educators—coming one by one, each with his light as given him and as best he can handle.

Little did the writer dream twenty years ago, when he handled a microscope as a toy, and after years, when studying simply for pleasure and improvement of his mind, that he should be destined to a place in an educational sphere. Little did he dream, even five years ago, when he was actively engaged in commercial pursuits, that he would be forced to leave the business world, much against his will, enter the arena of thought and education and give the world the light accumulated by rigid examination, observation and thought—the result of twenty years of pleasant moments. Duty called me and I came. How many more are there who are likewise preparing and prepared to answer the roll-call for the coming march that will signal a final death to error? It is these occurrences to individuals which show to me the nature of the coming cycle of revolutions. It is not blood or implements of war upon which hangs victory or defeat, but it is quality of brain matter and lines of argument that will decide the battle between dying error and growing truth.

The writer has found some facts in the science of creation which other students of nature have either overlooked or ignored. That the state of science has been made entirely materialistic by Darwin and others—made entirely too one-sided to be true, no one reading THE PROGRESSIVE THINKER will deny. In order to harmonize the truths which the spiritual phenomena have given the world, with that portion of the science of life and biology acceptable to thinkers and scholars, it will be necessary for this science to be entirely reconstructed. To this subject I have given much time, and if the conclusions which I have reached be acceptable to impartial and unbiased scholars on these lines, then, I am sorry to say, the Darwinian theory has been refuted, and Darwin, like many others who ignored spiritual conditions, have almost wasted their time. But because one observes what the other overlooks, recognizes what another ignores, examines what another casts aside, travels paths which have not yet felt thought-footprints, is what causes an opposite side to a burning question.

The science of biology as left by materialist biologists is entirely devoid of a theory or even a hypothesis as to the causation of figures and forms of life. From the animalculæ to the mastodon are thousands upon thousands of figures whose forms indicate diverse natures and characteristics. From the blade of grass to the California giant trees are myriads of forms of vegetation which indicate phenomena as yet a mystery to us. Thus botany lacks the fundamental theory necessary to exactness upon which an immutable truth can be built. Between botany and biology there is no difference when we get into the science of causes and noumena. They are analogous. The force which caused the figure of the giant tree, the wild rose, the water-lily and my favorite heliotrope, caused the figure of the tadpole, of the dog, monkey, man and mastodon. I am now speaking of their original formations ages ago. But superstition has ever stood sentinel at the door of our intellect and reason and has refused admittance to the beggar, *Truth*, as it knocked for admittance. But some have dared to once harbor truth in their domicile of thought and were benefited—they call and recall truth and it comes. Superstition is ousted, truth takes its place.

Superstition has caused many to reject truth, hence discourage all petty superstitions about tipping the salt cellar, and your neighbor's black cat; the red-headed girl and the white horse, etc., for they are the seed which grow greater ones as the individual grows in stature.

Even scientists are not all lacking in superstition, for they set aside petty superstitions as they advance, until they come to the creative forces; there they hang up their circle and square and conclude that some great I am mechanic built the universe and formed all figures, yet do not attempt to say who formed that mechanic.

When we see a beautiful landscape portrayed on a canvas, we marvel at the conceptions of the artist because you or I are unable to do likewise; if we were able to do the work, it would be a common execution and we would not marvel.

When we perceive an orchid in its wonderful construction and harmonious tints, when we perceive the flower of the night-blooming cereus, when we examine almost any fern, leaf or moss, we are at once overawed with amazement at the symmetry of the corrugations, the mathematical accuracy of the points, the exactness of the petals and the beauty of the whole. In looking upon and studying these formations we marvel at the ingenuity of the Creator simply because we think ourselves incapable of such wondrous works or even the conception of such figures. You may wonder and endeavor to comprehend the infinite wisdom of the Creator, but I don't. We wonder at many things simply because we do not understand them. We feared the thunder until we were able to produce it by explosions. We feared the lightning until we found out what it was, and now have made it our captive and slave. As a child you feared the ticking between the walls as an ill omen until you found it was a little bug trying to call its mate by tapping its horned beak on the wood, then you laughed at your absurdness.

All fear is grounded on ignorance, for truth makes us brave.

Who or what has relieved the tensioned nerves of humanity from the strain of fear of the elements of nature, the hereditary superstitions of our ignorant ancestors, the merciless tortures of fanatical judgments? Who has turned the fear of wrath and the uncertainties of man's worth into the peaceful and quieting awaiting of unfoldment; into the simplicity of the magical rest embodied in knowledge; into patience embodied in love; into knowledge that usurps fear. Has theology done this for humanity? No! Has science forced this boon into the thick skulls of human? Yes! And how many of those of the former class are unjustly covering themselves with the laurels never won or deserved by them, which science, in its unpretentious attitude, allows them to temporarily wear—because it makes them happy; to destroy their childlike happiness would be ungodlike.

Yet the greatest theologian in the world to-day has never advanced a theory, or expounded a philosophy, which, in its results, gave man the privilege of less hours of labor, with a few more in the company of his family. He never gave man the idea of electricity which allows man to accomplish as much in eight hours as he did formerly in twelve; thus giving him an opportunity to caress the little toddlers at home; help the weary mother in her duties: smooth the furrows on her brow; give a hopeful word of encouragement, where before he was weary and irritable, caused by overwork. Give us a way to heaven here on earth, my brethren, then it will lead to the greater one on high, with a short cut across lots. Yes, science is dealing out mercy and hope, fearlessness and knowledge, to all irrespective of position or belief.

The reason I do not wonder at the ingenuity of the Creator is because I have fathomed some causes to great constructions and they are so simple to me that I now laugh at my former marveling.

Indeed, orchids, daisies, roses, fishes, shells, bugs, elephants, monkeys and man have wonderful forms and organizations, but the simplest application of force on matter gives most wonderful constructive qualities which results go to prove. The following experiment, most simple in its execution, yet grand in its results, will probably remove the marvelousness of the basic cause of the figures and forms of species embodied in vegetable and flesh growths—including man: By taking a tube made of porcelain, so as not to transmit or be affected by vibratory action, spreading tightly over it a membranous texture, then covering this membrane with a gelatinous substance quite subtle in its composition, a magnifying glass and then you have all the mechanical requirements for the experiment. If now you will sing onto this covered membrane, in an ordinarily strong tone of voice, you will perceive the molecules of the substance forming a figure of a daisy with a single row of petals; if you raise your voice to an octave you will find the flower changing in its form, until at the octave note it forms double petals. This you can change until you finally have a gigantic sunflower in contrast with the minute daisy.

Different tones produce different results, such as star fishes, shells so finely



NUMBER ONE.

corrugated that it seems almost incredible; ferns, leaves, mosses, window-pane flowers, dwarfed trees and cherry



NUMBER TWO.

blossoms. Two voices in concert produce differently shaped figures than one voice, etc.

The scientific explanation is this, viz.: Sound is a vibratory motion of energy, moving in a rhythmic and wavelike manner; the intensity of force decides the height or lowness of the note; the loudness of the sound denotes the volume of force; the volume of force embodied in a single sound, transmitted to a flexible substance, puts the molecules of said substance into action; the application of this activity onto the substance moves the molecules into lines whose sum total is a figure, unlike the lines observed where the sound has not been applied, or out of the focus of the note as vibrated to a center from whence it expanded. Now, then, these figures are notes or sounds of music embodied in matter, and if we could apply an electric needle of a phonograph to these figures they would produce the same sounds to our ears as did the one which formed the figure. Thus does the wax composition on the phonographic tube receive note impressions in the way of figures, then when the current is applied negatively it reverberates the sounds embodied in these figures to our ears. Thoughts are things; words are flowers; man is an embodied note, susceptible to other sounds which impress his jelly brain; these form figures on the brain, and through these figures—which may be landscapes, trees, outlandish outlines—he becomes experienced and is finally able to give sound figures (words) to his fellow man to admire and marvel at.

The earth was once in a heated state, causing it to vibrate with a volume of force incomprehensible. The gases formed water; water in connection with limes, minerals, sodas, carbons and phosphorus produced a gelatinous substance known as protoplasm. This vibration playing upon the protoplasmic aggregation of greater or lesser quantities, resulted in forming a figure out of the same. This protoplasmic formation, as it remained thus a figure, attracted to it the harder and more brittle substances, especially carbon and limes, which caused the figure to finally become permanent in its formation, and to day it is a daisy, rose, orchid, etc. On the other hand, the protoplasmic mass developed a figure of an elephant in a vast body of water. This specie developed as earth developed and altered conditions favorable to development of life, and we have a strong animal to-day. The only difference between the orchid or star-fish and the elephant, is the volume of matter upon which played the sounds of different notes in greater force, producing a different figure, nature, specie and life than the former species.

Among the formations produced by vibratory action was man. His figure is not so remarkable as those of the orchids or ferns. His nature is just as diverse as are the various species of flowers. His capabilities are by far the greatest and his susceptibility is wonderful. It must have taken a high intensity of action, or a high note, to produce this specie of life—man—for his nerves are always tensioned so as to make him susceptible to every phenomenon in the universe. It appears that he was the last object thus formed, for, when the notes or seven sounds or vibrations exceeded this said intensity, it reached the octaves and consequently could only reproduce the figure of the first note in the scale with additional points, petals or any of the original attributes. Thus man was the last being formed (not created) out of the matter which existed since the beginning, in conjunction with the force evolved through the condition in which matter found itself—heat.

It resolves itself to this in my science of biology as I have thus far reconstructed it, that all beings are embodied sounds of music (vibration); that since thus they are, they are susceptible to this manner of force; first, because it really formed them; second, because this force again expresses itself through them. The flower absorbs its color from the sun's rays; the color, in conjunction with the chemical substance dominant in the flower, emanates another phase of vibratory action and thus expresses itself as perfume or scent. Hence, the red rose smells different than the yellow; consequently, man being sensitive to the vibratory law, is subject to everything that vibrates, in ratio to the intensity or volume of vibration, be it the sun, moon or stars who give a yellow, golden, blue or red light.

The marvelousness of formations, from those of gigantic trees down to blade of grass in the vegetable kingdom; the forms of animal life from the mastodon down to the microbe, is at once converted into a simple demonstrative truth. The veil is removed, peer behind the mystic curtain!

Vibration has aggregated and thus formed and animated species. Vibration can and does dissolve and annihilate them to our five senses, but that does not signify that they do no more exist as entities, or that we only possess five senses. Materialism has one block upon which will rest its head and be beheaded by advanced thought—that block is the theory that the ratio of intelligence is embraced in a given quantity of matter; that an atom or molecule contains a given volume of intelligence and when aggregated the mass of matter contains a volume of intelligence in ratio to the quantity of the mass of matter. According to that the whale, who possesses tons of matter, ought to be the most intelligent of species—but it is not; the poodle dog discounts it a thousand to one. The theory of volume of matter being the basis of intelligence, falls to the ground. Then again, according to the present state of the above science, the quantity of matter decides the volume of energy or force. The ant moves sometimes five times its weight, the horse three times, etc. Does not this imply that a molecule of matter does possess sufficient energy to move five and three times its own weight? Was there a time when the atom possessed only sufficient force to move only its own weight to a perceptible motion? Yes! I hold when the atom contained only this volume of force it was one element, when it absorbed more force it became another element (cosmic science). The nature of an element is not decided by its matter, but is decided by the *number of pulsations* of force in a given time passing over an atom. The harmony of these pulsations decide substances.

Thus I will in time work out a new method to be utilized by chemists. This idea is, or was, the basis of operation of ancient alchemists. By the use of the blow-pipe they brought up the pulsations of an inharmonious element so as to harmonize with others, and thus formed substances at will, which nature could only form in a state of earth's development far, far bygone.

But these truths, as I am now finding them in chemistry, I dare not publish, for they would be a dangerous knowledge in the hands of unscrupulous persons; but I hope to give them some day when more completed, to minds whose motives cannot be questioned. The secret is this, in brief: Substances can be formed which correspond to conditions of human mind, and when the substance is handled by a person, this individual is at once impelled to do just as the nature of the substance intends—to sing, pray, rob or murder, or in other words, a sort of chemico-psychology. You will at once perceive why the science should be a secret.

It seems that I will be forced to go through the category of sciences and reconstruct them all more or less—give to and take away. Even in the science of cosmos and astronomy, changes will be made which seem impossible, yet are most simple, truth-bearing changes which time will demonstrate.

It will not be long before the writer will issue a standing challenge for debate or examination to any scientists or scholars—especially of the materialist school—and thus decide the truth or error of mine or of their views.

E. C. GETSINGER.

Detroit, Mich., 160 Monroe ave.

Fanaticism, the false fire of an overheated mind.—Cowper.

No man flatters the woman he truly loves.—Tuckerman.

A cheerful face is nearly as good for an invalid as healthy weather.—Franklin.

As high as we have mounted in delight, in our dejection do we sink as low.—Wordsworth.

A crown, golden in show, is but a wreath of thorns, brings dangers, troubles, cares.—Milton.

The devil has at least one good quality, that he will flee if we resist him.—Tyron Edwards.

Every generation laughs at the old fashions, but follows religiously the new.—Thoreau.

They are the weakest-minded and the hardest-hearted men that most love change.—Ruskin.

I hate to see things done by halves. If it be right, do it boldly; if it be wrong, leave it undone.—Gilpin.

Do little things now, so shall big things come to thee, by and by, asking to done.—Persian Proverb.

The stomach is the mainspring of our system, and it influences our actions. The destiny of nations has often depended upon the more or less laborious digestion of a prime minister.

THE UNKNOWN LIFE

Of Jesus Christ.

PRESENTED BY NICHOLAS NOTOVITCH.

It Is a Genuine Production.

And So Pronounced by a Learned Hindoo.

INDIANAPOLIS, Ind., July 13, 1894.

TO THE EDITOR:—In your issue dated July 14 I find a two-column article from Mrs. Cadwallader in relation to the life of "Issa," recently found in a Buddhist convent. One would infer from the reading of the article that she had read the book; or at least extracts from it, sufficiently copious to form an opinion as to the general scope of it. She also refers to interviews and correspondence of the finders with dignitaries of the church as to the effect its publication would have on Christianity, etc., etc.,—all of which is very interesting, in view of the fact that no such manuscript was ever found, and no such man as Notovitch is known or can be found. It is not at all probable that "Mgr. Platon, the celebrated metropolitan at Kiew," "a cardinal at Rome," "Cardinal Rotelli," or any other cardinals of the church of Rome, or metropolitans of the Greek church, or any one else who knows anything about the literature of India, ever supposed any such manuscript had been found. Nevertheless, missionaries and officers of the government went to the convent named in the story and found that there was not a word of truth in it. But why should it astonish any one if such an one should be found? We know that at the council at Nice, A. D. 325, where the Bible was compiled, there were dozens of "lives" of "him;" that is to say, dozens of different ways in which the myth was related. We know that each in its turn was laid on a table and was cussed and discussed, after which a vote was taken as to whether it was divine or not. The books we now have are the ones that by a majority were declared divine; the others failed of such majority, and were ordered to be burned. It would not be strange if some one of these manuscripts should have escaped the sleuth-hounds of Christ; for some of them had warm friends, who fought for them, and died for them, seven bishops being killed, and more than a hundred wounded, before they got "God's word" in its present shape.

But it would be strange indeed if such a manuscript should have remained unknown in India. For more than a half a century Max Muller and other great scientists and scholars, under the auspices of the East India company, have ransacked the peninsula from one end to the other; not a convent, a hamlet, or any place liable to yield a scrap of paper has escaped them. And is it probable they would have missed this, when it was so easily found that a man picked it up when he wasn't looking for it? For this reason we don't think that the cardinals and metropolitans were much troubled about how to dispose of a manuscript the existence of which they knew to be impossible.

I. M. STACKHOUSE.

The Views of Virchand R. Gandhi.

Mr. Francis, editor of THE PROGRESSIVE THINKER, having shown to me the above letter, I take pleasure in offering a few remarks for the benefit of the readers. Such criticisms as the above, regarding the ancient manuscript recently discovered in Thibet by M. Notovitch are becoming quite common, and might be interesting if there was the slightest show of reason or argument in them.

Evidently Mr. I. M. Stackhouse has absorbed the criticism which appeared in the London *Daily News* a short time ago, purporting to be a letter from F. B. Shaw, in charge of the Moravian mission at Leh, twenty miles from Himis, where the manuscript was discovered which gives an interesting and detailed account of Jesus Christ and his journey to India at the age of thirteen.

The Chicago *Herald* of July 29 published a full reply to the criticism of Mr. F. B. Shaw, who, it seems, was contending against Notovitch and others without even having any knowledge of who they were, or what they did.

The first criticism set apart in this country in regard to the life of Issa I believe emanated from the pen of Rev. E. E. Hale, of Boston, who decided that no such monastery existed as the Himis, where M. Notovitch found and copied the manuscript. It might be better if people would inform themselves well about a subject before offering their criticism, but such instances are rare; they jump into the press, either for the sake of notoriety, or for the sake of opposing, or for the purpose of keeping the masses under the yoke of dogmatic orthodoxy, which is a source of large revenue to many, or bread and butter to hundreds of others (according to the prosperity of the flock which they preside over), the only source, judging from the depth of the education which most of them have received.

I have shown, in the edition of "the Unknown Life of Jesus Christ" which I have published, that the monastery of Himis does exist, and have also given a picture of that institution, which is one of three well-known monasteries in Ladak.

Mr. Shaw, who lives near Himis, does not deny its existence, but he comes forth with a curious and misleading statement, that since 1890 no such traveler as Notovitch has visited Ladak, simply because, as Mr. Shaw says, he failed to call on or make known his business to the missionaries there. In the first place, we know from Notovitch's own statement that he visited Ladak in 1887, when there was no Mr. F. B. Shaw in Ladak to watch his movements; and secondly, we know from the Moravian missionaries' reports that the people of Thibet are not in sympathy with them, and have not allowed them to pry into their secrets, or even enter Thibet proper.

Will a missionary, then, ever be able, so long as he follows his time-honored policy of abusing everything that is not labeled Christianity, to get at the truth which lies hidden in the archives of ancient temples, monasteries and libraries of India?

I have shown in my edition of the life of Issa in question, why even European scholars have failed to obtain the most correct and detailed information on subjects for which the ancient storehouses of sacred literature of India can alone furnish the right clue.

Mr. Stackhouse says there is no such man, even, in existence as Notovitch. This statement is a proof of that gentleman's "great knowledge" of well-known men like Notovitch, and other things as well.

The Chicago *Herald's* reply gives sufficient reasons in answer to such assertions. I would, however, add that those who sincerely wish to investigate this matter may refer to the well-known publishing house of Paris—that of Monsieur Ollendorf; to the managers of the Comptoir des Compte, in Bombay, and to the French Consul in Bombay. To those who would not, or are determined not to, believe in any statement that is not in accordance with their dogmatism, I would simply say: Close your eyes and ears.

Mr. Stackhouse says that any one who knows anything about the literature of India could not even suppose that any such manuscript had been found. I do not understand why; except in the belief, as he says, that Max Muller and other scholars have ransacked the peninsula from one end to the other, searching every nook and corner liable to contain a scrap of paper—nothing escaping them.

Mr. Stackhouse is a well-informed gentleman, no doubt, but he evidently has not learned that Max Muller has never been in India. As I am a native of India, and having traversed a considerable part of that peninsula, I should have a little more knowledge of its people and literature than foreigners living twelve thousand miles away.

I know as a fact that there are hundreds and thousands of manuscripts, sealed up in archives of temples and libraries, that have never been seen by the eyes of a foreigner, and for this there is good reason.

Our literature is sacred, and we have been pillaged from time to time, and many of our sacred works destroyed or stolen by the ransackers: it is but natural that our custodians should become cautious and jealous, and would not even answer questions concerning them: if, therefore, missionaries and government officers have made inquiries regarding Notovitch and the manuscript, I would not wonder if they were not enlightened.

If, as Mr. Stackhouse says, there were dozens of lives of Christ at the Council of Nice, 325 A. D., "where men cussed and discussed which they would give the preference to as being divine, finally settling which should be counted God's word, by voting on it" and taking several lives, burning the rejected myths. I should think God would not trust his word with such a holy rabble, and after all, the Life of Issa is far more likely to be the only genuine one.

VIRCHAND R. GANDHI.

6558 Stewart boulevard, Chicago.

Holy Water No Good.

TO THE EDITOR:—I wish to furnish your paper an account of what has just transpired in my family and among some Catholics. I will omit the name of the place, but it is not far from Mansfield, Pa. Through my wife's sister, Mrs. Kohler, she being a medium, my son's wife has found out that she is one, and has just developed as a table-tipping and planchette-writing medium. Her grandfather and a cousin, a young lady, control her. She sees hands held up before her face. Instruments are played upon and rocking chairs are moved without any one touching them. She was brought up a Roman Catholic. My son and her were visiting, and they held a circle, and had communications from her grandfather. The people were astonished; they had never seen any of this before. All were Catholics but my son. Her mother said: "Bring me some holy water; I can stop it." They got the water; she sprinkled it on the stand, but instead of stopping it went right towards her, and would have knocked her over if my son had not held on to it. Several got on to the stand, and tried to hold it, but could not and gave it up. Her mother said: "Well, Mattie does not make it." She told her mother things that happened in Ireland when she was in Ireland when she was young; told about a young man whom she went with; gave his name in full. This was done through the planchette. Her mother had to give it up then, and said she knew the influence was against Catholicism; but she could not help it, for Mattie did not know these things, nor any one but herself. W. R. PACKARD.

Mansfield, Pa.

Better is oaten bread to-day than cake to-morrow.

RELIGION!

It Is to Be Held in Abeyance in New York.

THE CONSTITUTIONAL CONVENTION—ITS WISE PLAN—SCHOOLS TO BE PURELY SECULAR.

The Committee on Education of the Constitutional Convention at Albany, N. Y. proposes an amendment to the Constitution absolutely forbidding any sort of State aid, direct or indirect, of schools "wholly or partly under the control of any religious denomination, or in which any denominational tenet or doctrine is taught."

This makes complete the secularization of the system of public education in this State. If such an amendment be adopted by the Convention and ratified by the people, all attempts of religious or parochial schools to participate in the distribution of the public school fund will be frustrated permanently by the positive prohibition of the fundamental law. It would, moreover, exclude from the public schools every trace of religious education, prayer, reading of the bible, or any formal recognition of supernatural religion, for in whatever shape such instruction is introduced it must take on the character of "denominational tenet or doctrine."

Under the English system of State aid to primary education, voluntary and denominational schools are recognized as a part of the public provision for instruction, but these are supplemented by separate schools especially established by the school boards, which are empowered to make their own arrangements respecting religious teaching, subject to the restriction that it shall not be denominational. Where it is provided, however, it is Christian, and generally, in the Roman Catholic view, Protestant. Of the 2,392 school boards in England and Wales, only 91 have excluded religious instruction altogether, and these are wholly in small villages. In all the rest the bible is read and careful provision is made for inculcating religion. Birmingham is almost alone among them in going even so far as to require that the Bible shall be read without note or comment. In London the school board has always provided for the reading of the Bible and "such explanations and such instructions therefrom in the principles of morality and religion as are suited to the capacities of children;" but last April it went further and laid down a scheme of dogmatic religious teaching, justly described by a writer in the last number of the *Nineteenth Century* magazine as "a creed of its own, designed to serve as a new safeguard of the faith, and to render all Unitarian and other heterodox interpretations of the Bible impossible."

That scheme satisfies neither the teachers nor the public, and, generally, the religious instruction of the school boards satisfies neither believers nor unbelievers. As Lord Salisbury calls it, it is "a patent compressible religion which can be forced into all consciences with a little squeezing." He has also declared with the force of irrefutable truth that "no State necessity ought to allow you to sweep away" a parent's "inalienable right to determine the teaching which his child should receive upon the holiest and most momentous of all subjects." That right cannot be guarded except by excluding all religious instruction from schools provided and controlled by the State. The logical outcome of the controversy provoked by the course of the London School Board last spring in laying out a scheme of dogmatic religious instruction will be the complete secularization of the London schools maintained by the board. If the State desires to encourage such teaching, it must do so, after the English plan, by treating every elementary school, voluntary or religious, as a public school. In its own schools specifically it must let religion alone, or else it invades an inalienable right of the parent, as Lord Salisbury says.

The proposed amendment to the Constitution of this State would absolutely forbid the adoption of that plan here. All schools which gave religious instruction would be debarred from State aid by its prohibition. The Faribault plan would be unconstitutional in New York. The public money would be expended for purely secular education exclusively.

The above from the New York *Sun* shows conclusively that the leaven which has been sown by the Free Thinkers all over the country has taken deep root, with most excellent results.

New York. FREE THINKER.

Wherever the dinner is ill got up, there is poverty, or there is avarice, or there is stupidity, in short, the family is somehow grossly wrong.

The invention of a new sauce was liberally rewarded by Elagabalus, but if it was not relished the inventor was confined and forced to eat of nothing else until he had discovered another, more agreeable to the imperial palate.

Pepys, who was secretary to the admiralty in the reign of Charles II., having company for breakfast, wrote in his diary: "I had for them a barrel of oysters, a dish of neat's tongues, and a dish of anchovies, with wine of all sorts and ale."

Alexis Soyer, the famous French cook, was a worldwide celebrity. He offered his services gratuitously to the British Government during the Crimean war. In the Irish famine of 1847 he opened a kitchen in Dublin, and fed 4,000 to 5,000 poor people every day.



BY EMMA MINER,

Author of "Bars and Thresholds," "Led," and other stories.

CHAPTER VII.

Detective Sayles.

[CONTINUED.]

"Mr. White, examine those articles on the table, and tell us if you know anything about them?"

Mr. White took up each article, looked at it carefully, and said:

"Yes; I have seen these several times, before to-day. I am a floor-walker in Marcella's. I saw these articles taken from the counter by a clerk there, and was hurrying forward to inquire into the matter, when I fell in a fit, which has since detained me from the store."

"And will you state the name of that clerk?"

"Edward Ledyard."

Mr. Ledyard sprang to his feet hastily, but Mr. Sayles motioned him back again.

"Can you give the date of the occurrence?"

"Yes; November 15th. I can be exact because of my subsequent illness."

"At what date, according to your recollection, did Alma Andrus leave the employ of the firm?"

"Sometime in July, sir."

"Why have you not mentioned the occurrence of what you supposed was the theft before?" asked Mr. Sayles.

"Because I was carried from the store unconscious. I was sent home, and, in the sickness which followed, it slipped from my mind. I returned to the city Saturday, and on Sunday evening I called on Mr. Emmons, who told me of the trouble Miss Andrus is in. Then it all came back to me, but I thought I would make my first report to Mr. Emmons. Then he got me here to talk to you."

Mr. Ledyard's surprise and confusion betrayed him. He saw and felt that he was fairly caught and betrayed of his own act. With a quick impulse for escape, he sprang to the hall door. It was locked; he turned quickly to the side door which led into the parlor, and ran into the arms of the waiting officer.

"You must come with me," said the officer. He begged not to be arrested.

"I must do my duty, Ledyard," said Mr. White, "and turn in this account to Mr. Vane, and also to Mr. Marcella."

"I guess it will be all right, officer, if you release him," said Mr. Vane, huskily.

"Officer, we demand Mr. Ledyard's arrest, and that he shall be held until I can communicate with Mr. Marcella himself. We shall get no justice from Mr. Vane," said Mr. Emmons.

The officer took Mr. Ledyard away, much to the relief of the anxiously-waiting trio near the sofa.

"There! I think that part of the business will be adjusted without much more trouble," said Mr. Sayles, as he took up his hat.

"How thankful I am!" exclaimed Mrs. Andrus and Mrs. Adams in one voice.

"Do you think he will confess all?" asked Mrs. Adams.

"Yes; I think he will before night. Now, to-morrow we will begin on the other part of it. Keep up your courage, ladies, we will soon straighten this matter." Mr. Sayles hurried out and away.

He was right in his conjecture about the confession. He hastened directly to the police station, and in the presence of Mr. Vane and officers, questioned Mr. Ledyard, who confessed to the theft, and admitted placing the articles in Alma's bureau.

"Did you put Mrs. Adams' money, the roll of bills, there too?" asked Mr. Sayles.

"Yes. I didn't take the money because I wanted it. I put it in there for the same purpose as the other."

"Did you put Mrs. Echo's purse and watch there also?"

"No; I did not. I positively know nothing of those. That was not a part of my work."

Mr. Sayles' quick eye saw that Mr. Ledyard was telling the truth.

"Well; I guess you'll have to stay here a little while until we can fix this matter up," and the detective left Mr. Ledyard to his own disturbed reflections.

CHAPTER VIII.

Mrs. Echo's Confession.

Mrs. Adams resumed her duties, resolving to keep a close watch on Mrs. Echo. She was fearful that nothing could be done to shield Alma so far as she was concerned, well knowing that Mrs. Echo would push matters to the utmost extremity on account of her hatred of Alma's mother.

"For all that, have we not been wonderfully led out of the trouble in regard to Marcella? Surely, Mr. White's return was most fortunate; and I cannot believe that my innocent child will be left to suffer such disgrace."

Poor Mrs. Andrus tried to lighten her burden by looking on the brightest side she could imagine.

Mr. Emmons had just seen Detective Sayles; he had told him of Mr. Ledyard's full confession. After the trio had discussed it a little, Mr. Emmons said:

"Seems to me Ledyard might have hit upon a more original plan for such contemptible work than to do what he did. It's an old story."

"That's true; but, I suppose, it was the first idea which entered his head. You know he is not particularly brilliant."

"I'm sure I'm thankful he did just what he did—so long as he was determined to do something," said Mrs. Andrus in reply to Mrs. Adams' remark about Mr. Ledyard's lack of brilliancy. "If he had done something else, we might not have been able to track him."

"I only hope we shall be able to track Mrs. Echo," said Mrs. Adams, "for I feel she is the top and bottom of the rest of it."

"Perhaps we had not better let it be known what we have ascertained so far," said Mr. Emmons, "she may be more on her guard. We want to throw her off, if possible."

"I think so too; so, at the risk of allowing Alma to remain under suspicion for awhile longer, we will be quiet about it. I'd like to turn Mrs. Echo out of the house, but I want to keep her here to watch her." And so, trying to comfort each other, they separated for the night.

Early Tuesday morning Mrs. Adams had a caller. It was Mrs. Millis.

"I had to come!" she said; "I have something to say to you."

"I am glad you have come. I should have come to you myself this afternoon if you had not."

"I must go upstairs again, into that same room."

"Very well; we will go," replied Mrs. Adams, leading the way.

Mrs. Adams had taken care to fasten the door which led from Alma's room into the hall; so they passed into it through Mrs. Andrus' room, she following them a very interested listener.

They entered, and fastened the door inside. Again Mrs. Millis seemed partially entranced.

"It is in there—in that same drawer," she said.

"Yes, I know; you know we found it there," replied Mrs. Adams, soothingly.

"I don't mean those things—something else; something bright and shining; it jingles."

"Do you mean she put something else there?"

"No; she didn't put it there; she dropped it; she lost it. I want to get it and put it on my arm. I must have it."

"Get it, then, if you can find it," said Mrs. Adams encouragingly.

Mrs. Millis went to the drawer. She looked carefully, sometimes passing her hand over her forehead, sometimes clasping her wrist and saying, "I must have it! I must!"

Suddenly she gave a glad exclamation. She drew from among the folds of a skirt a small locket, with a bit of broken chain attached to it.

"Here it is! Now, if I only had the rest of it, I could put it on my arm!"

Mrs. Adams looked on in amazement. She recognized the locket as being one she had seen about Mrs. Echo. It was a part of her bracelet. Mrs. Millis continued:

"She lost it here; it dropped off, and she doesn't know where it is! She—the bold, dark, handsome woman—she lost it here when she put in the other things which have made so much trouble."

Mrs. Adams understood the matter at once.

"You have done a good thing, Mrs. Millis," she said.

"I am not Mrs. Millis; I am Alma's father. I want to help her. Don't let that handsome, bad woman know you have found this. Tell the red-haired man as soon as you can. He will know just what to do."

Mrs. Adams remembered that the detective, Mr. Sayles, had red hair.

Mrs. Millis seemed to have accomplished her work, for she resumed her normal state, and soon after went away.

Mrs. Adams lost no time in sending for Mr. Sayles. She told him of what had occurred; of her suspicions of Mrs. Echo's treachery. The fact that Mrs. Echo had not accused Alma of stealing that part of the bracelet created a suspicion in Mr. Sayles' mind that Mrs. Adams' ideas about it were correct; that Mrs. Echo had really lost it there.

"You see it is a very delicate bracelet," said Mrs. Adams. "It is interwoven with a peculiar chain. She has worn it constantly since she has been here; and I have heard her say, and others have heard her say, that she has not removed that bracelet for several weeks. She thought she had lost it on the street, and has advertised it to-day."

"Well, I think I can begin to see our way out of this. Just give that precious bauble to me for a while. It will serve us well. I may have to answer that ad."

Mrs. Adams gladly handed it over to him.

"Say—isn't that Mrs. Millis a witch?" He asked it half-laughingly, but with an earnestness underneath his smile which made Mrs. Adams think he had gotten a new thought.

"You can call her that if you choose. She is a good woman."

"Yes; I have heard of her before. But, as for that other one, she's the devil and all. Did you ever hear of that fuss she got into—I mean Mrs. Echo—over that match-making between Mr. and Mrs. Lansing? No? Then I must tell you."

Mr. Sayles sat down in a hall chair while he told his story.

"Well, she made her little speck out of both of them. You see, it was this way. Lansing got his eye on a woman; she was a widow then, a Mrs. Faxon. He heard she had a good bit of money laid by, and he wanted to get hold of it; so he went to Mrs. Echo to see if she could help him. According to the story, he agreed to give her a hundred dollars if she would help bring the match about.

"Next thing she did was to get hold of Mrs. Faxon, and describe a gentleman to her who would make her a proposition of marriage. Said that he was wealthy, and all that; and hinted that Mrs. Faxon ought to make her a present of a hundred dollars if her prophecy came true. Mrs. Faxon told her she would give her the hundred dollars.

"As for Mrs. Faxon, she was a mercenary woman, and she jumped at the bait as soon as it was offered. She married Lansing on short notice. She sent Mrs. Echo the hundred dollars on her wedding-day. It didn't take long for the new Mrs. Lansing to have a falling-out with the bridegroom when she found that he was really poor, and so they quarrelled; and in the midst of it it came out that she had been victimized by Mrs. Echo. And both the hundred dollars came out of the Faxon pocket finally, for he had borrowed the hundred dollars he had paid Mrs. Echo, and the Faxon woman paid the bill before she knew who it was for—or what it was for. Oh, I tell you, she is a schemer! There's no doubt but she is clairvoyant, but she does fool folks tremendously if she can see a way to make a dollar!"

"I know that now," replied Mrs. Adams; "I didn't when she first came here. I know she has good powers, but she takes advantage of people on account of them."

"Well, now, you just encourage her in a quiet way to talk about her bracelet, and we'll see what will come of it," and Mr. Sayles bowed himself out.

Mrs. Adams followed Mr. Sayles' advice, and led toward the subject at the table at dinner, until they had nearly all heard her say that "the bracelet was placed on her arm by a very dear friend, to whom she had made a promise she would not remove it until they met again," and hinted that "in two weeks more"—and then she blushed.

"I am so sorry I lost any part of it. It must have been on Saturday, while I was out. I am sure it was there Saturday morning before I went out to make a call. I missed it soon after I came in."

"I am positive it was there when you came in from the street Saturday afternoon," said George Hemenway, a young man who was one of Mrs. Echo's particular admirers. "You may remember you came in a little while before the accident, and passed upstairs. I was talking to Alma, as she stood dusting the hall mirror, and I noticed it as you went upstairs."

"Are you sure, Mr. Hemenway?" asked Mrs. Adams eagerly.

"Yes; very sure."

"Could you testify to it in court?" asked a boarder jokingly.

"Yes, if it should be necessary," he replied laughingly.

"It may be necessary yet, young man," thought Mrs. Adams. She said nothing, but her heart gave a great bound as she began to see the mists breaking away a little.

Again she sent down for Mr. Sayles, and gave him this new clue.

"Good enough! Now, we will follow this up!" he said with a beaming face. He waited a little while, standing thoughtfully by the mantle.

"Do you know whether Mrs. Echo is at home?"

"Yes. She is in her room."

"Well, I want you to arrange it so she can be in your private parlor at five o'clock this afternoon. I want Mr. Hemenway, also."

"I think I can manage it with Mrs. Echo, but Mr. Hemenway will not be home from business."

"Very well. Then I will see him myself and have him here. I want Mrs. Andrus and Mr. Emmons, and yourself. I shall bring an officer. Let him go into your office until I want him, and take Mr. Hemenway into your back parlor. Then I will get Mrs. Echo in here with us. We will soon settle this, and Miss Alma shall be in this house this very night, I promise you."

"I will be sure to arrange all as you desire," she said.

Mrs. Adams' face had brightened wonderfully at Mr. Sayles last words. He saw it as he was passing out, and turned to exclaim:

"There! For the Lord's sake, don't carry such a face as that with you, or she will suspect something is up, and it might upset our plans!"

Mrs. Adams tried to look sober again, but it was hard work, for she felt Alma's deliverance was near.

It was nearly four o'clock when Mr. Sayles went out. He returned soon with an officer, whom he stationed in Mrs. Adams' office. Very soon Mr. Hemenway came in and seated himself in the back parlor.

Mrs. Andrus and Mrs. Adams were again upon the sofa, and Mr. Emmons sat near them. Then Mrs. Adams called Mrs. Echo down, and, directly after she entered, Mr. Sayles fastened the door softly behind her.

All eyes seemed to be centered upon Mr. Sayles, so Mrs. Echo looked toward him also, wondering what it all meant.

"Mrs. Echo, I would like to ask you a few questions concerning your recent robbery."

"Are you a detective?" she asked, quickly interrupting him.

"Yes. Tell me the day and hour you first missed your purse; and tell me, as nearly as possible, the exact hour you went out of the house previous to its loss."

Mrs. Echo's memory was good. She fixed the hour precisely as to the time of going out. She could not be so exact about her return, but thought it was about fifteen minutes before the accident in the street.

After she had given these particulars, there was a little silence. Mrs. Echo was wondering what was coming next.

Mr. Sayles suddenly held up the missing locket, with the bit of broken chain dangling from it.

"Do you recognize this, Mrs. Echo?"

"Oh, yes! Why; that's mine! Where did you get it? Oh, I'm so glad it is found!" She reached out to take it from Mr. Sayles' hand.

"Wait a moment, please. Let us examine it."

It was seen that the piece of chain matched perfectly with the chain remaining on the bracelet; even the broken link matched perfectly. Beyond all reasonable doubt it belonged to that particular bracelet.

"Oh, I'm so glad it is found!" she repeated; and again she reached for it.

"Excuse me. A moment more, please."

Mr. Sayles stepped toward the back parlor door. In obedience to a sign from him, Mr. Hemenway entered. Mr. Sayles held the locket before him.

"Did you ever see this before, Mr. Hemenway?"

"It looks like a part of Mrs. Echo's bracelet," he replied, looking at it attentively. "Oh, yes; I've seen it before; have noticed it frequently."

"Do you remember when you saw it last? Be as particular regarding the time as you can. Take plenty of time to think."

"Now, let me see; the last time I noticed that locket was that afternoon the accident happened, on a Saturday, late in the afternoon. Mrs. Echo came in from the street, passed upstairs, and I noticed it then."

"Sure?"

"Yes, as sure as I can be of anything. I was in the lower hall at the time, and stood talking to Alma Andrus several minutes."

"That is all, thank you. You may be seated, or leave us, just as you please."

Mr. Hemenway felt there was trouble in the air, and although he wondered greatly what it could be about, thought he had better go, and did so, casting a second curious glance at the anxious faces of Mrs. Andrus and Mrs. Adams, and the darkly-frowning face of Mr. Emmons.

After the door had closed, Mr. Sayles turned and seated himself in front of Mrs. Echo. There was a stern, set look on his face which had not appeared there before, and which boded no good to the woman who sat with a very disturbed face before him.

[TO BE CONTINUED.]

Lake Brady Camp-meeting.

Our speakers this week have been W. R. Colby of Columbus, Lyman C. Howe, H. D. Barrett, O. P. Kellogg, and Mrs. Celia M. Nickerson. I will write in this letter more particularly of the mediums on the ground.

Nearly all the phases of mediumship that have yet been developed are represented here, and to very good advantage. In materialization we have Mrs. Harry Archer, Mrs. M. E. Williams, of New York City, and Dr. A. W. Rothermel, also distinguished by his marked ability to indicate exactly the location of metals, waters and gases below the surface of the ground. The independent slate-writers are Mrs. J. S. Donovan, W. R. Colby, and H. E. Chase, the last of whom is our spirit photographer. The healers are Dr. D. S. Martin, of Dayton, and Mrs. Herrick, of Columbus, and the trumpet mediums are Dell Herrick and C. J. Barnes, both of Columbus. Mrs. T. L. Hansen, of Chicago, is a business and test clairvoyant, with automatic writing. As clairvoyant trance mediums we have Mrs. Kate Cleveland and Mrs. G. Cooper, of Akron.

Those who have attended the seances held by Mrs. M. E. Williams are especially struck by the vividness and independence of the materialization, and by the mental power displayed. This famous medium declares distinctly that transfiguration and personation are never presented through her, and that we are to expect only materialization and ethereal-ization. That being disposed of at the beginning, the sitter is relieved from the anxiety of deciding which of the forms presented are true materializations or merely personations. That the materializations are true is evident to any one who can see, as very often two forms, one male and the other female, dematerialize slowly together in front of the curtain in sight of all, speaking all the while until the head dissolves in the floor. The idea of confederates is wholly excluded by the fact that the cabinet is built like a bow window of the cottage, without a door or a window, however, and can be examined on the outside any time by daylight, and on the inside as well. Mrs. Williams is a very large woman, weighing 210 pounds, and of medium height, while the forms vary from men of gigantic size to slight girls seemingly in their teens, and little children three feet high. Little ones come out, talk, and dematerialize without going into the cabinet. The main controls are Mr. Holland, who lived in England two hundred years ago, and gives deep, philosophic instruction; little Bright Eyes, about three feet high, who comes out and rocks in her little rocking-chair; and Frank Cushman, the real manager of the seance, who in his deep musical bass voice keeps down the frivolity of Bright Eyes, and tells each person just what to do on coming to the cabinet. Henry Kiddle, Bishop Simpson, Prentice Mulford, and Henry Ward Beecher come out looking exactly as they did in earth life, talk like themselves, and dematerialize slowly in sight of all, the last word as the head dissolves being such expressions as "Thank God!" "Eternal life," "We are glad to prove that life is immortal."

Henry Ward Beecher, whom I have met personally in earth-life, and whom I have many times heard speak, comes with wonderful vividness. With his arm around my shoulder, or his cool, magnetic hand patting my forehead, he tells me what portions of my books he has aided me to write, counsels me in my development, promises aid in the future, and then saying "Thank God for life immortal," the great noble head, Beecher's own, sinks slowly to the floor and dematerializes at my feet.

Mrs. Williams will remain with us awhile, then go to Lake George, and then meet her appointments in Europe. During October, she is engaged by the Sphinx Society in Berlin, such savants as Carl du Prel, Aksakoff, and Lombroso having engaged seats at her seances. She spends November in St. Petersburg and other Russian cities, and December in France. We are glad and proud to lend her to Europe, and we hope the good spirits will bring her safe home again.

ABBY A. JUDSON.

Chicago Spiritual Union Picnic.

Numerous inquiries and wishes having been made respecting a Spiritual picnic, several leading Spiritualists conferred together about the matter, and finding a very general desire for such an occasion, have thought best to make the following announcement:

The Spiritualists of Chicago and vicinity are cordially and fraternally invited to join in a grand union picnic at the Des Plaines River Park, Proviso, Ill., on Tuesday, August 14, 1894, and if that day should be stormy, then the occasion will be postponed for one week to Tuesday, August 21, 1894.

Notice has been sent and given in several Spiritual societies, and it is requested that this notice be given at all our sister societies in this city and neighboring towns, at their next meeting, and that as many as can will unite in making this occasion one to be long remembered in the history of Spiritual festivals. Several matters of great importance to our cause will be presented to the audience for consideration and action, and it is desired that there should be a full representation of our brothers and sisters in the cause. Opportunities will be given the Indian, controls for a Council Fire and Powwow. Parties attending may bring lunch, blankets, wraps, hammocks, games and anything that will add to their comfort and pleasure.

A beautiful grove has been selected and music will be on the ground for dancing.

Notices will be published in the Chicago Sunday papers (except the *Tribune*) of August 12, 1894, containing latest details.

Officers of Spiritual societies intending to take part in this picnic will please address the Committee of Arrangements, care of THE PROGRESSIVE THINKER, 40 Loomis street, Chicago.

Each Spiritual society taking part is entitled to a member upon this Committee, and the name of that member should be sent in as above as soon as possible, so that a meeting of the whole Committee may be called not later than Thursday, August 9, and a call is now made for a meeting of the Committee, to prevent accidents in the sending and receipt of notices, to be held at the Spiritual Temple of the First Society of Spiritual Unity, in Custer Post Hall, 85 South Sangamon street, this city, on Thursday evening, August 9, 1894, at 8 o'clock sharp. This society gives a social that evening, to which every brother and sister in the cause is invited, as well as the members of the Committee.

Let us all unite our thoughts, words and acts to make the occasion of this Chicago Spiritualists' Union Picnic a red-letter day of hearty reunion and social enjoyment in the annals of Spiritualism. Let every one do a little towards making it a success and the full measure of enjoyment is assured for all. Fraternal greetings:

E. N. PICKERING, President,
For the Committee.

Man and Nature.

The mountains, and the forests, and the seas,
Oldest of mourners with pathetic tone,
Have each a natural music, all their own,
Set in accord with human destinies,
Sad, tender, manifold. What is more sweet
Than woodland melodies at noon? More mild
Than dimpled ocean, like a laughing child
That lisps, and rolls a jewel to our feet,
Breathlessly calm? And then, within an hour,
Behold that self-same ocean on the shore
Lashes; the forest quakes, with deafening power
The rocks are rent. Then, oh! amid that roar
Awe-struck we sink, we fall upon our knees,
Ye mountains, and ye forests, and ye seas!
The mountains, and the forests, and the seas,
Have each their music, with our mortal lot
In sympathy, to soothe, exalt, appease;
And man, too, has his music: has a note
Of world-wide sweetness; tender reveries,
Dirges of buried blisses unforgot,
Rejoicing pæans, glorious symphonies:
But all of them lack something: they have not
The Voice once heard in Eden: and the ear,
Pleased with rich sound, is as when some one sings
In a great Court before a King of Kings:
He closes; and, of rapture born, a cheer
Shakes the high roof; but when the Lord of all
Speaks, there is awe and silence in the Hall.

—*A. G. B.*

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How the Vow of Celibacy of the Priests is made easy by Auricular Confession.
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QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle,

who will respond to all questions, as far as possible, that may be submitted. It is desirable that the questions in the main be in relation to Spiritualism, its phenomena and philosophy, and cognate subjects. The questions should be sent direct to him on a postal or by letter, and which will, in turn, receive attention. Mr. Tuttle has consented to act in this capacity until Jan. 1st, 1895. Address him at Berlin Heights, Ohio.

Q. B. M.: In my experience in communicating through mediums, while the messages seem to come distinct and easily, names and dates are difficult. Why is this?

A. If the hand of the medium wrote automatically, or the tongue moved as an independent instrument, it would be perplexing to answer, but with a better understanding this disappears. When the control is perfect, names and dates can be readily given, for the body of the medium is simply a machine obeying the will of the control. This state is rare, and in all cases of impressibility, thoughts and ideas are transmitted by waves through the spirit ether and are received by the mind of the medium as waves, and not in the form of words. To illustrate: Take the telegraph; the current of electricity passes along the wire to the receiving instrument, and is transformed into a series of sounds, which in turn are translated into thoughts. A thought is sent through the ether by a spirit in a series of waves, as the electric waves are sent along the wire. If the mind on which they strike is sensitive—that is, mediumistic—such mind becomes the receiving instrument, and these waves impinging on it give rise to the same idea that set the waves in motion. But as the mind is subject to ever-changing conditions and states, and the medium not amenable to the fixed determination which can be given an electrical instrument, he becomes an important modifying cause.

The culture and conditions of his mind determine the words by which the thought shall be expressed, and unless this capability exists, impressions thus received could not be transformed into appropriate words. The idea may be thus given, but the words being the mediums expression depends on his vocabulary, and even expression, style, etc., must be more or less that of the instrument. To transmit a name or date, which has no idea, requires the most perfect conditions of impressibility, if pure automatic action is not reached. The difficulty will be understood by those who have experimented in hypnotism or mesmerism. Subjects who obey suggestions and read the thoughts of the operator are common, while those who will give names, dates, etc., are rare.

In Deleuze's work on mesmerism an instance illustrative is reported. A sealed letter was given a very susceptible magnetic subject. It read:

"No other than the eye of Omnipotence can read this sentence in this envelope.

"Troy, New York, Aug., 1837."

The subject read:

"No other than the eye of Omnipotence can read this in this envelope. ——, 1837."

He omitted "sentence," and all the date but the year.

The difficulties of communication are very great and can be only comprehended by a spirit who undertakes the task. How changed the message may be, by the receiving mind, is illustrated by an incident related by the well-known author and gifted medium, Mary Howett. It came in the form of a dream. Mr. William Howett was then in Australia, and she dreamed that she received a letter from her son, in which, in large letters, appeared: "My father is very ill." Six days afterward a letter came, not from her son but from a friend, saying: "If you hear Mr. Howett is very ill, let this assure you he is better." All that was correct in the message was the central thought.

Far more difficult is this spirit impression than sending messages by telegraph or telephone, and how often are the latter strangely distorted—countless influences act on the current, magnetic streams flow in from the sky, the air, the earth, and, after every precaution, the current is affected; so with the thought-waves in their transmission. And again, what would the telephone message be if the receiving instrument was not perfect, and failed to catch the vibrations except at intervals?

Hence the caution with which judgment should be rendered or conclusions reached.

That abstract terms, names, dates, etc., are not given, or, if attempted, does not invalidate the other parts of the message. They should not be pressed, for, as soon as it is possible, these will be given. The spirit communicating often refuses or hesitates to make the attempt, well knowing the chances of failure and the criticism sure to follow.

S. S., Tiffin, Ohio: Q. By advice has been sitting to develop trance, but became so nervous had to give up sitting two years ago, but is yet affected, not being able to pass into the trance or free herself from the influence. Will a medium be of assistance, and what shall she do?

A. In nearly all such cases, and they are many, by sitting too frequently, or with promiscuous circles, before a full development, an order of spirits are enabled to come in who have just knowledge sufficient to carry the sensitive to the borders of trance, but they are not able to do more, and they have nothing to teach if they could. Holding the medium, no others are allowed to enter the sphere, and hence the medium's development remains stationary. A strong hypnotist might overcome this influence and for the time hold the undesired influence at bay. It would be best to abandon sittings for a time, and by mental culture and spiritual growth arise to a more active sphere, where a new order of intelligences will take possession and control.

After six months sittings may be resumed, with, however, the greatest caution to preserve harmony, by having only those in sympathy. Seek not only for mediumship, but the companionship of the most exalted spirits.

G. W. H., Kansas City: Q. What does Spiritualism teach relative to reincarnation?

A. Reincarnation is one of the oldest beliefs, being among the earliest efforts of mankind to solve the problem of existence. Through the efforts of Allen Kardec, this belief was introduced into Spiritualism, and became a cardinal point of faith for his followers. It is, hence, characteristic of the "Spiritists," in contradistinction to Spiritualists, who, to be true to that name, ought not to accept this dogma.

There is a portion of the ranks with their leaders believing in reincarnation, and receiving instructions through mediums from the spirits. There is a far larger portion who discard the dogma as an effort of ignorance in the childhood of the world to account for the mystery of life and death. Reincarnation has no place in science, and no necessity of being.

That spirits teach this doctrine, while others reject it, has been a difficulty with many thinkers, yet it would disappear if it is considered that spirits are not omniscient or infallible, and many remain prejudiced and biased for many a long year.

Scientific Spiritualism teaches that the spirit, or the "celestial being," and the physical body are produced together at birth, and mature together until death severs the silver cord which unites them. All spiritual beings once inhabited physical bodies from which they were evolved. Having passed through the gateway of death to a higher sphere of activity they cannot return to any other physical body. Nor is there any necessity for their again passing through the earth-life, any more than it would be for a butterfly to again become a caterpillar in order to become a more perfect butterfly. The caterpillar is for the evolution of the butterfly, and that once performed, nothing would be gained by a thousand returns. Unlike the butterfly, the human spirit thus individualized, in a new and higher state, passes on in a direct but ascending line of advancement.

Dr. J. K. Dearth: Q. (1.) Is it right to give money-reproducing power by law? (2.) Can money by natural law reproduce itself? (3.) Are not the interests of the masses superior to that of the few? (4.) If man-made laws conflict with natural laws, does not, in time, war and revolution follow?

A. (1 and 2.) Money as a measure of value has no reproducing power, but money has another aspect, that of a representative of value. To illustrate in a plain way: A works a day, and receives a dollar. If he puts it in his pocket it will never get to be more, or earn anything as long as it stays there. It is a representative of his day's work, and he can get someone else to work a day for him if he chooses, or purchase a dollar's worth of the products of someone's labor. Again, B has an offer of two dollars a day to dig ditches, but has no spade. He says to A, "Let me have your dollar and I can purchase a spade with it, and earn two dollars a day, whereas without it I can earn nothing." Now, it is the same whether A purchases a spade and loans it to B, or loans him the money and he buys the spade for himself. Herein interest and rent rest on the same foundation, and are inseparable. What is wanting is justice. It would not be just for A to demand half B's wages for the use of the spade; nor interest more than to secure him against risk, and make it some object to deny himself the use of his money.

B receives, or should receive, the greatest benefit, for his labor is incomparably greater than the value of the spade. He is able, however, by the use of the dollar, to make it reproduce itself for him every day. The same principle is involved in all business to the investment of millions. Wheat may be worth 50 cents in Chicago and 75 cents in London. Some enterprising man must attend to its transport. He may be a man with ability but without means. He borrows the money, buys a cargo of wheat, sells it in London, and after paying the interest, based on the risk, or rather the average of risks, he finds that the money he borrowed has increased until he has something left for his labor, and more than empty-handed labor would have brought, which balance he refers to the use of the money. He has just as truly added value to the wheat by the transfer as the farmer who grew it, and money has been one of the means by which he has worked.

(3.) The law has been stated as the greatest good for the greatest number, but a higher law, that of spiritual ethics, is the greatest good for all.

Progress, in civilization, not only means greater intelligence and morality, but the diffusion of these among the masses.

(4.) Revolution follows, unless the leaders recognize justice and right, and then evolution, which means that the process of natural growth is the course of history.

Cherryvale Grove Meeting.

The Spiritualists of Cherryvale, Kansas, will hold their second annual grove meeting commencing Sunday, September 2nd, 1894. We expect the following mediums and lecturers to be present: Dr. De Buchananne, Mr. O. L. Concannon, Mrs. Anna L. Robinson, Dr. D. Eastman, Mrs. Bryan, Miss Ella Cutler and others. We should like a good slate-writing medium. Cherryvale is only 80 miles from Liberal, Mo. Arrangements have been made for good hotel board at sixty cents per day. We expect a great many people here. Mediums wanting to come will address

H. P. DRYDEN, President.

THE RED SPECTER!

Did President Carnot See It?

IT VISITED THE GREAT NAPOLEON AND FORESHADOWED HIS DOWNFALL.

TO THE EDITOR:—Since the news of Carnot's assassination, says a writer in the St. Louis *Republic*, flashed across the cable, one has often wondered if he was warned of the coming termination of his career by the "Little Red Man," L'Homme Rouge, as the French call the celebrated royal specter, which is said to have first made its appearance in the time of the first and only great Napoleon. According to the general belief, the "Red Specter" of the French (which is a "familiar" corresponding to the "Weisse Dame," or "White Lady" of the German royalty) only makes his appearance at the Tuileries on the eve of some great national disaster.

Some accounts declare that the red apparition visited both Louis XVII. and Marie Antoinette on several occasions, making his last appearance to the latter on the evening preceding the day upon which she suffered death by the guillotine; but I have it on pretty good authority that he was unknown prior to the battle of the Pyramids, July 21, 1798, a fact which will be more clearly set forth before this note is finished.

The news of the Red Specter's periodical visits to the great Napoleon first became the property of the general public in 1814, no less a personage than Count Mole being responsible for its publication. Mole declared that he had been acting as a guard at the Tuilleries, and that he had received express command from the emperor to admit no one. Hardly had an hour passed when a queer-looking character, dressed in scarlet from head to foot, made his appearance in the hallway. He was promptly halted, but as promptly demanded to see the emperor. Mole attempted to explain the situation, but the Red Man would not hear to it. "Tell your master," he persisted, "that the Red Man is awaiting an audience." Mole obeyed the specter's command. Napoleon, the "man of iron," blanched, and his arms dropped nerveless to his sides when Mole made the announcement. Finally he regained his composure and gave orders for the unwelcome guest to be admitted. Mole, at the risk of losing royal favor, listened at the chamber door, and afterward attested on oath that he heard the following remarkable conversation between the Red Man and the emperor:

"General," said the specter, "this is the third time that I have appeared before you as a man. The first time we met was in Egypt, on the eve of the battle of the Pyramids (sic); the second after the battle of Wagram. At the last-named place I gave you four years in which to conquer all Europe or make peace with the allies. Now I come for the third and last time to warn you that you have but three short months of power; in three months from this hour the allies will be in Paris. A general conquest, or a general peace must be had within ninety days, otherwise your power will be confined to a small, bleak island of the sea." Saying this the specter left the room even while the emperor was trying to explain that either a conquest or peace would be impossible in such a short space of time. On March 31 (this meeting is said to have taken place January 1, 1814) the aliens were in possession of Paris, and Napoleon was soon after made a "sovereign" over the miserable little island of Elba.

The red ghost is said to have once visited the little King of Rome (Napoleon's son); also Louis XVIII., in 1824, and to have made his appearance in Paris in 1871, during the last days of the Commune. However, it was quite natural to one familiar with the above story, and others of similar nature respecting this same red specter, to wonder if his warnings could not have been extended so as to give the late president some hint of the sudden termination of his career.

There is something very singular in connection with the Red Specter, and there must be a great deal of truth connected with the manifestations ascribed to it.

DIVINE WRIGHT.

Spiritualism in Foreign Countries.

The National Spiritualists' Association is now commencing to receive reports from different foreign countries in answer to an invitation to this effect, and they will be submitted in condensed form at the National Convention to be held at Washington, D. C., on October 9, 10 and 11, next, when it is expected that the results of the work in this respect will produce an impression of a marked character and illustrate to the public in the United States that the most remarkable demonstrations of Spirit power are taking place constantly all over the world, and that the developments are becoming stronger and increasing in multitudinous directions. Our letters of invitation are being printed in the foreign journals in their respective languages, and they are recognizing the great importance of responding to the request we have made for a more general knowledge of the extent and variety of Spirit communications.

It is believed that this action will, when made manifest, as we intend, to the general public, be productive of much greater interest on the part of Spiritualists not only but of all advanced minds, and especially the liberal element of the religious world, and that it must result in far more rapid accessions to our ranks than the cause has ever yet realized.

Names of prominent persons and officials of high rank, as well as the most noted scientific men, are being furnished as having expressed themselves without equivocation in possessing the knowledge which makes the Spiritualist.

ROBT. A. DIMMICK, Secretary.

Old Testament Stories, comically illustrated, by Watson Heston. A series of amusing cartoons illustrating the Bible texts. Price in strong, board covers $1. Cloth, 1.50.

A Request of all Public Mediums.

The National Spiritualists' Association having been tendered beneficial seances for the purpose of assisting to create a fund which will be of advantage to mediums as well as to the cause in many other ways in which the National organization is now devoting its energies, and as Bros. Emerson, Moore, Mrs. Bartholomew, Williams and others have promised to assist in this important matter, we have been requested to issue a general invitation to all public and test mediums to devote the proceeds of a single seance or circle, on or about the 10th of August, or as soon thereafter as possible, to the National fund.

This being the first year of the existence of the National organization, the principal duty incumbent on the officers who have been selected to fulfill its purposes has mainly been for a consolidation of the local societies and associations, which has so far succeeded that it will require much less energy and consumption of time and means than has been hitherto demanded of them, and greater attention can now be given to the requirements in the building up of societies, in placing on a firm footing those where difficulties have impeded their progress, in the organization of new societies where Spiritualists abound in sufficient numbers but are still lacking in cohesion, in the recommendation to societies of satisfactory mediums and lecturers, which are often demanded, in meeting the wants of mediums who are desirous of placing themselves before the public, in assisting those who, despite their honest intentions, are ofttimes made the victims of the ignorant and prejudiced, and in placing on a firm basis the entire organization of the Spiritualists as a class in the foremost rank of those who are recognized as teachers of the highest order of Spiritual development, and to show to the world that in this respect we are advanced above all other classes or sects in Christendom.

The mediums of the country can materially assist in this important work, and to this end we ask that while you are endeavoring to promote the cause, you will assist the National Association by your contribution in the manner designated and give a single seance and make it known to the general public the time when and where you will carry out this purpose.

We have made this invitation general and shall make an especial record of the results to accrue, while we can safely promise that the means realized will go far to benefit the cause we cherish, and furnish to all participants a satisfaction that they have done something to upbuild Spiritualism and give it an impetus which it has never before received.

Mediums who are disposed to favor this request, which is made on the solicitation of the Board of Trustees of the National Spiritualists' Association, are requested to notify the undersigned and make returns as near the above dates as possible, and due acknowledgment will be made and recognition at the coming National Convention.

ROBT. A. DIMMICK, Secretary N. S. A.
Washington, D. C.

Lookout Mountain Camp-Meeting, Tenn.

TO THE EDITOR:—The Lookout Mountain Camp-meeting closed last evening. Bro. A. B. French enthused every hearer. His grand ideas were put forth with such winning force that every hearer drank in the wisdom which flowed from inspired lips. If we can secure his services for next year's camp, I think that light will break into the hearts of our Southern homes. May good angels attend him everywhere he goes, is my earnest wish, to bless both him and his good wife.

Bro. Frank T. Ripley was earnest, and gave entire satisfaction with his many gifts. His psychometric readings were, in nearly every case, confirmed. His success was wonderful, even to me, an old Spiritualist and constant attendant at all of our camp-meetings. To Bro. Ripley is due the thanks of our association for his generous services, especially in giving us music throughout the meeting. He will be welcomed back to our future meetings. He leaves Chattanooga this evening for Cincinnati, and will lecture and give tests there for several days. May success attend him.

The annual meeting of stockholders closed their work on the 28th, re-electing the same board of directors, with one exception. Mr. Jno. McDougall, of New Orleans, takes the place of Mr. I. H. Massie.

The directors were given authority to act for the best interests of the association, but to avoid encumbering the camp ground with debt. I am satisfied each and every director has the interest of our Spiritual cause at heart, and will work in perfect harmony.

JERRY ROBINSON, President.

Perfect Motherhood, or Mabel Raymond's Resolve. By Lois Waisbrooker. Dedicated to Woman everywhere, that children may cease to be accursed. Price reduced to $1.

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"*The North American Review*" *devotes eight pages* of its May number to an article regarding it by Edward Everett Hale, and in the columns of the "*Neue Freie Presse*," of Vienna, Austria, the famous authority, Karl Blind, critically considers it at great length, and says, "Nobody has a right to question the authenticity of the discovery." The British Government considers the original manuscript of such transcendent value that it is about to attempt to obtain possession of it through diplomatic channels.

This volume, written by the discoverer of the manuscript, contains a thrilling account of the privations and perils encountered in his search for it, a literal translation of the original manuscript, and lastly a critical analysis of what it contains.

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NATIONAL Spiritualists' Association.

Office, 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

THE HEADQUARTERS OF THE National Spiritualists' Association is now open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all societies, and we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. *Officers of societies in all foreign countries* are also requested to confer with us, and information is desired respecting all new phases of development in all parts of the world. Books, pamphlets and magazines upon Spiritual matters are earnestly solicited for the National Spiritual Library. For information, address as above. ROBERT A. DIMMICK, Secretary. 214tf

NEELY'S HISTORY

Of the Parliament of Religions and Religious Congresses at the Columbian Exposition.

One of the most important and interesting events connected with the World's Fair was the Parliament of Religions. It will go down the ages as one of the greatest events of the world's history. To students of comparative and ethnological religion the contents of this portly volume of a thousand-and-one pages will prove of most intense interest, and the statements and presentations of the various faiths by their accredited disciples and exponents are vastly instructive. The price of this great volume is only $2.50. For sale at this office.

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BY A. B. FRENCH.

This work is one that every one should read. It beams throughout with rare gems of thought, practical as well as profound. There is sunshine and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French Farr, now passed to spirit-life. Hudson Tuttle, of Berlin Heights, Ohio, gives an interesting sketch of the author's life.

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SATURDAY, AUGUST 11, 1894

Tip the Priest and Ensure Heaven.

The world is told that it owes its rise from barbarism to civilization to the gentle influences of the Gospel. It is claimed but for its glorious inculcations man would be wallowing in vice and crime, that violence would everywhere prevail, and that oppression and wrong would be the rule instead of the exception.

In times of great excitement like those we have just passed through, it is difficult to suppress the inquiry: From whence has come the disturbing element, and the disorder which has kept this city, as in fact the great west, in an uproar for weeks, involving the destruction of life and property, the marshalling of civil authorities and the array of military forces in hot haste to stay the disturbance and prevent a bloody revolution?

We cannot know the religious beliefs of the inciters of these riots, but as we look upon the tumultuous multitude in the street, learn their nationality, and watch their action in wrecking and burning railroad cars, in destroying bridges, in employing violence to prevent honest labor from engaging in its accustomed duties, it is clearly apparent the tools of these riotous leaders are connected with the parent church, and the conviction is forced upon us when we see the priests of that church hastening to shrive the soul of some unfortunate who has fallen in death while engaged in acts of violence. As they belonged to the mother church, from which Protestantism sprung, whose peculiar civilization the daughter has inherited, we need not extend our researches beyond this point.

There was one feature relating to the strikes which all must have noticed. As soon as the military were in the field, and it was clearly evident somebody would be hurt if the violence continued, the Catholic priests issued their manifestoes, and insisted that Catholics should abstain from wrongdoing. It was excellent advice, and was promptly accepted by those who had been most active in these daring outrages; but curious this influence was not exerted when the violence was at its height; when every railroad line entering the city was filled with the debris of overturned or burned cars, and dynamite was being employed for general destruction.

Instead of sending missionaries abroad to indoctrinate pacific countries, and convert them to our methods of violence, possibly civilization would be the gainer by first civilizing the professed Christians among ourselves. We own to a "tired" feeling when we hear these boastful claims of churchmen that our advanced civilization is the outcome of its egotistic and bigoted teachings.

It is intensified when confessions, prayers and forgiveness are passports to eternal bliss, and that even if the guilty soul is writhing in purgatorial fires a generous tip to the priest will insure him a speedy pass to heaven.

Food for Thought.

A partial report from the Commissioner of Labor, just made to the President, reveals the fact that the slums in the great cities have a foreign population greatly in excess of the native; that thirty-four per cent of the foreign born are illiterate; that males predominate over females. The report shows that in Chicago, where there is a saloon to every 212 inhabitants, in the slum portions of the city there is a saloon to every 127 persons. The total population of the slum element in this city is given at 162,000. As the foreign element so largely predominates in the slum districts, it is quite certain the Catholic element is largely in excess of all other religions. It is regretable the statistics in regard to religious proclivities are not given in the report.

Prof. Getsinger.

His article on our first page this week will excite, no doubt, considerable interest. He will yet make a deep impression on the present age.

Fictitious Relics.

A little Catholic church at St. Anne, nine miles from Kankakee, Ill., has recently come into possession of one of the most valuable relics of any age. It is no less than portions of the bony remains of the good St. Anne, the grandmother of our Lord Jesus Christ. Two thousand persons were present on the grand occasion of their first exhibition in this State, a few days ago. Several wonderful cures were wrought, and several pairs of crutches were left as evidence of the feat.

We fear the ecclesiastical historian, Mosheim, robbed Protestants of their confidence in these sacred relics, when he told of the arts of the monks, whose "superstitions knew no bounds." He says: "Quantities of dust and earth brought from Palestine, . . were handed about as the most powerful remedies . . . and were sold and bought everywhere at enormous prices." We quote vol. 1, century 4, part 2, chap. 3, sec. 3:

"The list of the saints was augmented with fictitious names, and even robbers were converted into martyrs. Some buried the bones of dead men in certain retired places, and then affirmed they were divinely admonished, by a dream, that the body of some friend of God lay there. Many, especially the monks, traveled through the different provinces, and sold, with the most frontless impudence, their fictitious relics."

With such facts it is easy to understand how a Catholic church, at the French village of St. Anne, in this State, chances to be endowed with the bones of the grandmother of God.

A Black Eye.

The case of C. C. Moore, of Lexington, Ky., the editor of the Blue Grass *Blade*, indicted for blasphemy, has just been heard on demurrer to the sufficiency of the indictment. Mr. Moore employed these offensive words in his paper:

"When I say that Jesus Christ was a man exactly like I am, and had a human father and mother exactly like I had, some of the pious call it blasphemy. When they say that Jesus Christ was born as the result of a sort of Breckinridge-Pollard hyphenation between God and a Jew woman, I call it blasphemy, so you see there is a stand-off."

Judge Parker presiding, in rendering the opinion of the court, said, as the case was a new one to the jurisprudence of Kentucky, he had given extra consideration to the subject. He found no statute law of Kentucky bearing on the subject. In England, with a union of church and state, there was a common law provision against blasphemy; but in this country there was no such union. The divorce of church and state is complete. The bill of rights in the Kentucky Constitution provides that "no preference shall be given by law to any religious sect."

The whole ruling of the judge is an instructive chapter in legal lore, but we must be content to say that he sustained the demurrer and dismissed the case. The prosecution, however, was granted a removal of the case to the Court of Appeals, from which we may hear of it again.

From Sublime to Ridiculous.

The leaders of the great army of tramps who were roving towards Washington, and subsisting by beggary, have deserted their commands, and the homeless ones, the dupes of such leaders who have reached that city, it is said, were advised to allow themselves to be arrested as vagrants to keep from starving. Congress would not listen to their appeal for money to pay their transportation back to the regions from whence they came. Had these peaceful "petitioners in boots" reached the Capital at the same time, in numbers such as their leaders contemplated, it is probable that a bloody revolution would have been the sequel instead of the workhouse.

Speed the Parting Guest.

The great Atlantic steamships are engaged in a laudable enterprise. They are carrying steerage passengers from New York to the various European ports to which they are destined, for $10 each. It is said "curbstone agents" are selling tickets at still lower rates. This opens an outlet to the overflowing labor which capitalists have imported into this country to take the place of American labor, and which has been the anarchial element in all the late strikes. We feel like speeding the parting guest.

The War Between China and Japan.

It is hoped that the outcome of the great war just opened between China and Japan will end in the broadening of the area of civilization, and the awakening of each of the belligerent empires to a consciousness that peaceful methods for settling international disputes are more economical of treasure and life than that they have adopted. But these countries are so overburdened with population, the waste of blood, however lavish, will not materially impoverish them; while whatever the result, the war will be certain to bring these nations in closer touch with Western civilization and commerce.

Deaf and Blind.

It does approximate closely on vexation when two saloons are nearly the only business places left standing in Chenoa, Ill., after the great fire there on the 24th ult., when $600,000 worth of property went up in smoke. It only proves what one should know, that the elements are deaf and blind, and are obedient to natural law. They do not change their action in response to prayer, or to punish the profane. A Moody may tell how he quelled the surging waves of the ocean, but no one is obliged to believe him.

Removed to Chicago.

"The Freethinker's Magazine," heretofore published at Buffalo, N. Y., has been lately removed to Chicago. The address of the publisher is Drawer 67, Chicago.

Bella comes from the Latin through the Italian, the beautiful one.

A CHAPTER of HINDOO MYSTICISM.

The Yoghi and Occult Forces.

WONDERFUL YOGHIS.

Strange Stories of the Incomprehensible Achievements of Indian Magicians.

Evidence of Various Witnesses.

Great Trees Grown in Five Minutes, Water Turned Into Snakes, Human Bodies Floated in Air.

MIRACULOUS FEATS OF LEVITATION—AND TO CROWN ALL, THE MARVELOUS TRICK BY WHICH THE FAKIR CLIMBS ON INVISIBLE LADDERS.

"The fakirs unwound the bandages, removed the red, putty-like preparation from the orifices of the eyes, nose, mouth and ears, and with the assistance of a native woman, washed the body in warm water, and applied an unguent to the face. The woman blew her breath in the old man's mouth, passed her hand briskly over his limbs, and gave him a smart slap upon the chest. His tongue had in the meantime been put in a natural position, and respiration seemed to begin with the blow of the woman's hand. The changes which passed over the features of the old man during the last stage of these preparations were awful to look upon. Misery and effort were painfully depicted upon them. But within five minutes after the breath seemed to re-enter his body the master fakir was himself again."

WHAT IS THE YOGHI'S SECRET?

How are these marvelous feats performed, especially those which seem to be only optical illusions? This was the question which I put to Mr. Kellar and to Mr. Baldwin. Both were inclined to believe that the secret lay in the marvelous development which the Yoghis have made in the hypnotic science. They believe that these feats are in reality simply hypnotic or mesmeric illusions—that the Yoghis have so far developed their power that they are able to hypnotize a whole crowd, even of thousands, with the same ease that Professor Charcote was able to hypnotize. On this point the testimony of Professor Heinrich Hensoldt is valuable, for Dr. Hensoldt has gone perhaps more deeply and scientifically into this branch of the subject than perhaps any man outside of India. In a lengthy article prepared last year for the *Arena* he says:

"There can be little doubt that the performances of Hindoo conjurers, which are a surprise and a revelation to the traveler from the West, and which have excited the wonders of all ages, have their source in an advanced knowledge and application of hypnotic phenomena. In stating this opinion I do not for a moment wish it to be understood that the term 'hypnotic phenomena contains in itself an explanation or affords any kind of a clew to the secret of these marvels. We have not, as yet, the slightest knowledge of what hypnotism really is—to all intents and purposes it is an occult force, and to say of an apparent miracle that it is worked through hypnotic influence does not detract from its marvelous character. If the brain of another can make me see, feel, hear and taste things which either do not exist at all, or are in reality quite different from what I imagine them to be, it only renders the phenomenon all the more mysterious. And it would seem as if Hindoo adepts had brought hypnotism to such a degree of perfection that while under its influence our senses are no longer a criterion of the reality around us, but can be made to deceive us in a manner which is perfectly amazing."

Dr. Hensoldt traveled in India, Thibet, Burmah and Ceylon for a number of years, and made a close study of Oriental life, history and philosophy. He says that Hindoo conjurers may be divided into several orders, and there certainly is a division of caste between them. Their secrets are never communicated to outsiders, but among performers of the lower order are transmitted from father to son, and among the higher, from adept to disciple. The members of one order always perform the same tricks, which have been handed down to them from antiquity, and which they never vary in the minutest detail. These tricks have been performed in precisely the same manner for thousands of years, and the fact of their still exciting the same surprise at the present day shows how well the respective secrets have been kept.

Contrary to our conjurers, who perform their tricks at night, in an artificially-illumined hall, on a platform surrounded by an arsenal of apparatus, the Hindoo pundits, yoghis and rishis exhibit their astounding feats in broad daylight—not in halls or on platforms, but in the streets, gardens and public squares of India's great cities. They usually work alone, permitting the spectators to approach them very closely, and to surround them completely. They appear half naked, and if they make use of apparatus at all, it consists merely of one or two commonplace objects, such as a couple of short sticks, and half a cocoanut shell. But with these they will do things which are perfectly marvelous.

Dr. Hensoldt calls the lowest class of conjurers the fakirs, whose performances one can witness daily in the streets of Calcutta, Delhi, Hyderabad, and other Indian cities. They perform tricks which are insignificant compared with some of those of the higher orders, yet are marvelous enough to cause extreme surprise, even in those who have seen the cleverest jugglery in Europe or America. These tricks give one at once the impression that some totally different principle is at work behind them than the mere legerdemain or substitution trickery of our Western specialists.

Several instances of their tricks are given. A fakir will take a large earthen dish, pour into it about a gallon of water, and hold it steadily in his left hand, the other hand being raised to his forehead. Then the vessel will diminish in size while you look on it, growing smaller and smaller, so that at last it would take a magnifying-glass to recognize it. Then it disappears completely. This will occupy about a minute and a half. Suddenly you see again a tiny brown object, not bigger than a sand grain; this enlarges in the most inexplicable manner, till at the end of another minute, the original dish, a foot in diameter, filled with water to the brim, and weighing at least fifteen pounds, is again before you.

WITHOUT MEANS OF SUPPORT.

Another will hold out one-half of a cocoa shell at the end of a stick, and then slowly withdraw the latter, leaving the shell without support in the air, as rigid as if it were part of a stone pillar. On one occasion Dr. Hensoldt saw a fakir pour out of a cocoanut shell which he held high with his naked arm, enough water to fill a dozen large buckets.

Another class of Hindoo jugglers are styled pundits. Pundits, in Hindostanee, signifies a "wise man," and there are, of course, thousands of pundits in India who are not jugglers. But the pundits who are jugglers are simply fakirs of a superior order, because they also perform their feats as a means of getting their livelihood, differing in this respect from the Yoghis and Rishis, who are veritable sorcerers, and who never accept money, for reasons which will presently be explained.



CLIMBING OUT OF SIGHT.

The tricks of the pundits do not essentially differ from those of the fakirs, although some of their performances cannot be approached by the latter. The difference is more in the men themselves, for, while the fakirs are generally dull, commonplace individuals, the pundits are exceedingly well-informed, bright, communicative, and altogether very interesting men. Many pundits make a specialty of their ability to suspend the law of gravity, as in the trick where a cocoanut shell was placed in midair.

A pundit will ask one of the spectators to place a stone, a piece of wood, a bucket of water, or any object he may select, on any given spot. He will then request him to lift it again, which he is unable to do, as the object seems to have suddenly acquired an enormous weight. While pulling at it with his might and main, the pundit suddenly releases the spell, and up goes the object, as if shot from a cannon. In spite of the most careful observation, Dr. Hensoldt was unable to solve the mystery. On another occasion a pundit requested him to hold a small wicker basket, which certainly did not weigh more than eight ounces. "Suddenly," says the doctor, "it became so heavy that it not only fell, but dragged me down with it, and my hand seemed to grasp it as with an iron grip, for I could not let it go. Then, again, it became as light as a feather."

WONDERFUL YOGHIS.

We now come to the highest order of Oriental magicians—viz., the Yoghis and Rishis. The performances of these men are so very strange that the term "tricks" seems altogether incongruous if applied to them.

According to this same authority the Yoghis are not professional conjurers. They do not make their living by performing tricks before crowds or audiences of any kind, nor are they to be found exhibiting their wonderful powers frequently. The fakirs and pundits one may see almost any day, but a Yoghi or Rishi only once in a while; one may be six months in India without seeing a genuine Yoghi. During five years of travel in India, Thibet, Burmah, Siam and Ceylon, Dr. Hensoldt witnessed their performances only fourteen or fifteen times, and this is above the experience of most Oriental travelers, or even Indian residents, except such as live in districts which are especially favored, as it were, by these mysterious individuals. He adds:

"Now, if the Yoghis and Rishis are not professional conjurers, if they do not make their living by their performances, and if, moreover, they only exhibit their powers incidentally—what are they? It would be rather difficult to answer this question. In my opinion they are religious enthusiasts in the first instance, and adepts of a higher science in the second. They certainly are esoteric initiates; that is to say, members of a fraternity which seems to have in its charge the secrets of Hindoo thought and meditation, or rather to fruits thereof, handed down, perhaps, from a time which we would fain call prehistoric.

"I have never known a Yoghi to accept money, either before or after a performance. I myself have repeatedly tempted them with as much as five rupees at a time (which is more than a wealthy native would ever dream of giving to a Pundit), but it was always refused kindly but firmly. How, then, do they manage to exist? They live on the same manner as the Buddhist priest, viz., by begging. They are, in fact, traveling missionaries; at least the Yoghis are, while the Rishis are hermits, who live in the jungle or in the hill country, in solitary huts and caverns which they quit comparatively seldom, to carry some mysterious message to the outer world."

Among all the marvelous feats accomplished by Hindoo Yoghi, or rather prophets—adepts of a higher science—there are two which in the opinion of all Western travelers or Indian residents who have witnessed them take the lead.

These are the so-called "mango trick" and the "rope trick." They were seen by that early Venetian traveler, Marco Polo, who gave a minute description of the rope trick, which holds good at the present day. These marvelous illusions have been the wonder of centuries. The following is a description given by the writer just quoted:

"I shall never forget the day and the state of my feelings when I saw the mango feat for the first time. This was in a large public square at Agra. Agra, a famous city on the river Jumna, in Northern India, was at one time the capital of the great Mogul Empire and the residence of the Mogul himself. Travelers nowadays visit it chiefly on account of the Taj Mahal, a mausoleum of white marble built by Shah Jehan in honor of his favorite wife.

THE MANGO TRICK.

"In the center of one of the largest squares in Agra a Yoghi planted a mango. There were present about two hundred and fifty or three hundred people, forming a large circle of about eighty yards in diameter. In the center stood the Yoghi. Some of the onlookers were, of course, much nearer to him than others, and he seemed to have no objection if people came within ten or fifteen yards of him, but the average distance kept by the spectators was, I dare say, forty yards. Most of my readers will know what a mango is. For the benefit of the few who may not, I will say that it is an edible tropical fruit, about the size of a large pear, growing on a tree which reaches a height of from forty to one hundred and twenty feet.

"The Yoghi dug a hole in the ground about six inches deep, placed the mango in it and covered it with earth. I now expected to see a modification of a well-known trick practised by some of our Western conjurers. The performer plants a bean or pea in a flower-pot, containing quicklime at the bottom, covered with earth. The bean has been previously soaked in warm water for several days, and is on the point of germinating. Then, by pouring in enough water to reach the quicklime, the earth is warmed to such an extent that the germ is driven out in a few minutes, forcing its way upward through the soil, and reaching a height of several inches in less than half an hour. This will astonish all those who are not acquainted with the wonders of plant life.

"Well, I expected to see something of this sort exhibited by the Yoghi. I expected to behold the tiny shoot of a mango creeping slowly out of the soil, unfolding its leaves, and reaching a height of perhaps six or eight inches. Instead of this, I was startled to see in air above the spot where the mango had been buried, the form of a large tree—at first rather indistinctly, presenting, as it were, mere hazy outlines, but becoming visibly more distinct, until at length there stood as natural a tree as ever I had seen in my life—a mango tree about fifty feet high, and in full foliage, with mangoes on it.

A TREE IN FIVE MINUTES.

"All this happened within five minutes of the burying of the fruit. It may have been three minutes till I saw the tree, but as I had been at first looking intently at the spot where the mango was planted, the apparition may have been there sooner. I was so intensely surprised at what I beheld that I could hardly realize the fact that I was not dreaming. There stood a tree, to all intents and purposes as natural as any tree could have appeared to human eyes—a huge tree, with a stem at least two feet in thickness at its base. And yet there was something strange about this tree—something unearthly, something grewsome. There was a weird rigidness about it—not one leaf moving in the breeze. It stood there as if carved out of some hard solid, like the obelisk in Central Park. Another curious feature I noticed—the leaves seemed to obscure the sun's rays, and yet I could not detect a particle of shade. It was a tree without a shadow.

"But the most amazing thing of all was this: After having gazed at it for about two or three minutes I slowly approached it, wishing to make a closer examination of the stem, and, if possible, to secure some of the leaves. Now in proportion as I drew near the tree seemed to lose its distinctness, its outlines became blurred and faded, so that I had to strain my eyes to retain the impression of its form, until, when about ten yards from the supposed stem, the apparition had completely vanished. Only the Yoghi stood there, and he smiled as he caught my eye, but his look was such as I shall not easily forget. And my surprise did not end here, for no sooner had I commenced retracing my steps than the outlines of the tree

A LOW-CASTE MAGICIAN, OR "FAKIR."

appeared once more, growing more distinct with every step, till at last, when reaching the spot where I had originally stood, it had resumed the same marvelous reality. Precisely the same thing happened when, instead of approaching the tree, I went further from it. It faded and finally disappeared completely when I had about doubled the distance, then came back again, and distinct as ever, when I got to my original position. And it was evident that all the rest of the onlookers underwent the same experience—viz., each individual saw the tree only from the place where he stood. Two English officers who happened to be very close to me saw nothing at all, as I could notice from their remarks.

"The mango tree had now been in view fully twenty minutes, during which a large concourse of people had gathered. The Yoghi, who until then had not opened his lips, now placed a small mat of cocoanut fiber on the ground and squatted down on it, Eastern fashion, with his legs crossed, which was at once interpreted by the people as a sign that he wanted to address them. The Hindoos squatted down likewise, and most of them came around to the side where they could face him. It was a beautiful and impressive sight—this silent multitude of dark-eyed Orientals, assembled, as it were, by accident, on the great square of Agra, listening to the voice of the teacher. There was a sincerity, repose and attention such as few, if any, speakers would find in a Western audience.

"'Once,' he began, 'when Brahmadatta was King in Benares, the Bodhisatta was born as a white crane, far in the Neilgherry Mountains, near a lake where the lotos never fades. And then he went on giving the details of one of those strange and beautiful Jatakas or birth tales of Buddha, of which an incredible number are circulating in India, showing how the great teacher for the hundredth time resolved to quit the blessed repose of Nirvana, out of divine compassion, to be once more incarnated in an earthly form and undergo the suffering and sorrow which all terrestrial existence involves.

SUDDENLY DISAPPEARED.

"It was easy to perceive that the listeners were profoundly impressed with the Yoghi's preaching, and, as for myself, I had become so absorbed in it that I seemed to forget time and space. I certainly did not notice what afterward startled me more than anything—namely, the disappearance of the tree. When the Yoghi had finished his discourse the tree was gone. It must have vanished suddenly, and yet the precise moment of its disappearance nobody can tell. The Yoghi quietly arose, folded up his mat, then went to the spot where the tree had stood and kneeled down, taking from a small bundle, which he held under his arm, a short stick. With this he stirred up the earth, and in a few minutes brought out again the fruit which he had planted. I was very close to him at the time, and he allowed me to take it in my hand. It was an ordinary mango, an unripe one apparently, for it felt rather hard. I expressed my surprise at his wonderful powers, and complimented him on his eloquence, but he merely smiled. I then offered him two rupees and tried to engage him in conversation, but he refused the present on the ground that a Sakhya was not in need of money, and he begged to be excused, as he had a great way to go. So he walked off rapidly, and I saw him disappear among the crowd, leaving me utterly bewildered and more than ever conscious of the truth of that saying that Shakespeare puts into the mouth of Hamlet, that there are more things in heaven and earth than are dreamed of in our philosophy.

"This was my first experience of the famous mango feat, which I witnessed five times in various parts of India. On one occasion I saw it performed in a little village near Serinagur in the vale of Kashmir, in the Himalayas, by a certain Ram Surash, a traveling Rishi, from Thibet. This must have been a greater Yoghi, and I am almost afraid to record this experience, as it may be deemed utterly incredible. Yet I am telling here no idle fairy tales. The mango tree which this Risbi produced did not vanish in proportion as I approached it, but retained its full realism, and I not only touched it but actually climbed several feet up its stem."

On the west coast of India, about two hundred and thirty miles north of Bombay, lies the city of Baroda. It is the capital of one of the semi-independent native States—Guzerat—and is ruled over by a Mahratta prince, who bears the title of guicowar. It was in front of the guicowar's palace, in the open air and in broad daylight, that Dr. Hensoldt first witnessed the illusion which, in the opinion of the Hindoos themselves, is the ne plus ultra of Yoghi achievement—viz., the celebrated "rope trick."

CLIMBED OUT OF SIGHT.

He writes: "A Yoghi, after having addressed a large assemblage of people and preached one of the most impressive sermons I ever listened to, took a rope about fifteen feet long and perhaps an inch thick. One end of this rope he held in his left hand; while with the right hand he threw the other end up in the air. The rope, instead of coming down again, remained suspended, even after the Yoghi had removed his other hand, and it seemed to have become as rigid as a pillar. Then the Yoghi seized it with both hands, and to my utter amazement climbed up this rope, suspended all the time, in defiance of gravity, with the lower end at least five feet from the ground. And in proportion as he climbed up it seemed as if the rope was lengthening out indefinitely above him and disappearing beneath him, for he kept on climbing till he was fairly out of sight, and the last I could distinguish was his white turban and a piece of this never-ending rope. Then my eyes could endure the glare of the sky no longer, and when I looked again he was gone.

"I have seen this miraculous feat on four different occasions performed in precisely the same manner, and the mystery seemed only to deepen with every repetition. It has been the standing wonder of India from a time antedating, perhaps, the building of the first pyramid."

These facts in relation to the Yoghis of India cannot fail to excite widespread interest. JUS TICE.

KEEP IN LINE.

But While There, Be Sensible.

"When the world is going right,
Keep in line;
When the path is strewn with light,
Keep in line;
When across life's rippling sea
Joy is floating far and free,
While the birds sing merrily—
Keep in line.

"When the world is going wrong,
Keep in line;
With an impulse pure and strong,
Keep in line;
Drive the shadow from despair,
Smooth the wrinkled brow of care—
Plant a song upon the air,
Keep in line.

"There's a noble task for you,
Keep in line;
There's enough for all to do,
Keep in line;
Through the billow's wildest play,
Hope still points an open way—
You may anchor in the bay,
Keep in line."

It is well to "keep in line," and "there is enough for all to do"—if they can find it. Under these circumstances and during troublesome times it is well for each one to reflect to some purpose and consider the exact status of society and the remedy for existing evils. While "keeping in line" and keeping step with this progressive age, it might be well to reflect a little on what Ruskin says. "Ruskin," says the "Daily Journal," "was especially struck with the want of common charity which blinds so many people to the admirable traits of those who move in different lines or circles from their own—especially the fault found with the rich by the poor and vice versa. One of the most interesting paragraphs he ever wrote was directed to a discussion of this matter." In it he said:

"For indeed the fact is, that there are idle poor and idle rich; and there are busy poor and busy rich. Many a beggar is as lazy as if he had ten thousand a year; and many a man of fortune is busier than his errand-boy, and never would think of stopping in the streets to play marbles. So that in a large view the distinction between workers and idlers, as between knaves and honest men, runs through the very heart and innermost nature of men of all ranks and in all positions. There is a working class—strong and happy—among both rich and poor; there is an idle class—weak, wicked and miserable—among both rich and poor. And the worst of the misunderstandings arising between the two orders come of the unlucky fact that the wise of one class [how little wise in this] habitually contemplate the foolish of the other.

"If the busy rich people watched and rebuked the idle rich people, all would be well among them; and if the busy poor people watched and rebuked the idle poor people, all would be right among them. But each look for the faults of the other. A hard-working man of property is particularly offended by an idle beggar; and an orderly but poor working man is naturally intolerant of the licentious luxury of the rich. And what is severe judgment in the minds of the just men of either class becomes fierce enmity in the unjust—but among the unjust only.

"None but the dissolute among the poor look upon the rich as their natural enemies, or desire to pillage their houses and divide their property. None but the dissolute among the rich speak in opprobrious terms of the vices and follies of the poor."

Ruskin has it in a nutshell. The busy rich, the virtuous, high-minded rich, should direct their analytical minds toward the idle rich—those steeped in luxury, and who combine laziness therewith, and are festering ulcers in the world. Then, again, the poor, those who possess all the cardinal virtues, can find plenty to attend to in examining the consummate foolishness and folly of those whose hands are clasped in idleness, and though in indigent circumstances, will not work. Nothing like reflection when directed right.

The Soul Makes the Body.

The statement is made—and its suggestiveness is startling—that the proportions of oxygen, nitrogen and hydrogen in the body of an individual at any one time are not only an absolute indication of his bodily condition, but will indicate his spiritual condition also. That is to say, the character and development of the ego itself determines the composition of the body, and the proportions of oxygen and nitrogen will be blended in exact relative proportions with the good and evil in the man's nature. Every good thought increases the proportion of oxygen, as a deep breath does, and lessens that of nitrogen, making the body finer and more beautiful. Every evil thought or impulse that is indulged increases the nitrogen, and has the reverse effect on body and soul!

Every one knows how true it is that debauchery, sensuality, anger and avarice leave their marks on the face and in the figure of man and woman, in a plainly perceptible coarsening of the outward appearance, making it accord with the true inner nature of the person. It has not before been shown in print. I believe, says a writer in the *Arena*, that this coarsening of the form, of the texture, the color, are the indications of an actual material change, corresponding to the changes in the spiritual or inner man. Yet, on reflection, it will seem as natural that the quality of the soul should determine the quality of the body, as that the thought of the painter rather than the size of his canvas or the quantity of his colors should determine the quality of his picture. Long ago Spenser, in his "Fairy Queen," voiced this truth:

"For of the soul the body form doth take;
For soul is form and doth the body make." —*The Daily News.*

He who feasts every day, feasts no day.—C. Simmons.

WANTS TO BE HEARD.

F. P. Baker, a Prominent Spiritualist, Gives His Views.

Catering to the Principles of Anarchists and Socialists.

TO THE EDITOR:—I am glad to see in your issue for this week that there is at least one paper which does not cater to anarchy.

Why is it that so many lecturers and so many papers and magazines follow the footsteps of the political demagogues who are advocating socialism and anarchy and talking about tyranny of capital and the oppression of labor?

The tyranny of capital does not compare with the tyranny of these so-called labor organizations.

During the past year there have been strikes in almost all departments of business, and the representatives of the labor organizations have not allowed men who wish to work to do so.

I judge that during all these strikes not more than one-fourth of the men who quit work did so on what, in their own judgment, was for their best interests, but that they must follow the orders of their leaders.

In my judgment, after looking carefully through the arguments pro and con, and the papers of the country for the last two years, if all the laboring men who wanted to work, and for whom there was work to do at some price, had been allowed to do so by other laborers, the panic through which we have gone would have been comparatively slight. There has been work to do at prices that would at least have kept body and soul together and probably have allowed, on an economical basis, of a saving to most laborers.

Of course, there would have been some people who would not have found employment, but, in comparison to the mass that have been out of work, this would have been small, and these people could have been taken care of by the localities in which they lived without serious trouble.

Talk about the tyranny of capital—why, the tyranny of labor organizations is tenfold worse than any undertaken by capitalists. Capital has received a very small remuneration for a number of years, while labor has been paid liberally for all it did.

I am fully convinced that the great need of the day is to protect labor against labor organizations. If it were not for the so-called labor organizations of the Debses and Sovereigns, the great mass of people who depend upon manual labor for their support would be in a fair condition.

The lecturers that I refer to above and the political demagogues talk about slavery of laboring men, but that slavery does not come about except through these labor organizations.

As at present organized, the labor organizations make slaves of almost every one belonging to them, in this way: they leave their own interests and the bread and butter of their families to some crank who has, by some chicanery, gotten control of the organization, and they feel obliged to follow his commands. Hardly a man belonging to a labor organization but what is obliged, if he follows out their rules, to, at times, leave his family without much to eat or wear.

But I did not start out to discuss these questions, but rather to call attention to the fact that our papers and lecturers are catering to the principles of anarchists and socialists to a great extent. Do not think but what I believe that under right control organized labor may be of some benefit to those belonging to them, but, as at present handled by the leaders, it is of great detriment to all concerned.

In these times it would seem as though men who wanted to work would be willing to concede to a small reduction rather than to lie idle, but in fact this is not so. There are contractors who want to erect buildings, manufacturers of all kinds who want to go into business and are debarred from doing so because labor will not come down a little in the price of work. This is a notorious fact. Very few men who own money have realized over three or four per cent, during the last two or three years, while the price of labor has been kept up to its old standard. A dollar to-day will bring more of the comforts and necessities of life than a dollar and-a-half would two or three years ago. Why should not labor come down as well as the use of capital?

Political demagogues have been howling on the stump and through the papers about legislation being all in favor of capital. The facts are that during that time legislation has been in favor of labor and against capital. Look at the legislation against railroad companies, which in almost every State has resulted in the cutting-down of rates of freight below a price on which business can be done with any profit, and at the same time the howl goes up that these corporations are making slaves of their employes, which is not true.

It is a notorious fact also, that owing to the clatter of these demagogues, the jurors will give judgments against corporations beyond all reason, in nearly every case that is brought before them.

One word more, and I am done. Men who want to work in our mines and on railroads are to-day being shot down in various parts of the United States by the representatives of organized labor. Once more I repeat, the great desideratum at present is to protect the laboring men in their right to work when they want to and on such terms as they desire. F. P. BAKER.

Topeka, Kansas.

THE PROOFREADER'S CRITICISM.

It is plainly evident that Mr. Baker does not have much faith in labor organizations, notwithstanding he says that "under right control" they may be of some benefit. Yet he must be aware that a great many employers—possibly a majority of them—look upon labor as simply a marketable commodity, to be secured as cheaply as possible. When, therefore, the number of unemployed becomes large, nothing but organization prevents wages being reduced to the finest fractions. Such employers as desired to be just would be compelled to keep on reducing wages so long as unscrupulous competitors chose to do so, or lose the business. Labor organizations are therefore a benefit to fair employers as well as to workmen themselves, being a check to greedy and unfair employers, while endeavoring to secure equality and justice for their members.

A strike seems to be a fearful thing to many people; yet it is often the only weapon the workingman has to secure redress for his grievances. If an individual is unfairly treated by his employer, he becomes a striker by quitting his work; he would compel his employer to be fair, if he could. The American Revolution was a strike against injustice. Had it failed, its leaders might not have been much better thought of than the labor leaders of the present day. It must be remembered, however, that the leaders have their followers back of them, and are in reality only doing their bidding.

Labor organizations have been of immense service to the world, in improving the condition of the worker and reducing the hours.

Mr. Baker need not be afraid of capital failing to get its due. It always tries to share its losses with others—never its profits. When it shuts down mines to prevent overproduction, and thus keep up prices, it cares not if those thrown out of employment must starve. And the clever financiers in the railroads line their own pockets well while pillaging the farmers with one hand and crushing down labor with the other.

A. S.

Heed Not the Storm.

Heed not the storm, e'en though doubt's billows rise
With seas like mountains struggling to the skies;
For though fear's blinding sprays may curl and hiss,
A calm will surely come to curtain this
With softest harmonies.

Heed not the storm, though day seems changed to night
Illumined by naught but lightnings fiercely bright;
Though Heaven's blue shore seems lost in terror's gloom,
And earth's brief life but tending to a tomb—
Cold—dismal to the sight.

Heed not the storm! Grief's night will melt away,
And through th' embattled clouds will gleam a ray
Of sympathy from the high sphere of love
To turn despairing lives to Heaven above
Where reigns a clear blue day.

Yea! One by one divine hope-rays will glow
With comfort for poor weeping ones below;
And from earth's strickened hearts will burst a song—
A NUNC DIMITTIS echoing loud and long
In perfect rhythmic flow.

Hush! By each throb of pain is purged the dross;
And, by the patient bearing of earth's cross,
Sad lives are cheered; stained garments —changed to white;
And downcast brow close circled with star-light;
Gain substituting loss.

For in each grief—bereavement—direst woe—
Is shrined a rose-bush which will bud and blow
With snowy blooms of angel-bowers, thrice blest,
Where trembling, bleeding feet gain welcome rest,
Where love-founts ceaseless flow.

DEVOTION.

Sydney, New South Wales.

Why Is It?

Nyack is a town on the Hudson, twenty-eight miles north of New York. Captain Dunlap was a worthy revivalist, who was working up that village of eight to ten thousand inhabitants for all it was worth, in an effort to save souls. He was extremely zealous in the good cause, and many a lost sheep was brought into the fold under the influence of this powerful preacher. His converts knew they were saved because they felt the influence of the Master on them. With overflowing houses, and the gracious work advancing as never before, and his financial success almost assured, secret service detectives arrested him while he was pathetically engaged in his holy work. He was handcuffed and taken away from his field of labor and usefulness, making no protest, the Associated Press dispatches say, because of such treatment. He said his wife and family were dead, but it appeared he had deserted them, and though seventy years of age, had another woman in charge. The poor man was evidently not well compensated for his fatiguing labors, for he attempted to dispose of a forged check for $100, drawn on a prominent citizen.

There seems to be a strong sympathy between evangelical work and the criminal classes. Can any one tell why things are thusly?

Cheering Words.

We are in receipt of a letter from a very earnest friend of THE PROGRESSIVE THINKER, which is indeed cheering in these times of great business depression. It is earnestly hoped his words of encouragement will be realized at an early day, for our heavy expenses go right on in dull times, as when they are the most brisk. We quote:

You have done and are doing a noble work. You have done more in the West than all other instrumentalities combined to arouse thought on the great issues of the day.

I meet men every day or two, and ask them if they still take THE PROGRESSIVE THINKER.

"No. It became a question of bread and butter. Either I had to quit eating or quit reading. I thought, by leaving off the latter for a little time I could get both again, whereas, if I quit eating, I would quit both permanently."

"You liked the paper?"

"Decidedly, yes. It is the best and the most instructive paper I ever read: and as soon as business revives and I can find employment I shall return to it again."

"Thank you for this assurance, which I shall communicate to Mr. Francis, for his encouragement."

Rousseau had not the talent of silence, an invaluable talent.—Carlyle.

Each succeeding day is the scholar of that which went before it.—Publius Syrus.



Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Mrs. Delphina A. Dearborn, of Boston, Mass., goes to Maronacook, Me., during the month of August; thence to Lewiston, Me., to remain till Nov. 1. After that she will be in Boston to continue to exercise her spiritual gifts.

S. C. Scovell writes from Monroe, Wis.: "We are still pleased with the interest in our work here. It is increasing the longer we stay. We organized a Young People's Spiritual Union Sunday, and the opening attendance was very flattering, and indicates an interest by the young people which was quite a surprise to older and wiser heads. The officers of the union are as follows: President, J. S. Dietz; vice-president, Mrs. Nellie Dodge; secretary and treasurer, Mrs. Laura La Fleur; organist, Miss Irma Sutherland. We trust the seed sown here will be a harvest of good in time to come."

Dr. T. W. Wilkins writes from Clinton, Iowa: "Our camp never opened under more promising conditions, barring the non-appearance of our dear old president, J. S. Loveland, who has been too enfeebled from illness to attend. A good rain previous to opening day, broke the terrible drouth that had prevailed for six weeks over this part of the State, and all nature smiles on us and permits the largest attendance thus early that has been had for many years. Old faces beam with loving familiarity upon each other, and hands clasp hands across another twelve months. Sunday, the opening day, was all that could be wished for, both in elemental condition and patriotic interest. Dr. Sheehan's opening address was characteristic in its forcefulness and sarcastic fitness. Mrs. H. S. Lake's address on "Spiritualism" was fine. Will C. Hodge told us "What we should do to be saved," in the evening. He, in brief, claimed that the twin devils were Ignorance and Selfishness. His lecture was good. The Chicago Spiritualist who embraces not the opportunity of enjoying a week at the Clinton camp misses the chance of a life."

Charles B. Bill writes: "Of all the spiritual papers I like yours the best. It does not lie in the office long before I get it."

J. Q. A. Floyd, of Springfield, Ill., writes: "Spiritualism in this city for the past few months has made but little progress. The Social Wheel of Progression, or the First Spiritual Church, of Springfield, Ill., still exists and is as honest and sincere in its faith in the cause of truth as it ever was. It is the first chartered Spiritualist society in the State of Illinois. Mrs. Anna Blanchard Lepper is its pastor. Public services will reopen on the first Sunday evening in September in G. A. R. Hall. There has been a number of visiting mediums here in the past few months. What success they have achieved in their seances I know not, as I have not attended in person."

Mrs. Hamilton Gill, an excellent platform test medium, left last Saturday for Lake Brady. Mrs. Gill has lately been employed by the North Side Society, where she did a good work.

Hattie M. Bond, of this city, writes: "I was present at a materializing seance at 3133 So. Park ave, July 24, Mrs. L. A. Roberts being the medium. She was first placed in a rigid condition by her controls. Her head was placed upon a chair and her feet upon another. Then to prove her rigid condition two gentlemen were called upon—one to sit on the feet, the other upon her chest; at the same time lifting their feet from the floor. After this trial she immediately went into the cabinet and the manifestations commenced. My sainted mother appeared to me and proved beyond all doubt her loving presence. She also consoled me upon a loss that it was impossible for the medium to have any knowledge of whatever. I speak of these facts for the benefit of those who desire to know the truth."

Prof. Pettibone, who created so much interest in Omaha with his wonderful mediumship, passed through this city on his way to the Mantua camp-meeting. He was accompanied by Mrs. Pettibone. He will in the future make Omaha his headquarters.

Dewdrop writes: "The First Society of Spiritual Unity met as usual last Sunday, July 29, and Mrs. Mary C. Lyman presided over the best Mediums' Conference at 10:30 that has been held by this society. It is a part of her mission and spirit work among us to encourage and instruct mediums, and as they find out the benefit they receive from this school of mediumship during the following week they become more interested and constant in their attendance. It is entirely different from the usual advertised mediums' meeting, which is only a gathering of a few mediums to amuse curiosity-seekers. This society has a control that makes a specialty of testing and strengthening mediums, and has done great good for them in other cities. Mrs. Mary Lyman extends the hand of sympathetic encouragement to every medium, and desires their assistance."

The Leavenworth (Kansas) County Spiritualist Association will hold their seventh annual meeting in Deuel's Hall, on the 14th, 15th, and 16th of September, 1894. T. C. Deuel, president.

Fred F. Hacket relates a curious dream which was apparently inspired by one of his controls, an Indian medicine man. The Indian said he would induce the dream. It was in reference to a panther being in the neighborhood, although at the time no one knew that such an animal was roaming about. In a few days every particular of the dream was fulfilled.

Lyman C. Howe is at Haslett Park, and will remain there until August 8. Then to Chesterfield, Ind., 11th and 12th of August, and thence to Cassadaga for August 14th to 25th, inclusive. Mr. Howe is physically weak, but, mentally and spiritually, up and at it.

The Progressive Spiritual Society, meeting at 3120 Forrest ave., is desirous of communicating with speakers and mediums, with a view to future engagements. All communications should be addressed to W. S. Hanson, sec'y., 10 36th Place, Chicago, Ill.

Mrs. L. P. S. writes from South Haven, Mich.: "We are doing a good work here with the assistance of Mr. M. F. Hammond, of Chicago. He has lectured for us once in two weeks for two months, and has given satisfaction and succeeded in interesting many outsiders, who are well pleased with his lucid explanations of the philosophy of Spiritualism. His guides answer questions given by the audience in a clear and satisfactory way. We can recommend him to those wishing a lecturer."

Secretary writes: "The First Spiritualist Association, of El Paso, Texas, has been organized and is now in line once more. We have for our lecturer Lulu D. McCreery, whom we have recently ordained as our pastor; and who is arousing interest in the cause here in this border city of the pass."

Geo. H. True, of Oakland, Cal., writes: "Moses Hull and wife were with us five Sunday afternoons. They will be with us again next January."

Dr. A. W. S. Rothermel, the materializing medium, can be addressed at Kent, Ohio, until August 15.

The Observer of Washington, Pa., has the following: "The First Society of Spiritualists of Washington, recently organized, held a meeting Sunday night in the town hall, which attracted many people besides the followers of this doctrine. Mrs. Virginia Barrett, of Indianapolis, a famous medium, was present and delivered a lecture upon Spiritualism. The lady is a bright, intelligent woman, good looking and rather inclined to be fleshy. She went into a trance and for over an hour existed only as a medium, through which the spirits talked to the people present."

A subscriber writes: "Mrs. Celia Hughes, platform psychometrist and trumpet medium, is at present in the Mount Pleasant Park camp-meeting, Clinton, Iowa, and is making friends by her honest, straightforward work as a trumpet medium. After the close of this meeting she will be open for engagements for the fall and winter season. Address as above at present.

Mrs. Virginia Barrett writes: "Last month found me in Washington, Pa., where I served the First Spiritual Society lately organized by the little bands of noble workers, for the cause. In justice to those who are foremost, and on whom a great deal of the work lies, are Mr. Wayland, vice-president, a liberal, conscientious, kind-hearted soul, and the society cannot well do without his presence. Mrs. Cowley is secretary. She opens her doors to all honest investigators. Mrs. J. C. Decker and son, and his spirit control, Robinson, were my public sympathizers and helpers. We held the first public spiritual meeting July 15, in the Opera House, which was full. After the discourse I gave psychometric readings. The meeting naturally created much excitement. The cry went up: 'Our Bible and creeds are torn!' But nothing but stern fact could have roasted them out of the old rut in which they had so long dwelled. New thoughts and new lights are theirs for future aid. I notice with satisfaction that the questions handed me for an answer showed a desire to know more of spirit-life."

G. W. Kates and wife will accept engagements to lecture and give tests. Their engagements include Lincoln, Neb., for month of September; Pittsburg, Pa., October, and Geauga Co., Ohio, society for part of November. All succeeding time open to first invitations. Address Manitou, Col.

The Society of Progressive Spiritualists, a corporation of San Francisco, Cal., the oldest spiritual society on the Pacific Coast, with means in real estate and bank to meet all obligations, is at this time without a speaker. They want an eloquent, philosophical, spiritual teacher, and speakers of that class who would like to visit the "Golden State" should correspond at once with B. F. Small, Hotel Fairmount, San Francisco, Cal.

The untiring worker, Bishop A. Beals, writes: "I had a large and appreciative audience at South Barre, N. Y., last Sunday, after an absence of seven years, and it seemed good to look into their honest faces once, and to feel the magnetic warmth of their loving hearts respond to the words of inspiration given through my organism. THE PROGRESSIVE THINKER is widely taken in that community and highly praised for its able articles. I can be addressed at 1457 Michigan street, Buffalo. N. Y., for the month of August, for engagements the coming season."

Bishop A. Beals spoke at South Barre, N. Y., last Sunday. He has other engagements in that vicinity.

Lake Brady Camp, Ohio.

A friend writes: "C. E. Winans and A. Norman were greatly mistaken in regard to Lake Brady camp. It is a beautiful, grand camp—all that can be desired. Its president is one of the best men living—careful, methodical, painstaking, honest, and ever looking out for the interest of mediums. The scenery is most beautiful, and the lectures unsurpassed. In fact, it is excelled by no camp in the world—in many respects it is a veritable paradise. All the officers of the camp are first-class in all respects and would not allow anything wrong to creep into camp. As to the Catholics, they were orderly, and created no disturbance worthy of notice. If you want a good time, a splendid time throughout, just visit this camp, and breath its refined spiritual atmosphere."

We are as often duped by diffidence as by confidence.—Chesterfield.

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Highest Honors—World's Fair.
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PRICE'S
CREAM
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MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

ROCKY NEST.

A Story of Spirit Helpfulness.

We take especial pleasure in announcing this story. It comes from Massachusetts, not far from the hub of the cultured universe. It is the production of Mrs. Emma Miner, famed for her many literary productions. This story will run through the paper for eight weeks, and it will prove refreshing and exhilarating reading to all. We have a large number of subscribers in the East who will take especial interest in this story, while those in other parts will give it a cordial welcome. Now is the time to send in your subscriptions.

Act Well Your Part—Don't Be Selfish.

Remember that it is by imparting happiness to others and making ourselves useful that we receive happiness. Stand by this truth, live it out, and always keep doing something for the common good, doing it well and acting sincerely. Endeavor to keep your heart in the duty of cherishing good will to all, thinking and speaking evil of no one, and always with a kind word for everybody. Selfishness is its own curse; it is a starving vice, and the man who does no good gets none; he is like the heath in a desert, neither yielding fruit nor seeing whence good cometh—a stunted, dwarfish, miserable shrub. Let all your influence be exerted for the purpose of doing all you can for the common good and individual welfare of every one. W. E. BENT.

Hopeful.

It is said the Baptist Missionary Fund has fallen off 75 per cent during the last year. This is a hopeful sign. If the decadence of superstition was equal to this along the entire line there would be hope that the dawn of truth, followed by the sun of knowledge, was not very distant.

PERFECT MOTHERHOOD;
Or Mabel Raymond's Resolve.
BY LOIS WAISBROOKER. THIS IS a novel written with a purpose, and that purpose is not merely to enable an unthinking, idle mind to while away the time in a state of idle blessedness, devoid of earnest thought or care for either self-improvement or the good of humanity. It is a book designed especially, primarily, for mothers; and those who are to be mothers; and secondly, through the mothers, to effect the well-being and happiness of the race. It brings strongly and clearly to view the result upon the child of proper surroundings and influences bearing upon the mother previous to maternity. Incidentally the author touches upon various things in modern social and business life, which are unjust, and fix unequal burdens upon the individuals composing society as a whole. The book is trenchant, instructive and very interesting, even when regarded merely as a novel, and is especially commended to "women everywhere," to whom it is dedicated. It also thoroughly shows up the sensual spirit now in the Catholic Church; advanced ideas relating to the Spiritual philosophy are introduced. It contains a fine likeness of the author. It contains 345 pages, neatly bound in cloth. Price by mail, prepaid, $1.25.

AN INVALUABLE WORK.
IMMORTALITY, OR FUTURE HOMES and Dwelling places By Dr. J. M. Peebles. This admirable work contains what a hundred spirits, good and evil, say of their dwelling places. Give us details—details and accurate delineations of life in the Spirit-world!—is the constant appeal of thoughtful minds. Death is approaching. Whither—oh, whither! Shall I know my friends beyond the tomb? Will they know me? What is their present condition, and what their occupations? In this volume the spirits, differing as they may, are allowed to speak for themselves. No man is better qualified than Dr. Peebles, to place a work of this kind before the people. He treats of the Mysteries of Life; Doubts and Hopes; The Bridging of the River; Foregleams of the Future; Testimony of Saints; The Growth and Perfection of the Spiritual Body; Is it the Soul or Body that Sins?; Clothing in the Spirit World; Our Little Ones in Heaven; The Personal Experiences of Aaron Knight; The Red Man's Testimony; Evil Spirits; Testimony of Physicians in Spirit Life; The Homes of Apostles and Divines; The Friends and Shakers in Spirit Life; Spirit Homes of Bruno and Others; Many Voices from the Spirit Land. Many other matters are treated too numerous to mention. Price $1.50; postage 12 cents. For sale at this office.

SOMETHING GOOD.
VIEWS OF OUR HEAVENLY HOME. A Sequel to "A Stellar Key." Illustrated. This work is not merely descriptive of what the author calls the "Summer-Land," but it is illustrated with diagrams of celestial objects and views of different portions of the Celestial Home, Mr. Davis being only the clairvoyant or clear-seeing instrument of higher and stronger power. Contents: statements in regard to "individual occupation," "progress after death," "eating and breathing in the spirit-life," "disappearance of the bodily organs at death," "domestic enjoyments and true conjugal," "origin of the doctrine of the devil," etc Cloth 75 cents. Postage 6 cents. For sale at this office.

SOMETHING USEFUL.
OUT OF THE DEPTHS INTO THE LIGHT. By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This little book will be read with intense interest by thousands. It contains Mr. Bowles' interviews with the inhabitants of the Hells of Spirit-life—a dreadful, but apparently true report of the suffering and wrecks of the millions who have gone from earth-life with the terrible effects of debauchery, misdirected ambition, unsatisfied revenge and lying lives. The book is made up of fifteen chapters. Some of the titles of the chapters are as follows: The Spheres of Insurrectionists and Prostitutes—The Home of Corrupt Politicians—Abode of Spirits who plot to increase sorrow, debauchery, drunkenness, dissension and revenge—The War Department in the Hells of Spirit-life—Unhappy Marriages are promoted by the low spirits in the match-making hell of Spirit-life—The Negro Hell—The Indian Hell—The Mormon Hell—The Hell for Dishonest Spiritualists and mediums—Into the Light. The Redeemed Prince. An Indian Camp-fire—A Negro prayer-meeting in the light. An Adventist looking for the end. The Spiritual Congress. Price 75 cents.

WHY SHE BECAME A SPIRITUALIST. Twelve lectures. By Abby A. Judson. This book should be read by every Spiritualist. Price $1.00; postage 10 cents.

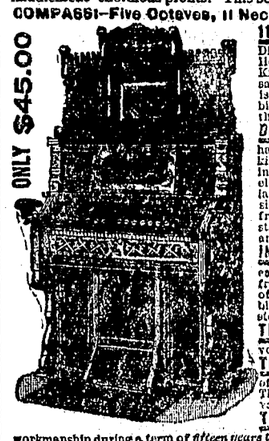
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ROMANISM AND THE REPUBLIC. By Rev. Isaac J. Lansing, M. A. Every patriot should read it. Price $1.00.

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THE CASE OF MARY RICE.

Her Advent to Spirit-Life.

A Narrative of Her Experiences.

Through the Mediumship of A. E. Tilden, M. D., Rochester, N. Y.

The case of Mary Rice is perhaps as instructive as anything that can be introduced here upon several phases of spirit and mundane life. Her residence was in the town of York, Livingston Co., N. Y., near the hamlet and P. O. called Greigsville. She was an only daughter and had three brothers, two of whom still live in that vicinity.

The families are well-to-do farmers, with much more than ordinary intelligence and culture.

I had been acquainted with Mary and her brother Francis about twenty years before her transition to Spirit-life.

I now say that I believe that, when a young lady, but very few ladies in the region excelled her in personal attractions, having symmetry of form and features, taste in dress and adornments, with means to gratify that taste.

In religion the parents and family were Baptists, but Mary and her brother Francis were intelligent and mediumistic enough to more than counterbalance any tendency there might be to bigotry.

While the rest of the family with more or less tenacity adhered to their creedal faith, Mary and Francis sought for truth with a disposition to accept and follow it, whether it coincided or conflicted with the creed in which they were so carefully nurtured. Probably all the family were candid and honest enough to do this, but Mary and Francis had the advantage of the others in mediumistic qualities and development, so that spirits were able to impress truths upon their minds with greater facility than upon the others.

Such persons, though they may not be more intellectual than others, are likely to be the pioneers of the family in discerning and comprehending spiritual things.

Mary and Francis, in the early days of what is called modern Spiritualism, took a lively and active interest in its progress, attending conventions together and doing whatever else they could to aid others in their search for a knowledge of the evidences of man's immortality, to be obtained by the return and manifestation of spirits.

But Mary's physical health failed, and a class of spirits not developed to the plane she occupied took advantage of her depleted nerve energies, and perhaps also of the insufficiency of the guardianship of her immediate spirit friends to get control of her organism and establish themselves, to the exclusion for much of the time of her better controls. Thus her mental organism became a battle-ground of opposing spirit forces, such as we often call good and evil spirits.

The relatively evil spirits were in sufficient force to maintain their position in the citadel of her mind against the efforts of her better controls to expel them. This state of things constitutes what I call obsession. The obsessing spirits can only be displaced by a stronger spiritual power, and the better spirits, in their efforts to displace or expel the obsessing spirits, can generally best exert their power through some other earthly medium, because the earthly medium is more nearly on the plane of the obsessed individuals.

For this reason it is much easier for them to relieve the poor unfortunate before passing to Spirit-life than after he or she gets to where an earthly medium is not so available through whom they can work.

And this is why (as what follows will show) Mary's spirit friends were so anxious to have her relieved of those evil spirits before passing out of the body.

The condition of obsession is more common than is generally supposed by even those who know it to be a truth.

Anciently it was called being possessed of devils. Now it is considered insanity, and multitudes are incarcerated in insane asylums whose brain is not diseased and whose only mental ailment is spirit obsession, or it may be in some cases only spiritual conflict as above described, where the obsessing spirits have not yet obtained full mastery.

All such cases could be relieved, saved, cured, or if the obsession is preferred, the evil spirits could be ostracised by a band of spirits sufficiently powerful, through a good healing medium, if the victim could be brought and kept under treatment by him a sufficient length of time; but the masses are yet too nearly on the animal plane to be made to understand this matter, and much less to be brought to act to bring such victims under proper mediumistic influence to be cured.

And so society does the worst possible thing for this class of the insane—congregates them together, so that a great assemblage of ignorant and malicious spirit devils can hold high carnival.

Who, understanding the condition of things, would expect a thousand gregarious devils under those circumstances to relinquish their hold upon their victims, through whom their propensities, appetites, tastes and passions are thus gratified?

If victims of obsession pass to Spirit-life under the influence of those undeveloped spirits, we are told that it is often the best way to relieve them for spirits who would aid them to then take them into the magnetic aura of some good earthly medium.

Mrs. Van Auken and myself are often told by spirits that they are constantly bringing obsessed and diseased spirits to us, to be relieved and cured.

Sometimes we are told who they are, and Mrs. Van Auken sees some of them clairvoyantly, but we are told that most such cases never come to our knowledge.

Temporary control of an undeveloped spirit, however untruthful or vicious, is not what I call obsession, but where they hold the victim permanently or till displaced.

Probably all mediums under development have influences sometimes from undesirable spirits, and are liable to be troubled by them till they have a band of good spirits formed sufficiently powerful to keep undeveloped spirits at bay.

Sometimes spirit bands of good spirits permit their mediums to be temporarily controlled by undeveloped spirits for wise purposes. But this is not obsession.

The words good and evil and development are used as relative terms, with no definite meaning as applied to spirits and mediums. A good spirit is one whose moral status is as high as our own or higher.

An evil spirit is one whose status is below our own. A spirit upon my plane of goodness would be an evil spirit to one very much above me, and a good spirit to one below me in moral excellence. The control of what is to the medium an evil spirit will tend to drag the medium down to a lower level physically, mentally and morally, while the control of a good spirit will be elevating.

Development in mediumship is a safe guard, and the only one that I know of against obsession, because it enables the protecting band to hold control and repel the assaults of undeveloped, earth-bound spirits.

The family and friends of Mary Rice did not understand her condition.

For many years they had considered her, if not insane, in danger of becoming so, and were careful to not say or do anything to excite her mind. A few weeks after Mrs. Van Auken and I commenced our work together in Rochester, Francis Rice called on us and informed us that his sister had become very much worse of late, and enquired if Mrs. Van Auken would go to their home to see her, if Mary would consent to have her come when he got home. She told him she would do so, and on April 2d we received a letter from him requesting her to come.

She found Mary in a condition of paralysis, so that she had scarcely any use of her limbs, and her mental condition and her utterances were such as to afford good proof that the diagnosis Mrs. Van Auken had given of the case was correct, viz., that it was a case of obsession and its consequences upon both the mentality and the physical organisms.

Mrs. Van Auken returned home on Saturday, April 5, and told me that Dr. Bristol had expressed the opinion that if we would treat her magnetically from our rooms each evening she would get well enough to be brought to Rochester to be personally treated by us by Tuesday, April 15. We complied punctually, giving the treatments at 8 o'clock each evening.

I will here explain our manner of treating patients at a distance, which we have practiced in many other cases besides hers. It was as follows:

Some spirit, usually an Indian, takes control of Mrs. Van Auken for the purpose, and she then takes on the condition of the patient, whatever it may be, suffering their pains and other symptoms. For instance, if it is a case of paralysis she will be as completely paralyzed as the patient is. Then I give her a treatment, as though she was the real patient, instead of a substitute.

Thus she is made "a curse for others," a scapegoat for their organic sins, and as she remains perfectly conscious notwithstanding the control, she can comprehend what was said of a great healer in olden times that "he bore our infirmities."

We have good evidence that such treatments greatly benefit the patient, however far away, and our spirit guides have told us that we can in that way do them as much good as by being present and applying our hands, but it is more exhaustive for the medium, so they prefer to have the patient come to us to be treated when practicable.

In the case of Mary Rice it had a wonderful effect in giving her strength and preparing her to be brought to Rochester at the appointed time.

On Monday, April 14, Mrs. Van Auken went to Greigsville, by spirit direction, to prepare to bring her and the necessary baggage, and at the proper hour on Tuesday afternoon to meet the train from Dansville at the Geneseo station, about six miles from Greigsville.

They loaded the baggage in a wagon and Mary was placed in a carriage to be taken there. Mrs. Van Auken and Mr. Rice were to ride with her. Mrs. Van Auken got in and took the lines, and Mr. Rice, as the horses were young and in high life, took them by the bridle-bit to lead them through a short lane to the highway. They had moved but a short distance when the horses became suddenly frightened and wrenched the bit from his hand and ran down into the road, and turning suddenly, threw the body of the carriage off from the running gear onto the ground.

Mrs. Van Auken was thrown out and over a fence near the barn. Mary remained in the carriage body, which seemed to be carefully let down onto the ground, and her position was not in the least disturbed nor she injured.

Mr. Rice and his man who was to drive the baggage-wagon started on as though they would go after the team that had run away with the running gears attached, but Mrs. Van Auken told them that they must not go after the team till they had got Mary back into the house.

They came towards her, and immediately Dr. Bristol, our chief, took control of Mrs. Van Auken and said peremptorily: "Take that woman up and put her into the other wagon and go on to Geneseo."

The men in astonishment stood speechless, when Dr. Bristol repeated his command with still more emphasis, accompanied with a stamp of the foot: "I tell you to put that woman into the other wagon and go on to Geneseo. Pay no attention to the horses, for they will be taken care of."

The men obeyed without a word. They placed Mary in the baggage wagon, which had good springs. Mrs. Van Auken and Mr. Rice got in and started on their six-mile ride to the station.

During the delay the runaway team had stopped, turned around and come part way back, so the hired man took care of them.

The road was muddy and the ruts deep. They had proceeded about a mile when a wheel fell into a deep rut and split the side-board of the wagon-box almost from end to end, and as the seats had no other support, Mr. Rice, after getting out and making an examination, decided that now they would be obliged to get back home, if possible, as they could not go further.

Dr. Bristol again took control and said: "Go on to the blacksmith-shop and you will find a man there with a strap in his hand. He will fix the wagon-box and then you go on to Geneseo."

The shop was but a short distance away. They found the blacksmith standing with a strap in his hand, between the shop and the road, and talking with another man.

[TO BE CONTINUED.]

Mt. Pleasant Park, Clinton, Iowa.

TO THE EDITOR:—The twelfth annual camp-meeting of the Mississippi Valley Association opened under the most favorable auspices and with a much larger attendance than usual. The usual flag-raising took place at 9 A. M., and the opening address was delivered by Dr. Ada Sheehan in her usual forcible and entertaining manner. Many regrets are expressed at the absence of our President, J. S. Loveland, but we are exceedingly fortunate in having such an able presiding officer in the person of Dr. Sheehan, our Vice-President. Mrs. H. S. Lake delivered the afternoon lecture to a large audience and her effort was fully appreciated. In the evening another large audience convened in the pavilion to listen to Will C. Hodge, who gave a radical and stirring address upon the topic, "What shall we do to be saved." Each lecture was entirely different from the others, while all were first-class and were fully appreciated.

The camp is rapidly filling up, nearly all the tents are spoken for, and the present indications are that we shall have a large attendance and very successful camp. Among the mediums already here are Dr. J. C. Phillips, Prof. Severance, Ollie A. Blodgett, Celia Hughes, John A. Johnstone, C. E. Winans, Mrs. Ita and Nellie Bordwell, Dr. and Bessie Aspinwall. Jennie Moore and Mrs. DeWolf are expected daily.

A pleasant feature in the programme of yesterday was the dedication of the new and commodious cottage of Dr. O. G. W. Adams, of Dubuque, with the adjoining seance-room. Dr. Sheehan gave the dedicatory address, followed by "Papa" Roberts, who is the oldest living officer of the association. The seance-room, we understand, is a free-will gift to the association, and bespeaks the generous nature of the donor. The exercises were interspersed with excellent music by Prof. Hoffman's orchestra, and closed with a few appropriate remarks by Dr. Adams, who was given three rousing cheers by the entire camp.

JIM.

The Arena and Single Tax.

I had just finished reading the last one of Henry George's books when the August *Arena* was laid on my table; and I thought surely this grand reform magazine will not be behind on the great problem of the age—the distribution of wealth—and imagine my delight when on looking over its excellent table of contents I saw "The Land Question and the Single Tax, by S. B. Riggen." Mr. Riggen is as radical as Mr. George, and his cogent reasoning and the prestige of the *Arena* cannot fail to make his well-written paper very effectual.

He says: "The sole cause of the dearth of employment, of which we hear so much at the present time, is because the land, nature's opportunity to work, is withheld from the workers."

He agrees with Henry George, that no social industrial reform can be accomplished until this fundamental factor—the land question—is settled: and both believe that it only requires to be understood to be adopted, even by those who now oppose it.

No thoughtful Spiritualist will be surprised to learn that the spirit powers managing this great revolution, or evolution, recognize in Henry George the Thomas Paine or John the Baptist of the coming New Era.

R. N.

The Michigan State Spiritualist Association.

The Michigan State Spiritual Association holds its regular annual business meeting for the election of officers and other business, at Lansing, Mich., Monday, August 13th, beginning at 10:30 A. M.

The convention will be held in the church on Washington avenue, occupied by the First Society of Spiritualists, of Lansing, which society will also furnish meals for all who may desire, at 25 cents, in the basement of the church. All societies, having charters, are entitled to one delegate for each ten members or major fraction of ten.

L. V. MOULTON, President.
DR F. SCHERMERHORN, Secretary.

Helen Harlow's Vow, or Self Justice. By Lois Waisbrooker. Price reduced from $1.50 to $1, cloth.

The Other World and This: A Compendium of Spiritual Laws. By Augusta W. Fletcher, M. D. An excellent work. Price $1.50.

The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A trenchant presentation of the subject. Paper, 50 cents; cloth, $1.

Haslett Park Camp, Mich.

Jerry Bricker sends us the following report from this noted camp:

The crowning event of this camp seems to have come on this our first Sunday, by a grand lecture and tests by Anna L. Robinson, who fairly outdid herself. Then a public independent slate-writing by W. A. Mansfield, under test condition. The following messages were received, to the great joy of all:

"Ladies and gentlemen, I grasp opportunity by the forelock now and boldly offer you some words of advice, for unless the labor people of your grand nation, in your hands, by ninety six can send to Washington a People's party man only, your people will see the bloodiest war on record; the Democratic and Republican parties are becoming depraved, even decomposed. The white slave must be freed and the money powers brought to justice. Yours for liberty, now and forever, A. Lincoln."

"Dear old friends, I am happy to meet you all at Haslett Park once more. What a good time we used to have, and what a good time we still have, for I am among you daily. Oh! how I love my dear mother. Isn't she the sweetest and bravest mother you ever saw? I must close, with love to you all. May Owen."

"Be steadfast all. J. H. Haslett. (In yellow).

"Hello, Hutchinson. This is all true. Charles Bush."

"We find a great power point, therefore we concentrate here. Yours in the work, Tom Thumb" (printed).

A short message written across Lincoln's in Spanish from Gonzales (in red).

The slate will be photographed and preserved.

Mr. Hutchinson is a trustee of this Association and knew Charles Bush. Every one knew lovely May Owen, drowned at Orion Lake three years ago, who never fails to let her friends hear from her at every opportunity. It is probably the best public manifestation ever given here.

The opening has been a grand one in point of attendance and good work done by all. We have seventy tents now, all located for the season. A large number of good mediums are present for various phases, including James A. Riley, who is giving seances for full forms. Mr. Mansfield is also giving seances, both of which are entirely satisfactory to the majority. Music is excellently rendered by the choir, with solos by Pitts O. Hudson.

In regard to the manifestation, out of the large audience, who all had a good view, hundreds would take oath that the slates were not exchanged. The committee in charge consisted of two ladies strangers to the medium and mediumship, one of them being a church member, and Mr. White, president of the association. The day closed with general conference.

After the above was in the hands of the printer, another report came, substantially the same, from our young friend, H. E. Martin. We add his closing paragraph:

"These phenomena were witnessed by the whole audience, while the slates were in full view. Next Sunday at the close of the afternoon lecture, Mr. Mansfield will give a similar seance. In their own handwriting the following persons have attested these phenomena: Henry E. Martin, Peter Vanderhoof, Will Divinne, Frank S. Wellman, A. A. Woodruff, C. E. Brownson, G. H. Collar, G. M. Stanley, A. J. Champion, N. B. Renwick and W. R. Alger."

Maple Dell Camp.

MR. AND MRS. G. F. PERKINS.

Maple Dell Camp is fortunate in securing the services of Brother and Sister Perkins. They are devoted and efficient workers, and are a whole camp-meeting by themselves. They combine a rich variety of gifts that are both phenomenal, inspiring and educational. The variety of phenomenal phases they represent is unique, and they work together in ways that are often novel and convincing. Bro. Perkins is an excellent singer, and has a great variety of selections that touch all the varied keys of emotion, sentiment, and amusement, and are religious, spiritual, antique, philosophical and variously practical. Best of all these faithful workers bear evidence in all they say and do of deep sincerity, truthfulness and honesty of purpose.

The meetings since my arrival last Thursday have surprised me. The attendance is double what I expected to find, and the interest is phenomenal. To-day—Sunday, July 29—the pavilion was full and many outside standing with bated breath to catch every word.

J. W. Dennis read a suggestive lecture this morning, supplemented with tests by Bert Woodworth. If his tests were not genuine, platform tests might as well be abandoned, so far as they are to be counted in evidence.

This camp has added three acres to the original purchase, built several new cottages, improved the grounds, and bids fair to grow indefinitely. A spirit of unity and sweet good-will presides over its developments, and a strong restfulness makes the sensitive feel at home in its atmosphere. Bro. D. M. King is an indefatigable worker, and the Society seems to be in happy accord with his efforts and plans. Evidently Maple Dell Camp has come to stay.

LYMAN C. HOWE.

Mantua Station, Ohio, July 29.

Jesus and the Mediums. A comparison of Modern and Bible Spiritualism, showing their similarity. By Moses Hull. Price, 10 cents

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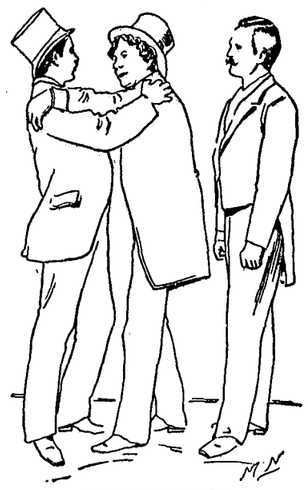
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A CAREFUL COMPARISON
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CASSADAGA CAMP.

Interesting Items Therefrom.

On blue Monday the elect and those within their gates rest from labor, digest the thoughts dispensed during the last week and gather afresh their receptive forces for the new ideas and revelations to be advanced from the rostrum during the succeeding days. Up to date each number on the programme, as prearranged and announced, has been filled to the complete gratification of all.

The oppressive heat of the last few days, an almost unknown quality at Cassadaga, appeared to intensify the individual desire of many inquirers to hear from Mrs. Twing her version of "The Life Beyond," and as the light and shades of pictures presented did not materially affect the rise and fall of the atmospheric barometers "over there," many were the sighs of relief.

Two Rev. Doctors of Divinity held the fort on Sunday, which innovation proved refreshing to those who appreciated change of diet; indeed, a general expression of gratitude was extended towards the management for its thoughtful consideration in providing an array of brilliant yet various talent to meet the growing demand for the same.

In the morning Rev. W. W. Hicks, a former Presbyterian clergyman, but now a leading Spiritualist and a brainy one, discoursed on "The Nature and Place of Moral Evil in the World as Viewed from Our Standpoint." Following along the line of Biblical arguments, said the gentleman, prescribed truth is harmful, Spiritualism being alone the solvent of all human difficulties.

In the afternoon Rev. W. H. Houghton, pastor of the Universalist church at Bradford, Pa., was introduced by our president, Hon. A. Gaston, who said: "Our association stands for the continuity of life; ours is a platform for the discussion of truth, where all reforms are discussed and advocated. I do not present the reverend gentleman as an exponent of our individual faith, but as a broad-minded, liberal and progressive minister." This was received with applause, and when the Reverend stepped to the front, announcing his subject, "Human Intellect and Beyond," the large audience was in a listening attitude. "I come to you," said Mr. Houghton, "as a clergyman, to offer to you the light of God so far as I have received it. Man is in the universe by invitation, all things having been perfectly planned for his coming. The religious aspirations of all prophets, seers and patriarchs have been the same. All difference in belief is the result of intellect, not soul. I believe in inspiration. I am conscious of it as I stand before you, and when I hear public speakers say they know nothing of this, I think it is because they do not keep the windows of their soul freed from the dust and cobwebs that obscures the divine light. The religion of the future will be a universal belief of the same thing. The belief in progress beyond this life is the result of spiritualistic teachings. Although possessed of no personal knowledge of spirit return, I fervently hope all the Spiritualists teach is true."

A beautiful tribute was paid to woman, with a prophetic forecast that Utopia could not be realized so long as this remained a purely masculine government.

A quartette of male voices from Silver Creek, N. Y., delighted the Sunday audience with a variety of artistically-performed selections. Two concerts by the full Northwestern Band, sixteen in number, proved a drawing card, probably being one of the magnets attracting the large excursions. A stereopticon lecture on "The White City," given by Mr. and Mrs. Jackson, proved a delightful surprise in the way of superior merit. It is doubtful if there exists more perfect views of the vanished glory of the great Fair than those taken by Mr. Jackson. Under the inspirational guidance of his wife, who gave the descriptions, the trip was an ideal one. During the past week a new society has been born in our midst and already christened "Thought Exchange," which clearly indicates the object of the society. The name was given it by Mrs. A. Gaston. The purpose of its meetings, to which all are cordially invited, is to give assistance and information to the investigator or perplexed. All questions can be discussed and all are at liberty to present questions.

Cassadaga babies are not literally checked, as at the World's Fair, but we have a kindergarten for the little buds, where they may be safely deposited during the lecture hours, thus relieving the mothers who would like to attend the same, and in no way outrivaling the speaker's vocal organs, as sometimes occurs when the small ones are present.

The peace and harmony prevailing at Cassadaga elicits much favorable comment from visitors. One of the original founders of the Hazlett Park Association, who has been sojourning on the grounds the past week, informed your correspondent that this very element made Cassadaga a veritable paradise of rest and perfect peace. The much-agitated subject of protection for mediums has been convulsing the morning conferences, some of the old Spiritualists taking a hand in the same, affirming that the genuine mediums need no protection. So widespread became the interest in this topic that the president eloquently expressed himself, pouring oil on the troubled waters, as he always does, being besides general manager, peacemaker. S. B.

The Progressive Thinker.

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WONDERFUL MANIFESTATION

Sixty Thousand Dollars Restored to the Owner After Being Lost Forty Years.

TO THE EDITOR:—In No. 87 of THE PROGRESSIVE THINKER, of date July 25th, 1891, you published an account by the writer hereof, of the wonderful materializations witnessed in the presence of a medium, Heber C. Parks, near Riverside, Cal. Since then I have not seen this gentleman, as this city has been my home.

To-day he sends me data and requests me to write for THE PROGRESSIVE THINKER the following phenomenal history:

He says April 30th, 1894, by invitation he and his wife attended a circle in Riverside, the medium being a Miss Maggie Potter, a child of 16 years of age. During the evening a spirit came and asked him if he would do some business for a poor spirit. Mr. Parks said he would, and asked if he wanted it done that night. The spirit said no, and that he did not want a "baby" to know what it was, and said he would go over to his house. Parks told him to set the night. May 4th was appointed, but they did not sit till May 5th, when the spirit came, purporting to be a brother of a Mrs. Bradford, in Pleasanton, Arkansas, and gave the following message for Parks to send to her:

"There is a mystery about some money and papers you should have had, and other things connected with it. The papers can be found over the west window by knocking off the plaster. I passed over just forty years ago. The money was stolen from me by a near relative, and has been hidden several times. The money originally was notes on the Bank of England, and was changed in 1865 for government bonds."

May 6th Mr. Parks wrote a letter giving the message to Mrs. B., and mailed it to Pleasanton, Ark., as requested, and by return mail received the following reply:

PLEASANTON, Ark., May 15th, 1894.

H. C. PARKS—Yours of the 6th at hand. This is hard to realize for the truth. It came to hand last night. Mother was not well, so I opened the letter. I did not dare tell her what I had received until I made a search for myself. After she went to bed, with my heart almost in my throat, I began to work. I made the opening. I do not know how I did it. I took out some old dirty papers, laying them on the table. Everything became dark to me. I stood there in the seeming darkness, not daring to look the papers over, lest I should awaken to find it only a dream. But the spirit of kindness came to my relief. They were opened, and there before me lay sixty thousand dollars in bonds. Oh! Mr. Parks, tell us if it is my uncle. You did not give any name. It sounds like him. Mother knew uncle had this money, and that it should have been hers at his death. He was taken off in a singular manner, so she never knew what became of it. He has been dead forty years the 6th of this month. Mother hunted the premises over years ago without success. She is a medium herself and I cannot understand why her brother could not tell her where this was and save all these years of trouble to her. Mother is 73 years of age. This will not do her much good. She says you shall be remunerated, and will leave me in good circumstances. This is a test we shall never forget. I cannot find words to express my thoughts and gratitude to you for your kindness. I will write again as soon as mother recovers. Yours respectfully,

ANNIE S. BRADFORD.

June 2d she writes another long letter, saying among other things that they will visit their old home in England and then come to California this fall. She says they are having some difficulty about the money, but they think they can draw it next week. There is no interest on it during the last twelve years, and there are a good many of the coupons gone; must have been paid.

Mr. Parks has never been before the public as a medium. He is a man of very retiring disposition. He writes me that he has not sat for materialization for two years, but that he will this fall. He says he has developed some other most wonderful phases of mediumship in the last year. Mr. Parks is entirely reliable and there is no question as to the truth of this bit of history.

J. W. MARSHALL.

San Diego, Cal., July 28th, 1894.

Letter from Annie Lord Chamberlain.

Permit me, through your paper to thank the dear friends who have so kindly remembered me with sympathetic letters during my long and tedious illness. I would gladly respond personally to each one did my strength allow. I have been confined to my bed, and most of the time under care of a nurse since January 2d. Lately I have been able to sit up part of the time, but cannot stand or walk alone. I have been very close to Spirit-life, in fact, I think I have been there, and sometime hope to be able to relate my experiences. Shall be pleased to hear from any friends who feel inclined to write me. My father was 86 yesterday. He is not able to get about the house alone. He has to be wheeled in his chair. He keeps cheerful, and is ready to join the dear ones any time in Spirit-life. We know we shall meet them there.

ANNIE LORD CHAMBERLAIN.

Mattapan, Mass.

The Rationale of Mesmerism. By A. P. Sinnett. Considered theoretically, philosophically and theosophically. Price $1.25.

The Spiritual Alps and How We Ascend Them. By Moses Hull. A beautiful essay in the line of refined spiritual thought and progression. Paper, 25 cents; cloth, 50 cts.

Catalpa Park Camp-Meeting, Liberal, Mo.

Everything is now in readiness for the camp-meeting at Catalpa Park, Liberal, Mo., which commences August 18th and closes September 3rd. The park is in fine shape for the meeting. We have a first-class dining-hall and restaurant, cottages, tents with floors, cots, and everything, except we have but a limited supply of pillows; parties had better bring their own. We have secured a one and one-third railroad rate on the K. C. S. & M. and the Missouri Pacific, from points within one hundred and fifty miles from here, on the certificate plan. Parties pay full fare coming, and return on one-third of one fare, by getting a certificate from the secretary. We have plenty of both well and cistern water.

Our programme is very interesting this year, as the following will show.

PROGRAMME:

August 18, address of welcome, G. H. Walser; 19, conference in the morning, lecture by Dr. Edward J. Morrison and Thos. P. Fletcher; 20, general visiting day; 21, lecture by Thos. P. Fletcher and Dr. Edward J. Morrison, mediums' meeting; 22, lecture by G. H. Walser and Mrs. Anna L. Robinson; 23, lecture and tests by Mrs. Anna L. Robinson and Adah Sheehan, M. D.; 24, lecture by Adah Sheehan, M. D., and Mrs. Anna L. Robinson, mediums' entertainment; 25, lecture by Dr. Edward J. Morrison and Adah Sheehan, M. D.; 26, lecture by Adah Sheehan, M. D., and Mrs. Anna L. Robinson; 27, conference and general visiting day; 28, lecture by Dr. Edward J. Morrison and Adah Sheehan, M. D., mediums' meeting; 29, lecture by Adah Sheehan, M. D., and Anna L. Robinson; 30, lecture by Dr. Edward J. Morrison and Anna L. Robinson; 31, lecture by Adah Sheehan, M. D., and Dr. Edward J. Morrison, mediums' entertainment; September 1, lecture and tests by Anna L. Robinson and Adah Sheehan, M.D.; 2, lecture by Adah Sheehan, M.D., and Anna L. Robinson; 3, grand close, hand shakes and good-by.

MEDIUMS ENGAGED:

Mrs. E. M. Gilman, of Houston, Texas; W. W. Aber, the well-known materializing medium; J. S. Cravens, spirit photographer; George Goodman, physical medium; Mrs. B. W. Bristow, a well-known test medium; Edward Martin, an occult telegraphist; Miss Ella Bristow, clairvoyant and test medium; and Emma E. Hammon, the noted psychometric, business and test medium.

G. H. WALSER, President.

A. L. ANDREWS, Secretary.

Call for Eighteenth Annual Congress.

At a meeting of the Board of Directors of the American Secular Union held at the residence of Dr. Juliet H. Severance, July 28th, it was decided that the Eighteenth Annual Congress of the organization be held in Chicago, October 26th, 27th and 28th. Various Christian denominations, ignoring past differences—and the history of Christianity demonstrates that these have been most serious—recently convened in a parliament, agreeing to work in unison for the uplifting of humanity. Certainly liberals should not display a less conciliatory spirit than the orthodox sects. Assenting to this, and remembering that only in union is there strength, the Board adopted the following resolution:

Resolved, That the Free-thought Federation of America be invited to unite with the American Secular Union in holding its Eighteenth Annual Congress, and that Mrs. Freeman be requested to communicate this resolution to Mr. S. P. Putnam.

It is also urged that all societies which accept the "nine demands" send delegates to the Congress, and that liberals make a grand effort to attend this Free-thought Parliament. Let every auxiliary send its representatives. The World's Fair Congress was a splendid success but this is its equal in importance. The enemy is busy enforcing Sunday laws and securing Sunday legislation, opposing the taxation of church property, the value of which is assuming alarming proportions, securing the appropriation of public funds to sectarian institutions, demanding that the bible be read in the public schools—in fact not one effort to rob the people of their liberty has been relinquished. The National Reform Association, the Sabbath Association, the Epworth Leagues, the King's Daughters, the Woman's Christian Temperance Union—all these have banded together, presenting a formidable front, and it will require the united efforts of Liberals to defeat so unscrupulous a foe, owing allegiance as it readily admits, not to this government, but to a heavenly ruler, thus endeavoring to establish on the ruins of the Republic a Theocracy.

How best to oppose this purpose and the other unpatriotic schemes of our antagonists must be considered at this Congress. We must work together, accepting this much of the wisdom of our opponents that "those who are not for us are against us."

MRS. M. A. FREEMAN,
Cor. Sec. Am. Sec. Union.

The Spiritual Birth. The Spiritualistic idea of Death, Heaven and Hell. By Moses Hull. Price 10 cents.

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Volney's Ruins of Empires, and The Law of Nature. This is recognized as one of the classics of free thought. It eloquently advocates the best interests of mankind, and clearly indicates the sources of human ignorance and misery. It is a profound and able work. In one volume; paper, 50 cents; cloth, 75 cents.

Maple Dell Camp, Mantua Station, Ohio.

TO THE EDITOR:—I have been told that Maple Dell Camp was a small camp, but from what I can see after ten days sojourn here, I can say with truth that it is equal if not better attended than any camp in the State of Ohio. The first Sunday the camp opened we had an attendance that filled it full, and all the past week we have had campers enough with the transients to have good conferences and meetings, and to-day this camp fairly swarmed with people from every part of the country.

Our speakers and mediums are of the best. At present there are on the ground Mrs. Gillman, a materializing medium; Bert Woodworth, a good platform test medium; Mrs. Loukes, a good psychic and trance medium; Mr. and Mrs. Geo. Perkins, both trance and clairvoyant as well as psychometric readers from the platform and platform test mediums. Woodworth to-day gave ten tests in the shape of names that were all recognized by members of the audience.

Dr. Milan Fuller is here from Thompson, Ohio. He is one of the best of magnetic healers.

The speakers that are here are J. W. Dennis, of Buffalo, N. Y., and Lyman C. Howe, of Fredonia, N. Y. Both of these gentlemen addressed the camp audience to day, and both were followed by test mediums, and altogether this has been a glorious day for the Maple Dell Camp. M. C. Danforth, president, W. N. White, D. M. King and Dr. W. F. Ball are the powers that move this camp, and it is only a question of time when Maple Dell Camp will be one of the grand camps of the country. It is now the most Spiritual camp that has fallen to my lot to visit. Good crystal, clear, soft spring water is abundant, the air delightful, and as the camp is situated amid a grove of large maple trees, a finer place for a Spiritual camp could not have been located.

Cottages, tents, hotel, and all are full, but Bro. King has ordered more tents, and now he can take care of all that may come. There is no whirligigs here, no pig shows, no nonsense—nothing but Spiritualism pure and simple, and here is where the soul of man can find peaceful rest, and sweet communion with the Spirit-world.

August 1.—Maple Dell Camp is at the height of its glory. This is the second week of the session. Hudson Tuttle and wife are here as lecturers: Mrs. Augusta Armstrong of Buffalo, with her "Political Equality," and J. W. Dennis of Buffalo, N. Y., with solid facts concerning spirit existence. All are doing the best that they can for the good of the cause that they represent. We have fine audiences of intellectual people who are seekers after the truths of Spiritualism.

Dr. W. F. Ball, of Mantua, is one of the active business men of the camp, and Bro. D. M. King is one of the giants in the intellectual field. His psychic lessons are the best that I have ever attended. President Danforth has the solid common sense of the camp, and has fine executive ability, coupled with a genial nature which makes him a favorite among us.

Maple Dell is one of the growing camps of the country, and time will unfold it into one of the greatest and best of the forty camps that now dot the United States. There is not a more harmonious spot on this round earth, and peace and content beams from every face. Our conference meetings are veritable love feasts presided over by your correspondent.

Geo. F. Perkins and his jolly wife are great factors in giving life to a camp. They are splendid singers and fill our auditorium with fine music at least three times a day. Socials and reunions fill in the time not occupied by lectures and other entertainments. To conclude, I must say that Maple Dell is one of the finest places for tired, worn-out humanity to rest soul and body, and also find that perfect peace that comes to all that get in close communion with the spirit side of life.

J. W. DENNIS.

Temple Heights, Me.

The Temple Heights Spiritual Corporation will hold its twelfth annual session at Temple Heights, Northport, Me., commencing August 10, and closing August 19. Officers of the corporation: President, L. C. Morse, Liberty, Me.; secretary, J. P. Stearns, South La Grange, Me.; treasurer, Lewis Robinson, Bangor, Me.

PROGRAMME.

The following is a list of the speakers, and the days each will speak, subject to all necessary changes:

Aug. 10, A. M., social meeting; P. M., fact meeting. Aug. 11, A. M., opening meeting by Abbie Morse; P. M., lecture by A. E. Tisdale. Aug. 12, A. M., lecture by Mrs. Juliett Yeaw; P. M., lecture by A. E. Tisdale. Aug. 13, A. M., lecture by Mrs. Juliett Yeaw; P. M., lecture by Mrs. Abbie Morse. Aug. 14, A. M., lecture by A. E. Tisdale; P. M., lecture by Mrs. Juliett Yeaw. Aug. 15, A. M., lecture by A. E. Tisdale; P. M., lecture by J. Frank Baxter. Aug. 16, 7:30 A. M., annual meeting; lecture by Mrs. Abbie Morse; P. M., lecture by Mrs. Sarah A. Byrnes; 7:30 P. M., entertainment in the auditorium under the direction of J. Frank Baxter. Aug. 17, A. M., lecture by Mrs. Sarah A. Byrnes; seance by J. Frank Baxter; P. M., lecture by A. E. Tisdale. Aug. 18, A. M., lecture by Mrs. Abbie Morse; P. M., lecture by Mrs. Sarah A. Byrnes. Aug. 19, A. M., lecture by A. E. Tisdale; P. M., lecture by J. Frank Baxter.

FAIR.

The Ladies' Aid Society, of Temple Heights, will hold a fair and sale of useful articles, in one of the small halls connected with the auditorium, during the meeting. All friends of the cause, who are willing to help them by donations of articles for sale, or money, are requested to send the same to the president, Mrs. S. E. Durham, Belfast. The fair will be on a much larger scale this year than heretofore, having the assistance of Mrs. Maggie Butler, and others from Boston, who are active workers with us in this good work.

FIFTY YEARS IN THE *CHURCH OF ROME.*

A Remarkable Book.

This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 832 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Instruction in the Roman Catholic Colleges.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Riviere Boyer.
CHAPTER XX.
Papineau and the Patriots in 1838—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—*Tertullian*—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Butcan's—The Rev. H. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kaholda—He forgets it next day and publishes that he has Interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
A Cross from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le-Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX. and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M. Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
CHAPTER LXVII.
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CHAPTER THIRD—The Deific Location and Mode of Working.—The Location of Deity. Can Infinitude have a Centre? Does God control the Universe through Law? How does God control the Universe? A. J. Davis's Theory of the God Centre. The Dual Centre of the Universe. Can the Infinitely Fine act upon the Course?

CHAPTER FOURTH—The Nature of God.—Is God a Being of Intelligence? Is God a Personal Being? Is God a Being of Absolute Attributes?

CHAPTER FIFTH—The Deific Greatness and Glory.—The Greatness of God. An Angel's Conception of the Universe. The Greatness of God. Anthropomorphism.

CHAPTER SIXTH—Moral Evil and Deific Perfection.—The Perfection of God. Has God created Evil? Is Man depraved? Is anything innately Bad? Is an endless Hell possible? Is absolute Evil possible under Divine Law? Evolution.

CHAPTER SEVENTH—Deific Law and Human Intercession.—Special Providences. A supposed Miracle of Healing. How God interposes to answer Prayer. Prayer. A Form of Prayer. Does Prayer Influence God? Hudson Tuttle's View of Prayer. The Central Principle of Deific Action. Prof. Wallace's View of Prayer. Prayerfulness is not necessarily Goodness.

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CHAPTER FIFTEENTH—Life under a Spiritual Religion.—General Divisions of the Human Faculties. The Higher Realm of the Brain. Spirituality is Ennobling. Spirituality beautifies the Countenance. Must be developed through Spirit Communion. Spirit Communion the Basis of all Religions. Spiritualism founded upon Facts. The only Religion which demonstrates Immortality. Robs Death of its Terror. The most Joy-inspiring of Religions. Promotes Civil and Religious Freedom. Leads off in Human Reforms. Perfects the Physical System. Prevents Insanity. Prevents Superstition. Leads to Nobler Living. Reveals a Grander Universe. All Great Geniuses have been Inspired. Jesus of Nazareth. Jesus in Spirit Life. Will the New Religion abolish Churches?

CHAPTER SIXTEENTH—Death under the Old Religions.—Popular Conceptions of Death. Death made terrible through Church Songs. Made Gloomy by Church Materialism. Church Teachings have darkened Death. Death Bed of a Christian. Of an Immoral Man. Of Atheism. Death Scenes under the Old Dispensation. Terrors under the Old to those who lose friends.

CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to this Life. Departed Ones attract the Spiritual Mind. The Spiritualist understands Death, so does not fear it. Death of an Ancient Philosopher. Death of Mozart. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalist Minister. Joyful Transition of a Friend. Triumphant Experience of a Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

CHAPTER EIGHTEENTH—The Future Life.—Location and Character of the Spirit Realms. The Clothing of Spirits. Children in Spirit Life. A Spirit Child from Humble Life. The Wealthy in Spirit Life. Politicians in Spirit Life. Clergymen in Spirit Life. Editors in Spirit Life. The Power of Spirits to Commune with Mortals.

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This fine volume might well have been entitled: Spiritualism Demonstrated by Science. It is written in that peculiarly interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author is not a Spiritualist—he even mentions Spiritualists as "devotees of a new superstition," etc., etc., in which he manifests the usual animus of the "scientific class," yet he says again: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhumans and the inhabitants of Earth;" and he goes on to relate instances of fact in evidence. There is, to a Spiritualist, a manifest discrepancy in the author's ideas, but the well-read mind will readily select and arrange the pros and cons, and out of the whole will find not only good mental culture, but much valuable information. The author holds the theory of reincarnation. Price $1.50.

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MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY.

PHENOMENAL.

Through the Mediumship of George Cole.

TO THE EDITOR:—Though Democritus lived at a period of time 2,400 years distant from this day, on the afternoon of July 10 he visited our seance-room and delivered the address, a copy of which I send you, and to which I have given the heading of "Fundamental Facts on Which Spiritualism Is Based."

Why did this spirit, coming across so many centuries of time, come to our seance-room for the opportunity of speaking to the modern world? Neither the medium nor myself occupy distinguished or prominent positions in society, and, in fact, are but little known outside of the communities in which we reside. Why did not Democritus go to some college or cathedral, where he could enjoy the companionship of the literati, and of the numerous priestly orders that dominate the thought of the nineteenth century?

Is it not unfortunately true that neither Democritus nor any other visiting spirit, whether ancient or modern, would be welcomed by our college professors or any body of clericals? As long as dogmatic assumptions and creedal limitations reign supreme in college and pulpit, the subject of spirit-life, return and manifestation will, as far as possible, be ignored and opposed.

But formidable as are the antagonizing influences that obscure and obstruct the cause of Spiritualism, I will not dwell upon them, but rather look with encouragement and undoubting faith to the seance-room, where spirits of all ages and eras are coming, and where they are now able to write and speak for the edification and enlightenment of all who will listen.

Many years ago I said of mediumship, and the spirit circle, that they "Are the center and circumference of the spiritual movement, and they must continue to be such until every doubter is convinced, and every assailant is vanquished. Hence there is due to the Spirit-world and its medial instruments, not only support and co-operation, but constant and vigilant protection against the existing ignorant and hostile public opinion, which has no more adequate conception of the beauty, power and reality of spirit communion than the nursing babe has of the source of its being."

The brilliant address which Democritus has just delivered at the Carrie Miller circle furnishes another link in the chain of evidence that the Spirit-world is gaining through its multiplied channels of communication a status and a power of presenting spiritual truths that ere long will be potent and irresistible in enlightening and elevating the masses of mankind; and then the pulpit and college professors will all be on our side.

Democritus, who was born in Abdera, Thrace, about 460 B. C., was the founder of the Atomistic philosophy. He was wealthy, having inherited a large fortune. He wrote many books on physical, moral, mathematical and technical subjects. He was distinguished for his wise statesmanship, having held high offices for a long period of time. He was called the "laughing philosopher," in contrast to the "weeping" philosopher, Heraclitus, because he, Democritus, taught that a philosopher must regard the follies of men with a most serene equanimity.

Democritus thus explains the theory of his philosophy:

"Everything is composed of atoms or infinitely small elements; each with a definite quality, form and movement, whose inevitable union and separation shape all different things and forms, laws and effects, and dissolves them again for new combinations. The gods themselves and the human mind originate from such atoms. There are no casualties; everything is necessary, and determined by the nature of the atoms, which have certain mutual affinities, attractions and repulsions."

CHARLES R. MILLER.

Brooklyn, N. Y.

"FUNDAMENTAL FACTS ON WHICH SPIRITUALISM IS BASED."

Here is a spirit who is tall and thin, has a plain face, high, intellectual forehead, large, full gray eyes, shaggy eyebrows, straight nose and large mouth, with a marked expression of firmness. He is dressed in a simple gray robe, extending from neck to feet, with a girdle around the waist. This form is stately and impressive, and the dress is plainness itself.

Now the spirit is speaking and I will repeat what he says:

Some 2,400 years ago I was known among the Grecians as Democritus and represented a philosophy that taught of gods, indeed, if mortals are to be brought in comparison.

The gods, however, were spirits, who at anterior periods walked the scenes of earth-life as mortal beings. Great and distinguished were they, and so far eminent that they were the leaders of the mortal races among whom they lived.

I make this citation for the purpose of demonstrating the transition from the mortal state to the immortal, and this is of such constant occurrence among all people and of every age that it passes without notice, except to those few individually who are grieved at the departure of some valued friend. If it is true that there is a transition from the mortal to the immortal, it is also true that there is a transition from the spiritual state to the mortal.

With these prefacatory remarks, I will commence this discourse by stating that there is no faculty among mortals of intuitive perception as relates to external objects, or a modification of the views of the sense of touch as I thought when a mortal; but there is an absolute knowledge, not only of external objects, but of interior thought, volition, mental action, not by mortal, but by the spirit dwelling in the mortal, whose expression is limited by the gross and material nature of the enveloping substance, namely, the mortal body.

It will thus be understood that, relatively speaking, there is no mortal, but that all is spiritual, with modified conditions of life, whose surroundings determine in a great measure the sense of quiet and rest or the sense of pleasure or pain.

The spirit, whether in or out of the mortal, is the true entity of life. It is the individual accumulation of all and every etheric element; it is the dominating principle which moderns recognize as life, and it is the Alpha and Omega of every development. It has arisen in the East, has attained the meridian, and can never set.

Hence, when the mortal is spoken of, it should not mean to imply a life of intelligence and ability, but simply a condition by which the indwelling spirit can perform its prescribed mission.

What are the "three score and ten" years, more or less, allowed for the existence of the mortal body to countless and untold ages of existence? Why, everyone among you, known as a mortal, has many such existences as they now possess, and must have many more.

The accumulation of the dust of ages, intermingled with the clay dust of mortal bodies, have converted this aqueous globe into a sphere, containing continents which already occupy a large part of its surface. Thousands upon thousands of years has this formation progressed and will so continue, until the entire planet shall have sufficient earth to allow every inhabitant his proper share.

Every spirit is a god of itself, and, indeed, there are many gods and all subject to the First Great Cause. It matters not whether the spirit has taken on the mortal condition or has returned to its original state; it is still a god and his dominions extend as far as the imagination can reach, and its territory is embraced and bounded only by its own capacity. Hence, some gods are greater than others and have vast territories ornamented with beautiful objects; but this is from a mortal standpoint in the accepted sense of the term.

From the spiritual standpoint there are other and greater thoughts, other and greater gods, as the vast and magnificent planets which revolve in space will testify to. Many are there (planetary worlds) which astronomers have not discovered, and their mighty works demonstrate the unlimited resources and the unbounded power of spirits in the spiritual spheres.

Since all are spirits, whether in or out of the mortal, what wonder is it that the spirit in the mortal should seek to ascertain the welfare and happiness of a relative or friend out of the mortal? And what more natural, that the celestial being should return to earth scenes, to seek out and manifest to a sister spirit in the mortal?

These are the fundamental facts upon which modern Spiritualism is based, and they involve a condition of sentiment that is as unperishable as the spirit itself.

Therefore the return of mortal people to the recognition of spiritual life and being, is but the natural result arising from those ties which have bound man to man since the world first began. The manifestation I make on this occasion is but a demonstration, in a crude form though it be, of the sublime fact of an active, undying life beyond the limits of mortal observation.

And in conclusion, permit me to say that the truth of spirit life, whether in the mortal or spiritual phase, will receive that recognition through the manhood and intelligence of modern Spiritualists.

As a final, I will say that the great life, which cannot be fully understood in the mortal, where it is subject to the fluctuations of mortal condition, is beyond—far beyond—the highest conceptions that ever exercised the grandest intellect your world has ever produced.

I have no advice whatever to give, only congratulations to extend to you, and I now leave with the hope that the time is not far distant when every mortal man shall recognize and understand his relative position to the Spirit-world.

DEMOCRITUS.

Passed to Spirit-Life.

Julian C. Miller, who departed from this life July 23, was born in Akron, Ohio, in 1853. He came to Otisco at the age of twelve years. He was married in 1880. He leaves a wife and two children to mourn his loss. He was a firm believer in Spiritualism. At the home he gave unmistakable proof of his presence, by controlling the speaker that was to officiate on the occasion, thus bringing consolation to the friends. He leaves a large circle of friends to mourn his loss. Remarks by Mrs. J. H. Dunham, Ionia, Mich.

Frederick Beaver passed to Spirit-life June 28, 1894; he leaves a wife and seven children to mourn the loss of a husband and father.

Four children had already passed on before, two having died in infancy. His death resulted from disease contracted while in the army, causing him to be a constant sufferer for the last ten years. He enlisted in the 23d Wisconsin Volunteers, and having served three years, was honorably discharged. In 1870, with his family he moved to Worth Co., Iowa, where he resided until his death. He was a loving husband, a kind and indulgent father; a noble and honorable man has gone to his reward.

S. J. SEED.

Mr. John H. Smith, aged 62 years, passed to Spirit-life at his residence in Port Huron, Mich., July 24. The funeral was held Thursday, the 26th. Services conducted by Mrs. H. N. Harrison.

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The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive in the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened either with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the sitters of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the seance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much of mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt, in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffer from ill in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle, when once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than medipms for any other gift, can never be influenced by spirits far beyond their own normal capacity in the MATTER of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BRITTEN.

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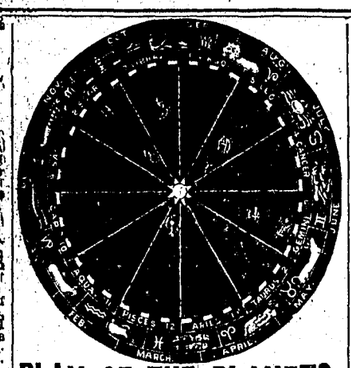
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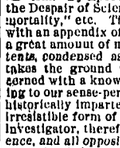
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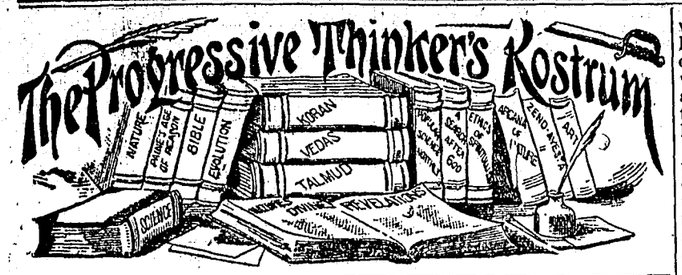
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THE PROGRESSIVE THINKER.

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 8. CHICAGO, AUGUST 18, 1894. NO. 247



CONTROVERSIAL PENS.

They Present Diverse Views.

And the Reader Takes His Choice.

Dr. Buchanan to Hudson Tuttle.

The Future of Our Country Considered.

Mr. Tuttle's third attack upon my writings is as unfair and untruthful as the two former attacks, which he could neither defend nor excuse, and contains in addition more of error and folly than I supposed could have emanated from a man of his intelligence.

I am sorry to lose time from important labors which have long overtaxed my strength, in replying to these unprovoked attacks, and equally sorry that one who has heretofore done valuable service to Spiritualism should publicly expose his infirmities as Mr. Tuttle has exposed them in attempting to play the *Jupiter tonant* of psychic science, instead of adhering to the line of work in which he has been successful. For want of time, I cannot reply at once, but only as I can snatch a few moments from my duties. I know not how long it may take.

Twice before Mr. Tuttle has assailed my writings, and, in each case, been exposed as guilty of reckless misinterpretation. Had I stood in his shoes, I would either have sustained my charges, or if they were indefensible, made a proper apology, and thus ended the discussion. But, unwilling to make any apology, he aggravates his offense by making another attack (which requires another defense) in the same free-and-easy style of loose assertion and false statement.

His first false assertion that every one of my predictions had been falsified is modified by admitting that one in reference to the death of Blaine did prove true. But why could he not make a complete and honest statement?

One of my predictions was as follows: "The Republican party will be hurled from power. A Democratic administration will come in, and that, too, will fail to give satisfaction. It will be succeeded by what may be called the Labor party." As Mr. Tuttle persists in denying the truth of this prediction, it follows, if his assertions are reliable, that the Republican party has not been defeated, but is still in power in the presidency and in Congress, and there is no Democratic administration to fail in giving satisfaction, as Cleveland has failed, and the Labor party has no hope. Such is the wisdom of Tuttle.

All of my statements (except in relation to anticipated deaths) were fortified by convincing facts and reasons which he ignores. I will give some of the predictions in my own language, that the reader may understand my chief aim, and verify them as they are successively realized.

"The twentieth century will be ushered in with increasing agitation and discontent, not because the reasons therefor are increasing, but because men are becoming inflamed by brooding over the social condition. Poverty is never wise to prevent evils, but it can vote and it can fight, and it will do both." But if Mr. Tuttle is right, there is no such discontent, and no fighting now nor in the future. Yet while I am writing, 1,500 miners at Cripple Creek, with reinforcements coming in, are armed and fortified to defy all military power, expecting to lose many lives in defense of their claims. I trust they will be persuaded into a compromise, for it is a terrible mistake to begin such warfare now.

I spoke of the coming era of terrible cyclones in the summer, which would be marked by great sickness and mortality. Both predictions were fulfilled, though the mortality was not as great as I anticipated. But I do not claim any infallibility. Mr. Tuttle is the infallible prophet who finds unshakable and unsinkable shores to the ocean; but nature shakes and sinks them continually, and has long been sinking the land on the shores of the Baltic Sea, on the west coast of Greenland, and western shores of the Pacific.

I said in 1890: "I believe it is conceded that New York or Manhattan Island is very slowly sinking at present, and the subsidence is greater on the Jersey coast, as an intelligent citizen of that State, an observer and a traveler, told me that a subsidence of three feet had been observed at Atlantic City."

I predicted earthquakes and a disastrous sinking of our Atlantic coast in the first quarter of the next century, and a similar, but less destructive, shock on the Pacific coast, because there is a line of subterranean fire extending from the northern part of South America in these directions, and from Japan to Java. I spoke also of the probable fall of a meteorite in the Wabash valley, and the fall of a meteorite occurred there a week after my prediction had been written.

Intelligent people are beginning to learn that earthquakes may be predicted, since Prof. Falb, of Vienna, having made other remarkable predictions, recently predicted the disastrous earthquakes in Greece. "Prof. Milne (said my essay) maintains that by thorough investigation we may be able to predict the approach of earthquakes and give public warnings, as is now done for storms. The bishop of Ischia saved many lives by predicting the earthquake shock of 1843, and the Capuchin Fathers gave warning of the approach of the shock of 1850 at Melchi. The great earthquake shock at Lima was predicted by one Vidauri, then confined as a prisoner. Prof. Milne warned his friends at Yokohoma a few hours before the shock of Feb. 22, 1880."

I feel actively sure that when the sciences I have developed and cultivated are generally utilized, every great convulsion or calamity in nature or in humanity will be foreseen and guarded against by the wise. But of course the old fogies who object to Spritualism and seership, and think man must ever go on blindly, will continue to move on blindly, and Mr. Tuttle knows as certain as the rising of the sun how serene our future will be; and another prophet, as wise and sure as Tuttle, the reverend oratorical trickster, Talmage, has assured us in San Francisco that the hard times are about over, and we are soon to have such an era of grand prosperity as we have never before known. The party with which Mr. Tuttle seems to have great sympathy assured us that the boom was to begin when the Sherman law was repealed, which repeal was only another nail in the coffin of our prosperity. With similar prophetic wisdom, Governor Russell, of Massachusetts, Governor Flower, of New York, and the Boston *Globe*, have all predicted that Cleveland's administration would bring such prosperity as to insure the continuance of the Democratic party in power. But I am not such a prophet as Talmage, Tuttle, Russell, Flower, and Taylor, who prophesy without regard to facts, and I perceive, like most sensible men, that Cleveland has ditched the Democratic party.

I now repeat and reaffirm the prediction which Mr. Tuttle denounces: Nineteen years hence war or quasi-war will appear in this country, and the convulsion will not be arrested until about 1916. The six years prior to that date will be by far the most calamitous that America has ever known. It will be a labor and capital war, intermingled with a religious element of discord, and with a mixture of the race question from the presence of a powerful negro element confronting the Caucasian negrophobia. It will be a dreary triumph of the destructive element, compelling a new departure for the future and a more thorough democracy. The church as a power will be thoroughly shattered, for the power in this revolution has outgrown the old Bible. The fetters of the past will be shaken off—the marriage relation approximated to freedom, for the drift of the future is that way and beyond. The cycle of woman is approaching, and that will be a full compensation for the horrors through which we have to pass."

Yes, I say again, that the past will not be repeated. The South will not secede, negro slavery will not be re-established—wage slavery, as it is now, will not be restored—the money power, enthroned at New York, will not again dare to usurp the government, and the fraudulent anonymous gospels, interpolated and perverted by the Roman priesthood from the time of Nero to that of Pope Victor (the history of which I possess), will no longer rule as divine, for Jesus and the apostles will be known as they really were, and not as the criminal conspirators and myth-makers have presented them, and their voices will be heard throughout the world in 1895.

I have no material correction to make in my predictions, but think I was too cautious in speaking merely of the years near 1916, as they will be a culmination of horrors. The first ten years of the twentieth century will give us horrors enough, and wise men will prepare for the crisis by rigid economy. I need not prepare, as others, for I shall then become a spectator from a higher sphere. In that sphere these things are foreseen, and those who deny them are not acquainted with the higher spheres of the Spirit-world, nor with the grand political sense of this world, which is continually appearing in reformatory papers, of which I might quote columns like this, from that able journal the San Francisco *Star*, referring to our false system of government:

"To-day we are fast drifting into an internecine war of most appalling magnitude, because legislators elected by a falsely-termed 'representative' process, will not enact the simple legislation needed to abolish the *law-made* poverty. All the strike troubles are but as drops of water to a deluge, compared with the impending conflict here, the preliminary skirmishes of which are fast beginning to crop out."

The *Twentieth Century* recently said: "Look in what direction we will, there is thunder in the air. It behooves those who talk so confidently of a peaceful solution of our troubles to examine seriously whether they are not merely voicing a benevolent wish, rather than anything worthy of the name of thought. The present drift toward violence is unmistakable."

As to the condition of our country, which I have shown is approaching a civil convulsion, Mr. Tuttle stands on the platitudes of the Wall street plutocracy, and though millions are in alarming distress (often estimated at five millions), the industrial classes suffering as they never have suffered since the nation was born, Mr. Tuttle says:

"There never was a time in the history of the race when the laborer was so well clothed, fed and housed, and enjoyed life's luxuries as the present,"—yes, *luxuries*, Mr. Tuttle! when miner's wages, which, according to our national labor reports, have been less than seven dollars a week, and have been forced down, down, by avaricious corporations, in many instances to much less than five dollars; and when in defense against this unholy war upon labor, 140,000 miners have been standing firmly to resist slow starvation, endangering many other industries by stopping the mining of coal; when we have another outbreak of immense fighting mobs in Pennsylvania; when every week brings news of armed conflicts of hungry laborers, and when, as I now write, two small armies are encamped near each other, ready for battle, in Colorado—the miners in their wild desperation preferring death by bullets to submission, and when the struggle extends through Pennsylvania, Indiana, West Virginia, Ohio, Maryland, Iowa, Kansas, Colorado, Tennessee and Alabama (sometimes compelling railroads to steal the coal they are carrying), let Mr. Tuttle look through the wretched shanties of the miners, as others have looked, and hunt for his luxuries, where others have seen misery and reported harrowing scenes of suffering. The *Coming Nation* says:

"You may plug up your ears and blindfold your eyes, and imagine there are no evils of oppression nor gaunt starvation if you will." Thus selfishness makes many blind to human suffering, but not all. Cardinal Gibbons, of Baltimore, recently said:

"The economic conditions in the United States are fast approaching those of England. The homes of the poor are marked by destitution and squalor. The light of heaven is being closed from miserable tenement room and attic. Flesh and blood are becoming more cheap, bread more dear. The well being of the car-horse is more solicitously watched than that of the driver."

Is it not sad to think that a prelate of the Roman church has more sympathy with the unfortunate than one who has been considered a prominent Spiritualist?

Blind to existing conditions, Mr. Tuttle's prophetic capacity is shown in his declaration that "the Anglo-Saxon reverence for order and existing government will as surely triumph as the sun will rise in the morning." The reverence for law is shown in the fact that a day seldom passes without one or more violent outbreaks against law, and that more murderers are executed by Judge Lynch than by the regular tribunals. Reverence for law has been destroyed by the widespread corruption of legislatures, of Congress, and of judges, and by the shameful legislation of the past thirty years in behalf of monopoly and wealth, which has built up an aristocracy of wealth which holds the majority of all the nation owns—vast sums vampired legally from the industrial classes, leaving them in angry discontent.

The men who, under the lead of such as John Sherman, have been plundering the nation for thirty years, would be highly pleased with the political views expressed by Mr. Tuttle, but they would be very shocking to more than a million of American voters. All advanced thinkers to-day recognize that our social system and government have proved a disastrous failure, and it is pitiable to see Mr. Tuttle abandon the path of reform and insinuate that I and the vast number of patriots who demand reform are joining the ranks of the anarchists and that we are guilty of treason in denouncing the political crimes which have been in progress. This is rabid talk, but it is excessively silly. It is an insult to a million of patriotic voters who are struggling for reform.

My treasonable utterances are not so strong as we often hear from the leaders of the Populist party, with which I am proud to co-operate, and if we are all engaged in treason, which is a capital crime, perhaps Mr. T. would like to see us put down by military power with Gatling guns. The school of politics with which Mr. T. thus betrays his affinity is that which has cursed our country for thirty years and will inevitably lead the nation to ruin unless resisted effectively. It has already established an oligarchy of wealth.

Mr. Tuttle uncovers and makes conspicuous the sad fact that he has neither sound political judgment nor political progressiveness. He does not realize the divinity in man; he does not foresee the results of the spiritual movement.

Man is destined to attain the mastery of all knowledge and to be guided in progress by that divinest intellectual faculty which grasps the future. Mr. Tuttle fights against such ideas with that retrogressive spirit which has fought against Spiritualism and every other advancing step of humanity, and endeavors to make the thought of prophecy ridiculous. I had supposed him too intelligent to write in that style, but he has an undisputed right to display his narrowness. I might fill a page of THE PROGRESSIVE THINKER with examples of successful prophecy, but its readers are too intelligent to need it. I am tempted, however, to mention one instance—that of a soldier in our secession war, who foresaw the scene and the battlefield in which he would be shot through the heart. It was in Missouri. He arrived at the place, recognized everything before him, and at the time when the fatal bullet might be expected, he clapped his hat over his heart and arrested the bullet, which, but for his hat, would have ended his life. The story was told with all particulars by the chaplain of the regiment.

While Mr. Tuttle is trying to demolish my anticipation of future trouble as a false and wicked prophecy, let him expand his genius and power to demolish Abraham Lincoln's dread prediction, so similar in tendency to mine. What a pity that Lincoln did not have a Tuttle on hand to assure him that the anticipations of future trouble which gave him as much anxiety as the secession war, and as much alarm for the fate of the republic, were entirely visionary, and that everything would go on right as certain as the rising of the sun. How fortunately might the wise Tuttle have saved D'Israeli over twenty years ago from making his absurd predictions, so much like Dr. Buchanan's. And Carlyle, too, deplorably needed a Tuttle to warn him against such folly as predicting our darkest hours, when by "a murder bungle in policy" we should be "traveling the high road to that direful day." And even Ruskin needed his Tuttle too, to warn him against treasonable anarchistic talk about the conflict between labor and capital, which the serene Prophet Tuttle *positively knows* can never occur.

[NOTE.—When Senator Cameron wrote to the National Republican Convention his warning letter, saying: "All Europe and all America are in trouble. Everyone admits that the world stands on the edge of a revolution. We all see danger before us"—surely he needed a Tuttle, too.]

What a necessity our Tuttle has been! How Professor Falb, of Vienna, needed his guardianship to keep him from successfully predicting the great earthquake lately in Greece, and several other earthquakes which he has foretold. And how happy would Charleston have been a few years ago if Prophet Tuttle had been there to assure them their city was safe, for "if there is one spot more safe than another, it is our Atlantic coast," and that he "felt a conscious security in the stability of the present order." Could there not be an injunction against earthquakes to keep them from treating prophets so contemptuously, and shaking down cities which the prophets say are safe? The infallible Tuttle still assures us that the Atlantic coast is safe, long after the terrible disaster at Charleston, and shows its safety by talking about "the Apalachian ranges of Labrador," where nobody has ever apprehended any danger.

Apparently quite ignorant of successful weather predictions, he frowns his superabundant contempt upon everything of that sort, having, I presume, never seen the publications of Prof. Blake, which have been so serviceable to the farmers of Kansas, and which were given for many months ahead. A great deal of valuable weather predictions have been made by parties who have studied planetary influences; and Chapman, of Philadelphia, in a scientific work entitled "Principia," gave the rules or principles of such predictions. He claims to have successfully predicted over fifty earthquakes, but I know nothing of the matter beyond his statement.

While ingenious and profound scientists have done so much, even our weather bureau has undertaken it in a small way, and expects to do more in time. W. H. Hammon, in charge of the bureau in San Francisco, says: "Forecasting, as a science, is very young, yet. I think great strides will be made in it. When the government began the work, forecasts were made for only twelve hours. After awhile they were made for twenty-four hours. Now, we are making them for thirty-six hours, and under certain conditions make them for several days, and have been quite successful. This is an age of advancement, and I think in time we shall be able to forecast ten days or two weeks in advance. What a boon it would have been to farmers, if, last October, November or December, we could have issued a bulletin stating that the following six months would be unusually dry. I think the day will come when the bureau can do such work." A safe prediction, as it has already been done. But the wise Tuttle knows "that it is impossible to predict with certainty the weather a day in advance." Perhaps if Mr. Tuttle had obtained a respectable stock of information on the various subjects on which he has "slopped over" so freely, his tirade of nearly three columns of misinformation would not have been written, and I might have been spared the labor of correcting his blunders and misrepresentations.

Prediction or prophecy is not the awfully difficult thing Mr. Tuttle imagines, for he knows very little about it. There are scores of mediums who make valuable predictions for their friends. It has been common in mesmeric subjects, and its successful performance was certified at Paris by a committee of the Royal Academy of Medicine.

Mr. Tuttle leads his readers (who have not read my essay) to think that all my predictions claimed infallibility from being based on a law of periodicity. This is false, as usual. The law of periodicity referred only to our national calamities, which are coming on early in the next century. All the rest were psychic predictions for which no claim of infallibility could be made. A number have been made by others, and some very analogous to mine concerning our nation.

I wish to cultivate and encourage the prophetic faculty, and set the example by hazardous predictions. The deaths I predicted will occur a little later, as I had not estimated correctly the strength of the vital force in the parties. I am not ashamed of this, for I have not yet realized a sure prophetic power. If we never went hunting until we could infallibly shoot every animal in the center of the forehead, we would have no game. If Mr. T. wanted to comment on erroneous predictions, not harmless as mine, but often destructive to human life, the medical profession in our country gives us at least ten thousand every day, and every good psychic and magnetic healer could supply him some amount of them, but he would rather attack my harmless predictions than those gigantic evils.

Mr. Tuttle's attack is headed with the suggestion that the "special ownership" of the cataclysm "rests with Professor Buchanan" as "proprietor of said cataclysm." There is no truth in this—I made no such claim. Similar views had been presented on the main question by Carlyle, D'Israeli and Ruskin; and very closely Lincoln's apprehensions coincided with mine. More than thirty-three years before, a wonderful German seer had, among other predictions which have been fulfilled, given a prediction of the coming civil war in this country, and the disastrous earthquakes which would wreck our coast and ruin New York. His predictions expressed even more disaster than mine; and I have obtained four other predictions in this country wonderfully analogous to mine, and prior to its publication, so that there was no truth in speaking of the cataclysm as my exclusive prediction.

Moreover, I would add that our coming calamities are clearly foreseen in the higher realms of the Spirit-world, and those who deny them show that they are not in sympathy with the higher spheres, nor are they familiar with the higher powers of psychometry, which reveal our future to those whom I have instructed. But Mr. Tuttle has not been instructed. He is not interested in the new sciences with which I have enlarged the domain of human knowledge and wisdom, and would rather hinder than help such progress. He is no philosopher and I have kindly overlooked his superficialties, for intellectual crudities will die without being killed by criticism.

Mr. Tuttle speaks as though prophetic opinions always ran to evil. But I have predicted peace and quiet when statesmen were predicting war, and I can predict a great many good things in the future of which Mr. T. has no conception, for his mental range is singularly narrow for a Spiritualist; and great men look small through the inverted telescope of Tuttle. He knows the grand, heroic and eloquent prophet, Jeremiah, whose sublime utterances, as I heard him through Jesse Shepard, was the noblest voice I ever heard. But the grandeur of a thought or of its speaker seems to excite Mr. Tuttle's especial aversion, especially when it brings the grandeur of prophecy; hence, I must consider his peculiar aversion a true compliment. I do not write for the class which he represents.

Jeremiah needs no defense from Tuttle's sneers, but as some of my readers may not know the merits of the prophet, who, Mr. Tuttle says (in the peculiar style of Bill Nye), has "made countless generations since his time miserable," when in fact, he disturbed only the knaves of his own time, I would say that the Jewish nation produced no nobler patriot and no greater psychic and prophetic genius than Jeremiah, who lived in the time of political corruption and crime, which he denounced with unsparing vigor and conscientious justice. A solitary and patriotic seer in a corrupt nation, his life became a living martyrdom. He left an immortal name, though his writings are but poorly preserved. A true prophet, he necessarily encountered the hostility of the priests and politicians who led their country into the disasters which he predicted. We have a few real statesmen and patriots in Congress, whose eloquent and instructive words, uttered with a profound sense of our country's danger, ought to be read by all, but they were wasted upon that corrupt body of which Sherman and Breckinridge are examples.

Oh! my fellow-citizens, if you would save this country from the fate predicted by Macaulay—the fate of other republics—read the newspapers and books of the patriots who are doing the same work now that was done of old by Jeremiah, and in modern times by Thomas Paine, and are striving to save us from the fatal grasp of Mammonism, Materialism, Romanism and Intemperance.

July 10.—Since the foregoing was written, the national conflict between men and money—between citizens and corporations—brought on by the American Railway Union and President Cleveland, would seem to make the dangers of our future so palpable as to raise the question in many minds whether the dangers of our future are not more imminent than I have stated. But, whatever the time, the conflict seems inevitable. We must determine on which side we will stand, and it should be on the side of those who appeal to reason, who demand arbitration and who seek to promote "the greatest good of the greatest number," which has always been the aim of patriotic souls, while corporations have ever sought the

CONTINUED ON PAGE 5.

TALK BY DR. SMALL.

Professor of Social Science Speaks to Students.

SUBLIMEST AND SILLIEST ACTS IN THE ANNALS OF MAN HAVE BEEN DONE IN THE NAME OF RELIGION—WANTS A THOROUGH INVESTIGATION OF INDUSTRIAL TROUBLES, NO MATTER WHAT INTERESTS MAY BE JEOPARDIZED—SECULAR CRITICISM OF CHRISTIAN CHURCH UNJUST—NEED BOTH MORALS AND INTELLECT.

Dr. Albion W. Small, Professor of Social Science in the University of Chicago, spoke lately before the Christian Union in the chapel of Cobb Lecture Hall. The speaker delivered a strong philippic against that type of self-styled Christian teaching which bases its arguments upon premises which have long since ceased to accord with present-day facts. Dr. Small's remarks were upon "The Strength and Weakness of Religion." He said in substance:

Some of the sublimest and at the same time some of the silliest acts in the annals of the human race have been accomplished in the name of religion. In our day we are marshaling the younger forces of the Christian church into Christian Endeavor societies and Epworth Leagues. But seven or eight centuries of history show that such institutions as the Crusades and slavery, the achievements which were propagated by Ferdinand and Isabella, the Spaniards and English which came to North and South America, planted their flags on the new soil, and persecuted the natives which inhabited it; the endeavors of Philip, the Duke of Alba, Schweinfurth, Joseph Smith, St. Francis, and Benedict have all been urged in the name of religion.

It would seem that religion was a thoroughly unknown quantity, something which we cannot formulate in definite terms. Nevertheless there is an obvious clew to the philosophy of this fact in experience common to us all. Religion contains two cardinal elements: On the one hand the moral element and on the other intellectuality. Religion is, first, moral, and secondly, intellectual. I do not mean to say intellect does not yield a product unaided by moral guidance; I do not mean to say that ardent, moral impulse without wise intellectual control would be barren of results, but I do say the typical religion can only be obtained through the marriage of the two. The union of the two means strength, their celibacy necessarily entails weakness. Every age has its faith, and its strength has always been commensurate with the degree of perfection to which Christian faith has adapted itself to the real conditions of everyday life. We say in popular proverb "Love is blind." When we use that formula we are close to the psychological conception that love, whether between man and man, man and woman, or man and God, frequently does stoop to its object of affection. The faith element alone does result in the stooping of the character of the religion of which it is a component part until it degenerates into those distorted manifestations which none of us would at heart be willing to call religion. Knowledge alone is, however, equally as impotent. No student, whatever his grade may be in his particular line of work, can succeed in life who does not recognize the subject of his work to be a part of the mind and purpose of his creator. Religion seems to me to be that conduct which is inspired by faith and informed by knowledge to conformity with God's will and the service of human life.

AN ARITHMETICAL AGNOSTIC.

When I began to study arithmetic, the text-book used created an impression in my mind which has left me a constitutional arithmetical agnostic. The example was this: "If a dozen eggs cost eight cents"—but I knew my mother sent me to a grocery store where eggs were 26 cents; and "if a cord of wood costs $2"—but I knew my father paid $6.50 for our wood. The impression upon my mind was that premises so varying from reality could hardly lead to correct conclusions, and I attribute to that early contact with unreal principles in mathematics something of my inability to follow mathematical reasoning. I am inclined to think there is something analogous to this in the attitude which many people outside of the Christian church take towards the presentation of Christian truth. In our attempts to coin the truth of Christ, the truth by which we are to solve the problems of the future as in the past, we are too apt to conduct our work upon premises of ages long past and relegated to other generations. I would not say a word which would weaken any denomination in the work for which it stands, but let not denominational lines become denominational barriers. True religion, the religion which is gaining strength and power, is the religion which recognizes the fact that it must adopt the forward attitude in any movement, social or moral, and must base its decision on facts and not upon imaginative creations.

FOR THOROUGH INVESTIGATION.

I believe we are at the dawn of an age which will call upon men who recognize in the great modern industrial troubles of the day no interest or corporation of whatever nature too sacred or privileged for investigation. We need and must have men to-day whose Christian faith is so firm and whose Christian policy is so determined they will not hesitate to deny their influence, their association and companionship to the men and to the interests which refuse such investigation in this culmination of our industrial revolutions. I believe it to be the duty of Christian people to say calmly and deliberately to those men who indorse our present social standards as expressed in some forms of business life, that their life is inconsistent with the ethics of Christianity. We need men who will point out those men and say, "Thou, thou, thou," and not be afraid. I do not know what interest would be jeopardized, or what *strong men* would be unmanned, but let every pillar of our institutions be investigated through and through, and let the worthy and the sound survive. The secular criticism of the Christian church is unjust. The remedy lies in accurate scientific Christian criticism and, above all, Christian integrity and steadfastness.

The above from one of the professors of the Chicago University, is a very significant straw, and it illustrates the fact that the world is moving. This University in no wise interferes with the religion of anyone; a Spiritualist will find nothing to offend him there, while the educational advantages are unexcelled.

TRUTH.

Mrs. Lois Waisbrooker Arrested.

This veteran in the reform ranks was arrested by the United States Marshals, at Topeka, Kansas, on the charge of sending obscene matter through the mails in her newspaper called "Foundation Principles," and held to bail in the sum of $300 to appear before the United States Commissioner to answer to the above charge.

Mrs. Waisbrooker is an advocate of marriage reform, and in support of her ideas of how to better the condition of man and woman, but especially woman, she publishes a paper called "Foundation Principles," at Topeka, Kansas. According to her ideas, the present system of marriage is a failure, and it becomes necessary for her in the discussion of this question to use very plain language, and much that she has to say relates to sex relations. In short, her main effort is to correct sex abuses. Nothing could be further from her mind than obscenity. In fact, a great part of her endeavor is to obliterate obscenity from the minds and lives of those it now stains.

Mrs. Waisbrooker is a veteran in the ranks of reform, and is now nearly 70 years old, and quite infirm. She is a well-known Spiritualist and has been for many years, on the rostrum, in the journals, and in her own books, heartily advocating its principles. Her long and fearless labors in the ranks of Spiritualism entitle her to sympathetic consideration and material aid at the hands of the Spiritualists of this country. She is now passing through a crucial test, and it is a time when she needs cheerful words and friendly assistance.

I am not a Spiritualist, as very many readers of freethought literature very well know; but I have had opportunity to learn the character of Lois Waisbrooker and have read her writings, and it's my opinion that "If Christ came to Chicago," and heard of Lois Waisbrooker's work and the persecution she is now suffering, he would come on to Topeka, and scourge the hypocrites for their cruel treatment of this reformer and worthy Spiritualist. That the work is one of malice and phariseeism, it is only necessary to say that it has been instigated by the Comstock knaves.

Topeka, Kansas. W. S. BELL.

More Wholesome Truths to the Square Inch.

TO THE EDITOR:—I enclose $2.00 to pay for a further continuance of two copies of THE PROGRESSIVE THINKER. I notice on tag that the subscription has nearly expired, and myself and noble wife feel that we cannot afford to miss a single number. It contains more wholesome truths and useful information to the square inch, than any religious paper I have ever read.

We should greatly miss it were we unfortunate enough to be deprived of its weekly ministrations. This is our candid opinion and must not be mistaken for flattery, a thing that both of us detest. We have tried our best to get subscriptions for THE PROGRESSIVE THINKER here, but Camden is an extremely pious place, where unlimited rascality, dishonesty and bigotry seem to be the rule. Here, as in other places where orthodoxy holds complete sway, you will find that where there is the most religion you will find the most crime. Therefore, a fearless, plain-spoken, truth-telling paper like THE PROGRESSIVE THINKER, does not seem to set well on their mental stomachs.

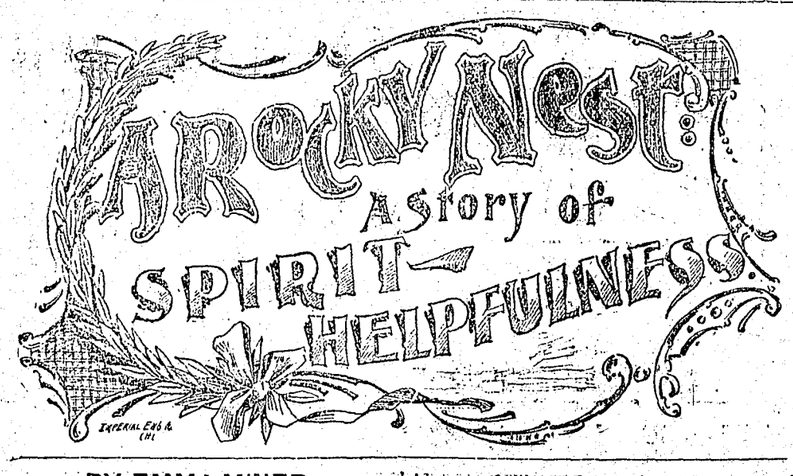
Fraternally,

Camden, N. J. E. M. JONES.

A Household Necessity.

TO THE EDITOR:—Number 244 of THE PROGRESSIVE THINKER reminds me that we shall be obliged to part company unless I renew my subscription. As it has become a household necessity, I inclose one dollar, knowing it will help to make the editor happy. It will also assure me that its weekly visits will be punctual and prompt during the coming year. Kind regards to THE PROGRESSIVE THINKER, and its many thousands of readers. DR. T. BABCOCK.

The good Doctor appreciates very highly THE PROGRESSIVE THINKER. There are thousands of other Spiritualists who would as highly appreciate it, if they would read its columns for a few weeks, and realize the amount of good it would do them.



BY EMMA MINER,

Author of "Bars and Thresholds," "Led," and other stories.

CHAPTER VIII.

Mrs. Echo's Confession.

[CONTINUED.]

"Now, Mrs. Echo, I have been looking this matter up carefully. I have learned by positive proof from Mrs. Andrus, Mrs. Adams, and some of the servants, that Alma Andrus came downstairs before you went out into the street, according to the hour you have stated as being the hour you went out.

"I have proof that Mrs. Andrus came downstairs to assist Mrs. Adams about the accident, and her testimony that she left her door unlocked in her haste to come down.

"Again, that Alma Andrus did not go upstairs again before she went away with the officer; also, that Mrs. Andrus did not return upstairs until after Alma had gone away. There are plenty of witnesses to all that.

"You have just heard Mr. Hemenway's testimony as to seeing this locket in its usual place when you went upstairs, just before the accident; and, according to your statement, you did not miss the locket until later on in the evening of the same day. Now, you will please answer me a few questions."

Mrs. Echo began to grow pale, and she trembled.

"First, tell me where you were, and what you were doing, during the time which passed after you came in from the street, until you notified Mrs. Adams of your robbery?"

Mrs. Echo made a desperate effort to recover her courage. She turned indignantly from him.

"I don't understand by what right you question me. I will not submit to such impertinence!"

She walked quickly to the door leading into the hall, and turned the knob. The door was locked. With a graceful impetuosity she turned quickly to the rear door; she opened it and an officer stayed her progress. She grew pale and hesitated.

"I would suggest that you seat yourself, and continue the conversation," said Mr. Sayles, without the least indication of irritation. Mrs. Echo took the same chair, near Mr. Sayles.

"Did you remain in your room during that time?"

"Yes," replied Mrs. Echo, reluctantly, "but I don't see what that has to do with it all!"

"You will understand presently, I think. Are you sure you did not leave your room during that time?"

"Yes; very sure," she replied.

"Will you tell me what time it was when you passed through Mrs. Andrus' room into Alma's room, and what you were about while you were there?"

"I didn't go there—never was there in my life. It's another of her falsehoods!" she said, with an assumed boldness.

"Then, can you explain how this locket came to be found in the bureau belonging to Alma Andrus?"

The words were quietly spoken, but they were like an explosion of dynamite at Mrs. Echo's feet.

She trembled, flushed, and paled by turns. She opened her lips to make a denial that she knew anything about it. Mr. Sayles grew suddenly stern.

"Mrs. Echo, it is of no use for you to protest or deny anything. The fact is, you did go into Alma's room. You went there for a purpose—a diabolical purpose. You went there to put your purse and the box containing the watch in that bureau drawer, to cause a suspicion of theft to fall upon an innocent girl. It was there, and at that time, that you lost this!" and he held up the shining trinket.

"Now, your better way is to make a full confession, or I shall cause your arrest at once. My officer is in the next room. You can take your choice."

Mr. Sayles leaned back in his chair with a relentless expression on his face. Mrs. Echo looked at him appealingly. He shook his head. She saw she had nothing to hope for from that quarter.

She turned her face slowly, to meet the stern, set, frowning face of Mr. Emmons; farther on the pale, sad face of the suffering mother and her true friend, Mrs. Adams.

Her lips parted slowly, and she said faintly:

"I confess! Mercy! mercy!"

"What mercy have you shown to that poor, innocent child?" demanded Mr. Sayles. "Mrs. Echo, this is not your first offense against justice and morality. You are a bad, unprincipled woman. You need to be taken care of! Nobody knows what you will do next!"

Mrs. Echo fell back in her chair fainting.

Mr. Sayles and Mr. Emmons carried her to her room, and left her in charge of a servant. They returned to the parlor.

"Mrs. Andrus, this is your affair. What do you want I should do with her?"

"If she will make full confession, and clear Alma perfectly, and promise to go away and never harm us again, let her go."

"Very well. I suppose the case is in your hands; but I want to stay by long enough to hear what she has to say, and what she will promise to do."

They had not long to wait. Mrs. Echo soon recovered. She confessed all, and promised to do all they asked. In two hours she had left the house and the city.

In less than that time, Mr. Sayles had brought back to Mrs. Adams' house the poor girl who had been so shamefully wronged. Her confinement in that dreadful place, together with the shock to her physical system, proved more than she could bear. A sudden revulsion of feeling, consequent upon her sudden and unexpected deliverance, nearly prostrated her. She was carried to her room in an unconscious state, and laid upon her bed, where loving hands tended her faithfully through the night.

CHAPTER IX.

Rocky Nest.

To Mr. Sayles, it seemed a most unusual proceeding to allow such a serious matter to rest in such a way, but none of the interested parties felt like prosecuting Mrs. Echo, so her destination was not questioned. It was enough that Alma had been vindicated.

In the midst of the discussion as to what should or should not be done with Mr. Ledyard, Mr. Marcella arrived home unexpectedly.

He had missed Mr. White's letter concerning Mr. Ledyard, and also Mr. Vane's letter concerning his own attempt at vindication. Therefore he had to be told the whole story. He was amazed at Mr. Vane's behavior; and, although in a business way he had been a valuable man, yet Mr. Marcella would not for a moment tolerate the thought of the villainy he had practised. He was dismissed from his position at once.

To the surprise of everybody, the same position of assistant manager was offered to Mr. Emmons, who gladly accepted it, much to the gratification of all concerned in the employ of the firm, for he was a general favorite. Everybody was sure of kindness and consideration from him.

Mr. Vane left the city at once, and was not heard from for several weeks, even by his sister. Mr. Marcella called upon Mrs. Ames soon after Mr. Vane's departure.

"It may seem strange to you, Mr. Marcella, that I should not take my brother's part in this matter, but I cannot do it simply because he *is* my brother. I have known of much that is wrong in his behavior since he has been with your firm. His position afforded him many opportunities for wrong-doing."

"But why was I not informed? I would not have tolerated it. I should rather hold myself to be the guardian of those associated with me in my employment. The fact that he could make use of his position to place a defenceless girl like Alma in the position he did, seems to me too horrible to contemplate! I feel that I have been careless, but I have not meant to be indifferent. I trusted to Vane to see that everything should go right. I never dreamed of such treachery!"

"If I had complained I could not have produced proof. He is a very sly man, and works underhanded. I really do not think he would be dishonorable so far as money is concerned. He only seems determined to bend everybody to suit his purpose."

At this moment Mrs. Andrus and Alma called on Mrs. Ames. Mr. Marcella, who had not met them before, took a silent note of them. He was at once attracted to both mother and daughter.

"I am glad to have met you here," he said. "I was intending to call upon you this afternoon. I have just arrived home, and found several matters requiring my personal and immediate attention."

"I have often thought of you in our recent trouble, and felt some of it might possibly have been averted had you been here," said Mrs. Andrus, quite frankly, "but, of course, we had no means of reaching you soon enough."

"I wish I could make you some reparation," said Mr. Marcella. "I will do all in my power. But you ought not to go back to the store, my child," he said, turning to Alma. "You look worn out with your trouble—you and your mother."

"It is true we are worn and weary," said Mrs. Andrus; "but I am so thankful it has proved to be all right, it seems as if I could not ask for anything more."

"You must have more," he replied; "but just now, if you feel able, and will not consider it an impertinent curiosity, tell me something of your history. Please understand it is a request because of my interest in you and your lovely daughter."

Mrs. Andrus began her story from the time of her husband's transition, and of the time she sold her little house up to the present day.

Mr. Marcella was visibly affected, and listened without interruption. The story was of interest also to Mrs. Ames. There was a long silence of true thankfulness that they had at last been delivered from the fate designed by such schemers.

"Now we must hurry back to Mrs. Adams, Alma. She will need us," said Mrs. Andrus, drawing her wrap about her.

Mr. Marcella noticed how her thin hands trembled with weakness, and felt a strong sympathy for her.

"May I make a proposition to you, Mrs. Andrus?"

She looked at him inquiringly.

"I have a comfortable little cottage at the beach, down below Rockport a little way. It is comfortably furnished and provided for. An elderly man and woman, once servants in my mother's family, live there and take care of it. Now, how would it do for you and your daughter, with, perhaps, Mrs. Millis, to go down there for a couple of months, and have a change and a rest?"

Alma's face brightened instantly, but Mrs. Andrus looked thoughtful.

"I don't know as we ought," she replied, doubtfully, seating herself again for a moment.

"I don't think there need be the least question about it under the circumstances," said Mr. Marcella. "That which has already occurred makes a very different thing of it. I don't think you should hesitate. Look at that poor child!" he said, turning suddenly toward Alma. "She will never recover from this unless she has a complete change and rest. I owe it to you. Don't refuse to let me try to pay my debt!"

"I'm sure, I don't think you need to hesitate, Mrs. Andrus," said Mrs. Ames. "I think you ought to go!"

"Oh! mamma, I think I could get well and strong there!" said Alma, turning her pale face pleadingly toward her mother; "and, somehow, I feel sure Mrs. Millis would go, too; and since Mr. Marcella has been so kind as to offer us the chance, I'm sure you will think of it favorably after a while!"

"Then we will go, and be very grateful to you, too, Mr. Marcella;" and Mrs. Andrus' sad brown eyes thanked him more than words could express. Once decided, they began to make their plans.

"The sooner you go, the better for you both," he declared. "Please see Mrs. Millis at once, and arrange with her. It shall be of no expense to her," he added.

This was soon done. The good little lady was very happy in the thought of such a delightful summer outing, for it had been long since she had had a restful vacation.

In a few days, Mrs. Andrus received a note from Mr. Marcella, enclosing a check for a generous amount, and a few words saying: "Please do not refuse this, for Alma's sake."

"How good of him!" exclaimed Alma. "Now, mamma, perhaps some of our troubles are over. I am so glad dear Mrs. Millis can go too! How wonderfully kind she has been! I shall always love her!"

"Yes; and I, too. And how wonderfully she was led by the good angels to guide us to your deliverance!"

"Now, mamma, I'm just having one of my strange thoughts, and I want to speak it right out!"

"Why, certainly, Alma."

"Well, you spoke of Mrs. Millis guiding us out of our troubles. Didn't she help guide us into them? If we hadn't gone to Mrs. Adams, perhaps I wouldn't have gotten into such trouble."

"I thought of that myself, Alma. I am glad you have spoken of it, for now I can tell you how I reasoned about it."

Alma looked at her mother inquiringly.

"I came to the conclusion that Mr. Vane's animosity would have followed you, even if we had gone to some other place; also, Mr. Ledyard's."

"Mamma, excuse me for interrupting you, but I want to say something while I think of it," said Alma.

"Well; what now?"

"Only this. Isn't it strange that when some men say they love a woman, and learn they can't have her, that they should try to do her an injury?"

"Very; which goes to prove it is not love at all. A woman would never be safe with such a man. In fact, it is getting to be quite the fashion if a girl refuses the suit of a man, no matter if it is for some specially good reason, he must walk up to her some day and shoot her! It is really a dangerous business; and I hope we shall have no more of it."

"Well, let me see now, where was I?" asked Mrs. Andrus reflectively.

"Why, you were speaking of Mr. Vane and Mr. Ledyard," said Alma.

"O, yes; I remember now. Well, their hatred would have followed you, as I said. And we might have been where we would not have had friends like Mrs. Adams and Mr. Emmons."

"True, mamma; but there was Mrs. Echo to balance them."

"Yes; we have both suffered from her; but even she has been finally vanquished. And who knows but it may have taught her a good lesson? And, undoubtedly, Mr. Marcella will be our firm friend, and, taking all into consideration, it seems right to me that we should go there as we did, and when we did."

"Yes, ma; I suppose it was all right; only the idea got into my head and I couldn't seem to get it untangled."

"Here we are, home again. I wonder what Mrs. Adams will do while we are gone? I would really like to have her keep the place open for us to return, wouldn't you, Alma?"

"Yes, indeed; and I think she will."

In a few more days the little party started on their short journey, and were soon comfortably established in the cosy cottage at Rockport; and never was there a happier trio than they, during the two hot, dusty summer months, resting, strolling, chatting, singing by turns, in the comforting shelter of this little seaside home which became so dear to them, Rocky Nest.

[TO BE CONTINUED.]

THE WONDERFUL WIGWAM.

The Dedication at Onset, Mass.

SCENES OF BEAUTY GRAPHICALLY DISPLAYED—PROMINENT MEDIUMS TAKE PART, AND THE OCCASION WAS ONE LONG TO BE REMEMBERED.

This long anticipated dedication took place at Onset on July 30th, and will pass into history as the greatest event of the season. The Wigwam Co-workers' Association is about three years old, although not incorporated until October 25, 1893. Since birth it has desired an appropriate official home. By earnest work and the generous assistance of Mrs. May C. Weston, it now has an edifice of which it may feel justly proud. The wigwam is situated in the north part of the ground, near the lake, and was erected by W. J. Cearnes, of Onset, upon land donated by Mrs. Weston. The building is 96 feet in circumference, 26 feet in height; has octagon sides 12 feet high, thence a circular roof to the top. The outlines are like a large A tent. The sides are cypress shingled, cut fancy, and finished natural. The trimmings are painted red. The roof is painted green. At the peak of the centre pole flies the National flag, bearing the words "Indian Wigwam." There are two large entrances opposite to each other. Over one is inscribed:

"Erected to the Memory of the Red Man. Liberty Throughout the World and Freedom to All Races."

Entering the Wigwam a sight meets the eye that is beyond description. Windows on each side shed light upon a spruce floor. A seat of whitewood runs around the wall of clear white pine; sheathing and a centre pole of Oregon pine are stayed to the side with spruce joists, all of which are finished natural and highly polished. A large portable organ encased in rosewood stands to one side.

The decorations are marvels of beauty, and reflect great credit to even such a gifted artist as Mrs. Weston and her able assistants. Walls, windows, centre-pole and stays were decorated with the National colors, flowers and Indian bric-a-brac entwining and intermixing with numerous beautiful pictures and cabinets, with a highly pleasing effect. The centre of attraction was the massive Association banner, designed, painted and donated by May C. Weston.

On the Indian Red Banner was a centre piece of a life sized painting of White Wolf, surrounded with his implements of war and peace. Over this was inscribed: "Victory for the Red Man at Last." Underneath, "Onset Wigwam Co-workers." In the lower corners were two shields in the National colors; over one the clasped hands of an Indian and white man, inscribed: "Freedom and Unity." Over the other was the scales, inscribed; "Justice and Equal Rights." The whole was surrounded with a deep fringe of red and gold, and enclosed in a rich quartered-oak case. A sweep of the eye around the walls reveals a sight that words cannot convey, and the noting of the most prominent only is attempted.

From a massive oil painting by Jones, "Big Mountain," in full dress, looks kindly on with folded arms.

The large oil pictures of White Swan and Eagle Wing, by Mrs. Weston, jealously guard her own picture, photographs and the charter. Pocahontas, Dr. J. R. Newton, Massasoit's son, King Phillip (and his descendant Matilda), William Penn, Grey Eagle (Dr. Lee's guide), Standing Bear, White Elephant, Little Hawk, Fire Lightning, High Hawk, Spotted Big Road, Two Strike, Standing Buffalo, Chief Wolf, Po-Po-Kee, and many others through crayon and engraving as well as spirit view the scene. Cabinets of photographs, head-dress, Indian weapons, blankets and fancy-work were tastefully arranged.

Vice president C. D. Fuller, at 10 A. M., opened the dedication exercises with a few appropriate remarks upon the objects of the Association. President May C. Weston followed with an exalting invocation. Mr. A. J. Maxam sang some beautiful songs. Mrs. Thompson delivered an eloquent address.

The temple held only a small part of the audience, and an adjournment was taken outside for the circle, which was taken part in by numerous mediums, and a number of Oldtown and Mic-Mac Indians headed by Chief Levy Picto.

The afternoon service was opened at 2:30 by an address by Mrs. Wilkinson, of Boston, inviting all Indians and Indian influences to a grand pow-wow. Minnieola (Mrs. Georgia Hughs) enlivened the scene by appearing in full costume and showing her ability to shoot, run and dance with her medium's eyes shut. Mr. Thayer, Mr. Hersey and Mrs. Maud Lord Drake made addresses in Indian tongue. Mrs. Dix and Mrs. Weston gave beautiful poems. Mr. Maxam led the singing. Peace Dances, Scalp Dances and Stake Dances were indulged in by many. Indian songs were sung by the Mic-Macs. A piece of practical Spiritualism was indulged in, which took the shape of a large collection for Chief Levy's papoose, which led to the complete surrender of the Chief, giving up his much-prized bow and arrow to President Weston. The dedicatory ceremony ended with a nerve-shattering whoop! The Wigwam remained open for public inspection the entire week and was visited by thousands. Regular services will be held there the remainder of the season. Many regrets were expressed that Mrs. Stone's mortal life was not extended to enable her to enjoy this occasion.

C. S. PARNELL.

The Progressive Thinker

Spiritualists, THE PROGRESSIVE THINKER leads, for leading minds send in their best thoughts, and they know by so doing they reach the largest number of readers. Send 25 cents to J. R. Francis, 40 Loomis street, Chicago, Ill., and try the paper for three months.

Twin City Park Camp, Minnesota

LETTER FROM A VETERAN SPIRITUALIST—THE CAMP NOT A SUCCESS—THE REASON THEREFOR—IT WAS CRITICISED FEARFULLY—BUT FEW FROM ST. PAUL AND MINNEAPOLIS ATTENDED—NOT AN ENCOURAGING OUTLOOK.

TO THE EDITOR:—The Twin City Camp of the Northwestern Spiritualist Association for July, 1894, is a thing of the past, having come and gone, and whether the result will be productive of good (or otherwise) to humanity the future historian must be the chronicler. That no finer array of talent has ever graced with their presence any Spiritualist camp since the advent of modern Spiritualism (both for the rostrum and seance-room) is verified when the following names appear upon the month's programme: Lillie, Wright, Hull, Edgerly, Sheehan, Richings, Lockwood, Emerson, H. R. Moore, Jennie Moore, Aspinwall, Reynolds, Mansfield, the Gillmans, and a host of clairvoyant, test and healing mediums of the first order. With the above programme of speakers and mediums, and the grounds located between the "Twins," in a pretty oak grove of ten acres, within half a mile of pretty Lake Como, and the same distance from the beautiful State Fair grounds, and the most pleasant environments, the electric cars passing within one-third of a mile of the camp every half-hour from either city, from early morn until late at night—is it not pertinent to inquire: Has the meeting proved a success? If not, why not?

The lectures throughout, from first to last, were of a high order, as the names of the speakers would be a sure guarantee. The manifestations, through the various phases of mediumship, were all that could be expected or desired.

With the programme above referred to success should have been assured, and yet, sad to relate, in many respects it was a failure.

The management was mercilessly criticised regarding the location of the grounds; criticised on account of the cars depositing them one-third of a mile from the grounds; criticised because the scorching sun for two and a half months, with scarcely a drop of moisture, had resulted in much dust; criticised because some favorite speaker or medium was not upon the programme, while the programme was far too expensive for the times, and criticised upon the management of the grounds.

A little history regarding the location of the grounds will explain the causes of the present location. In July, 1893, there were two camp associations in session within fifteen miles of each other. At the close of the camp season an effort was made to consolidate, which was effected in December following, with the understanding that the North Star should drop its name and come in to the Northwestern, with the further understanding that the camp should be removed from Merrimac Island to some point between the two cities. A committee was appointed for locating the grounds, which, after the most painstaking investigation, found the present location the only available ground to be had between the Twin Cities. The management then entered, with hearty good will, upon the herculean task of the removal of the Association's property from the Island, and the improvement of the grounds for the proper reception of the expected thousands that, were hoped, would greet us there upon the opening day. But alas! "The best-laid plans, of mice and men, aft gang a-glee." The expected failed to materialize. A heavy expense was incurred in the preparation of the grounds. The writer, with a force of men, was upon the grounds nearly every day assisting in the work, from the 20th of May until July 1st, the opening day.

In view of the conditions under which we labored and which confronted us at the opening of the meeting, no one should be surprised at financial failure. Where shall be found the causes? Simply in the state of the country and general apathy of the Spiritualists of the Northwest. On the eve of our opening the great strike was ordered, which cut off 90 per cent., at least, of the attendance from a distance. None but the most determined spirits dared venture. And what of the Twin Cities? All that can be said is that the attendance was most beggarly, though largely favorable to the Flour City. Prominent Spiritualists in either city were not seen upon the grounds; others, once during the month; still others, once a week. The grounds could be reached from either city for 5 cents. Mediums, too, especially some of the home mediums, were present only for the money that was in it, for the remark was often heard, "I can make more money at home." This disposition exhibited by many mediums to make merchandise of the holy gift of mediumship, has been, and is to-day, a great obstacle to the healthy advancement of the cause.

Well, Brother Francis, having camped upon the ground from the first with my aged and good companion, with whom I have walked the stormy paths of Earth-life for more than half a century, and while amid the perplexities, the drawbacks and inharmonies of camp-life, we have enjoyed the beauties and pleasures of an oasis in that our sleep was sweet and refreshing, and THE PROGRESSIVE THINKER was always at hand, sparkling, as it always does, with divine and scientific truths, and we were able again to clasp the hands of a few of nature's noble sons from a distance who dared the great strike. Among those I would especially mention is that genuine lover of humanity, whose life-work has been, and is to-day, the betterment of man's condition, and who is known to the forty thousand or more readers of THE PROGRESSIVE THINKER, the author and writer of "Twilight Musings," M. P. Rosecrans. I would be pleased to specially mention the speakers and mediums in detail, but space forbids; it is enough to say they are all well known. Ever yours for truth and humanity, M. T. C. FLOWER.

St. Paul, Aug. 5th, 1894.

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The book demonstrates that Christianity and its central hero are mythical; that the whole system is based on fraud, falsehood, forgery, fear and force; and that its rites, ceremonials, dogmas and superstitions are but survivals of so-called paganism. It shows vast research among the records of the past; its facts are mostly gleaned from Christian authority; and no person can read it without instruction and profit, whether he reaches the same conclusions with the author or otherwise. For sale at this office.

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QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle,

who will respond to all questions, as far as possible, that may be submitted. It is desirable that the questions in the main be in relation to Spiritualism, its phenomena and philosophy, and cognate subjects. The questions should be sent direct to him on a postal or by letter, and which will, in turn, receive attention. Mr. Tuttle has consented to act in this capacity until Jan. 1st, 1895. Address him at Berlin Heights, Ohio.

Frederick B.: Q. Can you give me the reason why manifestations do not take place in our circles, which have been held once a week (in the dark) for the last twelve months, one lady sitting in a cabinet?

A. It will be necessary to introduce some new members, and, above all, remove the lady from the cabinet, and give your room a subdued light, and perfect ventilation. It is not best to determine what manifestations shall be received, as you have done. Better to sit and allow them to come spontaneously. The spirit-friends are debarred by the positiveness thus created from using lines of communication that otherwise would be of deepest interest and highest value. Darkness is unfavorable to the best results of sensitiveness, as too strong a light may be. After some other form of mediumship is gained, then if a spirit advises the cabinet seance for materializations, it may be returned to.

A. A. H., Burlington, Iowa: Q. (1.) What time is best to hold circles? (2.) How can a person keep from becoming a kind of medium they do not wish to be?

A. (1.) The evening is best, as the mind is less disturbed by cares, and there is freedom from interruption. More than this, all nature is passing into the negative or passive state, the zero of which is reached at midnight. Those who are nervously prostrated feel the change and long for the positive hours of the morning.

(2.) If used as a medium, it must be along the lines defined by organic adaptation and ability. So little is known of these conditions and laws, even by the spirits who are most skilled in communicating, that it must be said that practically the kind of manifestations depends more on accidental fitness than desire. Yet it is true as ever that to pray for the best gifts has an influence, by attracting spirits who will strive to answer it. But let it not be understood by this that a high spiritual state cannot be attained wherein the medium may ask for and receive such forms of manifestations as he may desire.

Harry A. Gorby, Can.: Q. What position do the lower animals occupy in spirit-life? Do they serve in the same capacity as here, and, if so, how? Do they become the property of individual owners?

A. The existence of animals in the spirit-life is entirely subjective. In "Psychic Science," it is stated that "a certain degree of development is essential, below which spirit cannot exist independently of the physical body, and above which this is possible. Any theory which, of necessity, advocates the immortal life of animals as well as of man, fails by maintaining that which is readily proven an absurdity; for, if the intelligent dog or elephant have existence in the future, so may the fish, the mollusk, the monad, and even the speck of protoplasm which loses itself in inorganic matter. This has often been set forth as an unanswerable objection to the immortality of the human spirit, for it was said one or the other horn of the dilemma must be taken; for, as there is no break in the chain of beings between man and animals, even to the monad, if a future life is his, equally is it the inheritance of theirs; and if denied to them, must be lost to him. There is a gulf between man and the animal world . . . in time as wide as from the present to many millions of years previous to the Great Ice Age. In the primitive human being thought began its conquest of the world, and the man of today represents the accumulation of all experiences since his ancestors fought with cunning craft the mammoth, and disputed for supremacy with the monsters of the forests of the Tertiary Age."

There is no use animals could subserve the freed spirit, and hence ownership would be inconsequential.

As the desire creates the phantasmal animal, at the loss of the desire, the vision melts into the space from which it came.

There are spirits who delighted in animals in earth-life, who think they are surrounded by their old favorites—their fast horses, hounds or singing-birds; but it is as a dream which has no reality beyond their own minds.

E. V. G.: Q. I am a sensitive and clairvoyant, and to a friend I gave predictions that were strikingly fulfilled. But when he brought another friend to the seance, all spirit influence was checked, and disappointment and unbelief followed. I want to be an independent slate-writer. What shall I do to become one?

A. There is a condition negative to mediumship, and the possessor, even when anxious for communications, as effectually prevents the control of the medium as water extinguishes fire. Spirit communion is usually regarded as dependent on the spirit and medium, but it is dependent also on the circle, and the presence of a negative person, who acts as the attachment of a ground-conductor would on an electric wire, may wholly prevent communication; and yet this absorbent may be a true and honest investigator.

Under the same law and conditions, the fraud-seeker carries fraud with him, attracts spirits who love fraud, and then exposes what they carry with them. This is not said to excuse fraudulent mediums, but as a caution in conducting exposures.

T. Hackett: Q. (1.) How can a person be developed spiritually? (2.) How can one live in accordance with the laws of nature? (3.) What books will aid him?

(1.) To develop a spiritual character one must live in accord with the laws of nature, physically as well as spiritually. The animal is subject to the passions, appetites and desires. Man has an added moral and spiritual nature, which craves to know, and, knowing, to obey. This higher nature should hold the lower in subjection, and when it can do this it has become spiritually developed. To lose self in the good of others; to follow truth and the right wherever they may lead; to obey reason and conscience rather than the dictates of the propensities—this leads to spirituality. Its ideal is the pure and spotless angel, who bends low and gives the hand of charity to the degraded man, fallen in the gutter, with the same ineffable love bestowed on a fellow immortal; charity for the sinner, condemnation of the sin. That angel has no stain of selfishness, and obeys the spiritual law of doing all for others. To become spiritual is far more than to become Christian, for the former carries with it knowledge instead of belief.

(2.) By knowledge.

(3.) All books are serviceable, especially those which treat of the science of man and the realm of spirit.

C A. Pierce, Soldiers' Home, Cal.: Q. As Spiritualists do not believe in the resurrection of the body, how can the absence of the body of Jesus from the sepulchre, on the third day from burial, be accounted for?

A. Before an explanation is attempted the fact should be established. The story of Jesus has been explained plausibly as a solar myth. That he was really dead for three days and then came forth, is not entertainable. The soldiers said they slept, and he was carried away. That is the most plausible supposition; although, if a Roman soldier had slept on guard, he would not have lived to explain. As an historic narrative, the subject is surrounded by difficulties which do not allow of explanation.

A. M.: Q. How often should circles for development be held?

A. As a rule, not oftener than twice a week.

M. W. B. R., Conn., wishes an explanation of a peculiar phase of clairvoyance thus described: "I see pictures on the walls of my room, perfectly developed and luminous. I can determine the age and nationality."

A. This is not an unusual form of clairvoyance, and will, if exercised, increase in power. The possesser should cultivate it and not seek for other "gifts."

Dr. A. H., Buffalo: Q. Would the Spirit-world justify the shooting of a libertine to stop his infamous career, and thereby save others?

A. "Spirit-world" is a broad term, and in that form we cannot answer the question by either affirmation or negation. There are spirits who would justify the shooting, and for most plausible reasons. There are other spirits who believe in the power of love, who would not justify retaliation.

"A Physician" says that he is in receipt of communications, through a medium, from the Queen of Sheba and the Prophet Isaiah, and wishes to know how much credence he ought to place in them?

A. The coming of an eminent physician to another with assurance of assistance is credible and probable, according to laws fairly well understood. All the training of study and years of practice prepare for that concentration of mind essential to the highest sensitive state, and the lines are thus made easy for the coming of spirits of like culture. Knowingly or unknowingly, the most successful physicians, and, in fact, the successful in all walks of life, have such assistance.

The coming of the Queen of Sheba and the Prophet Isaiah are quite different; something like an hundred generations have passed since the day of that prophet, and if he had made such use of life as he ought he is far beyond the earth-sphere. If he has not, he is not worthy of being heard. If the fundamental principle be held in mind that Spirit-life is a continuance of that on earth, and the spirit is unchanged, it will be readily understood that as there are many vain and deceiving spirits in the flesh, so there are many out of the flesh, and these, well knowing that as plain Jack Jones or Bill Brown they will not be listened to, while as George Washington or Napoleon their words will be received with open-mouthed wonder, take these great names and personate under them. Communications with great names attached should always be received with caution, and withheld from public criticism unless bearing internal evidence of their genuineness. There are many chances to one against their coming from those whose names are given.

Perfect Motherhood, or Mabel Raymond's Resolve. By Lois Waisbrooker. Dedicated to Woman everywhere, that children may cease to be accursed. Price reduced to $1.

"Woman: Four Centuries of Progress." A lecture delivered at the Freethinkers' International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. A noble address by a noble, womanly woman. It should be read by every woman and every man. Especially excellent to place in the hands of women who are members of the churches. Price, 10 cents.

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Mt. Pleasant Park, Clinton, Iowa.

PLEASANT WORDS FROM MRS. H. S. LAKE.

This Spiritualistic resort opened for the season on Sunday, July 29th, with the raising of the flag, at which Dr. Adah Sheehan, of Cincinnati, made an effective speech, and music, both vocal and instrumental, lent charm to the occasion.

The president, Prof. Loveland, of California, not being able to attend, on account of illness, the chairmanship has devolved upon Dr. Sheehan, the vice-president, who is filling the same with credit to herself and the association, who have reason to feel gratified that they have so far deviated from the ordinary custom of the camps as to place a woman in a position to preside at all of its meetings. Dr. Sheehan possesses good sense, a good voice, and excellent executive ability, and has a happy faculty, in her official capacity, of saying the thing needful and to the point.

It has not been my pleasure to visit this camp for some eight years, and I am surprised and gratified at its growth, good management and delightfully cool atmosphere even in this very heated term.

The speaker, who arrives travel-worn and soiled, is ushered into a pleasant room, well kept and well appointed, where he may make himself most comfortable and restful until his time of labor arrives. Then he will find an attentive audience, of excellent numbers, to listen and approve, providing he or she can furnish thought, stimulative and helpful, which, in the opinion of the campers, seems to have been the kind already presented.

This is a home-like field of labor to the writer, who, at one time, was located, for nearly three years, at the adjacent town of Clinton. Many familiar faces were to be seen when we ascended the platform on Sunday afternoon, July 29th. The opening lecture had been given by Dr. Sheehan, and she chose the important theme, "The Duty of Spiritualists," which was earnestly considered and heartily appreciated.

In the evening Will C. Hodge presented a somewhat pungent discourse upon the subject, "What Shall We Do to Be Saved," which was generously commended. This gentleman seems to be very sensibly affected with the idea that it is necessary to do some real work on the earth-sphere, instead of waiting till the hereafter.

Our subjects, thus far, have embraced "Spiritualism, Without Prefix or Affix," "What Is Practical?," "The Related Expressions of Psychic Life," and "Industrial Morality." Each session has been largely attended, the interest pronounced, and the warm greetings and hearty welcome, accorded by old-time friends, have been exceedingly delightful and encouraging.

The secretary, L. P. Wheelock, is attentively engaged at the desk, and the management, throughout, seem to have all details in charge, so that harmony, good order, and good conditions prevail.

There are people here from long distances, who spend the summer very pleasantly amid the leafy grove, drinking of the pure water with which the camp is abundantly supplied. We are glad that our Western friends have this beautiful resort, and we shall leave them for other fields of labor (Haslett, Lily Dale and Lake George), with most kindly remembrance of courtesies extended.

MRS. H. S. LAKE.

Mt. Pleasant, August 3, 1894.

Shining Spots on Mars.

BELIEF THAT MARS IS SEEKING COMMUNICATION WITH THE EARTH—ANSWERING SIGNALS.

To the Editor:—A special cable from the London correspondent of the New York *Times* says there is something going on in Mars just now which greatly excites the astronomers. So far as laymen may penetrate these mysteries, it seems that some shining spots, or specks, quite unlike anything ever seen before, have been discovered, and that the circumstances are exceptionally favorable to the hypothesis that the inhabitants of Mars are trying to signal the earth. The only other conceivable theories are that these "specks" are the effects of an aurora or of forest fires on a gigantic scale, but scientists appear actually to regard these as less probable than the first explanation. The mere suggestion of such a thing sends a thrill of fascinated expectancy through the whole academic system of Europe, and eminent men of learning are already devising and considering means of sending back answering signals through space to the Martians. We would suggest, inasmuch as mathematics is that science which must of necessity be the same on all inhabited worlds, that the use of the various numbers representing the cardinal features of arithmetical science should be the groundwork of communication. Such a signal could be put into practice by the regular appearance and disappearance of an elevated mammoth electric "speck," made by covering the top of a mountain with electric lights which could be easily regulated to act in concert. By means of this Shelter Station the universal language of the Cosmos, mathematics, could readily be communicated to Mars, and an answering signal on the same lines would demonstrate beyond all question the existence of intelligent beings on both the earth and Mars *to each* planet.

The possible results of inter-stellar communication, once established, far exceed the boundaries of the most vivid imagination. I do not believe that there exists upon our earth to-day a single school of thought but would feel far-reaching results therefrom. Slavery, spoliation and superstition may yet receive banishment from earth by the mathematical ebb and flow of the shining "specks" of Mars.

W. F. WHITEHEAD.

556 Fulton St., Chicago.

The Fountain of Life, or the Threefold Power of Sex. By Lois Waisbrooker. Paper, 50 cents.

Haslett Park Camp, Mich.

The second Sunday of this meeting passed away leaving a feeling of satisfaction. The day was beautiful. Dr. Fred Schermerhorn addressed the morning audience, taking for his subject the practical application of Spiritualism to our every-day lives, bringing to the minds of all the beauty of a spiritual life, such as the Spirit-world teaches through its mediums. The lecture was very interesting, followed with spirit descriptions and full names in most cases; the majority of them were fully recognized. Lyman C. Howe delivered the address of the afternoon, following somewhat in the same line of thought Mr. Howe is always greatly appreciated here by hosts of friends.

Through illness, Mr. Mansfield was unable to give the promised slate-writing. Mr. Bert Woodworth was invited to give tests. He responded to the invitation and his full names and descriptions were very satisfactory to the audience. Mr. Woodworth is giving trumpet seances with fine results. Mr. Mansfield has given a large number of slate-writings; all bear the stamp of great value, as remarkable as tests coming from the ones they purport to be from. One message came from U. S. Grant, written around the American flag, in colors. The sentiment was the same as expressed in Lincoln's message sent to you last week.

J. W. Riley has had remarkable success here this year at nearly every seance.

The gate attendance has been good, fully up to last season, while the resident attendance is larger than ever. One hundred and ten tents makes it almost a little "White City." We know the space cannot be given to details, as the case here merits. We cannot mention all by name, but all are doing their part well. The entertainments are under charge of Clair Tuttle; the choir music is directed by Prof. Bennett; solos by Pitts O. Hudson. All are of the best.

The clairvoyant phases of mediumship are well represented by Mesdames Amidon, Jackson, Wood, Smith, Payne, Woodbury, Lindsay, Piper, and others.

Marguerite St. Omer opened the conference Sunday evening. The programme is carried out and many interesting meetings added.

JERRY BRICKER.

The Camp-Meeting at Mantua Station, Ohio.

The National Spiritual and Religious Camp Association, of Mantua Station, Portage County, Ohio, will close its fifth camp session on Sunday, August 12th, and remove at once to the Central Ohio Department, and open the second session of this season in Wooley Park, at Ashley, Ohio.

The managers at Woolley Park are making all needed improvements possible for a successful camp this year. A corps of first-class speakers and mediums have been secured, and everything is being done to provide for campers and visitors. Remember the dates—the Woolley Park Camp, Ashley, Ohio, opens August 19th, and closes September 9th, 1894. Everybody invited. D. M. KING.

Important Meeting at Lilly Dale.

To the Editor:—We desire to present to the Spiritualists of the land the following resolutions which were adopted as the sense of the people assembled at the conference this morning, after an exhaustive discussion of the subject of National organization and the best means for providing for its financial necessities.

After talking the matter over with a number of the mediums, both for physical and mental phases, these resolutions were presented and unanimously adopted:

Resolved, That we request each medium and lecturer to give the proceeds of one or more seances or lectures each year to the treasury of the National Spiritualist Association; 25 per cent. of said sum to be turned into the general fund, and 75 per cent. to be retained as a fund for the protection of mediumship.

Resolved, That we request the management of each camp, local society or convocation of Spiritualists of any kind, to appoint a committee to collect funds for the present needs of the N. S. A., and transmit the amount at once to the secretary of the N. S. A.

Resolved, That we further request each and every medium, whether at home or at one of the camps, to give a seance at an early date in accordance with the above and transmit the amount to the secretary of the N. S. A.

At the meeting at which these resolutions were adopted, the following persons agreed to do so as follows: Rev. W. W. Hicks, of New York, a lecture on Abraham Lincoln; Prof. Pfahl (the well known astrologer), a lecture on vibrations; Mrs. Effie Moss, a materializing seance; E. W. Shults, three physical manifestation seances; Mrs. Dr. Matson, $60 cash; Mrs. Jennie B. Hagan-Jackson, a "Boy White" circle; Frank N. Foster announced that he would do something that would be acceptable; F. Corden White stated that "he was in it," and W. H. Bach volunteered a mesmeric entertainment. Many more names will be added to this as soon as public announcements are made, which we will report next week.

Now, let us see if other camps will do as well.

W. H. BACH,
E. W. BOND,
M. E. CADWALLADER,
Committee.

Lilly Dale, N. Y., July 3, 1894.

The Other World and This: A Compendium of Spiritual Laws. By Augusta W. Fletcher, M. D. An excellent work. Price $1.50.

The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A trenchant presentation of the subject. Paper, 50 cents; cloth, $1.

The Spiritual Birth. The Spiritualistic idea of Death, Heaven and Hell. By Moses Hull. Price 10 cents.



The Unknown Life of JESUS CHRIST

BY THE DISCOVERER OF THE MANUSCRIPT,

NICOLAS NOTOVITCH.

Translated from the French.

Since the writing of the New Testament *no book has appeared of as great importance to Christianity* as "The Unknown Life of Jesus Christ."

This history of Christ was written immediately after the Crucifixion, that event being reported by eye-witnesses. The original manuscript *antedates the four Gospels*, and has been *jealously guarded* in the Buddhist Monastery at Lassa in Thibet, unknown and unsuspected by Christians.

The mystery surrounding the doings of Christ from the age of thirteen to twenty-nine (a period of his life about which the Evangelists are silent), is swept away, and he is revealed to us for seventeen years teaching in Asia.

The *discovery* and *publication* of this *manuscript* has *excited extraordinary interest* the civilized world over, all the great newspapers and important magazines having critically discussed it.

"*The North American Review*" *devotes eight pages* of its May number to an article regarding it by Edward Everett Hale, and in the columns of the "*Neue Freie Presse*," of Vienna, Austria, the famous authority, Karl Blind, critically considers it at great length, and says, "Nobody has a right to question the authenticity of the discovery." The British Government considers the original manuscript of such transcendent value that it is about to attempt to obtain possession of it through diplomatic channels.

This volume, written by the discoverer of the manuscript, contains a thrilling account of the privations and perils encountered in his search for it, a literal translation of the original manuscript, and lastly a critical analysis of what it contains.

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(INCORPORATED NOV. 1, 1893.)

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SATURDAY, AUGUST 18, 1894

A Slight Reform.

The Catholic Total Abstainers were lately in session at St. Paul, Minn., where many of the prominent leaders of Romanism gave utterance to advanced views on temperance.

Archbishop Ireland declared himself opposed to all social drinking customs, and in favor of the elimination of all liquor from the sideboard in Catholic families; from Catholic clubrooms; from all Catholic festivities and banquets; the removal of Catholics from saloon-keeping, in accordance with the instructions of the council of Baltimore; a high standard of practical civic virtue, so that no Catholics shall appear in public life as the representatives or advocates of the interests of the liquor trade; that no Catholic shall vote on election days to put into office such representatives or advocates. The Archbishop expressed strong approval of the recent letter of Mgr. Satolli in regard to saloon-keepers holding membership in Catholic societies.

It is a pleasure to note these slight indications of reform among the advanced leaders of Romanism. It is to be hoped civilization will work its kindly influence in that church until it has covered all manner of reforms; but it is practically needless to expect the accomplishment of that hope until a celibate clergy is abolished, and the convents are closed against the "brides of Christ," which every escaped nun and converted priest represent to be only occupants of such harems for a libertine priesthood.

No Qualification Needed.

Dean Milman did not need to qualify his statement, quoted below, with a "perhaps." Said he:

"If we were to glean from the later Jewish writings, from the beautiful aphorisms of other Oriental nations which we cannot trace to Christian sources, and from the Platonic and Stoic philosophy, their more striking precepts, we might find, perhaps, a counterpart to almost all the moral sayings of Jesus."

Begging the Dean's pardon for differing with him, we boldly assert that of all the teachings of Jesus which had previously appeared, not a single moral saying ascribed to him would remain. His platitudes on the Mount have their counterparts in the morals of Seneca.

Waiting Favorable Conditions.

The story goes that two preachers, one a young man, the other well advanced in years, were discussing the rain question. It was agreed that showers were needed, and indispensable for good crops. The younger proposed calling the members of the church together and all join in petitioning the throne of grace for immediate relief. The elder, after looking about, replied: "Better wait a few days, brother; the wind is in the wrong direction to hope for a favorable answer to prayer."

We have noticed on several occasions when an epidemic had been raging, and every indication showed that its end was approaching, the high functionaries of the church would direct general prayer, requesting God to stay his afflictive rod. And, best of all, such prayers, on such opportune occasions, were always promptly answered, and the preachers got the glory.

Pulpit Clowns.

The Nashville *Advocate* seems to be in a sentimental mood. This quotation from its columns:

"The mere fact that a preacher draws great crowds to hear his sermons is not complete proof, either that his methods are right, or that his ministry is successful. There are many communities in which a traveling circus can attract more people than all the churches combined. The clown in the pulpit appeals to the same elements in human nature as the clown in the sawdust ring. Between the two we prefer the latter. It may be said to his credit, he does not profane the sanctities of religion to catch the public ear."

Did the editor of the *Advocate* have Talmage or Sam Jones in mind when writing up pulpit clowns?

Be sober and temperate and you will be healthy.—Franklin.

A wanton eye is the messenger of an unchaste heart.—Augustine.

The Siloam Inscription.

In the summer of 1880 a native pupil of Mr. Schick, a German architect, who had settled in Jerusalem, and was engaged in teaching, was playing with other lads in what is called the Pool of Siloam. Wading up a channel cut in the rock he slipped and fell. On rising he saw what looked like letters on the rock. He reported the discovery to his teacher, who visited the spot and found an ancient inscription, mostly covered by water. Mr. Schick made an imperfect copy, which he sent to Europe.

The discovery coming to the knowledge of Prof. A. H. Sayce, of Oxford University, he visited the scene of this great find, which it was presumed would throw invaluable light upon the early history of Jerusalem and confirm Bible history, so very much needed in these days of adverse criticism and skepticism.

Prof. Sayce partly removed the calcareous deposits found on the stone, and took a copy of the inscription. Six weeks later, to-wit: March, 1881, Dr. Guthe, from Berlin, visited Jerusalem. He removed with acids the remains of lime deposited over the inscription, and took, first a cast, then squeezes. These were forwarded to the principal scholars of Europe to be deciphered.

The inscription consisted of six lines in Phœnician, otherwise "purest Biblical Hebrew." We copy the translation and condense the history of the find, from "Fresh Light from the Ancient Monuments, by A. H. Sayce, LL.D." The words in brackets are supplied by the translators, in place of illegible inscriptions which were water-worn:

"(Behold) the excavations! Now this is the history of the excavation. While the excavators were still lifting up the pick, each towards his neighbor, and while there was yet three cubits to (excavate, there was heard) the voice of one man calling to his neighbor, for there was an excess in the rock on the right hand (and on the left). And after that on the day of excavating the excavators had struck pick against pick, one against the other, the waters flowed from the spring to the Pool for a distance of 1,200 cubits. And (part) of a cubit was the height of the rock over the head of the excavators."

This quotation contains every word the various scholars of Europe found or imagined in that inscription. But the religious press that heralded "The great find in Jerusalem, which corroborates the Holy Scriptures," were content with this simple rendering. It did not furnish the information they desired, so they added to it an introduction:

"We are of the men from Tyre; we are the sons of Hiram, to help King Solomon build his temple."

The above followed as if the two were an undivided whole. Not one word has been said in the inscription about the Phœnician city of Tyre; about Hiram; of Hiram's sons; of King Solomon or his temple; and yet these were essential to make the inscription of value to the church; which had sent two of her ablest Oriental scholars all the way from Europe to the distant holy city, for the sole purpose of getting a correct translation. Not serving their purpose, as found on the rock, they did not hesitate to forge and fill in what they deemed important to give the inscription value.

When this inscription was cut in the rock we have no information. Save being in the Phœnician language, we have no means to judge by what people it was written.

The Palestine Exploring Fund entered the secret caverns underlying Jerusalem; they explored the winding passages leading to them; they crawled on hands and knees through ancient sewers; they tunneled passages along the sides and to the base of the crumbling walls; they illuminated the dark passages with magnesium lights; they copied every scratch made by hammer, chisel or paint, which bore marks in the form of letters, and yet one gentleman who spent many months with that expedition, making photographic sketches to illustrate one of the great Family Bibles, wrote:

"Not a single inscription was found indicating that God's holy people had ever been there, or in any manner confirming the Bible narrative."

Comments are unnecessary.

A Hopeful Sign.

It is said there are one thousand unoccupied churches in New England, and the number is constantly increasing. With the decadence of superstition, and the increase of knowledge, these habitations for bats will multiply with great rapidity. Converted into lecture halls and schools for science, they could be made really useful, and it is not improbable the best of them will be reconstructed for those purposes in the not distant future. This is an age of transition. Old ideas are giving place to new and better ones. A single decade at the present time marks greater changes than were witnessed in a hundred years a century ago.

Are They Parallel Cases?

Two loaded teams meet on the common road, at a narrow crossing. To pass, one of the parties must yield the way, and allow the other to cross, then he can resume his journey. Each is obstinate, and determined to make the first passage. One party takes a newspaper from his pocket and commences to read. The other: "Neighbor, when you are through with the paper, oblige me with its reading, for it is evident I have a good while to wait."

Is there any analogy between this adventure on the road, and the present strife between the railroads and the strikers? If neither party makes concessions, a good many newspapers can be read and exchanged between contestants, to fill in intervening time.

Our double dealing generally comes down upon ourselves.—Everton.

He may do what he will, who will do but what he may.—Warwick.

A CHAPTER of HINDOO MYSTICISM.

The Yoghi and Occult Forces.

AMONG MAHATMAS.

Magician Baldwin's Interesting Experiences with the Indian Wonder Workers.

Strange Manifestations Which Deceive the Brain, but Cannot Be Photographed.

[CONCLUDED.]

If the stories of mango trees grown forty feet high in the course of a few minutes, boys balanced upon sharp sword-points in the clear sunlight or suspended in the open air without the slightest means of support, have come to us unexaggerated, what is the explanation of this marvelous magic? Is it but a development of the ingenious and often-times startling illusionary work which is done by our own magicians, or are the Yoghis in possession of hidden and unheard of powers of nature, too subtle for the coarse fibre of the Western minds to grasp? Are these Eastern adepts able to weave a subtle spell over the human senses and bind captive the judgment and the perceptive organs of our most experienced observers? And, if this is true, what is the secret of their power?

It was these and many other questions which I put to Samri S. Baldwin, who has just returned to America after years of sojourn in the East and is now stopping in this city. Mr. Baldwin, although an American by birth, has been so long in the East as almost to become identified with the Orient. The larger part of his time has been spent in India, and especially in travel in Srinaigur, in Cashmere, and in Thibet, the home of the far-famed Mahatmas. He visited those strange and out-of-the-way places in the dual capacity of a magician and



PROFESSOR BALDWIN.

an investigator. With his own feats of thaumaturgy he was able to establish relations with the taciturn and speculative magic-working priests of Northern India, and with the aid of the prestige thus gained to penetrate perhaps more deeply into their innermost secrets than any other American.

Mr. Baldwin is now engaged in the work of collecting his interesting experiences in a forthcoming volume which he will entitle, "Life in Mahatma Land." In the far East he is known to the natives as "the white Mahatma," and it is not the least interesting of the news that he has brought back that Western magicians are regarded, some of them at least, as quite as wonderful in their way as the Indians themselves, and Mr. Baldwin was himself able to do many feats and display powers which baffled the penetration and puzzled the wits of even the most accomplished of the Yoghis.

Naturally one of the first questions which I put to Mr. Baldwin was whether the stories that have come to us of India are grounded on actual fact or whether they have been grossly exaggerated. Mr. Baldwin is naturally, unless questioned upon some secrets which he does not believe he has a right to reveal, the most candid spoken of men. He flatly refuses to believe in the suggestion of such a thing as the supernatural.

"Well, let us consider the matter a moment," said Baldwin. "These stories have been coming out of India for centuries. You get curious, you have plenty of money and time. You determine to stop in India on your travels and investigate for yourself. You spend a lot of money and you fritter away a lot of valuable time. You get back into civilization, and your friends, when they meet you, want to know about what you saw. One of them says to you, 'Honor bright, what did you see?' and you retort, 'Well, between you and me, just in confidence, not a single thing.' But that does not make a book, and if you are going to make a book to sell you might as well start in to discount any stories that have yet been told.

"Mind, I do not say that these extravagant stories are fakes—there are wonderful things to tell, but the natural propensity in the human breast is to tell a big yarn if one gets a chance. And India is a long way off.

THE HANDKERCHIEF TRICK.

"I should like to know," I broke in, "what feat of the Yoghis you regarded as the most wonderful and puzzling, and what one of your feats seemed to astonish them the most."

"As to what I actually saw," Mr. Baldwin returned—"for you will hear of many marvelous things, which weeks and months of investigation will not enable you to obtain the slightest trace or foundation for—it would be a toss up between a variation of the celebrated 'rope trick' and the simplest and most astonishing 'handkerchief trick' which I was ever privileged to see. I saw the rope trick a number of times and in different places, but the latter I never saw but once.

"It was at Agra, I think—you will see more wonderful things at Agra than in any other place in the East, outside of Srinaigur, that I was approached one day by one of the adepts, not a very high class one, as I could judge, who asked for my handkerchief. Wanting to be funny, I said to him through my interpreter, 'No, he might steal it.' The old man looked very sad, and I tossed him a large, ordinary cambric handkerchief. The Yoghi twisted it rapidly in his fingers into a ball and tossed it upon the ground. Motioning me to a seat three or four feet away, the old man squatted himself on the ground, cross-legged fashion, about an equal distance away, and began to stare steadily at the ball. After a moment the handkerchief began to twitch and then slowly to unroll. After a moment more, it was entirely unfolded, and then it began to lift itself from the ground. I give this just as it appeared to me. Whether it actually took place or was merely an illusion, I cannot say. The handkerchief straightened exactly as if some one had taken hold of two opposite corners and lifted it from the ground. When it was spread out its full breadth it seemed to become rigid, and after standing erect for a moment fell over flat on the ground still spread out. It lay there for a moment, when the centre seemed to become agitated, and a little later as though something was lifting it from beneath. That something slowly assumed the proportions of a ball, and a moment later the handkerchief was lifted clear off the ground, and beneath it stood a young Indian perhaps twelve years old.

"At my unconcealed astonishment the old Yoghi bowed low, and spreading his palms before his face, made his usual salaam and petition for backsheesh. I may tell you that there had been no boy about so far as I knew before the performance began, and a moment after when I looked around for him the boy had disappeared. Another thing, all this was in broad daylight on a public street, where trap doors and other accessories were utterly impossible. Moreover, when the handkerchief began to twitch and unroll I switched my cane about it to discover, if possible, any invisible strings or wires. I never could secure a repetition of this performance, nor apparently had it often been seen where I visited. It was, save the story I shall tell you next, quite the finest thing I saw in all my travels.

A WONDERFUL ROPE TRICK.

"The story of the celebrated rope trick has been detailed so many times from the days of Marco Polo down, that, after being told in one form of the New York *Herald* of July 15, it would hardly be worth repetition were it not that the variation of it which I saw was quite as wonderful as the trick itself. This immediate performance took place, if I remember aright, in Lucknow. The old Yoghi who supervised operations first took a stick and drove it into the ground. In the end of this stick was a small hole in which was inserted the end of an ordinary ball of thick twine. The old man picked up the ball, and making a weird motion, flung it vigorously in the air. All this, you understand, took place in the daylight, in an open square, without any other accessories than those which I describe. As we gazed in astonishment a small assistant came forward and was ordered by the old man to climb up the rope.

"The boy seemed to hesitate and to be afraid. But when the old man drew a crease or small dagger from his belt, the boy nimbly hopped upon the rope and climbing vigorously, was soon lost to our view. He had apparently, like the ball of rope, disappeared in thin air. After a few moments' pause and the boy did not appear, the old man, as the interpreter, who is always present, reported to us, began to angrily order him down. Still no boy. The old man grew angrier and angrier. At last in apparent desperation he again drew his crease and began climbing up the rope after the boy. He, too, disappeared, leaving us gaping in astonishment at the rope on which both boy and man had climbed from our view. Suddenly we heard cries of pain and anger, and a moment later, with all the 'dull, sickening thud' which the most accomplished new reporter (I belong to the craft) could describe, there fell from the region above us the boy's leg, still twitching with life and the blood spurting from the point of dismemberment. In quick succession followed the other leg, the arms, the body and the head.

"I am not endeavoring to weave you a wonderful tale, and I pledge you that it all happened, or seemed to happen, right before my face, not five feet off, exactly as I describe it. It produced as uncanny and altogether sickening a sensation as I perhaps ever experienced.

"We had hardly recovered from our first sensation of horror when the old man leaped down from the rope, and in answer to the expostulations of the interpreter coolly declared that the boy had been disobedient, and that he had cut him up in punishment. Finally, when several of us grew excited, he seized a sack and rapidly picked up the dismembered portions of the boy's body and rammed them violently into it. He shook the sack vigorously, when there was a cry from within, and a moment later he opened it, and drew from it the boy unharmed and smiling, just as we had seen him when he climbed out of sight on the rope. As we looked around to see what had become of the rope, there lay the ball, just as in the beginning, as though it had never been touched. The old man bowed, received his customary backsheesh, and moved swiftly and silently down the street, accompanied by his young assistant.

"What I tell you is in perfect good faith. These things which I relate I seemed to see, or thought I saw, whichever you like. I give you my word as a member of the very honorable Society for Oriental and Theosophical Research of India that I bear you no false tales of that mysterious, but very hospitable land. As for any explanation of these and all similar manifestations, I confess that is quite beyond me. I can merely surmise and theorize, along with other gentlemen who have made similar investigations. The most plausible, and, I think, most complete explanation is simply that these Yoghis do possess marvelous mesmeric power.

"In this last point I may be allowed to express a word. I have been a student of every kind and variety of hypnotic and mesmeric manifestations for twenty years or more, and while scientists seem to insist that there is no such thing as mesmerism, so-called—that is to say, the power of one man to gain control over another—I am firmly convinced that there is. And I believe that it is in the development of this mesmeric power that these eastern adepts are able to do what they do.

"That these things which I seemed to see were mere phantasms of the brain is borne out further by a long and exhaustive series of experiments which I conducted often for months at a time in all parts of India.

CANNOT BE PHOTOGRAPHED.

"This was my attempt to photograph these phenomena. I endeavored to photograph this particular rope trick, and also every other one which I witnessed. While I was seeing, or believing I saw, all these astonishing occurrences, my secretary was fifty feet away with the camera making exposure after exposure. I saw, but the camera did not. There was the crowd, and there was the clear sky, and of ropes and jugglers and the bloody portions of the dismembered young Hindoo there was naught. It was exactly the same with my endeavor to photograph the big mango trees and all of this kind of manifestations. If I had failed merely upon one expedition, after a few trials, I might attribute my failure to the lack of expertness on the part of my attendant, or the camera, or the light. But my attempts were conducted on a dozen different expeditions with different cameras, and by a man who took some of the finest photographs which I ever saw brought out of India.

"I am compelled to believe, therefore, that any man who says that these illusions can be photographed and that the camera will honestly record such impressions, is merely running a little fakement of his own.

"The Mahatmas of India are strange and wonderful people. For the most part, they live like hermits, and live, moreover, in utter disregard of the laws of cleanliness or health. A genuine Mahatma is likely to be as unprepossessing an object as you will meet in a long course of globe-trotting. They eat little, want little, and spend their life in contemplation. They scorn our Western civilization as low, material and base. Where our science has come to the conclusion that the mind and thought is only another form of matter, they declare that matter is only a form of mind. They spurn the material possessions and pleasures for which we spend all the energies of our lives as so much bauble and trash. The spirit is everything, the body and its desires nothing.

"By the way, as to the meaning of the word Mahatma. I candidly doubt if there is more than one person in a thousand among all those who use the word Mahatma so freely and so flippantly who has the slightest idea as to its true meaning.

"According to the Eastern idea, spiritually speaking, a Mahatma is simply one who has purified his 'Mahat,' or spiritual mind, his inner nature, so that his higher ego is enabled to act directly upon his lower or brain mind. When this has been accomplished he becomes a Mahatma, or great soul. This is the literal and real definition. But in the common usage, a Mahatma is one who is capable of performing strange mysteries, and producing remarkable and semi-miraculous manifestations.

"Please understand me. I believe that the most of what is taught as Theosophy is so much arrant rubbish. Perhaps there is a good deal of rubbish in the professions of the real Theosophists among the natives of India. But no one could spend years or months among the adepts of Srianigur and Thibet, and perhaps also of Northern India, without coming to the full conviction that through their fasting and self-denial they have come into closer communion with the secret forces of nature than we, and obtain control over forces of which we are, as yet, totally ignorant. But that Madame Blavatsky, or the rest of her companions, ever reached this plane, or sat at the feet of these people to learn the Theosophy of India, I candidly, and for the most part contemptuously, doubt."

"So much for the Indian's tricks," said I. "Now, what were the feats which you performed before them, which they found wonderful or inexplicable?"

"I have told you," Baldwin went on, "of the feat of calling down fire and setting their clothes aflame. I did this many times, and it was not only new, but entirely beyond them. Another thing which mystified them exceedingly was what we know as mind-reading or thought-reading—that is to say, you write a number of questions upon a sheet of paper, and having folded these carefully, you await a reply. Sometimes it comes on the paper itself, or again, the person who does the work, the medium, if you like, writes out the answer at length, at the supposition or dictation of the person to whom the question is addressed. I have never answered the question as to whether this performance, which made my early reputation, was merely a feat of magic or the action of an occult power. But for the benefit of such as believe it to be more trickery, I may tell you of a performance I gave on my way from Srianigur to Leh. I was among some very high-caste Yoghis and desired to assure my standing with them. At my request they selected from their number a Guzratti, a Tamul and a native of Hindostanee. These, as you know, are three widely-varying dialects, and I promise you that I could not understand or speak a word in any of the three. I explained this very elaborately to my Mahatma friends, and then requested that they write three questions in their seperate dialects, and that to each I would endeavor to obtain an answer from the person addressed, written in the same dialect as the question itself. They were incredulous, but complied. They are a very sharp-sighted people, and you may be sure that if there was any sleight-of-hand or jugglery to be detected they would be apt to penetrate it. The questions were written, and one by one, submitted to me in the presence of the one who wrote the question. All this took place in the daylight, without any paraphernalia, we simply sitting opposite to each other, over a small table. Well, to cut it short, while the slips, according to the testimony of the Yoghis themselves, lay undisturbed upon the table, to each of them was written an intelligible answer to each of the three questions submitted, and each answer in the dialect corresponding to the question. I may truthfully say that I did not understand one word of any of the three questions submitted. After that I was freely conceded to be as great a Mahatma as the best of them. This performance was also given a number of times, and never failed to excite the profound wonder of the Yoghis before whom it was given.

"Have our Western magicians much to learn of the Yoghis?" I asked.

"Perhaps I should better say that there is not a great deal that they can learn. What I mean is that these wonderful feats of what I call hypnotic illusion are probably beyond our Western magicians. According to the Yoghis themselves, these powers—and I freely concede that powers they must be—are to be attained only by long self-denial and mastery over one's self and one's appetites. They declare that the initiate must eschew the flesh pots and bid a long farewell to wine, woman and song. For my own part, I would not go through all the starvation and denial which a few of the Yoghis—the very highest class—go through, for all the powers which they boast of possessing. My own belief, too, is that much of their power is not more wonderful than is to be seen in this country, and that they delude themselves, just as many people are deluded here."

The above from the New York *Herald* furnishes the conclusion of some intensely interesting reading matter. It carries the readers of THE PROGRESSIVE THINKER into a domain of thought little traveled by thinkers and scientists in this country, and I am sure they will be highly gratified at its perusal.

JUS TICE.

THEY HAVE A POWWOW.

Weird Ceremonies Indulged in at the Indiana Spiritualist Camp-meeting.

ANDERSON, Ind., Aug. 6.—The Indiana Spiritualist Association, now in camp near this city, had one of the most weird meetings last night ever witnessed. It was called a spiritual powwow. A big bonfire was built in the center of the woods, and the mediums, fifty in number, dressed in Indian garb and painted after the fashion of savages, sat around in a circle until controlled by their Indian spirits. In half an hour all were under control. Then followed an Indian war dance. The mediums conversed with each other in the Indian language. The dance lasted for half an hour. A medium from Portland, Ind., while under control, danced into the big fire and fell, and before those who were witnesses of the mishap could get him out he was severely burned. A young girl from Muncie, named Howe, became so excited that she leaped upon the shoulders of men and women and at last had to be held down until she came to her senses. The powwow was one of the first ever held in the United States. It will be repeated this week.—*Chicago Herald*.

TO THE EDITOR:—It is quite possible that the above account, taken from the Chicago *Herald*—a newspaper owned and controlled by Catholics—is too highly colored to be accepted as strictly true in all respects. If it be even approximately correct, the occasion was well calculated to bring Spiritualism into disrepute and make mediumship a by-word of hissing and contempt among sober-thinking people. Such outlandish, disgraceful performances can but produce—and justly, too—a most unfavorable impression on the minds of even the most charitably-inclined non-Spiritualists; and will cause many inquirers to turn away in disgust from a cause that harbors or seemingly produces such exhibitions of wild frenzy run mad. Spiritualists make sport of or contemn the extravagant performances of some of the more emotional and exuberant religious sects, running into rant and wild uncontrol under the influence—as they suppose—of "the spirit;" but did ever the wildest and most frenzied gathering of Free Methodists give an exhibition to equal this "spiritual powwow"? The howling dervishes of the far East are scarcely less to be esteemed in comparison—and yet Spiritualists and mediums are supposed to be civilized in our country.

It is to be hoped that the report is exaggerated. J. C. UNDERHILL.

Hammond, Ind.

What Is the Cause?

Scientists are making careful inquiries into the apparent changes in the climate and the electric currents of the earth, hoping to discover their cause. The cold creeps down each year farther and farther, carrying its destructive frosts with it, threatening to convert our northern temperate zone into a frigid one. Greenland five hundred years ago was an appropriate name for that country of verdure. Now it is a region of ice, barren of vegetation and of inhabitants. All the countries south to the southern limits of the United States, have noted a marked change, the frost line reaching down well toward the tropics. The magnetic needle cannot be trusted to indicate boundary lines.

A series of observations are being made, to try and find the source of these changes. These will be made simultaneously at Washington and at Manilla, its antipode, with large equatorial telescopes, and will be continued for a long period, under Government supervision.

Cassadaga Camp.

The people at Cassadaga camp are having a most delightful time. Mr. Gaston and Mr. Rouse are foremost in doing all that is possible for the comfort of visitors and one feels at home at once in their genial presence. A day has been set apart as Chicago day, when a grand, good time is expected. Among the Chicago people on the ground are Mrs. F. A. Koehler, Mrs. Vorhees, A. J. Cutler and wife, Wm. Richmond and wife, Mrs. McLaughlin, Mrs. Bigden, Mrs. Skinner, Mrs. M. E. England, Mrs. I. O. Smith, Mrs. Catlin, Mrs. Catherine Davis, F. Corden White and wife, Miss Otto, Mrs. Butler, Mr. and Mrs. Field. Many more are expected.

THE SHAKERS.

Spirit Manifestations Among Them, in Tyringham, Massachusetts.

A Communication from a Shaker Lady.

Spirit manifestations among the Shakers commenced in 1837, and continued without intermission until 1844, when there was a decided cessation of the same. The following were among the many manifestations:

Clairvoyance, trance, inspirational speaking, singing, writing, talking in tongues (and interpreting the same), prophecy, personating the dead, so-called, both of our own and other nationalities (the mediums sometimes for days together being under spirit influence and unable to speak a word of English, while under normal conditions they were utterly ignorant of any other). Hundreds of spirit messages were written, both for public and private benefit. Numberless new songs were given, many of them sung by individuals extemporaneously while in our seasons of worship.

Spirits from all the different nations came to attend our meetings for the purpose of receiving instruction as to higher conditions of happiness than those they had yet attained to, our leaders and others always responding with suitable addresses.

Many beautiful presents were given by spirit friends: Robes, wreaths, satin slippers, handkerchiefs, gold chains, drinking-cups, pens, writing-desks, instruments of music, silver speaking-trumpets, doves, singing-birds, lambs, baskets of fruit, flowers, leaves from different kinds of trees, with inscriptions of love thereon, and other things too numerous to mention. The Indians were frequent visitors, and favored us with gifts of "wampum, feathers, blankets, beads and moccasins," as well as now songs, and messages of love in their own tongues. Some of the mediums were mind-readers, and would frequently reveal to others their most interior thoughts. Our trance goers would sometimes be absent for hours together, and on their return relate their travels on the "other side," which to us were inteusely interesting. They visited beautiful mansions and saw the angel inmates; entered magnificent temples and saw the teachers of a high order, with innumerable spirits assembled for the purpose of worship, and all needful instruction. They passed through flowery fields, and wonderful gardens, filled with all manner of fragrance and beauty, and fountains of sparkling waters. They sailed upon the River of Life, in company with many beautiful beings. They saw people engaged in various kinds of employment; some in the literary line, and each amid surroundings peculiarly adapted to the occasion, all looking real, similar to those on earth, yet far superior.

The inhabitants on that side were robed in raiment of various hues and textures; some had on what seemed like filmy gold; others were clad in garments of rich, changeable colors, glossy, like silk, while some were enveloped in soft, fleece-like drapery, white as snow. Around many of their heads were crown-like halos of golden light; some were decorated with diamonds, stars, pearls and other precious gems. They did not seem to walk, but glide along swiftly, and with perfect ease. Their movements were all graceful and countenances shining.

Such were the higher order of spirits. They visited those in the lower abodes where darkness seemed to reign. Some they saw in places like prisons—even dungeons, who were in chains, not able to extricate themselves. Some were wicked, rebellious and full of revenge, while others were boisterous, and seemed to be carousing, similar to low, degraded beings of earth, and it seemed horrible to be near them.

Their guides took them over places which seemed underneath them, like deep burnings, and beings there writhing in the deepest anguish, and it caused them such pain to witness their distress that they would often cry out with tears and groans, and beg to be released and taken back to their own homes, which was done.

Spirits from the higher abodes were constantly going down to these wretched souls with offers of love and mercy. Some were ready to accept, while others remained obstinate, and unwilling to leave their dark abodes.

In those times we held many open-air meetings, in which the spirit influence seemed greatly enhanced. We some times went to the groves (God's first temples), and even the mountain tops, for the purpose of worship, and listening to the beautiful teachings of the spirits through our inspired instruments. Often we spent the whole day in the enjoyment of these beautiful outpourings from the immortal side of life.

While the manifestations were at their height in our midst, some of the mediums predicted that they would soon cease with us, and go out into the broad world, and that every kindred, tongue and nation would yet learn the beautiful truths of immortality and spirit return.

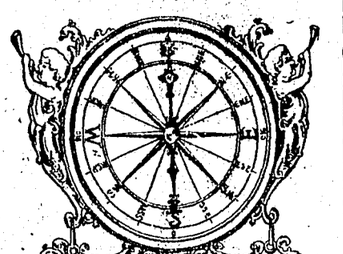
We were told to gather up in this time of plenty, against the famine which was sure to follow. It caused sadness in our ranks. Many shed tears at the thought of being left without these spirit visitations.

It was prophesied at that time that the public rostrum would yet be occupied by immortal teachers, and all would clearly see and hear them; also that we should yet meet face to face with the gone before, and hold communion with them as in days of yore. They would again mingle with us in our homes, and we should all see them.

When the Rochester rappings occurred we understood their meaning, and the same when other manifestations took place. They had ceased among us, and we were prepared for the event. Our mediums had told us what would be, and we put implicit confidence in the statement.

When we heard of these things which were taking place outside, we were glad—glad to know that the millions of benighted beings on earth would be made to realize that the dark divide called death is not death at all, but the opening of the golden gate which leads to higher walks of life than can ever be found on these barren shores of earth. Life immortal, continued progress beyond the grave, and spirit return, most glorious themes to contemplate!

JULIA H. JOHNSON.



THE SPIRITUALISTC FIELD-WORKERS, DOINGS, ETC.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

TO CONTRIBUTORS: Don't think for a moment that your article is rejected because it does not appear at once. We were glad to receive it, and profited by reading it, and thank you for it. Many months sometimes elapse before an article can appear on account of space being inadequate. Some articles, however worthy they may be, must wait for this reason. This is the condition of all leading papers, and no one should take the least offense if their article does not appear at once.

Moses Hull, fresh from the Pacific coast, was in the city last week. His health is excellent, and he is good for twenty-five years' work in behalf of Spiritualism and reform. He is to be at Lake Brady until August 15th, and then goes to Gnset, Mass., where he will remain until the 19th. He goes from there to the Soldiers' Camp, Newport, Maine, where he will remain until the 26th. He will be at Ashley, Ohio, from September 1st to the 10th. Those desiring his services for October and November should address him at once. His permanent address is 29 Chicago Terrace, Chicago, Ill.

Will C. Hodge, who is now sojourning at the Clinton camp-meeting, desires to hear from societies needing the services of an inspirational speaker for the fall and winter months. Address until September 1st, Mt. Pleasant Park, Clinton, Iowa. Permanent address, 40 Loomis street, Chicago, Ill.

F. P. Baker, of Topeka, Kans., writes: "The well-known Spiritualist lecturer, Mrs. Lillian L. Wood, was married August 5th, to E. H. Snow, the State Printer of Kansas. Mrs. Wood-Snow has been for some months, under the name of 'Sycthra,' editing the woman's department of a paper published by Mr. Snow. Mr. Snow is a well-known Spiritualist, and a public man. This will give his wife a better opportunity to carry on her work."

Moses and Mattie Hull are engaged for Sept. 16, 23 and 30, by the North Side Society, which meets at 2:30 and 7:45 at Schlotthauer's Hall, corner of Seigel and Sedgwick streets.

Will J. Post, of Flint, Mich., writes: "There are a great many young mediums who have not the opportunity to develop as they ought to. I am one of them. My phase is clairvoyance. I see for people, and I have already given some very satisfactory readings, and have been very much encouraged. Now, my idea is this: I make an offer to any person who will write to me, enclosing stamps for return postage, that I will do my best to answer their questions. I think in doing this, that it will be the means of others doing the same thing, and it will give young mediums confidence in themselves and help them to develop and be the means of doing others as well as themselves a great deal of good."

L. DeMiller, of Chicago, writes: "On Monday evening, July 16, Mr. F. M. Arnold gave a seance at his residence, 452 Larrabee street. It was very satisfactory to all. The circle consisted of Mr. and Mrs. Bellows, Mrs. Meyers, Mrs. Hoffman and sister, Mr. Gepinger, Mr. Elston and myself, and was held under a subdued light. The forms came out of the cabinet eight or ten feet with the medium, and sometimes alone. Some of them dematerialized outside of the cabinet. Two of them came to the table in the center of the room and selected flowers from a bouquet and gave them to their friends. We also received independent writing in colors, the tablet being visible all the time. The messages were acknowledged as correct. Mr. Arnold's dark circles are very good. The trumpet manifestations and lights are beautiful. I have been to many of his seances, held under strict test conditions, always having the same results. The Grand Rapids Spiritual Society has obtained Mr. Arnold's services for the month of October, and I know that his absence will be regreted by his many friends, as well as by the public, but will always be pleased to hear of the good work he will surely do, through the columns of THE PROGRESSIVE THINKER."

Wm. W. Russell writes: "The Society of Spiritual Endeavor, of Boston, Mass., closed a very successful season in May. Frank C. Algerton was the regular speaker, conducting the services from October to May, inclusive, and under his able ministrations the Society steadily advanced in material and spiritual prosperity. Now the members and attendants number some three hundred and the indications promise a long season of usefulness. Mr. Algerton has steadily developed in eloquence, breadth of thought and spiritual power, and gave pronounced satisfaction. The society, at their last sociable, accentuated their interest and appreciation by subscribing a very generous sum to defray the expenses, and secured his services for another season. Mr. Algerton will travel this summer and is now rusticating at Onset camp. His many friends hope to greet him, refreshed in vitality and renewed in enthusiasm and power, to open, under still more auspicious conditions, the second years' services of the society, the first Sunday evening in October next."

The First Spiritual Philosophical Society, Detroit, Mich., commences its regular meetings the last Sunday in August, at 9 P. M., at the hall over Hanna & Noyes' art store, corner Woodward and Witherell streets. No admission fee, and everybody welcome. Rev. Nellie S. Baade, speaker.

A decision in a novel case has been handed down by the Supreme Court of Alabama. Some time ago a prominent Roman Catholic died in Mobile and bequeathed $2,000 to be used for masses for his soul. The Court held the bequest void because there was no living beneficiary of the trust endeavored to be created, the soul not being an entity in contemplation of the law.

Wm. Hart writes: "Herewith I mail a bill issued by one traveling under the name of Dr. Alex. Hume, as you will see. He exhibited at Kirksville, Mo., one night, but showed nothing as advertised on the bill, yet he declared that 'every feature announced in my programme will be produced.' His exhibition consisted of but little, and that little consisted nearly altogether in rope tying, which tricks (as I believe the exhibition only to have been tricks) have been exhibited here a number of times before with additional ones, and in a more skillful manner. He announced that he would give private sittings at the hotel next day; but in the morning it was found that he had left by a midnight train. Had he not left the probability is that he would have been arrested for obtaining money under false pretenses. Such persons are an injury to the cause of Spiritualism, even should their manifestations be from the source as represented, for falsehood as a basis for obtaining an audience does not set well with the people: and the impression is that one who would falsify in one direction would falsify and deceive in another."

This man Alex Hume and Katie Fox are both adventurers, at one time "exposing" Spiritualism, and then acting as mediums, their only aim being to make money. We have alluded to them frequently and cautioned Spiritualists to avoid them.

W. Arnold will hold a seance on the evening of August 23, at Schlotthauer's Hall, corner of Seigel and Sedgwick streets. The seance will be held for the "Daily News" Fresh Air Fund. Admission 25 cents. Doors open at 7:30. No one admitted after 8:15. The seance will be given under the auspices of the North Side Spiritual Society.

Mrs. S. J. Cutter's address is 112 W. Madison street, southeast corner of Desplaines, third floor. Entrance on Madison street.

C. S. Richardson, of Toledo, Ohio, writes: "At a meeting of the First Society of Spiritualists held on the evening of August 3d, the following officers were elected for the coming year: L. Vandeberg, president; Mrs. L. M. Knight, vice-president; C. S. Richardson, recording secretary; Mrs. Dr. Weyant, corresponding secretary, 617 N. Erie street; James R. Wilson, treasurer. All communications should be addressed to Mrs. Dr. Weyant, 617 North Erie street. We are now a chartered organization, and as we are starting out under very favorable conditions, and a healthy membership, trust to be the means of doing some good. We have already taken steps to become affiliated with the National Association."

Dr. J. C. Hennessey, of Montana, relates how he is being cured by the spirits after having tried eleven doctors.

E. N. P. writes: "The First Society of Spiritual Unity has instituted, as a part of its work in this city, a mediums' conference, every Sunday morning, at 10:30, at its spiritual temple, 85 South Sangamon street, wherein the methods and proceedings both upon the mortal and spirit sides of life are for the sole benefit of the young and old media present, by encouraging, unfolding and strengthening their medial gifts and by forming a battery for their practical benefit during the week. As the purposes of this conference becomes better understood, the attendance of mediums increases. Nothing like this school has ever been introduced here. The attendance at the 2:30 and 7:30 P. M. Sunday meetings of this society are also largely increasing."

T. H. Williams, prominent as a Spiritualist, and an ardent worker in reforms generally, arrived in this city a few days ago from California, where he had been during the Fair. Chicago is still his favorite place.

W. F. Peck will be in attendance at the Lake George camp-meeting during August. He speaks in St. Louis, Mo., during September. He has a few open dates for coming season. Address him during August at Lake George, N. Y.

Howard H. Tracy writes from Denver, Col.: "The splendid young medium, Marene Thornton, is now located in Denver. The people of this city are having a rare treat in attending her circles, consisting of physical manifestations and tests. She is a fine test and independent slate-writing medium. I received a beautiful message from my son, who is in Spirit-life, on slates sealed by myself, and held in my own hands, which was a very convincing test for me that loved ones can return and communicate to us. I have been a reader of your most valuable paper for the past year. It is truly a brave, independent and progressive sheet, and I would not be without it for many times its cost."

Mrs. S. C. Scovell, well-known platform test medium, who for the past five months has been on an extended lecture tour in the State of Wisconsin, has engaged with the Spiritual Research Association to lecture and give tests at Lodge hall, No. 11 North Ada street, (corner of Ada and Randolph streets) beginning Sunday, September 2, at 2:30 P. M. and 7:30 P. M. On the following Thursday nights, at the same hall, there will be held, under the auspices of the Mediums' Progressive Spiritual Union, with Mrs. Scovell as conductor and instructor, a progressive spiritual circle, for which the best medial talent will be engaged, providing all honorable means of intercommunion between the mortal and spiritual world. The management of the progressive circle will be made a special feature of Mrs. Scovell's work, it being a veritable bureau of spiritual intelligence and school of mediumistic development; a work which years of experience as a public speaker and teacher makes her eminently fitted; a sufficient guarantee for a liberal patronage, both from mediums who have to give and the public who desire to receive. Mrs. Scovell will return to her Chicago home at 282 West Madison street the last week in August, where during week-days she will receive friends and co-workers, and give sittings for private spirit messages and advice.

Geo. W. Carpender, M. D., intends to visit California next October, and will probably remain there during the winter. Dr. Carpender has lectured for a long time in this city, to the great satisfaction of those who have listened to him, and we are sure he would please any California audience. While in California he will receive his mail at Riverside. His address here is at 125 South Clark street, Chicago, Ill.

A. Weldon, Secretary, writes: "Mr. Edgar W. Emerson, the prince of test mediums, will lecture and give public tests in Chicago September 16, 23 and 30, at 3 and 7:30 P. M. Mrs. Jennie H. Jackson is expected to speak the first two Sundays in November. I will be glad to hear from some good speakers or test mediums for the Sundays in October, stating terms. Address me at Chicago, Ill., Box 381."

W. C. Willes informs us that "Dr." Alex Hume and Kate Fox are traveling around Iowa, pretending to give genuine spirit manifestations. Nothing could be more false. When not posing as mediums, they expose Spiritualism—always doing that which pays the best.

W. H. Bach would like an engagement in the vicinity of Washington, D. C., for September and October. Address him at Lilly Dale, N. Y. Mr. Bach is an accomplished hypnotist.

Mrs. J. Ehrhandt, who resides at 1070 W. Monroe street, will give a test circle on Wednesday, August 15, at 2 P. M., at her residence, for the benefit of the National Association. We hope there will be a large attendance. An admission fee of 25 cents will be charged.

CONTROVERSIAL PENS.

CONTINUED FROM PAGE 1.

greatest good of the smallest number.

JOS. RODES BUCHANAN.

P. S.—My views on this question have been adopted and expressed here by the American Railway Union, and by an immense meeting in the Mechanics' Pavilion, which adopted my resolutions.

Camp-Meeting at Summerland, California.

Will be opened at 10:30 o'clock, A. M., August 26, 1894, by Mrs. M. A. Spring, of Montecito. Dr. N. F. Ravlin will be the orator of the day. The following is a partial list of speakers and mediums who will attend: Speakers: Rev. David Davis; Dr. R. Garter, Mrs. Georgia Cooley, Dr. N. F. Ravlin, Mrs. M. J. Rolfe, Prof. J. S. Loveland, Miss Lydia Allen and Mrs. L. F. Prior. Mediums: Dr. M. A. Gillette, unsurpassed as a slate-writing medium; Henry B. Allen, renowned as the "Allen Boy;" Mrs. Alice Baldridge; Mrs. Georgia Cooley and Mrs. L. F. Prior, test mediums; Mrs. N. D. Wilcox, the well-known materializing medium. Others, with whom the managing committee are corresponding, are expected.

The musical arrangements are under the supervision of Mr. J. W. T. Morris and Mrs. M. J. Norcross. Mrs. Mary Morris will superintend the Association restaurant. The price of season tickets is $1.50.

Procure a certificate for reduced fare on the S. P. R. R. and have the agent certify it when you purchase tickets.

Lodgings at low rates may be procured at the hotel and private houses, or tents may be engaged.

The restaurant of the Association will furnish meals at 25 cents each. For further particulars address

WM. P. ALLEN.
Secretary Summerland Spiritualists' Association.

Devil's Lake Camp-Meeting, Mich.

TO THE EDITOR:—We are having splendid meetings every day. Hon. A. B. French, of Clyde, O.; Mr. Dunakan, of Cecil, O.; Mrs. Cline; Mrs. Dr. Virginia Rowe, of Jackson, Mich.; Dr. P. J. Curtiss, of Jackson, Mich. (who is also our president); Mrs. Palmer, of Deerfield, Mich.; Dr. Andrews, of Saginaw, Mich.; Frank T. Ripley and many other speakers and mediums of good talent were present.

We also were fortunate in securing the services of Mrs. Lora Holton-Hursen as musical director, and her sweet spiritual songs rendered on the autoharp and guitar, will long dwell in the memory of her listeners. Her musical readings, containing messages from loved ones in their spirit homes, held the rapt attention of the audience, all being recognized. She organized a choir for us and gave two fine entertainments, assisted by other talent. Frank T. Ripley and Mr. Salsbury, also render valuable assistance in the music.

Mrs. Hursen leaves us to carry on the angel-work at Vicksburg, (Mich.) camp,

BELLE ROWE.

Passed on to the Higher Life.

Last week, Mrs. Matilda Griffen, at the age of 80 years, passed serenely to Spirit-life. She had been a devoted Spiritualist for forty years, and was distinguished for her superior intelligence and many noble qualities. She was a great reader, and thought deeply on the leading problems of life. She leaves three sons, all occupying prominent positions, and many grandchildren. The remains were deposited at the Forest Home cemetery.

The Unknown Life of Jesus.

We call especial attention to the article on our fifth page, in reference to the "Unknown Life of Jesus." Particularly do we call your attention to a cut of the monastery where Nicholas Notovitch found the manuscript. THE PROGRESSIVE THINKER leads in presenting thoughts which the people should know. Virchand R. Gandhi, late of Bombay, India, and now a resident of this city, has an admirable translation of this work. It is furnished at $1 and should be on the shelves of every library.

The Progressive Thinker.

Our admiration of THE PROGRESSIVE THINKER increases with each issue. The last week's number was indeed a "feast of soul food." The new serial promises to be an excellent one. Is Judge Rosecrans taking his annual vacation? He deserves a long one, but we miss his articles very much. The question department, engineered by Hudson Tuttle, seems to "fill a long felt want." He's the right man in the right place.

G. L. BARRUS.

The temple of fame stands upon the grave; the flame upon its altars is kindled from the ashes of the dead.—Hazlitt.



THE HIMIS MONASTERY IN THIBET, WHERE THE MANUSCRIPT WAS DISCOVERED. COPYRIGHTED BY VIRCHAND R. GANDHI.

THE GREAT WORK.

The Unknown Life of Jesus.

As Furnished by Nicholas Notovitch.

The Monastery Where Found.

The great mystery of mysteries which has puzzled the centuries is this: Where was Christ, and what was he doing between the ages of twelve and thirty? This is the question that has baffled all scholars and taxed even the ingenuity of Yankee guesswork. Little is known in detail of our Lord's life up to his twelfth year, and nothing is known thereafter until the beginning of his ministry. The silence of the gospel narratives upon this subject is not only strange, it is solemn and suggestive. Only once is this veil of silence lifted, but it falls again, a thicker covering. For eighteen years all is a blank. It is true that in the early church there appeared the apocryphal gospels, which pretended to fill out the broken line of narration. But these are little better than a caricature, painting Jesus as an unnatural prodigy of a child, who moulded birds of clay and made them to fly. From the standpoint of the Scriptures, however, on which inspiration has set the seal of sanction, all concerning the youth of Jesus is a blank.

But is it a blank? The theological atmosphere of the world has been startled by a thundering "No!" The sphinx of religion has met the Oedipus who can solve the problem. Nicholas Notovitch, a Russian traveler in the Orient, like another Archimedes, exclaims: "Eureka! I have discovered it!"

The story is this: In 1887 Notovitch was wandering about in India. While visiting a Buddhist convent he learned from a high authority there that in the archives at Lhassa there existed very ancient memoirs of the life of Jesus Christ, and that some of the greater monasteries had copies of the same. While stopping at a place called Leh, the capital of Ladak, Notovitch visited the great convent Himis near the city, where, he learned, were the copies which he sought. But, to make a long story short, not wishing to awaken suspicion as to his intentions, he started off again. An accidental fall, however, which resulted in the breaking of his leg, caused him to return to the monastery at Himis for surgical attention. It was now that he requested from the Chief Lama the privilege of having read to him the Buddhistic life of Christ, while through his interpreter he translated it with his own tongue. Notovitch placed implicit confidence in the authenticity and genuineness of this chronicle, and determined upon his return to Europe to publish a translation of it.

Now for the Buddhistic life of Christ. The title is; "The Life of Saint Issa; Best Among the Sons of Men." The facts are supplied by Indian merchants returning to Nepaul from trading in Judea. The Buddhistic manuscript speaks of Issa as the spirit of the Arasu incarnated in the flesh for the purpose of leading man back to God. He is represented as the legitimate son of Joseph and Mary, who were poor people, but famed for their great piety. And "to reward them for adhering to the path of truth, God blessed the first born of this family; chose him for his elect, and sent him to sustain the fallen and comfort the afflicted." (V. 7.) This child was named Issa (Jesus), and he exhibited from his earliest years a wonderful spirituality. His infantile discourses attracted people from all quarters, and they marveled at his wisdom. At thirteen, an Israelite is expected to marry. In order to avoid this, Issa secretly disappeared. He joined himself with a caravan of traders going to India, that country being deemed the fount of knowledge.

Here the scene shifts. Place India. Time, from the fourteenth to the twentieth years.

This interval was occupied in the study of the Vedas and Brahminical literature. After this, an equal period was spent with the Buddhists in acquiring the Pali language, and studying the Shastas. The time passed with the Brahmins and Buddhists was more or less uneventful. The only thing of importance was his noble defense of the miserable Indra caste, for which the Brahmins sought to kill him. This was the occasion of his leaving the Brahmins and going among the Buddhists. Accordingly, at the close of the six years passed here, Issa was twenty-six years old.

Again the scene changes. Having acquired sufficient knowledge, Issa started off towards the west, preaching everywhere to crowds of people. His most successful work was among "the pagans," whom he persuaded to abandon their idols. From there he went to Persia. But his renown had gone before him. The priests were hostile to him, and forbade the people hearing him. However, the towns all received him with joy, and the people heard him gladly. This incensed the Magi. Fearing, though, to lay violent hands upon him, they had him arrested, and at night placed him secretly without the city walls, in the hope that wild beasts would devour him.

Once more the scene shifts. Things assume a familiar appearance. Issa is twenty-nine years old, and is in the Holy Land. The time has arrived for him to enter upon his great mission. He is laboring among his own people of Israel. It is not necessary to dwell upon incidents here, as the Bible account is full. But notice the closing years of Issa's life, according to the Buddhist narrative. This is in almost absolute contradiction to orthodox belief. And it is especially the point which has made this new life of Christ the butt of virulent antagonism. It seems that Christ was crucified by Pilate as a measure of political prudence. Instead of the mob howling "Crucify him!" and thirsting for his blood, the government, for fear of his growing popularity, ordered him put out of the way. The people, not Pilate, as the New Testament declares, washed their hands of the whole affair, and from shedding innocent blood. Issa meantime was nailed upon a cross between two other crosses, upon which were crucified two robbers. At sundown his spirit departed. Pilate, now thoroughly afraid of what he had done, ordered the body of the saint given to his relatives, who placed it in a tomb. Three days later, Pilate still more afraid that the tomb might become a rallying-point for the people, and thus an insurrection be incited, ordered the soldiers to secretly remove the body and bury it in some other place. Then when his followers found the tomb open and empty in the morning, they started the rumor of the miraculous resurrection, which is now a dogma of the church.

This, then, is a rough sketch of the much-talked-of Buddhistic life of Christ. As we said above, it has been scornfully denounced from all sides. The religious press brands it as a fraud, and theologians call Notovitch a notoriety-seeker. Now, without coming to the defense of the book—indeed, the book needs no defense, the original manuscript being the mooted question—the writer believes in justice and fair play. He would give the book a chance. Let it be examined on its merits. After a careful perusal and study, the following conclusions may readily be deducted:

Deduction First—The honesty of the editor's purpose and the existence of a certain manuscript. Notovitch's inability to have invented the unknown life of Christ is more than apparent from his narrative and "resume." Then there is a convincing tone in his proposition that an expedition go in search of the ancient chronicle.

Deduction Second—That this Buddhistic narrative contains nothing that would or could detract from the dignity and grandeur of the New Testament Christ. His many sayings are above human thought, and all antagonistic to the spirit of these times.

Deduction Third—The similarity of many principal passages, both in the narrative and in the words of Issa, to accounts in the Bible. Of course, there are many contradictions. But these latter would seem to be in favor of the Buddhistic account. Because, and this leads to

Deduction Fourth—The Buddhist merchants, who tell the story, arrived from Judea in the same year that Jesus was crucified—in fact, saw him and knew him. A significant fact is that the details concerning Jesus are disconnected and mingled with accounts of other current events to which they bear no relation. These chroniclers were eye-witnesses, while the evangelists wrote years afterwards.

Deduction Fifth—The genuineness of the old manuscript, Issa's wonderful defense of woman, and his simply magnificent eulogism of wife and mother, might convince the most skeptical. In a land where woman was degraded, and in an age when she had no social recognition, such words breathe not a heathen, but a Christian spirit.

The above is from the *New York World*, and from the evidence furnished by Virchand R. Gandhi, a learned Hindoo: we have no doubt whatever in regard to the genuineness of the manuscript that furnishes the "Unknown Life of Jesus." Mr. Gandhi has been to the very monastery where the manuscript was obtained, a cut of which appears at the head of these columns. Mr. Gandhi's translation is most excellent, and the corroborative evidence he gives is very valuable. His translation is for sale at this office. The price is $1. It should be in every library.

ROCKY NEST.

A Story of Spirit Helpfulness.

We take especial pleasure in announcing this story. It comes from Massachusetts, not far from the hub of the cultured universe. It is the production of Mrs. Emma Minor, famed for her many literary productions. This story will run through the paper for eight weeks, and it will prove refreshing and exhilarating reading to all. We have a large number of subscribers in the East who will take especial interest in this story, while those in other parts will give it a cordial welcome. Now is the time to send in your subscriptions.

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THE CASE OF MARY RICE.

Her Advent to Spirit-Life.

A Narrative of Her Experiences.

Through the Mediumship of A. E. Tilden, M. D., Rochester, N. Y.

[CONTINUED FROM LAST WEEK.]

Mr. Rice asked him to look at his wagon and see if he could fix it so they could get to Geneseo in time for the train. He put the strap on and made it entirely secure for the trip, and they arrived at the station about twenty minutes before the train was due.

Mr. Rice asked Mrs. Van Auken if she could help him a little to lift Mary and get her into the depot. Dr. Bristol took control again and told him he would find a man in the depot who would help him. He stepped in and enquired if there was anyone there who would help him get an invalid lady into the depot who was to be taken to Rochester on the train that would soon be due.

A man rose up with alacrity and replied that he was the one to help him. He went out and took Mary in his arms and carried her in, refusing even to have Mr. Rice help him.

When the train arrived he carried her aboard and placed her in a coach. When they arrived at Avon, where they had to change to another train, he carried her from one train to the other, passing through the depot.

At Rochester a hack was in waiting for her, and the same man, refusing aid from myself and others, carried her out and placed her in the hack.

The stranger then disappeared and we have never heard from him since, only the spirits say that he was a man accustomed to lifting invalids in a celebrated water-cure not far away.

Perhaps he is not aware that spirits had arranged to have him at the spot at the right time to do this great service, as they had the blacksmith with his strap, and others that have acted a conspicuous part in this interesting drama of Mary Rice.

The reader who will read the above account and also what Spirit Dr. Lucas has written about it in the following pages will be able to understand in some degree what is conspicuously taught in this volume, that there are at least as desperate conflicts in Spirit-life between the friends and enemies of human progress as in earth-life.

The malignant, obsessing spirits struggled with all their power to prevent the removal of Mary Rice from her home, where they could control her according to their will, and into our magnetic aura, where our band of spirits would have the advantage and be able to dispossess them and thereby effect her release permanently from their control.

Mary was taken to our boarding-house and occupied a room or suite of rooms nearly over the one we occupied as an office to give treatments and clairvoyant sittings.

We usually consulted the spirits about her care and treatments by writing as described elsewhere. In most cases of sickness Dr. Bristol gave directions and prognosis, while Dr. Preston was the one who usually controlled Mrs. Van Auken in clairvoyant examinations and diagnosis. He told us why this duty was usually assigned to him. But in Mary's case we found that Dr. Levi Lucas was the one who usually gave directions. We did not understand why he was the one that appeared to constantly watch over her until one day, at a sitting for other spirits to write, our hands were moved by a different control and wrote: "My soul-mate needs attention. Lucas."

Mrs. Van Auken hurried to the chamber and found Mary had gotten nearly off the couch on which we had placed her and was in danger of falling.

Those few words were a sufficient revelation to us of the reason of his constant attendance upon her.

Neither Mrs. Van Auken nor I could see any ground of hope in her case that she could recover, but spirits wrote in a way to lead us to think that they expected her to get well. She was so paralyzed that she had no use of her limbs.

She was with us one month and never spoke a word. Still she seemed to intelligently understand the situation and smilingly express her appreciation and gratitude for all our attentions.

When friends asked us how Mary was, we were obliged to tell them that but for the assurances given by spirits we should see no ground for hope, but our guides made us understand that they thought she was doing well and would recover, and we must admit that they could see conditions and the processes that were going on in her system better than we could.

On May 13th the spirits wrote that they wanted Mrs. Van Auken and me to both sit up all night with her that night. I attended a circle at Amy Post's that evening and told those present what directions we had received. Mrs. Post and others offered to go and sit up in our stead, as they thought it would exhaust our vitality too much, for the good of Mary and our other patients, for us to sit up all night.

I told them no; they had directed us to sit up all night and we should do exactly as directed, so that there should be no failure on our account.

We both sat by her bedside or in the adjoining parlors all night. At about 4:30 o'clock on the morning of May 14th she breathed her last. We could not help feeling that our spirit guides had purposely deceived us, or else were incompetent to understand the condition she was in during these days of anxiety on our part. We thought that if they knew a month before that she would pass out of the body, they had done us a wrong to bring her under our charge, and thus injure us in the confidence of others who knew of the case. And then to constantly represent to us that they expected to cure her made the matter much worse.

As soon as her body and the bedding were properly adjusted, we, in the midst of our agitation as above described, sat down in the adjoining parlor with paper and pencil and I wrote as follows:

Self.—Will the spirits tell us about Mary Rice?

Answer.—You think we have told you untruths. All the reason you think so is because we have withheld a part of the truth from you.

Health to the spirit could only come through death to the body.

She has just lain down in the arms of one that loves her.

Self.—Should we now give up our business here and go home?

Dr. Bristol.—Not at present. You have other duties to perform.

Another spirit that we supposed to be Dr. Lucas wrote as follows:

"You will be moved to do everything as it should be done. You will think better of this and not feel like accusing us of deception as you do. Mary Rice will be strong enough to explain this matter herself and she will exonerate you and us from all blame. Her own words will exonerate you.

Self.—We do not need to be exonerated, as we have done nothing wrong. But we claim that as matters now look, those that have deceived us need to be exonerated. I would be glad to have them explain now, if they are able to do so, how they could be right in representing continually that she would get well.

Answer.—If you will wait awhile we will come and write a chapter for you.

The next day, May 15th, after Francis Rice had arrived, we sat for writing and again asked an explanation. The following reply was written:

"We will write out a statement and attach our names that will convince you all that we are right and have worked from motives of right and eternal benefit to the patient."

At a sitting for writing May 17th we had the following conversation. We understood the spirit writer to be R. D. De Puy, Mrs. Van Auken's father.

Self.—Are the spirits now about ready to begin to write the chapter they have promised about the explanation of the Mary Rice affair?

DePuy.—Yes, after the bridal festivities are over, they, Mary and Lucas, will write to you.

Mrs. Van Auken.—Father, is it possible that this is so?

De Puy.—Yes, child, you have earned a rich reward, and she will be glad some day to place the bridal wreath on your brow, being that through your agency she has been crowned and blessed.

Self.—I would like to know if she feels that I have in like manner befriended her, and done my duty her?

De Puy.—That will be expressed in her own words to you, Doctor. Be patient just a little longer.

Dr. Lucas commenced writing the promised chapter on May 20th, six days after Mary had left us. It took several days to write it, writing some usually each day. Such writing greatly exhausts the strength of the medium, as is stated elsewhere, so that some days but a short portion could be written, before the spirit perceiving her weakened condition would suspend writing till another day.

THE PROMISED CHAPTER—BY SPIRIT DR. LEVI LUCAS. DR. TILDEN AND MRS. VAN AUKEN, MEDIUMS.

DEAR FRIENDS:—I see you are becoming impatient to hear from me and Mary.

You know it is customary when a man takes unto himself a wife to indulge in a season of pastime before entering upon the active duties of life.

My experiences for a time past have been arduous, and I, too, felt the need of rest. This may seem very strange to you, as some teach that we never tire here.

An unceasing round of toil is not our inevitable doom here. We have our allotted tasks and also our self-imposed tasks. I never engaged in any work that was so pleasant as the care I bestowed on the one you so lately had in charge.

Doctor, you have been inclined to censure me and others that had the case in hand for what you believed deception practiced upon you. In order to keep you buoyed up and strong for the task before you, it was necessary to keep you hopeful, and had we told you in plain words that she could not live, you would have been unwilling to keep her in your care. I saw that through the influence of those you attract she could be released from the terrible thraldom of despair. She has been surrounded by a class of selfish, undeveloped spirits for years. I had fears that she never could be released from them until she laid aside the mortal coil and donned the robes of immortality.

Had that been the case with her, a long time would have elapsed before she could have been rescued from their grasp. They would have held her close to the earth conditions, and my efforts to rescue her from these influences would have been unavailing for a long time.

Knowing that these obsessing spirits could be displaced if right efforts were put forth, I could not rest until I obtained the consent of your healing band to aid me in releasing her and placing her in my arms out of harm's way. It could not be done and leave her in the form. I was aware that if you were informed of the nature of her case, and that dissolution was approaching, you would be unwilling to take care of her, therefore you were kept in ignorance of her real condition.

[TO BE CONTINUED.]

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All About Devils. By Moses Hull. It traces the history of the theological idea of devils. Shows much research. Paper, 15 cents.

Onset by the Sea.

FOR THE PROGRESSIVE THINKER.

Onset by the sea! Onset, the beautiful! As large streams from little fountains flow and tall oaks from little acorns grow, so Onset, whose first handful of pioneers assembled on the knoll where the Hotel Onset now stands and auctioned off the first lots from the body of an ox-team, has since 1877, about seventeen years ago, grown to be a most beautiful summer resort, with its handsome villas and grounds, widely known throughout the United States for its invigorating and healthful breezes and its delightful bathing facilities. We are now being treated to the luxury of real city waterworks, and many are enjoying the luxury of the water in their cottages and grounds, particularly in the more thickly populated portion of the camp. Our camp is now in the height of its season, and good lectures from inspired lips are being enjoyed by large audiences.

We have several steamers that make hourly trips to Monument Beach (another summer resort) and Gray Gables (the home of President Cleveland), and the afternoon sails in the yacht "Fleetwing," with Capt. Tripp, are highly appreciated and enjoyed. Capt. Tripp, or Dr. Tripp, as he is better known, comes here each season for rest, and with his yacht "Fleetwing," named for his favorite control, and claimed by her as "her own canoe," enjoys to the full the season of recreation and upbuilding of the vital forces for the next winter's campaign in the Spiritual ranks.

Many who read your excellent paper will remember the old pump in front of headquarters which is almost continually patronized. This well of excellent water was dug in 1877, and is well deserving of the following encomium which I offer:

Old Pump, 'round thy battered form gather old and young, rich and poor, with feverish tongues and parched lips, but with grateful hearts they turn away rejoicing. Thy pure, cool, limpid waters are a nectar unsurpassed by man's invention. Dusty and travel-stained the weary traveler stops by thy side, eager for the cup that satisfies but does not intoxicate. All who come are gratified, and turn away with renewed vigor. A cooling draught from thy limpid depths gives a cheerful smile to many faces. Thy presence maketh glad many weary hearts. Healing is in thy depths. Thy voiceless mouth discourseth volumes in the aid of temperance. Generously thou givest of thy bounty and none are sent away unsatisfied. Little children hover around thee, and are never repulsed. Old age having slaked his thirst, doffs his hat in thy presence, and wipes the perspiration from his brow with a feeling of thankfulness to the Great Giver of all good gifts. Silent and alone, firm, erect and unflinching, dost thou bare thy form to the cold blasts of winter. Snow, rain, hail and the shriek of the angry winds have no power to move thee. In the early spring, when the warm sun kisses the cheek of the blue waters of the Bay in thy presence, thou standest unmoved, unconquered.

Thou alone art ever the same to all men. Thou receivest all who come to thy side with the same civility. Thou art a lesson of patience, a monument of peace, a pattern of excellence, a bond of hope, a standard of purity, meekness, generosity, and all the attributes combined. Thou givest without stint or measure and with no expectation of recompense. Thou needst no eulogy. Thy correct deportment and example are a silent reproof to intelligent but erring man. Thou art never remiss in thy duty; yea, thou art a blessing in the land.

AUGUSTA FRANCES TRIPP.

Onset, Mass., August 2, 1894.

Lake Brady Camp-Meeting.

This is a lovely place, with its lake of one hundred acres, and the same area of land. The space is so immense that often there is a picnic without our being aware of it. The only day that there seemed to be a crowd was when there were three great Methodist picnics in one day, and many of the church people came to the auditorium, some of whom received staggering tests through Maggie Gaule's wonderful mediumship. The array of speakers at this camp, during ten consecutive weeks, is paid in part by these picnics, but they do not disturb our meetings in the least. The auditorium is deep in the woods, away beyond the cottages, and as it is a deep dimple in the hills—a natural amphitheater—one does not see its tinted roof till one has gone several rods from the gate. This part of the grounds, eight acres in extent, is divided from the rest of the grounds by a high wire fence, and is entered by a single gate. There is no charge for entering the general camp, but all who pass the gate leading to the auditorium pay ten cents, and receive a ticket that holds good for the day. In this way, our meetings are secluded, and protected from intrusion; though all outsiders, of any church or of no church, are welcome to enter on paying the little entrance fee. Even some who came to the Roman Catholic picnic attended the meeting, and paid decorous attention.

Our mediums are doing splendid work. Mr. Winans, who was present only the first week of a ten weeks' camp, was a little premature in his strictures on the management. If he had remained longer he might have done well. All materializing seances average from twenty to thirty persons at present, and numbers are frequently turned away for want of room. Mrs. Williams will give a public demonstration at the pavilion Sunday evening, and everybody is to pay one dollar, the proceeds to go to the Association. The trumpet seances are also well attended. At one held by C. J. Barnes, there were fifty-three persons present. I did not remain, fearing the effect of the jam on my physical system, but it is said that the demonstrations were good.

Besides the morning conferences, we have had, the past week, two lectures by Mrs. C. M. Nickerson, two by Willard J. Hull, two by Mrs. Jennie B. H. Jackson, and one by myself. The weekday audiences average two hundred. Last Sunday there were 1,000 at the morning meeting and 1,500 in the afternoon. This is not a stretched estimate. It is based on the receipts at the gate.

Wit, humor, practical judgment, sympathy with nature in her finer forms, and a rare power of improvisation, characterize the last-named speaker and poet. She looks like a mere slip of a girl, but no subject is too abstruse for her inspirers, and no untoward circumstance or sudden emergency is able to disturb her equipoise on the public platform. Her natural dignity never fails, nor her calm indifference to the storms that rage in petty minds. She handled with perfect ease, clearness, judgment and fluency such subjects, suggested by the audience, as the government control of railroads, Buddha, woman's rights, how to harmonize speakers and mediums, involution and evolution, free moral agency, monism and dualism, the secret of the flower, and infant damnation. The play of thought makes one think that not one, but many different spirits, of varied tastes and pursuits, successively take possession of her delicate personality, and voice their varying mentality through her organism. May this gifted woman long delight Spiritualist audiences, and may she long demonstrate to the outside world the fact that disembodied spirits can, indeed, take absolute control of and freely use the brain and the vocal organs of a medium!

ABBY A. JUDSON.

MAPLE DELL CAMP.

It Has Proved a Great Success.

Sunday, Aug. 5th—This is the last week of our camp life. The forenoon of this, our third Sunday, was devoted to the yearly meeting, or reunion day. All the old workers were on hand, and the meeting was opened by our old and venerable brother, T. A. Thompson, of Ohio, who gave a grand invocation. He was followed by Prof. D. M. King, of Mantua Station, who gave an address of welcome to all. Then came that grand little woman, Mrs. Anna L. Robinson, of Port Huron, Mich., with a rousing address that stirred the soul of the true Spiritualist and gave him a courage to go forth and do better for Spiritualism and the right. Mrs. Robinson gave a few descriptions of spirit friends and closed with a blessing for all.

In the afternoon Bro. D. M. King took charge of the platform, as an officer of the Association, and proceeded to ordain the following persons as ministers of the true gospel: Brother Hudson Tuttle and his good wife, J. W. Dennis, and Geo. F. Perkins and wife. After Bro. King had delivered the several certificates of ordination and had read to them the lessons, and had delineated the duties to each one, Sister Robertson gave the candidates plenty of kind words, good advice, and wholesome common sense; and now five more ordained workers are added to the list of those devoted to the work of disseminating the truths of Spiritualism.

The evening was taken up with a lecture, followed by tests by Mrs. A. L. Robinson, and thus closed one of the great days of Maple Dell Camp.

The crowds that filled the camp to-day has decided the trustees to make a move to build an auditorium 80 by 100 feet. Maple Dell has come to stay, for it is based upon a solid foundation, truly spiritual, and both audience and officers are all spiritual people.

Monday, Aug. 6th—Our president, M. C. Danforth, has been indisposed for several days, and your correspondent has acted in his place as chairman, and our president's indisposition has been the only drawback to all of our pleasure. This forenoon we were very agreeably surprised by the arrival at camp of about fifty visitors from the camp at Lake Brady, in a cavalcade of five large wagons. The procession was headed by the Hon. O. P. Kellogg, of Wyoming, who is chairman of the legislature there. Bro. Kellogg was followed by Humphrey's Band, from Akron, Ohio, who discoursed sweet music for us during the day. After dinner we all adjourned to the auditorium, and there we formally welcomed our visitors, and made a regular love-feast of the affair. Jennie B. Jackson, our Jennie B. Hagan, came over with the crowd, and the little woman was right royally welcomed by the Maple Dell campers. This spiritually-inspired woman, or wonder, gave us a delightful poem, the best that I have ever heard from her lips, and in it she described the trip from Brady to Maple Dell in such a way that she captivated the camp. She will return in a few days and assist in dedicating our new cottages.

Mrs. Anna Robinson, another of the grandly inspired ones, aided in the welcome to our Brady camp visitors. Mrs. Robinson is equal to any speaker or test medium on our platform.

Tuesday, Aug. 7th—Bro. Geo. Colby, of Florida, arrived to-day, and gave us a short lecture, in a trance condition, to an impromptu meeting. He was warmly welcomed by our people, and is a favorite wherever he goes. He is no longer a member of the National Executive Board, but is working as a medium for the good of Spiritualism, and he is a host in himself. He lectured this afternoon to a large audience and was highly applauded. Tuesday evening we had an entertainment that was gotten up by Mrs. Anna L. Robertson, aided by those best of platform test mediums, the Rev. Geo. F. Perkins and wife.

In fact, the whole week past has been one round of pleasure and instruction. Next season the camp will hold a four weeks' session instead of three weeks. There is room in this State of Ohio for five or six more camps under the protection of this "Spiritual and Religious Association." Good luck to them all is the wish of yours,

J. W. DENNIS.

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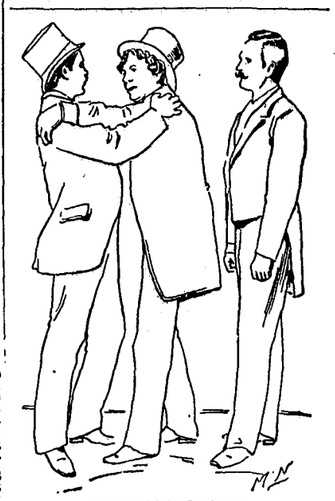
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Letter from Moses Hull.

SUCCESSFUL CAMP-MEETING — BEN BARNEY'S WONDERFUL MEDIUMSHIP—READING SEALED LETTERS—MANY GOOD MEDIUMS AND NOBLE WORKERS.

TO THE EDITOR:—We have just closed the most successful camp-meeting ever held on this coast. Last year they concluded not to depend wholly on home talent; the consequence was a new impetus was given to the work, the attendance was doubled, and a spirit of harmony and work was infused into the campers. As a result they commenced work immediately for the '94 camp. This has borne fruit in the shape of a hotel double the size it was before, and other improvements which makes the New Era camp-ground a desirable place of resort for those "of like precious faith."

The ground itself is a beautiful level on the bluff over two hundred feet above the glorious Willamett River; it is finely shaded with grand old fir trees, some of which look as though they stood the storm when Grandfather Noah's flood "broke up the fountains of the great deep." Certainly they were not less than two hundred feet above the highest water mark of the recent flood.

Spiritualism, liberalism and reform seem to be indigenous to the "web-footed Oregoneans." Surely I never saw a band of more earnest workers than was assembled in the Oregon camp. Much of the labor on the new hotel and other improvements was contributed. Mr. and Mrs. Love, the president and his wife, contributed all their labor during, before and after the camp. They even ran the camp hotel, contributing all their labor. They took hold of all the hard work with as much earnestness and energy as though they owned the whole camp.

There were several good mediums there, among whom were Mr. Ben M. Barney, Mrs. Bruce, two Mrs. Smiths, Mrs. Baxter Reynolds, and others whose names I do not recall. More than a passing notice should be made of Mr. Barney, not only because he and his wife were as active workers as there were on the ground, and their work was contributed to the association, but because they are comparatively new in the field, and because he is a medium with very few equals. I doubt whether there is a medium in the field who is calculated to do as much good in some directions as Mr. Barney. He, with the aid of his talented wife and daughter, makes a full team. His tests are unmistakable. One phase of his mediumship is reading and answering sealed letters. This is done in the public audience. In some cases the letters have never been out of the pocket of the writer; in others, he has them laid on the table before him. He gives other tests besides this. In fact, I know of no better all-round medium than Bro. Barney. He gives names, dates, and almost innumerable other such particulars as make his tests undeniable. Beside all this, Bro. Barney has every appearance of being a pure and clean man. He has no bad habits that I know of. He does not taste or touch anything intoxicating; he uses no tobacco; in short, he is a gentleman through and through. He is very much more than the average man in intelligence. He spent many years as owner and editor of an influential weekly paper, and was at one time on the editorial staff of the San Francisco *Daily Chronicle*. He is well posted on a great variety of subjects. Mrs. Barney is a lady of refinement, a very fine musician, and of such great help to her husband that he will not attempt to do anything without the soothing influence of her magnetism and music.

Mrs. Brockway is a new medium, recently moved to Portland. One year since she made her first appearance before the public at this camp. Some of us were much pleased to see the growth she has made in the last year. Her services at this camp were appreciated. She, Mrs. Addie R. Smith, and Mr. Barney, were ordained by the association, as ministers of the Gospel of Spiritualism.

Mrs. Hull, with the aid of some of the good sisters, organized and conducted a Children's Progressive Lyceum, which met about every day. All were pleased with the progress the children made. Indeed, some of the neighbors around the camp sent their children in to catch some of the spirit of the Lyceum. The Lyceum exhibition pleased not only the little ones but the old as well.

Spiritualism in Portland, the chief city of Oregon, has lost caste somewhat, not because of anything its enemies have said or done, but from the efforts of a few to convert its Sunday meetings into a kind of a fourth-rate show. "What went ye out for to see?" There are so many Spiritualists who think there is nothing of Spiritualism but tests, that they fail to represent it properly. Men and women of brains are getting very tired of going out from Sunday to Sunday to hear what is at best very poor guessing in the name of tests and psychometry. The result is here as elsewhere, the Unitarian and other liberal churches reap the harvests that legitimately belong to the Spiritualists. In this city, many have gone to the Theosophists, and not a few to the Secular Church.

Speaking of Secularism, I want to say that under the leadership of a few women it is making better headway in Oregon than in any other State in the Union. Secularism can no more live on the sins of ministers and the churches than Spiritualism can. The thought occurred to Mrs. Katie Kehm Smith, that it was not so necessary to spend all the time denying the ark story, the fox story and the whale story as it was to try to teach something that would elevate people here and now; so she came to Portland and organized the First Secular Church and became its pastor. She also organized a Sunday-school. In this church and school she teaches ethics and science; and it is safe to say, no one can hear the Rev. Mrs. Smith, or attend her Sunday-school, without being wiser and better as a result. The moss-backed old infidels kicked at the idea and word church, but as the Greek word for church (ecclesia) signified nothing more than an assembly, no matter for what purpose assembled, Mrs. Smith had rather an easy victory.

Soon two other ladies united with her. One of them, Mrs. Barker, is an able Spiritualist lecturer; the other, Miss Nettie Olds, is a school teacher, who has been led to see the injustice of taxing people who do not believe in the kind of religion they keep on tap at the churches for their support; this of course is done whenever the common people have to pay the churches taxes. The result of all this will be that the world will lose one school teacher, and Liberalism will gain an able worker.

These three persons have reorganized the State Secular Union, and organized at least two Secular Churches on a legal basis, and being firmly united are doing more good than all the men in the Liberal rank, unless you count the Spiritualists.

Mrs. Smith's husband is a retired lawyer, who perhaps glories more in his wife's success than he would in the triumph of Liberalism *per se*. It is more than suspected that his brain plans much of his wife's good work. Rev. Mrs. Barker urged me to go to her church and deliver at least one lecture. She wanted more, but I found it impossible to fill one-fourth of the calls that came to me, so I could spend but one evening at Forest Grove, where she preaches. I never was better received anywhere and have seldom spoken to a more appreciative audience. All urged me to return, but that was absolutely out of the question.

It would not be fair to close this without saying that Sister Baxter Reynolds invited us to her parlors one evening to meet a few friends. When we got there we were surprised to find the few had blossomed out to more than forty. Truly we had a feast of reason as well as of cake and fruit, and a flow of soul. Many have urged us to go to Portland, and either organize a new society out of elements which, though they are both Liberals and Spiritualists, cannot, for local reasons, be induced to attend any meeting now held in Portland, or to work in and try to renovate one of the societies now existing. As we never take part in any of the feuds which split societies, we stand in favor with all. I do not mean to say we stand in favor with everything that calls itself a Spiritualist; one who thinks he is on the top round of Spiritualism, when told last year that they were going to send off for talent to entertain the people, said: "What do you want to send for Moses Hull for; he can't give you a test after you get him here." This man was no enemy of mine. On the contrary, he thinks that he thinks a great deal of me; but he sees nothing of Spiritualism but what is visible to his physical eyes. I never feel like finding fault with such; they are not to blame for their lack of comprehension; I always feel to say, "Nurse such babes very tenderly."

Before leaving for Washington, I spoke one night to the Grand Army Hall Society. I was greatly pleased to see so large and respectable an audience; no announcement had been made other than that in the Sunday audience, yet there were, so they said, about three hundred people out. All seemed deeply interested, and listened for two hours, and even then pretended that they wanted me to continue another hour.

On Saturday morning, July 28th, we boarded the steamer "Joseph Kellogg," for the Washington camp-meeting. But few had reached the camp when we got there, but that few greeted us with exclamations of joy. Bro. L. B. Smith, a well-to-do ranchman, having learned that Spiritualism is true, has set apart a beautiful grove on his land for Spiritual camp-meetings, and he says camp-meetings shall be held in it every year while he stays on earth, if he has to pay every cent of the expense. So far he has paid about all the expense, and that, too, without grumbling. If the Pacific Coast Spiritualists will organize, he proposes to deed to them free of charge one of the most beautiful spots for camp-meetings in the United States.

Bro. Smith, not being acquainted with Spiritual speakers and mediums, has been imposed upon, but he is fast learning.

To-day, July 30, I left the camp and Mrs. Hull, and while I write this I am being borne on the wings of steam to my Western appointments. I hope the remainder of the time Mrs. Hull spends on the Pacific Coast will be as profitably spent as the past.

I cannot close without saying the people are very, very poor, but I find few of them too poor to read and pay for THE PROGRESSIVE THINKER. I sign myself, as ever, yours in the cause,

MOSES HULL.

Verona Camp-Meeting.

Verona camp-meeting will open the 17th inst. A good corps of speakers has been engaged, and we anticipate a harmonious and successful meeting. The lamented Dr. C. F. Ware, who was the father and main supporter of the meeting, will be sadly missed by all. It is hoped that his spirit presence will be felt at the grounds and become a tangible assistance in every way. F. W. SMITH.

Volney's Ruins of Empires, and The Law of Nature. This is recognized as one of the classics of free thought. It eloquently advocates the best interests of mankind, and clearly indicates the sources of human ignorance and misery. It is a profound and able work. In one volume; paper, 50 cents; cloth, 75 cents.

The Rationale of Mesmerism. By A. P. Sinnett. Considered theoretically, philosophically and theosophically. Price $1.25.

The Spiritual Alps and How We Ascend Them. By Moses Hull. A beautiful essay in the line of refined spiritual thought and progression. Paper, 25 cents; cloth, 50 cts.

A Sex Revolution, by Louis Waisbrooker. Radical ideas. Paper, 25 cents.

CASSADAGA.

It Is Constantly Surging Ahead.

I do not like to appear extravagant in my speech, but it is a fact that ideal weather, wonderful health, perfect sanity and perfect happiness permeates the very atmosphere at Cassadaga; consequently, under the influence of thoughts resulting therefrom, one grows better, broader, purer in aspiration and nobler in purpose.

All friction, all that could mar or render existence unpleasant, seems by some mystic force to have faded from the real, leaving a perfectness in all things past telling. The programme of the past week contained some new lights and some that have been a strong and steady flame for several past seasons. Mrs. Jennie B. Jackson, always a favorite at Cassadaga, after giving three inspirational addresses in her bright and pleasing style, besides assisting her husband in the really superior stereopticon lectures, has said good-by to friends and set sail for other camps.

After a prolonged absence J. Clegg Wright returned to capture the intellectual ones among our number. While the passing years have affected Mr. Wright physically, his intellectual advancement has been marvelous; he is thoroughly at home in history and historic dates, with a wonderful illumination in the higher philosophy of Spiritualism. His first address, "The Origin of Man," was very able, strongly combating reincarnation.

"The Logos of Plato and the Logos of John," being the second subject treated, was largely historical, scholarly and brilliant; the only criticism being its high altitude above the average heads constituting his audience.

The third and final number, "The Problem of Evil," treated from his standpoint, was a masterly effort.

Mrs. Cora Richmond occupied the platform Sunday morning, choosing her subject, "The People's Religion," proving that in all essentials it was the same in every land and among all people. Many consider it the finest lecture Mrs. Richmond ever gave on our platform.

Hon. L. V. Moulton, of Grand Rapids, Mich., a new attraction of '94, is scoring a success. His style is logical and finished, such as might be expected from a trained student and thinker. That this is but the beginning of a series of seasons with us there is no doubt. Claude Falls Wright, the celebrated Theosophist and secretary to the late Mme. Blavatsky, was the magnet at the Auditorium Sunday evening. As all subjects are freely discussed on our platform, the adherents of each particular ism have the opportunity to hear their special fad aired to their own satisfaction, or otherwise, as the case may be. The newly-born and baptized Thought Exchange is awakening considerable interest; being destined to prove a valuable adjunct in carrying forward the work for which the camp was organized.

Among the very many pleasing features of Cassadaga is the permanency of its attendance, as shown by the fact that over one hundred more season tickets have been purchased than at a corresponding date last year. Besides the large numbers permanently located for the season, over two thousand passed through the gates on Sunday, and the coming week promises to swell the crowd to the full extent of our ability to entertain.

Association trustees smilingly congratulate each other in consideration of their daily increasing fat treasury, with the flattering prospect of a snug nest egg after the season closes.

Classes in music, physical and voice culture, elocution, dancing, mesmerism, palmistry, mental science and astrology are well attended; besides the Lyceum and Kindergarten are training the young buds of humanity to bend in the right direction.

Semi-weekly hops and a variety of evening entertainments, circles and seances of every phase keep the young and old on a constant whirl and time, no longer a drag, is above par.

Some of the recently arrived from Chicago: Mr. and Mrs. Palmer, Miss Florence Lambourne, Mrs. Evens, the Misses Evens, Mrs. Schourds, Mr. A. Campbell, Mr. C. Campbell, Mrs. Davis, Mrs. F. Koehler, Mr. W. Richmond, Mrs. Cora Richmond, Mrs. Catlin, Mrs. England, Mrs. West, Mr. and Mrs. Cutler, Mr. and Mrs. Field, Mr. and Mrs. White, Mrs. Bigden and Mrs. Skinner.

S. B.

The Cause in Oregon.

On Sunday evening, July 22d, the First Spiritual Religious Association of Clackamas County held its final meeting. The camp was one of increasing interest and began on the 6th of July.

The lectures were grand. Moses Hull, who is well known everywhere, and his wife, Mattie E. Hull, a noble and intelligent worker, who is also well known to the public, have, by their good graces and labors in our midst, won for themselves warm places in the affections of the people. The children's Lyceum, under the management of Mrs. Hull, became a prominent feature of the meeting, and the little folks were delighted with its exercises. Ben M. Barney, the wonderful San Francisco medium, who reads sealed letters, and is also a test medium, gave general satisfaction to the people. Mr. and Mrs. Barney, and their daughter are fine singers, and often entertained the audiences with choice selections. No better array of talent has ever been before the association than during the late camp meeting.

The Ladies' Bazaar was quite an attraction and source of revenue; and I, in behalf of the association, wish to thank all who so kindly assisted with donations. On account of indebtedness incurred, we will again make this a feature of the coming camp-meeting, and any article, either useful or ornamental, will be thankfully received.

Officers for the ensuing year: G. C. Love, president, Portland; Mrs. F. E. Chaney, vice-president; Mr. Everest, treasurer; W. E. Jones, secretary. G. C. L.

Lake George Camp.

The meetings were opened at this lovely spot on Sunday, August 5th, with conference in the morning, presided over by the president of the association, Henry J. Newton. In the afternoon Mrs. Clara Banks entertained an excellent audience with a lecture on the "Religion of Spiritualism." The lecture was delivered with her usual force and power and drew forth abundant applause.

After the lecture, Dr. Mills of Saratoga occupied the platform and entertained and amazed the audience with a number of very remarkable tests, all of which were recognized. Prof. Peck enlivened the meeting with some of his fine solos.

Owing to the extremely hard times the work upon the camp grounds has not been pushed as rapidly as was hoped for. The hotel, which will be a fine one, could not be completed in time for the meeting, but it is roofed in and sided up, and the large dining-hall affords a splendid auditorium for the meetings.

There is no lack of hotel accommodations, however, several large and elegant summer cottages adjoining the grounds having been rented for that purpose by the management, so that guests are entertained with more comfort than even in the hotel, and at a very moderate price, $1.00 to $1.50 per day, according to room.

For the accommodations afforded this is cheaper than any other camp I know of.

The camp being in the first year of its life is in a crude state, but it is situated in the loveliest spot on this continent, and time and labor will make it an earthly paradise.

A number of beautiful cottages have been erected, notably those of Mr. J. D. Chism, Mr. White, Mr. Van Zant and Dr. M. Carl, of Albany. Dr. Carl and his estimable wife have been having remarkable success in the healing art, and their powers seem to increase as the time goes by.

The management of this camp have not depended alone upon the incomparable beauty of the scenery and purity of air and water to attract visitors; but they have provided a feast of reason in some of the ablest speakers in the land, as an evidence of which look at this one week's programme:

Sunday and Tuesday, Mrs. Banks; Wednesday and Thursday, Col. Robert G. Ingersoll; Friday, Clegg Wright; Saturday, T. Grimshaw.

If that programme can be beaten by any camp, I do not know where it is.

This camp is easily reached by the Delaware & Hudson R. R. from the south and by boats from the north. One and one-third fare is charged for the round trip. All who can do so should resolve to spend a few days at least at this beautiful place. OCCASIONAL.

Mt. Pleasant Park, Clinton, Iowa.

TO THE EDITOR:—Things are progressing finely at the Clinton camp, the only disagreeable feature being the everlasting dust. If the Almighty needed any of this commodity in order to start a new race of beings, he could find plenty of material without going outside of the camp-ground. There is a large number of people here and the first week of the meeting has been a success in every way. The splendid discourses of Mrs. H. S. Lake and Dr. Adah Sheehan have received the highest encomiums from all, while the mediums generally are giving good satisfaction. Among the new arrivals are Doctor and Mrs. Aspinwall, who have pleasant quarters in the White house, and are giving excellent satisfaction to their patrons. We also hear good reports from the seances of C. E. Winans and Mrs. Gillman. Mrs. DeWolf, the reliable slate-writer, has a commodious tent on Maquoketa Ridge, and as usual is giving satisfaction to her patrons. Oscar A. Edgerly made his initial bow before a large audience Sunday afternoon, and gave a most excellent discourse upon the iconoclasm of Spiritualism. Prof. Lockwood is due Wednesday, and in his discourses will present the scientific side of the question. Prof. Hoffman and his orchestra are adding to the harmonies of the occasion, while the quartette under the leadership of Mrs. Partridge is an enjoyable feature of the camp. In spite of the dust, we are having a thoroughly good time and shall score another success for Clinton camp. Major Bitters, of Rochester, Ind., with his wife and daughter, Mrs. Miller, are with us for the first time, and seem to be well pleased with the situation. We extend to them the cordial hand of fellowship and hope they will like us well enough to become permanent campers. JIM.

Temple Heights Camp Grounds.

Mrs. M. Cushing Smith, of Rockland, occupied the rostrum of the Temple Heights camp ground on Sunday, Aug. 5th, in a manner that both pleased and surprised her hearers. She spoke for an hour extemporaneously, in a way which showed that her guides can now use her brain to speak fluently and logically on all the great questions which now agitate the religious world. While there she was called to attend the funeral of an aged sister, Mrs. Mary A. Stowe, the mother of nine grown-up children, four of whom served through the war of the rebellion. The services were beautiful and impressive, being interspersed with original poems and music adapted to the occasion. Eight of the children were present and were delighted that the wishes of the devoted mother could be gratified in a manner so beautiful and consoling, and so in accordance with her expressed desire.

FREEMAN W. SMITH,
Pres. Verona Park Association.
Rockland, Maine, Aug. 7, 1894.

Rights of Man, by Thomas Paine. Comprising an answer to Burke's attack on the French Revolution, and giving Paine's ideas on government. Paper, 25 cents; cloth, 50 cts.

The Question Settled. By Moses Hull. A careful comparison of Biblical and Modern Spiritualism. Paper, 50 cents; cloth, $1.

FIFTY YEARS IN THE *CHURCH OF ROME.*

A Remarkable Book.

This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 892 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the *table of contents:*

CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Instruction in the Roman Catholic Colleges.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome: Its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Riviere Boyer.
CHAPTER XX.
Papineau and the Patriots in 1838—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gael, and he fails—Drags me as a Prisoner to Urbain in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—His determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Arrest from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Liberty—The Rescue—Miss Philomena Moffat sent by God to save me—Le-Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest, on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Beaubien is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saulnier and his assistant, Rev. M. Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
CHAPTER LXVII.
Bird's-eye View of the Principal Events from my Conversion to this day—My Narrow Escapes—The end of the Voyage through the Desert to the Promised Land.

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The To-Morrow of Death.

OR THE

Future Life According to Science.

By LOUIS FIGUIER.
Translated from the French.
BY S. R. CROCKER.
A Very Fascinating Work.

This fine volume might well have been entitled: Spiritualism Demonstrated by Science. It is written in that peculiarly interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author is not a Spiritualist—he even mentions Spiritualists as "devotees of a new superstition," etc., etc., in which he manifests the usual animus of the "scientific class," yet he says again: "There is a true and respectable side in Spiritualism," and regards as proved "the fact of communication between superhumans and the inhabitants of Earth;" and he goes on to relate instances of fact in evidence. There is, to a Spiritualist, a manifest discrepancy in the author's ideas, but the well-read mind will readily select and arrange the pros and cons, and out of the whole will find not only good mental culture, but much valuable information. The author holds the theory of reincarnation. Price $1.50.

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A Sequel to
TO-MORROW OF DEATH.
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Translated from the French.

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CHAPTER SECOND—God as a Spirit.—Materialists cannot understand the God Idea. Argument of the Atheist. Argument of the Spiritualists. The Author's Experience.

CHAPTER THIRD—The Deific Location and Mode of Working.—The Location of Deity. Can Infinitude have a Centre? Does God control the Universe through Law? How does God control the Universe? A. J. Davis's Theory of the God Centre. The Dual Centre of the Universe. Can the Infinitely Pure act upon the Coarse?

CHAPTER FOURTH—The Nature of God.—Is God a Being of Intelligence? Is God a Personal Being? Is God a Being of Absolute Attributes?

CHAPTER FIFTH—The Deific Greatness and Glory.—The Greatness of God. An Angel's Conception of the Universe. The Greatness of God. Anthropomorphism.

CHAPTER SIXTH—Moral Evil and Deific Perfection.—The Perfection of God. Has God created Evil? Is Man depraved? Is anything innately Bad? Is an endless Hell possible? Is absolute Evil possible under Divine Law? Evolution.

CHAPTER SEVENTH—Deific Law and Human Intercession.—Special Providences. A supposed Miracle of Healing. How God interposes to answer Prayer. Prayer. A Form of Prayer. Does Prayer influence God? Hudson Tuttle's View of Prayer. The Central Principle of Deific Action. Prof. Wallace's View of Prayer. Prayerfulness is not necessarily Goodness.

CHAPTER EIGHTH—How Man helps Govern the Universe.—Man a Co-worker with God. How Spirits control Nations. Human Spirits placed over Worlds. How Spirits assist Planetary Development. Vision of world-forming by Judge Edmonds. Spirits rejoice in this work. Countless worlds yet to be formed. Spirit Worlds developed. Do Mighty Spirits ever thwart God's Purposes? Military Chieftain in Spirit Life. A Miltonic Absurdity.

CHAPTER NINTH—Creeds and Practices of Christianity.—Tortures of Creedal Theology. Churchiania Conception of Hell. A more blessed Gospel. A Brighter Dawn approaching. Science and Religion Salvation by Faith.

CHAPTER TENTH—The Dangers of Infallible Standards.—Churchiania Infallibility. Infallibility of a Book. A true Eclecticism necessary.

CHAPTER ELEVENTH—The Christian Bible Tested.—Miracles. Modern Miracles of Healing. Prophecies. The Bible tested by its Teachings. Said to be the only Book which gives any correct conception of God. Said to present the only true Foundation of Ethics in the Decalogue. Claims for the Golden Rule, Love to Enemies, etc. Is it safe to build on Falsehood? Has only one Nation been Inspired? Shall we waste time and money on Falsehood? Do numbers prove the Truth of a System? Shall Policy rule?

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CHAPTER FIFTEENTH—Life under a Spiritual Religion.—General Divisions of the Human Faculties. The Higher Realm of the Brain. Spirituality is Ennobling. Spirituality beautifies the Countenance. Must be developed through Spirit Communion. Spirit Communion the Basis of all Religions. Spiritualism founded upon Facts. The only Religion which demonstrates Immortality. Robs Death of its Terror. The most Joy-Inspiring of Religions. Promotes Civil and Religious Freedom. Leads off in Human Reforms. Perfects the Physical System. Prevents Insanity. Prevents Superstition. Leads to Nobler Living. Reveals a Grander Universe. All Great Geniuses have been Inspired. The Spirit of Nazareth. Jesus in Spirit Life. Will the New Religion Abolish Churches?

CHAPTER SIXTEENTH—Death under the Old Religions.—Popular Conceptions of Death. Death made terrible through Church Songs. Made Gloomy by Church Materialism. Church Teachings have darkened Death. Death Bed of a Christian. Of an Immoral Man. Of Atheists. Death Scenes under the Old Dispensation. Terrors under the Old to those who lose friends.

CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to this Life. Departed Ones attract the Spiritual Mind. The Spiritualist understands Death, so does not fear it. Death of an Ancient Philosopher. Death of Mozart. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalist Minister. Joyful Transition of a Friend. Triumphant Experience of a Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

CHAPTER EIGHTEENTH—The Future Life.—Location and Character of the Spirit Realms. The Clothing of Spirits. Children in Spirit Life. A Spirit Child from Humble Life. The Wealthy in Spirit Life. Politicians in Spirit Life. Clergymen in Spirit Life. Editors in Spirit Life. The Power of Spirits to Commune with Mortals.

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SHEIK TZERAN.

His Experience in Spirit-Life.

Heard Clairaudiently by Madame Joan.

[CONTINUED FROM NUMBER 245.]

As I have already related in my first chapter, I had been brought up with a vague idea of Allah or God, and that all good blessings came from him; I therefore had a small spiritual foundation to begin with. I will here state truthfully and candidly that no spirit can progress out of his darkened state of sin unless he accept God as the ruler and governor of the universe, and the controller of matter as well as the Spirit-world and the spirits. I passed into the Spirit-world laden with sin; my hands dripping in human blood. I was a despicable object even to myself, as I gazed with a stern reality at my position and my deeds.

The spirit, upon entering Spirit-world, is made to feel at once his crimes and the enormity of them. They are like an open book to him, whose pages he is not able to turn without first outgrowing the crime or misdeed printed thereon, for there it remains, undisputable evidence against him, the truth of which he cannot gainsay or deny.

I had no friends to help me over the river of life, or into the great beyond. I was left in perfect misery and loneliness to myself, and was made to feel and understand the great power with which I had to deal. I suffered dreadfully in this lonely state, for I had been taught that houries, with eyes of midnight, lips of coral and damson cheeks would meet me, and that they would soothe and calm my fears; but no such greeting did I find—nothing but the stern reality of loneliness and abject misery stared me in the face. My sins seemed as though they would crush me, and they haunted my every step. I could see each evil deed as it loomed upon my vision, as plainly as yon mountain. They were mountains of sin, and each individual crime and misdeed reproached me bitterly.

I was a long time getting away from my body; many days—some six or seven, I think. The body seemed to me a charnel house from which I, in my misery, thought I would never be released. At last, after much suffering and agony, I voluntarily called to Allah to relieve me. I prayed: "Thou who art the bestower of all good gifts, I beseech thee to have pity upon me, and release me from this old habitation." At last, after much weary waiting, I was released. I was still upon the earth and could see and understand all the movements of my tribe, which I now thoroughly detested, for in it I saw the long lists of lost souls, or those who were each day destroying their souls by crime of every description.

I begged Allah to relieve me from my source of misery, to take me away from the old scenes, and to let me see some of my friends. I was so very material in this state, I was attracted or held to my likeness, for like attracts like in the Spirit-world; nothing higher and nothing lower, for as you have lived in the body so will you live spiritually, unless you wish to become a shining spirit of light, and thus begin to cultivate the high spiritual life which will lead you to their Nirvana or Heaven.

I wish that mankind could more thoroughly understand the power or law of attraction in the Spirit-world, for then would we have truer men and women, and humanity would then begin to feel and understand that degree of altruism that is now held in disdain by the world at large.

I continued in earnest prayer to Allah, begging him to carry me away, or to let me go away from the tribe, for I felt that there was something above the earth for the spirit. After many, many weary weeks I was very happily surprised to find my body being lifted up or ascending. I did not seem as heavy as formerly, and while I did not have wings or apparent assistance, yet up I was going; not rapidly, but very, very slowly. I was being attracted to the second degree of my progression, which was in the first sphere of space surrounding the earth, and which is, as near as I can judge, about seventy-five or one hundred miles away from the earth. This sphere is inhabited by people who have left the earth, and who believe in a controlling power of some kind. They may call it Mother Nature, or God. The idea that they have embraced in an all-controlling power has carried them this far away from the earth. Now, these people are very material in this sphere; they live nearly as they have done in the world, having the same passions and desires that they had in the body. They have their cities, homes, etc., but if they have any spiritual thought or ideas, they feel insecure in this state, and they know that there is something lacking to make them feel happy, for they are unhappy and restless here. They know that there is something beyond, judging by the bright spirits that they see, who visit this sphere often to convert and enlighten these dark, benighted souls, who are usually ignorant of the true meaning of the spiritual. Spirits of this sphere are very dark in appearance, looking like dark shadows, while the spirits of high spiritual degree are very light. Those who feel that there is a beyond labor diligently in prayer and submission of all earth cares and dislikes, striving only for the good. They keep praying, and having perfect faith in Allah, they are at last able to reach the Nirvana of progression in space, where there begins to grow that perfect spiritual being, as Christ taught men to live. The spiritual plant in this sphere has then reached its stage of maturity, where it then begins to bloom out in all its radiance and beauty.

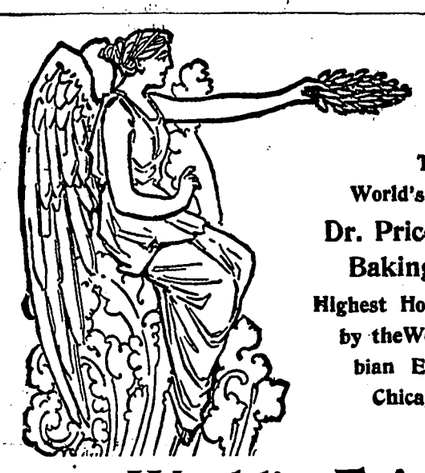
(TO BE CONTINUED.)

The Progressive Thinker.

THE PROGRESSIVE THINKER this week will be found especially interesting. It scintillates with suggestive thoughts; for that it has always been distinguished, and it will continue to lead in that direction. Founded on the immutable principles of truth, justice, honesty and right from its foundation, it stands without a peer among the dollar Spiritualist papers of this country. Every subscriber should understand this, and renew promptly even if they send only a small amount.

In Japan and some islands in the Pacific there is a camphor tree. The camphor forms in the trunk of the tree in lumps, and some pieces have been found as thick as a man's arm.

The common clover furnishes an excellent illustration of the sleep of plants. Every evening as the sun goes down, two leaves fold together, face to face, while the third closes over them.



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Dr. Price's Cream Baking Powder
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The highest award was given on every claim, comprising superiority in leavening power, keeping properties, purity and excellence. This verdict has been given by the best jury ever assembled for such a purpose, backed by the recommendation of the Chief Chemist of the United States Department of Agriculture, Washington, D. C., who made an elaborate examination and test of all the baking powders. This is pre-eminently the highest authority on such matters in America.

This verdict conclusively settles the question and proves that Dr. Price's Cream Baking Powder is superior in every way to any other brand.

NOTE.—The Chief Chemist rejected the Alum baking powders, stating to the World's Fair jury that he considered them unwholesome.

Onset, Mass., Camp-meeting.

Sunday, the 5th inst., Mrs. Carrie E. S. Twing graced the rostrum of this camp with her ever welcome presence, and delivered a lecture, the text being "The Unchaining of Peter." She likened it to the unchaining of ourselves from all that goes to make life unbearable, each "demon" being handled in that quaint manner, such as Mrs. Twing only can do. If the thousands who have heard her deliver that lecture have been favorably acted on, then those among them who were bigots, superstitious or selfish will certainly try very hard to unchain the "demon" and get rid of such bad company.

A. E. Tisdale, the blind medium, had a benefit tendered him the 3rd inst., the collection taken up at the conclusion of his lecture netting the snug little sum of $70.50, which goes to show the esteem in which the worthy medium is held at this camp.

Allow me at this juncture to remark, that if any body of Spiritualists in any Western city have November and December yet open, and desire the services of one of the best phenomenal mediums now on the spiritual rostrum, they will certainly make haste to address him at New London, Conn. I was vividly reminded of Daniel Webster by his oratory for I heard the great Webster when in his great Zenith. He has also fine musical talent. He accompanies himself on the organ when he sings and his improvisations are sublimities.

Dr. H. B. Storer, the president of this camp, has been unable to attend to the duties of his office through indisposition. He is now, I am happy to say, convalescing.

Never since the existence of this camp has so much talent of every phase been here as there is this season. A more lovely spot than this I have never seen, and I have traveled over this vast continent in every direction. It is for something that Mr. Cleveland and Jo Jefferson, the great Rip Van Winkle, have located in this region. M. H. PRINCE.

PHENOMENAL.

A Little Girl Who Thinks She is an Old Woman.

One of the most peculiar cases of nervous dementia ever brought to the attention of local physicians is that of Lillian Miller, an eleven-year-old girl, who seems possessed of a dual being. The case has baffled the skill of all the medical scientists who have seen the child, and no one has yet been able to diagnose the case.

Lillian is the daughter of W. F. Miller, a carriage-maker, who resides in a neat frame cottage at 617 Oak street. A year ago the child was taken with sudden nervous fainting spells. Prior to that time she was as healthy as any other child. She was treated for nervousness, and for a time seemed to improve. Eleven weeks ago she was taken with a sudden convulsion, and has since been confined to her bed. After the convulsion had passed off the girl's mind seemed to wander into a hypnotic state, and assume another being. Her appearance was that of a rational child, but her words and actions were those of an aged woman. She talked of things she had never spoken of before. Her mind seemed to wander back into a past which a child of eleven years could have known nothing of. She repeated lengthy passages of scripture, and poetic quotations beyond the comprehension of a child. She did not seem to recognize her parents and those about her, but called them by other names. She said: "I am getting old, children, so old, old. I was 99 yesterday; that's a long, long life." Then she would give advice to those about her, using the language of a sage. In a few hours the dementia seemed to wear off and she resumed her normal being. She knew nothing of what she had said or done, and said she had been sleeping, but had no dreams. She talked rationally as a child, and recognized her friends, but suffered great pain. In a few hours the other being asserted itself, and the same vagaries became apparent.

The startling feature of this case is the wonderful growth and development of the child's body. While the mind has developed during the hypnotic periods the body has not been asleep, and to-day the child is as large as the average woman. No two physicians have diagnosed the malady in the same terms, and all agree that it is without a precedent. The child's parents are anxious to bring the case to the attention of the scientific world.—*Kansas City Times.*

Passed to Spirit-Life.

Alanson Edgerton passed to the higher life from his late residence, Orion, Mich., July 29th, 1894, at the advanced age of 79 years, one month and six days. He was an ardent worker in the Temperance cause, and many of his friends being of the same belief, all the pallbearers were strictly Prohibitionists, as he desired to die as he had lived—a reformer and friend.

Before his departure he earnestly longed for the change, feeling that death had no sting, the grave no victory. He leaves a wife and one daughter to mourn the separation from a kind and loving husband and father. Services conducted by Nellie S. Baade. B.

Passed to the higher life July 24, 1894, from the home of his daughter, Mrs. DeMoss Hain, Fremont, Mich., William L. Sprague, at the ripe age of 83 years, 5 months and 24 days. He was born in Washington county, New York. He came to Michigan in 1856 (when Muskegon county was very new) as one of the pioneers of Northern Michigan. He contributed his full share towards its development, filling many offices of trust and responsibility. He was a staunch Spiritualist for 25 years; was ready and anxious to go, as his days of usefulness here had passed. The last two years he had been very feeble. He leaves an aged wife, three sons and one daughter. The funeral services were very impressively conducted by Mrs. Carrie M. Smith, of Muskegon, Mich.

MRS. DEMOSS HAIN.

Plants are affected by various substances, just as animals are. Electricity will stimulate or stun them; narcotics will stupefy and kill them.

The bridal wreath is a pretty shrub, whether in flower or leaf. Don't prune it, and the slender branches will droop gracefully with the weight of their white foliage.

A Marvelous Cure by Dr. A. B. Dobson, Across the River, in Hanover, Ill.

(ADVERTISEMENT.)

DR. DOBSON—DEAR SIR:—One of the greatest cures has been performed by you in my family that medicine has ever done. My daughter Emma was sick for months with a complication of diseases, and was attended by three physicians, until she got so low she could not turn in bed or scarcely swallow, and all hopes were gone for her recovery. At this critical period we sent for your remedies and commenced giving them to her. In a few hours we could see a change for the better, and in three days she was up, and after taking the remedies a few months, she was as well as any person in the country. No one would think she had been so near the grave. The most remarkable thing about this case is this: After she could get about the house she ate too many oysters, which made her very sick. The next day I wrote to Dr. Dobson, stating the case, but before I put the letter in the postoffice I received a letter from him, answering every question in the letter I had not sent, he also sending more remedies, which soon completed her cure. This showed me he could answer questions by some power outside of himself. I wish I could let everybody know the great power Dr. Dobson has in curing suffering humanity, and I earnestly ask you to write in this case, for I am willing to give testimony under oath to the above facts. H. B. HUNT.

The above was also told a short time ago by Mr. Hunt to Calvin E. Northrop, a highly-respected citizen of Maquoketa. —*Maquoketa Record.*

(See ad. in another column.)
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SPECIAL NOTICE ADVERTISEMENT.

I have been using Hood's Sarsaparilla for the last ten years, and find it will do as it is advertised to do. A. M. SHANNON, Charlestown, Ill.

MEDIUMSHIP.

How to Investigate Spiritualism; or, Rules for the Spirit Circle.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetism of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic sphere emanating from the circle will overpower that of the spirits, who must always be positive in the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, *by producing motion in the atmosphere, disturbs the* manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened either with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit impenitent comers, nor suffer the door of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the seance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much of mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out *faithfully.* It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it your organism becomes more flexible, and the spirit more experienced; and *practice in control is necessary for spirits as well as* mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it. Never permit any one to sit in circles who suffer from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the MATTER of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BRITTEN.

The Other World and This.

A Compendium of Spiritual Laws. No. 1, New White Cross Literature.

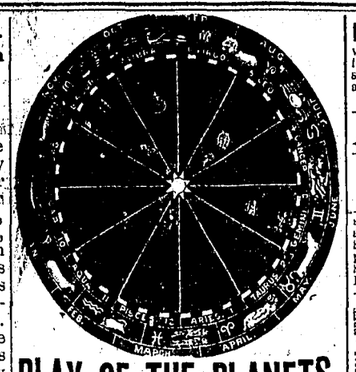
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*BEYOND THE GATES, BY ELIZA*beth Stuart Phelps, author of "Gates Ajar," "The Story of Avis," etc. Cloth $1.25. For sale at this office.

*THE RELIGION OF MAN, BY HUD*son Tuttle. His works are always intensely interesting. Price $1.50.



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This New Star Study in Occult Astronomy Contains:

1. A system for finding the positions of the planets in our solar system any day during seventy-five years of this century. This knowledge has for ages been held in secrecy.

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2. This system also contains a chart which will give the positions and orderly movements of the planets for all past, present and future centuries, with one annual correction, which makes it the greatest astronomical device ever invented by man.

3. The chart also gives the moon's relations to the earth and sun, and the regularity of its phases, for all time, in like manner.

4. The study contains a book on the occult meaning of the positions and relations of the stars that may be found, as they operate upon the earth, and influence the lives of those who do, and those who do not do their duty, while here.

5. The work contains the Zodiac, and explains its signs in a manner that calls charity to the soul for all mankind.

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This wonderful knowledge simplified and brought within the reach of all, for the small sum of

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A most interesting game for the parlor, drawing-room and club, as well as fascinating educational study for the young. It reveals the hidden meaning of the stars; it gives their positions and relationship for any day during the last seventy-five years of this century, and enables every person, old or young, to easily and quickly find their ruling star, and ascertain the fortune which it reveals. The information here presented has heretofore been only in the keeping of those who have made this subject one of vast research and study; but, by the arrangement of this simple device, it places individuals in a position where they have the essential knowledge that heretofore has been only in the keeping of experts, rendering information by which the ordinary individual is enabled to read character and prognosticate relative to human destiny, under this general law as clearly as can the expert, who has given long years to the investigation and study of science.

It enables every person, old or young, to find their ruling star, and that of their acquaintances, and to ascertain the prophetic fortune that it reveals.

MERCURY people have executive power and oratory.
VENUS people make good, true friends.
MARS people are leaders and rulers.
JUPITER people alone make money.
SATURN people are sickly.
URANUS people think, work, and advance.
NEPTUNE people are travelers and statesmen.

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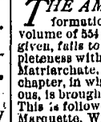
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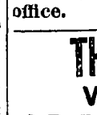


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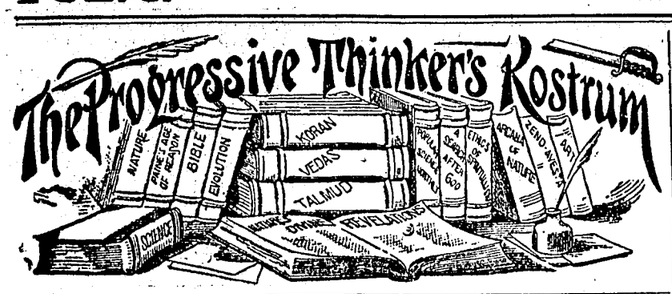
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Over God, how many have quarreled, bled and died! What bitter tyrannies have been exercised, what oppression has been experienced, what bigotry has been expressed! How men have wrangled, philosophically and theologically, over definitions of God! And all for what? When all has been summed up, the simple conclusion remains that each party has wrangled over a question that not one of them has the ability to settle. The question of God remains as indeterminate to-day as when it first engaged the attention of humanity. Every phase of thought interprets the God problem in harmony with its own postulates, and contradicts more or less its neighbor. When will the time come when men will be agreed to say: "There is a God who works in nature, and through humanity. But as to his essential nature, and especial purpose, we know no more than others around us—no more than the birds of the air, the flowers of the garden, or the trees of the forest." When will men be content to find God in being, and learn that ever, in the sphere of human thought, the conception of God is measured by the ability of people to express their ideas concerning him?

Yet, notwithstanding all these considerations, Spiritualists do believe in God. They may not believe in a personal God, and they may not be alone in their disbelief. They may not believe in a special interpretation of God, as prescribed by church opinion; they may not, and will not, be alone in that. They may refuse many of the patterns of God presented for their consideration, yet God, the infinite presence and eternal spirit, will remain a central idea in the consciousness of every Spiritualist.

The Spiritualist who is such thoroughly and completely, cannot escape from the central governing power—cannot escape from the conclusion that where there is order, action and development there must be a primal cause, a central fact, which controls, directs and impels existence forward.

Now, if we place such a conclusion before you, we shall be reminded that the coming of such a God as that is altogether a matter beyond our consideration. You cannot personify or individualize it. You cannot say that this is the coming of God, because it seems to be, from your definition, a nameless, viewless something, that pervades space everywhere and is always with us. Therefore, to speak of the coming of God, as such an idea, is a waste of time and opportunities. Let us put that objection, just for what it is worth, on one side, and turn our consideration to another matter.

Every religion, in all ages of the world, has taught that there is to be a period in the history of human life when God shall come and make himself manifest; when he shall rule over the earth, and there shall be an age of universal peace and harmony; when all the evils and miseries of life shall be banished, never to return. Why has the world entertained such opinions, and why do men give credence to them, and why have religions expressed them? These are three important questions. A widespread belief in the possible coming of God must have some cause for its existence? A repetition of this belief in the various religions of the world must meet some necessity in human nature, or it would not be so constantly repeated. Why do men universally tolerate such an opinion? There must be some reason in the common judgment which warrants the impression. Let us answer briefly these three issues, in order that we may discover why so much importance is attached to the coming of God.

It requires only a moderate acquaintance with the conditions of life to make the individual clearly see that there are many stupendous wrongs, gigantic evils, much misery and discomfort, that seem to be altogether beyond the human ability to overcome and remove. This is true, so far as it affects the individual himself; it is equally true, in so far as it affects the community as a whole; it is also true as it affects the welfare of the people of the world. Says one: "Here is disease, crime, wrong and misery; here are sufferings, sorrow, tears and lamentations. No mighty arm, not the strongest that has ever been, seems capable of crushing out this hydra-headed monster, and removing it from our midst forever. Chaos seems to prevail more or less in every department of life. The evil passions of human nature form a constant source of suffering and misery. No other hand, save that of God, can ever sweep these things away from us. No other power but his can reduce to order the discord that prevails. We, weak, fallible creatures, can do but little of ourselves, even when we do our very best. We feel an infinite dependence upon something, and some one, other and stronger than ourselves; and only by the power of the Most High can we ever hope to conquer the wrongs, evil and discord that now prevail." Thus appalled, overwhelmed by a consciousness of the magnitude and burdens of life, men have lost heart and courage. Having felt that they could do but little or nothing, not knowing the power they possess toward the removal of these things that press so heavily upon them, and instinctively recognizing a mightier than themselves, they have referred the mission of extirpating the evils of life to that other and Mightier One, and have felt that only when he came would these discordant elements be banished from the world. Thus every religion has taught, and all mankind in some way have believed in, the coming of God, and that sooner or later, when he came, peace on earth and good-will among men would universally prevail. The second birth would be accomplished; the "New Jerusalem would descend from on high, like a bride adorned for a wedding;" and there would be happiness and peace forever afterwards.

But while men have believed in the coming of a Messiah, waited, trusted and depended on the coming of God, evils have multiplied, wrongs have increased, wails of agony have been heard, and tears shed. Man's life has grown cold, hard and cruel, as spiritual life receded from it; and while waiting for some one else to remove the evils—while waiting for the coming of God—they have lost a thousand opportunities for removing the evils that afflict them. The discord of the world is a fact; the sorrows and evils of the world are also facts. How are they to be removed? "Surely," says one, "we have not within ourselves sufficient power, energy and ability to overcome gigantic wrongs frowning upon us from every side?" Put that question aside, to be replied to presently. Let us consider the matter from another point of view. Granting that good exists now (and we do so most unreservedly), what would be conveyed to your minds in regard to God? He is the essential element of all things, all form, order and beauty, which reflect wisdom, justice and love, the inspiration of every element of being, the vivifying fire of life, that warms, illumines, glows in the remotest confines of being, in the darkest crypts of life, as on its most towering pinnacles; there, here or everywhere, we find the Infinite Presence. He is the author and source of all things, and only in him reside every quality of virtue, beauty and righteousness. In him is contained every element of greatness and virtue the world has ever known.

Order, form and beauty thus really express all. From God, then, will be derived every element that reflects order, power and beauty.

From God will be derived every virtue that is manifested by man—all grandeur of thought and character—all, in short, that makes humanity noble and sublime, results from the fact that it has been originally coutained in God. But if this be true, shall we not also make God the author of the discords, evils and shadows of life? Surely we cannot say that bitter and sweet flow from the same fountain; that misery, wrong, crime, were originally contained in the nature of God? We may be told that if we assume that all comes from God, to be honest, we cannot escape the logical conclusion suggested. We cheerfully accept the position, and say that sunshine or shade, day or night, light or darkness, so-called wrong and so-called right (the sunshine and shade of being in the higher sense), these all come from God, are controlled and directed by him. If you have an absolute God, who cannot control and direct the shades of his own creation, wh[illegible] the use of calling him absolute? [illegible]u have a universal fountain [illegible] not bring forth shade and [illegible]l as light and happin[illegible] sense in calling i[illegible] needs a little [illegible] e than we [illegible] your judg[illegible] hat he contr[illegible] the unive[illegible] om him. [illegible] of God tha[illegible] he is the fou[illegible] all being[illegible] d occasion [illegible] ark not[illegible] as evil was [illegible] ubbish [illegible] cient upo[illegible] develop[illegible] rse, so we r[illegible] that sha[illegible] ow, trials a[illegible] ngs, after a[illegible] only so much [illegible] rubbish [illegible] ence, which a[illegible] erfected [illegible] humanity is co[illegible] l, will b[illegible] rubbish to the [illegible] And as [illegible] that discord and [illegible] are the c[illegible] elements in the [illegible] processes day, you can hardly wonder that [illegible] discord and dust of spiritual development may be counterparted, so to speak, in the miseries of daily existence.

Does the coming of God, then, mean the introduction into this world of a personal deity, who shall take upon himself the removal, by whatever process you choose to imagine, of all evil and wrong? We would answer most emphatically, "No!" This is not our ideal of the coming of God: for if God be the embodiment of all that is pure and holy, such a being could not possibly find entrance into this world, so long as there remained one single element of wrong. The conditions of life would be utterly incompatible with the presence of God if there were a single element of wrongdoing remaining in the world. Well, then, according to that view, God will never come, for wrong will always be, and will prevail continually. If he cannot overcome the evil, of what use is it to talk of his omnipotence? God could come—might come, of course, shall we say?—and drive out the evil from your midst. But that would be an utter stultification of his own plans and purposes, and a direct contradiction to universal experience. God never will, nor ever has, come into this world to drive out one evil. Then how have the evils of the world been removed? Why, by yourselves, utilizing the powers given you for their removal by God. And in proportion as you use the ability he hath endowed you with, so are you able to overcome the evils of life and establish higher and better conditions in their stead.

We now come particularly to the consideration that if God is not a person, and yet does come into the world, how is his coming to be brought about?

You see, we have put on one side any personal considerations in regard to God; we have lifted him (so to speak) out of the narrow limitations which personal ideas always seem to involve, and we are now bringing him on a nobler, broader platform, where, it may be, men may see and know less of him, but where they learn to reverence him more fully and completely than they can do when they are brought into closer contact with him. How, then, is God to come? God has been coming into the world ever since the world began. He came in the crash of the volcano's eruption, when the earth was cruel, harsh and coarse—in her early days. He came in the thunder's roar and lightning's shock, when earth, air, and sky seemed to be involved in everlasting conflict. He came through all these unpromising conditions, and purified its atmosphere, reduced the rolling clouds, precipitated their contents over the scorched and scarred earth, until at last her life grew clear, and something of the sunlight streamed down upon her.

He came in the huge canebrake and palm forests, in the age when the steaming swamps sent up their sweats to heaven, and strange animals, huge creatures, moved in their beds. He came when trees and beasts and birds filled their places in the appointed scale. He came still more completely when flowers began to bloom, trees to bud, and fruits to grow, and grain to unfold. He came when man, the almost nondescript, first appeared on the surface of the earth. He came again when consciousness was unfolded within the human race to its fullest; and he came through motion, sensation and intelligence. He came little by little, step by step, as these severally unfolded themselves. He came as individual life unfolded itself. He came, little by little, as religion and morals, in their rudest and crudest form, were established among the earliest people of the world. He came little by little, move by move, as intellect unfolded. He came into the world in the sublime song of poets, through dreams and prophecies of prophets and seers. He came little by little, as the general life of man developed itself, and better and more civilized conditions took the place of the barbarous life that preceded them. He came, little by little, step by step, nearer to the present time. He has come more completely into the world with every development of individual, moral and spiritual life. He has come into the world more completely with the advancement of art, science, literature and religion—with the progress of thought—than ever he has done before. He is constantly and continually coming into the world through the expansion of the general mind of humanity, and the unfolding of the spiritual qualities of the race. There is no special or particular period for his coming; it is a constant and continuous expression of himself through the ever-increasing unfoldment of humanity. How, then, shall we say, if mankind by its own unfoldment gives farther expression to the qualities of God, and that therefore every age experiences his coming, what shall we say will be the final issue of his coming in this fashion? The final issue must be this: That in proportion as the higher life of mankind unfolds itself; in proportion as men grow more spiritual and truly great; in proportion as they come nearer to nature, and, through nature and her principles, nearer to God, the author of those principles, that order, peace and concord will be established among mankind. For it follows naturally that you cannot be in harmony with the principles of order unless you give expression to those principles in the constitution of the society to which you belong.

We refer you back to the realms of nature, wherein you find the visible manifestations of the coming of God, where you find evidence that God is here, and you can bring Him nearer by lifting yourselves higher in the scale of being by the complete unfoldment of yourselves. As your own life reflects the higher development you are attaining to, so will your life and character ere long, be accepted as the measure of how far God has come to you. Bringing yourselves thereby in harmony with the universal principles of order, form and beauty, you bring yourselves in harmony with God.

But some one will say that "there are objections to considerations of this kind; that this is a sort of cold and dull abstraction. We have a sort of philosophic speculation presented before us, but as to anything that appeals to our hearts, anything that appeals to our dependence upon the fatherhood of God, there is nothing at all in this matter you present to us. After all, it seems that God has placed us here, left us to fight out the battle as best we can; and if we cannot succeed, we have to endure the results. If we do succeed (a limited possibility in the majority of cases), we shall reap a certain amount of satisfaction. Now cannot you, in the place of all this, give us some assurance that God is going to help us—that He will come and rule in this world and strike all its evils to the ground and inaugurate an era of perpetual peace and harmony?" You have been taught to depend upon God so long, and so effectually, that in ninety-nine cases out of every hundred the moral backbone—so to speak—has been extricated from the race. You are limping along on speculative crutches, aided by theological walking-sticks, and are like a parcel of rheumatic, gouty pilgrims bound to a shrine to get rid of the evils that beset them. If anyone comes and says, "I will lay the hands of common sense upon you, and bid the demon of disease depart, so that you may throw away your sticks and crutches," you turn a startled and amazed countenance to them, and say, "Get on one side, and do not be foolish. We must trust to God to take these evils away, for no one else can do so."

But who placed those evils there? Take the illustration we have suggested of the gouty patient. The unfortunate victim is compelled to rest, or at best go with a difficult hobble across the room with the aid of crutch and stick. He may pray to God with all his heart and soul; but God seems to turn a deaf ear and no easement comes to the patient in spite of either prayers or physic. He may rail against God for his cruelty, or the physician for his want of skill. But who put the disease there? How much has riotous living and wrong procedure to do with it? How much of ignorance it may be? How much of the violation of the laws of nature, as applied to physiology, may be concerned in the production of this lamentable state? The laws of health have been abused, and the end of it is that nature, in rebellion, inflicts her penalties, enforces her punishments, and excruciating pains remain to console the declining years. The evils of life have grown up and out of yourselves, either by the lack of experience, want of care or downright cruelty and wrong.

These, then, having arisen out of the ignorance and wrong of men, knowledge, righteousness, obedience and virtue will be the only causes that can remove these wrongs. In proportion, then, as you are taught to depend upon yourselves, to find out in yourselves the causes of the evils that now afflict you, just in that proportion will you be strong enough to remove them. We want to put a little moral backbone into your nature—to remind you that you can throw away your sticks—that you *have* got a backbone to enable you to stand upright if you will but use it, and you may take our word for it, if you will only stand up on your own feet, and fight your own battle, struggle for your own reforms, laboring to make your world better, you will be astonished to find how much power and ability God has given you to bring about this desirable result. Let, us then, come to the conclusion that there is a great deal of truth in the proverb, "God helps those who help themselves." He has intended (let us add) that you should always help yourself; you should form yourselves into a sort of universal "help-myself society." And when everybody sets about making himself better, he will not have time to look after his neighbor; and all being engaged in the same kind of industry it will be wonderful the quantity of results turned out.

The coming of God then virtually resolves itself into this: That God comes into the world in exact proportion to the development of the higher life among humanity itself. How shall this higher life be unfolded, must be the concluding consideration. We must be educated—certainly. There must be an unfoldment of morality—certainly. We must be administered to religiously—certainly. Intellect, morals and religion must be attended to. Well, these are all admirable considerations, it is true; but they are very dangerous ones—very dangerous, indeed! For, if you teach the multitude, it is very much like applying the torch to a train—there is no knowing when the explosion may take place or how long it is going to be. So long as men are ignorant, they are content with the estate in which "it has pleased God to place them;" but directly they begin to think they become dissatisfied and do not like the "state in which God has placed" them, and begin to have grave doubts as to whether God has anything to do with the matter at all. They become suspicious of their pastors and masters and those who are placed in authority over them. They think that all the good things of the world should not run in one direction and all the bad in the other, in which latter category they unfortunately seem to stand. Intellectual development and unfoldment, then, appears to do infinitely more harm than good. It is very much like an effective dose of medicine: It makes the patient intolerably sick, and is dreadfully nasty; but in the end he is immeasurably benefited.

But by and by, when the preliminary shaking-up has subsided through God's universal spirit unfolding itself, the issues of life become clearer. "But more development," you say. Well, of course, everybody is extraordinarily moral; this is about the most moral world we have ever been in company with. It is astonishing how very moral civilized society is, when out of doors, and everybody is looking or listening. It is astonishing what a number of moral forms rascality may assume: it has as many disguises as leading theatrical performers, and plays as many parts on the stage of life, assuming as many aliases, as many forms as Proteus of old. A very moral world, my masters! so moral, that people have hardly made up their minds what morality really is! Some have come to the conclusion that there seems to be so little of the genuine article that, perhaps, the whole thing is a delusion, and morality is only a name to cover up their own delinquencies.

The moral unfoldment to which we refer may seem a different thing to that universally accepted. There are some rights which are decided wrongs, some wrongs which are, after all, only rights. There are injustices among men to-day, sanctioned by law and custom, which the world calls right, but which are grievous wrongs to those who suffer under them. Now, our conception of morality is this: "Thou shalt do unto others as thou wouldst others do unto thee." Negatively, "Thou shalt not do to thy neighbor what thou wouldst not have him do to thee." "Oh, but," you say, "we have heard that before; Jesus taught that doctrine." Yes, Jesus taught it, his followers "preach" it; but they do not always practice it—and preaching is only one-quarter of the battle. Everybody can preach, but it is not everybody that can practice. Never mind the preaching; who cares fot that?

In every court of justice in the land, in every honest mind, known through the world, it is not what a man says; it is what he DOES that weighs in the judgment and influences the opinion. The man who preaches the most high-strung morality to the public and who violates the laws of honor and morality in private, is not the kind of man we are selecting for the moral example and edification of the community. "Thou shalt do unto others," and "thou shalt *not* do," both these rules (golden rules shall we call them?) contain the highest and truest morality that you can possibly procure. A moral unfoldment of that kind, which shall help the coming of God, when universally expressed and lived up to, will so completely and utterly transform the relationship of human life that future conditions will be infinitely better able to sustain the coming of God than the best of conditions to-day.

Religious unfoldment? Yes, religious ministration will help in the coming of God. What kind of religious ministration? God is a spirit, and they that worship Him must do so in spirit and in truth. How will you worship God in spirit and in truth? By unfolding every element in your own soul that brings you into closer harmony with him; by living that life of nobility and purity in thought and practice that will make you feel more of God unfolded within you, that shall lift you up in the scale of mental, moral and physical life—by unfolding, in short, every intellectual, moral and spiritual element within yourselves, so that the perfect life and rounded character may be evolved, and you stand, indeed, a manifestation of the indwelling spirit divine. If such were really the case, the question would never be asked, "when will be the coming of God?"

Let us, then, for one moment, draw aside the veil of the future and take a hasty glance at that time when the coming of God shall have been changed for the phrase, "God is here." Let us think, if we can, of that happy day when there will be peace through all the world; when every distinction of envy, hatred, malice and the inequalities of race and place, have been forgotten; when man all over the world; wherever he may be, is an embodiment of God; where kings are unknown, and priests have long since been dispensed with; where truth prevails in every heart and over every life; where poetry and science are worshiped as the triune deity, pointing to happier climes, stretching beyond the life of man—beyond the world, where grace and harmony universally obtain in every thought; where joy pervades every heart and friendships are indissolublc; where love, truth, hope and justice have a meaning, and are not as pigments to play with, but where men and women, courtly and queenly in their graces, stand the embodiment of the highest fulfillment of prophecy; where children are such sweet and joyous creatures that no tongue or words can describe their natures; where, in a word, universal order and harmony prevail; where religion, morality and intellectual unfoldment have attained their highest and best: where, finally, the world has reached her prime and man on earth his zenith. Then the coming of God will be an accomplished fact, for every one will give expression to the God within.

So we need not ask when will God come, or how, for He will be here, made manifest in man.

There is a wild flower resembling an orchis which grows in several parts of Turkey. It is an excellent floral image of a humming bird. The breast is green, the wings are a deep rose color, the throat yellow, the head and beak almost black.

TALKS ON THEOSOPHY.

Not a Bad View of It.

Constance, Countess Wachtmeister, Relates Incidents.

TELLS HOW MME. BLAVATSKY MADE A MIRACULOUS GIFT OF A DIAMOND RING—WHY THE MAHATMAS CANNOT ASSIST IN DISENTANGLING THE SOCIAL AND ECONOMIC TROUBLES OF AMERICA—ARE THE WORSHIPERS OF MONEY—THE NEW RACE THAT IS TO COME WILL BE BORN IN AMERICA.

TO THE EDITOR:—Let us have all things, and hold fast only to that which is good. THE PROGRESSIVE THINKER owes its unparalleled success to the fact that it is constantly feeding its readers on something fresh, invigorating and instructive. The following will prove cheerful reading, even on a very hot day, and will not injure Spiritualism in the least. As set forth by the Chicago *Tribune*, Constance Countess Wachtmeister, after appearing before an audience at All Souls' Church, Langley avenue and Oakwood boulevard, talked entertainingly to a reporter regarding Mme. Blavatsky and the mysteries of Theosophy. The Countess prefers to discuss the philosophy of Theosophy in the abstract rather than enter into the details of experiences the recital of which may serve no other purpose than to arouse simple curiosity. But she consented to give some interesting bits of experience.

"Perhaps this will be the most interesting one," she said. "When I was with Mme. Blavatsky in India there was an English lady there who had done a great deal of good in attending the sick and feeding those who were famine-stricken. Mme. Blavatsky wished to reward her by some gift to show her appreciation, and for a time was at a loss to know how to do so. She possessed a very fine and peculiar diamond ring of a yellowish tinge which had been given to her by her master. She took the ring and put it on the lady's finger, held it there for a time, and then withdrew it, whereupon an exact duplicate remained upon the lady's hand and Mme. Blavatsky returned the original to her own finger. The lady afterward took the ring to a jeweler, who valued the stone at £60 English money."

"Did you personally see this miracle performed?"

"No, but I knew the lady, and know the facts as stated."

"For the purpose of proving the existence of certain occult forces of which modern science has no knowledge, one of the Mahatmas about fifteen years ago arranged with Mr. Sinnett and others, then in India, to pay a visit in his astral body to a gentleman aboard a ship which had left Calcutta several days before, have him write a letter, and then transport the letter from the ship to Bombay and thence to Calcutta, all to be done by occult process and in an incredibly short space of time. The gentleman aboard ship had no knowledge of the plan, but a group of his friends in both Bombay and Calcutta were informed of the proposed feat, and at the same hour in both cities (making allowance for difference in time) the two groups were formed and waited for developments. The ship was several hundred miles out at sea when the Mahatma actually paid the visit. The object of the remarkable call was explained to the astonished host, who not only had never seen a Mahatma before, but did not believe such men existed. In compliance with the Mahatma's request the gentleman wrote a letter to his friends in Calcutta, describing the visit and notiug the hour it was paid. Then the Mahatma, after some conversation, disappeared from before his eyes with the letter. A moment later the missive fluttered into the room in Bombay where the group was waiting. The hour of delivery was marked on the envelope, and then each person present wrote his or her name on a card and tied it to the letter. Then the invisible hand of the Mahatma whisked it away, and in another moment it fell into the laps of those waiting in Calcutta. The whole affair took only a few minutes. It was afterward fully verified by an exchange of letters between all the parties concerned, most of whom were known to one another. The details of this incident are recorded in the *'Occult World*, and the names of the various witnesses given."

WHY NOT ASSIST IN MUNDANE AFFAIRS?

"As a Mahatma is defined as a person who has attained to absolute perfection, is it not possible for him to use his powers in straightening out the tangles that people get into? For instance, could not one of the Mahatmas of India solve for us the industrial, political, and financial problems that are puzzling this Nation at this time?"

"They might help a little, but they cannot operate against the laws of Karma. Nations have a Karma as well as individuals. In plainer phrase, Karma is not unlike the law of cause and effect. This is a nation of money-worshipers. Gold is the American's god. You think of little except of how to get more gold, instead of how to get more happiness. Even a Mahatma cannot change the affairs of a nation that is existing for such a purpose as that. There must be pure thoughts and noble impulses before there can be happy results. The Mahatmas are bound by the law of Karma."

"What is it necessary to believe in order to accept Theosophy?"

"The formula is very simple. A Theosophical society has three objects, which are as follows:

"1. To form the nucleus of a universal brotherhood of man, without distinction of race, creed, sex, color or caste.

"2. To promote the study of Aryan and other Eastern literatures, religions, and sciences.

"3. To investigate unexplained laws of nature and the psychical powers latent in man.

"No member is required to subscribe to any doctrine except that of universal brotherhood. Most members as individuals accept the idea of reincarnation, but even that is not necessary. The society as such has no doctrines and is essentially a free-thinking institution. The Theosophical societies have been in existence only since 1875. There are branches now in nearly every country in the world. At present in America there are 87 branches, in Europe 50, in Asia 150. When one comes into our societies we do not ask him to lay aside his religion. If one is born in India his Karma will impel him to be a Buddhist, if in this country a Christian. We recognize this fact. One may keep his own religion, but we want him to search down deep into its meanings and philosophies with the key that Theosophy gives him.

THE BIBLE ALLEGORICAL.

"All religions came from the East and in the East all the early writings were in allegorical form. I hold that the Bible is allegorical. There are contradictions on every page if it were taken literally, but Theosophy explains and harmonizes all these differences. Jesus Christ himself commanded a common brotherhood. He said, 'Love one another,' and yet there are 100 sects and each thinks that it alone has the truth. Theosophy teaches us to follow the teachings of Jesus Christ. It is not religion, it is not Buddhism, it is not Brahminism, it is not Spiritualism, but it is philosophy. It is the root underlying all religions and embracing them all."

Countess Wachtmeister is an enthusiastic believer in reincarnation and says it was believed in by the founders of the Indian and Egyptian religions, by Pluto, Pythagorus, and the early Jews. It is even referred to in the Bible and was a universal belief until the time of the dark ages.

NEW RACE TO BE BORN IN AMERICA.

"The adepts," she continued, "have shown us that this world belongs to a chain of seven globes. We are now on the fourth globe—the most material one. We are also in the fifth race of the fourth globe, and as members of the fifth race we have the five senses. We are now gradually approaching the condition of the sixth race, which is to have a sixth sense. That race will be born here in America, where the people of all the world have been brought together for that purpose. The sixth sense that this race will have will be what we now know as intuition. Some of us now experience a slight forerunner of this sixth sense in the flashes of things that come to us of a sudden. We know certain things intuitively at times and we are as positive of them as we are of the things that we see, hear, taste, touch or smell. When we have advanced to the seventh race we shall have a seventh sense, but I do not pretend to know what it will be. I have been told by the adepts that it is impossible for us to know what it will be until we have fully entered upon the sixth race and acquired the sixth sense."

The lecture was attended by about 700 people, to whom Countess Wachtmeister defined Theosophy in the simplest language possible, and tried to make plain the laws of Karma and the theories of reincarnation. She said that every individual family and nation had its own Karma and sounded its own keynote. Life, she said, was not a monotone, but a harmony.

This talk on Theosophy is valuable and suggestive. People will seek the truth along divergent lines: they always have done so: they are doing so to-day, and they will continue to do so; and THE PROGRESSIVE THINKER will lead; it has been doing so: it is doing so to-day, and will continue to do so in the future. DIVINE WRIGHT.

The baobab trees of Senegal are denominated by Humboldt the "oldest organic monuments of our planet."

However learned or eloquent, man knows nothing truly that he has not learned from experience.—Wieland.

Every one has a wallet behind for his own failings, and one before for the failings of others.—La Fontaine.

He that is extravagant will soon become poor, and poverty will enforce dependence, and invite corruption.—Johnson.

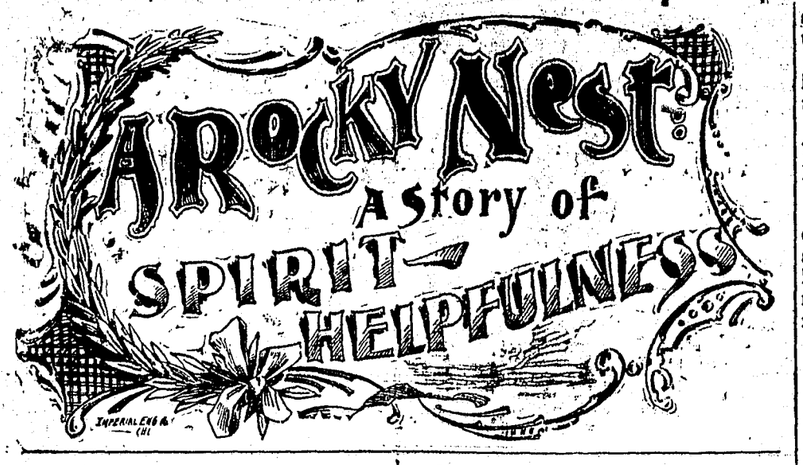
When we read we fancy we could be martyrs; when we come to act we cannot bear a provoking word.—Hannah More.

Truth needs no color, with his color fixed; beauty no pencil, beauty's truth to lay; but best is best, if never intermixed.—Shakspeare.

Man obeys nature's laws, even when he strives against them; he works with her even when he works against her.—Goethe.

In general, mankind, since the improvement of cookery, eat twice as much as nature requires.—Franklin.

I never knew a man of letters ashamed of his profession.—Thackeray.



BY EMMA MINER.

Author of "Bars and Thresholds," "Led," and other stories.

CHAPTER X.

Clouds with Silver Lining.

They were seated on the rocks one afternoon, enjoying the delicious sea breezes. The afternoon shadows were beginning to lengthen about them, when they espied four forms approaching them.

"They look familiar," said Alma, whose young, far-reaching eyes were intently fixed upon them. Suddenly she sprang to her feet and rushed away toward them, turning to shout over her shoulder to her mother:

"It is Mrs. Adams, Mrs. Ames, Mr. Marcella and ——," the rest of the sentence was lost upon the wind, but it proved to be Mr. Emmons. And what a jolly quartette they were! Mrs. Andrus hastened forward to meet them. Even Mrs. Millis, stranger as she was to Mrs. Ames and Mr. Marcella, went forward with a face of pleasant welcome.

They settled themselves in various niches of a huge rock which proffered welcome seats to all.

"We have already dined," said Mrs. Adams. "We were delayed a little, so Mr. Marcella took us to the Essex for dinner; so we have plenty of time for a chat here before we go up to the house, thank you."

"How much better you are both looking!" exclaimed Mrs. Ames, delightedly, to Mrs. Andrus.

"We ought," replied Alma smilingly. "We have done nothing but rest, eat and sleep. I even forget to read, and sit watching every wave as if it were the last I ever expect to see!"

Mr. Emmons had not made his seat near Alma; but when the shadows grew a little longer and deeper, and by certain signs along the pathways they knew the supper hour was approaching, and they turned to go toward the cottage, he naturally found his way by Alma's side. Mrs. Andrus and Mr. Marcella walked together, while Mrs. Millis, Mrs. Ames and Mrs. Adams straggled along like three young schoolgirls, all talking at once.

They entered the cottage. Mr. Marcella said laughingly:

"You needn't think you have got to invite us to supper. We are going to invite ourselves," and he opened the dining-room door.

Mrs. Andrus stopped on the threshold in amazement. The table was laid for seven.

"I sent a telegram down to old Marsh yesterday to have everything in readiness for us to-night, so you see I have surprised you twice already!"

There was a queer little accent on that last word, and Mrs. Andrus observed it, but Mr. Marcella's genial face gave no clue; so she was content to join in the surprise and enjoyment of the hour, and soon forgot it.

"This accounts for Marsh's unusual activity and nervousness to-day, Alma," said Mrs. Andrus. "I wondered what ailed them both."

"I thought they seemed to want to hurry us out of their way this afternoon, soon after lunch," said Alma. "You kept your secret well," she said, smiling into the face of the old servant who was waiting on the table.

The supper was not quickly dispatched. They lingered long over various substantial edibles, and over coffee, chatting comfortably and happily together.

Then, pulling soft, warm wraps about them, they went out on the wide veranda. The moonlight fell softly around them. The waves sang in a deep undertone, and a spell of utmost harmony fell upon the happy group.

In the midst of it all, Mr. Marcella, looking upon Mrs. Andrus, noticed her refined and spiritual face—a face which was already losing something of its previous care and perplexity.

Even now she was only thirty-eight years old. Her hair was still soft, brown and waving. Alma's was like it. Indeed, Alma was very like her mother, and looked nearly as old, Mr. Marcella thought.

"Poor child!" he said mentally; "she has had a hard time. If I can have my way, I will make it easier for both mother and daughter, and place them where they belong."

Mr. Marcella had come suddenly to the conclusion that they belonged to his house—or the house he meant to have.

All these years, for he was now forty-five, he had turned resolutely away from match-making mammas, and their marriageable daughters. He had found many good, true, handsome women, but none that he wanted particularly. Was it not strange, that instead of choosing some young, beautiful girl, he should fix his mind upon Mrs. Andrus?

But so it was; and then and there he determined to make her his wife, if he could win her.

Mrs. Andrus, blissfully unconscious of any such intention on Mr. Marcella's part, had allowed her thoughts to wander back to one part of their recent trouble.

"What has become of Mr. Ledyard?" she asked.

"Mr. Ledyard is still employed with me."

"I thought you would keep him. I felt sure, after I saw your face, it would be like you to give him a chance."

"Yes; a chance to start anew in the world," replied Mr. Marcella. "We had a square talk. He was for going away. He felt the disgrace bitterly. I advised him not to go. I told him if he went now, everybody would remember his wrong-doing against him. I told him he had better stay and live it down. I couldn't honestly give him a recommendation—that is, if he were to go away—but he might stay and earn one; so he decided to remain."

"That was kind in you. I am glad you did it. He has ability enough, and might become a good man."

"I thought you would wonder at my keeping him; some of the others did. Some thought he ought to go."

"I am not one who like to see people pushed down-hill if they want to make a struggle to get up. I would even help Mrs. Echo if she needed it, or wanted help."

"I have not much faith that she will want help," said Mr. Marcella. "From what I have since learned of her, she naturally is inclined to cheat and speak falsely. Of course, she has some good qualities, bnt there is so much which seems evil mixed with it, that even her friends have to be on their guard with her. They never know when it is going to assert itself."

"I think you used that word 'naturally,' in the right sense, in speaking of her," said Mrs. Andrus. "The question has been in my mind for some time as to how far such people are responsible for their bad actions, when they are not well-born."

"I have thought of that myself. That many people are born deficient in good qualities there is no doubt. That we must do the best we can with them since they are in the world, no doubt. They are like deformed limbs upon an otherwise healthy body—crippled, distorted."

"With just this difference," commented Mrs. Andrus. "A deformed limb harms nobody but the unfortunate owner; while these moral monstrosities can do much harm to others."

"Yes; the comparison is a true one. And when these moral defects are implanted in a person of Mrs. Echo's wonderful personal magnetism, with such remarkable psychical powers, there is a double opportunity for unhappy influences and their equally unfortunate results. We can only pity such people. It is a great perplexity, sometimes, to know how to be with such people long enough to do them any good and not suffer for it ourselves. They are a mysterious product of nature."

Mr. Marcella sighed a little as he spoke. He had had some trouble—some experiences in that line.

"And it is just such an one as she who makes so much mischief in the ranks of Spiritualistic workers. It takes a dozen honest mediums six months to undo one act of such an one—be they man or woman; and then they can't really undo it; the evil lives longer than the good; for it is characteristic with a part of human nature to remember a bad act longer than a good one; and so thoughtless people think all mediums are like her. We suffer from such."

"I suppose it must be so," replied Mr. Marcella; "but as I have had no experience with them either way until lately, I have not been prepared to judge; though I will confess my mind has been somewhat influenced by the popular prejudice. But I can see now there are two sides to this, as well as in many other things. But I shall believe in the truth of the good in future, and shall be interested to learn more of the truth."

All this time, Alma and Mr. Emmons were discussing softly of the beautiful places along the beach, and it all seemed so restful. Alma had nearly forgotten her previous troubles in the peace of the present—or only remembered them to be thankful for the kind friends who had so generously defended her in the midst of them; and as they sat thus, with hands closely clasped, another man, a younger man, had renewed his determination to win Alma for his wife.

Near this happy couple sat the three other ladies, enjoying every moment of the happy evening. It was only to Mrs. Millis that a revelation of the ultimate developments was given, and she wisely refrained from speaking of it.

Before they retired, they held a quiet seance, to which Mr. Marcella was a surprised and attentive listener.

"Can such things be?" he asked.

"Yes; I believe it," answered Mrs. Andrus.

"Isn't it of a little different order from Mrs. Echo's work?"

"Yes; but Mrs. Echo has fine powers also. She might do good work if she would."

"It is to the spirit-world, through the mediumship of Mrs. Millis, that we are indebted for the proofs which were the means of our release from our trouble," said Mrs. Adams.

"It all seems strange, but if there is anything in it, I want to know more about it. I am already convinced there is. I think I must stay around here a week and investigate a little with Mrs. Millis."

"I sincerely hope you will. You will find her truthful. You may learn some surprising things in regard to the spiritual philosophy."

It was a happy week to them all. When they returned to the city, Mrs. Millis accompanied them.

"I feel as if I must go," she said.

To this there was no resistance urged, for each felt as if she might possibly have a duty awaiting her return. Indeed, happy as she had been there during her pleasant stay, she now seemed to feel a great degree of uneasiness to return to Laureldale.

CHAPTER XI.

Mr. Vane's Vain Scheme.

The next day after Mrs. Adams' return she received a call from Mr. Ledyard.

"I want to see you alone a few moments, if I may," he said.

Mrs. Adams was startled at the great change in his face. He had grown very pale and thin.

"I have come to make a confession, Mrs. Adams. I can no longer rest under my guilt. I am the one who took that money from your desk. I didn't want the money particularly. I wanted to hurt Alma. But I can't rest under it, and I thought I had better make a clean breast of it to you. You can do as you like now."

"You have not surprised me any. I knew it was you; have known it for some time."

"How did you know?" he asked, almost incredulously.

"A medium described the whole scene to me. She described you, and told me all about it."

"Was it Mrs. Echo?" he asked doubtfully.

"No. The same medium described Mrs. Echo, and found the articles in the bureau."

"Why didn't you say something about it to me at the time and arrest me?" he asked curiously.

"For the very good reason that what the medium said would not be accepted as evidence. We could not have produced proof. I was sure, in my own mind, that the medium was correct, but if that story had been told to a judge and jury, there would have been any amount of fun poked at it. You would have known it was true, but nobody else would have believed it."

"Sure enough, they wouldn't," he replied.

"Now, so far as I am concerned, I don't propose to make any trouble for you, Mr. Ledyard. If you have made up your mind to strike out in the right direction, I would be sorry to hold you back."

"Of course, there are certain parties who know of it," she continued, "but they will preserve silence. Beyond those people it will not go. There is much good in you, and you can make a smart man of yourself, if you try."

Tears were rolling down Mr. Ledyard's face. He could hardly utter the thanks which trembled upon his lips.

"I will make no promises," he said; "time will tell what I mean to try to do."

"If you would like to come back here to my house to live, Mr. Ledyard, you can do so, and have your old room again."

"Oh! if I only could! It is wretched where I am. I have been homesick ever since I have been there, and besides, I should have been half starved if I had had any appetite. Perhaps I shall get a new one. Now I have got this off my mind, I shall feel easier."

"All right," she said smilingly. "I will undertake to feed you." And so Mr. Ledyard become a member of Mrs. Adams' family once more.

The next day Mrs. Millis called on Mrs. Adams. She appeared troubled and ill at ease.

"I had to come again," she tried to explain. "I don't know what for, but let me go where I can be alone with you and undisturbed."

Mrs. Adams led the way to her own room.

"There is going to be some more trouble. There is danger of something. Oh! I must know what it is!" exclaimed Mrs. Millis excitedly. "There's danger, danger of fire. I can see a short, stout man; a man with side-whiskers—there's a little gray in them, and I hear vain—vain—vain!"

"O, perhaps you mean Mr. Vane; that answers to his personal description."

"Well, they didn't spell it for me, I only heard it. I was afraid it meant I would try in vain to get it."

"Well, you just go on," said Mrs. Adams, encouragingly.

"Anyway, the man I see is in a great building. Yes, it is that Mr. Vane."

"But Mr. Vane has gone away, and nobody seems to know where," said Mrs. Adams, doubtfully.

"Well, if he did go, he has come back again. Yes—he is there. He seems to be sly. It is surely in Mr. Marcella's store. I am sure of it! The trouble is with that sleek, whiskered man. He means to do some mischief."

"Do you see anything of Mr. Marcella?" asked Mrs. Adams. She felt impressed there must be some trouble.

"No, but they tell me it is his place, and that he is not in the building. He seems to be gone away for a few days.

"Now, this man is sly, and it is something about a fire. I do believe he is planning to make one, in or near a certain part of the basement, and another near the elevator. He must be watched! He has done something already. Oh! if somebody could only stop him! You must. You must get word to Mr. Marcella, somehow, so he may have warning! I am sure there is trouble about fire!"

"I will send word to Mr. Marcella at once that I want to see him," and Mrs. Adams dispatched a messenger hurriedly.

She returned where Mrs. Millis was sitting.

"Who has been telling you this?" she asked.

"It is Alma's father. He says he went there to see Mr. Emmons, and saw what was going on."

The boy who carried the message happened to see Mr. Marcella on a car, and so the errand was done sooner than expected, and in a few moments he was in Mrs. Adams' parlor.

"Mrs. Andrus—Alma?" he asked anxiously as he entered.

"No; they are all right, but I thought best to send for you."

She related the scene of the hour previous.

"Perhaps I am taking too much of a liberty, but I felt you ought to know it."

"Not at all. It may be Vane is hanging around, plotting mischief, but I thought he had left the city. I have not seen or heard of him since he left me. I have been out of town for two days, and was not expected to-day; but important business compelled my return. I have not been in the store to-day."

Mrs. Millis turned eagerly to him while he was speaking.

"Now, you just hurry down to the store. See if Vane has been there to-day, or lately, and search the basement, particularly somewhere near some part of the elevator."

"I will, thoroughly. If there is a trap, I will find it."

[TO BE CONTINUED.]

HAD A VISION.

Mr. Bataglea Learns of a Crime Thereby and Awoke Just in Time to Escape the Villain's Knife.

The following telegram from Sioux City, Iowa, August 4, illustrates the importance of dreams:

"James Nelson, a workman on a farm owned by Anton Bataglea, of Salix, near here, assaulted the wife of his employer while her husband was away on business last Thursday night.

"The next morning he went to Lemars, got a team, drove out in the country where Bataglea was, and told him that Mrs. Bataglea was ill and wanted him to come home immediately. Bataglea drove back to Lemars with him, but as there was no train to Salix until the next day, they took a room together at the hotel.

"Bataglea had a dream during the night in which the crime of Nelson was shown to him so vividly that he awoke to find that his companion had left the room. Bataglea was partly dressed, when he turned and saw Nelson coming in stealthily with a huge knife in his hand. Bataglea screamed with horror and escaped past Nelson.

"When he reached home in the morning Bataglea learned the confirmation of his vision. Nelson was arrested to-day. He will probably not be taken to Salix, as he would be almost sure of lynching there. Mrs. Bataglea, is likely to die."

Ben M. Barney and Dr. S. B. Hendee.

TO THE EDITOR:—I promised, in a former letter, to write you more particulars regarding our many mediums here in Portland. I do not pretend that I can do them all justice; but it is a satisfaction to us old pioneers in the cause of Spiritualism to be able to note the wonderful progress there is going on all around us. In this letter I will confine my remarks to only two of our most wonderful mediums, because these two have lately joined teams and propose to work together in the promulgation of spiritual truths, and if they don't make a strong team, then I am mistaken.

Ben M. Barney and Dr. S. B. Hendee are two of the most popular mediums of the day. Mr. Barney has been with us here in Portland for about a year, giving to the people the most marvelous tests of spirit return, reading sealed letters verbatim, and frequently going so far as to read letters yet in the pockets of persons who had not yet handed them to him. These letters are generally written to parties in Spirit-life, and in which case the spirit thus addressed appears to Mr. Barney and answers the letters, always to the satisfaction of the parties writing them. These things are being done time and time again. After an acquaintance for a year with Mr. Barney, I can truly say that I believe him to be a genuine medium and a true gentleman; and he, with his amiable wife and accomplished daughter, makes a host of friends wherever they go.

Dr. S. B. Hendee is a son of D. H. Hendee, the old pioneer Spiritualist, of Oregon; a man that has stood as a landmark of progressive thought in Portland for more than forty years. Young Dr. Hendee (whose mother was a medium) has grown up among us from his very boyhood, and has been known as the boy medium, speaking in trance and on subjects which in his normal condition he knew nothing about. We are proud of him and feel that the cause will be much promoted wherever he goes. We all feel in our hearts to say, "God bless you. Go forth and do the Master's work." CYRUS A. REED.

Portland, Oregon.

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Maple Dell Camp-Meeting, Ohio.

TO THE EDITOR:—Last night we bade adieu to Maple Dell Park, and while we have had a successful year, yet 'tis sad to say good-bye when we have been so closely allied to each other for the past three weeks; "but the best of friends must part," yet we have the blessed assurance that if we don't live to come to this lovely camp in the year 1895, we can come in spirit, and be recognized, and can help aid the cause and swell the unseen force which comes here each year to aid in elevating humanity.

We have just closed the first successful camp ever held here (practically speaking), although we have had grand, good meetings here before, but we never had the widespread influence of this year sent abroad to induce visitors and campers to dwell among us, from New York to the Gulf, from Connecticut to California, and all appeared to be happy and stayed to a finish. This has been done by the pen more than any other power, and what makes us feel better than all is, that those who were among us have promised to return and be with us at our next camp for 1895.

We are glad to say that the State of Illinois was well represented; have taken stock and will return next year. We have built seven new cottages this year, and have now engaged for the building of sixteen more.

We also expect to build an auditorium 80x130 feet, with a seating capacity of 2,000, and it will require all that to seat our audience, on Sunday especially. The glad tidings are fast spreading among the people, and while we cannot say that many converts have been added to the cause this year, yet the people here who have been the great scoffers among us are now coming unsolicited and offering their funds to aid the cause, which shows we are doing good each year, which makes us happy.

We have had a number of speakers this year who have done good work; and although the mediums who were employed to be with us did not all come, and while some left us before the expiration of the meeting, yet to take it all in all we have had a good time, and indications are that next year our camp will have a regular boom.

Well, we have begun to look forward to 1895, by electing our officers, appointing committees and employing speakers, and we will have the best talent of the land represented upon our platform. We will have a good band, who will enliven the camp with sweet music.

With a new auditorium and many new cottages, we hope to give you grand reports for 1895.

Maple Dell officers elected for 1895 are: M. C. Danforth, president; L. King, vice-president; W. N. White, secretary; W. F. Ball, corresponding secretary, and to whom all letters should be addressed.

W. F. BALL, Secretary.

Mantua Station, Ohio.

Interesting Spiritualist Gathering.

We had the pleasure of attending a spiritual gathering on Skunk River, near Metz, Iowa, last Sunday. All seemed to enjoy the amusements, and did ample justice to the good things that were served for dinner and supper. At the close of the day's festivities Mr. and Mrs. Engle invited all hands to their home for a seance. At least twenty-five of the party accepted their kind invitation, and the circle proved to be the most enjoyable I have attended since visiting Clinton camp last season. Several were controlled to give beautiful and loving messages. White Lily's address of welcome through the mediumship of Mrs. Engle was excellent. Miss Nellie Sims was controlled to talk, and for the first time, under control, showed a remarkable power. Mrs. Paschal, of Colfax, gave some remarkable manifestations. The closing speech by the Spirit Bertha, through the mediumship of Miss Ella Bond, was truly grand.

Thus passed the day that will be fondly remembered by those that were there.

There are a large number of Spiritualists in this country, and we have an organization, but it seems almost impossible to get our officers to do anything for our cause. We need a good test-medium to give our people a warming over. We do not lack for funds, but for someone to go ahead. Let us hear from some responsible medium it would be possible to secure for a short period. BENT CLEMENT.

Likes It the Best.

TO THE EDITOR:—Inclosed you will find one dollar to pay for THE PROGRESSIVE THINKER. I would not be without it for three times the price. I like it better than any other liberal paper I have ever read. Spiritualism is taking quite a spurt in this camp. I believe that a good speaker could do well here, for a time at least. Of course, I could not guarantee anything. There are a great many here who would like to hear of the truths of Spiritualism. We have a population here of from eight to ten thousand. There are several circles being held, but we need someone here to expound the philosophy.

W. F. BOGART, M. D.

Cripple Creek, Col.

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QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle,

who will respond to all questions, as far as possible, that may be submitted. It is desirable that the questions in the main be in relation to Spiritualism, its phenomena and philosophy, and cognate subjects. The questions should be sent direct to him on a postal or by letter, and which will, in turn, receive attention. Mr. Tuttle has consented to act in this capacity until Jan. 1st, 1895. Address him at Berlin Heights, Ohio.

R. A, D.: Q. Why are fraudulent mediums allowed to deceive even old Spiritualists? Why do not our spirit friends expose these frauds? Why do they allow us to be so deceived?

A. If every spirit communication was infallibly true, "Thus saith the spirit" would take the place of "Thus saith the Lord," and mankind would, hopelessly imbecile, be led by the leading strings held by the Spirit-world. This would not be right or for the best interests of man, for he lives his life for development, which depends on his self-reliance, and personal efforts.

Spiritualists, especially "old Spiritualists," ask too much. They demand tests often impossible to truthfully give. Instead of strict observation, they court deception and receive what they bargain for. If these Spiritualists would take the pains to consult other mediums without carrying with them the overshadowing will that makes the answers they receive echoes of their own thoughts, it is probable that their spirit-friends would undeceive them.

Our spirit-friends may have good and worthy reasons for not exposing fraud. We may not furnish them facilities for so doing; they may conclude that if they pull up the tares the wheat will be also uprooted; the false spirit having gained control, the friends may be unable to dispossess it. If we leave the door to our spiritual temple wide open, we ought not to expect or ask our spirit-friends to guard it for us. If we keep it closed, they may prevent its being broken open, while they could not expel an intruder who had once gained admittance, or even give warning of his presence.

H. L. C., Marcellus, Mich.: After a narrative of his mediumship he asks: "Is it worth while to follow up my development?"

A. That depends entirely on your ideal. If you consider it as a means of improvement and self-culture, and that every gain in sensitiveness to the thoughts of the Spirit-world is a gain in the completion of your individuality, then you should give your mediumship the same attention you do other means of education; but if you regard your mediumship as a means to compass pecuniary ends, and self-advancement, then it should be considered as any other worldly, selfish scheme, for spirituality has faded out entirely. If mediumship is made the means of selfish gain, then selfish spirits are attracted and intensify that feeling until it may predominate over all others.

W. C., Magnet, Mo.: Q. We have a girl who is a fine medium, just developed. Her guide is truthful, but a lying spirit takes possession and gives us falsehood. How are we to free her from this influence?

A. I have the impression that the "lying spirit" is that of a friend, not long since departed, who does it because of a playful, mischievous disposition, rather than intention to injure. At least, this girl, almost woman grown, appears before me as the guilty one.

She should be received kindly and patiently informed of the effects of her untruthfulness. To instruct these "spirits in prison" is a work of great value. As this question is a type of a multitude of others, perhaps a broader answer may be of interest, even at the danger of repetition, in this field which it seems necessary to plow over and over again in our anxiety to have the means and methods of mediumship thoroughly understood.

A sudden development of mediumship is always attended with dangers. It is a forced growth, and requires time to gain equilibrium. In order to produce this result, the resistance of self-will, self-control, and all that passes under the name of positiveness, must be broken down. The system becomes extremely negative; hence, unless the spirits who work this change have the power to hold constant possession, any other grade of intelligences may walk into the widely-opened door.

This forcibly illustrates the necessity of the cultivation of mediumship in an intelligent manner, and not by a blind passiveness, which is always liable to lead to undesirable results.

The mischievous spirit of whom our friend speaks might easily give the appearance of the most detestable fraud to her seances, and bring her into irretrievable disgrace. We have no doubt many of the so-called exposes have no other cause than this; yet the circle cannot be censured for judging by appearances unfavorable to the medium.

These mischievous spirits are not insusceptible to the influences of kindness, and rarely do they comprehend the great damage their thoughtlessness produces. Consequently, if they are conversed with as one would with a mortal in the same position, they may be made to see their error, and not only that, but their own advancement assisted. Judge Edmonds narrates many such experiences, and in conversation a little time before his death, he told me that he had thus accomplished a great amount of good, and the spirits thus assisted had often returned and thanked him for what he had done in thus giving them the helping hand.

Instead of treating these spirits as outlaws, they should be kindly received and persuaded to enter a nobler sphere of activity. The medium should at the same time cultivate the positive as well as passive state of mind, and thus become able to throw herself from one to the other at will, so that when she finds the manifestations of an objectionable character, she may prevent their continuance by becoming positive to the control. Our friend has no cause for uneasiness, for the medium has wonderful powers, which, when perfected, will be of incalculable value. Our advice is not to enter public life until her gifts are well established; to strive to elevate the mischievous spirit, who will become her most trusted supporter. Also, avoid promiscuous circles, which constantly bring new mortal and spiritual acquaintanceship, the conditions of which cannot be known or controlled. A well arranged circle is the best of all schools for development. It should not contain more than twelve members, and should meet punctually at appointed time and place, and the seance should not be protracted beyond two hours, and not beyond one, if avoidable.

W. H. R., Fame, Kan.: Q. Have the phenomena known as "materialization of spirits' been thoroughly and scientifically demonstrated as a fact beyond dispute?

A. While there is a moral surety that "materializations" are possible and have occurred, and there are a great number of witnesses, there is so much passing for genuine that is false that the effect of the whole is vitiated. It cannot be said to have been scientifically demonstrated, for if it had been, it would be received by every scientific man in the world. There would be no disputing a "scientific demonstration," and Spiritualists are themselves censurable for not having demanded, and not demanding, test conditions. By this is not meant anything painful or humiliating to the medium, who should be first to desire such conditions as will make deception impossible. This would at once free the cause of the load of fraud it has been forced to carry. In justice to the medium, he should demand protection against fraud on the part of the circle. The character of the manifestations ought to be evidence for or against their genuineness, but such can only have weight after the "demonstration." If an honest committee would take the subject in hand, and by scientific methods, on strictly spiritual lines, make exhaustive research, there is no doubt of their arriving at what might be truthfully called a "scientific demonstration."

C. J. S., Northboro, Mass.: Q. How can a direct answer to prayer be accounted for?

A. In "Psychic Science," page 169, it is said, in language we would not change, as an answer to this question: "Within fixed limitations, earnest prayer may be and has been answered, as proven by innumerable witnesses. Not by a personal God, to whom the appeal is made, but by its harmonizing the prayer given with subtle spiritual forces, which work in ways not comprehended by a gross view of the world. When we consider human and spiritual beings as loved by an ocean of spiritual substance, elastic and receptive beyond comprehension, and that each being is a vortex of vibrations, we understand how, from an intensely wrought mind, vibrant thoughts go forth, and although they strike a great number of individuals not sensitive to them, they find others, in mortal bodies or spiritual—as harps, like attuned, set each other in vibration—and move those thus receptive to answer their appeals. The power and strength given by prayer arises from its harmonizing the being by spiritual aspiration, which thereby lifts the mind into the higher realm of spiritual forces. It is then the appeal to God goes forth in vibrations to be recognized by spirit-friends, and by them conveyed to some mortal who can respond, or directly reaches some responsive mind in the mortal body.

To illustrate, the following narrative is told by Dr. Joseph Smith, Warrington, Eng.:

"I was sitting one evening reading, when a voice came to me saying: 'Send a loaf of bread to James Grady's.' I continued reading and the voice continued with greater emphasis, and this time it was accompanied with an irresistible impulse to get up. I obeyed, and went into the village and bought a loaf of bread, and seeing a lad at the shop door, I asked him if he knew James Grady. He said he did, so I had him carry it and say that a gentleman sent it. Mrs. Grady was a member of my class, and I went down the next morning to see what became of it, when she told me what a strange thing happened to her last night. She said she wished to put the children to bed, but they began to cry for want of food, and she had nothing to give them. She then went to prayer, to ask God to give them something, and soon after which the lad came to the door with the loaf. I calculated, on inquiry, that the prayer and the voice I heard exactly coincided in point of time."

This illustration admits of two explanations, both by the same law of impressibility. The agonized mother might have sent her thoughts as waves received by the mind of her pastor, or a responsive spirit friend might have borne the message.

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Haslett Park Camp-Meeting.

The third Sunday of this camp was enjoyed by a large number of people listening to the eloquent lectures by Mrs. H. S. Lake in the morning, and Hon. A. B. French in the afternoon. Mrs. Lake's address was on "Some of the Laws Underlying Spiritualism and Some of Its Attainments." So interesting was it that it will be continued on Tuesday. The lecture was followed with psychometric readings, which were of the best. Mr. French handled the text, "Blackbirds Fly in Groups; Eagles Soar Alone." The lecture was grandly eloquent, the gist of it being, "be thyself," true to the convictions and not an imitator of others. This lecture was followed with tests by Mr. Bert Woodworth, all fully recognized, being thirty-two in all. During the past week we held memorial services in honor of those who have left us during the year. The decorations, music, address and poems were very beautiful, and full of thought. The above-named speakers, and Lyman C. Howe, provided the lectures of the week, making a flow of reason and feast of soul. Circles for physical manifestations have been held successfully by Mr. Bert Woodworth. Mr. Joseph King, of Benton Harbor, is here, and will hold seances for materialization. Saturday night every room, tent and bed was taken, and some repaired to the hotel across the lake. We look for an increase of attendance next Sunday, and are preparing for them. We need rain badly, but a huge sprinkler on its daily rounds over the grounds keeps us comfortable. Clair Tuttle's entertainments draw large audiences each Saturday evening. JERRY BRICKER.

Clinton (Iowa) Camp-Meeting.

TO THE EDITOR:—Affairs at Clinton camp are progressing splendidly, and the camp is full of people. We have, by a census taken this morning, sixty tents and twenty-four cottages, including the hotel, occupied by three hundred and sixty regular campers. This number was augmented yesterday by six hundred paid admissions at the gate, making a total of one thousand at the Sunday services. Lyceum exercises were held in the morning, after which Prof. Lockwood gave a grand and entertaining discourse from the topic, "From Materialism into Spiritualism." Dr. Adah Sheehan was at her best in the afternoon, and Oscar A. Edgerly gave the closing lecture of the day, which was his closing lecture for the season at our camp. His work here has been pleasing and instructive, and he takes his departure bearing with him the best wishes of the entire camp.

Prof. Lockwood is stirring up the mental activities along new lines of thought, and is educating the people in the principles of nature and giving them something to think about beside the fact that our spirit friends can communicate with mortals. He is the coming man and should be heard at every Spiritualist camp in the land, as he places our philosophy upon the bed-rock of nature and demonstrates his position by actual experiment.

A large mediums' meeting was held at 4 P. M., with John A. Johnston, Max Hoffman, Mrs. DeWolf, Ollie A. Blodgett, Nellie Ulrich and Dr. Sheehan as mediums. Among the newest arrivals are Mr. Horine, Mr. Shaw, Jennie Moore, and Rev. Grumbine, of Chicago, including others whose names we fail to remember. We are blessed with a number of Revs., among them Messrs. Myers and Woodrow, of Iowa. Like everybody else who goes fooling around among the Spiritualists, they get tarred with the same stick and make first-class cranks with the rest of us.

Charles Winans, the Aspinwalls, Gillmans, Mrs. Thompson, Mrs. DeWolf, Mrs. Blodgett and other mediums are having a fine business and affording light to investigators. Prof. Severance and Dr. Phillips have lost none of their powers as psychometrists, and the investigator who cannot find something satisfactory at Clinton camp must be hard to please indeed.

Dr. Batdorff, of Grand Rapids, Mich., paid us a flying visit, but left us last evening, leaving his wife here to enjoy the camp. Jennie Moore gave her first seance last evening, and it was pronounced a grand success. The long-continued drought was broken by splendid showers on Friday night, and the weather is now all that can be desired by anyone. The Mount Pleasant Park Stock Company, which has for years been a bone of contention and the source of all our troubles, was, by a vote of the stockholders, declared to be no longer a necessity, and will die a natural death January 1st, 1895. With this horrible nightmare relegated to the shades of eternal oblivion, the future of the Mississippi Valley Association looks promising. JIM.

Lake Brady Camp-Meeting.

On the eveuing before the departure of Mrs. M. E. Williams, of New York City, she gave a truly unique seance. As she donated the proceeds to the Association, and wished to accommodate a large number of persons, her controls decided to hold it in the auditorium, deep in the woods. A temporary cabinet was erected on the rostrum, and the large window in the rear was boarded up. The officers of Camp Brady superintended all the arrangements, and the rostrum clear up to the cabinet was filled by the officers and prominent workers in Spiritualism, while the audience sat below, facing the platform, where the appearance of every spirit, and its frequent dematerialization in front of the curtain, would be distinctly seen. The great forest trees overhead, the moonlight glinting the trees, the multitudinous crickets chirping in the distance, the sweet night air, the spiritual influences brooding over the spot consecrated by the desire expressed in the motto, "A purer inspiration and a higher philosophy," made this wonderful seance an occasion never to be forgotten. The controls—sweet, loving Bright Eyes, philosophic Dr. Holland, the cabinet chemist, Dr. Mortimer, and Mr. Frank Cushman, so wise, so kind, so judicious, so unfailing in courtesy—exerted themselves to the utmost in aiding the many spirits to demonstrate their existence by temporary physical expression. Alice and Phebe Cary, Charlotte Cushman, Henry Ward Beecher, Henry Kiddle, and Lucy Stone, presented themselves in perfect recognizable form, as well as many private personal friends, ancient spirits, cabinet controls, little children, slender girls and gigantic men. As many times before, a spirit in full form stood out in front of the curtain, and uttered such words as "There is no death—no death—no death," as he slowly dematerialized, the head, with its speaking mouth, at last dissolving on the floor. The last thing heard as the mass of vapory light melts away is an inexpressibly plaintive sigh caused by the air as it rushes from the dematerializing lungs. This sound is different from any other sound ever heard, and some one present often asks: "Is it painful to dematerialize thus?" We are told that it is not painful, though it requires a steady purpose and will on the part of the manifesting spirit. It is, of course, easier for him to return to the cabinet and dissolve his temporary form into the organism of the medium. This demonstration is so absolute, that only a self-opinionated egotist or a very ignorant person can doubt the reality of what so clearly speaks to his eyes and ears, as well as to his reason and judgment.

A large crowd assembled at Mrs. Williams' cottage the next morning. Hon. O. P. Kellogg made a feeling farewell address, and, after singing "Auld Lang Syne," the tearful good-byes were said, and she, with her devoted and judicious manager, Walter Regas, left Camp Brady for Lake George. October, November and December will find her in Berlin, Petersburg and Paris, delighting European psychists with the manifestations of a pure and high mediumship.

Our speakers have given us much intellectual stimulus the past week. They were Willard J. Hull, Mrs. Jennie Jackson, Prof. J. W. Kenyon and Moses Hull. Sunday was a red-letter day, when the philosophic Kenyon and the magnetic Hull held the great throng in pleased attention.

Our rostrum is so beautiful with gladioli of every color that we desire to acknowledge our indebtedness to Cushman Gladiolus Company, of Euclid, Ohio, for the same.

ABBY A. JUDSON.

LIBERALS, ATTENTION.

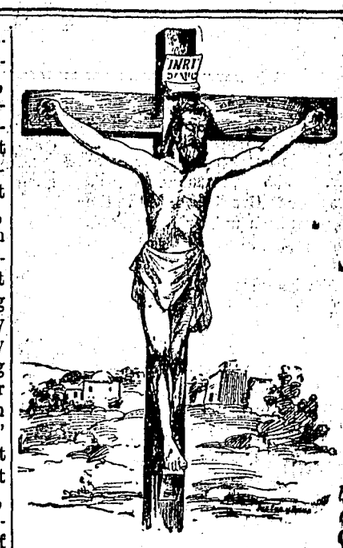
In the recent announcement of the eighteenth annual congress of the American Secular Union, to be held in Chicago, October 26, 27 and 28, the hall was not designated. "Madison Hall," 146 West Madison street, is the one selected. The location is central, accessible to the various roads, steam and elevated, horse cars and cable cars traversing the different portions of the city, and can be readily found by strangers. It is hoped that liberals will take so much interest and pride in the cause they represent that they will need no urging to attend this convention. We must make it a success. We cannot afford as an organization, or as individuals, that it should be a failure. We want all our lecturers to attend. Free thought in its many phases is under inestimable obligations to our speakers. It is true that the Huxleys, the Tyndals and the Darwins have done a splendid work, and not for a moment should this be depreciated, but our Ingersolls, and Washburns, and Wakemans, have been the interpreters of science to the people. For more than two centuries in the colleges and schools of Christendom has the Copernican system been accepted, and yet the infallibility of the book inculcating the doctrine of a flat earth, with the sun sweeping about it once in twenty-four hours at an inconceivable velocity, has only in these modern days been questioned. It was the matchless eloquence of an Ingersoll which forced a Newman, a Briggs and a Harper to the front, and compelled them, through very shame, to acknowledge the absurdity of theological dogmas. It was he that forced Presbyterianism into a defense, and finally into a modification of its cruelty, revising its creed; and it was this same brave thinker who in 1876, with other fearless freethought men and women, enrolled his name as a charter member of the National Liberal League, the organization now known as the American Secular Union.

It is a mistake to imagine that nothing has been accomplished. The very fact that the society has existed for nearly a quarter of a century, each year holding its congress, is a matter of encouragement. Its leaders have been men of education and courage. And so we hope that freethinkers will remember that the work of the American Secular Union, so nobly carried forward by these lovers of liberty in the past, is not accomplished, that the need of active interest is as urgent as when Francis Abbott first formulated the "nine demands." The Freethought Federation and the American Secular Union will unite in holding this congress, together with as many other societies in favor of State secularization as may desire to be represented. All are urged, not only to attend, but to contribute financially to its expenditures. Send money to the treasurer, Otto Wettstein, Rochelle, Ill., or, if more convenient, to the secretary. The arrangements will be made as economically as possible, for we realize that the times are stringent; but in spite of this we hope to see the pleasant, familiar faces that have put in an appearance on previous occasions, and also to hear the familiar voices of our speakers, to whose presence it has been largely due that our former conventions have been so much of a success.

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NATIONAL
Spiritualists' Association.

Office, 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

THE HEADQUARTERS OF THE National Spiritualists' Association is now open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all societies, and we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Officers of societies in all foreign countries are also requested to confer with us, and information is desired respecting all new phases of development in all parts of the world. Books, pamphlets and magazines upon Spiritual matters are earnestly solicited for the National Spiritual Library. For information, address as above. ROBERT A. DIMMICK, Secretary. 24tf

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Of the Parliament of Religions and Religious Congresses at the Columbian Exposition.

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SATURDAY, AUGUST 25, 1894

Examples of Hyperbole.

Hyperbole is a term adopted into our language from the Greek, and in rhetoric is a figure of speech which exaggerates facts, and makes them appear greater or less, better or worse than they really are. The Munchausen tales are a species of hyperbole that have become famous because of their extravagance in description. It occurs quite frequently in all our literature, both sacred and profane. One very marked example occurs in the last chapter and the last verse of St. John. We purposely add the Catholic title "saint" to the author, for it is needed to ensure conviction of its truth. We quote:

"There are also many other things which Jesus did, the which, if they should be written, every one, I suppose that even the world itself could not contain the books that could be written."

Dr. Clarke in his Commentaries, very correctly shows that this exaggeration of facts is common to the Old Testament and gives numerous illustrations. He quotes one from the Jewish writer, Basnage, in his History of the Jews, wherein he tells of one Jochanan:

"He composed such a great number of precepts and lessons, that if the heavens were paper and all the trees of the forests so many pens, and all the children of men so many scribes, they would not suffice to write all his lessons."

And still another from the same pious author; in eulogizing Eliezar, he says:

"Although the firmament were vellum, and the waters of the ocean were changed into ink, it would not be sufficient to describe all the knowledge of Eliezar."

One more illustration of exaggerated lying by holy men, to show what they are capable of, for it is from these common fountains the priests and clergy have drank in large profusion. The reader who is familiar with the Christian Fathers will open vol. 9. ix, book 5, chap. 33, sec. 3 and 4, p. 146, Ante Nicene Christian Library. The author, Irenæus against Heresies, was telling what great rewards would come to Christians, and how "our Lord" taught that:

"The days will come in which vines shall grow, each having ten thousand branches, and in each branch ten thousand twigs, and in each true twig ten thousand shoots, and in each of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give five and twenty metretes of wine. And when any one of the saints shall lay hold of a cluster, another [shall] cry out, 'I am a better cluster, take me.'"

A metrete, according to Smith's Bible Dictionary, article Weights and Measures, was equal to two and two-third gallons. A learned writer who has stopped to make the exact figures says:

"One millennial grape-vine will produce a quantity of wine equal in bulk to the planet Mercury. Allowing the thousand millions of earth's inhabitants enough to keep them constantly intoxicated, say two gallons a day to each person, it would keep them all dead drunk for the space of thirty thousand million years."

A prolific vine, a first-class lie, just such as only a Christian Father could invent, and a credulous follower believe, and yet it is a staple production in what passes for ancient Christian literature.

Well Said.

In his letter to Samuel Adams, in 1802, replying to that distinguished personage, who had expressed regret for his religious opinions, Thomas Paine wrote:

"A man does not serve God when he prays. It is himself he is trying to serve. As to hiring or paying men to pray, as if the Deity needed instruction, it is, in my opinion, an abomination."

It does seem that good men everywhere ought to echo that sentiment.

One Better.

"The best time to help your favorite paper," says an exchange, "is this week." We go one better: The best time is now. "Put not off till to-morrow that which should be done to-day."

Another Black Eye.

Cambridge, Mass., has recently been the field of strife on the Sunday question. The druggists, keeping their shops open on the "venerable day of the sun," sold soda-water and tobacco to customers. The ministers, God's earthly representatives, protested to the mayor against such unholy desecration of the day devoted to sectarianism. The druggists closed their doors when threatened with prosecution for disregarding the statutes, so, however pressing, the sick could not be supplied with needful medicines. In that city of blue-law worshipers there was one man who dared do what he conceived right, and, though warned of the terrible consequences, persisted in selling and delivering to customers, on Sunday, ice cream. He was prosecuted. The guilt was unquestionable. The case came up for trial before Judge McDaniel. After hearing the facts the Judge dismissed the case as no infringement of the law. Mayor Bancroft, like a sensible man, accepted the situation, and withdrew his objection to the selling of tobacco, soda-water, etc., on Sunday, but went further and said:

"Under the decision of Judge McDaniel there can practically be no violation of the Sunday law; for if the delivery of ice cream is lawful, it is difficult to conceive of any kind of work on the Lord's day which convenience may require that is unlawful."

And the clergy mourned, for they had received another black eye.

Reading Their Doom.

"If the Christian Sabbath goes, Christianity goes with it," says the *Christian Reformer*. So to maintain the Christian Sunday, and save the church, these professed moralists deem it proper to quote the command: "Remember the Sabbath day to keep it holy," knowing at the same time the Sabbath of Moses had nothing to do with the "venerable day of the sun," which the then pagan Constantine ordered to be observed. These religionists did not hesitate to forge some ten millions of names to petitions sent to Congress asking that body by legislation to close the World's Fair on Sunday—putting more names on the petitions from Ohio, Michigan and Connecticut than there were inhabitants, including infants, in those States.

Another Relic.

Now a link of the chain which bound Saint Peter when he was carried a prisoner to Rome, by special dispensation of the Holy See, has been removed to Burlington, Vermont, where it will be shown to the devout; also a facsimile of the entire chain.

The new world is being filled with new shrines, where ancient relics are on exhibition and where faith and the word of a priest make holy anything they care to exhibit. The more ignorant the worshiper, the greater the veneration for such trumpery. It will be a sad day for priestcraft when the parochial schools are abolished, and every child shall have, by requirement of government, a good secular education, and are able to discriminate between the true and the false.

They Teach Tolerance.

One of the most prominent of the secret orders, against which Catholicism hurls its most vindictive anathemas, in its instructions to neophytes says: "Opinions are neither criminal nor virtuous, but the manner in which they are maintained or combated may be." Such a spirit of tolerance is obnoxious to the church, hence the desire to silence those who promulgate views diametrically opposite to theirs.

Very Sinful.

One hundred thousand visitors to Fairmount Park, Philadelphia, one Sunday in June, and the city is still standing, and the clergy are still trying to get legislation in favor of cooping the people up in the churches on the "Lord's Day." Why don't they close the parks?

What Next?

As we write, the remnant of Coxey's army, the veterans who marched to Washington, now thirty-eight strong, are languishing in the Maryland House of Correction for vagrancy. Another fraction, numbering forty-three, were given transportation to Indianapolis. They are there threatened with arrest for vagrancy. What shall be the next subject for the sensational press?

Who Is He?

J. O. Barrett, one of the foremost thinkers of the age, writes:

"Who is this E. C. Getsinger? He has hold of a thread that may yet prove a strong cable in spiritualistic science."

This young scientist is one of the brightest young men of the present age, and he will yet make a deep impression on thinking minds all over the world. He resides at 160 Monroe avenue, Detroit, Mich.

Indorsed.

Truth being true is infinitely better than the most sublime or the most brilliant airy castles which have nothing better than the visionary dreams of fanaticism for their support. So wrote a philosopher.

A Fact.

An old Spanish proverb says: "Mankind is an ass who kicks those who endeavor to take off his panniers." Truth simply told.

Our Dangerous Caucus System.

The caucus is the most important political agency in a republic. No caucus should be lawful unless it be advertised thoroughly a week beforehand, by having conspicuous notices posted in every precinct, in the wards of every city, and in every village in the township, besides being published in one or more papers three days before such meeting. It should be fine and imprisonment for any one to vote out of his ward and precinct or township. I have lived and taught school in six intelligent States, from 1838 to 1884. I do not believe that one State has this important agency thoroughly regulated.

WARREN HUTCHINS.

AT IT SOME MORE.

Trying to Abridge Human Rights.

One would suppose, after all the lessons in "mind-your-own-business" that the Sabbath bigots have received within the last few years, that they would have been able to reach the conclusion that force will never make church-goers. The columns of our secular papers have fully demonstrated the fact that until the church has something more practical to offer the people than hell and damnation, the seats will not be filled. There are a few places where an effort has been made to meet the tide of unfolding from the physical to the spiritual plane; but the accommodations are not enough to hold all who would attend. What are the fellows who can't get in going to do? Sunday is a long day for those who are busy all the week during every waking moment. They must do something to break the awful grind that has given them a few minutes of respite. Is it not better for them to go out into the clear sunlight and the fresh air, and have their blood, thickened by the arduous toil of the week, stimulated by the excitement of the game in the base-ball park?

But the Sabbatarians, as usual, playing into the hands of the saloon-keepers, seek to close up this innocent game, hoping to make capital for themselves.

The cant of these self-appointed guardians of the public morals is after the usual style: when they cannot make a point in their favor with the truth, they do not hesitate to lie. If they told the truth they would say: We desire to shut up, and off, everything on Sunday but the gospel shops, and the strident tones of the sky-pilots, in order that they may have more attention to their sayings and doings.

If a thing is intrinsically good, the reverence and esteem for it in the hearts of men will constantly grow deeper and stronger as the years go by. If not, then there will be a constant revolt against it, all the stronger in proportion to the violence used to enforce it. There has always been an opposition to the religionist's Sunday, with all its deadening rituals. The voice of the people, when persistent, is always right.

It is rest and change from the humdrum monotony of daily tasks that our men and boys, who toil for their daily bread, seek in going to the park. They are not able to choose the day of their going. It must be Sunday or not at all. It speaks well for the crowd who go, that saloons in the neighborhood of the grounds have to close their doors for want of patronage. The pleased shouts of the audience, whose throats grow husky and parched during the week in competition with the rattle of machinery and the clang of hammers, are the only sounds that disturb the air of a neighborhood that is but thinly settled. And yet the venomous bigotry of these Pharisees would take this from them.

It is a commentary on the whole business that the prosecutors seek to enforce their plans without any expense to themselves. They do not believe in their work enough to "put any money in it." Then the petition was such a tissue of misstatements that the Judge was obliged to quash the injunction. We thank him, in behalf of all liberal thinkers. If we must pay for a Sunday entertainment, we would rather invest in the open air of a sunny day at the ball-park, than in the chaff of pretentious falsehood, in a hot and illy-ventilated church.

The attempt to control men in doing that which is to them a matter of free choice, has reached nearly to its last end. We seriously advise our Sabbatarian friends to climb a high tree, and take themselves out of the sight and sound of the fellows who, having nothing better to do, like to see a nice exhibition of skill on the diamond, in the open air, and whose lungs are sound enough to shout.

To these and all other bigots on these lines THE PROGRESSIVE THINKER serves an injunction of hands off. It will count more for you in the future than the system of petty annoyance that will only result in your own discomfiture.

THE DEATH PENALTY

Ay, scorn the gospel of the ages
That angels taught!
Spit on the truth that saints and sages
Revealed within the sacred pages
Of Christian thought!

Deny there's either soul or spirit
To mortals given!
Declare that man doth not inherit
A life-inallenable merit,
Endowed by heaven!

Enact in legislative season
A legal bull,
That if man murders, save in reason,
Then murder him, to save from treason
A nation full!

What's wanted is a sure protection,
Both swift and stout,
That won't react in its correction:
The gallows does it to perfection
By choking out!

Bring on a priest to do the praying,—
It fills the bill!
And let us have a jubilant slaying;
Swear reverent it is God obeying
When thus we kill!

No look or word that's kind or tender,
'Tis 'gainst the law!
He's proved to be a hard offender;
An offering we now must render
The bloody maw!

'Tis "eye for eye"—don't you impeach it!—
Great Moses said.
To all the people early teach it,
And let the ministers all preach it—
"Till you be dead."

—*J. O. Barrett.*

Rather Pointed.

An exchange tells it this way: The priest saves the man who helps support him, and damns the man who don't. The doctrine of the church is: "God will damn the man who will not pay the priest."

The editor of that sheet is evidently beyond the saving grace of the Holy Ghost.

FROM THIBET.

Occult Science in That Far-Off Clime.

Statements Made by Heinrich Hensoldt.

COOMRA SAMI—THE PHYSICAL WANTS—THE BRAIN AND STOMACH—A MIRACLE AND A SERMON—THE CRYSTAL PLANE OR CONCAVE MIRROR—THE EARTH DISAPPEARS.

The *Arena*, published in Boston, and edited by B. O. Flower, is one of the leading magazines in this country. In one respect, however, it is in advance of all others—in the careful and critical examination of occult subjects it has no successful rival. A single article on that subject is often worth the yearly price of the magazine. In the August number, Heinrich Hensoldt, Ph. D., has an article on "Occult Science in Thibet," of which we make a brief abstract. The Professor states that in his paper entitled "Among the Adepts of Serinagur," published in the January and February numbers of the *Arena*, he described how he found his way into the vale of Kashmir, and became the guest of Coomra Sami, an initiate famous throughout the Punjaub, who, with four others of the mystic brotherhood, had taken his abode in a secluded part of the upper Serring Valley—now a lovely wilderness of cypress and chenar.

He goes on to say in the August *Arena* that in India there are to be found, at this day, hundreds, if not thousands, of individuals of the type of Coomra Sami, although comparatively few have risen, or will rise, to a degree of occult power and wisdom equal to that which he possessed. Like the hermits of the Middle Ages, these men lived in austere seclusion; either in the solitude of India's great forests, or in the hill country, always selecting some locality as remote as possible from the contingency of disturbance. The impenetrable jungle region along the Malabar coast of the peninsula is full of these recluses, and they are numerous also in the hills of Mysore, in the Neilgherries, along the Nerbudda and Jumna, and even in the Rajputna Desert. Their place of abode—usually a primitive bamboo hut—is often cunningly constructed in imitation of nature, to ensure concealment or attract as little attention as possible, so that even the expert hunter will often pass by these silent retreats without in the least suspecting their presence.

They have succeeded in reducing their physical wants to a minimum, are all brain (while we are all stomach), whose knowledge of the mysteries of the mind and life is far in advance of that in our possession, who have spent years in introspective brooding over this great world illusion, who have acquired a mastery of telepathy or mind-reading, such as we can neither understand nor appreciate, and whose knowledge of the possibilities of what we call hypnotism is far ahead of anything of which we can now even conceive. These men, from time to time, will leave their hidden retreats in the jungle, or their mountain caverns, and suddenly appear in the cities, where at once they are surrounded by an interested crowd of spectators. A miracle of some kind is performed in broad daylight—is seen perhaps by five thousand people—then a sermon of a most impressive character is delivered. In the middle of a street they will stand in the open day, wave their hand, and in two minutes a huge tree will appear right before the eyes of all; or they will perform the most amazing feats of levitation, such as the famous rope trick; will rise perpendicularly to a height of several hundred feet and then deliberately walk through the air and disappear from sight.

There are thousands of humbler intellects who are engaged in a process of teaching, and who have set themselves the task of warning and admonishing the masses, arousing them from their intellectual and moral torpor, and bringing them to a higher level. The Yoghis and Rishis are among the foremost of these: and it cannot for a moment be asserted that there has existed at any time, or that there exists at the present moment, a lack of the teaching and prophetic element in India.

The great principle which underlies the almost endless modification of Hindoo occultism may be embodied in the term "abstraction," namely the attainment of as complete a state of introspective vision as possible, by the withdrawal of the senses of sight, hearing, touch, etc., from the external world. Assuming, however, that all sound were excluded, there are impressions of sight which are an equal, if not a greater, obstacle in the path of him who would seek to attain the introspective state. A single blade of grass, if it catches the eye, will start a train of thought which may embrace a thousand subjects; a caterpillar, a grain of sand, a raindrop, will lead the mind into a labyrinth of reflections that are more or less involuntary. Now, granting that the perceptions of sound, sight and even touch, could, for a time at least, be completely extinguished, there still would remain the memory of this or that sorrow, of frustrated hopes, of business troubles, of all the petty vexations and annoyances of life. Unless these also be completely annihilated, there can be no such thing as abstraction in the sense of the esoteric philosophy of India. When the desired condition is reached, so the masters say, "The mind is a scroll upon which nature will write." In other words, the Gnostic in that state identifies himself with the Brahm or universal consciousness, and partakes, in a measure, of the divine attribute of omniscience as well as omnipotence. Among certain schools of Fakeers and low-grade initiates, the practice of crystal-gazing is largely followed as a means of enforcing the introspective condition.

Prof. Hensoldt claims that the reader may imitate this practice, and the result will be a surprise and a revelation to him. The eye should be placed on a level with the crystal, and about ten inches away from the latter; a light must be adjusted sideways, so that its image is not in the line of vision, and a piece of black cloth should be suspended behind the crystal. Within less than two minutes the Fakeer has attained a degree of introspection, and will then behold in the mirrored surface whatever he wishes to ascertain.

Of course, what he apparently sees in the crystal is in reality transpiring in his own mind; he has reached a degree of introspective vision, but is obliged to make use of some external, tangible object, which, for the time being, becomes his medium. A plane or concave mirror, set in a wooden frame, and floated upon water, will answer the same purpose, and many Fakeers enforce the abstract condition by merely gazing into the water which they have poured into a small earthen bowl. The breathing exercises resorted to by the so-called Hatha Yoga school of occultism have no other purpose than to identify the consciousness of the individual with that of the Brahm, and fifty pages might be filled with a description of the endless variety of methods which this school enjoins.

The true adept, however, who has attained to the highest pinnacles of esoteric wisdom, places himself in the abstract state within a few seconds by mere will power; whereas the common Fakeer identifies the occult phenomena with the crystal, the mirror, or the magic cup, which he correspondingly reverences and regards with superstitious awe. Coomra Sami was one of those high-grade adepts who had come as near perfection in the line of occult wisdom as probably any Hindoo initiate from the time of the great Sakyamuni. His power of mind-reading was perfectly marvelous; he could read Professor Hensoldt's thoughts with as much ease as if he had a large type-manuscript before him. During the first few weeks of Professor Hensoldt's stay among the adepts of Serinagur he regarded these men as very unsocial; they seldom uttered a word, or even exchanged a greeting; it was not long, however, before he realized that while apparently mute, these men carried on an active conversation with one another—they had simply risen above the necessity for speech. The development of telepathy or mind-reading in India as a national characteristic is amazing. During the late Afghan war it invariably happened that the news of any success or disaster to the British was known all over India long before the authorities at Calcutta were officially informed.

It is absurd, claims Professor Hensoldt, to try to account for this on the supposition that the news will travel from mouth to mouth, as it were. Why, the news of the great disaster which befell Napoleon's army at Moscow took over six weeks to reach Paris, and this at a time when postal communication was already well organized all over Europe; in India it would have been known all over the land in less than two hours, and not merely in the sense of a vague presentiment that something had happened, but in the shape of a distinct vision, which, although not seen by everybody, is beheld by tens of thousands, who are not slow to communicate it to their fellow-men. We have, Professor Hensoldt asserts, this capacity of mind-reading developed to some slight extent, even in our Western culture, and there is not, perhaps, an individual of mature years and experience who has not had evidence of it.

He goes on to say that thought, after all, has its origin in a molecular motion which goes on in the gray matter which lines the innumerable convolutions of the cerebrum. Not that this gray matter produces thought, for the brain is merely the organ of the mind, in the same manner in which a musical instrument is the medium on which the composer expresses his feelings.

Now, if thought is a molecular motion (modern science, as we know, reduces everything in nature to motion), then each particular thought must start a wave motion, which is bound to radiate throughout space, and which, of course, must go through all brains. The reason why it affects only a certain brain, so as to produce consciousness, while leaving a thousand others indifferent, is very easily accounted for. Let the reader take a violin into a room where there is a piano and then with his bow strike a certain musical note, say G. Now, if this is performed clearly and distinctly, he will be startled to observe that the same sound is given forth by the G-string of the piano. Why, of all the strings of that inverted harp, does only the G respond? Because its vibrations coincide or harmonize with those produced in the first instance. Similarly, among all the myriad brains of the human species, only the one whose structure or complexity is such that it is capable of receiving impressions, started as wave impulses by a certain other brain, will be able to respond and experience sensations of a certain character.

It is fortunate that spurious disciples are speedily recognized by the masters, who will impose upon them such hardships that the great majority give up the pursuit in less than three weeks, and but few will stay a year or longer. Among these, again, a very small minority ultimately reach the object of their desires, and are gradually initiated into the various degrees of esoteric wisdom.

Professor Hensoldt has not the slightest doubt that if he had persisted in the course of austerities that were imposed upon him by the adept, Coomra Sami, during his stay in the Vale of Kashmir, a more or less complete initiation into the secrets of the mystic brotherhood would have been attained.

After a residence of nearly six months at his hermitage, Professor Hensoldt determined to quit; not because his desire to raise the "curtain" had become less intense (for he had, indeed, obtained a glimpse behind it), but because he hoped to arrive at the desired goal by a sort of short cut—that is, he conceived the idea of going into Thibet and studying occultism at the very fountain-head of esoteric lore. Although this desire had been ripening in him many weeks before his actual departure, he never uttered a word, or acted as if he ever thought of quitting the incomparable "valley of roses," yet the subtle Coomra soon detected what was going on in his mind and one day took him to task about it.

"You want to go into Thibet," he said, "because you are tired of our regime here; the idea is a laudable one, although I can tell you beforehand that you will not find there what you seek. The path lies everywhere and nowhere and the eternal truth you must seek or within the depths of your own consciousness; there is no royal road to success, and you must climb the Himalayan heights with painful effort. I was once as you are now, and I well remember the impatience and the madness of despair which more than once overwhelmed me, as I realized the stupendousness of the task before me; how my heart almost failed me, and how, more than once, I was on the point of giving up the battle. Wealth, ease, luxury, and the thousand-and-one delusive pleasures which hold the bhaila [cattle] in bondage I had abandoned, and had almost completely subdued and mastered the evil propensities—the curse of a thousand ages of animality—with which our race is afflicted. Yet, such is the demon of perversity, all-powerful, through the inherited blindness and viciousness of a benighted and besotted past, that it required all the fierce determination of which I was capable to persist in the upward path. 'Through night to light,'—let this be your motto in the course of ascent. The greater the obstacles, the greater the triumph; and although seclusion is to be recommended under all circumstances, yet if you are of the right calibre, you will succeed wherever you are. Go to Thibet and see the brethren, and perhaps the time will come when we may welcome you once more in the Vale of Kashmir."

Professor Hensoldt was on the point of replying something, when Coomra exclaimed: "What you have to get rid of, in the first instance, is this fundamental delusion of matter. There is no such thing as matter. What you call the external world is no more real than the shadow of yonder rock. The things which you seem to behold around you are simply the products of your own mind. This truth, of course, is apt to startle you, as it has startled all the learned incapables of Frankistan, who have taken great pains to prove, in bulky volumes, that the external world is real, because they can see objects with what they call their own eyes, touch them with their own hands, and perceive sound by means of their own long ears. They forget that it is not the eye that sees, the hand that touches, and the ear that hears, but the mind—or let us say the brain, because you like this term better; like all Franks, you are a great believer in words that convey no meaning. The fact that you can see, hear or feel an object, does not prove its existence, but simply proves that something is going on in your mind.

"If those things were real, then it would naturally follow that we must all see them in precisely the same light, and then difference of opinion on any subject would be absolutely impossible. Yet, where will you find two human beings who hold the same views even in regard to the most trivial of matters? Your world is not my world, and mine again differs from that of everybody else. Why? No two minds are alike, and, therefore, no two worlds. Your world of to-day, young friend, is not your world of yesterday, because ever since yesterday you have had new experiences, and there have been corresponding changes, however slight, in your world. Five years ago your world differed materially from the world in which you now live, because your mind differed; so much so that you wonder how you could ever have entertained views which now seem to you utterly absurd. And let us go back, in imagination, to the time when you were only five years old: what a small, curious world was it which you beheld then!

"We, Hindoos, on the other hand, after having risen to a certain height of material culture, have paused and reflected, and have begun to reduce our wants to a minimum. We live on rice, and most of us are satisfied with one meal a day. A teacupful of boiled rice, with a little salt, is all that we need in the line of food: one piece of cloth, which will last us for years, is all the raiment we need: and as for shelter, why, a few bamboo sticks thatched with palm-leaves will more than suffice. All our immediate wants, if translated into time, would mean less than twenty minutes' work per day; we can devote all the rest of our time to mental culture, to thinking,—not to book study, but to the solution of the world mystery. And we have done a good deal of thinking, as you are prepared to admit: we have developed, during these last fifty centuries, mind faculties which are a source of constant surprise to you; in fact, while you have been working for the stomach, we have been working for the brain. You Westerners, in fact, are all stomach and we are all brain."

"But, samhadi," I replied, "this is indeed a revelation which staggers me; do you really mean to say that these eternal hills, and the fertile plains beyond, have no existence, except in my own mind?"

"These eternal hills," replied the adept, as he gave me a singular look and waved his hand, "where are they now?" And as I turned my gaze from the adept's eyes in the direction of the snow-clad Himalayas I was amazed to find myself gazing upon vacancy; the eternal hills and the fertile plains had vanished into thin air, and nothing was before me but a vast expanse of space; even the solid rock beneath our feet seemed to have disappeared, although I felt as if treading some invisible ground. The sensation was weird in the extreme, and the illusion lasted fully eight or ten minutes, when suddenly the outlines of the hills came faintly to view again, and before many seconds the landscape had risen to its former reality.

"This is nothing but a wonderful case of hypnotic influence," I thought, when Coomra Sami exclaimed: "Hypnotic influence? Yes and no. The phenomena of what you call hypnotism have their explanation in the fact that if some one with a knowledge of this occult power can alter your mind in any given direction, the world, as a matter of course, will alter with it: and here we come back to the eternal truth, namely, that your so-called world, after all, is 'maya,' or illusion, which I hope you have grasped now and forever."

The above statements are wonderfully suggestive. They carry the mind into new fields of thought, widening greatly the intellectual horizon, and giving one a more exalted idea of the possibilities before him. We will all thank Mr. Hensoldt for his highly interesting article in the *Arena*.

JUS TICE.

The veteran Moses Hull writes: "On account of financial troubles, the Anderson (Ind.) Society have asked me to cancel my engagement with them for October and November, which I have done: I therefore have these two months on my hands, to be given to the first who may apply. Permanent address, 29 Chicago Terrace, Chicago, Ill.

SCINTILLATIONS.

They Come from Ohio

And Touch Upon Passing Events.

A LAKE BRADY SPEAKER—THE A. P. A.—ARCHBISHOP CORRIGAN—EMISSARIES FROM WASHINGTON—CATHOLICS DEFY THE LAW.

TO THE EDITOR:—One of the platform speakers at the Lake Brady camp-meeting recently deprecated the exposition of the derelictions of the Protestant clergy and the Catholic priesthood. In that regard I differ with the gentleman, and deem it a duty I owe to society to expose those whom I find masquerading in a religious garb. "Their name is legion, for they are many."

Jacob L. Quick, whose failure a year ago caused such a sensation, was arrested at his home in Loudonville, Ohio, recently. He was superintendent of the Methodist Sunday-school when his failure for $75,000 caused losses to many poor people who had loaned him money. He was indicted for embezzling $6,500 from his wards. He was also charged with misappropriating Sunday-school money, and was committed to jail. Served him right.

Two saloon-keepers at Butte, Montana, displayed letters forming A. P. A. in front of their places. During the night, some one, presumably a Catholic, set off a stick of giant powder under the window, demolishing a large pane of glass. One man fired six shots into the saloon. D. H. Daly, a special policeman, was shot through the heart and killed. Another man was shot in the side, and one received a shot over the eye. It seems that the A. P. A. has no rights which the Catholics are bound to respect. That is the opinion of Senator Vilas, of Wisconsin.

A wrestling contest was announced in Cleveland for Sunday, June 24, for a purse of $200, and the championship of Ohio. The Plain Dealer says: "The contest is for blood, and will be interesting and exciting." All this in spite of "Christian Endeavors," and thousands of pious hypocrites who dominate religious society in that church-ridden city, but are always on the qui vive to denounce Spiritualism.

Archbishop Corrigan has written a letter to the editor of the Wine and Spirit Gazette with regard to the decision of Mgr. Satolli affecting Roman Catholic liquor dealers. An editorial in the Gazette says: "Fully two-thirds of the retail liquor-dealers are Catholics. Some of these are liberal contributors to the church funds. . . . We voice the sentiments of a large majority of the liquor-dealers of New York and Brooklyn in saying: We dare Archbishop Corrigan to enforce in letter and in spirit the decree against the liquor traffic just issued by Satolli. Let the archbishop do it, and watch the consequences."

The archbishop replies: "I have yet, thank God, to learn what fear is in the discharge of my duty."

The bishop is right. However, there is a small hole left, out of which the archbishop can creep in an emergency; it is where he says:

"Please remember, however, that acceptance of principles is not to be confounded with the blind application of the same on all occasions and under all circumstances."

It is safe to presume that there will be no excommunications of liquor-dealers, especially as some of them are "liberal contributors to the church funds." It is a sort of gum elastic religion, anyway. I must censure our Catholic brethren just a little bit, even at the risk of offending a few of my spiritualistic friends. I would mildly and kindly suggest to some of the latter that Harmony, spelled with a very large H, would not be inappropriate, even at some of our camp-meetings—notably so at Lake Brady.

Emissaries from Washington City have recently been here for the purpose of manipulating party politics in the interest of the Democratic party. This is not right, and will do more harm than good. Two or three of these men were in governmental employ, and are paid out of the taxes of the people. One of them is a great friend of the Catholic church, and denounced the A. P. A. just as bitterly as Senator Vilas and Grover Cleveland would do. I suggest to these Washington City gentry that they read what the Rev. E. A. Taylor and also the historian, Macaulay, says.

Rev. E. A. Taylor, of Utica, N. Y., a Baptist minister, in a paper at conference, says:

"I am fully persuaded, however, that the Roman Catholic church is an enemy to freedom, and a hindrance to Christianity;" and "the polity of the church of Rome," says Macaulay, "is the very masterpiece of human wisdom. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection that among the contrivances which have been devised for deceiving and controlling mankind it occupies the highest place."

This is the institution that is patronized by President Grover Cleveland, and that our Government stipendaries from Washington City forbid us to oppose. The Rev. Taylor continues:

"The Romish church has but one head, and but one purpose. The pope is the central power, the animating spirit, the vicegerent of God. One word from a single old man at Rome can at once set in motion in every country the most powerful machinery the world has ever known. The one purpose, no longer concealed, but arrogantly proclaimed, is to regain papal supremacy. It is the same that induced Philip II. of

At South Amboy, much ill-feeling has been engendered at the school election, the first held under the new law, which allows women to vote for school trustees. The Catholic women met at St Mary's school hall, under orders from the priest, and from there went to the polling-place and voted in "blocks of four." All were provided with ballots. The sleepy Protestants knew nothing of this until the women began to vote in large numbers. There was lively work then on the part of the Protestants. Their sisters, their cousins and their aunts, and especially their wives and sweethearts, were hurried to the polls as soon as possible. The result showed that the Catholics had elected six out of the nine trustees. The Protestants say they will contest the election on the ground that many of the women who voted were not of the required age. Prominent members of the A. P. A. will enjoin the

Spain to say he would rather reign over a desert than over a country with Protestants in it. The power of Romanism is not the principal cause of alarm.

It is the indifference of the public to the defiance and encroachment of Romanism."

No truer words were ever spoken. What did Gladstone, the great premier and statesman of England, say? I give his words:

"The Romish church alone arrogates to herself the right to speak to the State, not as a subject, but as a superior, setting up a rival law against the State in the State's own domain, and then claiming for it, with a higher sanction, the title to similar coercive means of enforcements."

I have often called the attention of "Protestants," so-called, to the inroads that the Catholic church is making on our common school system; but I have generally found them indifferent to these things, and ready to say, "Oh, pshaw! The Catholics are not going to interfere with our school system."

"Come and hear me preach," says the Rev. Mr. Knight, of Cleveland, "and I will show you where the Protestants and Catholics join hands."

Now, I can show you what they are doing in New Jersey;

board from entering on the discharge of their duties. This will bring the question into court on quo warranto proceedings. Now the anti-suffragists will say, "I told you so! It will never do to allow the women to vote."

But here is something more important still, tending to show that the Catholics are determined not to join hands. Clerk Goldenbogen, of Cleveland, has experienced some difficulty in securing the names of the inmates of the Catholic orphan asylums in Cleveland. The clerk who has the matter in charge, decided to call upon Bishop Horstman and ascertain the cause of the refusal. The Bishop said that he considered the enumeration "unjust." Indeed, he thought it was "robbery, as the figures were used to swell the enumeration upon which a per capita tax was derived from the State, thus money was derived from the State for the children who do not attend the public schools at all, and who receive no benefit whatever from them." The Bishop finally said that he would ascertain what Dr. Wolfenstein, of the Jewish orphan asylum, proposed to do in the matter. The Doctor, notwithstanding he thought the law "very unfair in its application to the Jewish asylum," complied with its provisions. Chancellor G. F. Houck, Catholic, followed suit, under a protest against "the unjust law requiring such enumeration, which is used as a cover to get from the State what the public schools have no right to get, i. e., money under false pretenses! To avoid present unpleasantness, the Bishop concluded also to comply with the law and await future developments." The word present was underscored, which may indicate that the Bishop intends to follow up this matter at a future time and take steps whereby the youth in Catholic institutions will not again be included in a school enumeration. What has Senator Vilas to say to that?

I submit that this action of priest and rabbi, in the godly or ungodly city of Cleveland, only proves what I have been asserting for three or four years past, that the Catholics are determined to defy the laws of the country that protects them in their civil and religious rights, and particularly do they want to get possession of the school funds, so that they may introduce their religious dogmas into the schools, which was so especially inhibited when the constitution was adopted and the government established.

Rev. Antonio Gibelli, pastor of the Roman Catholic church of the Holy Rosary, in the Italian settlement, Cleveland, O., where many of the "rebellious priests" do congregate, has a rumpus on his hands: A committee of the church has appealed to the Bishop to remove the priest "because he was haughty and inconsiderate" in his treatment of them. The Bishop refused to interfere. He gave the objecting members to understand that they had as good a priest as they deserved, and that all would be well if they treated him as they should. These religious zealots do not practice what they preach: "Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets."—Matt. vii:12.

There is much truth in Mr. Charles Dawbarn's article on "Snags" in THE PROGRESSIVE THINKER of August 4. Investigators of the spiritual philosophy should by all means read that article. Honest searchers after truth will surely find it, even if it does "LIE in the bottom of a well."

John D. Rockefeller is a Clevelander and a member of the Standard Oil Company. His wealth is put down at from $120,000,000 to $140,000,000. He is not a big man, but very simple, genial, and a very busy one. In fact, he is somewhat of a religious turn of mind, and is a large giver in a charitable way. His favorite preacher is Dr. John R. Paxton, who was also the favorite of Jay Gould.

Now, Mr. R. will find his duty laid down in the nineteenth chapter of Matthew and the twenty-first verse, where Jesus says to the young man: "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me. And again, I say unto you: It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

Notwithstanding these plain scriptural injunctions as to the duty of the rich man, I presume Mr. Jno. D. Rockefeller will continue to possess his millions of wealth while millions of idle men are suffering for food and clothing.

"See yonder poor o'erlabored wight,
So abject, mean and vile,
Who begs a brother of this earth
To give him leave to toil;
And see his lordly fellow-worm
The poor petition spurn,
Unmindful though a weeping wife
And helpless offspring mourn.

* * * * * * *

O, death! the poor man's dearest friend,
The kindest and the best!
Welcome the hour my aged limbs
Are laid with thee at rest!
The great, the wealthy, fear thy blow,
From pomp and pleasure torn;
But, oh! a blest relief to those
That weary-laden mourn!"

C. H. MATHEWS.

New Philadelphia, Ohio.

The Chicago Spiritualists' Union Picnic.

At the instigation of leading workers in our cause in Chicago, and the general desire for a picnic, E. N. Pickering, president of the First Society of Spiritual Unity, took the initiative and arranged this picnic, which took place on last Tuesday, August 14, at Desplaines river, Proviso, Illinois, in a beautiful grove of River Forest.

The day opened with several showers, about six o'clock, which prevented many from attending, still over 500 of the faithful came upon the ground during the day, and this number included many of the leading mediums, workers and officers of our spiritual societies, eleven of which were represented, and among those present may be mentioned Chairman Pickering, of the committee, with his able assistant, Mrs. Mary C. Lyman; Dr. Robert Greer and family, Dr. Gammon and family, Dr. Berlin and party, Dr. DeWolf and party, Wm. Longhurst, Dr. W. T. Parker, Mrs. Danforth, Mrs. Pierce, Mrs. Bromwell, Mrs. Phillips, Wm. Lahman, James Coe, Prof. Clarke, Prof. Orchardson, Mrs. Simmons, Mrs. Jeffrey, Mr. and Mrs. Warne, Mrs. Squire, Mrs. Ehrhardt, Mrs Huntoon, W. J. Lane, Mr. Rice, Brother Smith, Mrs. Jaquet, Mrs. Briggs, Miss Tanner, Mrs. Hilbert, Mrs. Dr. Hawley, Brother Ela, with their families, friends and others.

Owing to the delay in arrivals, caused by the morning rains, the exercises were postponed until 2 o'clock, at which time the chairman, E. N. Pickering, called those assembled to order, and amid the notes of that old-time favorite, the "Sweet By and By," the meeting began. After a brief address of welcome from the chairman, he introduced the subject of forming the Chicago Spiritual Union; not a union of societies, but a union of individual Spiritualists of Chicago and vicinity, for the purpose of maintaining a headquarters for local and visiting Spiritualists and mediums, with all the accommodations and information needed by inquirers. The proposal was well received, and a committee of a lady and gentleman from each society represented, was chosen to arrange a plan for the organization of the union. The committee will meet to begin its labors about the middle of September.

The chairman then opened the feast of reason and the flow of soul by introducing Mrs. Mary C. Lyman, to whom, as the gifted instrument of the angel-world, much was due, through the advice and encouragement received from her guides and other spirit friends, for the success of this occasion. She made a most impressive invocation and a cordial, generous welcome from the angel-world. Her remarks, though somewhat brief, were conducive of great harmony and held the closest attention of the audience, and closed with prophetic encouragement for the future of our cause in Chicago, amid the evident approbation of her hearers.

The chairman then called upon Mrs. Jeffrey, Brother Longhurst, Prof. Orchardson, Dr. DeWolf, Mrs. Bromwell, Mrs. Emma Nickerson Warne, Professor Clarke, Mrs. Jaquet, Dr. Berlin, Brother James Coe, Mrs. Vogler, Brother Sitting Bull Smith, Mrs. Briggs; after which little Zulieke Limbert, an angelic little sylph of six summers, and a granddaughter of our friend, Dr. Greer, danced with seraphic grace under spirit control, and forming a very delightful conclusion to the long and varied programme offered. Before the meeting adjourned for the afternoon, the chairman took an expression of the media having Indian controls as to the time most appropriate for the Indian council fire and powwow, and it was arranged to hold it at 6 o'clock.

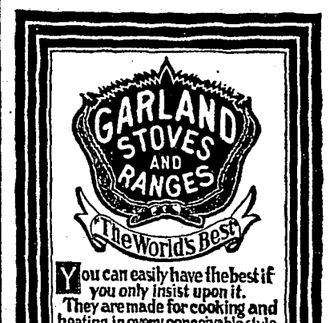
The friends then returned to their sports. Some formed circles and found enjoyment in the manifestations of their spirit friends.

Pie, cake and other good things, of which there was an abundance, with cold spring water and the seductive lemonade, were again called into service to sustain the physical portion of this spiritual assembly, and received hearty attention.

Amid the golden rays of the sun, the singing of the birds, the shouts of happy children, the joyous laughter of their elders, and the glad tidings from beyond the veil, the hours chased each other into history until 6 o'clock arrived, to find that the chairman had sounded the call and lit the council fire.

The spectators soon formed a large circle around the fire, squatting Indian fashion upon the grass.

The place selected for this novel festival was upon the river bottoms, in a small grove of large trees, and was admirably adapted for the purpose. A number of the friends packed in the firewood and a lively blaze resulted. Reports of personal injury at Anderson, Ind., and Lake Brady, recently published in our spiritual papers, served to make some of our mediums supersensitive and operated to prevent their being controlled. A number of mediums, however, received the power of their Indian guides with confidence, and went through the repetition of their mortal customs with characteristic fidelity. A gentleman present, who has lately been among the Indians, said the actions and manners of the mediums were very natural. Before adjourning, the chairman stated that there would be a picnic next year and desired the friends to carry that thought away with them with efforts and wishes for its success; and also to use every endeavor in their daily lives to promote peace, love and justice in every direction, and at 7:30 the picnic came to an end and the tired mortals sought their homes, everybody agreeing that they had enjoyed the occasion very much, and some wanted another picnic next month, because this one had been such a success.



You can easily have the best if you only insist upon it. They are made for cooking and heating in every conceivable style and size, for *any* kind of fuel and with prices from $10 to $70. The genuine all bear this trade-mark and are sold with a *written* guarantee. First-class merchants everywhere handle them.
MADE ONLY BY The Michigan Stove Company. LARGEST MAKERS OF STOVES AND RANGES IN THE WORLD DETROIT, CHICAGO, BUFFALO, NEW YORK CITY.

Facts—Important Facts.

THE PROGRESSIVE THINKER is published for the purpose of educating the people on important subjects. It must be admitted by all that it leads in that respect. In accordance with that plan we shall publish next week a most remarkable speech delivered by Hon. Wm. S. Linton, of Michigan, in the House of Representatives. It is replete with valuable information—statistics—in regard to money set apart by Congress for various religious bodies. Spiritualists should be thoroughly posted in reference to this matter, and thus be able to comprehend the insidious power of creed.

A Remarkable Address.

We have on file for publication a most remarkable address delivered in this city by the Countess Watchmeister. It was specially reported for THE PROGRESSIVE THINKER, and will be to all our readers most valuable and suggestive. It is a veritable mine of important information, and while Spiritualists will not agree with all the points made, yet they will consider the ideas presented as worth at least a year's subscription to the paper. She treats of the spiritual and physical organization, as connected with mesmerism and hypnotism, and ventures into a domain but little understood by the average mortal. The address will probably appear in No. 251 of this paper.

Information Wanted from J. W. Marshall.

TO THE EDITOR:—In your issue of August 11 I notice a letter from a J. W. Marshall, of San Diego, Cal., which you place under the heading "Wonderful Manifestation; Sixty Thousand Dollars Restored," etc. The letter states that an alleged communication was addressed to a Mrs. Bradford, of Pleasanton, Arkansas. It is very unfortunate that there is no postoffice in Arkansas by the name of Pleasanton. If there is, please state the name of the county in which it is located. W. F. SHAW.

Princeton, Mo., Aug. 11.

Will Mr. Marshall attend to this matter at once, and greatly oblige our readers, who are interested in the whole truth, and nothing but the truth.

"'Twixt Love and Duty."

Love is not love that is measured by pelf;
And duty is more than mere thinking of self.
Love carries the lover to heights grand and clear,
And helps one to struggle thro' depths, doubt and fear.
There's nothing 'twixt love and duty.

If love must be measured by mere money gain,
And duty means only disappointment's pain;
If love means merely the pleasures of life,
And none of its burdens or wounds from its strife—
Then selfishness is 'twixt love and duty.

P. D. SLOAN.

The Torn Leaf.

A witching charm pervades the things beyond our eager grasp;
We throw away the prizes won for those we cannot clasp.
All day we sigh for something that escaped us at the dawn;
The best part of life's story is the leaf that's torn and gone.

The present shadows with regret, the future holds a doubt,
And every rose that we would pluck with thorns is hedged about.
The dream, the song, the hope, the prayer, the heart's one wish was on
The page for which we all despair, the leaf that's torn and gone.

—NIXON WATERMAN.

Camp-Meeting at Lake George.

The second week at this lovely resort has been an eventful one indeed. The appearance of that king of orators, Robt. G. Ingersoll, upon our platform on Wednesday and Thursday, drew the largest audiences of the season, and that in spite of the fact that an admission fee of fifty cents was charged. Probably no man can say such cutting things, or speak such plain truths as Col. Ingersoll, and yet keep even those whom he hits the hardest in good humor. Among his auditors were a Catholic priest and an Episcopal minister; yet both were evidently greatly entertained by the genial "Bob." The truly spiritual-minded, however, cannot but feel that there is a most important element lacking in the eloquent Colonel, an element, which, if it could be added, would make him the grandest orator of all ages. A man who declares that man's knowledge is limited by his physical horizon, can never reach the altitude of an epoch-maker.

On Saturday, Mr. T. Grimshaw, the bright and genial young trance speaker, spoke acceptably upon "The Philosophy of Evil," and again on Sunday morning he delivered a very practical lecture upon "The Higher Aspects of Spiritualism," which was received with many expressions of approval and delight. Mr. Grimshaw is a promising young speaker, and I am glad to learn that he has been engaged as settled speaker by the Pittsburg, (Pa.) society, for one year, beginning September 1.

Sunday afternoon the platform was occupied by Dr. Ewel, who also gave a seance at the close of the lecture, in which many remarkable tests were given all of which seemed to be recognized.

During the coming week an excellent programme has been arranged and will doubtless be highly enjoyed.

The visitors to the camp, while not as numerous as some of the older ones, enjoy themselves to the utmost. Excursions, both by land and water, are the order of the day, and fill the participants with ecstacy as the everchanging panorama unfolds before them.

The president, Mr. Newton was called home by the illness of his wife and Prof. Peck adds the duties of chairman to his other rather varied occupations.

Under the careful supervision of Secretary Smith and Treasurer Seelye, improvements upon the grounds are being pushed forward as rapidly as possible.

There are many "swell" hotels in the vicinity, which contribute visitors to our meetings. In that respect this camp has the advantage of all others.

OCCASIONAL.



Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

TO CONTRIBUTORS: Don't think for a moment that your article is rejected because it does not appear at once. We were glad to receive it, and profited by reading it, and thank you for it. Many months sometimes elapse before an article can appear on account of space being inadequate. Some articles, however worthy they may be, must wait for this reason. This is the condition of all leading papers, and no one should take the least offense if their article does not appear at once.

Geo. W. Carpender, M. D., intends to visit California next October, and will probably remain there during the winter. Dr. Carpender has lectured for a long time in this city, to the great satisfaction of those who have listened to him, and we are sure he would please any California audience. While in California he will receive his mail at Riverside. His address here is at 125 South Clark street, Chicago, Ill.

Geo. F. Perkins and Mrs. Perkins went from Mantua Station camp-meeting to Lake Brady. August 19th he will be at Newton Falls, Ohio, where he can be addressed.

A subscriber writes from Maronacook Lake, Maine: "At a recent sitting with Mrs. Delphina A. Dearborn, of Boston, at Maronacook, a party was very much pleased with the manifestations received. They went away feeling well pleased and well satisfied."

C. H. G. reports excellent work at Falls River, Kansas, by B. A. C. Stephens, Mrs. S. A. Hooker, and W. L. Bonney. The people there are holding circles. As a psychometrist, Mrs. Hooker is considered remarkable. Mrs. Mary Goodwin is developing into a most wonderful medium.

E. J. Bowtell is at present located at Onset Camp, Mass. He would be glad to hear from societies respecting fall and winter dates.

Geo. F. Perkins writes from Mantua Station, Ohio: "The great tent has collapsed and has rolled itself into heaps; platform, seats and all are hustled together. Nearly all of the people have said good-bye, and every man, woman and child happy, and the universal exclamation is, 'What a grand time we've had, not a row or fuss of any kind has occurred to mar the beautiful, harmonious spiritual influence that has pervaded the camp from the first to the last. From the president down to the smallest mite of humanity there has been manifested a spirit of love."

Mrs. H. S. Lake, pastor of the People's Alliance of Cleveland, O., gave five lectures at Mt. Pleasant Park the opening week of the camp, to large audiences. The lectures were pronounced forcible, eloquent, and instructive, and old friends and new ones most warmly commend her and her work.

August 11, 12 and 13, Col. Ingersoll lectured at the Queen City Park camp-meeting. He undoubtedly proved a drawing card.

Charles Dawbarn, of San Leandro, Cal., writes: "I am indulging my soul in the dream that I shall be one of an excursion party next month to sail for the Marquesas; from there we visit Tahita, and home by way of the Sandwich Islands. It requires a party of twenty, of whom ten have already written themselves on the scroll. We are to travel in a fine, new and large yacht; to be gone one hundred days, and to pay therefor the sum of $350 each. If we 'excurse' according to programme, and are not digested by any savages on the way I shall keep an eager lookout for anything that shall be of interest to your readers. As we cannot get off before the middle or latter part of September there is time for Chicago talent to add to the happiness and jollity of the party. Capt. Burns, an old Spiritualist, is the owner of the yacht. The address to write or wire is Pacific Excursion Co., 19 Montgomery street, San Francisco."

Frank T. Ripley is at Lake Brady, Ohio and can be engaged for lectures and platform tests for the fall and winter months. Address all letters to Lake Brady, via Kent, Ohio, until September 3d. Bro. Ripley is at Lake Brady under engagement until September 3d, when he goes to Cincinnati, Ohio, and possibly to Toledo for October, and Van Wert, Ohio, for November.

E. N. Pickering writes of the First Society of Spiritual Unity: "The meetings of this society last Sunday, August 12, were largely attended and of a most interesting and harmonious character. The mediums' conference increases in size and interest as our young and old mediums become aware of its benefit to them. The subject for the afternoon meeting was, 'Science is Dual, it has a Spirit as well as a Body,' and for the evening lecture, 'The Weapon of the New Dispensation is Love,' both of which were treated in a masterly manner by the controls of Mrs. Mary C. Lyman, the inspirational speaker of this society. Remarks were made by Dr. White, Dr. Carpender, and others, and tests and other spirit manifestations were given by Bro. Smith, Dr. Hasenclever, Mrs. De Knevett, Mrs. Cutter, Mrs. Ellison, Mrs. Roberts, Mrs. Isa Wilson Porter and others. The next social will be August 23, at the Temple, 85 South Sangamon street."

Martha M. Shaffer, a resident of California, writes: "I am sorry to know that our brothers and sisters in the cause are careless in supporting our papers. If each one will take a paper and then pay for another, and send it to some liberal friend—first a few weeks to one and then to another—I think we can soon strengthen the cause and help our angel friends push open the gate that hides them from our view. Come, my brothers and sisters, take hold and let us try. It may cost a little sacrifice, some article less to wear or a little less on our table, but we will be better off for it, and do an immense amount of good. I will try it for one. I am sorry and ashamed to see our spiritual papers struggle on, and then at last succumb for the need of the help every true brother or sister should be glad to extend. I was indeed sorry when the 'Spiritual Offering' ceased to exist." Mrs. Shaffer has the right view. If every one would act on her suggestion, our subscription list would soon be doubled.

A. B. French, although doing a business of $50,000 a year, is still able to attend the camp-meeting and give his splendid lectures. At Lookout Mountain Camp-meeting he gave seven lectures; at Devil's Lake four; and two at Haslett Park. He has an engagement at Lake Brady and Cassadaga.

The Illinois State Spiritualists' Association will reopen its meetings the first Sunday in September, afternoon and evening, at 2:30 and 7:30 P. M. The Society has engaged the two gifted mediums, Dr. A. M. Roberts and Mrs. L. A. Roberts, for the month of September. The Doctor will open with a short address. Then Mrs. Roberts will give some of her wonderful sight-seeing. September 5th there will be an election of officers for the State Association at 189 Washington boulevard. Mr. Jennifer has proved a very efficient officer during the time he has served as president.

Prof. Clark writes: "There could be no more interesting scene than that presented at the cozy hall of the First National Society of Spiritualists, No. 681 West Lake street, on Wednesday evening, the 15th inst. It was the occasion of the christening of the infant daughter of Mr. and Mrs. M. J. Ashby. The ceremony was performed by Mrs. Mary C. Lyman, the settled speaker for the First Society of Spiritual Unity. The child, crowned with a wreath of rose-buds, was placed in a bower of flowers. After the reading of an appropriate poem by Mrs. Lyman, she followed with an inspirational address and then with proper ceremony bestowed the name of Adaline Myrtle upon the little one. Then followed the reading of a delineation of character and a prognostication of its future, based upon planetary positions at the time of its birth, by Prof. Kemp. Mr. Fred Brown followed with a vocal solo rendered in an artistic manner. Mrs. Ellison and Dr. Roberts read poems suited to the occasion. Mrs. Smallwood sang a solo entitled 'Silent Evening' in her usual effective and pleasing manner. The music was under the capable direction of Mrs. Simmons, in which Father Williams joined with his old-time vigor and enthusiasm. Then several congratulatory messages to little Adaline Myrtle were received by independent slate-writing through the organism of Mrs. Jaquet. The occasion was unique in the annals of Spiritualism, and the harmony felt long to be remembered by those who attended. Father Williams holds a developing circle every Monday, and a meeting, at which there is good speaking and music, every Wednesday evening, to which all interested are cordially invited."

Will C. Hodge, who is now sojourning at the Clinton camp-meeting, desires to hear from societies needing the services of an inspirational speaker for the fall and winter months. Address until September 1st, Mt. Pleasant Park, Clinton, Iowa. Permanent address, 40 Loomis street, Chicago, Ill.

James Riley, the materializing medium was in the city last week. He is looking finely, and is doing a good work in convincing people that spirits can and do return. He reports the Michigan camp-meetings as doing finely.

Mrs. H. B., in speaking of the grandeur of spirit healing, says: "If I were a physician, no matter how many diplomas I might have 'done up in satin,' I would feel that I was handicapped terribly if I did not seek the light of this new (yet centuries old) blessing of clairvoyance. Why do not all true physicians or healers wake up and take the straight path to knowledge?"

Will C. Hodge, whose lectures are always interesting and instructive, is open for engagements for the fall and winter months. He should be kept constantly employed. He is at the Clinton, Iowa, camp, and can be addressed there until the 26th of this month. After that date, in care of THE PROGRESSIVE THINKER, Chicago.

G. F. W. Richter, of California, writes: "Earthquakes occur mostly near the seacoasts; the most violent ones always do. The reason seems to be that the water is the lens through which the subterranean gases are ignited by the luminaries and planets. A friend of mine (and self) found earthquakes occurring in San Francisco when the sign of the Cancer was ascending, and one or more planets were pointed in the tropical sign of the zodiac. I wish others more able than I am would make observations, and note time and horoscope, so that a correct theory may be established."

It is delightful to the editor to find those who will make a sacrifice to take THE PROGRESSIVE THINKER. Mrs. M. M. G. writes: "Inclosed you will find twenty-five cents, a renewal of my subscription for your valuable paper. I am so poor financially that I am obliged to forego nearly every one of life's luxuries; your paper will be the last one to go. I am surprised and thankful that you have the courage to show up the Catholic priests in their true light. I believe they are just as bad as they can be; still I do not believe that they are doing half the harm that the manufacturers of and dealers in intoxicants are doing. If you would only try to make the poor among the working classes see that beer and whiskey are responsible for three-fourths of all their poverty and suffering, then THE PROGRESSIVE THINKER would be just perfect."

Mattie E. Hull reached home last week, but remained only a brief time, starting to fill an engagement at Ashley, Ohio. She has done an effective work in the West.

"The A. P. A. MANUAL contains much interesting and instructive matter and a wide circulation of the same will no doubt prove highly beneficial as a literary agent and will assist greatly in arousing sleeping Protestants to the true conditions that surround them. I should like to see it given a wide circulation."

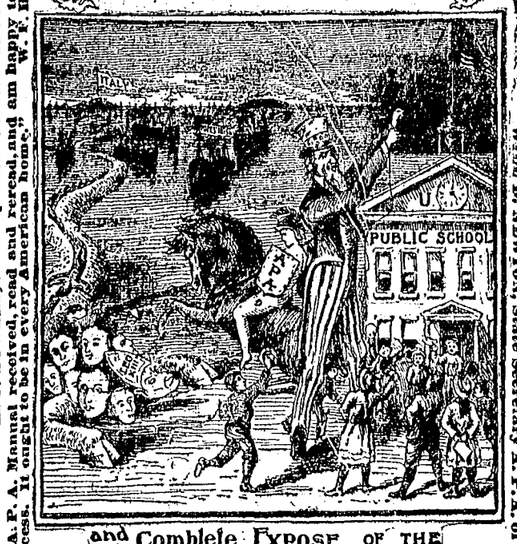
C. P. JOHNSON, State President A. P. A. of Illinois.

"I have examined the Manual and find a multitude of most important references, history and light shedding information upon the darkened side of the condition and the servitude of enslaved American citizens. I think it will have a tendency to lift the veil from their minds so that they can perceive the true principles of the people at large will be a successful mission among our members and among the People. Received your A. P. A. MANUAL and I am pleased to say that you have made a success. It ought to be in every American home. W. F. HOUGHTON, M. D. Chaplain and Past Supreme President and State Pres. of Iowa.

"Your A. P. A. Manual received, read and reread, and am happy to say that you have printed matter that I ever read, and I hope that the same will be received by every citizen of our country. WILL D. NEWTON, State Secretary A. P. A. of Illinois.

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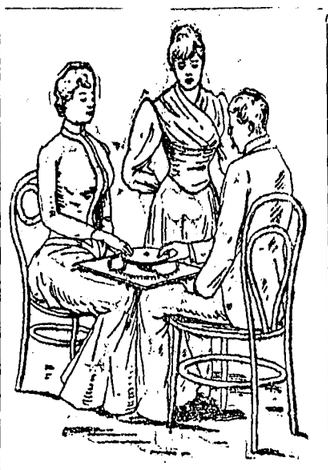


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THE PSYCHOGRAPH OR DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and wife mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) Advance, says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, no that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Just what investigators want. Home circles want. Price, by mail, free with full directions for use, $1.00. For sale at this office.

LIFE IN TWO SPHERES.

A Fascinating Work.

The readers of THE PROGRESSIVE THINKER will remember the story under the above title, by Hudson Tuttle, which was published in its columns. At the time, constant inquiries were made as to its appearing in book form. This wish has now been gratified. It makes a volume of 248 pages, in style and form like the "Convent of the Sacred Heart," with a finely-engraved likeness of the author on the cover. The scenes of the story alternately shift from earth to the spirit spheres, and the philosophy of Spiritualism, the occupation and modes of life of spiritual beings, are presented in the pleasing form of narrative.

The following are the chapter-titles: Introduction; The House of the Sage; Home of the Misers; The Low Societies; Hades; Christmastide in the Spheres of Light; Christmastide and the Golden Gate; The Unhappy Marriage; Easter Day in Heaven; A Visit to the Earth; The Change Called Death; Coming to the Knowledge of the Light; The Society Again Visits Earth; The Forsaken and Despised; Discussion; A Visit to a Distant Globe; Reunion in the Spirit-world; Contentedness Not Goodness; Address of the Sage.

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Experiments in "occultism" have for some time been in vogue in Paris. Dr. Charcot, shortly before his death, thought physicians would do well even to stop talking of hypnotism for the good of society. The following incident is of very recent occurrence.

N—— is a young Paris doctor of more than ordinary ability. Unlike many of his comrades, he not only believes in a soul, but also in the possibility of Spiritualist communications. He has had a scientific training in Charcot's experiments with hysterical and hypnotic patients, and he is thoroughly acquainted with the ways of mediums. He is beyond suspicion of imposture, and his training ought to keep him from being duped easily.

Miss X—— is a young lady 18 years of age, a remarkable violinist, and beautiful. She is in that nervous state which is so common among both Parisian and American fine ladies, and which is known as neurasthenia. Dr. N—— is the regular physician of Miss X——.

Miss X—— was present all through the trial of Emile Henry. Neither before nor since has she been known to express any sympathy with anarchist ideas, but she became greatly impressed with the keen intelligence and determined words of the young bomb-thrower. It will be remembered that Henry, who had a university education, was allowed to defend his deeds and doctrines in a speech that is, perhaps, the clearest exposition of anarchy yet given to the world. It was especially the savage intenseness of this speech which seemed to burn into the brain of Miss X——. In the impossibility of saving this strange criminal from death, his presence nevermore quitted her thoughts. It was a case of what demonologists call "obsession."

The first distinct "telepathic" phenomenon (this is what Dr. N—— chooses to call it) took place in the morning and at the very moment when Emile Henry's head fell under the knife of the guillotine. Miss X—— was in bed and asleep. She could scarcely have known that it was the morning of the execution, as the hour was early and even the members of the press had been informed of it only after midnight. She awoke suddenly and believed that she saw in the mirror hanging opposite her bed the severed head of Henry.

Some time afterward Dr. N—— cast her into the magnetic sleep, as he was accustomed to do. In this state, to his great surprise, she was no longer docile to his own suggestions, but imagined herself Emile Henry in person. She began, in clear words, and with a feverish eloquence like that of Henry himself, to explain his ideas about society.

Dr. N——, who is nothing if not daring, at once conceived a plan of putting himself in communication with the spirit of Emile Henry through Miss X——, whom he believed to be a medium wonderfully ready to his hand. He resolved to model his first experiments on the lines of the famous triptych, "Sensations of a Guillotined Head," by the mad painter Wiertz, of Brussels. A great lady of Paris, who is much preoccupied with occult phenomena, lent her salon for the occasion. A dozen guests were invited to be the witnesses—all skeptics, but persons of known good faith and willing to judge impartially. All these agree in what they actually saw and heard, without pronouncing on the cause of the phenomena.

It was late Saturday night, or rather early Sunday morning. The doctor had unusual difficulty with his magnetic passes, and it was only toward 2:30 o'clock, when the spectators were already well-nigh discouraged, that Miss X—— at last seemed to fall into a deep sleep. Dr. N—— then touched her forehead and her eyes suddenly opened. The witnesses were shocked at the change wrought in her features. Their usual sweet expression had given place to something harsh and masculine; her naturally bright, blue eyes had become lusterless, while her lips had completely lost their color and were trembling. Dr. N—— began his questioning.

"Henry, is it you?"

The trembling lips seemed unable to form an answer.

"Henry, are you there?"

"I am not here. Your question is absurd. I am not in a place. I act on the person who answers you."

"You are really Emile Henry?"

"I am obliged to answer yes, although this answer is not exact."

"Is that which is acting on Miss X—— at this moment your soul separated from your body?"

After a long silence the answer came:

"I am going to try to explain. There is 'soul' as there is electricity. A part of this element is set in motion during the first moments of the formation of the human body, just as electric phenomena are produced by certain combinations metallic or otherwise."

"Do you mean to say that, after death, that which was the soul of a man returns to the general mass of what you call an element?"

"No, for that portion of the element has been personalized forever."

"Do you see what is passing on earth?"

"No more than, when on earth, I saw what was passing in what you call the world of spirits."

"By what phenomenon has your personalized soul substituted itself for that of Miss X——?"

"It is not a substitution. Among you there are double souls and triple souls. Certain acts of yours, which seem inexplicable to yourselves, are the work of souls superposed to your own."

Here the voice grew very weak.

"Explain yourself better."

"It is impossible for me."

"Why?"

"Because there are things which I conceive and which your ordinary and even your scientific language is powerless to express."

"Do you remember what happened during your life?"

"My life appears to me whole and entire, absolutely after the fashion of one general view."

"Will you tell us what you experienced at the moment of your execution?"

"Already, on the eve, the thought of dying for my opinions caused me a kind of fierce pleasure. If I seemed afraid, it was because of a dream I was having at the moment they came to wake me."

"Will you tell us what the dream was?"

"Do not ask me again, or I shall cease replying to any of your questions."

"Is death by decapitation painful?"

"No death is painful, and I now no longer understand how mankind discusses such questions."

"What happens when material life has ceased?"

"Another life begins, but one which words intelligible to you could not describe exactly."

"Are you wiser than you were during your life?"

"I have a multitude of notions which were then strange to me, but which many living men might have if they meditated more deeply and abstracted themselves more completely from what surrounds them."

"What do you think now of the doctrines which you professed during your life?"

Here there was a long silence.

"Do you repent of what you did?"

"There is no more repentance possible after death, because there is no more free will. I know that I acted contrary to the ends of my creation, but I cannot even desire to have acted otherwise."

"You were an atheist while alive. Are you still one?"

"What I denied was the symbol or image of the 'act' perpetual, eternal and conscious."

"Is it a definition of God you intend giving in these words?"

"It is what you call God. Ask me no more—the vibrations are about to cease."

"What do you call vibrations?"

There was no answer.

The features of Miss X—— now changed back and the doctor made haste to awaken her by a few quick passes. All at once she sat straight up in her chair. Dr. N—— led her away to a neighboring room and the company dispersed.

The account here given is an exact report of the questions and answers of this "interview" from beyond the tomb. It only remains to point out that some of the thoughts expressed, such as the impossibility of repentance or any exercise of free will after death, correspond with the teachings of Catholic theology, while the idea of soul as an element is not unlike the teachings of the French physiologist, Claude Bennard. The nature of God as an eternal act, and of the soul as not being in a place, although derived from theology, were common speculations of Dr. Charcot when explaining remarkable instances of knowledge in his patients.—Paris (France) correspondent of the Philadelphia *Times*.

THANKS TO MR. DAWBARN.

He Holds His Article in High Esteem.

TO THE EDITOR:—I feel thankful to THE PROGRESSIVE THINKER for publishing, in a late number, Mr. Dawbarn's admirable and timely address to the American people, headed "Yes—No". I send my paper, after reading it, to a friend, but the number alluded to I requested that friend, by letter, to take care of, and return to me, in case I could not procure the address in tract form. I value it so highly because, to me, it is an excellent method by which to estimate the value of many spiritualistic communications.

The Religio-Philosophical Journal of this week, on its 137th page, contains some remarkable announcements, purporting to come from the spirit of Abraham Lincoln. By applying Mr. Dawbarn's test to them it seems clear that the whole series, from beginning to end, is bogus. Who can believe that the great and gentle soul of Lincoln, when interrogated as to the punishment of his assassin, said: "Well, his punishment is that of all murderers, eternal fire and brimstone"? Mr. Dawbarn's method of judgment, when applied to this case, must convince all who read it, that, as in many other instances, so in this, a rascally lying spirit personated Lincoln, and through that spirit's facile medium, dishonored him, by imputing to him such utterances as the medium records. OBSERVER.

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Cassadaga Camp-Meeting.

Among the multitude of subjects being discussed at this neck o' woods, social, religious and politic, with various schemes and plans, feasible or otherwise, bobbing up for consideration and controversy, it becomes necessary for the cautious mariner to occasionally tack a bit and get his bearings, else he might find himself and craft out on a boundless sea of speculation, drifting at the mercy of shifting wind and changing wave.

Even Cassadaga, centered and supposedly anchored on the eternal rock of truth, is just now running after false gods; or, at least, bowing at India's shrine and fast becoming devotees of the heathen faith, to eradicate which so many Christian pennies have been exported. Virchand R. Gandhi, B. A., of Bombay, India, high priest of the Jain community, and sent by them as delegate to the World's Fair Parliament of Religions, was secured by our association to deliver three lectures, wherein he is attempting to show the analogy existing between the religion of the Orient and the modern school of thought, as embodied in the spiritualistic teachings of Allen Kardec, or the reincarnationist branch of Spiritualists.

Mr. Gandhi has quite captured Cassadaga, as is shown by the large attendance at his morning classes, and the growing enthusiasm over his teachings or the teacher, according as the pupil is more or less impressionable.

The study of the Orient was undertaken by some in the hope of becoming occult adepts, but the long years of self-sacrifice and preparation is quite too slow a process for the average American, and the Hindu need fear no rivals this side the big waters.

It is amusing to hear the dear ladies go into rhapsodies over the Oriental's beauty of face, manly form and soothing tones of the wonderous, softly-sweet and melodious voice.

We speculate as to the effect were the gorgeous flowing robes removed for a Christian front-piece of starched linen and severe black broadcloth.

While teaching total abstinence from flesh of beast, fowl or fish, and strictest temperance in all things, we note that he clings with marked devotion to his cigar, demonstrating past controversy that even he has one little god whom he worships with all the idolatry of his reported idol-worshiping brethren.

Large crowds are attracted by his public addresses, and he has made a host of friends. Altogether, his coming will be productive of much good in removing prejudices and educating the people.

Ignatius Donnelly, having been engaged some months ago for Labor Day, terms and date being agreed upon, was duly advertised in our programme, after which he sent an imperative demand for full payment for services three months in advance of rendering same; also sufficient amount to cover all expenses to and from St. Paul. The management, while feeling this to be an insult, decided, for the sake of the public, who might be disappointed, to compromise, forwarding him a portion of the sum agreed upon, with assurance of full remuneration at close of lecture. The same was promptly returned by this supposed advocate of justice, fair play and reform, saying: "I don't have to lecture for a living." While some coming to Lily Dale were doubtless disappointed, yet we venture to say that the most who heard the scientific discourse of Hon. L. V. Moulton were happily pleased with the change. His lecture was divided into three parts—land, labor and capital, following along the lines of the Henry George theory, and was listened to with deepest attention by the large audience.

The speaker of the morning, Miss Kate O. Peate, well known as a labor and suffrage advocate, but who has not appeared on the Cassadaga platform for two years, was received with applause, and that she captured her audience at the start was shown by the frequent clapping that punctured the entire discourse on the present issues agitating the field of labor and business. At the close an ovation was given her.

The advisability of discussing political and social reforms on a spiritualistic platform, was the subject of an address given by Willard J. Hull, and was treated in his usual iconoclastic style. Mr. Hull is brilliant and eloquent, and consequently has an enthusiastic following, and could he but refine some of his comparisons, avoid personalities, or, in other words, tone down and polish off some of his sentences that are offensively rough, *even vulgar*, he would occupy the front rank among our speakers of to-day.

The celebrated criminal lawyer, Hon. A. B. Richmond, of Meadville, Pa., recently gave a scholarly address upon "The Relation of Women to Temperance, and Why She Should Vote," that has won him a host of admirers among the ladies fair. A series of dramatic and musical entertainments, wherein professionals have taken leading roles, have occupied the boards the past week; with but one exception, all being old favorites at Cassadaga. Miss Edna Sprague, of Denver, Col., made her first appearance Sunday evening at the Auditorium, giving a programme of dramatic and humorous readings, assisted by leading musical talent.

Miss Sprague is an artist in her profession for whom we predict a successful career, as she is young and gifted not only with more than ordinary ability, but with the genius of hard work.

One of the enjoyable occasions of the season was the presentation of a beautiful music-box to Mr. A. Campbell, by his devoted friends, who gathered at his cottage on the evening of the 9th. Mrs. C. L. V. Richmond gave a short personal address and poem to Mr. Campbell, followed by well-chosen and sincere words of brotherly love and appreciation from our president, Mr. Gaston, presenting in behalf of their many friends, the token of esteem, to which Mr. Campbell responded, graciously accepting. S. B.

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MAPLE DELL CAMP.

Letter from Mrs. Emma Rood Tuttle.

We spent a few days at this pretty little camp, which is a veritable gem, dropped down on the bank of a pretty river, on which ply a little steamer and many row-boats. The scenery is lovely and the hills are most beautiful in their variety. Later, when the frost begins to color up the maples, there is no spot on earth which can put on more gorgeous coloring. This camp is not "run on the circus plan," as Samantha Allen would put it, but endeavors to handle nothing but "straight goods" in Spiritualism. The question is not, "How can we make the most money?" but "How can we best promote the interests of the cause?"

We were assigned a cottage on the highest point of Mount Clair, an enormous hill on the grounds, named in honor of Clair Tuttle, who has spent two seasons there and is fond of the camp, and, although it would make a mountaineer pant to climb it, we managed to "get there" several times a day, and enjoyed it, except when a smart thunderstorm was playing about the summit.

That rising favorite in the lecture field, Anna L. Robinson, shared the cottage with us, and although she got lost one night, and had to go back for an escort to her door, she declared it was not half as hard as spiritual climbing. Mrs. Robinson is one of our very best workers, and one who deserves unbounded praise. She is an earnest, zealous, untiring little lady, with dark eyes and hair, is a neat dresser, an observer of the proprieties, and a wholesome, safe woman to engage as speaker or worker in any society. She is not one who expects everything and gives nothing. She most emphatically "earns her money" wherever she goes. She is at present settled over a society in Port Huron, Mich., where she has built up a large congregation, a lyceum, with an average attendance of one hundred and four members, in which are four Bands of Mercy; and teaches physical culture to the children because she believes it is one means of saving and reforming the race. May her kind multiply, and her strength be sufficient for her work.

Mr. and Mrs. G. F. Perkins were there the entire season, and contributed much to the life and enjoyment of the camp. These excellent people are recently from California, where they established a good record with honest, discerning people. They are both mediums and are very versatile, combining many gifts: speaking, singing, dramatic reading, tests, seances, etc. They can entertain and instruct in many ways. Mr. Perkins' repertoire of music seems almost inexhaustible. They are at present working in Ohio, where their work is needed. They have great faith in lyceum work, and can establish lyceums where wanted. They use, and commend, "The Lyceum Guide," as an efficient aid. Darrowville and Mantua, both Ohio towns, have arranged to start lyceums at once.

I heard the names of Lyman C. Howe and Jennie Hagan-Jackson mentioned as having done grand work at the camp. Many others are looked upon as desirable persons to engage and are in anticipation.

Prof. D. M. King makes a specialty of psychic science, and has been giving lessons in the same which are much valued.

Mr. King was left an orphan at an early age, and was obliged to earn his own living when only a little lad. This he bravely did and, of course, had a good deal of "roughing it." He, at twenty-eight years of age, concluded to try and get an education, which he perseveringly adhered to, finishing off with a course in phrenology with Fowler and Wells, of New York. He deserves great credit.

Mr. and Mrs. Pettibone arrived at camp before we left, but had given no materializing seances as yet on account of illness caused by the intense heat in the West, from whence they came. They are genteel, pleasant people.

Mr. Danforth is a prompt and efficient chairman. In his absence Mr. Dennis usually presides. He is also good in any place, as a speaker, chairman, medium, conversationalist, and makes himself felt wherever he "locates." He is very busy at Maple Dell Park and could not be spared. He says he finds it impossible to "stir up the animals" at the Dell. Everybody seems peaceable! Yours truly,

EMMA ROOD TUTTLE.

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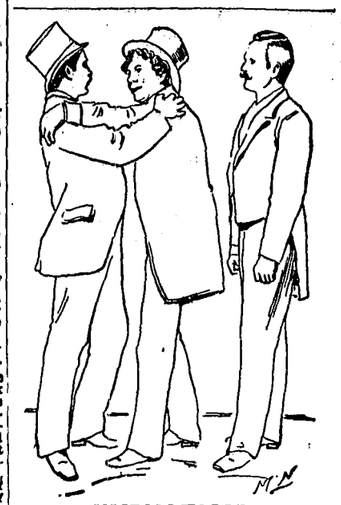
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CHAPTER VIII—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Abolitionism. God legislated against Spiritualism. Necromancy; Definition of. The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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Her Advent to Spirit-Life.

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Through the Mediumship of A. E. Tilden, M. D., Rochester, N. Y.

[CONTINUED FROM LAST WEEK.]

When you questioned us you inferred from the replies to your questions that she could be restored to health in the physical form, but when I told you that belief had merged into positive knowledge, it was then that I saw for a certainty that she was going to be translated to the spirit home in the fair Summerland.

While I was watching over her decaying form night and day, a company of bright-robed angels were preparing the festal ceremonies for her reception.

Although a petted only daughter and surrounded by comfort and luxury, she was by no means happy.

She was highly spiritually endowed and was little understood by her own household. She had an ardent love for everything beautiful, and reciprocated love was the one element in her nature that was unsatisfied. I was not an ideal of hers, but an actual living individual, and when she saw me she knew me and I knew her as the one that was my real other self, or the rest of me—the one to become inblent in my nature to perfect the union of souls that makes the perfect God-man.

By this I mean the perfected God element, or combination of elements that is the nearest approach to Deity.

She had met me while in life, but no words were exchanged. Our souls met and recognized the union. For me she pined, and when she became conscious of the nature of the influences surrounding her, her spirit called out in agony to me to come to her aid.

Could I have shut my heart and refused to believe her?

Oh, the anxiety on my part till I saw the way opened for her release!

You believed if we could restore her sufficiently to remove her to this city we could restore her to health physically.

It was to human eyes a marvel how she was helped and strengthened for so great a task in her weak condition.

The malignant animosity of the vicious controls was further demonstrated on that occasion in the fright of the team that was to convey her beyond their power.

One of the most hideous of their number sprang out unawares and with the determined zeal of the whole band sought to demolish her and her attendants.

Had I and my chosen party failed to execute our orders imperatively given, they would have conquered and been masters of the situation. As it was they shrank back, awed by the stern, commanding look and voice of my friend Bristol, who, nothing daunted, stood like a general at his post and marshalled us through.

I feel grateful to him for his efficient services at that moment, but words fail to express my joy and gratitude to you and the lady that has stood so unflinchingly at the post of duty. Your renumeration is very small in a financial point, but rewards are laid by for your future enjoyments.

My mated companion, Mary, is happy. Her eyes sparkle with the brightness of health and beauty. Her hair, although gray and shorn, hangs in ringlets around her fair shoulders; her cheeks are flushed and her bent form is erect and strong.

While the physical form was languishing, her spirit form was being built up from the emanations from the physical that was impregnated with your combined healing magnetism that made the spirit body perfect in health and beauty. Lo! what a cure was performed by you!

This should not discourage you in your business. You know it is the expectation of your band of spiritual guides to bring you out before the world amongst the most noted mediums of this age of wonderful mediumship. I can see that all you have to do is to remain quiet and perfectly confident of their wisdom and ability to do these wonderful things they have foretold to you.

You are fast developing for the promised materializations. You are already as good healers as the world knows. Mary's death is no barrier to your ultimate success.

I am glad you are becoming more reconciled to the deception practiced upon you by not letting you know.

My home in the Spirit-world is now made bright and beautiful by the presence of her that was designed by the grand and inexorable law of nature to be my companion through eternity, the vast incomprehensible future that lies spread out before us in magnificent grandeur and beauty.

I wish my descriptive powers were such that I could bring to your comprehension a faint idea of the beauty surrounding us here, and I wish, too, I could find words to express my gratitude to you for your aid in enhancing these enjoyments.

When you are released from earthly care and toil it will be our joint pleasure to receive you as guests to our beautiful home, and escort you through the lovely arbors and walks and rides and sails on the beautiful, silvery lakes, in the same fairy gondola that we, my bride and I, have spent so many happy moments in already.

Man is prone to measure life by the earthly existence, or clothe the future with the vague mists that now cover the beautiful future existence with so much of mystery. The gross seeds of error, ignorance and superstition that were planted by man in his primal, undeveloped state, and fostered and nurtured in the lap of ignorance, are fast being uprooted by messengers from the enlightened spheres of intelligence and wisdom.

I was called away to accompany a party of your friends to see your homes or mansions in this world, a world that is mystified to those that are still inhabitants of the earth, but to us who have passed the shining portals of the Summer-land it is all beautifully real.

Do you want me to give you a description of what we saw to be your separate homes—your richly-earned inheritance?

We replied that we would be very glad to have him do so.

Dr. Lucas resumed as follows:

Our party consisted of your friends and your band proper.

We assembled in the grove surrounding the building where your band of doctors have their laboratory and hospital, properly called an infirmary.

The atmosphere was soft and balmy. The golden hues of radiant light emanating from surrounding objects cast a resplendent halo over the scene. We walked, or glided, as it would seem to you, to the brink of a beautiful sylvan lake. There we embarked on board a swift-sailing propeller.

Self.—Is it proper to call a sailing-vessel a propeller?

Dr. Lucas.—Would you like some other name better? There is a motive power that propels our craft here, but the sails are more a thing of beauty than use.

Mrs. Van Auken (to me). — I would like to have him tell what that power is.

Self.—Perhaps he will inform us some time.

Dr. Lucas.—I will tell her. Magnetic force that operates through spirits much the same way that mediums are operated upon to produce the wonderful manifestations of what is called spirit power.

After a short ride we came to the possessions of Mrs. Van Auken.

Her parents took great pride in escorting the party through the beautiful grounds that she has earned.

The eye could feast on beauty indescribable, as far as it could reach. The brightness of the greensward, the velvety appearance of the moss-covered seats where we were invited to rest, while her father and mother plucked the delicious fruits hanging from tree and shrub, was perfectly enchanting.

The groves were filled with feathered songsters whose music filled the atmosphere with richest strains of harmony. After taking a stroll through the meandering paths, we entered the mansion not made by human hands.

The heart that has pined for the comforts of a home, there will find all that is necessary to please the most fastidious taste. The decorations surpass the most vivid human imagination. The tender, sympathetic emotions that so often swell her heart, there find a corresponding impression indelibly placed upon the ceilings and massive archways of the dwelling she is to inhabit after the toils of the present life are past.

What think you are the duplicates of the noble deeds, if simple desires claim a reward?

O, struggling sister, would that my pen was barbed with diamonds that could flash a reflection of the beauty contained in these homes awaiting you!

The errors of your life are hidden by pictures of rare and sparkling loveliness—pictures that speak to the understanding of every beholder. The good you have done is known to but few of your earthly friends, but to the heavenly hosts you are known as a real benefactor.

Gentle acts of kindness that have long been forgotten by you are here represented in picturesque beauty, in glowing colors on the walls of your spirit home.

I noticed one painting in particular, that of a pinched little boy whose tattered garments hung loosely around his shivering form, and he looking intently at you while you were occupied in cutting out a warm garment from the cast-aside garment of your husband.

[TO BE CONTINUED.]

Haslett Park Camp.

TO THE EDITOR:—Well, here we are in the third week of the Haslett Park Camp-Meeting. Matters are running along swimmingly. We have had some elegant lectures thus far this week by Mrs. H. S. Lake, of Cleveland, and the Hon. A. B. French, of Clyde, Ohio; both are giants—in fact, whales. Mr. French is an old war horse, and his lecture on "Fate" was something wonderful, as well as his grand discussion "Individuality," To-day is Woman's Day. Mrs. Knaggs, of Bay City, and Mrs. Ketchum will discourse on "Equal Suffrage." Prof. P. O. Hudson, of Bay City, is the leading musical magnet, and the meetings without his talent would surely fall considerably short in a musical point of view. His vocal and orchestral selections, and his compositions are the delight of all campers. Our best workers are still coming, so we can safely say that great and good things are still in store for us. CORRESPONDENT.

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FOREIGN REPORTS

In Reference to Spiritualism.

They Come from Prominent Personages.

We are now receiving some very interesting reports from foreign countries, which will be placed before the coming National convention in extracts, as it would be impossible to consume the time of the convention in furnishing a full reading. The most interesting and instructive parts, and especially those relating to the present status of Spiritualism in the different localities and suggestions offered by foreign correspondents for consideration by the delegates assembled, will be presented, and we are satisfied that the interchange of thought with kindred associations and societies throughout the world cannot fail to have a beneficial effect on the future growth and prosperity of our cause, which is, more than any other, when properly understood, destined to lessen crime and misery and promote the happiness of the race.

First and foremost, we have an exhaustive report from Mrs. Emma Hardinge Britten, from England, who presents not only statistics but some valuable information gathered from a life experience in the cause, and her impressions as to the reason why Spiritualism does not make even more rapid progress and secure a more complete acknowledgment on the part of the highest and most intelligent classes in Great Britain.

We have a report from Thomas Hatton, Esq., in charge of the Baroda State Mills in India, who makes an interesting statement of his individual experience since his advent amongst the class of East Indians. He relates some remarkable statements of his observations amongst the Yoghis, and they nearly if not quite confirm the wonderful experiences of this especial class, who seem gifted with extraordinary powers, and such as to convince the most sceptical of their ability to overcome natural laws. The mandates of their authorities and issued by their Gods and Goddesses for the assembling of all the people in one grand mass to pray and solicit of their prophet, Mohammed, for rain and its remarkable appearance immediately after, might seem absurd, but the continuance of similar results after similar action, year after year, set our correspondent to thinking as to how such things could be manifest as a coincidence. His description of the wonderful demonstrations of the fakirs in his own home, which were produced when he was ignorant and a skeptic, and the witnesses of other prominent English gentlemen who were equally skeptical, can hardly be credited, and he does not expect that our friends can accept his own statement and blames no one for discrediting his stories. They not only border on the miraculous, but go, if possible, beyond such an estimate. It seems that the highest and exceptional class of their priests will not accept any money or remuneration for making an exhibition of their wonderful powers. And, moreover, none were permitted.

A voluminous and extremely interesting report has just come to hand from K. Chakravarti, relative to the status of Spiritualism in India, and some very interesting suggestions for the consideration of the coming convention. The report is accompanied with a printed copy of his work issued in Calcutta, India, in 1893, entitled "Lectures on Hindu Religion, Philosophy and Yoga." This important work, embracing 158 pages, is endorsed in the highest terms by Prof. Buchanan, who says: "It is the first thing which I have seen which gives me any interest in Hindu literature, as my impression of all that I have learned of it heretofore was that the world would be benefited by its entire destruction. I have sought in vain for any valuable knowledge in my glances in Oriental literature. It is a weedy desert of vast interest in which you have found and organized some matters of interest—flowers for a beautiful bouquet," etc.

Prof. Geo. Clark, M. A., M. D., of Philadelphia, also highly praises this work, as also Merwin Marie Snell, late President of the Parliament of Religions. Prof. Chakravarti also sends us two numbers of the *Light of the Age*, edited by S. C. Mukhopadhaya, M. A., which embrace many important articles on "Psychometry," "Somnambulism," "Ghost Land," "The Religion of Science," "The Four Isms," "Experience After Death," etc.

Included in the report we have a "Summary of the Most Important Communications Made by Spirits," "Spiritualism in Hindu," "Ceremony of Sradha," "Modern and Ancient Spiritualism Compared," and "An Account of the Samaj Established by the Calcutta Psycho-Religious Society of Calcutta."

A very interesting report is at hand from Bro. J. S. Gobel, who resides at Utrecht, Holland, and he treats of the condition of the cause in his country and the Netherlands and furnishes an explanation of the difficulties which beset the adherents of Spiritualism, and which have obstructed its advance to a more general recognition by the most influential classes in his country. He mentions, as some of the developments, table-tipping, thought reading, thought transference, clairvoyance, clairaudience, inspirational trance, rappings, writings, intuitive and direct voices, drawing, music, diagnosing disease, foreign and dead languages, reading of character, psychographic writing, poetry, prophesy.

Bro. Gobel desires a communication from some medium in this country of some member of his family on the other side, and as no one on this side of the Atlantic has any knowledge of him or his family, he would be able to present a communication from some one of his friends or relatives on the other side as an instrument that would be of strong convincing effect to very many and be of invaluable service not only in his country, but also in America. We are hoping to gratify this desire. Any psychometrist who wishes to furnish such communication should confer with the undersigned. We could furnish the letter accompanying the report to sense the influence.

We are also furnished a report in French, from Geneva, by M. L. Gardy; also from Henri Sausse, of Lyons, France; together with several papers from Madrid, Spain; Teramo, Italy; Tours and Lyons, France, and from Newcastle-on-Tyne, England. We expect soon to be in receipt of others from Russia, Sweden, Berlin, Germany, South Africa, Australia and South America.

With the numerous certifications of the existence of believers of Spiritualism, which is never obtained except by experimental or hereditary knowledge, we trust the accumulation of this matter and the experiences of numerous persons all over the world, will impress very many that the wonderful growth and constantly multiplying evidences of spirit communication will be a most excellent teacher to the rest of mankind, who seemingly are disposed to dwell in ignorance and change their habitation to the next world as children who are compelled to begin the alphabet and learn from the foundation.

We shall, from time to time, present extracts relative to the matters in which we are interested from the other side of the Oceans and south of the Gulf of Mexico, trusting they will be of interest to many of your readers who wish to be informed of the progress of the cause in other countries.

ROB'T A. DIMMICK, Sec'y N. S. A.

A LEARNED HINDOO.

India Represented at Lilly Dale by Virchand R. Gandhi.

Saturday, August 11th, was a memorable day at Lilly Dale, when the fraternal message of fellowship and good will was borne to us from India by Mr. Virchand R. Ghandi who represented his people, the Jain community, at the late Parliament of Religions. This Hindoo philosopher and orator was received with a grand ovation at the Auditorium, where his earnest words, elevating and noble religious sentiments were spoken to the large audience there assembled. In his lecture he arose far above all creeds and dogmas, to the plane of unity and universal brotherhood. The audience listened with deep interest, often responding to the profound thoughts uttered by this learned Hindoo. It was the grand occasion of a lifetime. India, the mother of religions, was reaching out from the deeps of remote antiquity through one of her representative sons towards modern civilization on the American continent. It was a scene unprecedented in the history of this camp, as this scholar, arrayed in the beautiful costume of his country and rank, as a philosopher and teacher, stood before us to deliver his message. While this was being done my thoughts ran back to the time when Apollonius of Tyana returned from India in the first century, bringing various epistles and other treasures of knowledge found in that country, and upon which, it is claimed, the four gospels of the New Testament are based.

Now, Mr. Gandhi comes to us from the Orient, in the nineteenth century, with similar philosophies and religious teachings, to enlighten his fellow men, in this land towards the setting sun. Truly, history repeats itself, but, reader, the tables are turned. India, the progenitor of the civilization we now enjoy, appeals to this, the youngest among nations, and bids us listen to the philosophy and religious thought which was her's centuries previous to the Christian era. What a reflection upon the western world! We have been exporting millions of treasure and thousands of missionaries to convert a race that Mr. Gandhi claims is superior to us in philosophy, religion and ethics. There is little room for doubt that most of the teachings and doctrines of Christianity had their origin in India, but they have been mutilated and disfigured beyond recognition by the priesthood, until all their former beauty and grandeur have been eliminated.

In view of this fact, can we wonder that the intelligent Hindoo does not take kindly to Christianity when he is aware that the ancient philosophy and religion of his country was appropriated by those who organized the Christian system, and is now returned to him in a deformed condition and labeled Christianity? Our brother is trying to correct this mistake of the Christian world, as he passes on his journey through our land. He tells us that we can send to India no new revelation, for his native land outranks us in philosophy, religion and morality, and yet the Christian world berate his people and call them heathen, attempting to convert them to the dogmas and creeds which are the inventions of priestcraft. To this he objects.

What of moral philosophy is offered by Christianity to the Hindoos belonged to them centuries before the Christian era. That a large part of the inhabitants of that historic country, in common with other nations, are ignorant and undeveloped is true. This condition, however, is largely the result of subjugation by other nations more powerful on the battle-field than themselves, who have overpowered them from time to time, pressing their cause with their religion in one hand and the sword in the other. Thus the people of India have been compelled to adopt religious systems inferior to their own, which has retarded their progress. Christianity is not without fault in this respect. I understand that the lecture of our Hindoo brother is to be published in full, therefore have only alluded to it in a general way. With these brief remarks I will leave the subject for the consideration of the readers of your paper.

Philadelphia, Pa. B. B. HILL.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells or $1 per copy. For sale at this office.

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CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Instruction in the Roman Catholic Colleges.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Riviere Boyer.
CHAPTER XX.
Papineau and the Patriots in 1833—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spiuk again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Witness from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le-Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
CHAPTER LXVII.
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CHAPTER THIRD—The Deific Location and Mode of Working.—The Location of Deity. Can Infinitude have a Centre? Does God control the Universe through Law? How does God control the Universe? A. J. Davis's Theory of the God Centre. The Dual Centre of the Universe. Can the Infinitely Fine act upon the Coarse?

CHAPTER FOURTH—The Nature of God.—Is God a Being of Intelligence? Is God a Personal Being? Is God a Being of Absolute Attributes?

CHAPTER FIFTH—The Deific Greatness and Glory.—The Greatness of God. An Angel's Conception of the Universe. The Greatness of God. Anthropomorphism.

CHAPTER SIXTH—Moral Evil and Deific Perfection.—The Perfection of God. Has God created Evil? Is Man depraved? Is anything Innately Bad? Is an endless Hell possible? Is absolute Evil possible under Divine Law? Evolution.

CHAPTER SEVENTH—Deific Law and Human Intercession.—Special Providences. A supposed Miracle of Healing. How God interposes to answer Prayer. Prayer. A Form of Prayer. Does Prayer Influence God? Hudson Tuttle's View of Prayer. The Central Principle of Deific Action. Prof. Wallace's View of Prayer. Prayerfulness is not necessarily Goodness.

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CHAPTER FIFTEENTH—Life under a Spiritual Religion.—General Divisions of the Human Faculties. The Higher Realm of the Brain. Spirituality is Ennobling. Spirituality beautifies the Countenance. Must be developed through Spirit Communion. Spirit Communion the Basis of all Religions. Spiritualism founded upon Facts. The only Religion which demonstrates Immortality. Robs Death of its Terror. The most Joy-inspiring of Religions. Promotes Civil and Religious Freedom. Leads off in Human Reforms. Perfects the Physical System. Prevents Insanity. Prevents Superstition. Leads to Nobler Living. Reveals a Grander Universe. All Great Geniuses have been Inspired. Jesus of Nazareth. Jesus in Spirit Life. Will the New Religion Abolish Churches?

CHAPTER SIXTEENTH—Death under the Old Religions.—Popular Conceptions of Death. Death made terrible through Church Songs. Made Gloomy by Church Materialism. Church Teachings have darkened Death. Death Bed of a Christian. Of an Immoral Man. Of Altamont. Death Scenes under the Old Dispensation. Terrors under the Old to those who lose friends.

CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to this Life. Departed Ones attract the Spiritual Mind. The Spiritualist understands Death, so does not fear it. Death of an Ancient Philosopher. Death of Mozart. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalist Minister. Joyful Transition of a Friend. Triumphant Experience of a Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

CHAPTER EIGHTEENTH—The Future Life.—Location and Character of the Spirit Realms. The Clothing of Spirits. Children in Spirit Life. A Spirit Child from Humble Life. The Wealthy in Spirit Life. Politicians in Spirit Life. Clergymen in Spirit Life. Editors in Spirit Life. The Power of Spirits to Commune with Mortals.

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[CONTINUED.]

Having reached the second sphere of space, I felt somewhat relieved to find myself away from the old life; that of itself to me was Heaven. I began to investigate this sphere. I saw a city with human beings going about their business, somewhat upon the same order as they did in earth-life; they were the same beings who had undergone the transformation scene called death. Their bodies were lighter—not so material as when upon earth. I found these people to be those who had lived mostly for self, cultivating greed and avariciousness, and who had, as a rule, thought very little of God and his divine laws. They had always a sneer for the so-called Christian, and had never cultivated that broad mantle of charity which covers so many misdeeds. I was surprised to find only such people among the inhabitants of this sphere.

I studied this state of my progression thoroughly, and at last concluded that I did not feel secure in this sphere, for I felt that I must get into a country or state where Allah was upheld, and believed in thoroughly; where strong faith, coupled with good deeds, would make me feel secure and happy, for I was not happy in this sphere, for my misdeeds haunted me and depressed me. I wished to get away from them and to know that I had outlived them for good.

I now began to pray most earnestly again to Allah, asking him to send some of his angels to minister to my needs. I begged for forgiveness of all my sins, and after a long time of constant meditation and prayer, I received help from ministering angels who directed me to the right course to pursue, and who advised me of the absolute need of prayer to the spirit desiring progression. I noticed that their faces were radiant and beaming, while mine was dark and clouded in trouble. I soon saw after such a comparison that I was wrong, and that I must get away from this sphere as quickly as possible. I lived in prayer and supplication for a long, long time, and at last I was carried into the third sphere. There I found people like myself who were anxious to learn the power and strength of Allah, who were willing to be taught and who were striving earnestly to find the Nirvana or Heaven. They were striving for the kingdom of the perfect spirit, and were trying to outlive all the desires and passions of the old material body.

This sphere had also a city, but to a small degree more etherealized than the other had been. No one felt perfectly secure at this stage, for they knew that there were still greater heights to be attained. Here, they were tempted and tried, and those who were developed far enough to withstand temptation, were, after a time, lifted up from this state or sphere into the fourth sphere of space. This sphere was the same as all of the others, only still more spiritualized. The people of this sphere were still pushing on, and striving for perfection, for they, having started upon the journey of the true spirit, were very anxious to reach the end. Some there were, of course, who remained a long time in these different spheres, for some were slower than others to understand the requisites of a spiritual life, and some were more earnest pilgrims than others.

Then there were also others who were contented with only a part of the attainments necessary to reach the exalted altitudes of the perfect spirit. Such spirits, of course, remained in the spheres which they were in a long time, for not being able to see, or having no desire to understand the delights of the pure soul, they were withheld from the joys thereof until they had required a greater degree of perfection, and were able to share in the beauties of the seventh sphere; this could only be obtained through the individual himself who had a perfect desire for better things beyond, and who strove to cultivate the spiritual. When he had reached this conclusion, then, and then only, had progression entered his soul.

In the fourth sphere the spirit is still tempted and tried by the evil that still exists within him, for at this stage he has not overcome all evil desires and thoughts of the body. Here he begins to cultivate the absolute control of all those desires and passions that existed in the corporal body.

Here he begins to understand the true meaning of brotherly love, and tries to forgive all feuds that ever existed between him and his enemy. He now begins to outlive all this, and learns to love those that hate him and who spitefully misuse him.

After he has attained a good beginning or foundation based on pure brotherly love for all, and an exalted idea of Allah, who is love, then he is taken from this sphere into the fifth sphere, where he is now taught the thorough abstinence from all desires of the stomach. Here he outgrows all habits, such as having a love for drink, tobacco or narcotics of any description. He also outlives all the desires for food, which the spirit only takes by inhalization. If he was a *bon vivant* in earth-life, and cultivated his appetite to nothing but fine food, thinking he could not exist without it and all the luxuries pertaining to such a life, here he learns and feels the utter uselessness of all those desires and at once he begins to hate them, and strives to outlive them; he at the same time keeps cultivating the other virtues that he acquired in the other spheres, for he knows that in this state he has not yet reached perfection. When he has attained the height of perfection that he is capable of reaching in the fifth sphere, then he soars into the realms of the sixth sphere, where he now begins the perfection of all virtues acquired in all of the other spheres. Here he perfects himself for the true Nirvana, or Heaven of the pure soul. He now knows what it means to be Christ-like, for he now soon reaches that state where he is able to be in person, mind and actions very much like Jesus. He now has true meekness of heart and humbleness of spirit, charity for all and kindness of spirit for the most despicable object of creation; brotherly love that is true and genuine for all mankind. These are the only true virtues of character that will take you into the realms of the seventh sphere, where all these attributes are perfection, and the progressive spirit who has acquired them in all their purity now soars into the realms of the seventh sphere or inner circle as it is called. Here Jesus, who was the only true Son of God, reigns supreme, for Jesus, although in form human and born of human or mortal parents, was, in spirit, a God, and was sent to teach the world what attainments the mortal could reach spiritually, if he himself so willed it. He taught them how they could acquire the kingdom of heaven upon earth and showed them by his teachings how necessary this was, and that by striving to do good upon earth they thereby lessened their troubles and trials in the other world; for, taught he: "As you sow, so shall you reap," which means spiritually that as you are spiritually in this world, so is your standing in the next.

Mortal man feels and thinks it necessary to grow rich in this world, and actually damns his soul in his greed for gain; but all this will avail him nothing in the other world, not even a reputation; for it is not how much money have you, but it is how much you possess spiritually, for the meanest beggar is oftentimes richer than the greatest potentate the world has ever seen. All, when they have reached perfection, are upon one equal basis of equality; none are greater than the others.

(TO BE CONTINUED.)

Woman's Day.

Woman's Day, at Haslett Park, Michigan, was celebrated August 15, with a lecture by Mary S. Knapps, of Bay City, and Mrs. Emily B. Ketchum, of Grand Rapids. Both of these speakers are well informed on the topic under discussion, "Equality Before the Law," for all. The lectures were full of thought on this rapidly-rising popular question, "Shall Women Vote?" and seemed to cover every possible objection from any possible quarter. The music rendered was most effective, as well as the recitations by Mrs. Augusta Ferris, of Bay City. Mr. M. A. Root, of the same city, acted as chairman, making the work doubly impressive by his earnest and helpful words. He has gotten out a little book, the "Legal Condition of Girls in Michigan," prepared with exceeding care and submitted to the critical correction of one of the ablest judges of long practice in our State. It is written in language easily understood by those not learned in law for whom it is intended. It would be well if it conld have a large circulation. It is only ten cents, and can be had of Wesley Emery, Lansing, Mich. This barely covers expense of printing, but it is intended to widen the knowledge of woman's exact position under the law, rather than remuneration.

The suffrage color, yellow, was worn by many here to-day.

EFFIE F. JOSSELYN.

Vicksburg Camp-Meeting, Mich.

Vicksburg camp has opened with a fair attendance, and dear old "Frayer's Grove" rings once more with laughter, song, and messages from our loved spirit friends. Good harmony prevails. Mrs. E. C. Woodruff, of South Haven, is our chairman this year, and fills the position with grace and dignity, to the satisfaction of all.

We have listened to five grand and eloquent lectures by E. W. Sprague, of Jamestown, N. Y., followed by some grand tests, nearly all fully recognized. He is an able and fearless exponent of our philosophy. His wife has also assisted him with tests, and given private sittings acceptably.

Mr. and Mrs. Geo. Parker, of Elgin, Ill., are grand mediums for independent voices, music, etherealization, spirit lights and slate writing. They have given two public seances with marked success. I am holding a developing class with them, and giving private readings.

We have several other good mediums on the grounds. Joseph King is expected next week. There is much interest manifested at the conferences. The camp lasts until September 3d. We will soon have Brothers Moulton and Baxter with us. Soldiers' Day was celebrated in an appropriate manner, and a fine programme is prepared for Children's Day, to be rendered by the youth alone. Everyone feels happy and strong, by the spiritual food offered them. I have a very good choir to assist me.

THE PROGRESSIVE THINKER'S sample copies are eagerly sought for. I hope to see the list of subscribers largely increased ere close of camp.

LORA HOLTON-HURSEN.

Passed to Spirit-Life.

Mrs. Mary Carter, an old pioneer of San Bernardino, Cal., and a Spiritualist of many years' standing, passed to the higher life from her home in this city, on the 19th of July last, and on the following Sunday (July 22d), her mortal form was laid away under the auspices of the Pioneer Society of San Bernardino of which she was a highly esteemed member. She had planned her funeral and as nearly as possible her wishes were carried out to the letter. The form was robed in white, with the national colors conspicuously displayed; and the casket in which it reposed was covered with rich, white brocaded velvet; while the relatives, left behind, by special request of the deceased, wore no weeds of mourning. Cheerful Spiritualistic songs, intermixed with patriotic ones, were sung; and the whole unique service was a fine object-lesson to the large congregation who had assembled to pay their last respects, teaching that death should not be considered a gloomy thing; and showing forth, also, the intense love of the deceased for her adopted country.

She was born in Devonshire, England, May 14, 1814, and consequently was past eighty years of age at her demise. She came to America in 1840, crossed the plains in an ox-team in 1847, and came to San Bernardino in 1852. She has been a regular subscriber for THE PROGRESSIVE THINKER ever since its first publication. The funeral discourse was delivered by the writer.

ELLA WILSON MARCHANT.

Aaron G. Rader passed away very suddenly August 3. He was born in Chatham, N. J., in 1841. He was married in 1866, and leaves a wife, two sons, and a daughter, to mourn the loss of a kind husband and father. He was a soldier in the late rebellion, and was buried with the honors of war, under the auspices of Merriam Post, G. A. R., of which he was a member. He was a believer in Spiritualism, and the funeral service was conducted by Mrs. Tillie Reynolds, of Troy, N. Y., who delivered an inspirational address, bringing much consolation to the sorrowing friends, who feel they will meet the loved one "over there."

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AN OPEN LETTER.

MR. GEORGE P. COLBY—DEAR SIR:—Why is it that your name did not appear in the incorporation of the National Spiritualist Association, at Washington, D. C? You was elected one of the nine delegates at the Chicago convention to become one of the incorporators of that Association. Please explain to the many who were delegates at that convention, and who are interested in you, as well as the National Spiritualist Association. Answer through the columns of THE PROGRESSIVE THINKER, as it has the largest circulation of any one Spiritualist paper, and oblige your many friends, as well as many delegates who were present at the convention.

Yours truly,
A DELEGATE.

W. E. Bonney, Cherryvale, Kansas, writes: "We have made arrangements to hold our camp-meeting this year in the City Park, a very pleasant and shady place, convenient to the depots. We would be glad to have as many of our friends bring tents and bedding as possible. Brother Corser, of the Logan House, will furnish board and lodging for those who wish it at 60 cents per day. The Logan House is only a short distance from the park. Our meeting will commence on Sunday, September 2, and close September 9. Mrs. Anna L. Robinson, of Port Huron, will be with us on the 4th, 5th and 6th of September. We extend a hearty invitation to all friends to come and join us."

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I feel that I would need another month's treatment, as you suggested in your letter on treatment, for which I remit postoffice order.

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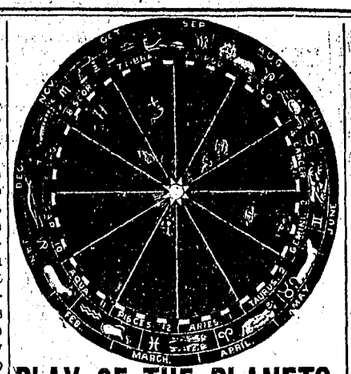
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MEDIUMSHIP.

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The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive in the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened either with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the seance always extend to one hour, even if no results are obtained, it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for *six sittings; if no phenomena* are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much of mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffer from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BRITTEN.

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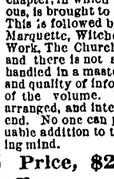
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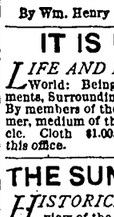


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SCIENCE, SUPPLEMENTED BY EXALTED MORALITY, THE BIBLE OF THE FUTURE.

THE PROGRESSIVE THINKER.

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 8. CHICAGO, SEPTEMBER 1, 1894. NO. 249.

A PSYCHIC WONDER.

A Girl Who Is Developing Extraordinary Faculties.

Through Her Scientists May Solve Important Problems.

Her Manifested Powers Are Little Short of Marvelous.

The Study of the Human Brain and Mind Is Her Especial Pleasure.

Within an hour's ride of Detroit, says the *Free Press*, on the banks of the pretty Clinton River, lies Mount Clemens, one of the handsomest little cities in America. The fame of the Mount Clemens waters has spread far and wide, and well-known people from all parts of this country can be met at the baths and numerous well-appointed hostelries during all seasons of the year. Mount Clemens has never been afflicted with a boom—it needed no artificial stimulus to advance, and during the worst of the recent panicky times, there has been no evidence of any depression among the merchants, nor of hardship or poverty among those who are compelled to labor for others.

There are many noteworthy features in and about Mount Clemens, but the object that will interest the public more particularly at this time, is a young and most charming little lady, who is rapidly developing very extraordinary occult powers.

While in Detroit I had the good fortune to run across an old friend who had left his crutches at the famous Michigan bath-town, and who was passing through Detroit on his way back to his far-distant western home. Our meeting was limited to less than ten minutes, because the carriage which was to take him to the depot was already at the hotel entrance. After a no less hearty than brief salutation, he said, with an impressive emphasis:

"If you want to be put on the track of a wonder that will prove a hard nut for scientists to crack, run up to Mount Clemens and hunt up Elfa."

Taking a card from his case he wrote thereon a brief introduction to one of the most prominent men in the charming suburban city named, who had afforded him the opportunity to witness something so extraordinary that he evidently could not think of anything else, and unlike other individuals, could not be induced to speak of his remarkable transformation from a groaning cripple into a sound and cheerful man. He exacted a promise from me that I would hunt up this wonder; his last words were: "Don't forget the Mount Clemens fairy," and he was gone. I then—for the first time—looked at the card and read:

"Mr. E. R. Egnew, dear friend—I ask as a special favor that you arrange to afford the bearer an opportunity to converse with Elfa."

I put the card in my pocket and went to my room to finish a report that must go in the morning mail. I began to write, but found it difficult to concentrate my mind—somehow that name, "Elfa," would appear on my manuscript, written without my will. I erased it three times, and then concluded to give up a hopeless struggle and go to bed. When I awoke, that name, Elfa, flashed through my head the first thing, and an irresistible impulse determined me to make as early a start for Mount Clemens as train service would permit. It was still early in the day when I presented my friend's request to Mr. Egnew, who looked somewhat puzzled, if not annoyed, when he read it, but after a moment's hesitation, he said, with a reassuring smile, that had a decidedly warming effect: "I would do almost anything for —— ——, but this is more difficult than he can imagine." I then learned that those in charge of the young lady were much opposed to any and all notoriety; the more as the very peculiar faculties developing in her were of so extraordinary a character that no conclusion could be arrived at as yet, what this strange power might signify. I soon learned enough to stimulate my curiosity to the utmost, feeling that I would discover a rara avis of no mean order.

I will omit a detailing of difficulties that had to be overcome before permission could be obtained to meet Elfa in such a way that my story would have either any scientific value, or decided interest for the ordinary reader, or both. It will be sufficient to say that I considered myself amply rewarded for my patience and perseverance when I finally did succeed in obtaining the coveted privilege of an unrestricted interview.

I will preface the account of my inquiries and observations by stating that I am not an impressionable novice in the line of psychic researches, and that I have read many of the latest and best treatises, comments and contributions on the various subjects that will have to be touched upon in this report. I know that this charming girl is destined to help solve at least some of the most vexing and difficult problems that are now under discussion among the wisest and most useful workers in the world of science; the men who have had the courage to free themselves from the thraldom of bigotry and prejudice, and who are ready and willing to leave the beaten track at any point where there is a fair prospect of obtaining light that will benefit mankind. I deem it necessary to say this much, to give more weight to such opinions as I may be forced to include to make this report more useful to the many who are now everywhere looking forward eagerly to reliable information on all the lines including and diverging from psychic study.

Elfa is but little more than half-way through her teens, and those in whom poetic thought and fairy lore have not been entirely extinguished by too practical contact with the world, may recall some ideal picture of a sylph-like creature, with all the charms of face and form belonging thereto, and accept the vision as that of the little lady in question. She is modest and retiring, exceptionally bright and intelligent, has had a superior education, and is an accomplished musician, possessing a pleasing soprano voice and a natural aptitude for harmony.

Although fully aware that she is most decidedly different from all the rest of the little world surrounding her, and that she is subject to awe-inspiring influences unrecognized by others, she is, nevertheless, charmingly natural and free from all restraint, or somber thoughts on the subject; on the contrary, her face lights up with an expression that denotes the utmost faith and pleasure when she speaks of her experiences in that realm whereof the average mortal has not even a dreamlike conception, and which to her is a reality.

The first oddity about herself of which she became aware was that birds appear to have no fear of her when she is absolutely alone, and one little wren came, wounded, to her for help and protection, and when restored to health remained near her during the rest of the summer, always ready to alight on her hand when outstretched for that purpose. She states that aside from some thoughts and impressions of which she made no mention to others, because she never heard any similar ideas or feelings talked of, she remarked no especial difference in herself except, perhaps, a high degree of sensitiveness—and a feeling which can only be likened to an unfulfilled wish for an unknown object. When meeting strangers she has always been instantly and decidedly attracted or repelled, but never became aware that any one could exercise any especial power or influence over her until quite recently, when she met a man toward whom she felt drawn by an unconquerable and joyful impulse. Her friends claim this meeting to have been a purely accidental one, but Elfa insists upon it that their coming together was ordered by a power of which but few others have any knowledge. At all events, it appears that this man's advent was momentous to her. He at once, at first sight, became her intimate friend and teacher, and she a most eager pupil. When first they met, she was suffering from the effect of a long and severe illness and subject to many pains and physical, as well as consequent mental disturbances. In a very short time she realized that the mere touch of her friend's hand was enough to banish all pain, and from then on improved rapidly in health, and within a month had more than regained her normal strength.

One of the conditions exacted before this interview was granted was that this man's identity should not be revealed. This is regrettable, as he would prove an important aid in evolving new facts in psychic science, because, judging from the hundreds of well-authenticated reports of experiments and occurrences in France, England, Germany and this country, I can remember none where the dominant force was so quick, absolute, and so completely in harmony (en rapport), with so perfect and submissive a subject. The bond between this man and Elfa is unquestionably hypnosis, but of a higher and different order than any I have so far met with, or of which I have any knowledge through other channels. He puts Elfa in the somniscient state by a mere look and light touch, and what she is capable of accomplishing in that condition is not far short of the miraculous. In the course of the first week she developed clairvoyant and clairaudient powers that are astounding, and day after day her extraordinary faculties are increasing and developing new phases. When atmospheric and physical conditions are favorable she is able to describe objects that are at any distance—in other cities, on persons, or in fixed positions. She has deciphered writing in unopened letters, that were in houses a mile or more away; but more than that, she reads thoughts and impressions in the minds of people whom she has never seen, and who are far away. She appears to be able to run through a record of thoughts in another's mind as if she were turning back the leaves of a clearly-printed book. She is developing a perfect mania for the study of the human brain and mind, and the nervous system and magnetic forces, which are plainly visible to her. Without any special knowledge of anatomy, she gives a graphic and comprehensive description of any part of the human system, and states with a most convincing air of confidence what parts are in good order and which are not. She describes the course of vaccine virus or other foreign substance through the circulatory system, tells where it entered the body and how far it has progressed. Her descriptions of the formation, action and condition of a living brain, its throbbing, the latent and dominant characteristics determining the direction of its greatest usefulness, etc., are beyond the power of mortal conception, and however at variance with all former knowledge of the supposed limit of the mind and senses, there is such a convincing air of genuineness and absolute innocence and truthfulness about this girl, and so clear, calm and positive are her statements, that a rising doubt appears only to come as a barrier to a new knowledge, and no one loses thereby except the one who stops short in the face of an opportunity to emerge from the condition of universal ignorance.

Elfa converses freely while in the somniscient state, and gives ready answers to questions upon subjects of which it would be hard to believe that a young girl, still almost a child—could have any knowledge. When asked to give some explanation as to the source of her information, she replied: "They tell me." Lately she has frequently complained that "they" will not help her much, "they" giving her as a reason that she must exercise her faculties independently, in order to develop quickly. The "they" referred to are voices that are audible to her, and she has impressions that give proper directions in regard to things and localities, and similar impressions again enable her to get the true meaning of words and signs in foreign tongues of which she knows absolutely nothing in her normal condition. She writes communications that are given her by her invisible friends, and these are full of wisdom and the highest sentiment. She writes fast and plain, with her eyes closed, and bandaged, if any doubt is entertained, her face averted, and her tablets on her lap, while she is extended at full length on a couch in a position in which it would be impossible for any one else to write with open eyes.

She sees nothing when objects are presented to her eyes, and hears no sound addressed to her ears, and recognizes no voice except that of the man who puts her in the somniscient state. All her perceptive faculties appear to be centered in the pit of the stomach, and they are wonderfully acute. Men who profess to know much about hypnotism claim that Elfa is simply a very excellent subject, and that she is developed by a master who has reached the highest phases of psychic science in that direction, but the Spiritists are sure to claim her as a very revelation for their doctrine, because of the invisible beings who seem to be at her beck and call at all moments and in all places.

That Elfa is one of the greatest vagaries of nature ever heard of cannot be refuted—and that she would prove the very best possible medium to settle many of the numerous conflicting theories in regard to psychic possibilities cannot be gainsaid either.

An effort is now being made to secure the little lady for a series of progressive experimental tests, and it is hoped that the endeavor will be crowned with success.

Aside from the unquestionable scientific value of the proposed investigations which can and will be made during the progress of Elfa's rapid development, this line of work will prove of the greatest possible interest to those whose minds are open to higher spiritual possibilities. The projection of the spiritual self from the material body to some distant point seems to be already a fairly well-substantiated fact in the case of this remarkable girl, and if I am not seriously at fault in my surmises, the question of relationship between hypnotism and Spiritism will be brought nearer a satisfactory solution through Elfa than any ever reached before.

F. J. ENGELHARDT.

An Important Lesson from Japan.

TO THE EDITOR:—On a territory about the area of Montana, says the New York *World*, Japan "supports 40,000,000 people in comparative comfort. Reckoning our own area at twenty-four times that of Japan, this country at that rate would support 960,000,000 people.

"Evidently we have as much to learn about the science of living from the Japanese as they have from us, if not more.

"Their condition is, in broad outline, a prophecy of what peace and prosperity will produce in this and every other country with the fertility necessary for the support of a large population.

"We can already see in our own Eastern States that increased population limits severely the production of meats, and suggests, what is the truth, that the trend of the world is toward vegetarianism. Whether this is desirable or not, it is inevitable, because the land necessary to support a beef will feed a human family an entire year under intensive cultivation.

"The Japanese live largely on the cereals, on beans and peas, rice, fish, fruit and vegetables. The diet seems meagre to us, but they are perhaps the most comfortable people in the world. They are, no doubt, the politest and kindest to each other, and it is very hard to be either polite or kind when the stomach is not at ease.

"Sometimes even here in America, on full stomachs, we show each other that there is almost limitless room for the increase of merely decent politeness, not to speak of kindness. Undoubtedly the Japs might teach us a number of things in political and social economy if we would let them."

The general habits of the Japs are undoubtedly superior to the great mass of people in this country. You can find no such "slums" in Japan as can be witnessed in every large city of the United States. Spiritualists even could improve themselves by imitating some of the habits of the Japanese.

A. JAP.

Health, comfort and happiness abound in homes where "Garland" Stoves and Ranges are used.

EARTHQUAKES!

Cetsinger's Theory of Their Causes.

Professor Falb's Shortcomings Exposed.

System Used in Predicting Cyclones, Seasons and Earthquakes.

There has been quite an exodus from the quarter near the shores of New York City's boundaries, caused by the credence placed by the people in Prof. Falb's predictions. I have noticed lately in THE PROGRESSIVE THINKER that a prophet, who lays no claim to being infallible, has been tampered with by a sharp stick in the hands of a thinker, which causes the former to retort in sarcastic terms which certainly tickle the cuticle. But it is these tilts among thinkers which really take the rough edges off from partially developed truths and imperfections, and bring both up to a higher standard. I do love tilts—but sandwiched with charity, not insinuations. Let him who is perfect in judgment, and never errs, cast reflection upon my imperfections, and not until then—with apologies to the supposed Nazarene—ought to be the practice among thinkers and reformers.

In this light do I take up the method of Prof. Falb, of Vienna. Prophets will meet with doubters and other prophets, and then comes the tug of war, for there is nothing more influential in bringing an obscure individual prominently before thinking and unthinking people, than the exercise of the science or the gift of prophecy, by prognosticating some dire calamity, cataclysm or other important event. There is nothing which so suddenly thrusts a prominent prophet into the depths of the deepest oblivion, than the failure of such prognostications; consequently the prophet's reputation depends entirely upon the realization of his horrible predictions, even if their success costs lives and property.

The latest prophet venturing out on the sea of chance is Prof. Falb, of Vienna. He predicted a number of earthquakes, which all, more or less, occurred within reasonable limits of their specified times. His latest is a prediction that the United States will experience an awful cataclysm and tidal wave on or about August 30, and September 29; either of these is liable to cause the disappearance of the city of New York and somewhat change the geographical aspect of California and Florida. Since his previous predictions have materialized in Greece and Turkey, his present prediction has caused no little uneasiness in the States designated in this prophecy. But Prof. Falb did not designate any particular place in his previous predictions, but simply predicted seismic disturbances, without placing them to some particular point of occurrence, as he did in his present prediction. Undoubtedly, Prof. Falb has become more bold by the success he has thus far attained, and ventures out with greater certainty on the unknown expanse of chance, by now designating the geometrical points where his predicted cataclysms will occur.

When we once understand the great difficulties in the way of accomplishing this part of prophecy, we will at once relax our tensioned nerves and trust to the great odds against Prof. Falb's geometrical part of the prophecy—that he will fail in designating that part of the world in which these earthquakes will occur.

Prof. Falb has not yet made public the system he uses in predicting these events. He has not yet become thoroughly satisfied as to the exact cause of the earthquakes, for he first began by comparing the positions and juxtapositions of the earth, moon and planets with the seismic disturbances, and found that certain juxtapositions always corresponded with these disturbances. When this was found, he made a prophecy in accordance with this discovery and succeeded, also several times after, until now he is a real prophet. His system is the effect of stellar influence on the earth when they reach certain co-relative positions. This he has not fully explained, because he is trying to fathom the cause of this phenomenon. Thus far he has only solved effects. But the same system which Prof. Falb uses in predicting earthquakes, a weather prophet in St. Louis, Mo., is also using in predicting weather and storms, and the writer has used it for several years (since 1891) in predicting seasons; consequently, the system has simultaneously dawned upon several minds through close study and observation.

The weather prophet is wonderfully successful. The writer has made "season prognostications" which materialized fully, but owing to one of the unknowable things which often occur in this science, the designated parts of the country failed to get the share allotted to them in these predictions, but occurred in other parts owing to this error. In May, 1893, I predicted a dry and hot summer for the northern part of the United States, with cyclones and floods for the southern part. But it was comparatively a cool summer for us, while the southern States received all as predicted. I found upon investigation that the gas wells had been spouting stupendous volumes of carbonic gas, and this had accumulated above us—being a native of these States—causing an absorption of the heat rays, while in Europe, where there are no gas wells, they had the greatest drouth known in 60 years. It can be seen that a prophet must even contend with these gases in order to prognosticate seasons correctly; consequently, not desiring to hang my reputation on such slender threads, I have retired from the field for the present.

Since none of the other prophets have given the causes to these phenomena, I will give them as I have studied them out, for the same causes which decide our storms and deluges cause our earthquakes; hence this is Professor Falb's system, used in his predictions. Whether my brother scientists have advanced more or less than I in this science, I am unable to tell.

The atmospheric disturbances can all be traced to an inequality of conditions based upon the law of vibration, whose particular scope lies within the boundaries of dynamic force or magnetism (attraction and repulsion).

Orthodox astronomers and astrophysicists claim that the planets give forth certain colors on account of the specific gases which the particular planet holds in suspension; thus certain lines are observed in the spectroscope. I claim this is an error. For color can be produced by a certain volume and intensity of vibrations, irrespective of gases. And how do the astro-physicists know but what it is the vibrations of a particular element which causes certain color effects, and not the specific elementary matter itself? They know it not.

Consequently, Mars sheds a red color because its volume and intensity of dynamic force, in which it is enveloped, pulsates with a velocity so as to produce a red phenomenon. Saturn has a lesser volume of this dynamic force, hence sheds a color of yellow, which is not so intense as red. The earth is a pink star to the Marsians. Venus is slightly below the standard of Saturn, shedding a cream color. Each of these planets has a given number of pulsations in a given time, while the pulsations of the moon can be observed through a telescope. The earth also is enveloped in this atmosphere of dynamic force, in which it is a nucleus, consequently is surrounded by belts of dynamic force, as indicated figuratively in the diagram. These belts are also those of Jupiter, Uranus and Saturn. When Venus, the moon and Saturn reach certain positions and juxtapositions, so that the vibratory emanations of these planets follow the oblique rays of the sun directly to the dynamic planes of our earth, then the great volume of dynamic force, suddenly given the earth, must find room for action, hence a crowded condition arises in the bowels of the earth, and in its endeavor to equalize with space it causes a vibration and displacement of earth's crust and interior, and this is an earthquake; consequently earthquakes, in the present state of our world's development, arise from external causes. Such a juxtaposition has and will occur on August 30, and September 29, consequently the prediction followed.

But when Professor Falb endeavors to place the exact point of occurrence, he overrides the boundaries of possibility in science, and for this reason: The earth revolves on its axis at a great rate and also moves in its own orbit; likewise does the moon, Venus and Saturn. We must now find the exact location when that part of the United States is en rapport with these planets and the oblique sun rays on the date given above. That he himself is uncertain as to the time of day they will occur I will prove by the fact that he has included the Eastern and Western coasts of the United States; for, if they occur in the daytime in California, then they will reverberate to New York (which means night in California), at night; if they occur in the daytime in New York, then they will reverberate to California. Thus the shrewd professor has designated so as to make it a "sure thing," for he will get the necessary oblique sun rays either at one place or the other. Since the moon's effects are mostly focused on the ocean, the shrewd professor has picked out the coasts instead of inland, because the moon is the necessary medium for these planetary influences to our earth. Consequently it can be seen that Prof. Falb depends more on the manner in which he has fortified his prediction than he does on his mathematical and geometrical ability to bring the occurrences to their designated locations.

For the sake of science, I hope he will succeed in a modified manner, and if the planets affect our world in this manner, then they affect sensitive man also, in a way corresponding to his nature.

Detroit, Mich. E. C. GETSINGER.

Duty of Every Spiritualist.

TO THE EDITOR:—I herewith inclose one dollar for THE PROGRESSIVE THINKER for another year. I am sixty-seven years of age, and am very poor, and have nothing, only what I earn at hard labor, but I will have the paper as long as I live. I do not believe that poverty or hard times is a reasonable excuse for not taking THE PROGRESSIVE THINKER, and I also believe it is the duty of every true Spiritualist to subscribe for it. A. O. JONES.

Brother Jones is a true Spiritualist, and though poor in this world's goods, he is rich spiritually, and in consequence must have THE PROGRESSIVE THINKER. There are thousands of well-to-do Spiritualists who take no Spiritualist paper—yea, millions of them. They do nothing to advance the cause.

A LADY TO THE FRONT.

Honored by Being Elected to an Office.

And Yet a Spiritualist.

THANKS HER FRIENDS—A FEW WORDS FROM MRS. BLACK—SOME SPECIMEN LETTERS OF CONGRATULATION.

The Daily Cantonian, of Canton, Ill., contains the following:

The following card from Mrs. Carrie McCall Black speaks for itself—and in clear and ringing tones:

"Editor *Cantonian:* You have been so kind, so courteous, and withal, so true, permit me to ask space in your valuable columns to return thanks for the numerous written and verbally-expressed congratulations which poured in Monday evening until 11 o'clock, and all day Tuesday, and still the mail brings me some this morning.

"These expressions demonstrate to me the sanction of the principles of right. I hope ever to be an instrument broad enough to touch the skirts of all issues, with liberality sufficient to deal ever with equal rights, and justice to all, regardless of politics or religion. I promise you, capability is the one and only question—moral character assured—that will be asked by me in the search of instructors for our children.

"I shall remember why and how our public schools were founded. I shall remember they are not Protestant or Catholic. If people are not strong enough in their religion to implant it on their offspring at home and in the church, and need a sectarian school to do it, then, my brothers and sisters (for the church of humanity is mine, and you are all my brothers and sisters), if you must have a sectarian school, go down in your sectarian pocket and pay for it. For, remember, there will always be men and women of principle strong enough to demand, if need be, equal rights to all isms—with no favor to any one ism. We have a free public school, supported by a public fund, and it must be by the people, for the people. I thank you, my supporters.

"C. MCCALL BLACK."

Of the congratulatory letters which she has received, Mrs. Black permits the *Cantonian* to print this, from a member of the Baptist church:

"My dear madam: As one of your friends and earnest supporters in the election of last Monday, I wish to tender to you my sincere and heartfelt congratulations over your splendid success. For myself, I feel that I have cause for rejoicing in this, that the choice has fallen on one who is worthy of it, in every respect; who is broad enough in mind and culture to know that all the good or all the bad, is not confined within any one church or creed; who has the courage, as I believe, to repel the insolent demands of bigotry and intolerance.

"I will not add more. I can only say that I am glad, beyond the power of words to express."

LETTER FROM PHILADELPHIA.

TO THE EDITOR:—I inclose the above clipping, which, I think, will interest you; at least it will after you read my letter. This lady is a beautiful being, and an inspirational speaker. Her mediumship is self-developed, and is held truly sacred. Her mother and father were both Spiritualists. She is young, honest and ambitious, constantly working for the progress of Spiritualism. While only three years ago the Spiritualists were but few in number in Canton (town of 8,000), yet to-day they are numbered by the score, simply through her influence. It is common and constant for her to throw open her double parlors at home for the gathering of the people. She will usually have a quartette of singers, she being one of the number. She gives the invocation, then a lecture, which at times are truly eloquent. Mrs. Black is the first lady school director elected; the first for any office in that city.

Now, I believe one of the most forceful ways to advance and elevate our cause is the noticing the honor in which some Spiritualists at home are held because of their open, pure, honest work in the cause. It serves to stimulate other people's belief and actions, and that is what you are laboring for.

GEO. D. TYLER.

Philadelphia, Pa.

A loving heart is the truest wisdom.—Dickens.

Too much gravity argues a shallow mind.—Lavater.

Lying is a certain mark of cowardice.—Southern.

Man while he loves is never quite depraved.—Lamb.

We never live; we are always in the expectation of living.—Voltaire.

Good is no good, but if it be spend; God giveth good for no other end.—Spenser.

We cannot think too highly of our nature, nor too humbly of ourselves.—Colton.

Prefer loss before unjust gain; for that brings grief but once; this forever.—Child.

Nature has placed me here; she shall not lead me away. She will not hate her work.—Goethe.

A man's own good breeding is the best security against other people's ill-manners.—Chesterfield.

Like many other virtues, hospitality is practiced, in its perfection, by the poor.—Mrs. Kirkland.

Haslett Park Camp-Meeting, Michigan.

Since the last writing we have had a week of much pleasure and profit. Tuesday was occupied with the State Association celebration. The annual meeting was held in Lansing, August 13, the officers and delegates returning here in the evening. Tuesday morning, Mr. Moulton, president, delivered a strong lecture, showing in the most conclusive manner, that local, State and national organizations have each a separate and distinctive work to perform, although they should be united in efforts and interests. The address was an effective one in behalf of concerted work on the part of Spiritualists for self-protection and attainment. The rostrum was occupied in the afternoon by Mrs. H. S. Lake, who delivered a grand lecture on spiritual unfoldment, dwelling upon the power of mediumship, and closing by taking the slates on which was procured that remarkable manifestation of slate-writing and message from A. Lincoln and reading it word by word, and affirmed that it bore the stamp of Lincoln's individuality, maintaining that the only way to identify a spirit was by his or her work.

In the evening a symposium was held as the closing exercise of the State Association. Woman's Day and its fine programme has already been mentioned. Next came a rousing lecture by Dr. A. B. Spinney. It was fully appreciated and highly applauded. Mr. D. P. Dewey gave the next lecture to an enthusiastic audience.

Saturday, Edgar W. Emerson greeted us again; also on Sunday morning and afternoon. Mr. Emerson's lecture bore directly on the main points in Spiritualism, his last address being on "Mediumship, the bed-rock of Spiritualism." It was an able exposition of the subject, and it did not seem inappropriate when he asked the audience for a collection for the Mediums' Home (located here), from which a handsome sum was realized. In the evening Mr. Emerson led in a seance for the same purpose. He was assisted by Mrs. Minnie Carpenter, Mrs. Sereiter and Mr. Dewey, all of whom did excellent work.

The attendance on this day was good; over 1,700 passed through the gates in addition to the regular campers.

Mr. Emerson is a great favorite here, as elsewhere. He left here for Clinton, Iowa, thence to Ottumwa. The annual meeting of the Mediums' Protective Union occurred the 20th. The following officers were elected: Dr. A. W. Edson, president; C. E. Dent, vice-president; Effie F. Josselyn, secretary; M. A. Root, treasurer, and one member of the board of directors, H. J. Champion.

The entertainments are fine, participated in by cultivated talent.

Mrs. Agnes Tuttle has been here for nearly a month, visiting Miss Clair Tuttle. She left this morning for her home, in Berlin Heights, in company with her cousin, Mrs Jennie Fowler. We regretted their departure very much, as well as many others.

Only a few tents have thus far been removed, and we still have a very large camp and a good time in prospect for the balance of the week.

Fraternally yours,
JERRY BRICKER.

The Cause in Boston.

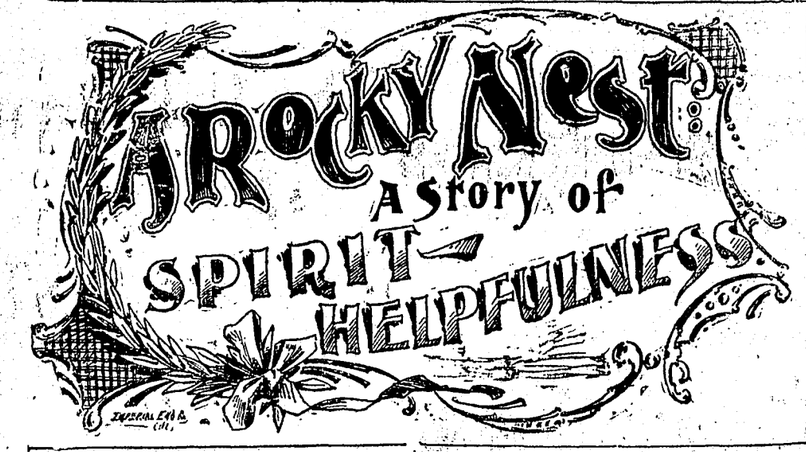
TO THE EDITOR:—The Spiritualistic movement is rather quiet here just now, save with the campers, who are agitating themselves over the demand for newer labor in the field, younger speakers, or rather, to put the fact in a nutshell, they are clamoring like healthy, hungry, young children for fresher Spiritual food; for a setting forth of fearless thought in the right place, which demand is born of much promise, and suggestive of an awakened activity which has slumbered long enough. The Spiritualists of the Hub have an individuality of their own, and must be classed in several groups. Seemingly first for greeting are the sign-seekers, who sleep through an earnest appeal from the spirit, and flock to the front seats of any and every little meeting they may find, demanding a sign and yet other signs from the advertising medium, whose private seances they ignore, hoping to secure at a public hall that for which they are well able to pay these faithful workers many times a fee, while strangers and would-be converts are crowded to the wall by these, who have been, always will be, so-called Spiritualists; yet these signs, good in themselves, are not the one thing needful to a healthful soul and an active spirit. (One word might be said to these well-meaning Spiritualistic brethren of the besetting sin of selfishness, but enough.)

Then comes the class, with whom every worker is familiar, who love to be entertained with the honeyed phrases of their prosperity, or with the "anecdote of experience," but who turn askance when the needs, failings and necessities among our members are held naked and quivering to the light of an impartial truth.

There are those who see, but turn dismayed from the ranks, lest they sacrifice a dollar or a name, and withdraw as turncoats; fearing either criticism, or labor, or both.

Lastly, come the few, the shining lights whose unswerving armorial signet is ever worn and whose hearty handshake and according spirits are the cables which hold the gaps from bursting our ranks asunder, and whose wholesome sympathies are the inspiring lights which send their rays of encouragement into the hearts of the workers. Of these let there be more.

Fraternally yours,
JAS. W. MAGOON, M. D.
183 Dudley street, Boston, Mass



BY EMMA MINER.

Author of "Bars and Thresholds," "Led," and other stories.

CHAPTER XI.

Mr. Vane's Vain Scheme.

[CONCLUDED.]

Mr. Marcella hurried to the store. He entered his office without manifesting any of the anxiety he felt.

"Have you seen anything of Vane round here lately?" he casually inquired of one of the clerks.

"Yes; Mr. Vane was here to-day, in the early part of the afternoon."

Mr. Marcella was startled.

"Does he come in often?"

"No; not very often. He was here a week ago, and three or four days before that. I haven't seen him since he left until then."

Mr. Marcella remembered he was away on both occasions. The clerk passed on. Mr. Marcella sat wondering how he could best make an examination of the premises without exciting suspicion, when Mr. Emmons came into the office, closing the door behind him. He looked anxious and worried.

"I want to speak to you about a matter; perhaps I am unduly suspicious, but Mr. Vane has been here three times recently. I was out on business both the first times, but to-day, when I came in, I happened to go down stairs, and I saw him just coming away. I feel as if something is wrong. What business has he to come here anyhow, especially to go prowling around down stairs? I stopped right there and watched him. He went up to the porter and talked with him a little while, but I don't believe that was what he was down there for."

"I'm glad you have spoken of it. I don't want Vane hanging around here, and what's more, I won't have it. Suppose you and I take a little trip down stairs and examine the premises!"

Together they went to the basement. They found materials arranged to start a fire in two places, and a slow fuse connecting with each, reaching to the base of the elevator well. As it was nearly time to close, it would, if not disturbed, do its work thoroughly before discovery. The materials were very carefully arranged, showing a nice calculation in all details. It would have been quite impossible for a stranger to have had access to that part of the house.

They looked at each other in amazement and horror. The fuse was extinguished at once, but the rest was allowed to remain as evidence of the purpose. A watchman was placed over it, that it might not be disturbed, and Mr. Marcella and Mr. Emmons returned to the office for a consultation on the matter.

"It is fortunate you happened to be here," said Mr. Emmons.

"Yes; but I was sent here. I didn't intend to return to the store to-day. I will tell you something." Then he related the incidents of the afternoon. The recital added another chapter to Mr. Emmons' proof of communication between the two worlds.

"Now I must attend to Vane. I wonder if he would be staying with Mrs. Ames?"

"He is accustomed to stay at the National when he is in the city," said Mr. Emmons.

The usual preliminaries were attended to, and an officer was sent to find Mr. Vane. He was arrested at a railroad station just as he was about to board a train.

He was taken to a police station, where he was soon confronted by Mr. Marcella. Mr. Vane denied the charge.

Mr. Marcella determined on a bold stroke.

"You were seen to place the stuff there, Vane. Its of no use for you to try to dodge it."

Mr. Vane broke down at once and confessed his guilt. He begged to be let free.

"No," said Mr. Marcella firmly. "You have done mischief enough in your day. You ought to be shut up for the safety of young girls and buildings. It isn't as if it were the first mistake of a young man. It is the pure cussedness of an old man. I shall not let you off."

Mr. Vane had his trial and received his sentence. None of them heard of him after that time. Mr. Marcella deposited a sum of money with the prison officials to be given Mr. Vane upon his release, to help him start fairly again, if he wished to do so; but beyond that he had no interest in him.

Mrs. Adams, Mr. Marcella and Mr. Emmons sat chatting over the incident after Mr. Vane had been committed to prison.

"I wonder if the time will ever come when the testimony of a clairvoyant will be admitted in court?" said Mr. Emmons.

"Probably not," replied Mrs. Adams. "Such testimony might lead to certain developments, but I don't think it would be safe to accept it, for certain reasons.

"Now, for example, take Mrs. Millis. She is a good woman, and uses her powers for good. She bears no malice toward anyone, even if they have injured her; and she is not mercenary. She would not say she saw or heard anything unless she did. I think her testimony might be relied upon to assist in unraveling certain cases.

"On the other hand, look at Mrs. Echo. With equally remarkable powers, she would use them in her own interest, or what she fancied to be her interest. She is malicious and revengeful, therefore not to be trusted to deal with anyone. She would not care whose home or happiness she destroyed if she could only succeed in carrying her point, to accomplish her own purpose, or make a dollar of money. It would not be right to trust her, for one could not be certain whether her message came straight from the Spirit-world, or whether it was the concoction of her own malicious brain."

"That all sounds very reasonable," said Mr. Marcella. "Perhaps the time will come when some attention will be paid to these matters, and to the possibilities of help which might come if it could be faithfully carried out."

At this moment Mrs. Millis came in. She was given a short account of the conversation, omitting the allusion to personal names.

"There is really more dependence placed upon mediums in such work—detective work, I mean—than most people would be willing to believe. Many detectives get valuable clues from mediums. There is one who consults me regularly, and I am able, so he says, to help him. He gets all the glory, and generally the larger part of the wampum; though some of them pay me fairly well."

"Doesn't such work make you nervous?" asked Mr. Emmons.

"No; for as a general thing it is given me in such a way I do not understand the details, and, of course, I do not know the parties concerned, although I am able to make them understand about it."

Mr. Marcella turned toward Mrs. Millis as she concluded her remarks.

"Now, Mrs. Millis, I was intending to go to call upon you to-morrow. I want to give you a little token to show you that I appreciate the service you have done me in saving my store from fire. Please take this." He offered her a check for five hundred dollars.

Mrs. Millis was silent for a few moments from sheer astonishment.

"I don't know that I ought to take it," she said; "but if you could only know how I have worried at times to know how I would be able to pay my room rent, or just where my next dinner would come from, you wouldn't wonder that I want to keep it."

"You must keep it, of course," he replied. "But may I ask you one question? If it has been so hard for you, why have you remained in the business?"

"Because I can't seem to do anything else. Sometimes I get almost discouraged; and then, when I have been able to do some good, I am thankful to have the gift. I cannot give a seance to everybody at any time, and I have to be honest and 'shy so; and I am at a pecuniary loss on account of it. Of course I cannot make up a story for the sake of saying something, so I have to let them go."

"You are quite right to do so," said Mrs. Adams. "I wish there were more like you."

"Well, there are a great many such—more than we know of. They suffer in many ways, but they do good."

"Sooner or later, however, the truth and right will prevail. Water always finds its level," said Mr. Marcella.

"I expect Mrs. Andrus and Alma back in about ten days," said Mrs. Adams, after a little pause in the conversation. "I shall be glad to have them here again." This was said as the gentlemen were leaving. Mr. Marcella said "he would be glad to see them also," but his thought was this:

"I must go down before they come home and try my fate."

The next morning he started for Rocky Nest.

CHAPTER XII.

Marcella & Co.

Mr. Marcella's appearance at this time at Rocky Nest was even more of a surprise than before. After the first greetings were over, he went out to sit on the veranda, to collect his thoughts and his courage.

"He has come alone, and evidently with a purpose," said Mrs. Andrus to Alma. "It is so nearly time for us to go home, it may be for some arrangement about that."

"I hope nothing has happened to prevent our going back to Mrs. Adams," said Alma. "It will be such weary work to get well placed otherwise; and, besides, she is so kind."

"We will manage some way, of course," replied her mother; "I can bear many disagreeable things and hardships, too, if only we may be together;" and linking her arm within Alma's, they went out on the veranda together.

Mr. Marcella, sitting outside, had heard the conversation. He glanced quickly at Mrs. Andrus' face as she appeared in the doorway.

"Evidently she has not the slightest idea of my purpose, for her face is as tranquil as a May morning," he thought.

The next morning Alma arose early, and meeting her mother at the door of her room, she said:

"I am going over to Little Cave for a few more shells, mother. I may not have another day so fine before we go home. I shall not be gone long."

Alma walked leisurely down to the beach, swinging her basket carelessly.

Mr. Marcella concluded that now was the time, whether it was "the accepted time" or not. We will not record all the conversation. Suffice it to say he endeavored to impress his wishes upon her bewildered mind. He told her of his desire to make her his wife from the first time he saw her.

"But I have known you such a short time, and it all seems so strangely sudden," she said.

"Well, I have thought of it, and I don't want to give up my purpose unless you say I must; and then I shall not give it up, for I am a very determined man when I get set about anything."

"Now, just listen to me," he continued. "After you have thought it over soberly, you may, perhaps, feel inclined to consent."

"I heard you speaking about going back to Mrs. Adams. She is a good woman, but I can't bear to think of you as going back there. Stay here through September, then marry me and go to my house—our house, I mean. I have a good one on C—— avenue. The family who have been living there are at present in Europe. They will be home in September, and can make other arrangements; then we can live there. It's a nice place—eighteen or twenty rooms—all in good order; large enough for the whole of the family." She looked up at him inquiringly.

"I mean for Alma and Mr. Emmons."

"What! Do you think that is a foregone conclusion?" she asked with solicitude.

"Of course it is. A blind person could see it. And I will say this much to you: The day Emmons marries Alma will see him made a partner in my business. It will be one of my wedding presents to him; so he had better hurry up and get the date fixed, for I need him badly."

"Well, you seem to have got it all planned," said Mrs. Andrus, with a smiling air of resignation.

"It is well planned, too, isn't it? What could be better? Now, in the language of Dickens' immortal friends, 'let's be a comfortable couple.'"

Mrs. Andrus laughed and flushed a little.

"Is this a strange wooing?" he asked. "Just remember I am a strange man and never wooed before. I haven't got used to it."

"I know you are kind and good," she replied.

"Then trust me for taking good care of you," he answered soberly, all traces of merriment vanishing.

Mrs. Andrus looked searchingly into his face. She felt she could trust him.

"I will," she answered gravely. And so that part of the matter was settled.

Mr. Marcella returned to the city the next day, and confidentially informed Mr. Emmons of his engagement; and added: "I think I can spare you if you want to go down for a day."

Mr. Emmons grew suddenly pale and dropped into a chair.

"I haven't the least idea Alma would marry me," he said.

"Why not?"

"O, because I want her so badly, I suppose."

"Well, of course, I don't know. I didn't get a hint on the subject; but if I were in your place I'd try my luck," said Mr. Marcella encouragingly.

The next morning Alma thought her mother seemed a little preoccupied.

"I think I will begin to get some of our belongings together to-day, mother, so we shall not need to feel so hurried toward the last of our stay."

As Mrs. Andrus made no reply, Alma turned to look at her. She saw that something had happened; what, she could not divine. She waited for her to speak.

"I think we need not hurry, Alma. We may possibly remain here through September."

Surprise and pleasure were pictured on Alma's face.

"And I may as well tell you now; Mr. Marcella and I are engaged to marry, and we shall go from here to our own home."

If the ocean had suddenly rolled over Alma she could not have been more overwhelmed. She stood so long looking at her mother in amazement, Mrs. Andrus began to fear she was paralyzed.

"Well, of all things! I'm thankful!" was her first exclamation.

"I am sure I am thankful if you look at it in that light. I didn't know but you would rebel," said Mrs. Andrus, with a feeling of relief.

"If it were anybody but Mr. Marcella, I don't know but I should; but he is so good I can trust him to take good care of my little mother. And am I to live with you?" she asked anxiously.

"Of course! Where else should you go? Did you think for a moment I would give you up, or that he would ask it?"

"Then it is all right."

She gave her mother a kiss of love and congratulation, and ran gaily out and down to the rocks, and sat down to think of the strangeness of this occurrence.

"What a change it will be for dear mother! and mamma will be an honor to him; she is every inch a lady."

With these new plans and thoughts, the day passed quickly. Toward tea-time a shadow fell across the doorway. Mother and daughter looked toward the door to see who might be coming, for their callers were few. It was Mr. Emmons. Mrs. Andrus instantly divined his purpose in coming.

"Just one little stroll on the beach before night falls," he said.

While Alma went for her wraps, he turned toward Mrs. Andrus.

"Will you give her to me if I can win her?" he said.

"Yes; to you rather than to anyone I know. I can trust you."

"You may," he answered gratefully.

When they returned, the watchful mother saw it was all settled between them.

"But oh! I don't want to leave you after all," cried Alma that night, as they were discussing the engagement.

Mrs. Andrus inferred that Mr. Emmons had not been informed of Mr. Marcella's plans in regard to them; but she said nothing, preferring that Mr. Emmons should learn them in Mr. Marcella's own way.

Mr. Emmons returned next day light of heart. Mr. Marcella had no need to ask a question. He tendered his congratulations at once. Then he unfolded his plans to the surprised and happy young man.

"I don't know how to thank you, but I will fulfill my part of the contract," he said gratefully.

"If all these things which have happened to us could be printed, it would read like a romance, wouldn't it?" he said to Mr. Marcella.

"So it would; and to bring one of the chapters to an unusual conclusion, I think we must arrange to have a double wedding. We often hear of two friends or two sisters wedding the same day; but the wedding of a mother and daughter is an unusual occurrence. We must arrange for it, my boy!"

Mother and daughter were consulted and consented. The wedding took place at Rocky Nest, and the happy pairs made their bridal tour directly home.

Mr. Marcella's home and purse were ever open for the good of the cause of Spiritualism, in which he had learned devoutly to believe.

So had they been led through trials to peace; through struggling unbelief to an assurance of the guidance of the loved ones upon the other shore.

(THE END.)

A Voice from Vicksburg, Mich.

The tenth annual camp-meeting held in Fraser's Grove, opened August 10th, with a good attendance. The first lecture was delivered Sunday morning, August 12th, by E. W. Sprague, of Jamestown, N. Y., with which all who listened to his good words were delighted. He also delivered lectures Sunday, Tuesday, Wednesday and Thursday afternoons, each of which he followed with character readings and tests.

Thursday evening he gave a very interesting and satisfactory entertainment, consisting of platform tests and readings. Mr. Sprague has won the hearts of the campers by his genial manners, and he will be greatly missed when he leaves our camp for other fields of labor.

The first dancing party of the season occurred Friday evening at the auditorium, and it was a very successful and enjoyable affair. The Star Orchestra presided, and those who were too old or rheumatic to indulge in the "terpsichorean art" might enjoy the rich melody produced by the musicians.

On Saturday, Hon. L. V. Moulton, the "learned and logical lawyer," of Grand Rapids, arrived in camp, and in the afternoon gave the people one of his practical, reasonable, common sense lectures.

The second Sunday of the camp-meeting dawned bright and beautiful and by ten o'clock every available seat in the spacious auditorium was filled with eager listeners to Mr. Moulton. In the afternoon the hall could not accommodate the audience, so the lecture was given from the rostrum out of doors, beneath the stately old oaks. This lecture was followed with tests by Mr. Sprague, who is always so heartily welcomed.

Our gracious chairman, Mrs. E. C. Woodruff, of South Haven, is the inspiration of the camp. She seems to impart to others some of the sweetness and kindness of her own spirit. Mrs. Lora Hursen is the musical director, and her charming productions greatly enhance the interest of the meetings. The far-famed James Riley, of Marcellus, arrived in camp yesterday and will now give seances on the grounds. Mr. King, another celebrated materializing medium, will also be with us this week.

There are at the present writing about forty tents on the grounds, all of which are occupied, besides most of the rooms in the hotel. The outlook now is, that this will be the grandest meeting ever held in this beautiful grove, for the best is yet to come. And so the good work goes on in spite of opposition. All honor and praise to the noble little woman at the helm. MABEL C. FRASER.

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Mt. Pleasant Park, Clinton, Iowa.

Another week has passed away pleasantly at this camp, the interest and attendance increasing with each successive week. The lectures of Prof. Lockwood closed last evening, and we hear nothing but words of praise for the able work done by him upon this camp-ground. Mrs. Sheehan, who has done admirable work, both as a speaker and presiding officer, took her departure last evening for her home, bearing with her the love and best wishes of many friends.

The weather is now superb for camping, and we shall indeed have the best of the wine at the last of the feast. Willard J. Hull made his initial bow for the present season before a large audience at 2:30 P. M. Sunday, and gave one of his most radical discourses. As usual he strikes right out from the shoulder and it behooves every tenderfoot to get out of range of the chips which fly, or take the chances of getting hit. With himself and Edgar W. Emerson for the closing week of the meeting, we are anticipating a feast of good things, and are sure of not being disappointed.

Among the many new arrivals we are pleased to see the face of Mrs. Lockwood, who has many friends at this camp, while the unexpected advent of Mrs. J. R. Francis was hailed with genuine delight by every one of her acquaintances. The only regret is that she could not remain, but we hope she was sufficiently pleased to come again and remain longer. M. A. Griffin, whom we all know as one of the old reliables, is also with us for a few days.

The annual election of officers took place Friday, the 17th, resulting in a complete change in the management, the new officers starting out with a determination to work for Spiritualism on the basis of justice and good-will to all concerned. Personal spite and petty prejudices do not form a good working basis, and with the new order of things, it is confidently hoped that this association will move forward in harmony and with a view to the best interests of the cause. The newly-elected officers are: President, Alonzo Thompson, of Omaha; vice-president, Dr. C. R. Fiske, of Keokuk; secretary, Will C. Hodge, of Chicago; treasurer, Isaac Millisack, of Ottumwa, re-elected. The two new trustees are Hiram Eddy, of DeKalb, and Miss M. E. Foster, of Clinton. We consider ourselves fortunate in having for president a good, level-headed business man, which is a matter of prime importance in any organization. We realize the mistakes of the past, and having gained wisdom by experience, we will strive to avoid them in the future. With malice toward none and charity for all, we shall strive to make the camp-meeting for 1895 the largest and best ever held upon the grounds of Mount Pleasant Park. JIM.

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QUESTIONS?

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle,

who will respond to all questions, as far as possible, that may be submitted. It is desirable that the questions in the main be in relation to Spiritualism, its phenomena and philosophy, and cognate subjects. The questions should be sent direct to him on a postal or by letter, and which will, in turn, receive attention. Mr. Tuttle has consented to act in this capacity until Jan. 1st, 1895. Address him at Berlin Heights, Ohio.

W. W. R., Guineys, Va., speaking of man after the change called death, asks: (1.) Is there any part of man immaterial? (2.) Must we become immaterial in order to be immortal? (3.) Can intelligence be expressed outside of matter here, or in the higher life? (4.) What is the spirit? (5.) What is the soul?

A. (1.) There are two great divisions—matter and force. The mind of man is allied on the side of force.

(2.) No.

(3.) Intelligence, the mind, always expresses itself through and by force on matter. So attenuated and different is the matter of which the bodies of spirits are composed that it is less confusing to call it substance and not matter. The remarkable experiments of Prof. Crookes showed that matter, when rarefied to that degree attained by the nearest approach yet made to a perfect vacuum, began to take on the properties of force. The rule appears to be, the higher the attenuation the greater the activity of force. Hence, in the attenuation designated "substance," the mind cannot conceive of its qualities, energy or activity.

Intelligence cannot be referred to, in this or another life, independent of this spiritual substance, or matter, if that term be preferred.

(4.) A spirit is an individualization, evolved out of the universe, through the processes of birth and growth, and by means of its celestial or spiritual body, attained within the physical body during earth-life, and severed from it at death, retaining its identity after the decay of that earthly body.

(5.) The old classification of man into body, soul and spirit has no basis in truth. By the soul the body may be designated, or the spirit. There is no place for soul in the simple division of spirit and physical body.

L. B., Frankestown, Colo.: Q. If it is true that there is no death, how can a flower die when picked from its parent stem; and if it does, what assurance have we of immortality?

The death of the mortal body and that of the flower are not parallel, and really there is not even analogy to warrant their comparison. The assurance we have of immortality mainly rests in the manifestations of the presence of departed spirits.

Isaac Perry: Q. (1.) Were there not as many spirits at the beginning as there ever will be? (2.) Is the Spirit-world divided into spheres and numbered, as claimed to be by some spirits, or is each spirit living in its own respective sphere, and carries it with him wherever he goes?

A. (1.) This question is based on pre-existence of spirits, which is not supported by our understanding of their origin. There were no spirits, as such, created in "the beginning."

(2.) Every individual lives in his or her own sphere, which represents the spiritual aura, or atmosphere, they throw out. In another sense the word is used to represent the divisions of the Spirit-world, which are as real as the planetary bodies they surround.

Robt. L., Boston: Q. Is heaven a locality or a condition of the mind?

A. The mind at perfect peace and in harmony with the laws of its being, may be said to be in heaven, and such condition has often been called heaven. As a locality, the spheres where such spirits reside is heaven.

O. H. B., Ottawa, Ill.: Q. Why do we receive communications through mediums for the purest and most uplifting messages, which afterwards are proven to be absolutely false, and how is this to be prevented?

A. That such communications are received is unmistakable evidence of the genuineness of the phenomena. There are lying spirits as there are lying men and women, and they are quick to seize the means of communication. Every message should be studied with care, and received on its own intrinsic merit.

The medium may be guarded from such influences by spirit friends, assisted by a properly formed circle. Such spirits may be changed by being shown the harmfulness of their methods, to themselves as well as others. This question has already been answered in preceding numbers of THE PROGRESSIVE THINKER.

L. A. A., Minneapolis, Minn.: Q. Countess Wachtmeister, who is a prominent exponent of Theosophy, made answer to the question: "Are the phenomena which we see and feel in seance-rooms and other places the conscious entities which they claim themselves to be?" as follows: "They are not. They are only the shells or personalities from which the ego has departed to seek new reincarnations." Will you please give this question attention?

A. With the hypothesis of Theosophy, that there is a "shell," whatever that may be, surviving for a time the death of the body, and endowed with intelligence by some mysterious process, we have no contention, for when spiritual communion is admitted, all such conjectures are as idle tales. The identification of a single rap, the test of a single message, sets aside all these Theosophical fancies.

We believe in the supremacy of law—the adjustment of the Cosmos to well-defined and unchangeable order. Man has a spirit, whose birthright is immortality. Passing out of the physical body, as a bird from the broken bars of a confining cage, it has no desire or necessity for again clothing itself with flesh—to reincarnate. It goes forward in its destiny, and is prepared for a new sphere, to which it carries the acquirements of this life. Every spirit message, identified, confirms this statement. Spirit friends return and assure us that with them life in the spheres is a direct continuity of this. They know nothing of "shells," unless it be of the physical shells or bodies, cast off at death.

Mrs. A. Carter: Q. Why is it that spirit friends communicate freely, and yet are unable to give their names?

This question has been answered in preceding numbers of THE PROGRESSIVE THINKER, yet its pertinency calls, perhaps, for further explanation. The difficulty of giving names, dates or words, in a language unknown to the medium, depends on the fact that, except in deepest trance, or where the control is automatic, ideas are impressed and not words. The idea is received, and the medium's mind clothes it in garment of words.

The difficulty which attends giving a message correctly may be understood by the attempt to make a friend read your thoughts. It is possible to do this successfully, if that friend be sensitive to mesmeric influence, and you throw him into a trance, but between the unimpressible state and the sensitive there are all degrees, and if the attempt be made at any intermediate point, the expression of the thoughts received may change, and distort them. I have seen spirits who attempted to communicate through such mediums as they could command, and when the latter wrote or spoke the thoughts they wished expressed, the change was so great that the ideas were lost, or perhaps the opposite they desired. They were saddened and discouraged over their failure, so much so that they would refuse to make a second trial. The altitude circles assume when they ask what are called "test" questions is antagonistic to receptivity; and the preoccupation of the mind by a communication erroneously given often prevents its correction.

Onset Camp-Meeting.

On Sunday, the 19th, the rostrum of this camp-ground presented an array of talent seldom seen at one time: Mrs. Cora L. V. Richmond, J. Clegg Wright, Moses Hull, Joseph D. Styles, President H. B. Storer, and his assistant, the Rev. Mr. Titus. Mrs. Cora L. V. Richmond discussed the issues of the hour, the labor question, the strikes, the Parliament of Religions, and its effect on the minds of the people, finishing with an improvization, "The Cycle," a subject handed up to her at the conclusion of her address. The fair lady's fame needs no heralding from me.

That bulwark of Spiritualism and former theologian, Moses Hull, is here. He is ever welcome here, though quite unexpected at this time, as his name did not appear on the programme, his engagement having been canceled, owing to his recent illness; but there he stood with all the vim as of yore, and when bidding the assemblage farewell last Sunday, his eloquent appeal to the hearts of the people to provide a home at Onset for their much-beloved president, H. B. Storer, has given the project an impetus that will ultimately meet with all that is required. Bro. Hull gave five dollars towards the cause, and when I gaze upon his photo, which he gave me, it will appear more interesting. Then the Rev. Mr. Titus introduced Mr. J. Clegg Wright as the only J. Clegg Wright, the electric spark, for so I term him.

That veteran platform test medium, Joseph D. Styles, the greatest living phenomenon in that phase, I dare say, to be found, for half an hour gave the names of departed ones, which in nearly every case was recognized by some friend.

Next Sunday will conclude the meeting at Onset for this season, and from present indications the three thousand seating capacity will be inadequate for the accommodation of its patrons. If all who come to this camp-ground have received in proportion the same benefits spiritually that my wife and self have, then will the Spirit-world rejoice at the augmentation of its numbers. M. H. PRINCE.

A MISSIONARY TRACT.

What is Spiritualism? How to investigate. How to form circles and develop and cultivate mediumship. Names of eminent Spiritualists; their testimony. An eight-page octavo tract, to give to investigators or any one who desires to know what Spiritualism really is. Price three cents, or $1.50 per hundred. Address the publisher Hudson Tuttle, Berlin Heights, Ohio.

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EUREKA!

Materialization a Most Wonderful, Glorious Truth!

The Experience of H. V. Sweringen, A.M. M. D., at Cassadaga.

TO THE EDITOR:—Your readers will no doubt recall the fact that in relating some of my Spiritualistic experiences, published in your valuable paper a few years ago, I made use of the following language upon the subject of materialization: "So far as materializations are concerned, I must say that I have never seen any that I thought were genuine, although I have only witnessed a few. From what I hear of Farmer Riley, however, I believe his are genuine. * * *

And now in conclusion, I have simply to say that with the exceptions of the materializations witnessed, of the genuineness or reality of the phenomena I have observed I have not the slightest shadow of doubt. I am absolutely convinced thereof," etc.

In this connection I will also quote a similar observation made by John R. Kelso, A. M., on the same subject, on page 203, in his book entitled "Spiritualism Sustained." In a foot-note on this page he writes as follows: "In addition to the five phases of Spiritual mediumship of which I have treated in this lecture, there seems to be another form called 'materialization.' If this be a genuine phase, it is indisputably the most important phase of all. In regard to this phase, however, I am still only an investigator. As yet I cannot give this to the world as an established phase of Spiritualism."

Since my experiences above referred to were written, I have visited the seances for materialization of Farmer Riley, Jennie Moore, Elsie Reynolds, Mrs. Sawyer, Hugh Moore, Mrs. Moss and Mrs. Aber; and while they were all truly wonderful and convincing, each bearing the stamp of honest, real, genuine mediumship, it was reserved for the recent seances of Mrs. Gillette, at Cassadaga, the credit of removing from my mind every atom, every particle of doubt or suspicion of the genuineness of the phase of materialization. Her seances leave absolutely no room for doubt. There is not the least shadow of anything tangible or intangible upon which to hang the flimsiest excuse for a doubt.

In the seances of Messrs. Riley, Moore, Reynolds, Moss, Aber and others, the forms invariably built themselves up or materialized in the cabinet or behind the curtains before presenting themselves to the audience or circle, although they frequently dematerialized outside of the cabinet in full view of every person present, a fact which of itself should satisfy any reasonable, intelligent man of their reality and genuineness, to say nothing of their recognition by the friends for whom they appeared and their conversation with those friends concerning matters known only by and personal to themselves. In the seances of Mrs. Aber, Mrs. Moss, and Mrs. Reynolds many forms materialized and emerged from, before those mediums ever entered into their cabinets, frequently two and occasionally three making their appearance at one and the same time. Mr. Hugh Moore never entered into his cabinet during the entire time occupied by his seance, although his were not full form materializations, being called etherealizations. They were able to talk, however, and to a circle composed of thirty-seven persons, Spiritualists, skeptics, Christians, Infidels, Materialists and Agnostics (of which all of the circles at Cassadaga are usually composed), each one present received absolute proof that those observed etherealized forms represented their spirit friends. A skeptic sitting next to me who had come two thousand miles to investigate these phenomena was absolutely convinced at this seance of their reality, by the character of the intelligence and the tests he received, which he knew no person on the grounds knew anything about. But in all these seances, with the exception of those of Mr. Moore and Mrs. Aber, no one of my recognizable spirit friends put in an appearance, notwithstanding the fact that nearly all the forms presenting were recognized and gladly received by nearly every other person in the circles. At all of these seances the most thorough prior and subsequent examinations of the cabinets revealed the utter impossibility of any other than the mediums occupying them.

It would seem from the foregoing that there could possibly be nothing left calculated to render those seances more satisfactory to the reasonable, inquiring mind, seeking to establish the truth of materializations; and indeed, upon calm deliberation, they truly are all-sufficient for the purpose of establishing that truth. But a still more satisfactory, confirmatory, complete proof of their truth awaited me through the mediumship of Mrs. Gillette, who, so far as my experience extends, is the queen of materializing mediums. That which renders her seances particularly characteristic, is the fact that in them we witness the Alpha and Omega, the beginning as well as the end of materializations.

From a little spot upon the carpet, one, two, three, four, five, and in occasional instances, eight or ten feet from and in front of the cabinet, we are permitted to see for ourselves the process or modus operandi of materializations, occupying from one to five minutes for their full development, when they walk to their friends in the circle, take them by their hands, throw their arms about their necks, kiss them and carry on a hurried conversation concerning matters personal to themselves, as if endeavoring to say all they possibly could say while their forces were intact or before dematerialization should ensue, and which, when it does ensue, we are permitted to witness, their forms sinking down, vanishing apparently into nothingness, often with their hands clasped with the hands of those in the circle to whom they presented themselves, and with whom they communicated. All this, remember, outside of the cabinet which, for the time being, is entirely lost sight of, or rather out of the consideration completely, the attention of the audience being riveted to the center of the circle, which is now the most amazing arena. Form after form thus materialized in full view, all being perfectly recognized. Four of my friends and acquaintances presented themselves to me, three of whom I recognized fully by their faces, and the other one by what she said to me, her features not being perfect. After a general outburst of wonder, awe, amazement, conviction, satisfaction and gratification upon the part of all present, lo! and behold, a form materializes outside of the circle, back of my wife's chair. As soon as the development was complete, my wife arose, drew her chair to one side, when the form passed into the circle and proceeded to her husband, sitting opposite to where she materialized, placed her arms around his neck, kissed him and began a conversation which lasted several minutes. This was the straw which broke the back of skepticism, agnosticism, infidelity and prejudice represented in that circle. A gentleman skeptic sitting near me remarked: "Well, that is a corker, aint it? I was perfectly satisfied when I saw them materializing just outside of the cabinet, that the phase is a most wonderful truth, although I came here with the conviction that it was impossible. But when they begin bobbing up promiscuously anywhere and everywhere about the room, to say that they have more than met at least my expectations, is to put it very mildly. I am now prepared to believe almost anything. I believe the day is not far distant when the conditions of materialization are better understood on both sides (the spirit and the mortal), that a spirit will materialize long enough to come out and address an audience for an hour or more at a time. I wonder what Col. Ingersoll would say after witnessing that which we have just witnessed. Could he regard it otherwise than as a 'corker' also?"

The foregoing will serve to give you some idea of the character of the remarks made at the close of this truly amazing seance. It is needless for me to remark that I was present at every subsequent seance given by Mrs. Gillette during my stay at Cassadaga. Those from Fort Wayne who, beside my wife and self, witnessed her materializations, were Mrs. A. Hattersley, Mr. Ross Germain and Mr. Jeff Leonard. We want her to come to Fort Wayne, if we can possibly secure her, during the coming fall and winter. The man or woman who will not be convinced by the manifestations witnessed in her seances of the truth of materialization, would not be worth fooling with in regard to any of the well-established but equally as wonderful phenomena of the spiritual philosophy, such as slate-writing, trumpet-talking, clairvoyance, clairaudience, hypnotism, telepathy, automatic writing, etc.

The lectures delivered at Cassadaga this season, inspirational and otherwise, were fully up to the usual standard of excellence, if not above it. I had the pleasure of listening to Mrs. Cora L. V. Richmond, the Hon. L. V. Moulton, Willard J. Hull, Miss O. Peate, Hon. A. B. Richmond, Rev. Dr. W. W. Hicks, a former Presbyterian preacher and missionary to India, but now a Spiritualist from the crown of his head to the soles of his feet, and last, but not least, the great Hindoo scholar and philosopher, Virchand R. Ghandi, who represented his people and created such a sensation at the parliament of religions at Chicago last year. It was a peculiar spectacle to see Americans of a Christian nation sitting at the feet of this "heathen" to learn of him. Spiritualists discovered that what they were now investigating as a glorious new truth, was known in India, according to Mr. Ghandi, twenty-three hundred years ago. Rev. Dr. Hicks remarked that when he reached India as a missionary and teacher he was not long in discovering that their relations must be reversed, i. e., that he should be taught, that they should be the teachers and he the pupil; that they had the words of wisdom, had something that he wanted, and hence, the noted orthodox missionary to India became the instructed instead of the instructor of the Hindoos. He discovered that he could learn much from them, even in matters theological as well as philosophical, occult and spiritual.

There is no doubt in my mind, Bro. Francis, that Spiritualism will sweep the world. Its great truths are not inviting attention and recognition, but are forcing themselves everywhere upon the people. "The morning light is breaking," and the glorious truth of the continuity of life, thanks to the phenomena of Spiritualism, is spreading in every direction throughout the earth. The old orthodox church had better catch on to and become fully acquainted and permeated with the great truths of Spiritualism in the very near future, or it will be left sadly in the rear of the grand march of spiritual progress.

H. V. SWERINGEN.

State Convention at Lincoln, Neb.

The Spiritualists of Nebraska, and all friends of truth, are called to meet in a State Convention on Friday, September 7th, 1894, at Lincoln. The friends outside of Nebraska and also mediums of all phases, are invited to come. The session of the convention and meetings will last, for several days, probably, and likely an effective organization will be ushered into active existence for the promotion of truth.

J. M. CAMPBELL,
H. E. GEORGE,
A. V. HERMAN,
Committee.

Lincoln, Neb., August 21, 1894.

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NATIONAL
Spiritualists' Association.

Office, 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

THE HEADQUARTERS OF THE National Spiritualists' Association is now open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all societies, and we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Officers of societies in all foreign countries are also requested to confer with us, and information is desired respecting all new phases of development in all parts of the world. Books, pamphlets and magazines upon Spiritual matters are earnestly solicited for the National Spiritual Library. For information, address as above. ROBERT A. DIMMICK, Secretary. 21tf

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SATURDAY, SEPT. 1, 1894

Reconstruction—For Thinkers.

John, in Revelations, says he was shown a pure river of water, which proceeded out of the throne of God. Heaven being on an elevation, and hell in a valley, and as water obeys the law of gravitation, of course, the river in its flow from the throne descends to perdition. In that vale where these crystal waters flow, if we are to credit orthodox teachers, are the ablest minds that ever lived on earth. There is Franklin, the Deist, who wrested the lightnings from the clouds; and there is Morse, who harnessed those lightnings to the car of progress; there is Watt, the inventor of the steam engine, and Fulton, who applied the new force to navigation there is Thomas Paine, the author-hero of the revolution, who invented and constructed the first iron bridge; there is Humboldt, with all the philosophers, inventors and statesmen of the past; there is Stephen Girard, who furnished funds for the building of his great college for the education of orphans, from which the clergy were to be excluded forever; there are the scientists of every age, they who have explored the heavens, and taught us its wonders, descended into the bowels of the earth and given us its revelations; and there are the philanthropists of all time, they who have sacrified the most for humanity and neglected self, God and his Son, to serve their fellows.

Genius never dies. If anything is immortal, it is this child of the brain, whose products we know survive; whose constructive powers ought to be as indestructible as their works. Though occupants of a burning zone, tortured with oppressive heat and a short supply of water, is it not probable all the vast array of talent, energy and wealth located in those regions will utilize that great river proceeding from the throne, and by judicious piping and sewerage, direct those waters where they will do the most good? Not a drop will be wasted, but each will be made serviceable to the denizens of that drouthy district.

Men who constructed iron bridges on earth will find some method of constructing easy passages over yawning gulfs. The inventors of smoke annihilators will get up some device to destroy noxious vapors from burning brimstone; the lightnings will be made serviceable; and all the forces of nature will be made productive in converting hell into a literal paradise. The printing press, the special device of the Devil, will play its part in Pluto's domain. Were it not for the worthless character of the inhabitants of heaven, its battlements would be scaled, and the territory would be annexed to the nether regions.

Instead of fleeing the wrath to come, why not join hands with the good, the brave, the true, who have reached this common retreat, and labor to undo the great wrong which imbecility has done the race. Let the champions of the church, the Loyolas, the Torquemados, the Calvins—all the masters of crime, have a monopoly of heaven, with driveling idiots and babies for companions, while the great thinkers of all the ages are reconstructing hell, making it worthy the home of genius.

Take our earth as it came from the hand of God—it was a region of desolation, mountain crags, barren plains and almost impenetrable forests. Man's industry and genius has made it what we behold to-day. In its native state it was but little better adapted to the needs of civilized man than were the infernal regions so well known to the church when scientists began to locate there.

Why?

Great religious revivals, the almost unfailing accompaniments of financial disaster, have failed to put in their usual appearance during the present business depression. Is the machinery out of gear, or why this departure from long-established custom?

That Siloam Inscription.

A clergyman suggests that there may be two finds of the inscribed Siloam stone; one with the inscription deciphered by Prof. Sayce, which we copied two weeks ago; the other with the introductory mention that they were the sons of Hiram, etc. We reply: The inscription was first discovered in 1880. It was soon translated and made the circuit of the public press. We cannot say when the addition was made to it by our Christian friends; but we find it as quoted by them, with the fraudulent addition, in 1890. In 1892 Prof. Sayce published his "Fresh Light from Ancient Monuments," and there he gives a detailed history of the find, its decipherment, and the care employed to place "squeezes" in the hands of European scholars. With the translation he gave a *fac simile* of the inscribed stone. Had there been a duplicate of it, or anything approximating to it in 1890, when the translation was being quoted with such delight by the Christian world, with their forged addition, he would have gladly referred to it. These additions were evidently made by the American press, and, probably, were never made known to the Oriental scholars who gave the correct rendering to the literary world.

It is said that the stone was stolen, and broken in its removal; but the fragments have been recovered. We hope the doubt thrown around the so-called Moabite stone, as to its genuineness, because it was broken into fragments, will not surround that of the Siloam stone.

A Good Man at Rest.

Governor Charles Robinson, for forty years devoted to the interests of Kansas, always faithful to principle, closed his mortal life on the 17th of August, and was followed to the cemetery at Lawrence, Kansas, on the Sunday following, by a vast concourse of people. He was a native of Massachusetts, seventy-six years of age. His life has been an eventful one. His love of freedom took him to Kansas when it was first opened to settlement in the summer of 1854.

Governor Robinson, like most of the leading pioneers of that Territory, was decidedly liberal in his religious views, and a firm believer in the philosophy of Spiritualism. It was our fortune to share his acquaintance and friendship, and we can truly say, one of heaven's noblemen has fallen. The historian will do justice to his fame.

"He forged an empire, swayed it in its pride,
And then, to show that he was mortal, died."

Conscientious, but Shameful.

A learned divine, whose creed teaches him that every word in the New Testament is inspired of God, therefore infallible, was discussing the passage in Luke 14, 26:

"If any come to me and hate not his father and mother, and wife and children, and brethren, yea, and his own life also, he cannot be my disciple."

He concluded, in substance: "It is a solemn and melancholy fact that, as generally understood, such passages tend to alienate, rather than increase the affection of nearest relations, unless they think exactly alike. For the sake of the unlearned I would be in favor of expunging all such passages from the book."

These are dogs whose tails are best abbreviated by cutting them off just back of the ears.

Renounced His Creed.

Rev. D. C. Christner, a leading pastor of the Progressive Brethren, of Wabash, Ind., has withdrawn from his church, giving as a reason he can no longer subscribe to their doctrines. He stated that he should ally himself to no other denomination.

We venture the assertion, if all preachers whose views are not in harmony with their creeds would withdraw from their churches, more than twenty-five per cent would take their departure from church circles immediately, and another twenty-five per cent would hesitate in their action, almost persuaded to be honest.

Honesty Its Own Reward.

That is a correct proposition of an exchange, that "Christianity is dead six days in the week." It might have added, with equal force, that its seventh day of great piety is contingent on statutory enactments, Repeal the Sunday laws; leave man free to employ all days as he likes, without legal supervision; then the motive for rightdoing would not be to purchase a front seat in "Kingdom Come," but he would be stimulated to do so by a higher and nobler impulse than personal reward.

Well, Well!

"The Christian religion is reduced to a musical and literary entertainment one hour of the week, and Christian piety consists in subscribing to pay those who furnish the entertainment."

That is the way our neighbor of the *Investigator* puts it. The editor could have added with equal truth that the former glory of the church consisted in its ability to abuse the Devil and depict the horrors of hell, duties now turned over to the Jaspers, the Talmages, and the Sam Smalls.

Unveiled.

A monument, erected by the friends of the lamented Charles Bradlaugh, so long and finally a successful contestant for a seat in the British Parliament, was unveiled a short time ago, to his admirers. The inscription, "THOROUGH," on the pedestal, well describes Mr. Bradlaugh's character. Mr. B.'s rejection of the Bible God made him very obnoxious to those who were unable to discriminate between the hideous idols whom the Jews worshiped and nature's God, as expressed in his works.

Nothing is less in our power than the heart, and far from commanding, we are forced to obey it.—Rosseau.

Charity lays the rough path of peevish nature even, and opens in each heart a little heaven.—Prior.

OUT OF THE USUAL LINE.

Rocks Dissolved and Perfumery Put in Corked Bottles.

The Marvelous Work of Spirit Chemists.

TO THE EDITOR:—Having been a Spiritualist ever since my boyhood, and as I have investigated the many phases of mediumship, and as your valuable paper has such a wide circulation, and knowing that the Spiritualists are always anxious and glad to hear and read of manifestations coming through good and truthful mediums, who are surrounded by high influences, it gives me great pleasure to place before your many readers the wonderful manifestations I have received through the mediumship of Mrs. Emma Hearst Hunt, who now resides at her own home, 306 Amelia street, this city. Her phases of mediumship are clairvoyance, healing, slate-writing, oil painting on porcelain between slates, landscape oil painting on canvas by inspiration, and materialization. I placed her under strong test conditions.

At my first sitting the medium invited me into the seance-room to examine it. It is small, about ten by twelve feet, with nothing in it but a carpet, a small table (on which is a music-box), chairs for those present, and curtains across one corner, which is called a cabinet. The medium took her seat in the corner, while her husband and I sat about five feet from her. The music-box was made to play, and in a few moments the medium was controlled by an Indian maiden, "White Dove." Then the seance commenced in earnest. It was evident that the conditions were good, by the grand tests I got, and the number of communications I received. The first to come was my father, who had been in Spirit-life over forty years. He materialized and called me by my name, announced his own, and gave me unmistakable evidence of his presence and identity. Then came my wife's sister. She announced her name and gave me a fine test by saying that her sister would come and have a talk with me. She materialized, and said: "Brother [calling me by name], let me place my hands within yours, as it will give me strength." She came close to me with her hands in mine, gave her experience in passing from earth to Spirit-life, and how she felt when she became conscious. She talked about her husband, calling him by name. She let me handle her garments. They were as soft as velvet, and almost as thin as paper. The lace, which hung gracefully over her shoulders and arms, was as fine and soft as downy silk, and you can imagine my surprise when she took the lace and wound it around my head. Then my brother materialized. He passed to Spirit-life before I was born. He also announced his name; he, too, gave me unmistakable evidence that he was my brother. He spoke of my son who had passed to Spirit-life when he was about four months old. At this time he had grown to be a young man of fifteen years. He then came, announced his name and said he had been waiting, watching, and looking forward very anxiously for this meeting. He was overjoyed to tell me how much he had learned, saying that he fell into the hands of grand teachers; that he did not wish to boast, but that he was far in advance of his years. I have sat in the cabinet while the medium was on the outside, and had my friends materialize in the cabinet and talk to me. I have also had them materialize by my side pass around me and dematerialize.

I received all these grand tests through this medium, being an entire stranger to her, having never seen or heard of her before.

I will now give an account of the wonderful achievement performed by my son at a sitting a few days later, when he dematerialized a quartz rock weighing eleven ounces while he was standing by my side. While I was having seances with this medium my son informed me that he would take up the science of chemistry as a study. One of his teachers came and asked if I would furnish the material to work on. I consented to do so, and this quartz rock was one of the articles. I took this rock, with two smaller pieces, weighed them at home, put them in my pocket, made the remark: "If they don't ask for these rocks, I will have my seance, take them home, and say nothing about them." I went into the seance-room, but did not let the medium know anything about my intentions. The music-box was made to play. I sang "Hazel Dell," and then the seance started. My friends came and we were all having a good time. I noticed that all seemed to be very gleeful, so I never said one word about the rocks.

Finally my son came by my side, and said in a playful way: "Pa, I will take the rocks now." I asked him which one he would have. He said he would take the largest one now, and perhaps all. I took the largest one out of my pocket, and placed it into his hand. He said it was too heavy for him to hold, and he requested me to hold it out in the palm of my hand so that he could reduce it enough for him to hold. I did as requested. He placed his hand under the back of mine and with his right hand moving over the rock it was reduced one-half in size. Then he requested me to turn the rock over into his left hand, which I did, and put my left hand under his. I placed the fingers of my right hand on the rock, and followed it down until it was as small as a pea. Then I put my forefinger on it, and followed it until it disappeared entirely. He then went to the cabinet as quickly as possible, as dematerializing the rock exhausted all the power he had. The rock melted away as rapidly as that amount of ice would melt in a noonday's sun. This was not only a grand manifestation, it was also a grand test.

A few weeks later a planetary spirit requested me to bring a small phial and a bouquet of roses, and she would give me some spirit perfumery. I went to a drug store, and as five cents is the smallest change we have here, I got two phials instead of one. I did not expect to get perfumery in both phials. I gathered a beautiful bouquet of roses; with the phials, one in each vest pocket, and with the bouquet, I went to have my seance. I did not tell the medium I had the phials with me. She thought I brought the bouquet to place in the seance-room, which she did right near me on the table. The seance commenced as usual, when this spirit came and requested me to take the phials and hold one in each hand, with my thumbs on the corks. I did as requested. She then took the bouquet, and shook it violently. I could feel the perfumery running down my sleeve. She then brought a spirit bouquet, and shook it violently over the other hand. I could also feel the perfumery running down my other sleeve. She then requested me to put the perfumery from the spirit bouquet in my left-hand in my left-hand vest pocket, and the other in my right-hand vest-pocket.

After the seance was over I examined the phials, and to my surprise each one was about one-half full of perfumery, put there, the phials being tightly corked and with my thumbs pressed tightly on the corks. How it was put there, I will not undertake to explain. The perfumery from the spirit bouquet was more delicate than from the earth bouquet. This was a wonderful manifestation; also a great test, as I was told to bring but one phial.

During the many seances I have had with this grand medium, I have had hundreds of beautiful manifestations. I will speak of one more this time. An Indian maiden materialized, came and sat in a chair right near me, talked awhile, when she said: "Chief, I will show you something beautiful now." She went to the cabinet, pulled the curtains to one side. There I saw two bright spirits, one standing on each side of the medium. The emanations from their garments lighted up the cabinet so that I could see the medium sitting there with her dark dress.

Now, Mr. Editor, I have given to your readers but a few of the beautiful manifestations I have gotten through this medium. She is doing a noble work. She has made hundreds of mortals happy, convincing them that their loved ones still live, and can commune with them.

At some future time I will write about this medium's slate-writing, which is wonderful indeed; also her oil painting on porcelain between slates, and how it is done. MARSHALL HAIGHT.

314 Well street, East Los Angeles, Cal.

THE SECULAR UNION.

The Coming Congress in Chicago.

The Boston *Investigator* of August 18, in what we see, says: "That there is only a little over two months to the time of the Congress of the Secular Union in Chicago; that if this meeting is to be made a success, lots of hard work will have to be done by somebody; that those who intend to give financial aid to the Congress should do so at once."

It is hoped that Liberals will act upon this suggestion. In spite of the hard times, the Congress must be held and our work sustained. The orthodox organizations have not relinquished their objects because the people are distressed. Rather are they taking advantage of the situation, hoping to meet with an indifference from secularists that will enable them to achieve an easy victory.

With the people struggling to better their condition, the lines being sharply drawn between the old parties and the new, all fearing to oppose the popular superstition, it is apparent that the Freethinkers are the only ones who dare maintain an aggressive fight for the secularization of the State.

In 1890 the Liberals of Portsmouth, Ohio, raised $500, to defray the expenses of the Congress held in that city. It was a success, and why should it not have been, with the splendid array of talent represented by the speakers in attendance? These were remunerated for their services. There was no offer from the liberals of any community to even partially bear the expenses of the coming Congress. For this reason the organization has been unable to give assurance to speakers that they would be paid for their time; and yet we want all to come; and that they may come, let the Freethinkers throughout the country defray their expenses, by arranging with them for lectures to be given on their way to and from the Congress. Lecturers should write at once, for all are invited, and make arrangements as to time and place.

It cannot be expected that there should be a large, or even moderate attendance from the far East to the far West, but the States adjacent to Chicago and also Illinois should be liberally represented!

Auxiliaries are especially urged to send delegates, that it may be a representative Congress, acting by the authority of a majority of the members of the Union. Let the president and secretary of each society come, any way. Societies should begin at once to raise the money necessary to defray the expenses of their delegates.

We hope to have a good time, and to see Madison Hall, 140 West Madison street, well filled from the opening day, October 26, to the close, Sunday evening, October 28.

MRS. M. A. FREEMAN,
Corresponding secretary American Secular Union.

Contributed to the American Secular Union toward defraying the expenses of its Eighteenth Annual Congress:

T. J. Porter, Adrian, Minn., $10; H. M. Faber, Saratoga Springs, N. Y., $5; Mrs. C. Schofield, San Jose, Cal., $5; Dr. E. B. Foote, Sr., New York, $20, to be equally divided between the A. S. U. and the F. F. A.; S. N. Gardner, dues from Troy Secular Union, $1.

Edgar W. Emerson in Chicago.

TO THE EDITOR:—The new and beautiful Orpheus Hall, in the Schiller Building, 107 Randolph street, has been engaged for Mr. Edgar W. Emerson's annual visit to Chicago. This hall is in the centre of the down-town district, and can be reached from South, North or West Divisions by the payment of one car-fare; it will comfortably seat 300 people, and the elevators run until midnight. The meetings will commence sharp at 3 and 7:45 P. M.; doors open one hour earlier on September 16, 23 and 30. Mediums presenting their cards will be admitted free; all others will be charged 25 cents, to cover the heavy expense incurred. THE PROGRESSIVE THINKER will be on sale at the vestibule.

ALFRED WELDON, Sec'y.
Box 381, Chicago.

Never forget that of the word unsaid you are master; of the word spoken you are slave.—Anon.

Fraud and deceit are ever in a hurry. Take time for all things.—Franklin.

A GOOD-BY

To the Pacific Coast Spiritualists.

TO THE EDITOR:—At present writing, I am crossing the plains of Dakota, Eastward bound; ere these lines fall under the eyes of your readers, I will have reached home and gone on another mission. If memory serves me right, our work in California was fully reported. We spent fourteen Sundays in that glorious State. During the last five weeks we worked almost continuously. Strange to say, the tie-up of the local trains in Oakland (we crossed the bay several times during the week) did not affect us at all, for it happened that every time we had an appointment there was a train at the boat, and the same way returning; it often occurred that no trains ran the following day. I am not a believer in special providences; I can only say "it happened so." There was no train running from San Francisco to Portland at the time we desired to go, but we were not prevented from reaching our appointment. The strike did not extend to the sea transportation, so we went by Neptune to Oregon. This was no disappointment, as we had intended so to do if the boat would get us there in time.

I am under the impression that Mr Hull reported the New Era camp-meeting, so I will simply refer to the Lincoln Grove Camp, Washington, fifty miles from Portland via boat on Willamette and Columbia rivers, two miles up the Cowlitz, from where it empties into the Columbia.

Lincoln Grove is a beautiful tract of land. It is the property of L. P. Smith, a staunch Spiritualist. This earnest worker donates the grounds; he has erected a nice pavilion, built cottages and a large kitchen, which serves as a cook-room to the large dining-tent, which has been acceptably managed for two years by Mr. and Mrs. Scott, who own a farm near the grounds.

Mr. Smith is anxious for the Spiritualists in that portion of the country to organize, obtain a charter, and get in shape for systematic work. To such an organization he would transfer Lincoln Grove, providing the grounds could be held exclusively for Spiritualist meetings.

The Hull firm found it necessary to go East in installments; consequently, after Mr. Hull left my work was more arduous than before. In addition to my speaking, playing the organ, etc., I instituted a meeting for the young people. In fact, I did this at both the Western camps. It came to be one of the interesting features of the meetings, both at New Era and Lincoln Grove.

I would like to report the co-workers I met at the camps as they deserve, but I know that your columns are overcrowded with similar communications. At best I can only introduce them to your readers.

Prof. Seymour, the veteran phrenologist, now of Port Angeles, Wash., was on the ground when we arrived at Lincoln Grove. He is working earnestly to give people an understanding of themselves, and has the advantage of many in his line of work, as he is an advanced Spiritualist, and makes its philosophy serve him in an interesting manner. His wife, formerly Dr. Brown, of Oakland, is a grand, rounded-out woman, highly intuitive, has keen perceptions, and seems to have a thorough understanding of the art of healing through the magnetic and electric forces.

Among others who co-operated in the work at Lincoln Grove were Dr. Dean Clarke, recently from San Francisco; Mrs. Bruce, Mr. and Mrs. Brockway, and Ben M. Barney (these parties were from Portland); also H. B. Allen, of Summerland, California.

Dr. Clarke needs no introduction from me to the readers of Spiritualistic literature. He is a good thinker, a concise writer, and gives much needed instruction when he speaks to the people. His long experience in the field has given him a general knowledge of what its work should be. Mrs. Bruce, independent slate-writer, gave her first experience in public, with good results. Her private sittings were eminently satisfactory. Mr. Brockway presided over the meetings, and was, what is always needed at new camps, an "all-around man." Mrs. Brockway, inspirational medium, is just entering the field as an active worker; she assisted in the conferences and lyceum. Ben M. Barney was present two Sundays, and contributed to the interest of the meetings with his tests and letter-reading. He is very sensitive to conditions; is not yet able to always overcome inharmonious influences in the audience. On the last Sunday he did remarkably well, particularly in reading a sealed letter and locating the same.

Right here, Brother Francis, I want to say a word in reference to those smart (?) people who are found at every camp—those who boast that "no medium can give manifestations where I am." Is it not a poor compliment to take to one's self, when such an one admits the power to spoil conditions for all Spiritual work? The lowest kind of an animal can do that, and might claim as much if it could talk. It is not wise, or in any way commendable to make such declarations.

Of Henry B. Allen, suffice it to say the manifestations given through his mediumship, are as wonderful and convincing as when he traveled over the country, years ago, as "The Allen Boy." I have read the report of the psychic committee, for which Mr. Allen sat last spring. He has their thorough endorsement as far as the cause being outside of himself is concerned.

Now, as every hour is lengthening the distance between myself and the dear people in far west who were so kind to me and mine—friends, who apparently did all in their power to make good conditions, I realize, as I could not while so busy, how dear they all became to me.

Dear friends, in San Jose, San Francisco, Oakland, Portland—those who camped with us on the banks of the Willamette and Cowlitz, I send from my soul, as I am flying eastward and homeward, a loving good-bye. Your sweet friendships and words of encouragement shall become, in part, my inspiration.

Beautiful land of the setting sun,
And friends so kind to the wandering ones,
Good-by. MATTIE E. HULL.

He is but the counterfeit of a man, who has not the life of a man.—Shakspeare.

The secret of life—it is given to minister and to serve.—Lucy Larcom.

MICHIGAN

State Spiritual Association.

The Michigan State Spiritual Association held its first annual convention in the City of Lansing, Monday, August 13th. The following local societies were represented by good-sized delegations: Paw Paw Valley, Grand Rapids, Williamston, Flint, Coloma, Jackson, Barlow Lake, Grand Ledge, Vicksburg, Lansing, Saginaw, Port Huron, Detroit and Bay City.

The president reported the cause to be in a prosperous condition throughout the State, with a steadily increasing membership in both the local and State associations.

No little enthusiam was created when the president stated that Michigan was justly entitled to the honor of being the banner Spiritualistic State in the United States, having the largest number of organized local societies, and the most thoroughly equipped State Association.

Ways and means were earnestly discussed for strengthening the cause in weak localities, and sending missionaries into new fields.

It was unanimously decided to secure a charter from the National Association, and the Hon. L. V. Moulton was elected a delegate to represent this body at the October session of the National Association. The following officers were elected for the ensuing year: President, Hon. L. V. Moulton, of Grand Rapids; vice-president, Abbie E. Sheets, of Grand Ledge; secretary, F. Schermerhorn, M. D., of Grand Rapids; treasurer, Willis Miller, of Chesaning; trustees, John Hutchinson, of Jackson; Hiram Rix, Jr., of Williamston, and Chas. E. Dent, of Vicksburg.

After voting to create a mediums' defense fund, and a legislative committee to prevent adverse legislation, the convention adjourned to meet at Haslett Park the next day.

The president, L. V. Moulton, delivered one of his characteristic discourses on the subject of "Organization" before a large and appreciative audience at Haslett Park, August 14th, at 10 o'clock A. M., in which he clearly showed the necessity of more thorough organization among the Spiritualists in order to maintain our rights, and more rapidly advance the cause of truth, liberty and justice.

In the evening, ten-minute speeches were delivered by Dr. F. Schermerhorn, D. P. Dewey, Marguerite St. Omer, Dr. Marvin, Mrs. H. S. Lake, Melvin Root, Nellie Baade, Chas. E. Dent and Mrs. A. E. Sheets, all of whom spoke earnestly in favor of associated effort.

We feel that the first annual convention of the Michigan State Spiritual Association has been a grand success in every respect, and out of the fullness of our hearts earnestly urge our brothers and sisters in other States to join us in organizing our hosts, that we may plant the banner of truth on every hill-top and in every valley throughout our beautiful land.

DR. F. SCHERMERHORN, Sec'y.

Liberal Camp-Meeting, Mo.

The fourth annual encampment of the Spiritualists at Liberal, Mo., convened at Catalpa Park, Saturday, August 18th, and will continue ten weeks. This park was designed, improved and arranged by the owner, G. H. Walser, for the sole purpose of demonstrating Spiritual phenomena, and for the further purpose of enlightening those who desire education in the truths of our knowledge. The meeting of this year opened very auspiciously, a larger crowd than usual being in attendance, and speakers and mediums of note are on the ground. Many of the old Spiritualists are here not only to enjoy the genial surroundings of the encampment, but also to acquire Spiritual food with which to continue the warfare against prejudice and injustice so viciously thrust at all advocates of the new religion.

Notwithstanding the large number of people here, Brother Walser and his able corps of assistants are caring for them nicely and making all not only feel that they are welcome, but attending to their every want.

Among the lecturers present are Allen F. Brown, of St. Paul, Minn., a new man in the Spiritualistic field, having only been before the public two years, yet this gentleman, through his guides, delivers some of the most eloquent and logical discourses. He is the only one who has yet made a public lecture, with the exception of President Walser, who presented a very appropriate and well-received discourse yesterday. The other mediums present are: Mrs. E. M. Gilman, materializing medium, of Houston, Texas; Mrs. M. A. Tabor, materializing and test medium, of California; J. S. Cravens, spirit photographer; George Goodman, an honest, conscientious, home physical medium; Mrs. B. W. Bristow and daughter, Miss Ella, of Joplin, Mo., test mediums; Mrs. E. E. Hammon, of Topeka, psychometric, business and test medium; Dr. Edward J. Morrison, inspirational speaker, of Veve, Mo.; and Mrs. Anna L. Robinson, the noted inspirational speaker and test medium, of Port Huron, Mich.

Everything necessary for the accommodation of the mediums and visitors are on the ground, and general enjoyment is evinced on all sides. The music this season is more than ordinarily fine, being under the charge of Mrs. W. S. Pettis, of Creston, Iowa. This lady has to assist her Mrs. Sue McGuffin, of Liberal, and Mrs. Robinson, altos, M. L. Jackson, tenor, of Liberal, and T. V. Blackman, basso, of Pittsburg, Kan. The singers are presenting classical music, rendered in such a manner as to win plaudits from all. The opening of the encampment is very bright, and a glorious and successful season is assured.

B.

Coward's Castles.

It is one of the peculiarities of the Christian clergy that they will not step aside to discuss the genuineness of their holy books. If an assault is made on their authority they are content to attempt the silencing of opposition with the all-potent cry of infidelity. If the arguments are forceful, he who employs them is either drunken, licentious or insane. Any method, however vile, is preferable to the array of fact against fact in friendly discussion. No hostile views will be allowed to combat the utterances of the pulpit, hence those protected places are now very generally known as "coward's castles."

Good Words from Wooley Park, Ashley, Ohio.

TO THE EDITOR:—I reached this cotton-roofed city Sunday morning, the 20th inst. The sky was overcast; rain threatened; nevertheless, friends were in good courage, and busy in getting settled in their new quarters.

The bell announced at 10 A. M. that the time had arrived for the formal opening of Wooley Park Camp of 1894.

The address of welcome was delivered by Mr. H. Baxter, president of the Association. D. M. King was pleasantly introduced as "the Pioneer," who had been officially appointed as the chairman of the entire meeting. Although Mr. King was an active worker at the Maple Dell Camp (recently closed), he was in good condition, and after a few introductory remarks concerning the workers who were present, Mrs. Carrie Curren was called forward and introdueed as one of the speakers who had been identified with the work of the association from the first.

Mrs. Curren handed out many practical suggestions as to the best methods for the upbuilding of Spiritualism, especially in those communities where there is a stronghold of Christianity. She gave an interesting account of her work in connection with an Independent Society she had instituted in Toledo.

At the conclusion of her address, "ye scribe" was called forward, and presented in a happy manner by the chairman to the audience. The hour for dinner had arrived. We all felt the jingle of the dinner-bell would be a welcome sound, so I occupied but a few moments; gave a general talk concerning our work and the cause on the Pacific Coast.

At 2 P. M., D. M. King, according to announcement, delivered an address on "Objects and Purposes of the Association." Mr. King gave quite an extensive history of the rise and progress of the association, now in its fifth session of meeting. This society, I am informed, is a division of the "National Spiritual and Religious Association," called "The Central Ohio Department." The Park where we are encamped is a beautiful place, adapted in every way for the purpose to which it has been assigned. The grounds are owned by a stock company. Mr. S. J. Wooley donated one thousand dollars to the enterprise, and the association showed its appreciation by christening the grounds "Wooley Park."

Of course, at this stage of the meeting I cannot make much of a report. The opening day was said to be one of the best ever experienced on these grounds. The attendance was not large when compared to older and more extensive camps, but it was universally conceded to be a profitable occasion.

Individually, I am tired of large camps; camps where all elements are blended, where so many go to "have a lark," as some express it. Of course, the revenues from gate fees are depended upon largely to pay expenses of meetings, but I often query as to whether the work as a spiritual, educational movement, is not hindered more than helped, in some instances, where these immense convocations occur. I may be wrong, but more and smaller camps, those run in the interest of general reform, education and spiritual unfoldment would be more in accordance with my idea of a Spiritualists' camp. I would not do away with amusements nor entertainments, but is it not possible to have them managed in such a manner that the good obtained from the money such enterprises may put into the treasury does not seem to be offset by the terrible conditions that are left on the grounds after such entertainments have taken place? But this is no place to criticise our hard-working managers, who are probably doing the best they can.

Just a few words more concerning our work commenced in this camp.

Monday is campers' day or rest day from the ordinary work. Last Monday night we held a conference. It was decided to meet at half past nine the following forenoon, and organize for work in connection with a childrens' meeting; accordingly the friends met and decided to introduce this feature into Wooley Camp. I was elected as superintendent of the class, so am again in the harness, on duty every day.

I was invited Tuesday afternoon in the absence of Mr. Herrick, who had been announced to occupy the rostrum at 2:30, to deliver an address.

My theme was "Mediumship, and How Defined?" Judging by the attention of the audience, and expressions of many who were present, I was happy in choice of subject, and satisfactory in its exposition.

At night W. P. Colby gave an interesting talk, supplemented by excellent tests.

The lyceum holds a session every morning at 9:30; conference, 10. We have a lecture every afternoon, and lecture, followed by tests, at night. To-night I give my second talk on "Mediumship," I have not had a day's rest since I left the Coast, save when on the train. I took up the lines in Ohio, where I dropped them one week before in Washington. The work is one, North, South, East or West. My constant prayer is that the Spiritualists may become united, concentrated in action and purpose, that as a body we may learn to recognize the true meaning of mental, moral and spiritual unfoldment.

I do not feel I can close this hastily-written article without paying a tribute to Mr. Skinner, of Columbus, Ohio, and his daughter, Miss Myrtle, who furnish the instrumental music for the meetings. Mr. Skinner is a skilled violinist, and his daughter a fine performer on the piano. Mr. Cora Randolph is a singer of sweet songs, and favors on nearly every occasion. We are to introduce congregational singing into the audiences as soon as we get fairly into working order.

Mr. Hull is looked for next week. Dr. Gustav and Dr. Mary A. Gebaur are here from Cincinnati.

MATTIE E. HULL.

The Stuff Heroes Are Made of.

The man of positive thought, the pioneer of every reform for the betterment of his race, he who evolves great and unpopular truths in his retirement, almost invariably hated by the thoughtless rabble, frequently the subject of ridicule by those incapable of appreciating true merit, is the one another generation lifts from obscurity, brands a hero, and erects monuments to his memory.

AN EXCELLENT NUMBER.

The Progressive Thinker This Week.

A Paper That Should Be in Every Spiritualist Family.

We ask our readers' especial attention to this number of THE PROGRESSIVE THINKER. It is full to overflowing with interesting and suggestive matter. No high-toned, high-priced magazine can present in one number a better intellectual feast. It certainly is grand throughout. Look at the first page and read about a "Psychic Wonder." Then see what E. C. Getsinger, the young scientist, has to say about "Earthquakes and Prof. Falb." Then see that Spiritualism is recognized by "a lady coming to the front." Other items of interest on same page.

The second page has the conclusion of "Rocky Nest," the charming story by Emma Miner; along with camp-meeting reports.

The third page contains the interesting department by Hudson Tuttle. Dr. Sweringen has something valuable to say of his experiences. Other items of interest.

The fourth page has a highly important communication, "Out of the Usual Line." It details some marvelous manifestations. Mattie E. Hull bids a good-by to the Pacific Coast, where she did a noble work, as she does at every place where employed. Many other items of interest.

The fifth page is full of items that will attract attention.

On the sixth page "The Case of Mary Rice" is continued. It is a curious one. Dr. A. B. Spinney, the veteran lecturer, physician and medium, has something to say that will deeply interest the Spiritualists of Michigan.

The seventh page is a veritable mine of important facts, and is well worth the price of a years subscription to THE PROGRESSIVE THINKER. We invite the special attention Spiritualists generally to that page.

The eighth page, too, contains an important communication from Marcus Junius Brutus, written by his own spirit hand in an enclosed envelope. He alludes to the corruption of Rome, as well as to that of this country, and predicts dire disasters unless a change is made. Other items of interest.

Spiritualists, now is the time to work for THE PROGRESSIVE THINKER.

THAT POWWOW.

A Denial as to the Held Report.

I find in THE PROGRESSIVE THINKER of August 18, 1894, an article headed a "Powwow," which does the Indiana Association of Spiritualists great injustice. Will you please publish the inclosed article, by A. J. Raugh, from the Fort Wayne *Journal*, that your readers may know the truth.

"The Fort Wayne *Sentinel* is now howling for the suppression of the Kansas City *Sunday Sun*, but the old adage, "Sweep your own dooryard first," had better be observed. In a recent issue of this sheet (which is neither the salt of the earth nor the light of the world) was published one of the most disgraceful, infamous and slanderous articles against the Society of Spiritualists at Anderson, Ind., that ever appeared in a public newspaper that laid any claims whatever to common decency.

"A letter being promptly addressed to the society at Anderson revealed the fact that the infamous article was without foundation, and was an injustice to the good people of Anderson and vicinity. The article being absolutely false in every particular, I was requested to brand it as such, which I did in good faith, at the camp-meeting yesterday of the Wentworth Grove Spiritualist Society, to over seven thousand people. Being in possession of the facts, I did not hesitate to place this infamous, cowardly sheet on record.

"It will be remembered that the *Sentinel* is the same cowardly sheet that led the Rev. Dr. Moffatt into a controversy with the Spiritualists of this city last winter, and which came out with beautiful landmarks of second best. This was acknowledged by the Sentinel refusing to publish the replies of the Spiritualists. I have now given the facts, which will show that the article in question emanated from a sneaking, cowardly sectarian source, for the sole purpose of injuring the Indiana Association of Spiritualists.

J. W. WESTERFIELD.

Long-Distance Photography.

Now that Dr. Miethe, the scientific German photographer, has invented a telescopic camera, long-distance photography, that chimera of the "dark room," seems absolutely assured. The objective of this new photographic wonder consists of a convex lens of considerable length of focus and a concave lens of much shorter range. These glasses are placed a certain distance apart, depending on the difference of the two foci. By the laws of optics, this arrangement projects an inverted image of the object for which it is set a long distance from the farther of the lenses. The apparent size of the object depends, of course, upon the space separating the two lenses, which, again, must be set so as to make the focus perfect. The whole apparatus looks very unlike an adjunct to a photographic gallery, and is said to bear a stronger resemblance to a common telescope than it does to a camera. With this apparatus Prof. Miethe and his assistants have taken fine pictures of portions of the city of Potsdam, Germany, from a distance of nearly three English miles.

Camp-Meeting Reports.

Several camp-meeting reports have been crowded out this week. Although THE PROGRESSIVE THINKER is the largest Spiritualist paper on this earth, its space is inadequate to accommodate all.

SEEN BY A PSYCHIC.

Sickness and Death of His Father Revealed to an Indiana Man.

HE KNOWS ALL THE STAGES OF HIS FATHER'S ILLNESS AND ON THE TICK OF THE CLOCK THAT MARKS THE LATTER'S DEATH TELLS HIS WIFE OF HIS FATHER'S DEMISE, AND ALL THIS THOUGH MANY MILES SEPARATED THEM—OFFERED HIS BODY A LIVING SACRIFICE FOR SIN.

One of the most peculiar phenomena which as ever transpired was that of Tuesday morning, when William Matthews, who resides on Ohmer avenue in Muncie, Ind., told his wife of the death of his father in Covington, Ohio, at the exact moment his demise occurred.

Nearly six weeks ago Matthews was taken sick with what is termed gastric fever, closely akin to typhoid. In this condition he grew steadily worse and Dr. E. J. Puckett was compelled to be at his bedside a great deal of the time. Last week he began to grow better, as the fever was gradually breaking up.

One day he told his wife that his father, who resides at Covington, Ohio, was badly sick and was going to die.

Mrs. Matthews, thinking that it was but a flight of delirium caused by his long sickness, paid but little attention to it. He persisted, however, and finally Dr. Puckett was notified. He called and Matthews related exactly the same story. Dr. Puckett told him that it was all imagination and to quiet himself. On every visit he told him the same thing. Finally one day Dr. Puckett told Matthews that he had telegraphed to his father and that he was well.

Upon receiving this information Matthews said: "Doc, I know why you told me this. You know that I think a great deal of you, but you have lied to me—deliberately lied. My father is in Covington, sick with fever, just as I have been, and he is going to die."

When this circumstance happened Matthews had no fever worth speaking of and seemed to be as rational as any person. Dr. Puckett knew that he had misrepresented the affair, as he hadn't telegraphed or written, but on last Thursday they had received intelligence that Mr. Matthews' father was sick with fever, but the affair was kept a strict secret from the son and everything was done to quiet him.

Monday night Mr. and Mrs. Matthews retired as usual, but Mr. Matthews kept saying that his father was very sick and was going to die. At 4 o'clock Tuesday morning Mrs. Matthews felt her husband grab her arm and say: "My father just died!"

She attempted in every way to quiet him, but to no avail. Dr. Puckett was sent for. He attempted to quiet him, but was unsuccessful. Instead, Matthews had gotten out of bed at daybreak, washed and put on his clean clothing, saying that he was going to Covington to see his father. They tried to dissuade him, but to no purpose. Mrs. Matthews thought her husband was crazy and let him alone. At 9 o'clock a telegram was received from Covington stating that Matthews' father had died at 4 o'clock, just at the hour named by his delirious son. A clock was examined and the time of the death and the time when the son had said his father had died corresponded to the minute.

After the excitement was over Matthews stated that his father had left a will. He told just how much property and personal effects had been left to him, how much to his brother and other relatives. The minutest details were given, but as to the correctness of these there can only be a surmise, as nothing regarding that has been heard.—Chicago Times, Aug. 25.

A Bogus Message.

TO THE EDITOR:—As a reader of your valuable paper I was pleased that you alluded to a message purporting to come from Abraham Lincoln. After reading the article, I at once pronounced it exceedingly doubtful—in fact, bogus. For a long time I have heard spirit voices and distinctly the words they speak. Another thing, I am not sensible of being under control, consequently am able to interview and "Try the spirits." It is true that there are many who are good, and would not willingly deceive, while others, I am sorry to say, seem to take pleasure in giving false testimony. I could give many examples of the latter, but one or two will suffice. At a spiritual circle here some months ago a spirit gave his name as H. H. Crops, ex-Governor of Michigan. As his son-in-law, some years in the Spirit-world, with a number of others well acquainted with the ex-Governor, were present, they went immediately to where the medium stood. In a short time they returned and reported that it was not the Governor, but a spirit who said he did it to attract attention, create excitement, etc. Another one personated a spirit who, his own brother-in-law said, was not present, nor had he ever been there but once, and left many days before for New York, where his wife, a mortal, was living. This spirit was recognized and acknowledged he gave a name other than his own. W. M. C.

Catholics and Masonry.

A case was tried in Soegel, Hanover, a few days ago, which is of general interest to Roman Catholics and Free Masons. A business man of the town and a member of the Roman Catholic church had been called a Free Mason by a rival. The former brought suit for libel against the rival in the civil courts. The head of the town cathedral was summoned as an expert witness, and testified as follows: "To call another a Free Mason per se, cannot be a defamation of character, as, with the exception of Catholics, no confession forbids its followers to become Free Masons. But it is defamation for a Catholic to be called a Free Mason, because the church not only forbids its members to be Free Masons, but where the membership is admitted and is notorious, the person is excluded from the sacraments. Other members of the church, therefore, look with suspicion upon a Catholic who pretends to be a Free Mason."

The court, after this testimony, fined the defendant, and ordered him to pay the costs of the suit.



Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Mrs. S. C. Scovell will begin her work at lodge hall, No. 11 North Ada street, next Sunday, September 22d, and will occupy that platform as speaker and test medium every Sunday afternoon and evening. On every Thursday night there will be held at the same hall a public test circle under the auspices of the Mediums' Union. An effort is being made to make this a free circle and it is hoped that the effort will be crowned with success.

The First Religio-Philosophical Spiritualist Society of Fayette county, Iowa, will hold its annual meeting and picnic on the grounds at the residence of John Hutchison, on the Albany and Dunham road, two miles northwest of Lima, on Saturday and Sunday, the 1st and 2d of September, 1894. The meeting will be addressed by Mrs. S. V. Niece, of Shell Rock, Iowa. Other mediums are expected to be present. Services will commence on Saturday, at 1 o'clock P. M., and on Sunday at 11 o'clock A. M. The public is cordially invited to attend. There is plenty of pure spring water on the grounds, and good shade for people and teams. Come and have a day of enjoyment and recreation in the woods. "The groves are God's first temples." A. D. Simar, president; John Hutchison, secretary.

Alfred Weldon writes from Grand Rapids, Mich.: "Quite a revival in Spiritualism is being started here by the spirit guides of Harry Dalton and wife, of your city. There has been a number of new mediums developed and started on the paths of progress during their short stay in Grand Rapids. At the second sitting a Mr. Jacobson became entranced and delivered a beautiful invocation; a Mrs. Charter was controlled at third sitting. Mr. Kennedy and wife are progressing very finely at their fifth sitting; hands were plainly felt. Four other mediums are on the way, two of whom are promised materialization. All who have attended the sittings are pleased and speak highly of the power of Mr. Dalton and his estimable wife, and are willing to testify to the benefits received in the circles they have attended. This phase of mediumship has long been needed in our city and we hope the inducements will be sufficient for these people to make a long stay with us."

Eugene Parker, of Denver, Colorado, writes: "At a trumpet seance held by that truly phenomenal young medium, Marene Thornton, at which there were some twenty spectators present, among them some well-known Spiritualists and a few skeptics, we received some wonderful manifestations and beautiful messages from our loved ones and our guides. This medium's guides can always be relied upon, their communications coming from higher powers. The trumpet used was left to this medium by her grandfather, he being a Spiritualist for twenty-five years before he passed out. When a child she would sit on his knee and receive messages for him from the Spirit-world, and he always said to her, "When I pass out, I will come back and talk through this trumpet." She was very much grieved when her dear grandfather passed out, until she received a message from him, as promised, to gladden her heart. She values her trumpet very highly, almost above all other earthly possessions. Many skeptics are being convinced that Spiritualism is a grand truth through her wonderful mediumistic powers."

Mrs. Jennie Moore has been quite ill and unable to fill all her summer engagements. She is now well again and will be at home for business after September 1st.

Mr. Horine writes: "Mrs. Elsie Reynolds, the well-known materializing medium, will come to Chicago and remain an indefinite time and hold seances."

N. P. Stearns, of Millersville, Mo., writes: "As I am an old subscriber to your paper, I take the opportunity of writing a few lines complimentary to you for the noble work you are doing in dispelling error and setting forth the glorious truths of spirit communion. Our old veteran worker and medium, N. W. Koons, in company with G. F. Gilbert, known as Grandpa Gilbert, visited our place and gave a number of interesting and convincing seances. Mr. Koon's phase is trumpet-speaking, playing instrumental music and materialization. To say that he is a grand medium would be putting it in mild terms. Mr. Koons is the oldest medium of his phase in the United States. He was developed in 1846, and has been engaged in the work ever since. Any one wishing to investigate the truths of Spiritualism cannot do better than to visit him, for he is a true gentleman and noble medium."

Abby A. Judson will be at Lake Brady until September 12. She will then journey East, to meet the following engagements: October, Worcester, Mass.; November, Norwich, Conn.; December 2 and 9, New Bedford; January, Lynn, Mass.; February, Philadelphia. She expects to spend the spring in the Eastern States. Her general address is always Cincinnati, Ohio.

Secretary writes from Long Lake, Minn.: "We had with our society, Mr. Allen F. Brown, of St. Paul, Minn., from August 3 to August 13, giving us five lectures which were highly satisfactory. Mr. Brown seems to be the right man in the right place, this being his third engagement with us. He is becoming so well known that we cannot comfortably accommodate the crowds that assemble to listen to his guides."

E. N. Pickering writes of the First Society of Spiritual Unity: "The meetings of this society on Sunday, August 19, were in many respects the best yet held, both for the power and variety of the manifestations of spirit truths, as well as from the interest and approbation shown at all the sessions. Mrs. Mary C. Lyman seemed fully imbued with the power of the spirit in her morning address to the mediums, to whom she gave most excellent advice as to the exercise of their medial gifts. In her afternoon address on the subject, 'Prove all things; hold fast to that which is good,' she was wonderfully inspired and held the closest attention of the large audience. Efficient assistance was rendered by Dr. White, Dr. Carpender, Dr. Bishop, Dr. Roberts, Mrs. Cutler, Mrs. DeKnevett, Mrs. Ellison, Mrs. Roberts, Mrs. Johnson, Mrs. Squire, Mrs. Jaquet, Mrs. Isa Wilson Porter, Miss Schaefer, Brothers Hinkley, Smith and others. The music of Mrs. Simmons and Prof. Clarke materially assisted to maintain the auspicious harmony of the day."

All persons in Chicago opposed to compulsory vaccination, or who are in doubt about it, will please send their names and addresses to E. Summers, Committee, 113 Adams street, Room 22, City.

Jennie Hagan-Jackson's engagements are as follows: August 28, Bankson Lake, Mich.; September 1 and 2, Hart; September 3, Shelby; September 9, Marcellus; September 16, Agonen; September 23 and 30, Muskegon, Mich.; Sundays of October, Battle Creek, Mich.

Prof. J. W. Kenyon completed his course of six lectures at Lake Brady August 24th, and is ready to form engagements for the winter months. His address is Onset, Mass.

G. A. Hall, of Washington, D. C., writes: "We open our lecture season the first Sunday in October at Metzerott Hall, having engaged the services of Mrs Cora L. V. Richmond, Dr. F. L. H. Willis, Mrs. Adeline M. Glading, E. W. Emerson and Mrs. Colby Luther."

C. W. Nicodemus, of Newton, Kansas, writes: "Newton, Kansas, is a town of 7,500 inhabitants, and I don't see why a good Spiritual society couldn't be organized here. If the association could send a good medium here to hold some meetings and organize a society, I am almost sure such an enterprise would meet with success. Newton is extremely skeptical; but I think it is on account of some selfish would-be mediums who have been here. Most of those who have been here have been working for their own financial benefit, not caring whether they helped the cause or not, so they got the money. There are several Spiritualists here, but one doesn't know the other is a Spiritualist, and a man in business dare not say he is a Spiritualist, else he is condemned and called a fool and is also injured financially, so you see it is like a sheep among the wolves. As I understand it, such work as this is the object of the association, and I would like very much to see a society organized here. I will do all I can do to help the cause."

Geo. W. Carpender, M. D., intends to visit California next October, and will probably remain there during the winter. Dr. Carpender has lectured for a long time in this city, to the great satisfaction of those who have listened to him, and we are sure he would please any California audience. While in California he will receive his mail at Riverside. His address here is at 125 South Clark street, Chicago, Ill.

Will C. Hodge, who is now sojourning at the Clinton camp-meeting, desires to hear from societies needing the services of an inspirational speaker for the fall and winter months. Address until September 1st, Mt. Pleasant Park, Clinton, Iowa. Permanent address, 40 Loomis street, Chicago, Ill.

We forgot to state last week that Major Bitters and his estimable wife, from Clinton Camp, gave us a call. Major Bitiers is prominent as an editor, publisher and Spiritualist, and is ever on the alert to promote the cause of truth. He resides at Rochester, Ind.

S. M. Bumstead writes: "The Spiritual Union closed its ten months' session the last Sunday in June, and will resume its duties September 2d, in Nathon Lodge Hall, 1565 Milwaukee avenue. During the past year we have had a very good attendance. How could it have been otherwise with the splendid talent that has been given to our society, such as Brother Will C. Hodge, Dr. Phillips, Brother Barrett, E. W. Sprague, Mrs. Orvis and Mattie Hull. Among those that filled our hall with her inspiration for seven weeks was Isa Wilson Porter. Mrs. M. Summers was also with us seven weeks. She is a splendid medium."

The Paw Paw Valley Spiritual Association, Mich., will hold a picnic grove-meeting in the beautiful farm grove of James Osborn, on section 28 of Hamilton township, and five miles west of Decatur on the Dowagiac road, Sunday, September 2d, 1894. Mrs. Jennie Hagan-Jackson, of Grand Rapids, will address the meeting at 20:30 A. M. and 2:30 P. M. Let every body turn out and be well entertained. E. L. Warner, president, Maria L. Odell, secretary.

Amelia S. Andrews writes: "Catalpa Park camp-meeting opened on August 18th by an address of welcome by G. H. Walser in his genial, happy way, that made campers feel that they were at home and among friends. Then followed an address by Allen F. Brown, of St. Paul, Minn., which was well received by the audience. Mrs. Emma Hammond gave a sample of her psychometric powers, which were pronounced good. Mrs. Pettit, as usual, had charge of the musical department, and interspersed the exercises with sweet-soul-inspiring songs. A dance in the evening closed the exercises for the day."

Word comes from Massillon, Ohio, that William McCormick was drowned at Brady Lake on Tuesday of last week, where he had gone with a party of friends. While swimming he suddenly sank and did not rise. He was deputy postmaster at Wadsworth, Ohio. The body was not found until two mediums in attendance at the Spiritualist Conference rowed out and located the exact spot.

W. S. Hansen, secretary, writes: "Thinking, that perhaps a word from the Progressive Society meeting at 3120 Forrest avenue, might not be out of place and interest some of the readers of your valuable journal, I ask your indulgence. This society—less than a year old—was organized on a spiritual basis through the aid and advice of the Spirit guides and friends of the organizers, with the understanding that as long as their advice was followed we should prosper. The society has prospered beyond our expectations. The meetings have been continued through the heated term with marked success; a debt that hung over the society has been nearly wiped out. A great deal of our success is due to the effective work of our speaker, Mrs. O. E. Daniels, who has held our rostrum since early in June. She is an earnest worker, her controls are of the best and the tests given are truthful and readily recognized. Our lyceum, ably conducted by the leader, Mrs. Mahan, is our pride. The membership is increasing weekly. Another feature of our society is the "dime socials" given at the residences of the members every Wednesday evening, by the Ladies' Auxilliary. They are enjoyable affairs, being not only social in the fullest sense, but instructive as well; open to all; strangers and investigators accorded a hearty welcome. The one on August 29 will be held at the residence of Mrs. McWilliams, 5905 Indiana avenue. This society occupies the finest hall in the city and has no intentions of removing to another, or of disbanding. Our doors stand open to all who wish to join us in spreading the truth."

Mrs. Celia Hughes, platform, test and trumpet medium, will return to the city from the camp-meeting at Mt. Pleasant Park, Clinton Iowa, and can be found at 3116 Indiana avenue after August 27.

J. W. G. writes: "Mrs. Hamilton Gil has returned from Lake Brady, and reports a very successful camp-meeting. Mrs. Gill holds public test circles every Tuesday and Thursday evening at 8 o'clock. The Tuesday evening circles are devoted more to the development of mediums. These circles are very interesting and convincing to skoptics and investigators. Mrs. Gill goes to Allegheny City, Pa., for November. Societies desiring the services of a capable speaker and excellent test meditm for the months of January, February or March, 1895, can address her at 15 Bishop Court, Chicago.

The North Side Spiritual Society gave a seance at its hall, August 23, for the benefit of the Daily News Fresh Air Fund, which proved a complete success, both financially and spiritually. Mr. Arnold is a rising star among mediums.

O. J. Johnson writes from Lilly Dale, N. Y., informing us that he has been successful in establishing a Spiritualist camp at Pensacola, Fla. It will be opened January 1, 1895, and will continue for three months. Mr. Johnson is a first-class man in all respects, and we are glad to announce his success.

Mrs. M. writes: "We of the First South Side Society, at 77 Thirty-first street, have not appeared in your columns for several weeks, but we are neither dead nor sleeping; on the contrary we have had a wide-awake summer, our audiences gaining in numbers in spite of the great heat, camp-meetings and other drawbacks. Our mediums' meetings, Sunday afternoons, undertaken rather as an experiment, have been successful. The necessary talent has never been lacking to make them interesting, and our evening lectures by Mrs. Nickerson-Warne are drawing good houses. The first of September Mrs. Ada Foye begins a years' engagement with us. To simply mention this fact will be sufficient to crowd the hall, as she is so well and favorably known. Mr. Frank Baxter will be with us during October and part of November, after which Mrs. Foye will again resume the platform. Our coming season has all the elements of success for us, and pleasure and instruction for those who attend our meetings."

Patriotism at Haslett Park.

TO THE EDITOR:—Patriotism, as well as Spiritualism, has had its day of glad tidings, or rejoicings, which commenced on the first of the month, when the keynote was sounded by Marguerite St. Omer, the eloquent and magnetic orator, in her lecture: "Priest in Politics," which was delivered by request of the campers; and nearly every day the subject of A. P. A. "ism" has been discussed to a greater or less extent. On an elevated spot of ground can be seen a tent, adorned with the Stars and Stripes, and a neatly-printed card, with a U. O. D. badge pinned on, and the letters "A. P. A. Tent. Marguerite St. Omer, lecturer."

On Sunday last the subject was again handed up for the controls of Edgar W. Emerson, who launched out in earnest with a very telling address, which received rounds of applause. Some of the modest ones have found fault with so much patriotism in a Spiritualist camp, but have soon been talked down as weak-kneed Spiritualists; but seeds have been sown that will bear fruit in the future; for to separate the two isms is impossible. F. P. P.

Haslett Park, Mich.

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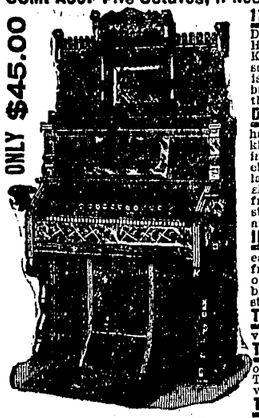
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THE CASE OF MARY RICE.

Her Advent to Spirit-Life.

A Narrative of Her Experiences.

Through the Mediumship of A. E. Tilden, M. D., Rochester, N. Y.

[CONTINUED FROM LAST WEEK.]

You should see the pristine rays of the gloriously bright emanations from your brow as you are so intently engrossed in this work of love. What seems most beautiful of it all is in the background. The couch from which you have just arisen, and the pain from which you were suffering, are plainly visible, notwithstanding which you rose and exerted yourself to the utmost, for said you: "The child is freezing for the want of comfortable clothes."

Your own little child stands beside you looking happy to see you at work on a suit of warm clothes for poor little Jimmy O'Kief.

This is but one sample of the many records of your deeds done in the body that we saw in beautiful artistic display.

We have not permission here to speak of many other things presented to us in this same way, but I must mention the scenes depicted in this pictorial manner, the hours of silent watching by the bedside of suffering. Your own mother has in fond remembrance the care bestowed on her during the long months that you stood over her, beguiling the tedium of the hours of pain and helplessness.

We followed the happy parents of such a child through the cool avenues and meandering glades down to a clearly transparent lake or streamlet, for the waters were in motion like a running rill.

There were the boats and oarsmen in waiting, and we stepped into the beautifully arranged cabin and took our seats, and soon were floating across the flashing waters to the place where the animals were in keeping.

What do you think, were they wild or domesticated? First your milk-white horse that you have coveted; but, mind you, he has a mate; and all the other animals, of which there were a large number, all had their mates. They live in pairs. A large shaggy dog lay at the entrance, and we knew he was your grateful friend for kindnesses shown him in his aged decrepitude.

Mrs. Van Auken.—For mercy's sake, is that old Watch that was on the Parker farm?

Dr. Lucas.—Yes. Man has his pets and also animals of use here in the Spirit-world the same as there, if he was kind and humane to those in his possession while there.

Some think that the Spirit-world is peopled only by disembodied human beings, and that all animal creation below man is struck out of existence. Well might it be for many who have never had any compassion on the weaker and lower grades of animal life if such were the fact. But man cannot exercise cruelty towards even the meanest thing in existence without making reparation to the Creature he has abused, though it be a crawling worm.

Self.—Although he might have to in some way expiate the offense, I had not supposed that he would be obliged to make reparation to the animal itself.

Dr. Lucas.—Yes, he must. It is the inexorable law of nature governing all things. And he must suffer for all the suffering he may have inflicted, and his victim a witness of his sufferings.

We returned the same way we came and were then invited to take a walk through the flower-gardens O, such rare loveliness as greeted our vision! Flowers of every form and hue, and the dazzling brightness of the reflections on all surrounding objects was too beautiful to attempt a description.

Flowers seemed to talk, and are symbolical also of the deeds of the persons for whom they were planted. And one can read the character of the individual by the persons that tend them. If the one for whom they are planted is below the moral standard, the attractions will be the same or corresponding to them.

I saw no menials at work in your garden, but angels of purity planting and cultivating the rarest of plants and shrubbery. They will add to the floral beauties, reminders of your care and love bestowed upon Mary during the period shewas with you.

I have portrayed these scenes to give you fresh courage and strength to pass on in the path of duty, regardless of the many trials hedging you in on every side.

Now, Mary will write to you after I have given the Doctor a sketch of the home that is prepared and in waiting for him.

Doctor, your home is in the same sphere and not so remote but what you can make those visits you have mentioned, and it would be no difficult task to call upon each other. It is called the harmonial sphere, contiguous to the wisdom sphere.

Mrs. Van Auken's home is not surpassed in beauty, for loveliness of graceful, artistic combination of arrangement greets one on every side.

We reached your domain at a time of great rejoicing over the accession to your band of one of earth's noblest men, a person you never knew and probably never heard of, but you will make his acquaintance and regard him with feelings of love and reverence.

He has been in Spirit-life about twenty years, an earnest, zealous, efficient laborer in the cause of freedom and reform.

In our absence the preparations for the reception had been going on.

As we approached the premises, music, such as you like, came floating to our ears in most ravishing strains, filling the soul with tranquillity and peace.

The tables were spread with the richest of heavenly fruit and flowers, your mother and daughter presiding at the festive board.

Mrs. Van Auken.—If we shall progress into higher spheres, as we have been taught, will we not then leave these splendid mansions behind us?

Dr. Lucas.—You will retain these homes. As you advance in wisdom and love, your possessions will be increased, or, in order to make you understand it, I will say you can keep this place and buy in the city, and occupy first one and then the other, just as the inclination prompts you.

I wish some of your long-faced Christians that are teaching that to be holy one must be sober (if they do not teach it in words they do in their own demeanor), could have been witnesses to the scenes that followed our arrival at your home in the Spirit-world.

Music and dancing, eating and drinking, rowing and sailing, riding and walking, looking at the beautiful and grand adornments of the different apartments were all in order.

Self.—I would like to know the name of the gentleman whom you mentioned as having just joined my band and was the occasion of so much rejoicing.

Dr. Lucas.—The gentleman's name is John Duncan. He lived in Boston, and took a great deal of interest in spiritual manifestations, but was not fully convinced of the truth of the philosophy of spirit communion. He was a saddler by trade and not rich. But he had a heart overflowing with love and kindness towards all suffering humanity, and deprived himself of many comforts that he might provide the needy with the necessaries of life. He is worthy of all these demonstrations.

Self.—I heartily welcome alll such into my band and rejoice in it.

Dr. Lucas.—None but such persons can remain in your atmosphere. Do you realize that the emanations from your bodies, both physical and spiritual, are living essences that attract and repel other living essences?

A delegation of patriots and statesmen, dressed in uniform to distinguish them from the rest, were in attendance and enjoyed the festivities with great zest, and added much to the interest of the occasion. You already have some of their names. You will get the rest of them.

Tables were spread under the overhanging boughs of the fragrant trees in full bloom.

These houses are not builded for you, but are your own handiwork, and your loved friends and relatives delight in garnishing them and often invite large parties to visit the premises with them. And thus strangers get acquainted with you before your transition to the spirit spheres and will be pleased to give you a hearty welcome.

Each one has his or her own habitation, whether it be a mansion such as I have attempted to describe or a dark, dismal abode such as the selfish and vile prepare for themselves.

The grand and beautiful pictures traced in glowing colors were a study for those that claim to understand the art of drawing and painting far better than I.

Your deeds day by day are there represented in these beautiful symbols, and your kind and sympathetic nature is thus revealed to every beholder as they pass by.

On the archways leading to these fairy retreats is your name in shining letters studded with pearls and diamonds that flash and glisten, and reflect the beauties of your genial nature. I have told you each individual makes his or her own dwelling for their future habitation. Therefore do not draw the conclusion that your mother and daughter are destitute of homes of rarest loveliness. But they take delight in visiting your place and adding new beauties such as they see you deserve.

(I had expressed my surprise that my mother and daughter should be at my place waiting upon company, as he had said, while I was sure that they, particularly my mother, who had done so much good in the world and had kept neighbors from starving, was deserving of a much more splendid home of her own than I was. That was the occasion of his writing the last paragraph above).

Oh! that all mankind were progressed sufficiently to understand these laws and live in accordance with them! How many pangs of sorrow and remorse they would spare themselves!

Although your noble efforts to promote the weal and happiness of mankind have many times been met with contempt and scorn, your rewards are pictured forth in most glowing colors, and when you arise from your present condition of life they will become as tangible to your senses as the realities of the surroundings of the Earth now are to your outer senses.

By the way; I will tell you I had gone with a party of highly cultivated, intelligent gentlemen when you last sat for me to write, to visit the halls of the different legislative bodies, and was told by your friend Clay that you were to occupy a high seat of honor, an honor that you are deserving of for your efficient aid in the great anti-slavery movement.

Self.—I was opposed to Clay's position on the slavery question, but I have no idea that he is any less my friend on that account.

[TO BE CONTINUED.]

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AN OPEN LETTER.

In Relation to Haslett Park, Mich.

TO JAMES H. WHITE, PRESIDENT, AND MEMBERS OF THE EXECUTIVE BOARD OF HASLETT PARK, AND MRS. SARAH HASLETT.

DEAR FRIENDS:—It is with deep regret that my business and health-needs make it impossible for me to be with you at your annual meeting and election of officers, for never in the history of our work, since the departure of the founder of the park, were there so important interests to consider as now; never so much depending upon us as a Board. We have duties, obligations and responsibilities, that are far-reaching in their effects upon the cause, humanity's good and individuals. In performing these duties, all selfishness, personal prejudices, avarice and vanity should be laid aside. Justice, the highest good to the greatest number, and the best furtherance of this, the great truths we represent, should be the motive, the design, object and aim.

Mr. Haslett had one object, aim and purpose, in taking hold of this matter, viz.; to found a broad, liberal, free rostrum, where all subjects that pertained to humanity's good could and should be discussed; where the conditions should be such that great, beautiful and wonderful manifestations and truths should come to us from the other side of life. How to accomplish this with his means, and not impoverish those to whom he was under obligation, was his study. In acting up to his best light, advice given and environments, he started the movement in the way he did. He executed a deed, intending to put the same on record. He intrusted it to those whom he supposed would put it on record, yet in the last moment, to his surprise, when he found that his work in the form was done, he ascertained that much that he expected and requested was not done, and that his honest plans were in a shape that would and have largely thwarted his efforts and designs, under these conditions, with obligations, restrictions and many entanglements. In the giving of this deed, had he lived, there would only have been safeguards to the success of his many great plans; yet, by his sudden and unexpected departure, they have all acted as hindrances, loads and blocks to the wheels of progress and success. It was these conditions, these sad results, that our present Board found upon their hands. This unfinished work, with its many sad environments, was laid upon our honorable, able and worthy president to finish, and that in so doing, would bring light to others, growth to himself, and success to this great and glorious cause. When he felt this duty laid upon him, he cried out like one of old, saying, "I cannot do it. I lack the many things that are needed." Yet the diviner light beamed in upon his soul, and he said to those who are now members of your Board, "If you will act with me, stand by me, I will do my level best." This you all know he has done. You all know how faithfully, honorably and justly he has held up the flag of Spiritualism, freedom, justice, love, tenderness and purity. Still farther: you all know how manfully he has pledged his money in this legal contest with the selfish son who has not heeded the wishes, duties or impressions of the parent whose love and sacrifices have made him all he is.

The result of this contest has gained us a victory thus far. We are entitled to the intended lost deed, yet with conditions we cannot safely carry out, which are unjust under present circumstances. Now, in this dark hour, amid this development of iniquity and perfidy, our worthy President and many members of the Board falter, hesitate, become weary in well-doing; still farther, other and good offers have been made for us to go elsewhere. Some of our Board are deeply interested in making that change. All who feel it best to make that change have motives and objects which to them seem wise from their standpoint.

Now, I have heard the different suggestions, both pro and con, in relation to removal and remaining. I also have clearly seen the motives actuating all parties interested in said removal. I have also carefully looked over the advantages that said offer means to us and the cause, and the disadvantages. My final conclusions, the result of my best judgment and highest impressions and convictions, I will now as briefly as possible give you. This decision not only takes into consideration the good to our cause and individuals here, but also the good, happiness and help of those on the other side of life, for each world is at times to me equally open to my view, and the wisdom of each within my grasp. Now, if I can infuse hope, courage and unison among you; if I can make you act with me in this matter, victory is sure to come to us, and the object we sought to attain in this matter will be accomplished.

The highest court in our State has already said we are entitled to a deed to these grounds, that it was the intention of our brother to give us the same, also much more. We have possession of the same rightfully and legally as his representative. More than half our victory is gained. We have also expended time and money in building up this camp, giving it honor, position, and influence, and combined with them improvements that are worth $10,000. It will take that amount of money in time to make a new location advantageous. In leaving this camp, that amount of money, strength and good is lost, not only to us but every one else. Even our opponents—I will not call them enemies—will be losers. They will attempt, or others will, to run this camp. Those who go to a new location will attempt to build up or make their camp win. All who now come here will be divided into two camps. The motives that will actuate each managing power will be success; money to go on with, anything to win. All spirituality, all progress, all harmony, love, gentleness and true success will be lost, and the objects, aim and purposes of Spiritualism will be dragged down into the mire, filth and selfishness, that has often ruined Christianity and our cause. Money power and success, where the object is the good of humanity, is laudable; yet when the same must be attained to gratify ambition, vanity, selfishness or jealousy it costs us too much.

Now, in one word, friends, let those who are opposing Mr. Haslett, his objects or his representatives, dispossess us. Let them wrest from us these grounds, if they can. If they attempt to get out a writ of ejectment, we are ready to ask pay for the improvements made in good faith, for the money the people have put upon the grounds, because publicly Mr. Haslett declared he would issue a deed, did issue a deed, and the Supreme Court say we are entitled to a deed. This was a gift to the cause. We, as custodians of his gift, have enhanced its value, given freely of our means, time, influence and abilities. Now, in our defense, we ask pay, and then we will willingly vacate. Still further, said efforts have enhanced the value of surrounding property owned by said opponents, doubling the same in value. There is no way they can proceed to dispossess us, that we have not just right and claim; so there is only one conclusion on my part. Elect our officers legally, as in years past. Retain possession as we have done in the past. Let them commence by law, by any process or plan they may, we will fight every point; carry it through lower to higher courts, and back again if need be. Make no concessions or compromise. This being persecution and injustice on their part, it will increase our influence, power, success and members. The cost to us of maintaining this legal fight can easily be paid from the camp and its success each year. Loss of time and expense from one individual, will limit his finances, reduce his vanity and egotism, until in the end he will regret and deplore the hour he did not act in harmony with his father's wishes.

I am assured by our true, venerable and loyal sister, Mrs. Titus, that Mrs. Sarah A. Haslett is loyal to her husband's wishes—loyal to our cause, and will act with us in every way until our rights are gained, and our Haslett Park an honor to our cause.

Perhaps there are persons who sometimes have doubted or questioned, or almost feared that she was lacking backbone, firmness, wisdom or unselfishness in this matter. It seems to me as though such a thought should never occur to any one. How could she even for a moment falter in this matter. How could she disregard the wishes, happiness, love and good of her devoted husband?

This cause, the success of this Park, never was so dear to him as now. Never, in all his life, did he so much wish for the use once more of his old body as now; not for a long time, but just long enough to finish with his own hand what is unfinished.

Now, shall we as his representatives tire, because the way is dark? Shall we lose hope because we see a few mountains in the distance? Or shall we be drawn away by a voice that comes from a promised Canaan? I say no; further than saying that, we will entertain any offer, but bind ourselves to none. I was chosen on this Board for the purpose of aiding, advising and assisting our worthy president and his co-laborers as far as I could consistent with other duties. I have done so. I will continue to do so, yet I will never consent to any change of location, or aid any efforts in that direction, until every effort has failed here; until our opponents have, through a well-fought legal contest, driven us from these grounds and dispossessed us from our rights. Then we can go before the people in solid phalanx, and look for another location; yet nothing of this kind needs to be; this is the location to become the all-absorbing camp of the State.

In a few months an electric railroad will come to our grounds connecting us with Lansing, the capital of the State, with four railroads leading to that point.

Now, my friends, act as you see fit, as you deem wise. I will be with you, stand by you and aid you so long as I can consistently with my conscience, best reason and higher inspiration. When you forsake the purposes for which this Board was elected, either by retreat, treachery or cowardice, my work is done on said Board. If, after a well-fought battle, in which every inch of the ground is contested, we are defeated, I will go with you heart and hand; so will the influence of our worthy, arisen brother; also his faithful band of workers.

If his heirs should, by hook or crook, through lawyers' quibbles and court technicalities, deprive us, the cause, and Mr. Haslett of their rights, may heaven pity those who have been so unmindful of this man's heartfelt desires.

ANDREW B. SPINNEY.

Detroit, Mich., August 20, 1894.

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CHAPTER VI—Are We Infidels?—Rapid Growth of Spiritualism. The "Mad-Dog" Cry. Charge Ignored. Proceeds from Infidel Hearts. Truths and Errors in the Bible. Dialogue. Minister wants a Bible. All believe Parts, and no one believes All, of the Bible. Illustrative Cases. How shall we decide who the Believers are. The true Test. Works. The Commission. End of the World not yet. Jewish and Christian age. Preaching, Baptism, and Signs go together. Is Christ in the Church?

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CHAPTER VIII—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Abolitionism. God legislated against Spiritualism. Necromancy; Definition of. The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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IMPORTANT FACTS, From Washington, D. C.



A FLOOD OF LIGHT

Thrown Out from Washington, D. C.

An Address Delivered by

HON. WM. S. LINTON,

Of Michigan, in the House of Representatives, June 7, 1894.

INDIAN APPROPRIATION BILL.

OUR PUBLIC SCHOOL SYSTEM, "THE BULWARK OF THIS COUNTRY," NONSECTARIAN AND NONPARTISAN, AND THE EMBODIMENT OF THE BEST EDUCATIONAL THOUGHT OF THIS ENLIGHTENED CENTURY, SHOULD BE THE BOON OF THE NATION'S WARDS THAT COMPOSE THE REMNANT OF THE UNFORTUNATE INDIAN RACE.

The House being in Committee of the Whole on the state of the Union, and having under consideration the bill (H. R. 6913) making appropriations for current and contingent expenses of the Indian Department, and fulfilling treaty stipulations with various Indian tribes for the fiscal year ending June 30, 1895, and for other purposes—

Mr. Linton said:

Mr. Chairman: It is high time to call a halt in the expenditure of the nation's money either directly or indirectly toward any sectarian school, or to enrich the coffers of any religious society at the expense of many others, and we should here and now, by striking out portions of the pending bill and placing safeguards around the remainder, discontinue such perilous and unconstitutional appropriations.

Our public school system, "the bulwark of this country," nonsectarian and nonpartisan, and the embodiment of the best educational thought of this enlightened century, should be the boon of the nation's wards that compose the remnant of the unfortunate Indian race, and they should not be forced hereafter to attend, as they have been for centuries, without material advancement, that class of schools where Indians always remain Indians, and which to-day keeps the great bulk of the population in poverty-stricken Italy (where it is said 63 per cent. of the people cannot even read and write), Mexico, and similar countries, from rising out of the slough of ignorance and superstition in which they are engulfed.

I do not intend, sir, to attack any religious denomination as such, but the subjoined table showing one church alone to have received during the past eight years $2,366,416, while all the others combined, fifteen in number, received during the same period only about one-half that amount, proves conclusively that it pays to maintain here on a prominent street, at the nation's capital, a bureau of Indian missions that has all the appearance of a huge lobby for advancing their interests.

As stated by a Senator from New England, they have been on the ground here for years pushing Catholic schools upon the Government as earnestly as was in their power, and largely to that influence is attributed their great increase, which has come to be for their church three-fifths of all the appropriations; and if this bill passes the proportion will be much larger. They are active still, foisting upon the people of this country, schools that do not belong to the civilization of to-day.

For more than a century the Mission Indians have been under Jesuit control, education and influence, and to-day are as incapable of self-support as citizens of our country as babes. They are reliant more than ever upon those from whom they received their instructions. They go in temporal matters, as they do in their spiritual, where they are advised to go by their superiors. They plant when they tell them to plant and sow when they tell them to sow.

The founders of the Republic builded better than they knew when they demanded the separation of church and state, and little did they imagine that Congress would ever pass a bill such as the one under consideration to-day, or that appropriations would ever be made as shown by this table and information taken from Government reports, and which I submit for printing in the *Record* as a portion of my remarks.

"We have contracts until July, 1894, when the Government understands that we give up all connection with it.")

By the General Assembly of the United Presbyterian Church of North America, Allegheny, Pa., May 31, 1892.

Resolved, That we protest against all Government appropriations for the denominational Indian schools and for other sectarian purposes as unconstitutional, and petition Congress to refuse all applications for such appropriations. (This denomination has not received Government appropriations.)

By the General Convention of the Protestant Episcopal Church, sitting as the Board of Missions, Baltimore, Md., October 19, 1892.

Resolved, That, in the judgment of this board, subsidies from the Treasury of the United States in aid of Indian education ought neither to be sought nor to be accepted by this church, and that the board of managers be, and hereby is, requested to act from this time forth in accordance with this judgment.

By the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, December 13, 1892.

The question of the renewal of the contracts with the Government for the support of the schools at Anvik and Point Hope being under consideration, the following action was taken:

Resolved, That the contracts with the Bureau of Education, Department of the Interior, from September 1, 1892, be executed, for the reason that the work contemplated by them began at the date mentioned and before the action of the Board of Missions in Baltimore, and for the further reason that there is no opportunity to notify the workers in Alaska before the expiration of the term covered by said contracts.

Resolved, That in view of the action taken by the Board of Missions at its triennial meeting in Baltimore, and which was as follows:

Resolved, That, in the judgment of this board, subsidies from the Treasury of the United States in aid of Indian education ought neither to be sought nor to be accepted by this church, and that the board of managers be and hereby is requested to act from this time forth in accordance with this judgment, and that four great denominations that have heretofore been beneficiaries of a system foreign to the principles of our Government, viz.: the Methodists, Presbyterians, Episcopalians and Congregationalists, representing, with adherents, a population of 14,750,000, now refuse to receive further grants of public money collected from the whole people, and they are joined by the important Baptist denomination that has never accepted, but always refused, this public money for their missionary work; and I know other church societies are now protesting against this great wrong, while that great mass of our population not officially connected with any church, numbering at a low estimate 30,000,000, are outspoken and decidedly in earnest in their denunciation of this outrageous fraud that has been for years perpetrated upon the American people. I ask the members of the House to do away with this abomination under our Government, and you will do much toward eliminating religious controversy from political questions.

Some members will argue that the church can carry on these schools more cheaply than the Government. Those who consider this an argument are foes to the common-school system, and in favor of parochial schools instead, as the same reasoning would apply there also. Such argument is a confession that our citizens generally are incompetent to economically perform this duty, and I, for one, am not in favor of making any such admission, believing, as I do, that the average American citizen, no matter what his sect or creed may be, is as competent to carry on this work as any.

The bill before us makes specific appropriations for only a few parochial schools that appear upon the surface, beginning on page 51, with St. Boniface's School, in California, and the Holy Family School, in Montana, *et al.*; but the "milk of the cocoanut" is found in the statement with which I have been furnished from the Office of Indian Affairs, and I wish to say right here in this connection, that when I first asked for this information relative to denominational schools, my clerk was informed by the Assistant Commissioner, who, I am told, is a zealous member of the church which has its headquarters upon the Tiber, that it could not be supplied.

List of contract schools, giving the denomination, the location, and the total amounts required for the fiscal year ending June 30, 1894, for which no special appropriation was made.

CATHOLIC.

SCHOOL, LOCATION, AND CONTRACTOR.	AMOUNT.
Avoca Boarding, Minnesota, Mother de Chantal	$ 3,780
Bataga Boarding, Michigan, Gerard Terhorst	5,400
Bayfield Boarding, Wisconsin, Casimir Vogt	3,750
Bayfield Day, Wisconsin, Casimir Vogt	900
Bernalillo Boarding, New Mexico, Sister Margaret Mary	7,580
Colville Agency, Washington:—	
Colville Boarding, Rev. Joseph M. Carauna	7,020
Cœur D'Alene Boarding, Rev. Charles Mackin	7,560
Crow Creek Reservation Boarding, Pius Boehm	10,260
St. Xavier Boarding, Crow Reservation, Montana, Rev. Leopold VanCorp	11,340
St. Mary's Boarding, Devil's Lake Reservation, Sister Genevieve	14,040
St Paul's Boarding, Fort Belknap Reservation, Montana, Balthasar Feusi, S. J.	16,200
Graceville Boarding, Minnesota, Mother Cecelia	5,400
Harbor Springs Boarding, Michigan, Norbert Wilhelm	10,260
St. Joseph's Boarding, Green Bay Agency, Wisconsin, Rev. Odorio Derenthal	14,040
La Pointe Agency, Wisconsin:	
Red Cliff Day, Casimir Vogt	900
Bad River Day, Sister Kunigunda	900
Lac Court d'Oreilles Day, Sister M. Fabiola Oswald	1,200
St. Mary's Boarding, Sister Kunigunda	5,400
Morris Boarding, Minnesota, Mother Mary Joseph Lynch	9,720
North Yakima Boarding, Washington, Rev. Aloysius M. Folchi	5,400
Osage Agency, Oklahoma (paid from Osage money):	
St. Louis Boarding, Sister M. Acquinata	6,250
St. John's Boarding, Sister Mary Paul	6,000
Holy Rosary Boarding, Pine Ridge Agency, South Dakota, P. Florentin Digmann	18,900
Pueblo Agency, New Mexico:	
Acoma Day, Placidus Louis Chapelle	750
Isleta Day, Placidus Louis Chapelle	900
Laguna Day, Placidus Louis Chapelle	750
Jamez Day, Placidus Louis Chapelle	750
San Juan Day, Placidus Louis Chapelle	660
Santo Domingo Day, Placidus Louis Chapelle	750
Taos Day, Placidus Louis Chapelle	600
St. Francis Boarding, Rosebud Reservation, South Dakota, Rev. John Jutz, S. J. (paid from Sioux money)	10,260
San Diego Boarding, California, Anthony D. Ubach	11,875
St, Benedict's Boarding, Sac and Fox Agency, Oklahoma, Thos. Duperon	5,400
St. Peter's Boarding, Montana, James Rebmann	19,440
St. Catherine's Boarding, Santa Fe, N. Mex., Placidus Louis Chapelle	12,500
St. Stephen's Boarding, Shoshone Reservation, Wyoming, Philbert Turnell	8,100
St. Labre's Boarding, Tongue River Reservation, Montana, Rev. A. Van der Velden	4,320
Tulalip Boarding, Tulalip Agency, Washington, Rev. Peter J. Dubbel	10,800
St. Benedict's Orphan, White Earth Agency, Minnesota, Aloysius Hermanutz	9,720
Red Lake Boarding, White Earth Agency, Minnesota, Thos. Bourgerding	4,320
California:	
Hopland Day, Mendocino County, Rev. Gregory Knepper	600
Pinole Day, Mendocina County, Rev. Gregory Knepper	600
St. Turibius Day, Lake County, Rev. James Nolte	600
Ukian Day, Mendocina County, Rev. Gregory Knepper	600
Total	$276,115

SCHOOL, LOCATION, AND CONTRACTOR.	AMOUNT.
Hope Boarding, Springfield, S. Dak., Walter James Wicks..Episcopalian	$ 4,860
Episcopal Mission Boarding, Shoshone Agency, Wyoming, John Roberts "	2,160
Tucson Boarding, Tucson, Ariz., Rev. Howard Billman..Presbyterian	25,000
Omaha Mission Boarding, Neb., Wyllys K. Morris "	4,860
Sisseton Reservation, Goodwill Mission, Boarding, S. Dak., G. S. Baskewill "	6,430
Ramona Boarding, Santa Fe, N. Mex., Elmer Chase..American Missionary Association	8,125
Plum Creek Boarding, Leslie, S. D. Thomas L. Riggs..American Missionary Association	2,700
Point Iroquois Day, Bay Mills, Mich., Rev. Wm. E. Brown..Methodist	900
Wittenberg Boarding, Wittenberg, Wis., Axel Jacobson..Lutheran	15,120
Mennonite Mission Boarding, Halstead, Kans., Christian Krehbiel..Mennonite	3,750
Crow Reservation Boarding, Montana, Alfred Manchester..Unitarian	5,400
Greenville Boarding, Plumas County, Cal., Amos G. Swan (for six months) "	1,800
Greenville Day, Plumas County, Cal., Amos G. Swan (for four months) "	240

PUBLIC SCHOOLS.

District No. 53, Skogit County, Wash., the directors of school board	$ 320
Rounds Valley District, Inyo County, Cal., the trustees of school board	1,200
Bad River District, Stanley County, S. Dak., the directors	480
District No. 4, Becker County, Minn., the directors	240
District No. 12, Boxelder County, Utah, the trustees	1,600
Helm District, San Diego County, Cal., the trustees	520
District No. 87, King County, Wash., the directors	480
Plum Valley District, Knox County, Nebr., the directors	200
District No. 74, Pottawatomie County, Okla., the directors	400
District No. 10, Pierce County, Wash., the directors	40
District No. 1, Thurston County, Nebr., the directors	600
District No. 29, Canadian County, Okla., the directors	320
Meadow View District, Plumas County, Cal., the trustees	440
District No. 32, Lane County, Oregon, the directors	120
District No. 90, Pottawatomie County, Okla., the trustees	80
District No. 82, Pottawatomie County, Okla., the trustees	320
District No. 77, Pottawatomie County, Okla., the trustees	520
District No. 3, Nance County, Nebr., the trustees (for six months)	20
District No. 83, Kingfisher County, Okla., the directors	80
District No. 71, Pottawatomie County, Okla., the trustees	120
District No. 301, Pattawatomie County, Okla., the directors	320
District No. 7, Carlton County, Minn., the directors	120
District No. 36, Knox County, Nebr., the directors	320
District No. 18, (Minneha), Pottawatomie County, Okla., the directors	720
Total	$ 9,580

List of additional contract schools specially appropriated for by Congress.

CATHOLIC.

SCHOOL, LOCATION AND CONTRACTOR.	AMOUNT.
St. Boniface's Boarding, Banning, Cal., Joseph A Stephan	$ 12,500
Holy Family Boarding, Blackfeet Agency, Montana, Peter C. Bongis	12,500
St. Paul's Boarding, Clontarf, Minn., Rev. Anatole Oster	15,000
St. John's Boarding, Collegeville, Minn., Rev. Bernard Locnikar	7,500
St. Benedict's Academy, St. Joseph, Minn., Rev. Bernard Locnikar	7,500
St. Ignatius Mission, Boarding, Flathead Agency, Montana, Rev. J. B. Rene	45,000
St. Joseph Normal School, Rensselaer, Ind., B. Florian Hahn	8,330
Kate Drexel Boarding, Umatilla Agency, Oregon, Joseph Chianale	6,000
Total	$114,333

List of other contract schools specially appropriated for by Congress.

White's Indian Manual Labor Institute, Wabash, Ind., Oliver H. Bates	$ 10,020
Lincoln Institution, Philadelphia, Pa., Lincoln Institution by William M. Hugg	33,400
Hampton Institute, Hampton, Va., Hampton Institute by Hallis B. Frissell	20,040
Total	$ 63,460

Amounts set apart for various religious bodies for Indian education, for each of the fiscal years 1886 to 1893, inclusive.

	1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.	Total for 8 years.
Roman Catholic *	$118,343	$194,635	$221,169	$347,672	$356,957	$363,349	$394,756	$369,535	$2,366,416
Presbyterian	32,095	37,910	36,500	41,825	47,650	44,850	44,310	29,040	315,080
Congregational	16,121	26,696	26,080	29,310	28,459	27,271	29,146	25,736	208,819
Martinsburg, Pa	5,400	10,410	7,500	Dropped	.....	.....	.....	.....	23,310
Alaska Training School	.....	4,175	4,175	.....	.....	.....	.....	.....	8,350
Episcopal	.....	1,890	3,690	18,700	24,876	29,910	29,220	4,860	107,146
Friends	1,960	27,845	14,460	23,383	23,383	24,743	24,743	10,020	150,537
Mennonite	.....	3,340	2,500	3,125	4,375	4,375	4,375	3,750	25,840
Middletown, Cal	.....	1,523	.....	.....	.....	.....	.....	.....	1,523
Unitarian	.....	1,350	5,400	5,400	5,400	5,400	5,400	5,400	33,750
Lutheran, Wittenberg, Wis	.....	.....	1,350	4,050	7,560	9,180	16,200	15,120	53,460
Methodist	.....	.....	.....	2,725	9,940	6,700	13,980	.....	33,345
Mrs. L. H. Daggett	.....	.....	.....	.....	.....	.....	.....	6,480	6,480
Miss Howard	.....	.....	.....	275	600	1,000	2,000	2,500	6,375
Appropriation for Lincoln Institution	33,400	33,400	33,400	33,400	33,400	33,400	33,400	33,400	267,200
Appropriation for Hampton Institute	20,040	20,040	20,040	20,040	20,040	20,040	20,040	20,040	160,320
Total	$228,259	$363,214	$376,264	$529,905	$562,640	$570,218	$611,570	$525,881	$3,767,951

* In addition to the immense sum received by this society, their school at Devil's Lake was in a Government building, and when the training school was established at Fort Totten the Sister's school was made a part of the Government school, and the Sisters retained as teachers under Government pay.

The sentiment of the American people is aroused against this unholy and unconstitutional union of church and State shown by these figures, and bowing to this sentiment, if for no other reason, were I high in authority in any of the ecclesiastical bodies referred to that still asked for Government moneys, I would say that if my church wished to retain the good will and respect of Americans we could not afford to take a subsidy from the public treasury, and would have none of it. Several leading denominations have already taken this course, and I desire to have read the resolutions they have adopted upon the subject.

The clerk read as follows:

By the General Conference of the Methodist Episcopal Church, Omaha, Nebraska, May, 1892.

Whereas, the appropriation of public funds for sectarian purposes by the National Government is not only wrong in principle, but in violation of both the letter and spirit of the Constitution of the United States: Therefore,

Resolved, That this General Conference of the Methodist Episcopal Church requests the missionary societies working under its sanction or control to decline either to petition for or to receive from the National Government any moneys for educational work among the Indians.

By the general board of managers of the Woman's Home Missionary Society of the Methodist Episcopal Church, in annual session, Grand Rapids, Mich., October 28, 1892.

Resolved, That the Woman's Home Missionary Society of the Methodist Episcopal Church cordially approves the action of the General Conference, requesting all benevolent societies of our church neither to appeal for nor accept from the National Government any moneys for Indian schools, not only because of its loyalty to the highest legislative and judicial body of the church, but because of its belief in the American principle of the absolute separation of church and State.

(This was the only organization connected with the Methodist Episcopal Church receiving national money for Indian education. It no longer receives appropriations.)

By the General Assembly of the Presbyterian Church in the United States, Portland, Oregon, May, 1892.

Resolved, I. That in the judgment of this Assembly all public money expended upon the education of the Indians ought to be expended exclusively by Government officers upon Government schools.

Resolved, II. That in the judgment of this assembly the practice of appropriating public money for the support of sectarian schools among the Indians, as is now done in the contract schools, ought to cease at once.

Resolved, III. That this assembly heartily approves of all proper efforts to secure the constitutional prohibition of all appropriation of public money to sectarian schools either by State or by the General Government.

(Rev. Dr. William C. Roberts, secretary of the Board of Home Missions of the Presbyterian Church, the organization conducting for that denomination its school work among the Indians, writes under date of December 15, 1893: the general secretary be instructed respectfully to advise the United States Government that this board, while gratefully sensible of the past co-operation of the Government in its missionary work, finds itself unable, consistently with its convictions as to the incompetency of the Government to make appropriations for religious, ecclesiastical, or denominational purpose, to accept such appropriations in the future.

(Rev. Mr. Wm. S. Langford, general secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, the organization conducting for that denomination its school work among the Indians, writes under the date of December 30, 1893, "All contracts which this society has had for educational purposes, with the United States Government, have terminated and none will be renewed. We are not informed of any contracts existing between the United States Government and anyone representing the Episcopal Church in any diocese or missionary jurisdiction.")

By the American Missionary Association (Congregational), in annual session at Hartford, Conn., October 27, 1892:

Whereas, the system known as "Contract Schools," in connection with Indian work, is open to very serious abuse; and

Whereas, Government schools have now reached a position as to equipment, methods, and general efficiency, where the common school education among the Indians may be safely and wisely intrusted to them; therefore

Resolved, First, that public money expended upon the education of Indians ought to be expended exclusively by Government officers upon Government schools.

Resolved, Second, that the practice of appropriating public money for the support of sectarian schools among the Indians ought henceforth to cease.

Resolved, Third, that it is wise for the American Missionary Association to decline to seek or accept any subsidy from the Government, and that henceforth this society act in conformity with this purpose.

(In the contract book of the Department of Indian Affairs there appears the following entry: "August 14, 1893, F. L. Riggs declined to renew the contract for the Oahe School because the American Missionary Association had decided not to receive Government aid." This severs all connection of the Congregational Church with national sectarian appropriations for Indian education.)

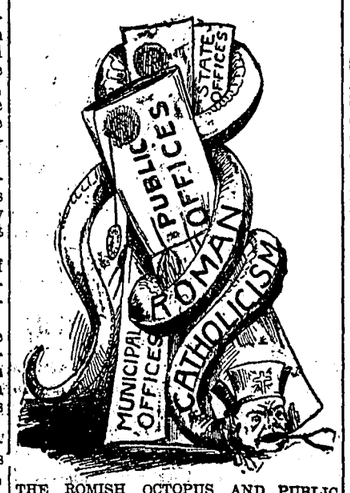
All the foregoing bodies, together with the Baptist and Methodist Protestant churches, have also approved the following form of XVI. Amendment to the United States Constitution:

"No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use of its property or credit; or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society, or undertaking, which is wholly, or in part, under sectarian or ecclesiastical control."

Mr. Linton: Thus it will be seen that I, of course, was astonished to receive this message indicating that the Bureau was in ignorance of the facts, or that the request of a member of Congress for information had been refused by a department, but upon sending a second time for a reply in writing to my letter, I received the following remarkable statement, that I wish read and printed as abbreviated in the *Record* as a portion of my remarks, showing the number and class of schools under the Office of Indian Affairs, and to which the people of this country have been contributing millions of dollars.

Now that a large majority of ecclesiastical bodies, realizing the wrong, have severed the bond of church and State, we should take action here to-day that will prevent subsidizing the schools of Mother De Chantal, Gerard Terhorst, Pius Boehm, Balthasar Feusi, S. J., Sister Kunigunda, Rev. Aloysius M. Folchi, and others whose euphonious names have not been heretofore called to the attention of American people. I ask the clerk to read this statement.

The clerk read as follows:



THE ROMISH OCTOPUS AND PUBLIC OFFICES.



THE ROMISH OCTOPUS AND THE PUBLIC SCHOOLS.

After reading the above long list of sectarian beneficiaries at the hands of the Government, do you wonder that the system has caused a well-known writer to say:

"We have reached a critical and crucial period in the history of our Republic, so far as the integrity and very existence of our free public school system, the safe relation of ecclesiasticism to our civil government, and the essential separation of Church and State, are concerned.

"Patriotic sentiment to the front is concededly the great fact in our present national experience. It manifests itself in the resuscitation of old and in the birth of new patriotic organizations; in the legislative action of the highest representative bodies of the great religious denominations; in the numerous appeals to Congress and to State legislatures for constitutional changes; in the extension of patriotic instruction in public schools, and in raising the national flag over the school buildings; in the indignant protest against the hoisting of any foreign flag on public buildings; in the changed tone of treatment o patriotic movements by many influential newspapers; in the surprising results of elections in many sections of the country; in the exceedingly circumspect and almost obsequious behavior of office-seekers, and in the frequently compromising attitude, but sometimes indiscreetly violent temper of the foes of our cherished American institutions. The enemy have said: 'We will wait a little in hiding, and the spasm will soon pass off, and then we will come out in the open again.' Is it not time that the occasional spasm should change to a normal and healthful permanence of purpose and action?"

I believe that it is time, and indorse fully the principles embodied in a paper prepared by ex-Commissioner Morgan, outlining a policy for the organization of a comprehensive system of Indian education by the Federal authorities, which would promote the universal nonsectarian and compulsory education of all Indian children in harmony with the principles of our Government. The ex-Commissioner was right in calling a halt upon the present nefarious system The venerable Senator from Texas, in the debate of July 24, 1890, was right in denouncing Government aid to religious denominations.

Think of it, soliciting millions of the people's money, but demanding that they should use it in their own way, without even Government control of the text-books used by the Government scholars.

"Let us not make the Indian the prey of denominational bickerings. Give him the American public school, or its equivalent, and then let religious denominations prove their faith by their works and try to Christianize him.

"When we provide in a given place only a contract school under sectarian control, we force them under an establishment of religion, and pay the bills for their religious education, which is both establishing a religion and abridging the free exercise thereof on the part of the individual, in direct contravention of the first amendment to the Constitution.

"Again, the churches accepting appropriations to aid them in their efforts to educate the Indians are putting a premium on the use of ecclesiastical power for political purposes in the shaping of legislation; and that power in these very lines has been used most relentlessly in high places. It would seem that the church of Christ ought not to be a party to this kind of work in a republic."

To show the position of the two great political parties in the past and to prove beyond a doubt that there is nothing partisan in my opposition to the bill, I desire to read that portion of the platform of each party referring to public and sectarian schools, and comments thereon.

On the 15th of June, 1876, the Republican national convention at Cincinnati declared:

"The public school system of the United States is the bulwark of the American Republic, and with a view to its security and permanence we recommend an amendment to the Constitution of the United States forbidding the application of any public funds or property for the benefit of any schools or institutions under sectarian control."

The Democratic national platform adopted at St. Louis June 28, 1867, declared:

"We do here reaffirm . . . our faith in the total separation of Church and State, for the sake alike of civil and religious freedom."

And referred to:

"The public schools . . . which the Democratic party has cherished from their foundation, and is resolved to maintain without prejudice or preference for any class, sect or creed, and without largesses from the treasury to any."

Mr. Chairman, I am not an alarmist, but the annals of earth are replete with tales of danger, trouble and war, caused by religious rivalry, zeal and hate, when Church and State are in any way connected, and it matters not how slight the degree. Already we are told of riots taking place, and that blood has been shed at elections in some of our cities, and we hear the murmurs of discontent, of dissatisfaction with, and denunciation of the methods employed in this bill. Will you not take warning from the past by heeding the protests of great religious denominations; by heeding the resolutions passed by many, many civic organizations, by heeding the demands of almost the entire population of our country, declaring that this nefarious system of paying millions of the people's money to priestly agents of sectarian institutions must immediately cease. So long as you continue this system, so long will the religious agitation now sweeping over the country continue.

Some may claim that I am bringing religion into politics, but far, far from it. I am trying to divorce the two in order that we may have no more of the combination; neither have I opposed this bill because one aggressive church whose ruling power is in a foreign land gets the lion's share of the spoils (as one, of the largest beneficiaries to lose, I believe, in amount received, in case of the defeat of sectarian appropriations, is the Society of Friends, a sect for which I have the greatest respect, and to which a majority of my own people belong, and have since they landed in Penn's time, two centuries ago), but I oppose it, believing honestly that its whole principle is radically and everlastingly wrong in America.

I have but kind feelings and high regard for the great majority of church people of every sect, be they Methodists, Baptists, Presbyterians, Catholics, or of any other denomination or religion, and if the liberal members of the last-named church would take a little friendly advice in the same spirit as that in which it is given, and see to it that leaders do not use their church for a political machine, securing emoluments, as provided in this bill, and political preferment, as they have in many places entirely beyond their just proportion either in wealth or population; if they will see to it under all circumstances that their highest acknowledged civil authority in the wide world is the government of the country in which they live; if they will see to it that all agitation relative to the division of the free public school moneys for the benefit of parochial schools is stopped; and last of all, if they will see to it for all time that their church authorities will not ask for nor receive any more of the people's money to feed their sectarian institutions with, then, and not until then, will these anti-Catholic societies in this country, with their millions of members, to which they are adding thousands monthly, cease to exist; and when that time does come, as I hope and believe it will, every honest citizen of this country, regardless of sect, creed or party, will bid Godspeed to every American Catholic. Now, then, in closing let me warn the members of the House that you cannot afford to vote for this bill in its present form.

The Republican and Democratic parties have each declared against its provisions. Every true American is opposed to it. Thousands of your own party constituents in the district which you represent are watching your every action upon this question. Therefore, in behalf of good government, in behalf of religious peace and the name of the Constitution, vote against these sectarian appropriations, and absolutely divorce Church and State, as such a union is wrong, forever wrong. [Applause.]

The nightingale sings me when summer nights are silentest, and the stars tremble, listening to her tale.—Bulwer.



MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY.

PHENOMENAL.

Through the Mediumship of George Cole.

AN ANCIENT SPIRIT.

With His Own Hand He Writes.

He Tells of the Disasters of Rome.

Like Disasters May Befall This Country.

TO THE EDITOR:—The accompanying communication was written by Lucius Junius Brutus, through the process of independent spirit writing, on July 20, the controlling spirit of the circle at which the communication was given being Marcus Junius Brutus, an interval of about five centuries of time intervening between the earth-lives of these two historical personages.

In his address to the modern world well may the visiting spirit say: "This manifestation signalizes an event that can have no parallel in the annals of the history of mortals!"

As we progress in educational and humanitarian work, giving, as we are able to do, by cultivating more and more intimate relations with our spirit friends, and by experimental process, we are constantly giving better and still better conditions for the best results in spirit manifestations.

A month since Carrie Miller gave notice that Marcus Junius Brutus would preside at seances where the ancient Romans, Grecians and Egyptians were the manifesting spirits. Four such seances have now been held.

I ought not to withhold a statement which is uppermost in my own mind, that the widest publicity should be given to the communications I am now receiving through the Cole medium. In making this statement, I refer wholly to the merit of the communications, to their great public importance, and to the manner in which the communications have come and are coming into my possession.

On the score of merit and great public importance the communications speak for themselves.

But what of this process of communication between the visible and invisible worlds? What of these manifestations under the law of spirit control and intercourse—the supremacy of the spiritual over the material and the subjugation of the latter to the former?

At an early period of spirit manifestation, in the infancy of slate or independent spirit-writing, we rejoiced to find a signature or a short personal communication.

But now independent spirit writing has reached such a grand period of development that spirits of all ages and eras—modern and ancient, historic and prehistoric—meet in our own seance-rooms, and with their own spirit hands, and without mortal aid or contact, write essays, sermons, criticisms and historical narrations, the writers being the actors in the events they narrate.

Lucius Junius Brutus was, more than any other one man, the founder of the great Roman Republic, and the people of the nineteenth century of the Christian era are privileged, under the law of spirit control and intercourse, to read a paper written by a spirit who during his earth-life career rendered great service to his country and to mankind.

We find the following in the American Cyclopedia:

"Lucius Junius Brutus, a Roman patrician, who died about 500 B. C. According to the commonly received story, his mother was the sister of Tarquin the Proud, the last king of Rome, and he feigned imbecility to escape the harsh treatment which his father and brothers had received. He accompanied Tarquin's sons on a mission to Delphi, and when the oracle declared that the one who first kissed his mother should rule in Rome after Tarquin, he, on landing in Italy, affected to stumble, and kissed the ground, the mother of all. After the rape of Lucretia, he threw off the pretense of imbecility, plucked the dagger from the dying woman's breast, and led an insurrection which drove the king from the city, and put an end to the monarchy. He and Collatinus, the husband of Lucretia, were chosen Consuls. His two sons, Titus and Tiberius, taking part in a conspiracy for the restoration of the kings, were tried before him, and he condemned them to be scourged and beheaded, and saw the sentence carried into effect.

"The adherents of Tarquin came against Rome with a force of Etruscans, and in repelling the attack, Brutus was killed by Aruns, son of Tarquin. A public funeral was decreed, the women wore mourning for a year, and according to Plutarch, a brazen statue with a drawn sword in the hand was raised to his memory."

CHAS. R. MILLER.

Brooklyn, New York.

THE ROMAN AND AMERICAN REPUBLICS —THEIR CONDITIONS CRITICISED AND CONTRASTED, BY LUCIUS JUNIUS BRUTUS.

This manifestation signallzes an event that can have no parallel in the annals of the history of mortals.

The spirits of an ancestor and descendant stand before you, separated in their earth-life careers by an interval of some five hundred years.

The partisans of Caius Julius Cæsar have claimed that Marcus Junius (Brutus), who is the controlling spirit of this seance, was not descended from myself, Lucius Junius (Brutus); that Titus and Tiberias (Brutus), my sons, who were slain, by my consent, in the Roman Forum, for conspiracies against the liberties of the Romans, after the banishment of Lucius Tarquinius Superbus from Rome, were the last of my race, and that Marcus Junius (Brutus) was a plebian descended from One Brutus, a steward of mean extraction.

I had a younger son named Servilius Junius (Brutus), who, at the time of the conspiracy to replace Tarquinius Superbus on the throne of Rome, was at Athens studying the philosophy of atoms, from whence all material substances are formed, under Heraclitus, a disciple of Democritus, who made manifestation at these seances this very week.

From my son Servilius Junius (Brutus) is descended, in direct line, Marcus Junius (Brutus), the control of this seance.

My proper family name and that of my descendants was Junius, and not "Brutus," which latter name was applied to me to denote the brutishness and stupidity I was obliged to feign in the household of Tarquinius Superbus in furtherance of the design of removing Tarquinius and establishing a commonwealth for the Roman people. The rape of Lucretia by Sextus, the dissolute son of Lucius Tarquinius Superbus, furnished the Nemesis who fired the Roman heart and hurled Tarquinius from the throne.

The name of Brutus clung to my family and descendants through successive centuries of generations, and though the last Brutus expired with the mortal decease of Marcus Junius Brutus, who slew Caius Julius Ceassar, as Poucia, his wife, and daughter of Cato, the Tribune bore no issue to Marcus Junius (Brutus), and the name still clings to my family even in this nineteenth century of the Christian era.

In earth-life I was a Roman Republican, and was instrumental, as above intimated, with the assistance of Lucretius, Collatinus and Valerius in overthrowing and banishing Tarquinius Superbus, the last king of Rome, and giving to the Roman people a commonwealth which endured some five hundred years, and under which the Romans flourished, became great and made themselves masters of the people of surrounding countries.

The people of Rome for years subsequent to the establishment of the commonwealth, were simple and virtuous in their dispositions, frugal in their habits, and incorruptible in their natures, which made it possible for a Cincinnatus, a Fabricus, and a Regulus to glorify institutions which made the Romans the most powerful of all people.

Unfortunately for the Romans as well as mankind, the Asiatic conquests introduced unlimited wealth and vicious habits into Rome, together with a taste for luxuries and indolence, which corrupted and enervated the Roman populace destroyed that sterling sense of manhood and integrity, and finally made them servile to ambitious leaders, who had no other motive for foreign conquests than plunder and self-aggrandizement. The wars between Marius and Sylla, were due to the contention as to who should lead the Roman armies to conquest and pillage, and in the civil wars that followed the best citizens of Rome were destroyed during the horrible massacres which attended the return of either Marius or Sylla from their conquests abroad.

The city of Rome was filled with contending factions, each faction vieing with the other as to whom should possess the most power, and this endured until Sylla had overcome and banished Marius and proclaimed himself perpetual dictator.

The Roman people never saw another day of freedom after Lucius Sylla had gained the dictatorship, and triumphed over virtue, liberty and justice, and well had it been for the mortal race had a convulsion of nature swallowed up Rome and all that belonged to it. The tyrannies and oppressions, the social wars and the petty corruptions of the Roman senate soon produced a state of affairs that should have made the name of a Roman citizen a reproach rather than an honor.

Rome was living upon its reserve forces, much as a mortal lives upon his reserve strength after his manhood has been expended, and the people, through the corruption of wealth, luxury and indolence, through the bribery of public officials, and vices which had characterized public life, had become so reduced in manhood and virtue, so oppressed and intimidated by the constant scenes of struggle and bloodshed, for no other reason than to suppress the only element which could redeem the ancient glory of Rome, that they were prepared for any change which held out the slightest promise of peace, good order and happiness; but there was to be no peace, good order nor happiness for the Roman people, as tyrant succeeded tyrant and dictator succeeded dictator, as the wars of Marius and Sylla, of Cæsar and Pompey, and of Augustus and Antony demonstrated the power of unprincipled leaders to enslave the State. Their wars nearly exterminated the ancient Romans, destroyed most all of the great and noble families and all the eminent men who dared to act and speak like Romans. "Senatus populusque querites Romanus," as a motto, was retained to deceive the ignorant.

Of the petty tyrants and blood-thirsty monsters who disgraced mankind as emperors, it is not my province to speak in this epistle; their history is too well known to moderns, and the dark period which succeeded their downfall and extinction was a fitting climax to vice and misery, such as the mortal world had never witnessed before, and I trust may never witness again.

Can not the enlightened people of this great republic discover a parallel in their labor disorders to the disorders of the Roman people, which subverted their liberties? Can not the American people see and understand the vast wealth of corporations and the concentration of the wealth of all the people in the hands of the few on the one hand and the consequent dissatisfaction and poverty of the many, together with the anarchistic and socialistic elements in their midst on the other hand, grave and impending danger to the institutions established by Washington?

Will not the anarchists, the socialists and the dissatisfied many of the land combine and select an unprincipled Marius, a Sylla, a Cæsar, a Pompey, an Augustus or a Marc Anthony to overthrow a system of government which the many have interpreted, to enrich the few at the expense of the many?

Has not the moneyed aristocracy of your country become offensive and excited the alarm and disgust of the more virtuous and less corruptible people among you?

Let every American citizen be true to his country and to his God, and have such courage of his convictions that he can stand as an impassable barrier in defense of his country, between the encroachments of a moneyed power and aristocracy on the one hand, the assaults of the dissatisfied many on the other hand, and then may free America escape the darkening fate of free Rome. Keep pure and unsullied your people in offices of public trust and permit no representative to betray the trust that on which he is elected to office.

Already in your brief hundred years you have had your Washington, your Clay and your Lincoln as the republic of Rome had her Cincinnatus, her Fabricius and her Regulus, and their precepts and examples should teach a lesson of justice, liberty and virtue which should secure the peace, happiness and prosperity of this great republic of the nineteenth century of the Christian era.

LUCIUS JUNIUS (BRUTUS).

Cos.

Passed to Spirit-Life.

The subject of this notice, Wm. Collins, was a native of New Hampshire, born of Quaker parents, and was 74 years of age at the time of his bodily demise, at Neely, Kansas.

Fully thirty years ago, Brother Collins became convinced of the truth and reality of our continued existence—our conscious existence as spirits after physical death, and being endowed by nature with a receptive, active mind, and, withal, a great reader, a ready reasoner and apt thinker, he unfolded rapidly in a knowledge of the great and abiding truths of what has now so long been known as "Modern Spiritualism." Ever bold and fearless, he never lost an opportunity to promulgate the truth of the "hereafter" as he saw and felt it.

Brother Collins had been a resident of Kansas for many years, but had sojourned for a time in Oregon, California and Colorado. During the last months of his earthly life he suffered much, but death had no terrors for him, for he saw in the "beyond" a home of rest and peace.

On several occasions, to those susceptible, he has manifested his presence so fully that none failed to believe him still with us, though passed beyond the portals.

B.

Mrs. Geo. B. Roby, of Barre, Vt., passed to Spirit-life, July 21, 1894, after a long sickness of consumption. Mrs. Abbie Crossett, of Waterbury, Vt., officiated at her funeral, which was on the following Sunday. The funeral was largely attended by friends and neighbors. Many beautiful bouquets of flowers were presented for the occasion by her many friends, and the grave was literally strewn with flowers. Mrs. Roby was a thorough-going Spiritualist. Twenty-five years ago she became convinced of the many wrongs of the Catholic church, and came out of that church and became an earnest advocate of the Spiritualistic philosophy. She was a fine medium, and for many years has had her tent pitched at Queen City Park, or had rooms at some of the cottages, where she has given very satisfactory private sittings, convincing many of the great truth that is now flooding the world.

Passed to higher life, at Long Lake, Minnesota, August 6th, Clarence Stafford, aged 11 years. Funeral services by Allen F. Brown, of St. Paul, Minn.

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I did not believe in spirits nor Spiritualism, but I do now. I am gaining so fast that the neighbors can hardly believe it is myself. I have sent you a great many patients, and will send you many more.

I had twenty calls on Sunday to see your picture, and to see if I was really gaining as fast as reported. They don't know what to make of it, as they were all expecting me to die. They say: "Surely this is a miracle. Who is this man who can work such wonders?" and many more such questions. Send remedies soon, so they will reach me before this month's medicine is gone.

I wish I could tell to the sick of the whole world what you have done for me. God bless you is my prayer.

Truly yours, HELEN MASON.

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(See ad. in another column.)

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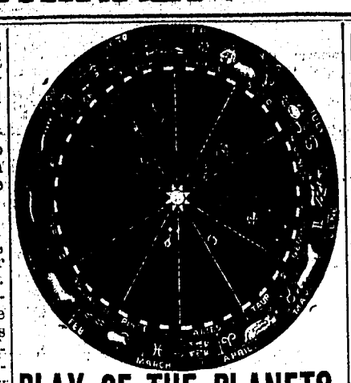
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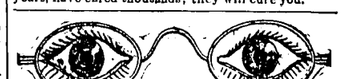
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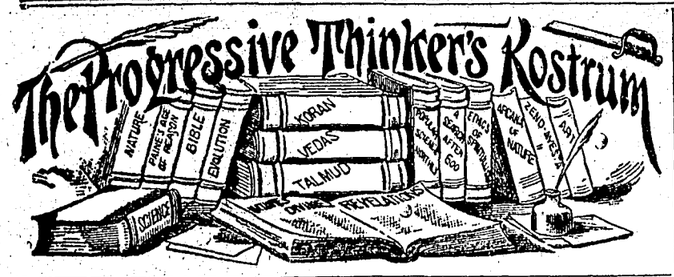
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THE PROGRESSIVE THINKER.

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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AN OCTOGENARIAN

And a Veteran Spiritualist.

An Address Deliverd by

E. P. BRAINARD,

At Maple Dell Camp-Meeting, Mantua, Ohio, August, 1894.

Whatever may be urged in support of the doctrine of total depravity, history proves that man, in all ages of the world, has intuitively inclined to a belief in a future state of existence, and is by nature a religious being. In proof of this we need only to refer to the thousands of different religions that have been promulgated among men, from the earliest history to the present time. The fact that mankind have, in the different ages, adopted such a great variety of religious beliefs, only proves that hitherto the evidences of a future state of existence have not been sufficient to satisfy the human mind, and could only be accepted through a blind faith but poorly understood. Hence the necessity of more direct and positive proof to save the world from drifting into the cheerless belief of materialism.

The Spirit-world, recognizing this fact and man's necessities, have sought to establish a telegraph line, by which human beings may receive messages direct from the loved ones gone before, relative to the unending hereafter, and what is the result? Instead of receiving it as new light from the invisible world, it is by the majority of mankind rejected and denounced as the work of the Devil, and why? Simply because our spirit-friends on the other shore teach us that which is not in harmony with the revealed law as defined by the creed-makers of the past.

That scientists should oppose these new revelations that conflict with old ideas is not surprising. Most important scientific truths have been developed by fearless, progressive men, far in advance of their fellows, who have been compelled to thread their way with as much caution as did the fugitive slave with his eye fixed on the north star.

In alluding to scientific truths we may stop to inquire what is this thing we call science, which commands so much deference? Simply trained and organized common sense. Swift says old sciences, like old stockings, are easily unraveled by beginning at the foot. Prof. Huxley, the greatest scientist of the Old World, says, "Before making any great progress in the new scientific truths I had to forget sixteen years of book-learning."

With all our appreciation of education and educational advantages, we sometimes think a great deal of the present book-learning might be profitably neglected, if we could direct the mind of the learner to the great fundamental laws of nature. The vague theories which form the great body of speculative learning have at no time enabled the young man or the young woman to grapple with the undeniable truths having their origin in the laws of nature.

The philologist, with all his knowledge of the dead languages, can find nothing in the classics that gave birth to the idea that ripened into a mower, reaper or a sewing-machine, or assisted Fulton in the application of steam to the propelling of water craft; nothing that drew electricity from the clouds; that sent the electric spark over beds of coral and under the billows of the mighty deep, in the transmission of human thought, or that gave us the telephone and phonograph, which are to-day the wonder and admiration of the civilized world.

Why is it that in this age of mighty inventions and discoveries, mankind still persist in looking to the past for wonderful achievements?

It is well for modern discoverers and inventors that they did not live in the days of Galileo, for if they had, like him they would have been compelled to denounce the philosophy of their success, or be themselves denounced as apostates, actuated by evil spirits, by the very men who were at that time laying the foundation of learning that is to-day taught in our schools—the men who knew there could be no more new planets than they had discovered, "because there are seven openings in a man's head, seven days in a week, and consequently there could be only seven planets"; and over two hundred have since been discovered.

Is it not true that there is more to be learned of nature and nature's God in a lump of chalk, in the granite of the hillsides, in the trees of the forest, in the rippling brooklets, in the chemical analysis of the soil, in the symmetry of the snow-flake, in the brilliancy of the dewdrop, in the petals of the flowers, in the carol of the birds, in the silvery voice of youth, in the movements of the heavenly bodies, and in the architectural design and mathematical accuracy of animate and inanimate life, than in all the books and creeds that have been written by man since the beginning of the world, or the unwritten thoughts that have been handed down to us by tradition?

From these animate and inanimate bodies and objects can be drawn the greatest lessons ever afforded the human mind; lessons which, rightly understood and practiced, will be productive of peace on earth and good will among men.

Mankind, to a great extent, are creatures of education, and with many it seems easier to believe error than to put aside deep-rooted educational prejudices. Public sentiment, however, is forcing prominent theologians to discard some of the old ideas that came down to us through the dark ages. Mr. Beecher says: "In some systems of theology God is atrocious beyond all power of language." Does not the inspired book sustain this view when after "Thus saith the Lord," it says: "Thou shalt destroy that city and sow it with salt; slaughter all, both man and woman, old and young; dash the little ones against the stones, slay the women, and put the ox, sheep and the ass to the edge of the sword"? To defend such a God, the more honest way is to adopt the kind of argument used by the Rev. Dr. Kitto, of England, who, in commenting on Samson's achievement when he set fire to the fields of the Philistines, already white for the harvest, said, "We cannot say anything against this, but any other man who did it would deserve to be hanged."

It was in the name of this kind of a God that the fires of Smithfield were lighted, witches were hung in Salem, Quakers were whipped at the cart-tail in Boston. In this enlightened nineteenth century should we go back to those honest but ignorant, bigoted and deluded people for spiritual instruction or lessons of virtue and morality?

It is held by the Christian world that all needed information relative to a future state of existence is given us through the Scriptures, and that a plan of salvation is therein set forth so plain and simple that a wayfaring man, though a fool, may understand it. If this be absolutely true, how is it that the different interpretations of it, that have been given us by theologians and commentators, if printed and bound in books, would make volumes enough to sink the Great Eastern? Mr. Beecher may well say: "The Bible is the most betrashed book in the world. Coming to it through commentaries is much like looking at a landscape through garret windows over which generations of unmolested spiders have spun their webs."

Is it asked, What has your Spiritualism to offer? Has it any vital truth? Is it not that old perverse spirit of denial which has troubled the true saints in all ages? To this we would reply, it only asserts the larger truth and denies the partial and the false, which admits of no sensuous verification. Higher truths always supersede partial ones. Paul asserted universal brotherhood, and down tumbled the restrictions of the Jewish law. Luther declares that it is the right of every soul to know and judge of truth and Papal authority gives way. George Fox asserts direct inspiration, and apostolic succession becomes a myth. Liberal Christianity asserts God's infinite love, and eternal hell, endless damnation and the Devil disappear in the broader light. Spiritualism denies only by affirming higher and better evidence. It attacks error only by the statement of truth. It "shatters the idol that it may reveal the God."

There is a large class who appear to be incredulous—so much so they seem distrustful of their own senses. Yet they can believe in the miracles of every other age in order not to believe those that take place in the age in which they live. A celebrated writer has said, "Some men will believe nothing but what they can comprehend, and there are but few things that such are able to comprehend." Distrust and incredulity are the surest signs of a corrupt heart and a feeble head. Real philosophy seeks rather to solve than to deny.

Suppose your philosophy be true, what is the use? say some. With the doubts that have existed in all ages, is not the proving of immortal existence the most priceless blessing that can be conferred upon mankind? If the intelligences of the invisible world could accomplish this, will they not do more than all the theological teaching of the past six thousand years?

Spiritualists may take consolation in the fact that the evidences coming to us are rapidly increasing and becoming more and more irresistible. "Mankind are being crowded nearer and nearer to the verge where they must surrender or leap." The celebrated scientist, Dr. Draper, well says: "So widespread and so powerful is this, that it can neither be treated with contempt nor with punishment. It cannot be extinguished by derision, by vituperation, or by force."

With all the accumulated evidence Christianity cherishes a blind incredulity, and the only word of welcome from their ranks is confined to the Swedenborgians and Quakers! The combined opposition of clergy and laymen will not prevent the ban being soon removed, when the world will be astonished at the number of mediums long since developed, and the amount of investigation secretly carried on in the higher circles of orthodox society.

Compared with the past, this is indeed a progressive age, but with all our boasted knowledge, how little do we know, and how little can mankind acquire shut up in an earthly prison? In fact, what we now are is half a mystery; and how few there are who study and explore the remote, the concealed, the silent regions of their own natures. They live in the external; their pleasure is mostly of the senses. They pursue a sensational existence, and find no food more rich, nourishing and spiritual, than objects of sight, hearing and taste. Possessed with immortal powers; instruments of most delicate susceptibilities; social beings, so interliving with those about us, that, like the waves on the sea, when one rises or is depressed, all are affected; moral beings working out our destinies, meanwhile impressing good or evil on our fellows, gathering gems or thorns for both our own and others' crowns, such are we now. But all the depth of our capabilities, all the possibilities of our happiness and usefulness, all the sweep of our subtle, silent influence, who can tell?

Prior to receiving light over the invisible telegraph, as we looked to the future and asked "What shall we be?" the question rolled away farther and farther still into the world of mysteries, and only an echo came back!

We may, however, take consolation in the well-demonstrated fact that all is governed by unchanging, immutable laws. It has long been conceded that the starry system of worlds which adorn the heavenly landscape, and the solid earth beneath our feet, are governed by fixed laws; and even the fickle winds which sweep our earth "like the breath of destiny," obey an irresistible fiat. Every movement of the glittering orbs above us, every event on the earth beneath our feet, is the result of law, and proclaims the universe to be governed. The restless ocean is ever lashing its rock-ribbed sides, but its tidal waves are held in abeyance. Refreshing rains, gentle dews and warm sunlight clothe the hills with forests and the fields with vegetation. Slowly and surely the work goes on; no confusion exists, no mistakes occur in the world of matter. Can it be that the direction of human affairs is left either to chance or special Providence, or the caprice of man?

Intellectual, moral and spiritual development and culture seem to be nature's aim in regard to man, and all is governed by a power we cannot understand, who controls and directs without consulting our wishes or being governed by our wills. A law of necessity governs these things which man did not create, neither can he resist. Fashioned by a power he cannot see, man is moving on, over the sea of life to an unknown shore, and he is living in a delusion when he believes his acts are determined by his capricious volition. He may encounter unforeseen calamities, but his absolute course can never be backward. It is ever onward and upward, though death and decay attend his steps. The human race is never at rest; change is written with the pen of fate upon every earthly thing; events are forever occurring from preceding events, and ideas springing from those that have gone before, forming a chain of cause and effect immutable as God. Whether we desire it or not, we are obliged to move. Compelled by a law of necessity we cannot resist, we must follow out the plan of the Divine Architect, who cannot be foiled in any of his designs.

It is one of the cardinal doctrines of spiritualistic faith that the penalty is sure to follow violated law, and that the wrong-doer can in no wise escape, and the poet well says:

"From David's lips the word did roll,
'Tis true and living yet,
No man can save his brother's soul,
Nor pay his brother's debt."

The evidences of spirit intercourse antedate Christianity. Pythagoras, the sage of Samos, was a great Occultist and Spiritist 600 years B. C.

In "Plutarch's Morals," recently translated by Goodwin, there is an account of calling up the spirit of Cleonica, 500 years B. C.

Hermes was the great Egyptian seer and physician. One of his books has recently been discovered, and a fac simile of it is in the New York Astor Library. It is called the Ebers Papyrus, and dates 1552 years B. C. In this work Hermes says: "The Lord of the universe told me how to free gods (eminent men) of all murderous diseases," and many other things, indicating his faith in communications from the other world.

Apollonius of Tyana was born about four years B. C., died A. D. 94. His life, written soon after his decease, translated in 1809 by Rev. Edward Berwick, a Vicar of Ireland, is full of evidences of the then existing inner soul-power.

Apollonius traveled over the then known world, and visited the Indian sages, became one of the most remarkable seers and wonder-workers of any age, and his history is a full vindication of the truth of the miracles of Jesus recorded in the New Testament. It is only those who seek a monopoly for Christianity who attempt to discredit Apollonius.

Josephus, book 8, chap. 2, testifies that Solomon believed in magical powers in his time, and he himself witnessed the phenomenon of demons being expelled by Eleazor.

The Neo-Platonists possessed these occult powers in the early centuries and transmitted them down to the Middle Ages. See Draper's Intellectual Development of Europe, pages 299 and 300, Wm. Howitt's History of the Supernatural, Vol. I, page 209.

A profound and celebrated work entitled, Iamblichus de Mysteries, abounds in verified facts relative to spirit communications.

Merlin's "Helping Spirit," A. D. 489, is found in English Chronicles.

John Aubrey's Miscellanies, a work from old authors, is full of facts relative to spirit intercourse.

Isis Unveiled, a work recently published in two large quarto volumes, by Helen P. Blavatsky, the noble Russian lady, scholar and world-wide traveler, is probably the most truthful and exhaustive work on occultism extant.

The works of eminent authors and profound writers can be traced in regular chronological line from the dawn of time, furnishing indubitable evidence of man's belief in communications from the spirit world. On account of preconceived religious theories, mankind seem to cherish a welcome blindness to all these facts and realities.

Many of the Hebrew sacred writings are handed down to us for our spiritual instruction. But while it is claimed by Bible students that the Jews were far in advance of their time, their records are largely secular and traditional, and with the manifest ignorance of the race, in their allusions to geography, astronomy, medicine and other imperfect sciences of that date, to claim the Bible record is all the word of God, and to attribute all their blunders and mistakes to the all-wise Father, who is perfect in all truth, is simply blasphemy.

There is much in the Old Testament that the impartial student cannot accept as the word of God without stultifying his divine attributes; but taking the Bible as a whole, with its sublime code of morals, with its history, its poetry, and its evidence of spirit intercourse in the past, no Spiritualist can afford to reject it. It goes further to sustain the spiritual philosophy than any book in print, and teaches the principles of that faith more directly than any other ever adopted by mankind; in fact it teaches no other.

Many intelligent Spiritualists seem to incline to the idea that the Bible is unreliable, and that war should be declared against all religious organizations, outside of the spiritual church. We do not understand our spirit friends to teach anything of the kind; like one of old, they "come not to condemn or destroy the world, but to save it." They come to bring us direct and absolute proof of their continued identity, their manner and mode of existence, and furnish us with satisfactory evidence of our immortality beyond the grave, and teach us how to live that we may be prepared for a higher and better condition on the other shore.

Discarding the idea that man's eternal salvation is predicated on a doctrinal basis, Spiritualists can well afford to be generous and liberal, and exercise broad charity and great tolerance toward those of other religious faiths.

There may be much error among the respective religious organizations. Suppose there is; as Spiritualists, are we prepared to cast the first stone? We have far greater respect for an honest, conscientious Christian who is striving, according to the best knowledge and light he has obtained, to do the right for right's sake, than we have for the professed Spiritualist who will ride ten miles of a dark night, to some medium, with no higher purpose than to persuade his mother or some other spirit friend to tell him (confidentially) who poisoned his dog!

It is a mistaken idea that we can build up Spiritualism by tearing down other religious systems. Very few are so unwise as to abandon the old house that has so long served them tolerably well, till a new and more attractive one is provided. Is it claimed that Spiritualists have provocation for combating other religious denominations, for the misrepresentation and persecution received at their hands?

Have not all the respective religious sects been obliged to force a recognition?

Within our own recollection, pioneer Methodists have been arrested and fined for shouting in their Sunday meetings, which was held to be in violation of Sabbath sanctity.

How long is it since the now strong and popular sect known as Disciples (formerly significantly called Campbellites) were denounced by other denominations as worse than heathen, infidels, or atheists?

Suppose Spiritualists are persecuted, ridiculed and laughed at; so was Noah, while building the ark; yet it is claimed that in consequence of a somewhat protracted but well-timed shower, Noah made his programme a success, and his craft a saving institution.

The little boy thinks that the western horizon line which lies along the hill-top of his father's farm bounds the world. Older grown, he learns that cities and towns, fields and forests, rivers, lakes and prairies—indeed a whole universe, lies behind those hill-tops. So when the soul breaks away from traditional boundary lines, and gets beyond the narrow ecclesiastical horizon, instead of encountering blankness and vacancy, it goes forward into a universe crowded to overflowing with Infinite Life, which above and beyond still beckons us on.

Spiritualists have no occasion to excite the antagonism of mankind by attacking their religious beliefs. Ishmael's hand would not be against every man, if every man's hand was not against Ishmael! The task of criticising old creeds is never an agreeable one, and profits nothing, unless we are led thereby to see more clearly our own way of duty, and embrace the cause of truth with a more reverent and loyal spirit. We should treat the thoughts of others with justice and tolerance, and see to it that our own thoughts and life are in keeping with the dictates of reason and conscience.

Many believers seem to entertain the idea that Spiritualism is broad enough and strong enough to carry in safety all reforms, whether real or imaginary, and all the isms that can be loaded on; consequently we are carrying much that had better be thrown overboard as not being worth the freight.

Suppose an individual should enter into an undertaking to dig down and remove one of the Alleghany Mountains; he starts in with twenty men, ten mules, and as many carts. Suppose instead of removing the earth load by load, in the usual way, he insists that the entire mountain shall be loaded onto the carts at once: it does not require a philosopher to predict the result.

Should our religion, so sacred to the conscientious believer, be saddled with reforms too destitute of truth to be successful on their own merits? We once heard of a man who was elected to the Legislature, pledged to secure an appropriation for the draining of an old black swamp. With implicit confidence in his own strength, and a determination to carry out the undertaking, he managed to offer as an amendment to every bill and resolution presented during the session: "Provided an appropriation is made to drain the old black swamp." His colleagues failed to see what his amendment had to do with granting authority to lay out a turnpike, or buy a hearse. Are not some of the amendments offered to the spiritualistic faith equally objectionable; and do they not drive away the better class of community, and deter them from listening to the glorious truths taught by the Angel-world?

What would be the success of a physician if in prescribing a known specific he should insist that it always be accompanied with an overdose of ipecac?

Lowell says: "The Devil loves nothing better than the intolerance of reformers, and dreads nothing so much as their charity and patience."

"No roads are so rough as those which have just been mended. So no sinners are so intolerant as those that have just turned saints," says Colton.

"Man is instinctively a religious being. We may discover tribes of men without laws, or any of the arts of civilization; but nowhere will we find them without some form of religion. Some seem to embrace religion from the same motives that they marry: not from love of the person, but because of a large dowry."

Clergymon in all the different denominations are preaching the spiritualistic doctrine without seemingly being aware of it. The Rev. Daniel March, D. D., author of standard theological works, says in his "Night Scenes of the Bible:" "There are more living persons in the crowd than any human observer can count. There are more listeners in the public assembly than can be seen by the speaker's eye. There is no solitude of earth where we do not have the unseen companionship of beings that think, and feel, and work more mightily and constantly than ourselves. As these invisible, unembodied partners of our toil and sharers of our spiritual life have sometimes stepped forth from behind the curtain that hides the unseen world, to show us that we may have witnesses of our conduct when we think ourselves most alone, we have only to turn to the sacred record to learn that these high and mighty ones, whose home is in some far-distant world, have borne an active part in the common and in the great events of this world which we call ours. They have taken the form of men, and shown themselves to human eyes, and spoken aloud in the languages of earth. They have made their appearance on the lonely mountain-top, on the storm-beaten ship at sea, in the streets of the city, on the hills, in the highways, and fields, and threshing-floors, in the night, and in broad day, in the calm and in the storm, speaking words of peace, and smiting with the sword, bringing health and prosperity, and wasting with the pestilence, talking with men under the shadow of trees, and tents, and temple roofs, at city gates, in humble dwellings, and in the depths of the dungeon's gloom. In all these places and circumstances, men have seen and heard the living inhabitants of other worlds. And these celestial visitants have come from their far-distant homes to take part in the affairs of men. They have shown themselves better acquainted with human history, and better able to do our work, than we ourselves. They have defeated great armies, they have overthrown populous cities, they have sent forth and arrested the pestilence. They have rested under the shadow of oaks at noon, as if weary; they have eaten bread, as if hungry; they have received hospitality at human homes at evening, as if coming in from a journey; they have guided and protected travelers on their way; they have rolled away the stone from the tomb; they have kindled the fire on the altar and stood unhurt in the midst of the flame; they have clothed themselves in garments that shone like the lightning, and they have appeared in so common a garb as to be taken for wayfaring men needing lodgings for the night. It adds immensely to the solemn interest of our daily life to know that we may have such unseen witnesses of our conduct and partners of our toil at any moment.

"It gives us a higher and truer estimate of our own place in the great commonwealth of intelligent beings to find that we are objects of intense interest to the inhabitants of other worlds. It enlarges the range of our thoughts, and lifts our desires and aspirations above all earthly and perishable things, to know that our present habitation is only one little province of a universe of worlds, and that this mighty empire is bound together by ties of intelligence, co-operation and sympathy, to its utmost extent."

We have quoted at some length from this eminent theologian, thinking no better Spiritualism can be preached.

In the work from which the foregoing is quoted the author gives graphic descriptions of spiritual manifestations had at over twenty dark seances recorded in the Bible, making a work of over five hundred pages to describe them. The same minute description of parallel manifestations that have taken place in the past quarter of a century would make volumes enough to load a steamship. In alluding to modern manifestations this pious Daniel March, D.D., says:

"The spirits of the mighty dead have something else to do than to answer the call of conjurers and clairvoyants in any age, in any land. And if they were to come down from their high seats in bliss, they would bring better messages and wiser counsels than the seers and mediums of modern times have reported in their name."

How easy it is to strain at a gnat and swallow a "Campbell!"

As further evidence of the change that the discussion of Spiritualism has produced in these days, we quote the following, as related by Dr. Peck, the presiding elder of the New York district at the Sing Sing camp-meeting:

"I heard," he said, "that my brother-in-law, the Rev. Mr. Lovejoy, was dead. He was very dear to me, and I was greatly grieved. I lay down to rest, and slept, and as I slept, it seemed to me that Brother Lovejoy stood beside me. 'Why, I thought you were dead,' I exclaimed. He raised himself, and with a triumphant expression answered: 'I am what you call dead, but I still live.' 'But they told me,' I said, 'that you had been buried; that your body was in the grave at Stratford.' 'My body is there,' he said, 'but my spirit is free, and I have seen the glories of that better land.' 'Oh,' I exclaimed, 'I am so glad to meet some one who has died, and who has been to heaven! Do tell me about it.' Then he told me. He said as he was about to die, he heard his friends around his bed say: 'Now he is unconscious,' yet he was never more conscious in his life. He knew he was dying and trembled. Suddenly he seemed to come to a deep and dark river, and he dreaded to cross; but one appeared, glorious and lovely, who, reaching out his hand, said: 'Take my hand.' He hesitated, so pure seemed the holy one. 'Take my hand,' he repeated, and he obeyed, and lo! he stood on the heaven side of the river, and walked up to the celestial city. I asked him to tell me of its glories, and he told me of heaven. I never have tried to repeat his words—I could not: but I see the vision of the city as he described it to me. Oh! the glories of that land no tongue can tell. As he ceased, I awoke. My dream was ended."

When we realize the progress of Spiritualism in the past twenty-five years, in spite of the formidable opposition arrayed against it, to us our duty seems plain:

To so live that when the closing hour with us shall come we can joyfully exclaim:

Earthly home, adieu, adieu;
Earthly friends, farewell to you:
Softly breathe your last good-bye;
Angels call me, let me die.
Precious loved ones, weep no more;
Meet me on the other shore.

First, to provide protection, and a home for all who enlist under the new gospel banner. We should organize, so as to secure the advantages of united, well-directed effort, for "in union there is strength."

Second, lay aside all fanatical vagaries and objectional isms, seek harmonious relations with ourselves, and with each other, strive to live pure, upright, exemplary lives, furnishing living examples of the elevating and regenerating influence of our spiritualistic faith.

Encourage and assist each other, and do all we can to aid the higher intelligences of the invisible world to so present the evidences of immortal life, and the heavenly truths of the better gospel, as to carry conviction to the hearts, consciences and understanding of men and women everywhere.

When absolutely convinced of the truthfulness and reality of messages direct from the loved ones on the other shore, they will gladly receive their direction and instruction in place of old teachings that furnish no better solace in the dying hour than "that death is but a leap in the dark."

It is estimated that Spiritualists in the United States and the old world now number over twenty millions.

The cardinal principles of their faith are rapidly modifying and giving tone to the theological teachings of the civilized world.

With this moral responsibility resting upon us that we may do humanity more good, we should come up higher, and by example and purity of life demonstrate to the world that it is the result and practical working of a faith based on positive knowledge of immortal life. Meantime, let us do all we can to place within reach of our fellows the same opportunities that have been so satisfactory and convincing to us.

Any attempt to urge men and women forward, even in the right path, beyond the measure of their light, will turn out a failure; but by convincing their under-

CONTINUED ON PAGE 8.

FROM DR. J. M. PEEBLES

He Is Now On the Pacific Coast.

PERPETUAL CAMP-MEETINGS—SPIRITUALISM AGAIN DEFINED—THE ENJOYABLE RECEPTION.

This is the gala time of the camp-meetings, where Spiritualists go to get a year's supply of spiritual truth. This may be wise and well—but what a pity that their camp zeal does not continue right on, all through the year, inspiring them to better support Spiritualist journals, and to better keep their spiritual camp-fires burning in their own homes, villages and cities. Neither a sprinkle nor a spurt is as serviceable as a steady, living stream. Spasmodic revivals of religion are apt so be followed by lukewarmness and indifference, say the most knowing of the sectarists, and they ought to know. Perpetual camp-meetings, perpetual inspirations, perpetual revelations, and perpetual growth in the good, the spiritual and the pure, are the words that in voices tender and musical angels are whispering to mortals.

SPIRITUALISM AGAIN DEFINED.

A lady in Philadelphia, Mrs. Kate A——, writes: "I have recently become deeply interested in Spiritualism; but Spiritualists differ so, I am puzzled. Define it to me your way."

I will try. Spiritualists have no popes, no authoritative leaders. Reason is the ermined judge. Words are symbols of ideas uttered or unexpressed. Spiritualism rooted and grounded in pure spirit—in God—is the synonym of present spiritual manifestations, ultimating in the philosophy of the soul's origin and destiny, and man's duty as a thinking, rational, moral being. Spiritualism is psychic eclecticism, demonstrating a future existence. Spiritualism is the true wisdom religion, accepting and appropriating the good there is in occidental studies and oriental mysticism; the good there is in Theosophy, theology, and the nowaday sciences. Spiritualism knows no finality in the line of psychical research or spiritual manifestations, two phrases with one meaning. Spiritualism in its all-embracing sweep of thoughts, ideas and principles, is the equivalent, not only of earnest, unprejudiced investigations and present angel ministrations, demonstrating a future progressive existence: but it is the very embodiment of toleration, charity, sympathy, justice, mercy, philanthropy, and all that galaxy of graces that go to make the perfect man. The true, the absolutely true Spiritualist can say: I live the pure and perfect life!

A LITERARY RECEPTION.

After reaching this city from San Antonio, getting somewhat rested and partially settled, the members of "The Literary Club," of San Diego, gave me a most enjoyable reception, at the flower-encircled residence of Mr. and Mrs. Busheyhead—a residence overlooking the bay, with its shipping, the Coronado, Point Lorma, and some of the isles of the ocean.

All present at this reception were noted for refinement and culture. The conversation was educational and uplifting, and the refreshments tendered by Mrs. Busheyhead—creams, cakes and fruits—were as delicious as they were plenteous. Mrs. Busheyhead, long known upon the Pacific Coast as a devoted Spiritualist and worker in the fields of reform, has in press a small book, entitled "The Truth." Those who have been privileged to see some of the advance sheets pronounce it clear, practical and philosophical. The keynote of the book is Spiritualism.

Among the more distinguished at this reception were: Mrs. Warren Kimball, writer for journals and author of several books (owing to her indomitable energy 500 shade trees were set last season aloug the streets and avenues of National City); Mrs. Rosa Hartwick Thorpe, author of that beautiful poem, "The curfew must not ring to-night;" Mrs. May Morris Wagner, the writer of "The Liberty Bell," that was read with such fine effect at the opening of the Columbian Exposition at Chicago; Mrs. Beatrice Harrendon, who wrote the popular book, "Ships that Pass in the Night," with other works richly appreciated by the public; Mrs. Steinhouse, who wrote that admirable work upon the Mormons and their polygamy, and which was republished in England, under the title of "Tell it all;" Miss Estelle Thompson, author of many charming poems appearing in the press; Dr. P. C. Remendino, editor and proprietor of the "National Popular Review," author of that learned work upon "Circumcision," and other medical and surgical books; Mr. M. E. Day, artist, and author of "Souvenir of California," abounding in such fine poems as "The Old Mission;" Mrs. Rev. Amanda Deyo, pastor of the Universalist church, and a worker of distinction in the line of woman's suffrage and the peace movement; Jinda Ram, lawyer, author and Hindoo missionary, now in this country from the Punjaub, India; Mrs. D. P. Hale, who wrote, among other excellent poems, "The Dream 'Neath the Pepper Tree," a tree that I first saw in Athens, Greece, and which is now common along the streets of San Diego and Los Angeles. There were others present, engaged largely in literary pursuits.

OSTRICH RANCHING.

It will be remembered that when I was on my second journey around the

CONTINUED ON PAGE 8.

HOW IT BREAKS OUT.

Another Preacher Reformed.

Rev. T. J. West is a brother of the lately deceased editor of the *Advance*, of Chicago. Until within a few years he has been a Congregational minister in good standing; but he got into "Doubting Castle," and finally his doubts got the better of him and he was forced by his conviction to renounce the pulpit. For a few years he has supposed himself an Infidel, or more of that than anything else, so he moved west to go into business and "grow up with the country."

Last year he came into the Lincoln Grove, (Wash.) camp-meeting, and heard some of my discourses, which he thought beautiful and consistent; the only fault to be found with them, in his estimation, was that he feared they were not true. Afterward he and I happened to go on the same steamer from Kelso, Wash., the place of his residence, to Portland, Oregon. This afforded an opportunity for about six hours' conversation, which we both enjoyed very much.

This year among the listeners, at the beginning of the Lincoln Grove camp-meeting, was Mr. West; he had been studying some during the year and wanted more. He could see the philosophy of Spiritualism; the question was, is it true? Will the phenomena back up the philosophy? He has seen enough of its philosophy, so that I induced him to talk in conference. When I got ready to start home he accompanied me to the depot, and helped me off. After I left he continued to go, and fell even more deeply in love with Mrs. Hull's talk than he had with mine. After becoming enraptured with its philosophy, he attended one of Mr. Barney's seances; that settled him. I have two letters from him declaring his thorough conversion to Spiritualism. He has finally called back his resolution to never again appear in public as a teacher, and spoken at least once in the Lincoln Grove camp; he writes me that he now has other appointments, and has determined, if there is a demand for him, to throw his energies into the work.

With Mr. Ravelin in the south, and Mr. West in the north, on the Pacific Coast, and with other speakers there who are not ex-ministers, and with such mediums as Mr. Barney and Henry B. Allen, beside dozens of others whom I might mention, Spiritualism must gain a new impetus on the Coast, and it might be well for Spiritualism in the East to begin to look out for its laurels.

Whether the new workers are in the East or in the West, it does the old veterans in the cause good to see new workers coming into the ripening field.

HOW IT BREAKS OUT.

Spiritualism is a contagion. No preventive or cure has been discovered. More than that, when Spiritualism has thoroughly attacked one he never gets over it. I have heard of renouncers of Spiritualism—those who have been thoroughly cured, but when I came to meet them I found that they had been as unable to shrink themselves back into Orthodoxy as a year-old chicken would be to crawl back into the shell out of which he had emerged.

While neither wealth, position in society, nor learning, nor all of them combined, are proof against Spiritualism, they are sometimes proof against acknowledgment of it. More than a score of those who rank high as Christians and ministers have, within the last five years, given me their confidence on this subject. Many of them have said, "O, for your courage, Brother Hull; if I only dared to tell what I know on this subject it would startle some who think they know that Spiritualism is all a humbug." I am in a position to know better than many others the distress of the ministry on this subject.

I took my pen to tell how the contagion got a foothold at what is called Taylor Ridge, in Rock Island county, Illinois. It will be remembered that the spring of 1892 was a very wet spring; the rain falling so copiously that in flat and low lands it was almost impossible, in some places, for farmers to get their spring planting done.

In Rock River Valley, near the place before mentioned, resided a farmer whose name I do not remember, who twice planted his corn, and twice the river overflowed and drowned it out. After a second prospect for a crop was blighted he went to his field, and it is said he swore unmercifully, cursing God, using the worst terms he could command. While he was thus engaged in cursing a thunder-shower came up and he hastened to an adjacent tree; he had not been there more than five minutes when he was instantly killed by a stroke of lightning. This was between four and five o'clock in the afternoon, and about twelve miles from Rock Island. That night he went to a seance in Rock Island about eight o'clock and gave his name, and said God had killed him that afternoon for blasphemy. He told the circumstances of his death; related circumstances connected with his business and his family known to none but himself—circumstances which proved true in every particular, one of which neither he, his wife, nor anyone else knew four hours before, and some things which she did not know to be true for several months afterward.

This man believing, during his earth-life, in a superintending Providence, of course carried that belief with him into the other world; and being killed almost in the midst of his horrid blasphemy, it was perfectly natural that he should conclude that God had killed him for blasphemy, as he reported.

The sequel to all this was that seances were organized in the neighborhood; mediums were developed, tests given and Spiritualism has gained a foothold there. People began to witness the phenomena and wanted to learn something more about it, so they, some of them, heard of and subscribed for THE PROGRESSIVE THINKER; in that they read of lectures; they found that Mr. Brooks lived at Elgin, not very far away, so they sent for him; he went and gave them some of both the phenomena and philosophy of Spiritualism; this only further whetted their appetites and they sent for me. I went and delivered three discourses, which only increases the demand for still more.

The above is only a sample case; hundreds of villages, hamlets and country places are just now being stirred in the same way. Everywhere the harvest is great and the laborers are few. Spiritualism is demanded in the East, West, North and South. Spiritualism is breaking out in new places. The nations will yet bring their glory and honor unto it. The whole earth shall yet be lighted with its glory. So mote it be.

MOSES HULL.

Lake George Camp Association.

The exercises at the camp have been of a varied and interesting character since my last report.

Dr. Ewel gave two lectures and followed them with some very striking tests, the genuineness of which were beyond question. The Doctor also made an appeal in behalf of the Veteran Spiritualists' Union and obtained seventeen new members.

On Saturday W. F. Peck delivered a practical discourse upon "The Greatest Thing in the World," which was warmly received and appreciated.

On Sunday forenoon Miss Lizzie Ewer spoke earnestly upon a subject suggested by the opening hymn, following her discourse with tests which were generally recognized.

Mrs. Tillie Reynolds occupied the platform in the afternoon, with a fluent and interesting discourse from subjects presented by the audience, after which a large number of articles were handed up by the audience to be psychometrized. The readings were nearly all pronounced correct.

On Tuesday Miss Ewer lectured and gave tests. On Thursday an interesting conference meeting was held. The subject discussed was "Materialization." A number of the participants gave their experiences and some very convincing tests were related. Mrs. Williams, the noted materializing medium of New York, was present and gave a graphic account of her development as a medium. She was listened to with breathless interest and roundly applauded.

Saturday afternoon Mrs. Reynolds delivered an interesting discourse from a subject propounded by Mr. M. B. Little, the controlling spirit purporting to be Mr. Little's father, who was a clergyman while in the earth life. After the discourse Mrs. Williams, by invitation of President Newton, took the platform, and astonished her audience by a remarkable exhibition of her mediumistic powers; her tests were clear cut and positive, and pronounced correct in every particular. Mrs. Williams would create a sensation were she to confine herself to platform test mediumship alone. As a materializer she is said to be second to none.

On Sunday morning Mrs. Reynolds gave an interesting address on the similarity of ancient and modern mediumship. In the afternoon Mrs. H. S. Lake spoke to the largest audience of the season in her unique and brilliant manner, holding her hearers in close attention to the end. Her theme was, "What Is Spiritualism, and What Has It Taught Us?" Mrs. Lake always satisfies the thinker and critic, even though he may not accept her doctrines. She never indulges in platitudes or high-sounding phrases, which mean nothing, but every sentence is a gem of literary excellence, conveying an idea clearly and comprehensively. Next Tuesday Mrs. Lake will give the closing lecture of the season, and the camp meeting will come to a close for this year.

On the whole, this, the first season, has been a success in several respects. It has shown that no better spiritual conditions for a successful camp-meeting can be found anywhere, and, as for the physical surroundings, it stands alone at the very summit of advantages.

It is not intended to make a picnic or excursion ground of this camp, though there are plenty of facilities for that: but the object is to form a spiritual summer home where everything will tend to the best development of the visitors, physically and spiritually, where our friends may come for a shorter or longer period, and at a moderate expense have all the comforts of a home, and yet all the advantages of a summer resort.

The hotel will be one of the finest and most commodious on the lake, and will accommodate its guests at one-half the usual rates charged by others. Another season will see a vast improvement upon the grounds, and many new cottages will be built and occupied. With kind wishes for the success of THE PROGRESSIVE THINKER and the cause it advocates we say good by till next summer.

OCCASIONAL.

The Arena for September.

The September *Arena* is filled with articles of interest. The number opens with a paper by Rev. Minot J. Savage on "The Religion of Walt Whitman's Poems," which will lead many to open their Whitman in a new spirit. Judge Walter Clark, Associate Justice of the Supreme Court of North Carolina, writes in favor of the "Election of Senators by Popular Vote," and the limiting of the power and patronage of the President. He is, however, not in favor of electing the President in the same way, as he believes that would involve the perils of revolution with certain popular and ambitious men at the head of a presidential campaign. Charles S. Smart, an ex-State Superintendent of the Public Schools of Ohio, makes a very damaging criticism of our school system in a paper called "Public Schools for the Privileged Few." It should lead to salutary discussion and ventilation. B. O. Flower, the editor of the review, in a paper on "Early Environment in Home Life," protests against the unwritten social code which keeps young people in a dangerous ignorance of the true functions of their bodies. Walter Blackburn Harte contributes "A Review of the Chicago Strike of '94." Thomas E. Will, A. M., and Dr. Lucius F. C. Gavin write on "Municipal Reform, and How to Effect It." Prof. Will also furnishes a valuable bibliography of the subject for students. Dr. Albert Leffingwell discusses "An Ethical Basis for Humanity to Animals," with some special relevance to the question of vivisection and the limits of scientific curiosity. James G. Clark, a Western poet, contributes some stirring verses, "The Message of M. Lowe." A unique and interesting paper is "An Astrological Forecast of the Administration of President Cleveland," made at the moment Mr. Cleveland took the oath of office on March 4, 1893. G. L. McKean writes on "The True Basis of Money." M. Louise Mason deals with the new psychological question of "Pre-Natal Influence." Will Allen Dromgoole contributes a story, "Ole Logan's Courtship," and this, with W. B. Harte's new *causerie* "On Certain Satisfactions of Prejudice," represents the purely literary element in the number.

Lake Brady Camp-Meeting.

Prof. J. W. Kenyon's original engagement here for three lectures has been extended till he has delivered eight, all of them full of the deepest spiritual philosophy. He is truly inspirational, and last Sunday, near the close, he described to us the brown-skinned, long-bearded, robed and sandaled ancient who was manipulating his brain. Clairvoyance, or the larger perception that may be called clair-science, often comes to him while on the rostrum. By the first, the whole being of those present is seen by him, as clear as crystal; and by the second, comes that perception which makes him so clear an exponent of all the relations and interblendings of matter and spirit. We can honestly counsel any societies, who have any open dates, to endeavor to secure him for as much time as possible. A true sensitive, it should be borne in mind that the mental and spiritual condition of his audience is an important factor in the quality of his inspiration. Spiritual widening and depth are sure to result from his teachings.

Having a little more time at my disposal the past week, I have attended a seance of Dr. A. W. Rothermel and of Hatfield Pettibone—both of the materializing phase.

Dr. Rothermel is scientific in his methods, and expresses his opinion concerning psychic manifestations at the opening of the seance. Positive, at that stage, he is soon seized by his controls, who use his slight physique somewhat roughly. This is followed by zither playing and many physical manifestations on the part of the spirits, through whom messages from the dear departed are written on the handkerchiefs of all who desire to receive them. These manifestations are followed by full form materializations, that are said to be very satisfactory to those who are frequently present and have thus enabled their spirit friends to practice with the controls their own adeptship in this remarkable phase of spirit manifestation. The lady next to me had attended six times, and her husband had so perfected his own materializing power, aided, of course, by the cabinet controls, that he was perfectly made up and recognizable in form, feature, hair, and beard, by his wife. Matches always lie on the table, and we were astonished to see this spirit suddenly emerge from the cabinet, waving a lighted match about his face and form in a way that enabled all to see him to perfection. Of all the doctor's controls, I was most pleased with Emma, who plays the zither so beautifully, because the emanations from her indicate a very refined, advanced, and spiritual personality.

Hatfield Pettibone's seances have the grand quality of being carried on in the light, thus enabling the most skeptical investigator to really judge and decide for himself. The whole room is lighted by an ordinary lamp. The cabinet stands out in the room, and is a simple frame, covered top and four sides with a black cloth so thin that, when inside, I saw all the people and everything in the well-lighted room around me. Mr. Pettibone sat outside, a friend on each side of him, and a black cloth thrown over the three, leaving their three heads exposed, as well as the hands of the persons who sat each side of him. Yet six or eight hands appeared at the same time through the curtain, around and far above. These hands were large, and small baby-hands, hands of children, of refined woman, "horny hands of toil," deformed, aged hands, all alive, grasping our own, writing on pads or slates that we held, and the conditions and all the arrangements in the well-lighted room demonstrating that these hands belonged to no mortal body. If these were not hands used by disembodied spirits,

"Then sight and sound adieu."

I was very glad to be summoned into the cabinet. A lighted match was passed in, and I *know* that I was entirely alone in that framed cabinet, standing out in the room. There was nothing inside of it but myself, for I examined its top and its four sides. Standing thus, with my hands on the shoulders of the medium, I facing the audience and touching him closely, instantly several strong hands were rubbing down my back. It was really laughable; one would think they were grooming a horse. I had had a constant backache for two weeks, induced by overwork. I have had none since this remarkable "treatment," and I am quite obliged to Mr. Pettibone's controls. To be sure, on attempting to leave the cabinet, they dragged me back, and almost knocked me down. But, it's allright, I will excuse them. We all had messages from our spirit friends, written on slates or slips of paper, or beautifully drawn portraits of those in spirit-life. Such are some of the features of this remarkable seance.

Frank T. Ripley is doing good work as platform test medium. His engagement here is three weeks, between Edgar Emerson's week and the return of Maggie Gaule.

ABBY A. JUDSON.

Jesus and the Mediums. A comparison o Modern and Bible Spiritualism, showing their similarity. By Moses Hull. Price, 10 cents.

A MONSTROUS BIRD.

Living in a Former Age.

TO THE EDITOR:—The Arabian Nights may not be such a monstrous piece of fiction as has always been supposed. The bones of Sinbad's Roc, or one of its kind, were found a few days ago in what is known as the Strip in the Indian Territory. A man who was looking for a claim camped in a sand "blow" or basin, and seeing what he supposed a limb of a tree projecting from a sand bed, he went to get it to make a fire. It proved not to be wood, but a bone of such gigantic proportions that he was paralyzed with astonishment! He began excavating at once and took it out of its deep sand grave, where it had lain for ages—the carcass of a monstrous bird! Most of the bones crumbled to ashes as soon as they reached the light, but he brought enough to Hutchinson, where he made his first exhibit, last week, to astonish the citizens. The skull weighs nearly one thousand pounds, and a large man may easily crawl through the orbits where once rolled eyes, each evidently the size of an ordinary washtub. The part of the bill saved measures nine feet in length. Two bones resemble tree trunks, and one rib is twenty-one feet long. I noticed men sitting on it as they would have sat on a log.

A citizen of Hutchinson offered the fortunate possessor $3,000 for it, but he said $50,000 would not buy it. He started east with his treasure last night. LOUISA B. REED.

Hutchinson, Kas.

The Various Dimensions of Space.

TO THE EDITOR:—Having read Prof. Collins' articles in your paper, I would like to present your readers a few thoughts on the subject of the dimensions of space, in connection with the fourth or "throught" of Mr. Collins.

Science knows nothing of more than three—length, breadth and thickness. I suppose Prof. Collins means the throughout or contents. I will attempt to show at least seven substances that have each the three dimensions in the one dimension, or the three as known by science.

Take a pint of dirt, remove all the water so it shall be perfectly dry; there is length, breadth and thickness. That includes the "throught" (or throughout). You can add a pint of water, and the measure will hold both; two dimensions in one, or, as science would have it, the three dimensions have two substances in the one space. The water will be found to be full of air—three pints in one pint of space. Ether will occupy the air. Force will occupy the ether. Mind will occupy force, and life permeates mind. How shall we account for the phenomena?

Prof. Collins gives us the key to the problem. A drop of water contains eighty billions of molecules, and they are spherical bodies and never touch. The space between all spheres is as large, or larger, than the molecules themselves. Water may be considered a typical element. The water thus occupies the interspaces of the earth; the air occupies the interspaces of the water; the ether occupies the interspaces of the air; force steps into the spaces in ether; mind, by its ideas, which are its molecules, takes up its abode in the spaces in force, and life permeates the mass and lives in the spaces of ideas. And thus we see there are seven pints of substance occupying one pint of space.

By science they are known as occupying three dimensions of space—never having conceived the idea of substance in the three last mentioned, but called them principles or properties.

Spirit science knows them to be things and substantial, having an abiding place in space.

The difficulty with science lies in the lack of tangibility to objective sense. To meet a difficulty in heat generation by vibration, the physicist invented a new element and called it luminiferous ether, or they supposed it to exist, and now it is included in the code of physical science. It is in this substance that Mr. Collins thinks he finds "throught," and the key to all spiritual phenomena. In one sense he is right in his conjecture, but in others not.

The most subtle fluid of material substance truly is found here in the ether, and from it is extracted the simple element of matter, but the potentializing substance has a more subtle and higher being. The thing that produces the phenomena lies in the three dimensions not known by so-called science, and yet they are as much a real substance as either of the four, the difference being in the potency, with and without the action of chemism.

Using the drop of water as a measure of molecules, we would have in a man's brain storage room for all the thoughts that have emanated from men since they commenced to think, while outside of the brain is stored all proliferated thoughts of men and angels, waiting to be utilized by the thinking minds to come.

There would be about 15,360 drops in a man's brain, multiplied by eighty billions, and that by seven, the number of dimensions, and it is beyond the power of mind to conceive the amount of storage room to be filled before man has become perfected, or has completed his conscious intellectual unfoldment.

It will require a number of eons of ages for him to evolve all that is involved in the seven dimensions of space.

When we think from where we start in our course of rising to conscious intelligence—the entity, man, being too small to become visible by any appliance of art—and then to conceive even of his possibilities in the great universe, we become astounded at the prospect. And then, again, when we consider that, lowly as man is here, he is thought worthy to be lifted into communion with angels and archangels who are the spirits of men made more perfect in the higher spheres of life, we are glad we are men and have been allowed to see the glory that shall be revealed in us.

GEO. W. CARPENDER, M. D.

125 S. Clark St., Chicago.

The Popular Science Monthly for September, 1894.

Prof. James Sully, of University College, London, heads the list of contributors to the September *Popular Science Monthly* with the second of his Studies of Childhood, dealing with The Imaginative Side of Play. He shows by means of many incidents how strong is the power of "making believe" that enters so largely into children's plays. An enterprise of enormous possibilities is described in an illustrated article by Ernest A. Le Sueur under the title, Commercial Power Development at Niagara. The preparations for harnessing the Falls to the dynamo are now well advanced. This number contains another of the charming sketches of outdoor life by the late Frank Bolles, its subject being The Humming Birds of Chocorua. There is an evolutionary study of Barberries, by Frederick Le Roy Sargent, in which the general reader will be surprised to see how much of interest can be found in so common a plant. The various parts of the bush are illustrated from original drawings. In Ethical Relations between Man and Beast, Prof. E. P. Evans shows how the doctrine of the earth and all that is in it being made for man has fostered cruelty to animals. Mr. Stuart Jenkins, who has had experience in winter work on a Canadian survey, sets forth a new plan for reaching the North Pole, under the title, Arctic Temperatures and Exploration. In Parasitic and Predaceous Insects, the method of fighting insects that are destructive to vegetation by means of others that are harmless is described by Prof. C. V. Riley. The New Mineralogy is described by G. P. Grimsley. Dr. H. E. Armstrong writes on Scientific Education. Dr. P. Lenard describes The Work of Dust. Other articles are Science as a Means of Human Culture, by Floyd Davis, and Seventeenth-Century Astrology. There is a Sketch with Portrait of one of the earliest American Botanists, the Lutheran pastor, Dr. G. H. E. Muhlenberg. In the Editor's Table, Social Disturbances and Endowment of Research are discussed.

The Popular Science Monthly is undoubtedly the ablest scientific magazine now published. Terms: Fifty cents a number; $5 a year.

Address D. Appleton & Co.,
New York, N. Y.

The Free Thought Federation of America.

The Annual Congress of the Freethought Federation of America will be held at Chicago, Oct. 26, 27 and 28, in conjunction with the Annual Congress of American Secular Union. The importance of this Congress is great. The encroachments of the church are becoming more bold and dangerous. The attempt to amend the Constitution so as to place our Government on a Christian basis, and to pass a national Sabbath-law, are indications of the attitude of the church. It has been and is to-day the enemy of freedom, and we must be prepared constantly to meet its conspiracies. We cannot do this as an unorganized mass. We must join forces, otherwise we shall be defeated. We need a common impulse. There must be association. Let the gathering at Chicago be the greatest yet held in America. Think of past achievements as an inspiration to something better in the future.

Free thought is growing. The necessity for political action is more apparent than ever. The means of action are improving. Free thought cannot go backward. It must step forward. Now is the opportunity for union and strength. This congress is for work. Let there be an enthusiastic rally.

SAMUEL P. PUTNAM, President.
FRANKLIN STEINER, Vice-President.
N. F. GRISWOLD, Vice-President.
B. A. ROLOSON, Vice-President.
J. M. PECK, Vice-President.
E. C. REICHWALD, Treasurer and Acting Secretary.

The Oregon Secular Union.

The Sixth Annual Convention of the Oregon State Secular Union will be held in Vert's Hall, Forest Grove, Oregon, October 5th, 6th and 7th.

Extensive preparations are being made to have this the most successful Secular Convention ever held. Two years of systematic work on the part of the Oregon State Secular Union has awakened renewed interest in every secularist in the state, more than five hundred having joined the organization since the last convention, and a large number of enthusiastic secularists from Washington, Oregon and California will attend this convention.

The Southern Pacific Railroad will give its usual low excursion rates over all her lines in Oregon to all persons attending the convention.

Full program will be announced in all liberal papers.

By order of the executive committee,

W. W. JESSE, Pres. O. S. S. U.

KATIE KEHM SMITH, Secretary, Oregon City, Oregon.

"Woman: Four Centuries of Progress." A lecture delivered at the Freethinkers' International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. A noble address by a noble, womanly woman. It should be read by every woman and every man. Especially excellent to place in the hands of women who are members of the churches. Price, 10 cents.

The Spiritual Birth. The Spiritualistic idea of Death, Heaven and Hell. By Moses Hull. Price 10 cents.

The Fountain of Life, or the Threefold Power of Sex. By Lois Waisbrooker. Paper, 50 cents.

All About Devils. By Moses Hull. It traces the history of the theological idea of devils. Shows much research. Paper, 15 cents.

Helen Harlow's Vow, or Self Justice. By Lois Waisbrooker. Price reduced from $1.50 to $1, cloth.

A Sex Revolution, by Louis Waisbrooker. Radical ideas. Paper, 25 cents.

Swelling in the Neck



"Large knots of scrofula nature came on my wife's neck for four years. When she had taken two bottles of Hood's Sarsaparilla, we could see the swelling was going down. Now the glands have assumed their natural appearance and she is Entirely Free from this trouble. Our children were afflicted with spells of malaria every fall but this season they have been taking Hood's Sarsaparilla and it has purified their blood, built them up, and they have been free from all illness this winter." E. M. BLACKBURN, Oregon, Missouri.

Hood's Sarsaparilla Cures

Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

YOU SHOULD



Have a copy of the "*Astral Guide*." It contains a lecture on ASTRO-MAGNETIC TREATMENT by PROF. OLNEY H. RICHMOND. It is indorsed by advanced MASTERS in SPIRIT LIFE and will inform you where to procure Specific remedies for the ABSOLUTE CURE of all acute and chronic disease. *Astral Guide* sent on receipt of stamp.

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THE PRIEST, THE WOMAN
—AND—
THE CONFESSIONAL.
BY FATHER CHINIQUY.

This is a most valuable book. It comes from an Ex-Priest, whose character is above reproach, and who knows what he is talking about. Everybody should read it. Price, $1.00. It contains the following chapters:

CHAPTER I.
The Struggle before the Surrender of Womanly Self-respect in the Confessional.
CHAPTER II.
Auricular Confession a Deep Pit of Perdition for the Priest.
CHAPTER III.
The Confessional is the Modern Sodom.
CHAPTER IV.
How the Vow of Celibacy of the Priests is made easy by Auricular Confession.
CHAPTER V.
The highly-educated and refined Woman in the Confessional—What becomes of her after unconditional surrender—Her irreparable Ruin.
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QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle,

who will respond to all questions, as far as possible, that may be submitted. It is desirable that the questions in the main be in relation to Spiritualism, its phenomena and philosophy, and cognate subjects. The questions should be sent direct to him on a postal or by letter, and which will, in turn, receive attention. Mr. Tuttle has consented to act in this capacity until Jan. 1st, 1895. Address him at Berlin Heights, Ohio.

Z. T. Griffen: Q. I saw an account of your being an honorary member of an atheistic and materialistic society of Germany, in return for an able essay written many years ago, in which you clearly and forcibly proved that there was no spirit that survived man after the death of the body. Did the president of that society call upon you, as is claimed? Please make a statement in regard to this matter in THE PROGRESSIVE THINKER.

Answer: It is not my design to introduce personal matters into this column, but the peculiar character of the above influences me to depart from the rule, for if it be true, it would be infamous for me to appear before the spiritual public as a Spiritualist.

As the statement stands there is not the least truth in it. I never became an honorary member, or any kind of a member, of any atheistic or materialistic society. I never gave any lecture opposed to Spiritualism, nor had I the honor of a call from the president of any such society. Yet, like all such slanderous stories, which are repeated thoughtlessly or with malice, there is a slight foundation, just enough so that it may be perceived how it began and grew like a gourd of ill omen.

Between the ages of 16 and 18 the spiritual force controlled me to write the first volume of the "Arcana of Nature," now out of print. It was published in 1860, and reached the third edition. Soon after it was translated by Dr. Ashenbreuna into German, and published at Leipsic, with the account of its spiritual origin as an appendix. The famous materialist, Dr. Louis Buchner, was attracted to it, and read it without noticing, in the appendix, the source it claimed, inferring that its author was a professor in an American college.

The "Arcana of Nature" was divided into two volumes, the first one treating of the physical world from a material standpoint; the second, of the spiritual. The second volume was not published until some time afterwards. Dr. Buchner was delighted with the book, and he used it freely in the composition of his renowned work, "Staft und Stoft," or "Matter and Force." He selected passages as texts to head his chapters, quoted largely, and took other parts without giving credit. The notoriety gained by his book brought Dr. Buchner into greater prominence as a materialistic philosopher, and he was engaged for one hundred lectures by the Turn Verein of this country. I have no memorandum at hand of the year he came, but think it was in the winter of 1872. Dr. Cyriax was secretary of the Cleveland Turn Verein, an ardent, aggressive Spiritualist, and to him was assigned the care of the lecturer. When Dr. Buchner found he was to visit Cleveland, he wrote Dr. Cyriax, saying that he had learned that I resided there, and, above all things, he wanted to become acquainted with one who had given him so much assistance.

Dr. Cyriax invited me to come in (45 miles) to a dinner, given in honor of the lecturer, and the refugees of '48, of whom he was one, and perhaps twenty-five were gathered around the generous board.

After introducing us, Dr. Cyriax said, in substance: "You have spoken in the highest terms of the 'Arcana of Nature;' you have said it was far in advance of the profoundest scientist of the day; you have quoted it largely and followed its lead. Now, do you know who wrote it?"

"I suppose this young gentleman, though I profess disappointment in his years, and I supposed him a professor in your college."

"No;" said Dr. Cyriax, "he did not write it. He was a boy at the time, uneducated, working hard on a farm, and when weary from labor, at night, the power I call spirits, and you scoff at, came and wrote it through him. He had no library, no books even, nor access to any."

With a great ha! ha! Buchner said that was "too good a joke."

"Oh! no," said Mr. Tieme, editor of the German paper. "It is every word true, and you must tell us how it is." Tieme was a splendid man; a materialist because circumstances held him there, but kindly to Spiritualism.

He made no attempt, for evidently he preferred to think it was a joke, but, during the dinner, he turned to me and said: "If spirits do all this, what is spirit?" I replied: "You claim that matter is the foundation of everything, and has within itself all its possibilities, hence you should first tell us what matter is, then will I define spirit." This, of course, he could not do.

As he had boasted that his one hundred lectures would "cut the throat of Spiritualism," Dr. Cyriax and others engaged me to give a lecture in reply, on the "Genesis and Evolution of Spirit." As an expression of good will on the part of the Spiritualists of my audience, I was presented with a beautiful statuette of the great German poets, Schiller and Goethe—a copy of their statues at Wiemer—and these immortals now look down from their niche on the wall on me.

It is a blessed souvenir of noble-hearted, zealous Spiritualists, for defending their cause before their materialistic friends.

The gift was probably suggested to the friends by my allusion to Goethe in my lecture. This matter was reported to the press as follows:

"The lecture was so well received that its publication as a tract in the German language was at once demanded. It was prefaced by the following remarks, addressed especially to German hearers:

"It is with diffidence I address the countrymen of the great Buchner and Carl Vogt, on a subject they consider too puerile for investigation, but I am sustained in expressing ideas exactly the reverse of their pure and unqualified materialism by the consideration that one greater than they is with me—not only the greatest poet of the Fatherland, but the greatest scientist, of all the long catalogue of distinguished names which form the illustrious crown of united Germany. Modern science, with all its pretentious claims, in its intricate investigations of the laws of the living world, received from Goethe its grandest generalization. He it was who, with an insight as profound as inspiration, outlined the all-embracing generalization of evolution. In one sentence he has compressed the entire subject of the future life. He asks: 'Why do we desire immortality?' and replies, 'Because we cannot live without it.'"

From the day I received the first communication by table-moving, and illegible scrawl, which only revealed a power above myself, to the present, my best hours have been given to the cause.

I hold that this grand philosophy can have no better name than Spiritualism, and Spiritualist is a name honorable above all others.

J. H. S.: Q. Admitting that some persons continue to exist as conscious individuals after the event called death, does it follow necessarily that all do?

A. In reply a negative answer must be given. In "Studies in Psychic Science" it is said: "A spirit is not necessarily immortal, but can become gradually extinguished, like a lamp burning for an indefinite time, and then going out. Such is the condition of the lowest races of mankind. They exist after death; but with them there is no progress, no desire for the immortal state, and slowly they are absorbed into the bosom of the universal spirit-essence, as the spirit of the animal is immediately after death."

A certain degree of development must be attained that the spirit may preserve its individuality after separation from the physical body, which may be compared to the scaffolding on which an arch is constructed. When the arch is completed, the scaffolding may be removed and it will remain permanent, but at any step short of the completion, if the scaffolding is removed, the structure will fall.

T. P., Redlands, Cal.: Q. Every time I lay my hands on the table I feel a peculiar trembling, and at times those sitting with me feel a shock, as of electricity. Our trials have elicited no intelligence. What is the cause?

A. The questioner is favored with imperfect mediumship, which can be cultivated by seances properly held.

C. R. W., Nottingham: Q. Is vaccination a preventative of small-pox?

A. How much safety is gained by vaccination is undetermined, for so much depends on the impress thus made on the organism, which can only be determined by the test of exposure. In some individuals it is a permanent preventative; in others it is not. The dangers accompanying vaccination are so great and the result so deplorable, that even allowing it furnishes perfect exemption, its advisability is questionable. The virus taken from another person carries with it the impurities and disease taints of generations, and these may reappear after having been latent. It has been inferred that the virus after passing through the blood of a cow (that is, the cow being vaccinated, and the virus from her used), was purified of the taint of human diseases; but this has been by no means made certain. Blood poisoning may follow kine-virus as well as human, and it is liable to tuberculosis taint reappearing in ulcers, tumors and cancer. Twenty-five years ago the city of Leicester, Eng., was thoroughly vaccinated, by compulsion of law. Some years ago the people rebelled against what they regarded as tyranny, and since then few have been vaccinated. In 1892–93 the small-pox broke out there. But there were more deaths in 1873 when vaccination was universal, than cases in 1892–93. There were ten times as many attacked in the first period. It must be remarked that sanitary measures were as perfect as modern knowledge could make them. That there is a natural state of the body proof against attack is shown by the exemption of some persons although constantly exposed. The germs of no form of disease are tolerated by the perfectly healthy blood. Its white corpuscles are in fact themselves microbes, feeding on the disease germs which through food or air may be absorbed. If they are the stronger such germs disappear, but if the weaker, they furnish food for the multiplication of the enemy, which then attacks the red globules.

Such a state of health is more desirable than vaccination at its best, but if the latter be employed, the virus should be carefully selected, and before using the patient should be prepared by diet and hygienic measures, and in no case submit to the operation if suffering from any form of illness. This will reduce the danger to a minimum, and assure whatever immunity may be gained by the substitution of the modified virus for the disease.

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PAPAL MORALITY.

Some Prominent Specimens of It.

"The Roman church is never wrong, and will never fall into error."—Pope Hildebrand.

Wm. Hogan, in his "Popery As It Was and As It Is," and who was a priest in Philadelphia for twenty-five years, says: "I know of my own knowledge that Roman Catholic priests are hypocrites and licentious debauchers under the mask of sanctity and holiness."

Cardinal Compeggio says: "A priest who marries commits a more grievous sin than if he kept many concubines."

St. Bernard (1104) tells the world: "Bishops and priests commit acts in secret which it would be scandalous to express in public."

The only restriction put on the licentiousness of priests by the Council of Toledo (Spain) was to forbid them from keeping more than one concubine at a time, "at least in public."

Pope John XII. was convicted at a General Council of fornication, murder, adultery and incest, but not deposed. The Holy Church would rather have a diseased head than no head at all. He was infallible—perhaps.

Pope Paul III., who convened the Council of Trent, made a fortune from licenses given to houses of ill fame in that city. It is a fact that in all Catholic countries "nunneries have foundling hospitals" attached to them. Proof of this can be found in Mexico, Spain, France, Portugal, Italy, Ireland, and even in the United States you will find private burying-grounds and secret vaults near their female jails—convents.

In 1834, when the convent at Cambridge, Mass., was destroyed by a mob, the vaults in the cellars were found to be full of decaying infants' bones.

In Florenti's History of the Inquisition (fifteenth century) he says that the profligacy of the friars and nuns was such that the pope, from very shame, had to notice it. He ordered the officers of the Inquisition to investigate the matter, and they commanded all women, nuns and lay-sisters to appear before them and give information (if they had any) against all priests, Jesuits, monks, friars and confessors. Disobedience to these orders was death. What was the result? In Seville, Spain, twenty notaries were occupied thirty days taking depositions. A recess was taken, after which thirty days more were devoted to the same purpose, with the same force of clerks, but they came pouring in so fast that it was decided to adjourn and quash the inquiry. Seville, a notoriously pure, divinely refined, holy, popish city, was found to be one seething mass of corruption. The same will happen to the United States if they ever get the power.

Hogan further says: "A Catholic need not dream of virtue, and can yet be a devout member of that church. The most atrocious villain may be rigidly devout, and without any shock to public sentiment in papal countries, or even among papists in the United States. Religion is an excuse, a passion, a refuge, but never a check. Hence it is that priests may be drunkards and their flocks never think the worse of them. I have known some of them whose private rooms, where they heard confessions, were sinks of debauchery, which a regard for public decency prevents me from mentioning.

"I have known females who have been seduced by them, and who afterwards went regularly to confession under the instruction which the church teaches—that is: 'Don't mind what he does, but mind what he speaks,' and it is a proverb in the church to-day. No virtuous daughter or decent woman should ever venture under the same roof with these men."

A church, the same as an individual, must be judged by its past character and actions, and not by any present assumed one, when its reputation is called into question. There are certain truths which need not be proved; they prove themselves. Like the sun which is seen by its own light, they carry with them their own evidences, and among these self-evident truths I see none more clear, none more lucid, than that popery, if not checked or totally uprooted in the United States, will undermine and destroy all our moral, political and social ties of government.

Popery has been likened to a serpent, that, in order to decoy its victim within reach of its poisonous and fatal fangs, shows all its gaudy colors. Hence, they have their gilded altars, candlesticks, Madonnas and incense, to allure and deceive the senses, degrade the soul and get your money.

And, most bewildering of all, is, that the believers in, and upholders of, this foreign, un-American, liberty-destroying, soul-crushing, pseudo-religious church, still claim to be American citizens. Americans, beware.

EMANUEL.

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Filial Love.

In the stilly twilight gray,
In the eve of summer's day,
Wandered far my thoughts away,
Gazing at the Milky Way.

From the window of my room
I could see the rising moon,
And its rays crept in my room,
In the stillness and the gloom.

Soft its silver beams they fall,
On a picture on the wall,
'Twas of her, my love, my all,
Kissed by moonbeams on the wall.

'Twas the picture of my "Mother,"
Dear is love of sister, brother,
Yet, 'tis true, there is no other
Near the heart as dearest "Mother."

In my childhood's fleeting hours,
Of sunshine and of showers,
Mother strewed my path with flowers,
Made it bloom with happy hours.

I can hear her sweet refrain,
Wooing me to health again,
When in sickness, when in pain,
My frail life seemed on the wane.

Hear her teaching me to pray,
Whilst she kissed my tears away,
Loved to see me romp and play,
Made my life a summer's day.

See the moonbeams 'round her chair;
Standing in the corner there,
Oft she rocked me in that chair,
When her life was young and fair.

When the tears of trouble fell,
Her my childish cares I'd tell,
Oh! she knew my heart so well,
A Mother's love no words can tell.

Death, upon black steed, one night,
Bore my Mother from my sight,
And to-night the moonbeams bright,
Kiss her picture with delight.

I am told that far away,
Far beyond the Milky Way,
Far beyond where comets stray,
There's a land of blissful day.

Land where fadeless flowers grow,
Where streams, like silver mirrors, flow,
Whose purple hills with beauty glow,
And perfumed zephyrs sweetly blow.

She, who rocked me in yon chair,
Pressed me to her heart, is there,
That her form is bright and fair,
Gleams her face with beauty rare.

That her smiles with love are bright,
And her heart with joy is light,
That her soul is pure and white,
Holy as the stars of night.

Oh! I wonder is it true,
Mother, what I've heard of you?
Soft as twilight's falling dew
Comes an answer, "Yes; 'tis true,
And I'm waiting, love, for you."

—*Leander Thompson.*

EXPLAINS AT IT.

The Feats of Yoghis Oriental Air Pictures.

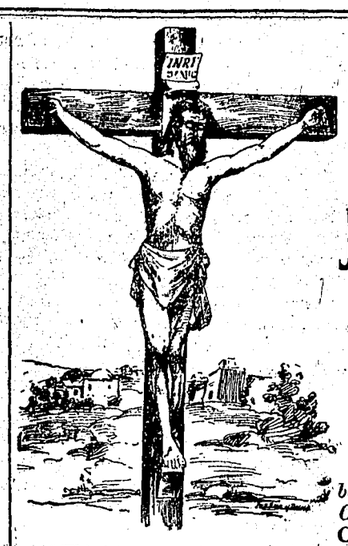
W. J. Colville says: "While hypnotic action accounts for much, it by no means runs the whole gamut of psychic manifestations, for phenomena frequently transpire in the East, entirely due to the control of the atmosphere by the magician. When a crowd of spectators, including a number of skeptical Englishmen, witness phenomena which have no actual existence, what is it that they see? We contend that they behold a series of pictures on the atmosphere about them; mental precipitations of the nature of dissolving views. This panorama is actually produced upon the ether by the mental action of the magician; thus it is neither hallucination nor mesmerism which causes the bystanders to declare they have seen a child cut to pieces with a sword and put together again, or anything equally unlikely if regarded as a physical fact.

"The power of the human will to control the atmosphere is essentially unlimited, though at present we all feel our limits, often painfully. Without recommending the old Yoghi practice of the Hindoos or anything closely resembling it, we do decidedly recommend all who are seeking to achieve dominion over the infirmities of the present state of our development, to practice daily a drill in concentration, which is the first requisite to ultimate control over all the forces of nature. Single out mentally a definite goal you desire to reach. Forget all else in your complete absorption in this one idea. Breathe deeply from the solar plexus outward through the distended nostrils, and be sure to permit nothing to come between you and this daily exercise at its appointed time. As victory is won over the commonly distracting influences of the outside world which besiege us, we certainly develop interior power for exterior use."

An Important Notice.

To all societies of Spiritualists connected with the National Spiritualists' Association: Any society or individual member of a society identified with the National Spiritualists' Association, wishing to offer any amendment to the Constitution adopted by the First Annual Convention of Spiritualists, held at Chicago, Ill., in September, 1893, is required, under Article 9 relative thereto, to present the same and file it with the secretary on or previous to July 10th. It will then receive consideration by the convention to be held in Washington, D. C., October 9th and 10th of the present year. ROBERT A. DIMMICK, Secretary.

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NATIONAL
Spiritualists' Association.

Office, 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

THE HEADQUARTERS OF THE National Spiritualists' Association is now open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all societies, and we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Officers of societies in all foreign countries are also requested to confer with us, and information is desired respecting all new phases of development in all parts of the world. Books, pamphlets and magazines upon Spiritual matters are earnestly solicited for the National Spiritual Library. For information, address as above. ROBERT A. DIMMICK, Secretary. 21tf

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Of the Parliament of Religions and Religious Congresses at the Columbian Exposition.

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SATURDAY, SEPT. 8, 1894

Useful Information.

Pontiff, one of the names by which the Pope of the Roman church is known, is an inheritance from Paganism. The great college of priests, which we find in existence more than two hundred years before the Christian era, called their superior officer Pontifex Maximus, otherwise Supreme Pontiff. The emperors of the Roman empire wore this title; for Church and State were united under one head at the election of Julius Cæsar to that priestly office B. C. 63, down to the period when the empire seems lost and merged into a hierarchy.

Prof. Johnson gives no credit to Gibbon's position of the decline of Roman power, and the substitution of a priestly government. He is of the opinion the change was gradual, the priestly arm slowly increasing in strength until it became supreme.

The Supreme Pontiff was in the state religion what the father was to the family, hence his name, Pope—Latin for papa, giving us papal or papal indulgences, papal edicts, the papal See otherwise the seat or home of papal authority.

The whole system of Christianity seems but an extension into modern times of the paganism of ancient Rome, with all its peculiar characteristics. The pagan festivals are now Christian festivals; the pagan holidays and sacred days now belong to Christians; the pagan rites are Christian rites; the pagan emblems and symbols are now Christian, not even excepting the cross. The names of Roman titular deities are now Catholic saints; their queen of heaven has become the Mother of God; their Agnus Dei, the Lamb of God. And so with everything pertaining to paganism, we find it reflected in Christianity. It would be curious if not so serious.

The Roman pontiffs declared and interpreted the laws and whatever pertained to religion, just as the popes now do. Marriages and testamentary matters were in their keeping. They were elected by the priestly college, and held their office for life. All this, be it remembered, before the accredited birth of Jesus.

Constantine, who, it is claimed, embraced Christianity A. D. 322, assumed the title of Supreme Pontiff A. D. 312, eight years before his conversion, and thereafter discharged its duties. As such, it is claimed he presided at the Christian Council of Nice, and made proclamation of the result.

Instead of the popes deriving their authority from Christian bishops, as usually understood, it is clearly a fact they are only the successors of the supreme pagan priesthood, a survival of Roman mythology—a perpetuation of paganism, retaining the pagan title and duties.

The Eastern or Greek church retained their Supreme Pontiff, and he survives in the Russian Czar, who is the great head of that church. The principle survives in Protestant England, the crown being the head of the church, but its principal duties are discharged by the Archbishop of Canterbury.

Getting Curious.

A learned writer inquires: "Who ever cited one of the books of the Old Testament before the Septuagint appeared?" That single question suggests a volume. Was there any Old Testament prior to B. C. 287, the time the Pentateuch is said to have first appeared in Greek. Thinkers are getting curious on such questions, and well they may.

History but Fiction.

"Shall I read you some book of history?" inquired the son of Sir Robert Walpole, during his father's last illness. "History; no, my son, I have done with all works of fiction, and such is history," replied the British statesman of a past generation.

The expectations of life depend on diligence; and the mechanic that would perfect his work must sharpen his tools. —Confucius.

Alcohol Is Alcohol.

The Catholic clergy, for the first time in their history, seem to have entered with spirit into the temperance reform. There have been sporadic cases of reform among them for many years. Father Matthew started a great temperance movement in Ireland near fifty years ago, but it did not become general outside of that unhappy island. Now the order comes from the head of Catholicism in America, that drinking saloons, run by communicants of that church, must be closed on Sunday, else the proprietors must leave the church, and be deprived of its sacraments—which means, of course, they must reach heaven through purgatorial fires.

But why close saloons only on Sundays? The vice of liquor-drinking is as pernicious on the other six days of the week as on the seventh. A true reform would close the liquor traffic and its consumption as a beverage, as effectually on Monday as on Sunday. It looks as if the priests were trying to force men to keep sober on Sundays so as to make them attend mass, as Protestants would keep museums, art galleries, public libraries and parks closed for a like purpose.

THE PROGRESSIVE THINKER wishes every saloon, the wide world over, was closed, not only on Sunday, but on all days. It has no use for intoxicants in any form. Its conversion into "the blood of Jesus," by the necromancy of the priest, it loathes and detests, as it does its use as a beverage, whether concealed in beer, wine or cider. Alcohol is alcohol under whatever name or guise it appears, and it has no legitimate place in a human stomach. Paul's recommendation in its favor to his beloved Timothy, or Solomon's eulogy upon it, does not increase its value, or divest it of one particle of its loathsome and destructive qualities.

Correspondents, Attention.

A brief explanation may correct common errors among writers in the use of the indefinite article a and an. Some writers always use an before all words commencing with h, as historical, humble, hostler, hot, and words of a similar character. If the writer omits the aspirate, pronouncing the words 'istorical, 'umble, 'ostler, 'ot, etc., of course the vowel sounds should be separated by the consonant n, but where the h has its full sound the a alone should be used. There is a class of words coming to us from the French in which h is dropped in pronouncing, as hour, honor, honest. In these cases the an should always be used.

While we have the subject under consideration it may be well to add that though words begin with vowels, if they have a consonant sound in pronouncing, a alone should precede them. Of such are union, eulogy, oneness. They are pronounced as if spelled yunion, youlogy, wonness. In these cases, and all similar ones, employ a alone, and the reader will never find his copy corrected in this regard in THE PROGRESSIVE THINKER office, or in any other which is properly posted on this subject

A Protest.

E. W. Wallis, in *The Two Worlds*, enters his solemn protest against certain fundamental teachings of Christianity, in words following, which we heartily endorse:

"So long as such doctrines as the trinity, the fall, the one and only incarnation, the one and only revelation, the bookish "word of God," the atonement by the shedding of blood, endless heaven for the Christian, and eternal hell for the unbeliever, an angry God, a personal Devil, a local, literal, fiery hell, and a merciless Deity who executes vengeance on his children—so long as such doctrines are offered to the world as Christian, so long shall we protest against Christianity, and co-operate with Freethinkers to the extent of helping to pluck up these weeds from human minds, that the fair seeds of truth and love may have room for growth."

Questions for the Hour.

Matthew Arnold says the Protestant ministry were as violent in their denunciations of Galileo, for his teachings in regard to the earth's movements, as were the Catholics. He says it was the first time ministers and priests agreed. Descartes said there was a good time coming for the theory of the earth's motion, for the priests would begin to allow it since the ministers condemned it.

Is it not a fact that every discovery in nature or science, every great invention in the mechanic arts, every application of the forces of nature in place of human muscle, at one time or another, has received violent opposition from the clergy? And does not modern progress owe its rapid advances to the waning power of a corrupt priesthood?

The Reign of Darkness.

The genius of five hundred years was exhausted in inventing engines of torture for persuading the world to become Christian. During those long and bloody years science reposed unheard, and ignorance was almost universal. Save the desolating wars to propagate a creed, and the groans of dying heretics, the period is one of silence and desolation. It was during this age of darkness and barbarity our holy books were forged and ante-dated to give them a standing with later generations.

Burst with Laughter.

Cato, according to Cicero, wondered how it was possible for one priest to meet another without bursting with laughter. Had he lived in our age, and heard the great claims to heaven these "pious frauds" set up, his wonder would have greatly increased.

Orthodoxy and Evolution.

Daniel T. Ames delivered a lecture on the above subject before the Brooklyn Philosophical Society and the Manhattan Liberal Club, which has been published in pamphlet form. It is an able lecture, and should have a wide circulation.

When Aristotle was asked what a man could gain by telling a falsehood, he replied: "Never to be credited when he speaks the truth."

CONTROVERSIAL PENS.

Dr. Buchanan's Cataclysm.

He Refuses to Own It!

His Predictions Unfulfilled and Harmful.

HUDSON TUTTLE MAKES REPLY.

It is only fair to say that I have not made "an attack," much less "three attacks," on Dr. Buchanan, unless an honestly expressed criticism is so considered. He published one of the most blood-curdling prophecies, which provoked wide attention. Educated minds would receive it on its merit, knowing the futility of such predictions, but on the ignorant and credulous it would produce anything but a desirable effect.

I regard all such baseless prophecies as reprehensible. It is better to hope, amidst disaster, than to indulge in despondency.

The prophets of all ages have cried war, pestilence and famine, earthquakes and storms. Well, these have followed, after a while, just as Dr. Buchanan's may be followed in part, possibly, if we wait long enough.

In a discussion, personality should be put out of sight. The reader does not care for the personal opinion of Dr. Buchanan or myself. The question is, has the Doctor made correct predictions? It is easy to write epithets, call names and misstate the position of an opponent; but abuse is not argument, and harms no one but him who employs it. All of this I pass by. The kernel that remains is this: The famous prophecies of Dr. Buchanan have not been fulfilled, to date, and the most awful part of them cannot be.

The year of "terrible cyclones" witnessed no unusual disturbance. It was to be a year of great sickness, and he admits that this "was not as great as was anticipated." Victoria and the Czar were to depart, and three years after they remained, "good for years." The Atlantic coast remains intact, though he says "Manhattan Island is sinking, he believes."

Prof. Buchanan, then, "believes" something not believed by a geologist in the world. Yet I would not be understood as saying the future cannot be foretold. Prophecy is possible, when all causes and effects are known. When Dr. Buchanan affirms: "The South will not secede; negro slavery will not be re-established; wage slavery, as it is now, will not be restored; the money power, enthroned at New York, will not again dare to usurp the government," etc., he is not prophesying, but stating foregone conclusions, as if he had written: "Jesus Christ will not come again to the Jews; the Esquimaux will not conquer the United States; nor Sitting Bull be elected to the Presidency!"

It is possible to prophesy an eclipse, because the laws of the solar system are known; it is not possible to more than conjecture what the weather will be to-morrow, because so little is known of the laws controlling it, and the greatest disturbing factor seems to be in the insolvable influences of the sun.

My sympathies are with the laborer, but more with broad and universal justice. I sincerely desire to be above partisan strife and the narrowness of creeds, and would prefer not to criticize the work of any one honestly working for what he regards as the truth, and to which he has given a long life, reaching now to nearly its close; yet it would be a neglect of duty to remain silent while doctrines we regard as opposed to the welfare of the nation are advocated and brought conspicuously before public attention. When thus presented they are public property and the right of free and full discussion is granted. Before the public, opinions must be compared, discussed, and the erroneous eliminated. There is nothing about this that should call forth anger, personality, or lower the respect advocates of opposing views should hold for each other.

With all deference to Prof. Buchanan, we re-affirm that the constant tirade against the Government, and talk of class war, "riding to the bridle bits in blood," and "armed resistance," is un-American and provocative of the fulfillment of the bloody prophecy.

We have, as citizens of this republic, affirmed our belief in righting wrongs by the ballot and not by the rifle; we believe in evolution and not in revolution. It is a national conviction that the voter should be educated into right voting, instead of being trained to fratricidal shooting.

No one acquainted with history would dare assert that good will necessarily come of a great labor war against capital. It would be like asserting that a man would be benefited by smiting his right and left hand together until he had destroyed both.

After such a dreadful conflict is over, what then? An impoverished nation; that is, a nation of impoverished individuals, and a few capable to seize the opportunities and bring affairs back to the old standard, modified by the changed conditions. For such a conflict will not give capacity to the ignorant; it will not change the plodder into a financier; it will not make inventors able to seize the forces of nature and make them to become slaves to their will.

War is a terrible alternative. It is the tornado, the cyclone, the thunder-gust of passion, and it is saddening to hear it flippantly talked of by those who would be last to enter the field of strife: who, like Artemus Ward, would send all their wives' relations to war, while they kept in their show-tent as far from the field as possible. Such are the men who are crying for "blood to the bridle-bits!"

What for? To destroy that which as Americans they should reform. Our legislators are as honest and pure as the average voters who elect them to office, and if these voters know their wants and express them at the polls, they can have just such law-makers and laws as they demand. Why, then, must the contention be settled only by blood? Would it not be better to apply ourselves by every means to educate the people, and above all things hold war as the last appeal?

And last, allow me to allude to Jeremiah. When I compared Dr. Buchanan to Jeremiah, I did not know that the Hebrew prophet was his "familiar spirit." That accounts for many things before inexplicable. Jeremiah, after these nearly 3,000 years in spirit life, ought to have escaped the sad views of the world he entertained while in this life. It proves what has been taught before, that spirits remain the same for a long time after death. Dr. Buchanan is an excellent medium to voice the lament of this prophet. His style, with a trifling change, is alike, as the following passage illustrates, slightly changed from the Hebrew text:

"And the word of the Most High came to Buchanan the prophet against the present wickedness; against the monopolists, the men of means, and the scientists, and the party in power. Order all who labor to put on buckler and shield and draw near the battle. Harness the horses and get up, ye horsemen, and stand forth with your helmets. O, populists, furbish the spears and put on the brigandines. Let no monopolist flee away; no trust escape, and get ye with sword and bayonet on the city which lies by the Potomac.

"There make it run red with the blood of traitors, and smite the heads of the men ye have put in power, for the Lord has said, and Buchanan is the prophet through whom he said it."

Poor Jeremiah's eyes ran tears like fountains when here, and they appear not to have dried in all these thousands of years.

It is mournful that this bright world has such a doleful aspect to any one. There are many days of sunshine for every stormy hour, and years of peace for one of conflict. I do not claim prophetic gifts, nor to have discovered "the law of periodicity," by which the Doctor professes to have made his predictions, but I hazard the conjecture that this nation will not have revolution; that the differences between classes will be justly settled; that the wonderful organization of our government, bequeathed to us by our fathers, will not perish in our hands, but be strengthened and perfected on the lines they have drawn, until perfect justice will be meted to all.

Why? Because I have confidence in the Saxon race, and its capability to absorb and make its own the foreign element, which brings anarchy, and the brutal methods of settling questions of state by blood.

I have confidence in American institutions; in the education of the people; in the inevitable laws of evolution. The agitation which is mistaken for ruthless war, is the quickening of thought for better laws and legislators representing not the few but the many.

The Age of Croakers.

Looking about us, to receive as we may, from our friends and associates, whatever may point a moral, we are forcibly impressed by the ease with which we, as a people, recall all the evil that happens to us. We can tell of the disaster of yesterday; of the suffering and sorrow of last week; and of the wrong inflicted upon us last month. But if asked about the good that has come to us, we are obliged to cudgel our memories to know what it was.

Like the old-fashioned extinguisher that we used to put over the flame of the candle, the memory of the evil has hidden the knowledge of the pleasant and good. We train ourselves to live in the so-called thought of evil; we drill our mentality in the ability to fear all conceivable misfortunes, until we are thoroughly impregnated with it. Our thought force thus goes out to magnify that which we dread, and by stirring up new centers we increase the area of effect.

In these days, when we know something of the dynamic power of thought, it becomes as much of a crime to go around croaking about hard times, and the terrible things that will occur if this thing happens, or the other don't take place, as if we willfully and libelously slandered ourselves, or our neighbors.

It is not yet the appointed time for the earth to go to the "demnition bow wows;" more awful things have happened than will probably happen again. The little piece of God's footstool we have pre-empted does not by any means indicate the condition of the whole. The government of the planet is under fixed law for its development, and the unfolding of the race now upon it. Following the law of action and reaction, we have day and night, summer and winter; but in the fulfilling of the cycle, there is always equilibrium.

We can intensify the action at any particular point by our attitude toward it, just as the horse, pulling a heavy load, can chafe and fret until the perspiration stands out all over him in great flecks of foam. In exactly the same manner, we can make everybody around us miserable, and utterly exhaust ourselves in the tension of worry.

We croak a great deal oftener than we laugh or sing. It is a pity that we have so trained ourselves to enjoy the recalling of the dark side of nature, and by the voiced vibrations to magnify the difficulty. It is the age of the croaker. When he has no present evil to enjoy, he revels in the memory of past horrors, or prophesies terrible things close at hand.

If unconsciously we are doing this, let us begin to go the other way. Instead of moaning about the awful hard times, let us remember to think and to say: "It is not the genius of the American people to sit and suck their thumbs. They believe a half loaf is better than no bread; and as they munch their half loaf with no butter, they evolve some scheme in soft pine, by the aid of a jack-knife, that will transmute the half loaf into three." Then come on and let us all go to work as hard as we can and have opportunity, until all the wheels of the country are once more turning. Meanwhile, instead of the croak of the sunset, "Night is here, ker-chug!" let us cheerfully adopt the lark's actions and refrain: "Be up, for the day cometh!"

It is cowardly, ungrateful and criminal for us who believe in spirit guidance and help, to go moping around, thus denying by our actions what our best friends teach us, as to their presence and helpfulness. Are the tens of thousands of readers of THE PROGRESSIVE THINKER ready for the question?

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IMPORTANT STUDY

For Spiritualists as Well as Others.

The Increase of Crime on This Old Earth.

IT IS GROWING WORSE, THOUGH SPIRITUALISTS ARE FOUND EVERYWHERE—IF NOT CHECKED, "MENE, MENE, TEKEL, UPHARSIN," WILL BE WRITTEN ON THE BANQUET HALL OF THE REPUBLIC—BRECKINRIDGE AND OTHERS.

Is there in politics an unpardonable sin?

The case of W. C. P. Breckinridge, now seeking renomination—which probably means an election—suggests the inquiry. He is a man of most mature years, who began in his youth, if his neighbors do him no injustice, a course of immorality which is condemned in theory all over Christendom, and continued it until far into the present year. In that time, whatever else may be said, and taking his own sworn statement for data, the man must have been guilty of the grossest hypocrisy. The very actions which accredited him a model husband emphasized his untruthfulness. The very kindnesses with which he treated his wife only added to the sin of his disloyalty to her. The very pride in which he reared his children made more stupendous the blow he was through many years preparing for them.

The man seemed absolutely void of any sense of social purity. He did not hesitate at falsehood, he selfishly compromised his friends, he cruelly misled the woman who became his second wife.

And yet, self-convicted of hypocrisy, falsehood, lechery, his standing is very strong in a community of most honorable and virtuous men and women. With a record like that one would suppose every decent man would shun him; every decent woman loathe him. But they do not. He may be strongly opposed, but he certainly is strongly supported. He seems easily leading in the race for Congress. Men whose lives are spotless devote themselves utterly to his service. Women whose characters are unassailable send him floral tributes.

It must be that politics annuls some of the decrees which safeguard the home. It must be that if there is an unpardonable sin in public life it is neither falsehood, hypocrisy nor adultery. If all these can be forgiven, what other offense is there which the people will not condone?

A hasty review of the leading incidents in the private lives of American public men fails to throw much light on the subject. Homicides, duels, drunkenness, lying, stealing, bribery, trickery, gambling, false pretense—all have been overlooked—some of them in congressional districts and states and others in the nation at large.

A recent President of the United States was nominated and elected in face of the fact known of all men, but blinked at by most of them, that as a member of Congress he had accepted as an "attorney's fee" the sum of $5,000 from a firm of contractors on whose bids he was expected to pass. Another man—the idol of his party, once its unsuccessful candidate for President, and until his death the undisputed possessor of the greatest personal following enjoyed by any man since the days of Henry Clay—was known to have used his official station as speaker of the house to further the interests of a corrupt scheme from which he expected a profit. Another President was elected and re-elected against whom the charge of illegitimate parentage was publicly made and by him never denied.

Senators of the United States and governors of states known to be excessive drinkers, men who on numerous occasions have publicly disgraced themselves and whose infirmities have brought scandal upon hosts of people, have been triumphantly re-elected by indulgent constituencies and have gone to their graves amid the lamentations of the just, the temperate and the pure. The best men of the day have opposed them without success. The most solemn appeals from the standpoint of morality have not availed. They have retained the popular confidence in spite of all and have been able with a funny story or a coarse joke to confound and put to rout whole regiments of sticklers for sobriety and decency.

If a public man may commit adultery, lie, steal, accept bribes, get drunk, gamble, betray friends, kill his adversary, engage in bar-room brawls, impose disreputable characters upon his friends, indulge in profanity, relate indecent stories, insult ladies, beat his creditors, dishonor his parents and his family and cheat at cards, and still retain his hold on the masses, as a politician, what is the use of making a pretense that character is of any moment in public life? If hypocrisy is a national sin in America, we have made it so by holding to no standard of morality for men in public life.

There is little in the subterfuge of penitence. As Wayne MacVeagh said of President Arthur, "A man doesn't change his nature much after 40." Sensible men and women know that. In the matter of future morality Mr. Breckinridge's supporters will count more on advancing age than on a changed heart. But the fact remains that his sin does not sink him. It never has. It never will. Neither that sin nor any other committed in the moral field seems able to rob a man of support in the political.

The above is from the *Chicago Herald*, and illustrates the present rottenness of the political world. Now comes President Brinkerhoff, a philanthropist, a humanitarian, who presided over the deliberations of the National Prison Congress, and who gave utterance to the following:

"To an audience as intelligent as this it is hardly necessary to indicate the purpose of the congress you have welcomed to-night, but still, as an introduction, something in regard to its history and its hopes may not be out of place. The National Prison Association was organized nearly a quarter of a century ago, and for a dozen years past its annual meetings have been held in the leading cities of the United States and Canada, and for the last ten years its presiding officer was an ex-president of the United States, and, therefore, it is fairly presumable that the average American has heard its name and something of its objects.

"The truth, as we believe, is that the importance of the prime question cannot well be exaggerated, and that the perpetuity of the republic depends upon its solution. Other questions which agitate the public and divide parties are doubtless important, but the country can live and prosper under free trade or protection, under bimetallism or monometallism, under Democracy or Republicanism, but it cannot survive a demoralized people, with crime in the ascendant. That we are approaching such a condition of affairs is not a nightmare dream, but portentous reality.

"That crime is on the increase out of proportion to population is indicated in many ways, but for the country as a whole the United States census is the most reliable guide. Let us look at it by decades:

Year.	Prisoners.	Ratio of population.
1850	6,737	1 out of 3,442
1860	19,086	1 out of 1,647
1870	32,901	1 out of 1,171
1880	58,609	1 out of 855
1890	82,329	1 out of 757

"If this increase is to be continued, the decades can be counted upon the fingers of a single hand when 'Mene, mene, tekel, upharsin,' will be written upon the banquet hall of the republic."

How much longer, Spiritualists, can crime go on increasing in this country, until, like ancient Rome, it goes to pieces with its own inherent rottenness. Adulterers like Breckinridge, thieves, tricksters and slimy villains may be found everywhere as leaders. Now, Spiritualists, what do you propose to do about it?

JUS TICE.

(TO BE CONTINUED.)

HEAVENS OF THE HINDOOS.

Four Differing Degrees of Bliss in the World of the Hereafter.

The Jews believed in a plurality of heavens, and so do the Hindoos, the former reckoning seven, the latter but four. These four special abodes of the righteous after death each has its name. The first is called Sara-loga, "God's World"; the second, Sameeba, "Near to God"; the third, Sarobam, "God's Image"; and the fourth, Sayutcheyam, which signifies "to be absorbed in Him."

To Sara-loga, the first degree of bliss, go the souls of all those who have ever made a pilgrimage to a holy place, or who have paid for the temple lights for one month. In Sara-loga there is great happiness and no work or sickness. The inmate is allowed to read the five sacred books, drink ambrosia and hear the houris sing.

To Sameeba go the spirits of Keerikarar, or workers in the Brahman cause. Also those who forego the comforts of this life, such as sleeping in a recumbent position, eating sufficiently, etc. Their happiness consists chiefly of continually praising God.

To Sarobam, the third heaven, go the souls of such as never spoil God's model by shaving or paring the nails. These are the Brahmin Yogees. They wander about the earth, always going from left to right. They eat nothing but nauseous food and live in a constant state of abstraction on divine subjects.

The fourth heaven, Sayutcheyam, is the coming abode of the "Nyanc," or philosophers. These Nyans pay no attention to heat or cold, never bathe, and often go weeks without food. If they are sick, no one knows it but themselves. They are the Stoics of the world of today, and believe that in Sayutcheyam they will eventually be absorbed in the Deity.

VERY OBSCENE.

He Penned a Bible Verse

And Sent It Through the Mail,

And for That Naughty Trick Was Sent to Jail.

I. B. Wise, of Clay Center, has recently been released from the Leavenworth (Kans.) jail, where he has been confined for a month on the charge of sending obscene matter through the mails.

The strange part of his story is that his crime consisted in quoting a verse from the Bible on a postal card and sending it through the mail.

Wise is an aged one-armed man, who lives in a cabin and makes a very doubtful living canvassing for books. He is a free thinker and some of the books were of that nature. Rev. B. H. Vennum, of Industry, was well acquainted with Wise, and he set about converting him to Christianity. A long, friendly controversy by letter took place, in which quotations from the Bible were freely used. Finally, Wise, in reply to a quotation by Rev. Vennum, wrote the 12th verse of the 36th chapter of Isaiah on a postal card and sent it to the preacher.

This angered the reverend gentleman, and the arrest of Wise on the charge of sending obscene matter through the mails followed.

Like some of his predecessors in church history, the Rev. Mr. Vennum, if he couldn't convert a man to his views, could at least put him in jail. It is pretty hard to tell whether Mr. Vennum was moved by righteous indignation or merely by common worldly spite.

At any rate, when the neighbors of old man Wise found out where he was, they secured a bond for him, and he was released. His trial was set for October 8; it will then be determined whether certain parts of the Bible are to be regarded as obscene literature, and not to be allowed to go through the mails, or not.

We live in a curious age of the world when a quotation from a "sacred" book will send a person to jail.

D.

Leavenworth, Kansas.

Bidding High for a Revival.

A pamphlet has just been issued, and is being largely circulated at Kansas City, entitled, "What Do These Things Mean?" It proves from Revelations that "the end of the world is nigh, even at the door," and gives the "distress and perplexity" of the nations, and the late strikes, as conclusive evidence of the terrible event close at hand.

Now the preachers will whoop it up along those awful lines, as has been their custom for many centuries, when gospel capital ran low, and those easily psychologized—the nervous boys, girls and hysterical women—will make a rush for the church.

PSYCHIC FACULTIES.

Interesting Work on Animal Industries.

THEORY UPHELD THAT THE PSYCHIC FACULTIES OF ANIMALS ARE OF THE SAME NATURE AS OUR OWN—EXAMPLES WHICH SHOW THAT MAN IS NOT ALONE IN INTELLIGENCE.

"The Industries of Animals," by Frederic Houssay, says the *Evening Journal*, is an attempt to prove that the psychic faculties of animals are of the same nature as our own. This is the conclusion that the author reaches after citing many interesting examples of animal sagacity that have been noted by himself and others. What we call instinct, he says, is not an indictment of intelligence, but must be regarded as a series of intelligent acts at first reasoned, then by their frequent repetition become habitual, reflex, and at last, by heredity, instinctive. Thus the distinction that is generally made between instinct and intelligence is brushed aside and the former is declared to be the result of the exercise of the latter at some period in the remote past. "What the individual loses in individuality and in personal initiative, heredity restores to him in the form of instinct which is, as it were, the condensed and accumulated intelligence of his ancestors. He no longer needs to take thought either to preserve his life or to assure the perpetuation of his race. The qualities which he received at birth render reflection less necessary; thus the species endowed with some powerful instinct seem not to be intelligent when they live sheltered from unforeseen events."

The reasoning faculty has simply fallen into disuse in many instances because it has ceased to be of any value to its possessor. He does mechanically and easily what his ancestors could do only after a laborious mental effort. If there is a degradation of intelligence in this, yet he is not in all respects a loser by the change. His acts, if less spontaneous and personal, are much better executed. Thus it happens that the constructions of bees are more perfect than those of ants; the former act by instinct, the latter reason their acts at each step. This reference to ants recalls another conclusion of the author, namely, that the intellectual manifestations of animals are independent of the more or less elevated rank assigned to species in zoological classification. "The highest in organization are not necessarily the swiftest or the strongest, any more than they are necessarily the most intelligent. It may happen; it happens in the case of man; but it as easily fails to happen. In organization the horse is nearer to man than the ant; but it is far otherwise as regards intellectual development."

The inferiority of the creature that acts by instinct alone lies in his incapacity to meet emergencies. So long as he is left to pursue his way unmolested he accomplishes his daily tasks in a perfectly satisfactory manner. But if anything unusual occurs he is all at sea and has no resource except to persist doggedly in his accustomed manner. A very interesting case is cited from the naturalist, Fabre, which is all the more interesting because it raises a point that our author turns ingeniously to his own account by showing that man himself acts instinctively upon occasions and that, therefore, it is not safe to make generalizations in his favor. Fabre devoted a great deal of study to a wasp-like insect called the sphex. The insect preys upon the cricket, which he paralyzes with his sting and carries off as so much preserved meat for his young. It is his custom when he reaches home with his prize to investigate before he hauls the cricket in. Fabre, while watching a maneuver of this sort, drew the cricket aside so that when the sphex came out he was astonished to find that his victim had disappeared. After looking about for some time he found the body in the place to which it had been removed and drew it again to his hole. But here he had to repeat that investigating process, and the naturalist withdrew the cricket a second time, after which the sphex hauled it back again, and, notwithstanding his previous experience, persisted in making his house inspection before drawing it in. This experiment was repeated forty times with the same result, and Fabre makes it a text to show how automatic instinct is. Such acts as those of the sphex are in their nature quite indistinguishable from intelligent acts; only the creature is not capable of modifying them to bring them into harmony with unforeseen circumstances.

"All this," says Houssay, "is correct, but where it becomes excessive is in endowing animals alone with instinct and separating them from this point of view from man. It is incontestable that the custom of visiting the burrow before introducing a victim into it has become so imperious in the sphex that it cannot be broken, even when it is of no use. It is a mechanical instinct. But we may see an exactly parallel manifestation of human intelligence. In face of danger man utters cries of distress; they are heard and assistance comes. But these appeals are not intelligent and appropriate to the end; they are instinctive. Place the same individual in a situation where he knows very well that his voice cannot be heard; this will not hinder him from reproducing the same act if he finds himself in the presence of danger. It is thus that the sphex proceeds guided by instinct, and it is no reason for despising it, and even in the course of this little experiment the insect gives proof of judgment. When it finds its cricket, it is perfectly aware that it is the same cricket which it brought, that there is no life in it, and that there is no need to recommence the struggle; it sees, too, that it is not an ordinary corpse liable to putrefaction, but the very same cricket, and it does not hesitate to utilize it at once."

Among the stories of ants there is one about two of these wise creatures which used a twig as a lever to move a body that was too heavy for them; another relates how a blundering mason among them sprang his arch too soon, was pushed aside by a more skillful companion and looked on while the latter destroyed his work and then proceeded according to the true laws of mechanics. More wonderful still is the story of the ant which utilized a spear of grass to help him in covering a large cell. He could not bridge the intervening space between the walls and so

climbed the plant, which was growing near by, and by plastering a little mud to its upper extremity bent it over the opening. But it did not incline far enough, so he dug away at the roots until it leaned further forward, and thus accomplished his purpose. The evidences of reflection and forethought in this proceeding are indisputable. Many other curious stories illustrating the remarkable intelligence of animals are told in the book, and the reader will find it a very entertaining and instructive volume. The author has made use of the work of a large number of specialists, and in perueing his pages one must be impressed with the unvarying patience and indomitable perseverance of him and his brother naturalists.

The above illustrates some grand truths and should incite everyone to be more tender and careful of domestic animals, which evidently possess psychic faculties. JUS TICE.

INDIAN SPIRITS.

The Benefits Derived from Them.

TO THE EDITOR:—The Spiritualists' "Pow-wow," as described in the Chicago *Herald*, and severely criticised by J. C. Underhill in THE PROGRESSIVE THINKER of August 18, is worth more than a passing notice. One thing is sure, the spirits need a firmer hold on our mediums, and why would not this mode of drawing that Indian power closer be one of the most desirable procedures to that end? By imitating the Indian in dress and temporary habit, a most powerful cohort of aborigines would be drawn there, and many of the older mediums, who have through years of test mediumship become but imperfectly entranced, would once more, as in earlier days, be placed under absolute control, and in consequence elevate their phase of mediumship. The spirits would get a firmer hold, and the true intent of messages given would be less liable to misinterpretations and misconstructions; for be it remembered that in many cases spirits are compelled to control the medium through a distance, caused at times by repelling forces and conditions of the medium or sitter, while by attracting the powerful and simple element of the Indian, he most assuredly will be in your very midst.

Every Spiritualist who has studied the science of life for the last thirty years knows the worth of the Indian control to our mediums and our cause; for simple facts are the best and surest substratum whereupon to build the castles of truth. We also know that in order to attract a certain power or class of immortals, we must bring about such attracting elements congenial and at one with such class; so if we wish to attract scientific or studious minds to instruct, we would not create the rude element which the reading of police news or dog-fights furnish; nor would we create harmony the minute following aggressive political discussions.

I do not believe in being dead while sitting in a private circle, for the live men and women gone before could not live in such an element. Give light to our circles, and let the spirit of harmony and good will pervade, and the Spirit-world will do its part. Be not over-anxious about anything you may desire to know until the medium is under full control, for in that case your mind may partly affect the medium, and you would receive but a perverted reflex of your own mind.

The railroads are built before we can travel over them, and spirits have obstructions enough to pass through, and laws to comply with on their side, for us not to require them to come to us to clear our elements of fogs and cobwebs; and then at times to blame them for not giving the highest lights of science, while our atmosphere may be filled with Corean war stories.

"Seek and ye shall find" is a good motto, and, at the same time, don't blow out the light by frivolous thought if you desire aged minds to instruct you.

What we live for, we shall have; and true lives, and pure, manly thoughts and deeds will attract to us the ones we desire to know, according to our needs. Let us form or make our elements before our circles, and in harmony join our assistance with the workers on the other shore, unselfishly, simply and truthfully; and the best results will follow; and in so doing, we will assist the spirit workers, and elevate our mediums and ourselves, besides giving light to myriads of spirits on lower stratas who are yet earth-drawn, and invariably, by the laws of their being, are in attendance to listen and learn. Therefore I say, if the mediums in convention assembled have chosen, by instruction or choice, to perfect their mediumship, and give the spirits a firmer hold upon their mental and vocal powers, no matter what course they may have deemed best to pursue to accomplish that great object, I honor them for it, for they are the chosen instruments in the hands of the Spirit-world. C. J. JOHNSON.

He who despairs measures providence by his own little contracted model and limits infinite power to finite apprehension.—South.

What persons are by starts they are by nature—you see them at such times off their guard. Habit may restrain vice, and virtue may be obscured by passion, but intervals best discover men.—Sterne.

All visible things are emblems; what thou seest is not there on its own account; strictly taken, it is not there at all. Matter exists only spiritually, and to represent some idea, and body it forth.—Carlyle.

With earth's first clay they did the last man knead, and there of the first harvest sowed the seed; and the first morning of creation wrote what the last dawn of reckoning shall read.—Omar Khayyam.

Eccentricity has always abounded when and where strength of character has abounded. And the amount of eccentricity in a society has been proportioned to the amount of genius, mental vigor and moral courage it contained.—J. S. Mill.

Do not all impressions made in life continue immortal as the soul itself? May they not form the picture gallery, upon which we shall gaze through the boundless ages of eternity?—Bate.

Ignorance has no light, but error follows a false one. The consequence is, that error, when she retraces her steps, has further to go before she can arrive at truth, than ignorance.—Colton.

THE IDEAL RELIGION.

A Pretty Good Thing Anyway.

Something That Tends Higher.

With much pleasure we record the following from the *Inter Ocean* as a hopeful sign of the times, and we are glad to give publicity and encouragement through our columns to all such movements, although they may not apparently follow us, for we know that, as one has wisely said: "He that is not against us is for us, and on our side."

Blessed is the thought that somewhere or anywhere out of the workaday world there is a spot of earth where the ideal is cherished as a religion. It is said of us Americans that we are so beset by materialism that we cannot recognize the voice of the divine universe when it comes pleading from the sublime heights of the soul; but even when the rattle of commerce and the ring of the golden dollar deaden the spiritual ear of the gross of mankind, some hearts listen and respond to the still small voice that after the storm speaks the holy presence of the true. There is a little, picturesque spot in Maine, some way back from the coast, named Greenacre, of which the rushing world has heard hardly a syllable, and perhaps little cares to hear, where each summer gathers a congenial, eager group of truth-seekers to inquire and learn how much of heaven there is within reach of human understanding.

The idea of it represents something new in the domain of the spiritual-intellectual, or, if the term be preferable, in the occult science of life, and to Miss Sarah J. Farmer more than to all others belongs the high credit of having made this idea prolific through the instrumentality of many minds, the wisest of our generation, if the lifting of mind to a plane of soul possession and refinement be wisdom. Just now is closing one of the most interesting and productive seasons of lectures that are gradually making Greenacre famous to the thoughtful world.

The religion of this community is defined in the terms unselfishness and universal love, and other creed there is none. Its practical purpose is "to review the progress already achieved in the world, state the living problems now awaiting solution, and suggest the means of further progress." To indicate the thoroughness and care and intelligence with which these questions are discussed it is necessary only to note the names of those who participated in the programme of lectures during the season just closing. Among those disciples of the ideal were Mrs. Ole Bull, Mr. William Ordway Partridge, Mrs. Abby Morton Diaz, of Boston; Mr. B. O. Flower, of the *Arena*; Mr. Henry Wood, of Boston; Mr. W. J. Colville ("The Coming Civilization"), Rev. Edward Everett Hale, Dr. Lewis G. James, Professor Ernest F. Fenollosa, Mr. S. P. Wait, and numerous others.

The range of inquiry may be determined from the subjects of discussion, "The Education of the Future," "The Science of Life," "The Coming American," "The True Work of Humanity for Humanity," "Helps to Soul Expression," "Mental Freedom," The Elevation of Home Life," "Motherhood," "Economic Natural Law," "Karma and Incarnation," "Evolution and Life," "Composition in Art," "The Soul and Its Possibilities." Besides those regularly on the programme addresses, were made by Swami Vivekananda, Dr. Brobst, Dr. Elizabeth Blackwell, of England; Dr. Kheivalia, of Egypt, and others.

Greenacre is something in kind with the Parliament of Religions as an agency for the expression of human faith and aspiration toward the divine truth, and the intellectual and spiritual results of the first formal season greatly exceeded the expectation of those who gave form to the idea. Entered upon a larger and presumably higher field of action, it is presumable that the Greenacre community will exceed in interest and in valuable service the famous Concord School of Philosophy, and if signs do not mislead the little village on the Piscataqua River will be the objective of many a pilgrimage of eager seekers after the light that is neither on sea nor land.

PROPHECY.

As Illustrated in Kansas.

Kansas now comes forward with a weather prophet, J. C. H. Swann, of Whitewater, who, it is claimed, outrivals Wiggins, Tice or Foster. He has kept a scientific record of the weather for nearly sixty years, and has devoted much time and close attention to making daily comparisons. He is the author of a book, "The Future by the Past," which is a curious work. It was published ten years ago, and its predictions have had a wonderful verification.

Mr. Swann disclaims any theories, but contends that the facts which he has now on record reveal the law of cycles, a series of three—one of six and two of seven years—completing a full cycle of twenty years. Mr. Swann foretold the drouth of this year ten years ago, and from the drouth of 1874 he traced the twenty-year cycle back for a century. He also claims that the drouth 1860—being at the end of the six-year cycle—has its mate all through the record, and that the year 1890 will show another drouth.

In his book he foretold the wet year of 1889, and also said that 1893 would be termed a dry year, as it was the forerunner of the general drouth of the year to follow. He also predicts that 1895 and the year following will be the mate of the fine crop years of 1875 and the years following. Mr. Swann declares that the record shows that the even years have always been good wheat years, and the odd years have never produced even an average crop of wheat.

Within fifty years the weather prophecy will become so perfected that there will be few, if any, mistakes. ABEL.

Topeka, Kansas.

Dandruff is due to an enfeebled state of the skin. Hall's Hair Renewer quickens the nutritive functions of the skin, healing and preventing the formation of dandruff.

Spiritualist Convention.

A Spiritualist convention will be held at Capital Hall, Montpelier, Vt., on Friday, Saturday and Sunday, September 21, 22 and 23, 1894. Speakers engaged: Clara A. Banks, Haydenville, Mass.; Dr. Geo. A. Fuller, Worcester, Mass.; J. D. Stiles, Weymouth, Mass.; Emma Paul, Morrisville, Vt.

Grand concert and dramatic recital, Friday evening, September 21, conducted by Prof. A. J. Maxham and Miss Ethelynd Gould. Tests and poem by J. D. Stiles. This entertainment will consist of sacred, pathetic, patriotic and humorous songs and recitations. It will be exceedingly interesting. All come. Doors open at 7:30, to commence at 8 o'clock. Admission, 15 cents; children, 10 cents.

Three sessions each day, forenoon, afternoon and evening. At each session there will be a conference or seance and an address by some of the speakers present.

The first session will be Friday at 10 A. M., which will consist of a song by Prof. Maxham, poem by J. D. Stiles, song by Prof. Maxham, speeches by Mrs. Clara Banks, Dr. Geo. A. Fuller and Mrs. Emma Paul, and conference. This session will be as interesting as any that will follow. Let all be present.

Friday afternoon Clara Banks will address the convention.

All the sessions except the seances and concert will be open and free to all.

Mrs. E. K. Morgan, of New Hampshire, one of our best mediums, has been secured, and will be present and give private sittings. She will have rooms at one of the hotels.

Lucius Colburn will also be present and give sittings to all who desire.

Dr. G. S. Bronson, of St. Albans, magnetic healer, will be present and have rooms at one of the hotels.

The management have spared no pains in securing very able talent in order to make the convention a large, instructive and interesting meeting. All are earnestly invited to come and help make the convention a grand success. All veteran Spiritualists are especially invited.

J. D. Stiles is one of our finest speakers and the greatest test medium of the present age. He has been secured for the entire meeting and will exercise his gifts at the different sessions of the meeting.

Prof. A. J. Maxham, of Brattleboro, Vt., the celebrated vocalist, will have charge of the music.

Miss Ethelynd Gould, of West Randolph, Vt., dramatic reader, graduate of Emerson College of Oratory, will be present and intersperse the different exercises with choice selections.

All the foregoing talent has been secured at a great expense. Receipts of concert and seances to assist in defraying expenses of the convention.

For further information, address,

GEO. W. RIPLEY,
41 College St., Montpelier, Vt.

Haslett Park Camp-Meeting.

The camp season for 1894 at Haslett Park has closed. Only a few remain here now. We have watched the others depart with mingled feelings of pleasure and regret; regret because there is something sad in parting with friends as there is gladness in greeting them again. Pleasure that there would now be rest and introspection; retrospection, as well as the prospective always ahead. The camp has been a great success in every way, but the greatest achievement was the payment in full of the mortgage that has hung over the Mediums' Home for the past four years. The debt in all was $170. Great praise is due our friends who assisted so nobly in all entertainments gotten up for this purpose. The Mediums' Protective Union, the owners of this property, re-elected their old officers for the most part, and now stand as follows: Dr. A. W. Edson, president; C. E. Dent, vice-president; Effie F. Josselyn, secretary; Melvin E. Root, treasurer; and one new member on the board of directors, A. J. Champion.

The Haslett Park Association also re-elected the outgoing members on the board and the trustees elected the former officers: James H. White, president and treasurer; John Hutchinson, vice-president; Dr. A. W. Edson, secretary and manager.

The last week of camp was full to overflowing with meetings of every name and nature. The Pioneer Society held sway one day, having a joyous time. They will celebrate one week earlier next year. Mrs. Minnie Carpenter gave two lectures during the week. Mrs. Carpenter's platform test work is good, some of it being very remarkable, so intricate, yet clear are the tests. She assisted in the seances for the Mediums' Home fund and we thank her. Mrs. Julia A. Walton gave two lectures. This speaker has a fine gift, inspirational poetry. The subject, "Mutual interchange of thought can alone banish bigotry and intolerance," was handled in an able manner, proving her ability to respond instructively to questions propounded by the audience.

The last Sunday brought the first real break in the programme, for it did not bring Oscar W. Edgerly, nor up to this writing has any reason reached us for the non-appearance. Mr. L. V. Moulton filled the morning hour acceptably, as he always does, to a large audience; for, in spite of the dust, 1,000 people passed the gates. Never before has there passed a camp season without one or two heavy rains, but the merest shower has not fallen here for seven weeks. Everything is parched and dry; notwithstanding the people came from far and near. The afternoon lecture was given by Mrs. M. E. Root, in place of Mr. Edgerly. Mrs. Root's address was an earnest appeal for the higher life, better living and being. Mrs. Walton gave the introductory poem. Mrs. F. V. Jackson followed the lecture with readings. In the evening a seance was held in the auditorium, Mrs. Carpenter, Mrs. Jackson, Mrs. Piper and Mrs. Amidon taking a part. It was a great success. I wish I might give due praise to each one who has so ably assisted on committees and in the various departments of our camp, but all have done well and we have had a season of success and growth.

EFFIE F. JOSSELYN.

The progress of democracy seems irresistible, because it is the most uniform, the most ancient and the most permanent tendency which is to be found in history.—De Toqueville.

Happy those who, knowing they are subject to uncertain changes, are prepared and armed for either fortune; a rare principle, and with much labor learned in wisdom's school.—Massinger.



THE SPIRITUALISTC FIELD-WORKERS, DOINGS, ETC.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

We have sent to us a great many testimonials of spirit cure through different mediums. We can, as a rule, only publish such as advertisements, for which our regular rates are charged.

Spiritualist writes from Lake Brady: "During my stay at Camp Brady I have visited the several mediums of different phases, but was never satisfied beyond a doubt until the arrival of Mr. and Mrs. Pettibone, the materializing mediums. Their seances are truly wonderful, and they are convincing many. Everything is conducted in the light, and all are made happy. Wonderful tests are given by Mrs. Pettibone, she giving names in full. At their seances we shake hands with our loved ones and receive the spirit messages that convince everyone. We are proud of your Western mediums, and if you can only send East more like Mr. and Mrs. Pettibone, many a soul will be made happy and your reward will surely come."

Ben M. Barney, in an able article in *The Oregonian*, defends Spiritualism from the base and malicious attacks of Rev. Dr. Denison, of Portland, Or. Mr. Barney says: "There are none so blind as they who will not see." The Boston Psychic Investigation Society, of which Mary A. Livermore, Hon. Everett Hale and other distinguished people are members, have given their undivided attention for years to the investigation of the phenomena, and they have pronounced it true. Rev. Minot Savage says it is true. Professors Crookes, Wallace and Huxley say it is true: St. Paul said it was true when he uttered the famous words found in I Cor. xii: 'Now, concerning spiritual gifts, brethren, I would not have ye ignorant; wherefore I give you to understand that no man speaking by the spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord but by the Holy Ghost.' (The new version says 'Holy Spirit.') Now, there are diversities of gifts, but the same spirit; and there are differences of administrations, but the same Lord: and there are diversities of operations, but it is the same God which worketh all in all."

Mrs. Elsie Reynolds, materializing medium, of California, gives seances every evening, Monday and Saturday excepted, for a short time only; 324 West Madison.

The First Bible Society of Spiritualists, of Evansville, Ind., meets at Evans Hall Lodge Room, Fifth street. Religious talks, tests and readings by Mesdames J. W. Kratz and H. W. Bornemann at 8 p. m. Subject from 10th chapter of Acts. Seats free. All are invited.

Mrs. E. R. S. writes from Parsons, Kas.: "There has been a great awakening in the cause of Spiritualism the past ten days, and there have been many converted to our 'Heaven-born' knowledge, and among the number are several prominent church members; in fact, Spiritualism has had a better showing than ever before. There are several developing circles being held all over the city. This awakening of the interest in the cause was caused by the presence of Mr. George D. Search, who has been here holding seances and giving independent slate-writings. Mr. Search is what might be termed the pioneer medium of this city, as he was the first medium who ever came to Parsons, and there are many here who were convinced through his efforts that there was a reality in spirit return. We subscribe for several periodicals, but I prize THE PROGRESSIVE THINKER more than any of the rest."

J. C. Tunnell, of Nashville, Tenn., writes: "The hot weather has not hurt our meetings in the least. The work done by our mediums, Brother C. H. Figuers and Mrs. M. J. Kean, has been of such a nature that investigators do not fear the heat, but so crowd the large double parlors now used that we are compelled to seek other quarters. On last Wednesday evening our mediums excelled themselves. After praying and singing, Brother Figuers was controlled by White Cloud, who in his usual way greeted those present and gave a few tests, which were all recognized. Then a spirit controlled Mrs. Kean and gave tests that were very satisfactory. Then a spirit, one of Brother Figuer's controls, occupied some sixty minutes in answering questions. Thousands of children come here each winter to attend school, and as there are many quiet Spiritualists among the teachers, many of the pupils find an opportunity to learn something of the truths as taught by our philosophy."

Professor Charles Augustine closed his engagement with the First Society of Christian Spiritualists, of Cincinnati, Ohio, August 26, and is open to engagements from spiritual and liberal societies for the coming season. For terms, particulars of pbases and general information, please address him at 592 West 8th street, Cincinnati, Ohio. The professor has excellent references from prominent people and societies.

Moses Hull is at Ashley, Ohio, where he will remain until September 10.

Dr. J. C. Phillips, the psychometrist and healer, is now at Fredericksburg, Iowa, where he will remain a short time.

A. C. Cotton, an advanced thinker, is now at Etna Center, Me., where he can be addressed for engagements. Mr. Cotton's home is at Vineland, New Jersey, where he has been active in reformatory work.

L. S. Burdick, of Texas, Mich., writes: "A new rallying center has been formed by the Spiritualists of Porter township and vicinity, Van Buren county, Mich., where they held their first Grove Meeting August 26. Six hundred passed the gate, placing $60 in the treasury. Bankson Lake, where the meeting was held, is a beautiful sheet of water, its sloping shore covered with a lovely growth of oak, that helps to inspire the beholder with reverence for nature. Mrs. Jennie B. Hagan-Jackson, of Grand Rapids, edified the large audience with the truth, clothed in poetic beauty. Music, vocal, Marcellus choir; instrumental, Arion Orchestra, of Schoolcraft. A resolution was passed to make this a permanent point."

C. L. Clark writes: "The North Side Spiritualist Society holds services every Sunday at Schlotthauer's hall, corner of Siegel and Sedgwick streets, at 2:30 and 7:45 P. M. Mrs. B. Ireland will speak and give tests the first two Sundays in September. The society has secured Moses and Mattie Hull for the last three Sundays of the month. Mr. Hull will lecture and Mrs. Hull recite original poems and render some fine vocal and instrumental music."

M. I. Welch writes: "Will you allow me a little space to call the special attention of every one of your readers to the grand address of J. J. Morse, published in number 248 of THE PROGRESSIVE THINKER? Not that there is anything so very startling, new or strange as to excite special notice, but it is to the plain, sound common sense and practical logic that he uses in discussing this profound subject that I wish to invite attention. I am thankful that I have lived to see to-day, and to read his inspiring address."

Mrs. G. Partridge, the psychometrist and healer, has returned from the Clinton camp-meeting, where she had charge of the vocal music, and announces herself rested and ready for her patrons and patients at 46 St. John's Place.

Dr. T. Wilkins, magnetic healer, has returned from the Clinton Camp, and can be found at 46 St. John's Place.

Edwin A. Smith, of Geneva, Ohio, writes: "At a business meeting held at the home of the president, Mr. L. E. Pancosts, the Rev. Carrie C. VanDuzee was elected by a unanimous vote pastor of the First Spiritualists' Society of Geneva, Ohio, thus showing due respect and high regard for Mrs. D. and her worthy and faithful guides."

Will C. Hodge is laboring for a season with the friends at Rockford, Ill. He is open for engagements for the fall and winter months, and will make reasonable terms with any society desiring the services of an excellent inspirational speaker. Permanent address, 40 Loomis street, Chicago, Ill.

W. H. Bach will be at 18 South Division street, Buffalo, New York, during the month of September. Mr. Bach seems to be doing an excellent work in the East.

A. W. S. Rothermel, materializing medium, can be addressed for engagements at Grand Rapids, Mich., in care of Ed. Piper.

Mrs. Ada Foye, who is justly acknowledged to be one of the greatest test mediums of this country, has returned to the city for a short time, and will fill an engagement with the First Spiritualist Society of the South Side, at Auditorium Hall, 77 31st street, each Sunday afternoon and evening of the Sundays of September and first half of October, after which she goes to California to fill a long engagement there. All who desire to hear and see strictly genuine manifestations of spirit presence, should not fail to see this wonderful and gifted medium in one of her grand public test seances showing her rare powers of clairvoyance, clairaudience, automatic writing and the rapping phase of mediumship. Come, and you will go away fully convinced.

Prof. Silas W. Edmunds, inspirational speaker, psychometrist, and developing medium, would like to correspond with spiritual societies in the North and Northwest, for the lecture season of 1894, and 1895. Terms reasonable. Address General Delivery, New Orleans, Louisiana.

Mrs. Celia Hughes, trumpet medium, has returned to the city, and is now located at 3116 Indiana avenue, where she will hold trumpet circles every Monday, Wednesday and Friday evening; also one for ladies on Thursday afternoons at 2:30.

E. N. Pickering writes of the First Society of Spiritual Unity: "With the meetings on Sunday, August 26, ended the work of the year, and with next month begins another year's efforts for the cause. This society commenced its children's lyceum on September 2, and Mrs. Mary C Lyman made an address on "The lyceum; or how shall we educate our children?" in which the controls made an appeal to the parents for the children. In the evening, the lecture by Mrs. Lyman was on "The success; to promote the interests of our cause," which was received with much approval. Mrs. Lyman will also begin lectures for the Institute of Occult Science next month, giving two lectures each on "Occult Law" and "Science," with three coures of eight lectures each during the fall, and two supplementary lectures, free, at the end of the term. Course tickets will be three dollars, and single lectures, fifty cents. Dr. Carpender, Dr. Bishop, Dr. White, Mrs. Dr. Preston, Mrs. Porter, Mrs. Gill, Mrs. Cutler, Mrs. DeKnevitt and others gave valuable assistance."

R. H. writes from Dowagiac, Mich.: "We have just been favored in our city with a visit and lecture from Mr. E. W. Sprague, of Jamestown, N. Y., and it is but due to him from me to say that we consider him not only an eloquent speaker but an interesting and reliable medium. He spoke in the Universalist church. Subject: 'Spiritualism; Its Teachings and Mission,' and after the speech, which was well received, he gave a number of remarkable tests, which were publicly acknowledged as correct in every particular. He is certainly a talented man and a true medium, and I would recommend him to the services of those societies who wish to employ speakers in this field of labor feeling assured that he will not disappoint their expectations."

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Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) Advance, says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

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BY LOIS WAISBROOKER.—MANY have read this book, many have re-read it, and many others ought to read it. It should be read by every man and woman in the land. As a story it is finely written, and teems with interest, and at the same time it educates, elevates and inspires. It shows the injustices to which women are subjected in the present status of society—the inequalities in the measure of condemnation voiced by society against acts of the same moral quality performed by men and women respectively. It shows the falsities rampant in society in matters of moral and social import, and the wrongs that flow therefrom to innocent victims of social ostracism. It contains a fine likeness of the author. Fine cloth, 290 pages. Price, $1.00.

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BY LOIS WAISBROOKER. THIS IS a novel written with a purpose, and that purpose is not merely to enable an unthinking, idle mind to while away the time in a state of idle blessedness, devoid of earnest thought or care for either self-improvement or the good of humanity. It is a book designed especially, primarily, for mothers and those who are to be mothers; and secondly, through the mothers, to effect the well-being and happiness of the race. It brings strongly and clearly to view the result upon the child of proper surroundings and influences bearing upon the mother previous to maternity. Incidentally the author touches upon various things in modern social and business life, which are unjust, and fix unequal burdens upon the individuals composing society as a whole. The book is trenchant, instructive and very interesting, even when regarded merely as a novel, and is especially commended to "women everywhere," to whom it is dedicated. It also thoroughly shows up the Jesuitical spirit of the Catholic Church; advanced ideas relating to the Spiritual philosophy are introduced. It contains a fine likeness of the author. It contains 345 pages, neatly bound in cloth. Price by mail, prepaid, $1.25.

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IMMORTALITY, OR FUTURE HOMES and Dwelling places. By Dr. J. M. Peebles. This admirable work contains what a shrewd spiritual, good and evil, say of their dwelling places. Give us details and accurate delineations of life in the Spirit-world!—is the constant appeal of thoughtful minds. Death is approaching. Whither—oh, whither! Shall I know my friends beyond the tomb? Will they know me? What is their present condition, and what their occupations? In this volume the spirits, differing as they may, are invited to speak for themselves. No man is better qualified than Dr. Peebles, to place a work of this kind before the people. He treats of the Mysteries of Life; Doubts and Hopes; The Bridging of the River; Foregleams of the Future; Testimony of Saints; The Growth and Perfection of the Spiritual Body; Is it the Soul or Body that Sins?; Clothing in the Spirit World; Our Little Ones in Heaven; The Personal Experiences of Aaron Knight; The Red Man's Testimony; Evil Spirits; Testimony of Physicians in Spirit Life; The Homes of Apostles and Divines; The Friends and Shakers in Spirit Life; Spirit Homes of Bruno and Others; Many Voices from the Spirit Land. Many other matters are treated too numerous to mention. Price $1.50; postage 12 cents. For sale at this office.

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The following are the chapter-titles: Introduction; The House of the Sage; Home of the Miser; The Love Societies; Hades; Christmastide in the Spheres of Light; Christmastide and the Golden Gate; The Unhappy Marriage; Easter Day in Heaven; A Visit to the Earth; The Change Called Death; Coming to the Knowledge of the Light; The Society Again Visits Earth; The Forsaken and Despised; Discussion; A Visit to a Distant Globe; Reunion in the Spirit-world; Contentedness Not Goodness; Address of the Sage.

It is a book the Spiritualist will be delighted with; a book in which the investigator will find answers to ever-recurring questions; a book which will interest the church member, nor repel the most prejudiced. The price in paper is 50 cents; muslin $1; postage.

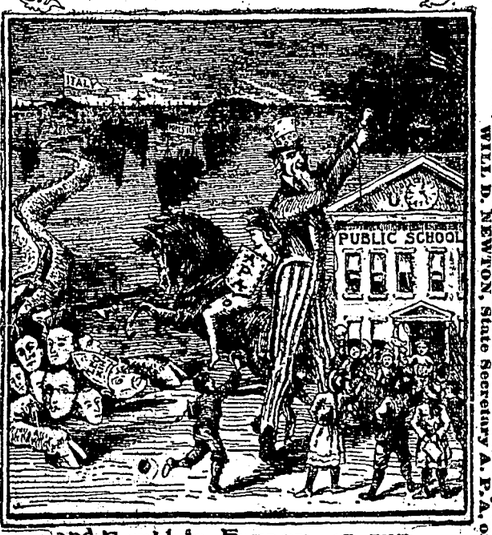
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THE CASE OF MARY RICE.

Her Advent to Spirit-Life.

A Narrative of Her Experiences.

Through the Mediumship of A. E. Tilden, M. D., Rochester, N. Y.

[CONTINUED FROM LAST WEEK.]

Dr. Lucas.—There is a design in his being the one to tell me this to report to you, to teach you that all party animosity is forgotten here.

Now, Doctor, I come to add a few more sentences, and shall then have fulfilled my promise, but will come to aid and strengthen Mary in her effort to address you.

Before I close I want to express my gratitude to you and Mrs. Van Auken for all your devoted care bestowed on my Mary.

I cannot find words that you could understand to give you an idea of my true sentiments of appreciative thankfulness towards you both. I had intended to address a few words to Francis, but I think Mary will be able to write to him. He is getting very impatient to hear from you and us.

Self.—I wrote him that you were writing an article.

Dr. Lucas.—Yes, but he wants the article, and so I will finish it up.

You have been very kind to allow me to engross so much of your time in writing.

I have tried to compensate you somewhat by describing, in my meagre way, the places as seen by me, and know them to be your future abiding-places when the trials, vexations and privations of this life are over.

You truly are laying up treasures for yourselves that are undefiled and that fadeth not away.

Keep on in the path that the angel world has pointed out for you to walk in and you will find that they are ways of pleasantness and all their paths are peace.

Your brother and friend,

LEVI LUCAS.

COMMUNICATION.

From Mary Rice, commenced June 3, 1879.

Dear Dr. Tilden, and dear sister, whose name I never spoke during all the weeks that you watched so faithfully over me. I come today to express my love and gratitude to you in this way. Much rather would I throw my arms around your neck and tell you in words the love I feel towards you both than in writing to you.

But I do come and look upon you as you sit patiently day after day doing the work you are commissioned to do by the messengers sent of God.

My soul is filled with ineffable delight and rapture, thanksgiving and praise that I have been rescued from the terrible condition in which for so many years of my life I have suffered.

It seemed to me after I became aware of the nature of my disease that I could not endure the thought that I must yield a victim to such demoniac influences.

Ah, how I was harrassed night and day! When I tried to sleep, then it was that I was most tormented. Life had become a perfect dread and torture, and the prospect of death was even worse, because I felt that their power over me would be increased instead of diminished, and the yawning abyss of the regions of darkness and despair my inevitable doom.

I saw no way of escape, and when I tried to pray for some one to have pity on my deplorable condition, then my tongue would become nearly paralyzed, and even speech was denied me.

But when the spirits to whose unwilling control I was subjected came, then my tongue pronounced words that to me were strange and terrible. I was conscious of this and groaned in spirit and asked to be relieved of those obsessing controls.

I understood perfectly my condition, and what seemed the hardest thing for me to bear was that others thought I was almost a demon.

O, how terribly I suffered! I cannot describe it, and it is best, perhaps, that I fail to make my sufferings understood by mortals.

But still it seems to me that these things should be understood and measures taken in every instance to give relief to the sufferer, even though it is necessary to take the spirit out of the body in order to dethrone the dark, subtile influence surrounding the victim like a dreadful miasma. My noble Levi saw how I could be helped, and obtained the consent of your band to take me under your supervision, and he appointed himself nurse and constant attendant over me.

Many times the hours would have seemed long and tedious. I could see him often, and his presence became so tangible at last that it appeared to me that the whole room was filled with his presence. It was a peaceful, harmonizing influence that rested me and kept my mind tranquil, and my inner vision became so clear that I could look through the mists that beclouded our physical senses, and I saw the gates ajar, and the beautiful retreats of disembodied, white-robed angels were plainly to be seen.

How lovely everything appeared to me!

Still I realized my condition part of the time, and needed the assurance, oft repeated by my loving watcher, that soon I would be free to go with him to the bright shores of the land that looked so beautiful to my enraptured gaze. The care you gave me was appreciated by me, although my tongue was powerless to speak the thanks that my heart uttered so many times. MARY.

June 10th.—We are here again. It seems very strange to come as I now do, in the bloom and freshness of youth, and see you sitting side by side, pencil in hand, and I able to guide your hand and give expression to my own thoughts through this means.

I could not write a word, I think, were it not for the strength I receive from my own Levi. He attends my every footstep and I am gaining in strength and knowledge, and my soul is filled with delight.

I want to speak to Mrs. Tilden, as I see her here with you.

If you could see me now and realize the great change wrought in me and feel certain that the change has come through your husband's agency, I think you would feel even more reconciled to the conditions necessary for him to do this great work for sufferers like me.

You nor he will ever know how much he has accomplished till you have crossed the river that divides the two worlds.

Your recompense will be as great as his. The sacrifice you make is just as deserving of reward as his labor.

Your friend,

MARY RICE LUCAS.

After the above was written, Mary came several times and wrote to her brother Francis, giving him directions about the disposal of her clothing, jewelry, furniture, etc., making some presents to certain of her relatives and friends. This of course will be of no particular interest to the public, but I will give fragmentary passages of her letters such as I think may be instructive or of interest to those who may read this. Her mother passed to spirit-life at the home in Greigsville only a few hours from the time Mary left us. This will make one clause of Mary's letter understood. A. E. T.

Extract from her letter to Francis: I am thankful that the class of selfish dominant spirits that held me under their power were displaced by those that were able to exercise a soothing, healing influence over me and restore me to a natural condition.

Selfishness of itself is a disease, even though it be hereditary, and certainly is if cultivated. * * * Francis, I know how you miss me and mother. We are happy together. The separation was of short duration.

The argument in your mind whether or not spirits are empowered to take apart the physical structure and let the ransomed spirit free, is but the instruction of those that come to your inner understanding, or are developing your intuitive perceptions and giving you an inner knowledge of things that are hidden from mortals in general. My sad condition was a drawback to your happiness. I am glad you remember me as I was thirty years ago, and retain my looks in your memory and the same affection you had for me then.

The latter years of my life were sad and gloomy for you and for me, and your brotherly love and forbearance with my infirmities I will repay as far as in my power while you remain in the mundane sphere, and when I welcome you to this bright land of light and loveliness, then, my brother, you will reap your reward.

Father and mother send their love to you all.

I would be glad if more of our friends and relatives, and especially my brothers, could know of these things as truth that now they look upon with so much suspicious doubt.

Many dark days were mine, but now the glorious light has dawned on me, and I want all my friends to know that happiness has come at last to poor, suffering Mary.

Do not listen to any words of censure you may hear spoken against Dr. Tilden and Mrs. Van Auken. They did their duty well and skillfully.

I will close this, but hope to come at some other time.

Good bye,

MARY RICE LUCAS.

[THE END.]

A Few Words from A. C. Cotton.

After four months detention in Vineland with a sick wife, both of us find ourselves at the comfortable home of Miss Laura Curtis, who is one of the many who appreciate and admire THE PROGRESSIVE THINKER. My wife, Mrs. Cotton, is improving under the treatment of Dr. J. S. Loucks, of Shirley, Mass. It seems to me that your paper grows more interesting as time goes on. I am quite interested in the discussion relative to the genuineness of the "Unknown Life of Jesus." I hope it may be proved that he did live, and is not all a myth, though the proof will not carry with it evidence of miraculous conception. I became acquainted, at the Parliament of Religions, with Dahmapal, a learned Buddhist, of Ceylon, India, who told me that according to their account, Jesus did live, but was not crucified, but died a natural death at 85 years of age. I let this learned Hindoo have two numbers of THE PROGRESSIVE THINKER, and asked him if he did not think his people would be benefited by a knowledge of the spiritual phenomena. He recognized the fact, but did not feel the necessity of the phenomena.

"Getsinger vs. Darwin," explaining cause of all forms of life, is quite interesting, and his showing seems quite plausible, though my line is not long enough to reach to the bottom in such deep soundings.

I am on a lecturing and visiting tour through New England States. Any societies or parties desiring my services in the line of metaphysical or mental science in connection with Spiritualism, or apart, can address me at Etna Centre, Me., to which place I go to attend Etna (Me.) Spiritual Camp-meeting, commencing the 25th.

It may be interesting to your numerous readers to know that one of the first ladies, and the best educated of our town of Rosenhayn, N. J., has become a powerful medium for materialization, though not as yet willing to allow the fact to become public. While we were there we started circles and the leaven of truth has been working, and we look for a grand harvest.

We bid you good speed in your grand work through THE PROGRESSIVE THINKER.

A. C. COTTON.

Cassadaga Camp-Meeting.

Cassadaga is the political equalitiest paradise. We doubt if there is another place in Uncle Sam's kingdom where this body of aggressive mothers and daughters would be so royally welcome and cordially entertained. Everything animate and inanimate dons the color on the particular day set apart for the discussion of suffrage. Orange bunting, national banners and expressive mottos give a rich, oriental appearance to fair Lilly Dale. Last Wednesday was no exception to the general rule, only that it exceeded in numbers of attendance, general beauty and enthusiasm any of its predecessors.

The leading attraction, Hon. Henry P. Blackwell, husband of the late Lucy Stone, failing to materialize, according to pre-arrangement, Miss Susan B. Anthony occupied the platform in the morning, making a characteristic speech, devoid of oratory, but sharp and incisive.

Neither the adverse decision of the constitutional convention, nor the dishonest treatment of Kansas politicians, has discouraged this heroine of many battles, whose courage and faith have not faltered through the past forty-six years, believing that at the final Waterloo her cause must be victorious. Miss Anthony said she had gone into politics, recognizing that through the ballots of men alone would the franchise be granted women. Though many things had been gained in the past forty-six years, it still remained a fact that there wasn't a married woman in the State of New York that has ever legally owned one dollar of the labor of her hands. To be the legal possessor of anything she must work for the government, or some other man. This was the great pivotal injustice, the very quintessence of slavery, to which every woman must submit who took unto herself the luxury of a husband. Miss Anthony said the first dollar raised to carry on the constitutional campaign was donated at Cassadaga three years ago, and a new fund was needed. Well, Miss Anthony is a royal beggar, and departed happy in the possession of over three hundred dollars and several slates full of spirit messages received through the mediumship of P. L. O. A. Keeler.

The Rev. Anna H. Shaw's afternoon address bubbled with wit and sarcasm, which to appreciate should be heard, the lady's strong point being her inimitable manner of delivery and great personal magnetism. As a revivalist she would win the unrepentant every time. Coming fresh from the wilds of Kansas, she was o'er-charged with experience encountered, which she related to the packed multitude with all the fresh, delightful gush of a schoolgirl. Miss Shaw thought if politics were so degrading it was solely because men had made them so, and, strangely enough, men were very anxious to become degraded. Since most women had to live with these same degraded men, let the women have the ballot or take it away from the men, and turn this republic into a monarchy, where only one man, the king, would be degraded. The man who says the ballot is degrading is unfit to be a citizen. Slavery degrades, freedom never. Miss Shaw denounced our marriage ceremony as diabolical and disgraceful, a poll-parrot form of annexing a woman to a man, the Quaker marriage being the ideal and the tie legalized by a justice of the peace preferable to that of a minister. Such advanced radicalism coming from a Methodist minister created great surprise, but it was warmly applauded, proving it to be the general sentiment of the people. The falsity of the claim that men supported their wives was shown by Miss Shaw, in that men only provided the raw material, while the wife converts it into food and clothing for the family, the labor being equal to the price of the raw material.

A grand hop in the evening, at which the ladies performed the honors, and the dear boys were led out, or left to play wallflower, was the closing feature of the day, and a prophecy of the good times coming when women can claim not only one day in the year but an equal share in each of the three hundred and sixty-five.

On Friday afternoon, Mr. Gandhi was presented with a beautiful gold medal in the name of the National Spiritualists' Association of America. The design carries out the idea of a sympathy and connection between the Occident and the Orient. Mr. Gandhi was deeply affected by this token of esteem by his new-world brothers and sisters, and with difficulty made a suitable reply.

On Saturday morning Lyman C. Howe completed his last date on our programme, taking for his topic "What Is Life?" It is the universal verdict that this was one of the finest lectures of the season. Mr. Howe's popularity at this camp is decidedly on the increase.

The recent annual election of the stockholders was the most harmonious ever known. All the old board of trustees were unanimously re-elected, with instruction to purchase a valuable piece of land adjoining the camp, which the association has been desirous of owning for several years past. The capital stock of the association has been increased from twenty to forty thousand dollars. At the Love Feast which followed the election, nearly all the stock issued up to date found ready purchasers.

The greatest treat of the season was a grand concert given by the South African Kaffir Choir, representing seven tribes and five distinct languages; singing with pathetic weirdness descriptive native songs that transported the listener to the wilds of darkest Africa, so vividly portrayed by Stanley, and graphically illustrated in living characters by the native children dressed in the peculiar customs of their own uncivilized tribes. S. B.

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The Camp-Meetings.

TO THE EDITOR:—After two months of camp-meeting at Twin City Park and Clinton, Iowa, we are at home in Minneapolis, Minn., for a much-needed rest. While a spiritual camp-meeting is a pleasure, a benefit and a rest to all attending for the purpose of investigating its truths through its phenomena and philosophy, it is work, and almost constant work, too, for its mediums. While it was unfortunate that the railroad strike was in progress during the meeting of the North-Western Spiritual Camp held at Twin City Park, the attendance was good considering the hard times, and, I think, the meeting would have been a success if the spirit of economy had been the rule instead of prodigality. They could have saved three hundred dollars by remaining at Merrimac Island until a permanent camp ground had been secured, and three hundred dollars more could have been saved in selecting talent for the camp; but experience is a good teacher, and costs more than advice freely given by those who have had experience in the same line of business. Our seances, held on every other night, were filled with all we could accommodate, and the last week we were obliged to give up two on account of the excessive heat, and the consequent prostration of Mrs. Aspinwall.

We went to Clinton more for rest than work, and supposed, owing to the dull times, scarcity of work and money, that the attendance would be slim, and also that with seven or eight materializing mediums (there were eight) on the ground we could rest; but the friends would insist, saying, "We have come to see Mrs. Aspinwall's materializations (in some cases hundreds of miles), and you must hold a seance." We commenced to hold every other night, and the last six nights every night, which she has never in her life done before, and she will require a month's complete rest to restore her. She has received marked copies of papers in the French, German and Swedish languages, giving an account of personal experiences the writers received when attending her seances, showing that she has a reputation abroad as well as at home.

We have a standing offer from Mr. Larpenteur, of Paris, to visit that city, but are, as yet, undecided for the winter. He is a member of the Psychical Society of Paris. We shall, I think, defer it for another year. The camp-meeting at Clinton was a constant surprise to others as well as myself. I think the attendance was larger than ever before, and many told me that they could not secure a resting-place upon the grounds, but were forced to go to Clinton for accommodations, and when you take into consideration the scarcity of money, the almost complete prostration of business throughout the country, and the near approach of winter, what is the conclusion to be reached? It can be none other than this—that Spiritualism is reaching out into all the walks of life, and that when trials and troubles come upon the people, they naturally seek Spiritualism as the only religion which can give them happiness, comfort and knowledge of this life and the life eternal. The truth is spreading very fast, and the Spirit-world is using all the sensitive organisms it can reach to send it forth to all humanity. We extend kindly greetings to the thousands of readers of THE PROGRESSIVE THINKER. S. N. ASPINWALL.

The Delphos Camp-Meeting.

LETTER FROM AN OLD WORKER, D. W. HULL

It was my privilege to attend Delphos camp-meeting Saturday, Sunday and Monday, August 18, 19, 20, and for the benefit of Missouri, Nebraska and Kansas, I desire to say a word concerning it.

Delphos camp-ground is a beautiful, nicely shaded grove about a half mile west of a small town by that name in Ottawa county, Kansas, and is accessible by the Union Pacific Railway. While I was there the gospel of Spiritualism was dispensed by Capt. H. H. Browne, Mrs. Lull, formerly of Boston; Mrs. Van Dusen, of Colorado, and Mrs. Etta Seaman, of Concordia. Beside these, I had the happiness to deliver two lectures, showing the aim, scope, and meaning of Christ and the church, developing the fact that Christ was the blending of the two worlds; that church means the two worlds thus united, and that Messiah was the term applied to all emancipators and social reformers; instancing in the argument, Moses, Eanus, Democritus, Sparticus and others, all of whom were termed Messiahs, and who also confirmed their pretensions with wonderful phenomena.

Spiritualists who want an outing next summer will be pleased with the society they meet on these grounds, as well as with the grounds on which they meet.

There is one serious drawback, however; the grounds are unfenced, and everybody has free access without money and without price, in consequence of which the income is almost nothing, and the management being unable out of the funds received to hire any assistance, are all overworked. This should not be. Fence in the grounds and make every person who enters them pay for the privilege.

Bro. Geo. I. Richardson is the president of the association. He is an affable, benevolent, enterprising, large-hearted man, full of the love of God, as manifest in humanity, in his heart. The other officers are all courteous and accommodating.

The grounds will be considerably enlarged next year to make room for the throngs of people who gather here annually.

Norton, Kansas. D. W. HULL.

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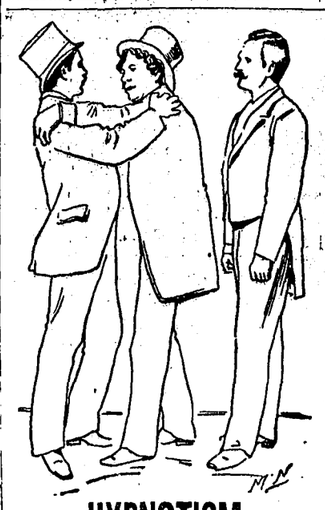
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THE GREAT STRIKE.

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TO THE EDITOR:—It is not my intention to discuss this subject in its secular aspect. That has been done by the secular press; but we who are spiritual should do all we can to have business of all kinds transacted on the basis of truth, justice and reciprocity; as it must necessarily be in a pure state of society. This is my apology to those who think that the spiritual press should discuss nothing that is not, to all intents and purposes, spiritual.

Early in May last the employes of the Pullman Car Company in Chicago, numbering 4,200, struck against reduction of wages and other grievances. Then the Company locked them out and refused to arbitrate. Six weeks later the American Railway Union inaugurated a strike to help the Pullmanites by boycotting the Pullman cars which do the service of 125,000 miles of railroad.

This is the great strike, and its failure and awful consequences are too well known to require details for my purpose.

What and who is responsible for this great calamity?

Mutual recrimination is the order of the day between employers and workmen, and between workmen and their leaders. The leaders also blame each other for their failure, while the working class proper, for whose sake the whole business was ostensibly done, are the worst sufferers. There has been an immense destruction of life and property; the latter, amounting to millions of dollars, will fall on the taxpayers. Bad blood has been stirred up that a generation will not quench, and an army of tramps has been produced with the mark of Cain upon them because they went to extremes, in the common mistake of doing evil that good might come.

Now, let us view this subject from the standpoint of one who, according to the commandment, loves his neighbor as himself; whether he be an employer, an honest workman, or one of the ignorant and vicious class who follow every strike to do the dirty work.

The Pullman employes had a right to wages that would support them and their families comfortably. The company had an equal right to a price for their manufactured goods that would enable them to pay this scale of wages. But they say that, to keep the employes at work, they took contracts at figures too low to warrant the old wages; hence the cut. But what was the excuse for this excuse? O, the prospective change in the tariff. The people carried the election against us and brought this on themselves; and now, if they cannot live on starvation wages, let them die. We must look out for ourselves. Then there is the ever present and inevitable competition which makes it hard for both labor and capital in the best of times. It is every man for himself, according to the selfish system of competition, instead of every man for every other man, according to the law of love and reciprocity.

In one sense none of these parties are wholly to blame, because the competitive system has poisoned the whole business atmosphere in which they live and operate, and all the working people can do is to fight their way as best they can until society grows up to the standard of justice to all.

The whole economic system and the changes wrought by the introduction of labor-saving machinery have been so thoroughly discussed that there is nothing more to be said; but I venture to say that society cannot long exist without a change that will adjust the altered condition of things to the necessities and natural rights of the industrial classes.

Human nature, in its immaturity, is the same in all conditions of life—greedy for wealth. The laborer would be a Pullman, a railroad king, or a coal baron if he could; and when he cannot and has no higher object in life, he follows the strike for malicious mischief; whereas, if he knew that the true purpose of life is something higher than the accumulation of wealth, he would endure loss and poverty rather than violate any law by which the good order of society is maintained.

When the strike was on and the latest news in demand, a five-year-old newsboy tried to make me pay two cents for a one cent paper, and his comrade of a like age boasted that he had sold a copy of the same paper for three cents. When those boys grow to manhood, is it likely that they will be honest and faithful to any trust? Is it not more likely that, if they are cunning enough to keep themselves out of the penitentiary, they will recruit that class of men who take advantage of everybody else in every position of life in which they are placed.

This innate depravity, combined with the power that inheres in money under our present competitive system, is the natural and fruitful source of all the poverty and distress that exists in the world. The earth—and I speak more particularly of our own country—contains and produces wealth sufficient to sustain all its inhabitants, if rightly distributed.

This is the greatest problem before the American people to-day and the one first to be solved; because hunger is the first sensation we feel in this world and the first to be satisfied, and because all the functions of life depend upon its supply.

As it is now the wealth of the world is going into the hands of a few individuals of the favored classes through monopolies, trust, land grants and soulless corporations, while the great majority find it growing every day harder to make a living, and thousands of worthy people are starving because they cannot get the opportunity to earn their bread. This has driven the working-classes to expedients which are not always the best. Among these I include strikes, from which the strikers, in nine cases out of ten, suffer the most and gain the least.

Better to wait until they are better, or more generally, educated. Then they can go to the polls as an intelligent constituency and elect men, and women, too, from their own ranks who will be emphatically "a government of the people and for the people." This government will—as in duty bound to do—manage the people's railroads as ours now does the postoffice. Then there will be no strikes in this department more than there is now in the postoffice; and when they see that the true method works well, while the false one makes unending trouble, they will naturally adopt the same measures in all public works, assigning state and city works to their respective governments.

This will narrow down the trouble of wage-earners to those employed by companies, private contractors, etc., and it will be the easiest thing in the world to get the government that has done so well in public works, and whose duty it is to protect the lives and property of all its citizens, to guard and protect their scales of wages and hours of labor as they do that of their immediate employes. This will supersede any necessity for strikes or any other force measures, and, I hope, will put an end to sweat shops, child labor, and making of shirts for 35 cents a dozen; and if co-operation should supersede competition, as some economists think, so much the better.

Now I see my beloved country brought to a point where we can settle down and spend our leisure hours, not in terrible agitation and heartrending scenes, but in that quiet meditative condition in which the growing soul delights, when the higher influences can take possession of us and we shall grow up into that brotherly love that shall render man-made laws unnecessary for the safety and peace of the community.

In this line of thought we have these beautiful words from our brother M. J. Savage:

"If we ever get wise enough to recognize God's order of steady growth, then the peace of the world shall flow like a river, and the growing beauty and plenty of the world shall adorn its banks and be reflected in its beautiful waters."

The farmer knows that he can depend on the "order of steady growth." He puts the seed in the ground and waits patiently for the harvest time, then he gathers the fruit of his toil.

If we plant the true, essential, fundamental germ of civilization by conceding to every individual their inalienable right to land and the products of their own labor, then the social order will run smoothly and develope the higher elements of moral and spiritual life which will render it impossible for one man to be a millionaire, or a multi-millionaire, drawing to himself the substance of the earth which is necessary to sustain the thousands who are starving alongside of him.

By this steady growth legalized robbery will disappear and justice will take its place. But justice forbids us to import or receive more of the uncultured element of Europe than we can assimilate or educate to be good, law-abiding citizens. During the strike a mob of several hundreds of this class gave a storekeeper the alternative of giving up his goods to them or having them taken from him by force, and they had to speak through an interpreter because they did not know our language. What claim have such people to the immunities of this country, and the more so that a large percentage of them came here rank anarchists and have no more respect for our government than for the worst government in Europe. To the strike they are an inevitable appendage, and it is their opportunity for gratifying their brutal propensities, which they cannot climb to the position of the oppressive millionaire monopolist to do. And so it is that one evil leads to another, and so it always will be until in "God's order of steady growth," or evolution, humanity outgrows these lower conditions and unfolds and grows into the divine life of brotherhood.

Then "the peace of the world shall flow like a river," and even this disastrous strike will not be without some good results, because, however tainted with human weakness, it is the outgrowth of the progressive element in human nature which the higher it rises the more it rebels against injustice and oppression, and it has caused more earnest thought among all classes of thinkers on the economic problems of the times than anything else has done within the last decade.

To the forty thousand readers of THE PROGRESSIVE THINKER and the millions of Spiritualists everywhere I have this to say: You cannot be indifferent to this first and greatest problem of the age—the proper distribution of wealth.

Christianity has neglected its opportunity and allowed its churches to fall into the hands of the rich, whom the Christ said can no more enter the kingdom of heaven than a camel can go through the eye of a needle, and it has lost its hold on the class which is plaintiff in this case. Therefore it is for you who have the truth and are not yet entangled in the net of plutocracy, to take the initiative in cementing the bond of brotherhood by the settlement of this great question on the basis of justice and reciprocity.

Then when you have raised the industrial class above starvation in the midst of the plenty which God had provided for all his children, it will be time for you to speak to them of things pertaining to another world.

"Oh happy age! when love shall rule the heart,
And time to live shall be the poor man's dower,
When martyrs bleed no more, nor exiles smart—
Mind is the only diadem of power,
People, it ripens now! Awake and strike the hour!"

R. NEELY.

HYPNOTISM; its Facts, Theories and Related Phenomena; etc. By Carl Sextus. A very interesting presentation of a most interesting subject, by a practical hypnotist. Cloth $2.

Maple Dell, Lake Brady, and Lily Dale Camps.

I take this occasion to write you a line in regard to the three camps that I have mentioned, and that I have visited this camp season. There are several facts that are as plain as a pikestaff to the close observer of men and things about camps and our Spiritualism.

First, jealousy between camps has become a thing of the past, for there is room in all of the best populated states for five or six camps each, for most of them are local affairs. This is true of our western camps. Maple Dell is purely local in all respects, and it simply depends upon the population of the rich wheat growing, maple sugar producing, and potatoe product of the surrounding country, and a finer location for a camp never was yet found.

This camp is now in its fifth year, and is farther ahead than Lily Dale was at that age. It is a camp where the audiences are composed of all Spiritualists. Sundays, of course, a crowd comes in to hear and see; it is in every sense a truly spiritual retreat, and a spot where the influence is as strong as it can well be, under the bright blue skies of this earth-plane. The harmony of this camp is never broken by the rush of crowds of outsiders, and the flow of spirit presence makes it a place where any medium can give good tests. The prospect for this camp is a bright one, and the future will unfold its strength for the good of our cause. All the officers are good and true workers, and the best thoughts of the community ought to go out for these true, earnest workers, that they may yet see this oasis in the desert of unbelief as flourishing as any of our older camps. An auditorium as large as, and after the plan of Lily Dale's, is contemplated for the near future.

The *Spiritual Advance* is the official paper of the "National Spiritual and Religious Camp Association," of the state of Ohio. D. M. King of Mantua Station, Ohio, is the editor in charge; U. M. Danforth, of Darrowsville, Ohio, is president of the association, and W. F. Ball, Mantua Station, Ohio, is corresponding secretary, to whom all letters for information should be addressed. The Association is founded upon the *true* principle of organization, and is sustained and backed by the laws of the grand old state of Ohio, and can never fail in its mission.

LAKE BRADY CAMP.

Lake Brady Camp was the next in line, after nearly a four weeks' sojourn at Maple Dell. I found Lake Brady Camp spread all over two or three hundred acres of land, and in its third year of existence. Capt. Ben. F. Lee is president. The whole of the space not occupied by woodland is laid out into fine drives, lawns, flower-beds, with a full complement of trees planted in proper rows; thirty to forty cottages of modern style, and fifty tents, all full of people.

Lake Brady Camp, or the spiritual portion of it, lies in a beautiful forest of Ohio oaks, and the arena, a large one, is in a shaded dell where 5,000 people could listen and hear a speaker from the platform. The growth of this camp is a phenomenal one, but money, push and brains have done wonders in the past and will do wonders again for Brady.

Thousands visit this camp for other purposes than to seek for the truths from that higher life, yet if they wish it they can find all spiritual wants more than supplied at the proper shrine in the forest, where the Hon. O. P. Kellogg acts as chairman for the season of 1894, and, as usual, wears a broad smile upon his beaming countenance, and never fails to tell a good story whenever the occasion requires it.

LILY DALE CAMP.

Brightest and best spot in this, my native State of New York—all hail to thy refreshing breezes, and thy beautiful groves of shade, and thy sunshine. From the rostrum have I been taught him some of the best lessons that ever came from the world of spirit, and from the gathering hosts that have trod thy sacred ground have I read the fact that all mankind wish to know, that they live forever over in the land of soul-life.

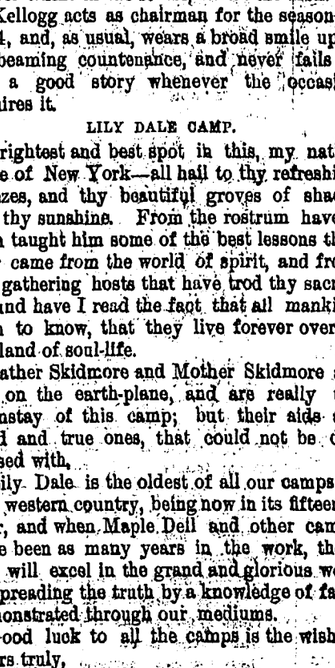
Father Skidmore and Mother Skidmore are yet on the earth-plane, and are really the mainstay of this camp; but their aids are good and true ones, that could not be dispensed with.

Lily Dale is the oldest of all our camps in this western country, being now in its fifteenth year, and when Maple Dell and other camps have been as many years in the work, they, too, will excel in the grand and glorious work of spreading the truth by a knowledge of facts demonstrated through our mediums.

Good luck to all the camps is the wish of yours truly,

J. W. DENNIS,
120 Normal ave., Buffalo, N. Y.

The Other World and This: A Compendium of Spiritual Laws. By Augusta W. Fletcher, M. D. An excellent work. Price $1.50.



Lincoln Grove Camp, Catlin, Wash.

"Our camp with the angels," closes to-morrow. Our friends in the East can hardly realize the beauties of this "sunset land," bordering on the shores of the calm Pacific, where so lately the Siwash Indians held their annual "pow-wows." I am sitting under the giant firs, varying from 150 to 200 feet in height, and three to six feet in diameter, with the beautiful Cowlitz River, a navigable stream, flowing almost at my feet, and long trains of cars of the Northern Pacific Railroad whizzing by, while the very air, as it kisses my cheek, is all laden with ozone from the Japan currents as they have swept from the shores of the "Orient," across the quiet, blue Pacific.

Mr. L. P. Smith owns these beautiful camp grounds, and has built cottages, dining hall and kitchen, auditorium and dance platforms; he has also purchased a large number of tents, camp stools, cots, bedding, etc., which is all free to campers, who are cordially invited to come and enjoy themselves, whether they be "saint or sinner," orthodox or Jew, Gentile or Spiritualist, and in this temple of nature, without gods or devils, hold communion "with the loved ones gone before." Mr. Smith's heart is in the work. He has not only furnished and fitted up this grove, all at his own expense, but has, at his own expense, engaged the speakers and principal mediums, even sending nearly a thousand miles to bring the great musical medium, Henry Allen, and his wife from Summerland, Cal. Moses Hull, the restless iconoclast, was here over the first Sunday, dealing out his bible "boomerangs," with scientific shot and shell, into the ranks of the "doubting Thomases," who took "their medicine" often with wry faces, like the Israelites of old who were with the other Moses, who baptized Pharaoh and his hosts in the Red Sea, and fed his followers on "manna" and quail on toast.

Good, honest Mother Bruce, with her genuine slate-writing, from Portland, Or., was the wonder of the camp, giving full names and data to strangers and skeptics in broad daylight, and on their own slates if desired, while no mortal hand touched the pencil. "Ben Barney," the postoffice medium, who reads and answers sealed letters while they are in the sitter's pockets, and gives fine platform tests also, was here with his family. Dr. Dean Clark, the old wheel-horse of our cause, often made the woods ring with some of his old-time logical thunder. Prof. Seymour, the occult scientist, phrenologist, clairvoyant, etc., gave several highly illustrated lectures and reading of character. Dr. Mary Seymour (his wife), electric and magnetic physician, charged with vitalized magnetic life by the angel world, has done some fine healing and developing while here in camp, and like Jesus of old, brings joy to the suffering ones. Mr. Allen's dark musical circles every night have carried everything by storm, and nobody thinks he is a fraud, and the music, if not heavenly, at least comes from heaven, and is enchanting; and last, but not least, that mite of humanity, Mattie E. Hull, the principal speaker, and wrongly named Hull, for she is the whole kernel, aye, the whole head, the whole harvest-field, was here with the angel hosts of the Spirit-world, filling all hearts with love and admiration for herself and the powers above her. She organized and conducted the Children's Lyceum with fine success. She will not soon be forgot by the people of this far-away corner of the United States. Mr. Brockaway was here (and wife, who is a fine trance medium), and was chairman at all sessions, and was the right man in the right place. Mr. Smith offers to donate this grove, with all its buildings and equipments, to a society as soon as it shall be legally qualified to receive and care for, forever, these valuable grounds, which will be, no doubt, done in the near future. The campers and audience have not been large in numbers, on account of hard times, but harmony has prevailed and much good has been done.

Yours for the cause and THE PROGRESSIVE THINKER, the greatest journal of liberal thought in the world.

PROF. D. C. SEYMOUR.

Camp-Meeting at Liberal, Mo.

Our camp is progressing finely, and harmony and the best of feelings prevail. Each day adds to our numbers, and all seem satisfied and happy. Some say they are more than happy, but these are those who attended Mrs. Gilman's materializing seance last night, and spoke face to face with their loved ones.

Mrs. Anna L. Robinson, of Port Huron, Mich., is a favorite with all. Her lectures are eloquent and permeated with a spirit of love that touches the better natures of her hearers, calling forth higher aspirations and desires. Allen F. Brown, of St. Paul, Minn., has also won the hearts of the people by his genial, unassuming ways, while his guides handle, in an able manner, all subjects selected. Mr. Walser has entertained the audience occasionally, in his serio-comic style, with telling force, that exploded errors and set people to thinking. Mr. Morrison, of Eldorado Springs, gave one lecture that was well received. The Auditorium is beautifully decorated with evergreens, pictures, flags, flowers and plants. The superintendent, Dr. Cyrus Baldwin, of Arlington, Neb., with the rest of the management, are untiring in their efforts to make the campers comfortable and happy.

There are a number of mediums on the ground, all good in their various phases; Mrs. Taber is kept busy with slate-writing and tests; Mrs. Hammond, Mrs. Bristow, Miss Ella Bristow and Mrs. Blackman are psychometric and test mediums; George Goodman and others also give seances.

Catalpa Park Camp is a success, and we predict that it will grow in numbers and interest each year.

AMELIA L. ANDREWS.

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CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Instruction in the Roman Catholic Colleges.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Riviere Boyer.
CHAPTER XX.
Papineau and the Patriots in 1833—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soirée at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soirée.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has Interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Address from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to Withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX. and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M. Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to Bourbonnais to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
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CHAPTER FOURTH—The Nature of God.—Is God a Being of Intelligence? Is God a Personal Being? Is God a Being of Absolute Attributes?

CHAPTER FIFTH—The Deific Greatness and Glory.—The Greatness of God. An Angel's Conception of the Universe. The Greatness of God. Anthropomorphism.

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CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to this Life. Departed Ones attract the Spiritual Mind. The Spiritualist understands Death, so does not fear it. Death of an Ancient Philosopher. Death of Moses. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalist Minister. Joyful Transition of a Friend. Triumphant Experience of a Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

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THE TO-MORROW OF DEATH was written to develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of etherial space. "BEYOND THE THRESHOLD" continues on the same lines enlarging and expanding the idea by reasons and considerations drawn from science and philosophy; claiming that the certainty of a new birth beyond our earthly end is the best means of arming ourselves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing religions. From beginning to end it is interesting, entertaining, instructive and fascinating, and whether one accepts it all or not, much will have been learned a much pleasure enjoyed in its perusal. Price $1.25.

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MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY.

SHEIK TZERAN.

His Experience in Spirit-Life.

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[CONTINUED].

The perfect spirit, having now reached the seventh sphere, finds it a paradise, for here the will is law, or to will is to have, for in perfect faith are all things done. Allah's laws are immutable, and cannot be understood, except through a perfect spirit. Having reached this sphere myself, I found that I could not or did not see Allah, but that I felt secure in the knowledge that I was not yet ready to see the ruler of the universe, for I now understood that we all have a mission to perform. We know that we will see Allah when the earth has outlived her usefulness, and all materiality has been destroyed with the earth, for that day will certainly come to this planet, as it has done to others, which we are often able to see in the heavens, and which scientists tell us are comets, which are nothing but worlds that are still burning.

We are resting and waiting in this sphere for that time to come; we feel that it is true, for Jesus so taught the world ages ago, and we know that he spoke the truth, for we have found by experience that all his prophecies were true. He instructed his disciples in the different spheres, when he said: "In my Father's house are many mansions; if it were not so I would have told you; I go now to prepare a place for you, that where I am there ye may be also." I found this saying to be true, after many weary years of struggling for the kingdom of heaven. Jesus is the exalted spirit here, and here are all of his disciples, and all those who have ever inhabited the earth, and have felt the desire for spiritual progression and a heavenly state of rest.

This seventh sphere is the only heaven of the pure spirit, and the spirit inhabiting this sphere has outgrown all prejudices that he ever retained in the material body. He has forgiven all wrongs that were ever done him, and has turned from hate to love all feelings that he ever held toward any person. He is in this state perfect in all of his acts, thoughts, etc., and has now reached that state that Jesus tried to instill into mankind, and who showed them by his life and deeds what heights one could reach spiritually, even in the material body.

The spirit in this state is in every sense of the word a true son of Allah, for here he obeys the commands and the will of Allah, which to him are law. Allah speaks to him through the intelligence and affinity of his soul, and when a soul is in need of spiritual gifts he knows it by that indefinable intelligence with which he is in touch or hearing. With Allah he has reached that high spiritual state where he can comprehend him. No wonder Allah is such a mystery to the majority of the world, for they are such a long distance from him spiritually that they in their ignorance could not hear him, and if they did hear him they would not understand him.

The mortal has a part of Allah within him, and he can always rely upon hearing him when he does a good act for the sake of doing good, and not because he is bound by laws, or governed by a feeling of what will my neighbors say if I do so and so, for good done in that spirit counts the person nothing spiritually.

In investigating Allah, I do not stop to worship only his manifestations or nature, but soar higher, and understand that all nature must be and is governed by a ruling intelligence that is divine and sublime and in all.

I say that Allah exists in every human being, infinitesimal to be sure in some, but it is only the latent force or power not yet ripened into beauty. Allah is in all and through all; that is why man is made after his image. The image is not in the material sense a being formed like the outer or material body.

People in studying or thinking on spiritual things, should at once get back of the material senses, and should strive for the spiritual meaning in all. The majority of the world do not like to hear the appellation of a personal Allah, but I will here state that magnetism is life, for spirit is a magnetic influence coming from Allah. Now, all will agree with me that magnetism cannot exist without a center or controlling power, and that power is Allah, and this magnetism is but the nerve force of Allah distributed throughout creation in various forms. Can you not understand the teachings of Christ, who, when asked, "Who is God?" replied: "When you have seen me you have seen the father, for the father works through me."

Some claim that Christ was but an ordinary man; in fact, a very fine medium; but can you point out any medium who has ever been able to do the deeds of Christ, or who taught the good he did, and showed mankind how to live true lives. Miracles, which are not coupled with good teachings, are like a well or fount run dry, and are nothing but pure necromancy. Spiritual thought, as taught by Christ, will uplift the soul, but when taught and understood materially, will degrade and lower. Jesus was in a measure a God clothed in the ordinary flesh or matter, and by birth a Jew; but if he was not more than ordinary, then why does not the world do the deeds he did? It is possible to man, but he first must become spiritual to a very high degree. Christ told his apostles and others that they could do all that he did, and even greater works, if they would but have faith the size of a grain of mustard seed, for with that faith they could control matter, and would be able to say to yon mountain, "Be thou removed into the sea," and the mountain would at once disappear. The world thinks this impossible; but the world is in darkness, therefore it cannot perceive or hear the things that it should. In being a student of spiritual things, be thou an ardent desirer after truth, and in cultivating mediumship for disembodied spirits, be careful to entertain only those that you can learn from, and in asking knowledge, ask to be taught how to become spiritual. Be charitable also to the spirit of material degree; but only as a teacher tell him of the necessity of prayer, and teach him how to become better by outliving the deeds and ideas of the old material body.

(TO BE CONTINUED.)

A CARD.

To the Spiritualistic Societies and Associations, North and Northwest:—Knowing as you do, that the development of me, dlumship, although natural in its processes, is oftimes of a most peculiar nature, and recognizing the fact that the world is ever in need of true and honest speakers and mediums, and having struggled through more than a decade of toilsome years in order to be a willing instrument in the hands of the Spirit-world, I find myself unable to obtain employment upon the rostrum without being immediately brought before the Spiritualists and Liberalists of the Union, as above stated. Having passed nearly nine months in the South, six of which have been a rest from Spiritualistic labor, I find that the cooler climate, in my case, is far more conducive to successful Spiritualistic work.

My guides are of a high order; their thoughts rich, deep and logical, and I have only to refer you to a few of those societies for which I have labored, naming the Progressive Spiritualists' Society, of Grand Rapids and East Saginaw, Michigan. My range of labor extends through several lines, including inspirational speaking, psychometry, character-reading, as well as holding classes in developing mediumship and the "Science of Life."

The coming season promises grand results in the fields of Spiritualism, and an increase of workers is needed to labor in the "vineyard of truth!"

May I not hear from societies and associations with a view of engagement for the remainder of the present year and 1895? My terms are reasonable, being within the capacity of organizations of limited means, as well as older and stronger societies. Soliciting correspondence and patronage, I am, yours for the cause of truth,

PROF. SILAS W. EDMUNDS,
Care of General Delivery, New Orleans, La.

FROM DR. J. M. PEEBLES

CONTINUED FROM PAGE 1.

world, writing for the *Banner of Light* and other journals, I described the ostrich farming of Cape Colony, South Africa, and expressed the opinion very forcibly that ostrich-raising would succeed equally as well in Southern California as in Cape Town, Africa. The opinion proving to be a veritable seed-thought—was the incentive for the experiment. It proved a success, and now ostrich-ranching is a profitable California industry. My address henceforth is San Diego, Cal.

J. M. PEEBLES, M. D.

AN OCTOGENARIAN.

CONTINUED FROM PAGE 1.

standing and conciliating their affections, they will cheerfully go forward of their own accord.

With the flood of light now emanating from the spirit-world, the time is not far distant when mankind throughout the civilized world will accept the glad tidings that come over the invisible wires to aid them in ascending those mountain steeps to the beautiful tablelands where the terrestrial and celestial blend in one. In conclusion we will adopt the appropriate admonition of the great classic:

"If difficulties bar the way,
Thy magnanimity display,
And let your strength be seen:
But oh! if fortune fills thy sail
With more than a propitious gale,
Take half thy canvas in."

Passed to Spirit-Life.

Passed to Spirit-life from Colorado Springs, Colo., Mrs. T. E. Lloyd, aged forty-eight years. She had been an invalid for years, but notwithstanding her physical weakness, was ever an active member in the Spiritualistic cause. She will be missed by a large circle of friends. The funeral services were conducted by Mr. and Mrs. Kates, of Manitou Springs, Colo.

Eli Keerling passed to Spirit-life August 16th, 1894. He resided near Mechanicsburg, Ind. About one year ago he became a firm believer in Spiritualism, and took a great delight investigating the phenomena. He was laid away in the Mechanicsburg Cemetery. Although we miss his earthly voice, we hope to hear his spirit voice. Mrs. Kibby, of Cincinnati, delivered the funeral address, and her kind words gave great relief to our aching hearts.

A DAUGHTER.

Passed to the higher life August 24, 1894, from his home in East Middlebury, Vermont, James A. Severance, aged 80 years. In the departure of Mr. Severance the community loses a citizen who possessed qualities of rare excellence. He was a man of extensive general information, thoroughly honest in purpose, and earnest in his convictions, and yet in no sense was he a bigot. He had been a convert to Spiritualism nearly forty years, and was such through an intelligent comprehension of its philosophy as alike its phenomena. Though jealous of his reputation, he never feared that it would be injured by his avowal of what he conceived to be the truth. Few men of so robust a nature possessed qualities which so endeared him to children. He loved children with all the ardor of his nature, and, in return, was loved and revered by them. It is usually safe to say, whom children love it is safe to trust. He leaves a widow and a large circle of friends to mourn his loss. His funeral was largely attended, Sunday, the 26th, the services being conducted by A. E. Stanley, of Leicester.

Camp-Meeting at Liberal, Mo.

The second week of the Liberal, Mo., camp-meeting is one of very great interest, and the pleasure and spiritual profit accruing therefrom has been marked.

Something of mediums and lecturers here may be of interest.

At the head stands Mrs. Anna L. Robinson, of Port Huron, Michigan. This magnetic little lady has been on the ground two weeks, delivering lectures every other day, and is a great favorite with all.

Allen F. Brown, of St Paul, Minn., is the other lecturer who alternates days with Mrs. Robinson. He has been before the public but two years, but is delivering excellent discourses.

Mrs. M. A. Tabor, a materializing and clairvoyant medium of San Francisco, California, is also here, and has has been holding circles, with wonderful results.

Mrs. E. M. Gilman and her husband, of Houston, Texas, are the regular materializing mediums, and have held a number of seances with varying results.

Mrs. B. W. Bristow, of Joplin, Mo., is also here, and has been giving many readings, which are highly complimented.

Mrs. E. E. Hammon, of Topeka, Kansas, is also a medium whose readings are very accurate.

Dr. Grabendyke, a traveling medium, came yesterday, but has done no work yet.

Mrs. Alice M. Blackman, of Pittsburg, Kansas, is a young medium, who came to the ground with no expectation of doing public work, but after giving President Walser a reading, that gentleman put her on for platform tests, and the lady has done some surprising work for one so young.

Miss Ella Bristow, of Joplin, Mo., has also come here for public work as a test medium, and acquitted herself in such a manner as to show a brilliant future before her.

P. J. Knight and George Goodman are two mediums who are developing materialization, and these gentlemen have given a number of seances.

The camp has been exceedingly enjoyable. The pleasure has been greatly added to by the excellent music rendered by Mrs. W. S. Petit, of Creston, Iowa, and her excellent choir. B.

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As all ferments are poison, so all fermented beverages are calculated to produce fermentation and acidity, and fermentation and acidity, in the blood, are positively a chemical blood-poison, and will generate in the blood a *bacteria* which, if not destroyed, will eat away the vitals, and introduce premature decay and death.

Reader, do you suffer from any malignant malady, such as Cancer, Consumption, Dropsy or Catarrh, or from any impairment of vitality, or loss of vital force, then neutralize the acid fermentation in the blood, by having immediate recourse to proper ALKALINE REMEDIES such as

DR. GREER'S

"PABULUM OF LIFE;" and you will (if not too late) find immediate relief and a permanent cure, and thereby multiply your energy and activity, your joys and your years.

The Pabulum of Life has an individual action peculiar to itself, and not found in any other combination of MATERIA MEDICA. Being of alkaline nature, its primary and direct action is to neutralize the excess of acid in the system, to regenerate the tissues, to vitalize and purify the blood, thus giving it vigor and vitality; and hence its virtue in all diseases resulting from acidity

The PABULUM OF LIFE not only neutralizes the excess of acid in the blood, but acts as a powerful diuretic, expelling impurities, and removing all foul and poisonous waste.

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It excites mental action as well as increases mental power, and thereby tends to prevent mental exhaustion.

In a word, the PABULUM OF LIFE is a powerful preventive medicine.

Not a day passes but patients write us in grateful evidence of its wonderful value, therefore, if you would be healthy and happy, neutralize the acids in the fluids of the system, *and restore the chemistry of the blood, and all your diseases will disappear.*

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A Remarkable Cure of Cancer.

DR. A. B. DOBSON.

Dear Friend and Brother:—I will now write you a few facts. Some two and one-half years ago there came on my under lip *what* several of the local doctors called *cancer*. I went to a specialist, and he cut it out with acid. In about one year it came in a new place. I went, and he cut it out again, and in another year it broke out again in my throat. It got as large as a silver quarter, and I could with difficulty swallow my food, and I thought I would soon pass away to the other world. A friend told me of you. I sent for your treatment, when I had taken of the same two weeks my throat was entirely healed. I am now taking the second month's treatment. I have planted my corn, and feel as well as I have for ten years; that is, *well*. I have not spoken of one thing that I should. There came to me one of your band, in person, and applied with an instrument, many times, a cooling lotion—I know not what! My general health is good now. I feel as if this was a great cure.

May the good spirits guide and support you, is the prayer of your

Sincere Friend,
G. W. DUNTON.

Esbon, Kansas, May 7, 1894.

(See ad. in another column.)

Address all letters to San Jose, Cal.

Good News for Spiritualists.

Dr. E. J. Worst, of Ashland, O., has kindly offered to mail all our readers one week's trial treatment of the famous Australian Electro Pill remedy free, for catarrh, kidney, liver and stomach trouble, sick headache, nervous prostration, la grippe and its after effects, or seven weeks' treatment for only $1.00. Our readers should send at once, naming THE PROGRESSIVE THINKER.

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It is odd to consider the connection between despotism and barbarity, and how the making one person more than man makes the rest less.—Addison.



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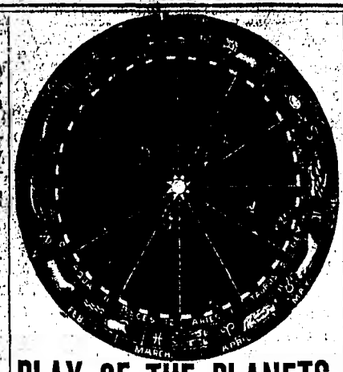
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TESTIMONIAL.

DEAR DR. LOUCKS:— ...e to say that Mrs. Cotton, my wife, as you have been informed, was given up by one of the best doctors in our city of Vineland, N. J., after treating her for enlargement of liver, kidney troubles and a complication of diseases. I wrote you, sending you lock of hair, age and sex, and as your diagnosis was correct, I sent for a months' treatment. When she commenced taking your remedies her friends despaired of her life. I would have had the same feeling had I not known the power from the psychic or spirit-side of life, and so I had hope. Under the treatment of a physician she continually failed, as acknowledged by him, until she could but just move from the bed to the chair. The flesh had gone till she was a mere shadow. The first week's treatment seemed to put her on an up-hill grade, and now, after two months' treatment, we find ourselves at Putnam, Conn., on an extended trip through New England. She does some work and writes and is gaining in flesh, and we do hope for her entire recovery, though the physician pronounced it impossible.

Yours, for justice.
A. C. COTTON,
Former editor and publisher of Rostrum.
Vineland, N. J., August 12, 1894.

*MRS. JENNIE MOORE HAS RE-*turned to her home, 757 Warren avenue, and will hold materializing seances every Sunday evening until further notice. Sittings by appointment only. 258

I HAVE A FEW COPIES

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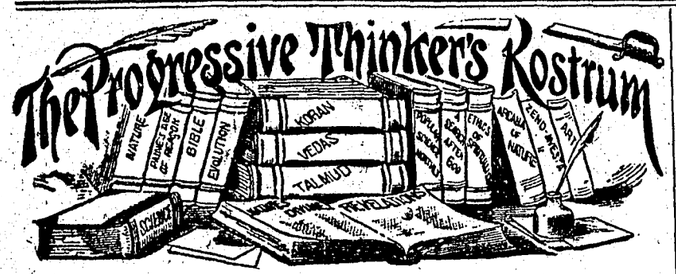
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VOL. 8. CHICAGO, SEPTEMBER 15, 1894. NO. 251



THE DIFFERENCE

Between Magnetism and Hypnotism.

The Views of Countess Wachtmeister.

Interesting Statements and Conclusions.

Startling Declaration in Regard to Meat Diet.

A LECTURE BEFORE THE THEOSOPHICAL SOCIETY OF CHICAGO, AT ISABELLA HOTEL, ON THE EVENING OF AUGUST 13, 1894.

[SPECIAL STENOGRAPHIC REPORT FOR THE PROGRESSIVE THINKER.]

The Countess spoke as follows:

Ladies and Gentlemen:—My lecture this evening is on "The Difference Between Magnetism and Hypnotism."

Magnetism has been known from all centuries. It was universally used by the Indians and the Egyptians. There is also frequent mention of it in the Bible; and, later on, you will find that it was much used by kings and was known as a cure of king's evil. King Charles the Second had this extraordinary gift, and people used to come to him and he would lay his hands upon them; also Louis XIV., and a particular day was set aside when the people would come to be cured by the king.

But I will not take up time by mentioning all these people. I will come down to a later period, that of Mesmer at the end of the last century, who introduced what was called mesmerism or magnetism to the European world. He began, first of all, by magnetizing with a magnet. He used to hold the magnet to the diseased part and then the persons would get cured. After a time he found that so many people came to him that he formed what he called his battery. That was a large round tub that was filled with pieces of glass and iron shavings, and there were tubes all around and also a wire which was placed around it, and he, standing at one end, would hold the two ends of the wire and then he would send his magnetism through it, and doing this people would get cured. After a time he discovered that not only were people cured by this, but also if there was anybody who had a kind of a nervous complaint this would communicate to those around so that then they also would become possessed of such illness, and sometimes he would have all these people falling down upon the ground, and beginning to have hysteria, shrieking out and screaming in every possible kind of a way. Naturally he saw that it was impossible to continue curing in this fashion, and so he gave up his battery. He then recommenced with his magnet, but after a time discovered that he could cure equally well by the placing on of hands, and so afterwards he would also cure in that manner.

Then we have Poissoner, who was a pupil of Mesmer, and he was remarkable for curing in a very peculiar fashion. He would magnetize a tree, and then placing all his patients around that tree, they would hold their hands on to the trunk and would then get cured. But also the same thing happened as with Mesmer, that if there was anyone with a hysterical disease the persons around would immediately catch it. So he also had to cure each person alone. Then there was Pierre Daset, who was a very wonderful man, an old man in France who had an extraordinary power of magnetism; and then we could mention numbers of magnetizers, but I will come down to Baron De Potet, who lived in this century. Baron De Potet was a Frenchman, who at the age of sixteen began to magnetize, and went on to the age of eighty-five, when the old man died. Just before his death he made a remarkable cure, that of curing a Russian prince of paralysis. This Russian prince had traveled all over Europe trying to get cured from different doctors. Now, I myself had lessons from Baron De Potet, and I went to him frequently and learned his method of cure. He was a very powerful magnetizer, and he told me that vast numbers of people used to come to him to be cured and used to beg of him even to give them a piece of his old clothes; that when he had old clothes he always cut them up in small pieces and handed them around to those who wanted to be cured, because his patients were so numerous that it was impossible for him to take all the patients that were offered to him. I have seen him stand up on the fifth floor of his apartments and make horses and dogs down in the streets do most extraordinary contortions. A horse would turn around suddenly, and the coachman would be very much surprised to know why his horse would turn in that peculiar fashion. Also dogs would jump on their two paws and then persons would turn around again, little imagining it was the old man upon the fifth floor who would excite these animals to behave in this queer fashion.

Now, Baron De Potet gave very often public exhibitions, and one of them was so peculiar and so extraordinary that I will mention it to you, though I must say that I have disapproved of it and told the old man so, for I felt that one has absolutely no right to bring forth the weaknesses of one's fellow-creatures before the public. He would make a straight line with a piece of chalk, and then to the right he would make a curved line, magnetizing that for good, and then he would make a curved line to the left, magnetizing that for evil. He would then take his patient, and get his patient to walk straight up that line, and the peculiar part of it was that very rarely a patient ever reached to the end of that line, because they always swerved off either to the one or to the other line, either to the good or to the evil, and an extraordinary part of it was that always in their swerving off, it was that quality within themselves which predominated; therefore if a person had the good predominating in them they would invariably turn to the good line; but if the evil predominated then they would go to the left. Thus, I considered, as I said to him, that it was a wrong exhibition; it was exceedingly wrong to show up the weaknesses of our fellow-creatures, who should be our brothers, to others. But still it was most strange and most extraordinary to see that such a thing should never fail, for he did it over and over again, always with the same result.

Baron De Potet was a very powerful magnetizer, and he cured an enormous number of people; but before entering into what he taught me, I will first of all give you my idea of the difference between magnetism and hypnotism.

I maintain that magnetism is a vital fluid, the universal vital fluid which passes through the human body, and comes out either from the tips of the hair, the eyes, the fingers or the toes; that thus you can emit this vital fluid, and emitting this vital fluid towards a person you can magnetize him. Now, a good magnetizer will only direct the will power to the disease. He will never attack the brain. He will never attack the intelligence, but he will just throw his magnetism on to the diseased part of the person, willing that the diseased part be cured.

Hypnotism is different. First of all the hypnotizer will place his hypnotized subject into the trance condition. He will take a shimmering or bright object and place it over the head; the eyes then get into a kind of squint, looking up to that, and in that state the nerve centers of the brain are paralyzed, and, being paralyzed, the person falls into a trance state. The hypnotist can also do this by placing a finger here (between the eyes) and willing the subject to sleep. The nerves then again become paralyzed, and being paralyzed this person is in the trance state. When that state is induced the hypnotizer then uses suggestion—which is really hypnotism. Then their suggestion controls the brain of another person. Then it is that a person with strong will power controls the brain of a person with weak will power, and that is the harm. That is what is so exceedingly wrong, because we are all free persons; we should all have our free wills, and no man has any right at all to control the will of another. Thus you see the difference between magnetism and hypnotism, and I beg that you will keep this in your minds as I proceed, as then you will better understand what I have to say.

I will now return to magnetism. Baron De Potet told me that when one wants to magnetize one, he first of all eliminates the disease from the body. Now, then, the method of doing this is to place the hand on the diseased part and then to will the disease to come into the hand. I have seen cases where the hand will be completely swollen up, and other cases where the hand experiences an exceedingly disagreeable sensation. When you have taken the disease out of the body in that way, if you throw it behind, be most careful that nobody is behind you, because of that I have made experiments in Esdale Hospital, in Calcutta; also in the San Petriel, in Paris, by placing persons behind, then by throwing the disease backwards on to those persons, they invariably catch the disease. Thus you see that there is a bad fluid which emanates from the body.

Then again, you can take this disease out of the body with the hand, and placing it into water, if you get a dog or a cat to drink that water, if the disease has been of a poisonous character you will find that dog or cat will die. Thus, that again showing that an emanation, a bad emanation, comes out of the body. That is why we, in the Theosophical Society, do not approve of that method of denial which is used so much by Christian Scientists, and I will explain why. First of all I must tell you what we consider as a disease and whence disease proceeds. First of all we say that disease comes from bad thinking, from bad thoughts, from irritation, from worrying, If those thoughts have been entertained in a previous life and the outcome has not shown itself, then the person will be thrown in that family where there is hereditary disease, so that the cause being produced in the previous life, the person has to suffer the effect in this life. If this bad thinking has taken place in this life, then the disease will throw itself on to the astral or ethereal body, because we all of us have an ethereal body on which the physical is built. Physicians tell us that we lose all our molecules every seven years, they being replaced by other molecules. Therefore, naturally, the physical body must have a mould on which it is built. Therefore, we, all of us, have an ethereal body or what we call an astral body on which the physical is built. Now, in some persons this body is very loosely knit to the physical body, and those persons are the best magnetizers, because this ethereal fluid can easily flow in and out of that body. Now, when you think bad thoughts or worrying thoughts, or have great irritation, that produces a kind of irritation or inharmony; it throws itself on to this ethereal body, which is really the body of sensation. The physical body has absolutely no sensation. You can take an idiot and perform a most horrible operation on his foot, and he looks at it all the time and laughs because he feels nothing. His brain being in a disordered condition is unable to feel. Therefore the body never feels. Now, this ethereal body is really the body of sensation. It is that body which takes up to the brain the sensation of pain, and when the ethereal body has brought to the brain that sensation, then the brain feels the pain and causes the man to suffer pain. Therefore it is that on this body the irritation and disharmony of the bad thinking shows itself, and then this ethereal body, in order to get rid of it out of its natural channel, throws it on to the physical body so that it may get out of the physical body through the pores of the skin. As I have told you, it can be eliminated in magnetism by throwing off that bad fluid which is thrown out, and I can show you that that bad fluid exists by showing there is a bad emanation which is brought from the body.

I will take a disease which is not a very pleasant one, but very graphic; that is a boil. How does a boil commence? It commences with irritation; then it goes on to inflammation, and then afterwards comes pus matter. Now, the Christian Scientist will come and he will say: "There is no pain; there is no disease," and will go on repeating that denial that there is no pain, or no disease. What does he do? He shuts up the pores of the skin, and shutting up the pores of the skin, if that boil was in the state of irritation or inflammation, he will throw it back on to the ethereal body. Thus the patient would be perfectly cured; there would not be a trace of inflammation; it would be all gone; the skin would be clean and white; there would be no pain and the patient would say: "I am cured." That is so, but where is the disease? Where is that bad emanation? Why it has gone back on to the astral or ethereal body. And what does it do? It remains there for a time, and then, perhaps, it may come out again in the same form of disease, or else it may come out in that body in a different kind of disease. Else it may do this:—it may stop latent in the ethereal body and then come out in the next life as hereditary disease; or else it may do another thing:—it may translate itself on to the higher plane, and doing that, it will then come out as mental and moral disease. Therefore, we do not approve of that system of denial. But the Christian Scientists have another way of curing which is perfectly legitimate and right, and that is the throwing up of the mind to the very highest, the throwing up of the mind to the love principle, and then throwing that down upon the patient. Often that can help the patient to be cured. But again, nobody has the right even to cure another person without that person's consent, because, as I have said, we, all of us, have our free will, and, therefore, you have absolutely no right even to attempt to cure another unless he asks you to do so. What happens if you do? You have to bear a part of the Karma of that person, because you have meddled yourself with his Karma.

As I said last night, it is dangerous to interfere with the body of another, or with the Karma another. Now, in this process of unit yourself to the divine principle, wh happens? What I have often seen, an at is that the disease, if it is in th ead, often goes down to the throat, en to the chest, then to the lower parts of the body and finally to the feet, which become swollen, and the feet becoming swollen, if you put them into water and then get a dog or cat to drink that water, they would be sick. The bad emanation has come out in that way, and thus if you make any animal drink of the bad emanation it will become ill. This shows that there is a bad fluid, as I told you, which should come from the diseased part.

Baron De Potet, in teaching me how to magnetize, told me, first of all, to take away this bad fluid. When that was done, the next process is to fill the body with vitality, to fill the body with magnetism, which is the universal vital fluid flowing through the astral body into the physical body, which thus becomes magnetism as it is emitted. Now, when the patient receives that magnetism he gets an over-plus of vitality. Then what occurs? Very often it happens in sleep; that is, he sleeps; he sleeps a natural sleep, and Baron De Potet told me that if he was left alone he would never sleep beyond twenty-four hours. The old Baron said to me that he was always delighted when his patient went off into that natural sleep, because then the magnetism was working in the patient, and so he was certain of cure.

I told you that an over-plus of vitality causes us to sleep. You may think this a strange theory, but I will try to explain it to you. In the morning when we awake we are then vigorous; we are able to resist this universal fluid that is always wanting to overpower us; but as the day comes on we become weaker, we become tired with our work, and becoming tired with our work, then this vitality overcomes us and we sleep. And for exactly the same reason babies sleep so much. They are weak; those little babes have not the resistance against the universal vital fluid which is always overpowering them, and so they continually sleep, until growing later and getting stronger, they are able to resist that vital fluid. The same with the old. The old are always sleeping; because, as they grow old they get weak and they also have not the power of resistance against the vital fluid, and thus that is the reason why we sleep.

Now, when this patient is in this trance or sleep condition, the magnetizer can then, if he so choose, liberate the consciousness of the patient and allow this consciousness to go off wherever it pleases. The difference being between the magnetizer and the hypnotizer, that the magnetizer simply liberates the consciousness, allowing it to go, while the hypnotizer commands the consciousness to do what he chooses.

When this consciousness is liberated it can go off to any country, visit any place and then bring you back intelligence which, later on, you may verify by letter. I saw rather a curious experiment made in that way. A lady came when Baron De Potet had a patient in the sleep, and she said to him: "Oh, Baron, I do wish you would try to find out where I lost a note of five hundred francs in a hotel. I was there last year and the note disappeared. I thought the waiter had stolen it, and so got the hotel master to dismiss the waiter, but," she said, "since then I have always had qualms of conscious thinking that probably the waiter had never stolen the note." The lady in sleep was asked and she went to the hotel and returned and said: "The note is still in the writing table, and if you will return to the hotel and ask the master of the hotel he can search there and find your note." The lady started the next morning and returned with the note, which she then sent to the waiter as a slight recompense for the injustice that had been done to him.

In this state of sleep or trance the hypnotizer may come along and may then give suggestion to the person. In the same way the hypnotizer can, if he so chooses, come to a person in normal sleep, and then suggest to him, or else he may suggest to persons who are awake and have their full senses about them. This I will explain later on.

The person who is in that trance condition can be, as I told you, liberated from the consciousness and also the consciousness is then thrown back to the body and no harm has ensued, because in this way the will power or brain has never been interfered with.

Baron De Potet also told me that one could magnetize animals, and I have made many experiments in this section, but there is a great danger in magnetizing animals because there is always a moment when the animal will turn around and want to rend you. Therefore, I have made my experiments in the zoological gardens always with a strong fence before me and the animal, and strong iron bars, so that I felt perfectly safe. Having made these experiments I found that some animals could be far more easily magnetized than others, and also some birds; that some of them it is almost impossible to magnetize. The most dangerous experiment was with a snake, because the power of the snake's eye is something so peculiar that it fascinates you, and if you attempted to magnetize a snake in a few minutes you would be fascinated by it. I felt a feeling of horror come over me one day when I attempted to do the thing, and I rushed from the place as fast as I possibly could, because I felt that had I remained a moment longer I should have been completely under the control of that snake.

Now, hypnotism is, as I have explained to you, the control of the weak by the strong will; but before I begin to tell you about hypnotism, I will just run over the principles of the body. In Theosophy we divide man up into seven principles, because in doing that it is far easier for us to understand man. I wish you to understand by this that we do not divide man up as you would the skins of an onion, peeling off one principle after the other. But we illustrate in this way: Take a bottle, fill it with oil, and then when you have got it quite full you can take a more volatile substance, ether, and place it into that bottle, and then that ether will interpenetrate the interstices of the oil, and so again remain in the bottle. Again, take a more volatile substance and you can pour that in so it will interpenetrate the molecules of the ether; and that illustrates our seven principles. We take first of all the physical body. That physical body after death we advise always should be cremated, because by cremating it it is good for humanity; because otherwise bad emanations are always coming out of that physical body during the process of disintegration; but we have another reason why it is better if the body is cremated, because we want that body to be disintegrated as quickly as possible, as it is only when that body is disintegrated that then the next principle can also disintegrate, the next principle being the ethereal body or astral body that I have already spoken to you about.

This astral body, as I told you, is very often loosely knit to the physical body, and when it is so a man can easily magnetize because the vital fluid flows through him so easily. It is also the case with mediums, particularly those who produce materialization; because then, if the astral is very loosely knit to the physical, the astral can ooze out of the physical, and oozing out of the physical, then it can take upon itself the photograph of any individual, and so represent the relatives of any person in the seance; then, as it is chameleon-like, it can take the image of that and so show the relative to the person present. It is very easy for it to do that, because everything is photographed in the astral aura around us. It only has to look there to see in the mind of the sitter what he wants, and then it will produce any image that is desired.

I will tell you another thing in connection with this astral which may interest you. That is, when the astral body is out of the physical, if you take a knife and wound that astral body, the wound does not appear on the astral body but appears on the physical. This is called re-percussion. And to those who are interested in this subject, I advise them to read Daset's book. It has been translated into English by Colonel Olcott, and contains many authenticated cases that are exceedingly interesting on this subject. There was an old witch in Kempton, who was seen one morning with a great gash down her cheek. She had tried to torment a man the previous night, and as he had felt a sort of feeling of cotton wool—had felt this most disagreeable sensation—he had taken a knife that was on the table before him and had struck that cotton wool with the knife, the gash appearing on the old woman's cheek the next day. I was told this story while visiting Kempton, and I was told that it was because this old witch had tried to obtain a certain sum of money from this man, which she was unable to do, and, therefore, was trying to torment him to make him give the money, and then he treated her in this fashion.

The third principle is the universal vital fluid that I have already told you about. Then comes the principle of desire. This desire is the pivot of our bodies, so that if we send desire downwards we become very material; but if we are always sending desire upwards, then we become more spiritual. This desire being generally sent downwards in our bodies, because we are always seeking in the material instead of the spiritual, after death contains a great deal of the material, and therefore, naturally, that part of us cannot go into a heavenly state. Therefore, it remains in what we call Kama Loka, and should naturally disintegrate. If left alone with an ordinary good person it will be perfectly unconscious, and in that state will gradually disintegrate, and the physical body having been disintegrated by cremation, liberates its Kama Rupa body, or body of desire; very much quicker, and so enables it to disintegrate very much sooner. The Indians had a very peculiar process of disintegrating this body. One of their relatives dies; a priest is sent for. Now, they had very much more knowledge of these things than we have. The priest will know what is the key-note of every individual; therefore knowing the key-note of the person who has died, he puts together a Mantra, being a series of Sanscrit words, which strung together produce a particular sound. Doing that, he then tells the relatives that they have to repeat this Mantra continually on this particular note or sound. This being sounded constantly against that body of desire, the Kama Rupa body, gradually disintegrates it, disintegrates it far quicker than if left in the normal condition. Now, the Roman Catholics have their prayers for the dead on a particular day. They always have certain masses for the dead, but they have lost the art; they have no idea what is the key-note of those who have died; therefore it is impossible for them to make their mass on to the key-note of the individual; therefore they are unable to disintegrate the body as is done by the Hindoos.

Now, the next principle is Manas, the mind principle. Then comes Buddhi, or the spiritual soul. And then the universal principle, which makes seven. The last three, trinity in one, forms the individuality or the ego, the divine principle of man, that which lasts to all eternity; that which goes into heaven, or rather enjoys a heavenly state, and enjoys that heavenly state as long as it possibly desires to do so; but at last the time comes when it has to return to earth, and then the process begins.

Now, I gave you three lines, namely, death, the Kama Rupa state, or what the Roman Catholics call purgatory, and then what you would call heaven, or we call Devachanic state. That is the top of the triangle. But coming down to earth, you have to come down on the other side of the triangle, and necessarily having that Kama Rupa state, or purgatory state, in between death and heaven, you can also have an intermediary state between heaven and rebirth, and that intermediary state is the animal world. We all of us have the animal within us. We all of us have the brute within us. Therefore we return to earth, and we have to remain a certain time in that animal world, according to the different passions we have had on earth, and we are then affiliated to an animal during that time. That is the meaning of transmigration of souls, which has been so very badly translated and misunderstood, because people believe by transmigration of souls that it is a reincarnating into animals. Now, that is an absolute impossibility. No man who has the divine within him, and self-consciousness within him, can ever descend into an animal. But he has to pay his debt to animals, because we all owe a great debt to animals, because we eat them. We commit a great crime in killing animals. What right have we to take the life of an animal who is as filled with the universal vital fluid as we are? Therefore, doing that, we have to pay the penalty, because everything that we sow we have to reap, and as we have sown that Karma and brought about all that misery to animals, we will have to reap what we have sown. Also vivisectionists, those who are cruel to animals, those who are tormenting animals, they, in that heavenly world, will have to suffer. Has it ever struck you what pain you inflict on animals when you eat them? If every man had to kill the animal that he eats, I do not think there would be many who would eat animals. I have talked to many butchers on this subject, and they have all told me that a mile before the animal is to be slaughtered that animal knows. He smells the blood; he begins to tremble; he begins to have fear; and as he comes, as he approaches—I have been told by persons who have seen it—that the expression of the eyes of those animals is something terrible to witness; the look of agony when they know what is coming. They are filled with life; they are filled with vitality; they love their life; they love to gambol about in the places where they live, and therefore when they know that they have to approach, and when they smell the blood they know it, they begin to tremble; they begin to have fear, and then the whole of their animal soul revolts at the idea of human cruelty and injustice, that wants to cut them off before the time, and then the whole of that psychic feeling, the whole of that misery, comes down and permeates the meat, and then you eat it.

I will tell you what happened in San Francisco when I was there, and that was that a great number of people were very ill because they ate of a certain beef, and this beef was a big ox, a very large, powerful animal, that was taken to the slaughter, and the doctors made inquiry about the killing of that beef, because so many persons were taken ill, and all those who had eaten of it were very sick. Now, that animal was a powerful animal, with the whole of his vitality in him. He loved his life, and he did not want to die, and he knew before he came his fate, and he began to revolt, he began to kick, he began to scream, he began to fight, and he fought every inch of his life until he got there, and they said foam came out of his mouth; they said the eyes were starting out of his head, and they said he was horrible to look at, and the whole of him was covered with perspiration. Now, all of that psychic feeling went and permeated that meat because he was slaughtered; and so you see what the slaughtering of animals means, and when you pass through that animal world you will have to pay your debt.

Have you ever remarked, any of you, how very like some persons are to animals, how one resembles a sheep, another an ox, another a dog, another a horse, and so on? It is because of those persons having been very closely affiliated to those animals during their descent into re-birth, and therefore, having been so very closely affiliated to them, they bring the impress of the features onto their physical face, and then after all the ego descends into rebirth and the soul regains the reincarnations.

Now, I have been explaining to you these seven principles, and my desire for doing so is because I wish to explain to you how the will power acts. All will power comes from the universal spirit, and that coming through man, through the ego of man, if it passes through that ego or spiritual part it becomes a spiritual will. If it passes through the mental plane it becomes mental will. If it passes through the principle of desire, it then shows itself as desire. It it comes down lower into the physical body, it then shows itself as physical will—all the different phases of the one universal will.

In magnetism, if you throw out this will power, the kind of magnetism you bring depends very much on the principle through which you have thrown it. Also, it would take upon itself a different shade of color, according to the principle through which you throw it. Therefore those who really would know how to magnetize have to learn all those principles, so that they may thoroughly understand through which principle and which kind of magnetism they wish to give to their patient. That is a very important item in magnetism.

Man is a center of contagion, from the lowest plane to the highest. A great many diseases are contagious. The next plane, vitality, is also infectious. That is why the very young should never sleep with the old and infirm. I knew an old lady in London who lived entirely on the magnetism of young persons. She was a very rich old lady, and so she wished to get young girls from farm houses who would come and stay for a month. She would keep them always in the room with herself. Being a kind of vampire, she would vampirize their vitality, and in a short time they would get pale and weak, and then she would replace them by another. Now, this horrible old woman lived for several years in this way. Being very rich, she paid very large sums, and happily, at last she died. There was also the Seeress of Prevorst, in Germany. She never ate anything. She lived entirely on magnetism, and Dr. Justinus Kerner has given an account of her life, in which he said that he never permitted persons to remain long in her room, they would get so weakened if they stayed there. He was always obliged to continually change the persons about her. But she was in a very sick, diseased state, and she was very abnormal. If you placed her in a bath you had to hold her down, because otherwise she always floated to the top.

The next plane is that of the passions. Hate produces hate; love, love. The next is the mental plane, and there we all know that thoughts are transferable and spiritual stimuli are good.

Now, hypnotism in many ways resembles the state of anæsthesia, and we will go into that, so as to understand hypnotism.

A person is in a state of anæsthesia and the astral body leaves that person, and then the person has an operation performed, and feels no pain. The astral, in the meantime, is in the astral world, and when it returns from its junketings there has been very great difficulty in making the physical understand what it has done during its absence, because all sensations on the astral plane are dissimilar to those on the physical plane. Then, again, we will take another case. This astral body has seven layers to it. It will go off and leave the lower layers, that lower layer which is the body of sensation that I spoke to you about. The operation is performed, and when consciousness comes back, then this lower layer communicates to the consciousness what had occurred during the trance condition of the patient. And then that extraordinary phenomenon comes which has so often puzzled doctors, and that is that when the patient comes to himself a long time after the operation has been performed he suffers the whole of the operation.

Again, we will take another case. The astral body goes out, taking the self-consciousness, but leaving more layers behind. Those are the layers which are the recording tablets. Those are the layers that if we want to wake up at six o'clock, we inform those recording tablets that we want to wake up, and we do wake at that hour. Then there are also those layers which, if we want to move a hand or foot, they move the hand or foot for us. Therefore the consciousness leaves behind it these layers. Now, when the consciousness goes, it has absolutely no idea that it has left the door of its house open, and that a thief is coming in. It goes, and the thief comes, the thief being the hypnotist, and the hypnotist gives an additional suggestion to the patient that he shall stand upon his head. Now, these recording layers that remain, being those that had been accustomed to obey that which has been sent to them from the ego, having no judgment of their own, immediately cause the patient to stand upon his head. Else, the hypnotist will suggest to the patient that four hours after he awakes he is to go and take a walk. The hypnotist then departs. Self-consciousness returns to his home, little knowing a thief has been there during his absence. And what occurs? Four hours pass, and as they are coming to an end, all these lower layers begin to agitate themselves. It is like the shiver of an alarm clock before it strikes. Then they send up an intimation to the self-consciousness, saying they want to take a walk, and the self-consciousness absolutely thinks it is his own idea. He has not the remotest idea that a thief has been in there and has placed the idea for him. And then he gets up most complacently and goes and takes a walk. Why does this happen? Because we are so accustomed to identify ourselves with the lower parts of our body that most anybody can come into our house and suggest anything, and we will think it is ourselves, because we do not separate ourselves from our bodies and our senses. As I said last night, we are not masters of ourselves. If we were masters of ourselves, nobody could come into our house and treat us in that way. It is exactly the same as a driver who has his carriage and his horses. Now, the driver is the self-consciousness, the carriage is the body, the horses are the senses. If that driver cannot draw in these horses and control them he will be run away with. So it is with us. We are always being run away with because we cannot control our senses, and so we shall always be liable to be hypnotized until we can. You see the ruler cannot be identical with the ruled. If you want to rule your body you must rule it, and not be identical with the lower principles and the senses.

Hypnotism can do an enormous amount of harm. I knew very well Mr. Hanson, the Danish hypnotist. He is a very good man, a very earnest man, and a man who in his work thoroughly believes he is doing good. It is because he does not understand the evil he is doing that he continues his work. We have had many conversations together. Now this is his theory. He says to me: "I cure a patient of a disease that perhaps the doctor cannot cure him of, and I say to him, yes, you can, but if you draw your will power away from that patient, or if you die, that patient will get that disease exactly as he had it before." And I know several instances of cases where it has happened. A lady in Russia was cured of a very bad rheumatic gout in Paris by a hypnotizer, and for years she was free from it. All of a sudden it came back to her, and she

CONTINUED ON PAGE 8.

EXPERIENCES.

On the Spirit Side of Life.

By a Prominent Medium of Ohio.

GOD.

In looking over the inspirational lecture of J. J. Morse published in your valuable paper, August 25th, some of my mediumistic experiences of about eighteen years ago were so forcibly brought before me that I cannot refrain from giving them as a sort of supplement to the lecture referred to, and as a possible benefit to your many readers. I shall make, first, three quotations from Mr. Morse's lecture, that have a bearing upon my experiences, as well as upon the teachings of my spirit-band. First: "There is a God who works in nature and through humanity." Second: "Spiritualists do believe in God. They may refuse many of the patterns of God presented for their consideration, yet God, the infinite presence and the eternal spirit, will remain a central idea in the consciousness of every Spiritualist." Third: "Bringing yourselves then in harmony with the universal principles of order, form and beauty, you bring yourselves in harmony with God.

The substance of the lecture is contained in the above three paragraphs. First, Mr. Editor, I will say that I was not of the number who sought mediumship by sitting for it. I became a medium, not from choice, but because I could not get away from my organic self. All my life I have had strange experiences in visions and voices, but when the time came and conditions were favorable, spirits appeared to me singly and in companies and I talked with them face to face; but much that I thus heard from their lips was, as it were, wasted, for I could not comprehend it. They told me that as soon as they could work upon my brain to their desire, they would not appear in such a tangible way, as it was very hard for them. For a few years, at that period of my life, I was taken frequently, in spirit, to see the Spirit-world, as also the workings of God in nature and through humanity. It was always a fascinating experience to see these things, and to be instructed at the same time, as to the divine purposes so enacted and worked out, though I admit that even when they were explained I did not comprehend the importance thereof, especially of the relativity of force and substance and the processes of differentiation in force, substance and form from the simple to the complex.

On one rare occasion, for which I had been instructed to especially prepare myself, by dieting and being prayerful and harmonious in all my thoughts towards others and in every way, when the time came, I was taken in spirit on and on, upward and upward, until I felt faint and thought myself dying, though all the while I saw the angel that guided me, by my side. He touched me then, and I was at once electrified, so to say, for I stood up, my vision was clear and my senses active. I was so overjoyed that I have never wholly forgotten those feelings of pure happiness, for I found myself in a city of matchless grandeur and magnificence, and with a beaming countenance, my guide said:

"This is the New Jerusalem, here is great power and great wisdom!"

Then and there he led me to see God, to what he called the Arch of Magnificence, the grandeur of which it is beyond my power to describe. There, on a throne-like elevation, seemed to sit what might be called, A PERFECT BEING, from whom issued light waves of every hue, that is, the radiations of light as they went forth, became variegated, resembling every color, and in the out-going light and force this being was *dissolved*, and as they returned, the waves converged into the semblance of a *perfect man*, only somehow the countenance changed so often that I marveled within myself. My guide perceiving this, smiled and said:

"God is of many forms and appearances, to suit all nations and people."

Another time I was taken to what my guide called "The apex of the universe." There he showed me what he called the "central luminosity or fountain of life and love," which, however, we could not approach, but looked at from a distance. He said:

"This represents the purified, centered and concentered force and substance of the entire cosmos, hence it is called God, the source whence all power flows, the light which into all worlds goes, the life whence all life is derived and supported."

It was all Greek to me, I admit, but now I begin to understand the beauty of such object-lessons. At still another time, led in spirit after the same manner, I beheld the inner circle or center where all force is concentrated, and from which all other centers in the universe draw their supplies by way of the well-proportioned centrifugal and centripetal forces that were set apart and illustrated as to composition, but I am sorry to say, that even though an attempt is made by my guide, as I write, to give a correct explanation of this, I cannot quite get it so as to give it accurately, and must, therefore, wait until I can; but to return: From this inner circle of light above referred to, I beheld an issue of fine lines extending all over the universe, and attaching themselves to the brains of every angel and mortal; yea, even to everything, but those attached to animals and to all forms and things in nature differ; as the guide says, they represent different notes in the graduated scale of creation's march, and emit different sounds that yet blend harmoniously in the constant chanting of creation's rhythm. This fiber system then shown to me, my spirit friends designate the "system of vital supplies" to all things from their source of life; also as "soul telegraphy," which plainly shows how all that is good emanates from that central source which we call God, and is thereby supported. I can truthfully say from experience that as we bring ourselves into harmony with the universal principle of order, we bring ourselves into harmony with God, and then only can we, as mediums, receive anything like perfect communications from our angel guides. Though they be gods in wisdom and understand all laws of nature perfectly, they cannot send through an organism out of tune a perfect message, for they are dependent upon our receptivity of qualities of electric forces and corresponding ether waves.

It has been my painful experience, at times, that even by the greatest efforts, my guides could not use me to their desire. I feel this, and know it, therefore I never attempt to give that which, at such times, I am unable to receive. At other times I seem to rise in spirit, my whole being ascends to elevated ground, where a pure, sweet, harmonious atmosphere prevails. It is then that I sense *that delight* which passeth all understanding of those who have never had such foretastes of heaven. It is then that I come in such *rapport* with my spirit guides that I can see clearly, hear clearly and understand that which they give, in its direct and relative bearings.

I trust these experiences will prove helpful to your many readers. They plainly show that no matter how we are taught, all forms a part of the one great problem differently explained by spirit teachers to their mortal pupils, so that the mental diversity which emanates from the universal mind receives its instructions as well as supplies from that central source. I hope what I have given will be especially helpful to mediums, for it is upon them that the growth and stability of Spiritualism is dependent, and the selfish exercise of mediumistic powers is derogatory thereto.

MRS. M. KLEIN.

Van Wert, Ohio.

Verona Park, Maine, Camp-Meeting.

TO THE EDITOR:—At the close of one of our most enthusiastic and profitable yearly gatherings, we can truthfully claim that we are progressive workers as well as progressive thinkers in the great advancing army of truth.

During the past year Dr. Charles F. Ware, president of the association since its formation in 1883, entered the life beyond, and eight other members. Small in numbers and struggling for existence, such an exodus seemed at first to so cripple our resources that a continuance of our association was, to say the least, problematical. But let us never doubt the continued interest and material help of the spirit friends who have left the body physical.

In our meetings this year redoubled interest has been shown by those on earth, and the undoubted presence, with words of cheer and counsel, of the "founder of Verona," has strengthened and encouraged the other workers.

Hon. Sidney Dean, with wise counsel and a zeal and enthusiasm that never flags, though the physical is at present in a condition of weakness from overwork, has been a tower of strength in all emergencies. Mrs. Mary J. Wentworth, of Knox, in lectures inspired by wise ones in the temples above, has given food for thought and stimulus to spiritual unfoldment. Her tests are comforting and convincing and her character readings are accurate. She seems ordained to reach strangers and skeptics, giving a word or hint that arouses thought and leads to further investigation, and often conviction; a real missionary, devoted heart and soul to the needs of humanity, she is ever a welcome visitor to camp and home.

The wonderful blind orator, Mr. A. E. Tisdale, has spoken on themes scientific, philosophical and spiritual to delighted audiences. Dr. Charles H. Harding, of Boston, and Dr. W. S. Eldredge, of Portland, have contributed their share of inspirational teachings and given tests and proofs of spirit return and communion to anxious seekers for knowledge of those beyond. Mrs. Cushing-Smith, of Rockland, has demonstrated to lovers and believers in the truth of the Bible, the undoubted fact that modern Spiritualism is Bible Spiritualism as taught and lived by Jesus of Nazareth and his early disciples.

Mrs. Schofield-Peyser, of Providence, R. I., the chosen and consecrated medium of Dr. Ware, has given to us communications from our arisen president that have been of great service, and given strength and courage to carry on the work at Verona which was and is so dear to his heart. Lofty thoughts from other spirit sources have also been voiced by this lady, and most convincing tests in the circles held in her own cottage. One benefit circle she gave to assist Mrs. M. J. Elliott, of Bangor, a newly-developed medium of great promise, was an event long to be remembered, as one instance in particular of those who came to "scoff but remained to pray," was worthy of notice.

Mr. F. W. Smith, of Rockland, who succeeds Dr. Ware as president, has been ever ready to contribute valuable thoughts on the vital subjects that have been brought before the people. His address on "Woman Suffrage" was unanimously pronounced "the most clear, concise and logical presentation of the subject ever listened to" by those present. It is needless to say that it was in favor of granting the right of suffrage to our sister woman, with arguments based on everlasting truth.

Mrs. Mary C. Donell gave strong and valuable thoughts on Soul Culture, and the limitless possibilities of individual growth. Mrs. Hovey revealed some of the hidden meanings of the misinterpreted teachings of the early disciples that prove to our satisfaction that it is, indeed, one of the missions of Spiritualism to present to the world the interior truths of the Bible so long concealed by the debris piled upon them by dogmatic theologians.

Mrs. M. E. Thompson gave valuable thoughts on the subject of astrology, the influence of the planets and fixed stars on human destiny, and the ultimate value of a knowledge of astrological laws in guiding the human family to the highest and best expression of life.

Dr. W. S. Eldredge, of Portland, gave a benefit circle, the proceeds to go to the association. At this circle a most interesting account of visits to the planet Mars, and interviews with the inhabitants, opened up possibilities of future planetary communications by means of the unseen electrical currents that unquestionably connect the planets of our universe, and over which the thoughts of the world of spirits travel from mind to mind, wholly independent of material conditions. Truly are we entering on an era of progress that causes the most progressive thinker among us to bow in unspeakable awe before the Infinite Source of all Wisdom.

MATILDA CUSHING-SMITH, Sec'y.

AT EVENTIDE.

Adown the valley's dreamful shades
The wings of evening fold to rest.
The sweet-faced flowers and grassy blades
Where weary pilgrims' feet have pressed,
And soft and sweet from low-land plains
Echoes the warbler's joyous strains.

And happy childhood's trustful dreams
That poured its sweet libations o'er
A world of selfish sordid schemes,
Comes this dream fantasy of yore,
And soft as feathery flakes of snow
I float where fancy wills me go.

Far in the west I dimly see
A world of beauty none may know,
Breathing of heaven's minstrelsy,
Free from the shades of worldly woe;
And there are white, fleet airy ships
Drifting toward harbors of gold,
That left them at death, stark and cold—
Now warm and fresh with a joy untold.

A vesper hymn floats softly by,
Pleading as faint as the day expires.
A smothered breath of sweet desires
On all thing seems to lie;
A parted cloud—a radiant star
Beams forth its glory from afar,
As though a soul came fluttering through
The gateway arch of heaven's blue,
And on my heart warm hands I fold,
That thrill the same sweet touch of old.

O, beautiful dream, how swift to wake
Within the haunts of this weary brain
Sweet waves of music that gently break
In melody's soft refrain;
Dreams of a sainted face so fair,
Hallowed by the sombre touch of care,
That warmed my heart with a tender thrill,
And holds its presence with me still;
Dreams of a cottage and hills that frown
Above a quaint old rural town.

And who shall say these dreams that line
The horizon of a mystic clime
Are not reflections on the sea
Of the soul's reality?
And who shall say this wondrous art,
Held in the secret of the heart,
Does not foreshadow the yet to be
When time reveals its mystery;
When every broken link and chain
Is there united once again;
When love glorified, serenely fair,
Fills with fragrance earth and air;
When lo! in some sweet land of bliss
We meet with love's fresh tenderness,
When faint and weary we are gently fanned
By unseen ones from spirit-land.

BISHOP A. BEALS.

Doings at Lynn, Mass., and at Cassadaga.

This is my first visit to Lynn. I find congenial conditions and wholesome climate. A newly-organized society is moving the Spiritual waters with healing in their hands. They have arranged a course of lectures that promises much, and they seem united and earnest, with an equipment of business capacity and high aims that means success. On Sunday evening at the Pleasant Hall, 34 Market street, Mrs. Kelty, wife of the president, and recently in the church as leading worker, gave a very striking and satisfactory manifestation of rappings, loud enough to be heard all over the hall.

She simply held a fan by the handle with one hand and the raps came in answer to questions very promptly, and the pulsations could be seen and felt by anyone. It was the most perfect illustration of that phase that I have ever witnessed. It was with great reluctance that Mrs. Kelty consented to appear for the first time before a public audience for such an exhibition of mediumship, and the audience evidently appreciated both her modesty and sincerity, as well as the unmistakable quality of the manifestation. Thus far I like the people and the place and the general animus of the workers for the cause.

We had what I call a hallelujah time at Cassadaga, and I was there over two weeks. The "Heathen" Hindoo was a center of attraction and his presence was an educator. He told us that there had not been a murder committed by one of his people in five thousand years! That they have no poorhouses or paupers; no drunkards or criminals. They do not kill to eat, nor for any other purpose than self-protection.

He is said to be thirty years old, speaks very good English, is quiet, fraternal and broadly liberal. He is posted in the general sciences of the western world, and from his standpoint, the Hindoos are over five thousand years in advance of our scientific knowledge! He says, western scientists recognize one ether; whereas, the Hindoos have known, for the past five thousand years, that there are five, each one having a definite color, taste and function! He expressed himself much pleased with our people, especially those represented at Cassadaga. Two other brilliant attractions made Cassadaga lively: the inimitable Brooks, whose original poems and wonderful memory, mimicry, wit and humor cure all kinds of bad digestion, bad livers, and bad religion, and the equally inimitable Charles Sullivan, whose entertainments added so much to the interest and enjoyment of hundreds, if not thousands, and these two characters will be remembered and looked for as an annual necessity at the camp henceforth.

I speak here the five Sundays of September and then go to Boston, Mr. Ayer's Temple, for October and November; then to New York, First Society for December, and Philadelphia, First Society for January, 1894.

LYMAN C. HOWE.

The Cause in Portland, Oregon.

TO THE EDITOR:—I should like a small space in your excellent paper for a few lines in regard to the cause of Spiritualism here in Portland. The First Spiritual Society is the only society holding meetings in the city, and we are progressing finely. We have a conference meeting at 11 a. m., well attended. The questions discussed are various and exalted, and so interesting that they sometimes encroach upon the Progressive Lyceum at 12:30, which consists of an adult class of from 15 to 20 members; Liberty Groups of young gentlemen and ladies; the Star Group of misses and boys, and the Fountain Group of children under 12 years. In the evening we have a lecture at 7:35, which is generally well attended, and until recently we have had a test medium to follow; but now the test medium has opened meetings of his own, so those who like tests can go there, and those who like the deeper depths of Spiritualism, the philosophy, can attend the First Spiritual Society.

I saw a letter from Moses Hull in your paper, and I wish to correct a statement therein. He said: "Spiritualism in Portland has lost caste somewhat; not because of anything its enemies have said or done, but from the efforts of a few to convert its Sunday meetings into a kind of a fourth-rate show." Mr. Hull was employed to speak for the First Spiritual Society one Thursday evening, and he was not here on a Sunday, therefore I infer he got his knowledge of the above from some kind(?) individual, and according to my report he was misinformed. If the Sunday meetings were fourth-class, it shows it must have been the First Society that gave them, and their medium was the same one whom he speaks so highly of just before this, as a man who is a gentleman through and through, and of whom he speaks as being the best all-around medium that he knows of. I am sorry Mr. Hull heard such an account of our grand work here, but I suspect it came from the class of people who call themselves Spiritualists, but think the gathering of Spiritualists are not respectable enough for them, so go to the churches, etc., and bemoan the situation. There are in every city just such goody-goody people who find fault with every movement, but keep out of every effort themselves that would take up either their time or money. But Spiritualism is a success here, as our Thursday evening meetings testify to, and we are glad.

N. P. THOMPSON, Sec'y.

Lake Brady Camp-Meeting.

Since my last, we have had our usual complement of seven lectures a week. Prof. Kenyon gave his eighth and last lecture on Wednesday, Aug. 29. It was a picnic day; and, as many church people were present, he adapted his theme to the occasion, "Has Spiritualism Been Scientifically Demonstrated?" Giving facts instead of philosophy, he reviewed Poughkeepsie and Hydesville; the investigations of Prof. Hare; of Judge Edmunds and Dr. Dexter; of Profs. Crookes, Cox and Varley, with D. D. Home and Florence Cook, and of Zoellner with Henry Slade, giving the names of their books, and where they can be procured. We saw outsiders taking careful notes of his statements.

On Tuesday and Thursday, Dr. Paul Carus of Chicago, editor of the *The Open Court and Monist*, gave two lectures on Buddhism. In the first, he classified and illustrated the similarities between Christianity and Buddhism. In the second, he showed that Tao-ism originated by Lao-tsze, "the old thinker," some 600 years B. C., and presents features similar to both the religions named above. Tao—wisdom, reason, path—being analogous to the logos of the Neo-Platonists. He closed this with a beautiful little story, written by himself as I afterwards learned, illustrating the law of Karma. On Saturday, he gave us an address on "Labor." Dr. Carus is learned, earnest, and sincere.

Friday, Hon. O. P. Kellogg maintained that Spiritualism alone places a firm abutment on the other side to help sustain the bridge between the two worlds. Sunday morning, W. J. Colville gave one of his exhaustive and brainy discourses on "The Hope of the World," the key-note of which he finds, not in the depravity, but in the divinity of the human race.

In the afternoon, Mrs. Richmond's theme was "Self-Centered." She claimed that the finite soul can be centered only as it apprehends its relation to infinite soul, and its own eternal past and future. She said the law of the universe is a return to the primal condition, whether the physical atom or the primal soul. She closed with an improvisation about Mrs. Hyser, whom she described as "spirit, fire, and life" while here, and from Mrs. Hyser herself, who declared that she is now nearer to our sympathies and love than ever before, and bade us, not a farewell, but a welcome.

Saturday evening I attended one of Hatfield Pettibone's light seances. "In the light," with him, does not mean the semi-obscurity of a dim lamp, draped in shades. It means a good-sized lamp, well-trimmed, the wick turned up full, and no shade at all. I will give the closing demonstration of this occasion, with the prefatory remark that Mrs. Richmond had just been inside of the little cabinet behind him, with a light, and declared that there was nothing in it. While in it, she felt the hands. She then came out. I held the bright, shadeless lamp within two feet of the medium's head with one hand. We saw both his hands in the clasp of th persons on each side of him. We also saw each of their outside hands. Leaning his head back and giving himself wholly to spirit-manipulation, we saw two hands come out from the cabinet over his head. I felt them, as well as saw them. They were warm, living, with rounded fingers, and they caressed my own, when I tenderly begged them not to pull Mr. Pettibone's hair, which they sometimes do.

I will add that this seance was exceptionally harmonious. It opened with an improvisation by Mrs. Cora Richmond, and tests by Frank Ripley, who saw my father and the Hindoo dirgy who carried me in his arms when I was a little girl in Burmah.

After Mr. Pettibone's share in the light, we had a short seance in the dark with excellent trumpet manifestations through Mr. C. J. Barnes. About sixteen persons were present, including those named above, several good Spiritualists, and two or three honest investigators.

Give Mr. Pettibone good conditions and kind treatment, and one can obtain through him manifestations fitted to convince the most incased materialist, that disembodied spirits can on suitable occasions so manipulate the elements as to present materialized hands to the physical senses of persons still in the flesh.

ABBY A. JUDSON.

LILY DALE, N. Y.

After It's Over, Watchman, What of the Night?

The great day is of the past; the day when we, after much physical exertion and mental excitement, have succeeded in "getting there" at "camp-meeting." How much that meant to some of us; some had saved up with careful economy the necessary few dollars required to take them there and to provide for the necessaries while on the grounds.

The anxious mother, who had of late been nearly prostrated with grief and exhausted vitality at the passing out of an only son or daughter, was there to catch a ray of hope by a communication from the loved one, and the wife earnestly hoping for a message from the departed husband. We have been searching either for evidence of a life beyond, a revival of lost interest in the cause, or a link in the chain of circumstantial evidence that may successfully close the mouth of the skeptical debater at home. Whether for a greedy, selfish desire to gratify the material curiosity to see a show, or to satisfy the avaricious demand for gold, each and all of the many thousands of people who have been to camp-meeting this year have received that which they have been prepared for. Those who have been mental or material gluttons, always receiving and never giving, will, in all probability, become mentally and spiritually dyspeptic, and will become members of the great army of chronic growlers. These individuals will find you who have not been there; they will tell you all about the frauds among the mediums, and the trickery of the "ring" which controls the management; the favoritism; the amount of money that, in all probability, the "board" has made out of it, and how, if so and so was to run it another year, he or she would surely not patronize the camp, a matter which would, in the growler's mind, bankrupt the institution and deliver the entire cause of Spiritualism into the hands of the Philistines. But he or she who attended one or more camps with the controlling resolution of "I will do all I can to make the camp a success, regardless of personalities," will bring home to you a glowing account of the advantages and opportunities that were presented by the management to every participant in the exercises from the first to the last day.

Who can say, truthfully and fairly, that at each and all the camp-meetings there was not a prevailing sentiment of "peace on earth and good will to men?"

Errors and misunderstandings there were, of course, as a natural run of circumstances; but after all, didn't we have a glorious time? Did we not learn something of practical Spiritualism at Cassadaga, Maple Dell, Lake Brady, Onset, Lake Pleasant and all the rest? Was not the conceit taken out of some of us? And didn't we receive, beside precepts and principles, some soul-uplifting ideas, as well as lasting impressions of the need of more sympathy and consistency in dealings with each other? Let us hope so, and let us return thanks to the powers that assist us in our earthly career, for the grand experiences of '94. Every one of us, from the humblest worker to the one who has received the prolonged applause of appreciation, from the enthusiastic audiences on the "big day," have reason to be thankful for the privilege of being among those fortunate ones who have given, as well as received something which has left an oasis in the lonely heart.

The much-talked-of Cassadaga has not been overestimated by those who have said it was a beautiful place, and that its management was like clock-work. We have been impressed with the executive department of this Mecca of Spiritualists. While all shades of belief are aired at the lectures and conferences, we have seen but little friction. We do not expect to ever visit a place where the irrepressible objector does not appear occasionally, like Banquo's ghost, but as a whole, there has been a principle which has made us "agree to differ" just enough to make it interesting.

The secret of success at camp-meetings is, first, in having business men control the business end, and scholars and parliamentarians who have naturally benevolent and wise heads to control the platform demonstrations; all of this we have noticed in the board of managers and chairman (Mr. H. D. Barrett), whose strong personality is felt so forcibly as to keep out discord, and thus avoid the difficult task of correcting the errors of poor judgment.

GEO. F. PERKINS.

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R. E. V., Philadelphia: Q. On what does the success of a lyceum most depend?

There is a demand for books for the use of lyceums which has been supplied by the "Manual" and "Guide." Such books are essential to furnish music, general directions and map out and systematize the work. This is all books should be expected to do.

Leaders of groups and other officers are constantly asking for books containing more lessons, or more material. They mistake, for the object of the lyceum is not to learn, parrot-like, from a book, but to sharpen the mind by broad thinking, and by this the instructors are benefited equally with the members of the groups.

The largest compilation would soon become exhausted and the leaders would soon find the same difficulties confronting them. It has been suggested that a paper be published after the orthodox style, giving lessons for the day, but it is opposed to the genius of Spiritualism to have mental food ready prepared. Books, papers, and lesson leaflets are all of value, but they are only helps, and cannot take the place of zealous workers, without whom they are valueless. How soon would a "Question Book" become exhausted, or a "Speaker" stale, or a system of calisthenics wearisome? Books can, at best, point the direction and illustrate the methods.

The officers must expect to give many hours of study to the work. They have no infallible book ready with its texts, simply to be learned and repeated. They have the whole wide universe to select from, the books of all ages and races, and the object-lessons of nature on every hand, and the lives of all great and good men are for moral and intellectual stimulus. Their task must be of love, and they must be zealous, and not shrink from sacrifices, and expect to give time and thought to the work. Thereby they strengthen themselves more than is possible by any other means, for it is the right method of self-culture.

The intellectual status of the lyceum depends largely on the leaders, for their mental and moral endowments are reflected by their groups. The calisthenics machinery and display have their uses, but alone will not maintain interest. The intellectual and social departments must be relied on. Outside inducements, as prizes, etc., may for a time call a larger attendance, but they are not of permanent value. The lyceum must be made of itself so permanently attractive that the members will not allow anything to call them away. The leaders must be interested, and as they have a week to prepare for the question or lesson, they ought not to be at a loss. Every member should be prepared to give at least one thought, to be gathered by the conductor into a bouquet of beauty, in a brief summary at the close. The lyceum thus becomes a school, in which all are pupils and all teachers. The main requirement for success is leaders with souls wedded to the work, who are willing to make personal sacrifices for the good of those over whom they preside. Without such officers, and the absence of selfishness, a lyceum cannot flourish.

M. I. W., Cordele, Ga.: Q. What is the influence or Spirit power that I as well as countless others have experienced, commonly called conversion?

A. The writer remarks: "I was hundreds of miles from home, among strangers; no excitement or revival influence around me. Then I passed through the darkest clouds of my life, suddenly followed by the brightest visions and ecstatic happiness." In his case the magnetic force of spirit friends was the uplifting cause. But in revivals what passes for conversion is nothing more than the effect of hypnotic influence excited by the preacher, assisted by the members of his church. To this may be added the assistance of the departed members who have not learned the falseness of their earth-life beliefs.

G. W. H., Anchorage, Wis. Q. (1) What is usually understood to be the creed of those calling themselves Bible Spiritualists?

(2) What are the various explanations which have been given to account for the phenomena of Spiritualism?

(3) How can we reconcile man's free agency with the influence exerted by alleged controls, guides, etc.?

A. (1) Bible Spiritualist is a very indefinite term, but those who come to Spiritualism from the churches, bringing with them more or less of their former beliefs and reverence for the sacred book, prefer this designation. They take the Bible as evidence of their new-found faith. Really, the term is a misnomer, for there can be no distinctive "Bible Spiritualism." There is simply Spiritualism, and that much of it contained in the Bible, the Zend Avesta, the Shaster, the Book of Kings and Al Koran, altogether form only a small part. It is the great tree; of which these are accidental branches.

(2) The first was fraud, cracking of the joints, and collusion with confederates. Then magnetism, electricity and od-force followed. "Unconscious Cerebration" divided the field with od-force and hypnotism. The church claimed, from the first, it to be the work of Satan, or evil spirits. The Theosophists affirm that the phenomena are only manifestations of astral shells, whatever these may be, something like our friends, yet not our friends, who have gone on to reincarnate. The only explanation covering the whole field and in every way consistent is that offered by Spiritualism.

(3) A sensitive, giving himself to the control of a spirit, must surrender his will, and, in the measure of the perfectness of the control, loses his free will. Therein lies the great danger of mediumship. If the highest and best results are sought for, the medium must, as an individual, perfect himself along the lines of culture he seeks to inculcate. That is, if he seeks for scientific communications he must study science; if moral, he must himself practice morality. If it is selfish gain, he has but to give himself over to selfishness, to attract the Spiritual element of selfishness.

M. E. D., Miltincague: Q. If our spirits come into this world pure, do they go out so, and do the sins committed in the body go down to the grave with the body?

A. To gain a correct view, the old idea that the spirit is from God, and pure, becoming corrupt by contact with the body, must be discarded root and branch, not a lingering vestige allowed to remain. Matter is just as pure as spirit, and is as much "from God." The spirit comes into the world just as pure as parental conditions and ancestral taints will allow, and life should be a constant effort to overcome the tendencies to impurity, by adjustment to the correct laws of living. "The sins committed in the body," if against the body, except as they reflect on the spirit, perish with the body, but the sins of the spirit which include disobedience to the world and intellectual obligations and duties of the spirit, remain. If the spirit remains the same identity after death as before, its character is the resultant and sum of all actions and thoughts preceding its presentiment, and its sins are all graven into its being, as they go to make up the individuality.

WELCOME DEATH.

Weep not, dear friends—why fear we death?
We only change condition;
When here we lose our vital breath
We find life's full fruition.
We shuffle off the mortal coil
And get release from pain,
Are free from irksome care and toil
Our daily bread to gain.

Our mortal garb we leave on earth,
Resigning dust to dust,
And death we find is second birth
That frees from earthly rust;
'Tis resurrection unto life
Immortal in the spheres,
Whose scenes are found with beauty rife
Far more than here appears.

Why should we dread to leave this form
As Nature has decreed?
It must grow old—become infirm,
And constant care doth need;
Death sets us free from all the ills
Which flesh and blood now heir,
And leaves a form with health that thrills
And never needs repair.

Eternal youth comes to us all
When earthly life doth cease;
Decay and death no more befall
When once they give release;
The spirit body ne'er grows old,
No wrinkles doth it wear,
Though eons pass in time untold
'Twill still be young and fair.

Death frees the soul from earthly dross,
And from its clogs makes free;
"To die is gain," and not a loss;
We must with Paul agree;
Then why should it inspire with fear
Our foolish, shrinking minds?
Why not *be glad* when it draws near
And life its freedom finds?

The worst of life most see below
In this dark, earthly sphere,
To no worse *Sheol* can they go
Than many find while here!
Our hell we have in mind and heart
Wherever we may be,
But here, or there, 'twill from us part
Whene'er from sin we're free.

Then let us welcome life's release
Without a pang or tear;
It may not bring us perfect peace
But nought 'twill bring to fear;
'Twill break the trammels that now bind
The soul to flesh and sense,
And that's a change we all will find
To be a gain immense.

Yea, let us greet our earthly end,
That sets our spirits free,
As we would meet our dearest friend
We long have wished to see;
'Twill ope for us the pearly door
To realms of light above,
And take us to the shining shore
To meet the friends we love.

O, Death! we fear not thy embrace,
We know thou art a friend
That comes to all the human race
Their griefs and pains to end;
We welcome thee to bear us home
Our weary forms to rest;
Whene'er God wills, we bid thee come,
His time, we know, is best.

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The Last Week of the Clinton (Iowa) Camp.

REPORT BY WILL C. HODGE.

TO THE EDITOR:—The exercises during the last week at this camp were of the most interesting character. While many were compelled to take their leave, many others arrived to participate in the closing exercises, and thus sustained our numbers. The lectures of Prof. Lockwood and Willard J. Hull, and the seances of Edgar W. Emerson, were largely attended and highly appreciated, and was a fitting program for the closing week of a most successful season. The opportunity for investigation was first-class, notwithstanding the fact that certain parties were a little shady, and the further fact that there seemed to be a disposition on the part of some speakers to belittle the manifestations altogether. Mrs. DeWolf sustained her reputation grandly as a slate-writer, while Jennie Moore, C. E. Winans and Mrs. Aspinwall gave general satisfaction to their patrons. As materializing mediums they are certainly genuine, and each was the instrument in affording light and joy to many earnest seekers after truth.

Elsie Reynolds was with us during the closing days and gave a number of seances which were convincing and satisfactory to her patrons. The closing exercises were held in the pavilion Sunday night, and consisted of a public seance by Elsie Reynolds, short speeches by the speakers and members of the Association, and the reading of an original poem by Mrs. Mary L. Barrington, which is enclosed for publication. The public seance was an unqualified success, a number of forms coming out of the cabinet while the medium sat in full view of the audience, which numbered nearly two hundred. Your scribe was not present, but is willing to take the word of scores who were, and the testimony was to the effect that materialization was absolutely demonstrated upon a public platform at Mount Pleasant Park, by Elsie Reynolds, of San Francisco.

We were extremely fortunate in being permitted to attend a somewhat private seance given by Bessie Aspinwall and her guides on the same evening. There were seventeen persons in the circle, and twenty-one forms presented themselves and were fully recognized by their friends. The light was good, and taking it altogether, it was one of the finest demonstrations of spirit power we have ever witnessed.

Justice demands that we mention an exceedingly fine and practical discourse given by the Rev. T. J. Woodrow, a former Universalist clergyman. This gentleman and his wife became thorough Spiritualists and promise to become splendid workers in the cause, himself as a teacher of the philosophy and Mrs. Woodrow as a medium. Surely the world does move, the darkness of the past is fast disappearing before the light of the new dispensation, and Mount Pleasant Park has scored another successful season.

(ORIGINAL POEM.)

The silent tread of passing time
Has brought again the hour
When we must speak the parting words
And seek our homes once more.
What means this grand camp-meeting?
Why are we gathered here?
What is the purpose of each soul
As we congregate each year?

Is it to while in social chat
The summer hours away?
To clasp again fraternal hands
And words of greeting say?
Or, is there deep within each soul
A yearning for the food
That feeds the inner consciousness
With love for human good?

This festival of reason,
This carnival of thought,
Unfolds to eager, hungry souls
The changes time has wrought
Upon this deathless question.
This life that lives for 'aye',
While the fogs of superstition
Fade, like the mists, away.

Here science, learning, logic,
Spread out a tempting feast
Of jewels rare, from wisdom's store,
A culling of the best.
Of gems of thought on questions fraught
With weal or woe to all,
Who'd solve these mighty problems,
And list to reason's call.

'Tis here our disembodied ones
Assume the form once more,
And bring us kindly greetings
From that mystic, shining shore.
'Tis here our loved ones whisper
The words so sweet to hear,
And their gentle, loving presence
Seems so divinely near.

Here that chilly wave, death's river,
Becomes a narrow stream
Of happy, sparkling water,
So welcome and serene;
A bridge of evolution
Its seeming distance spans,
Supported by strong piers of truth,
Impregnable it stands.

A bow of hope its canopy,
Inspires with courage true,
To gladly tread this narrow way
To pleasures ever new,
And guarding it, a shining throng
Of loving angels wait
To give us kindly welcome
Within the pearly gate.

These are the things that bring us here;
They fill our souls with joy;
Dispel the shadows on life's tide,
Bring gold without alloy.
They make us *love* these gatherings,
They brighten up our way
And lead our feet unerringly
On toward the glorious day.

So here we meet, and here we part,
The smile begets the sigh.
We wish "God speed," fresh courage take,
Shake hands, and say good-bye;
Yet feel that we shall meet again,
The spirit *cannot* die,
If 'tis not here, it will be there,
In that sweet bye and bye.

MRS. MARY L. BARRINGTON.

FARMER RILEY.

Excellent Manifestations Through His Mediumship at Haslett Park.

There were wonderful manifestations of spirit return at a seance with Farmer Riley, at Haslett Park camp, the night of Aug. 24th and morning of Aug. 25th. Friends and relatives came to all in the seance-room. All were quickly recognized, as all but two could talk and give their names so as to be plainly understood, and the two that could not talk were so perfect in their make-up that their friends could quickly recognize them.

Three Master Masons came out to me with aprons on; one with plain white, two with fancy blue lambskin aprons. They gave me the signs, grips, and words of the first three degrees in Masonry, as perfectly as I ever got them from a brother in earth life, and as correct. Two of the three I have sat with in lodge on this side; Brother John Blackmer, who passed to Spirit-life about eight years ago near Devil's Lake, Dakota, and Brother Geo. Burnett, who passed over one year ago at Belding, Mich.; the other, a stranger to me, but an uncle to a lady in the seance room. They are workers now in that Grand Lodge on high, where we all hope to meet them in the sweet by and by.

Farmer Riley is not a Mason, and his control Benton told me to tell his medium that he did not want him to join the Masons; not because he did not like Masonry, but so the people could not say it was Riley doing this.

Mrs. F. B. Warren, the lady of the house where I make my home, is sitting for development for materialization, and has been for three years. Her main control is Alexander Hamilton; her chemist, Thomas Hood, and her physician, Dr. Rusk; they came out and gave their medium treatment (one at a time) by calling up the sitters and forming a circle around them and their medium. Alexander Hamilton walked out, and went to the head of the circle to his medium, and took hold of her and had her get up out of her chair so he could walk through to the cabinet. Then he came back and had us all rise and form a circle around him and his medium while he gave her a thorough treatment. Then, shaking hands with all, he bade us good night, and returned to the cabinet. Then came Riley's son-in-law, Samuel Bellingham, who passed to Spirit-life last April. He first came and gave his name, shook hands with all in the room, and then went back in the cabinet to get strength. He then came out again, took me by the arm and led me to the light that stood on a table full twenty feet from the cabinet, and turned his face up to me with a smile and said, "Sam," in a loud whisper. He then turned and led me back to the cabinet and said to me: "Tell my dear wife, Emma, of this." Then he bade me good night and disappeared.

Miss Mattie Shipp, of Lansing, Mich., was taken into the cabinet by Benton, Riley's control, three times, and holding her by one hand, he placed her other hand on the medium's head.

Benton talked and sang with us. He gave us good advice and excellent instruction. He also said that he was going to put his medium on the rostrum to talk sometime in the future, but would not dare to do it yet, as he (Benton) was too radical; that they would kick him and his medium off the camp ground.

While we were singing the "Sweet By and By," Benton came to the front of the cabinet and said: "Dear friends, none but those that go to sleep in Jesus will rest free from sorrow and pain, as they are waiting for Gabriel to blow his horn to wake them up; but you people on the earth side, who have learned this beautiful philosophy, will never rest free from sorrow and pain as long as you can look back and see your friends in ignorance and superstition, as they are now."

The whole seance was simply wonderful and awe-inspiring. Every student of occultism should meet and have a sitting with Farmer Riley, Michigan's champion materializing medium. With love to all, and malice towards none, Yours fraternally,

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Spiritualists' Association.

Office, 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

THE HEADQUARTERS OF THE National Spiritualists' Association is now open at all times, and all Spiritualists are invited to visit their official Home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all societies, and we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Officers of societies in all foreign countries are also requested to confer with us, and information is desired respecting all new places of development in all parts of the world. Books, pamphlets and magazines upon Spiritual matters are earnestly solicited for the National Spiritual Library. For information, address as above. ROBERT A. DIMMICK, Secretary. 214tf

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SATURDAY, SEPT. 15, 1894

Mohammedan Temperance.

"Vines are cultivated throughout Arabia, and have been so from time immemorial; though since the well-known prohibition by the Koran the grapes are no longer pressed for wine," so says Encyclopædia Britannica.

Whether in darkest Africa, or in more favored climes, the Koran is the guide of the believer, and its injunctions are everywhere obeyed, while the people are wholly exempt from the vice of intemperance. One of the most powerful sects of Islam makes unconditional war on the use of tobacco in any of its forms, and cites their holy book as authority for its exclusion from the lips of the faithful. Travelers in all countries subject to the rule of the prophet compliment his followers for their sobriety, their personal cleanliness, their devotion to one God. Prostitution is unknown among them, save in the great commercial marts open to Christians. Wherever the Mohammedan missionary succeeds in gaining sway, or his armies triumph, the natives are taught they have no hope of paradise who even taste of intoxicants.

How very unlike Christianity! The missionary and the product of the still-worm, or of fermentation, journey arm in arm to their destination. Converts are taught by the holy books to "take a little wine for their often infirmities"; and "give strong drink to him that is ready to perish, and wine to those who be of a heavy heart. Let him drink and forget his poverty and remember his misery no more."—Prov. 31:6,7. "Drink thy wine with a merry heart."—Eccl. 9:7.

The preachers may formulate their creeds until doomsday, and try to abolish intemperance; but while their parishioners can read, and the Bible is in their reach, and they are taught it is the voice of infinite wisdom, no progress will be made in staying the ravages of the monster that wasteth at noonday. Prohibitory laws are of no avail; for here is a higher one emanating from God himself. If the Christian world had prohibitory laws in their sacred books as the Mohammedans have, they would have no need of municipal laws in that direction.

The anti-slavery agitators of the last generation found all their efforts to crush slavery were met with a "Thus saith the Lord," sanctioning the accursed institution. They were compelled in maintaining their position to make war on the Bible as a twin relic of barbarism with slavery. So with intemperance; the vice can only be abolished when the Bible shall cease to be recognized and worshiped as the voice of God. And while lying is defended by the holy book in propagating the faith, it is futile to denounce lying as a sin against heaven.

Something Else Required.

Goethe, the German poet and philosopher, said: "The destiny of any nation, at any given time, depends on the opinions of its young men under the age of five-and-twenty." If correct in this statement, and the sentiments of the young men of America under twenty-five are to shape the future of the church, then something besides doctored inscriptions on ancient monuments, additions to deficiencies in Bible history, interpolations into the classics, and false statements everywhere, will be needed to save the system from extinction.

Insane from Religion.

SPRINGFIELD, O. Aug. 31.—Helen Weichert, of Hamilton, Ohio, tried to jump from a Big Four train running at fifty miles an hour near here to-day. At police headquarters she called Detective Wilson God, and fell down and worshiped him. Religious excitement caused sudden insanity.—*News Item.*

Can it be possible that that system of religion which makes its votaries mad is of God? Is it not more probable it is priest-made, false in fact, and should it not be relegated to the Dark Ages in which it originated?

The Religion of Nature.

The eloquent and forcible John Ruskin has given us a portraiture of the Religion of Nature, which is in delightful contrast with that of the church, with its angry and repenting God, its hideous, cloven-footed Devil and its lake of liquid flame, in which they who do not agree with the priests are to be eternally burned, yet never consumed. We commend it to the readers of THE PROGRESSIVE THINKER as an exposition of the views of a scholar of modern times who seems to have broken away from the tyrannous creeds of the past and built his faith on the indestructible teachings of nature, in no way narrowed by barbarous Bible lore. Read:

"There is religion in everything around us—a calm and holy religion in the unbreathing things of Nature, which man will do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart; it comes quietly, and without excitement; it has no terror, no gloom in its approach; it does not rouse up the passions; it is untrammeled by the creeds and unshadowed by the superstitions of man; it is fresh from the hands of the Author, glowing from the immediate presence of the Great Spirit, which pervades and quickens it; it is written on the arched sky; it looks out from every star; it is on the sailing cloud and in the invisible wind; it is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates before the strong wind, with its dark waves of green foliage: it is spread out like a legible language upon the broad face of the unsleeping ocean; it is this which uplifts the spirit within us, until it is strong enough to overlook the shadows of our place of probation, which breaks, link after link, the chain that binds us to materiality, and which opens to our imagination a world of spiritual beauty and holiness."

Can the young find in creeds or holy books better sentiments to memorize and carry through life than this description of the Religion of Nature, from one of the most gifted minds of England? We opine not.

Narrowed by a Name.

It is difficult to find any good reason for labeling an organization having in view the reformation of the intemperate, "Women's *Christian* Temperance Union," unless its object is to reform drunken Christians exclusively. All other temperance reformers have been content to work harmoniously with persons of all creeds, and of no creed, their great object being to suppress the tippling habit. It must be admitted there is a show of propriety for the exclusion of non-Christians from the Women's organization, because the vice of intemperance seems to have originated with churchmen; its priests and deacons were the first victims, and the reputed founder of the church is credited with being the first manufacturer of an artificial product.

Well, we are right glad the sisters are devoting themselves to such a needed reform. We shall lay no obstructions in their path; still it may be a question if by the use of the name Christian they have not silenced many of those who would have been the most efficient laborers in their noble work. Let it always be remembered that the great temperance reform originated and was carried on for many years by those the church branded Infidels, while the pulpits were closed to temperance lecturers.

God or Satan, Which?

When doctors disagree, who shall decide? was an old-time inquiry. When an infallible Bible makes conflicting statements, which shall we believe?

"The anger of the Lord was kindled against Israel, and he moved David against them to say, 'Go, number Israel and Judah.'"—2 Sam. 24:1.

In 1 Chronicles, 21:1, the same incident is recorded in these words: "And Satan stood up against Israel, and provoked David to number Israel."

It is very apparent either God and Satan are identical, else we are at sea as to who gave the order for numbering the people of Israel, an act God afterwards disclaimed, and for which he visited Israel with a pestilence, destroying seventy thousand men: and had he not repented of his threatened evil he would have destroyed Jerusalem.

That must have been a severe affliction to David when he lifted his eyes and saw an angel of the Lord standing between the earth and heaven with a drawn sword in his hand stretched over Jerusalem. No wonder he and the elders put on sackcloth, and fell on their faces. It was a frightful exhibition of divine anger, enough to excite even a better man than David. That whole 21st chapter of 1st Chronicles tells the Satan version of the story.

Good Morals Don't Count.

"The morals of the nation are highest when tithes (to the churches) are most willingly paid," said the Dean of Norwich, Eng., in a late sermon in aid of the Poor Clergy Relief Society. Those habits heretofore supposed to be essential to a worthy life do not count if the tithes are not promptly paid so the priest may revel in luxuries. Hear that, ye starving poor! God's priests neglected and you are successful candidates for perdition; hence, come down with the cash, and promptly.

Obsolete.

An attempt was recently made in England to revive an obsolete statute of George III. making it an offense to lecture on Sunday where money is received for admission. Justice Mathew dismissed the case, substantially deciding the law not adapted to our times.

He alone is wise who can accommodate himself to all the contingencies of life; but the fool contends and struggles like a swimmer against the tide.—From the Latin.

There is one road to peace, and that is truth.—Shelley.

In 1775 hailstones said to weigh 20 ounces, fell at Murcia, in Spain.

IMPORTANT STUDY

For Spiritualists as Well as Others.

The Increase of Crime on This Old Earth.

IT IS GROWING WORSE, THOUGH SPIRITUALISTS ARE FOUND EVERYWHERE—IF NOT CHECKED, "MENE, MENE, TEKEL, UPHARSIN," WILL BE WRITTEN ON THE BANQUET HALL OF THE REPUBLIC.

[CONTINUED FROM LAST WEEK.]

Spiritualists have a duty to perform. Evidence that can not be refuted shows that crime is increasing. The centers (cities) of our civilization are becoming so very corrupt that the question is, how long can they stand the pestilential strain? Spiritualism has a part to play in this reformation. Many are adding to the aggregate of crime by apologizing for and shielding the wrong-doer. The following, by Henry Charles Lea, in that excellent magazine, *The Forum*, shows the tendency of the present age towards crime:

The two great scourges of humanity are disease and crime, and man's struggle against them forms a notable portion of the history of the race. The advance of science within the last generation has greatly modified and improved the practice of medicine, and it is natural that earnest sociologists should be incited to the endeavor to reduce into something like scientific method the hopelessly empirical and hap-hazard treatment of crime.

The necessity for improvement is admitted on all hands. In 1826 France commenced to collect and publish statistics on the subject; in 1835 England followed the example; and at intervals the other Continental nations have, one by one, done the same. Thus there has gradually been accumulated a vast body of materials for scientific study, and, although comparative criminal statistics are notoriously apt to mislead, the figures show undeniably that, with the exception of the British empire, society has been worsted in the conflict with its criminals, and that crime has been increasing in spite of perfected police organization and the anxious labor of the tribunals. In France, for instance, from 1826 to 1880, the population grew only from 31,000,000 to 37,000,000, yet the trials for adultery multiplied ninefold, rape committed on children increased from 136 per annum to 809, assassinations from 197 to 239, arson from 71 to 150, infanticide from 102 to 219. The aggregate criminality of Christendom to-day is hideous to contemplate, demonstrating the insufficiency of the existing means of repression and the crying necessity for a change. If we take, for example, homicide, we are told that in the seven years, 1881–'87, the annual average in some of the leading States of Europe has been:

Austria	689	Belgium	132
Hungary	1,231	Holland	35
Spain	1,584	England	318
Italy	3,606	Scotland	60
Germany	577	Ireland	129
France	847		

—amounting in all to 9,208 yearly; and that, if to this be added the homicides in Russia, Sweden, Norway, Denmark, Portugal, Roumania, Servia, Montenegro, Bulgaria, and Greece, the total would be about 15,000. Accurate statistics for the United States are not accessible, but the usual estimate of 3,000 is probably below the truth; and, if we include Canada, Australia, and the Spanish republics of Central and South America, the homicidal aggregate of States professing the Christian faith must be between 20,000 and 25,000 annually. The most deplorable feature, moreover, of this swelling tide of crime is that the increase is specially manifested in the class of habitual criminals, for the convictions for repeated offenses multiply more rapidly than those for first offenses. In France they grew, for misdemeanors, from 21 per cent. of the whole in 1851 to 44 per cent. in 1882, and for crimes from 33 to 52 per cent. In Italy they were but 10½ per cent. in 1876, while in 1885 they were 34¾. Yet these official figures are greatly too low, for, as relapses are visited with increased penalties, the offender naturally conceals the fact as far as he can, and the means of ascertaining it are necessarily imperfect. Ferri says that by personal investigation among 346 persons condemned to hard labor he found 37 per cent. to be old offenders, and among 363 condemned to prison 60 per cent., though the official returns make out only 14 per cent. of the former and 33 per cent. of the latter.

The causes at work to produce these disheartening results are not far to seek. One of them unquestionably is the marked increase in the consumption of intoxicating liquors, which is shown by the statistics of almost every nation. Tolstoi may perhaps exaggerate when he asserts that alcohol is accountable for 90 per cent. of crime, and that of women who go astray one-half yield to temptation when under its influence; but the best-informed criminologists ascribe to it a large share not only in stimulating to crime and in blunting the moral perceptions, but also in producing the peculiarly dangerous class of born criminals, who are hopelessly incorrigible. Marro found by investigation among convicts that 41 per cent. of them were children of drunken parents, and the incalculable extent to which such hereditary criminality will infect society is amply shown in Dugdale's remarkable study of the Jukes family.

The immense development in recent times of the urban population is another fruitful source of increasing crime, for cities, through their temptations and contaminating associations, are hotbeds of vice. The increase of wealth among all classes is to be reckoned as another cause, for, contrary to the popular opinion, poverty is not an incentive to crime. Morrison tell us that every rise in the rate of wages is followed by an increase of offenders, and that the prisons are never so full as in a period of general prosperity and abundant work.

Yet still more efficient than all these causes has been the humanitarian movement which is so marked a feature of the present century. The reaction against the barbarism bequeathed to us by the Middle Ages—a reaction led by Beccaria in criminal jurisprudence and procedure, and by Howard in prison discipline—has not been without its serious drawbacks. Punishments have been mitigated, while methods of procedure have been adopted which, in their effort to avoid injustice to the innocent, afford impunity to the guilty, or so protract the trial that the deterrent influence of speedy justice is lost. Garafalo, indeed, does not hesitate to assert that to the popular mind the courts seem devised and conducted so as rather to protect the criminal against society than to protect society against the criminal.

Trial by jury, introduced into France by the Revolution of 1789, has spread everywhere for non-political criminal cases. It is a clumsy device at the best among races trained to its use, and is utterly unfitted to peoples whose sympathies are apt to be rather with the wrong-doer than with his victims, who are easily led away by the rhetoric of the advocate, and who, if we may believe the criminologists, are frequently open to the seduction of bribery or liable to intimidation by the friends of the accused. This induces extra caution on the part of prosecuting officers, who hesitate to try offenders unless they feel a reasonable certainty of overcoming the scruples or the fears of the juryman. Thus in France, in 1887, out of 459,319 complaints, 239,061, or more than half, were pigeonholed. Unlike the English, the Continental jury is not required to be unanimous; its decisions are reached by secret ballot, in which a tie acquits and a blank or illegible ballot is counted for acquittal. When, under these difficulties, a conviction is obtained, if the offense is a capital one, the diseased sentimentalism of the age steps in to preserve the worthless life of the criminal. In Italy, no execution, save in the army, has taken place since 1876, and the death-penalty was finally abolished as useless in 1891, as it has likewise been in Holland, Portugal, Roumania, and practically in Belgium and Switzerland. In other States the following curious table, quoted by Professor Ferri, from the Howard Association, shows how tender are the Continental nations in the judicial shedding of blood:

Country.	Period.	Condemnations.	Executions.
Austria	1870-79	806	16
France	1870-79	198	93
Spain	1868-77	291	126
Sweden	1869-78	32	3
Denmark	1868-77	94	1
Bavaria	1870-79	249	7
North Germany	1869-78	484	1
England	1860-79	665	372
Ireland	1860-79	66	36
Scotland	1860-79	40	15
Australia and New Zealand	1867-79	453	123

British severity, as illustrated by these figures, may perhaps explain how England has held crime in check better than Garafalo's suggestion of the purification of the race by the wholesale slaughter of vagabonds under the Tudors, and by the deportation of convicts to the American colonies in the eighteenth century and to New South Wales in the nineteenth.

This virtual abandonment of the death-penalty leaves to the legislator no resource for the repression of crime but imprisonment in its various forms, and it is employed for all offenses, great and small. In Italy, in the ten years 1880–89, the sentences to jail amounted to 1,112,079; in France, for the decade 1879–88, those by the lower courts alone were 1,675,000, of which 113,000 were for terms of less than six days. The prisons thus become nurseries of crime, where trivial offenders are trained to evil courses and are let loose with the taint and disgrace of the punishment clinging to them. At the same time they have lost their former terror for the hardened criminal, for the humanitarian instincts of the age have rendered them abodes far more endurable than the cabin of the peasant or the garret of the workman, to say nothing of the relief from the care of the morrow which oppresses the man who depends on his labor for his daily bread. Even the *bagne* and the so-called galleys are managed on benevolent principles and are regarded by the dangerous classes rather as a refuge in time of need than as a punishment to be dreaded. Coupling all this with the larger gains to be made in a society where the increase of wealth offers such opportunities to the spoiler, we can well appreciate the assertion of M. Tarde that the profession of a criminal offers greater profits and smaller risks than any other career open to the indolent poor.

(TO BE CONTINUED.)

Resolution.

Out of the night that covers me,
Black as the pit—from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud;
Beneath the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this vale of wrath and tears
Loom up the horrors of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how straight the gate,
How charged with punishments the scroll;
I am the master of my fate,
I am the captain of my soul.

WM. ERNST HENLEY.

London, England.

The Countess Wachtmeister.

We publish this week a full report of one of the lectures delivered in this city by Countess Wachtmeister. It is full of suggestive thought, and while Spiritualists will not endorse all she says, they will read her views with great interest. Our aim is now, and has been, to present the ideas of leading minds on subjects intimately connected with our philosophy, and in that respect THE PROGRESSIVE THINKER leads.

The acknowledgment of weakness which we make in imploring to be relieved from hunger and temptation is surely wisely put in our prayer.—Thackeray.

The average annual amount of dew in England is equal to 5 inches of rain.

ETERNAL VIGILANCE.

It Is the Price of Liberty.

No one knows the truth of this old adage so well as the modern Spiritualist. From the beginning of its first manifestations, Spiritualism has been constantly threatened with destruction by its enemies. Had it not been for the unceasing intervention of the mighty angels who were set to do the work for the reappearance upon the earth of the long-concealed truth, Spiritualism and all that it heralds and leads and stands for, the perfect freedom of choice on all planes of existence, would long ago have ceased to make itself felt in the living forces of the present day.

It is related of Hercules that Juno sent two serpents to destroy him in his cradle. The hero strangled them both with his baby hands. In the same manner, from the church with its supreme goddess, the two serpents of Slander and Tyranny have been let loose, if by chance, overcoming the power that is omnipotent, the spirit, they might make an end, once for all, of the coming giant of the centuries. But the baby hand has squeezed the life out of the vile lies, so often and so freely circulated, of the grandest and noblest religion ever adopted by man, as a guide through the visible present, and a promise of the invisible hereafter.

But Tyranny is still wriggling in its death throes, and it has called to its aid vicious and unjust legislation, and even physical force, when it dares, to carry out its treacherous and cowardly ends. The spotlessly immaculate church (?) and its Christian Endeavorers are moving heaven and earth to bring the State to the support of the church, and right behind them, marshalled for their support, stands the prison, the gallows, the stake, the fagot, and all the horrible tortures of the "most holy inquisition." The attempts now made, secretly, but no less persistently, are but the letting out of waters. If Spiritualists do not watch the stealthy movements of their opponents, and counteract them at the beginning, they will find themselves overwhelmed by the flood vomited out of the mouth of the dragon for their destruction.

Above all things else, Spiritualists are the champions of free speech, free thought and free action. They seek to make men better, as the result of their own free choice. They deny the right to any man or set of men to force others to be good. They assert that never since the earth was hurled into space has fear made a man pure and holy. It is an impossibility.

Our opposers have smuggled laws through Congress and our Legislatures, masked under innocent titles, which are worthy to emanate from the brain of the Czar of all the Russias. These laws seek to deprive our citizens of liberty of thought, speech and action. One of these grants power to irresponsible parties to drag men and women on trumped-up charges into court; to subject them to fine and imprisonment; to destroy their business and even life itself, on technical charges. All this tremendous power, in this "land of the free," is given into the hands of one man. We will venture to say that there are not five men in the great city of Chicago who have any knowledge of the text of the law, and its infamous provisions. This spy's hand is on the throats of the whole press of the country. They have not dared to publish this law and show up its infernal injustice. In this he is aided by the Catholic officials, who are planning to perfect precedents, and machinery, to muzzle the press at their pleasure, in the near future.

These bloody blots upon our statute-books are sought to be reinforced and enlarged by the medical and Sabbatarian laws. Our enemies are not dead, nor sleeping. As the emancipating powers of Spiritualism are more and more focalized on the despotism bequeathed us by the past, and its attempted revival in the present, these maggots in the fetid waste of ignorance are roused to new life and activity, and seek to diminish, as best they may, the force of the spiritual life and truth thus disturbing them.

It becomes our brothers of the household of spiritual faith to watch closely all our legislatures, and by organized effort to nullify all attempts to encroach upon our rights as American citizens, to the enjoyment of life, liberty and the pursuit of happiness here and hereafter. As Spiritualists, we have in no wise forfeited a single iota of our citizenship, or our claim to all our rights as such. We do not propose to be discriminated against, in any particular. So long as THE PROGRESSIVE THINKER has a voice to speak, it will not fail to urge its readers to constant watchfulness and action against hostility and malice directed toward our grand philosophy, whether it be visible or invisible.

A Challenge.

A. Marshall says in the *Freethinker's Magazine* that Dr. Hart, editor of the *British Medical World*, makes public a chance to secure $1,000. Here it is:

"I will place a bank order for $1,000 in a sealed envelope enclosed in an ordinary pine box, and the $1,000 note shall be at the disposal of any one, man, woman, child, medium, thought-reader, clairvoyant or telepathist, who can within forty-eight hours of announcing their intention to do so, claim the deposit, by reading the plain English writing and give the number on the order. Any person accepting this challenge shall deposit $100, to be given to any charity that I shall name in this city. If they are able to claim the $1,000, which I here offer on the terms stated, it will be at their disposal for whatever purpose they choose, for their own benefit or for the benefit of any charity or for the advancement of the cause of psychical research."

Mr. Marshall says that Dr. Hart's test has never been accepted, and he seems to set this down against Spiritualism to show that it, as well as church religion, cannot stand the test of truth.

Can any one answer this? As far as we are concerned, we see no necessity for Spiritualism minding such bluffs as this, yet as difficult things have been done and the money would be useful to some poor medium.

AND WHAT IS DEATH?

Prof. Apperly Tells About the Grim Monster.

Beginning of a Higher Life.

MAN WILL PASS FROM ONE DEGREE OF LIFE TO ANOTHER, EVER INCREASING IN VIRTUE.

It is a birth into a higher life. It is unfortunate that paintings and sculpture should represent death as a hideous skeleton or as the scepter wrapped in the winding sheet of the tomb. They should have pictured death as a smiling messenger, who comes to man, not to punish or destroy, but to reward and bear away the freed and aspiring spirit to a brighter and happier sphere.

Birth and death are but changes in man's progression. They are exits to other forms and conditions of life. Man has been taught to look upon death as the "King of Terrors"—a grim monster that puts an end to his existence or bears him away to endless torment. The Poets and the prophets of all ages, and the martyrs in every land have been upheld by a living faith, that death is but a change or the casting away of earthly elements, that have been brought together to form a temporary dwelling for the eternal spirit. Lamartine expresses this idea in the following beautiful lines on the "Death of Socrates:"

To die is not to die, my friends; it is to change.
While he lives burdened by his body here below,
Man towards his God but languidly doth go;
Forced his vile wants to feed, no progress makes;
Moves with a tottering step, or truth forsakes.
But he who verging on the end which he does pray
Sees glorious glympses of the eternal day—
Like sunset rays ascending towards the skies,
An exile, thence, in God's own arms he lies,
And quaffing eagerly the nectar which does rapture give,
That day on which he dies he first begins to live.

Victoria, the present queen of England, after her husband, Prince Albert, had passed to the higher life, wrote very eloquently under the title "Meditations upon Death and Eternity." She says, "the terrors with which we clothe death, come largely from the erroneous and revolting descriptions of it given to us." Thus, it is sometimes styled decomposition or corruption; but we do not, speaking exactly, fall into either one or the other of these states,

Some say that to die is to leave the world, that being in itself impossible. Others claim that death is synonymous with destruction; but we cannot be destroyed. No; to die is to return unto our Father. Our souls merely cast off garments which do not become them, to put on others more worthy of them.

Wonderful changes take place in animal life, from which man may learn many lessons. Nature is a kind mother and wise instructor. How much of death and the awakening to a higher life may man learn from the caterpillar, that casts away its body and lives afterwards a beautiful butterfly. Let us suppose that some higher being than the caterpillar should whisper to it, and say you will not always have to crawl in the dust and be trodden by the foot of man, but you will pass through a wonderful change called death; you will afterwards be resurrected and become a beautiful creature. You will have wings with which you can fly through the air, and you will flit among the beautiful flowers and sip the morning dews while beautiful children admire your lovely colors. What wonderful revelation this would be to the dull caterpillar. It could not believe the story; yet it is true.

All instinctive life is full of wonderful changes that we do not understand. When we are tired with the day's toil, gentle sleep steals away our cares and the quiet slumbers of night rock us in their peaceful embrace. While the body is thus gaining strength for new labors, the soul is ever reveling in phantasm or dreams. With the morning light we seem to spring again into existence, eager and prepared for another day's conflict. These wonderful transitions may come and go every twenty-four hours of a long life, yet no man can mark the minute that sleep steals over him or the moment of awaking to consciousness. All life is full of miracle and changes, but we cease to wonder at what is oft repeated. After the spirit shall have passed through many births and deaths, or changes in its eternal progression and can read its own history, which likely began before our earth began to revolve in its orbit, it may look upon death and welcome it as we welcome a night's repose.

Many who have given up their lives for the truth, as they saw it, have at the last moments arisen above fear and mortal pain. The sublimity and the glory of dying for a righteous cause have burst upon their vision and a smile has lighted up their countenance as the spirit was preparing to take its departure. History has given many illustrious examples.

At the last supper of the Girondists, just before the execution of the most illustrious men that France ever produced, Ducos, one of the condemned, asked: "What shall we be doing to-morrow at this time?" Although their minds had been darkened by atheism, Carro replied: "Annihilation is not our destiny. We are immortal. These living thoughts, these boundless aspirations, can never die. To-morrow, far away in other worlds, we shall think and feel, and act, and solve the problems of the destiny of the human mind."

Verginand, the most brilliant of them all, exclaimed with his soul-moving eloquence: "Death is the greatest act of life, since it gives birth to a higher state of existence. Were it not thus there would be something greater than God. No, Verginand is not greater than God; but God is greater than Verginand, and He will not suffer him to ascend a scaffold but to justify and avenge him in future ages."

Victor Hugo has given us the following beautiful thoughts in his "Contemplations:"

"Everything ends under six feet of earth? No; everything begins. No; everything germinates. No; everything blossoms, and grows, and springs up, and bursts forth.

"I believe in immortality—not in the immortality of the name, which is but smoke; but in the enduring life of the individual. I believe in it, I feel myself immortal.

"Yes, I believe in God and in another life.

"If I face death with a calm smile it is because I believe in a future life. And note that I am on guard against the caresses which bestow on our ideas to the end that they may become opinions. But here is an absolute conviction, I believe—I say more, I am sure—that we do not utterly and wholly die and that our *ego* survives.

"Yes, I believe profoundly in this better world; it is far more real to me than this wretched chimera which we devour and which we call life. I believe in it with all the strength of my conviction; and after many struggles, much study and many trials, it is the supreme certainty of my reason, as it is the supreme consolation of my soul.

"Therefore, let us have no fear of death. What is laid in the tomb is not ourselves, but simply the material wrapping of our souls. This wrapping perishes, in obedience to the laws of chemical decomposition; but the soul, which is our true individuality, does not disappear—it goes on to pursue a fresh career in the skies. The body is the cloak of the soul; the body is changed to dust, the soul is changed to light."

"Oh, death! Oh, moment grand! Oh, mortuary rays!
Hast thou ne'er turned the sheet from dear, dead face,
While others wept and stood beside the bed—
Friends, brothers, children, mother with down-hanging head,
Distracted, sobbing, of wild grief the prey,
Hast seen a smile across the dead man's features stray?
He groaned, he choked, he died just now;
And yet he smiles. Dread gulf, oh, whence and how
Cometh that light, seen on the face of death's unwilling slave?
What is the tomb? Whence cometh, Oh, thinker grave,
The awful calmness on each dead face we see?
It is that the secret is out; it is that the spirit is free;
It is that the soul, all-seeing, all-shining, all-burning so bright,
Laughs aloud, and the body itself takes part in its fearful delight."

Severe pain may precede death, but as soon as the vital forces cease, all pain ceases. Nature is a kind mother. She permits death to steal upon a true life as peacefully as sleep steals upon the infant, while nursing at the mother's breast. The deepest sorrow and bereavement may be the part of those who are left to mourn the departure of the loved and the dear; but such sorrows are generally followed by the purest joys and the deepest spiritual unfoldment. The parent who has never had an idolized child snatched away by death, has never tasted of sorrow and loneliness. But such a parent cannot know the deeper consolation that comes from thinking of the loved and lost. This consolation far outweighs the joys that come from the living. The bereaved parent may pour out his very soul in tears and prayers. But he resigns himself to the will of God. New thoughts are born, and a deeper spirituality awakened. When the assurance comes that the child which was lost in death still lives and loves, what raptures of joy must swell the parent's heart!

"Oh, death, where is thy sting? Oh, grave, where is thy victory?" There is no death. Man lives forever. He is an eternal being. He had no beginning and he will have no end. He will pass from one degree and condition of life to another, ever increasing in virtue and power and intelligence.

W. H. APPERLY.

A Sad and Dreary Waste.

What can we say of the terrible cyclone of fire which two weeks ago swept over vast districts in Minnesota, Northern Wisconsin and Michigan, destroying great forests, towns, villages, cities, and the soil itself in its desolating march? The whole country was strewed with the remains of the festering dead who found no escape from the sea of flame, and the houseless, homeless wanderers, who were left with nothing but life and penury to contend with the severities of northern skies in autumn and winter. The daily press and the telegram reports have heralded the news to the extreme limits of civilization. We can only refer to the event as another "dispensation of a mysterious Providence," who was giving too much attention to the sparrow and in numbering hairs to regard the lives of his worshipers, even neglecting to provide safety to many who were found with hands locked and in the attitude of prayer, whose importunities for relief were silenced in death. No wonder the pessimist looks upon life as a sad and dreary waste.

The Past Summer.

The past summer has been a trying one to all classes of business, and the end is not yet. As a general rule retrenchment begins in the family by cutting off the spiritual food—discontinuing the paper that furnishes, each week, the glad tidings of great joy of the new dispensation. No one seems to think that each exceedingly small sum makes up in the aggregate the very life of the paper, and that each one who discontinues it, cripples it to that extent in its efforts to do a humanitarian or missionary work among those who can not pay a single cent for the spiritual food, they so much crave. Bear this thought in mind, Spiritualists, and make a determined effort, each of you, to continue the paper, and if possible send it to some poor person who is unable to pay for it.

Before going on a sea voyage or into the country, be sure and put a box of Ayer's Pills in your valise. You may have occasion to thank us for this hint. To relieve constipation, biliousness and nausea, Ayer's Pills are the best in the world. They are also easy to take.

The high cirrus clouds are believed to be formed of snowflakes.

More than 1,000 forms of snow crystals have been observed and copied.

The principles of rainfall were first correctly set forth by Dalton, in 1787.

The average annual rainfall over the whole earth is 36 inches.

The First Society of Spiritualists.

TO THE EDITOR:—Once more I crave the privilege of your valuable columns in order that I may notify our friends, and all those who may sympathize with us in our new venture, that success has thus far crowned our efforts, and on the 16th of September we commence our season's work in Hooley's Theatre. I hardly need remind you that, in response to the ever increasing spirit of inquiry for greater light and knowledge into the truths and principles of Spiritualism, the officers of the First Society of Chicago decided to appeal to the body at large of this city; determined, if the response should warrant such an aggressive move, to secure one of the theatres in the center of the city and hold one service (Sunday morning), making it as far as possible a union service, not only of the Spiritualists, but also of all those interested in psychical research, and all advanced lines of thought. Circulars were accordingly issued, laying before the thoughtful public the proposed plans of the committee, which were to secure one of the leading theatres for the above purpose, the expenses to be met by the sale of opera chairs or sittings, at $10 each, payable quarterly in advance. I am glad to be able to report that responses came, and while not yet enough to meet all demands, were enough to warrant us in extending our borders.

We have secured Hooley's beautiful theatre, and full assurance has been given by the courteous manager that everything will be done to insure the comfort of our audience and prosperity of the work; and we have now great pleasure in sending out this cordial invitation to all our friends. In doing so we would say, give us the support of your presence. Hitherto, perhaps, we have not been as true to our colors as we might have been. Too long have we feared, lest we should collide with the prejudices of the world in declaring ourselves on an unpopular side, and have kept the cause we profess to love in the background, content to drink of its depths ourselves, in some little, out-of-the-way hall.

But the unseen powers have silently done this work. Truth has made itself felt, and before it many of the walls of prejudice, ignorance and bigotry have crumbled to the dust, and the time has come when to declare one's self a Spiritualist is a sure passport into the ranks of intelligence and advanced thought. The move we are making will help to place this great conscience liberator in its true position before the world, and will of itself proclaim that we have a truth of which we need not be ashamed.

We are especially happy in the thought that the spirit of unity has made itself felt. The leaders of our sister societies have, one and all, given their word of encouragement and God-speed, and while this especial platform will be for the philosophy, we feel from this will come the demand for proof, and this must ever be found in the phenomena; and, therefore, we propose to print, (as a standing advertisement), on the hymn slips which will be used in our services, notices of all our sister societies, and in addition to this, a register will be kept, in some prominent position, of private mediums, with their different phases of mediumship. Thus we hope to clasp hands in brotherly love in this our common cause, for in unity lies our real strength.

To those who have already subscribed for sittings, let me say: The plans of the theatre are now open at the office of Dr. Greer, 127 LaSalle st., where the first quarterly subscription can be paid and seat selected. We trust our friends will do this as early as possible, that all may be satisfied. This will also greatly assist the ushers in their duties.

To those who have not already done so, we will still appeal. Show your sympathy, dear friends, by taking one or more sittings as above.

To all we would extend a cordial invitation and a hearty welcome. Ushers will be in attendance to see that all are cared for. Come and help us to make this opening a red letter day in the history of Spiritualism. Choice selections of music will be given, and the name of Mrs. Cora L. V. Richmond as speaker, will of itself insure an intellectual feast to her hearers. Sunday, September 16th, at 11 a. m. Note the change of time. C. CATLIN.

Very Clear Indeed!

An exchange says: Mrs. Besant was asked for a short and understanding definition of Theosophy, and this is her answer: "It is hard to cram a science into a sentence; but the root idea of Theosophy is that the material world we live in is the outcome—an expression of will and thought, and may be modified by their exercise, just so far as mind and thought are developed. The universe is the exercise of universal will and mind, and man's mind being identical with that in its essence, is capable of developing power, and, in fact, has done it to some extent."

Just so. In other words, the speculative understanding of man hyperflopagates over his ordinary, everyday common sense, and runs riot with his peculiar idiosyncrasies, so to speak. His excomfloberations so insinuate themselves upon his heterogeneous spontaneity as to render somewhat vague and obvious his metaphysical disquisitions. When his Mahatmas and Karmas reincarnate over his ethereal contaminations, his ecclesiastical exegesis excommunicates his innocuous desuetude to such a degree as to completely annihilate all superabundant eccentricity. Am I not right? JIM.

Special Notice.

Mrs. M. Theresa Allen is now prepared to resume her general Spiritualistic labors as inspirational speaker and platform test medium, and will answer calls to lecture upon Spiritualism and kindred subjects at reasonable terms. To those unable to comply with her general terms, she offers the following: She will visit localities within reasonable distance; parties agreeing to furnish hall, attend to and pay for advertising, give her entertainment, charge 10 cents admission at the door to lectures and give her the total door receipts, and she will come and take her chances for remuneration. James Madison Allen, her husband, will accept engagements on the same terms. Mr. and Mrs. Allen take pleasure in serving the cause of Spiritualism, and desire to be kept busy throughout the fall and winter season, hence the above offer. Address, 106 Bluff street, Peoria, Ill.

"Garland" Stoves and Ranges are no higher in price than the worthless imitations. Ask to see them.



THE SPIRITUALISTC FIELD-WORKERS, DOINGS, ETC.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

We have sent to us a great many testimonials of spirit cure through different mediums. We can, as a rule, only publish such as advertisements, for which our regular rates are charged.

S. M. P. writes from Marion, Ind.: "Mr. E. W. Sprague and wife, of Jamestown, N. Y., have been here the past three days, and Marion people have received an intellectual treat in the way of spiritualistic phenomena and philosophy. Mr. Sprague is a power in his line, as a pure, lucid speaker and platform test medium. Mrs. Sprague drew all toward her by her winning, ladylike traits of character. They both have made many friends here who will gladly welcome their return in the near future."

Mrs. W. C. Coffman is now at Petoskey, Mich., where she is doing an excellent missionary work.

Dr. A. M. Roberts and Mrs. L. A. Roberts, both excellent mediums, and about whom we have received very favorable reports, are now located in this city, at 337 West Van Buren street. Dr. Roberts lectures and Mrs. Roberts gives tests. They hold materializing seances every Monday and Friday night. They can be addressed for engagements at the above number. We desire to say that neither one of them was connected with the exposure made by the Watertown (N. Y.) Spiritualists. Their mediumship has never been questioned.

Adrian B. Ormerod, in Kansas City, Mo., writes: "After varied success in Illinois I finally find myself here in Kansas City, Mo., and for the first time in my experience as a medium I am practising under a city license, simply because I used the word clairvoyant in a notice in the city papers. I succeeded in establishing a society in Springfield, Ill., and have held three meetings here in Tacoma (formerly Wing's hall), 1318 Grand avenue, and am endeavoring to establish a society under charter of the National Spiritual Association. I have also applied for a certificate of ordination, and after I get it I will pay no more license here or elsewhere. I was compelled to put up $25 for 'protection' for thirty days, or get out; but there is so much work here to do in our cause that I would not leave. A move is now being made here to compel all mediums to take out a license, and I am going to have a committee appointed to defeat the project. I am open for fall and winter engagements for societies which want a trance speaker and platform test medium. My present address is 1418 McGee street, Kansas City, Mo."

Dr. Louis Freedman has removed to 156 East 87th street, near Lexington avenue, New York City, where he can be consulted.

E. W. Sprague, trance and inspirational speaker, and platform test medium, is serving the Indianapolis Association of Spiritualists for September. He has October still open. His address for September is 136 West Vermont street, Indianapolis, Ind. Home address, Newland and Forest avenues, Jamestown, N. Y., where correspondence will always reach him.

A. S. Gilson writes: "I like THE PROGRESSIVE THINKER; it is all it claims to be, and more; and its advent was just in time of need to fill a great demand. It is a guide and support for all those stepping from the old to the new faith. It is a compass for all those making a voyage on life's sea, and a lighthouse, bringing the voyager safe into port."

The well-known lecturer and test medium, E. W. Sprague, writes: "Mrs. Sprague and myself have now completed our camp engagements. We opened the camp at Maple Dell July 22, and remained there six days, working with Brother George Perkins, musical director, speaker and test medium, and his good wife, who is also a good clairvoyant and test medium. Harmony reigned supreme in this beautiful spot. We left there for Chesterfield, Indiana, amp. Here we found a fine camp-ground, large auditorium, dining-hall, lodging-house, seance-rooms, cottages, and many improvements. The camp was in full blast. There were many mediums on the grounds, all doing good work for our cause. We remained here two weeks, speaking five times, each lecture followed with tests, which were generally satisfactory to the recipient, and evidently so to the society, as they have engaged us for two Sundays next year. We left here for Vicksburg, Michigan, arriving there in time to open their camp on August 12. We remained here ten days, speaking five times. This, like both the other camps named, is a real Spiritualist camp. It is run solely in the interest of Spiritualism, and by one little woman. Miss Jeannette Frazer owns the grove, and takes the responsibility of the whole camp-meeting, and it is a success. We made many friends and received much encouragement all the way around. On our way here we stopped at Dowagiac, Mich., and gave a lecture in the Universalist church. We also stopped at Marion, Ind., where we gave two lectures. We arrived at Indianapolis, Ind., last evening, where we are engaged for the month of September."

S. M. Tucker has a favorable word for Dr. De Buchananne and his lectures. He speaks of him in high terms: "Three of his lectures deserve special notice. 'Genesis and Geology,' illustrated by a chart, showing the various formations of the earth; 'Why I Became a Spiritualist;' and 'The God Idea.' A. L. Concannon held a seance for materialization at my house last night. The manifestations were generally satisfactory. He is being developed into a fine medium for that phase. I am doing all I can for THE PROGRESSIVE THINKER, which we consider the best paper published."

Eliza F. Rogers writes: "I have been a Spiritualist for more than thirty years, and have spent much time and money investigating its phenomena. I have had sittings with most of the prominent mediums of America, and can truthfully say that Miss Georgiana Reynolds, a young English girl now residing in Lansingburgh, N. Y., has given me more satisfaction in foretelling future events than any and all the rest of the mediums I have been brought in contact with."

Lizzie and May Bangs have returned from their summer vacation, and are open to engagements for independent slate-writing, as well as their other phases of mediumship, at No. 10 Elizabeth street.

Mr. and Mrs. Geo. H. Brooks are at present at their home, Elgin, Ill., resting after the camp at Haslett Park. All telegrams and letters should be sent to Mr. Brooks at 228 North Liberty street. He will answer calls to lecture and attend funerals.

W. S. Hanson writes: "The social given by the ladies of the Progressive Society of the South Side, last Wednesday evening, the 5th inst., at the residence of Mrs. Page, was well attended, the spacious parlors, reception and dining rooms being filled to overflowing. The young ladies of the lyceum had prepared a programme of great excellence, consisting of tableaux, songs and recitations. Of those who took part mention may be made of the Misses Page, Miss Eldora Parsons, Miss Symons, Master Robt. Page and Mr. French. Of the tableaux presented, the most prominent were the 'Goddess of Liberty,' 'Liberty Enlightening the World,' 'Art, Literature, Dancing and Science,' 'Typical Chicago,' and a burlesque on 'Liberty Enlightening the World.' The last caused the most merriment. The curtain rises showing Miss Gertrude Page, the goddess, seated, and by her side, Brother French, whom she is trying to enlighten on some subject, the nature of which is unknown to the audience. The enraptured couple are entirely unconscious of a night-capped head—Mamma Page—protruding from the curtains in their rear. The recitations of Miss Parsons and Miss Mae Huntoon were of the best; also the singing of Miss Estelle Hanson. The next social will be held the 12th inst., at the residence of Mrs. Parsons, 6333 Grace avenue."

The People's Spiritual Alliance, of Cleveland, Ohio, resumed its meetings on September 2, at Army and Navy Hall. Mrs. Lake is the regular speaker, who is announced as follows: "As is well-known, Mrs. Lake has no superior on the Spiritualistic platform as a logical and eloquent exponent of advanced thought. For nineteen years she has been before the public, proclaiming the principles of progress and reform, assisted by spiritual intelligences who find in her an instrument of unusual susceptibility and power."

H. T. Bearse, of Grand Rapids, Mich., informs us that the Spiritual Association there has begun its winter work with Dr. Schermerhorn as speaker. Harry Dalton has opened meetings there at Independence Hall, 60 Monroe street.

Hannah Clayton writes: "I beg to substantiate every word of President Westerfield regarding that powwow, held on the grounds of the Chesterfield Association, Indiana, as I was one of the participants and saw nothing but the best of decorum and nothing unbecoming a true American. The cross is sure to howl, but it cannot harm the crown."

Hereafter all letters for Frank T. Ripley, platform test medium and lecturer, should be sent in care of 2762 Broadway, Cleveland, Ohio. Mr. Ripley has a few open dates for October, December, January and February, and can be engaged for them. He goes to Cincinnati, Ohio, for September.

D. S. Maynard writes: "The universe is presented to me as an intelligent unit of force, individualized. Man as a spirit is a fractional part of the unified whole, individualized by virtue of his conscious relation to the All One. As a fraction, he bears with him, in some measure, all the forces contained in the unit. Man embodied in mortal form is known as a person, an organism, operated upon by the involution of an individualized entity, exerting what power it may to aid the person in its journey along the evolutionary line of progress toward the goal of perfected manhood, To attain this end, there is a constant effort on the part of the spirit to increase its significance. This is done by cancelling personal (denominational) weakness, thus adding individual (numerical) strength. There is but one unit in spirit or numbers; and fractions of either are co-existent with both."

Mr. and Mrs. Rice Thompson write: "We hope that all Spiritualists will assist Mr. Johnson in starting a Florida winter camp, and join us and help the enterprise, as we as well as others enjoyed Florida climate in winter.

Mr. and Mrs. Thompson, who reside in Indiana, write: "We arrived home yesterday from a month's visit to different resorts in the East, stopping two weeks at Lily Dale, where we found thousands of Spiritualists and others enjoying the words as they fell from the speakers' lips, the sacred truth of Spiritualism. Every camp found people eager to get the truth, and others, like ourselves, are not satisfied without THE PROGRESSIVE THINKER to feast upon."

Fred. Babcock, with several others, writes from Des Moines, Iowa: Feeling an interest in the Spirit-world, and the ability of spirits to communicate with their friends upon the earth, and having in our midst a very fine instrument, whom a great number here have repeatedly tried, we are very anxious that others desiring such service should know that we have tried and found Mr. H. Mohmer, writing medium, of room 9 Masonic Temple Building, Des Moines, Iowa, and find that we have never found his equal in his phase. We desire very much to call attention to his work, and that he be thoroughly tried and tested by any and all desiring to hear from their friends in Spirit-life.

A lecture, brilliantly illustrated with a Parabolon Sciopticon, will be delivered by Mr. A. D. Clarke, at Lodge Hall, No. 11 North Ada Street, on Tuesday evening, the 18th inst., at 8 o'clock on "The Science of the Stars," from the standpoint of occult astronomy, elucidated by Ormsby's Planetary Chart. Horoscopes cast and delineations of character made of persons taken at random from the audience. Admission twenty-five cents.

John A. Johnston, slate-writing and trumpet medium, is located at 3213 Franklin avenue, St. Louis, Mo.

B. G. S., of Galena, Kansas, writes; George D. Search gave a circle at my residence, last evening, to quite a number of Spiritualists and non-Spiritualists. Each one present was patted on face or shoulder by spirit hands. The violin and guitar was carried above and outside the circle, all around the room, perfect time being kept upon both instruments at the same time when beyond the reach of any person in the room. He is undoubtedly a genuine medium for physical manifestations. I have known Search for a number of years, and attended several of his circles, but have never had occasion to doubt the genuineness of his mediumship.

O. G. Richards writes: I fail to see any announcement or notice in your most excellent paper of the spiritual camp or grove-meeting of Brother J. C. Dewell's near Fairmount, Leavenworth county, Kansas. I presume Brother Dewell has forgotten to send the notice. The meeting is to be held on the 15th, 16th and 17th of September, Saturday, Sunday and Monday. Good Mediums and speakers have been engaged, I understand, and a large number of people will attend. Spiritualists and investigators, we expect a grand feast.

F. Corden White writes from Cassadaga: "We leave here to-day for New York City for a few months. This camp has been success in every way. I have received all the patronage I could attend to. I think it a great place."

E. N. Pickering writes: "The First Society of Spiritual Unity held its usual meetings last Sunday, September 2, which was the hottest day of the season. We opened a Children's Lyceum for the first time last Sunday, and the prospects for doing good work in this direction are very favorable. We offer the members of the lyceum cards, badges, and medals for proficiency in the work, and good behavior, and will endeavor to make the exercises attractive and instructive to all. We begin our Unity Harmonial Circle again on Wednesday evening, after a recess of three months, meeting at the home of Brother Lane, 107 South Leavitt street, in whose harmonious rooms we have had the great pleasure and satisfaction of hearing from our loved ones on former occasions."

G. W. Kates and wife are engaged in Pittsburgh, Pa., for October, and Geauga county, Ohio, for November. Would like calls for following months. Address, Manitou, Colo.

Mr. and Mrs. George F Perkins have an engagement at Erie, Pa., where they can be addressed for engagements in the vicinity and towards New York.

Last week we published a moft excellent lecture by that octogenarian, E. P. Brainerd. Mr. Brainerd will in the future make his home at Mantua Station, Ohio. He writes to us: "It is generally conceded that THE PROGRESSIVE THINKRR is without a peer."

L. Emerick, of Liberal; Mo., will answer calls to lecture on the following subjects: "The Kingdom of Justice;" "We are in the Last Days of Satanic Reign;" What is God? Where is God? and Intelligence in Nature;" "What is Truth? Where is Truth? Who Teaches Truth?" "What is Spiritualism? Who are Spiritualists?" "There are no Laws of Nature; There are no Laws of God; and Man's Folly in Making Laws Exhibited;" and twelve lectures of a scientific character on the "Science of God and the Science of Man."

W. Arnold has changed his residence to 214 Center street, near Halstead. He will hold circles Wednesday and Friday evenings. A seance will be held on Thursday. Mr. Arnold is doing a most excellent work.

Frank T. Ripley, lecturer and platform test medium, can be engaged for the month of October. Address him in care of 2762 Broadway, Cleveland, Ohio, during September. Mr. Ripley has just closed a successful season at Lake Brady.

A Scribe writes: A grand rally of the Spiritualists of Geneseo, Ill., and of Henry County will be held in Geneseo, September 14, 15 and 16. Kewanee, Cambridge, Morris, Atkinson will send delegates. There will be all phases of the phenomena given, so that both Spiritualists and skeptics can have a love-feast. There will be slate-writing tests and materialization of spirits in full form on the public rostrum, and clairvoyant and psychometric tests and readings, with poetic improvisations by White Rose. The inspirational lectures will be delivered by White Rose and Rev. J. C. F. Grumbine. A county organization will be formed. Private seances for all phases of the phenomena will be given, so that all can hear from their friends through genuine and true mediums.

C. L. Clark writes: "Dr. C. E. McCallister is holding class lectures at his residence, 345 Elm street, every Monday, Thursday and Friday evening. The lectures treat of the spiritual philosophy. They are very interesting and instructive from a Spiritualist standpoint. The Doctor will lecture for the North Side Spiritualist Society from time to time.

Mrs. N. Reid writes: "Please allow me space in your valuable paper to state to the people that, without exception, the Vicksburg camp-meeting, Mich., this season has proved the grandest success. It has been a feast from first to last. With the fine galaxy of speakers and mediums on the grounds, we fail to see it could have been otherwise. The management was fine. Miss Fraser, we think, is equal to the emergency. Mr. B. F. Fuller kept the grounds in order all the time, and did credit to himself as well as the cause. He will long be remembered by the Spiritualists for the courtesy he paid to each one, always doing his part manfully. But not least was his wife, who, with her patient, affable manner, added not a little to the enjoyment of the camp. In short, they are the right people in the right place, and we fail to see any cause for complaint. We predict for Miss Frazer another season as good a meeting as the recent one; also as great an attendance, and as well managed."

The Chicago Anti-Compulsory Vaccination League has been formed in this city, consisting of the following officers: President, M. H. Garland, 332 Maple street (Englewood); vice-president, Ewing Summers, 113 Adams street, room 22; secretary and treasurer, W. Douglas King, 866 N. Western avenue; executive committee: The above named, with Bailey Kay Leach, 175 Monroe street, 2d floor, and Alexander Spencer, 192 Colorado avenue. The League makes the following statement: "Organized August 31, 1894, for mutual protection against compulsory vaccination, and for testing in the courts the validity of such a barbarous practice. Vaccination always does harm, and, as many say, nothing but harm. The 'statistics' of the vaccinationists are falsely given, but even if truly given, do they constitute a sufficient reason for one person endeavoring to poison his neighbor or his children against their will, for any purpose whatever? What good does it effect for the 'protected' party? How would the vaccinationists like to have inoculation for consumption *forced* upon them? Moreover the law should suppose that every person is doing his utmost to eliminate and keep out of his system all poisons, for the sake of his health, by sweating, bathing, etc; (but, by the way, there are no compulsory vaccination laws upon the statute books of Illinois, or in Federal enactments). All persons desiring the protection of this League will become members thereof for six months by reporting their names to the secretary, and paying him twenty-five cents each, which sum is solely for postage in giving notice of meetings, etc., where one may learn the latest news of the movement throughout the country."

Silver Bow writes: "Mrs. J. E. Leonard, a highly gifted as well as a much beloved medium, has located in Butte, Montana, much to the joy and comfort of all Spiritualists and investigators. She was welcomed with great delight, as she is well and favorably known throughout Montana, where she has been called an angel of mercy in scores of households. Both Mrs. Leonard and her worthy husband possess many remarkable phases of mediumship, among them being test, trance, writing, prophetic, as well as diagnosing diseases with wonderful accuracy. Developing circles every Tuesday, Thursday and Saturday evenings. The writer can vouch for Mrs. Leonard's splendid qualities as a lady, noble and self-sacrificing, willing and ready to do the good work so much needed in Butte."

Edgar W. Emerson will hold public test seances on Sunday, September 16, at Orpheus Hall, Schiller building, 107 Randolph street, this city, at 3 and 7:45 P. M. All are invited. Take elevator.

Prof. W. M. Lockwood is now in the city, and is stopping at 752 West Madison street. His lectures at the camp-meetings proved a great attraction. He can be addressed for fall and winter engagements at 752 West Madison street, or in care of this office.

To The Spiritualists of Chicago.

The president and officers of the First Society of Spiritualists take this means of extending to one and all a cordial invitation to the opening services of the First Society in Hooley's Theatre, on Sunday, September 16th. Leaders of societies will please make themselves known to ushers, who will be in attendance. Services will begin at 11 o'clock a. m. C. CATLIN, Sec'y.

THE PRINTING PROCESS

How a Medium Sees in North Carolina.

TO THE EDITOR:—Away down in the old Tar Heel State there is an old lady of seventy-eight, and her son, who are doing a great work for the Spirit-world. The lady is clear-sighted, and the spirits who communicate to her do so through what is called the "printing process." The message is shown in good print and is easily read by the medium, who generally sees the one who sends the message, at the same time the talking is going on. It is termed a debating school, as there are so many different subjects brought up for discussion. At times there will be hundreds of spirits who gather about the mediums to hear the discussion and the instructions that are given. A great many wish to reach their earth-friends, and the lady is kept very busy writing when not engaged about necessary labor. At present the work of these two is confined to the spirit side and to writing. They live in very humble quarters and hard circumstances debars earthly visitors at present. The leading spirits say more real good can be done at present as they now work than to have outsiders coming and going.

Parties having illustrated and scientific magazines, who can spare one now and then, would confer a favor on these mediums to send them one. Send to Dr. Wight, Swift Island, North Carolina, and they will be delivered promptly.

Those who would like a sample of a pen used by a lady of seventy-eight, made from wood, can, by sending a few cents, get a pen which will be a novelty to those not used to backwoods life, and assist the lady in that way to some postage and stationery, which she has constant use for, and no means to obtain only as furnished by friends occasionally. Your reporter has spent many an hour at the cabin where these mediums live, and held converse with friends on the Spirit-side of life, and has received many a positive proof as to the continuity of life when earth scenes are done with.

Friends, you who have it to spare, send a few cents as above noted, and you will be well rewarded for the trouble. REPORTER.

Friendship.

It is not while riches and splendor surround us
That friendship and friends can be put to the test,
But 'tis when affliction's cold presence hath bound us
That we find which the hearts are that love us the best.
For friends will fawn at fortune's dawn,
While the breeze and the tide waft us merrily on.
But if sorrow o'ertake us, each false one forsakes us,
And leaves us to sink or to struggle alone. —*Anon.*

If afflicted with scalp diseases, hair falling out, and premature baldness, do not use grease or alcoholic preparations, but apply Hall's Hair Renewer.

AYER'S Hair Vigor
Prevents BALDNESS
REMOVES DANDRUFF AND Restores Color TO Faded and Gray HAIR
THE Best Dressing
AYER'S HAIR VIGOR FOR GROWTH AND COLOR



THE PSYCHOGRAPH OR DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) Advance, says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Just what investigators want. Home circles want. Price, by mail, free with full directions for use, $1.00. For sale at this office.

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The Antediluvian World. Illustrated.
BY IGNATIUS DONNELLY.

THE QUESTION OF A ONCE-INHABITED but now submerged part of this globe known as Atlantis, is one of much interest. The data gathered from ancient and modern sources—from classical authors—from traditions, legends and mythologies; from the deep sea investigations of modern scientists and antiquarian researches in the mounds and the ruins of ancient cities found on the American continent—are here arranged in compact, literary form, in this very interesting volume. The book possesses especial interest to Spiritualists because of its affording corroborative evidence of the genuineness and truth of the statements purporting to be given by spirits of ancient Atlantians concerning the fact of an Atlantis and a great people of the name, once existing on this earth. For sale at this office. Price 2.00.

HISTORY OF ATHARAEL.
LIFE IN THE STONE AGE. THE history of Atharael, Chief Priest of a Band of Aryans. This pamphlet, containing 91 pages, was written through the mediumship of U. G. Figley, and is intensely interesting. Price 30 cents. For sale at this

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This book will be found peculiar, curious, startling!—more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American History, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"ABRAHAM LINCOLN."
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HELEN HARLOW'S VOW;
Or Self-Justice.
BY LOIS WAISBROOKER.—MANY have read this book, many have re-read it, and many others ought to read it. It should be read by every man and woman in the land. As a story it is finely written, and teems with interest, and at the same time it educates, elevates and inspires. It shows the injustices to which women are subjected in the present status of society—the inequalities in the measure of condemnation voiced by society against acts of the same moral quality performed by men and women respectively. It shows the falsities rampant in society in matters of moral and social import, and the wrongs that flow therefrom to innocent victims of social ostracism. It contains a fine likeness of the author. Fine cloth, 290 pages. Price, $1.25.

PERFECT MOTHERHOOD;
Or Mabel Raymond's Resolve.
BY LOIS WAISBROOKER. THIS IS a novel written with a purpose, and that purpose is not merely to enable an unthinking, idle mind to while away the time in a state of idle blessedness, devoid of earnest thought or care for either self-improvement or the good of humanity. It is a book designed especially, primarily, for mothers and those who are to be mothers; and secondly, through the mothers, to effect the well-being and happiness of the race. It brings strongly and clearly to view the result upon the child of proper surroundings and influences bearing upon the mother previous to maternity. Incidentally the author touches upon various things in modern social and business life, which are unjust, and fix unequal burdens upon the individuals composing society as a whole. The book is trenchant, instructive and very interesting, even when regarded merely as a novel, and is especially commended to "women everywhere," to whom it is dedicated. It also thoroughly shows up the Jesuitical spirit of the Catholic Church; advanced ideas relating to the Spiritual philosophy are introduced. It contains a fine likeness of the author. It contains 345 pages, neatly bound in cloth. Price by mail, prepaid, $1.25.

THE LYCEUM GUIDE.
For the Home, the Lyceum and Societies.
A Manual of Physical, Intellectual and Spiritual Culture.
COMPILED BY EMMA ROOD TUTTLE.
A COLLECTION OF MUSIC AND Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for sessions, Parliamentary Rules. Instructions for Organizing and conducting Lyceums, Instructions for Physical Culture, Calisthenics and Marching; Banners, Standards, the Band of Mercy, etc.; a book by the aid of which a Progressive Lyceum, a Spiritual or Liberal Society may be organized and conducted without other assistance. It supplies the wants of Spiritual Societies for fresh Spiritual songs, with music free from the dismal tone of the old hymnology. It furnishes a unique selection of choice readings and responses such as no other selection contains. It gives a practical system of graceful calisthenics, every step of which is made plain by engravings. It gives instructions how to make the badges and banners and instructs in marching. It shows how to establish a Band of Mercy as auxiliary to the Lyceum, and has all the most beautiful songs which have been gathered up by that movement.
The author and compiler of this Guide is eminently prepared for the task by years of devoted labor in the Lyceum. The book is the result of practical work and tested by the interest awakened in the actual session of the Lyceum.
While intended for the working Lyceum, the guide is admirably adapted to the needs of the family, supplying 76 pages of new spiritual music and words (gentlemen and truth of the statements purporting to be given by spirits of ancient Atlantians concerning the fact of an Atlantis and a great people of the name, once existing on this earth. For sale at this office. Price 2.00.

LIBERAL LECTURES. BY A. B. French. They are worth their weight in gold. Price, paper, 50 cents.

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"Your Manual is one of the best compilations of facts and arguments that I ever read, and I hope that the same will be freely distributed by our Councils." WILL D. NEWTON, State Secretary A. P. A. of Illinois.

Illustrated Edition contains 80 pages. Sent on receipt of 15 cents [2 copies for 25 cents] postpaid. The MANUAL sells at sight.
FOR SALE AT THIS OFFICE.

AN EARNEST PLEA

For the Children's Lyceums.

The First Society of Spiritual Unity of Chicago

Have added a children's Lyceum to their other work for the cause. On last Sunday, Sept. 2, the Lyceum became a fact and its opening session was full of bright prospects and possibilities, and its future promises to bear good fruit among those who avail themselves of its benefits. There are many of our Spiritualists who are not aware of how important the work of the Lyceum is to their children, to themselves and to the cause. Many are not conversant with the methods of this branch of spiritual work, and do not know that it includes the education and cultivation of the physical, mental and spiritual functions of its members. But such is the case, and both old and young people in other cities find not only great enjoyment in the Lyceum advantages, but also very much of permanent benefit to their physical health, their mental brightness and their spirituality generally. The work is divided at each session into exercises that develop the spiritual nature, the mind and the body of the members, be they young or old, and all classes and ages can gain greatly from attending the Lyceum regularly. The work is fully covered by the Lyceum Guide, and while much in the domain of nature may be brought into the lessons with benefit, the music, poems, recitations, responses, and physical exercises as laid down in the Guide form a complete series of methods necessary to this work. Through a familiarity with the lessons taught in the Lyceum, mortals are the better prepared for the higher expressions of our philosophy, and are able to more fully comprehend the benefits of its teachings.

Since it requires a healthy body to provide a fitting abode for a progressive spirit, as well as an orderly brain for the correct use and expression of the purposes of the spirit, it naturally follows that all should cultivate their physical abilities to render their bodies better homes for enlightened spirits. Whatever restricts the body impoverishes the brain, and acts as an impediment to the progress of the spirit. Therefore, it behooves everyone to look well to the growth and education of both body and mind, that their spirits may find suitable opportunities for a more harmonious development than is possible in unsound, unclean and undeveloped bodies.

Every true Spiritualist desires to learn, to advance and to share the knowledge with others. They prefer to have their children educated in the blessed truths of the spiritual philosophy, rather than to be taught the dogmatic errors of the old theology in the Sunday-school, and which they themselves found such a difficulty to eradicate from their minds when they first came to know the truths of our grand philosophy of Spiritualism. And, further, no one can be a really true Spiritualist who continues to send his children to those hotbeds of error, the church Sunday-school, unbalancing the tender minds of children through such infamous teachings, composed of a terrible mixture of fear, revenge and untruths. If Spiritualists have any love for the dear ones in spirit, who so generously have given this blessed knowledge of the truth to them, and desire to show any gratitude for that knowledge, the least they can do in return for the same is to extend to others the same generous spirit of the truth, and, above all, give their children every means of learning the facts about the future.

There are but two ways by which we may express our gratitude to our spirit friends for their love and care for us, and these are by giving the light freely to others and by showing in our lives the value of the light given us.

And it is the imperative duty of all Spiritualists to practice the teachings of our grand philosophy every day of their lives, in their own beings, towards their children and in their communications with others.

The selfish apathy and indifference being shown by many Spiritualists is not only entirely wrong on their part, and a sad example of base ingratitude and sordid selfishness, but will be found, when they arrive "over there," to be the source of the greatest regret to them and a matter that will require the most tedious and determined effort to overcome, since they knew the truth and yet failed to live it. They are much more culpable than those who are ignorant of the truth.

Many Spiritualists seem to think, after they become aware of the truths of Spiritualism, that they have nothing to do but to lay back and let things run. They seem to think that the knowledge of the truth of a spirit-life insures them a safe passage there and a glorious life hereafter. It apparently never enters their minds that anything is required of them to carry out the teachings they have received, and they go on, year after year, wholly indifferent and negligent of their duties in this respect.

If Spiritualism has killed the Christian Devil and knocked the bottom out of the Theological Hell, it has not changed the phases and spheres of the Spirit-land.

That there are states of existence there quite as terrible as anything now taught in the Orthodox creeds cannot be successfully denied, and has been many times stated most forcibly by advanced spirits.

No doubt many have heard about earth-bound conditions in the other life, and perhaps may have some idea of their realities, but those are but faint conceptions of their fearfully real existence.

It is not sufficient to know the great truths of Spirit-life, for that knowledge brings with it the obligation to live according to the teachings of those truths. Those who have been given this knowledge of Spiritual truth and have not made good use of that knowledge, are no better for having known it. Have they been doing their duty in withholding the light from others? Have they shown any true love for their dear ones in spirit who have sacrificed so much that they might know the truth? What excuse can they give, when they face the responsibility of their acts upon earth, that they have so entirely failed to do their duty in this respect? What will they say because they have allowed their children to grow up in exploded error, when they themselves had been freely given the light?

What shall Spiritualists do to be saved from future darkness? What are their duties and how shall they perform them? They should practice the teachings of the Spirit-world in their daily lives. They must extend to others the whole benefit of the knowledge so generously bestowed upon them by their spirit friends. Their manifest duty to their children is to give them every advantage of knowing the truth as to the future life.

To perform their duties in this direction, it will be necessary for them to do to others as they have been done by, to give to their children, their friends and their neighbors the light that has been given to them, freely, fully and cheerfully.

The possession of this glorious knowledge of spirit truths should make the possessor so glad, so grateful and so generously disposed, that their every impulse should be to impart it to their fellow-mortals and to live it themselves.

The Children's Lyceum offers to all ages of humanity a golden opportunity to learn the truths of immortality, and ought to be eagerly accepted by young and old. No other means presents so many advantages to those who are its members, for it cultivates every department of their being, and imparts a most valuable and invigorating power to every part, and thereby provides a healthy body and mind for the use of their spirit.

Every community should have its Lyceum, if it desires to progress, and its teachings will bring peace, harmony and happiness to every person who lives according to their light. Persons of every age in life, who have received a Lyceum education, unanimously testify, if they speak the truth, to the manifold benefits accruing to themselves from the beautiful as well as practical teachings there received.

It is the highest duty required of mortals to teach truth to others, and the Lyceum furnishes the best and most systematic means for so doing.

Perhaps it may not be generally known that the Lyceum system was brought to earth from Spirit-land, and is modeled upon the same principles as the Lyceums there are conducted.

Spiritualists must give evidence by their acts and their lives of the truth that is in them, and their support of the Lyceum is one of the best means of giving such evidence. We desire the earnest and sincere co-operation of every Spiritualist within convenient distance of our Spiritual Temple, Custer Post Hall, 85 South Sangamon street.

We hope that every Spiritualist parent will see the importance and necessity to themselves, as well as their children, to give our Children's Lyceum their full, free and generous support, by sending their children and attending themselves. We are never too old to learn the truth.

Fraternally yours,

E. N. PICKERING.

Experiences at the Camps.

Though a Spiritualist, yet I am skeptical, and have been visiting the various camps for the purpose of further investigation of Spiritualism in its many different phases. While at Onset Bay, I heard many speakers and saw some wonderful demonstrations, such as materialization and slate-writing. The writing was given through the Bangs Sisters, of Chicago, Ill. The most wonderful and most perfectly developed phases of mediumship were those given through G. V. Cordingley, of St. Louis, Mo.

I dare say anyone who may have the opportunity of attending one of his seances will become fully convinced of spirit return.

Leaving Onset for Lake Pleasant, I found I had reached this beautiful spot in time to listen to three lectures by Robert G. Ingersoll, the renowned infidel, and I am again in the midst of many popular and reliable mediums: Arthur Hodges, Mrs. Mott Knight, the slate-writer, and many others.

A seance which to me was the most wonderful of all that I have attended, was given by Mrs. Era Hill of Greenwich, N. Y. Mrs. Hill sings under inspiration in nine different languages and five different voices. I would recommend all who are interested in the study of music, to give Mrs. Hill an audience. I imagine the range of voice that changes instantly from the soft, sweet trills of a fine soprano to the deep, soul-stirring tones of a heavy bass. The tenor voice that sings through Mrs. Hill is beyond a perfect description from me, hence I earnestly hope that all who can will pay this estimable woman a visit whenever she may be holding her seances.

A seance given by Mrs. Maud Lord Drake was quite interesting.

I am informed that Mr. Cordingley will give a series of lectures in Boston, during the month of September. C. M. C.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells or $1 per copy. For sale at this office.

The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A trenchant presentation of the subject. Paper, 50 cents; cloth, $1.

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The Other World and This: A Compendium of Spiritual Laws. By Augusta W. Fletcher, M. D. An excellent work. Price $1.50.

MRS. M. A. TABOR.

Liberal (Mo.) Camp-Meeting.

A few days since the St Louis *Post-Dispatch* published a vicious screed on the Liberal Camp meeting in which it stigmatized Mrs. M. A. Tabor, of California (one of the mediums), as a fakir and fraud. In refutation of this it gives me great pleasure to chronicle the result of a circle held at this medium's cottage last night. Twenty-three persons gathered there, the understanding being that the circle was to be given up to whatever our spirit friends desired to give. In the circle were Mrs. Anna L. Robinson, Allen F. Brown, and Mrs. T. V. Blackman, mediums, and others who were old Spiritualists, but all unite in saying they never saw such circle results in their experience.

Mrs. Tabor said the spirits wanted something unusual, and it was finally discovered they desired to materialize. She consented to sit behind the curtains, and Mrs. Anna L. Robinson, the noted lecturer and test medium, sat with the operating medium and held her hand. The room had not been prepared for materialization, no lights being arranged, and the only one in the room being an ordinary lamp placed on a bench, yet under these conditions forms materialized. At one time three little toddling babes materialized and dematerialized within a foot of Joe Rea, of Van Buren, Ark., and the little babe of Mr. and Mrs. J. S. Rodgers materialized and walked up to its parents. Many forms materialized in like manner, being seen by all.

Many messages were received by those in the circle from dear ones in spirit life, of which the medium could have no knowledge, which they saw written by the spirit forms, and of which they are very proud this morning. I append two of these messages from Abraham Lincoln and Voltaire, considering them especially worthy of publication. The reference to prosecution in the Lincoln communication applies to the lie published in the *Post-Dispatch* concerning Mrs. Tabor, her husband having expressed his intention to prosecute that paper for libel. All in that circle stand ready to testify to Mrs. Tabor being one of the finest materializing, slate-writing and clairvoyant mediums in the country. Following are the two messages spoken of:

"Friends, brothers, and sisters, I am very happy to attend your little circle this evening. I come in behalf of the medium, one of our most glorious workers; but we find a powerful band of Catholic spirits around who are trying in every way they possibly can to persecute all our best workers, for they are the ones they fear. We must gain a victory over those who are and always have been a curse to our country. We are anxious for our medium to prosecute. Now, my friends, if you are true to yourselves and true to Spiritualism, show to the world that you are and assist us to gain a complete victory over the domineering, bigoted class known all over the world as the Roman Catholics. Now, friends, united we stand, divided we fall. Which shall it be? But through it all, let *veritas vincet* be our motto, and we cannot fail, and we will all assist in it; so, don't feel uneasy as to the outcome. We don't mean a success financially, but spiritually. Now, friends, help us in this. You do the material and we the spiritual, and let us down Catholicism.

A. LINCOLN."

MESSAGE FROM VOLTAIRE.

"Friends, one and all, don't think that what I have to say is uncalled for, for it is not. Too many of you are hunting fraud. Now, if your friends in the Spirit-world were as much set against fraud as some of you, you would never see a form or hear one sound from the spirit side of life. Now, too many of you go to see a medium, thinking fraud all the way. You prepare, take slates all sealed and fixed. Well, now the medium don't know who you are; don't know but what you are trying to play or practice some fraud on him (or her), for you know that you are not all honest, if you are Spiritualists, and we often hold back many good things from mediums because we feel as if we were casting precious pearls before swine. VOLTAIRE."

We take pleasure in testifying not only to the accuracy of the above statement, but also to the worth of Mrs. Tabor as a medium as demonstrated to us.

Signed, ANNA L. ROBINSON, and ten others.

An Excellent Medium at Blair, Nebraska.

To THE EDITOR:—I have felt for some time that some Spiritualist from this place, Blair, Nebraska, should make public the work done here by Mrs. Annie Buchanan. Mrs. B. is simply a good, honest woman, a good, faithful, loving wife and mother, and incapable of deception. She has now been holding seances for about three years. I have been attending now a little over a year. Independent writing on slate or paper, and independent voices, are the principal types of her mediumship. Lately the demonstrations have been truly wonderful. Sealed letters are answered on blank paper put into the envelope containing the letter directed to the spirit, without the seal ever having been broken. Messages come on the slate to the sitters in rapid succession. Flowers are passed around to each member of the circle. Spirits pat the sitter, and voices of spirits, loud enough to be heard by all in the room in conversation with us, are a common occurrence.

On Wednesday night of last week a circle was held for the benefit of a gentleman and his wife from the western part of our county. The gentleman was rather skeptical when he sat down, but he arose fully convinced that he had been greeted by the spirit of a much-loved daughter, who was called to the home of the bright angels but a short time since.

It did all present good to look upon the satisfied and happy faces of both father and mother as they read message after message written between new slates, brought there by the father, screwed together and so marked that it was impossible that they could be opened without its being known by them. When it was announced by raps that the message was completed, the slates were passed to the gentleman with the request that he would open, read aloud, fasten the slates and then pass them to the medium, when another message would be written. Once quite a lengthy message came between the slates, written on paper in a legible hand.

Last night we held a circle at Brother Farnsworth's, at which three spirits came and talked; one, the son of Mr. and Mrs. F. (who passed over nearly forty years since), talked so he could be heard and understood for more than an hour. When the talking first began the room was totally dark, so that no one could see anything. While the spirit talked, flowers were passed around. I took mine and twirled it around in my fingers without the slightest noise, and while so doing I said: "Charley, can you tell us what I am doing?" He immediately answered: "Playing with the flower your mother gave you."

There was much more that might be interesting, but this is enough to give all an idea of what our quiet, unpretending medium is doing here in Blair. JOHN E. PETTINGILL.

Remarkable Foreign Productions from the Spiritual Realms.

FOREIGN REPORTS.

The National Association during the past week has received from France some most wonderful productions through the organism of a medium near Lyons, France, whose occupation is that of a watchman over woods to keep off trespassers, and who, with a crippled hand which he is unable to use to any extent when in his normal condition, will, under control of his spirit guide, execute with the crippled member some most singular pictures, involving the finest filagree work, flowers, human forms, and figures of ancient appearance with symbolic emblems, most of which it is impossible to understand as to meaning, yet they are all drawn with the most remarkable regularity and symmetry. Some of the pictures partake of a religious nature to a slight extent, but are so diminutive in character as to be entirely dissimilar from all others, the fineness of workmanship challenging the highest skill of the best artist.

These pictures, seventeen in number, have attracted considerable attention, and with the report of A. Bouvier, who has kindly forwarded them for the Spiritualists of this country and the National Association, will be one of the interesting features of the convention.

We have received several books and pamphlets in foreign languages, and they evidence the fact that Spiritualism is making headway in other localities besides the United States. We hope for a closer bond of union between the Spiritualists of this and foreign countries, which will have a tendency to enlighten the ignorant and prejudiced and cause light to be substituted for the darkness which now hovers over the greater part of the world. The clouds are breaking, however, and we may do much personally, each and every Spiritualist, to cause sunshine to come to those who are susceptible to the impressions of their spirit friends, and who are laboring to come in contact with the loved ones in embodied form.

Important communications have been received from the diamond fields of South Africa. Our correspondents are B. Stead and W. J. Judge, of Kimberly, and Beeks T. Hutchinson, D. D. S. L. D. S. (Surgeon Dentist), of Cape Town, and we are promised other information soon from that section of the world. As early as possible we shall give extracts from these communications which we believe would be of considerable interest to your readers.

It is gratifying for Spiritualists to note that while creedal religions are slow to be accepted, Spiritualism is taking seed and progressing as well in the barren places of the earth as in the highest civilized centers of commerce. While the growth is not phenomenal, it is taking firm root, and unlike the efforts of the Protestant and Catholic missionaries, which are in the main unsuccessful in eastern countries, Spiritualism is gradually gaining ground, although subject, occasionally, to the blighting influences of the older sects, where they are capable of doing harm to those who differ with them in opinion.

Our correspondents express the belief that the cause in South Africa could be materially advanced if some of our inspirational lecturers or reliable mediums were to give the diamond country a visit. We have confidence that this will soon be carried out, and their hopes realized.

ROB'T A. DIMMICK, Sec'y N. S. A.

Additional Societies to the National Association.

A considerable acquisition of strength has been made to the National Spiritualists' Association by the charters issued to the Michigan State Spiritualists' Association and the Mississippi Valley Spiritualist Association. The latter sent in the sum of $42, as collections, and it has the prestige of forwarding the largest amount last year to defray the expenses of the Chicago convention. A number of these generous contributions from kindred organizations will do much to pave the way to sending out workers into the field who can rapidly coalesce the numerous societies with an embryo existence, and are waiting for but little active work to start them into flourishing societies and multiplying the forces which will elevate the cause of Spiritualism beyond any effort that has been made to this end.

The National Association has just sent out the forms to be filled out with names of delegates from the different societies which at this time compose it, and it is desirable and necessary that all should give the matter immediate attention and that every society and association now interested in the work of the National organization should use every effort to be present at the convention to be held in October and make it a success.

ROBERT A. DIMMICK, Sec'y N. S. A.

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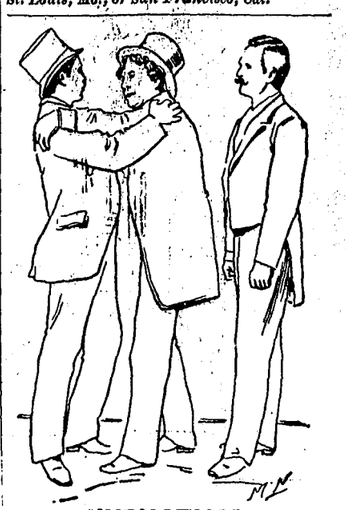
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CHAPTER VIII—Objections Answered.—Objections usually the Result of Ignorance. A British Lord and the Steamboat. Objections to the Telegraph. Objections to Abolitionism. God legislated against Spiritualism. Necromancy; Definition of. The Objection proves Spiritualism. Hebrews inclined to apply to the Dead for Knowledge. Law indorsed Spiritualism. This Law abolished. Other Precepts of this Law not binding. Jesus violated this Law. Paul and John violated, and hence deserve death. The Law good in its Place, and for its Time. Men inclined to worship Spirits which communicated. The Jewish Jehovah not an Infinite God. He incited the Jews to Crime.

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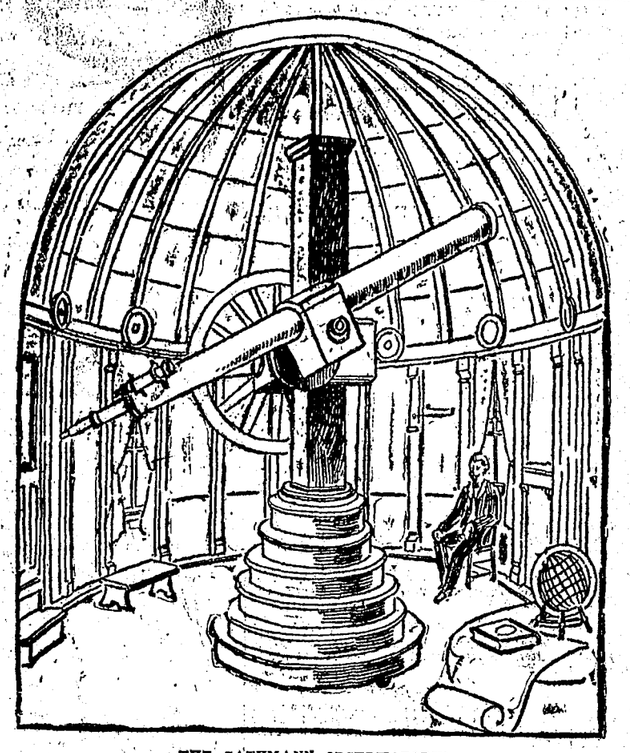
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THE NEXT THING IN ORDER A TELESCOPE TO REVEAL SPIRITS.

The discovery of the principle upon which refracting telescopes are constructed, was accidental. The children of a spectacle-maker in Holland being at play in the father's shop, happened to put two glasses together, and in looking through them perceived that the weather-cock on the church steeple appeared nearer and much larger. This led the father to fix glasses on a board, that they might be ready for observation.

The news of this discovery soon spread all over Europe, and Galileo hearing of the phenomenon, soon discovered the secret, and put the glasses in a tube, and thus the first telescope of modern times was constructed; but it is now pretty generally conceded that the ancient Egyptians, Chaldeans and Phœnecians used deep holes in the ground and loving galleries, in their temples and other structures, as telescopes to observe the heavenly bodies.

Galileo, by means of his one-inch telescope, rediscovered the true theory of this solar system and at once aroused the bigoted, priest-ridden scientific world to such a pitch that he was subjected to severe persecutions, and he was called into court and made to renounce his theory in these words:

"I, Galileo, in the seventieth year of my age, on bended knees, before your eminence, having before my eyes and touching with my hands the holy gospel, I curse and detest the error of the earth's movement."

After he left the court, however, after this forced renunciation, he is reported to have stamped upon the earth and said: "It does move, after all."

Ten years after he was sent to prison for the same supposed error, and soon after, in his eightieth year, the grave received him and relieved him from the malice of his persecutors.

THE PROGRESSIVE THINKER of March 17 contained an interesting account of the wonderful discovery made by Louis Gathmann, of this city, of a new principle as applied to telescope lenses. That is, Mr. Gathmann has discovered that a lens will collect the rays of light when composed of several pieces of glass, as well and even better than a solid single-piece lens. So full a description was given in the previous article, that one can easily understand the invention when it is stated that those single lenses seem to multiply the power in a remarkable degree. For instance, a mathematician will at once figure out that a six-inch telescope made of seven small two-inch lenses would have to be more than six inches, as at least a quarter or eighth of an inch must be left between the edges of the small lens. Mr. Gathmann has built a seven-inch telescope with a sectional lens, and it is truly a fine glass, which destroys the old axiom—so to speak—of figuring. This is the way it has been figured. A solid seven-inch lens is represented by its square for its light-gathering purpose, which is forty-nine, when seven two-inch lenses would have a light-gathering power of twenty-eight. So that if this theory were correct, Mr. Gathmann's theory would be worse than worthless; but like many other discoveries, instead of its having about one-half the power, it has more and better powers, from the fact that those little lenses seem to multiply, like pulleys, the light-gathering capacity of the lens; or, in other words, gather more light than a single large lens, which always contains millions of little blisters which obstruct the passage of the rays of light much more than a small lens.

There are many obstacles to be overcome in making a telescope; for instance, a lens thirty-six inches in diameter will gather enough sunlight to cause the most intense heat, and has been known, says Professor Gray, to melt cornelian in seventy-five seconds and a piece of white agate in thirty seconds, so that the rays of the sun, when collected by any ordinary telescope, have to be received into an asbestos holder, which soon becomes so hot that the telescope can only be pointed at the sun a short time.

Another remarkable thing is noticeable in lenses, in reference to the focus. A half a double convex lens makes a focus the distance of the diameter of the circle formed from the arc of surface of the lens; a double convex lens brings the focus to the center of the circle, and a reflecting concave mirror brings the focus to one-half of the radius of a circle.

Then another difficulty is to keep the rays from sliding by each other; the purple ray moving so much faster gets to a focus first, so a second glass has to be placed inside of the telescope to correct the speed and make the rays come together, and become acromatic or white, and all the while being liable to melt iron when turned towards the noonday sun.

LOUIS GATHMANN'S TELESCOPE.

Since the article in THE PROGRESSIVE THINKER of March 17th appeared, Mr. Gathmann's observatory has been visited by a large number of persons interested in astronomy and kindred sciences. A full description of this discovery was given in this article, and much discussion has taken place as to the value of the discovery. But a visit to the observatory set at rest the practicability of the telescope. The first object viewed through it was the moon, and a beautiful view it was, as Luna was in her first quarter. Her surface was snow white, except where the craters cast their shadows. The definition was perfect, and much clearer, it is claimed, than any other telescope of the common lens pattern. From the crystalline appearance, we must conclude that there is no air or water on the surface of the moon. After viewing Luna with glasses of different powers, Mr. Gathmann pointed his telescope to the middle star in the handle of the Great Dipper, and the star at once revealed two jewels, one of a bluish and green tint, a most beautiful sight. But we could not spend much time with these pearls, as old Saturn was hastening downward towards the western horizon; so the telescope was turned upon the most beautiful of all the hosts of heaven, and clear, clear and majestic it came in view as the earth rolled along—the golden rings clearly defined against the body of the planet. To the left and upwards could be seen one of the large satellites and two others lower down. Many times was the glass arranged, and this interesting miniature system observed. Saturn was then in the western horizon, and near it a large star Spier, in the constellation of Virgo, setting about 10 P. M.

When these observations were concluded, Mr. Gathmann turned his telescope towards the moon, and removing the lower lens he invited his visitors to view the moon. Through the sectional lens at the upper end of the tube the light came streaming through seven large circular sections, and the six smaller circular lenses are arranged in the large opaque setting. It makes no difference what shape a glass is, the focus will be round, and this is the great feature of his invention. The edges of these small lenses must be blackened so that the rays of light will not cross and become prismatic. By having flint glass on one side and crown glass on the other a lens becomes acromatic, or capable of eliminating all of the colors from the light. Mr. Gathmann has succeeded in accomplishing this perfectly, notwithstanding it has been claimed that the theory of sectional lenses is an old and exploded theory.

It was stated in the former article that Mr. Gathmann made no pretensions to a scientific knowledge of astronomy. This is not correct. Some men commence from the top and work downwards towards the bottom of a scheme; others, like Mr. Gathmann, commence at the bottom and work upwards towards the top. These men are the ones that succeed. He knows how to make everything about a telescope, while the top-heavy and scientific man cannot make a straight brass rod; so that it can be truthfully asserted that Mr. Gathmann can do what he claims, viz: make a telescope for $50,000, equal in power to the great Lick telescope, which will cost $500,000.

It is obvious that with the cheapening of the cost of making large telescopes, many educational institutions, now unable to procure glasses available for obtaining new astronomical knowledge, will be enabled to have them; that thus great interest in this most attractive study will be awakened in this country, now so far behind most of the countries of the old world.

It is only fair to state that Mr. Gathmann's compound or sectional lens telescopes are just as expensive as the old single lens telescope until the diameter of about ten inches is reached. Then the difference in cost rapidly decreases, as, for instance, the ingot of the glass for the Lick telescope cost $30,000, and took several months to cool, and then it cost $30,000 to grind it. By Gathmann's process, this cost is reduced to almost a nominal amount. He proposes to build a fifty-inch lens telescope to demonstrate the theory that compound or sectional lenses are not built on an old or exploded theory. Then will the heavens reveal more of their mysteries to man, and many vexed questions become easily solved. Luna will be brought so close that one can almost toss an apple to her, and clearly see the dust and cobwebs that have so long settled in her burnt-out volcanic craters. Verily, mankind in this age of mechanical inventions and critical investigations, should direct their energies more to the study of the stars and magnetism; for by the study of the former we can make great strides in the matter of acquiring accurate knowledge of the bodies surrounding us; and by the study of the latter acquire a knowlede of the powers and effects of these bodies upon the astral, animal, vegetable and mineral life and the so-called exploded theories of the ancients again called from their tombs to enlighten and purify mankind.

Mr. Gathmann, while not revealing any of his inventions, gave hints to his visitors that he had other valuable discoveries that would remove many of the obstacles attending the manufacture of telescopes, so that we may look for greater and more startling discoveries from this modest yet enthusiastic inventor.

The next thing in order will be a telescope or instrument that will enable any one to see spirits.

Z. T. GRIFFEN,
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IN OLD ROME.

A Seance There—Some Interesting Phenomena.

COUNTESS HELENE MAINARDI IN THE "SPHINX UNION," BERLIN.

On March 28 my husband took me to the International Psychological Academy, where we were kindly received by the director, Prof. Hoffmann, who invited us to a sitting and introduced us to Dr. Santangelo. The latter read two important letters, one of which was from Prof. Lombroso, and the other from Prof. Richet, of Paris. Both spoke in the most hopeful terms of the new science, and Lombroso even added that on this occasion he expected to see a large number convinced. At this seance there were present four mediums and about fifteen sitters, among whom I remarked the well-known painter, H. de Siemiradski, Dr. Santangelo and an ecclesiastic.

After the circle had been formed at a four-legged table weighing from fifty to sixty pounds, the honor of each sitter was pledged to preserve the contact of hands and knees. The room, the chairs, the table and the walls were carefully examined, as were also a tambourine, a small flute, a bell and cord lying on the table. A red lamp, which was lit, enabled the sitters to recognize each other, and after a few moments they heard, as if in the wood of the table, what sounded like the powerful roll of a drum, while, at the same time, the table itself rose about two feet from the floor—now from one side, now from the other, as if in a kind of feverish excitement. Prof. Hoffmann, who remained outside the circle, asked the cause of this unrest, and the reply came: "Too much light." Thereupon the lamp was extinguished, and immediately the table rose clear from the floor and floated so high that the members of the circle could barely keep their hands on it, until it suddenly sank down again. When it appeared to be about to repeat this experiment, it suddenly, and to the great astonishment of the closed circle, floated clear of them, and proceeded towards a corner of the room where the medium, Sig. Giacomo, was in a magnetic sleep.

Prof. Hoffmann then told us to let the spirits have their way, and immediately phosphorescent and starry lights appeared, singly and in groups, moving hither and thither from all quarters of the room, and remaining visible for a few seconds. At the same time almost all of us were caressed by somewhat cold and invisible hands, one of whose fingers I tried to retain with the thumb of my left hand, which held that of the medium, but it escaped me and moved about my hair, face and shoulders, and then I plainly felt a kiss impressed on my left hand. At the same time my husband was lightly touched, and Prof. Siemiradski asserted that he received a kiss on his cheek. It must be remembered that we were in close circle, and were linked to each other in such fashion that the slimmest of human bodies could neither get in nor out.

In a few minutes a light was struck, and then I observed that my arm was bound to the chair, and Sig. Giacomo lay on the top of the table, which had gone out from our circle. Heaven knows how that happened, for out of that circle no one could have escaped to do it. Another medium, Sig. Cecchini, was found fast asleep and in his shirt sleeves, while the clothes which were taken away from him had been put upon Sig. Giacomo, who was bound. At the latter part of the sitting, when the room was again in darkness, we realized that something was flying through the air, just over our heads, without, however, touching us. This something proved to be the tambourine, the flute and the bell, which were all playing together, and they afterwards sank down in the middle of the circle without touching any one. At this seance I asked Prof. Hoffmann if I could ascertain whether or not a beloved Russian relative was present, and immediately I received a kiss on my left hand. I then requested a written message by means of which I might be certain of my friend's identity, but was informed by raps that the medium was already exhausted.

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CAMP BENSON, MAINE.

It Ought to Be Better Known—Other Items of Interest.

Camp Benson, at Newport, Maine, ought to be better known. I doubt whether there is a more beautiful place for camping on this continent, if there is, the Spiritualists have not found it. It is situated on the most beautiful body of fresh water, clear as crystal, about three miles wide by six in length.

The boys who donned the blue and went out to save the country in the early '60s, saw the beauty of this spot and purchased it, and have made it a place of annual resort. There is land enough adjacent to it, which can be purchased at a low figure, to make one of the most desirable camping-grounds the Spiritualists have ever seen. If it were not so close to Etna, I would surely advise Spiritualists to secure it.

Mr. Frost, an old soldier, who has charge of the grounds, has tried for years to call attention to its superiority as a Spiritualist camping-ground. This year he determined to have speakers and to run meetings a few days. He had J. Frank Baxter one day, and I spoke thirteen times in all. The audiences were, for the most part of the time, rather small but always deeply interested. The last day the audiences were more than double the size of any former audiences, and the interest was so intense that many wanted the meetings to continue another week; this, of course, was out of the question.

Next year, if the same party has charge of the grounds, he wants to have a Spiritualist camp the first instead of the last of August. This will be a wise move and will secure, if it is well advertised, a large attendance.

Mrs. L. Pet Anderson-Bovee and her good husband were at this camp. The last time I saw her before, I thought somebody would very soon be called to officiate at her funeral, but her six weeks' sojourn at Onset, and her one week at Camp Benson, has made of her a new woman. She is so far restored that she has gone to the Etna (Maine) Camp, to do business as a medium.

If Mrs. Amelia Gould-Stevens lived anywhere else except in Maine, the Maine people would send for her as a test medium. She and her guides have their own way of getting at things, but I never knew her to fail in a test. More pointed tests I never heard from anybody than she gave in four of my meetings at Camp Benson. I have known Mrs. Stevens for eighteen years, but I did not know until this meeting that she gave so many and such convincing tests.

The camp at Etna begins the same week that this one closes. That camp is generally the largest small camp I ever attended; I believe it has only nine acres of ground in its enclosure, and yet there are often six to ten thousand people there. This year, with the exception of their "home talent," they have made an entire change of speakers. Many hope that it will make the camp even more popular than ever before. Certainly it will give the Maine people an opportunity to get acquainted with a few more of our speakers. Maine is a great State for summer resorts; but this summer it seems to have almost overdone the thing. Beside its five regular Spiritualist camp-meetings, it has had several grove meetings.

I am writing this on my way to Woolley Park Camp-meeting, at Ashley, Ohio. This will be my eighth camp this year, besides one grove meeting. I was invited to two other camps, but found it impossible to spread myself over more territory. The Woolley Park Camp will be a very interesting place to me; it is within five miles of where I first saw the light, and about the same distance from where my mother was born and reared. It is close to where my parents were married; about three miles from where they were baptized. While there I shall preach to many of my relatives, some of whom know nothing of Spiritualism, and will only go out because "cousin Moses" is to preach to them. Five of my brothers and sisters, one a twin brother, left their little bodies in a cemetery within three miles of that camp. I shall probably take Mattie to see the place where their little forms were laid away over fifty years ago.

More anon,

MOSES HULL.

Lake Pleasant Camp-Meeting.

The great convocation has closed—a very successful year, a fine surplus in the treasury, an enthusiastic attendance. Col. Ingersoll spoke to six thousand people in his three lectures.

Public waterworks are soon to be introduced. A new auditorium hall will be erected the coming winter. It will seat a thousand people.

President Daily has been a most efficient officer. The following resolution was passed at a great reception given him at the close of the meeting:

"RESOLVED, That the unanimous thanks of the people at Lake Pleasant here assembled are cordially given to President Daily, for his devotion to the interests of the New England Spiritualists, Camp-meeting Association; for his unflagging and gratuitous labors in its behalf, resulting in a prosperous financial condition of its treasury, and inspiring its members with renewed hope and courage to work for the future success of Lake Pleasant.

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The Shepherd whipped by his Sheep.
CHAPTER V.
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Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and *want to destroy them?*—Why *does she object to* the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome: *its Anti-Social and* Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—*The old Paganism under a Christian name.*
CHAPTER XIX.
Vicarage, and Life at St. Charles, Riviere Boyer.
CHAPTER XX.
Papineau and the Patriots in 1838—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh —The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec *City*—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket —The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

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The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests —The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails —Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Address from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le-Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
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CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade me to submit to the will of the Bishops—The Deputies acknowledge publicly that the Bishop *is wrong and that we are* right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—*One of the Deputies turns false to his* promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of my trouble—I go to Dubuque to offer my submission to the Bishop —The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat —Grand Vicar Saurin and his assistant, Rev. M Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
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CHAPTER FIFTH—The Deific Greatness and Glory.—The Greatness of God. An Angel's Conception of the Universe. The Greatness of God. Anthropomorphism.

CHAPTER SIXTH—Moral Evil and Deific Perfection.—The Perfection of God. Has God created Evil? Is Man depraved? Is anything innately Bad? Is an endless Hell possible? Is absolute Evil possible under Divine Law? Evolution.

CHAPTER SEVENTH—Deific Law and Human Intercession.—Special Providences. A supposed Miracle of Healing. How God interposes to answer Prayer. Prayer. A Form of Prayer. Does Prayer influence God? Hudson Tuttle's View of Prayer. The Central Principle of Deific Action. Prof. Wallace's View of Prayer. Prayerfulness is not necessarily Goodness.

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CHAPTER NINTH—Creeds and Practices of Christianity.—Terrors of Creedal Theology. Churchianic Conception of Hell. A more blessed Gospel. A Brighter Dawn approaching. Science and Religion. Salvation by Faith.

CHAPTER TENTH—The Dangers of Infallible Standards.—Churchianic Infallibility. Infallibility of a Book. A true Eclecticism necessary.

CHAPTER ELEVENTH—The Christian Bible Tested.—Miracles. Modern Miracles of Healing. Prophecies. The Bible tested by its Teachings. Said to be the only Book which gives any correct conception of God. Said to present the only true Foundation of Ethics in the Decalogue. Claims for the Golden Rule, Love to Enemies, etc. Is it safe to build on Falsehood? Has only one Nation been Inspired? *Shall we waste time* and money on Falsehood? Do numbers prove the Truth of a System? Shall Policy rule?

CHAPTER TWELFTH—Religions Tested by their Fruits.—Church Standards too low. The Atonement contrary to Natural Law. The Fruits of Religious Systems. Some great *Points in Buddhism. Mohammedan* and Hindoo Achievements. Missionary Achievements. Testimony of a Hindoo. Results of the *Parsee Religion.* The Parsee Bible. The High Priest of Siam. Catholicism and Buddhism. Present Progress of Mohammedanism. The Religions of to-day Insufficient.

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THE DIFFERENCE.

CONTINUED FROM PAGE 1.

wrote to me and begged of me to inquire in Paris of the hypnotizer why she should suffer so much, and I went to the house and discovered that the hypnotizer had died at the very moment when the lady received back the disease. Thus you see again it was simply a veil thrown over that disease, and the disease was latent there all the time. Exactly the same Mr. Hanson would say to you. He says: "I do so much good, because, if I meet a drunkard I can cure him." So he does, in that way. He gets his drunkard and he makes him promise that when he awakes he never will drink any more, and the man never does. When he awakes he has a horror for all spirituous liquors, and will not take anything of the kind, and those of the friends that have loved the man say: "Look at him; he is cured." But if the hypnotist draws his will power away, or if he dies, the whole of that drunkenness comes back again. If he does not die, or does not take away his will power, what happens next? Why, simply that it remains latent, and then in his next birth that man becomes a drunkard.

It is absolutely impossible for any of us to cure the vices of another. We cannot do it. We can only cure our own. Every man must cure his own vices. If one comes to you who has a vice and says to you: "Oh, I do want to get rid of that vice! Won't you help me?" Then you do perfectly right to throw your will power to join in with his, and help him to be strong, help him to overcome the evil, because we should help all who may want us, all who ask us to help them; but we cannot cure a man's vice alone; we can only throw a veil over it and keep it latent. We are pleased with ourselves, thinking we have done it, but we have not, because it will remain there, and sooner or later, that man will have to cure his own vices. Therefore, why delay the Karma now? Why not let him work it out at once instead of delaying that Karma?

Dr. Hanson said to me that no person under hypnotic control will commit a crime. This is his theory. He says: "I take a pistol, and the pistol is not loaded. I give it to my patient, and tell my patient to shoot a man who is over there. I say to him 'shoot,' and the man shoots. Then," he says, "I take a loaded pistol, and then I give it to my patient, and I say to him 'shoot,' and the man does not shoot."

And Mr. Hanson declares it is because his consciousness tells him not to shoot. I say it is nothing of the kind. It is because Mr. Hanson himself knows that the pistol is loaded, and so, in giving that pistol he has fear, and therefore the patient can read his mind and sees that fear, and he hesitates and does not shoot; but I say that if a bad man goes and loads the pistol, and if he puts it into the hands of his patient, and if he is determined that he shall do a crime—if he says to him "shoot," the man will shoot at once and kill the other.

Thus the dangers of hypnotism. Hypnotism is rife amidst us. It is rife here in your own country, in your very midst, and I will tell you a story which will show you what danger you have in your own land.

When I was with Madame Blavatsky in London, one day we received a note from an American gentleman, wanting to see us. I wrote to him and begged him to come. When he came he said: "Madame Blavatsky, I have come all the way from America to see you, because I believe that you are the only person in the world who can help me." Then he told his story. He was in the habit of sleeping with a light in his room, and one night he woke up and found two men by his bedside with pistols. They told him to throw up his arms; he did so. One man came forward, looked him in the eyes, and he said that he felt as though a gimlet had gone through him; and then the man called the other one and said: "Now, Tom, you come and have a trial." And the other man came and looked him into the eye, and he felt the same thing. He spoke to the men all the time and he said to them: "What do you want? Is it money that you want?" And the men said: "Yes; of course it is money; and you will go and put a large sum there behind that tree, and we will take it before the morning," and they went there with him. This man was a very brave man, and he was determined that he would not pay a penny to those men, and he did not put the money behind the tree; but the next morning he got on his horse and he rode off in town, thinking it was wise to be there for a few days, but when he got to his room he constantly heard voices laughing and jeering at him. He looked, and the door was closed, and there was nothing in the way, and he turned around until they spoke to him, and they laughed again, and they said: "Aha! you will pay for that, because you did not put the money behind the tree. Now you will have to pay us money, or we will torment the very life out of you." And they did. He never paid them a cent, but he grew thinner and thinner every day, and he could not sleep and eat. He lost all his business; he was ruined; but at last his son said to him one day: "Look here. There is money; go to Madame Blavatsky; I have read in the papers what marvelous power she has; she might cure you." So the man came, and he told us that these men, these hypnotizers, were a band of blackmailers, and that is how they lived, all this band of them, and they hypnotized people, and they would make these people pay them money—so much a month—and on that they lived—women afraid of telling their husbands, and husbands afraid of telling their wives. So these men go on in their illicit course, and get this money in this wrong fashion.

Madame Blavatsky cured that American, and then she taught him how to develop his will power, and she taught him how to make a wall around himself, so that no man could ever hypnotize him again. So he became cured, and only a short time ago I had a letter from him saying that he should bless her memory to the last days of his life. I had sent him my "Book of Reminiscences of Madame Blavatsky and the Secret Doctrine," and he said he had read it over and over again.

Again, I can tell you another case in which hypnotizing has done so much harm, and it may interest you because that gentleman also was an American. It was an American who went to Paris with his mother. He was a wealthy man, and they were very happy in Paris, until at last they made the acquaintance of a Parisian lady, a lady who had a grand salon and invited the best people to come and see her. One evening she said to this American: "Stop, I want to speak to you when all the people are gone." And he remained, and then she said to him: "Have you ever been hypnotized?" "Oh, no," he replied; "never. Nobody can hypnotize me; I am far too strong. I have far too much will power." She smiled; she said: "May I try?" "Oh, with pleasure." She put her hands here (on the forehead) and he said he felt as if a gimlet had run through him, and then she took off her hands and said to him: "You will write me a letter to-morrow," and he left her. He rushed home to his mother, and he said to his mother: "Save me, mother, if you can. If not, I am in that woman's power." And his mother tried the next day all she could to prevent him writing that letter, but he wrote the letter, and after he wrote it he was a lost man. He signed check after check, one after another, until all his fortune had gone, and then friends came around and said: "Why not try the courts of Paris and see if you cannot get justice." And they did so, and they arrived there, and there was the judge and the woman and the jury, and the mother and the young man, and the judge said to the young man: "State your charge against this lady; state your case." And the young man was dumb; he could not speak. The judge spoke to him again and again; he was dumb; and the woman said: "Aha! judge, I told you the truth; he is insane, he is a lunatic." And the jury pronounced him insane, and he was taken to the lunatic asylum, and the mother had very great difficulty in getting him out, and she brought him to America in a very pitiable condition.

Months passed by, and at last one morning he came to her room looking radiant, quite different to what he had been, and he said to her: "Mother, I am free, I am sane. And she said: "My son, what has happened?" And he said: "Mother, that woman died last night, at eleven o'clock. Write to Paris and make inquiries, and you will find what I tell you is so." And she did so, and she discovered that that woman had committed forgery, and after having committed forgery she committed suicide at that very hour. He was free; he had lost all his fortune, but his intelligence was there.

Only the other day a young man said to me: "Whenever I want money I just throw my will to my rich relations, and they always give it to me." He said: "The fun of it is they do not know." That young man had not the remotest idea that he was doing wrong, that he was committing a crime, and when I told him this and explained it to him he was horrified, and he promised me that he would never do it again. That was a case of hypnotizing.

Thus you see the dangers of hypnotism. When I was in Paris last year, just before I was going to India, I was told that there was a band of young men there who went into a restaurant, and had very good dinners and afterwards called the waiter and gave to the waiter a silver piece, saying that it was gold, and the waiter gave the change; then they walked out, having eaten their dinner and got money besides. In the evening when the waiter had to make up his account he was minus so much money. They went the rounds of the restaurants, and when I was in Paris the police were on the track of those hypnotizers. Whether they found them or not I cannot tell.

Thus you see the dangers of hypnotism. You see what a terrible thing it is to permit yourself, or to permit your children or your wives to be hypnotized, because if once the nerve centers are paralyzed they are always apt to be paralyzed again. Anybody coming with a strong will can turn the will of that person in any way they choose. Hence the terrible danger of hypnotism, and as I tell you that now in these times, while hypnotism is rife, while all over the world people are using these processes so as to obtain money and to obtain gain, your only chance of remaining free is to become rulers of yourselves. If once you are masters of yourselves, of your lower senses and of your body, and if you will not always identify yourselves with your body, you will be free, and then nobody can touch you. Then you are free, perfectly free, and no harm can come to you.

Thus my advice to you is to study these things, study these laws, and so try to guide your everyday life in such a manner that you do not live in your personality, but in the individuality, or in the divine part of your nature, and thus become masters of yourselves.

And so I think I have made my case clear, and I have shown you how magnetism is for good and hypnotism is for evil.

Passed to Spirit-Life.

At Portland, Oregon, August 27, 1894, Mrs. Bridget Josephine Lasourd, wife of John Lasourd, one of Portland's oldest and most respected citizens. For fourteen years Mrs. L. was afflicted with partial paralysis, but during this long period, although her sufferings were intense, she was never known to utter a single word of complaint. Mr. and Mrs. Lasourd early learned the truth of spirit return, and have fought a great battle with Catholic relatives. I officiated at the burial of the mortal, assisted by Rev. G. C. Love, although the husband was importuned to send for Catholic clergy. Mrs. Lasourd passed over peacefully, fully assured that her darlings were waiting her just over the river. An immense concourse followed the remains to Riverview cemetery. The casket was buried in a sea of flowers, the principal piece being an immense crown of pure white roses. Mrs. Barney sang "Gone Before," and "Only a Thin Veil Between Us."

BEN M. BARNEY.

Burty Watson, a son of Mr. and Mrs. R. W. Watson, aged 12 years, 11 months, and 24 days, accidentally shot himself while hunting rabbits. He said he wanted to die and go to the Spirit-world. His parents are true believers in Spiritualism, and he died in that faith.

Passed to Spirit-life, at Thompson, Geauga county, Ohio, August 29, 1894, Mr. Darius Wolcott, aged 77 years. Our departed brother was a consistent and true Spiritualist. Transition had no terrors to him; he made full preparations for the event. By his request the services were conducted by the Rev. Carrie C. Van Duzee, of Geneva, Ohio.

Mrs. B. E. Hoig makes note of the passage to Spirit-life of Uncle Horation Wilson, at Morenci, Mich. He passed to the higher life peacefully, calmly, and without a struggle, on the last evening of August, folding his arms and closing his eyes in their last sleep on the earth sphere, at the ripe old age of eighty-three. "Being called on to help weave the golden links to cement his spirit to the loved ones gone before, I felt strongly impressed to read Mattie Hull's sweet poem entitled 'My Weaving.' The services were held at his late home, and were very largely attended. At the close we read another of Mattie's poems, with very little variation to suit the occasion. Last evening he came to our home through the mediumship of Hattie Willett, thanking us for the part we had taken in the last long-looked-for services. Michigan has lost a good financial support, and the Spiritualists a grand moral worker. In his last days loving, tender hands administered to his care and comfort."

Mrs. Sylvia Arnold More, at her home in Birmingham, Ohio, August 23, in the 76th year of her age. She had been a Spiritualist for many years, and found in it her religion of life.

She was united in marriage to Isaac More, 56 years ago, and a life of uninterrupted happiness has been theirs. Two children blessed their union, a son and daughter. They have for fifty-two years resided in their present home. There was a large attendance of friends and relatives, and the most heartfelt sympathy was expressed for the bereaved husband, who is left to finish life's journey alone. Hudson Tuttle gave the discourse, and Mrs. Emma Rood Tuttle gave a touching song-service. The beautiful ritual of the Lyceum Guide was rendered at the grave. X.

The funeral services of Captain Luther Fox were held at his home in Loraine, Ohio, August 25, Hudson Tuttle officiating. Captain Fox was well known on the great lakes, having sailed for eighteen years a vessel of his own. His wife and children always made the cabin their home during the sailing season. He had only reached the prime of life, his 56th year. A. C.

Passed to spirit life, from the home of her daughter, Mrs. Amlo Waterman, in Pierpont, Ohio, September 1st, 1894, Mrs. Polly Hicks, aged 81 years, 4 months and 4 days. She leaves one son and three daughters, also four sisters to miss her earthly presence; but they, with the many friends, fully realize their loss is her gain, and cannot wish her back to a life of suffering and pain. She had been a Spiritualist for more than forty years, and she had lived her religion, ever forgetful of self in her efforts to help others. No needy ones were turned empty-handed from her door.

Great men lose somewhat of their greatness by being near us; ordinary men gain much.—Landor.

SPECIAL ADVERTISEMENTS.

Sensation in Albion, Michigan.

One of the most remarkable and wonderful cures that has been performed since the Christian era is in the case of Mr. George Young, a highly respectable citizen of Albion, Calhoun county, Michigan. Following is what Mr. Young says:

"For many years I was stricken with a disease of so serious a character that I could not walk or stand. I was reduced in flesh from 180 to 100 pounds. The local physicians called my complaint liver, heart and kidney disease—in fact, all manner of diseases—but after I had paid out a great deal of money they said I must die, and that very soon. Just at this time one of Dr. Dobson's circulars fell into my hands (I did not believe in Spiritualism,) and I thought I would send to him and make a trial, for there was nothing else left for me. He sent what he called spiritual magnetized remedies. I commenced to take them, and in a very short time I began to improve, and to-day I am as healthy a man as there is in Michigan, and can do as hard a day's work, and I know that Dr. Dobson cured me. I took four months of his treatment, two months after I was well, and it has nearly, if not quite, made me a Spiritualist. Since I got well, Dr. Dobson has been here to see me, and I attended one of his slate-writing seances, which to me was wonderful.

"My cure made an excitement in our town, and by its means Dr. Dobson has had over 100 patients here, and has been successful in curing or greatly benefiting nearly every one. Myself and wife will never tire in doing everything we can to induce the sick to send to Dr. A. B. Dobson, of Maquoketa, Iowa, for assistance, the man that saved me from a premature grave. It is nearly a year since he cured me. It is through him and his spirit band of doctors that I am alive. GEO. YOUNG."

Albion, Calhoun Co., Mich.

The foregoing is but one of many similar testimonials voluntarily furnished Dr. A. B. Dobson, of this city. His disciples number thousands, scattered from Maine to Oregon, and from Dakota to the Gulf. It is quite likely some may be found who have derived no great benefit from his treatment, though we are free to say that we have never heard of such a case—the uniform testimony being "entirely cured," or "greatly benefited." "The lame walk, the deaf hear, the blind see." Dr. Dobson's career has been a wonderful one, and certainly he is richly deserving of all the success that has crowned his work during the last few years of his residence in this city. He is warm-hearted and generous with his friends, while for those disposed to deride or oppose his work, he is not afraid to answer a fool according to his folly.—Maquoketa (Iowa) *Record.*

(See ad. in another column).

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THE LAW
AND THE PROPHETS.
What the People Say of the Work.

Mr. Dennis Murphy, Co. C, Fort Omaha, Neb., writes: "It is what I have been wishing for these many years. It is by far the best expose on Occult Astronomy I have yet seen. It answers the question, 'Why is it thus?' I like it; it is full of truth; its style is clear, simple and exact, being, as it were, all wheat and no chaff. In my opinion the information contained in this work is worth $100 to any person of good understanding. I admire the genius that produced this work."

Mr. Uriel Buchanan, of Marionville, Mo., writes: "'The Law and the Prophets' is of inestimable value to those making the higher attainment. I speak from that unfailing authority, intuition, and can truly say it is the grandest work of the age for those who would know the fixed law of the universe."

Mr. E. H. Grove, of Los Angeles, Cal., writes: "There is no money that would buy my book if I could not get another. My soul yearned for just such a work, that would give me the foundation principles of the law of life. I tried in many ways to obtain it, but found it was not to be had, so waited contentedly when I found out you were at work on such a book. I have found out more concerning the cause of diseases in the short time I have had it, than from all other sources. I feel that the book will do more towards the regeneration of humanity than any other book before the world to-day."

Mrs. Helen Dryden, of Hollister, Cal., writes: "I do not feel that the $10 liquidates the obligation, and I wish you success in your work."

Mr. O. O. Adams, of Lowell, Mich., says: "There can be no money value placed on the information the work contains, and the price would be low enough at twenty-five dollars a copy. My work is not for sale unless I am sure of getting another copy."

Space will not admit more at this time, but a large number of similar communications have been received, all of which show the meaning of "The Law and the Prophets" to the world.

We have about sixty copies left, and those desiring a copy will do well to send in their orders soon. Price $10.

F. E. ORMSBY.
1925 Washington Boul., Chicago.

Sores on the Neck.

I began taking Hood's Sarsaparilla four years ago, to cure sores on my neck and before I had used one bottle the sores had disappeared. I now take Hood's Sarsaparilla as a spring tonic, and find it the best.

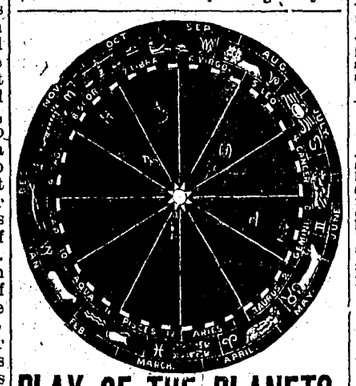
Fairview, Ill. J. H. ABBADUSKY.

The Illinois State Spiritualist Association.

The annual election of officers of the Illinois State Spiritualist Association took place Wednesday evening at 189 Washington Boulevard, the following officers being duly elected: President, James Bruce; first vice-presieent, John H. Metcalf; second vice-president, Mrs. Jennie Moore; third vice-president, Mrs. R. Squires; treasurer, Mrs. W. B. Hilberth; secretary, Mrs. D. Bruce; corresponding secretary, Mrs. Nellie Metcalf; trustees, C. M. Brown, Mrs. N. Bordwell, Dr. G. W. Carpenter, G. L. S. Jenifer, J. H. Metcalf, Mrs. A. Harris, Mrs. L. Jacobs, Chicago, Ill.; S. M. Seeley, Sterling; J. R. Ransom, Wilmington; O. J. Howard, McHenry; Mrs. M. N. Newton, Rockford; Ed. Green, Lacon; J. L. Clover, Gardner; L. P. Wheelock, Moline; Hiram Eddy, DeKalb, Illinois.

Much pressure was brought to bear to induce ex-president Jenifer to again accept the office, which was declined in order that he might get a much needed rest. A vote of thanks was tendered him for his unselfish and untiring efforts to build up our society. Our present officers have all entered upon their duties with the sincere purpose of placing our society in the front rank where it rightly belongs.

MRS. NELLIE METCALF,
Corresponding Sec'y.



PLAY OF THE PLANETS.
This New Star Study in Occult Astronomy Contains:

1. A system for finding the positions of the planets in our solar system any day during seventy-five years of this century. This knowledge has for ages been held in secrecy.

Note—This information in any other form, if it were published, would cost from seventy-five to one hundred dollars.

2. This system also contains a chart which will give the positions and orderly movements of the planets for all past, present and future centuries, with one annual correction, which makes it the greatest astronomical device ever invented by man.

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4. The study contains a book on the occult meaning of the positions and relations of the stars that may be found, as they operate upon the earth, and influence the lives of those who do, and those who do not do their duty, while here.

5. The work contains the Zodiac, and explains its signs in a manner that calls charity to the soul for all mankind.

6. The signs of the planets, the harmony and inharmony of their polarities is a feature of the study.

7. The effect of the planets upon human life, and the tendency to yield to their vibrations, is clearly stated.

8. The comparative force and energy of the aspects of the planets to the earth, is fully illustrated and explained.

9. The co-ordinating qualities are touched upon in the reading, affinity existing between some magnets, illustrated.

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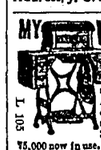
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VOL. 8. CHICAGO, SEPTEMBER 22, 1894. NO. 252



A GENERAL VIEW

Of the Grandeur of Spiritualism.

A Lecture Delivered BY GEORGE S. BOWEN

Before "The Querists" at Elgin, Ill.

I am with you to-night, by your kind invitation, to express some thoughts on the subject of Spiritualism; and in order to a clear understanding, let me say that I should define Spiritualism as "the doctrine of the existence of spirit independently of matter; belief in communication with the unseen world of the departed through the impressibility of certain media to spiritual influence; the doctrine that all which exists is spirit or soul."

In discussing this important subject, let us examine it without prejudice, but in the best spirit, only desiring to seek the truth, which will make us free.

"If a man die shall he live again?" is a question that has been seriously considered by the wise men of all the ages; and while the religious world accepts the doctrine of the immortality of the soul, they do so more by virtue of their hope than from actual knowledge. In fact, I think they mostly deny the possibility of such knowledge. I recently listened to an elaborate discourse by a distinguished minister of the Congregational communion on this subject, who said, in closing, that if any member of his congregation should ask him if he had any knowledge of a future state of existence, he should honestly tell them that he had not, "but, thank God," said he, "I have a reasonable hope." Meeting the minister on the following day, I mentioned that I had listened to his sermon in denunciation of Spiritualism, and when he said to his great congregation that he had no knowledge, but simply "a reasonable hope" that life was continuous, after forty years in the ministry and the study of the Bible, I dropped a tear for him, as I felt that he had almost lost his life's work. We had a most delightful interview, and I have a cordial invitation to visit him, which I hope to do some day.

Paul tells us that we have both "a natural body and a spiritual body," and "this mortal must put on immortality," and "that which thou sowest is not quickened except it die;" "we shall not all sleep, but we shall all be changed." "The first man Adam was made a living soul; the last Adam was made a quickening spirit." In all nature we find these conditions; the seed of wheat mingles with the dust, but the spirit of that seed comes forth in the new stack of grain with increased measure. The tiny seed placed in the lap of mother earth drops off its mortal, and in its new life we find the bud, and then the rose in all its beauty: and in the eternal order of all life, man matures, ripens, dies, and his living soul rises into the new life, and is "made a quickening spirit," losing not one particle, but has put on the incorruptible, the celestial, changed by this new birth to the real—the spiritual—man, with every sense complete, is now glorified and inspired by new scenes, new surroundings, and free to mingle with new friends who will warmly greet the arisen soul in the sweet spirit of love, as pure as the crystal streams of Summer-land, there in the new home to grow, to love, to enjoy, to study, to increase, to develop and to occupy the "many mansions" we have builded while climbing the mountain of life on earth.

Mrs. Stowe most beautifully in her inspired hymn expresses the true idea when she says:

"John Brown's body lies moldering in the grave,
But his soul goes marching on."

What is this soul and spirit, now transfigured, disembodied and released from earthly conditions, the soul being the form or celestial body, the spirit being the intelligence, inspirational force, strength and power, producing with these subtle and mighty forces the spiritual phenomena which has so profoundly interested the religious, social and scientific minds of the world, and which has through all the years been looked upon as a most mysterious power, by some believed to have proceeded from the Devil, and there may still be those who honestly believe his Satanic Majesty equal to the solution of all these mysterious manifestations that have so puzzled the material mind.

In December, 1847, in the home of John D. Fox, of Hydesville, N. Y., there occurred peculiar and strange rappings or noises, which continued for some months, attracting the increasing attention of their friends, neighbors, ministers, scientists and philosphers; and it was soon discovered that the rappings on the doors and walls of the house were increased in the presence of their daughters Margaret and Kate; and it was also found that in the presence of Kate, a girl nine years of age, the raps were more intense and frequent, much to the annoyance of the family, and she was sent away to Rochester to visit a married sister; but the noises continued until, one day in March, 1848, Margaret, the elder sister, of the age of twelve, by accident, it seemed, began to question the raps, and they found them intelligent, and able to answer questions correctly, and after arranging a "code," using the alphabet for that purpose, the intelligence came that the body of the spirit rapper was buried under the house, and on excavating the earth as directed, the skeleton was found as indicated, several feet beneath the cellar floor, and proved a most convincing and indisputable proof of the truth of spirit communication, names and dates being given and fully corroborated. The sisters were sensitives, and their fame soon became worldwide. Thousands of the clearest thinkers and noblest men and women of the century have in their presence become convinced of a future state of existence, and of the fact that, under proper conditions, spirits may and do communicate with dwellers on this earth, convincing men and women of all nations that life is continuous, and teaching that progression is the divine and immutable law; that love is all in all, the great controlling force; that God is no respector of persons; that his love is universal and is freely offered to all his children, and his just and divine laws are framed in the highest interest of mankind; and that "the only salvation is freedom from sin."

There is no need of an atonement to reconcile God to man. He is not an angry Deity, inflicting punishment upon a sinless substitute in order to satisfy the demands of divine justice. His is the law of love. "Never was there a more direful delusion than that death can change character. We are in eternity now; the laws of nature and of God must be the same here and in the stars." "He changeth not." All idea of immortality is abandoned if we are not the same after death as before, if consciousness does not continue. But the soul cannot change; it is I, myself. Its conditions may change, its environments may be vastly different, but its life can be but a continuance of its earthly existence.

Prof. Swing said in his sermon, lately: "Earth is too small to hold all of the soul's beauty. A piece was sent hither; immortality holds the rest."

Since the early demonstrations that occurred in the presence of the Fox girls, forty-six years ago, a great number of sensitives have been developed, and a variety of spirit phenomena, expressing a diversity of spiritual gifts, such as clairvoyance, automatic writing, communications written on slates, inspirational speaking, healing the sick, and other phases of the same character, have become familiar, with now and then a pretender, but the truth will prevail, and the false prophets are soon discovered by a discriminating public.

The scriptures are filled with references that we might offer in proof of the spiritual philosophy. The visit of Saul to the woman of Endor is substantial evidence that there were in those days persons who had the gift of perception and were recognized seers. Saul's visit to Samuel was also of interest: "And Samuel answered Saul and said: 'I am the seer,' and said unto Saul, 'And as for thine asses, that were lost three days ago, set not thy mind on them, for they are found." The records are full of similar instances of the gifts of perception, especially in the New Testament. Jesus illustrates and makes use of these special gifts repeatedly. His interview with the woman at the well is a striking instance of his perceptive powers. By virtue of his spiritual power he healed the sick, gave sight to the blind, hearing to the deaf, and did "many wonderful works." It was held by some that Jesus was God, and could therefore do all things, but he said he was the son of man. He taught the people how they might do even greater things than he accomplished. In those days, even as at present, there was much unbelief, and holding on to old customs; in fact, so great was the prejudice against the advanced ideas taught by the Master—the greatest teacher—that he was finally put to death by due process of law. It is held by some that after three days he rose in his natural, bodily form, but as I read the account I conclude that in conformity to natural law, his spirit left the body to "moulder in the ground," and his great soul has since been marching on, a little in advance of John Brown. I account for his recorded deeds and great spiritual powers by virtue of his more perfect parentage, resulting in a harmonious personality, and being a sensitive of the highest order, he was receptive to the highest spirit influences; he was perfectly individualized, and was possessed of a consciousness so clear, so pure and unprejudiced that he was able to divine the highest spiritual truth, and had the moral courage to express it, and being free from sin, he was above the law, and always in a state of salvation, and in proper condition to exercise the highest spiritual gifts. He was an ideal man, without a peer, the most brilliant character in history, whose supreme life and example will adorn all the ages. As a perfected man, I can admire and love him, and commend his teachings and example to all mankind. As a God, I must with him worship the great Creator, the Father, whom Jesus tells us "is greater than I."

I was in my early years taught the ideas promulgated by the orthodox or Evangelical church, and like most persons so educated, was strongly prejudiced against the philosophy of Spiritualism; but about thirty years ago, being in poor health, I was advised by a kind friend to consult a lady who had the "gift of perception." She divined the cause of my illness and advised the remedy that restored my health. She described several young men in our employ, who she said were dishonest, and in due time her prediction was proven true. She told me our house would be destroyed by fire, and it was. Had I acted on the advice she gave me I would have been greatly benefited, but like many others, "I believed not." I remember her words now as full of wisdom.

Some months after this I met an inspirational medium, who gave such unmistakable evidence of spirit communication and such clear and intelligent expressions from immediate friends, father, mother, sister, brother, as well as from other friends who had passed to Spirit-life, that all my doubts as to the great truth of a continued existence and the fact of communication between the spheres were entirely removed, and time and opportunities have made the truth so clear that a denial by me would be sacrilege indeed. If time permitted I could give you innumerable proofs of this glorious truth, which opens to our souls new beauties and offers new incentives to a pure and exalted life, as we must all work out our own salvation, and build our own mansions by our own labors, "eternal in the heavens." I might tell you of numbers of cases that have been restored to health, by spirit power, after having been given up by the best medical skill; and I hold that all the cures wrought by Christian Science, faith cures, mind cure, prayer, etc., are the direct result of spirit power and the sweet influence of unadulterated love.

How little is understood of the real power of pure and exalted love. An aggregation of such true love will abolish poverty, destroy all sin, disband our armies, establish homes, cement friendships, increase civilization, and bring into the relationship of a common brotherhood all mankind, and then we shall more fully understand and appreciate the Fatherhood of God.

A distinguished judge, sitting in my office in Chicago some years ago, said: "Mr. Bowen, if I could become satisfied of one thing, of which I am now in doubt, I should be a much happier man than I am at present."

"Of what are you in doubt," I asked the judge.

"I am in serious doubt as to a future existence beyond this life," he replied.

"Is it possible that you can have any doubt about that?" said I. (He was a communicant in the Methodist church.)

"Well, judge," I said, "put on your hat, come with me, and I think I can satisfy you perfectly on that point."

He consented to go with me to see a lady, a sensitive, in whose presence writing on a slate appears without the touch of mortal hands. The judge sat down at a small table, held the slates in conjunction with the lady, and very shortly the raps were heard, and gave intelligent answers to questions, and then we could all distinctly hear the little piece of pencil writing on the slate. When finished there was found an answer to a question, and the name of Marcia clearly written on the slate, being the given name of the deceased wife of the judge. The slate was replaced and other writings were made, under circumstances and conditions that convinced the judge completely that some force not visible and yet intelligent and true wrote the messages on the slate. At the same sitting a glass goblet was placed on the slate, held under the table the same as before, and when taken out contained three beautiful japonicas, as fragrant as were ever found in the garden. This was a day in winter, with a foot of snow on the ground. The judge was perfectly satisfied and greatly delighted with the interview. Time passed on, the judge married again, and after some years his wife passed on to her home in the skies. The day before the change came to her she handed the judge an envelope, in which she had placed a paper with words written thereon by herself, and said that if it were possible to communicate to him from her home above she would write the same words she had written on the paper in the envelope, thus proving her identity beyond question, and so passed a sweet spirit to the "beyond."

In due time the judge paid a visit to a slate-writing sensitive, and received a communication on a slate from his deceased wife in which she stated that she was happy in her new home, but had not gained strength sufficient to write the promised words, but at a future day, which she appointed, she would endeavor to do so. On the day appointed the judge again visited the sensitive, and holding the double slates in his own hands, received a communication covering the slate except in the center, where there was found the initial letter C most beautifully wrought with lilies and forget-me-nots in the border, and in the center of the letter was written these words: "The many mansions"—the identical words written by his wife on the paper, as he found on examination after leaving the home of the medium. The judge made me a visit in New York and brought the slate with him, and said that for forty years he had practiced law, occupying the bench a share of the time, studying evidence, analyzing witnesses, etc., and that he considered this as clear a case as any ever considered and passed upon by a court of law.

While in New York some years ago I dined with an old friend, and in the evening called with him to see a lady who possessed the gift of healing the sick, and was then residing at the Continental Hotel. While waiting her arrival in the parlor, my friend introduced me to a doctor and his wife from the State of Georgia. In the course of a brief conversation with him I said to the lady: "I notice you use crutches, madam."

The doctor replied saying: "My wife sprained her knee eighteen months ago and has never been able since then to put her foot on the ground. I did everything possible to restore the limb. I employed the best medical skill to be found in Georgia without success, and my wife is now under the care of Dr. Sayre, an eminent surgeon of this city."

In the meantime, the lady we had called to see had reached the parlor and was in conversation with my friend. I expressed my sympathy to the doctor's wife and said: "Madam, if you will permit me, I will say that the lady conversing with my friend can cure you."

She said: "Cure me! How can she cure me?"

I replied that she had the gift of healing.

"Yes," said the doctor, "I have heard of such things, but I do not believe in them."

"Well, doctor," said I, "it is immaterial whether you believe or do not believe, it is true, and with your permission I will introduce the lady." I did so, and the doctor said quite brusquely: "Madam, your friend, Mr. Bowen, says you can cure my wife. I should like to know how you can cure my wife."

The lady replied saying: "I do make cures; I might cure your wife; I could try."

I then said: "Let me suggest, madam, that when you go to your room you permit this good woman to examine your case, and if she gives you any assurance that she can benefit you, let her undertake the case, and if she does not restore you, I will myself pay her bill." Then, saying good-night to all, we returned to my friend's home. Three days after this I dined again with my friend, and chatting with him over our coffee, I inquired if he had heard from or seen the doctor and his wife since our evening call. Replying that he had not, I suggested that we call and learn the result. He cheerfully accompanied me, and on entering the parlor of the hotel we met the doctor and his wife, about leaving the parlor to go to the opera. We were cordially received, and on expressing my pleasure in meeting them, I said to the madam: "I see you are without your crutches."

"Yes," said she, "I am cured, and have no further need of crutches, and I shall always hold you in grateful remembrance for your kind offices in my behalf. We have been in New York six weeks, and I have not been out of the hotel, but as we are going home in the morning, we thought we would attend the opera to-night."

The doctor expressed his wonder and his thanks for the remarkable cure made by the good woman, and we bade them good-night, and good-by, two as delighted beings as you could wish to meet, both splendid specimens of humanity.

A young lady in this city was restored to health and life by the same woman, after being given up by the doctors, and is still a blessing to her husband and friends.

I have detained you much longer than I had expected, and yet I must answer a single query: If Spiritualism is true, what is its value to mankind? It must be to every candid and earnest thinker a great satisfaction to know that truth is the basis of their belief. In mathematics, a proposition will prove itself; two and two are four, in all countries, and in every language. In medicine, much is still in the experimental stage, and the variety of practice now in vogue compels the conclusion that the science has not reached its ultimate. In law we have great diversity. One court overrules the decision made by the presiding judge of another district, and at the court of last resort we find the judgment of the court is the opinion of a man, and a new man gives us a new version of the law. In religion we have the most varied and differing opinions conceivable. Creeds of all sorts have been formulated and honestly believed and advocated. Thousands of men and women have been sacrificed to satisfy some dogma born in the imagination of a monk who thought he worshiped a God of his own type, imperious, cruel, dogmatic and selfish, in place of a universal father, abounding in love, as we shall all realize when we reach the higher levels, where truth is one, and law is love.

Spiritualism rejects all creeds but truth. It gives freedom to the mind; inspires the soul to exalted thought; dispels prejudice, selfishness and ignorance; lifts us into higher altitudes; elevates manhood; consecrates and sanctifies motherhood, the most sacred mission in life; exalts humanity; advocates the highest and purest civilization, to the end that in the universal dispensation of life on the earth all humanity shall become in their best estate as intended, a little lower than the angels of light. Then will a new heaven and a new earth encompass the sons and daughters of God.

Spiritualism answers the question: "If a man die, shall he live again?" and in doing so, has given to a countless number of bereaved and disconsolate souls the "oil of joy for mourning, music and sunshine for sackcloth and ashes, a beautiful home in paradise in place of a section in hades, a life of progress in the Summer-land, amid the throng of those we love, where the roses are in eternal bloom, and the sweet music of the spheres shall inspire the immortal hosts to highest deeds of love and praise, where all is life, continuous, eternal, everlasting, universal in its opportunities, by virtue of the supreme love that 'changeth not.'"

A Copper Age.

An account of the discoveries made at Tel-el-Heyl, the site of the ancient city of Lachish, in Palestine, gave rise, in the British Association, to a discussion concerning a probable copper age. The very high mound contains the ruins of several towns, built each (except the lowest) on the ruined remains of its predecessor. The uppermost was an Israelitish town, and was very probably the remains of the Lachish, which was besieged and destroyed by Sennacherib, in the time of Hezekiah. Throughout the mound, from the bottom to the top, were found flint and metallic implements. Among them was a thick chisel made of copper, which had been hardened by mixture with red oxide of copper, from which it received a red appearance. Toward the top of the mound were bronze arrowheads, which probably dated back to between 1400 and 1500 years B. C. In the ascent of the mound a change was observed from copper to bronze and from bronze to iron, which was very common in the Israelitish town. Lead was found in the form of a thick wire, very pure. A silver bangle contained ninety per cent of silver, considerable copper, and an appreciable quantity of gold. Sir John Evans spoke of the evidences of a copper age preceding a bronze age, seen in North America, Ireland, Hungary, and other countries. Dr. Hildebrand said that several implements of pure copper had been found in Sweden. Prof. Boyd Dawkins thought the evidence from North America showed that the copper age was practically a side of the neolithic age. Prof. A. H. Sayce spoke of the absence of words for tin in the Egyptian and Assyrian languages, although the metal was known in Egypt as far back as the eighteenth dynasty, and although there are words in both languages for gold, silver, iron, copper, bronze, lead, and possibly metallic antimony. The word for iron in Egyptian means metal from heaven, and in Assyrian, heavenly metal. This would indicate that their iron was meteoric.—*Popular Science Monthly.*

"THANATOPSIS."

Where Did It Come from and How Find Its Way in a Boy's Mind?

I knew it by heart when I was a very small boy, and as I went about repeating it, it used to interpret for me Bryant's feeling for nature—the nature that I saw—and the noble pathos of life. It seemed to be a secret which I shared with the poet.

I remember well how shamefaced I was once, when a cousin of mine exposed me. Unbeknown to me he had stood near me one evening when I was milking one of the cows, and heard me repeat "Thanatopsis." It must have been sufficiently ludicrous, the spectacle of a barefooted scrap of a boy—not more than nine years younger than the other boy when he wrote the poem—seated on a milking-stool and declaiming those immortal lines to the cow. I do not know how he managed the stately rhythm of that blank verse to the intermittent sounding streams in the pail. Very likely he did not, and that was one of the reasons why he was accused of drying up the cows that he milked.

I wondered then, and I wonder now, where "Thanatopsis" came from. How did it come into the mind of a boy in those remote hills, away from the suggestions of the real world? Did the hills teach him, and the forests, and the brooks, and the clouds? Was it industry and application that made this poem?

I think, my friends, that we shall have to fall back on that mysterious something, the possibly supernatural suggestion that we call genius.—Charles Dudley Warner.

What Constitutes a Freethinker?

H. L. Green, editor of "Freethinker's Magazine," has issued a tract answering the above question. It is excellent. Price 3 cents; 15 cents per dozen. Mr. Green will fill orders. Direct him in care of Drawer 676, Chicago, Ill.

We ask for long life, but 'tis deep life, or grand moments, that signify. Let the measure of time be spiritual, not mechanical. Moments of insight, of fine personal relation, a smile, a glance, what ample borrowers of eternity they are.—Emerson.

The only cure for imprudence is the sufferidg which imprudence entails. Nothing but bringing him face to face with stern necessity and letting him feel how unbending, how unpitying it is, can improve the man of ill-governed desires. —Herbert Spencer.

HEAVEN! HEAVEN!

Peculiar Ideas Concerning That Future State.

Wanted to Get Back from Heaven to California.

Heaven! What ideas are associated with the word. The good Mohammedan expects a harem of beautiful houris; the disciples of the Buddha have expectations ranging from positive happiness to extinction of conscious individual existence in Nirvana; the American Indian looks forward to happy hunting grounds in another life. Ideas range through all the gamut of religiosity, from the crude notions of the fetich-worshiping savage to the no less fetich-worshiping orthodox church member of our modern days, who has anticipations of a heaven where he shall loaf in a round of eternal laziness and psalm-singing around the throne of God—while millions and billions of his fellowmen are suffering eternal torment in hell!

A good common-sense view of the subject is set forth by "Weird Will" in the *Truth Seeker*, in a manner that is suggestive and humorous. First he tells of

HEAVEN ON TRIAL—ON EARTH.

CHAPTER I.

They were sitting beneath the spreading branches of a monster live-oak one beautiful afternoon, old Abraham Fife and his good wife Nancy. Away back in the rosy days of youth, when life was all joy and hope, this now loving old couple had exchanged their little home 'mid the cornfields of old Indiana for one in the rough land of California. They were two of the thousands that braved the hard journey of the plains, and settled in that new-found wonderland of the early '50's. Hardy old pioneers they were, grown old and stooped in the rough grapple of that land of gold in its early days. Their children had married and gone, and left them alone on the old ranch of some thousands of acres. But 'twas a lonely spot to them when the children left, and some years afterward they moved to the quiet village of Gold Hill near by, there to while away the evening time of life. Abraham was a rough old pioneer, and usually smiled at the tender side of life, but as he sat beneath the live-oak that afternoon with his good wife Nancy, his mind fell into reminiscences of the long years of his busy life, and his heart grew touchingly tender as he called up the sweet memories of those old days gone for ever.

"Well, we've had a heap o' hard work in our time, haven't we Nancy; and there's been lots o' dark days 'long with the bright ones."

"Yes; I think we've had our share, Abe. But they're all about over now, and I think if anybody needs a rest we do, don't you?"

"Well, I have queer ideas about this restin' business, I guess, Nancy. My doctrine is 'at we'll work, or ought to, jest as long as there's a piece uv us, and that'll be forever."

"I'd kind o' like to have a rest myself, Abe, and somehow I think th' old Bible doctrine is best, after all."

"I know the preachers twist the thing around, an' tell o' the good times comin', but you see they'd lose their job, Nancy, if they didn't bait their hooks with the heavenly worm. I don't believe in none o' their goin' to heaven an' havin' a good time. It's all stuff. But who's that comin', Nancy?"

"That's the Rev. Mr. Jenness, the new minister. Now don't be too hard on him, Abe."

"Wants a little money for a new church, I reckon, but he can't get nothin' out o' me."

"Good afternoon, Uncle Abe."

"Good afternoon, sir. Have a seat out here in the shade with me and Nancy."

"Thank you. I called to see if you could not help the Lord a little this afternoon, Uncle."

"What d' you want—money?"

"Yes; I want a little to help out our church. You can't invest amiss for the Master's sake, Uncle. Any amount would be a wonderful help."

"Won't give you a cent."

"Why not, Uncle? Wouldn't you like to see the cause of Christ advanced in our town? It takes money to build churches and fight the devil."

"Oh, we've got enough churches in town already. Can't support what we've got."

"Enough churches! Why, Uncle, you can't mean that. Don't you know that every church is a new monument for righteousness."

"Don't believe any such stuff. If we're goin' to have any church, might jest as well all have one. That's a plenty."

"Oh, that wouldn't do at all, while we're all working for the glory of our Master, we must each do it in our own way. You couldn't mix up the churches, Uncle. It wouldn't work at all."

"Ef you can't mix 'em up now, how'll it be by an' by?"

"Don't worry about that, Uncle. Let's fix it up on earth. I think if you will help us Methodists a little just now, the cause of our Savior will take a mighty stride forward in Gold Hill. Now what can you do for us?"

"Nothin'. We're all pullin' for the same gate, anyhow, an' I don't see the use o' supportin' so many breeds."

"But wouldn't you like to meet your good wife and all your friends over there? These churches are the only doors to heaven, and the more the better."

"Well, this thing o' goin' to heaven is a pretty mixed-up business, an' I wish't I knowed a little more about it."

"It's really a simple matter, after all, Uncle. You build the churches, and we do the rest. Every new church increases the world's chances for heaven, and a chance for that is worth all the treasures of earth, see?"

"Tell you what I've always thought about it, Sir. I believe people are goin' to get fooled in the blamed thing. I don't think we'll have such an everlastin' good time as you preachers make out."

"You will certainly agree that all these sorrows and cares of the troublous here will be forgotten in that glorious there. 'Tis the promise of our father and the glory of our race. Think of the days of universal joy and peace—the very ideal of our churches. Won't that be a happy time, Uncle?"

"No, it won't. This thing o' settin' around forever doin' nothin' 'gainst your will an' havin' a limber good time, is the biggest humbug I ever heard about. It won't do here or anywhere else, in my opinion. But I'll know some day."

"Uncle, I'm astonished. What do you mean?"

"Well, it's jest this way. This horrible evil you preachers snort around about is the work o' the Big Bein', an' a tolerable good thing after all, I guess. Ef your churches can't do no better'n try to root it out an' prepare men for heaven here or somewhere else, they'd better pull up stakes an' move on."

"We do think this world, as well as the next, would be a happier place without evil; and to make it a place of good is indeed the ideal of the churches."

"Then you can't git nothin' out o' me. When you git the world on a joy-forever basis let me know, an' I'll move out. Don't want none of it in mine. Come on, Nancy, we'll let the blamed fool scratch it out himself. Good-day, Mr. Goodworld."

CHAPTER II.—IN HEAVEN.

"Thought you never was comin', Abe. What's bin the matter?"

"Well, I had a sorter bankerin' after th' old place, Nancy, an' somehow I couldn't shuffle off the mortal twine any sooner."

"I've bin worryin' about you good deal, Abe. I was afraid you wusn't goin' to git in."

"Thought people didn't worry up here, Nancy."

"Well, they don't, if they've——"

"Got all they want, I reckon. Why, that's jest the way it used to be down in old Californy."

"But we musn't grumble up here, Abe. Come on, let's look around a little," and off they strolled, hand in hand, down the sunny paths of paradise—old Abraham Fife and his now immortal wife, Nancy. They had reached the eternal dreamland of the human race, and, found themselves really treading the holiest ground in the universe. It was the heaven of man in all the ages where the sum of all the good he has known on earth has been extracted from all the evil by some mysterious alchemy of his God. And this was the land that these two old pioneers of earth had entered to begin their stroll together down the joyous highways of eternity. After they had enjoyed the sweet associations of the redeemed of God for a thousand years, and had been constantly ministered unto by the sweet-voiced angels of heaven, Abe called Nancy apart one day to one of the quiet nooks of that happy land, for a good, oldtime, earthly chat.

"I tell you, Nancy, this thing o' comin' to heaven ain't what it's cracked up to be."

"Don't go on that way, Abe. Jist be patient, an' the good time 'll come by and by."

"That's what the blamed fools used to say down on earth, an' it's all an infernal humbug."

"Why, ain't you having a good time, Abe? You don't have none but the very goodest of men an' things about you—no evil nor tryin' things at all."

"That's jest what I'm tired of, Nancy. I've bin potterin' 'round here fur a thousand years, an' I ain't run up agin nothin' yet, an' I'll be blamed ef the thing ain't gittin' kind o' monotonous, My doctrine is 'at you kin hav things too much your own way."

"They say this is the happiest place of anywhere, Abe, an' I reckon it must be."

"Well, I reckon it's not. Don't you recollect, Nancy, how happy we wus when I found you chirpin' 'round on th' old farm down in Indianny when we wus young? And how we wus more happier still when we come out to Californy an' dug gold, an' raised wheat, an' picked fruit, while the children wus growin' up? 'Course we had some rainy days, but ah, them wus what I call happy times, Nancy."

"No use talkin' 'bout that now, Abe. It's past forever, an' we've got to enjoy this place."

"Well, I reckon we kin never hav them good times agin fur ourselves, Nancy, but I wish't I could git back a minut' an' whisper in the ears o' them blamed fools on earth, an' tell 'em how glad they orter be 'cause they're a-livin'. They're all time prayin' to git up here or some other good place, an' the fact is, Nancy, they're jest about as happy as they'll ever be, an' I wish't they knowed it, too."

"The preachers 'll get 'em around all right after 'while, I reckon, if they haven't already."

"No, they haven't yet. I wus told th' other day they wus still a-prayin' to get their flocks up here, an' if they couldn't do that they wanted to turn the old earth into a paradise an' let people

CONTINUED ON PAGE 5.

CASSADAGA CAMP.

The Closing Scenes at This Favorite Place.

The most successful season in the history of Cassadaga Camp has just closed after a six weeks' session. In all the previous years since its early organization there never was so large an attendance from the opening day to the close; so the wise ones affirm, and so the harvest of shekels in our coffers practically demonstrate.

One evidence of the growing popularity and widening influence of Cassadaga was the large number of visitors from a distance, who, coming for a short sojourn, remained throughout the entire season. From Chicago there were 75; from Pittsburgh 50, with as many or more from St. Louis, Cincinnati, Indianapolis, St. Paul, Columbus, O., Waco, Tex., and a large delegation from the Queen's domain.

Thus it becomes imperative for the management to increase its entertaining capacities, while several fine, new cottages are being erected by private parties and a large number of lots have been leased whereon dwellings will be erected before another season.

The program was unusually attractive, presenting, besides many old favorites, a much-desired and appreciated increase of new speakers to meet the growing demand for a change of intellectual diet.

Among the many attractions, the celebrated North-Western Orchestra took the lead; their exquisite melodies rendering them prime favorites with all. A fine array of dramatic talent presented a variety of first-class entertainments, reflecting credit on the Association and those taking part in the same. The semi-weekly dances in the open pavilion, always a source of delight to the young people, were largely patronized, bringing in a revenue of over $500 to the Association. All the psychics advertised and many new ones were present throughout the season, doing a tremendous business in their different lines.

A host of things were taught at Cassadaga during the season of '94; among them Hindoo Philosophy, Mental Science, Palmistry, Astrology, Hypnotism, Development of Mediumship, Music (instrumental and vocal), Elocution and Physical Culture, and Dancing, while the Thought Exchange, Forest Temple meetings and conferences proved a source of education to those attending.

For the little folks and older children a Lyceum and Kindergarten were provided.

At the annual election of stockholders, the most harmonious in the camp's history, all the old trustees were unanimously re-elected, and the capital stock increased from $20,000 to $40,000. Most of the shares issued up to date have found ready purchasers. Valuable land adjacent to the grounds, which the trustees have been desirous of possessing, has been purchased since the annual election.

Many improvements are contemplated for the coming year, among which will be an enlargement of the Hotel Grand, or the building of a new one; the erection of a bowling alley and billiard parlors; also a mediums' home, as well as general improvement of grounds, especially along the lake front. The season of '95 will commence one week earlier, continuing seven weeks.

The curtain has dropped, the music ceased, the lights no longer illuminate; most of the summer guests have flitted to winter quarters, leaving the local residents the full enjoyment of their always pretty dale, and the pleasant recollections of the yesterdays of our dream life, with ample time to plan for the coming session just around the corner. S. B.

Experiences at Lily Dale.

TO THE EDITOR:—No one visiting Lily Dale can tell of all the good things that are there to be seen during the time of the camp, and I shall not attempt it, but will pass unnoticed the pleasure it gave me to meet such intelligent and refined people (more resembling the crowds that were to be seen at the World's Fair than any I ever saw). The many grand mediums, the beauty of the grounds and the heavenly feeling of brotherhood that seemed to pervade everything was a rare treat to enjoy. But I must tell of two wonderful seances held by Mrs. Aber, at her cottage, on the evening of August 21st and 22nd.

Before the medium was entranced, and almost as soon as the light was turned down, the spirits began to come, and kept coming until sixty-eight well-formed and vigorous spirits greeted their friends. On the next night sixty-four forms came before the medium was controlled. Then, by the kindness of Mrs. Aber's guides, the lovely spirit Hypatia escorted little Miss Angie Shaffer and the writer into the cabinet, where we were honored with seeing some forms make up, and when formed we were greeted and congratulated by them. It was grand! I do not expect to be happier in heaven. If you want to see spirit power in its full glory, go to Lily Dale or some other camp, where the fatherhood of God and the brotherhood of man is all the law necessary. R. C. SMITH.

Camp Starlight, Shelton, Conn.

Meetings at this camp will open Sunday, Sept. 16th, and continue to the 23d inclusive. Dr. G. C. Beckwith-Ewell is engaged for the entire week. Mrs. Tillie Reynolds of Troy, and other talent, is expected to contribute.

Much good work has been done at this resort, known as Rocky Rest, extending through the season from early Spring till Autumn. The camp-meeting is held after larger camps are closed as a conclusion to the quiet work of the season and a kind of harvest-gathering. It is situated in the midst of manufacturing towns and small cities, and leavening, it is hoped, the centre of a circle of larger dimensions. S. L. HARD, M. D.

Wayside Jottings. By Mattie E. Hull. Essays, sketches, poems, etc. Cloth $1.

TO LIBERALS.

The Annual Congress.

PERTINENT REMARKS AND SUGGESTIONS—STATE SECULARIZATION—COMSTOCK AND INFIDELITY—FREE-THOUGHT CONGRESS IN BELGIUM.

Liberals will pardon the repetition of the announcement of the Eighteenth Annual Congress of the American Secular Union, to be held in Madison hall, 146 West Madison street, Chicago, October 26th, 27th and 28th. The great occasion is rapidly drawing nigh. The Union must bear its share of the expenses. This share has not yet been donated. Ours is not a wealthy society. No party working in the front ranks of reform ever complained of a surplus of funds. We are the advance guard in humanity's great army of progress. All other demands pale into insignificance in comparison with those we advocate, for not until the State stands untrammeled by sectarianism can the people hope to gain their liberty.

The economic question must be subservient to State secularization. Many liberals, not comprehending this, have become identified with the labor cause, hoping to better the condition of the masses through one or the other of the panaceas advocated. But true economic freedom can never be attained in a country dominated by theologians. The people are now like pliable trees, with heads bent forcibly to the earth. Remove the weight and how quickly do the saplings spring upright. Take off this incubus of Christian dominance, assuming its most dangerous form in Christian privilege, and how soon will humanity stand erect. We must make no mistake. It is not a sham battle that we are fighting. Our opponents are not men of straw, as some of our conservative friends affirm, assuring us that the scientific thought of the day is attaining all we ask much more rapidly than we could by defensive or aggressive measures; that progress, as well as motion, travels on the lines of least resistance. Scientific thought has no influence in suppressing the Machiavelian maneuvers of a Comstock. It isn't obscenity that he so much opposes as infidelity. The case of Mr. Wise, at Clay Center, who is a freethinker, but made an unfortunate quotation from the Bible, sending it to a Christian opponent through the mails, and that of Matilda Joslyn Gage, proves this. Scientific thought has not invalidated in the least the existence of the National Reform Association and the Sabbath Union. Rather have these gone on amid all the brilliant achievements of modern science, steadily increasing their membership and prosecuting their work with renewed activity. It is only the secularist, then, who can oppose the enemies of our government, because they yet maintain that sound sentiment of the founders of this republic, that "eternal vigilance is the price of liberty."

Let us not imagine that the world has become too wise to persecute. We would awaken from them pleasant dream but to find the enemy in full possession. We ask you to aid us, then, with the congress financially and also by your presence. Let us all get together and endeavor to devise some means by which we can more successfully prosecute the work of State secularization.

Otto Wettstein, our treasurer, is in Europe, and will represent the American Secular Union at the Free-Thought Congress in Belgium in October, but Otto junior, a son well worthy his sire, will be glad to do the honors of the office at Rochelle, Illinois, and will receive most graciously whatever amount may be contributed.

MRS. M. A. FREEMAN,
Cor. Sec. Am. Sec. Union.

The Message of Spirit Lincoln.

TO THE EDITOR:—In a late issue I noticed a short article calling in question the truth of a communication purporting to have come from Abraham Lincoln. In behalf of both our loved and ascended President and the medium through whom he wrote, I wish to say to your readers that in the short inspirational address given in our home, on the Sunday after memorial day, Mr. Lincoln made use of some of the identical words written in the disputed message, and many of the same ideas, coupled with even stronger words than then used.

The spirit-form was plainly seen during the delivery of the address, standing just back of the medium, and so filled with sorrowful emotion as to be scarcely able to restrain the tears. His solicitude for the welfare of his country is deep, strong and abiding, and his sorrow for the perfidy in politics, so clearly apparent to him now, is a burden to his patriotic heart, so, wherever and whenever he can come, he expresses himself strongly and decidedly in (the to him) great question of the day, the political condition of the country.

Lincoln is a Republican in the best sense of the word, but he plainly sees that the party he was allied with is not a party for the Republic, but for place and power, and all the money there is in it; also that the hope of the country is not in the Democratic party, for that also is in the leash of capitalists, so it is not wonderful that there would seem to him a brighter hope in the way of Populist government, since that way lies in the original intention of the Constitution, "of the people, for the people, by the people."

I think all discourses inspired by our loved "father Abraham" will ring, to the echo, with such sentiments, and the country will do well to heed what is being given by the competent leaders on the other side.

MRS. M. A. CONGDON.

Helen Harlow's Vow, or Self Justice. By Lois Waisbrooker. Price reduced from $1.50 to $1, cloth.

The Other World and This: A Compendium of Spiritual Laws. By Augusta W. Fletcher, M. D. An excellent work. Price $1.50.

IMPORTANT QUESTION.

Is There an Elixir of Life?

THE FRENCH PHYSICIAN—DIGGING OUR GRAVES WITH OUR TEETH—FOOD—THE POTENT REMEDIES FOR OLD AGE—PERTINENT SUGGESTIONS.

"Age is dark and unlovely." (Ossian.)

How vividly has Shakespeare drawn the seven stages of man's career, from "the infant mewling in the nurse's arms," to the last unflattering picture, in which we see him in "second childishness and mere oblivion, sans teeth, sans eyes, sans taste, sans everything." With what passionate earnestness has man sought to avert these infirmities of age.

In the pages of Hawthorne and Dumas, we see the anxious alchemist bending over his alembic's rim striving to compound the elixir of youth. Uncanny mixtures, containing the life's blood of infants, have been compounded, lives and fortunes freely spent, but in vain.

Will the doctor, the chemist and the metaphysician of the nineteenth century succeed where the alchemists of the ages have failed? Physicians are making deeper and deeper researches into the physical anatomy of man. The metaphysicians are bringing to light more and more the controlling power and possibilities of the spirit.

In our present stage of development, we require the highest and combined thought of both knowledge and practice of hygiene, as well as metaphysics, in the science of living. In looking for an elixir of youth, it is important to learn the causes that produce the senility of old age. According to a French physician, man begins in a gelatinous and terminates in an osseous (bony) condition. The important point of this fact is, that some of our eminent medical authorities say that this osseous condition is the cause and not the effect of old age, as has been generally supposed.

The first important question is: What are the prime causes of these osseous deposits? Two-thirds of our body is water; every tissue contains water. Now water holds certain salts in solution, a large amount of which becomes deposited in the system.

According to Bichat and Baillie the heart's valves become cartilaginous, therefore, cannot carry freely the blood to its proper destination. Medical specialists tell us that by the aid of one simple but potent remedy, and by attention to the diet suited to each stage of life, we may retard the decrepitudes of age. Blood being the product of food, assimilation to the food is largely due the calcareous deposits in the arteries, veins and capillaries. It seems to be a fact that two-thirds of our food goes to sustain life and the other one-third to destroy it, and that we are literally "digging our graves with our teeth."

In looking for a preventive of the infirmities of old age it is, therefore, necessary to guard against the undue deposit of calcareous matter and to find a solvent for that already formed. The proper selection of food is, obviously, the first necessity. Bread and cereals have been found to be most rich in earthly salts, so while the body is young, or in a comparatively gelatinous condition, they should be partaken of freely. But when the body begins to be filled with deposits (like the incrustations on an old kitchen kettle), all nitrogeneous food should be partaken of sparingly. According to Dr. Evans, the following articles contain least of the salts, and are, therefore, the hygienic diet for old age: Fruits, fish and poultry; young mutton and veal; old mutton and beef, as a result of age, contain a large quantity of earthly salts. Moderation in eating will be a great help in retarding senility. If more food is taken than can be utilized the result will be a more rapid deposit of ossific matter.

Dr. Evans and other medical men recommend as a solvent of the already formed calcareous concretions, distilled water and diluted phosphoric acid. Distilled water alone is a powerful solvent. It keeps soluble the salts in the blood, facilitates their elimination by excretion, thus preventing the blockading of the system. The generality of waters favor these deposits, containing, as they do, carbonate of lime. After middle life a daily use of distilled water is recommended to those who wish to retard old age. It is also useful for eliminating stone in bladder and kidneys. Diluted phosphoric acid mixed with distilled water is the most powerful, harmless and rational remedy yet known to science for retarding old age. Two or three glasses of distilled water, with ten to fifteen drops of diluted phosphoric acid in each glassful, taken daily, will do much toward the elimination of injurious salts.

The mind is and should be master of the (servant) body. But should not a good master always treat his servant in a humane and rational manner?

TO EPITOMIZE.

With attention to hygiene, this remedy, distilled water, which, like old women's remedies, "can't do any harm;" a mind serenely confident in the all-pervading spirit of wisdom and beneficence, and Shakespeare's picture of senile age may be replaced by a picture of man whose mental faculties the touch of time has brought to ripened fullness, but whose body is sufficiently youthful to allow its tenant long years of work, enjoyment and research in the dark but star-gemmed arena of science. BEETHA J. FRENCH.

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THE STOLEN HEART.

Evidences of Spirit Return.

TO THE EDITOR:—Your correspondent started in the investigation of the Spiritual Philosophy forty-six years ago, with the impression that prevailed at that date, and to some extent even now, that it was mind-reading, or the result of some natural law but poorly understood. The old English reader told us,

"That shallow draughts intoxicate the brain,
But drinking largely sobers us again."

We could fill a good-sized pamphlet with verified facts which entirely explode the mind-reading theory, but will only tax your space by reciting two. In 1852 one of our near neighbors, a most conscientious, worthy lady (a zealous church member), was developed into one of the most truthful, reliable rapping mediums we ever knew. So great was her fame that people came hundreds of miles to visit her. Nearly all communications at that date were received through the raps. A little experience in the proper use of the vowels and consonants enabled us to receive communications quite rapidly. On one occasion a lady came from Toledo, who claimed to have an important and special object in her visit. As was usual, the writer was called in. Our circle, including the medium, was composed of four persons. Immediately after being seated, the name of one, stranger to all present, was spelled out. Said he died the week before in our county infirmary, of a cancerous trouble of the stomach; that his body was taken to Ravenna and deposited in an old shop, where it remained over night. Three Ravenna physicians decided to have a post mortem examination. The doctor who used the knife wore a white overcoat, with large outside pockets. While using the knife he managed to steal his heart, and then had it preserved in alcohol in his office. He named a committee of three that he wanted to have call on the doctor and demand the heart; said he would deny having it, but if pressed and threatened with legal proceedings, he would bring it forward. He said he was welcome to the heart, and he did not wish to expose him, but wanted him to know that he stood by and saw him take it and regarded it a fraud on the other two doctors. The committee named at once called on the doctor, and demanded the heart. He indignantly denied having it, and demanded to know how they got any such information. On being told, with tears in his eyes he brought forward the heart, and begged not to be exposed.

The other case was that of a highly-esteemed brother-in-law, who died with consumption in 1853. The writer watched with him the night before he died. He was very weak physically, but his mind bright and clear to the last. During the night we bolstered him up in a comfortable sitting position, placed a little portfolio containing paper, envelopes and a pencil in his lap, and requested him to write something (no matter what), place it in the envelope and seal it up; and I would lock it up in his father-in-law's desk, and it should not be opened until he should give us a duplicate from the other shore. I retired, and on his ringing his bell returned to the room and received the sealed envelope and locked it up as stated. A few weeks later his widow visited a medium near Cleveland, and obtained what she was told by the deceased was a duplicate of the sealed letter. We at once got together and compared the two documents, and with the exception of two small words, which did not in the least change the sense, the message received was a verbatim copy. Can the believer in mind-reading explain the foregoing cases on that hypothesis? If successful, it will encourage the writer in furnishing another chapter. E. P. B.

Mantua, Ohio.

The Lincoln (Neb.) Convention.

The State Spiritualists' Convention met at Lincoln, Nebraska, Friday afternoon, Sept. 7th, and was called to order by J. W. George, president of the Lincoln Spiritualist Society. H. E. George was then chosen chairman of the convention, and Miss Ferris, secretary. A committee was appointed to report officers for a State organization; also a committee on Constitution and By-Laws. The following resolutions were adopted:

Whereas, we, as Spiritualists of Nebraska in convention assembled for the purpose of promoting the cause of general intelligence, good morals, liberal religious sentiments, and the education of the people to a higher life, as embodied in the philosophy of modern Spiritualism, in short, to promote a more thorough and progressive method of education, therefore,

RESOLVED, That the name of this association shall be The State Spiritualist Association of Nebraska.

RESOLVED, That in order to complete this organization it becomes necessary to elect a president, vice-president, secretary, treasurer and board of trustees, consisting of three members, in addition to the officers above mentioned.

The following officers and trustees were then elected: President, O. C. Campbell, of Omaha; vice-president, H. E. George, of Lincoln; recording and corresponding secretary, P. S. George, of Lincoln.

The following were elected trustees: J. A. Unthank, of Arlington; Alonzo Thompson, of Omaha; M. H. Prince, of Madison.

Committee on Constitution and By-Laws was appointed, consisting of G. S. Field, C. D. Rogers, Mrs. Morgan, Mrs. A. W. George and W. G. Washburn.

Saturday morning the association met and was called to order by the president; the secretary being absent, H. M. Robinson was elected temporary secretary. Committee on Constitution and By-Laws reported. Constitution considered article by article and adopted.

Saturday afternoon the association adjourned to meet again on the ninth day of October, 1895. H. M. ROBINSON.

Woolley Park Camp, Ohio.

Woolley Park, Ashley, Ohio, camp-meeting closed a very successful three weeks' session on Sunday, Sept. 9th; it was one of the most pleasing and harmonious camps ever held at Ashley; nothing was done or said to mar the pleasure of anyone, and everything passed off as happy as a marriage bell. The regular business meeting for the election of officers was held on Friday, Sept. 7th, at which the following were elected: Charlie Waugh, president; Cora Grant Randolph, vice-president; Wash. Granger, secretary; Thomas Seeds, treasurer; and the undersigned as corresponding secretary: the old Board of Trustees, Isaac Heinlein, Clarence Hevels and A. P. Oliver were re-elected.

Brother D. M. King of Mantua Station, O., is an untiring and faithful worker, who is always to the front. He has occupied the platform, as chairman, during the camp. He instructed a class in psychic lesson work, and Sister Mattie Hull, a class in physical culture, which were both a great attraction to the camp and proved very instructive and interesting to all the pupils and visitors present.

Brother Moses Hull and Sister Mattie Hull are grand and noble workers, so ready and willing to help the cause in every way imaginable. On Sunday afternoon previous to the lecture, certificates of ordination were granted them. We were very happy to know they expressed a desire to unite with us and be one of us. Mattie Hull officiated in the confirmation of Miss Myrtle Skinner, of Columbus, and Miss Clara Rhodes, of Chicago. The ceremony was beautiful and impressive. Sunday was a feast day indeed, with Mattie Hull in the morning and Moses Hull in the afternoon and evening. Nothing better could we wish for, as they are fully competent to run a whole camp-meeting themselves. W. R. Colby, according to Brother D. M. King's statement, gave no less than 370 tests during the camp, all recognized but two.

Brother Dell Herrick's trumpet seances and manifestations in the light were pronounced unequaled. He is a No. 1, and a good, honest, true-hearted, whole-souled fellow.

Frank A. Skinner and Miss Myrtle Skinner of Columbus furnished fine instrumental music. Cora Grant Randolph sang beautiful songs. They all deserve many thanks for their services during the camp. Mattie Hull also introduced congregational singing.

As a whole, I must repeat, this has been one of the most pleasing, harmonious and successful camps ever held at Ashley.

CLARA P. COLBY, Corresponding Sec'y.
Columbus, Ohio.

Etna Camp-Meeting.

TO THE EDITOR:—I attended the Etna (Maine) camp-meeting, which was a success in every way. We had good weather, good speaking, good tests and good audiences, and no doubt many converts were made. J. C. Wright seemed at his best. Mrs. Morse, with her Indian control, was appreciated. Mrs. Tillie Reynolds, of New York, was prominent, and gave good satisfaction. Tests given by Mrs. Ella Hews, the young medium, was very convincing. Brother Tisdale, the blind medium, was philosophical and eloquent. F. A. Wiggin, of Salem, Mass., who was educated for and filled a Baptist pulpit for years, is a wonderful medium for tests and speaking. He believes that the Divine is in man to eventually shape him, rough hewn though he may be. Brother Wiggin struck sturdy blows against that terrible, insiduous foe, Catholicism; yet many who occupy the spiritual platform cry peace and safety, while I know that we hold our liberties in America at the price of eternal vigilance. It was the intention, when Satolli was sent to this country as the Pope's ablegate, in the event of the death of Leo, to establish Catholic headquarters at Washington. Catholicism has burnt itself out in the old countries, but America is virgin soil. THE PROGRESSIVE THINKER is doing yeoman work to scorch the deadly serpent.

My experience at Parliament of Religions and Congresses proved that the Jesuitical spirit is strong and dangerous. To be forewarned is to be forearmed.

I heard many speeches from Catholics at the Parliament of Religions and in their congresses. I heard horrid words, but the poison of asps was under their tongue; but as Cardinal Gibbons so said in Baltimore, as reported: "We hate heretics with a perfect hatred, but tolerate them where we must."

The Catholic church has always acknowledged communion with the so-called dead. It is trying to find out how it can monopolize its truths.

The National Spiritual Association has established headquarters at Washington, D. C., to watch the Jesuits, as it was thought necessary by us who were instrumental in its organization. A. C. COTTON.

Hartland, Me.

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Hudson Tuttle,

who will respond to all questions, as far as possible, that may be submitted. It is desirable that the questions in the main be in relation to Spiritualism, its phenomena and philosophy, and cognate subjects. The questions should be sent direct to him on a postal or by letter, and which will, in turn, receive attention. Mr. Tuttle has consented to act in this capacity until Jan. 1st, 1895. Address him at Berlin Heights, Ohio.

D. R. D., Indian Springs, Ind.: Q. If the spirit body is a magnetic body and built up of an aggregation of magnetic elements, why is it not subject to the law of disintegration and final destruction the same as the physical body?

A. If the spirit exists in the immortal land as an entity, of what is its body composed? We say body, for again we meet the division of mind and body applying with the same pertinency to spirit as to man. Admitting the existence of spirit, we are forced either to believe that it exists as a detached intelligence or as an entity. The first position is untenable; if we take the latter it follows that that entity is derived from the mortal body or prepared for the intelligence to enter. Such a prepared body presupposes direct divine interposition—a miracle performed for every individual; an interference we never see in this life, and have no reason to suppose exists in the hereafter. Mind cannot change from one body to another without a miracle; and as it is possible to account for all phenomena by referring them to an entity derived from the physical body, in a strictly scientific manner, this conclusion must at last be accepted.

As the senses cannot recognize the matter of which the spirit-organism is composed, and as all idea of matter is derived from thence, we cannot form a correct idea of its qualities. We know that it must be the most subtle form of matter. Electricity and magnetism have been assumed to be the most refined form, and the idea has prevailed that they were constituents of the spirit body. Professor Hare truthfully observes: "It appears to me a great error on the part of spirits as well as mortals, that they should make effort to explain the phenomena of the spirit-world by the ponderable or imponderable of the temporal." Electricity and magnetism are not material, but expressions of force, as the mind itself is an expression, and are not to be considered in this explanation.

What, then, is the character of the matter which forms the spirit organism? Refined, ultimated matter, derived from the progress of the physical elements. There is a constant flux and reflux through the domain of living beings. By every absorption and elimination, the elements advance. Every change in living beings through which matter passes, eliminates some part to a higher state, as the perfume escapes from the flower.

The spiritual elements are realities, possessing all the properties of earthly matter, and new ones acquired by their refinement.

Why should we seek and find immortality in beings formed of such refined matter rather than in the grosser physical?

If the balance between decay and renovation could be maintained in physical beings, such beings would be immortal; an immortal oak or lion would be as possible as an immortal man. But this cannot be maintained with the material of the physical world. Every being sets out to be immortal, but fails because it builds with imperfect material. This has given rise to a fanciful theory of Winwood Reed, endorsed by such gross materialists as Dr. Hammond, that when science has solved the problem of right living, disease and death will be unknown. Impossible as this would be, with the physical being and elements, it is possible with the refined elements or "substance" of which the spirit-form is composed.

As the physical body matures by the assimilation of physical food, the spirit form matures by the assimilation of the spiritual substance of that food. This dual development commences with the dawn of being and continues until their separation at death. The two forms mature together, one pervading and being the exact copy of the other. The body built of physical elements falls away and breaks to atoms, but the escaping being formed of sublimated elements adjusted in perfect equilibrium, escapes from the bondage of change.

Mrs. J. F., Lockport, N. Y.: Q. When I retire and close my eyes, at times a cloud appears, and in this cloud forms appear; often those whom I have known, and as real as life. What I desire to know is, what phase of mediumship I can develop.

A. Trance and clairvoyance are first indicated by such subjective visions, which are really impressions on the brain from an external source, and may become as valuable as clear demonstrations of the presence of forms presented as objective materializations.

L., Dunkirk, N. Y.: Q. (1) I am a physician, and find that of late I have been enabled to diagnose my cases before getting to the house? Kindly explain the force at work, if it is possible.

(2) I have a patient obsessed, so said by a medium. Am I achieving any good by treating the obsessing spirit mentally when away from the patient, or are we to regard such obsessing agencies as entities without souls, who must pass into nonentity, as the Theosophists maintain.

A. (1) "L" is not unlike, in his experience, a great many others who have developed the sensitive, or mediumistic faculty. By the means it affords, physicians in the spirit sphere are able to impress their views of a case, and as their discernment is clearer, the diagnosis is more accurate. It is not only "possible," but is the daily experience of clairvoyants and healers.

(2) In this case the operator should hold the obsessed with the strongest mesmeric force, and the more constantly the patient is held in mind, is "mentally treated," the better. The "obsessing agencies" are spirits, once dwelling in physical bodies, subject to advancement when conditions afford the opportunity.

T. H. K., San Francisco, Cal.: Q. (1) How many Spiritualists are there in the United States?

(2) Was D. D. Home ever exposed, and was he genuine?

A. (1) The estimation of the number of Spiritualists in the United States must be, at best, an approximation, as there is no full data; but from careful estimates of the number attending the camp-meetings, the societies, etc., we conclude that the number reaches three millions, of avowed, and probably the number of those within the churches is as many more.

(2) Home was never exposed, and the phenomena transpiring in his presence, especially before the crowned heads and nobility of Europe, surpass anything ever shown. He was persecuted because he was so merciless on fraud. His "materializations" were different from those which now appear as such. They were more properly etherealizations, the spirit form appearing as a transparent vapor, reflecting the light sufficiently to be plainly discernible. These forms left no drapery after their disappearance, had no weight, and there was no preparation for their appearance. They came usually unexpectedly, and their character was such that criticism was silenced with those who were so fortunate as to be present.

B. Wing, Gifford, Iowa.: Q. There is a large number of Spiritualist speakers and mediums, but I see no one who offers to help a poor soul out of the orthodox fog, except he first sees a prospect of a certain amount of money. Are there no missionaries in the spiritual ranks? How can I proceed to get the truth before the people?

A. There have been several attempts to support state missionaries, but Spiritualism does not take kindly to that method of propaganda. The individual must first desire to know, before he can be taught. Most of the speakers do a great deal of mission work and labor at best for modest wages. There are other methods than by the platform. The Spiritualist papers and books furnish ready means, and at trifling expense may be scattered through any community. That is one of the most relied-on means of the churches, as a preparation for the revival preacher. THE PROGRESSIVE THINKER furnishes a ready-to-hand means, and Spiritualists, especially in isolated localities, might do a great deal for the cause by distributing copies, and soliciting subscribers. Twenty-five yearly subscriptions cost no more than a single lecture, and the influence they will exert is over ten times the audience of the best speaker, and instead of a day has fifty-two weeks.

F. H., Columbus, Pa.: Q. I became a medium at ten years of age, was laughed at, and abandoned it, and for ten years, after marriage, scarcely dared to think of my lost gift. I desire to recover this gift, and become a real teacher of Spiritualism. Do you think my desire so strong as to prevent my development?

A. The best method would be to start anew with a circle, as has been recommended previously; lay aside all desire and develop on the line of whatever phase of sensitiveness may appear. It will take far more than this gift to make a teacher of Spiritualism. One may become a medium, and convince by tests, but a Spiritual teacher must have also a large share of knowledge. Unless one intends to secure this culture and perfect mediumship, they had better not undertake the task. If they desire the knowledge, and give every spare moment to culture and seances, they will win the prize they seek. When Count Aksakof, the noted Spiritualist of Russia, became attracted to Spiritualism, he read all the books and papers on the subject, and finding that he was ignorant in science, he took a complete course in the University of St. Petersburg. There for years he observed the phenomena, and after all he was diffident in advancing his views. Mediums sometimes boast that they do not read, that their controls will not allow them. They ought at once to repudiate such controls, who would keep them ignorant, and aspire to those who would become their instructors.

O. P. W., Davenport, Iowa.: Q. Is there a divinity that shapes our ends?

A. There can be no personal Divinity overseeing and acting as a guardian to every human being. We may be guided by our spirit-friends, and are in the measure of our receptivity, and they act the part of a Divinity. But the one most desirable and powerful should be sought for in ourselves as the most desirable divinity. If our spirit friends come to lead us, let them not find us imbecile weaklings, unable to go unless sent by them, but strong, able, vigorous to do when we know the right thing to do. We are the peers of the spirit friends from the highest spheres, in birthright and possibilities, and no intelligence, however "divine," has the right to make us vassals.

The Spiritual Birth. The Spiritualistic idea of Death, Heaven and Hell. By Moses Hull. Price 10 cents.

The Fountain of Life, or the Threefold Power of Sex. By Lois Waisbrooker. Paper, 50 cents.

Faith in Immortality.

The more intimately I enter into communion with myself—the more I consult my own intelligence—the more legibly do I find written in my soul these words: Be just and thou shalt be happy. But let us not base our expectations upon the present state of things. The wicked prosper and the just remain oppressed. At this conscience takes umbrage, and murmurs against its author; it murmurs: "Thou hast deceived me!" Who has proclaimed this to thee? Is thy soul annihilated? Hast thou ceased to exist? Oh, Brutus! Oh, my son! Soil not thy noble life by turning thine own hand against it. Leave not thy hope and thy glory with thy mortal body on the field of Phillippi! Why dost thou say virtue is nothing, when thou goest to enjoy the price of thine? Thou goest to die, thou thinkest no; thou goest to live and it is then that I shall fulfill all. One would say, from the murmurs of impatient mortals, that God ought to requite their virtue in advance. Oh! let us first be good and afterward we shall be happy. Let us not exact the price before the victory, nor the wages before the labor. It is not on the course, says Plutarch, that the conquerors in our games are crowned; it is after they have gone over it. If the soul is immaterial it can survive the body; and, in that survival, Providence is justified. Though I were to have no other proof of the immateriality of the soul than the triumph of the wicked and the oppression of the just in this world, that spectacle alone would prevent my doubting the reality of the life after death. So shocking a dissonance in this universal harmony would make me seek to explain it. I should say: "All does not finish for me with this mortal life; what succeeds shall make concord of what went before."—JEAN JACQUES ROUSSEAU.

A Vision Proves True.

In his book entitled "Recollections of a Virginian," Gen. D. H. Maury relates the following concerning the death of Gen. H. Maury, which occurred several years after the close of the war.

"I was living in New Orleans at the time of his death, and my connection with it was very curious. I am not at all a superstitious person, and I have no theory to advance or explanation to offer as to the following facts: Henry Maury was then living in Mobile, and when I last heard from him was in his accustomed health and spirits. One morning in the spring of 1868 I awoke and started up saying: 'Where is Henry?' My wife replied, 'You are dreaming.' 'No,' said I, emphatically, 'I am not dreaming.' I saw Henry standing by my side, and he was about to speak to me when he suddenly disappeared.' She naturally argued with me that it was all a dream, and I could not shake off the conviction of its reality. As I stepped into the street-car to go to my office a gentleman who was reading a paper greeted me, saying: 'General, I am glad to see you; for I thought I had read of your sudden death,' handing me the paper with the telegram in it stating that Gen. H. Maury had died in Mobile early that morning. 'Our personal relations were very warm and affectionate, and I was his nearest kin in that part of the world."

Information Furnished.

TO THE EDITOR:—In your issue of August 25th, I notice a call upon me for information regarding my article in THE PROGRESSIVE THINKER, of August 11th, headed "Sixty Thousand Dollars Found." The writer says: "It is very unfortunate that there is no postoffice in Arkansas by the name of Pleasanton." Now, I beg to assure this seeker for information that it is not "very unfortunate," neither is there any just cause for suspicion, so far as my part in the incident is concerned, for I stated that I wrote it up at the request of Mr. Parks, from the data furnished me by him. After writing three letters to Mr. Parks, asking for the information desired for publication in THE PROGRESSIVE THINKER, and some weeks' delay, I to-day received a letter from him, saying that "Mrs. Bradford's postoffice is Princeton, Ark., and that she writes from Pleasanton, a place of that name," which is not a postoffice. Mr. Parks had been absent from home some time, which caused the delay, so he writes. J. W. MARSHALL.

San Diego, California.

A Novelist on the Occult.

Marion Crawford writes in the May *Bookman:* "All religions are merely the efforts of man to know his own soul. All religions are more or less perfect forms of self-hypnotism. It is when a man is in the self-hypnotic trance as produced by the wise men of India and Japan that he sees his real soul best. This real soul is called the dominant self, and lies latent, a prisoner, as it were, in every human being. It is an exceedingly dangerous thing for a man uninstructed in the processes and precautions of the East to attempt to see his dominant self. It is like letting one of the genii in the 'Arabian Nights' out of its copper kettle; you have no means of knowing whether it will prove to be a good or an evil spirit. None of this is said in jest; the subject is far too serious."

In the hypnotic trance, Mr. Crawford maintains that the adept not only contemplates his dominant self in the present, but also in the past, and, to a limited degree, in the future. "They can see the ripples a little ahead." But the words past, present and future should not be used, as in a trance state both time and space disappear.

An adept in a trance state can read the thoughts of another person like a printed page, even though he does not understand that person's language. He can also transfer his thoughts at will, regardless of distance.

All About Devils. By Moses Hull. It traces the history of the theological idea of devils. Shows much research. Paper, 15 cents.

A Sex Revolution, by Louis Waisbrooker. Radical ideas. Paper, 25 cents.

Materialization Seances.

A seance with Mrs. Elsie Reynolds will afford Spiritualists, as well as all interested skeptics and investigators, an opportunity for testing the phenomena of materialization. We would relate what took place at a private seance which a few friends had with her near the last of July in Minneapolis, and again at the camp ground of the Twin City Park Spiritualist Association. She was not well, and the excessive heat was overpowering, yet in spite of these conditions forms came from the cabinet and talked to those who were present.

The controls came readily and gave some remarkable evidence of their power. Mr. Monroe, her chief cabinent operator, was not satisfied with the conditions, nor the results, but that was his criticism, not our own. This seance was at the home of Helen Stuart Richings, and several prominent Spiritualists of Minneapolis, St. Paul and Chicago were present. The hostess, Mrs. Richings, invited us to refreshments, such as she can provide with great taste and satisfaction. We were all seated at the table, a large, heavy one, and it was moved by spirit power, and loud raps, in answer to questions, were heard by all.

At the camp, under test conditions, grand results were obtained. At other seances forms came forth as far as the open door, fully ten feet from the cabinet, and gazed at the moon and surroundings. Others materialized and dematerialized while the medium was still in her normal condition, sitting on a chair outside of the cabinet, in plain sight of all. Others came and made large spreads of lace. Others gave evidence of their identity personally to those present, while the cabinet spirits went through their usual programme of singing songs, floating through the air and discoursing on their favorite themes. Mr. Monroe and Effie stood in sight of all, and sung most beautifully. Then Effie asked the manager for one dollar, and for the information of your readers who are not acquainted with her, we state that she is a little girl, apparently about eight years old. She took the dollar to a gentleman whose wife had very recently passed to spirit life, and presented it to him and stated that they didn't charge him for his seat, and invited him to come again to see his spirit wife.

Mrs. Reynolds only guarantees the phenomena, and surely an investigator can see enough at her seances to satisfy him of the grand truths of materialization. Azur, the guide of A. Campbell, also came and manifested in a bright light, dressed in his simple attire corresponding, with his photo, most divinely fair. Every one recognized him who had seen the portrait or photograph. All should avail themselves of a seat in her circles wherever she may be. C. H. HORINE,

WHITE ROSE.

Michigan Spiritualist Inter-State Camp Association.

The purposes of this Association are as follows:

1. To establish an Annual Inter-State Camp Meeting for the presentation of the facts and philosophy of modern Spiritualism; to teach and demonstrate the continuity of conscious existence beyond the present life; to teach and demonstrate that there may be intelligent inter communion between the living and those who have lived and died; to ascertain and teach the laws or conditions which govern such inter-communion, to the end that such communication as may be beneficial and helpful shall be cultivated and encouraged, and such as may be deceptive, harmful and degrading shall be avoided and put aside, and a higher standard of intelligent and spiritual mediumship be attained; to put on record well-authenticated instances of the agency and intervention of departed souls; and to investigate and develop the occult powers of the embodied soul as they may be exemplified through the phenomena of mesmerism, clairvoyance, psychometry, automatic writing, etc.

2. Above all, to teach, promote and cultivate a better understanding and more hearty co operation among all searchers after religious and spiritual truth, by means of charity, toleration, fair and friendly discussion, and by respect for honest and intelligent opinion.

To promote fraternity and good will among mankind. To promote all organized effort in behalf of temperance and sobriety, social purity, the bettering of the lives of the poor, the humane treatment and reformation of criminals, the better care and education of juvenile offenders, the better treatment of domestic animals, and all other humanitarian movements. To promote the cause of equal suffrage, as well as that of honest and intelligent labor. To teach that the development of right character is the true end of living, and to endeavor to make humanity better through individual lives, as well as by associated effort.

3. To purchase, acquire and improve lands for the purpose of carrying the foregoing objects into effect.

The camp is to be located at or near Lake Michigan Park, in the City of Muskegon, Michigan, on the shore of Lake Michigan, a most attractive and beautiful spot, and very convenient of access by steamboat, railway or electric street car line.

A camp-meeting for 1895, commencing in June and ending July, has already been arranged for, and a very attractive programme will be in due time presented.

Nine trustees are to be elected for the first year at Muskegon, September 20th, 1894, at 3 P. M.

The annual membership fee is fifty cents; life membership fee is fifteen dollars.

AMANDA O. MINER, Sec'y.

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NATIONAL
Spiritualists' Association.

Office, 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.)

THE HEADQUARTERS OF THE National Spiritualists' Association is now open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are required to send in their names and addresses, also officers of all societies, and we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Officers of societies in all foreign countries are also requested to confer with us, and information is desired respecting all new phases of development in all parts of the world. Books, pamphlets and magazines upon Spiritual matters are earnestly solicited for the National Spiritual Library. For information, address as above. ROBERT A. DIMMICK, Secretary. 21tf

NEELY'S HISTORY

Of the Parliament of Religions and Religious Congresses at the Columbian Exposition.

One of the most important and interesting events connected with the World's Fair was the Parliament of Religions. It will go down the ages as one of the greatest events of the world's history. To students of comparative and ethnological religion the contents of this portly volume of a thousand-and-one pages will prove of most intense interest, and the statements and presentations of the various faiths by their accredited disciples and exponents are vastly instructive. The price of this great volume is only $2.50. For sale at this office.

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SATURDAY, SEPT. 22, 1894

For Christian Readers.

The following, clipped from the telegraphic columns of the secular press several weeks ago, may appear stale as a news item, but as an exhibition of the saving grace of faith it can never grow old. Crimes of the blackest dye receive no punishment in such cases; on the contrary, are rewards, the culprits on stepping from the scaffold mount to glory. Is it not about time these devilish exhibitions of the church's false teachings should cease? "Jerked to Jesus," when it appeared in the Chicago *Times* several years ago as a display headline, over an account of a hanging wherein the victim was the victor and passed at once to eternal bliss, seemed almost sacrilegious, but as time passes, the fruits of the gallows become more common, and the pearly gates are more frequently seen ajar by inhuman wretches about to die for taking human life, so it now seems a fit description of the closing scene. Read and weep, or swear, if that way inclined, for it is to Christians these words are addressed:

MONTGOMERY, Ala., July 20, 1894.—Dan Washington, Porter Davis and Charley Ezell, negro murderers, expiated their crimes on the gallows in the jail yard here to-day. Their crimes were atrocious, but they died in the ecstacy of religious enthusiasm. On the gallows each made a brief statement, but none of them confessed.

Washington said: "Brethren, in fifteen minutes I'll be in Paradise, with a long white robe on and golden slippers, a-walking de golden streets. When you all comes I'll meet you at de gate and carry you to de judgment seat."

Porter Davis said: "I don't want to take up my time speaking. I am anxious to go to heaven. In a few minutes my soul will be there. You all mind the gospel and meet me there."

Charles Ezell, the wife-murderer, said: "I know I am saved. I am going to sit down by Jesus. I am a true-born son of Jesus and am going home. All of you, white and black, I don't care how big you is, I am better than you, because in a little while I will take the sacrament in the city called Paradise! I see the pearly gates standing open for me."

The black caps were drawn, the preacher offered a short prayer, and the trap was sprung.

A Distinctive Difference.

The old Grecians had a multiplicity of gods, but no one of them was slain by puny man. It took a superior god to even imprison an inferior. Witness Prometheus, who stole fire from heaven and brought it to earth for man's benefit. He was imprisoned by the father of the gods, chained to a rock on Mount Caucasus, where he was to remain 30,000 years, unless released by the hand of a god. A vulture fed on his liver, which was ever renewed. A god appeared in the person of Hercules, who killed the devouring bird with his war club, and set the captive free.

Christians of the orthodox school represent Jesus a God, and worship him as such. But they say men killed him on a cross; that he sweat great drops of blood because of mortal terror; that he complained to his Father for desertion in his hour of deepest anguish.

We feel very confident there is some mistake in this narrative, else Jesus was not equal to an inferior god; for we cannot believe a true God can die even for a moment, nor simulate death. Then we don't believe God is a coward, or subject to mortal pains. While about it, we may as well be honest and assert it as our solemn conviction that a genuine God never pretended to suffer agonies he did not feel, nor feign death which was not actual.

Pleased with the Paper.

The editor of the Wauseon, Ohio, *Republican* writes that several of his acquaintances take THE PROGRESSIVE THINKER and are highly pleased with it. All people who do their own thinking echo the same sentiment. The truth is, the paper is an educator, and he who reads it regularly is almost unconsciously acquiring facts he can ill afford to miss. Not narrowed by a creed or bound to any party, it can afford to tell the truth, conscious that is what its readers desire.

The mean temperature of the whole earth is about 50 degrees.

The British Isles have an average of sixty-six gales a year.

Good Sense from a Pulpit.

We don't know to what sect Rev. Frank E. Mason, of the First Church of Christ, Brooklyn, N. Y., belongs, but if he always preaches as he was reported in his morning discourse two weeks ago, after a month's vacation, his auditors are instructed by hearing him, and the world is not cursed by his false teachings. We love to find such sensible thought cropping out from the pulpit everywhere, and for such sentiments we entertain the highest respect. We quote:

"There is a principle governing life which is not subject to religious emotion. Prayers or profanations cannot affect a principle. When life is placed on a purely scientific hypothesis man will demonstrate it to the mitigation of all abnormal law. So long as he remains a religious vassal he will be a victim to his own ignorance. Ignorance is the devil of this world. Intelligence is the only savior. Man has reckoned his origin from an effigy of man—Adam—and has for six thousand years reaped the thorns and thistles that sprung up in Adam's path. The hypothesis of life is a flagrant ecclesiastical mistake. It is a travesty on true manhood, an insult to man and an eternal stigma on God. The Adamic hypothesis of life is an absurdity. It should be repudiated from thought. So long as it obtains in the human mind, sickness, sin and death will be the phenomena of its false basis. Ecclesiasticism has made man a pensioner on hopes and a vassal to traditions. It has crucified the true ideal man through human misconception and has placed him in a stifling tomb, whose four circumscribing sides are creed, ritual, dogma and superstition. It has rolled a stone of traditionalism over him and buried him from sight. When the angel of right reason rolls back the stone the mind of man will rise from its fleshy environment to a spiritual hypothesis, and man will have dominion over all things. All that can possibly be in this universe is possible now. The future is the storehouse of ignorance. Emotion holds the key and is too capricious to find the keyhole. The spiritual hypothesis of life is the only true basis of life. The fleshly assumption is fictitious, from which is evolved all discord."

Very Discouraging.

Bishop J. M. Thoburn, of the Methodist persuasion, gave an address two Sundays ago in this city, during which he stated that he had spent thirty-five years in missionary work in India. He said it was slow work trying to convert the people of that country. They were of the lowest classes, most of them professional thieves, and disposed to drift back into idolatry even after they were baptized, unless the work was continued. "Then," says the *Herald*, of this city, "he made an eloquent plea for aid to carry on the work of spreading the gospel in that far-away land." To cheer those he hoped would come down with the cash, he said:

"I was very much depressed over the poor results, and the seemingly hopeless task of making good Christians out of thieves and degraded beings; but since then I have had the pleasure of laying hands on two of the same beings and ordaining them to the Christian ministry."

That is a cheerful aspect, and in strict harmony with what the higher classes of the Hindoos say, that all the converts made by missionaries to Christianity in the Orient are from the lowest class, the ignorant and the degraded; that they remain faithful only so long as their compensation is continued, when they relapse into their former faith and habits. Such facts from the missionaries themselves show the necessity of large contributions to the missionary fund, for "no blankets, no hallelujah."

Knowledge Wanted.

In classic story we read of Pygmalion, the artist who fell in love with the ivory statue of a maiden he had made. He prayed to Aphrodite to breathe life into her form. Of course the goddess of love could not refuse so reasonable a request. Then Pygmalion married his ideal and she gave him a son, Paphius, who founded the ancient city of that name.

Now, we have a parallel story in the Bible. Adam found himself alone in this wilderness, world. God, actuated by tender sympathy for the man he had made of clay, to which he imparted life by breathing into his nostrils, made a woman of one of Adam's ribs and gave it life, after which he gave her to the first man for a wife.

The story of Pygmalion was an old one 500 years before our era. When was the Bible story first written? Did not the two stories have a common origin? Who can truthfully answer?

Hope in the Babies.

Lieut. Bent, in his "Ruined Cities of Mashonaland," tells of the great wickedness of Masonpa, Africa, where a missionary was formerly located, but the Lieutenant found the church structure in ruins. The man of God had asked for money to repair the crumbling edifice. Instead of getting the needed cash he received the irreverent reply from his late converts: "God may repair his own house." A wise old chief who had received a blanket for attending divine service, remarked when the dole was dropped: "No more blanket, no more hallelujah." The supplies having failed, all the converts at Masonpa relapsed into barbarism. Babies, hurry up the pennies, that the elect may not be lost. The hope of Christianity and the salvation of these poor benighted blacks is with you. Your parents are tired of giving.

A Magnificent Illusion.

The Christian Scientists at Burlington, Iowa, have entered a protest to the Board of Education of that city against the teaching of geography and physiology in the public schools. They allege such teaching is improper, because there is nothing material; that mind is everything, all else is imagination and illusive. The school board was so blinded by appearances they overruled the objection and the schools are allowed to go right on teaching about oceans, seas, rivers and continents, of mountains, hills, vales and plains, and that man has a physical body as well as a spiritual, notwithstanding the Christian Scientists to the contrary.

IMPORTANT STUDY

For Spiritualists as Well as Others.

The Increase of Crime on This Old Earth.

IT IS GROWING WORSE, THOUGH SPIRITUALISTS ARE FOUND EVERYWHERE—IF NOT CHECKED, "MENE, MENE, TEKEL, UPHARSIN," WILL BE WRITTEN ON THE BANQUET HALL OF THE REPUBLIC.

[CONTINUED FROM LAST WEEK.]

That some change in the treatment of the criminal classes is a vital necessity admits of no question, and, with the scientific and materialistic tendencies of the time, it is no wonder that the attempt should be made to solve the problem scientifically—or at least with the appearance of scientific method. So long ago as 1848 Quetelet pointed out the fact that crime is hereditary in some families as scrofula and phthisis are in others, and that the majority of criminals spring from these families, which should be isolated like persons suspected of bearing the germs of contagion. Maudsley in England, and Despine in France, did good service in defining the more obvious characteristics of the criminal diathesis, but it was reserved for Lombroso to make an exhaustive study of the subject and endeavor to reduce it to scientific accuracy.

Lombroso's "Delinquent Man," of which the first edition appeared in 1876, may be regarded as the foundation of what is known as positivist criminology. By the personal examination of innumerable criminals he identified certain physical peculiarities and anomalies, which he claims to be diagnostic of the born criminal—the man who is by nature irreclaimable and who may be regarded from the start as hopelessly incorrigible. Of these the chief are lack of symmetry of skull or face, certain peculiarities of ears, hands, and feet, scantiness or absence of beard, nervous contractions of the face, prognathism, inequalities of the iris, twisting of the nose or absence of the bridge, retreating forehead, excessive length of face, prominence of cheek-bones, dark color of hair and eyes, while white hair and baldness are rare. He lays great stress, moreover, on tattooing—a practice which he regards as exceedingly symptomatic of criminal tendencies: and from these various external characteristics it is claimed that three types of criminals may be distinguished, the murderous, the violent and the thieving. For all this there may well be some foundation of truth, but far less than is asserted by the discoverer and his disciples.

In fact, the character of Lombroso's mind is the reverse of scientific; he is imaginative and enthusiastic; and his definitions are so elastic that in one book he classes Charlotte Corday with Ravaillac, Guiteau, and the regicides as an example of hereditary degeneration, while in another he groups her with Paoli, Garibaldi, Gambetta, Marx, Lasalle, and the Christian martyrs. Yet, when divested of the extravagances incidental to overzealous propagandism, there can be little question that in the hands of cautious experts valuable indications may occasionally be had by the physical examination of those suspected of crime. Ferri tells us that the sphygmograph, by which internal emotion can be detected under external impassibility, has served to prove that one accused of robbery was innocent of the alleged offense, but guilty of another of which he was not suspected; and that in another case it determined the innocence of a man condemned for life, by revealing a grave judicial error. Yet in looking for practical results we can scarcely feel confidence in the realization of the glowing anticipations of the criminologists as to the benefits to accrue from their science, when justice, as they assure us, will have the aid of surer methods of detecting the criminal by the observation of tattooing, anthropometry, physiognomy, the physio-psychic conditions, the data as to sensitiveness, reflex activity, vaso-motor reactions, the extent of the field of vision, etc.; nor can we reasonably hope that the credibility of witnesses can be absolutely determined, as is promised, by scientific applications of psychology and psycho-pathology. At all events, thus far the main service rendered by Lombroso and his school has been to call increased attention to the class of incorrigibles, the hopelessness of their reform and the necessity of their "elimination" for the protection of society.

Positivist criminology, however, by no means limits itself to the humble function of detecting and classifying criminals. It aims at a complete reconstruction of the whole theory of crime and punishment. It holds that there is no such thing as absolute crime, no acts that are in themselves prohibited by natural or divine law. What we call crimes are simply infractions of the rules which a given social organization at a given period has established for its convenience or self-preservation; and, as social organization changes with the development of civilization, these rules change, so that what is a laudable action at one period becomes criminal at another; there are no crimes on the statute-book to-day which have not been or perhaps now are permissible under social conditions of a lower type, and *vice versa*. M. Tarde points out that of the ten offenses which, in the Hebrew legislation, were punished with lapidation, nine are no longer to be found in the penal codes of Europe, and if the tenth one is there it is on account of an entirely different motive. Garofalo even argues that chastity is an artificial and conventional virtue.

Virtue and vice being thus merely the expression of what is useful or hurtful to society in its existing condition, the question of morality disappears. The responsibility of the criminal also is removed by the absolute denial of free will. What a man does he does inevitably, according to the composition and resolution of the various influences acting upon him at a given moment; all living organisms are subject to the same laws, and their actions are governed in the same way. From the protozoon or amœba to man the only difference is that, as we rise in the scale of being, the motives and impulses grow more complex, and man is as much the instrument of the forces acting upon his physical nature as is the protozoon in its simpler organization. Moral responsibility is thus an idle phrase, and to speak of punishment as retribution or expatiation is merely to re-echo an outworn superstition. The conception embodied in the word "guilt" should have no influence on the framing or administration of the law. An involuntary homicide is on precisely the same moral plane as one committed through cupidity or hate, and if society sees fit to visit it with a lighter penalty, this should be simply because negligence is less threatening to social order than violent and unrestrained passions. The insane murderer is in the same category and is to be dealt with in the manner that will best preserve the State from further injury by him. Thus, under these theories, society is left free to deal with every individual offender in the mode best fitted to subserve its interests and promote the well-being of its members as a whole; and the boast of the positivist criminologists is that, while heretofore penal codes have regarded the crime rather than the criminal, in the new order it will be the criminal who will be considered, and not the crime.

When we reach the practical measures proposed to give expression to these theories, we find valuable suggestions mingled with others that are visionary. That habitual criminals—the incorrigibles or born criminals of Lombroso—who are and will always be at war with society, should be "eliminated" by death or perpetual confinement, and thus be prevented from propagating their kind, is a proposition which will probably be assented to by all save ultra-humanitarians. Yet Ferri hesitates to recommend the death penalty for them and suggests agricultural colonies in which they can be confined for life, with the further proposal that they be set to work to reclaim malarious districts in place of employing honest peasants in that deadly labor. Agricultural colonies, in fact, are the main reliance of the Italian school to avoid the acknowledged evils of prisons, and in place of fixed terms they propose indeterminate sentences under which all prisoners are to be examined from time to time by experts in psycho-pathology and criminal anthropology, and are not to be released until there is satisfactory evidence of their readaptability to society. Garofalo makes a fruitful suggestion in pointing out that in the existing penal codes the interests of the victim of a crime are wholly overlooked, while reparatory damages payable to him ought to be a feature of all sentences; if the offender has property it should be seized; if he has none he should be required to work it out, the State paying the sufferer and putting the convict to hard labor till his wages suffice to refund the amount. Such fines or damages would be a wholesome substitute for the innumerable short-term sentences to prison which now exort so evil an influence in recruiting the criminal army and converting casual into habitual offenders. Prisons, moreover, should be made really penal in character, and be no longer, as at present, comfortable abodes, while special asylums should be provided for the confinement of insane criminals.

Much of this is reform in the right direction, though the advantage to be expected from it scarcely responds to the exultant promises held out by the new school. They claim, however, that by the application of their principles penal codes can be reduced to extreme simplicity, for the degree of punishment will depend on the character of the criminal and not on that of the crime. The whole administration of criminal justice will resolve itself into determining, according to the rules of science, first the guilt of the accused, and second, his adaptability to the social environment. In the words of Professor Ferri:

"When the repressive social function assumes simply the character of a defensive force, by excluding the ethical notion of retributive punishment of crime, the penal judgment can no longer busy itself with apportioning carefully the penalty to the moral responsibility of the criminal. Its only object will be to prove that the accused committed the offense, and then to determine to what anthropological category he belongs, and thereby what degree of anti-social perversity or social readaptiveness is presented by his physio-psychical personality."

To this end judges and police are to be carefully trained in all these matters, and every prosecutor's office is to have a staff of experts in criminal anthropology. Students are no longer to trouble themselves with the intricacies of criminal jurisprudence, or to cultivate the eloquence so seductive to juries, but are to be drilled in psycho-pathology and anthropometry, and are to attend, under their instructors, clinics in the prisons as their medical brethren do in the hospitals.

Such, in brief outline, are the leading tenets of the positivist school, whose views, if we may judge from the immense accumulation of literature on the subject during the past twenty years, are exciting no little attention throughout Europe and are doubtless destined to contribute a share to the changes in criminal law and practice which are inevitable if the rising tide of crime is to be checked. Although some of these philosophic day-dreams may provoke a smile, yet the thoughtful publicist cannot but be grateful for any honest and resolute effort to lift the administration of criminal jurisprudence from the perilous routine into which it has fallen. In this we of the Western world have as large an interest as our cousins of the older hemisphere. While the boundless resources of our territory and our more scattered population have hitherto rendered these problems less immediately pressing for us than they are for the crowded nations of Europe, and while the easy-going optimism of our people has disposed us to the belief that they will solve themselves in time, symptoms are not lacking of a serious character to show that we must bestir ourselves if we are to avert most threatening evils. The growth of the urban population is becoming even more disproportionate here than it is abroad. The increase of vagabondage, encouraged by the thoughtless good nature or timidity of the rural districts, promises to breed for us a large and dangerous class of born criminals whom it will be hopeless to reclaim to honest labor, while the development of Coxeyism shows us how readily the ranks of these shiftless tramps can be recruited, and how reckless they become of the rights of others. The interminable delays and evasions through which legal ingenuity is allowed to defeat the ends of justice are directly responsible for the alarming increase of the practice of lynching, which is the natural expression of a deplorable popular loss of confidence in the courts; while on the other hand there is a maudlin sentimentality ever on the watch to sympathize with the convicted assassin and to urge in his behalf the abusive exercise of the pardoning power. Immigration of late years has cast upon our shores vast hordes of the most degraded and lawless races of Europe; and though we have been accustomed to flatter ourselves that our native population contributes less than its share to the criminal classes, the researches of Professor Falkner have recently shown that when the statistics are applied—as they should be—to adults alone, the percentage of native offenders is larger than that of foreign.

Already the class of habitual culprits is as large with us as in Europe, where it is estimated to constitute between forty and fifty per cent. of convicts, for in the penal institutions reporting to the Bureau of Education in 1892, ten per cent. of the inmates are set down as incorrigibles, and thirty-five per cent. as returning to a life of crime. Homicide has increased to such degree that, except in cases of peculiar atrocity, it is popularly regarded almost with indifference, till, as Dr. Andrew D. White happily observes, the only taking of life that Americans object to seems to be that which is done by judicial process. The general diffusion of education, from which, a generation ago, so much was expected, has utterly failed; for statistics show that literates contribute a larger percentage of their class to the criminal ranks than do the illiterates. In spite of the enormous expenditure of sixty million dollars per annum on police, judiciary, and prisons, the class which lives by preying upon society increases, and all discussion is to be welcomed which will attract popular attention to the magnitude of the evil and excite thoughtful consideration as to the measures best adapted to work a much-needed reform.

HENRY CHARLES LEA.

Spiritualists, the above from that sterling magazine, *The Forum*, presents some thoughts worthy of your careful study. They should be read, pondered over and thoroughly digested, that the reader may understand the potent fact that crime is increasing with appalling rapidity, and, unless checked, the words, Mene, Mene, Tekel, Upharsin, will be written on the walls of our Republic.

JUS TICE.

PASSING THE HAT!

To Those Whose Hearts Throb for Suffering Humanity.

EVERY READER SHOULD PUT IN A POSTAGE STAMP, A NICKEL, A DIME, OR A DOLLAR, IN PROPORTION TO MEANS—LET OUR GOOD SISTER BE INUNDATED BY LETTERS CONTAINING CONTRIBUTIONS.

TO THE EDITOR:—I have written Mr. Colby, of the *Banner of Light*, and I told him if I could get up courage I should write you also. My long and tedious illness has gotten me in debt and I feel very anxious about it, and as I am now situated I see no help for me unless it comes through the Spiritual press, and so I appeal to your kind heart to see if you will say a few words in my behalf, and ask those who are able to render me some help in this dark and trying hour.

I am 52 years old, my birthday being August 11, and I have been almost constantly at work in the cause since I was 11 years of age. When not before the public I have worked in a quiet way, for my various mediumistic powers were always more or less in demand, and when health would permit, I have always been busy.

Now, if you can feel to say a few words in my behalf, I shall be most grateful. It is a hard thing for me to be obliged to have assistance in this way, but the circumstances are such I don't know what else to do. I am still very weak. I have not been downstairs since January second, or been able to see father, as he cannot come upstairs. I cannot walk in my room only with the help of crutches, but I hope I may get stronger before cold weather comes. My sister, Mrs. Jennie L. Webb, who is blind, was taken sick here a week ago to-day with gastric trouble. She is under the doctor's care. We hope she will not be ill long, but time alone can tell.

I received your kind note of August 4th, and I sent it downstairs for father to read; he was much pleased that you had remembered him so kindly. I will not tax your patience further, but will now quietly wait and see what your kindness will do for me. I hope I shall not be obliged to trouble you in like manner again, and with grateful thanks for your past kindness, I remain,

Sincerely your friend,
ANNIE LORD CHAMBERLAIN.
Box 56, Mattapan, Mass.

Spiritualists, please respond to this appeal. Send the contributions direct to her—not to me. She has a father under her care who is nearly 90 years of age—helpless. Her sister is blind. They all lived in Chicago at one time, and the Spiritualists here will remember them. We lead off by sending her $2. Send her something, please, if not more than a nickel. Inundate her with letters and contributions.—EDITOR.

The Thinker.

Death to the demon, says one of England's ablest thinkers, which has sent you to a printed book for your religion, instead of sending you to the daisy and the streams and the mystic sympathies between them and your soul and the Infinite.

"For years," says Capt. C. Mueller, "I have relied more upon Ayer's Pills than anything else in the medicine chest, to regulate my bowels, and those of the ship's crew. These pills are not severe in their action, but do their work thoroughly."

The earliest snow ever known in England was on October 7, 1829.

IN THE CRUCIBLE.

To Be Critically Analyzed.

The Current Acts of the Times.

LITERATURE OF CHINA——THE SAVAGE IN THE YOUNG—A DEDICATION AND BLOODSHED AND VIOLENCE—EMPEROR WILLIAM—THE A. P. A.

TO THE EDITOR:—In no country, we are told, is education more highly esteemed than in China, and scattered through that country are numberless families, the members of which, generation after generation, are always students; and in the humblest ranks of life occasionally parents will stint themselves to give opportunity to some son who has shown marked intelligence at the village school. The orthodox scheme of education is entirely concerned with the ancient literature of China. The original works which occupy the student's attention were for the most part written before the literature of either Greece or Rome had reached its prime. In view of this, is it not a little strange that the various Christian sects should be so continuously and persistently sending out missionaries to "convert" those people, and make Christians of them, at an immense outlay of time and money, when so many of our worthy poor are suffering for the common necessaries of life?

If these Christian missionaries were to teach the Chinese to beat their swords into plowshares and their spears into pruning-hooks, and cease to learn war any more, they would then be doing good, and "infidels" might be willing to assist in the promulgation of the gospel of "peace on earth and good will toward men."

The August number of the *Arena* is freighted with good things. Among them is an article on "Fostering the Savage in the Young." It is particularly directed to the churches and many public schools where military tactics are taught and military movements practised, under the thin gauze of "physical culture." The editor, Hon. B. O. Flower, says: "The religious leaders who introduced military instruction and drill into the churches . . . committed an error so grave that it even now threatens to turn civilization back toward savagery, and destroy the opening blossom of universal peace through arbitration. . . . The error committed by the church lay in departing from the fundamental teachings of their own accredited leader, whom they believe to be a God, and who in life, spirit and word, emphasized in the most solemn and impressive manner the importance of driving from the brain every dream of war, every ideal that looked toward physical violence, every thought which comprehended the taking of human life."

The article, which is full of interest, continues: "Owing to the long and savage conflict between Protestantism and Catholicism, it is no difficult task to alarm a goodly number of partisan religionists of the great opposing bodies, and a determined attempt is being fostered by the fanatics to arraign these two forces against each other . . . in the name of religion, and presumably for the glory of the Prince of Peace. . . . I most profoundly believe that if Jesus came to the Republic to-day his first command would be: 'Ground arms,' for the present arming and drilling of his pretended followers is a flagrant insult to his life and teachings." The article, of ten or twelve pages, is full of deep meaning, and should be widely read by the members of the so-called Christian churches.

Mr. Flower supplements his objections to military instruction in the schools by quoting from Mr. Leverett W. Case, master of the Dudley school of Roxbury, Boston, who says: "Boys should be taught what will be useful to them, but they should not be taught that which would engender a desire for warfare."

But, notwithstanding these opinions, the "pride of Boston," says the *Daily Globe*, "is its school regiment, composed of pupils of the high and Latin schools of the city, and numbering 1,330 lads, ranging in age from thirteen to nineteen years, organized in thirty-two companies, and forming four battalions."

Here is a fruitful theme for some of our local clergy to dilate upon. It would be vastly amusing to hear them explain how the "Prince of Peace" is to be converted into a "man of war." But in their zeal to "save souls" they do many inconsistent things.

The dedication of the cemetery of the new Polish Catholic church in Cleveland, August 19, was attended by bloodshed and violence. While the procession was marching, a crowd of several hundred excited men and women had gathered; suddenly a shot was fired, one man went down. The women shouted, the children cried, and there was a general commotion. The man was shot in the knee. Joseph Browskowski was arrested. This was a row among the Polish Catholics themselves, a large number of whom seem to be opposed to the new church of "the Immaculate Heart of the Blessed Virgin Mary." It is said that the Polish Catholics in this country number about 1,500,000, and they are now fighting. The savagery taught in the Christian churches and some of the schools seems to be bearing fruit. "By their fruits ye shall know them."

Emperor William continues to enjoy his trip to Norway, and the newspapers say he is "doing his best to hit the popular taste." I should judge so. At Brontheim, one evening, it is said, he spent some time in a cafe concert of a character not generally regarded as being a haunt for emperors. As Emperor William is supposed to be a good Christian gentleman, now here is an opportunity for some missionary work by the "German Reform Church." Why not?

The Rev. T. H. Conkle, at the Woodland avenue M. E. church, Cleveland, Ohio, "held up the theaters to public gaze in the light of being impure and ungodly places." He called attention to the fact of the school council having accepted an invitation to go to a garden to see a performance. He agreed with certain criticisms of the theater, to the effect: "It is promotive of crime, ruinous to morality, and fatal to Christian character." The theaters are getting money that the priests think should go to the church.

A Catholic paper having intimated that Governor McKinley, of Ohio, was a member of the A. P. A., and had never denied it, some overzealous friend of the Governor gave him an opportunity to say that he was not a member of the A. P. A. Among the intelligent voters who desire the continuance of good government, divorced entirely from Churchianity, there is no danger of the Major being injured by affiliating with the American Protective Association. The only hope for the preservation of the free institutions of the United States lies in that direction. See it? If you do not see it now, you will before many years. Please take note of the following significant proceedings in Congress:

In the House of Representatives at Washington, June 16, Mr. Gear moved to recommit the Indian Appropriation bill, which carried nearly $400,000 to be distributed among sectarian educational institutions, with instruction that the committee on Indian affairs provide a system of Government schools, instead of denominational schools, as at present. The Speaker ruled the motion to recommit out of order; an appeal was taken to the House, and the vote resulted in the chair being sustained by a vote of yeas, 158; nays, 58; not voting, 135.

An organ of the A. P. A. prints as a roll of honor the names of the fifty-eight members. The Ohio members included are as follows: Messrs. Hulick, Northway, Storer, Strong, and Van Voorhis, all Republicans. Friends of the A. P. A. and members in the various patriotic orders are urged to stand by every man whose name appears in the list.

In contradistinction to the roll of honor, the 158 members who voted to retain the sectarian appropriations are placed on the association's black list. Determined action will be taken to prevent their re-nomination and re-election.

Hundreds of thousands of copies of the speech delivered in the house by Representative Linton, of Michigan, against the appropriation, have been distributed by the A. P. A, throughout the country. The black list contains the names of the following Ohioans: Messrs. Donovan, Hare, Harter, Ikirt, Layton, Outhwaite, Pierson, Richards and Ritchie, all Democrats. The names of Messrs. Johnson and White do not appear on either list, as they were absent when the vote was taken.

The member from this, the seventeenth congressional district of Ohio, Hon. James A. D. Richards, voted against recommitting the bill, which I infer means that he is in favor of voting public money to sectarian churches and schools. An explanation is now in order, Mr. Richards, and you are entitled to the floor.

A notable Christian convocation assembled in Cleveland on the 11th of July, 1894, the so-called "Christian Endeavors." It was remarkable principally for the number of people it brought together from all parts of the country (estimated at from 25,000 to 30,000 people) rather than from any especially good object that they seemed to have in view. I have read their proceedings, and find them of a rather negative character. One prominent feature was the advocacy of the temperance cause. This, of course, is a good cause; but we get very little, either in the Bible or the New Testament, tending in that direction, while we do get very much that runs in the opposite direction. There were no delegates from Utah, Wyoming, or the Indian Territory. The organization seemed to have a cinch on the railroad companies, and had the benefit of reduced rates, on which extension of time was allowed to those who would make application.

As the States were called, each would respond. The sunny South didn't show up in force.

Michigan:

"We're the Michigan army
Of Christian Endeavor,
Pledged to Jesus forever,
To Jesus, the Lord."

Texas:

"This is our burden, this is our plea,
'Texas for Christ,' our motto shall be,
Praying and working only to see
Texas to Christ in love bow the knee."

Poetry seemed to blossom spontaneously, and Milton J. Bliem, of Texas, gave vent to his overburdened feelings thus:

"State of the Lone Star, shining so bright,
Symbol of courage to die for the right,
Glory of earth shall crown thee for aye,
And thy dear name shall never decay."

The Clevelanders fairly outdid themselves in their efforts to welcome the Endeavorers. The newspapers, notably the *Plain Dealer*, gave very elaborate reports of the doings.

As a sample of the hospitalities extended, the reporter says: "The Epworth Memorial came to the relief of the thirsty crowd, and a large, clean barrel was procured and placed on the sidewalk in the shade. Ice was put in it and the barrel filled with water. A few hundred thousand drank, and every one had a blessing for the Epworth Memorial. It was an act of humanity that none but a Christian Endeavorer would be guilty of."

That is rather a gratuitous remark for the reporter; but it goes to show how completely swallowed up were the Endeavors by the Clevelanders. It was a great advertisement for the beautiful "Forest City." The Lord was very gracious to them. "Not as much as a cloud appeared in the sky on any convention days." However, a minister discovered that his $200 diamond pin had been taken on the train en route to Cleveland. But what business has an endeavoring Christian minister wearing diamonds, anyway? Some enterprising reporter counted the people in attendance and the number was found to be exactly 18,790.

A colored delegate, a college student from Oberlin, Ohio, caused considerable trouble by taking possession of the gentlemen's wash-room at a hotel, and, bolting himself in, defied all interlopers. An officer was summoned and the colored endeavorer, who had in the meantime divested himself of his clothing, was pronounced crazy and placed in a padded cell at the jail. He sang hymns and preached the gospel all day long to an imaginary audience. He was twenty-five years old and was a delegate from Washington, D. C., to the convention. He was an Oberlin graduate; but too deeply studying the great "mysteries of godliness" had turned his brain, thus showing that others than Spiritualists go crazy from too much religion.

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring;
Their shallow drafts intoxicate the brain,
And drinking largely sobers us again."

At the German Evangelical Lutheran Synod at Cleveland, Aug. 7, 1894, the doctrine of election was discussed. "All

the clergy agreed and were in harmony on the subject. That all persons are elected to eternal life by the grace of God, but none are elected to eternal perdition by him, but rather suffer the penalty of their own wrong doing." This may be regarded as a complete surrender of the doctrine of eternal punishment in hell, where fire and brimstone were to be used as fuel to increase the torments of the damned. It is very evident that under the teachings of the Spiritualists and other liberal religious organizations, orthodoxy is rapidly dying out. Were it not for the cash paid yearly by those who do not believe in the doctrines taught, but simply want to keep up in society, the clergy would have to go to work for a living.

In the August number of the *Arena* Rev. M. J. Savage has a timely article entitled, "The Present Conflict for a Larger Life." It deals with one of the most important problems that confronts the American citizen, i. e., the restriction of the ballot. I quote a short extract:

"I would not have any foreigner naturalized until he could speak and read our language. . . . Here is a political party or a number of newspapers catering to the German vote . . . . What right have we to have a German vote in America? . . . . What right to have anything but an American vote? . . . . There is another kind of ballot which is a constant menace, against which we need to guard. That is the religious ballot. No man ought to be allowed to wield the ballot in this country unless his oath of allegiance to the United States is regarded in his innermost heart and conscience as superior to any other allegiance on the face of the earth. If a man places his religious opinions above his citizenship, he has no business to be a citizen, if that is his interpretation of what it means to be religious. Whether it be a Methodist fighting for a particular way of keeping Sunday; whether it be a Catholic owing superior allegiance to the Pope and the vatican; whether itbe a Presbyterian trying to get the name of God into the Constitution; or whatever it may be—any man who does not regard his allegiance to his country and her welfare as supreme over all considerations when he has a ballot in his hand, has no business to touch the ballot. He is a traitor to his country. I do not care if he betrays it in his conception of God, he is a traitor just the same; for, from the point of view of the citizen, the one supreme interest over everything else is the welfare of the country. . . . There ought to be in voting no distinction in regard to color, nationality, religion or sex, but one absolute condition of intelligence and devotion to the welfare of the country."

That is the true doctrine. That must be the rule of action in this country if we wish to perpetuate this government and preserve the free institutions that have been bequeathed to us by the framers of our Constitution.

C. H. MATHEWS.

New Philadelphia, Ohio.

HEAVEN! HEAVEN!

CONTINUED FROM PAGE 1.

wade around in good up to their necks down there. So you see, Nancy, th' ain't no more sense in their empty skulls 'an th' used to be."

"Then I suppose you'd like to whisper a word in the ears o' the preachers, too."

"No, you can't tell 'em nothin, Nancy. They think they're 'spired, an' when a man gits that way, might jest as well let him go."

"Ah, here comes our old friend Jenness this minute. You recollect him, don't you, Abe?"

"He's th' one 't wanted to build one o' them churches down 't Gold Hill once. Yes, I recollect that chap."

"Now, don't raise a racket with him, Abe, up here. It'll be the first on record, an' that won't do."

"Good morning, Uncle Abe. I see you and Aunt Nancy got in all right."

"Took you a long time to find it out, 'pears to me."

"Now, Abe, be careful. Recollect you're in——"

"And are you not going around to the meeting this morning, Uncle?"

"What meetin'?"

"Why, the meeting of the redeemed ones."

"What they goin' to do?"

"And haven't you heard, Uncle? They meet to appoint some one—the holiest of heaven, if possible—to offer himself up for sacrifice unto the children of Mars in order that the poor sinners may be saved."

"Can't work that racket on me."

"Abe—"

"I've bin 'saved' once, an' I know how it goes. One world's enough to play that game on. Yes, I'm goin' to the meetin', but I'll vote 'no' on sendin' anybody."

"I'm astonished at your flippant remark on a subject so holy. You evidently do not appreciate the privilege of taking part so directly in the plans of our father for the betterment of his creatures in all the worlds of space. You forget, sir, that you are now a most vital part of that force that directs the handiwork of the universe."

"Same old song. You was born for a preacher, I reckon, but you can't fool me agin. As I wus just a-sayin' to Nancy, this thing o' longin' an' workin' fur heaven, or anything like it, is a waste o' time, an' you preachers are fools—"

"Abe—"

"To be rootin' round forever to find some good place to put people in. Why don't you teach 'm to enjoy th' old world jest as they find it? It's a mighty good place, after all—'bout as good as you'll find anywhere, I 'spect."

"Oh, Uncle, these sweet associations and high occupations in heaven of the blessed ones of God so far transcend one's experience on—"

"Dreamin' agin, and a mighty allurin' dream it is, but when it comes to the scratch, there's nothin' in it. Comin' to heaven makes me feel 'bout like them Eastern folks used to 'at come out to Californy 'specting to find gold growin' on the trees."

"But 'tis a glorious thing, Uncle, to sit triumphantly at the right hand of—"

"You're a liar. Git."

"Abe, Abe. You're in heaven now."

"Lord, I know it, Nancy, an' I'd rather be a sinner on earth than a saint in heaven, any day. Wish 'at I was back in old Californy."

After all, is it not a sensible and natural idea that the spirit-life is very much like this—that we commence there as we are when we pass from this mortal state—that we always and forever will be forming our heaven as we form our character; that as our ideals are high and pure and good or otherwise, so will be our heaven; in short, that as J. G. Holland wrote:

"Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

And in this building process we have the help of ministering spirits who have passed on before. J. C. UNDERHILL.



Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

We have sent to us a great many testimonials of spirit cure through different mediums. We can, as a rule, only publish such as advertisements, for which our regular rates are charged.

Moses and Mattie Hull are now in the city, and have an engagement with the North Side Society. They can be addressed at 29 Chicago Terrace, Chicago, Ill., for engagements.

Societies wishing the services of A. E. Tisdale for the months of October and November, also for the lecture season of 1895, may address him at 549 Bank street, New London, Conn.

Michigan's favorite speaker, L. V. Moulton, will be at Butler, Branch county, September 16, and at Williamston, Ingham county, Saturday and Sunday, September 22 and 23; Saturday afternoon the lecture will be political.

J. P. of Hanson, Mass., writes: "I take the present opportunity of renewing in season: so please find one dollar for THE PROGRESSIVE THINKER another year. I think the paper first rate, so of course, it suits me. We hold meetings in this place during the summer months every alternate Sunday. This year we have taken a new method; that is, changed the place of meetings. We had four different places where we took our speakers, so if they (the people) won't come to our original hall, we will go near to them. The result has been a better attendance. Last Sunday we had services in the grove, with good attendance, Mrs. Fannie C. Allyne, speaker. To speak briefly, she is smart! If the interest ever flags in Chicago send for Fannie. Another medium we have just had who took our audience by storm, and she is to take Dr. Storer's place in October. The hall will not hold all who will come out to hear her. I refer to Mrs May S. Pepper, test medium."

Wm. S. Jones, who has been a Presbyterian, has been converted to Spiritualism through the mediumship of Ed Major. He received a communication from his brother through independent slate-writing.

Allen F. Brown, of St. Paul, whose success as an inspirationat speaker and psychometrist is attracting the attention of Spiritualists everywhere and gaining him hosts of friends, is open to engagements for fall and winter months; the North and Central States preferred. He also invites correspondence for camp work for 1895. Terms are reasonable. Address, 218 Manhattan Block, St. Paul, Minn.

Mary A. White writes from Los Angeles, Cal., to *Search Light:* "Our city has for some weeks enjoyed the ministrations of that grand medium and magnetic healer, Dr. Lucy Barnicoat, of Boston. She also stopped at San Diego, National City, and Ontario, where she gave entire satisfaction as a lecturer, in addition to other mediumistic gifts. She will leave Los Angeles for San Francisco by boat to-morrow, where I speak for her a grand reception by those who know her ability as a medium, and her personal worth as a lady."

P. Galvin, of New Orleans, speaks in high terms of Jules Thraen as a slate-writing medium, regarding him as among the best. The slate is in view when the messages are written. Mr. Galvin writes: "Clear-cut messages, drawings of beautiful flowers and spirit-pictures are given. Some of the messages are beautiful in thought. The whole city is stirred up, and we hear that one of our leading papers is to have him give a private test in its office. Surely the friends on the other side are no respecters of persons or places. I, for one, am so glad of this home-blessing that I must give expression to my feelings in THE PROGRESSIVE THINKER, and also because his guides and mine have selected us to work together. Please announce that he and I are open for engagements anywhere, I acting as lecturer, trance and business medium, etc. Brother Thraen will give slate-writing and tests. Address P. Galvin, 193 Carondelet street, New Orleans, La."

Dr. P. T. Johnson writes: "I will solicit subscriptions at points where I will lecture in Flint, Michigan, October 6 and 7, and I will commence meetings here in Battle Creek, soon. We are having full-form materialization, and as fine as any I have ever seen, and writing on tablets, in different colors, and on the slate without a pencil."

If the hair is falling and turning gray, the glands of the skin need stimulating and color-food, and the best remedy and stimulant is Hall's Hair Renewer.

M. A. F. writes: "The Chicago Secular Union reopened Sunday, Sept. 2, with an excellent lecture by Samuel P. Putnam. Sept. 9, Leon Lewis gave a very able address on 'Bruno.' Sept. 16 Mr. Putnam will again speak, and on the 23d Mrs. M. A. Freeman lectures on 'Science and Superstition.' The speaker for the 30th has not been definitely decided upon, but possibly Mr. Putnam will again occupy the platform. It is hoped by these meetings to awaken Chicago freethinkers to the necessity of united action and to secure a large attendance at the Congress. The lectures are free and the meetings are held at 181 W. Madison street every Sunday evening."

Alfred Weldon writes from Grand Rapids, Mich.: "The Union Spiritualists Society of Grand Rapids, Mich., resumed its regular meetings Sept. 2 with F. Schermerhorn, M. D., as speaker for the month. The attendance, considering the extreme heat, is good. The Doctor is a modest, unassuming trance and inspirational speaker of power and grace, holding the closest attention of his hearers. Last Sunday he answered questions from the audience in a clear, concise and logical manner, after which he held a seance for nearly an hour, giving names and descriptions, the majority of them being recognized. He brings with him that harmonizing influence that can be but a power for good in any society to whom he may minister. Grand Rapids is his boyhood home, and he seems to have won the respect and love of the people here. Societies wishing a good lecturer and platform test medium will be fortunate in engaging him. Inasmuch as some of our oldest and best speakers are retiring from the field or have passed away, it is pleasing to see those coming to the front who give promise of being well fitted to carry on the work so nobly begun."

Excellent reports come to hand in reference to the good work J. H. Sands is doing at Whitewater Falls, Minn., as a healer and worker in the cause.

We are informed that W. F. Aldrich, of Aldrich, Ala., is the Republican nominee for Congress from the fourth district of that State. As our readers know, we are not in the political field, but Mr. Aldrich, while in every way worthy to do honor to his district, is a full believer in spiritual doctrines, and would in no wise connive at any law that should for a moment abridge the free thought of the country. He is the kind of man that Spiritualists need in the legislative councils of the country. We ask our patrons and friends in Alabama to give him their support on this ground. It is time that we gave some attention to these matters, when our enemies are trying by every means in their power to crush us to death.

Mrs. Jennie Hagan-Jackson had a very successful meeting at Marcellus, Mich., Sunday, September 9, in the beautiful grove belonging to Mr. Curry, of Marcellus.

Bishop A. Beals writes and seconds Brother Peebles: "In your last issue Brother Peebles has some pertinent remarks about the zeal and enthusiasm shown at the camp-meeting season, and wisely suggests that some of that enthusiasm and zeal be carried home and enter into the local work, giving an inspiration to the spiritual societies, and making Spiritualism an inspiration for all the year round, instead of once a year, as now is too much the condition among Spiritualists as a class. I second that motion, hoping the question will be put to vote, and the majority make a ruling in favor of more home work, making our Spiritualism practical, and an everyday religion."

Bishop A. Beal's engagements for the fall and winter are as follows: Rochester, Ind., October and November, and Grand Rapids, Michigan, December. He can be addressed for engagements for winter—January, February and March, at the above-named places.

D. Sibert, of Grand Rapids, Mich., writes: "To those of your readers who live in small villages and districts, and who have not the advantage of any home medium, I make this offer: I will come to you and do what I can to help you. My powers are clairvoyance, names, psychometry, healing and advice, answering questions by inspiration for those in need of Spiritual help. I would love to spend a few weeks in this manner, where I can find friends and encouragement, and where it is within reasonable reach of Grand Rapids, free of charge. Enclose stamp for reply, giving as near as possible how many believers there are, and how the community is balanced in religious views. Address, No 34 Third street.

Mrs. Lucy Barnicoat writes from San Francisco, Cal.: "I was much pleased and profited by my visit in Southern California. I enjoyed my visit with Mrs Helen Bushyhead and others in the San Diego. I found that the president of the First Society there was a Boston man (my city and home), who engaged me to lecture for the society, and the directors offered me their hall for an independent meeting of my own. In Los Angeles I was invited to the platform of the Spiritualist Society by their regular lecturer, Rev. Dr. Ravelin, when I gave tests and improvised a poem.

W. H. O'Donald writes from Portland, Oregon: We have two spiritual meetings in this city at present. The First Spiritualist Society is now waking up from the lethargy that has so long held it and I trust that it will do a better work this season than it has been doing heretofore. Mrs. J. Helm, one of the best inspirational speakers that has visited our city, has been speaking occasionally for them. Mrs. H. gave some very fine tests last Sunday evening. Prof. Taylor speaks to-night. He is an able talker. The Methodist ministers here are beginning to preach Spiritualism from their pulpits. There is one thing that all Spiritualists ought to know, and that is that all persons will be Spiritualists some time."

Mrs. Scovell has returned to Chicago and is now lecturing and giving tests every Sunday afternoon and night, and holds a test and developing circle every Thursday night at Lodge hall, No. 11 N. Ada st. She has changed her residence to 402 West Madison street, where she will give private sittings during week days, and may be addressed for lecture engagements.

Prof. A. D. Clark's lecture at the Masonic Temple on Tuesday evening of last week, on "The Science of the Stars," (illustrated by the Parabolon Scioptican) was very fine. His delivery is excellent and his manner of presenting the subject fascinating.

L. V. Moulton has been engaged to speak at Paw Paw, Mich., September 30.

W. N. Slocum writes: "The seventy-second birthday (August 31) of Mrs. Francis A. Logan, one of the many noble workers in the dissemination of a knowledge of Spiritualism, was the occasion of a happy gathering of friends at her home, the Newport House, Alameda, California. They came without special invitation, bringing baskets of lunch for visitors, and birthday presents for Mrs. Logan. There were fifty or more visitors during the day, and in addition to the bountiful repast, most of them had the pleasure of listening to vocal and instrumental music by Mrs. Stinson, Mrs. Cook, Miss Sylvia, and others. So many congratulatory speeches were made that it would be trespassing on your space to give even the names of all the speakers, but I may mention that of Mrs. Barnicoat, of San Francisco (late of Boston); Mrs. Carrie F. Young, M. D., of Berkeley, and Mr. Riness, all veterans in the cause. Mrs. Logan and her brother, Walter Hyde, responded feelingly to the many kind expressions of regard tendered to her, she stating that she expects to continue her work in the cause of Spiritualism while she lives. Her meetings at Alcazar hall, San Francisco, are held every Sunday morning, as usual."

Will C. Hodge, who has been filling an engagement at Rockford, Ill., will respond to calls for the fall and winter months. His lectures are always instructive and entertaining. He can be addressed for engagements at 40 Loomis street, Chicago, Ill.

G. W. Kates and wife will lecture in Pittsburg, Pa., during October; in Geauga Co., Ohio, during November. Would like calls for following months. Address Manton, Col.

M. E. writes from Kansas City, Mo.: "I find quite an interest waked up among the Spiritualists of Kansas City. The Ladies' Spiritual Literary Club holds meetings Sunday afternoon at different homes, the hostess always president at her home. Prof. Ormerod holds meetings at Tacoma Hall, organizing a new society and feeling sure of success. The First Spiritual Club, with Dr. Bowker as president, holds meetings Sunday evenings. While the undersigned is doing only private work, having more than I can do. I have an engagement at Allegheny City for October."

Major Catord and Andrew Wright speak approvingly of manifestations given through the mediumship of Mary Jewell, of Louisville, Ky. She is a physical medium.

J. C. F. Grumbine and Lizzie Bangs, with C. H. Horine as business manager, are open for engagements. Mr. Grumbine gives the inspirational teachings, Miss Bangs gives slatewritings and etherealizations on the rostrum. For terms address at once C. H. Horine, Union Stock Yards, Chicago, Ill.

Moses Hull is to speak in Cleveland, Ohio, the Sundays of October and November. He is a busy man and would like week-day work anywhere within one hundred miles of that city. Address him at his home, 29 Chicago Terrace, until Oct. 5, after that at 30 Broadway, Cleveland, until Nov. 24. Mr. Hull has an engagement with the North Side Society, this city. He and Mattie are great favorites there.

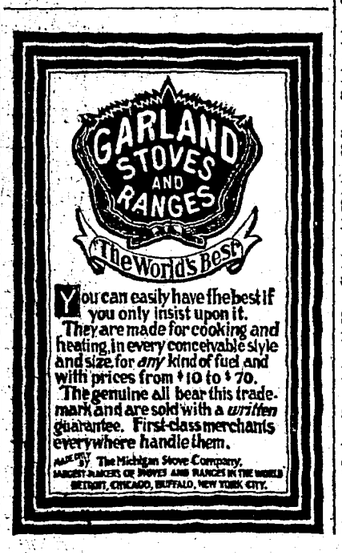
Adrian B. Ormerod, now engaged in Kansas City, Mo., writes: "My meetings are doing well. Wednesday night we met to organize and arrange to get a charter from the National Spiritualists' Association, at Washington, D. C. I wish you would mention in THE PROGRESSIVE THINKER the fact that there is a man lately in Portland, Oregon, and in the northwest, who is using my name and representing himself as Adrian Ormerod, or Prof. Ormerod, the medium. I have this from good authority, as a lady called on me to-day and was dissatisfied in not finding the Ormerod she wanted, as he had not succeeded for her as he had promised. I know I am the only Adrian B. Ormerod in existence who is a medium, and this man is falsely assuming my name, and it is only right and just that all should know it."

All Spiritualists should remember that all mail addressed to C. E. Winans, Edinburg, Indiana, will reach him at any time.

Mrs. W. C. Coffman's engagements are as follows: Petoskey, Michigan, till September 15th; Grand Rapids, 16th to 28th; Hillsdale, first ten days of October. She would be pleased to hear from societies wishing a platform test medium for fall and winter months. Address 10 Canal street, Grand Rapids, Mich.

S. N. Aspinwall, of Minneapolis, Minn., writes: "We have in this city ten or twelve good speakers and test mediums who are capable of doing good work for societies or communities at moderate prices. Any one writing me can be supplied, as I will take pleasure in being a medium to try and benefit both speaker and society. Notwithstanding the hard times, our meetings open with good audiences and we hope to be able to do much good for the cause."

Charles Riley writes: The Spiritualists of Dundee, Michigan and vicinity held a meeting on September 9th at Slayton's hall. Dr. Farland, of Rochester, N. Y., delivered two very interesting addresses. He is the peer of our best speakers. Mrs. Palmer, of Deerfield, Michigan, gave a short address after the evening discourse. She is well and favorably known here. We will have another meeting September 23d, hoping to continue them every two weeks. Dr. Farland will give the address at the next meeting. Don't lose the rare treat of hearing him.



Prof. Lockwood can be found at 752 West Madison street. Societies desiring a first-class speaker upon scientific philosophy and an absolute demonstration of continued existence from the data of natural physics, should now send in their applications. It is the universal opinion of those who have heard the Professor, and who are qualified to judge, that he has no peer in this line of thought in this country. His experiments in chemical and electrical physics are not only a demonstration of his claims, but are also intensely interesting and instructive.

Frank. T. Ripley has just closed a successful engagement at Lake Brady Camp-meeting. He has a few dates left and can be engaged for lectures and platform tests anywhere in Ohio, Illinois, Indiana and Pennsylvania, address him at once in care of Sherwood House, West 6th and Race streets, Cincinnati, Ohio, Room 52. Brother Ripley is speaking for the Covington Ky., society at Greer's hall.

D. P. Bower writes approvingly of the materializing seances held at the parlors of Mrs L. A. Roberts, 337 West Van Buren street. They were very satisfactory to him.

J. C. Smith, of Wonewoc, Wis., writes: "The Spiritual Association of Wonewoc, Wis., expect a spiritual feast during the months of October and November; for the benefit of those who are interested in the cause in neighboring towns, and wish to attend our services, we would announce that our society has engaged the services of Mrs. Jennie Hatch, of Hartford, Connecticut, and Guy A. Hatch, the boy medium. Mrs. Hatch is a materializing, trance and test medium. She submits to strict test conditions. Mrs. Hatch will give two lectures in our hall each Sunday, and also give platform tests. Guy A. Hatch is but fifteen years old, and is a fine clairvoyant and clairaudient medium. Mrs. Hatch is the wife of Capt. Hatch, who has charge of the saleroom of one of the largest manufacturing establishments in the East, and she is independent of her gifts, and only wishes to promulgate our beautiful philosophy. Any friends wishing further information may address me."

D. M. King writes from Ashley, Ohio: "The camp held on Woolley Park, at Ashley, Ohio, has come and gone. The speakers have acquitted themselves well, and harmony prevailed from the opening to the close. Moses and Mattie Hull are the best camp workers I ever met."

Mrs. C. A. Bacon, of Stockton, Cal., writes: "The First spiritual Society, of Stockton, has continued its meetings all through the warm weather. We have had no regular medium, but our meetings have been very pleasant indeed. Dr. A. S. Hudson gave two scientific lectures, which were very instructive. Dr. Forman gave a very interesting talk, and read an article from THE PROGRESSIVE THINKER. Mrs. Ellsworth, a Stockton medium, gave a number of fine tests one evening. By doing this way it has kept our meetings before the people and has held their interest. Mrs. York has very kindly been our organist, and altogether we are quite satisfied with our summer meetings. Others have assisted in recitations and readings."

Mrs. Adeline M. Glading will hold a public reception in the hall of the First Association of Spiritualists, of Philadelphia, north-east corner Eighth and Callowhill streets, on Friday evening, September 21st. This will be Mrs. Glading's last appearance in public since her recent severe illness, when she will rededicate herself anew to the work of the cause. She will be assisted on this occasion by other talent, with music, recitations, singing, etc. A cordial invitation is extended to her friends to meet her on that occasion. Admission free.

Mrs. Lora H. Hurson has removed to Cincinnati, Ohio, where she will remain during the winter exercising her medial gifts and teaching music.

Oscar A. Edgerly's engagements as made for the coming season are as follows: October, with the Temple Society of Watertown, N. Y.; Nov. 4th and 11th with the First Spiritualist Society of New Bedford, Mass.; Nov. 18th and 25th, First Society, Fitchburg, Mass; Dec. 2nd and 9th, Worcester, Mass.; Dec. 16th, 23rd and 30th Lowell, Mass.; Jan., Feb. and March. 1895, with the Temple Society, of Anderson, Ind. April still open; May with the Religio-Philosophical Society of Baltimore, Md. Solicits correspondence relative to an engagement for April.

W. C. Lohr, of Lancaster, Pa., writes: I am living in a town of 35,000 inhabitants, only 69 miles from Philadelphia, and I know of no Spiritualist here. Myself and a friend have been investigating as far as we have been able to, but succeeded in only getting table-tippings and automatic writing, but nothing at all convincing; no tests of any kind, except that I can write poetry and lots of it, something I never could do before. I think there is a wide field right here for some one to advance the cause. We hear nothing but hell-fire and brimstone preached every Sunday.

Mr. Edgar W. Emerson will speak and give public seances on Sunday, Sept. 23, at 3 and 7:45 P. M., at Orpheus Hall, Schiller Building, 107 Randolph street. All are invited.

Sunday Meetings in Chicago.

First Society of Spiritualists of Chicago, Hooley's Theatre. 11 A. M.

Illinois State Association, Bricklayers' Hall, 93 Peoria street. 2:30 and 7:30 P. M.

North Side Society, Schlotthauer's Hall, Sigel and Sedgwick streets. 2:30 and 7:45 P. M.

The Progressive Society, 3120 Forest avenue. Children's Lyceum, 1:30 P M. Services at 3:00 and 7:30 P. M.

First Society of Spiritual Unity, Custer Post Hall, 85 South Sangamon street. Services at 10:30 A. M., 2:30 and 7:30 P. M. Children's Lyceum at 1:30 P. M.

The Spiritual Research Society, Lodge Hall, No. 11 N. Ada street. 2:30 and 7:30 P. M.

The First Spiritual Society of the South Side, Auditorium Hall, 77 Thirty-first street. 2:30 and 7:30 P. M.

Spiritual Union, Nathan Hall, 1565 Milwaukee avenue. 7:30 P. M.

Progressive Society, 517 W. Madison street, 7:30 P. M.

National Society of Spiritualists, 681 W. Lake street. Wednesday evenings, 7:45 o'clock.

On January 13, 1810, quicksilver froze hard at Moscow.

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Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and has consolations have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) Advance, says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

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HELEN HARLOW'S VOW;
Or Self-Justice.
BY LOIS WAISBROOKER.—MANY have read this book, many have re-read it, and many others ought to read it. It should be read by every man and woman in the land. As a story it is finely written, and teems with interest, and at the same time it educates, elevates and inspires. It shows the injustices to which women are subjected in the present status of society—the inequalities in the measure of condemnation voiced by society against acts of the same moral quality performed by men and women respectively. It shows the falsities rampant in society in matters of moral and social import, and the wrongs that flow therefrom to innocent victims of social correctism. It contains a fine likeness of the author. Fine cloth, 290 pages. Price, $1.00.

PERFECT MOTHERHOOD;
Or Mabel Raymond's Resolve.
BY LOIS WAISBROOKER. THIS IS a novel written with a purpose, and that purpose is not merely to enable an unthinking, idle mind to while away the time in a state of idle blessedness, devoid of earnest thought or care for either self-improvement or the good of humanity. It is a book designed especially, primarily, for mothers and those who are to be mothers; and secondly, through the mothers, to effect the well-being and happiness of the race. It brings strongly and clearly to view the result upon the child of proper surroundings and influences bearing upon the mother previous to maternity. Incidentally the author touches upon various things in modern social and business life, which are unjust, and fix unequal burdens upon individuals composing society as a whole. The book is trenchant, instructive and very interesting, even when regarded merely as a novel, and is especially commended to "women everywhere," to whom it is dedicated. It also thoroughly shows up the Jesuitical spirit of the Catholic Church; advanced ideas relating to the Spiritual philosophy are introduced. It contains a fine likeness of the author. It contains 365 pages, neatly bound in cloth. Price by mail, prepaid, $1.25.

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HE DEFENDS THE RIGHTS OF ROMAN CATHOLICS, DESCRIBES THE PERSECUTIONS OF PROTESTANTS, DENOUNCES THE BIGOTRY OF BIGOTS, AND PLEADS FOR TOLERATION, BROTHERHOOD AND SPIRITUALISM.

Be it said to the honor of THE PROGRESSIVE THINKER, that it freely opens its columns to those with whom it—and more especially some of its correspondents—conscientiously differs. This is manly. This shows its confidence in the power of truth to assert and sustain itself. Only cowards and crippled creed-mongers fear the blaze and the full moral brightness of truth.

Kindly do I propose to notice these brotherly critics in rotation. Friend Nute says: "He (Dr. Peebles) refers to Lafayette as a Catholic * * * but it is on record that Lafayette said: 'If the liberties of this country were ever destroyed, it would be by the Catholic priests.'" Exactly! and so it is on record that Spiritualism is the work of the devil—but who accepts this record? Who but the stupidest bigot believes it? Now, then, I demand of Mr. Nute the history, chapter, page, paragraph and author of the above words ascribed to Lafayette.

My statement, that Mexico was both a Republic and Catholic, is pronounced by C. N. Nute "a bubble," which he very generously proposed "to prick." Now, any man who cannot distinguish a well-known fact from a "bubble" should be surgically trephined and receive a fresh infusion of gray brain-substance. I mentioned no cause, and drew no inference; but stated a fact. I've traveled in Mexico, and re-affirm that our sister country on the southwest is both Catholic and a Republic; and a Republic, too, that at its last election was overwhelmingly sustained by Catholic votes.

And now, another! Mr. A. Potts thus writes: "It is sad to see Dr. Peebles, after having written so much in favor of Spiritualism, turn around and support Roman Catholicism." Not a line or a word have I ever written in support of Papal infallibility, the immaculate conception, or any other dogma, doctrine or ceremony connected with Roman Catholicism; and Potts evidently knows it—I repeat knows it, unless suffering from senility or semi-imbecility.

"Has the good doctor joined the Roman Catholic Church?" asks Mr. Potts. How indescribably base and insolent such an insinuating inquiry! No—no, I have not joined the Roman Catholic church—but have joined and belong to the great church of humanity, the worthier members of which do not consider it right to misrepresent, to lie, or to slander even for the glory of Spiritualism. Mr. Potts, with the most tender and pitying kindness, I relegate you to the stool of repentance, the closet of self-examination and the study of history! and may the good angels help you to grow in grace and into the moral capacity of enabling you to speak and write the truth. Amen.

And now, passing by the feeble E. C. L., here comes Brother A. M. Griffen with a well-written and nearly three-column article under the stiffening caption, "The Starch Taken Out of Dr. Peebles' Assertion," etc. Keep cool, most noble, oath-bound brothers—keep cool and we will see.

"What must the historian say," asks Mr. Griffen, "of Dr. Peebles' statement, that Catholics in the past persecuted and slew Protestants, and in turn, Protestants in the old world persecuted and killed Catholics." The historian, sir, must and will say, if decently honest, that the statement is correct, absolutely correct, and would be so pronounced by every well-drilled schoolboy in the land up to Bancroft himself. Mark well, I said nothing about the numerical proportion of Catholics and Protestants; nothing about the ferocity of the zealots on either side; but made a plain statement, and it stands like the rock Gibraltar.

The statement calling forth the leering sneer of Mr. Griffen, that the Catholic church "can show an unbroken record of saintly piety and charity," was not mine, but the statement of an erudite Unitarian in the *Christian Register*. Our critic can settle this matter with the Unitarians—a denomination that in the spirit of fraternity and ripe scholarship has few peers.

Following the above, Mr. Griffen goes off into a sort of meandering Fox-Book-of-Martyr style of thrashing old, old straw, a sort of digging among tombs, church epitaphs and cremation relics of persecutions which he represents in these words: "The real record of the Catholic church is written upon the heart of mankind in red letters, fagots and forked flames, glittering swords and cannon-shot, clanking chains, sliding bars of iron, creaking hinges of heavy doors, wheels and racks of torture, the cries and groans of untold numbers of inoffensive human beings writhing in the keenest agonies of pain and death, put to the most fiendish and excruciating torture which human ingenuity could devise." * *

"Show me, in the annals of Protestant history, a single parallel, or anything like it." I accept the challenge. So listen, Brother Griffen, in this San Diego library of some 10,000 volumes rich in histories, while I point you to the treacheries, treasons and robberies, to the horrible, brutal, murderous, bloodthirsty, monastery-burning, body-ripping and damnable butcheries of Roman Catholics by Protestants during the times of Henry VIII., Queen Elizabeth, Cromwell, and all along down to our own New England, where good, honest Quakers were whipped, banished and hanged by Puritan Protestants.

As preliminary to my historical references showing the burnings and inhuman butcherings of Catholics by Protestant-Christians, bear in mind that multitudes of Protestants not only justified these persecutions and fiendish blood-red murders, but that Protestants wrote books in defence of persecution. To this end Dr. Miller, in his "End of Religious Controversy," says (p. 303): "Persecution has not only been more generally practiced by Protestants than Catholics, but also, that it has been more warmly defended and supported by the most eminent reformers and divines of their party than by their opponents." * * * "Melancthon wrote a book in defence of religious persecution." "Beza wrote a folio work in defence of persecution." "John Calvin not only wrote in favor of persecution but practiced it by burning the heretic Servitus, while Protestant Bucer, a professor in Cambridge, preached that Servetus' "bowels ought to have been torn out, and his body chopped to pieces." Rousseau, educated a Protestant, but, becoming a liberalist, says, the "Reformation was intolerant from its cradle, and its authors universally persecutors." Protestant Baron Des Adrets considered it not only "sport to torture and murder Catholics," but "literally forced his son to wash his hands in their blood."

And now, to still bloodier Protestant butcheries. Barely mentioning Sir Thomas More, once High Chancellor of England murdered; the learned and humane Bishop Fisher thrust into a felon's cell till dragged to the scaffold, murdered and his body left to lie there as though he were odious as a dead dog; the Countess of Salisbury, when upwards of seventy years, "brought to the block and commanded to lay her head down upon it, answered, no! my head shall never bow to tyranny, nor denial of the Catholic religion; and it never did commit treason! And if you will have my head you must get it as you can." At these words, "the executioner struck at her neck with his axe, and as she ran about the scaffold with her white locks hanging down her shoulders and breast, he pursued her, giving her repeated chops, till at last he brought her down dripping in blood." "Shortly after Elizabeth came to the throne," says Middleton, "hundreds upon hundreds of Catholics were hanged to gibbets, drawn, quartered and tortured for the conscientious profession of the religion of the Catholic ancestors."

James I. (not of the Tudor race), reproached at one time for liberality, signed warrants in a single day for twenty-five Catholics to be hanged and quartered, and one hundred and twenty-eight more to be branded and banished. "Invading Ireland and being bent on exterminating the Catholics there, he persuaded his soldiers that they had a divine commission for this purpose, as the Israelites had for the extermination of the Canaanites; and to further his hellish malice and make an end of the Catholic clergy he put the same price upon a priest's head that he did upon a wolf's head." Anderson, as quoted by Curry, (Volume II, page 11.).

Speaking of these crimson atrocities of persecuting Protestants, Cobbett, in his "History of the Reformation," pp. 182-193, declares that besides the above acts "of monstrous barbarity, it was made high treason" (by Queen Bess, the Protestant Queen of England) "for a priest to say mass, or to come into the kingdom from abroad; high treason to harbor, or believe a priest in distress; and upon these grounds and others of a like nature hundreds and hundreds were either maliciously persecuted or butchered in the most inhumane manner, being first hung, then cut down alive, their bowels then ripped up and their bodies chopped into quarters; and this only because these unfortunate persons were too virtuous and sincere to apostatize from that Catholic faith which this Queen herself had, in her coronation oath, solemnly sworn to adhere to and defend."

Protestants not only persecuted, robbed, and most devilishly murdered Catholics in these historic times, but ghoul-like they forced their way into tombs, even the tomb of Thomas A. Becket (who so valiantly sustained the Magna Charter), and plundered it. They robbed, sacked and gutted monasteries, burning their valuable libraries. They broke into Winchester Abbey, where were entombed the remains of good King Alfred, the Alfred that planted the University of Oxford, enacted trial by jury, and whom Blackstone admits was founder of the common law, and, plundering, ruined both tomb and Abbey. They invented instruments most damnable for the torture of Catholics, such as (see Dr. Lingard's history, volume V., note U), "a broad hoop of iron, consisting of two parts fastened by a hinge. The heretic was then made to kneel and contract himself into as small a compass as possible. Then the executioner, kneeling upon the shoulders and introducing the hoop under the legs, compressed the victim till he was able to fasten the feet and hands together over the small of the back. The time allotted to this kind of torture was one hour and a half, during which time blood often gushed from the nostrils and sometimes the hands and feet." Another method in Queen Elizabeth's time to torture Catholics was the rack. "This was a large oak frame upon which the prisoner was laid, and by rollers and pulleys the sufferer was stretched till the bones started from their sockets."

Warmed by the blood-crimsoned banners of Henry VIII., by the red-stained flags of the Elizabeths and the Cromwells that floated, and still float (somewhat modified and softened by our higher civilization), over Protestant Christendom, I protest against further religious persecution. In the name of the imprisoned and the beggared, the burned and the persecuted in the past and the boycotted of the present, for honest opinion's sake, I protest. In the name of the skinless skeletons of the thousands upon tens of thousands of the stoned, crushed and slaughtered victims, slaughtered or persecuted and piled upon the bony back of Protestant creeds and dogmas, I solemnly protest, saying with the poet,

"Forth rushed the fiends as with the torrent's sweep,
And deeds were done that made the angels weep."

Further proofs of protestant persecutions may be thus condensed: Who, in England, persecuted Quakers and Shakers, imprisoning Ann Lee in Manchester? Protestants.

Who banished Roger Williams, whipped and hung Quakers, and persecuted Catholics in New England? Protestants.

Who arrested, tried, hanged or burned witches so-called, in both the old and the new world? Protestants.

Who persecuted Gall, Spurzheim, Combe and other early elucidors of phrenology? Protestants.

Who, up to 1877, in New Hampshire, persecuted Catholics by preventing by law the election of Governor, Senator or Representative of any one, unless of the Protestant religion? Protestants.

Who, in the fierce persecuting spirit that within our memory characterized the political "Knownothingism" of our country, appealing to religious prejudice rather than reason, robbed and burned St. Mary's Church in Sher iff street, New York? Protestants.

Who, misrepresenting, maligning and slandering the inmates of the Ursuline Convent in Charlestown, Massachusetts, finally gave it to the flames? Protestants.

Who, a few years ago in England, imprisoned the materializing medium, Dr. Minck, and arraigned, shamefully persecuted and sought to imprison Dr. Henry Slade, the distinguished test medium? Protestants.

Who, in several of our American States, have been scheming and lobbying for hoped-for legislative enactments to punish our physical mediums for the exercise of their spiritual gifts? Protestants.

Who, at their homes, at elections and in congressional halls, are persistently struggling and warring to get the sectarian God put into the Constitution, thus establishing Church and State? Protestants. Cardinal Gibbons and Catholics, so far as I know, to the contrary, universally oppose it. But enough!

My original statement in a recent PROGRESSIVE THINKER, that drew the fire and the ferocious ire of several correspondents was this: "Catholics in the past persecuted and slew Protestants, and in turn Protestants in the old world persecuted and killed Catholics." I now re-state the statement and submitthat I have not only sustained it—yea, seven times sustained it, but nearer seventytimes seven!

The edict of Pope Leo XIII., quoted by Mr. Griffen, commencing "May Almighty God and His saints curse the Spiritualists and their journals with the maledictions launched against the devil and his angels," etc., has been pronounced by Catholics "spurious"—"a downright, malicious forgery." Upon the genuineness of the above "encyclical," I am agnostic, neither affirming or denying. Showing it to the Rev. Mr. Uback, a learned Catholic priest, of this city, he declared most positively that "what of the document was not forged is grossly garbled." In the interest of truth, then, I ask—demand—that Mr. Griffen give the date of this document from Leo XIII., and the names of the persons or prelates to whom it was originally addressed.

Every intelligent Spiritualist knows that some of these purported "bulls" of Leo XIII. are venomous and black-hearted forgeries. Take the one said to have been given at "St. Peters, Rome, on December 25th, 1891, the 15th year of our Pontificate," wherein Leo is made to say that this continent discovered by the Catholic Columbus belongs to him, and that "in the year of our Lord 1893 it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States," &c. Roman Catholic journals have pronounced these Leo fulminations too infamously and insultingly false to scarcely notice. Unitarian, Congregational and Methodist periodicals have declared them forgeries as silly as barefaced. The Methodist New York *Christian Advocate*, with no more brotherly love for Catholics than Mr. Griffen, says of the above document: "We do not know of a more transparent fraud. We are astonished that any human being acquainted with the methods of the Roman Catholic church could have believed either the pope or his advisers such dull idiots as this document would prove them to be." Is it the proper way to promote liberalism or build up Spiritualism to persecute, publish frauds, forge names and call either popes or their documents "old devils," after the style of Mr. Griffen?

Quakers, Shakers and Unitarians are the only religious denominations of any note that have not persecuted for opinion's sake.

Far be it from me to endorse Smithfield, St. Bartholomews eve, the dogmas of the Bostonian, O. A. Brownson, or any other bigot, whether Catholic or Protestant. What I do most heartily endorse, however, is the innate manhood of man, the royal possibilities of the soul and the brotherhood—the universal brotherhood of all tribes and tongues, religions and races. Roman Catholics are American citizens. They are our brothers. Millions of them were born in this country. They and their children love it. They—our Phil Sheridans and Resecrans when the Union was imperiled, fought for it and for its free institutions. Catholic priests are writing lines like these: "I am a native of this country. I love it with all my heart, and I would die in defense of its liberties." Whatever Catholics may have said, done or written in the past, they are to-day, politically speaking, Democrats, Republicans, Populists. They are our fellow-citizens and our neighbors. They have the inalienable right to enjoy their religious convictions. And while the Constitution plainly and distinctly declares that "No religious test shall ever be required as a qualification to any office or public trust under the United States," there are liberalists and Spiritualists who openly assert that they "would not vote for a Roman Catholic for any office, nor for any one who would." And what is almost infinitely worse, some of these un-American, Catholic-hating liberalists join dark-lantern secret societies and take oaths that "they will never countenance or aid the nomination, election or appointment to public office of any Roman Catholic." Before high heaven and in the face of the Constitution of the United States, I pronounce such persons guilty of social treason and moral perjury!

I have an abiding faith in man—faith in my brother man whatever his country, race or religious convictions. And I should have no more fear of political injustice or religious persecution were Roman Catholics in the ascendancy in this free press, free-speech nineteenth century, than I should if Protestants were thus circumstanced—such Protestants as persecute and excommunicate for heresy Dr. Thomas and Professor Swing, Professor Smith and Dr. Briggs, and many others less distinguished for scholarship and social culture. No Spiritualist can be a bigot. No true Spiritualist can encourage persecution or deal out damnation. The basic foundation of Spiritualism is spirit. God is spirit, God is light, God is love. And all men are spiritual beings and sons of God. All men, too, whether Catholic or Protestant, prince or peasant, Brahmin or Buddhist, are brothers, and we should do by them as we would have them do by us.

Spiritualism rooted in God, who is spirit, pure and eternal, is a psychic science, a divine philosophy, a universal religion. It is all-embracing. Its vaulted temple is the universe. On its very threshold is written as with diamond point,—tolerance—let no one presume to enter here who does not leave his bigotry behind him. Over the portal of this temple, musical with a perpetual parliament of religions, is inscribed in letters of gold—purity, peace, brotherhood.

Spiritualism aflame with investigation and earnest occult research, bridging the two worlds visible and invisible, demonstrates a future conscious existence, and at the same time strives to make a heaven of the present existence. Its never-changing key-note is love. Professor Drummond pronounces love the greatest thing in the universe. Rightly translating the Greek word rendered charity in the 13th chapter of ii Cor.: "Love suffereth long and is kind; love envieth not; love vaunteth not itself; is not puffed up, doth not behave itself unseemly; is not easily provoked; thinketh no evil. Love beareth all things, hopeth all things, endureth all things. Whether these be prophecies they shall fail; whether there be tongues they shall cease; but love never faileth." May the recording angel ever write my name:

"As one that loves his fellow-men."

San Diego Cal., J. M. PEEBLES, M. D.

ANIMAL SPIRITS.

A Remarkable Experience Related by E. C. Oetsinger.

In a late PROGRESSIVE THINKER, in the query column, Harry A. Gooby asks, "Do Animals Have Spirits?" Mr. Tuttle replies, quoting from a work on "psychic science," in which he infers that animals are annihilated by death and have no individuality in spirit. I hold that animals, who are above mere vegetofish growths, have spirit and exist as entities in spirit, that mere protoplasmic aggregations, mollusks, jelly fishes, etc., who have not absorbed more ether or spirit than the normal quantity possessed by the molecules of matter of which they are constituted, have no spirit entity, for the spirit entity is that energy which the mass has absorbed above that possessed by the chemical matter. This increase is shown by its ratio of activity. The soul is a different thing. It is the experience recorded on the lines of energy beginning with the center or sensorium around the body. To show that dogs have spirits and that they are not phantoms and dreams, I will say that I investigated, then studied materialization (of which I have found two distinct phases). One night I was thrown in contact with a very material element. Some one had a pet dog, Rico. This dog's spirit came into the circle to his master, pawed his hand and snuffed and answered to the name. Another dog also materialized, and before we knew it we had a dog fight in that circle. The medium admonished us to hold together and let them go; we did, and for fully five minutes these dogs tumbled around the large circle-room, upsetting chairs, snarling and snuffing like real live dogs. They at once disappeared in the circle, by being parted by controls, giving a faint yelp at the last. Behold, no dogs were visible, and I can take oath that we had not indulged nor were dreaming. It was an exciting five minutes. Are these phantom dogs capable of being brought about by psychic desire?

The medium is a man of thirty-five years' experience as a medium, and I have sat with him fifty times, tied and untied, no cabinet, and vouch for his honesty.

E. C. GETSINGER,
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IMPORTANT QUESTION.

Shall We Know Each Other There?

FOR THE PROGRESSIVE THINKER.

This seems to be the important question asked by all peoples and in all ages. What satisfaction would it be to us to know that we live after the change called death, if we could not also feel that we shall know each other, and loved ones be reunited. Would not the contemplation of a future life which is to last on and on forever seem to us an unending season of banishment, and we exiles, as it were, on some far-off desert, and would not our present existence seem the only heaven indeed, in spite of its multiplicity of cares and sorrows, if we did not feel that we should meet and know our loved ones from whom we parted with such indescribable heart-pangs?

If Spiritualism proves a continuity of life (and if it does not, then we have no proof), it also proves that we shall know each other, and shall be known as we are known. I may shock the incredulous, perhaps, who have no knowledge of the higher thought of mental science, when I assert that we may not wait for final dissolution to take place before we learn this. We can know each other here as well and be cognizant of the motives and intentions of each toward the other here, if we make a careful study of mentality, for mental science teaches not only the way to health but the way to all truths, and we can know each other's thoughts and motives and see not through a glass darkly but face to face in this life as well as in the next. Get a right understanding of self and all these things will be revealed to you plainly and unmistakably.

Mental science teaches this to all who will make of it a study. This will not only apply in a spiritual sense, but in a material sense also; in the everyday walks of life; in business, friendship and love affairs. You will not say when you enter into a business contract, "I don't know but I am wrong, but I think I have a right estimation of this person; however, time will tell." There will be no doubting or halting in the matter; you will know your man when you stand face to face with him, for you will be able to read his thoughts and intentions, for thoughts are things and mental science is the talisman that opens up to you the meaning of them. The lover will then have no doubts concerning the sincerity of the one beloved, but will be able to read the inmost heart.

I would like to impress upon every poor soul who is struggling with the errors of life, the importance and help to be derived from the study of this holy science; I say holy, for it is holy; it makes a person whole, complete in all things; even a slight knowledge of its teachings will be a certain help to everyone who looks into it prayerfully and trustingly. It is a help to the poor man struggling for the daily bread with which to feed the mouths of his little ones. It is a help to the overworked and tired mother trying so patiently to bring up her little ones as best she can. It is a help to the tired man of business, whose brow is furrowed with the cares and perplexities that always attend such. It is a help to the brother and sister and every member of the home circle; even the little child feels it, for it carries healing wherever it goes. It is a help to the prisoner and to the unfortunate woman, for it teaches them both the way to a better life and that the only happiness is in right living. In fact, it teaches all the way to happiness, and happiness is what every soul is seeking. 'Tis true these conditions cannot be reached in a day; it is an upward growth to which there is no ending, and the longer we study the clearer our understanding, of all things in life. It is an upward climb and happy indeed is he who has the better knowledge of this science, for his power over all things is greater.

AUGUSTA FRANCES TRIPP.

Oscar A. Edgerly Explains.

TO THE EDITOR:—In looking over recent issues of your paper I see a communication from Haslett Camp, in which the circumstance of my failing to keep my appointment at that place is mentioned. Now, in reference to that matter I have this to say. I was engaged at Haslett Camp to give the last lecture of the meeting on Sunday afternoon, August 26th, my engagement calling for but one lecture. At the time of making the engagement I expected to be in Muskegon, Michigan, during the month of September, but owing to financial difficulties of the society at that place, I was compelled to cancel my September engagement. I then found it possible to arrange to remain in Minneapolis for the month of September, and consequently did not feel that I would be justified in making the journey from Minneapolis to Haslett Park and back simply to give one lecture. Accordingly I at once wrote to Mr. James White, President of Haslett Park Association, and explained the matter to him, but for some reason it seems that my letter did not reach him until he returned to his home from the camp, thus leaving the Association ignorant of my reason for not coming. I regret the circumstance very much, as I always try to be prompt in meeting all my engagements. This must be my explanation of a seeming neglect of duty.

OSCAR A. EDGERLY.

It Puzzles Huxley.

Says Prof. Huxley: "It seems to me pretty plain that there is a third thing in the universe, to wit, consciousness, which in the hardness of my heart or head I cannot see to be matter or force, or any conceivable modification of either, however intimately the manifestations of the phenomena of consciousness may be connected with the phenomena known as matter and force. If this is true, our one certainty is the existence of the mental world, and that of kraft and stoff (force and matter) falls into the rank of, at best, a highly probable hypothesis."—*Globe Democrat.*

A Hundred Years to Come.

What eager, willing, tired feet
Will weary press the well-worn street
A hundred years to come?

Whose blithesome, joyous, warbling song
Refrain will song-birds e'er prolong
A hundred years to come?

Will every hand do willing work,
And laggards none to idly shirk,
A hundred years to come.

Will peace and plenty on every hand
Be found for all throughout the land
A hundred years to come?

Will "justice" banners be unfurled,
And right and love rule all the world
A hundred years to come?

Will spiritual truths be known to all,
And hopeless tear-drops cease to fall
A hundred years to come?

Will angel friends be welcomed then,
When they return to earth again,
A hundred years to come?

What weary forms shall seek their rest
On broad earth's ever ready breast
A hundred years to come?

What searching eyes will eager look,
To scan the leaves of nature's book,
A hundred years to come?

May theirs be wisdom, broad and vast,
Beyond all hopes veiled in the past,
A hundred years to come?

No greed of gain; no hoarded pelf,
Nor sordid living all for self,
A hundred years to come.

No rich, no poor, no great, no small,
But equal chances, free to all,
A hundred years to come.

Justice, not charity prevail,
And with these hopes we gladly hail
A hundred years to come.

Williamston, Mich. HATTIE E. RIX.

To Mrs. Jeanette Hildreth.

FROM THE DEAR ONES WHO HAVE GONE ON JUST A LITTLE WHILE BEFORE.

The angel of death has entered,
And borne to the better land
Father, and Maud, and Nellie—
Three more in the angel band,

Who are waiting to welcome you, mother,
When you shall have crossed the shore
That leads to the land celestial,
Where parting can come never more.

How sorely your heart must be stricken,
But surely God knoweth best.
We were with you but for a season—
We are now in a haven of rest;

Rest from life's trials and crosses,
Rest from earth's turmoil and strife;
Surely, dear mother, 'tis better
To come to this beautiful life.

So be patient, and brave, and tender,
You still have two dear ones left.
Of Father, and Maud, and Nellie,
And Bert you are not bereft.

We will ever be near to guard you;
Will bring you sweet flowers each day,
And we'll come for you soon, dear mother,
We are waiting just over the way.

MARY E. VAN HORN.

555 Fifth avenue, Milwaukee, Wis.

An Incident Illustrating the Condition of Many Spirits.

While holding a pleasant and instructive sitting one afternoon with a lady friend (she being the instrument), the controlling spirit told us of a female spirit who came in to look on, having been attracted in some way. She had been in spirit-life a long time, but understood nothing of the conditions here. She had been a woman of good moral character, and whose life had been spent principally in intellectual pursuits, with a strong love for dress and personal appearances. We were also told that she had been for a long time in what we will call the first condition, realm or sphere of spirit-life, and, as she was soon to pass on to the second, she was allowed the freedom of space, as it were, to go where her desires led. By accident or otherwise she stepped in upon us. The controlling spirit told us of what was passing in her mind while she stood looking at us. It was something like this: "I wonder what those ladies are doing, sitting there with that light over them. Two of them look alike. I should think they were twins. They are dressed alike; the one sitting down looks as though she was asleep, and the one standing by her side is awake. The one who is asleep is talking, and the one who is awake is listening. Oh, my, isn't that strange? I want to know what this means."

This person, whom she described as standing up, and awake, was the spirit of the medium, while the medium was entranced.

The controlling spirit went on to say that there were other spirits in the room, and one of them stepped forward to this woman and told her that "those ladies were helping some poor spirit, who had been in bondage."

"What do you mean by that? I never heard anything like that before. I would like to sit down and hear what they say."

She was invited to stay and listen. I asked the controlling spirit to tell us what her name was.

The reply was that she was so intent upon this subject, which was so new to her, that she did not want to talk. She was told to come again and we would teach her many things.

Of course, I cannot give all the details of the sitting, as there were many personal things given, but this is enough to show that there are myriads of creatures on the spirit side of life, as well as on the physical, who know nothing whatever of the philosophy of life. Some of the poor things are not even conscious of having made that change called death. They know they have a body, but in their ignorance of the laws, they think it the same body they had when on earth.

L. N. E.

Hudson Tuttle and Vaccination.

In "Questions and Answers," Mr. Tuttle replies to an inquirer about vaccination in such a manner as to warrant the belief that he would neither be vaccinated himself nor advise others to be; yet he appears to hesitate in positive opposition. It is presumed, therefore, he will not object to the criticism of certain of his expressions which may be misleading, as the truth only is to be desired.

He says that the safety gained by vaccination "can only be determined by the test of exposure," and afterward states that (in smallpox, as in all other contagious diseases) there are some who are naturally safe even when exposed. How, then, can it be known that a vaccinated person who escapes contagion when exposed would have been less secure if unvaccinated? There is the same urgent need of proof for the statement that "in some individuals it is a permanent preventive." Why should we blindly accept dangerous practices in medicine, any more than we accept doubtful theories in religion?

Mr. Tuttle seems to fully appreciate the power for evil contained in vaccination. If this danger was only generally understood there would be hope for its speedy abolition; but of all the follies which people swallow unthinkingly, this appears to be the greatest, and to have the strongest hold.

Mr. Tuttle points out that good health is superior to vaccination, and then advises that they should "in no case submit to the operation if suffering from any form of illness." Is it not to be regretted that he did not draw the natural conclusion and boldly declare vaccination to be a criminal folly that cannot be too strongly condemned? If health is superior, and if it is forbidden those who are ill, why should anyone be vaccinated? The symptoms of successful vaccination with the so-called "purest" virus are those of disease. Is it a sensible method to introduce disease into your bodies with the hope that you have health and strength enough to overcome it? Would a man be thought wise who tried to harden his head by butting it against a stone wall, because it might sometime be hit with a brick?

An instance of peculiar reasoning indulged in by some is shown in the assumption that smallpox in an unvaccinated person proves vaccination to be a preventative. Smallpox is Nature's protest against impurity in the physical body, possibly caused by bad sanitary surroundings. The correct way to escape the disease is to obey Nature's laws, to keep yourself and your surroundings clean, and to avoid vaccination; but if you simply follow the last precaution and neglect the others, you are making a serious mistake.

Notwithstanding the large amount of vaccination in this city last spring, the health authorities expect smallpox to be greatly prevalent next winter. If this should be so, it will be claimed that there was not enough vaccination, while if the reverse should be the case it will be attributed solely to the general vaccination. Whichever way it goes vaccination is infallible!

For the benefit of those who feel in danger of contagion, it may be well to republish, from the *Banner of Light*, Spirit Dr. Clendenning's recommendations: "The juice of lemons squeezed into a glass of water, and drank every morning before going into the outer atmosphere, where, it has been said, these diseases are floating about, is a sure preventive. Onions will take the disease. If you peel one and put it into a room with the smallpox patient, it will be covered with those pustules as much as a person. Then, we say, use them in your food to a great extent."

ALEXANDER SPENCER.

Pioneer Day at Haslett Park.

Aug. 22d was a lovely morning. Our hall was decorated with the finest of flowers, while the Stars and Stripes were in full blast in honor of our country. Our meeting opened with a song by the choir entitled "Pioneer Rally," after which came the reading of the minutes by the secretary, Mrs. O. H. Soule, followed by Mrs. Papa with an inspirational poem.

Joseph Smith then gave some of his experiences as a pioneer for the past thirty years in this work, giving the demonstrations that had occurred in his own home. He was followed by Mrs. Bliss as to her thoughts on Nemoka and its works gone by.

Brother Olds related his experience with the medium, Hugh More, of Ohio, reading the communications he received from his father, mother and brother; also one from President Abraham Lincoln, speaking of the state of our Government, which was truthful and to the point.

Mrs. Crandell, aged seventy-three, with tears in her eyes and trembling voice, related her conversion to Spiritualism through the loss of her only daughter, who returned to her home and materialized in the light of day, fulfilling the promise she had made at her departure from this life, thereby converting her home and many others to this true light.

AFTERNOON SESSION.

Mr. G. F. Ottmar gave an address, stating that Spiritualism had ever been the guiding star of America.

Dr. Higbee, pioneer, struck out with his travels and the inconveniences of this world in working out one's own salvation, with pleadings for the young to put their shoulders to the wheel and carry on the good work after the demise of the old ones.

Mrs. Haslett then rendered the beautiful song "Golden Years Are Passing By;" also related some of the remarks made by her departed husband when he was last on their grounds in regard to what he wished her to do in case he departed from this earth-life first.

She was followed by M. A. Root, who, though not a pioneer, feels he has touched hands with the Spiritualists of our camp, which has made him thrill with joy at the work which has been done.

Then our beloved sister, Mrs. Weter, stated some of the trials of becoming a Spiritualist in the beginning of her days. Mrs. Higbee and Mrs. Huson sang the song, "Don't Forget the Old Folks," given by an old gentleman, who died in the poorhouse after being robbed by his children and sent there to go out alone. It brought tears to all eyes. Mrs. Amerdon, the oldest medium of this camp, stated facts as to the development of mediums in the years gone by, hoping that the younger ones, as they enter the field, would be protected so as not to fight their battles alone as she had done.

Our meeting was then closed by a poem by Mrs. Walton, subject, "Nemoka, the Future of Haslett Park, Pioneer Day," given under inspiration. Our meeting then closed with an election of officers for the coming year. One and all felt that the Pioneer Day was the best day of camp. We parted with the full determination of doing better in the years to come.

MRS. O. H. SOULE, Secretary.

Ionia, Mich.



A Romish Plot.

Evidence accumulates to show that the recent gigantic strike, bordering upon revolution, was in reality a popish plot. The leader of it has been proven to be connected closely with the church of Rome, his sister being at present in a convent, and Debs himself is believed to be a Jesuit.

In the columns of a patriotic journal, Liberty, where the editor has given the matter a close investigation, we find much that is interesting regarding the plot to control American industries in the interests of the church of Rome, and proof is given that the plan was to absorb all the railway employes into the A. R. U., an organization thoroughly under Romish control. We quote a brief extract from the comments of our contemporary:

"What did the church of Rome hope to gain by this strike? There are a number of advantages she looked and longed for. If the strike won, her faithful sons would be at the head of all the laboring men in America! What then? All Protestants would be gradually supplanted by faithful adherents of Rome as laborers on the railways of this country. This would furnish labor for her children, and give the priests a large portion of their income, to enrich Rome and establish more firmly an ecclesiastical imperialism on this continent. In case of future trouble in the United States, such as revolution, Rome would be in control of transportation, and the Protestant majority would be at the mercy of Rome and her armed and drilled legions! Every avenue of transit would be absolutely within her grasp. Again, if this strike, under financial conditions which are causing a feeling of unrest among all classes of toilers, should result in revolution throughout this country, Rome was ready with her 800,000 soldiers to enter the breach where she could gain the most for Rome. If the strike was a failure, her Archbishops Feehan and Ireland could come out on the side of capital and denounce the strikers and affirm the filial duties of Mother Church to society and our government, and turn Debs and his co-workers over to the law, to be dealt with as the courts deemed best. Such action they conjectured would make them solid with the railway managers, and this would enable them to return all Roman Catholics to work at their old jobs, and to supplant all Protestants with the pope's minions. It was a scheme by which laborers who were Protestants were to lose, no difference how the strike might terminate. It was a move, on the part of Rome, in her onward march, to secure control of the Union and destroy free government. It was well planned, and organized thoroughly, but stopped short of revolution because the other labor organizations refused to follow the lead of Debs and Rome! As soon as the strike had failed—the backbone of it broken—Archbishop Feehan of Chicago ordered his Christian hoodlums, anarchists and thugs to stop their work of destruction of property, and they obeyed him. No other churches had members belonging to these gangs of human vampires, hence it was unnecessary for Protestant ministers to call on their lay members to become law-abiding citizens! Next came John Ireland, Archbishop of St. Paul, hurling his anathemas at the strikers, after the strike was lost, and after thousands of cars had been burned and several lives had been lost! He was then of the opinion that laboring men had no rights that capital was bound to respect.

—Ex.

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CHAPTER XIV.
The Vow of Celibacy.
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Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
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I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has Interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
Distress from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le-Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M. Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
CHAPTER LXVII.
Bird's-eye View of the Principal Events from my Conversion to this day—My Narrow Escapes—The end of the Voyage through the Desert to the Promised Land.

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RELIGION

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CHAPTER THIRD—The Deific Location and Mode of Working.—The Location of Deity. Can Infinitude have a Centre? Does God control the Universe through Law? How does God control the Universe? A. J. Davis's Theory of the God Centre. The Dual Centre of the Universe. Can the Infinitely Fine act upon the Coarse?

CHAPTER FOURTH—The Nature of God.—Is God a Being of Intelligence? Is God a Personal Being? Is God a Being of Absolute Attributes?

CHAPTER FIFTH—The Deific Greatness and Glory.—The Greatness of God. An Angel's Conception of the Universe. The Greatness of God. Anthropomorphism.

CHAPTER SIXTH—Moral Evil and Deific Perfection.—The Perfection of God. Has God created Evil? Is Man depraved? Is anything lunately Bad? Is an endless Hell possible? Is absolute Evil possible under Divine Law? Evolution.

CHAPTER SEVENTH—Deific Law and Human Intercession.—Special Providences. A supposed Miracle of Healing. How God interposes to answer Prayer. Prayer. A Form of Prayer. Does Prayer Influence God? Hudson Tuttle's View of Prayer. The Central Principle of Deific Action. Prof. Wallace's View of Prayer. Prayerfulness is not necessarily Goodness.

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CHAPTER NINTH—Creeds and Practices of Christianity.—Terrors of Creedal Theology. Churchianic Conception of Hell. A more blessed Gospel. A Brighter Dawn approaching. Science and Religion. Salvation by Faith.

CHAPTER TENTH—The Dangers of Infallible Standards.—Churchianic Infallibility. Infallibility of a Book. A true Eclecticism necessary.

CHAPTER ELEVENTH—The Christian Bible Tested.—Miracles. Modern Miracles of Healing. Prophecies. The Bible tested by its Teachings. Said to be the only Book which gives any correct conception of God. Said to present the only true Foundation of Ethics in the Decalogue. Claims for the Golden Rule. Love to Enemies, etc. Is it safe to build on Falsehood? Has only one Nation been Inspired? Shall we waste time and money on Falsehood? Do numbers prove the Truth of a System? Shall Policy rule?

CHAPTER TWELFTH—Religions Tested by their Fruits.—Church Standards too low. The Atonement contrary to Natural Law. The Fruits of Religious Systems. Some great Points in Buddhism, Mohammedan and Hindoo Achievements. Missionary Achievements. Testimony of a Hindoo. Results of the Parsee Religion. The Parsee Bible. The High Priest of Siam. Catholicism and Buddhism. Present Progress of Mohammedanism. The Religions of to-day Insufficient.

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CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to this Life. Departed Ones attract the Spiritual Mind. The Spiritualist understands Death, so does not fear it. Death of an Ancient Philosopher. Death of Mozart. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalist Minister. Joyful Transition of a Friend. Triumphant Experience of a Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

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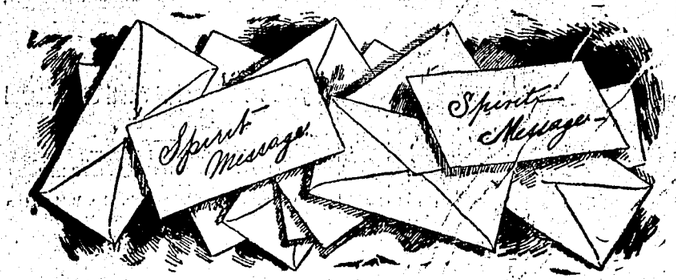
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PLANETARY SPIRITS.

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TO THE EDITOR:—The communication from the planetary spirit, "Althe Sahnue, priest of the sun, planet Mars," was spoken on June 19th last. The Ludwig von Beethoven communication was written July 3d, through the process of independent spirit-writing. Both of these grand manifestations of spirit presence and power were given at the Carrie Miller circle, and through Mr. Cole's medial instrumentality.

It is not uncommon for the visiting spirit and the controlling spirit to remain and hear the communications read. Having finished reading my manuscript copy of the planetary spirit's address, I again read the following paragraph:

"On my planet, by utilizing our methods of electrical appliances, we can divide and subdivide the sounds from your earth to such an extent that by means of sensitive sound reflectors we can even hear the language of your orators when addressing people in the open air."

"Now," I said, "my dear angel child, you must give some explanation, something that will make this statement comprehensible to the public, that you and your spirit band are constantly addressing."

The reply came prompt and incisive: "I will do just as you request; but not this afternoon."

On the second week following (we hold weekly seances), Carrie said: "I have invited a spirit to manifest at this seance who will write on the subject of 'The Philosophy of Sound,' and all your questions will be answered."

Not only do I call attention to the masterly presentation of the subject on which Spirit Beethoven has written, but I make a most earnest call upon every intelligent man and woman who reads what he has written, and who realizes the mighty import of the disclosures made in both communications, to take notice of the intimate relations, constantly growing more and more intimate, that may exist between the mortal and Spiritual worlds.

Such is the desire of our spirit friends to impart to us the light of the supernal world, that they answer our every question in language so beautiful and persuasive that we hesitate which most to admire—the strength and logical power of the argument, or the brilliancy of speech with which their thoughts are clothed. All hail to the New Dispensation of Light and Love.

"God, the father of all, who is above all and in you all." This is not, as many suppose, a rhetorical flourish. This is fact. It is a fact that there is not a mortal man so humble or lowly that he does not partake of the divine nature, and who cannot say: "God over all, blessed for evermore." And the greatest of the Hebrew prophets did not speak of himself alone, but of all humanity, when he said: "I and my Father are one."

Now, that the spirits of all ages and eras—historic and prehistoric, planetary and modern, contemporary or those of recent departure, can come into our seance-rooms, and under the law of spirit control, the mastery of spirit over matter—the complete subjection of the latter to the former—what is the interpretation? What is the prophecy?

My interpretation of all these events and incidents is that Spiritualism has entered a new career of triumph and conquest over all opposing and obstructive influences.

It was in 1893 that Judge Lawrence, of Ann Arbor, Mich., having then just returned home from Terre Haute, Ind., where he had attended the Pence Hall seances, sent me a photograph of a group of materialized spirits, eight in number. They were all planetary spirits, and Judge Lawrence gave me an account of this transcendent manifestation. I caused this precious photograph (they are only of little value, but priceless as a prophecy of what was to come) to be engraved, and gave it permanency and a wide publicity by printing the same in my "Gallery of Spirit Art."

In the short period of less than a dozen years what has transpired? What is transpiring?

I will allow a planetary spirit who has this moment finished the delivery of a splendid address to answer the questions I have asked. I quote: "What is the significance of the manifestations of spirits from other planets? I answer that it is deeply significant. It signifies the opening of communication between the people of the different spheres, the establishment of relations and knowledge and also it signifies the commencement of an era in which the mortal people of all relative planets shall become acquainted. And when science has reached out its wide encircling arms, then shall means of transit be provided, that visitation between the planets shall be as assured to mortals as it is now to spirits."

I will only add that scientists are now making discoveries wholly on the mortal plane of observation, which they are publishing to the world; the discoveries which they have made and the conclusions which they have reached run in parallel lines, both in substance and detail, with disclosures made by planetary spirits speaking at our seances as early as 1891.

So mighty is the theme on which I am writing, so important is it in its educational and humanitarian aspects, that I have only been able to touch the subject with the tip ends of my fingers. But I will resume its consideration in my next communication to THE PROGRESSIVE THINKER, just where I now leave off.

CHAS. R. MILLER.

Brooklyn, New York.

The communications referred to by Mr. Miller in the above, will appear in following issues of THE PROGRESSIVE THINKER. They will prove of great interest.

GOOD WORDS

For the Woolley Park Camp.

Woolley Park is named for a man who has done and is still doing much for it. It is located at Ashley, in Delaware Co., Ohio. There are many larger camps than this one; there are grounds which, in some respects, are more beautifully located, either on rivers or lakes; but there is no camp doing a better work than this one. I said there were grounds more beautifully located than these—that does not say that this is not a pleasant and beautifully located grove. There are now seven wells on the ground, at least one of which is artesian. The supply of water is absolutely exhaustless; they are preparing an artificial lake on the grounds, which, when they get it finished, will make the park a most desirable camping place.

One of the numerous wells on the grounds is a very strong mineral well. The water, which is very strong of both sulphur, sand and magnesia, is considered very good for invalids, especially those afflicted with diseases of the kidneys or liver. Brother Granger has opened a bath-house in connection with this well, and I speak from experience when I say the baths are luxurious and healthful.

This is one of the camps run by the National Spiritual and Religious Camp Association, which, I believe, was incorporated at Mantua Station, Ohio, in 1890, by Mr. D. M. King, one of the most devoted workers in the world, who has labored many years to found this association. He has succeeded in getting up one of the most sensible organizations in the world. Mrs. Hull and I thought so much of it that we joined it and took out our certificates as clergymen from it. This we did not need to do, as we already had the proper documents from several organizations, but as this looked to us the most rational system of organization yet formulated, we decided to give it our assistance until something better came to the front.

One of the ideas of this association is—smaller and more camps; also more spiritual work, and less show, at the camps. At many of the camps spirituality is sacrificed to the idea of making them pay. The managers of these camps do not believe in employing a great number of workers, but in getting a few good workers and having them stay and work from first to last. In this they are correct. Where speakers are employed for only three or four days it is impossible for them to take the interest in a camp that they could if they were employed from first to last; besides, we would not be paying the railroads so much for the privilege of holding camp-meetings. It is safe to say that one-third of the money paid to speakers and mediums at our camp-meetings goes to the railroads; besides, the wear and tear of travel is harder on the speakers and mediums than the work they do in the name of Spiritualism. So far as spiritual work and smaller congregations is concerned, the Ashley camp was a success; there was not over one thousand people at the camp at any one time, and it was the best working camp, the most spiritual camp I have attended in a long time. There was no jealousy among the mediums or speakers. All seemed anxious to get down to hard work, and each rejoiced in the success of the other.

Brother D. M. King, of Mantua Station, as presiding officer, seems to be the right man in the right place. He is hard-working, earnest and energetic, and always works for harmony. The camp looks up to him as a father; every one seems to have implicit confidence in him.

W. R. Colby was at the camp from the first to the last day, and seemed to be about the busiest man there. I had heard many evil reports about Mr. Colby, and was therefore very sorry when I heard that he was to be at the camp; but after eating at his table all the time I was there, and watching his conduct and his work; after witnessing the hundreds of unmistakable tests he gave, I found it necessary to readjust the estimate I had made of him—an estimate based wholly on hearsay and newspaper reports. Whatever Brother Colby may have been, he is a good worker now, and deserves success and help. If the reports which were published are true, which I very much doubt, he certainly needs help; if they are false he deserves help. Of all people in the world Spiritualists should be the last in the world to pick up an evil report against a brother or sister.

Dell. Herrick, trumpet medium, and rather a new speaker, was on the ground and held several seances. I did not attend any of them, but heard good reports from them. He also delivered two or three lectures, which convinced those who heard them that he should be better known as a trance speaker. There were other speakers and mediums on the ground, but as I was not there the first two Sundays I did not hear them.

The rule of the camp was to devote the forenoon to educational work among the campers and the afternoon and evening to lectures and tests for the benefit of those who want to find out whether Spiritualism is true.

Mrs. Hull taught a class, mostly of children, which met every morning at 9 o'clock, in physical and mental culture. At 10:30 Mr. King had a class in psychic culture. No extra charge was made for either of these classes, and I think all members of each class were glad they went into it.

The Spiritualists in and around Ashley are true blue, and did their duty everywhere.

On Monday, Sept. 11, the camp broke and many tearful good-byes were said, and all went away feeling that it had been good for them to have been at the annual feast of tabernacles at Woolley Park, in Ashley, Ohio.

MOSES HULL.

The First Society of Spiritualists.

Last week it was my privilege to send you a letter announcing the opening of services in Hooley's theatre on Sunday the 16th. To-day I beg to supplement this by announcing the new movements of Sunday-school and Band of Harmony. For certain reasons, financial and otherwise, it was not possible to hold Sunday-school in Hooley's theatre, and as the same need which led to the movement in society had also made itself felt in Band of Harmony, it was decided to secure, if possible, some place near the theatre, in which both branches of the work could be accommodated. We are glad to say we have succeeded in securing Orpheus Hall, Schiller theatre. Here the Sunday-school will convene on Sunday, Sept. 23, for their opening exercises, at 12:30 P. M., immediately after service at Hooley's.

The Band of Harmony will celebrate its opening on Thursday, Sept. 20, at 7:45 P. M., by a social reunion of congratulations and welcome home. The hall is a beautiful one, lighted with electricity, well ventilated, with space and accommodation enough to ensure the comfort and happiness of all. We are looking forward to great growth in this branch of the work. The interest has been steadily growing, until we have long since outgrown our quarters in Lodge Hall.

Here, as in the past, we hope to have phenomena brought to the front by the best mediums in their especial line, that the city may afford. Visiting mediums will always find a cordial welcome awaiting them. We propose to keep a directory for all our gifted friends, which will be accessible to all in both halls, and earnestly request that all mediums, either local or visiting, will at once place themselves in communication with the secretary of Band of Harmony, Mrs. H. Musser, 113 Hoyne avenue. Without this it will be impossible to carry out our plans in this respect. We hope to make Orpheus Hall a center from which may go forth a desire for greater knowledge of the truths of Spiritualism in all its phases.

We anticipate a delightful time on Thursday, Sept. 20; amusements will be provided for all, a little music, singing and speechifying. Those who wish to trip the light fantastic will have the opportunity. The "old crows" may compare notes and exchange congratulations to their heart's content, and we trust the evening will prove a time of sunshine that will help us to forget for a while the cares and worries of this mundane sphere. Refreshments will be furnished. Remember, Orpheus Hall, Schiller theatre. Take elevator. C. CATLIN,

President Band of Harmony, First Society of Spiritualists.

Passed to Spirit-Life.

On September 7 the little son of Mr. and Mrs. Herbert Richardson passed to Spirit-life. Little Arthur Earl Richardson was six months and a half old. The father and mother find it lonely at their home at Grand Rapids, Mich., with this one of their children gone, but our beautiful Spiritualism helps them to bear their grief. Mrs. Jennie Hagan-Jackson officiated at the funeral, Saturday, September 8, at 10 A. M.

Col. Alexander Watts, of New York City, while a guest at the Lake George Spiritualist camp-meeting, in attempting to ascend Prospect Mountain in company with a party of friends, was overcome with the exertion and died of heart failure shortly after reaching the top of the mountain.

Colonel Watts served with honor and distinction in the Union army during the rebellion and was a brave and gallant soldier. At the time of his death he held the position of deputy collector of internal revenue, second district of New York. Col. Watts had been in ill health for a number of years, being afflicted with chronic Bright's disease. He was a modest, unassuming man and seldom complained of his sufferings. The people assembled at the camp-meeting adopted a preamble and resolutions, expressive of their sympathy and regret for the sudden demise of Col. Watts.

S. H. SMITH, Sec'y.

Passed to a higher life, from his home in West Berlin, Ohio, Hon. Lorenzo S. Chapin, after a lingering and painful sickness. He was in his 59th year, and had retired from the practice of law to a farm, which he made a beautiful home. He leaves a wife and four children. He was a free and independent thinker, and a great reader. The funeral, on the 5th of September, was largely attended by sympathetic friends. Hudson Tuttle gave the discourse, eloquent with the sorrow he felt for the departure of his friend from boyhood, and joyous with the knowledge that he had only arisen to a higher life. He began by saying: "My friend is dead? No! for I feel his presence, and know that nowhere is there a place in paradise so attractive to him as here in the midst of those he loves." Mrs. Emma Rood Tuttle read a poem prepared for the occasion.

R. C.

Passed to Spirit-life, from her home near Yorktown, Ind., Mrs. Mary Parkison, wife of Geo. W. Parkison, aged 55 years, 4 months and 1 day. A loving wife and mother, and a firm Spiritualist. Mrs. Colby-Luther officiated at the funeral.

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DEAR DR. DOBSON, San Jose, Cal.:—I must thank you for what you have done for me. Last June I took the medicine that you so kindly sent for one month, and am now well. I cannot thank you and your band of spirits enough for what you have done for me, as I suffered for five years, and could get no relief until I heard from you in THE PROGRESSIVE THINKER. As I am a firm believer in spirit magnetism, I believed that if any one could cure me, you could. May God and the good angels bless you and help you always, is my prayer. I remain yours,

EDWIN SCHMIDT.

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Hood's Made Her Strong.

I have always had bronchial trouble. I became weak, and thought I would try Hood's Sarsaparilla, and it made me strong. MRS. E. F. COOK.

Geneva, Ohio.

An Infant Phenomenon.

A real infant phenomenon keeps all the medical men and pedagogues of the good old town of Brunswick in a state of wonder and delight. The little son of a local butcher, a baby just two years old, can read with perfect ease anything written or printed in German or Latin characters. A few weeks ago three Brunswick doctors had the baby introduced to them, at the house of one of the learned gentlemen. The first thing the little one did when brought into the consulting-room was to stand on his toes at the table, reading out from the books that were lying about. All that could be ascertained as to the why and wherefore of this uncanny accomplishment is, that when the baby was eighteen months old, and his grandmother took him out, he always immediately caught sight of the inscriptions over shops, and asked about them, as only a small child can ask, until he had fathomed the meaning of the letters. It was the same at home; books and newspapers had greater fascinations than lollipops and toys, and whatever the parents playfully told him he remembered, with the result that at the age of two years he reads with perfect ease. Apart from his accomplishment in reading, the boy's development is quite abnormal.—*Light, London, Eng.*

From

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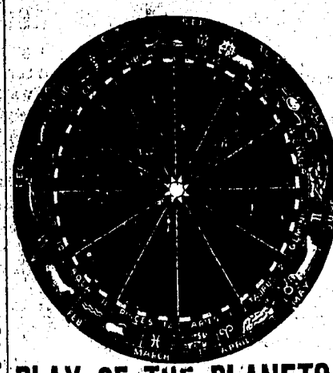
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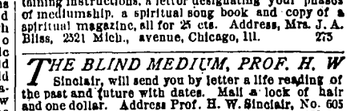
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"The Merit of Giving."

An Inspirational Lecture Delivered by

MRS. C. H. HINKLEY,

Before the Grand Rapids Spiritual Association.

Mr. President and friends:—As the basis for my remarks this evening, I call your attention to St. Luke, 21st chapter, 1st to 4th verses, which read as follows:

"And He looked up and saw the rich men casting their gifts into the treasury, and He saw also a certain poor widow cast in two mites; and He said, 'Of a truth I say unto you, this poor widow hath cast in more than they all; for they gave out of their abundance, but she out of her penury hath cast in all the living she had.'"

From remote ages, so far as history relates, there seems to have been in the human mind at times a prompting to give certain things to others. This trait developed in primitive man, doubtless, first, from fear aroused by uncomprehended natural phenomena, such as lightning, tempests, and earthquakes. Fear awoke the idea of a supreme power above and beyond man's puny strength. This he personified as God, a name varied according to language, races and climes; and as man perceived its power, so he conceived the idea of appeasing it with gifts and sacrifices.

This was generosity of a rude type developed. With it came reverence, and later the necessity for the priest, the mediator between man, the weak, and God, the strong.

Soon avariciousness and cunning began to show in acts of dominance and the enslaving of the many by the few. Then came creeds, codes and statute law, and so on down to the present time. Thus briefly I trace the growth in the human race of this trait of character that I may point out in my conclusions what is true giving and the merit of giving.

To sacrifice something dear to the heart in the giving to another, that that other might be appeased, made happy, or to express admiration or affection, has ever been held up by the priesthood as one of the surest ways for the people to gain happiness and heaven at last, thus stimulating to gifts by the hope of reward.

In our time, and for hundreds of years past, there have been organizations chiefly under the dominance of priests, but latterly some few under various secular orders, devoting certain sums and properties to what they are pleased to call charities. No doubt these good people have a firm conviction that in such ways of doing and giving they are obedient to the great natural law of generosity. But I think I shall show you that in this they make a mistake.

To start with, I assert that no gift of things alone, and by things I mean any material whatever, has any merit that will bring back to the giver one iota of that soul-force that can be counted of value as "treasure laid up in heaven." I also claim that everyone who makes a gift, if not forced to do so, has either a motive of self-gain or a fancy that in thus promoting another's happiness or comfort, it will at last be counted to him as spiritual treasure in the life beyond. But if one does give absolutely unselfishly of mere things to a lavish degree, that one will come to want at last. For the one he gives to will climb to affluence upon his gifts and forget the giver in his time of need, or he will revel in the gifts and squander them or curse the giver when he can do no more.

This method, therefore, has in it an element of injustice, hence has no spiritual merit.

But how can one give, and what shall he give to be able to feel his gift has not been in vain as a spiritual investment?

The answer to this question shall form the body of this discourse.

Referring to the text, let us study it minutely. Manifestly, it was not the mere mite the widow gave that could be counted as more than the gifts of the rich; neither could it to any marked degree supply the needs of the poor.

If our charitable orders and people gave of things in such measure as she did, they could accomplish nothing towards the material aid of the poor. In what, then, did the merit consist?

Manifestly it was in what she sent forth as a soul-force when she gave the mites. In this power of the soul lies the secret of all true giving. By the side of this power things have no comparative value.

The soul-force must be such a quality as to draw out from the recipient of the gift a like response of soul-force; and yet without the giving of things also, no one can be said to do good to those in immediate distress from hunger and cold.

That poor soul who is forced to go to one of the charity organizations of today from necessity, and ask for bread, and who must first be asked all the prying, harrowing questions that can be contrived to humble his already blighted life, and who takes from the hand of one who has probably first begged it of some one else, and who at last with a gesture of impatience and ill-concealed contempt says: "There! take that; it is all you can have and more than you deserve. You ought not to have done thus or so and got yourself into such a condition. Get out now, for I have no further time to bother with you."

Will that poor soul give back to that giver anything of value as a soul-force? I trow not. By the way, I witnessed just such a scene as this in one of our charity organizations, one of the most blatant in its pretentions.

Was there any true reciprocity there; any of that charity that suffereth long and is kind, vaunteth not itself, is not puffed up, anything to draw forth a heart blessing? Alas! No.

"Equal exchange is no robbery," This is the only true mode of giving. What do I mean by equal exchange in this connection? I mean this: That with the gift in my hand, whatever it may be, I must by the warmth of my own heart call forth from the heart of the recipient that more glorious gift that is far above all price, because it is sent with all my heart; it calls forth reciprocal and equal value of the same force. This is giving with spiritual merit. All else is only barter and sale, empty of good and full of cursing.

The clairvoyant master, Jesus, saw and felt that the widow gave this kind of a gift with her mite. He also saw that of all who gave things at that time she only called out the equal exchange, which being above price, was indeed her whole living.

How was it above price? Because it cannot be bought with anything.

What does such a gift do for one who is physically naked, cold and hungry, when given by one also equally destitute of material things? Pertinent question. You will say: "I think such tender emotion would hardly suffice me if I were thus out in the cold, and hungry." I answer, it would not suffice if it had not power to draw to itself material things. But this is the power that both draws and builds what is needed. There is a large difference between a want or desire and a need.

One calls forsimple fare, and is content; the other would grasp all, and even then is not satisfied. One is unconsciously sent forth as it is drawn by a like attraction; the other is a carefully devised scheme, propelled forth by selfishness and greed. One is the opposite of the other in both quality and result. The soul-force of the schemer robs others of rightful possessions. Such power vested in a Gould or Vanderbilt draws accumulations of things only, and out of all proportion to need or justice, and brings the possessor no merit, even if he gives to the poor out of those accumulations,—a fact which he must live to find a sad reality sometime.

Then it is true that no soul, however destitute, ever yet honestly and in large measure gave to another that quality which is true generosity, even with a cup of cold water, who could possibly remain long out in the cold and hungry. Yes, it is true; for it is not in the nature of the law of generosity that it should be otherwise.

Natural attraction draws power, and power evokes what supplies the need of the hour. I will give an example:

Here is a poor, half-starved, unsheltered creature, without friends or home. Suddenly before him he sees a broken bridge, and yonder hears the rumble of an oncoming train. Without a moment's reflection, or a thought of personal danger, but with a great yearning soul-force, a concentrated will to save the doomed ones, he rushes on to flag that train, succeeds, and falls in a limp, unconscious heap. What is the result? Hundreds of eager hands reach out to shower not money alone, but heart-blessings. Never more can he be homeless and without friends, unless he sinks again into the scheming seeker after selfish gain, ceasing to give from the soul.

I assert that only such giving, meaning the quality of it, not the circumstance, should ever be given. With such giving in our world there could be no more poor, either in material or in soul power. Far greater is the poverty of the soul than the poverty of things. Heaven help us all to realize how truly poor we are in the priceless things of life.

But you will say: "I cannot always feel that way when I see a drunken, bleareyed creature, especially one of the female sex, down in the mire, with oaths on her polluted lips, unsheltered and cold. Yet, somehow, I feel I cannot let her lie there and die, and so I call a policeman; he gets her up—it may be with a club—and carts her off to a cell. It is good enough for such as she; I can do nothing more, and so I retire to my warm home."

I say it is right for you to do so. You could not benefit that soul; though you were to give her things she would curse you while she used them, and still return to the mire.

Why would she curse you? Simply because you have added insult to injury. Both you and she are parts of the whole. What is the right of one is the right of all, in true equity, and there is something in every human soul, however degraded by circumstance or sin, that knows this great natural law of being.

But another will come along to her, and will not see the external at all, but in one flash of intuition will see the birth, and before it even, and all the train of circumstances that has led up to the woeful plight; and with a pity beyond words, a tenderness that penetrates to the very marrow of her soul, that draws like a cord that cannot be broken, will reach, rouse, and save her by the unerring law of reciprocity.

Touching the keynote, harmony results: the vibrations are attune; there is no more hunger; no more vice; no more cursing. God is come into the temple and purifies it. God is Love. If we have not this love, let policemen do their work; it is better thus than that we should pretend to be charitable when we despise the object, and do not love the soul that sins.

What a blessed thing it is, if we only knew it, to be able to love a sinner with such a love. No other will do.

But let us go still deeper into the secrets of the soul; into living and being. Human souls are born in octaves. They are music. Sinning is being out of tune with one's own keynote.

Keynotes are these great soul-throbs, these waves of tenderness.

Were our Spiritual ears open we should hear the music thereof, a harmony beyond expression.

Touch the keynote, if you are the one to do so, and you can save the sinner, because you are one of that soul's octaves.

Not all souls vibrate in unison, but all souls have their full octaves in other souls. When out of tune, it must be one of their own octaves that can touch the keynote. This is why there is so much inharmony, suffering, and crime.

People are not yet evolved to understand these deeper truths of being. Every octave draws its own. Touch a chord and every similar chord will vibrate. Equal exchange of vibratory powers is perfected harmony.

So it is with the great law of giving. This only hath merit and is worthy our efforts.

No soul was ever drawn to do a deed of saving power, such as instanced in the flagging of the train, who was not unconsciously attracted to it by the drawing chord of one or more of his own octaves. Some one or more such was on that doomed train, or that poor creature could not have risked life to save them.

I want to impress it on your minds that you cannot do a true charitable act unless these great attractive forces lean out to meet each other, and when they do this, you cannot help doing or giving. You will neither see, know nor feel wound, crime or danger until the rescue is made. Then God will come into both temples, and the end thereof will be sweetness and peace; and a glittering jewel will have been set on the walls of that house not made with hands, eternal in the heavens.

But, say you, "shall we let people starve because they or we do not feel this power of the soul, the true generosity?"

It is well to ask ourselves this question, for whether we will or not, they do starve to-day, not alone for bread, but for God's love; and we have it not; how, then, shall we give it? As no one can compel another to give, then the *we* referred to must mean just personally ourself, I; and as one alone could not keep all the starving poor, were he to give all his goods, thus being unjust to himself, true generosity is always tempered with justice both to giver and receiver; then it follows that it is our personal affair not uselessly to worry over all the people who suffer; but it is our personal affair to reach out our gift to whom and from whom the divine soul call emanates. If each one does this the whole suffering world will be warmed, fed and redeemed.

Has, then, all the doing of the charity organizations been in vain? Is the whole world at fault in this line to-day? To answer these queries affirmatively, without qualifying, would be unjust. Even under a false system there are no doubt persons equal to the occasion, and true charity is both given and received. Of the number and blessedness of such, only those who know by their rich experiences can tell. All else is certainly but sounding brass and tinkling cymbal, making a noise, it is true, but music, harmony, never!

To many a dying soldier on hospital bed or battlefield, that nurse who forgets weariness and danger, leaves home and friends to hold the hand of the dying son of some far-off mother, and who stoops in tenderness to kiss for that mother those dying lips: to hear gently that last sad moan, and straighten the poor remains, though he were only one of humanity's weak children, rude, uncultured and diseased—that nurse is one true giver.

How often and how many are thus at work among the suffering poor, who can tell? She who, having gold in abundance, well clad, and in her carriage, visits the poor because it is a fashionable fad of society to-day, and lavishes things only on those she is pleased to call her poor, may have a poor washerwoman who will distance her in one act of pure, loving ministry, unthinking of any motive, save that soul-prompting from the one in need. The angel will record the deed, and she will find it in a glory of spirit, long after the circumstance has been forgotten by her; while the other woman will search the record in vain and reproach the angel for not having accounted her with what had been ever uppermost in her mind, her great reputation for having been charitable.

But one will ask, had we not better have an outward show of charity than none at all? I do not know how you are pleased, but for me, I would say emphatically, No! Away with shams of all sorts, and if we really have no hearts, but only heads and stomachs, let us stand up in our true colors, and if we cannot attain to the love that casteth out all fear and vanity, we at least can respect ourselves, that we are honest to ourselves, though hard and cold as icebergs. Every one will then know what is our keynote, and will make no mistakes. How bitter it is to expect kindness where a fair exterior promises it, and to find the reality hath none to give!

It is not strange to me, in view of these truths, that the priest and Levite pass by on the other side. The good Samaritan means more than a passing traveler with a kind heart. It means that he and the object of his care are the true neighbors. The others were all mere strangers; the call was not to them. To obey the call is all the duty and all the merit of giving. Had we not better look within and find our keynote, and by its leading vibration and forceful drawing be able to find our neighbor fallen among thieves? To those we are not thus led. Let us not feel condemned that it is so, or that we cannot help. But what can be more terrible to the human soul than to feel that power calling and refuse to act; to fold the hands and say: "I have a feast to attend, a bride to wed, a friend to bury, and I cannot go," and thus let that quivering chord die out in a wail of agony; that golden bowl be broken at the fountain, and a human soul starve to death.

Doing thus, we shall sit some day alone in a hut, without God in our temple; without music, and hear only the moan of a lost opportunity; see only ashes, where there should have been fire on the hearth; taste only bitterness, where there might have been nectar; grope in darkness where there should have been glorious light; shiver in rags when we might have worn shining raiments. Let us not longer sit thus alone, but let us give the true gift when the ones we should give to lean out to meet us from the windows of the soul.

May loving hands reach out in blessing,
Hearts beat true with generous power,
All in humbleness confessing
We are kindred from this hour.

Faults and failings let us cover
With that mantle, shining white,
Angels drop from heaven over
Every soul that dwells in light.

Let us keep the lamps all burning
In our windows warm and clear,
So belated outcasts turning
May be guided by its cheer.

In their darkness, see it gleaming,
Feel so drawn they can but come.
Know by it they are not dreaming;
That it offers them a home.

There to find both father, mother,
Find outstretched a sister's arms;
Hear the welcome from a brother,
Safely sheltered from all harm.

Every heart thrills with this feeling,
Oh! but if our deeds as well
Could attest to love's revealing,
Heaven on earth would come to dwell.

Oh, divine essence of beauty, sublimity and power, let us bend at thy shrine, and in thy ineffable presence, let all spiritually darkened conditions melt away from us. Let us lave in thy pure flood, oh! river of heaven, and when we come into the inner courts of love's majesty, may our garments be unspotted, and our souls the open crystals infilled with thy gifts.

THE WONDERFUL WEAVER.

There's a wonderful weaver
High up in the air,
And he weaves a white mantle
For cold earth to wear.
With the wind for his shuttle,
The cloud for his loom,
How he weaves, how he weaves,
In the light, in the gloom!

Oh, with finest of laces
He decks bush and tree!
On the bare, flinty meadows
A cover lays he;
Then a quaint cap he places
On pillar and post,
And he changes the pump
To a grim, silent ghost!

But this wonderful weaver
Grows weary at last:
And the shuttle lies idle
That once flew so fast.
Then the sun peeps abroad
On the work that is done:
And he smiles: "I'll unravel
It all, just for fun!" —*Independent.*

A CANTICLE OF NOVEMBER.

Sad, fitful, dwindling days are here;
The pale, chill luster of the sun;
And cloudland laden, dismal, dun—
The faltering pulses of the year.

At sea a ghostly close-reefed sail
Strains, here and there, to make the land;
Great billows break along the strand,
And terrors gather in the gale.

And pelting, passionate gusts of rain
Make moan o'er forest, field, and fold—
All grewsome gray and dusky gold,
A dolorous litany of pain.

The crimson hectic of the leaves
That flit and flutter from the trees
Like frightened birds abreast the breeze;
The rustling of the tawny sheaves;

The fretful murmuring of the rill
That hurries on with startled pace;
A strange and patient pallid grace
That lingers over vale and hill;

All blighted buds and perished bloom—
A glory from the garden gone—
The year waits solitary, lone,
A wanderer in the deepening gloom.

Let earth and heart and head have rest;
Life-currents in the veins stand still
A little while; there lies no ill
In this repose; for rest is best,

And faith shall better lessons bring
Of him who worketh as he will
Through seeming joy, through seeming ill,
The fall is prophet of the spring.

REV. GEO. T. RIDER.

In 1376 eggs sold in Barcelona for 36 cents a hundred.

In 1542 a tanned cowhide in England cost 9 shillings.

WORKS AUTOMATICALLY

Without the Aid of any Mechanical Device.

A BEAUTIFUL MESSAGE—A HINT ABOUT TOMBSTONES—AN EXCELLENT SUGGESTION.

TO THE EDITOR:—The following communication makes its own suggestions, and is truly an expression of the wonderful in occult forces. Allow me to say, having learned of the "Automatic Type Writer," which, without the aid of any mechanical device, or manual touch in any apparent possible way, and in full sunlight, would of its own volition adjust its own blanks and give full and explicit answers to mental and written inquiry, I took the opportunity, on the 10th inst., to write and address inside to the name of my dead wife and daughter. Carefully enveloping the same in the most obscure manner, sealing extra and stitching twice across the full length of the envelope, I then re-enclosed and mailed to H. R. Moore's address, Columbus, Ohio, and asked for an answer and return without opening. The following is the result, accompanying the return of my note unopened, and not in any way tampered with. I carefully gave no names or clues whatever, not even the address of name outside in any way. By request I permit it published. There was no possible collusion involved—further I cannot explain. H. S. BUTTS.

MUNDANE SPHERE, Oct. 14th, 1894.
(From our dear home in spirit.)

MY DARLING EARTH PAPA:—In compliance with your request and with that happiness which can only be felt by a loving daughter in being permitted after a long silence caused by the separation of body and spirit, to write words of greeting and consolation to him, who by that term called, but wrongly so, death, has been robbed from physical sight of those he held so near and dear to his heart. Death is but the dawning of the morning; 'tis but the blossoming of the rose; 'tis but the opening of the petals of the lily to bask in the pure sunlight of God's eternal home; 'tis but a sweet slumber; but to awaken from fancied dreams in that land from which it has been often, but unwisely said, no traveler ever returns. I awoke from this restful slumber as countless millions have done, to find myself surrounded by loving and tender hands, willing to assist my tired and weakened spirit, and guide it on to its prepared home in the Summer-land. I did not realize at the time that I had made my transition, and I was not aware of it until my old and wornout earthly habitation had been carefully and tenderly laid away in the bosom of old Mother Earth from which it came. Time passed quickly away, and it was a week before I was permitted by my angel guardian to return, as you have so beautifully said, to our dear home in Waverly. Ah! you can little realize, dear papa, how saddened at heart I felt upon my return. Up until that very moment I was indeed a happy spirit. I had thought now that I had passed into the great beyond, and knowing how very skeptical you were regarding the continuity of life, I should return and assure you that the immortality of the soul was an actual fact; that I lived, and because I lived you should live also; but imagine my disappointment when reaching your side, and leaning over your shoulder while you were reading a paper, and looking you in the eyes and exclaiming, "Papa, I am not dead," and finding that you didn't move, I exclaimed louder and louder, "Papa! papa! I am not dead:" still no reply, no recognition and no knowledge of my presence. I broke down and wept upon your shoulder. I noticed then that you gave a sigh, and the tears came into your eyes. My guide then told me that you had taken on my conditions. I never wanted to talk to you so badly in my life. I thought that I must be heard, but my guide assured me that I could only converse with you audibly enough to be heard under special conditions, and for me to be happy and wait, and the time would be presented when I would be able to converse with you as freely as when in the body That time has come.

I was next attracted to dear Will, and by the same power that I made you weep I made him feel more happy and cheerful. Then I called upon Ella and Virgelia and many of the dear friends left behind, finding them all sad at their loss and my gain. I felt at the time that I could hardly stand it, but after being assured over and over again that in time I should be permitted to converse with you, I became more reconciled to my position. Since then I have been laboring incessantly and most diligently, together with mamma dear, to learn the laws of control that I might be able to send you these little messages, that they may be as angel missionaries sent upon an errand of love to dispel the darkness and uncertainty which had infested your mind for years, and to bring light, peace and happiness to those left behind.

I cannot find words grand enough to express to you, dear papa, the beauties of my home. There is no tongue that can give expression to my happiness. Will it not be joyful when you, like the silkworm, shed your old cocoon, your old worn-out and decayed habitation? Ah! I think so, papa. I long for that time to come. Improve every moment while in the old body to purify yourself, and to assist your brother man to do likewise. Lead all into this beautiful light and knowledge, and when the Reaper gathers you home you may look back and say, "Well done, thou good and faithful servant."

We appreciate your every effort in erecting beautiful mementoes to our memory—gorgeous white stones that indicate a token of love and esteem for one whose spirit has taken its flight; but if the many thousands of dollars that are spent in this extravagant manner would be extended in the pursuit of happiness for the many suffering millions, bowed down by want and grief, it would make both the Spirit-world and mortal much happier and be of lasting benefit. If the same means would be spent in the bringing of the sorrow-stricken father and broken-hearted mother, grief-stricken brother or sister, into this beautiful knowledge, assuring them that their friend is not dead, that the grave has lost its victory and that death has lost its sting, then the whole world would receive a benefit from it; but how many millions of dollars are standing in the many cemeteries of your world, that will be of no value to either spirit or mortal. They are but as visions, which will in time decay and crumble to dust; but, papa, we appreciate what you have done; so does mamma, but her old body is no longer there. The great chemist in the silent laboratory of nature has dissected it and given it back to the elements whence it came. I would that I could think of some instance of my life that would be as a test to dear Will or the girls, but at present I cannot. The power is getting exhausted and I am called upon to close. Now, papa dear, keep on investigating; give me opportunities to manifest and learn more and more perfectly the law of control, and soon I may be able to make my presence known while you are alone. Good-bye, with love in abundance, as dear as ever to all of you, I am most sincerely your angel daughter,

MONTA DEMING.

I join in sanctioning what our daughter has said. ADELIA BUTTS.

This message was written by the spirit control at my house at 974 W. H. street, Columbus, Ohio, in the presence of thirty-five persons, in full gaslight.

JUDGE J. M. KENNEDY.

COMPENSATION.

To that mysterious world towards which
our feet are set,
I sometimes wonder will we there forget
The old earth-joys, and childhood's days
of bliss
Our hearts recall, and oft so sorely miss;
When this we leave, a world of constant
change,
Will not the other world seem cold and
strange.
Or has that world to which our footsteps
tend
Some mystic power to fashion, form and
blend,
By heaven's spell the soul's unmeasured
art;
To solve the mystery when soul and
body part;
When through the portals we call death
We draw anew love's quickening breath.
Oh! sweet the answer from nature's
voice and tongue:
This world advances, our lives grow
young;
Perennial bloom the soul's immortal
youth;
All nature heralds forth this universal
truth.
The world has caught the signal signs
from heaven,
Nor doubts the angel message given.
Oh! happy thought, so long we sought
This truth our loved ones brought—
A recompense—our doubts removed,
The bigot now stands self-reproved.
There is no death, the soul set free
In God's boundless eternity!
Truth is the watchword, the heart's desire.
All souls are reaching higher! higher!

BISHOP A. BEALS.

WISHES.

I asked a little child one day.
A child intent on joyous play.
"My little one, pray tell to me
Your dearest wish: what may it be?"
The little one thought for a while,
Then answered with a wistful smile:
"The thing that I wish most of all
Is to be big, like you, and tall."

I asked a maiden, sweet and fair,
Of dreamy eyes and wavy hair:
"What would you wish, pray tell me true,
That kindly fate shall bring to you?"
With timid mien and downcast eyes
And blushes deep and gentle sighs,
Her answer came: "All else above,
I'd wish some faithful heart to love."

I asked a mother, tried and blest,
With babe asleep upon her breast:
"Oh, mother fond, so proud and fair,
What is thy inmost secret prayer?"
She raised her calm and peaceful eyes,
Madonna-like, up to the skies;
"My dearest wish is this," said she,
"That God may spare my child to me."

Again, I asked a woman old,
To whom the world seemed hard and cold:
"Pray tell me, O thou blest in years,
What are thy hopes, what are thy fears?"
With folded hands and head bent low
She answer made, in accents slow:
"For me remains but one request:
It is that God may give me rest."

EMILE PICKHARDT.

A Pun.

The most elegant pun that has come to my knowledge, was perpetrated by A. J. Davis some years ago. On the occasion of an annual celebration of the advent of modern Spiritualism, the seer had this notice conspicuously posted:

"Men who expectorate on the floor need not expect to rate as gentlemen."

If anybody has a richer gem of a play upon words, let it be brought forward.

H.

COGENT THOUGHTS.

Touching on the Life Forces.

The Immortality of the Spiritual Body.

I am no new beginner in the study of Spiritualism, but realize that I have very much to learn, and hence I subscribe for your enterprising and interesting paper. I belong to no creed or ism, but seek truth wherever I can find it. I inherit from a studious, but independent and fearless parentage, an abiding love for that knowledge of the supernatural and the "great beyond" that is in harmony with Paine's "Common Sense" and "Reason," and with our own innate, inhering, instinctive and intuitional powers of mind. I fully believe in the divine command, "with all thy getting, get understanding," and thus have a reason for the hopes and expectations concerning the "future" or higher and more positive condition of mind, soul or life.

George S. Bowen, in giving his reasons for his hopes, etc., in your paper of Oct 22d, illustrated his subject by referring to a grain of seed wheat, which he says is put in the ground and dies, "but the spirit of that wheat comes forth in a new stack of grain with increased treasure."

Allow me to suggest that he has not proved that the wheat has secured a new, higher or more exalted condition of being; in its new life it is still wheat, and subject to the same conditions or laws as before; that is, the soul of the wheat "goes marching on" in the wheat domain, and that is all there is of it. Does he mean to say that our souls "go marching on" from one life or body to another, and that that is all there is of our life?

As my mind handles its proof and reasons for future, higher, immortal and far more desirable conditions of being, his argument is not satisfactory to me.

Now, by way of having "more light" or all the proof that is going, allow me to offer my "proof and reasons," and, perhaps, it may aid the cause we all love so much.

We will take it for granted that mind or spiritual potency is all there is that is real, interesting and potent of any human being; this we will call the "spiritual body" referred to by Paul. The power of this, our spiritual body or mind, depends very largely upon two things, to-wit: harmony and the ability to reason logically and clearly to understand and enunciate. How can we increase and develop the power and potency of this "spiritual body" or mind domain of our being? I will give briefly a very old and reliable recipe for increasing the harmony and power of mind. Everyone knows that there can be no new human-life or bodily manifestations without the male and female—positive and negative—forces. These sex forces are then a part of the great "creative spirit" or mints potency and power (God power) that is inherent within every person, "the Kingdom of God" (of power) "is within you."

Now there are two ways that this power, "sex forces," or seed principle, can be used: to perfect, develop and increase our own "spiritual body" or mind potency; second, to the creation of other mortal bodies like our own, and just as we have seen above that the seed when produced its kind.

Now the question resolves itself into this: Have we a "spiritual body?" The answer comes to us all, yes. Is it, then, in the nature of a "quickening spirit," a "creative spirit?" Sound common-sense and reason answer, yes. Then is it not reasonable to both suppose and believe that there is an intimate and inseparable relation between our "spiritual bodies," or the mind potencies, and the "quickening spirits," life and sex forces of our bodies? There can be no other reasonable conclusion than that there is. If this be true, then if we use, send out, or project our "spiritual bodies," and our life forces in the creation of other bodily forms and other "spiritual bodies," it must necessarily be at the expense of our own spiritual potency and power.

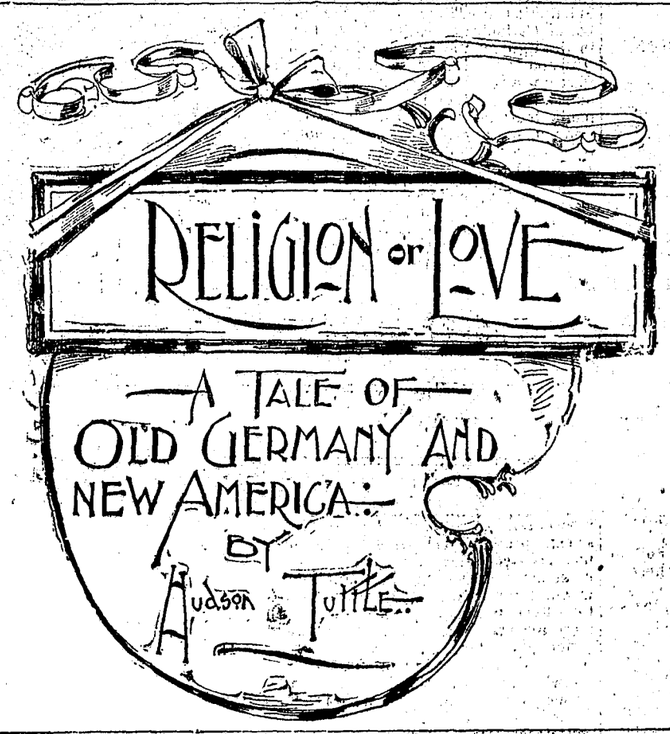
But it will be said that this old way of living for offspring is according to natural laws and that we are helplessly in the power of the "law and order" of nature, of the terrestial cosmos, etc.

Now, let us remember that Paul, the same author quoted by Mr. Bowen, says, when asked: "How are the dead raised up?" (meaning, of course, the dead of the living or natural humanity) "That was not first which is spiritual, but that which is natural: afterward that which is spiritual." He also said: "There are celestial bodies, and bodies terrestrial; but the glory of the celestial is one and the glory of the terrestrial is another."

From these statements and also from other evidences that may be seen all about us, we conclude that the natural is as essential as the celestial or spiritual body, and also that there may be a glory of the "spiritual body" or life and sex forces that we poor mortals have neglected by far too much. We have been chasing after the glory of our natural bodies as the farmer seeks to secure fine, plump and superior seed-wheat.

I sincerely hope that you and your dear readers will study the functions, potencies and possibilities of our "spiritual bodies" and life forces more, and also do not forget that the greatest magi and adept of all the ages, of all of the religions of the world's history, was a Spiritualist, and one who lived the harmonious law of His spiritual being. I refer to the carpenter of Galilee, the God-Man Jesus, the "anointed" of the great

[CONTINUED ON PAGE 8.]



PRELIMINARY.

As is well-known to readers of spiritual literature, from boyhood I have written by an inspiration, which, however regarded by by others, has a clearly-defined personality to me. The readers of the various works I have published, when they compare them, will understand by their wide divergence, that they, of themselves witness, their different authorships independent of myself. All communications must necessarily partake somewhat of the channel through which they flow, and the recipient can only strive to eliminate, as far as possible, his own personality, and write the thoughts which are given him, clearly and conscientiously.

While writing on the more profound and scientific subjects, I often pause in weariness, and other personalities approach, and by diverting thought into other channels give rest. At such times a poem, short article on some timely topic, or a story, a part of one is written.

Such is the origin of the present story, which was written by way of diversion from more exhaustive work. It is a vivid portrayal of life during the age of faith and blood. The descriptions of scenery are true to nature. The settlement of Gnadenhutten, and the horrible massacre of the Christian Indians by the whites are matters of history. The Moravian settlement at Pequotting is described in the chronicles of the pioneer days. The removal of the Indians to the West destroyed the incipient civilization there begun, and the disheartened missionaries disappeared in the more promising, yet delusive fields of Canada. The law applied to the contact of a superior with an inferior race, by which the inferior, instead of being elevated is extinguished; the futility of missionary effort; the analysis of the hidden springs of human conduct—these are the motives and development of this story. The reader must ever hold in mind, whatever his praise or censure, that for me is only the merit of an amanuensis. H. T.

CHAPTER I.

Count Zinzindorf and Heloise.

We are certain only of change; that to-morrow will not he like the promise of to-day.

The Bertheldorf estate expanded from the banks of the Elbe, that noble river, which, rising in the mountains of Bohemia, flows for seven hundred miles through the German Empire to the ocean. It was situated in the fertile province of Saxony, and its castle arose from the bluff overlooking a broad sweep of the magnificent stream; a wide extent of country to the distant mountains rising like clouds on the edge of the horizon, and the rugged undulations of the lesser hills extending from either bank. It was a strange, fantastic pile of masonry; a nightmare of architecture, built, no one knew by whom, or in what age, for it had been changed and added to according to the whims of generations of owners until the original design was obscured and lost. Only one feature of the original remained; the great square tower, which, resting on the rock and built of massive blocks, with gloomy pride arose tier above tier to the coping on which centuries ago the vigilant robber chieftain kept his watch and guard. Battered by storm and gnawed by frost; grey with lichen and moss, these traces of departing years added to its venerable appearance and awed the beholder with the impression of its endurance and strength. At the base was the mote, in which rank weeds were growing in the green water, spanned by the drawbridge which extended to the gateway, over which the portcullis was suspended by rusty chains. The defenses had been neglected, during the Count's minority, but he had manifested the reviving spirit of his warrior ancestors, and had placed the castle in the same readiness to repulse attack, that in the old-time of robber-rule made its name famous. The drawbridge was repaired, and made to lift from the moat at a touch of the warden's hand, and the port cullis was moved in like manner. To these defenses was added an inner gate of massive oak, cleated with iron, with guarded apertures through which the enemy, as a last resort, might be assailed.

Around the tower clustered more modern buildings, many of which were tumbling to decay. The efforts of the master had been directed entirely to the lines of defense, and its massive outer-walls had been carefully repaired. It was when well garrisoned, an impregnable fortress, against the engines of war of its time.

A beautiful, well-kept lawn extended to the banks of the river, through which reached a broad carriage-way to the main entrance, bordered with venerable trees and banks of flowers.

Such was the ancestral castle of Louis Bertheldorf, a young man in whom burned an intense ambition to make his mark as a warrior, and mingle in the strife then raging beyond the quietude of his province. Around the castle far, as the eye could reach, was the hereditary estate, and he could call together a valiant company of his retainers.

It was summer; a delicious day when the light and heat are softened by a veil of transparent haze, which lies shimmering purple over the landscape, and the clouds float in fleecy softness as though conscious of their loveliness. The river slept, fanned by the lazy wind, and over all the world there was quiet, rest and perfect peace.

Under a group of trees in front of the castle, Count Bertheldorf and his mother were sitting on a rustic seat, engaged in earnest conversation. The most casual observer would have selected him as one of no common mould. He was tall, with active grace, and a lithe well-modeled frame, indicating uncommon strength and endurance. His features were clear-cut, strong, and his high forehead was shaded with curls of dark hair.

In strange contrast was the lady by his side. She was of the pure German type, a soft, rosy complexion, gentle blue eyes, flaxen hair, and a mouth arched with the expression of affection and constancy.

"You are opposed, dear mother, to my desire to join the army of our King, and enter the field where my ancestors won their laurels of renown."

"My dear Louis, can you ask?" she replied, her eyes moistening with tears. "Are you not my only stay and comfort, and have I not already given enough for my country and my king? Look at me, who have given all my life for you! Your father at your age, whom you resemble, as an image from the same mould, was demanded by his King to go to the war. You were then two years old. Oh! how my heart sank within me! How black and lonely the world and life appeared when this command struck down my joy and left me nothing but despair. We had been married three years, and during that time had only been once from home, when we sailed down the Elbe to the sea to gratify my desire to view the ocean and its coast. It was on our return that the command came. I fell on my knees and implored your father to remain. He raised me up, and holding me like a child in his arms, told me to dry my tears, for he would soon return, after achieving a record which would make me proud of him and glad that he had been called. I was not satisfied, and he told me of the duty he owed to the King.

"Is your duty to your King stronger than your love for me?" I asked, and he replied that all he possessed was his King's, even his wife and child; that his castle and lands were held in trust, and he had no choice. He must go, or be dishonored, which to us both was worse than death.

"Then I placed you in his arms. He kissed you and wept. Ah, yes, his tears mingled with mine and fell on your face. He kissed you and blessed you, and then, buckling on his sword, at the head of an hundred retainers on restless horses, thundered over the bridge. I went up to the top of the tower, and watched them gallop along the road winding down the valley until they disappeared behind the hills. I need not tell you now, for I have already related the story many times, how the rash King threw himself into the midst of battle, and your father, seeing his danger, rushed forward to his assistance. The King was saved, but after the battle, under a pile of the slain, they found your father, grasping the hilt of the treacherous sword which failed him in his hour of need."

"I know," replied Louis, his eyes glowing with feeling, "I know the story of my father's bravery, and it taunts me with my weakness in not emulating his example, Did the King remember your loss, or did he forget, as rulers so often do?"

"Ah! he was most generous and tender. He annexed leagues to this estate; invited me to court and sent princely gifts, but what of these attentions? What are leagues of land, the glitter of court or paltry gifts, when the heart is sick and love is dead? Had it not been for you, I would have, in my rashness, defied providence, Many a time the river invited, with a siren voice, to come and rest forever; but you were helpless and asked for care, and slowly drew my heart away from its grief, and I lived for you."

"And now, dear mother, you desire me to be like a peasant, content with home, and the fame bestowed by my father!"

"Perhaps I am selfish; love is selfish, but it seems to me that life might be made to mean something more than robbery and murder. You want to go forth to kill or be killed. I have reared you; some other mother has reared another with equal care, and loves him equally well. You both go to battle and, engaging, strive to murder each other! The one who is successful is called a hero! Oh! call it fame, heroism, or what you will, it is a crime. Why not win honest fame by devotion to the people of your estate, who surely need your care, and let those who delight in war go to war?"

"You say, my mother, that I am like my father, and the same argument which satisfied him satisfies me. The country demands my services, and I cannot repose with honor. There is neither honor nor glory except in the army, and I ought to preserve my father's memory, and become as worthy an example to my children as he is to me."

There was silence, and tears fell from the mother's eyes. The end had come; the end which she had so long anticipated with dread; which had been foreshadowed by the chance remarks of her high-spirited boy. He was hers no longer. He belonged to his country! It was more terrible than bereavement by death, for death brings the one consolation of certainty, and in this the vague uncertainty is the most deplorable element. The love lavished on him which knew no other object must now turn on itself, for its support would be gone. Sad recompense for years of loneliness, care, anxiety and suffering.

"Oh! that the dear Christ might come!" she exclaimed. "He promised peace and the end of war, but men are so depraved they delight in wickedly killing each other. They ennoble murder, crown the robber, and the minister anointed by Jesus, the Prince of Peace, says amen!"

"I appreciate your feelings, dear mother, but what can I do? You would not have me become a priest, or immure myself in a cloister for the sake of peace. We have a vast estate and a host of tenantry. I am, as was my father before me, their head, and as such must pay my court to the King. You know all this better than I can tell you. Then look at the honors of the world. The sword is the emblem of power. I am of a race of warriors, and feel the martial fire in my veins. Whether I would or not, I am forced to the field. A year hence, I shall return crowned with laurels and you will be proud of my valor."

"If you go, I shall have left me only a woman's resource, one which has strengthened many a bleeding heart; I shall pray God day and night to preserve and bring you back to me unscathed."

"I thank you for your prayers and regret that I should be the cause of the least sadness to you. The day is too bright for grief. When all the world is so happy we should be also. See how the river reposes in the soft light which is reflected in the broad belts of color. What a magnificent sweep the dear Elbe makes as it skirts the base of yonder hills!"

"I am glad you love the river, for to me it is like a friend. Well do I remember the first time I saw it from this very spot in the early morning, the day after your father brought me home. It had become to my mind a beautiful poem and has been constantly connected with the history of my life."

"How gracefully that boat rounds the curve of the stream. It is loaded with people, and is now signaling us."

"Probably some unfortunate sufferers. I learned from a courier yesterday that there are dreadful persecutions of the people in the mountainous country of the Upper Elbe. Perhaps these are refugees."

"I will call the keeper and have him inquire." He beckoned to the keeper standing in the door of his lodge, and when he came, said to him: "Go down and meet the people from the approaching boat, and inquire whence they come, and if they need our hospitality."

When the keeper departed, Louis turned to his mother: "Ah! mother, what if these people are fleeing from the persecution you speak of, what are we to do? They have rebelled against our holy Catholic religion and should be punished. Hence, if we aid them, we become liable to the appalling charge of heresy."

"You anticipate difficulties, which really may prove of grave importance, yet it would be inhuman to turn the suffering from us, when by extending our hand we can save them."

"If they are heretics condemned by the church, they ought not to be saved. If they are excommunicated, they deserve their fate, and it would be a great sin to encourage them in their rebellion."

By this time the party had landed and were approaching by the broad roadway up the hill, and as they drew near the most casual observer would have remarked that they were no ordinary personages. They were worn and jaded by their voyage, yet their manners indicated culture, refinement and courtly grace.

"These people are refugees," said the keeper, bowing low, "who say they have been persecuted unto death in their own country, and escaping, came to throw themselves on your protection."

"Why do they not claim protection of their own Lord?" asked Louis.

At this question a young man stepped forward from the group and in a deferential manner replied:

"Our Lord is our most implacable enemy, and will not listen to our complaints."

"Why should I protect you against him? You are not my vassals, and to grant your request would involve me in most serious difficulties. Aside from this, I know nothing of the cause of your troubles. They must be serious, for a lord does not needlessly punish his retainers."

Louis had not noticed the presence of a young woman, who had remained sheltered from observation by those in front. She now came forward and in a voice trembling with suppressed emotion addressed him. He scarcely heard her words, for she appeared to him as a dream of beauty, a vision of loveliness, pleading for justice and charity. How slight the objects in which the currents of our lives sway and turn. A little sandbank may change the course of a great river, and the flood meeting a slightly projecting point turns and plows its way through solid land. We know not, with all our high resolves how the circumstances of the morrow will swerve us from our course. On the young and ardent mind of Louis the vision came like the dawning of Aurora on the darkness of night. Her hair fell over her shoulders in ringlets of light gold; massive ringlets disarranged by the wind, and the more charming. Her complexion was of the soft white and rose which harmonized with violet eyes, and carmine lips which spoke in smiles when silent. Every line and curve was mobile to the faintest touch of feeling, making concealment of purpose or duplicity impossible. Her face was like the surface of a mountain lake, clear as crystal, reflecting the lovely outlines of the hills, the swaying trees, the soft beauty of the clouds, the light of day, the radiance of the night.

Louis was charmed. Well he could not pierce the veil of futurity and know of the strange and wild adventures of the coming years where in their lives would be united by a common purpose and be separated by the merciless hand of fate; the pleasures and more than mortal pain they would share. He would not have believed, had he been told by a prophet. Well it is that an infinite Benevolence conceals the future from us, thwarting our childish efforts to penetrate its mysteries and extract from fate an answe rto our desire.

She approached Louis, and with charming modesty answered his inquiry: "Our lord is the Count Rosenbaum. You have heard of him?"

"Of Count Rosenbaum? Who has not heard! He is the most renowned leader in the upper provinces and a zealous protector of the faith."

"Only too zealous; he is merciless. These are his people," she said, "and I—I am his daughter."

"You?" cried Louis in utter amazement, while his mother at once arose and throwing her arms around the neck of the girl drew her to her bosom, exclaiming: "Providence has answered my prayers, for as your mother did by me in the hour of my distress, I can now do by her child. You are her very image at your age. She was to me a friend in the most perfect sense, and her death at your birth removed the most intimate friend I ever had."

The girl overcome by this unexpected kindness, sank on the bosom offered her for support and silently wept.

"This is the Lady Margery, who as muse, took your mother's place, if I mistake not. I have not seen her for twenty years, but she has suffered little change." said the Countess Bertheldorf, extending her hand, which the lady eagerly grasped.

"I have been a second mother to Helloise," she said, "and perhaps not vainly endeavored to fill a mother's place."

"Ah, and did your mother remember me so well as to give her dear child my name?"

"It was her dying request," replied Lady Margery, "and in those days her wishes were law to the Count Rosenbaum."

"Why are you a fugitive, dear Helloise?" asked the Countess.

She was silent for a moment and then turning to the man who first spoke, said appealingly: "Dencke, will you tell the story of our wrongs?"

Thus addressed, he would have began the recital, but Louis interrupted him by saying: "Stay! How inhospitable we are! You are weary and hungry and we keep you to make explanations. What matters it why you came until you are refreshed? We will first provide for your wants, and afterwards learn your sad history, for sad it must be, and I know the blame attaches elsewhere than to you."

As they turned toward the doorway, one of the refugees who had kept well in the rear, approached and bowing to the ground after the manner of the East, said in a low emotionless monotone: "Helloise thanks you! I thank you! We all thank you!"

His features gave no ray of intelligence and were as unchangeable as though carved of wood. Only in his small, deep-set eyes was there a trace of thought or feeling. They were shaded by heavy, overhanging brows, and his low forehead was concealed by shaggy locks which fell on his shoulders. Short in statue, stooping, broad-shouldered, with his head thrust down between by contraction of the neck, he was a representation of great and pitiable deformity. Standing by the side of Helloise, they were like an illustration of Beauty and the Beast. On one side was shining radiance, spiritual beauty and purity; on the other brute force and instinctive cunning.

"Pardon the manners of my servant," said Helloise, "He is my father's jester. Poor fellow, he thought more of me than of his own ease and comfort, and left the Count to follow my ruined fortunes. Poor John, you had better have remained."

"A hunchback jester is of no account," replied John, "no account to himself, but to you he may be of some service. As long as there is a pope and priests, you will need him. Say, my Count, if a dove flew into your hand from a hawk, would you kill the dove, give it to the hawk, or drive the hawk away?"

"Why do you ask, good fellow?"

"Because it is a laughable question."

"You are merry in your misfortune."

"And why should I not be? I have eaten nothing in two days, nor have any of us. We are in a laughing mood because we are to dine, which will make a bone sweet, and he cause of the hawk; do you pledge not to give up the dove?"

"I pledge you, and my hand for it," replied Louis, extending his hand.

The jester was confounded by this condescension of a lord giving his hand to a serf. The deep bay of the dog by his side called attention from his embarrassment. The animal stood between the jester and Helloise. He was a giant mastiff, with a strain of wolfish blood, dusky brown and black, with glossy shags of hair, a broad head with massive jaws, and eyes, almost human in expression. An animal to fear, and yet to rely on in time of need, as one having invincible courage and strength, and capable of abiding attachment.

"I am again under the necessity of asking your pardon for the interruption of my dog," said Helloise, giving the magnificent animal a glance of approval rather than a rebuke.

"The grand fellow needs none, for he evidently understands us, and would hold me to my vow. He and your jester, in your train, remind me of the folk-lore stories, where goodness to animals is always rewarded. Why do we wait when you are fatigued and famishing? Let us repair to the dining hall, and after that will be time to learn your errand and decide on our course of conduct."

[TO BE CONTINUED.]

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THE PLANET MARS.

It Is Coming Nearer to Us.

Strange Things Are Going on up There Anyway, and Perhaps

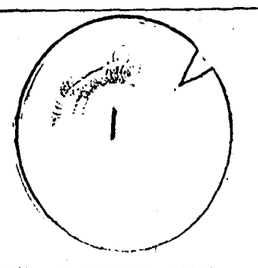
We'll Know all About Them Later On—Astronomers Are on the Lookout.

MYSTERIOUS FLASH LIGHTS AND SHADOWS WHICH MAY BE PART OF AN INTERPLANETARY SIGNAL CODE.

Mars is coming this way at a rapid rate, and making signals to all smaller planets to look out. Mars will be close to the earth now in a few weeks, and every night that goes by brings the red orb clearer and clearer into the field of vision of the big telescopes which are pointed at him. The astronomers are telegraphing to each other from eligible points about the discoveries they are making, and scientists are wagging their heads wisely, big with thought. They say that we are upon the eve of astounding discoveries, but they are reluctant to say what these discoveries may be.

At the same time the usual phenomena that manifest themselves during all times of astronomical excitement are present to make the situation complete. The astronomers are quareling among themselves about what they see. A couple of years ago, when Biela's comet suddenly appeared in the heavens with an enlarged head and a well-developed tail, astronomers said it was coming this way at the rate of several millions miles a second, and that there was danger of a collision. Then rose up a learned man in the Dudley Observatory, at Albany, who proved that it was going the other way, at least to his own satisfaction. As if to refute the contentions of both schools of astronomers, the comet stood still in the heavens for several weeks. Then it suddenly vanished, as if to prove that it was in fact Biela's comet, which has now been playing this sort of game for more than a century and upsetting beautiful theories and parabolic curves in regard to its orbit as soon as made.

One man has said within a few weeks that he has found that Mars has no atmosphere. Another scientist asserts that the atmosphere of Mars is so heavy that it falls to the ground with a dull thud, and that the people who live there have lungs of an entirely different make from those used on earth. Prof. Holden, of the Lick Observatory, proceeds to say that "If Mars has an atmosphere," thereby proving that he is taking a conservative course, and prepared to win either way when the point is finally settled.

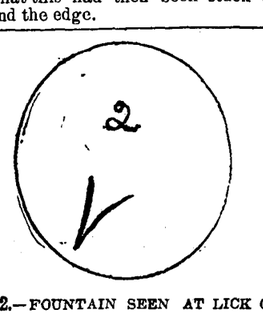


NO. 1.—NICK SEEN BY LOWELL, JULY 19, 1894.

But it is no longer to be denied that some very strange and mysterious things are going on on Mars, and that things are appearing there which are to be found in none other of the heavenly bodies. It is these things which, taken together, form the basis for the assertion that Mars is inhabited by a highly-civilized race of people who are making every effort to open up communication with the residents of Earth. The phenomena are to be accounted for in no other way. What, for instance, would you think of a planet that shows a well-developed nick in its terminator, as seen by Lowell, at Flagstaff, on July 19, of this year, and which only nine days later throws out a big projection, as seen by the noted astronomer Javelle? Mr. Javelle was so astonished by what he saw two nights in succession that he sent out telegrams which are now the talk of the astronomical world.

The projection seen by him looked like the arm of a semaphore thrown out against the dark background of the sky, as if to say: "Look at me!"

It glowed with a ruddy light like the lantern of a yacht at sea. It hung on beyond the rim of Mars so that nobody looking in that direction could fail to see it. It almost looked as if a big piece had first been sawed out of the rim of Mars, like a slice of mince pie, and that this had then been stuck out beyond the edge.



NO. 2.—FOUNTAIN SEEN AT LICK OBSERVATORY.

At the same time it has been discovered that the three strange lights seen on Mars have disappeared for the time being. But they are being watched for. These lights are believed to have been a part of the signal system. They were in a triangle. One astronomer has asked the absurd question: "How could they be in anything else but a triangle?" This has no bearing on the question. Three strange lights in a triangle do not appear on the surface of a big planet so as to be seen many millions of miles away, unless they were put there. Forest fires was offered as one explanation of the lights, and astronomers, ignoring the fact that some of them had said there was no atmosphere on Mars, said the lights were caused by cloud refractions, although how a cloud could refract when there was no air and hence no cloud they did not stop to explain.

The flash-lights had no sooner gone out with a snap one night than Prof. Barnard, of the Lick Observatory, looking through a big glass, saw with astonishment mysterious shadows flitting about on the south polar cap. The whole of the south pole of Mars is surrounded by fields of ice and snow, which approach the equator in winter, but recede as spring advances and in the summer of Mars are comparatively small. Square black marks, streaks and triangles do not go wandering about over the frozen surface of these fields of snow and ice unless there are indeed some very strange animals on Mars. No animal, however, could be big enough to be seen at such a distance, even in the Lick telescope, which has not yet shown anything smaller than canals and other artificial waterways.

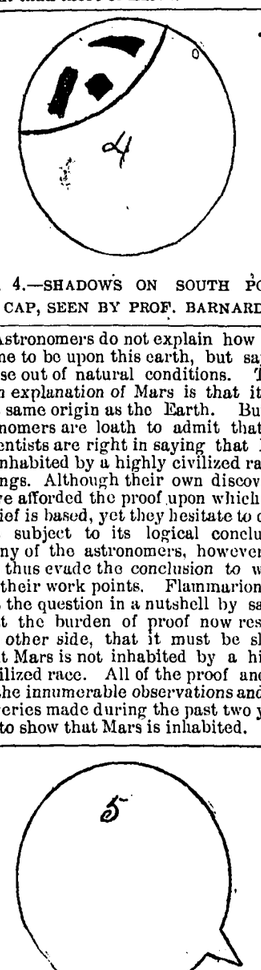
What were these mysterious marks? Signals, says Flammarion, the noted French astronomer and scientist, who proceeds to point out what a perfect signal board is thus arranged. By some mechanism the black semaphores are rapidly passed to and fro over the white fields of snow in an apparent effort to attract the attention of the inhabitants of the earth. A perfect alphabetical system of signaling could thus be developed and messages sent to and fro from one planet to the other. Coincident with these marks was the discovery of the "Fountain of Youth," as it was called by one astronomer. This was a big pyramid, apparently of human origin, and possibly made for signal purposes, a sort of tower from which lights could be thrown and where astronomical instruments could be mounted for the inspection of Earth and the observation of our daily lives and movements.



NO. 3.—AS SEEN FROM AUSTRALIA.

It will be observed that a people capable of building the elaborate system of canals now known to exist on Mars, capable also of swinging signals around the south pole, and of building three great lights in a triangle, are much further advanced in knowledge of the physical sciences than those of Earth. It is therefore not unreasonable to suppose that people who could do these things would build telescopes with an object glass perhaps several hundred feet in diameter and sufficiently powerful to bring out cities, railroads, streets, cultivated fields, smoke, steamships, and military parades on Earth. Who knows but that the White City which arose on the banks of Lake Michigan was eagerly inspected by inhabitants of Mars, and that the daily life in New York may not now be under observation?

All that is known of the physical formation of Mars goes to support this theory. We have here a planet closely resembling the Earth, with four seasons, an almost equal division of land and water, and a warm, ruddy temperature, in which animal life would necessarily develop if there is anything in the teachings of evolution. The rarefied atmosphere of Mars, and at any rate, its variation from the conditions of Earth would produce a race of human beings of possibly much higher intellectual development than those of Earth.



NO. 4.—SHADOWS ON SOUTH POLAR CAP, SEEN BY PROF. BARNARD.

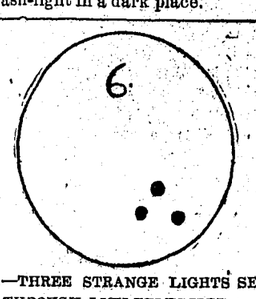
Astronomers do not explain how man came to be upon this earth, but say he arose out of natural conditions. Their own explanation of Mars is that it has the same origin as the Earth. But astronomers are loath to admit that the scientists are right in saying that Mars is inhabited by a highly civilized race of beings. Although their own discoveries have afforded the proof upon which this belief is based, yet they hesitate to carry the subject to its logical conclusion. Many of the astronomers, however, do not thus evade the conclusion to which all their work points. Flammarion has put the question in a nutshell by saying that the burden of proof now rests on the other side, that it must be shown that Mars is not inhabited by a highly civilized race. All of the proof and all of the innumerable observations and discoveries made during the past two years go to show that Mars is inhabited.

NO. 5.—PROJECTION SEEN BY JAVELLE, JULY 28, 1894.

There has not been anything adduced to show that Mars is like the moon, a dead, dry ghost of a planet. This answers to the description of the two moons of Mars, one of which was discovered by Prof. Hall, of Washington. They are dead and dry like our own single moon, and strange to say, they swing about the planet in different directions. They are as different from Mars as our moon is different from the Earth. If Mars had no atmosphere and was existing under physical conditions which would make animal and vegetable life there impossible, then Mars and its two moons would be of the same nature. But Mars is like the Earth and its moons are like our moon. Mars is warm in color and warm in fact, with a rich red soil capable of producing much and sustaining a vigorous animal life. It throws off heat of its own, unlike its moons, which are white and ghostly and dead. Given heat and life must result. This is an axiom of science. Given certain conditions of heat with earth and air, and trees must grow, grass sprout, insects breed, animals wander about, and man himself be present.

Here are a few of the strange things seen on Mars:

Canals.
Three lights in a triangle.
A nick in the rim.
A luminous projection.
Black, shifting marks on polar cap.
A pyramid.
Disappearance of lights.
A flash-light in a dark place.



NO. 6.—THREE STRANGE LIGHTS SEEN THROUGH LICK TELESCOPE.

From Australia come reports of recent observations showing what looked like hieroglyphics on the south polar cap. These closely resemble the shifting black marks observed by Prof Barnard at the Lick Observatory, and are apparently part of the same signal system.

Mars has been especially observed during the past few months by Prof. Maunder, of the Greenwich Observatory in England. He flatly contradicts the assertion that the red planet has little, if any, atmosphere. Prof. Maunder says in a recent article in the Westminster Budget: "The spectrum gives evidence of watery vapor." He also finds water, snow and ice on Mars, which could not exist without an atmosphere.

The days of wonders will never cease, as the preceding account from the New York World clearly indicates. With the larger and more powerful telescopes foreshadowed by Louis Gathmann's invention, it really seems to be within the bounds of probability that the people of our planet Earth will yet be able to see not merely the phenomena that now so deeply interests our astronomers, but also see the dwellers on Mars, and take note of their daily life and avocations, their systems of internal improvements, modes of transit, their styles of dress, their customs, habits, etc. And may we not add that, in addition to these revelations, the telescope of the future will have its capacities so enlarged and so finely adjusted in approach to spiritual vision that the Spirit-world will become visible through its refined achromatic lens? J. C. UNDERHILL.

A BRUTAL ACT,

In Harmony With the Dark Ages,

And Which It Is Proposed to Foist on the People of Kansas.

TO THE EDITOR:—I mail you a copy of sections 10 and 11 of an act to regulate the practice of medicine in the State of Kansas. I have been practicing magnetic healing here for two years with good success, and the regulars have tried to get me out. I have had a very large practice, and have cured some bad cases the regulars had been treating for years, and only giving relief. All they have to say against magnetic treatment is, "the disease will come back." When I returned from Iowa I was met by one of the regulars, and he said: "What in h—ll do you come back here for. We are fixing up a law to stop you from practicing in Kansas." You can see what the feeling is here for any one but the regulars. I have lots of friends here; that is what hurts them. The following is the proposed act:

"An act to regulate the practice of medicine in the State of Kansas.

DEFINITION OF PRACTICING PHYSICIAN.

"Sec. 10. Any person shall be regarded as practicing medicine within the meaning of this act, who shall treat, operate on, or prescribe for any physical ailment of another.

ITINERANT VENDOR OF DRUGS, ETC.—LICENSE.

"Sec. 11. Any itinerant vendor of any drug, nostrum, ointment or appliance of any kind, intended for the treatment of disease or injury, or who shall, by writing or printing, or any other method, profess to cure or treat disease or deformity by any drug, nostrum, manipulation, or other expedient, shall pay a license of one hundred (100) dollars per month into the treasury of the board, to be collected by the State Board of Health, in the name of the people of the State of Kansas, for the use of said Board of Health.

"Any such itinerant vendor who shall vend or sell any such drug, nostrum, ointment or appliance without having a license so to do shall, if found guilty, be fined in any sum not less than one hundred dollars and not exceeding two hundred dollars for each offense."

Thus all can see the pernicious character of the law.

DR. J. G. CRAWFORD,
212 South F Street, Wellington, Kan.

AFTER THE STORM.

After blackness of stormy night,
With golden glow opes the day;
After struggle for moral right,
Who labor for good hold sway.

Storms must come, nor the struggles light,
Till a fairer day shall dawn.
We always know the stars shine bright,
Though hid till the clouds are gone.

And sometime after the showers
Joy and your wishes shall meet;
Rain has but brightened the flowers
You then will find at your feet.

Ever listen for Life's sweet song,
Some day you may hear your own;
Truly can wait, though time is long,
To reap of the harvest sown.

—ANON.

Mount Pleasant Park Stock Company.

All persons holding stock in the Mount Pleasant Park Stock Company, who have not received notice of settlement therefor, under date of Nov. 9th, 1894, will please confer with me at once, giving name and full address.

OLIVE A. BLODGETT, Sec'y.
503 Oneida ave., Davenport, Iowa.

THINGS WE LEAVE UNDONE.

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say,
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time or thought for
With troubles enough of your own—

These little acts of kindness
So easily out of mind,
These chances to be angels
Which even mortals find.
They come in night and silence,
Each chill, reproachful wraith,
When hope is faint and flagging
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great
To suffer our slow compassion
That tarries until too late;
And it's not the thing you do, dear,
It's the thing you leave undone
Which gives you the bitter heartache
At the setting of the sun.

—*Rehoboth Sunday Herald.*

THE PROCLAMATION.

A Spiritual Thanksgiving.

WHY WE SHOULD BE THANKFUL.

TO THE EDITOR:—In accordance with custom—a custom that is liable to objection as implying a degree of union of Church and State—President Cleveland has by proclamation designated Thursday, Nov. 29, as a "day of thanksgiving" throughout our land.

He enumerates in a perfunctory way a number of reasons why the people of this country should be thankful. These reasons are of such a character as might be expected to emanate from some orthodox pulpit, and, therefore, do not appeal to people of other modes of thought.

Personally, perhaps, Mr. Cleveland might feel inclined to return thanks for the defeat of David B. Hill; but not for the sweeping Republican victory in general. Republicans, however, will feel in the mood of thanksgiving for their party's success; while their political opponents feel more of the spirit of fasting and prayer in their affliction and defeat.

But, leaving politics aside, Spiritualists can find special reasons for gladness of heart. If President Cleveland does not enumerate such reasons for thankfulness as commend themselves to Spiritualists, Spiritualists may seek and find special reasons of their own.

In the spirit of this remark, we will say that Spiritualists have great reason for thankfulness because Spiritualism is working its way into the churches, silently, yet powerfully working, leavening the minds of ministers and members, modifying views, beliefs and creeds, in their mental acceptance. As Oliver Wendell Holmes said:

"While some are crying out against it as a delusion of the devil, and some are laughing at it as an hysteric folly, and some are getting angry with it as a mere trick of interested or mischievous persons, Spiritualism is quietly undermining the traditional ideas of the future state which have been and are accepted—not merely in those who believe in it, but in the general sentiment of the community. You cannot have people of cultivation, of pure character, large-hearted women, grave judges, men of science, shrewd business men, professing to be in communication with the Spirit-world and keeping up constant intercourse with it, without it gradually reacting on the whole conception of that other life."

This is the work that is quietly, silently going on day by day; the scientific mind and the church mind is becoming permeated with the leavening influence of Spiritualism. Many a pastor would be surprised were he to become aware of the inroads of Spiritualism amongst the members of his fold; and many members, as well, would be startled to know the thoughts of their pastor, which, for reasons of prudence, he chooses to conceal within his own breast. Some pastors and members are bold to avow their honest convictions. For all these, let us Spiritualists find a special occasion for thanksgiving.

Again, Spiritualists may find special occasion for thanks, in the "New Departure" set forth in THE PROGRESSIVE THINKER. It is an enterprise in which all may individually receive a share and benefit, and the cause they love may be helped and benefited. Read again about it, accept the very liberal offer and you will not fail to be thankful.

The failure of attempts at hostile legislation might well be cited as another specific reason for thanksgiving by Spiritualists.

Also, for the fact that patriotic American organizations are blocking the dangerous un-American, hostile and unpatriotic designs of the Romish hierarchy against our grand, free institutions, we, as Spiritualists, may be truly thankful.

Besides, THE PROGRESSIVE THINKER still sheds the light and warmth of its vital thought—a crowning blessing—and all for just $1.00 a year!

Thus, if Spiritualists cannot find strictly orthodox reasons for thanksgiving, they can find GOOD reasons, and that is far better.

For these and other blessings, let Spiritualists duly observe Thursday, November 29, as a day of especial good cheer and thankful feeling, observing the day with gladness of heart in such manner as is becoming to the occasion and to the great cause of Spiritualism.

U.

Important Notice.

This is to certify that one H. R. Wardell, formerly a member of our church, has been expelled from it, for the following reasons:

First, practising fraud, by pretending to get full-form materialization while in our city.

Second, we have reliable information from different responsible parties, that he has been and is at present traveling through the State of Indiana, at Lafayette, Bluffton, Indianapolis and other places, sometimes under the name of Wardell, Richmond, etc., deceiving the people and representing to them that he is a member in good standing in our church.

This is by order of our executive board. President, Dr. J. H. Wilson; financial secretary, Dr. Thomas McAboy, of the First Spiritual Church of Louisville, Ky.

COMMENTS.

They Are by Dr. Peebles.

UPON THE COMMUNICATIONS OF DR. FELL, AND MRS. RUDOLPH'S ANTI-CATHOLIC AND CATHOLIC POSITIONS.

TO THE EDITOR:—There is an article in your issue of October 4, the last paragraph of which reads:

"I would be glad to divert Dr. Peebles to a few words on these lines.

"Nashville, Tenn. V. FELL, M. D."

I have in the line of social intercourse and hospitality many pleasant memories of Dr. Fell, who, as a student of psychic science, physician and gentleman that he really is, admits in the following paragraph all that I contend for. Here it is:

"I admit (and so must anyone at all conversant with the history of religious persecutions) all that Dr. Peebles charges, that Protestants have persecuted Catholics with the same fiendish vindictiveness, when they had the power, in all the history of the past, and doubtless would do so again (to the same extent at least as their Catholic brethren) if given the opportunity."

The "lines" referred to by Dr. Fell, or the most important of them, are these:

"The question is simply: Has any body of religionists or non-religionists any right to become citizens of this country who have, and profess to have, a greater fealty and devotion to some foreign power than to this Republic?"

That's the point. And now, who is to testify? Catholics necessarily are among the witnesses. The Catholic priest, Rev. Ubalch, of San Diego, said, in my hearing, and in the hearing of an immense congregation of Catholics and Protestants last Sunday, in his advertised sermon upon "Catholicism and Liberty," that he "owed no fealty, no allegiance to Rome upon any civil or political matter whatever." He further said that: "The Pope had no more to do with his vote, or the votes of Catholics in America, than had the Czar of Russia."

The Catholic priest, Rev. Brannan, in the Texas, Galveston, *News*, says:

"I am a native of this country, and I love this country with all my heart. I would give my life in defense of its liberties, and none of my Protestant friends could do more. . . President Cleveland has nothing to do with my religion, and it is not any affair of his whether or not I am a Catholic, a Methodist, or Presbyterian; and the Pope has just as much to do with my politics as Mr. Cleveland has with my religion."

I could quote scores of testimonies from Catholic priests and bishops to the same effect. Are these witnesses all perjurers? To so affirm is to shamefully slander and libel our fellow-citizens.

Quite likely I may be reminded and re-reminded of what Catholics said and did in the thirteenth, fourteenth and fifteenth centuries. Of that I care nothing; neither do I care how many wives Solomon had, or whether the whale swallowed Jonah, or Jonah the whale. Let the dead past bury its dead.

With the unreasonable, irrational dogmas and tedious, oldtime ceremonies of Roman Catholicism I have not a particle of sympathy. Catholicism in this country is little more than spent force. It is under fire—the searching fire of science. The church must grow, or further fossilize and die speedily. It is now in the process of modification—in the throes of a new, a higher birth. All know that in this country, as in Europe, there are the "old Catholics and the new Catholics." Upon sundry serious matters, such as temperance, common schools, secret societies, Satolli's authority, etc., they are divided. Permit them, then, under the uplifting influences of science and evolution, of a free press and free speech, to work out their own salvation. Do not—do not—for decency's sake, if from no higher motive, misrepresent and persecute them; for persecution begets persecution; hate begets hate; war begets war, and of all wars, religious wars are the most bitter, bloody and deadly.

Only yesterday the telegraph from San Francisco brought the following:

"Open opposition to the A. P. A. commenced yesterday in San Francisco, when meetings were held in every precinct in the city, and an organization styling itself the 'American Liberal League,' was formed."

This is just what might have been expected. Comments are unnecessary.

Permit me to say, further, that I am in receipt, up to date, of thirty-one letters (twenty-seven of which are from prominent Spiritualists, such as Moses Hull, and his brother, now editor and proprietor of the *Liberator*, thanking—heartily thanking me for showing up the persecutions of Catholics by Protestants, and for contending that Roman Catholics had the right to vote and to hold office under the Constitution.

I offer for publication (and that without permission) but one of these letters, and this only because the lady lives in Nashville, Tennessee, where resides also Dr. Fell. Possibly they may be neighbors. I give her letter verbatim, save that I have condensed a few sentences without changing a single idea. Here you have it:

NASHVILLE, TENN., Sept. 26, 1894.

"Dr. Peebles—Dear Sir: I cannot refrain from writing and thanking you for your most excellent article in THE PROGRESSIVE THINKER of September 22. If we had more Spiritualists with your broad liberal-mindedness our cause would better prosper. But we have a great many fanatics among us, who will see only one side of a question. I am heartily tired of the subject, which I think a very unspiritual one. I have often thrown down newspapers in disgust when reading the silly and abusive articles about Catholics and the Catholic church, knowing how untruthful the most of these articles are.

"We have a great number of believers here in Spiritualism who are members of the Catholic church, and if Spiritualists so bitterly attack them, what can they expect them to do? I am more than surprised at the attitude of Spiritualists, for I thought I would find a broader feeling among them—more of the brotherhood of man. I trust we shall hear more from you on the subject in THE PROGRESSIVE THINKER, and that your articles will have their proper effect on such as need them,

"Respectfully yours,

"(MRS.) MARY RUDOLPH."

Possibly Dr. Fell and Mrs. Rudolph, both being Spiritualists and residents of Nashville, can, by enlightening the voters of the city and county through the dissemination of Liberalist and Spiritualist literature, lessen the number of Catholic officeholders. And yet, in the light of these words of the Constitution of the United States, Art. 6—3: "but no religious test shall ever be required as a qualification to any office or public trust under the United States," I do not see any reason why Catholics, if good, competent citizens, and every way upright, honorable men, should not be just as much entitled to hold office as some Shylock Jew, some bigoted Calvinistic Presbyterian, or some single-barreled sectarian Seventh-Day Second Adventist. J. M. PEEBLES, M. D.

San Diego, Cal.

AN EARNEST PROTEST.

It is Against the Wholesale Ordination.

TO THE EDITOR:—As a lawyer, I cannot but regard the plan suggested by President Barrett as a great wrong, not to say *fraud*, against which I hope all respectable Spiritualists will enter their solemn protest. He assumes that any incorporated society may, by a vote, make lecturers and mediums, ministers, in which the various religious organizations have ministers. Nothing could be more absurd. Does a simple incorporation give the right to ordain ministers? Certainly not, unless it is so nominated in the charter, and though ordination papers should be voted and recorded by a thousand voluntary or incorporated societies that would not make one ordained minister in the sense in which the United States Government and railway companies understand these things.

The Pennsylvania Railroad Company require that ministers who claim half-fare tickets must reside on the line of their railroad, and be pastors of churches. Would this apply to Spiritualistic lecturers and mediums? I trow not. Moreover, are we so in love with Sacerdotalism that we are ready to make all our lecturers quasi priests, if thereby we can secure for them "children's tickets" to travel on our railroads? The thing is too monstrously absurd to be treated seriously.

I think that granting half-fare rates to Catholic and Protestant priests is a great wrong and carries with it a humiliation that should cause them to blush whenever they face a looking-glass. Who owns the railroads? The stockholders. Who are the stockholders? Many of them are widows and orphans. Whoever, therefore, rides free or at half-fare charges robs widows and orphans of just so much money as they save for themselves. The whole "dead head" system is wrong and Spiritualists should set their faces against it, instead of making themselves a party to it. Let me caution societies and individuals against this last indiscretion of President Barrett, as the railway companies all over the land are too cautious to bite at this bare hook. I can see no good to come out of this "fad" of President Barrett, unless it be to make Catholic and Protestant sects ashamed of themselves and induce them to decline all special favors from railroads.

R. B. WESTBROOK.

Philadelphia, Pa.

It is a well-known fact that the ordination of ministers of the gospel in the ranks of Spiritualism has not been conducted with enough care. Incompetents, frauds and tricksters have been ordained until a general protest on the part of respectable Spiritualists has been made.

EDITOR.

The Cause in Flint, Michigan

TO THE EDITOR:—We opened our lecture season October 6 and 7, with a rousing convention of the Saginaw Valley Association. Our speakers on that occasion were Dr. Johnson, of Battle Creek, and Martha E. Root of Bay City. Mrs. Minnie Carpenter, of Detroit, was platform test medium, and she is one we can highly recommend in that work, and all did credit to themselves and the cause. Many had to be turned away for the want of standing-room in our spacious hall.

Next came, for the month of October, Brother G. H. Brooks, of Elgin, Ill. Too much cannot be said of him as a gentleman, and his psychometric readings were perfect and readily acknowledged: his lectures were filled with profound logic, and the longer he stayed the better he was liked.

Mrs. Jennie Hagan-Jackson is serving us now with a two-weeks' engagement, and is giving perfect satisfaction. We have a good lyceum and a Young People's Investigating Club, and a Helping Hand Society, all working together in harmony for the upbuilding of the cause. Our rostrum is filled, up to February, with the following eloquent speakers: Dr. Schermerhorn, L. V. Moulton, Dr. P. T. Johnson, Dr. C. A. Andrews; and for January, Bishop A. Beals, and expecting Bert Woodworth, of Meadville Pa., the trumpet medium.

Joseph King, the materializing medium, paid us a flying visit of three evenings here. Many forms appeared each night, and many were recognized. We intend to furnish food for both the believer and investigator, during the winter months.

MRS. E. A. PARKER, Sec.

Mrs. Cora L. V. Richmond.

Read carefully an account of her "Life Work," published on our fifth page. Send for the work at once, and secure it at $1.50. It will prove a rich feast to every Spiritualist.

PULPIT, PEW AND CRADLE. BY HELEN H. GARDENER. One of her brightest, wittiest and strongest lectures against the Bible. Every woman should read it, and know her friends and enemies. Price 10 cents.

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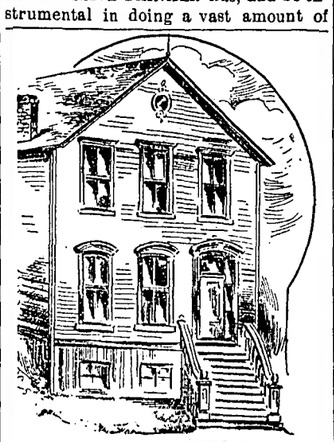
OUR NEW DEPARTURE.

For several weeks we have been alluding in THE PROGRESSIVE THINKER to a New Departure, claiming that when fully carried out in its full fruition, it would be of great benefit to Spiritualism—in fact, a benefit that, on account of its magnitude, would be difficult to measure. When we announced, five years ago, in unpretentious circulars, that we would *inaugurate a new era* in the history of Spiritualistic journalism, by commencing the publication of a dollar paper, there were exceedingly few who took "stock" in our undertaking. We do not mean "stock" sold at so many dollars per share, but "confidence" that we would be crowned with success in our unique but important project. Dire predictions, like birds of evil omen, flowed rapidly in upon us from all directions, and a dreadful commotion was exhibited among the high-priced papers.

Notwithstanding the fact we had received assurances from the Spirit-side of life that we would succeed beyond our most sanguine expectations, and finally be instrumental in working a complete revolution in Spiritualistic literature, we faltered somewhat in an undertaking of such proportions. The starting of THE PROGRESSIVE THINKER, however, was but one spoke in the mighty revolving wheel of Spiritualism; other projects, equally as beneficial and important to the cause of truth, would have to be inaugurated. The career of THE PROGRESSIVE THINKER is before the Spiritualists of America. Some say it is a boastful paper; but it holds forth its career for inspection, and asks wherein it has ever wronged any of God's children by cheating them out of their hard-earned money in the shape of stock, etc., as in a case familar to all Spiritualists. THE PROGRESSIVE THINKER has achieved its success along the *exact lines of spiritual rectitude*, and in this dark, damning age of corruption, the very air putrid with the fetid odor of crime in our large cities, and crime increasing, is it not a satisfaction to Spiritualists everywhere to know there is one paper—the only one—*one-dollar* paper—that can show a clean record from the start. City governments are reeking with filth. Chicago, New York, and other large cities, are cesspools of crime and pollution. The very air is fetid with licentiousness. Police officers participate in terrible orgies, and instead of trying to maintain a clean government, add to its sin and misery; its degradation; its pool of unclean things, as evidenced by late investigation in New York City. In 1850 there was one prisoner in the penitentiary to about 3,442 inhabitants; now there is one in the penitentiary to about 757. What a great increase of crime! If it continues much longer, "mene, mene, tekel upharsin" will be written on the walls of this Republic. With this terrible, heartrending showing, this filth in the body politic, this dishonesty in the judiciary and in politics, is it not gratifying to point to one important business in the ranks of Spiritualism that has been made a grand success along the *exact lines of honesty*. If there is a Spiritualist in our ranks who does not feel gratified at this showing, then he (or she) must be corrupt at heart—is corrupt at heart.

THE NEW DEPARTURE.

Now, having established THE PROGRESSIVE THINKER, we are looking ahead for something else—a New Departure entirely, and one that will redound as much to the glory and benefit of Spiritualism as has THE PROGRESSIVE THINKER; one that will work eventually as complete a revolution as THE PROGRESSIVE THINKER has, and be instrumental in doing a vast amount of



THE HOME WHERE THE PROGRESSIVE THINKER COMMENCED THE PROCESS OF EVOLUTION.

good. A New Departure! Yes, every New Departure along the exact lines of strict spiritual rectitude reacts upon the world in a beneficial way; advances it; refines it; spiritualizes it, and assists in beating back the immense wave of corruption now sweeping over the country. Every New Departure that combines within itself all the cardinal virtues, with no sinister motive to actuate the one promoting it, must be regarded as an

EVANGEL OF LIGHT

to uplift the world. Everything must have a commencement, and that is exactly the status of this New Departure, in the inauguration of an enterprise that shall ultimately be able to furnish the world with first-class Spiritualistic literature, combining

CHEAPNESS AND EXCELLENCE.

Like THE PROGRESSIVE THINKER, this New Departure will require several years to fully develop itself on the lines inaugurated. We make its commencement in the presentation to our readers of Vol. I. of the ENCYCLOPÆDIA OF DEATH, AND LIFE IN THE SPIRIT-WORLD; a book that contains 400 pages of closely-printed matter, is printed on good paper, and neatly and substantially bound. There is not a book on our shelves, which is sold for $1.50 that contains any more matter.

SCOPE OF THE WORK.

But stop a moment! What is the scope of the ENCYCLOPÆDIA OF DEATH. Its scope is broad, deep and comprehensive. For over thirty years its editor has been engaged in collecting data on Death, and its multifarious phases. He has now a mass of data on that subject far surpassing that contained in all the libraries of the world combined, from the fact that a large proportion of it has been obtained from current literature of the day, and which is invaluable to every reflective mind. Death, in the various volumes, will be analyzed from almost every conceivable standpoint. "The Ease of Dying," "The Process of Dying," "The Myths of Death," "The Development of New Faculties in the Dying," "The Curiosities of Death," Death by Starvation, Drowning, Hanging, etc., etc.; in fact, Death will be analyzed from every conceivable standpoint, and in a manner in complete harmony with truth and the Spiritualistic idea. It will disrobe Death of its terrors, and introduce a new idea of calm resignation at the change which must occur to all.

Cheapness of the Work.

As we have said, everything must have a commencement, and so must this New Departure which we have inaugurated. The first volume (there will be several) of the Encyclopædia of Death, and Life in the Spirit-world, although, as prices now go, fully worth one dollar and fifty cents, will be furnished to our subscribers at fifty cents, postpaid, on the following terms: When ordered by itself alone, the price will be $1.50. When ordered in connection with THE PROGRESSIVE THINKER it will be furnished at 50 cents. Why do we pursue this method? Because the profits arising from THE PROGRESSIVE THINKER must bear the burden of this enterprise; must assist in its evolution; must carry it along until so systematized that it can stand without any coddling. There must be manifested some appreciation of this important work in hand, by assisting in the extension of the circulation of THE PROGRESSIVE THINKER, which alone furnishes the funds to carry it on, and without the aid of which it could not be done.

A PUBLISHING HOUSE.

A Publishing House that can present such a work as the Encyclopædia of Death each year (it is the intention to present several each year eventually) for the enlightenment of the people, at so insignificant a cost, as a natural consequence can not fail in being instrumental in doing a most excellent work and filling an important corner in the fields of reform.

Now, Spiritualists, you have our plan, and as you carefully scan the size of the Encyclopædia of Death, its beautiful print, its neat and substantial binding, its scope, and the matter it contains, you cannot otherwise regard it than in the light of a New Departure—a genuine departure from old-established usages in reducing the price of a book, and bringing it within the reach of all.

Will You Work With Us in Establishing a Publishing House?

Now, Spiritualists, what do you propose to do about it? Will you act in harmony with us, aid us in extending the circulation of THE PROGRESSIVE THINKER into every nook and corner of this vast country, and by so doing evolve a Publishing House that will be able to furnish you with Spiritualistic literature at a reasonable price? This is no stock concern—no selling of bonds—no money-making scheme for us, but a unique method to gradually grow into a work that will do a thousand times more good to the cause of truth than any stock organization could possibly do; for, while the stock organization would continually be begging for funds—here, there and everywhere—you see in the plan we propose, that a sweeping reduction is to be made eventually in the expense of Spiritualistic literature, that is enough to make one's head whirl around while contemplating the proposed innovation, and the grand results flowing therefrom. Just think of building up a large Publishing House on the co-operative plan—you only to pay in the price of THE PROGRESSIVE THINKER to avail yourself of Spiritualistic literature that combines CHEAPNESS AND EXCELLENCE. You try the experiment of publishing a 400-pagebook, gotten up in the best style of the printer's art, and sold at 50 cents, postpaid, and you will wonder at the "mystic charm" we hold that will enable us to enter into a contract to have

Twenty Thousand

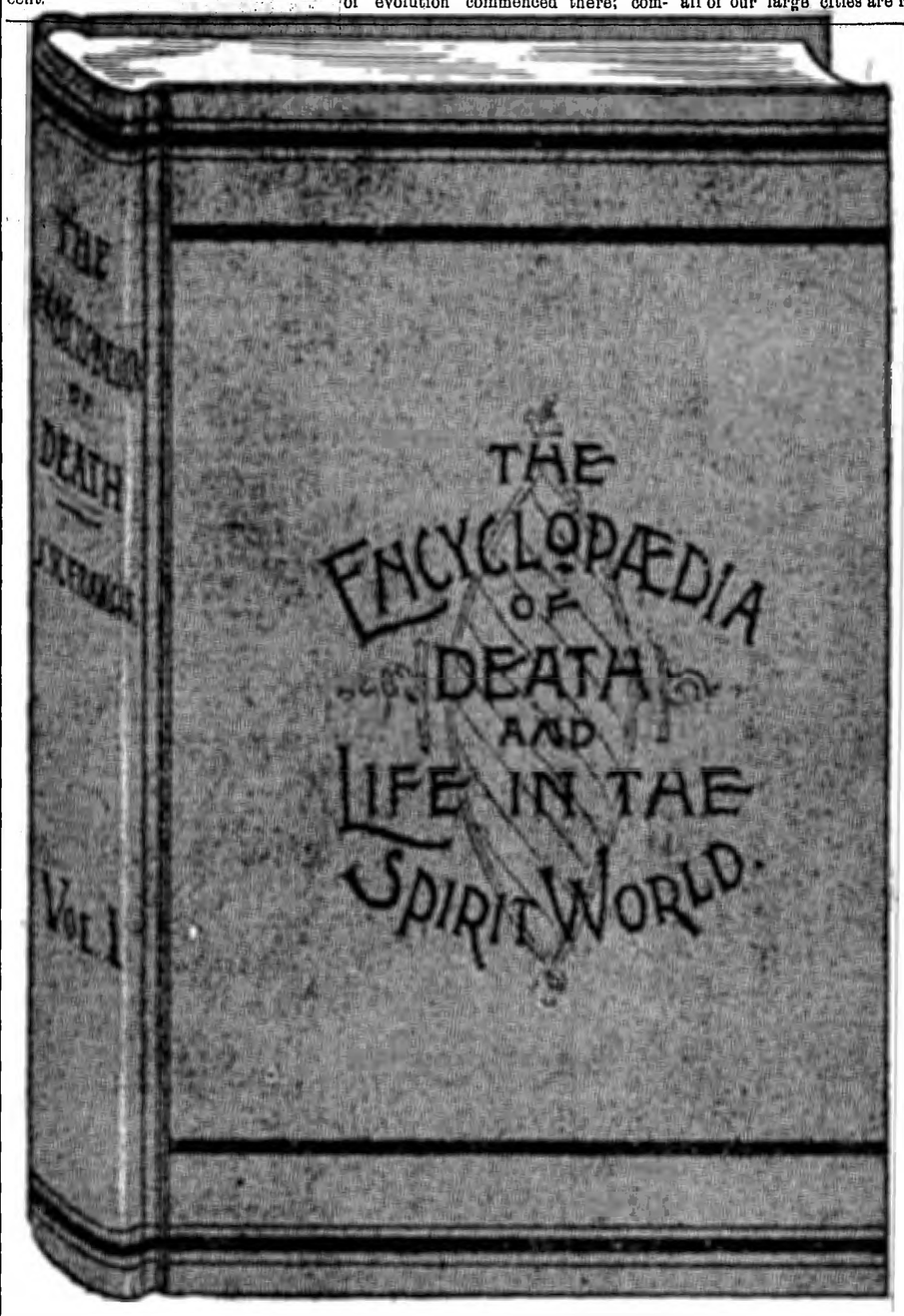
printed and delivered to us, to send out to subscribers of THE PROGRESSIVE THINKER at 50 cents, postpaid.

OUR ADVANCING AGE.

You, my dear readers, can hardly realize the comprehensiveness of the proposed sweeping undertaking, and what it implies to us who carry it on our shoulders, bearing it onward to success, and all for the benefit of the glorious cause of Spiritualism. We are advancing in life—in age we mean; but one strange and inexplicable feature in our career is that as age advances, as our hair becomes whitened, the YOUNG AMERICA palpitating within us advances and broadens in like proportion, so that in fact, as paradoxical as it may seem, the older we become the younger we get, the clearer our spiritual vision, the broader our charity, and the greater our desire to lay the foundation of a Paper and Publishing House that shall live after us; that shall bless coming generations; that will go down the ages as the crowning triumph of philanthropic business success.

THE ENORMOUS SAVING.

Now, Spiritualists, we say awaken! Carefully consider the unique plan of establishing a Publishing House; and that, too, without begging; without asking for contributions that go—you know not whither; but which actually gives you a dividend, as it were, with every investment; that actually pays you a profit, enriching you spiritually and morally; that actually saves you about 70 per cent.



This is the Size of The Encyclopædia of Death, and Life in the Spirit-World.

HAS BUT ONE MASTER.

THE PROGRESSIVE THINKER from its first inauguration has had but one master, and he stands at the helm; he has no differences of opinion to harmonize with others in any contemplated work. He marks out a course to pursue and then marches on to success, because he is in touch with the masses of people. He vibrates in harmony with them, and hence success crowns his efforts. He inaugurated the *first dollar paper*—the original, unique, dollar paper.

WHAT IS YOUR DUTY?

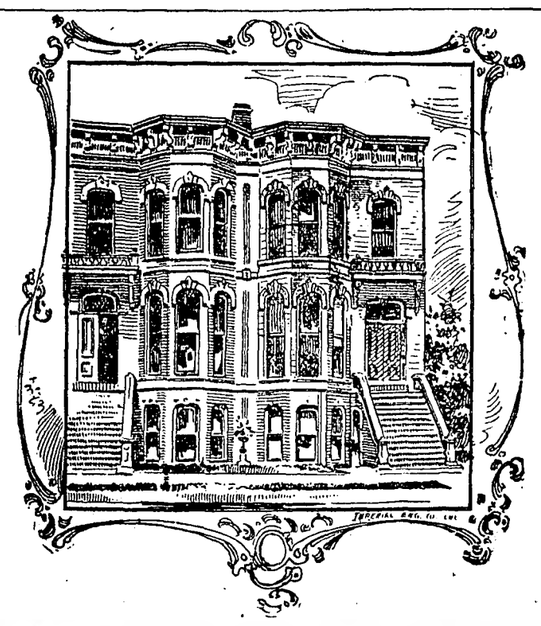
There are supposed to be ten millions of Spiritualists in the United States. The combined subscription list of all the Spiritualist papers in the United States will not exceed 35,000, showing that only one Spiritualist out of about every three hundred takes a Spiritualist paper. What a dismal, heartrending showing for ten million Spiritualists who have received such fruitage from the spirit-side of life. The showing of the National Spiritualist Association at Washington is equally small—only 70 societies out of at least 500 in the United States have responded to its call, and that, too, after the most arduous efforts. Under these discouraging circumstances we launch a new enterprise before the Spiritualists of the United States—an enterprise that will require some time to fully evolve, but which in the end will work a complete revolution in the price of Spiritualist literature. Now, is it not your plain duty as Spiritualists to give this enterprise your cordial co-operation?

How the Work Can Be Promoted.

As we have said before, there are thousands upon thousands of Spiritualists who take no Spiritualist paper. In this city are mediums who pose as Spiritualist lecturers, and who have received most flattering notices from others in THE PROGRESSIVE THINKER—they read no Spiritualist paper regularly. There are mediums here, too, who use every means in their power to have their names mentioned in THE PROGRESSIVE THINKER—they take no Spiritualist paper whatever. What is true here is true all over the United States. While THE PROGRESSIVE THINKER has probably a larger circulation than all the other Spiritualist papers combined, it still recognizes the fact that the unworked field is immense, and the only method or way to reach it successfully, is by each subscriber making it his especial business to carefully work it over, and get subscribers for this grand project—this New Departure—which we have inaugurated. By increasing our list of subscribers you assist on the grand work, and each one gets in return more than value received.

The Process of Evolution.

See what evolution and an honest purpose has done. (*Examine the cut where* THE PROGRESSIVE THINKER was first started.) See the humble dwelling where THE PROGRESSIVE THINKER first saw the light of day. The process of evolution commenced there; commenced there on an entirely new plan; nobody's money sunk; no gifts received; no bequests courted; no system of beggary employed; but the enterprise was a success after the first issue of the paper. On! on! on!—it continued to evolve until to-day THE PROGRESSIVE THINKER has reached its present destination, 40 and 42 Loomis street, on the west side of Jefferson Park—one of the most beautiful places in the city, and valued at $25,000. So, see the wonderful process of evolution under our manipulation; examine it closely and ask yourself the 'magical charm" that can produce such



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wonderful results—the like of which has never before been known in the history of Spiritualism. Ah! the magical charm—strict honesty and strict attention to business—that and nothing else! has led to the success.

THE PROGRESSIVE THINKER having in the course of evolution reached its present fine home, now makes a New Departure—plants another seed—and calls upon Spiritualists everywhere to assist in its evolution until it shall have reached a point where instead of publishing one book a year, combining cheapness and excellence, it can publish several, thus hastening to evangelize the world.

An Object Lesson.

We present to you, Spiritualists, an object-lesson, in this week's PROGRESSIVE THINKER. Object lessons rarely fail to make a deep impression on the mind. You see where THE PROGRESSIVE THINKER first originated; its lowly quarters, and its surroundings corresponding therewith. We feel proud of the change; the Angel-world feel proud of it, that such an evolution was possible in this age of the world, when all of our large cities are reeking with corruption. Study this object-lesson well, Spiritualists, and arouse from your lethargy, and aid in extending the circulation of THE PROGRESSIVE THINKER, and help make the New Departure a grand success—the second process of evolution on the part of this paper.

Bear in Mind,

Bear in mind that the price of the "Encyclopædia of Death and Life in the Spirit-world" is $1.50 when sold alone, but to all of our great family—the subscribers to our paper—it is furnished at 50 cents, when you remit $1 for the paper. The two orders must come together.

You may say: "Why, I just sent a dollar." Yes, and so have thousands of others, but when your time expires the terms will hold good, or even now you can have your time extended another year, and avail yourselves of this work. If, however, you are now a yearly subscriber, and will send us a new subscriber, with $2, the "Encyclopædia of Death" will be sent to both of you. Thus, by getting new subscribers you can obtain several copies of the work at 50 cents each, and do missionary work with them.

It is the subscriptions to THE PROGRESSIVE THINKER that must evolve this Publishing House we have in view, and which *will evolve it*, with our reader's efforts, and carry it on to successful completion; they must act an important part, and when the book goes out, a yearly subscription to the paper must come in with the order, to assist in the grand work—otherwise the price, $1.50, must be paid. This is our programme for the first year of our New Departure, and the commencement of the evolution of a Publishing House that will furnish first-class spiritualistic literature, combining CHEAPNESS and EXCELLENCE, at less than half the usual price.

Bear This in Mind.

Bear in mind, please, that the "Encyclopædia of Death" will consist of several volumes, furnishing data with which every human being should be familiar, and which cannot be found elsewhere.

Co-Operative Plan.

This proposed Publishing House will be evolved on the co-operative plan, by the great family of subscribers to THE PROGRESSIVE THINKER; they will reap its principal advantages; and in the course of time we expect to have many books on our shelves subject to their order, the only requisite being that they are yearly subscribers to THE PROGRESSIVE THINKER.

Tell Your Neighbors.

Tell your neighbors, please, of the wonderful process of evolution, as connected with THE PROGRESSIVE THINKER, and that now we have undertaken another project, which, too, must go through a like process, and which in the end will be crowned with success. What a pleasure it will be to you in future years to realize that you have aided in this grand work of redeeming the world by establishing THE PROGRESSIVE THINKER, and a Publishing House, and at the same time obtained for your outlay more than value received. Please, then, spread the glad tidings, and thereby aid us in the great work.

Another Subscriber.

With only a little effort you can secure an additional subscriber, and thus expedite the evolution of the Publishing House we have in view. A sample of its work is now ready—ready to go forth as an Evangel of Light. Carefully examine it, and you will wonder how such a beautifully-printed book, neatly and substantially bound, can be furnished at that price.

An Especial Favor.

We will consider it an especial favor if each subscriber will call attention to this New Departure—let your neighbor know about it. You certainly should be interested in a movement of this kind, where the cost is so slight to you. Indeed, would it be too much to ask you to obtain an additional subscriber under these circumstances.

STOP AND THINK.

If you will stop and think a moment, reader, you can realize what the present status of our cause would be if we at the first dawn of Modern Spiritualism had commenced this plan of publishing two books each year. Just think—what a grand result to the world!—one hundred books on our shelves which would cost you only $50; whereas, under the old plan they would cost you $1.50 a piece or $150. Just think of the magnitude of the innovation proposed by us, and it will win, too, although of slow growth and development.

Desired Information Given.

In a business letter just received from Dr. Peebles, San Diego, Cal., where the pilgrim seems to have pitched his tent, since his disastrous fire in San Antonio last winter, he says:

"I am half buried under a pile of letters from the eastern and northern states inquiring about the climate of southern California, cost of living, the character of the hotels and sanitariums for invalids, and the condition of society. You may say for me that the climate is Italian, the temperature of January and June being nearly alike—no snow, no ice, no frost. Oranges, lemons, figs, pineapples grow in great abundance. Grapes, great rich clusters of raisin grapes, now sell for two cents a pound. Living is about one-half cheaper than in South Texas, and one-third cheaper than in the eastern or northern states. I never saw finer apples than grow a little distance east and northeast of San Diego, in the hilly vicinity of Julian. On account of the fruits and the lovely climate, Gen. Grant's family have settled here. The hotels are excellent. Of the boarding-houses I know nothing. There are several sanitariums in and near this city of 20,000 souls. They have fine accommodations, using the Hygienic Battle Creek Sanitarium foods. I know of one neat, elegant and partially private sanitarium run upon the vegetarian plan. While they use eggs, milk, cream and all kinds of nourishing foods, the smell, even, of animal flesh is not known upon the premises. Dr. W. F. Shatz can give information concerning the above sanitarium. San Diego has a Universalist, Unitarian and two Spiritualist societies. Religious liberality is the rule of the city. If invalids wish special further information, I will cheerfully give it. J. M. PEEBLES, M. D.

San Diego, Cal.

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Published every Saturday at No. 40 Loomis Street

J. R. Francis, Editor and Publisher.

Entered at Chicago Postoffice as 2d class matter

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Thirteen weeks	25cts
Single copy	5cts

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Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get drafts cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis' No. 40 Loomis St., Chicago, Ill.

CLUBS! IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER thirteen weeks, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from $1 to $10, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for THE PROGRESSIVE THINKER, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week.

A Bountiful Harvest for 25 Cents

Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of THE PROGRESSIVE THINKER thirteen weeks is only twenty-five cents! For that amount you obtain one hundred and four pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a medium-sized book!

Take Notice.

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SATURDAY, NOV. 24, 1894

Christian Morality.

What is Christian morality? In what does it differ from the moral teachings of those who are not Christians? Is there any better definition of morality than a rule of right? The word comes to us from the Latin *moralis*, and signifies a custom, a habit, or a way of life.

Then Christian morals must mean a way of life taught exclusively by Christians, and peculiar to them, as contradistinguished from those taught by the non-believing world; a kind not common to Mohammedans, Brahmans, Buddhists, the ancient Pagans, or the skeptical world in general.

Pardon us, reader, but we need the aid of a priest, a learned one at that, to find out what are exclusively Christian morals.

If we were to eliminate from the ethical code every class of good habits taught by others than Jesus, or his immediate followers, what would remain as transcendently Christian? We opine little if anything but Sunday observance, and that was not taught by Jesus. It was instituted as a heathen holiday by the heathen emperor Constantine, before he embraced Christianity. If it were of Christian origin, then the question, Is Sunday observance a good habit? is next in order.

If the labor of the week was divided equally between seven days, would it not be better for the toiler than drudgery six days and idleness on the seventh?

It is simply nonsense to talk about God requiring one day's rest in seven. It was a device of priests, by the priests, for the benefit of priests, and in no way for the benefit of a God. God gave all animal life nights for rest, and affixed an impaired nervous system as a penalty for the infringement of this law, That there should be no mistake about the time for rest the world was shrouded during that period in silence and darkness. And in those polar regions where the days and nights are of such length as to preclude moderate periods of labor and rest, they were made uninhabitable by severe cold. It is reasonable to believe if God had purposed one day of devotion in seven to his service, he would have marked the period by some device as impossible to mistake as light and darkness. The fact that it was not done is positive proof that Sunday observance is not a requirement of Divine law.

In the above case, as in all others peculiarly Christian—if there are others—wherein they differ from the morals of the world's greatest thinkers they are believed to be superfluous and worthless.

Must Be Destroyed.

Dr. Palmer made excellent points in his communication two weeks ago, in his article headed "The A. P. A.;" but there is another issue involved, which is worth considering. At Aberdeen, South Dakota, quite recently, the Catholic bishop of the State issued a circular, directed to all of his priests, with names of such candidates for the Legislature as he wished to do his bidding, accompanied with a letter in these words:

"Please use your influence for the election of the above-named candidates, to the end that Pettigrew may be sent back to the Senate.—M. M. MARTY, Bishop."

The press dispatches say: "The bishop admits he wrote the letter."

When the A. P. A. makes war on Catholicism for interfering with our republican institutions, in spite of our devotion to the spirit of universal toleration, our sympathies are with them, as they will be with any other organization which may arise having in view the suppression of Protestant or any other sectarian interference in a similar manner.

When the Catholics are opposing sectarian teaching in our public schools by reading any bible, praying to any God, or singing praises to one or three, we are with them heart and hand. At the same time we have no sympathy with their parochial schools, for their purpose seems to be to make Catholics, not scholars. Both sects, and all sects, must be taught to keep their hands, as sectarians, away from public schools and out of politics. Till then, adapting Cato's *Delenda est Carthage*, we would make it read: "The church must be destroyed."

Sterling Facts.

If any of the readers of THE PROGRESSIVE THINKER failed to read the new four-column article on its first page, of date November 3d, from the pen of Dr. Hudson, we pray him to hunt up the paper and read it at length. And those who have read it but once will be amply compensated by reading it again. The Doctor tells some sterling facts.

Would Like the Facts.

The poets assure us that distance lends enchantment to the view. Is not the proposition equally true when applied to objects distant in time? The luster which clusters around the names of old-time heroes seems the accretion of ages, and fades away as we approach them. The actions of a good man are magnified by each one who repeats his story; while the bad man becomes more sanguinary, and the brave man more bold.

It would be a real pleasure to know what facts surrounded the story of Diogenes in its inception. At the mention of his name, fancy rebuilds the tub in which he is said to have lodged, and the old philosopher is seen at noonday, torch in hand, parading the streets of Athens, searching in every byplace for an honest man.

When captured by pirates and sold into slavery, asked what occupation he followed, he replied, he knew no trade but that of governing men. He would like to engage in the service of some man who wanted a master. Some genius who wished to formulate an eccentric character, probably drew upon imagination, and gave as the product much of the story of Diogenes.

We read of Nero, and are horrified at his wickedness. A search for these blood-curdling tales, outside of pretended church history, and they are found in the Annals of Tacitus. A careful examination is made, and the Annals prove to be modern forgeries. Then recede the Christian martyrs of his reign, and suspicion suggests that Nero did not murder his mother, set fire to Rome, or dance with delight at the sight of the flames.

With such facts to guide, we are curious to know the origin of the story of the fisherman of Galilee, and all the hallowed names associated with them, when stripped of exaggeration, and relegated to the truthful.

The halo thrown around some of these characters gives suspicion of the fish-market with its disgusting odor. Two quotations, the first from that great church historian, Mosheim, whose veracity is unquestioned; the second from the "Decline and Fall of the Roman Empire," will furnish food for reflection in connection with the subject under review:

"Among the first professors of Christianity there were but few men of learning, few who had capacity enough to insinuate into the minds of a gross and ignorant multitude the knowledge of divine things. We may here remark in general, that these apostolic fathers and the other writers, who in the infancy of the church employed their pens in the cause of Christianity, were neither remarkable for their learning, nor for their eloquence. On the contrary, they express the most pious and admirable sentiments in the plainest and most illiterate style."

And now Gibbon:

"The new sect of Christians was almost entirely composed of the dregs of the populace, of peasants and mechanics, of boys and women, of beggars and slaves."

If the histories which have come down to our times are priestly fabrications, how much trust can be placed in the pretended writings of the illiterate "beggars and slaves," whose epistles survive through the courtesy of those same priestly forgers?

Hope Is Left.

The press dispatches of the 4th inst. reported Dr. Parkhurst, in his sermon at the Madison Square Presbyterian Church, as saying:

"Unless the condition of affairs in New York is quickly changed, God will speedily wreak his vengeance on this city as He did on Sodom and Gomorrah."

Dr. Parkhurst is probably a truthful man, and would not make such a terrible prediction without being fully advised of God's intentions in the premises. When, where, and how was this information imparted to him? Was it in a dream? May he not have mistaken the character of his informant? Possibly it was the other fellow, whom Jesus branded as "a liar from the beginning."

Since the good old days of the patriarchs, who used to walk with God, that distinguished personage has not been in the habit of visiting this earth and telling his subjects what he is about to do. Indeed, he made so many blunders then, and was compelled to repent so often because of his inconsiderate threats, it was supposed as he grew wiser he abandoned such methods, and would not repeat them again. Even if Dr. Parkhurst is not mistaken in his informant, we have the lesson of God's threat to destroy the city of Ninevah before us, and how he "repented of the evil he had said he would do them," so there is still some hope for New York.

Definition.

The word bishop comes to us from the old Roman mythology, and signifies an overseer, a duty that still attaches to the church official wearing the title. It is synonymous with master, driver, taskmaster, ringleader, fugleman, bellwether. Its antonyms are slave, servant, menial, lackey, flunkey, valet, cad, gillie, henchman, etc. It is a suggestive title, exclusively the property of the church, admirably expressive of the duties of the office, and secularists should be extremely careful not to intrench upon the prerogative in any manner. It is well to go back to origins to learn the meaning of words, and of the services required from those who originally held titles, and still belonging to them.

R. Butler and J. A. Page write approvingly of the work being done in Kansas by George Search.

The officers and members of the Spiritual Conference Association of Philadelphia, Pa., cordially endorse Dr. J. P. Thorndyke as a speaker. They took especial pleasure in his character readings and delineations.

THE LIFE WORK OF

MRS. CORA L. V. RICHMOND.

Compiled and Edited by

PROF. H. D. BARRETT,

President of the National Spiritualist Association.

This work comprises an amount of valuable spiritualistic reading that cannot be estimated.

Not only is it a complete statement of the public work of Mrs. Richmond from childhood, but it is also, in a condensed form, the history of modern Spiritualism. Professor Barrett has spared no research in collecting his facts and data, and has recorded the work of this chosen instrument of the Spirit-world from her earliest commencement as a child speaker.

The files of the spiritualistic and secular press have been placed at his disposal, and every item bearing upon his subject has been carefully gleaned by the author. From piles of letters that have generously poured in from every hand Mr. Barrett has culled those best calculated to forward his work, and has made a general digest of the others.

No home or library of a Spiritualist will be complete without this book.

OUTLINE OF CONTENTS:

CHAPTER I.

Parentage; Place of Birth; Childhood; School Experiences; First Mediumistic Work; Letters and Statements from Relatives and Friends.

CHAPTER II.

Hopedale; Mr. Scott in Massachusetts; Removal to Wisconsin; The Ballou Family; Adin Ballou's Work; Work of Spirit Adin Augustus Ballou.

CHAPTER III.

Ouina.

CHAPTER IV.

Other Controls; The Guides.

CHAPTER V.

Work in Cuba, N. Y.; Buffalo Pastorate; Workers in Buffalo; Thomas Gales Forster; Sarah Brooks; Horace H. Day; Removal to New York City, 1856; Philadelphia; Boston; Baltimore.

CHAPTERS VI. AND VII.—NEW YORK CONTINUED.

Prof. J. J. Mapes; Hon. J. W. Edmonds; Dr. Gray; New York Editors and Clergy; Other Places in the East; Meadville, Pa., 1864; Hon. A. B. Richmond.

CHAPTER VIII.

Washington, D. C.; Reconstruction; Senator J. M. Howard; George W. Julien; Gen. N. P. Banks; Nettie Colburn Maynard.

CHAPTER IX.

England; Robert Dale Owen; George Thompson; Countess of Caithness; Mrs. Strawbridge; Mr. and Mrs. Tebb; Mrs. Nosworthy, et al.

CHAPTER X.

The Soul Teachings; General Outline of this New Departure in Spiritualism; 1872-1875.

CHAPTER XI.

California Work, 1875; Other visits.

CHAPTER XII.

Chicago Work, 1876 to 1895; First Society Chartered, 1869.

CHAPTER XIII.

Camp Meeting Work; Cassadaga; Lake Pleasant; Onset Bay; Lake Brady; etc., etc.

CHAPTER XIV.

Literary Work; Hesperia; Volumes of Discourses and Lectures; Psychopathy; Soul Teachings; Poems; Other Literary Work.

CHAPTER XV.

Literary Work Continued; Lecture on Gyroscope, 1858; "The Shadow of a Great Rock in a Weary Land," 1887; Heaven's Greeting to Columbia (Poem); Other Selections in Prose and Verse; Work of William Richmond.

CHAPTER XVI.

Letters from Personal Friends; Appreciation of the Public.

CHAPTER XVII.

Mrs. Richmond's Experiences While in the Trance State, never before given to the public, written by herself.

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Religion of the Future, by Rev. S. Weil.

From the first page to the last, this volume impresses one as the work of a thinker, deep, earnest, fearless and philosophic, with no reverence for fables or false science, but a fixed love of truth in all its aspects. He is too independent a thinker to be adapted to fill satisfactorily the role of an orthodox divine, a Jewish rabbi, or even a liberal pulpit of the more advanced type of Unitarianism. His book shows wide reading, and ability to grasp the ideas of the world's great philosophers and thinkers; and this is accompanied with a spirit that welcomes truth wherever found, and whether the so-called wise men of the world accept or ridicule the same has no weight with him. The book is one we can commend without reserve as full of deep, clear and instructive thought—a book that will give pleasure to every reader and do good in the world. For missionary purposes among thoughtful skeptics and church people, it would prove admirable. It is published by the *Arena*. For sale at this office. Price, paper, 50 cents; cloth, $1.25.

As stated in our last week's issue, Mr. Weil has left the Jewish church, and joined the great ranks of reformers. He is an able speaker, a profound thinker, and a most excellent man in every way. We welcome him most cordially to our ranks.

Expelled Him.

TO THE EDITOR:—We have been informed from reliable sources that H. R. Wardell, once a member of our church, is going around over the country deceiving people, representing to them that he is still a minister of our church. At our regular business meeting this week we expelled him.

Louisville, Ky. DR. THOS. MCABOY.

Hall's Hair Renewer enjoys the confidence and patronage of people all over the civilized world, who use it to restore and keep the hair a natural color.



Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

We have sent to us a great many testimonials of spirit cure through different mediums. We can, as a rule, only publish such as advertisements, for which our regular rates are charged.

E. Thompson, of Dayton, Ohio, in a communication to THE PROGRESSIVE THINKER, says that "the city of Dayton is just passing through a revival in Spiritual circles. Independent of the two societies, Mrs. R. S. Lillie, who is working at Cincinnati, has been speaking in K. of H. hall on Friday evenings. Her work is of a grade highly appreciated. Mr. Charles Wesley Peters is sojourning here, and as a speaker and test medium is doing effective work. Mrs. Anna Thomas, a local medium, is occupying this same hall, and is a most effective inspirational speaker. Mr. Peters generally follows with tests, which have attracted considerable attention for their accuracy. In this connection it might be well to say a few words for another worthy lady, Mrs. Hazel Stoll, who has been doing much for Spiritualism in this city. Since her first manifestations, in May, her development has been unexceptionally rapid. Her manifestations in dark seances are remarkable; at the same time the trumpet is being used. It is no unusual occurrence for a number of spirit voices to be audibly heard. Besides this, Mrs. Stoll's trumpet work in the light, independent of the cabinet, is attracting wide attention. In addition to this, this wonderful medium is giving remarkable independent slate-writing. One communication contained 298 words, while a second one had 514 words. THE PROGRESSIVE THINKER has been kind to Mrs. Stoll, and will yet be proud of the great work she will do."

C. J. Barnes, materializing medium, will hold light seances every Monday and Wednesday evenings, at 448 West Lake street. He will also give private sittings during the day.

Mrs. Edith E. R. Nickless has finished a successful engagement with the people of Oakland, Cal., and will leave there for the city of Chicago on the 20th of November, Parties wishing to make engagements with her to lecture and give platform tests can communicate with her in care of THE PROGRESSIVE THINKER office.

Mrs. J. G. Reed writes from Lebanon, Oregon: "Mr. and Mrs. Brockway, formerly of Chehallis, Wash., were with us from the 10th to the 17th of October. They held two meetings at our house. Mrs. Brockway's control gave a very instructive talk, concluding with several clairvoyant tests. We were also favored with a short talk in well-chosen words by Dr. Frazier, president of the First Spiritual Association of Portland, Oregon, We secured the G. A. R. Hall for Sunday evening, and Mrs. Brockway gave a very fine inspirational lecture and poem to a large and attentive audience. Mr. Brockway gave a chalk talk on the creation, according to science, while Mrs. Brockway read the first chapter of Genesis, which concluded the evening's services. They go South, intending to spend the winter in California for the benefit of Mrs. B.'s health. I can truly recommend her to all who are seeking for something which will satisfy the longings of the soul."

Four friends, members of the R, P. Society, of Fayette County, Iowa, join in writing that they secured the services of Mrs. S. M. Lowell, of Anoka, Minn., who gave two lectures at Fayette, October 14th, and two at Randalia, October 21st. During the week the time was utilized by work at Maynard. The friends enjoyed a feast while she was with them; her lectures were by inspiration of the Spirit-world, and her tests were very satisfactory. They heartily recommend her to societies wanting a good lecturer and test medium. In conclusion, they mention that our paper is prized by them, "for it makes thinkers of us all."

Correspondent writes from New Orleans: "Our hall was crowded last evening with a most intelligent audience. Frank T. Ripley, of Boston, Mass., lectured and gave tests to the satisfaction of all. He is doing great good here."

Dr. A. S. Hudson, of Stockton, Cal., writes: "You may notice that the most of our audiences of Spiritualists, especially in former years, were the majority of old people and those of mature years; a great many gray and bald heads. Now there are more younger people. At a few of my last lectures (illustrated) before our Spiritual society, I was struck with the large number of young people; many young women of youthful age."

Bear in mind, Spiritualists, that the author, Carlyle Petersilea, is one of our principal agents for Los Angeles and California.

Dr. A. W. S. Rothermel is still in Cleveland, O., holding successful seances at 101 Bolivar street.

Dr. Geo. W. Carpender is located at Riverside, Cal., where he is engaged for a term and is forming a society. He is also giving lectures at other places in the vicinity. Is to lecture at San Bernardino soon.

George F. Perkins writes: "We had a very successful meeting Friday evening in New York, and will continue on. Our Sunday meetings in Brooklyn are very enjoyable."

Bishop A. Beals writes that he is meeting with a warm reception by the Spiritualists of Villa Ridge, Ill., where he has dedicated the new spiritual church erected one year ago, "to be known as the Temple of Truth. Many came from Cairo and Mound City, and the day was golden with sunshine and happiness, and the brooding spell of spirit-power echoing the voices of melody and song. He expects to commence a series of meetings at Cairo, in connection with the work at Villa Ridge, speaking at Cairo Sunday evenings and at Villa Ridge in the daytime.

M. E. C. writes from East Liverpool, O.: "The well-known trumpet medium and lecturer, Dell A. Herrick, has been with us the last three Sundays, and East Liverpool has had a rare treat in listening to this young and talented lecturer. He has not been many years in the field as a lecturer, but is fast coming to the front as one of our ablest speakers and should be kept at work, as he convinces many, wherever he is called, by his speaking and fine mediumship. He left us with sad hearts, as he took with him one whom our society will sadly miss, our secretary and sweet singer. On Monday, November 5, at 8:30 P. M., at the residence of W. T. Calhoun, Dell A. Herrick and Mrs. Sadie E. Calhoun were united in marriage. 'Squire J. N. Rose performed the ceremony, only the intimate friends being present. Sadie is well and favorably known in our city, being a member of several patriotic and benevolent societies, as well as a singer of some note."

H. S. H. writes from Santa Monica, Cal.:—Mr. and Mrs. Barnett, of Los Angeles, have lately begun a work on the Pacific coast that promises great results. Mr. Barnett is a musical composer, of rare gifts, and destined to become widely known. Mrs. Barnett is a test medium, as well as trance speaker, remarkably developed in the first phase, and growing in the second. Their little daughter of twelve years sings like an angel, and wears their mark of beauty. She takes part in all their public work, which has this exceptional phase, that it is evangelistic in nature. Mr. and Mrs. Barnett have given up home and business to devote themselves to this work. They were formerly identified with the Methodist church, Mr. Barnett being a choir leader for years. They are in Santa Monica, where they are receiving a royal welcome. Crowded houses greet them and a great work is evidently begun. The religious side of Spiritualism as represented by inspired music is comparatively little known. Much pioneer work is required to be done first, but now that the way is open, we hope that many may be called to bear the rich blessing to hungry hearts.

Bishop A. Beals, who has been entertaining the Spiritualists at Villa Ridge, Ill., will commence an engagement with the Grand Rapids (Mich.) society the first Sunday of December. He will remain there during the month.

Mrs. E. H. Jackson and Chas. W. Jackson, of Cleveland, O., write that Dr. A. W. S. Rothermel held a seance at their home. Nine persons were present. A small alcove upstairs was used as a cabinet. "The result was beyond description. Father, mother, sister, brother, presented themselves and gave words of cheer and consolation; one, two and three at a time opened the curtain and walked out, some in ethereal forms white as the snow; others in full dress; children, with beautiful curls and small faces, sang and talked, and met their mothers who had thought them lost forever. The blessings this seance brought to the hungry souls who were ignorant of a hereafter, can never be described."

Carlyle Petersilea, the author, and prominent as a worker in the ranks of Spiritualism, and a resident of Los Angeles, Cal., will take pleasure in receiving subscriptions for THE PROGRESSIVE THINKER in that section.

Next Sunday, the 25th inst., Mr. J. Frank Baxter's engagements in Chicago for the present season will close. He will return to the New England States immediately following, stopping en route at Painesville, Ohio, to lecture on Tuesday evening, Nov. 27th, and expects to arrive in Boston Thanksgiving morning. He will lecture on the Sundays of December: the 2d in Great Falls, N. H.; the 9th in Brockton, Mass.; the 16th in Somersworth, N. H.; the 23d and 30th in Lynn, Mass. Week evenings will be in vicinity of these places, a few of which are still open. Permanent address 181 Walnut street, Chelsea, Mass.

Mr. Baxter has been enthusiastically received in the West.

E. H. S. writes: "During the first two Sundays of November, Oscar A. Edgerly occupied the rostrum of the First Spiritualist Society at New Bedford, Mass. The lectures given by Mr. Edgerly's guides are always eloquent and practical, but the lecture given on the evening of the 11th proved to be one of far more than ordinary interest, inasmuch as the subject chosen ('Is the Society Known as the A. P. A. a Necessity and What Are Its Relations to Humanity?') was so opportune. The discussion of the subject, following, as it did, so closely after a heated political campaign (in which the A. P. A. was no small factor in determining the result) could not help but be of great interest to the large audience in attendance at the meeting. Judging by the applause of the listeners, we must believe that they thoroughly appreciated the keen logic and good-natured sarcasm, as well as the plain common-sense argument of the lecture."

[CONTINUED ON PAGE 6.]

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The readers of THE PROGRESSIVE THINKER will remember the story under the above title, by Hudson Tuttle, which was published in its columns. At the time, constant inquiries were made as to its appearing in book form. This wish has now been gratified. It makes a volume of 248 pages, in style and form like the "Convent of the Sacred Heart," with a finely-engraved likeness of the author on the cover. The scenes of the story alternately shift from earth to the spirit spheres, and the philosophy of Spiritualism, the occupation and modes of life of spiritual beings, are presented in the pleasing form of narrative.

The following are the chapter-titles: Introduction: The House of the Sage; Home of the Miser; The Low Societies; Hades: Christmastide in the Spheres of Light; Christmastide and the Golden Gate; The Unhappy Marriage; Easter Day in Heaven; A Visit to the Earth; The Change Called Death; Coming to the Knowledge of the Light; The Society Again Visits Earth; The Forsaken and Despised; Discussion; A Visit to a Distant Globe; Reunion in the Spirit-world; Contentedness Not Goodness; Address of the Sage.

It is a book the Spiritualist will be delighted with; a book in which the investigator will find answers to ever-recurring questions; a book which will interest the church member, nor repel the most prejudiced. The price in paper is 50 cents; muslin 75; postpaid.

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YOU SHOULD HAVE IT.

POEMS FROM THE INNER LIFE. By Lizzie Doten. New edition. This handsome volume opens with the wonderful experiences of the author, who is peculiarly gifted as a trance medium and public speaker. Her platform labors have for a long time been unceasing, and the deep religious and spiritual tone of her discourses have extended her influence far beyond the limit of her voice, through the instrumentality of the press. But it is chiefly for her mediumistic power to give utterance to poems noble, exalted and thrilling, pervaded with a spirit religious and elevating, that she is most specially known. This volume contains the gems of the inspirational utterances, given chiefly before public audiences, under direct spirit influence. Several of them are attributed to the spirit of Edgar A. Poe. They have all the rhythmic beauty, grandeur and imagery of his productions in earth-life, but far surpass these in exaltedness of conception and purity of purpose. Others are by the inspiration of Shakespeare, Burns, A. W. Sprague; and in many cases the author's name is not recorded. The Biographical Introduction gives a succinct account of the means by which these poems are given to the world. The peculiar influence which each spirit exercised over the medium is stated, and the unmistakable certainty and significance of this other phase of spiritual communion is beautifully portrayed. Cloth, plain, reduced from $1.50 to $1.00; postage 10 cents. For sale at this office.

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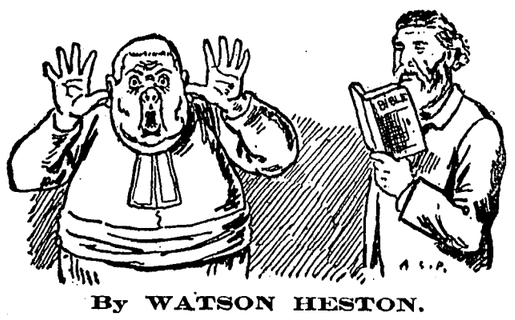
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UNWELCOME NEWS.

It Comes From France

And Charges an American Medium With Trickery.

Remarkable Manifestations in New York.

TO THE EDITOR:—Look here and ponder. Give this as a matter of news, and as one of the curiosities of spiritualistic literature. The news cabled from Paris to the effect that Mrs. M. E. Williams, a spiritualistic medium, who occupies a position like that of the famous Elsie Reynolds of the Pacific Coast, has been caught in male attire in the act of impersonating a disembodied spirit, caused a distinct sensation in New York spiritualistic circles, says the New York *Herald*.

Mrs. Minnie E. Williams' trip abroad grew out of a convention of Spiritualists held in Chicago during the World's Fair, when representatives of a German society invited her to visit the chief cities of Europe and call back to earth the spirit relativefs of persons who were willing to shake hands with the disembodied in a darkened room, to the accompaniment of slow music and mysterious voices from a cabinet.

Mrs. Williams is probably the most prominent figure in spiritualistic circles since the time of Diss Debar. She is even said to closely resemble that famous person, and some of her more devout audiences even go so far as to say that the New York woman is a medium through whom that far-famed spook priestess frequently manifests herself.

When I visited Mrs. Williams' house, 232 West Forty-sixth street, yesterday, a colored woman, who answered the bell, said that her employer was in Europe, and that she knew nothing about the expose or about the likelihood of Mrs. Williams peturning to New York.

This house, 232 West Forty-sixth street, has been the headquarters of the materialization wing of New York Spiritualists for years. Indeed, Mrs. Williams secured a deed of the property from a wealthy woman whose husband she summoned back from the undiscovered country of the dead, and has conjured up no end of spirits within its walls for hundreds of persons who were willing to pay $1 for the privilege of conversing with their departed relatives. Hers has been the dominant power among the Spiritualists here for a surprisingly long period. The men and women who deal in the occult either fear or respect her power, and even so stern a person as Joseph Britton, of the Society for the Enforcement of the Criminal Law, who attempted to expose Mrs. Williams on behalf of a Baltimore editor, who gave up $1,000 for the privilege of chatting with a spirit wife, failed in his endeavors to prove that the medium and her confederates masqueraded in the guise of notables, ranging from Henry Ward Beecher to the late Prof. Kiddle, who was formerly superintendent of schools, and that the woman never "materialized" anything more than the dollars of her dupes.

Mrs. Williams' house, in West Forty-sixth street, when the drawing-room blinds are drawn, and the blue light has been turned down until the forms of the disembodied seem like floating gauze, is one of the most remarkable places in New York City. Weeping men and women embrace dead wives and husbands there, while the assembled company sings, "We Shall Gather at the River," to drown the noise of material bodies, should any chance to be moving. That is the common occurrence, but often the dramatic effects are greater. I was present at a materialistic seance just before Mrs. Williams went to Europe, for instance, when an old gentleman, whose snow-white hair and terrific earnestness made him conspicuous, sang "Marguerite" for the edification of an invisible audience of spirits, who assured him that he could sing, in the face of the fact that his voice had left him twenty years before, and the effort was sufficient to send even the most long-suffering of spirits hurrying back to the place whence Mrs. Williams had summoned them. He stood before the cabinet as he sang, separated from the medium by heavy curtains, with his back to the audience of mortals, and his face toward the Spirit-world. And as he sang, something white flushed from between the curtains, moving so swiftly that the eye followed it with difficulty, and approached the singer. It was a human form apparently, but the outlines changed continually, and were always so indistinct as to make the apparition a most puzzling one.

It was a spirit woman. That much was evident. The face and the gauze-like drapery shone white against the heavy curtains of the darkened room. The form seemed to float rather than walk. The old man sang on, his head thrown back and his face turned toward the ceiling. The spirit woman floated against him; a spirit arm stole about his neck.

Those who saw murmured in wonder or reverence, according to their views. The old gentleman seemed unconscious of the spirit's presence, and continued to sing dolefully to "Marguerite" until he finished the song. Then he gazed fondly upon the baffling and shifting face before him, and fondled the spirit arm about his neck. He bent forward, as if to kiss the spirit lips, and at that moment the apparition vanished. There was a gasp of surprise from the assembled company, and the old man sat down. As he moved to his seat there was a flash of white drapery at the front of the cabinet, and a voice whispered, "Good-by, good-by," so faintly that one wondered the next moment whether he had heard with his ears or his imagination.

That is a sample of the incidents which have marked Mrs. Williams' seances for years. It is customary for such departed personages as Prof. Kiddle, Henry Ward Beecher, and others who were well known in life, to appear upon every occasion, despite the fact that frequently no one asked that they be summoned.

The Prof. Kiddle with whom I had the pleasure of shaking hands in Mrs. Williams' parlor had evidently just removed his hand from a cake of ice. He was somewhat distrustful, too, for he could see much more clearly in the darkened room than any one else, and he deftly slipped his clammy hand over the mortal digits extended in his direction, and in most instances simply patted the hands of his earthly friends, without giving them a chance to squeeze or grasp.

In order to understand the nature of these manifestations, some knowledge of the house and seance-room is necessary. The patrons of Mrs. Williams meet in the front parlor, into which they are ushered by a blonde young woman, who is called "Gertie," and who is popularly supposed to be Mrs. Williams' daughter. "Gertie" collects the price of admission from each disciple, and is really the director of ceremonies, and she it is who restrains impetuous mortals from embracing frail shades, without regard to the comfort and architecture of the embraced. She lowers the light, too, and sees to it that no one approaches the cabinet when the disembodied are "taking the form."

Gertrude's chief duty, however, is that of answering the bell, and making sure that no one is admitted unless he or she may be depended upon to accept the manifestations as genuine, or at least to refrain from any act which might mar the harmony of the strange meeting between the living and the dead.

When the crowd of patrons has assembled, Mrs. Williams herself, stout, keen and voluble, enters the room, shakes hands with those whom she knows best, and ushers every one into the rear room, which is separated from the front parlor by folding doors. There are usually about forty persons present, most of them being women. Before the gas is turned out they see a plainly-furnished room, in the rear of which there is a heavily-curtained cabinet, as if there was a hole in the wall, hidden by curtains of ordinary character.

Mrs. Williams throws the curtain back, and discloses the aperture, to which there is apparently no entrance, except from the front. She delivers a short lecture then, which is surprising and uncomfortable or highly gratifying, according to the aims of the persons addressed.

It is surprising, for instance, to be called by name, when one is certain that he has not been followed, and that there are no letters in the overcoat he left in Miss Gertrude's care a few minutes before. When Mrs. Williams has called many of her patrons by name, and has told some of them that spirit voices have enquired anxiously after their welfare, she enters the cabinet, the gas is turned out, and the materialization begins.

The disciples see very little at first, for the only light kept burning is one jet of gas, turned low and shaded by blue glass, so that the little light that does escape is of the proverbial blue and ghostly character. The earnest faces of the believers are barely discernible in the gloom. Mrs. Williams tells them she is sitting in a chair behind the curtains of the cabinet. Daughter Gertrude, who sits near the folding doors, has within reach of her hand a string or wire, which connects with the gas-jet inside the blue shade. She controls the light at will. Some spirits, it is explained, cannot sustain the material form in a strong light. Others are bolder, and when they appear Gertrude, directed by the spirit voices, turns up the light.

LITTLE "BRIGHT EYES" ARRIVES.

When Mrs. Williams has disappeared in the cabinet and Daughter Gertrude has adjusted the light, one of the women present plays the organ, and all present unite in singing "We Shall Gather at the River," or "Jesus, Lover of My Soul." As the strain dies a whisper is heard, a sound like the lisping voice of a child, and Gertrude says in explanation: "Friends, this is little Bright Eyes, the familiar spirit of the medium."

"Bright Eyes" thereupon greets by name some of the company, always in a lisping voice, which gives one the idea of suppressed power, and in some way suggests the well-developed lung power of Mrs. Williams. When "Bright Eyes" has done, a terrific voice of the mixed-ale sort issues from the cabinet, and says slowly and in a manner that suggests heavy artillery, "Good evening, friends."

"Mr. Cushman, the cabinet spirit," Miss Gertrude announces, whereupon half of the audience ask the disembodied Cushman how he finds himself this evening and hope he is well. The terrific mixed-ale voice replies so slowly and ponderously that one imagines a six-footer is behind the curtains.

Mr. Cushman, were this an athletic event, would be called the announcer. He is, in reality, the stage manager, and is always ready to rebuke what he deems impertinent questions, and to suppress any signs of disorder in the audience. He announces after a time that a spirit is about to take the form, but that because this is the first time the said spirit has attempted to manifest itself, the emanations are troublesome and the task necessarily slow.

Trembling women then ask the spirit manager if certain of their relatives are likely to manifest themselves, to which he replies, usually, in the terrific mixed-ale voice:

"Your friends are practicing; your friends are practicing. You must not think that we are wasting any time. Between the appearances your friends are practicing and attempting to take the form. There is a most benign influence with us to-night, and I think we may expect remarkable results."

The audience feels called upon to thank Mr. Cushman at this point, to which he answers that he is simply doing his duty as a cabinet spirit, and announces that the beautiful spirit of Annie or Jane or Martha is about to assume material form. Then comes a flash of white between the curtains, and a floating, gauzelike figure, indistinct and baffling, emerges into the room and stands within a few feet of the persons in the front row. Relatives of someone named Annie, Jane, or Martha, and who seem to recognize in the baffling apparition the resemblance of some loved one and dead one, rise in their places and move forward to speak with the spirit. Daughter Gertrude sees to it that they go one at a time, and that they do not grab the disembodied one.

The spirit talks in a whisper always, and usually confines itself to commonplace remarks, such as, "I knew you would come," or "Don't you know me?" Often, as some enthusiast is about to fold his spirit wife or daughter in his arms, the apparition disappears in a twinkling, just as if someone had suddenly thrown a black cloth over the white garments. Black material is invisible in Mrs. Williams' parlor when only the blue light is burning.

MAKES FUN FOR THE CROWD.

Then, perhaps, Prof. Kidde takes the form, parts the curtain, and floats about the room, whispering a hoarse greeting to his acquaintances, while Mr. Cushman and little "Bright Eyes" talk at random from behind the curtain. "Bright Eyes" has a habit of exchanging witticisms with the audience, and of referring to deceased persons as having gone to "Mr. God's house."

She appears after a time and stands before the cabinet, a phantom, child-figure, with boundaries that one cannot fix and a face that is strangely indistinct, and yet is a face after all. While one strains his eyes in the gloom she begins to disappear. The form grows more indistinct, its boundaries more baffling. There is only a spot of white on the carpet at last, and when that disappears, too, a childish lisp comes from the cabinet.

"Was you 'fraid I went through the floor?" "Bright Eyes" asks, at which there is a murmur of surprise and an outpouring of thanks and affection from the circle in the darkness.

Mr. Beecher, when I saw him, appeared only for a moment. His voice was singularly like that of Prof. Kidde, and Prof. Kidde's was singularly like that of Cabinet Spirit Cushman. Mr. Cushman, it was noticeable, did not speak while any male spirit was out, nor did little "Bright Eyes" lisp during the appearance of any female spirit. She talked frequently, however, and her lisp always suggested the hurried whispers of the whole array of spirit wives, babies, daughters, and sweethearts.

Many persons whose friends assumed material form during the seances at which I have been present were excited almost to the pitch of frenzy, and many of them wept stormily during their interviews with the floating figures before the curtains.

The spirits, too, were frequently much wrought upon, and one or two were so overcome that they disappeared as rapidly as if they had suddenly flown through the ceiling. Nearly all of them seemed to enjoy the spirit life, and Cabinet Spirit Cushman frequently commented upon the general happiness in the other world, and the absorbing interest the spirits had in the affairs of their relatives on earth.

The late Mr. Cushman is epigrammatic when he talks of things, and it is not at all beneath his dignity to crack a joke with mortals, the enjoyment of which he voices with a chuckle of terrific depths and power. When the seance has lasted for an hour or more Mr. Cushman says:

"Friends, the power is waning; the power is waning. The emanations grow indistinct, and I think we can do no more at present."

The organ rolls then, the circle unites in a mournful hymn, Daughter Gertrude turns on the light, Mrs. Williams comes out of the cabinet, and the seance is over.

SPECIAL CABLEGRAM TO THE GLOBE-DEMOCRAT.

PARIS, November 7.—The sensation of the hour is the exposure, as an impostor, of the American Spiritualist medium, Mrs. Mary Williams. She arranged to hold seances in St. Petersburg, Berlin and The Hague, and proposed to come to Paris first. M. Leymarie, who is much interested in Spiritualism, gladly invited her to come, having read of her achievements in Florence Marryat's book. Mrs. Williams arrived by the steamship Bourgoyne, October 21st, accompanied by her manager, Mr. MacDonald. She stopped at the boarding-house of Mme. Raulot, on Rue Hamelin. The Duchess of Pompard, a leader of fashion and a Spiritualist, lives in a magnificent palace, where seances are held. She invited Mrs. Williams to hold seances there. At the first of these the Duke of Pompard suspected imposition. At the second seance his suspicions were confirmed. Consequently the Duchess refused to receive Mrs. Williams again, pleading illness.

Mrs. Williams then arranged a seance at the house of Mme. Raulot, whose sister is a medium. But the methods of Mrs. Williams excited the suspicions of Mme. Raulot also. Finally a trap was laid. While Mrs. Williams was materializing spirits a tall Swede pinioned MacDonald, young Leymarie seized the spirit, which proved to be a doll, and another person lighted the candles. Mrs. Williams was discovered to be in man's attire. She tried to escape, but was caught and compelled to return the money she had taken from those present. Then she was threatened with arrest. So she quickly packed her trunks and left for England. In London she wrote a letter to *Light*, the organ of Spiritualists, claiming that she had been made the victim of a horrible plot. A correspondent called today on M. Leymarie. The wigs, masks, strings, wires and dolls used by Mrs. Williams were exhibited.

Mrs. Williams is an excellent ventriloquist and very supple. The working doll consists of a mask with muslin drapery, to which was attached a wire. When a spirit materialized in the form of this doll it would call MacDonald to come and shake hands, which MacDonald would do, seizing the wire, which he would then pull. As Mrs. Williams held the other end, the doll could be made to float about the room. When the exposure was made it was discovered that she had taken off her stays and all her other feminine apparel.

We give the above as a matter of news. It illustrates the fact that Mrs. Williams has remarkable mediumistic powers, and the Spiritualists of this country cannot understand why there should be any necessity for her to resort to trickery. She held seances in New York City for many years with remarkable success, and was highly esteemed.

Sunday Meetings in Chicago.

First Society of Spiritualists of Chicago, Hooley's Theatre. 11 A. M.

Illinois State Association, Bricklayers Hall, 93 Peoria street. 2:30 and 7:30 P. M

North Side Society, Schlotthauer's Hall, Sigel and Sedgwick streets. 2:30 and 7:45 P. M.

The Progressive Society, 3120 Forest avenue. Children's Lyceum, 1:30 P M. Services at 3:00 and 7:30 P. M.

First Society of Spiritual Unity, Custer Post Hall, 85 South Sangamon street. Services at 10:30 A. M., 2:30 and 7:30 P. M. Children's Lyceum at 1:30 P. M.

The Spiritual Research Society, Lodge Hall, No. 11 N. Ada street. 2:30 and 7:30 P. M.

The First Spiritual Society of the South Side, Auditorium Hall, 77 Thirty-first street. 2:30 and 7:30 P. M.

Spiritual Union, Nathan Hall, 1565 Milwaukee avenue. 7:30 P. M.

National Society of Spiritualists, 681 W. Lake street. Wednesday evenings 7:45 o'clock.

The German-English Society of Harmonious Philosophics meet at 151 E. Randolph street, at 7:30 P. M.

GO, HELPING HANDS.

POEM BY HEZEKIAH BUTTERWORTH.

The Father.

He sat by his cottage fire and dreamed—
The poor man, feeble and old;
The silver locks o'er his shoulders streamed;
Fourscore years ago they were gold,
Poor man,
Fourscore years ago they were gold.

He thought of his wife in the churchyard lone,
He thought of his children three;
They, too, were gone with the years, save one,
And far away was she,
Poor man,
And far away was she.

He heard the winds of the sandy dunes
Pipe wearily by the sea,
He heard the moans and the hollow tones
Of the waves of the Zuyder Zee,
Poor man,
And all alone was he.

But he smiled, and the fire on his calm face shone;
And he said, "'Tis Christmas Day,
And though I am poor, forgotten, and lone,
She is happy, far away,
Sweet girl,
She is happy, far away.

"The household lights burn bright and clear
In the city over the sea,
But the night is dark by Haarlem Meer,
And cold by the Zuyder Zee,
Ah me,
'Tis cold by the Zuyder Zee.

"She sits, perchance, by the astral's light,
And hears the city's bells,
Or sings in the crowded church to-night,
Where the organ's anthem swells,
Sweet girl,
Where the organ's anthem swells.

"Her mother's eyes, her hair of gold,
I seem again to see;
Does she think to-night of her father old,
Does she ever think of me,
Dear girl,
Does she ever think of me?"

The Daughter.

The northern winds pipe round the morgue,
In the city's suburbs lone,
And mid the gloom in a desolate room
Lies a fair dead form alone,
Poor girl,
In the silent morgue, alone.

"She was a shop-girl," said the guard,
As he closed the iron door,
"She lived alone, and her lot was hard,
And we know nothing more,
Poor girl,
Such things have been before.

"They found her sick in the windy street,
They heard her sob and moan;
But she only said, as her spirit fled,
'My father is all alone,
Poor man,
My father is all alone!'

"God pity the old man, all alone,
God pity the fair young form,
That will add a grave to the graves unknown
To-day in the pitiless storm."
Poor girl,
To-day in the pitiless storm.

May the Advent bells that ring over the snow
Bring comfort to such as these.
Alas for the sorrow no man knows,
For the sadness no man sees!
Alas and alas,
For the sadness no man sees.

The household fires burn bright and clear
In life's cities over the sea;
But the nights are dark by Haarlem Meer,
And cold by the Zuyder Zee,
Ah me,
Wherever the helpless be.

Oh ye whose household fires are bright,
Oh ye whose hearts are warm,
For such as she the home fires light
In windows that face the storm.
Oh, helping hands,
Go, helping hands,
He gives his best who gives a home
To foodless hearts and feet that roam,
Go, helping hands.

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In Corinth, A. D. 201, twenty figs were sold for 2 cents.

THE LATE SECRETARY.

He Is Criticised by Inquirer

And Some Leading Questions Are Asked.

TO THE EDITOR:—Inasmuch as the National Spiritualist Association has adjourned its second annual session in this city, and while in my humble opinion much has been accomplished to the present time, I take the liberty of criticising some of the actions of that body in its acts of omission and commission, with a view of obtaining the opinions of the sensitive and true advocates of Spiritualism.

Having had occasion to visit the late office of the Association, and consulting Secretary Dimmick, I found an extraordinary amount of important Spiritualist communications transmitted from various foreign countries relative to the condition of Spiritualism, mediumship, phenomena, etc., and I had naturally expected, as had others, to hear of the status of Spiritualism in other parts of the world: but, to my surprise, no mention was made during the convention of this most important matter. I had been informed that the secretary had been devoting much time during the past six months to the collection of statistical matter as well as to receive suggestions from prominent Spiritualists in Europe, Asia and Africa, and the reports from those countries were very interesting.

In my opinion the Spiritualists of this country should know what is going on in other parts of the world as far as can be obtained. I think it was a great oversight on the part of Secretary Dimmick not to have presented this most important addition to the knowledge of Spiritualists.

I understand that there are many foreign journals published in the interest of Spiritualism, and that letters of invitation had been published in these to a large extent from Secretary Dimmick, inviting information from these sources to the Association, respecting matters of interest in other parts of the world. I should like to know the reasons why this important matter did not receive the consideration of the assembly of delegates that convened in this city at the time.

It is remarkable also that the delegates saw fit to give to the outgoing secretary a unanimous and rising vote of thanks for his services during the past year, while I censure him for neglecting to give the convention information relative to the facts as regards Spiritualism in all its branches in Europe, India and other foreign countries.

I hope the secretary will hereafter, in order to strengthen the cause, make not only the delegates, but also all interested persons, officially acquainted with the condition of Spiritualism in other parts of the world as well as in this country. It looks to me that the indifference which has been shown by the late convention in this respect will not be apt to induce foreign correspondents in future to keep up their relations with us on account of having failed to show any appreciation of the effort they made to place before the Spiritualists of this country such information as they have been able to give concerning that which they supposed would interest us.

Where does the fault lie? Some Spiritualists would like to know.

Washington, D. C. INQUIRER.

THE BEST FISH STORY.

Jonah and the Whale Outdone.

A correspondent of the *Freethinkers' Magazine* writes to it from Southern California that a new species of whale has been discovered in the Pacific, off Coronado Beach. It is said to be nearly a hundred feet long and well proportioned. A ministerial expedition has been sent out to determine the merits of the Jonah and whale story, as some say that it could not swallow a man. This pious committee has established the truth of the story beyond a peradventure, as everybody might know they would, for "it is so written."

It seems to be true that the gullet of the whale in ordinary use is not large enough to admit an unmasticated man. But there is located on each side what are known as preachorial glands. A pressure on these opens the throat after the manner of sliding doors, readily admitting one or more preachers, standing erect, even with their plug hats on. More than two seldom enter at a time. The capacious interior is illuminated with whale oil chandeliers, gotten up without regard to expense. Hammocks are strung longitudinally, attached to the spinal cord or to the adjacent ribs. In these, preachers can repose at will. Air and food are swallowed by the accommodating animal in quantities ample for itself and guests. Suspended in these hammocks, the occupants, when desiring food, reach down to the gastric department of the stomach proper, beneath, and select from the large supply such dainty portions as their appetites crave. Being already peptenized, these are most agreeable to the digestion, and extremely fattening to preachers on vacation.

When they want to leave they touch a certain funny bone and press the preachorial gland and the whale lands them on *terra firma* without even getting their feet wet.

But as usual with ecclesiastical committees of different denominations, a serious difficulty has arisen. The Baptists insist that Jonah was immersed in the sea before he passed into the whale, and had this not been the case, he would have been digested and passed out in the ordinary way and been seen no more forever. The Presbyterians deny this, and claim that he was merely spattered a little as he passed in, and this accounts for his salvation.

So, the old controversy between immersion and sprinkling is revived, and the committee waxes hot over it. The whales, retaining the secret in their inner consciousness, enjoy the dispute, while disinterested parties incline to the spatteracious theory, as there is no record that Jonah complained of being strangled as he went in, or that he had to dry his clothes before the stove after he got out. R. N.

In 1361 apples in Germany were worth $1 a thousand.

A hunting horn cost in Spain in 1527 a little over 75 cents.

Mary, Queen of Scots, once paid $2,000 for a dress.

In India a native may board comfortably for 6 cents a day.

GENERAL SURVEY.

[CONTINUED FROM PAGE 5.]

Moses and Mattie Hull will be home on Thanksgiving, and they propose to celebrate the occasion by getting up a royal Thanksgiving dinner at their own home for a dozen or fifteen of the poorest children that can be found in their ward of the city. Besides the dinner, they and their son, George, will give the little fellows a musical entertainment to last from 7 to 8 o'clock in the evening. Then they will see the little folks safely to their homes.

The First Society of Spiritual Unity, that holds its meetings every Sunday morning, afternoon and evening in Custer Post Hall, 85 S. Sangamon street, has inaugurated a Midweek Conference every Thursday evening, in Lodge Hall, 11 N. Ada street, with a free platform based upon the principles of truth, harmony and justice. The exercises will consist of music, singing, addresses, answering of questions from the audience, psycho-readings, tests, spirit messages and other spirit manifestations. A fraternal welcome will be extended to all true mediums who may assist at these meetings, and to all liberals, investigators and Spiritualists who may attend them.

Moses Hull speaks in Indianapolis, Ind., the Sundays of December. If desired, he will speak in adjacent towns on week-day evenings.

Mrs. Mary A. Jeffery, the well known trance speaker and test medium, will conduct services at Lodge Hall, 11 N. Ada st., for the "Chicago Fraternal Endeavor Society," at 2:45 and 7:30 p. m. each Sunday during the month of December. Lectures upon subjects given by the audience, followed by trance tests, clairvoyant readings, etc. Spiritual conference and mediums' meetings will be held at the close of the afternoon lecture

Next Sunday morning Mrs. Richmond will speak at Hooley's Theater on the following subject: "Why Do We Need Successive Embodiments?"

Mrs. E. T. Sheehy writes from South Chicago: "There was a Spiritual Society organized here in Tinsley's Hall, South Chicago. The following are the officers duly elected: President, Mr. Joseph Barreabee; vice-president, Chas. Fisher; secretary, Mrs. Emma F. Sheehy; treasurer, Mrs. Benson; cashier at door, Chas. Pisher; trustees, Mr. Ramenstein, Mr. Jones, Mrs. George Edwards, Mrs. Bessie, Mr. LaFon. There will be a meeting held every Sunday afternoon at 2 o'clock. Mr. Hughes will address us on next Sunday. Mrs. Hughes was with us last Sunday and gave us a good lecture and many fine tests."

Thomas Lees writes from Cleveland, Ohio: "Owing to the popularity in Cleveland, of Miss Maggie Gaule, of Baltimore, the platform test medium, and Rev. Moses Hull, the Biblical expounder of Spiritualism, special arrangements have been made for two seances for the people before Mr. Hull leaves the city, where he has been preaching Sundays for the past two months. The first seance is to be held at Army and Navy Hall, Saturday evening, November 24, and the second one at Weisgerber's Hall, Sunday evening, November 25.

E. A. Doty writes from Lockport, N. Y.: "E. W. Sprague, of Jamestown, N. Y., has been with us for the past two Sundays. He may be certain of a hearty welcome whenever he comes to Lockport. His improvizations and lectures were fully up to the standard, and his many accurate tests by Spirit E. V. Wilson were convincing and highly satisfactory. Mrs. Myra Paine, of Lily Dale, served our society through the month of October, and made many friends while here. She is an honest, earnest worker and is worthy of the confidence of the friends of progress."

The Pensacola Camp Postponed.

TO THE EDITOR:—The Florida camp has been postponed, owing to the short time we have had to erect the necessary buildings. We now expect to commence building about April 1st, and in the meantime I shall be busy selling stock, so as to have the money in the treasury by April 1st. I shall make Chicago my headquarters, and all mail relative to the subscription of stock can be addressed to No. 6 Rookery Building, as before. I think the postponement is for the best, as we can now get all buildings ready and everything in good shape and make our people feel satisfied as to quarters and accommodations.

O. J. JOHNSON.

A PROPOSITION.

And a Very Important One.

TO THE EDITOR:—Will you permit me through your valuable columns to say something in regard to Spiritualists and the railroads. There seems to be a tendency to deny the mediums the same privileges that are granted to the ministers of the Christian churches, and even the heathens coming from heathen lands and calling themselves "priests." I now have this matter before the chairman of the Western Passenger Association of railroads. It seems almost impossible for the Spiritualists to secure any reduced rates at all. The General Passenger Agents politely inform me that there is nothing in the Western Passenger Association that provides for the granting of clergy permits to Spiritualists. In my undertaking to stop this discrimination in favor of the churches and against the Spiritualists it is necessary I should make one trip to Chicago, and not feeling able financially, I am compelled to call upon all who are interested in this matter to give me financial aid. My long experience in the passenger department of the railroads will enable me to push the work to a speedy settlement—these matters of discrimination on the part of the railroad. I trust that many will respond. Those that will testify to my ability to cope with the railroads, are G. W. Kates and wife, Geo. F. Perkins and wife, F. Corden White, Dr. Temple, Prof. J. S. Loveland, Edgar W. Emerson and others. Please send money by registered letter, post-office order, etc: DR. P. S. GEORGE.

Lincoln, Nebraska.

We are personally acquainted with the writer of the above, and if any one can do anything to remove this discrimination, he can. We believe he will succeed in accomplishing what he undertakes, if the few dollars required by him is furnished.—EDITOR.

How to Investigate Spiritualism; or, Rules for the Spirit Circle.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive in the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened either with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance is commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the seance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much of mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you can but realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffer from ill in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When circles are well and fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the MATTER of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BRITTEN.

RELIGION OF MAN
AND
ETHICS OF SCIENCE.

BY HUDSON TUTTLE.

The past has been the Age of the Gods and the Religion of Pain; the present is the Age of Man and the Religion of Joy. Not servile trust in the Gods, but knowledge in the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of the RELIGION OF MAN and system of ETHICS as treated in this work.

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The Individual; Genesis and Evolution of Spirit; The Law of Moral Government; The Appetites; Selfish Propensities; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happiness; The Path of Advance; The Will; Is Man Free? Civil Culture and Development of the Will; The Charter of Human Rights; Liberty; Duties and Obligations; Sin; Punishment—Present and Future; Duty of Prayer; Duty to Children; to Parents; to Society; Duty as a Source of Strength; Obligations to Society; Rights of the Individual; of Government; Duty of Self-Culture; Marriage.

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QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

J. E. M. W., Montreal, Canada: Q. By the laws of psychic affinity, how can the attraction, often seen between the opposite sexes, where one party is in every way unworthy or unreciprocal, be accounted for?

A. The instance of a lady, broken hearted, for a man who does not return her affection, or of a man ready to sui cide because his attentions are refused, illustrate a false education. Pure spiritual attraction (affinity) is excited only between those of similar character, who respond to the attraction. There is nothing spiritual in the love that is lavished on an irresponsive object. These fierce fires are the flames of passion, however toned by the mentality which more or less exerts its influence, and how shall this be distinguished from true affinity?

All are sensitive to a greater or less degree, and it becomes imperative for those who would be themselves, and not fall under the dominant will of others, to understand the conditions and laws of this endowment. They can then know whether another is seeking to influence them, and to what degree they are under control. If they feel it stealing upon them, they can go away from it, and not wait until they fall a victim. The positive state of resistance, alone, is destructive to such influence.

In the conjugal relation, of all others, it is imperative that hypnotic influence be not mistaken for adaptability. We read of instances where a delicate girl, reared in refinement and luxury, elopes with a degraded negro, or of a rough tramp inveigling a young lady from her home. These are extreme cases, but in lesser degree are observable every day, and in every walk of life. The fable of the marriage of the frog and the mouse is constantly illustrated by men and women who, shrewd and thoughtful in all other directions, here act as blindly as the moth flying into the flame of the lamp. A love—or inclination—which flourishes only in the presence of its object, which wanes in its absence, is not genuine, but hypnotic, and the sooner this is learned the better for both parties, especially for the dominated, or the victim.

Those who exert such hypnotic, or mesmeric, influence, may not understand the secret of their power, nor is it essential that they should. The libertine and coquette alike exemplify the dark side of hypnotism.

In the hypnotic state the mind of the subject is controlled by a dominant idea. When a man becomes wholly absorbed in one individual, knowing that his feelings are not returned, and continues to brood over his disappointment, endowing the object with all lovable and angelic qualities, he is self-hypnotized.

When a man who has been noted for his exemplary life becomes attracted to a woman who represents the vampire in humanity, and leaves wife, children and home for her, he is the victim of hypnotism. Yet this only in a degree can be plead in extenuation, for he has furnished the necessary conditions for its influence in abnormal passion, false education, or ignorance of the true demands of his own nature.

The remedy is knowledge of the laws of psychic control, strength of will, and completeness of character.

Here comes the pertinent inquiry: "How, of the thousand influences, inclinations, and desires, are the right to be distinguished?" It is the law of spiritual ethics, that the highest motives be given the first place; the motives that lead to the greatest good to all; that tend to ward justice and the true happiness of others that leave no path of sorrow and shame.

A. C., Marysville, Washington: Q. Is it proven that spiritual phenomena are not the work of evil spirits or the devil?

A. There was a time when this explanation—the devil—had relevance, but now that the one all-powerful Satan has passed into the darkness of ignorance, it is almost a waste of time to answer this question. It is the old method repeated in dreary round, and considered ample reply to advancement in the realm of thought.

When Luther lit the fires of reformation and Catholicism saw the fierce flames rise high and lap its most cherished institutions, the priesthood shouted —"The Devil! the Devil!"

When England threw off the Catholic yoke, and became spiritually free, there came the growl from the ruling power—"The Devil!"

Now, when a concussion manifesting intelligence is heard, and a table moves by invisible power; when individuals fall into the unconscious state and have the realities of the future revealed to them, the clergy mount their pulpits and shriek—"The Devil!" Ah, Satan, you are much abused. You are the scapegoat for the folly and ignorance of mankind.

If evil spirits can communicate, why not the good? Ah, here is an unfortunate dilemma. Can a benevolent God let loose on mankind an innumerable host of demons, and allow them to delude the children of men, and obstruct all avenues by which the good and loving ones hold communion? Dives was an evil spirit, but could not return, and hence requested Lazarus to bear a message to his brethren. The Bible thus proves that while the evil could not, the good spirits could return and communicate.

"The tree is known by its fruit; the good tree cannot bring forth evil fruit, nor the evil tree good fruit. Spiritualism makes men better. It teaches a sublime code of morals. It inculcates virtue, goodness and purity. It holds forth the most exalted motives for right doing. It destroys oppression. It gives assurance of an after life, and the presence of loved ones gone before. Can such pure water flow from a corrupt fountain?

"X," Santa Paula, Cal.: Q. I have just finished reading "Questions and Answers" in THE PROGRESSIVE THINKER. I have been a Spiritualist for thirty years, but have met with so many falsehoods that I hesitate when asked if I am a believer—and deny, like Peter, but like him, do not swear. Are you positively certain you have seen and conversed with spirits of persons once inhabiting physical bodies? I can understand how spirits may contradict each other, but see no good reason why they should flatly contradict each other on points like these:

Is the moon inhabited?

Is the earth a hollow globe?

Is the interior of the earth liquid fire?

Was there such a character as Jesus?

Did we have a conscious existence before we came on this plane?

Are matter and material things invisible to spirits, as spiritual things to mortals?

Are there adepts and Mahatmas?

After all, Spiritualists do not seem to be better than Christians, Infidels or Jews, and I ask: What good is it doing?

A. These thoughts are questions from an able writer, who has led as a statesman and as a former of public opinion, and as such deserve more than passing notice. They also voice the thoughts of a great many investigators, who have found stumbling-blocks by the way.

Here is the vital issue: Is the existence of the spirit after death demonstrated by the phenomena? If so, all contradictions, frauds, falsehoods, count for nothing in evidence against it. They must be referred to our misunderstanding, ignorance, or as growing necessarily out of the facts.

If it is of any value to this correspondent to know what I believe or know, I will answer, that if I did not know and momentarily feel the presence of spirit writers; if I doubted for one moment their identity, I should not allow myself to write another line under the influence I have thus mistaken. At rare intervals I have seen them; their presence when I write is more strongly felt than that of a person by my side, yet I have not always received perfect messages, or the truth. I have received according to the knowledge and character of the communicating spirit. At times the messages have been broadly erroneous, or false, like the character of the spirits who gave them. What if they were? Do not such prove identity of spirit-character as much as the most truthful?

We look over the record of our experience, and are struck with the number of times we have been wrongly informed or apparently deceived. Well, if we kept a record of the advice and information received from our friends around us, what a mass of error and deception it would be! and yet these earthly friends are probably more capable of advising us on the questions we ask than our spirit friends.

Go on the street and ask what the weather will be. One says it will rain; another that it will not; one says it will be sunshine, and another as positively that there will be a terrible wind; all are honest, and yet all may be mistaken.

The questions on which this correspondent bases his objections may be answered by spirits in thes ame manner, and his criticism has no weight, unless he takes for granted that all spirits are infallible in knowledge, and this is opposed to the first proposition of the spiritual philosophy.

You may ask the astronomer, and he will say the moon has no atmosphere and cannot be habitable, for he has seen by his telescope and knows. Ask the same question of a score of people at random, and the probabilities are they will be about equally divided between yes and no. With them it is only a matter of opinion; and the same is true of all these questions which have received conflicting answers.

Why should a spirit know that a Jesus lived on earth? Two thousand years are past, and none of our spirit friends, nor any one able to communicate with us, would have probably been brought in contact with him. The earth is a mote to the spirit-world, and a man may travel far and wide, and many vast kingdoms may escape his sight, to say nothing of their kings, or individual subjects.

That there are adepts and Mahatmas, mortals deny and affirm. Why should our spirit friends be supposed to have interested themselves in the matter so as to give us an infallible answer?

The "stum-blingblock" grows out of the broad meaning given to the word "spirits." "They tell us." Who? "The Spirits!" That is most indefinite. It may mean a sage, a philosopher, a scientist, one delighting in deceiving, or an ignoramus. It is as though when asked who gave you certain information, you reply, "the people."

What good is it doing? It has brought demonstration of continued existence after the death of the physical body, and having broken the fetters of superstition which have held the masses in bondage for ages, it has promulgated a new philosophy of life, here and hereafter, which substitutes for the old religion of pain (making this life a vale of tears) the religion of joy, which makes perfect living the best preparation for the hereafter.

What good? The return of a beloved friend, giving one word of recognition, is of more value than the wealth of the world. Our doubts, our fears, our grief are changed to certainty and joy.

Has it wrought no change in the moral character of its believers? Then have they not made good use of the means thus made available.

Good Words from a Prominent Worker.

TO THE EDITOR:—I am just home from Washington, where I had a most delightful and enjoyable time among the representative Spiritualists, as well as many wealthy and influential citizens who are investigating, but only half convinced of the truth. It was my privilege to do a grand work among these classes. Some were so pleased that they gave me ten dollars for a single slate-writing seance. Slates were filled with writing while their hands were on them on the top of the table, never losing for a single moment their grasp, and messages were given with names signed in full, from mothers, wives, brothers, and in one instance a long message from A. Lincoln, and Henry Wilson, Henry Seibert, W. W. Corcoran and others. At two or three different times flowers were brought. A great inducement was offered me to remain all winter, but my health would not permit, and my work here in the west and home was permanent. I have been overwhelmed with work ever since my return, and have outside engagements for the rest of this month and first two Sundays of next, in Dubuque and Muscatine, where I am to hold public seances.

OLIVE A. BLODGETT.

In 1594 gunpowder sold for £14 per hundredweight.



COL. INGERSOLL.

He Surveys the Bible Critically.

And Talks About Christ and God.

Two weeks ago we gave the Chicago Record's view of God, and Ingersoll as a lawyer; with its conclusion that he did not understand Hebrew, had "small knowledge of Latin, and less Greek," therefore was not qualified to understand the Old Testament, nor critically interpret the New Testament. The address of Col. Ingersoll was delivered at the Auditorium in this city, to an audience of full 4,000, who leaned forward in breathless suspense while the speaker hurled from the rostrum such burning words as are given below.

The editor of the Wauseon (Ohio) *Republican* has our thanks for the copy. The reader will judge for himself whether the Colonel has knowledge of the subject he is discussing.

If Christ was in fact God, he knew all the future. Before him like a panorama moved the history yet to be. He knew how his words would be interpreted. He knew what crimes, what horrors, what infamies would be committed in his name. He knew that the hungry flames of persecution would climb around the limbs of countless martyrs. He knew that thousands and thousands of brave men and women would languish in dungeons in darkness, filled with pain. He knew that his church would invent and use instruments of torture; that his followers would appeal to whip and fagot, to chain and rack. He saw the horizon of the future lurid with the flames of the auto da fe. He knew what creeds would spring, like poisonous fungi, from every text. He saw the ignorant sects waging war against each other. He saw thousands of men, under the orders of priests, building prisons for their fellowmen. He saw thousands of scaffolds dripping with the best and bravest blood. He saw his followers using the instruments of pain. He heard the groans—saw the faces white with agony. He heard the shrieks and sobs and cries of all the moaning, martyred multitudes. He knew that commentaries would be written on his words with swords, to be read by the light of fagots. He knew that the Inquisition would be born of the teachings attributed to him.

He saw the interpolations and falsehoods that hypocrisy would write and tell. He saw all the wars that would be waged, and he knew above these fields of death, these rackings, these burnings, these executions for a thousand years, would float the dripping banner of the cross.

HYPOCRISY WOULD BE CROWNED.

He knew that hypocrisy would be robed and crowned—that cruelty and credulity would rule the world; knew that liberty would perish from the earth; knew that popes and kings in his name would enslave the souls and bodies of men; knew that they would persecute and destroy the discoverers, thinkers and inventors; knew that his church would extinguish reason's holy light and leave the world without a star.

He saw his disciples extinguishing the eyes of men, flaying them alive; cutting out their tongues, searching for all the nerves of pain.

He knew that in his name his followers would trade in human flesh; that cradles would be robbed and women's breasts unbabed for gold.

And yet he died with voiceless lips.

Why did he fail to speak? Why did he not tell his disciples, and through them the world; "You shall not burn, imprison and torture in my name; you shall not persecute your fellowmen?" Why did he not plainly say; "I am the son of God," or "I am God?" Why did he not explain the trinity? Why did he not tell the mode of baptism that was pleasing to him? Why did he not write a creed? Why did he not break the chains of slaves? Why did he not say that the Old Testament was or was not the inspired word of God? Why did he not write the New Testament himself? Why did he leave his words to ignorance, hypocrisy and chance? Why did he not say something positive, definite and satisfactory about another world? Why did he not turn the tear-stained hope of heaven into the glad knowledge of another life? Why did he not tell us something of the rights of man, of the liberty of hand and brain?

LEAVING THE WORLD TO MISERY.

Why did he go dumbly to his death, leaving the world to misery and to doubt?

I will tell you why. HE WAS A MAN, AND DID NOT KNOW.

When Mr. Ingersoll reached the words, "He did not know," a great sigh went up from the mighty audience. There was an instant's silence, and then a storm of applause that rose and surged and echoed from stage to topmost gallery. The hand-clapping died away, then rose again: this time a great burst of cheering accompanied it. Ingersoll stood silent, flushed, trembling with emotion. He, perhaps, like his hearers, knew that he had just achieved one of the great triumphs of a life that has been crowded with triumphs. Men who have heard him time and again in the years past shook their heads gravely and said he had never done anything so masterful, so superb, and so full of resistless eloquence.

GROWING LESS VITUPERATIVE.

One familiar with the Ingersollian methods discovers that there are hintings of change in them. Ingersoll last night was less vituperative, less inclined to buffoonery, more dignified and more serious than in previous lectures. He was not a whit less caustic in his criticisms of the Christian religion, nor more merciful in his handling of the holy scriptures.

Here are some of the things he said:

Is the Bible any nearer right in its ideas of justice, of mercy, of morality, or of religion than in its conception of the science?

Is it moral?

It upholds slavery; it sanctions polygamy.

Could a devil have done worse?

Is it merciful?

In war it raised the black flag; it commanded the destruction, the massacre of all—of the old, infirm and helpless, of wives and babes.

Were its laws inspired?

Hundreds of offenses were punished with death. To pick up sticks Sunday, to murder your father Monday, were equal crimes. There is in the literature of the world no bloodier code. The law of revenge—of retaliation—was the law of Jehovah. An eye for an eye, a tooth for a tooth, a limb for a limb.

This is savagery—not philosophy.

It is the enemy of art. "Thou shalt make no graven image." This was the death of art.

Palestine never produced a painter nor a sculptor.

Is the Bible civilized?

It upholds lying, larceny, robbery, murder, the selling of diseased meat to strangers, and even the sacrifice of human beings to Jehovah.

Is it philosophical?

It teaches that the sins of a people can be transferred to an animal—to a goat. It makes maternity an offense, for which a sin offering had to be made.

HIS "WHYS AND WHEREFORES."

Every discrepancy, every contradiction of the gospels was brought out, and, asked Col. Ingersoll;

Why were the miracles forgotten, or was it that they were not believed by even the disciples? Of that great trial, the story of which has come down through the ages, he said:

"Is it not strange that at the trial of Christ no one was found to say a word in his favor? No man stood forth and said, 'I was a leper, and this man cured me with a touch.' No woman said: 'I am the widow of Nain, and this is my son, whom this man raised from the dead.'

"If Christ had wrought the miracles attributed to him; if he had cured the palsied and insane; if he had given hearing to the deaf, vision to the blind; if he had cleansed the leper with a word, and with a touch had given life and feeling to the withered limb; if he had given pulse and motion, warmth and thought to cold and breathless clay; if he had conquered death and rescued from the grave its pallid prey, no word would have been uttered, no hand raised, except in praise and honor. In his presence all heads would have been uncovered—all knees upon the ground."

THE FINAL INDICTMENT.

In closing, Col. Ingersoll told why he attacked the Bible, in these words:

"This book persecuted even unto death the wisest and the best. This book stayed and stopped the onward movement of the human race. This book poisoned the fountains of learning, and misdirected the energies of man. It was the enemy of freedom, the support of slavery. It was the enslaver of women and children. It founded the Inquisition. It piled fagots about the feet of the just. It drove reason from the minds of millions and filled the asylums with the insane.

"I attack this book because it is the enemy of human liberty—the greatest obstruction across the highway of human progress. Let me ask the ministers one question: 'How can you be wicked enough to defend this book?'"

In Rome, B. C. 6, roses were a cent a dozen.

In 1236 a hen was bought in Paris for 1 penny.

In 1499 candles sold in Amsterdam for 6 cents a pound.

In 1564 a pair of shoes made in England cost 20 cents.

In 1617 a cannon was made at Paris that cost $742.

In 1302 a sheep sold in France for $1; a pig for $2.

Ink, in the days of Louis IX., cost 40 cents a quart.

THE NEW MOVEMENT.

It Is Meeting with Great Success.

TO THE EDITOR:—I know that many of your readers have been anxiously looking for a report of the new movement recently made by our society, that meets at Hooley's Theater, and now that we are nearing the end of the first quarter, I am in a position to give a cheering account of the work. From the first, the venture has been an assured success. Large and intelligent audiences have assembled each Sunday, many of them strangers, to whom the truths heard often presented an entirely new phase of life. These show their appreciation by being present Sunday after Sunday. There has been a steady demand for seats, and we hope the new quarter will see a great addition to those already sold. It will be remembered this was the plan adopted to meet the financial part of the work, the chairs being sold at $10 per annum, payable quarterly. The open collections have been very gratifying.

During the month of October, whilst our own speaker was in Washington, the rostrum was occupied by Mr. Virchand R. Gandhi, of Bombay, India, whose theme, "The Occultism of India," proved very acceptable to the people, and attracted increasing audiences each Sunday. This month, however, we have our own beloved pastor, Mrs. Cora L. V. Richmond, home again, and last Sunday we were treated to one of those marvelous discourses, beaming with eloquence and perfect in diction, which as a society we have so long been accustomed to hear, but which always fill strangers with wonder and delight. The subject: "The Struggle for the Occult, and How to Attain It," was a fitting theme, following, as it did, the discourses of Mr. Gandhi.

Our Band of Harmony, now held in Orpheus hall, Schiller Theater, has also been a grand success. In this we have been aided by many of the prominent phenomenal mediums of the city. Miss Bangs, Dr. Edwards, F. Corden White, Mrs. Nickerson-Warne, and others, both phenomenal and inspirational, have rendered us valuable aid. Throughout this movement we have endeavored to clasp hands with our sister societies, and we are glad to know the result has been an interchange of fraternal feeling, and a very palpable impulse towards greater unity.

Thus we feel encouraged and hopeful, feeling that our beloved cause is making for itself a place among the spiritual athletes of the world.

C. CATLIN.

Secretary First Society of Spiritualists, Chicago.

Mrs. Anna L. Robinson in Michigan.

Mrs. Anna L. Robinson, of Port Huron, Mich., spoke from the pulpit of the Universalist church of this place, Wednesday and Friday evenings, Nov. 8th and 9th, to full and crowded houses, captivating both old and young with the exquisite thought and beauty of soul expression which characterized her every effort as speaker and medium.

Coming here, as she did, a perfect stranger, known only to a few by sight alone, she came before the people selecting her own subject the first evening: "What Good Has Spiritualism done?" Saying, "it had done this, if nothing more: It had proven the continuity of life," and as wisely and discreetly as it should have been done, the powers back of her fed the unknowing and curious ones before her with thoughts befitting their questioning minds, and when the descriptions were given, some of them were so startling and true, and all were so closely related to each individual life, that the wonder and joy of it spread like wildfire through the city, and on the last evening the house was packed. Subjects were handed in by the audience, and among them were the veritable objections used by a Baptist divine, a few weeks previous, in his public treatment of Spiritualism, in a sensational way, and the disciples of the spiritual philosophy rejoiced exceedingly that the "Angel World" had been permitted, so soon thereafter, to be its own defender and establish facts, from reference to "Holy Writ," "that it were possible for spirits to return;" and though Dives opened up his eyes in perdition, that that spark of divinity within his being was strong enough yet for him to forget self, and manifest, notwithstanding all his torments, a desire to relieve his fellow-creatures on earth; and thus the law was verified as well as the false assertion corrected, that Spiritualists had erected no colleges, nor builded any schools, nor established one beneficent society, and therefore their belief had done no good in the world; names and localities of the few institutions which do exist were distinctly given by the speaker, followed by the answering thought, "If you do not believe it, write and see."

Thursday afternoon of the same week, a parlor meeting was held at the home of Mrs. F. E. Odell's, and a large number were in attendance, and the Spirit-world met the hungering, anxious souls present whose faces looked so appealingly the thought, "one word for me," that the delicate form of our sweet Sister Robinson weaved, like a tender flower in the mind, beneath the pressure brought to bear upon her, but as usual the "Angels" were equal to the occasion, and benediction and blessing filled those fleeting precious moments of earth-life, and the conscious reality came to those responsive souls. Our loved ones are ever near, and can and do commune with us.

May Mrs. Robinson and her intelligent sweet controls come again in our midst many times, and through her instrumentality we would cry aloud with renewed purpose, "Blessed be the name of the Lord our Infinite Father."

A helping-hand society was organized for future work, with a good membership added and proper officers elected, and the good work will go on and bear its fruitage in due time.

MRS. F. E. ODELL.

Lapeer, Mich.

A bed in a Greek inn in A. D. 327 cost 4 cents.

In 1375 salt cost, in France, $2.50 a bushel.

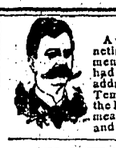
A Greek hat in the time of Pericles cost 10 cents.

In Venice, in 1274, a pig brought 2 shillings.

In 1312 English linen was worth 16 cents a yard.

The first hand fire-arms cost about $30 each.

The coronation robes of Napoleon cost $4,000.



HOW TO SUCCEED.

A well written treatise on personal magnetism with plain, simple rules for development to assure improvement in life, can be had by mentioning this paper and addressing Dr. L. H. Anderson, Masonic Temple, Chicago. This book should be in the hands of every person on earth, as it means the betterment of moral, mental and physical manhood and womanhood.

FIFTY YEARS IN THE *CHURCH OF ROME.*

A Remarkable Book.

This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 832 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Instruction in the Roman Catholic Colleges.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Rivierre Boyer.
CHAPTER XX.
Papineau and the Patriots in 1833—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses.—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbans in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has Interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
A Mess from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le Boiler's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX.
A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX.
The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII.
Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII.
Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV.
I write to the Pope Pius IX. and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV.
Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M. Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI.
The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
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CHAPTER SECOND—God as a Spirit.—Materialists cannot understand the God Idea. Argument of the Atheist. Argument of the Spiritualist. The Author's Experience.

CHAPTER THIRD—The Deific Location and Mode of Working.—The Location of Deity. Can Infinitude have a Centre? Does God control the Universe through Law? How does God control the Universe? A. J. Davis's *Theory of the God Centre. The Dual Centre* of the Universe. Can the Infinitely Fine act upon the Coarse?

CHAPTER FOURTH—The Nature of God.—Is God a Being of Intelligence? Is God a Personal Being? Is God a Being of Absolute Attributes?

CHAPTER FIFTH—The Deific Greatness and Glory.—The Greatness of God. An Angel's Conception of the Universe. The Greatness of God. Anthropomorphism.

CHAPTER SIXTH—Moral Evil and Deific Perfection.—The Perfection of God. Has God created Evil? Is Man depraved? Is anything innately Bad? Is an endless Hell possible? Is absolute Evil possible under Divine Law? Evolution.

CHAPTER SEVENTH—Deific Law and Human Intercession.—Special Providences. A supposed Miracle of Healing. How God interposes to answer Prayer. Prayer. A Form of Prayer. Does Prayer Influence God? Hudson Tuttle's View of Prayer. The Central Principle of Deific Action. Prof. Wallace's View of Prayer. Prayerfulness is not necessarily Goodness.

CHAPTER EIGHTH—How Man helps Govern the Universe.—Man a Co-worker with God. How Spirits control Nations. Human Spirits placed over Worlds. How Spirits assist Planetary Development. Vision of world-forming by Judge Edmonds. Spirits rejoice in this work. Countless worlds yet to be formed. Spirit Worlds developed. Do Mighty Spirits ever thwart God's Purposes? Military Chieftain in Spirit Life. A Miltonic Absurdity.

CHAPTER NINTH—Creeds and Practices of Christianity.—Terrors of Creedal Theology. Churchianic Conception of Hell. A more blessed Gospel. A Brighter Dawn approaching. Science and Religion. Salvation by Faith.

CHAPTER TENTH—The Dangers of Infallible Standards.—Churchianic Infallibility. Infallibility of a Book. A true Eclecticism necessary.

CHAPTER ELEVENTH—The Christian Bible Tested.—*Miracles.* Modern Miracles of Healing. Prophecies. The Bible tested by its Teachings. Said to be the only Book which gives any correct conception of God. Said to present the only true Foundation of Ethics in the Decalogue. Claims for the Golden Rule, Love to Enemies, etc. Is it safe to build on Falsehood? Has only one Nation been Inspired? Shall we waste time and money on Falsehood? Do numbers prove the Truth of a System? Shall Policy rule?

CHAPTER TWELFTH—Religions Tested by their Fruits.—Church Standards too low. The Atonement contrary to Natural Law. The Fruits of Religious Systems. Some great Points in Buddhism. Mohammedan and Hindoo Achievements. Missionary Achievements. Testimony of a Hindoo. Results of the Parsee Religion. The Parsee Bible. The High Priest of Siam. Catholicism and Buddhism. Present Progress of Mohammedanism. The Religions of to-day Insufficient.

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CHAPTER FOURTEENTH—Life under the Old Religions.—Importance of Historic Truth. Roman Catholicism. Influence of Catholicism in Spain. Calvanism. The Five Points of Calvanism. Presbyterianism in Scotland. Puritanism in New England. Persecuting Spirit of the Old Religions. The Spirit of Persecution not yet Dead.

CHAPTER FIFTEENTH—Life under a Spiritual Religion.—General Divisions of the Human Faculties. The Higher Realm of the Brain. Spirituality is Ennobling. Spirituality beautifies the Countenance. Must be developed through Spirit Communion. Spirit Communion the Basis of all Religions. Spiritualism founded upon Facts. The only Religion which demonstrates Immortality. Robs Death of its Terror. The most Joy-Inspiring of Religions. Promotes Civil and Religious Freedom. Leads off in Human Reforms. Perfects the Physical System. Prevents Insanity. Prevents Superstition. Leads to Nobler Living. Reveals a Grander Universe. All Great Geniuses have been Inspired. Jesus of Nazareth. Jesus in Spirit Life. Will the New Religion Abolish Churches?

CHAPTER SIXTEENTH—Death under the Old Religions.—Popular Conceptions of Death. Death made terrible through Church Songs. Made Gloomy by Church Materialism. Church Teachings have darkened Death. Death Bed of a Christian. Of an Immoral Man. Of Atkamont. Death Scenes under the Old Dispensation. Terrors under the Old to those who lose friends.

CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to this Life. Departed Ones attract the Spiritual Mind. The Spiritualist understands Death, so does not fear it. Death of an Ancient Philosopher. Death of Mozart. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalist Minister. Joyful Transition of a Friend. Triumphant Experience of a Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

CHAPTER EIGHTEENTH—The Future Life.—Location and Character of the Spirit Realms. The Clothing of Spirits. Children in Spirit Life. A Spirit Child from Humbie Life. The Wealthy in Spirit Life. Politicians in Spirit Life. Clergymen in Spirit Life. Editors in Spirit Life. The Power of Spirits to Commune with Mortals.

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OR THE

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Translated from the French,

BY S. R. CROCKER.

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This fine volume might well have been entitled Spiritualism Demonstrated by Science. It is written in that peculiarly interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author is not a Spiritualist—he even mentions Spiritualists as "devotees of a new superstition," etc., etc., in which he manifests the usual animus of the "scientific" class, yet he says again, "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhumans and the inhabitants of Earth;" and he goes on to relate instances of fact in evidence. There is, to a Spiritualist, a manifest discrepancy in the author's ideas, but the well-read mind will readily select and arrange the pros and cons, and out of the whole will find not only good mental culture, but much valuable information. The author holds the theory of reincarnation. Price $1.50.

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JOYS

Beyond the Threshold.

A Sequel to

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By LOUIS FIGUIER.

Translated from the French.

THE TO-MORROW OF DEATH was written to develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of etherial space. "BEYOND THE THRESHOLD" continues on the same lines enlarging and expanding the idea by reasons and considerations drawn from science and philosophy; claiming that the certainty of a new birth beyond our earthly end is the best means of arming ourselves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing religions. From beginning to end it is interesting, entertaining, instructive and fascinating, and whether one accepts it all or not, much will have been learned and

HAPPIEST OF PEOPLE.

Are Spiritual Without Being Spiritualists.

In Advance of American Civilization.

A Good Word for the Japanese by Judge Waterman.

THINKS THE SUBJECTS OF THE MIKADO ARE THE HAPPIEST PEOPLE IN THE WORLD AND THAT THEIR MANNERS AND CUSTOMS ARE ADMIRABLE—LAMENTS THE FOREIGN INVASION.

TO THE EDITOR:—Gradually it is dawning upon the minds of the people of this country that our boasted civilization is far behind that of the Japanese. They are highly spiritual without being Spiritualists; they are strictly honest and moral without being Christian. There is a genuine simplicity in their goodness, and their lives seem to be the embodiment of all the cardinal virtues. The eminent Judge A. M. Waterman, of this city, lately returned from Japan, and to a *Journal* reporter he gave his experiences.

In answer to a question regarding the condition of the public mind in Japan towards the Corean war, he said:

"The Japanese are an intensely patriotic people. I know of no people in all the world who are more so. This arises from the fact that their social organization is based on the family, and naturally the family assumes more influence than in any other country, and the effects of the family relationship are shown in all the institutions. The war then becomes something which concerns every citizen of the Empire, and public sentiment is to a man in support of it. This extends even to the lowest, most humble coolie in the Empire. While Japan is an oligarchy and very few have any control upon its policies; while the diet is practically in the hands of but few people, this feeling of patriotism, nevertheless, extends to the very lowest classes. As to the cause of the war and its progress I probably know less than those who have remained in Chicago. The means for learning foreign news in Japan, at least outside of official circles, are very meager, and little information reaches the masses.

"Japan is by far the most beautiful country I ever visited. This is not simply my own opinion on the subject, but the testimony of many people who have traveled all over the world. Few lands are so beautiful; the whole country is a garden; and an ordinary Japanese landscape is as beautiful as any scene I ever beheld in any park in the world.

HAPPIEST OF PEOPLE.

"Japanese are, moreover, the happiest and most contented people I have ever known. This is an expression which I have heard from almost every one, both of those who have traveled occasionally, as I have, and of those who have lived in Japan for twenty years. The village life is something that is ideal. It more nearly realizes the hopes of philosophers and the dreams of poets than anything I have ever before seen in actual experience. There is everywhere a simplicity, a contentment and peace that fills one with joy. One can hardly describe this peaceful atmosphere, into which one enters on approaching a Japanese village. There every one lives in either a city or village. There are no isolated farmhouses as there are in America.

"The village has a social and municipal organization, founded not so much on any positive law as upon custom, which is stronger than law. The poor, the indigent and the unfortunate are cared for, not in great hospitals or large public institutions as in other countries, but each individual has a claim upon a family and that family discharges its duty, and exercises care over him, because not to do so would subject it to great condemnation, and to do so is a pleasure.

"One does not find in a Japanese city any twenty, ten or six-story buildings. It is very rarely that a Japanese house is more than two stories high. The front opens to the street, and a passer-by can see the family pursuing its ordinary round of daily duties. In the villages the sides of the houses are often open, and frequently from a side street one can look through a dozen or more residences.

HOW BUSINESS IS CARRIED ON.

"The business of Japan is very largely carried on by families, and as a result, whether the business be mercantile or manufacturing, there are in Japan a multitude of employers, and no such disparity between employer and employe exists there as exists in this country. The sons of the masters of the business, his nephews, and it may be his daughters and nieces, and sometimes apprentices from other families, conduct the business. All sleep under one roof. They do not eat at one table, because they have no tables there; but their meals are in common. The whole business is conducted as an affair of the house, and the employe feels as much interest in its success as the master, and more often than not he hopes to succeed to it.

"As a consequence the vast distinctions, social and otherwise, which exist in this country between the employer and employe is not to be found there, and as a result there is a sympathy, a kindliness of feeling, a consideration for the interests and duties of each that I have never seen in any other land.

"Japanese society may be said to be founded on the idea of duty, in contradistinction to our own fundamental idea of right. In all my journeyings about the Empire I never saw a drunken man, a quarrel, a fight, and never experienced any rudeness or incivility. The city of Tokio is about as large as Chicago, and I went about it a good deal, into almost every quarter even to the lowest, into the alleys where the poor live and the humblest workshops are found, and I felt a security at all hours of the day and night that I would not feel in Chicago, New York or London. I obtained from the Government statistics as to crime committed in the city, from which it clearly appears that crime is very much less prevalent in Tokio than in Chicago, and that life and property are much safer. Many things indicate this in the life of the Japanese. An ordinary house has no doors nor windows, and so could have no locks or bars to stop the entry.

Then, too, the Japanese language has in it no such catalogue of abusive epithets and terms of violence and reproach as are found in English and other languages of European countries. However, in those cities which Europeans mostly visit the Japanese are to some extent learning to use English profane words, but they make use of them without any apparent understanding of their real significance. I talked with the American Minister, who said he had lived in Japan for twenty years, and had looked continually for a street brawl, but had never, during that time, witnessed one.

INJURED BY FOREIGNERS.

"I am sorry to say that I think the contentment and peace which exists among the Japanese is to pass away. Europeans have introduced into some of the larger cities larger manufacturing establishments, at which many workmen are employed during the day who depart at night with not another thought for their employer's interests. These toilers have no care for the business; they do not come into immediate association with the employer; they do not live under the same roof with him or form a part of his family and social life as of old. Their existence is separate and apart from him—their only relation that of toiler and employer; his interest in them extends only to the work which they do for him, theirs in him to the wages which they receive at his hands. The result must be in time just what it is in America, England, France, Belgium, Germany and other countries; there will grow up not only an ever-increasing disparity in the social and pecuniary conditions of employer and employe, but ultimately a feeling of hostility upon the part of those who see as a result of their toil the great difference in the condition of their employers and their own. and it will be found in Japan as in this and other lands that increase of wages will only bring for a brief season increase of contentment. Man is a being who wants and demands in life more than mere dollars can purchase, and the civilization of the Japanese, that has existed for so many centuries, will break down, because in the present conditions of life we have departed very far from the influence of the family upon which all civilization in all time has rested."

Information from another source:

"UNFAMILIAR JAPAN."

"But I insist; and he places the little offering for me upon the altar. Then he invites me to his own room in a wing of the building—a large, luminous room, without furniture, beautifully matted. And we sit down upon the floor and chat. He tells me he is a student in the temple. He learned English in Tokio and speaks it with a curious accent, but with fine, choice words. Finally he asked me:

"'Are you a Christian?' And I answer truthfully:

"'No.'

"'Are you a Buddhist?'

"'Not exactly.'

"'Why do you make offerings if you do not believe in Buddha?'

"'I revere the beauty of his teaching and the faith of those who follow it.'

This extract is from the first chapter of Lafcadio Hearn's two-volume work entitled "Glimpses of Unfamiliar Japan." After perusing the paragraph the reader will not be surprised at the views of the author. He deplores the passing away of the old order of things in Japan and the absorption by that country of Western ideas. He deprecates the efforts of missionaries, religious and scientific; and no greater misfortune he thinks could befall Japan than to be converted to Christianity. This is a pretentious book, and in point of style a notable one. A few words, therefore, about the author will not be out of order. Mr. Lafcadio Hearn is the son of a Greek mother and an English father. He first came into notice a few years ago in Cincinnati, where he was connected with one of the daily newspapers. His gift of style was then remarkable, and he quickly distinguished himself. An account of a particularly horrible murder, on the details of which he dilated in a manner that might make DeQuincy jealous, won a reputation for him beyond the boundaries of his city. According to those who knew Lafcadio Hearn in those days, he is described as reserved, and that his ethnological predilections were eccentric. He afterwards went to New Orleans, and was commissioned from that point by the Harper's to write a book on the West Indies. His reputation as a writer was already established when, three years ago, he carried out a long-cherished plan in taking up his residence in Japan. He went to Izumo, which is westward from Kioto, overlooking the Japan Sea. He taught in the schools of Matsue, the chief city of the province, and entered as far as any foreigner could into the life of the inhabitants. Mr. Hearn was never satisfied with the Western civilization in which his lot was cast; but from the present elaborate work it is evident that he is happy in Japan, and the only thing that worries him is that the Flowery Kingdom and that portion in which Izumo is situated are desirous of accompanying the world in the path of progress. In a political or economical sense the present work has no significance; but it may be warmly commended to those who wish to sound the poetry of Japan. There is much moonlight as well as mysticism in Mr. Hearn's chapters; but there is music in his descriptions which attunes a susceptible spirit to much that is gentle and beautiful in a strange civilization. Then again he is extremely vague, as if he were writing dreamy prose under the influence of opium. "What has most impressed me," he writes, "is the joyousness of popular faith. I have seen nothing grim, austere, or self-repressive. I have not even noted anything approaching the solemn. The bright temple courts, and even the temple steps, are thronged with laughing children playing curious games; and mothers, entering the sanctuary to pray, suffer their little ones to creep about the matting and crow. . . . Near the lacquered stand on which the vessel of sweet tea rests is another and lower stand supporting a temple-bell shaped like a great bowl. A priest approaches with a padded mallet in his hand and strikes the bell. But the bell does not sound properly; he starts, looks into it, and stoops to lift out of it a smiling Japanese baby. The mother, laughing, runs to relieve him of his burden; and priest, mother and baby all look at us with a frankness of mirth in which we join."

A marvelously gentle people are the Japanese whom Mr. Hearn so gently portrays, and a courteous land is it, where no man wounds another by word or deed. He says that in the years he has lived there he never saw a child beaten or heard voices raised in anger. Except in the open ports, where foreign manners have contaminated the old ways and foreign misunderstandings have repressed the old impulses, a smile, infinitely varied and instinctively sincere, is the expression one remembers as the characteristic of every face. A politeness incredible and impossible, according to Occidental ideas, wreathes the life of Japan, as with faint-perfumed flowers, and cushions with velvet and silk all the inevitable impacts of humanity's angles. At first all this reads like the description of some fanciful Altruria, but as sketch follows sketch and one little story explains another, the mystery grows less and less, and with comprehension comes a confidence in this eternal smile that at first seemed only a form.

Mr. Hearn notices many important things—that each of the wooden geta, or clogs, which almost everybody wears, makes on the pavement a sound different from the sound made by its mate; that a missionary boasted of persuading a proselyte to kill one of those sacred turtles that have been tenderly taken care of for generations, and which are, therefore, living symbols of a national gentleness in the treatment of animals; that the little children are beginning to break off the stone noses of the stone foxes on the temple steps; that in the houses where the geisha lives there is always the bronze statue of a beckoning kitten, symbolizing many beautiful and terrible ideas; and that English (which so far away includes American) men and women sometimes mistake for insolence and have returned with blows manifestations of a courtesy and consideration so far above their experience and comprehension that the mistake was natural and almost pardonable.

Speaking of Japanese gardens in the second volume the author says:

"I have come to understand the unspeakable loveliness of a solitary spray of blossoms arranged as only a Japanese expert knows how to arrange it, not by simply poking the spray into a vase, but by perhaps one whole hour's labor of trimming and posing and daintiest manipulation, and therefore I cannot think of what we Occidentals call a 'bouquet' as anything but a vulgar murdering of flowers, an outrage upon the color-sense, a brutality, an abomination. Somewhat in the same way, and for similar reasons, after having learned what an old Japanese garden is, I can remember our costliest gardens at home only as ignorant displays of what wealth can accomplish in the creation of incongruities that violate nature. . . .

"Another fact of prime importance to remember is that in order to comprehend the beauty of a Japanese garden it is necessary to understand the beauty of stones. Not of stones quarried by the hand of man, but of stones shaped by nature only. Until you can feel and keenly feel that stones have character, that stones have tones and values, the whole artistic meaning of a Japanese garden cannot be revealed to you. In the foreigner, however esthetic he may be, this feeling needs to be cultivated by study. It is inborn in the Japanese; the soul of the race comprehends nature infinitely better than we do, at least in her visible forms."

(Glimpses of Unfamiliar Japan. By Lafcadio Hearn. In two vols. Houghton, Mifflin & Co.)

The above from the Chicago *Tribune* unites with Judge Waterman in weaving a gossamer texture of roseate hue to fall with beautiful, graceful folds over the people of Japan. What grander spectacle than manifested by such a people when not contaminated with the so-called civilization of the 19th century? Can not nearly every Spiritualist society learn a much-needed lesson from these people whose lives seem to be so harmoniously blended; and connected therewith a spirituality which seems as natural as the very air they breathe?

Passed to Spirit-Life.

Mrs. Carrie A. Brown passed to Spirit-life November 2, at Beverly, Mass. She was a good and true sister, ever working for the upbuilding of the spiritual cause; a good, kind friend to earth's unfortunates; a lovely woman, free from all earthly guile, and as pure-minded as an angel. All that knew her respected and loved her. A loving father, mother and sister, lovely children, and a dear companion who had passed over some years previous, welcomed her home to that beautiful city of the good and true. For some time before passing from earth-life she had been in frequent communication with them all. She will be very much missed by all who knew her, as she had such a lovely, angelic disposition.

SIMON EMERY.

Passed to the higher life from her home in Otisco, Mich., Minerva P. Hanks. She was born in Woodstock, Vermont, in 1823; married at the age of 19 her former husband, Mr. James M. Miller, and with him and their family came to Otisco, where he passed away. She afterward married Mr. George Hanks. She was a firm believer in Spiritualism. They were a very happy, harmonious family. She leaves a large circle of friends to mourn her loss. The service was conducted by Mrs. J. H. Dunham and was attended by a large circle of friends.

MRS. J. H. DUNHAM.

From Brooklyn, New York, Nov. 2d, Mrs. Jennie Dibble, wife of Dr. William Dibble, after a long and painful illness. She was for many years a fine medium, and earnest Spiritualist. Funeral services conducted by Mr. John Wm. Fletcher, of New York City.

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COGENT THOUGHTS.

CONTINUED FROM PAGE 1.

creative spirit or mind potency of the universe.

I have always lived in the atmosphere and teachings of Paine, Jefferson and Ingersoll, but nevertheless, I can say with the president of the Chicago Secular Union, Judge C. B. Waite, when speaking of this man Jesus, to-wit:

"We still have the teachings of Christ. These teachings impress upon the mind and heart, the highest and purest form of morality. They have never been improved upon by any theological speculations. After all the systems of theologians shall have passed away, they will stand forth, shining brighter and brighter even unto the perfect day."

His teaching and life was: "Do not commit adultery;" that is, of the "spiritual body" with the natural body; and his definition of the word adultery is not a theological definition. It was, "He that lusteth after woman, who committeth adultery in his heart"—in his thoughts or "spiritual body." This adulteration or sending out and projecting our life-forces towards the natural or in the "downward way," is certainly a deathly way to the "spiritual body."

If we would have towering intellects and the magnetic potency and power of the highest possible "spiritual body," we must (not by force, but by our inherent loves) conserve the life or sex forces for that body. By so doing, we can attain to a power, harmony and an ecstatic joy that the millionaire's wealth cannot buy, and also even to the now "unknown" and "great beyond," immortal life. I know and believe this somewhat from my own experiences; but I want to know more.

A. S. LANDON.

Wheaton, Ill.

SPECIAL NOTICE.

The Life-Work of Mrs. Cora L. V. Richmond.

By H. D. Barrett, announced previously as $1.50 per copy, will be $2 in consequence of the additional number of pages, it having been found impossible to crowd the vast amount of data collected into a smaller space. Those having already paid (who are few) will, however, be supplied with the book as soon as it is out.

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Yours truly,

LYMAN C. HOWE.

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Teacher in Peoria Public Schools.

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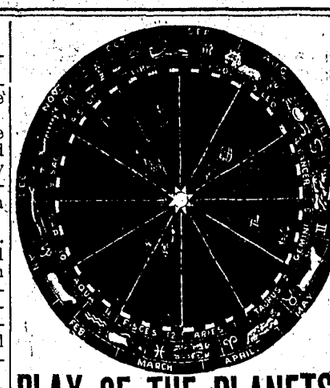
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